



ABOUT OUR MEMBERS

Since our last issue

MOSAIC REFORM

WELCOME TO NEW MEMBERS:

Sarah & Anthony Gore
Robert & Eleanor Davis
Samuel Thompson
Louise Ashford
Ann & Yoram Sadan
Michael Weiser

WELCOME TO NEW FRIEND:

Annie Weiser

MAZAL TOV TO:

Michelle Miller and Gary Miller on the marriage of their son Stuart to Anna
Linda & Richard Joseph on the birth of their grand-daughter, Lily Blake
Ingrid Morland on the birth of her great-grandson, Hallel Raphael
Barbara & Harry Grant on the birth of their grand-daughter, Charlotte Hannah

SPECIAL BIRTHDAYS:

Carole Gumpel
Suzanne Turkish
Jacqueline Gross
Sarah Highfield
Barry Pike
Harold Shupak
Joy Zane
Neil Kaas
William Kline
Stephen Conway
Eve Hart
Norman Kamen
Jean London
Sylvia Berg
Jacqueline Briegal
Joe Schneider
Bernard Segal
Joseph Jacob
Richard Neulaender
Lydia Tichauer

ANNIVERSARY WISHES TO:

Prue & David Ruback on their 50th anniversary
Hannah & Trevor Pinkus on their 65th anniversary

THINKING ABOUT THOSE WHO ARE ILL:

Barbara Merrick

Steve Noble
Paul Russell

CONDOLENCES TO:

The family and friends of Basil Cohen
The family and friends of Sylvia Phillips
Carol Shama on the death of her father, Shama Fawzi
Lesley Young on the death of her husband, Jeffrey. Condolences also to Samantha Bell on the death of her father and Carole Clifford on the death of her brother
Elaine Mushlin on the death of her husband, David

MOSAIC LIBERAL

WELCOME TO NEW MEMBERS:

Mandy & Mark Gutwin
Steven Gutwin
Tracy & Stephen Freeman
Mandy & Nicholas Leach
Roberta & Steven Levene
Joanna Millan
Howard & Isabel Taylor

SPECIAL BIRTHDAYS:

Stephen Bach
Linda Baum
Mike Keen
Sylvia Kemp
Avril Leon
Ruth Myers
Olga Rosenbaum
Helen Sinclair
Sam Spilfogel
Frances Thomas
Ursula Warner
Paul Zatz

CONDOLENCES TO:

The family and friends of Sheila Freeman
Stanley Rosenthal on the death of his wife Gaby
Stella Share on the death of her husband Tony. Condolences also to José Mans on the death of her brother
Alan Hunt on the death of his wife Brenda

THINKING ABOUT THOSE WHO ARE ILL:

Esther Aronsfeld
Joy Katz
Stanley Solomons

MOSAIC MASORTI WELCOME TO NEW MEMBERS:

Nicola, Anthony & James Manton
Evelyn & Paul Marmot
John Mitchell
Audrey Phillips
Sue Krisman
Georgia Matthews
Jordan Bayer-Goldman
Laurel & Mark Segal
Lorraine & Jonathan Sarsby
Sharon & Martin Royce
Jon Stone & Lucy Yudit
Evelyn & Paul Marmot
Gaynor & Stephen Black

MAZAL TOV TO:

Julie & Andrew Dysch on the engagement of their daughter, Faye, to Will.
Caroline Alexander on the birth of her grand-daughter, Amelia Grace. Mazal tov also to Isabel and Max on the birth of their niece.

ANNIVERSARY WISHES:

Philippa & Simon Lester on their 45th anniversary
Andrea & David Morgale on their 50th anniversary

SPECIAL BIRTHDAYS:

Audrey Phillips
Maureen Aharoni
Gary Italiaander
Caroline Alexander
Nir Goldenberg

THINKING ABOUT THOSE WHO ARE ILL:

Ruth Soetendorp

CONDOLENCES TO:

Leigh Fraylich on the death of her mother, Beryl Fisher
Matthew Young on the death of his father, Jeffrey

Next issue

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letters etc to

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'If Music Be The Food Of Love, Play On'

by *Rabbi Rachel*

On June 11th, we hosted a Liberal Judaism Sing-A-Long afternoon at the synagogue. It was such a wonderful experience, that it has led me to share some thoughts about music.

Music is an international language. It has the power to convey ideas and feelings, to break down barriers, to bring people together, to provide welcome relief from the stresses and strains of the world. 'What passion cannot Music raise and quell', wrote John Dryden (*A Song for St. Cecilia's Day, ii*). Music plays an important role in our services, as a high form of worship in itself. In the film, 'Amadeus', listening to the third movement of one of the most sublime pieces of music ever written (Mozart's Serenade No. 10 for Winds in B flat major), Salieri comments, 'On the page, just a pulse, like a rusty squeeze box, and then, suddenly, high above it, an oboe – a single note hanging there unwavering, until a clarinet took it over, sweetening into a phrase of such delight, filled with such unfulfillable longing. It seemed that I was hearing the voice of God'. Rebbe Shneur Zalman of Lyady once famously remarked: 'There are realms in the heavenly sphere that can only be accessed through song'.

Music has been associated with Judaism from earliest times. In Genesis 4:21 we learn that Lamech (the father of Noah, incidentally) has a son called Yuval, who was 'the ancestor



of all who play the lyre and the pipe'. The Hebrew words *shirah*, *shir*, *zemer*, *zimrah* and *mizmor* all appear in the Bible to denote 'song' or 'melody'. One of the most famous biblical songs is, of course, *Shirat Ha-Yam*, the Song of the Sea, in Exodus 15. The hem of Aaron the High Priest's robe is lined with golden bells, *pa'amonim*

(Exodus 28:34-35), so that the sound is heard in the sanctuary. In Numbers 10, Moses is instructed to make two *chatzotzrot kessef*, 'silver trumpets', the purpose of which was to summon the community, to set them in motion, to be sounded both in battle and when certain sacrifices were offered, and to act as a reminder to God and to the people of Israel.

Two other famous biblical songs are: 1) that of Deborah and Barak, in Judges 5, a hymn of praise and thanksgiving to God for delivering the people from their enemies; and 2) David's song in II Samuel 22, also a song of thanksgiving to God. The women 'of all the towns of Israel came out singing and dancing to greet King Saul with timbrels, shouting and sistrums' (I Samuel 18:6) after Saul and David returned from battle victorious and, in II Samuel 6, singing and dancing accompanied David and the Ark to Jerusalem. Many of the Psalms are preceded by musical notations, and Psalm 150, which we know well from our Shabbat services, instructs us to praise God with a variety of instruments and dance.

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These are just a few examples from the Bible, and they include victory songs, farewell songs, and songs of praise and thanksgiving. The music of Temple times is richly described in rabbinic literature and includes songs to accompany life cycle events and community gatherings, music as lamentation and for mourning purposes, to ward off evil spirits, to announce festival days, pilgrimage music, as well as information about Temple orchestras and choirs, and the singing of psalms.

Many of the prayers we remember from our childhood are linked to a tune or song, and they can be comforting and supportive. The 'traditional' tunes are now enhanced with many 'modern' compositions, which will eventually also become part of our musical heritage.

The composer, Aaron Copland, once commented, 'Does music have meaning? The answer is yes. Can you explain the meaning in words? The answer is no.' Music has meaning on many levels. I expect that most of us have a favourite piece of music, or a favourite selection of music, our very own

Desert Island Discs, that speak to us in special ways. An exquisite piece of music can stop us in our tracks, can transport us to another time or place, can recall associations, can make us laugh or cry, can aid rest and relaxation, can reconnect us with ourselves and can even, as Salieri found, make us feel we are hearing the voice of God. In the words of Joseph Addison (A Song for St. Cecilia's Day, Stanza 3):

'Music, the greatest good that mortals know,
And all of heaven we have below.'

Music has the power not only to evoke thoughts and feelings, but to bring people together, in a way that breaks down divisions and makes us all equal. Music can be enabling. Hasidic lore tells us, 'When someone wants to sing and cannot lift their voice, and another, who can lift their voice, comes and sings with that person, then the first will be able to lift their voice, too. That is the secret of the bond between spirit and spirit.'

Perhaps we can think about having a Mosaic Jewish Community Sing-A-Long one of these days. Wouldn't that be another lovely way to bring our three communities together!

Looking towards Tisha b'Av

by Rabbi Anthony

With Summer's approach, the Jewish year cycles slowly on from the harvesting festivals of Pesach and Shavuot, into the mourning period of the 17th of Tammuz, the 3 weeks, and the 9th of Av.

There's something bewildering about this time of year. The synagogue, so often the place of happiness, hope and optimism, has to transform into a place of sadness and reflection. It is here, in the synagogue, that we are expected to reckon with the tragedies of history and, by association, the broken world they lead us to inherit.

But this is essential to the cathartic work of Judaism. Beneath community - that abstract term which points to how we transform from a mass of individuals to a collective seeking with common cause - is a belief that our feelings find better expression when we feel them together. Our celebration is more substantial, our mourning is more complete, when undertaken in communities of care and commonality.

A belief in freedom can be troublingly nebulous; but reaffirmed in communal songs of liberation it can blossom into a force which drives us to tangible action. Jubilation can ring dreadfully hollow until it is expressed in the rites of passage which create and structure communal life.

And so we also need a space for our anger, our sadness, and our indignation. The rituals of the three weeks - with their abstention from



celebration, their fast days, their partial rites of aveilut (mourning) - should draw from our anger and enable us to do something with it. Sitting with our sadness that the world is unredeemed - that there is no Temple, howsoever metaphorically we might comprehend its lack - should charge us to do something about it.

As such, the 9th of Av and the weeks leading up to it - which we call Bein HaMitzarim, 'Within the Narrow Place' - seem to me a time of sadness, but also a time of ineluctable hope. If our sadness were futile, there would be no purpose in marking it together; it is because we affirm that the world can be better than we find it that we insist there is a purpose in coming together to mourn.

On the evening of Wednesday 26th July at 7pm in the synagogue, Rabbi Kathleen and I will jointly lead some learning related to the incoming fast of Tisha b'Av. After a break, at 9.15PM, there will be a candle-lit Ma'ariv service with Eicha (Lamentations) and the evening kinot (mournful liturgical poems). The next morning, at 8.30, there will be Shacharit, a further recitation of Eicha and selected day kinot (mournful liturgical poems). All are very much welcome, and I'll just note that the liturgy used for those evening and morning services will be Masorti.

I hope these weeks of complex feelings will bear fruit for you all.

Coming Together for Israel's Democracy

by Rabbi Anna

On Purim in February 1994, a man named Baruch Goldstein entered the Tomb of the Patriarchs and opened fire on the Muslims who were praying inside, killing 29 and injuring more than 125. The world was shaken, and the Jewish world spoke out devastated and shocked that someone could do something so awful in our name. The Tomb of the Patriarchs is situated in the occupied city of Hebron in the West Bank. I have been there a few times now, I have been given tours by settlers, by Palestinian activists, former soldiers, and a 'neutral' tour guide in a desperate attempt to get the nuance of the whole story. Yet, you can't escape the horror. Markets closed down where there were once tens of thousands of people bustling in the streets, soldiers on every corner policing which roads the Arab citizens can walk down, and houses boarded up leaving residents having to exit through their roof or build a door at the back because they live in homes on a street that became a street only for Israelis. It is uncomfortable to hear and heartbreaking to see. This territory is held and policed because it is home to the Tomb of the Patriarchs where it is believed Abraham, Sarah, Isaac and Rebecca, Jacob, Rachel and Leah are buried. As well as a belief that the land belongs to the Jewish people, according to parashat chaye Sara, when Abraham buys that land in order to bury Sarah there.

The Jewish people have long mastered the art of loving the Torah whilst being able to question, challenge and grapple with the



difficult texts. We know our Jewish literary canon is full of depth, beauty and timeless wisdom, we can hold that true whilst holding true that some of our texts are more difficult to face. It feels sometimes, in the Jewish world, the same cannot be said for our narrative on Israel. For too long, the mainstream Judaism has defended the various Israeli administrations for acts that if any other country were to commit, we'd be up in arms. Until recently. The latest election in Israel has shown a shift even further to the right and even the mainstream Jewish media has spoken out. Netanyahu was able to regain power by forming a coalition with the far-right party named Religious Zionism. Its leaders, Itamar Ben-Gvir and Bazeel Smotritch, are both supporters of gunman Baruch Goldstein, and a group named tag Mecheir, that commits violent attacks on Palestinians, including beatings, killings and setting Palestinian houses on fire while people are in them in the name of revenge. This latest coalition is working hard to remove the

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rights of women, Progressive Jews, Ethiopian Jews, LGBTQ+ people, refugees, Palestinians, and many others, while generally working to dismantle Israeli democracy.

In the midst of this horror, a mighty protest movement has arisen, starting in Israel where people say 10% of the population took to the streets, many daily, reclaiming the Israeli flag. These protests demand that Israel's democracy be saved. Those protests rippled from Israel to the rest of the world. Michael Reik, Rabbi Rachel Benjamin and I all attended the protest in London when Bibi came to England. Many of you may have been at the other demonstrations since. We sang, danced,

shouted and prayed outside the Savoy. These protests continue to happen through London, Israel and the rest of the world. Jews and Israelis demanding, 'no more of this', 'not in our name', 'save our democracy'. If you would like to join one of these protests you can find the group, Saving Israeli Democracy - UK online to follow information of when the demonstrations are. Now is our time to stand for Justice not just to save Israel's democracy but to continue to stand together until she represents the values of our Torah and her declaration of independence. Justice justice we shall pursue, tzedek tzedek tirdof.

(The above article expresses a personal view)

Mosaic Jewish Community AGM – 23rd May 2023

Chairman's Report by David Leibling

Firstly, may I explain why we are having this AGM only 5 months after the last one in December 2022. Our financial year is from January to December, so it is normal to hold an AGM three or four months after that to give the treasurer time to prepare the accounts. The 2021 accounts were finalised late in 2022 but now we are back on schedule.

The last five months have seen us settle into Stanmore Hill. We have exploited the flexible



nature of the building to provide services for all three congregations in different ways and have also held large events successfully for up to 300 people. Synagogue membership is increasing across each of our communities

leading to increased attendances on Shabbat morning with a warm welcome to members and visitors from our group of "meeters and greeters" and a friendly and nutritious kiddush

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from our team led by Caroline Chadwick, Gill Ross and Veronica Music, often sponsored by members celebrating a special event. The agreed kashrut policy is working well.

I can report that the building is working well, although there are still some snagging items to complete. There is still some work to be done to give our building the appearance of a synagogue and we have established a House committee to look after the building. Thanks to Joan Noble and Lawrence Chadwick and their teams for all their work so far and to Stefan Roos and Mark Phillips for help with technology. We have a team of two regular caretakers in place and some reserves for extra work and holiday cover. A regular security rota is now in operation and we are grateful to Daniel Brown and his team.

Thanks to Jane Prentice and Barbara Grant and a dedicated team of helpers, the Mosaic Cultural Hub has continued to offer a wide range of different social activities, now in person rather than on Zoom. Highlights have included the Jazz Psalms and MOJO evenings and the recent Coronation tea party. The Friendship Club is re-established and is appealing to a wider audience. New activities are springing up, such as a games morning on Thursday and Mosaic Film but attempts to bring our younger generation to services and play sessions are proving to be challenging.

On the communications front, Kehila has continued to provide a vital link with the community together with the weekly newsletter. Ann Simon has carried most of the load for this but I am hopeful that we may have a new editor and advertising manager in the near future. Sharon Pink is now leading the way on our communications; the website has been updated and our social media presence

is developing and we may soon have some professional support for this activity. We are about to survey the membership to identify the best methods of communication.

Thanks to the team working on sorting library books to re-create the Mosaic library at Stanmore Hill which we hope will be completed shortly.

Our team of four Rabbis has worked together tirelessly to make our community work successfully in our new home which has included joint services. Rabbi Anna, as our development rabbi, has been working on outreach activities to bring in new members and offering alternative approaches to participating in a Jewish community. We have now recruited a second care co-ordinator, Hayley Renak, to work with Angela Peters in supporting members in need. HaMakom, our joint children's education programme with Kol Chai has now established itself successfully at Stanmore Hill, taking advantage of the flexible nature of the building. Thanks to the Rabbis and Ruth Hart for beginning the work on developing Learning at Mosaic for adult learning.

David Pollak, who became Treasurer last December, has now established strong financial management together with the Synagogue Treasurers. Elaine Glass has provided invaluable help on personnel matters as Chief Administration Officer and we are also grateful to Jeff Highfield, as Company Secretary, Joel Abrahams for managing our Health and Safety and to Gill Ross as our lead on safeguarding.

We have also established a management company to manage the site jointly with the flat owners upstairs with whom we have created

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a good working relationship in recent months.

There is one vital issue outstanding – the formal signing of the lease from Mosaic Reform Synagogue which owns the building, to Mosaic Jewish Community which will then issue licences for the three synagogues to use the building. The wording of the documents has been agreed but there are some procedural issues, including updating the original Accord which set up Mosaic, still to be finalised. We hope that this will be completed in the next few weeks.

My priorities in the coming months are:

1. To ensure the lease and licences are signed
2. To ensure that the snagging list on the building is completed and finish the internal decoration
3. To complete the installation of the library
4. To maximise the communications with our members and the wider community and to promote the unique advantages of the Mosaic Jewish Community
5. To have a full programme of adult learning
6. To ensure that every aspect of our work for the membership is properly staffed and managed.

My thanks go to our Rabbis for their spiritual leadership, to Ann and our administrative and caretaking teams for overseeing the smooth running of the community, to my fellow board members, especially Lawrence Chadwick as Vice Chairman, and to the huge number of volunteers amongst our members who contribute to the wonderful community we are.

There are many more volunteers who I could mention but they should know that we are as grateful to them as we are to those I have mentioned this evening.

To finish. When I was Chairman at Bessborough Road, I was most proud of achieving two significant changes – getting the clock to work regularly and providing remote window winders. My prized achievement at Stanmore Hill so far is persuading Transport for London to rename the bus stop on Stanmore Hill “Mosaic”, which also helps to meet our obligation to Harrow Council to minimise the use of cars and reduce any issues with parking.

Finally, thanks to my long-suffering chief critic – Jeanette – I couldn't do it without you!!!

Adult B'nei Mitzvah Classes

A little while ago, a couple of B'nei Mitzvah parents, particularly a couple of mothers of our B'nei Mitzvah who had not grown up in the Reform Movement and therefore never had a Bat Mitzvah, shared with us their longing for the opportunity to learn to read from the Torah and lead the shacharit

service, just as their children had done, the coaching and supporting of whom they had been so intimately involved in.

Although these parents wholeheartedly shared in the sense of pride and accomplishment of their children, they felt for themselves a sense of emptiness in not having had the opportunity to experience the deep sense of connection with tradition and the interlinking with previous generations in the great chain of tradition that preparing for a Bar or Bat Mitzvah provides.

It made us realize that there are in fact quite number of our members who never had the chance to celebrate their Bar or Bat Mitzvah



for a variety of reasons; because they grew up orthodox and only had Bat Chayil, or because Bat Mitzvah simply did not exist in their time, or because they grew up Liberal and only ever had a Kabbalat Torah (Confirmation) service, or because they were evacuated to the country and there was a war on, or because

they missed out on a Jewish upbringing, or because they weren't Jewish then ... there are so many different reasons why any one of us may not have had a Bar or Bat Mitzvah service and for years may have secretly longed to read from a Scroll and actively take part in this link in tradition.

If this applies to you, we, that is all four Mosaic Rabbis, are planning to start a Mosaic-wide Adult B'nei Mitzvah class in the new year and we hope that you may wish to take part in it. If you do, please contact your own Rabbi to register your interest and we will let you know when classes will commence.

A VISIT TO POLAND

by Bryan Kesselman

Late in the afternoon of Saturday 13th May 2023 I arrived in Poland. Over 30 people were meeting there, members of the Association of Descendants of Jewish Central Poland, making our first trip together. We came from all over the world, UK, USA, Canada, Israel, Portugal and Australia, with the aim of visiting, between us, the 16 towns in which our ancestors had been born. Mine were from Przedeck, where my grandfather had been born, and Kłodawa, birthplace of my grandmother (both on my mother's side). Some of us went to those towns as well as Kowal and Lubien Kujawski. All visited Włocławek (where we stayed), Koło and Kutno, while others also went to Żychin, Krosniewice, Dąbrowice, Chodzież, Izbica Kujawska, Gombin, Gostynin, Brześć Kujawski and Lubraniec.

We went forth with a team of interpreters. We were given wonderful greetings by the mayors of those places and some of us found details of our families there. I was able to meet Polish historians I had emailed over the years and made many new friends both among our party and among those we met in Poland.

While there, we visited what was left of the cemeteries — no headstones to be found in any of them, but there were memorial stones in most to mark where they had been. I had been asked to sing the memorial prayer *El Malei Rachamim* at each cemetery I visited, a moving experience. I also visited three schools and spoke with some of the young people



there. Two were wonderful experiences, one less so.

And then on Thursday 18th, my last day, came the moment we had been looking to with some trepidation. The visit to Chelmno, the first of the Nazi death camps to be created. There were originally 7 survivors. Perhaps it is less well known than some of the others because by the time WW2 ended only three were left. We watched the filmed testimony by one of them and were shown the museum where I found the most moving items were some children's toys: small items found after the war. The museum is on the site of the camp. Very little of the original buildings remain. The victims had been gassed or shot.

There was much more to this, of course, than I include here. Afterwards, we went to the forest, site of executions and massed graves. A number of monuments to those who lost their lives have been placed there. At the monument to those from *Włocławek*, Kaddish was read most movingly by my new friend Mark who was

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himself born in *Włocławek*, and I sang *El Malei Rachamim* in memory not only of those who perished at Chelmno, (see the photograph) but of all victims of the Holocaust. As you might imagine, this was a most difficult thing to do, and I felt a great weight of responsibility, not only because of where I was but because of those I was with. Later I sang it again, this time by the memorial wall.

Afterwards we travelled by coach back to *Włocławek* in sombre mood.

The local press reported our activities in the towns, with photos, and we hoped we had done something to aid relations with Polish people. Certainly, most of those we met seemed very keen to forge good relationships in the future, but there is still a less-pleasant undercurrent of feeling among some in Poland towards Jews.

There is no doubt that this experience will be with me for a long time. Particularly that afternoon in Chelmno, looking down at the footprint that remains of the narrow corridor along which innocent people were calmly led to their deaths. Many had signed post-dated

postcards which would be sent to their families later, telling them of how they were enjoying their new lives, so that questions would not be asked by future victims. Not only the cruelty, but the deviousness of the Nazis is enough to arouse fury. And then, standing over the massed graves in the forest, a forest which looks and smells, to all intents and purposes as if it should be a beautiful and fragrant place, but where bodies lie under the ground of large, flat clearings, a dark cloud seemed to descend upon us.

It will still be many more years, I think, before the Poles finally come to terms with what happened in their country, and feel able to assume the mantle of responsibility for the actions of some of their own. Is there hope for the future? The young people, most of them, I spoke to seem to show that there is. Most of them were delightful and fully engaged with the subject of Jewish history in Poland, and wanting to know more. Some of them are doing projects about it, encouraged by their teachers.

SIXTY YEARS ON!

By Alan Solomon



The 1950s saw the formation of a very successful Youth Club in Preston Road, Kenton, under the auspices of the former Wembley Liberal Synagogue (now Mosaic Liberal Synagogue). The members were predominantly the children of Synagogue members, and the Club lasted

into the early 1960s. A number of weddings between members resulted, and many lifelong friendships formed. The latest of a number of Youth Club reunions held over the years took place in Devon on the last weekend of March when 31 former members and partners enjoyed dinner together at a local farm, a boat trip on the River Exe (see photo), a country walk, and talking about their Club activities over 60 years ago.

Our visit to the Jewish Communities of Riga

by Gill & Michael Reik

Gill and I spent eight days early in May visiting the Baltic states of Latvia, Estonia and Finland. Of greatest interest from a Jewish perspective was what we

discovered in the Latvian capital, Riga.

Our taxi driver took us to the Riga Ghetto and Holocaust Museum. This museum is in Spikeri, the historical area close to the original location of the Riga ghetto. Today you would not know the ghetto's original purpose, as it has been replaced by modern housing. The museum covers the period of the second world war. There was also a memorial wall listing some 70,000 names of Latvian Jews who died in the Holocaust. Nearby was a cargo wagon similar to those used to transport Jews from Nazi Germany to Riga, where they awaited almost certain death, mainly being shot in the neighbouring forest.

Our driver next took us to the "Jews in Latvia" Museum in the north of the city. Here we learnt of the Jews who had lived in Latvia from the 16th century to the present day. I took a photograph of a stained glass window dating from 1765 in Ludza. It depicts a tailor, Moshe ben David, who had chosen a martyr's death by fire in the name of his Jewish faith. A room



was devoted to the cultural, political, and social life of the Jews of Latvia from 1918 to 1941. This was the golden age of the Jewish community in the free state of Latvia. Besides playing a

major role in the founding of the state, the Jews established their own Zionist movement and there were many outstanding Latvian Jewish personalities. This era, however, was abruptly ended first by the Soviet occupation of 1940 and then the murder of the 70,000 Latvian Jews by the Nazis in a few months, mainly in 1942. The photo shows a Display Board commemorating the Partisans of Riga 1942.

We then walked back into the old city of Riga to visit the beautiful Art Nouveau Peitav synagogue which was built in 1915 and, in 2007, was renovated with financial support from the European Union and the Republic of Latvia. In fact, when the Nazis entered Riga in the summer of 1941 this synagogue was the only one not burnt down for fear of a fire spreading to other buildings. The synagogue is today a cultural monument of national significance and one of the most beautiful Art Nouveau buildings in Riga.(see photograph) We were delighted to finish our day in Jewish Riga on a happy note.

Does it Matter what we wear to Synagogue? Rabbi Anthony gives a Masorti perspective and Rabbi Kathleen gives a Reform perspective.

Shabbat Shoes by Rabbi Anthony

Mah-yafu F'amayikh
beNa'alim - How
beautiful are your feet
in Sandals! So declares King
Solomon (Song of Songs 7.2).
And yet, as Summer comes,
the question of open footwear
becomes halachically vexed.

My own internal central
heating is always turned up
too high - and so I switch
to wearing sandals as soon as the weather
allows. However, when it comes to tefilah - and
especially davening on Shabbat - the Jewish
tradition (unsurprisingly) offers conflicting
guidance. At this stage, I just want to say, please
come to synagogue wearing whatever feels
respectful and comfortable to you. As we'll see
- these questions of synagogue dress-code
are largely issues of minhag (practice/custom)
rather than halakha (law) and I wouldn't
want anyone not to come because they were
concerned about overheating. Of course, that
does not mean we should disregard the views
of our Rabbinic tradition.

Instructing Moses not to approach the
Burning Bush, God commands him, 'Do not
come closer! Remove your shoes from your
feet, for the place on which you stand is holy
ground!' Shoes, carrying muck from place to
place, were evidently considered inappropriate
for religious service. Those entering the
Temple were also prohibited from wearing



shoes. Amongst the Jews
of Arab/Muslim lands this
remained common practice in
the Middle Ages and, in some
locales, until much later. This
account by the scholar Yosef
Kapikh describes the situation
in mid-20th century Yemen:

On one wall of the synagogue
courtyard there were dozens of
small lockers ... each with its

own little door with a lock. Each worshipper
rents a locker from the synagogue officials for
the purpose of stowing his shoes while he is
sitting inside the synagogue, for they did not
enter the synagogue wearing shoes on their
feet; rather, each person removed his shoes in
the courtyard and entered. The right to lease
these lockers passes by inheritance from
father to son...

To a warm-blooded person such as myself,
this seems an enviable custom! However, it
must be conceded that in Europe the practice
of wearing shoes to attend synagogue has
become very entrenched. This opinion also
has a long tradition from which to draw. In the
Talmud (Shabbat 10a) we learn that 'Rabbah
bar Rav Huna would don puzmaki and pray,
saying: "Prepare to greet your God, O Israel!"
(Amos 4:12)'. Rashi glosses puzmaki, in Old
French, as caltzos; which are shoes of soft
fabric.

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Maimonides, as usual, comes to our rescue, reconciling the conflicting shoe/non-shoe customs by providing some further social context. He writes in Hilchot Tefillah (5.5) that 'one should not stand in prayer in his money belt, nor with an uncovered head, nor with uncovered feet if it's the local custom not to stand in the presence of the great except in *batei raglayim* [=leg coverings].' That is, the bottom line on what is permissible seems to depend on what you would wear in your locale whilst meeting the great and good. The great Spanish *Posek* the *Rashbash* (1400-1467) teaches this by an a fortiori reasoning: 'if one may not do this [wear shoes/not wear shoes] before the king of flesh and blood, before the King of Kings, *HaKadosh* Baruch Hu, how much the more so!'

So, would one meet the Prime Minister or the King wearing flip-flops? In Israel, perhaps yes. In this country, sadly, I suspect the answer is generally no. Indeed, consulting the 'Rules of Behaviours and Courtesies in the House of Commons' (2018) I find the following: 'Jeans, T-shirts, sandals and trainers are not appropriate. It is no longer a requirement for men to wear a tie, but jackets should be worn.' Masorti Rabbis are sometimes accused, especially by those to our religious

right, of looking into the sources only to find conclusions which fit our personal views. In this case, at least, I can say that I rather wish the halakha was other than I find it, for so long as open-footwear is deemed 'casual' in the UK, it's probably not halachically ideal to wear on for *tefillah*. Once upon a time, the same would have been true for ties: who would have sat in conference with Mrs Thatcher in an open-necked shirt! But, as the times change, so does the practice. The halakha here depends on what is socially normative - and who would bet much on what the kids will be wearing as 'formal' 40 years down the line. Perhaps we even retain the right as a community to regularly reassess sartorial halakhic norms in relation to everyday practice and preference.

In the meantime, once again, I welcome your attendance in the synagogue in whatever clothes you find appropriate and conducive to achieving good *kavanah* (focus) in the service - which is, presumably, what this has all been about anyway.

[This article substantially benefited from the scholarship of Rabbi David Golinkin in his article 'Is it Permissible to Pray Barefoot' (2020, https://schechter.edu/responsa_barefoot-prayer/)]

Rabbi Kathleen's answer:

Does it Matter what we wear to Synagogue?

Rabbi Anthony raises an interesting question, and I am quite amused about his focus on footwear, as in all the years in the Rabbinate I have witnessed numerous debates about



The basic answer to the question would be that in our synagogue everyone is welcome to wear whatever they feel comfortable in, however that does not necessarily mean that we can all just wear whatever we fancy.

'appropriate attire' in synagogue but, whatever the issue, it never seemed to involve footwear!

There is however a first time for everything: I remember reading the minutes of the Esnoga (the Spanish and Portuguese Synagogue in Amsterdam) at a symposium about the history of the Spanish & Portuguese community in the Netherlands, which stated that 'gentlemen were not allowed to bring their swords into the synagogue'. I remember thinking to myself "well that's a problem I'll never have to deal with!" but low and behold; many years later, my synagogue at the time, received a phone call from the Lord Lieutenant who was looking forward to attending a special service to celebrate the Queen's Golden Jubilee. He wanted to know if he could carry his sword into the synagogue, because he was aware of our stringent security....

The Esnoga's minutes notwithstanding, we decided that he could carry his sword as it would be part of his uniform, for ceremonial purposes only and not to be used as a proper weapon.

So back to the question of attire in synagogue.

There is a sense of appropriateness and decorum, which is a little more difficult to describe because, as Rabbi Anthony already explained, behaviours and standards of decorum change as society changes and, anyway, decorum is often regarded as a heavy and old fashioned word

Comparable to Rabbi Anthony's description of decorum around the House of Commons, we might also like to look at Buckingham Palace. Though fairly prescriptive in what should be worn such as 'day dress and hats' for ladies, or 'clerical gowns, morning suit, uniforms and medals', invitations do not specify what footwear may or may not be worn, nor how long the hem of the dress should be, nor whether knees, shoulders or elbows may or should not be shown.

It assumes a basic understanding of occasion which seems to discount ripped jeans and a t-shirt, or a bandeau top and a mini skirt with flipflops, for example, without spelling it out. After all, when you are going to meet the King, and if the King takes the effort

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to dress specially nicely to meet us (he may feel far more comfortable in a pair of wellies and a waxed coat, than a three-piece morning suit and a top hat!), why should we not try and do the same in return?

And if we are prepared to make an effort to meet a King of flesh and blood, why not, to use the same quote from the *Rashbash*., 'before the King of Kings, HaKadosh Baruch Hu, how much the more so!'

Reform Judaism would perhaps not look for any halachic justification in trying to explain what may or may not be appropriate to wear to

shul, however we would like to look for spiritual reasons. We might like to put some extra effort into dressing ourselves nicely for shul, because in doing so we prepare ourselves mentally and emotionally for the beauty of the shabbat or festival service we are going to attend.

There is a principle known as *hidur mitzvah* – the beautification of a mitzvah – the conscious, added effort we put in making each part of our Jewish life extra special. How exactly we do so, and what is 'beautiful' remains in the eye of the beholder, or perhaps in our case, in the eye of the one wearing the clothes.

CHESSY WEINER'S FAREWELL SERVICE

on 3rd JUNE by Rabbi Professor Tony Bayfield CBE, DD

It's traditional for the sermon to take the form of a drasha, an exploration of something in the sidra. But today we've just read about silver trumpets which were used not to summon the community to worship, not as musical offerings to God but as instruments of war; and maftir was about the disgrace and punishment of Miriam, Rabbi Miriam. Neither theme sits well with Chessy. So I'm forced, like an unscrupulous defender, to give that particular tradition the elbow. I'll nod to Torah exposition eventually, but you'll need plenty of patience. Be warned. Instead, I'd like to tell you a story which will begin as mine and end as yours with, I hope, wider resonances than just for me and thee.

The story starts in Italy, at least thirty years ago. My late wife Linda and I had, for a few precious days, slipped the shackles of our



lives – Akiva School, the Sternberg Centre and our three children – and were in Venice. It was inevitable we'd visit the island where an old iron foundry had once stood – the Island of Borghetto – on which, 500 years earlier, the Venetians had confined their Jews, thereby bequeathing the world the concept and reality of ghetto.

In really quite an emotional state, we crossed back over the bridge, turned a corner and passed an antique shop. Being, even then, an antique in the making myself, I stopped, looked in the window and saw a yad. Russian, it transpired, silver and ebony, mid-19th century – and definitely not one of those fakes with which the antique Russian yad market has been flooded over the last decade. I wanted to buy it; we couldn't afford it – but I convinced ourselves by insisting that it wouldn't be for us.

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None of our children were then married but it would be for our first grandchild, PG, to leyn Torah at their bat/bar mitzvah and then pass down, even more PGs, the generational line.

Linda died in 2003 – nearly 20 years ago, when Chessy (Linda thought she was called Francesca – who knew!) was two and a half. But just over a decade later Chessy – with relatively little professional assistance from Viv Bellos at Alyth – virtually taught herself to leyn for her bat mitzvah and demonstrated why she's my favourite granddaughter ("I'm your only granddaughter, Grandpa" – yes, but you're still my favourite). And so, three years later, the baton – well, I say baton but I mean yad – should have passed to Chessy's little-big brother Oli. Chessy's memory of Grandma Linda was still very much alive and parting with this unique link, the Venice yad, was too much to bear. At which point, I made a fateful and costly decision. Chessy could keep the yad and I would buy Oli, Zach, Harry, Ben and Rafa each their own yad and have each inscribed as being from me and Grandma Linda.

"What have you been doing since you 'stepped down' as Head of the Reform Movement, Rabbi Bayfield?". Two things – writing and searching for uninscribed antique yads. Probably, in reverse order of importance and time consumption. And that takes us to the London Silver Vaults, well almost. Oli's yad was actually redeemed, would you believe, from an antiques centre in Newark, Nottingham – where, unfortunately, they did know what they had and its value! It was made by a Jewish immigrant silversmith to the East End called Joseph Zweig, hallmarked 1912, and that set

the pattern – either East End Jewish immigrant silversmiths or anonymous Jewish silversmiths from Moscow. Two of my remaining four came from Vault 21 in the Silver Vaults in Chancery Lane – a long-established business run by a Chazan-turned businessman called Maurice Dubiner. He's now in his eighties but, for 25 years, sang in all the best Federation and Adath synagogues – including Great Garden Street in the East End, in which the maker of Oli's yad had his workshop.

Cantor Moishe Dubiner, as he was known professionally, is the son of a Bobover Hassid. He and I have talked quite a bit over the years.

I know that business is business, the customer is always right – or, in my Reform case, left – but I think he has a grudging respect for my yad story, and for will-be Cantor Chessy with whom the story begins. A month or so ago, he sent me a CD – remember

those – of him leading a midnight choral Selichot service in 1980. Jacqui and I listened, utterly transfixed.

The baritone voice was rich and firm with more than a hint of the sobbing that reflects Jewish pain and longing as well as cantorial theatrics. I responded to it even though this isn't my personal Jewish musical inheritance. I thought of my four grandparents, all members of Becontree & District Synagogue and Jacqui thought of her mother's parents in Vienna before her mother left hiding and fled to Britain as a 17-year-old.

And then I thought of my mother's great-uncle – Nissan Mann, Chessy's four times great-uncle. He came from Przemyśl, now in Poland – as we saw on our TV screens, the first

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stop over the Polish border for those fleeing Ukraine by train. Nissan was shaliakh tsibbur in the Great Synagogue of Przemyśl and he sang this music as his chollah and butter. But in the early years of the 20th century, having given two of his four sons a traditional Jewish education, he then had them tutored in secular subjects. One ended up as JNF's Hebrew Editor-in-Chief in what was then Palestine; the other as Professor of Genizah Studies at Hebrew Union College – Chessy's three-time great uncle preceded her there by 100 years.

It wasn't mere nostalgia that moved Jacqui and me almost to tears but vivid images of a world that the Shoah destroyed forever. We talked about Cantor Dubiner's CD for some time and then I said "Hang on", went off and found an old dusty box of two CDs – CDs again but very different. These are rare reproductions of old wax recordings from the 1920s – of the Jüdischen Reformgemeinde in the great Reform Temple in Berlin. This time it was the Shabbat liturgy – not just Lewandowski and Sulzer but also adaptations of Beethoven and Schumann, sung predominantly in German. More even my inheritance than Cantor Dubiner's Eastern European world, but equally obliterated, destroyed by the Shoah. Here was German Jewry embracing the western tradition of classical music to show they were just as culturally refined as the congregations in the churches of Bach and Brahms. This was German Jewry in full German voice, demonstrating their complete and joyous integration in Germany and its cultural accomplishments. This tradition, this musical inheritance too was murdered by the Shoah.

The German-born American Jewish thinker Thomas Kuhn, once Professor of Linguistics and Philosophy at MIT, wrote

about a "paradigm shift" – the way in which, from time to time, philosophical or scientific thinking undergoes a radical transformation. A paradigm shift identifies a sudden, dramatic change of direction but a shift, a change which nevertheless still connects with its own past and contains recognisable DNA from that past.

Two of the three final, deeply emotional, pain-filled pieces sung by Maurice Dubiner were Sh'ma Koleinyu and Shomer Yisrael. I recognised them instantly – music still sung in our Musaf service on Yom Kippur, a service you may not all be familiar with but which I've always been obliged to stay for! Equally, British Reformers of my generation will remember just how much Lewandowski and Sulzer featured in our organ-accompanied Shabbat services. But today's world, our present environment of secularity, uncertainty and unnerving threat is very different from the murdered world of pre-Shoah eastern Europe and 1920s Berlin.

A paradigm shift in music is not only essential, literally vital but it's also well underway in a number of Reform communities in Britain – and this community has taken its first, tentative steps as one of them. We pay respect to the Chazanut tradition of pre-Shoah Europe; we acknowledge the debt early British Reform owes to our German Reform predecessors. But the desperately needed new and distinctive is burgeoning. It owes something to a past Reform Movement Chair, Andrew Gilbert, who told me in characteristically no uncertain terms that musical change is just as important, if not more important than liturgical change. It owes a great deal to Cantor Zoë Jacobs – graduate of the five-year Hebrew Union College cantorial programme – who faithfully returned to Finchley; to her protégée Sarah Grabiner

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who now heads the HUC first year cantorial course in Jerusalem; and to their protégées amongst whom Chessy is one.

This radical new musical tradition has learned much from the American Reform singer-songwriter tradition but resists any tendency to the superficial and the happy-clappy. It recognises that both the Ashkenazi cantorial and German Reform emphasis on performance – ‘listen to my sobs and operatic marvels’ as well as ‘listen to my jolly guitar strumming’ – is not at all what is called for today. Instead, music in our services is the creator of the different moods expressed in the prayers; music is the teacher and guide of the community in seeking a spirituality, a prayerfulness in these cynical, dismissive, secular times. Wonderful to relate, we’re seeing the emergence of a new musical tradition which can respond to our hopes and fears and hold us for an hour or two in the intimate, sensitive, responsive world of Reform Jewish community.

What courage you’ve shown as a community over the last year; what leadership from my tireless colleague Rabbi Middleton

and from Harry Grant, your Chair who, though of a mature generation - as am I - is so much of this moment too: endlessly recyclable and renewable. Ever green. And, if I may say so, how fortunate you’ve been to have had the opportunity to be amongst the first to take these new exciting and above all essential steps in both new-ing and renewing the ancient Jewish musical tradition. My story – to which Chessy is the accompanying heartbeat – has become your story and your story is a pioneering part of making liturgy and prayer possible again in this worrying and troubling world. You’ve taken the first tentative steps; the challenge now is to sustain them – to continue to dance the dance of new-ing and renewing the music of the service.

So let’s now invoke three familiar lines of Torah: May God bless us and keep us through our music.

May God’s face shine upon us and be gracious to us and to our new musical offerings.

May God’s face turn towards us and give us all harmony and peace.

Mosaic Masorti’s First Timers’ Shabbat

by Traci Spivack

“Sometimes it is good to try something new” or that is what Gillian Lucas and I would say when asking people to challenge themselves by becoming involved in the First Timers’ Shabbat on 15 April 2023. And we were either very lucky or extremely persuasive because our message resonated with Mosaic Masorti congregants. Maybe it



resonated because Gillian and I are not regular shul-goers, so when we were asking others to take on a new challenge, they knew that we were also being challenged with organising a service.

It was a wonderful atmosphere on the day. Everyone was very supportive and happy to cheer on

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each other's achievements. We had over 45 people participating from the ages of 4 to 103 with 90 people in attendance. We had long-standing members participating as well as new ones. Some had never taken part in a service and some were reading Hebrew for the first time. For others, it was the first time being in the new building and participating. We had a liberal definition of "first time" but that only added to the atmosphere and camaraderie.

It was extraordinary to see people step outside the box and do something different. The most moving moment for me though was when Gillian's grandmother, Lore Lucas, was called up for an Aliyah and recited the prayers in Hebrew. Age is definitely not a barrier to taking on a new challenge.

This could not have happened without the support of Rabbi Anthony, Edwin Lucas, Jonny Fenster and Alan Goldner who answered our many questions, suggested possible congregants, helped with the running of the service and sent recordings to the many participants. We would also like to thank the Mosaic Community and all those who supported us with setting up, the kiddish and security as well as all the wonderful participants and attendees. It really was a team effort. Gillian and I felt like proud parents afterwards and are looking forward to seeing who will take on this mantle next time.

Shul shuttle Bus

by Caroline Chadwick

The 142 bus has been renamed by its many Mosaic Community members as the Shul Shuttle Bus due to the number of people using it. The synagogue even has a bus stop named MOSAIC just outside our building. The 142 bus is used by members coming from Watford and Bushey to Stanmore and then the other way from Brent Cross, with most of our members picking it up from Edgware Station, making its way past Stanmore United Synagogue, picking up more members until reaching Stanmore Hill.

Elsewhere the H12 is another popular route used by our MJC members coming from Pinner



and collecting people on the way to Hatch End, Harrow Arts Centre, Headstone Lane, Uxbridge Road, until it reaches The Broadway where it is a five-minute walk up to Stanmore Hill.

Maureen Daniels said that she looks up the H12 bus timetable and then lets the other people on the route know what time they should be at their designated bus stop.

It is much more fun to use the local buses and it's free for our members over the age of 60 with their Oyster Card and certainly less stressful than trying to find a car parking space near the synagogue, and a very sociable way of getting to shul on a Shabbat morning.

Meet the new Community Care Co-ordinator for Mosaic Reform - Hayley Renak

Hi Hayley, firstly welcome to Mosaic! Our members are yet to meet you and would love to know a bit about you, So, let's start with who you are? Your background etc...

Hi, firstly thank you for welcoming me to the Mosaic Family. I'm in my early 30s, Married and a new Mama. I grew up in Stanmore and moved to Hatch End when I was 10. I now live with my little family in Borehamwood. I went to an all-girls school in Northwood and enjoyed many extracurricular activities including Girl Guides on a Tuesday in Pinner with Ann! I went on FZY year course and to Leeds Met Uni where I studied Childhood Development and then started a career in SEN with a focus on Autism and ABA therapy. Unfortunately, due to injuries from work, I had to step away from that career, and after a few years being a Customer Services Manager, I found myself a role at a Synagogue. I loved being part of the community, however, as a new Mama I wanted something a little closer to home with slightly more flexible hours than my previous role offered and now I am here.

Well, that's a lot about your everyday life but what do you like to do in your spare time?

When I am not going to baby groups or mooching around the shops, I am usually trying out a new type of craft. I am very into my knitting and sewing machine at the moment. Or



I am in the kitchen whipping up a new recipe, I hope to make a recipe book one day! When I get the chance, I also go swimming to relax and partake in Amateur Dramatic Musicals. I'm also, what some people call, a "Disney Adult" I am Disney obsessed and it looks like my baby is taking after me quite quickly!

Oh! how creative. Hope you can use those skills with some of our social groups! What other things can you bring to your role here at Mosaic, what does your role entail?

This is a new and exciting role for me which I believe I was made for as I am such a people person. My main job here at Mosaic is to form and manage a team of volunteers to support the care of our community. I would love to bring my creativity into the role and offer some new and exciting activities and possibly even some treats being sent out to the community too. I look forward to getting to know our members, finding out what the community needs, and building a really supportive framework between us to ensure all members are gaining the most they can from the community. If members of the community want to get involved, need some support in any way or just want to come and chat, please contact me on hayley@choosemosaic.org or 07435652328 or come by on Tuesdays and we can sit and chat over a cuppa.

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Okay let's finish with some quick fire questions

Favourite genre: *musical!*

Favourite TV Show: *Friends*

Football team: *Arsenal and England*

Starter or dessert: *Dessert*

Cosy winter nights in or hot summer days out: *cosy nights all the way!*

Bagel or beigel: *bagel*

Cream cheese and smoked salmon or salt beef and pickle: *Salt beef with a latke too*

A Jewish person that inspires you: *Iris Apfel*

Favourite Yiddish word: *Nosh*

4 people you would invite to a dinner party alive or not: *Robin Williams, Tim Burton, Alan Menken and Jim Hensen. These talented people all inspire me and I think would make an entertaining and insightful evening.*

5 things you would take on a desert Island: *My family (not going anywhere without them), Swiss army knife with all the tools(can make many more things to survive with these tools), solar operated charger/lighter(to charge my phone and light fires), phone (to order other essentials),sun cream (I burn easily!)*

Thank you, Hayley! We are so excited to have you onboard here at Mosaic and along with Angela, our other community care coordinator, we know that the members of Mosaic are in good hands. Hayley welcomes members of Mosaic Reform who wish to join her volunteer team or have suggestions for the care of the community to Coffee and Cake at 4:15pm on Tuesday 25th July. Please email Hayley@choosemosaic.org to register your attendance.

Mosaic Summer Exhibition

Invitation to Community Members to submit Works of Art

During the month of August we do not have an artist exhibiting any work and so invite members to put forward their favourite piece of art as part of a community display during that month. It can be your own work or something you really appreciate by an artist.

If you have one or two items please contact Joan Noble via the office 020-8864 0133 with details about your proposed contribution for consideration. Please make contact by 17th July.

Framed pictures with acrylic or perspex, Oil Paintings on canvas or textiles works of art are fine but we request no glass.



Stoke on Trent Shul

by Edwin Lucas

במה שונה תמונת בית הכנסת הזו מכל
תמונות בית הכנסת האחרות?



Oh gosh, I was inspired by the Mahnishtano but the translation is not easy for me to read. IT translates to "What makes this shul picture different to all other shul pictures?"

Well, the entrance to this shul is different, as it has two gates. Why would a shul have two gates and is this halachically right? Rabbi Anthony in a recent communication asked us how we wanted to learn with him and what we wanted to know so I thought I would feed in a photo.

This picture is from the NEW Stoke on Trent shul. Yes, the shul is newish and has a congregation of, at peak, 30.

You will see there is an open door which lets people flock to the service. There is also a locked door. Why? The new shul was built on the site of the cemetery and the shul building

used to be a prayer hall used at funerals and stone settings. When the shul 5 miles away in the city closed, they decided to redevelop the prayer hall, but as it was on the cemetery ground they sought guidance as to whether this was allowable. It was not allowed and this caused a lot of distress. The then Minister of Small Communities then came up with a solution which suited everyone. The cemetery would have a different entrance to the shul within the same curtilage. The right-hand gate is used for funerals and as the path is lower than the entrance to the shul entrance, this is halachically possible and acceptable.

Gillian Lucas and I went to services at Shavous and we were delighted to make up the minyan of in- person attendees. If you want to see inside, you will be able to in the next edition.

Talk, 'Everyday Hate' by Dr Dave Rich, Head of Policy
CST, 27th March at the House of Commons

by Michael Reik

Gill and I attended the above talk based on Dave Rich's latest book, at the invitation of Lord Ian Austin.

Mr Rich started by stating one cannot tackle Anti-Semitism if one cannot recognise it when it is spoken. During the evening Mr Rich gave examples of Anti-Semitic comments. The first concerned a professional footballer he met in the House of Commons who told him that 'Jews had the power to make whatever necessary changes.'

He then went into history advising that in the 1340s the Black Death killed off half the European population and the Jews were blamed, especially in parts of Germany. Six hundred years later the same occurred in the same places in Germany in the 1920s and 1930s even before Hitler took a hold in Germany, thus proving that anti-Semitism continues from generation to generation.

The word "Jew" is defined as derogatory in the Oxford Dictionary, perpetuating the stereotype of the shrewd money lender or haggler, a person who drives a hard bargain.

Shakespeare brings Shylock into the Merchant of Venice in that guise even though he had never met a Jew in his life. A modern play that provides the same stereotype is the "Leman Trilogy".

The implication is that Jews are linked to money in the same way that Italians are linked to pizza. Unfortunately anti-Semitism is endemic in the human body. Interestingly if one is under the age of 34 one is more likely to be anti-Semitic than more elderly persons.



The comment made by Gary Lineker, for example, to compare the problem of the refugee influx by boat to Nazi Germany is unacceptable as the Holocaust was a unique event. In other words, no comparison should be made to the Holocaust.

Another recent anti-Semitic outburst came from the Essex County Cricket Chairman who stated Jews had control over the media.

In the UK, as well as other countries, Israel

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(the home of the Jewish People) is attacked far more than other countries that cause far greater injuries or deaths to others than say Turkey or Saudi Arabia, who receive practically no demos against them.

Jews are not considered a racist problem by the Metropolitan Police. ie Jews (if attacked) are not part of hate crime. Jews should be considered as an ethnic minority. Mr Rich believes the "Yid(Y) word" (derogatory name for a Jew) has to be removed from football in the same way that the "N word" and "P word"

have been removed.

The Internet today produces vile anti-Semitic comments and is not countered nearly enough. There is no difference in emphasis between anti-Semitism on the left or right of society. Finally a more accurate terminology of anti-Semitism can be considered as anti-Jew hatred.

Thus ended a most illuminating talk with the details of Dave Rich's latest book 'Everyday Hate available for purchase.

HEMSational Football Result for Mosaic Masorti!

When Mosaic Masorti played 7-a-side football against St Albans Masorti Synagogue (SAMS) back in November 2022, Mosaic lost to a better side.

Payback was on the cards then for the re-match on Sunday 11th June in South Oxhey. The odds were stacked against us: a swelteringly hot day, a number of new faces, a pitch very much off the beaten track.

However, our passing was pinpoint and our tackling courageous, wearing the SAMS team down like we were playing in a Champions League final. It was 2-2 at half time, and 5-5



with a minute to go. A last-minute winner sent the crowd wild, giving us a historic 6-5 win!

Some highlights include Jordan and Phil in the engine room of midfield, the ball control of Alex on the wing, and Rabbi Anthony's flicked goal at the back post.

Without doubt the performance of the day - and Man of the Match - was Darwin Kafka in the HEMS goal. He was a brick wall who pulled off countless unbelievable saves, agile like a cat, and really kept us in the game. First name on the team sheet next time!

It was a nice present for the Mosaic chairman on his birthday, well done all.

COLLECTORS' CORNER

by Andrea Morgale

When you enter Edwin and Linda's dining room, you can tell collectors live here.

You could hardly miss the two walls lined with floor-to-ceiling shelves, each crammed with miniature bottles of spirits and other alcoholic beverages. (Ironically, for two people who hardly drink!)



Miniature bottle collecting is apparently called Miniampology, which Edwin says derives from the Latin Ampulla: 'a small round vessel, usually made of glass with two handles, used

for sacred purposes.' He started the hobby as a child. 'My parents went to a New Year's Eve Party in 1960, where each man was given a miniature Martell brandy and the women got Advocaat.' They gave them to Edwin, who was just 8 years old at the time, and he still has his mother's Advocaat, which sadly is now dark brown and unappetising rather than the yellowy cream of the fresh liqueur. After 63 years I'm really not surprised!

He started collecting voraciously, initially keeping the bottles in his bedroom, where a friend built him some shelves. Various friends gave him travel souvenir bottles, and others he bought. Pretty soon he had a collection of 30 to 40 miniatures, and he now has over 2000. 'Sometimes I go to off-licences and see what's of interest, and a whisky shop in Edinburgh usually comes up with something.'

As if 2000 miniatures weren't enough, interspersed with the bottles you'll find salt and pepper cruets in all kinds of crazy shapes and designs.

If you're lucky enough to be invited for dinner chez Lucas, you have to guess where you're sitting by the cruet at your place. A teacher friend gets a pair of Professors, a chef might find a le Creuset set or a Toaster/Slice of Toast, while visiting Irish friends will identify their seats by the attendant Guinness bottles or green letterboxes. A (nameless) Mosaic colleague is regularly greeted by a well-endowed young china lady whose brief bodice supports the salt

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and pepper. (The saucy lady was originally a gift from him!)

The cruet collection is a passion shared by both Edwin and Linda. Their first purchase was

a charming Darby & Joan in rocking chairs, pictured here, and over the years they have purchased hundreds of cruets on their travels, while friends often donate to the collection and daughter Gillian regularly finds interesting examples whilst travelling. Some are quite 'basic,' while others are more

adventurous, and over the years a number of themes have developed: medical, food-related, ducks, birds, transport and law-and-order. You can see Edwin holding up his favourite police officer. Two of the cruets are hand decorated –



one, in the shape of an egg, was painted with ducks by Edwin – while on a Friday night, they have a choice of many Jewish-themed sets.

Edwin and Linda started collecting cruets on their 1995 honeymoon. And this is a story in itself: they went to Ontario in Canada – not for the skiing or the sightseeing, but 'for a conference on recycling, combined with some prison visiting.' Romantic or what? But whatever the reason, 28 years later they are still sharing their home with the most fantastic cruets and miniature bottles, and still claim to be collecting. Most of the bottles fill those dining room shelves, the cruets occupy an additional cabinet of their own, but space is now at a premium. If they continue at this rate, they'll need a bigger house!

This is the first in what we hope will be a series of interviews with Mosaic members who collect interesting objects. Do you collect macrame handbags? Or watercolours of tropical islands? Perhaps you have 12 bird tables in your garden, or a cabinet full of antique spectacles? If you have an unusual collection and would like to be interviewed for a future issue, email newsdesk@choosemosaic.org with a brief outline. Please include your telephone number, and our intrepid reporter/photographer may visit you for an interview.



Darchei Noam, our twin in Israel

by Jeanette & David Leibling

Not all members will be aware that some years ago Mosaic Jewish Community entered into a twinning arrangement with Darchei Noam (Reform)

Synagogue in Ramat Hasharon, some 10 miles north of Tel Aviv. Alan & Janet Solomon from Mosaic Liberal took the opportunity, while they were seeing their son and his family in Tel Aviv in May, of visiting the Synagogue and meeting and talking to their Rabbi, Dr Eli Levin (who is also a dentist!) and Ilana Dothan, who has been their Chairperson for the last 30 years, a position she would like to relinquish but can't find anyone willing to take over.

It is only recently that we realised the connection between Mosaic and Darchei Noam, but our recent trip to Israel where we were staying only a couple of miles away seemed an ideal opportunity to make further contact. As we were free on the Friday evening, we joined them for an Erev Shabbat service in their 10-year-old purpose-built synagogue. They were expecting us, but we arrived a few minutes after the service began. Rabbi Eli interrupted the service, came down from the bimah, and welcomed us and introduced us to the congregation of about 40, with a wide range of ages. We sat next to Ilana, who kept us at the right place in the prayer book, which did have an English translation; Jeanette was invited to light the Shabbat candles and was complimented on her singing. Much of the service was familiar with many tunes we knew



together with some unfamiliar ones. After the service and Kiddush, we were taken on a tour of the building including a large classroom where the bnei mitzvah children are taught en

masse together with their parents - no need for years of Religion School of course. The Synagogue has about 4,000 people worldwide on its mailing list; on High Holy Days the congregation is about 700 strong. Rabbi Eli mentioned the connections with Rabbi Rachel and also with Michael Reik, who leads the MJC Israel activities.

The Israeli Reform movement has great difficulty in obtaining any recognition or financial support from the Government because of the control by Orthodox parties, and we felt that they genuinely welcomed contact with Mosaic, which we have come back determined to strengthen. They would be delighted to welcome any Mosaic members, and if you give them sufficient warning they'll even invite you back for dinner. Watch this space.



*L to R -
Alan & Janet
Solomon,
Ilana Dothan,
Rabbi Dr Eli Levin*

Official Opening of Sandringham Jewish Care Home, Stanmore

by Caroline Chadwick

On Sunday 4th June, we were honoured to represent Mosaic Jewish Community, with Rabbi Rachel, at the official opening by Lord Young of the Sandringham Care Home. This



beautiful home sits on the green belt on the border between Hertfordshire and Stanmore on the former Princess Alexandra Home, which has been redeveloped as part of a £47 million project to provide modern, purpose built space to serve the Jewish Community.

Lord Levy welcomed the guests and explained in his speech that the name Sandringham does not have any royal connections, but was named after his childhood home in Sandringham Road in Hackney, as he never forgot his roots and where he came from, and remembered buying bagels and cholla on the Friday before shabbat in Sandringham Road.

Other speakers included the Chief Rabbi, Sir Ephraim Mirvis, who gave a wonderful speech who said there are two types of caring,

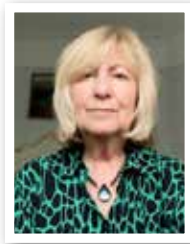
people who care and people who care for other people. He also said that we are all Jews and doesn't matter which synagogue we belong to. He said that this was a wonderful project, giving first class care to residents who

have dementia and also Pears Court, where people have independent living, but with a couple of hours a day help, with their cleaning, laundry, cooking etc.

Lawrence and I were given a guided tour by one of the residents who showed us a Pears Court flat, and their beautiful gardens and allotment where they grow their own vegetables.

After all the formalities, we were treated to a beautiful catered brunch, and had the opportunity to speak with Lord Levy and his wife, who knew all about our wonderful Mosaic Jewish Community project and Lady Levy was so impressed that we held services in one building under the umbrella of Mosaic Reform, Mosaic Liberal and Mosaic Masorti.

FROM ONE ORDER TO ANOTHER



by Janet Byrne

To stop myself from blushing
I'm finding it quite hard
For in our latest magazine
I found compliments from Bernard

They took me by surprise
And really made my day
So thank you Mr Fisherman
Is what I want to say

Plus I like your poems too
And wouldn't it be nice
To have a few more poets
In Kehila to add spice?

May I also mention
That perhaps it is not fitting
For a poet like yourself
To consider doing knitting

I think if you stopped rhyming
You really should be wishing
To find a different hobby
Like maybe take up fishing?

WHY ON THIS NIGHT OF ALL NIGHTS?

By Janet Byrne



'Come to me for Seder' I glibly said
I'd not done one for years
But as the day came upon me
I was just in floods of tears
My almond pudding turned out flat
And burnt around the sides
The plava made, I admit, in haste
Shrunk before my eyes
I won't talk about the charoseth
Other than to say
If no one's lost a tooth
I'll have had a lucky day
It's really all my fault
Because of my 'do gooding'
I tried to make a Seder night
But it became a matzah pudding!
As far as future Seders are concerned
I will be no fool
If not next year in Jerusalem
I'll book my place in Shul!

A Reflection on our Heritage Celebration

by Rosemary Wolfson



Corn plants wrestled one with the other,
morning, noon and night, on the drought stricken
earth.

There was aridity, dehydration, a reeking,
a broiling, a torridity, and a scorching
in this crematorium of the land.

And a man of Beth-lehem-judah
went to sojourn with his wife
and his two sons in the country of Moab.
It was a land of many colours on account of its
fertility,

a veritable feast of blazing green and a
glory halo of orange fields and
arboreal flowers of cerulean and mazarine blue.
The name of the man was Elimelech
and the name of his wife was Naomi.
She of elegant nobility of appearance
with a flowing white headdress of enabling
coolness.

Then Elimelech died; and Naomi was left, with
her sons.

And they took them wives: Orpah,
and the name of the other - Ruth.

Ruth was of noble and graceful bearing and
dressed in white ethereal robes of
the coolness of a sirocco summer.

Then Mahlon and Chilion died.

Naomi arose with her daughters in law,
that she might return to the land of Judah.

And Naomi said to them,

"Go, return each of you to your mother's house."

But Ruth said "Entreat me not to leave thee..."

And after these words, not a bird sang; the

world stood still, but there was an echo through
the clear air as Ruth uttered these words:

"For whither thou goest, I will go...
thy people shall be my people, and
thy God my God..."

But what vexation of spirit, and thorns
came to pass upon Orpah on
account of her return to Moab?

Did Ruth too experience any head wind of
conflict in her renunciation of her own people?
She, being the ancestor of the future King David.

A MAN OF FASHION

by Bernard Fisherman

A pin stripe suit a splendid silk tie
Shiny shoes that catch the eye
Upon your head a bowler sits
A diamond bracelet adorns your wrist
You're very well-known all around town
You live your life with style and passion
Which certainly makes you a man of fashion
Your socks are colourful your shirts are silk
You live in Park Lane in a 5 bedroom mansion
That makes you completely and utterly
A man of style and fashion
Saville Row is where you shop
Buying clothes you never stop
You like good things to spend your cash on
Which understandably makes you a man of style and fashion



Happy Birthday in February and March:

Nathan Morrow, 6
Ria Morrow, 6
Isaac Wolff, 10
Aviva Ashkenazi-Bakes, 10
Cici Rutstein, 13
Charlie Bright, 16



Board of Deputies Report

by Michael Reik

Plenary meeting of Board of Deputies at 140 London Wall and online Sunday 26th March

The whole of the meeting was devoted to a debate on the subject matter below.

British Jews are deeply committed to Israel. We are gravely concerned that the new Israeli government includes individuals whose stated views and actions are in contrast to the tolerant and inclusive values of our community. The Board condemns politicians who have demonstrated hostility on the basis of race, gender, sexual orientation or Jewish denomination. The Board remains committed to supporting those who continue, in line with Israel's Declaration of Independence, to "foster the development of the country for the benefit

of all its inhabitants".

This debate came about as a result of the very right-wing views and intentions of the current Israeli Government and followed the visit of Prime Minister Benjamin Netanyahu to London. All Deputies who requested to speak were allowed to do so (to a maximum of 2 1/2 minutes) including David Safir and me on behalf of Mosaic Reform (on line)

At the end of the debate a vote was taken on the motion. The result was 105 in favour and 22 against. A Majority of 82.6% against 17.4 %

BOD Plenary online 27TH April

This was a catch-up Plenary meeting, because there was no time for Subcommittee reports to be submitted at the meeting held on Sunday 26th March; that meeting was wholly given over to discussing the Israel situation with the proposed judicial review there.

Marie Van de Zyl mentioned that she had been invited to the King's Coronation. (The previous Chief Executive of the Board, Gillian Merron, (now Baroness Merron), will also be present, taking part in the service representing the British Jewish Community. Marie mentioned her recent visit to Mosaic and how pleased she was to be there. She said that she hoped to visit many other communities in the future while serving as President of the Board.

Edwin Shucker presented his community

report. Andrew Gilbert, as his deputy, provided information on the changing demographics of Jews in the greater London area. There has been a fall in numbers in Northwest London, with increases in East London, in particular the Stamford Hill area. Also, numbers have increased considerably in Hertfordshire, this being now the third largest Jewish area outside London after Manchester and Leeds.

David Mendoza Wolfson presented his International Division report. He had just come back from Geneva where he attended a meeting of the Human Rights Council. A debate took place in Parliament, where the horrific killing of the Dee family in Israel was discussed sympathetically. Delegates from the International Division spent an evening at the

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home of the Portuguese Ambassador.

Amanda Bowman presented her Defence Division report. She advised that she had attended meetings with the Crime Prosecution Service (CPS) covering the subject of hate crimes. She also spoke about the Bloom report, which the Government had set up to encourage more work with faith communities.

Michael Ziff spoke on behalf of the Finance Committee. There was concern that the current level of voluntary contributions has fallen.

Marie Van de Zyl then provided the President's Report. She believed that the IRGC (Islamic Revolutionary Guard Corps) should be proscribed by the Government. She was appalled at the comments of Diane Abbott, who said that she did not believe that Jews suffered from racism.

It was confirmed that 45 Board members had indicated that they would consider going on the trip to Israel in December.



Our Coronation Toastmaster, John Ashmele

Meet the Author – Linda Nissen Samuels

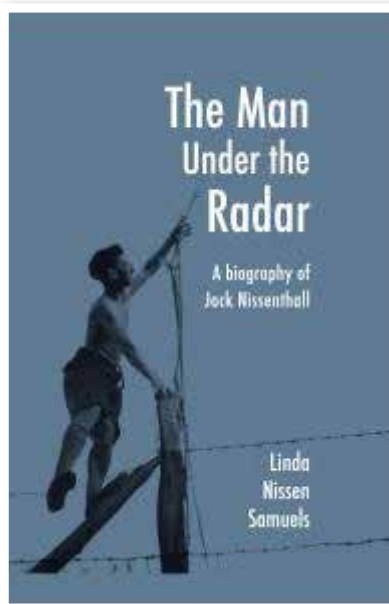
by Vivienne Franks

Barely 3 weeks after joining Mosaic Masorti Shul I found myself enjoying a light lunch with new friends and chatting to Linda Nissen Samuels and her husband Basil, both members of New North London Masorti Shul.

Linda's talk about her biography of her father Jack Nissenthall's fascinating life as an RAF flight sergeant and expert in Radar technology was spellbinding.

I felt as though I was an active participant in the secret military raid, 'Operation Jubilee' that Jack and members of the Canadian army pursued in Dieppe in 1942.

That dangerous mission to Pourville Radar station, to learn the secrets of the German Radar network along the French Northern coastline, could have cost Jack his life. The Canadians were instructed to kill Jack if he was likely to be captured by the Germans during the raid.



As often happens, the plan did not succeed in the way that was intended. Jack used his initiative and managed to cut all the telephone lines, forcing the Germans to resort to radio communication, thereby allowing British intelligence to intercept and thwart their war effort.

Jack's courageous personal efforts certainly impacted on the result of the Second World War, and yet his contribution has never been officially recognized by the British Armed Forces, outrageous!

Linda very kindly signed my copy of her book and I very much look forward to reading 'The Man Under the Radar'.

Thank you to the members of the Mosaic Jewish Community for organizing this event, and I look forward to attending more such events in the future.

SINGING THE NIGHT AWAY WITH THE MOJO BAND – Sunday 19th March

by Sharon Pink

Is there a doctor in the house? Well, we certainly hope so, since there's a queue of people at Mosaic with an appointment to see him – and no need to explain their symptoms to the receptionist first...

Our lovely state-of-the-art building is all set up to receive Jeremy Sassoon and his Musicians of Jewish Origin (MOJO) show (with band members Flo Moore and Pat Illingworth). The newly-arrived stage (a brilliant find by Barbara Grant) is expertly slotted together and ready to rock (metaphorically only) to the sounds of the Great American Playbook and some of the best Jewish singers and songwriters over the last century.

Jeremy has played at the world's top jazz clubs and festivals including Ronnie Scott's and Brasserie Zedel Crazy Coqs in London and had a sell-out season at the Edinburgh Festival. He has had residencies at the Shard and Boisdale Clubs in London and has played at the Arts Club. At Mosaic, Jeremy led his band on piano and vocals, with fabulous support from bassist Flo Moore (whose proud parents were in the audience) and drummer Pat Illingworth.

This joyous evening of songs, stories and



anecdotes took us from Irving Berlin and George Gershwin to Barbara Streisand and Amy Winehouse, through Rodgers & Hammerstein, Elvis (yes indeed we claim him as Jewish via his grandmother's line), Neil Diamond, Marvin Hamlisch, Monty

Norman, Carly Simon (Jewish father), Bob Dylan, Leonard Cohen and many many more, including an honourable mention for our local boy, the Stanmore-born Chas Jankel who wrote "Hit me with your rhythm stick" for Ian Dury and the Blockheads. And why does Julio Iglesias say he is "Jewish from the waist up"? You had to be there...

Fittingly for a Jewish community setting in the run-up to Pesach, we of course had... White Christmas and a medley of Christmas songs! Then Jeremy led us to the end of the first half with Lionel Bart's zinger from the film *Oliver*: "I'm reviewing the situation". The audience set off to review the food and wine situation, beautifully prepared and served of course by the Culture Hub team, and everyone refreshed their voices to join in with part 2. The second half included songs from Michael Bolton and Bette Midler and a tribute to Billy Joel, the

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ultimate 'piano man' who wrote the most requested song in any piano bar in the world.

Originally from Manchester, Jeremy Sassoon qualified as a doctor and went on to train as a hospital psychiatrist before deciding to specialize in piano and song instead of patients and therapy. So of course we have to ask him: if you were starting your career now, would you go the medical route again first? He tells us "My years in medicine, in particular psychiatry have been fundamental in shaping the way I entertain using music. I'm often asked what I think my true vocation is. I have always felt I was meant to be a psychiatrist." Hmm. Might have been helpful to a number of the artists featured...

In fact, Jeremy says, while people usually point out the differences between careers in



psychiatry and music, he sees only the similarities. "Both are centred around the art of communication. As a psychiatrist, people would attend my clinic. As a musician they come to my show. The expectation in both cases is that I will alter their mood state and

make them feel more connected. Music is just a different vehicle by which one can achieve that."

As the sell-out crowd sang Carole King's "You've got a friend" to each other, with mobile phone torchlights waved aloft (see photo), Jeremy's point about connection was well made.

So yes, for Mosaic Jewish Community, there was indeed a doctor in the house. The prescription? Music, songs, stories and laughter. And everyone felt so much better....

MEET THE AUTHORS

Dr Jonathan Lewis and Barry Kester by ALAN SOLOMON

Around 30 members enjoyed a light lunch on 22nd March before listening to a presentation by Jonathan Lewis on "Jewish Chaplaincy in the British Armed Forces". His book, covering the history of Jewish Chaplains from 1892, is sub-titled "Captains of the Souls of Men", the expression used on the armbands given out by the Japanese as they didn't understand the term "Chaplain". Jonathan told us that the concept

was the creation in 1892 of the Rev Francis Lyon Cohen, who came up with the idea of a Jewish Chaplain to serve alongside the soldiers in the field. He wrote to all Jewish soldiers and introduced annual Chanukah services in London for all those in the armed forces, police, etc.

We were told of the tireless efforts of the Rev Michael Adler, who was the first Jewish

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Chaplain and served on the western and other fronts and in Palestine in the First World War. Rev Adler visited France in January 1915 and went off to conduct services at the front. He

visited a number of cemeteries and succeeded in getting graves of Jewish soldiers designated as such. By the end of WWI there were 19 Jewish Chaplains

Jonathan then took us through the work of the 56 Jewish Chaplains in the Second World War, including mention of the Rev Vivian Simmons, the first minister of the former Wembley Liberal Synagogue (now Mosaic Liberal), and of Rev Leslie Hardman, the first Jewish British Army Chaplain to enter Bergen-Belsen concentration camp, and subsequently minister of Hendon Synagogue (Orthodox).

As Jonathan told us at the beginning, it was a huge subject which he has researched in detail. He gave us a fascinating insight into the important contribution of Chaplaincy to the wellbeing of Jewish service personnel.

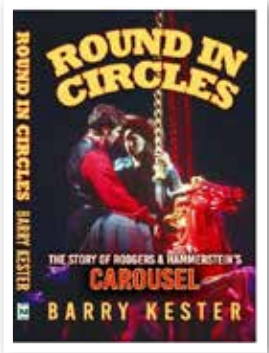
There was a contrast of subject matter on 26th April when Steve Levinson's interviewee was a retired Chartered Accountant with a lifelong passion for music and musical theatre who has written a book, "Round in Circles", the story of his favourite show, "Carousel". Barry Kester summarised the original quite dark story in the Hungarian-language drama "Liliom", involving a wife beater who is killed and the tough lives of the people portrayed, which premiered in

Budapest in 1909. The theme was the difficulty of getting off the carousel of life. Rodgers & Hammerstein adapted the play for their musical, re-located it to New England and made it lighter with a beautiful score.

Barry considered the "golden age" of musicals was the late 1920s to the mid-60s, and brought back memories for some of us of a certain age when he mentioned the BBC Light Programme, which played much of the music of that era. The question at the time Carousel opened in 1945 was whether it would be as good as Oklahoma!, which had been a spectacular success two years earlier.

He told us about the research he had carried out prior to writing the book, including studying papers in the New York Public Library, discovering that an earlier proposed location for the musical was New Orleans, and investigating how Rodgers and Hammerstein, two very different men, worked together. Barry mentioned the well-known song "You'll Never Walk Alone", which became a favourite of the fans of Liverpool FC. He added that obtaining the various permissions needed, eg, reproducing sheet music, took him almost the whole of 2022.

And what was Barry's opinion of the film of Carousel? "It was butchered by the censors, didn't do justice to the musical, and was a disaster!" We all enjoyed listening to his story with his obvious enthusiasm for the subject.



Oxford Jewish Heritage Tour

by Gillian Gurner



This trip was originally planned as one of the 20 events to celebrate Hatch End Masorti's 20th Anniversary but Covid put a stop to it, so three years late and despite the inclement weather and the clocks going forward, 26 Mosaic members went by coach to Oxford. We split into two groups, led by very knowledgeable and informative guides, for a tour of the city's Jewish heritage. Our guide told us that we would have to use our imagination because very few of the original buildings are still standing but there are plaques recording the Jewish connections. Jews first settled in Oxford around 1075, shortly after the Norman conquest, coming from Rouen. They lived in what was known as Great Jewry (now St Aldates). When Jews were allowed back into England in 1656 following their expulsion in 1290, a few found

their way back to Oxford. The community grew gradually, with immigration from Eastern Europe and in the 1930's there was an influx of Jewish academics.

Among other sites of interest, we saw the homes of Vives le Lung (Chaim the Tall), one of 293 Jews hanged in the Tower of London for coin clipping in 1278; David of Oxford who failed to persuade two Beth Dins to let him divorce his wife and bribed Henry III with a set of silver spurs to intervene; Deadman's Walk, along which the Jews transported their dead to Jewish burial grounds; the sites of the Medieval Synagogue and the Jewish Cemetery; the first Coffee House in England opened in England by Jacob the Jew in 1650 and the competition opposite, opened in 1654 by a Syrian Jew, Cirques Jobson.

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Of course, the colleges have many Jewish connections – Einstein was a Visiting Fellow of Christ Church from 1931-1933, the college's Lord Lindeman became Churchill's Scientific Adviser; in 1263 Walter de Merton bought two houses from Jacob which have been absorbed into Merton College (the sales contract is still in the college, in Latin with a Hebrew addendum); the Bodleian Library has the third largest collection of Hebrew manuscripts in the world. Cecil Roth, the great historian, was educated at Merton College and returned as a Reader in Jewish Studies from 1939 to 1964.

After the tour, we had some free time before going to the Oxford Jewish Congregation for tea. Some of us visited the Ashmolean Museum to see some of the Jewish artefacts in the collection – too many to see in the time available but we saw one of the few Dead Sea

Scroll jars outside Israel, beautiful ceremonial wedding rings and a British bank note forged by Jewish prisoners in 1943 in Sachsenhausen concentration camp.

And then to the OJC. The congregation has been established for 170 years and, like ours, it is a pluralistic community, offering Orthodox, Reform/Liberal and Masorti services. The Centre was built in 1974, with a beautiful synagogue in which the wooden doors to the Ark have carvings in them that are sound wave transcripts of prayers. We learned a lot about the community, including how the services are organised, the Chevra Kadisha and the many activities in the community, followed by being treated to a delicious tea.

So an interesting, informative and stimulating day. We look forward to organising similar trips in the future for the Community.

Pesach Bake-In

by Judy Silvertown

Communal Pesach bake in - thanks to Gill Ross, Viv Levinson, Jeanette Leibling, Judy Silvertown, Linda Lucas, Pat Zatz and Traci Spivack.

After making over 700 biscuits for Seder and Kiddushim, we were finally used to the new oven!



REVIEW OF PAST EVENTS

A CELEBRATION OF 75 YEARS

by Alan Solomon



L to R - Rabbi Anthony Lazarus-Magrill (Mosaic Masorti), Rabbi Andrew Goldstein (past President of Liberal Judaism), Rabbi Kathleen Middleton (Mosaic Reform), Ruth Seager (Chair of LJ), Rabbi Rachel Benjamin (Mosaic Liberal), Karen Newman (Vice-Chair of LJ), Leslie Moss (LJ Treasurer), Rabbi Anna Wolfson (MJC Development Rabbi)

There was some confusion over whether Mosaic Liberal Synagogue should celebrate its 75th anniversary in 2022 or 2023. The original meeting which was held to determine if there was sufficient interest among Jews in the Wembley/Kenton area to form a local Progressive congregation took place in 1947, but it wasn't until 1st July 1948 that a meeting held at Preston Manor School agreed to form the "Wembley & District Progressive Jewish Congregation" – later

to become the Wembley & District Liberal Synagogue (now Mosaic Liberal). The anniversary was originally planned for October 2022, based on the 1947 date, but had to be postponed as our new building would not be ready by then. However, this turned out to be somewhat fortuitous in a way when we later realised that our 70th anniversary was held in 2018, so 2023 was actually the correct year!

On Sunday 16th April we welcomed around

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150 current and past members, guests, representatives of Liberal Judaism and friends from the Reform and Masorti congregations to an entertaining celebratory afternoon party and a wonderful tea. Three of us, each



covering 25 years, gave a potted history of the Synagogue including personal recollections and how membership of the Synagogue had played such a large part in our lives. Around the hall were displays of old photographs, shul magazines, service booklets produced for special occasions over the years and other memorabilia, photos of a number of current

movers and shakers dating from their childhood for guests to try and identify, and a loop showing clips from a DVD taken when we left our original home in Preston Road, Kenton in 2011, having occupied three different

buildings in our 57 years there.

Rabbis Rachel Benjamin and Anna Wolfson spoke of their hopes for the future as all three communities continue with plans to make our wonderful new building a centre of Jewish life in our area of north-west London. The afternoon concluded with a song session led by these two very musical rabbis!

KING CHARLES III CORONATION WEEKEND

by Caroline Chadwick

On Shabbat, Saturday 6th May, we held a joint Liberal and Reform service officiated by Rabbis Rachel, Kathleen and Anna.

The service finished at 10.45 a.m. and then a beautiful Kiddush was enjoyed by the community to celebrate the Coronation of King Charles.

Over sixty people enjoyed watching the Coronation service in "Cinema Style" for the next two hours, whilst eating their Kiddush lunch.



It was such a lovely atmosphere and it was so special to share this special occasion with so many members of the community.

The synagogue looked magnificent with red, white and blue bunting and flags, and life size cardboard figures of King Charles and Queen Camilla.

On Sunday 7th May, the Culture Hub Committee hosted a very special tea for our "older members" of Mosaic Liberal, Masorti and Reform synagogues.

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The tables looked amazing, arranged in a horseshoe pattern and beautifully decorated with union jacks, red, white and blue serviettes and tablecloths.

They were welcomed at the door by John Ashmele, who was our toastmaster for the day, in his splendid red jacket, white gloves and white bow tie. Each guest was given a homemade red, white and blue bow tie, hair accessory or brooch, made by Margie and Anne.

They were treated to beautifully prepared sandwiches, made in the Mosaic kitchen by the Culture Hub Committee volunteers, homemade cakes, scones, with jam and cream, lots of tea and coffee and Prosecco to toast the new King.

The guests then enjoyed a musical treat, with Rabbi Anna, Rachel and David Pollak singing many genres of songs accompanied by their guitars. (see the centre pages for the photos)

Gary Italiaander's talk: 'My Father's War', Wednesday 31st May

by Rosemary Wolfson

This biography tells some of the wartime stories of Michael Italiaander, Gary's father, a Cartographer during WW2, a very young war artist who produced propaganda paintings for the Ministry of Information. Michael was based originally in North Wales and then the Middle East, before returning to the UK to work in Army Education.

After a nice pitta and falafel lunch, Gary started his talk by telling us that Michael had been fascinated by pilot reports. He hadn't wanted his WW2 experiences published, but it did come about because Gary's daughter was into publishing and an experienced editor. It's a shame that Michael passed away before the book was published, with a foreword by Dame Vera Lynn! It was recently launched at Bentley



Priory.

Apparently Michael became interested in art at the age of three, when he first picked up a paintbrush. He did eventually go to Art School. (Gary then said that there was to be an auction of his father's work next year

in London.)

Michael went to pains to ensure that the details of the 'planes in his paintings were all correct. (Being of Dutch ancestry he was allowed into the army.) He also did a lot of cartoon work; one example then shown was of men boxing.

Eventually Michael went to the Middle East. Amongst other works, Gary showed us a cartoon depicting action on a torpedo boat and a painting done close to the old

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wall in Jerusalem. Michael had great initiative and managed to find success in advertising work. But when he came back to the UK, still a Private, he had unfortunately picked up a stomach bug and for a time lost the power of speech.

Later Gary showed us amusing slides concerning a light bulb and General Montgomery cartoons. Michael married in 1947 and was demobbed soon after; his parents had

two wonderful kids, Gary being one of them!

Gary showed us slides of a David Jason cartoon (Only Fools & Horses actor), and examples of Job Centre ads, including a dramatic silhouette of Churchill. Michael also did work on the Earls Court Royal Tournament, a depiction of Marilyn Monroe and a very striking study of Nelson Mandela.

Many thanks to Gary for this entertaining talk.

An evening of Magical Entertainment

by Tony Fineberg

A full house arrived to see Magicians Alan and Kat Hudson on Sunday evening 11th June ahead of their appearance at the Edinburgh Fringe later in the summer. Both are members of the Inner Magic Circle and have appeared on "Britain's Got Talent", something they have in bucket loads. You might also remember Alan from the Zoom show he did for us during the COVID lockdown.

Before the interval Alan entertained us on his own with his unique brand of comedy magic as we watched open mouthed and even participated in tricks involving a sharp pin, some balloons and a paper bag, a copious amount of cling film (!?!), the ubiquitous pack of playing cards and a bunch of thimbles. While the magic was gob-smackingly flawless, what made it even more entertaining was Alan's own brand of comedy, which not only interspersed the tricks, but became very much part of the magic itself.

After the interval Alan was joined on stage by his wife and partner, Kat, who added a new dimension to the show when some interesting

slants on mind-reading were introduced, as well as Kat's long deceased Aunt Viv. Much to Alan's apparent disbelief, she seemed to commune with Aunt Viv, who was only visible to Kat and who left one volunteer feeling "touched". We now had two deft magicians and a very funny comedy duo entertaining us. They had even come up with a contemporary version of the old TV Quiz game, Mr and Mrs, called Me or Them, involving paddles marked Me or Them, two members of the audience and some mind reading by Kat.

The show concluded at precisely 9:33. I remember that very clearly because the final trick, told us not only the time but the date on the screens of everyone's mobiles, which had been enlisted for the trick. Now how was that for magic?

I think it's fair to say that everyone present had a great evening of Magical Entertainment with Alan and Kat Hudson. I don't know about everyone else, but I'm still trying to work out how the tricks were done.

REVIEW OF PAST EVENTS



UPCOMING EVENTS



Monday 3rd - Friday 28th July

Alicia Merrett Textile Exhibition

Alicia is well known for her stitched textile wall-hangings. After her successful illustrated online talk to Mosaic in 2021, we

have invited her to display a wide range of her work in our new gallery space. Alicia's main loves are colour and texture and those are the most striking characteristics of her work. For a number of years she concentrated on creating maps and aerial views using patchwork and collage techniques. In 2019 she moved onto digital design, which reflects her photography background. Her current work is mostly abstract, designed on the iPad, printed on fabric, layered and stitched.

The Exhibition will be open Mondays to Thursdays 9.00 - 17.00; Fridays 9.00 to midday. Please ring 020-8864 0133 for an appointment.

Wednesday 5th July

KNIT AND NATTER

Come and join our Knit, Natter, Crochet and Kibbitz group. An opportunity to share this fulfilling hobby with others and make new friends in a warm, welcoming, chatty and relaxing atmosphere. Suitable for all ages and all levels.

When?

The first Wednesday of each month,
10.30am – 12.30pm



Where?

Mosaic Jewish Community

For further information:

Email Angela Peters, Community Care
Co-ordinator
angela@choosemosaic.org.uk
or call 020 8864 0133

WEDNESDAY 5th JULY 1.00 pm

CAMEO LUNCH OUTING

CAMEO (Come And Meet Each Other)

Have you suffered the loss of a partner, relative or friend? Do you feel sad, lonely and isolated? Would you welcome the opportunity to meet others in a similar

position to yourself?

Mosaic has a group to meet the needs of people like you who meet once a month.

Our next meeting for CAMEO is a lunch restaurant outing in Hatch End. If you'd like to attend, please contact Bobbi Riesel on 07787 547383.

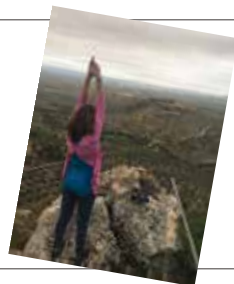


UPCOMING EVENTS

Saturday 8th July 9.30 am

MEDITATION & YOGA

Come along for a 45-minute session of meditation and gentle movement, either as a standalone session or as the perfect preparation for Shabbat services. With trained yoga teacher Sharon Grossman.



Wednesday 12th July, 12.30 pm



MOSAIC CULTURE HUB INVITES YOU TO “MEET THE AUTHOR – DANIEL FINKELSTEIN”

Join us for a light lunch before Steve Levinson interviews Daniel Finkelstein about his recently published book ‘Hitler Stalin Mum and Dad’.

Daniel Finkelstein’s family experience at the hands of the two genocidal dictators of the 20th century is one of miraculous survival.

‘This is a story of love and murder. A story of how the great forces of history crashed down in a terrible wave on two happy families; of how it tossed them and turned them, and finally returned what was left to dry land. It’s a story of brilliant ingenuity, great bravery, and almost unbelievable coincidences.’

Daniel Finkelstein is a British journalist and opinion writer. A former executive editor of The Times, he continues to write for the paper. He has been Political Columnist of the Year four times and recently joined the board of Chelsea Football Club. He was appointed to the House of Lords in 2013.

Please book via the Mosaic website by Tuesday 4th July for catering purposes. If you require a supervised option, please let us know in advance. There is a £5 charge, which will increase to £7 from 5th July.

Wednesday 12th July 8.00 pm

Mosaic Reform AGM

Members of Mosaic Reform are reminded to attend the AGM. All calling papers have been circulated. Committee Reports will follow shortly.



UPCOMING EVENTS

Friday 14th July

Shabbat Beiteinu with Potluck Dinner



We'll start with a musical, contemplative Kabbalat Shabbat at 6.30 and dinner at 7.30. People are welcome to come for all or some of the evening and don't be afraid to come if you can only make it for the food!

Please bring a vegetarian or fish meal for a pot-luck dinner and if you require Rabbinically supervised food (KLBD), please let us know.

We ask people to RSVP so that we have an idea of numbers. Please email rabbiana@choosemosaic.org

Monday 17th July 8.00 pm

Film Mosaic "THE FRISCO KID",

It is 1850. A young Polish Rabbi (Gene Wilder) needs to travel across the country to lead a Jewish Congregation in San Francisco. En Route he meets up with a bank robber (Harrison Ford) and they form an unlikely friendship.



On their travels, they are involved in numerous (often hilarious) adventures. This movie combines elements of the best westerns and funniest comedies and is directed with tongue firmly in cheek by the late great Robert Altman (best known for his action westerns).

reform mosaic synagogue
COMMUNITY CARE
Meet the new
Community Care Coordinator Hayley
with
Coffee and Cake
4:15pm-5pm on Tuesday 25th July
for those who wish to be part of or
have ideas for the Reform
Community care team
please register your attendance
hayley@choosemosaic.org
07435652328

Tuesday 25th July 4.15 – 5.00 pm

Meet the New Community Care Co-Ordinator, Hayley Renak

UPCOMING EVENTS

Wednesday 26th July

Mark Tisha b'Av with Mosaic

7.00pm - A joint study session for the incoming day of Tisha b'Av. Rabbi Kathleen and Rabbi Anthony will jointly lead some learning related to the incoming fast of Tisha b'Av. After a break, at 9.15PM, there will be a candle-lit Ma'ariv service with Eicha (Lamentations) and the evening kinot (mournful liturgical poems).

Thursday 27th July

At 8.30 there will be Shacharit, a further recitation of Eicha and selected day kinot (mournful liturgical poems).

All are very much welcome. The liturgy used for these evening and morning services will be Masorti.



Sunday 20th August

Induction of Rabbi Rachel & Rabbi Anna



Everyone is invited to the Induction Service of Rabbi Rachel Benjamin to Mosaic Liberal Synagogue, and Rabbi Anna Wolfson to Mosaic Liberal Synagogue and

Mosaic Jewish

Community. It will take place at 3:00pm. This happy occasion has been delayed by the pandemic. We would be delighted if you would come along to help make it a truly joyful celebration. There will be a musical Minchah service, followed by refreshments and an opportunity to socialise together.

Sunday 27th August

PS4 Mosaic Football Tournament

All Mosaic members, children and grandchildren are invited to participate in a knockout tournament on our big screen. Snacks and drinks will be provided with prizes for the winners. Please register your interest at admin@choosemosaic.org



Regular Events

MOSAIC CALENDAR

Tuesdays

10.00 Mosaic Walks – email admin@choosemosaic.org for meeting point

11.00 Mosaic Friendship Club

19.00 “Untangling Our Tradition” with one of our Rabbis

Wednesdays

10.30 Knit & Natter (First Wednesday of the month)

11.00 “Tea & Torah” with one of our Rabbis

Thursdays

11.00 Bridge & games (1st & 3rd Thursdays of the month)

11.00 Music for Memory (Last Thursday of the month)

20.00 Talmud class with Rabbi Anthony

Saturdays

09.45 Masorti service (unless otherwise stated)

10.30 Reform service (unless otherwise stated)

10.45 Liberal service (unless otherwise stated)

Sundays

09.45 HaMakom (during term time)

JULY 2023

Sun 2 nd	09.45 HaMakom. Open Day. End of term
	14.45 Tombstone consecration – Anne Pinkus. Cheshunt
Mon 3 rd	09.00 Textile Exhibition opens until 30th July
	10.30 London Walk
Wed 5 th	13.00 Cameo lunch outing
Thurs 6 th	Fast of Tammuz
Fri 7 th	19.00 Musical erev Shabbat service
Sat 8 th	09.30 Meditation & Yoga session
Sun 9 th	13.30 Tombstone consecration – Sylvia Wiseman. Edgwarebury Ln
	14.30 Tombstone consecration – Helga Simmons. Edgwarebury Ln
Tues 11 th	19.00 Looking Ahead to the High Holydays
Wed 12 th	12.30 Mosaic Culture Hub
	20.00 Mosaic Reform AGM
Fri 14 th	18.30 Shabbat Beiteinu and Pot Luck Supper
Sat 15 th	10.30 Mosaic Reform Bat Mitzvah – Maya Groffman

Sun 16 th	10.00 Tombstone consecration – Jack Lynes. Edgwarebury Lane
Mon 17 th	20.00 Film Mosaic
Tues 25 th	16.15 Meet the new Mosaic Reform Care Co-ordinator, Hayley Renak
Wed 26 th	12.30 Mosaic Book Group
	17.00 Erev Tisha b'Av discussion and service
Thurs 27 th	08.30 Tisha b'Av.

AUGUST

Mon 7 th	Kehila copy date
Sat 12 th	Kiddush – Fred Stern's 100th birthday
Sun 20 th	15.00 Induction of Rabbi Rachel & Rabbi Anna
Sat 26 th	Kiddush – Judith & Roger Feldman's 50th wedding anniversary
Sun 27 th	PS4 Football Tournament
Wed 30 th	Mosaic Culture Hub
Thurs 31 st	15.30 Kehila distribution



The Mosaic office
opening hours are:

Monday	08.00 – 17.00
Tuesday	08.00 – 16.00
Wednesday	08.00 – 13.30
Thursday	08.00 – 17.00

**1a Halsbury Close
Stanmore Hill**

Stanmore HA7 3DY

Office: 020 8864 0133

Website: www.choosemosaic.org

Email: admin@choosemosaic.org

Chairman: David Leibling
chair@choosemosaic.org

Community Care Co-ordinators:

Angela Peters angela@choosemosaic.org

Hayley Renak hayley@choosemosaic.org

HaMakom (Religion School):

Toria Bacon and Viki Kenton

headteacher@hamakomschool.org.uk

Bereavement Support:

Bobbi Riesel 020 8428 7977

Development Rabbi – Rabbi Anna Wolfson

rabbiana@choosemosaic.org



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Chairman: Adrian Cohen
020-8420 7498

Rabbi: Rabbi Rachel Benjamin
rabbirachel@mosaicliberal.org.uk

Rites and Practices: Kevin
Ziants 07841 375458

Liberal Judaism:
020 7580 1663

Undertakers: Kings Funeral
Directors
020 8368 7453 / 07595 956 936



Chairman:
Edwin Lucas – 07973 312851

Burials Officer: Edward Kafka
020 8904 5499

JJBS: 020 8989 5252

Rabbi Anthony Lazarus-Magrill
rabbianthony@mosaicmasorti.org.uk



Chairman: Chairman Harry
Grant 07836 507807

Hon Secretary:
Caroline Chadwick
07746 718390

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

JJBS: 020 8989 5252