

Cover Story
Laura Reiter:
Renaissance
Woman from
Pinner

Mosaic members share their Pesach Nuggets and Recipes
How Goliath captured Cynthia Shaw's heart
Travellers' Tales: Oudtschoorn, Mauritius and St. Thomas
Event Reviews and Forthcoming Events

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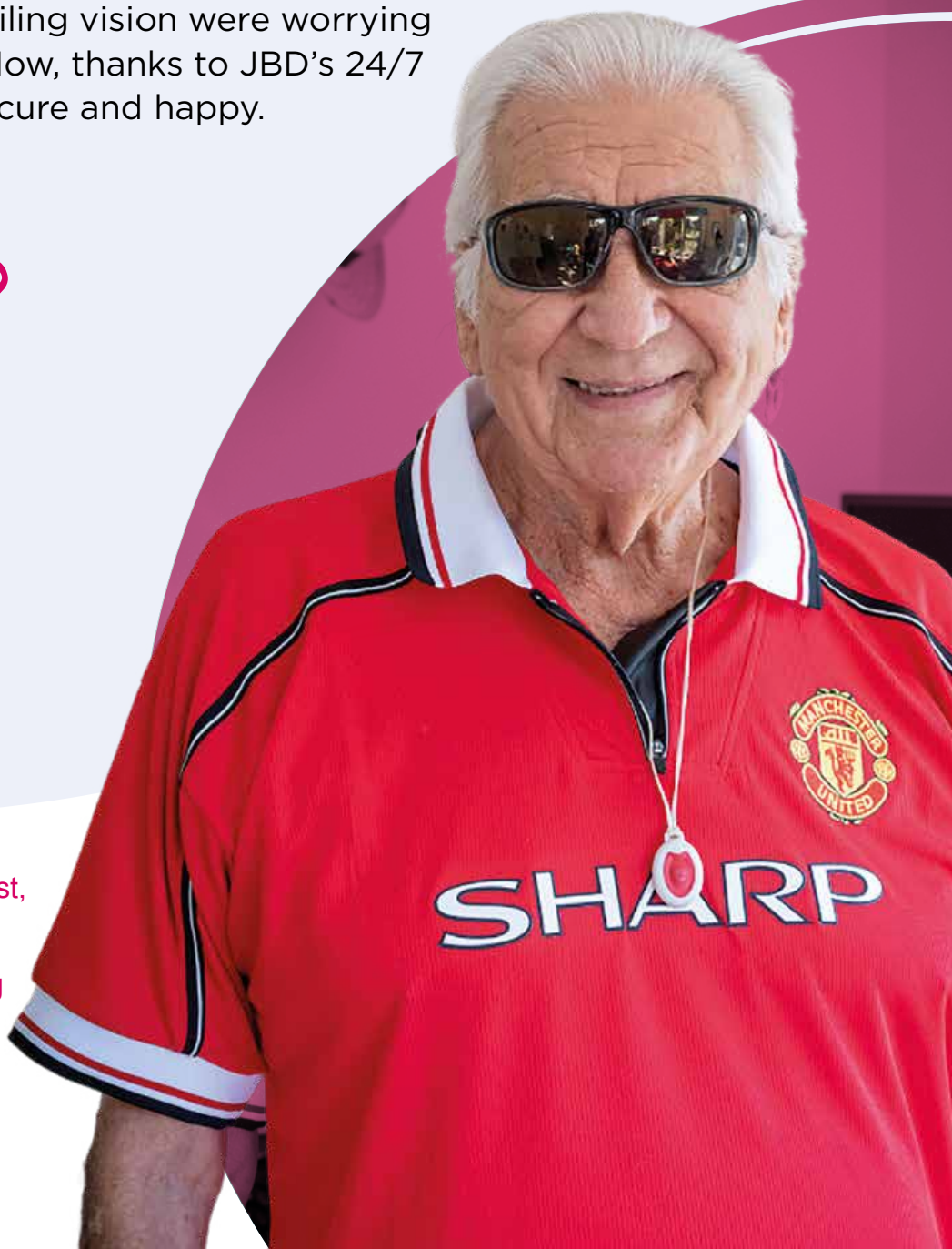
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CONTENTS

Member News

From the Rabbis:

Rabbi Anthony Lazarus Magrill

shows us that Pesach is not just a season of castigation and deflation: it's about blossom, new life and opportunity

Rabbi Kathleen de Magtige Middleton

considers how October 7th has changed the world. This Pesach she looks forward to when our people enjoy freedom to make the world a better place

Rabbi Rachel Benjamin

tells us about her recent visit to Israel and reflects on the special resonance the closing words of Seder: 'Next year in Jerusalem, next year in a world where all are free,' will have this year

Rabbi Robyn Ashworth-Steen and Rabbi Anna Wolfson

share why this Pesach it is important we embrace the commandment to see ourselves as though we personally left Egypt and step into our empathetic selves

Pesach Nuggets:

Every family has their own, very special Seder memories and recipes. These are often handed down through the generations. Mosaic members share their often unique recollections

Next Year in Jerusalem:

Mike Lewis brings his family Seders to life and, in particular, the amazing range of Haggadot that have enriched the services

Mosaic Community News

Mosaic Jewish Community has adopted **Kibbutz Re-im** as a twin of its community. This update follows **Michael Dashwood's** piece in our January issue

HaMakom children raised an amazing £145 for the Bring them Home Now charity at last December's Chanukah Fair. They also enjoyed a great day full of games and interesting talks

Sandie Myers makes her debut as a new community care co-ordinator for the Mosaic Jewish Community

Rabbi Rachel formally welcomes **Dario Celaschi** to Mosaic Liberal after being admitted to Judaism by the Liberal Judaism Beit Din

Obituary: Mosaic Reform members will be sad to hear of **Bill Hunter's** passing. Bill was a much loved caretaker for more than 30 years at Middlesex New Synagogue

Features:

Mosaic Bereavement:

The **Mosaic Synagogue Bereavement Support Group** started as a small group more than 40 years ago and now serves all three communities

4

Cover Story:

Local painter, writer, printer and trainer **Laura Reiter** specialises in semi-abstract work derived from her travels abroad and nearer home. **Joan Noble** meets Laura to find out about the world of mixed media art and what inspires her

6

Tribute:

Israel Guide Dog Centre UK executive director **Martin Segal** explained in the March edition of *Kehila* how the charity has had to adapt since October 7th. He recently passed away and this piece is a tribute to him and the amazing work carried out by the charity

7

The Baby that Stole my Heart

Cynthia Shaw went to Bristol Zoo in 1981 to meet a new arrival. Little did she realise the impact that a baby called **Goliath** would have on her

8

Travellers' Tales

Oudtshoorn is the centre of South Africa's ostrich history. **Malcolm Franks** highlights how the town will always be connected to Jewish immigrants

9/10

Maurice and Jocelyn Axelrod visit the little known **Beau Bassin Jewish Detainees' Memorial** on the holiday island of **Mauritius**

11

St. Thomas in the US Virgin Islands is home to a small but exquisite synagogue, claimed to be the US's second-oldest and longest in continuous use under the American flag. **Phil and Michele Austin** visit

14/15

Poetry Corner

Rosemary Wolfson mulls on freedom, **Janet Byrne** tussles with nature while **Bernard Fisherman** dislikes ads

Event Reviews

Meet the Author

Community Service Trust (CST) head of policy **Dave Rich** The rise in antisemitism is on all our minds at present and Dave, one of the leading experts on the subject, discussed his latest book, *Everyday Hate: How Antisemitism is Built into Our World and How you Can Change it*. **Jonathan Fenster** and **Jo Evans** report

29/31

The London Jewish Male Choir treated Mosaic members to a wonderful evening of music ranging from Simon and Garfunkel to Stephen Glass. **Harold Shupak** shares the experience

Founder of **GesherEU** **Emily Green** shared her story of growing up, living in and leaving a Stamford Hill Charedi community. **Joe Newman** listened to her harrowing but ultimately uplifting story

Forthcoming Events:

A packed programme of one-off and regular events. New for April: **Israeli Dancing**, **Sing for Israel** and a visit to **Bentley Priory Museum**

34/37

Calendar

39



Rabbi Rachel steps down

By Adrian Cohen, Chairman, Mosaic Liberal Synagogue

Following discussions with Rabbi Rachel Benjamin, it is with great regret that I inform you of her decision to step down as our Rabbi after this year's High Holy Days in October. This decision was reached after much thought and soul-searching. Rabbi Rachel has served our community for four years and has brought us through the pandemic and our relocation to Stanmore Hill. We are grateful for all she has done for us over this period.

Rabbi Rachel is looking forward to having more time for her family and personal life. She will be much missed, and we wish her all the very best for the future. Mosaic Jewish Community Chairman David Leibling said: "On behalf of all our members, I want to add that we will also miss Rabbi Rachel's warm and sympathetic contribution to our wider community.

"She has been an invaluable member of our Rabbinic team, supporting our efforts to build a unique Jewish organisation. We too wish her well in the next stage of her life."

About Our Members

Since our last issue

MOSAIC REFORM

WELCOME TO NEW MEMBER:
Ruth Frankel

MAZAL TOV TO:

Ruby Nerva on the birth of her great-grandson, Raphael, and her great-granddaughter, Indigo
James Meltzer and Stephanie Kamisele on the birth of their daughter, Emma

SPECIAL BIRTHDAYS:

Michael Abrahams
Denis Hart
Mari Sved
Mark Phillips
Darren Price
Annie Weiser
Ivan Aaronson
Evelyn Sheldon
Stephen Levy
Bryan Kesselman
Sharon Weissler
Shelly Rose

ANNIVERSARIES

Loretta and Geoff Collett – 55 years
Barbara and Arnold Gee – 60 years
Linda and Richard Joseph – 50 years

THINKING OF THOSE WHO ARE ILL:

Jacqueline Briegal
Freda Raingold
Richard Stanton
Ruby Nerva

CONDOLENCES TO:

Elaine Abrahams on the death of her husband, John
Margaret Abrahams on the death of her sister, Anne Loudon
The family and friends of Dennis Goodman
The family and friends of John Kent

MOSAIC MASORTI

MAZAL TOV TO:

Elaine and Simon Glass on the birth of their grand-daughter, Ella Bea
Elaine and Simon Glass on the marriage of their daughter, Hannah, to Gidon Ross
Joanne and Lloyd Reid on the birth of their grandson, Anthony Matthew
Gaynor and Stephen Black on the birth of their grandson

GOOD LUCK IN THEIR

NEW HOME TO:

David and Joelle
Caroline, Max and Isabel Alexander

SPECIAL BIRTHDAYS:

Abi Magrill
Alan Goldner
Julie Dysch
Alison Imren
Richard Buchalter
Shula Arnheim

ANNIVERSARY WISHES TO:

Sally and Stanley Brooks – 55th anniversary

THINKING OF THOSE WHO ARE ILL:

Heather Eden

MOSAIC LIBERAL

WELCOME TO NEW MEMBERS:

Myer Amber
Nigel Conway

SPECIAL BIRTHDAYS:

Shirley Collins
Evelyn Felts
Ruth-Eva Fiegel
Andrea Gohil
Paul Hart
Kenneth Herman
José Mans
Sheila Martin
Mark Phillips
Olga Rosenbaum
Bernard Spilfogel
Helen Sugarman

THINKING ABOUT THOSE WHO ARE ILL:

Jackie Kaplan
Pam Kauders

Second Night Communal Seder Tuesday, 23rd April @ 6:00 pm

An opportunity for Mosaic members and non-members to enjoy a second night Seder. A salmon meal will be served with a vegetarian option.

Please book as soon as possible on the Mosaic website www.choosemosaic.org or contact Ann Simon in the office on 020-8864 0133 so that we can make sure we have enough food for everyone.

The cost of the Communal Seder is £15 for Mosaic members,
£12 for children and £20 for non-members.

We look forward to seeing you there
and enjoying a wonderful communal Seder together.

Next issue

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

Pesach, a Season of Blossom

By Rabbi Anthony Lazarus Magrill

However punctilious one might be in reciting our lengthy liturgies in full, four brachot are only ever recited once a year.

It is notable that two of these rare blessings come in the single month of Nissan: the *bracha* recited when one first sees blossoming fruit trees, and the *bracha* on checking for chametz.

Nissan is the first month of the Jewish calendar, and its essential character is indicated by these two characteristic brachot.

(The other two are recited when lighting candles for Yom Kippur, and *Nachem* on the afternoon of Tisha b'Av).

I suppose that our prescribed fastidiousness in emptying out or destroying our chametz gestures towards a kind of internal spring-cleaning.

Chametz at Pesach suggests what is overblown, blustering, proud and inflated in our character; and the liberation of the season is also liberation from what is overripe and overinflated in ourselves. It is as if we make a commitment that, before aspiring to revelation and receiving the Torah in 50 days' time, we will work hard to ready ourselves – we will make ourselves as newly liberated slaves, entering the wilderness of unknowing in a spirit of humility and open-minded optimism.

But Pesach is not only a season of castigation and deflation. It is also a season of blossom, of new life and of new opportunity. Our strange lunisolar calendar is mandated in the Torah: *Shmor et Chodesh haAviv* – stake out the month



of Spring, the month for your Pesach celebration (Deut. 16:1). Our Rabbis interpreted this verse as a specific commandment to intercalate the year, in order that Pesach should always coincide with the Spring, the season when new flowers bloom and new blossoms are opening.

This is the reason for our occasional leap years (such as this one) – ensuring that Pesach is celebrated at its time and in its season.

This suggests how clearing our cupboards and our consciences need not be done in a spirit of shame or dismay, but rather in one of joy and hope.

Cleaning might seem the most boring of chores; but mindfully undertaken I'm

not sure it isn't quite a helpful, reflective space - in which the blandness of the activity leads to a clean slate of mind.

And isn't that the promise of each and every Spring? That a new beginning is possible, that the Summer months may yet be better and brighter than the dour Winter we have just about made it through? And Judaism adds to that promise: this new beginning is not only to be seen in the natural world around you, but more than anything else, Pesach brings the possibility of a new beginning for you.

And since you can find your new beginning, there is not a rut or a groove from which you or your community or your world cannot be extricated.

Out with the old and in with the new; happy dusting; *Chag Sameach v'Kasher*.



“ Observe the month of Abib, and keep the Passover unto the Lord thy God; for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. ”

Deuteronomy 16:1

A Different Pesach

By Rabbi Kathleen de Magtige Middleton

M*ah nishtanah ha-laylah ha-zeh?*
What is the difference between this night and all other nights?

This year, as we sit around our *Seder* tables, and the youngest among us starts to sing the words of this ever-so-familiar yet pertinent question, we will call to mind how painfully different this Seder night will be for the families of the 130 hostages still languishing in Gazan captivity. How for these families there will be places for loved ones missing from their Seders, and whose fate is (at the time of writing) still unknown.

October 7th has irrevocably changed the world and our world view, and our vocabulary has changed too. Things no longer mean quite what they meant previously: before October 7th, when we spoke about the Israelites' freedom from slavery, we thought of freedom in the Hebrew term of *cheirut*. Indeed, when we refer to Pesach in our services, we refer to it as *z'man cheiruteinu* (the season of our freedom).

When we speak to our children about the Israelites' freedom from slavery, we often mean by it that they were finally freed to do whatever they wanted - surely, it allowed them to leave Egypt and their slave masters. It allowed them to escape their slave conditions, embrace their own identity and celebrate Pesach. However, we are usually quick to point out that it did not mean that they were entirely free to do whatever they chose; this kind of freedom - the freedom from - is usually referred to in Hebrew with the word *chofesh*.

Yet, when we read the Pesach story we realise that the Israelites weren't at all free to do whatever they wished; in fact, they went straight from *avodah* - servitude/slavery - into yet another form of *avodah* - service/worship. Note that even in English there is a link between the two words!

“ The freedom the Israelites had acquired when they left Egypt is the freedom to choose, to serve, to make moral choices. ”



But the difference with this kind of *avodah* is that they freely chose it; the freedom they had acquired when they left Egypt is the freedom to choose, to serve, to make moral choices – that is the freedom we refer to when we use the word *cheirut*.

It seems a subtle difference, but it is monumental in our understanding of our own role in the world; for we have always regarded and still regard Tikkun Olam - the divine mandate to repair the world - as our *raison d'être*.

But at this moment we seem quite overwhelmed by the amount of suffering there is in the world and the amount of suffering we too have to endure together with our brothers and sisters in Israel; by the tide of overt and covert antisemitism with which

we have been confronted since October 7th; and not least by the frustration at our inability to make notable positive changes in a world so full of pain.

For we are unable to make the world a better place as long as the hostages are still not free, Israel is involved in a vicious war, and we carry the burden of antisemitism and fear.

This Pesach, when we conclude our *Sedarim* and sing *bashanah haba'ah bi-rushalayim*, may it be a Jerusalem in which its people, our people, are truly able to be a free people in our land (*liyot am chofshi be'artzenu*) as we sing in the *Hatikva*. So that we once again enjoy our freedom (*cheruteinu*) to make this world a better place.

Chag sameach



From darkness to light

By Rabbi Rachel Benjamin

In February, I went to Israel to visit family and friends, our twinned community, Darchey Noam in Ramat Ha-Sharon, and for a three-day rabbinic 'mission'.

I have visited Israel many times, and this was a trip like no other before. This is a traumatised country and people, still reeling from the shock and horror of October 7th, still mourning the dead, and praying and working for the release of the 134 hostages still in captivity in Gaza.

Everywhere you go, there are photos of the hostages, and signs saying *yachad n'natzeiach*, 'together we will win', or *am Yisrael chai*, 'the people of Israel live'.

The group of thirteen Liberal and Reform Rabbis from the UK went down to Kibbutz Nir Oz, and the Nova Music Festival site, met with colleagues in Jerusalem and Haifa. We were humbled by the resilience of many people we met, and the way the people of Israel came together to respond to the tragedy and give support to each other. We were humbled by the gratitude expressed by everyone we met. 'Thank you so much for coming – you have no idea how



much it means to us.' We experienced examples of co-existence, and the hope they offer of a better future.

At Hostage Square, by the Tel Aviv Museum of Art, we saw families asking the government for action, art installations, a model of a Hamas tunnel, heartbreaking messages and wishes for the release of the hostages. It was so important to be there, so important to bear witness and to show solidarity with a wounded and grieving people.

I share with you the *Acheinu* prayer, a prayer that pleads for the redemption of captives:

At the end of our Pesach Seder, we say these words: *La'shanah ha-ba'ah birushalayim, la'shanah ha-ba'ah kol-chai nig'al*: 'next year in Jerusalem, next year in a world where all are free'. This year these words have special resonance, and we pray for an end to the horror in Israel and in Gaza. We pray for an end to the terrible suffering, we pray that calm and stability will come to the region, and we 'pray for the Passover of the future, when all humanity will live in harmony and peace'.

| ACHEINU - OUR BROTHERS AND SISTERS | |
|--|---|
| Our brothers and sisters, the whole house of Israel Who are in distress or captivity Whether they abide on the sea or on the dry land – | אָחֵינוּ כָּל בֵּית יִשְׂרָאֵל הַנִּתְּנוּנִים בְּצָרָה וּבִשְׁבִיָּה הָעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה |
| May God have mercy on them, And bring them from distress to comfort, From darkness to light, from subjection to redemption, Now, speedily, and soon. And let us say: Amen. | הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לִירוּחָה וּמֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעָבוֹד לְגִאּלָּה הַשְׁתָּא בַּעֲגָלָא וּבְזִמְן קָרִיב וְנֹאמַר: אָמֵן |
| <p><i>Acheinu kol beit Yisrael Ha-n'tunim b'tzarah u'va'shivyah Ha-omdim bein ba-yam u'vein ba-yabashah</i></p> <p><i>Ha-Makom y'racheim aleihem v'yotzieim mitzarah l'irvacha umei'afeilah l'orah u'mi'shibud lig'ulah, Hashata ba-agalah u'viz'man kariv. V'nomar: Amen.</i></p> | |

Pesach: have we left Egypt?

*By Rabbi Robyn Ashworth-Steen
and Rabbi Anna Wolfson*

*Co-Chairs of the Assembly and Conference for Reform/Liberal Rabbis
and Cantors in the UK, respectively*

As we each return to the Seder table this year, the obligation in the Haggadah to see ourselves as though we personally left Egypt from may resonate more strongly.

The Seder table is a powerful space and, perhaps, one of our most beloved rituals. It infuses food with story, links the young to the old, the public story of the Jewish people to our own personal family stories and customs.

In the last few years, we have navigated small *Sedarim* when lockdown restrictions meant we could not open our homes, even to our closest family and friends. Many of us will be returning to the Seder table with an empty seat for our loved ones who have passed away in the last year.

Even more than Rosh Hashanah, the Seder marks time in a unique way. 'In every generation' we recognise that although time moves on and we can mark out the differences from last year to this, time also spirals on top of itself and we return anew to similarly resonate themes of slavery and liberation, of fear and exile, of community and ritual. The cycle of history keeps turning.

This year, of course, the questions we usually ask such as, 'in what ways are we enslaved this year?', will feel particularly painful. Perhaps it feels impossible to imagine that we have even left Egypt given the state of our world as it stands. If our hostages remain captive (please God may it not be so) a new ritual object will appear on our *Sedarim* tables marking the continued captivity of so many of our Jewish kin.

When we dip our finger into the kiddush wine for the ten



plagues and the recognition of blood spilt, we imagine tears will also fall around our tables, across the world. Each drop of wine on our finger is a reminder that our Torah implores that we do not celebrate human suffering, even of our enemy.

Sedarim tables, if yours are anything like ours, will be full of reflection and

heated discussion. Perhaps this year there will be a variety of opinions about the actions of Benjamin Netanyahu and his government, about the political solutions, about the extent to which it feels safe to be a Jew in Britain. Weighty topics. Strong opinions. Part of our reflection may be on how polarised conversations around Israel and Gaza have become, in workplaces, in the media, in our shuls.

Yet, we come back, once again to *b'chol dor va'dor* – "in every generation, everyone is obligated to see themselves as though they personally left Egypt."

Given the fragility of our Jewish world it is more important than ever that we take this commandment fully on board and step into our empathetic selves.

We weep for those held captive, those families bereaved, those chairs empty around the Seder tables. We listen to the fears and thoughts of our family members, particularly our young people.

We hear their experiences, their opinions on the world as they see it. We see ourselves as though we are them.

As *chutzpahdik* as it is, we might even imagine that we are newly liberated and commit ourselves to working towards a world full of empathy, peace and freedom.

“In every generation, everyone is obligated to see themselves as though they personally left Egypt.”

The secret to a successful Seder Night

In our March issue, we asked you to tell us about your family traditions, and I'm happy to say you have come up trumps says Andrea Morgale



“My story dates back to the 1930's, when my mother Lore was a teenager in Krefeld, Germany. Her parents did not get involved with Seders, but the daughters of the family were encouraged to attend. The young ladies were keen to comply – I wonder why? It was obvious, when you think about it. Youngsters of today should

take a leaf (or a piece of matzo) out of the Haggadot of the time, which stated that one should meet up and socialise over the Seder plate. With assorted young men in attendance, it gave the young ladies the opportunity to chat up the selection of available talent and be chatted up in return. The young lads were not able to drive, of course, but chivalry ruled, and they walked the young ladies home, only to find the girls' father waiting on the doorstep, to supervise the safe return of his princesses.” **Edwin Lucas**

AFTERWORD: Dating has changed a bit over the last 90 years, but not a lot. We recommend single people of all ages to attend the second night communal Seder at the shul. Enjoy fighting over who reads the *Ma Nishtanah*, as well as hunting for the *Afikomen*, and, most importantly, making new friends.



“After an Orthodox rabbi stated that allowing a woman on the Bimah was like putting an orange on the Seder plate, we regularly put an orange on our Seder plate, which both makes an important point and

adds a touch of colour.” **Pat and Paul Zatz**



“When Deborah was a child, Seder nights would be spent at her grandparents' house in West Hampstead. Typical Seders consisted of at least 25 members

of the extended family, with everyone crowding round the large walnut dining table. There would be relatives from three generations, including at least five cousins, with a lot of noise and out-of-tune singing, led by Deborah's father. There were also lots of props, including an inflatable plate lifter under Elijah's cup and lots of plastic animals symbolising the plagues.

When it came to the washing of the hands, both men and women would take part in order of seniority from the oldest to the youngest, and it was the role of the youngest child to

navigate his or her way around the table with the jug and bowl and an increasingly wet hand towel. The tradition started because the older generation didn't want to get up from the table and the children were curious to know who were the oldest amongst the guests.

We continue the tradition to this day, sometimes taking guests by surprise by requesting that they reveal their age, so as to fit in the correct slot. And it does provide a useful diversion at the point that we are all *challishing* for the festive meal!”. [As an aside, when Deborah's grandmother died, that huge table and chairs were sold to an Italian restaurant.]

Tony and Deborah Simons



“Apart from cleaning the kitchen and bringing all the Pesach crockery, cutlery, etc. into the house, Pesach begins for me when the smell of raisin wine permeates the home. One of my children was even known to come downstairs at around the age of 7, breathe deeply and state, “now it smells of Pesach!” I follow

the recipe as written by Florrie Greenberg and can't imagine my seder without it. [Ed: You can find the recipe on page 10]

The other children's treat was chocolate spread. I never used to buy this at any time of the year other than Pesach. However, the children were so concerned that they might not get their fair share that I eventually bought a pot for each of them – each duly named to avoid misuse!

Our table is set with all the crockery and tableware handed down through the generations and at some point during the Seder I point out the relevant pieces with their history: crockery and wine decanters – holding the precious raisin wine – from English grandparents, Charoset dish and matzo plate from German family, and so on.

Many years ago, my mother gave me some unusually shaped glass finger bowls which were literally black from years of sitting in a cupboard. I decided that I could only use them if they would go in the dishwasher (what on earth would my grandmother have made of that?) Imagine my surprise when they came out in stunning rainbow colours. They have been used to serve our desserts ever since.

And finally the matzo cloth that always tests the children's knowledge. It is embroidered with the Hebrew year 5655. I always ask if they know what year we're currently in so that we can work out its age. In 2024 it will be 129 years old!

Ann Simon

PESACH NUGGETS

“Something I love about Pesach is the mismatched crockery that comes out each year. When we got married we had four or six place settings of milk and meat china, which was sufficient. But as the family grew, and pieces got broken, we bought replacements – seldom of the same pattern. One year I remember having 23 for Seder, which really taxed our resources. Eventually it became a matter of pride that almost everyone had a different design. I still enjoy getting out the cups and plates that only see the light of day for one week in the year.” **Andrea Morgale**

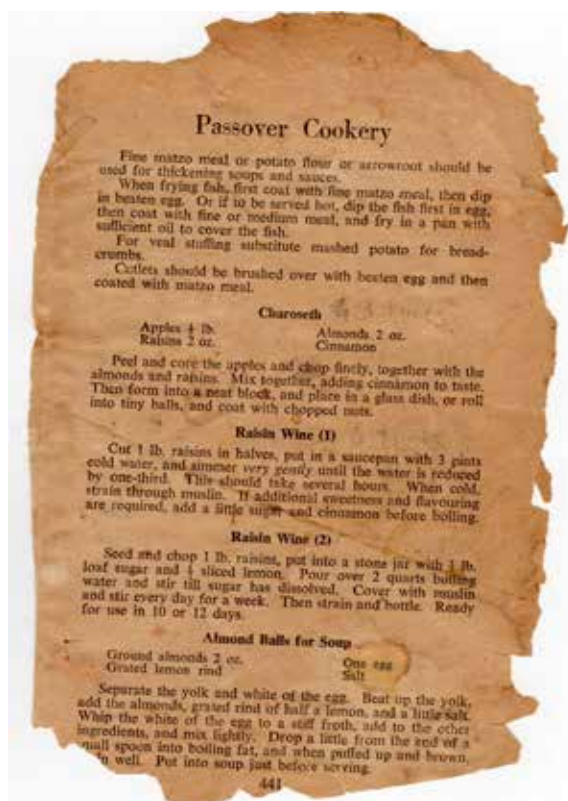


“Every Seder, when it came to the hard boiled egg in salt water, my late aunt would say: ‘This is so lovely, why don’t we have it more often?’ Most of our family hated that course, but now it has become a tradition to repeat her comment – not only for Seder dishes but for anything which is not generally liked.”

Andrea Morgale

Raisin Wine

By Ann Simon (with help from Florence Greenberg)



Ingredients

1lb (454g) raisins
1 cinnamon stick

Cut the raisins in halves, put in a saucepan with 3 pints (568ml) of cold water plus the cinnamon stick. Simmer very gently until the water is reduced by one-third. This should take several hours. When cold, strain through muslin.

The picture shows how old the recipe book is – it belonged to my grandmother! I’m sure she followed the recipe to the letter but I can assure you that I do not cut my raisins in half!!

Fruit Kugel

By Ann Simon



This recipe was first printed in *Bimah*, the magazine of Middlesex New Synagogue (now Mosaic Reform) in April 1986. It’s delicious and has become a firm family favourite ever since. Thanks to Angela Kasin for the recipe.

Ingredients

3 large matzos
6 eggs
4 oz (100 g) sugar
½ tsp salt
1 tsp cinnamon
3 oz (85 g) blanched almonds, chopped
4 tart apples, peeled and shredded
Grated rind of 1 orange
1 tbsp sugar + ¼ tsp cinnamon mixed together
3 oz (85 g) seedless raisins
2 oz (55 g) margarine

Method

Crumble matzos into warm water, soak until soft, squeeze out all excess moisture.

Beat eggs, add sugar, salt and cinnamon.

Continue beating until well blended, stir in matzos, raisins, almonds, apples and rind.

Place in a greased 3-pint casserole. Sprinkle with sugar/cinnamon mixture and pour melted margarine over the pudding.

Bake in pre-heated oven (180C, 350F or gas no. 4) for 1 hour until firm and nicely brown.

Next year in Jerusalem

Our Seder tables always have a mix of old and new Haggadot and traditional recipes from around the world. Mike Lewis shares his special recollections

As a Litvack, from a Federation Synagogue background in the East End, Seder night was a cosy certainty with all the family around the table. Sure, the Haggadot were not all matching and the cry of “where are we now” would go up. Bits of last year’s matzo would appear and old wine stains revisited. The family tradition remained.

In my own family the Seder plate always contained potato rather than parsley and Charoset is our own special mixture of coarse nuts, chopped and with sugar and cinnamon. Sephardi practices such as Charoset, with dates and “horror of horrors” rice, were well out of our comfort zone. But time passes and exposure to other family traditions actually expands rather than diminishes the meaning of the Seder.

Haggadot at home come from a variety of sources and interests. We have the familiar Shapiro-illustrated Haggadah, (my cheder prize), the *Children's Haggadah* with pull out characters, the blue-bound Fishman edition, Chaim Raphael's *Feast of History*, a copy of the “Birds Head” Haggadah, the *Workmen's Circle Haggadah* (in Yiddish), Italian and French Haggadot and a mishmash of newer and older sometimes tattered books from way back. In the *Workmen's Circle Haggadah* you will find, in Yiddish, songs about the massacres in Worms, songs recalling the Marranos and the partisan song from the Vilna Ghetto.

If you want a definitive book then *The Scholars' Haggadah* by Heinrich Guggenheimer is the one to look at. It covers Ashkenazi, Sephardi and Oriental practices.

We all have our own family customs handed down from generation to generation. I recall Rabbi Collick and his wife Cindy beating one another with celery. My daughter recalls a Moroccan Sephardi practice with the host, dressed to go out, tapping the Seder plate on the head of each of the people around the table!

The use of English especially for the songs is still strange to my ears but, using the vernacular, is nothing new. In Yemeni

practice the youngest boy who is able to read will recite the explanation, in Arabic, to explain the ceremony to women and toddlers.

Chad Gadya, which we all know as the concluding song, has a fascinating history. It is of late origin; originally in Yiddish translated into Aramaic/Hebrew to give it some sense of antiquity. Around the Mediterranean world into Italy, Spain and Greece in Ladino it would be “un cavricito”.

In my own family we sang another story, the “yekkele”. It begins with God planting a tree which bears fruit, an apple or pear, which will not fall. Then comes a “yekkele”, a pejorative term for a yokel who refuses to pick the fruit. Then comes the cat, the dog etc. Eventually God comes and all the characters do as they are told. The parallel between the tree and the Torah as the Tree of Life is obvious. I always thought of this as unique to my family but discovered other families from around Vilna who know the song. You can find a link at The Apples Will Not Fall: A Passover Song

<https://www.appleswillnotfall.org/>

Wherever we have come from we all still complete the service by reciting

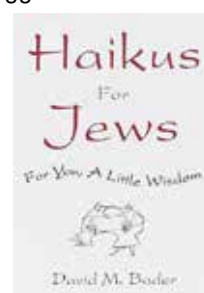
שְׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Next year in Jerusalem.

PS And in a lighter tone and taken from the book *Haikus for Jews*, perhaps from a Japanese Haggadah!

Let the door open
For the Prophet Elijah
Now our cat is gone

After the youngest
Recites the four questions, the
Fifth: when do we eat?





Board of Deputies Pesach Message *From Marie Van Der Zyl*

This coming Pesach, we will join together for the Seder, and the youngest among us will ask the traditional four questions.

But for many of us there will be another question, unspoken and unanswered.

How can we celebrate being redeemed from slavery, when Hamas still holds 130 men, women and children in the most vile captivity? How can we celebrate our freedom when our brothers and sisters are not free?

The horrors of October 7th, when terrorists from Hamas, Palestinian Islamic Jihad and other groups engaged in a pogrom, murdering more than 1,200 people and dragging more than 200 into Gaza, remain etched on so many of our minds.

The Board of Deputies, alongside our communal partners, organised a vigil outside Downing Street just 48 hours after this pogrom, to pay tribute to the dead and to those held captive. So many people attended that Whitehall had to be closed to traffic. The following month, we held a rally in Trafalgar Square for the hostages. Some 15,000 people came to stand as one with the families of those held in Gaza. Many other events have been held, in London, Manchester, Leeds and Glasgow.

Every week that Parliament is in session, we have been holding vigils outside Parliament, to ensure that those who walk in the corridors of power do not forget the ordeal of those taken captive. And we have initiated a campaign entitled Adopt a Hostage, where we invite synagogues and communities to “adopt” a named hostage, to publicise their plight and give support to their families. I want to thank all of the more than 90 communities which have joined so far; if your own community has not yet joined us, I hope you consider doing so.

There has been a sudden and alarming upturn in antisemitism in the UK following the October 7th massacres. We have received many reports of children and teachers being challenged in non-Jewish schools.

That is why we have published advice for families, teachers and headteachers in such schools. We also held online



talks, addressed by Government ministers for parents of Jewish children at non-Jewish schools and one for parents of students at university. Both were attended by thousands of concerned parents. We have also heard from many people who have been facing increased challenges in their workplaces, which is why we have also produced guidance for those who may be in such situations in their jobs.

Following the BBC's refusal to label Hamas as terrorists we campaigned for the corporation to change its approach and held a meeting with director general Tim Davie which left him in no doubt as to the strength of feeling in the Jewish community. The BBC now refers to Hamas as being proscribed by

the government as a terrorist group.

There is still, however, far more to be done. The Board of Deputies will continue this work on behalf of every Jew in the country, quietly and behind the scenes when appropriate, and more vocally when required.

On a personal note, this is the last Pesach message I will be writing to you, as I will soon be completing my second – and final – term as president of the Board of Deputies. I would like to thank the many people who have helped me to represent British Jews over the past six years. It has been a privilege and an honour to serve our community.

Pesach Sameach to you and your families from everyone at the Board of Deputies.

Marie van der Zyl is president of the Board of Deputies of British Jews

“ The Board of Deputies will continue to work on behalf of every Jew in the country. ”

Chag Pesach Sameach from everyone at CST



This year marks the 30th anniversary of CST becoming a charity. We deeply regret that the need for our work has never been more obvious. Since October, the demands upon CST have been constant, but our volunteers, staff and trustees have met the challenge.

If there is a positive, it is perhaps that so many Jews are determined to lead their Jewish way of life. British Jewish life has not merely continued: it has intensified and grown. At CST, we will keep doing everything we can to ensure this remains the case.

In the first days and weeks of the war, many British Jews expressed grave concerns. They asked if it was safe for children to go to school, for families to go to synagogue, or to visit Jewish shops.

CST calmed fears by explaining that our community's CST-funded security infrastructure was built exactly for a crisis such as this. CST dispelled fake rumours about supposed Hamas plans to attack British Jews and advised our communities to continue leading their Jewish lives.

As the war continued, British Jews felt a growing desire to express their identity. Synagogue attendance increased, as did other communal activities, including public demonstrations. All of this needed security and CST delivered it.

CST's 2,000 security volunteers are essential to communal security. They embody CST's partnership

with communities and deliver the security, supported by staff from CST's London, Manchester or Leeds offices. Antisemitic incidents are immediately shared with police and this results in arrests and convictions, far more than most people would ever realise.

Since October, unprecedented responsibility has fallen upon CST's security volunteers, especially at shuls. Congregations have turned to their local security representatives for leadership, assurance and protection. This had always been the purpose of CST's shul security teams and they do everything within their power to deliver it.

Thousands of hours of additional security have been provided by CST's security teams, and also by guards from commercial companies. These guards are funded via a government grant from the Home Office which subsidises security costs at shuls, schools and community centres and is managed by CST.

CST's security teams are only as strong as the communities they serve. Where shul members volunteer to do security, we assist and train them, building them into effective local security teams. Every single one of those volunteers should be warmly thanked by their communities, but they should also be helped in their work.

Please, support your local CST security team.

Thank them for everything they do and ask them how you can help.

Report suspicious activity and antisemitism to CST at cst.org.uk/report

IN AN EMERGENCY National Emergency Number (24-hr) **0800 032 3263**

IN A NON-EMERGENCY London **020 8457 9999** | Manchester **0161 792 6666** | Leeds **0113 237 1980**

Help to protect
our community
**VOLUNTEER
FOR CST**



SCAN TO SIGN UP

HaMakom children raise £145

By headteachers Viki Kenton and Toria Bacon

HaMakom children raised and donated an amazing £145 for the incredibly worthwhile charity Bring them Home at our Chanukah Fair in December. The children had a great time planning the morning and came up with some fabulous ideas for games such as penalty-shoot-out, table tennis and Nerf gun shooting. They also tested our driving skills with a remote-controlled car around a very tricky racecourse! There were quiet spaces for arts, crafts and colouring as well as a room to show off the children's choreography and dancing.



We also invited the charity Teach a Man to Fish to come into HaMakom to work with some of the older children. They are a fabulous charity that supports young people to develop key life skills, such as communication, problem-solving, leadership and teamwork.

They encouraged the children to think about how they can use their skills and resources to start a business that could help solve an issue that they really care about. The children created a name for their business and went on to form a very impressive workable business plan. After presenting their plans, they all voted on the one that they felt would most help disadvantaged people around the world.

For Tu B'Shevat this year, HaMakom took part in an inter-community quiz. It was organised and run by RJ UK and RSY Netzer. It took place over Zoom and was a fabulous way for our children to really appreciate being part of a large Jewish community. One of our groups came third out of about 15!

We were also lucky to have Streetwise come in and work with our children. Streetwise is a partnership project between Maccabi GB and the Community Security Trust (CST) where they visit Jewish schools and cheders with the aim to educate and give young people the correct tools and skills to be safer and know what to do if they come across antisemitism of any kind, both on and offline. The sessions were absolutely fabulous and the feedback that we received from the children and their parents confirmed that it was a much needed and appreciated workshop.

HaMakom (The Place) is the UK's first pluralistic cheder respecting and honouring Liberal, Masorti and Reform Judaism. Children aged between 4 and 18 receive a wide and grounded Jewish education. This includes studying for their Bar/Bat Mitzvah in a way that complements each community. For more details, including term dates and times, go to the Education section of the website at choosemosaic.org.

Mosaic twins with Kibbutz Re'im



Mosaic Jewish Community has decided to adopt Kibbutz Re'im as a twin of our community. The process will be explained more fully in the next issue of *Kehila* once our Israel Committee determines how the

relationship will work.

Readers of our January issue will remember Mosaic Masorti member Michael Dashwood offering a glimpse into the thoughts of his son Gavin, a resident of Kibbutz Re'im, in the Eshkol region of southern Israel, on his first visit back after the events of October 7th. You can read this article at www.choosemosaic.org/news/magazine/2024/January.

Gavin has posted an update on the residents, which Michael has passed on to us:

The day after October 7th, kibbutz residents were evacuated to a hotel in Eilat, where they stayed for several weeks. A group of people connected to the high tech company Cisco, took on the search for more appropriate, if temporary accommodation. After nearly three months, the kibbutz took over two newly-built apartment blocks in Tel Aviv, which the residents moved into in January.

The change from living in the peaceful country environment of the kibbutz to the hustle and bustle of being in the middle of a busy city has been dramatic, but the residents are trying to settle in as best as they can and look forward to the time when they can return to Kibbutz Re'im in safety.



Tel Aviv apartment block where members of Kibbutz Re'im have been staying since October 7th



Obituary:
Bill Hunter
By Ann Simon

Members of Mosaic Reform will be sad to hear of the death of our previous caretaker, Bill Hunter. Bill worked for Middlesex New Synagogue for 30 years. He came to us from a career with Her Majesty's Stationery Office and then Fleet Street. The synagogue was a very different environment but he quickly became a member of the MNS "family" and endeared himself to everyone he met. We send our condolences to his wife, Marge, their children and grandchildren.

Dario Celaschi admitted to Mosaic Liberal *By Kevin Ziants*



Mosaic Liberal Synagogue was delighted when Dario Celaschi was admitted to Judaism by the Liberal Judaism Beit Din on January 9th. Feedback received by the Rabbis was glowing.

Dario's strong desire to become Jewish was based on his ancestry on both sides of his family which was never recognised for him to be accepted as a Jew. Dario worked hard going through the conversion process to achieve his wish. He now has the Hebrew name Ariel Ben David v'Salima. David and Salima were Dario's Jewish great-grandparents. Ariel, meaning Lion of God, is very apt.

During our Shabbat morning service on February 17th, which the chief executive officer of Liberal Judaism, Rabbi Charlie Baginsky attended, Dario was formally admitted to Judaism and Mosaic Liberal Synagogue as a full member of our community. He was honoured with the first of many Mitzvot of reading the Torah blessings.

Rabbi Rachel presented a leather-bound Siddur as a gift from a community that is proud to have him on board.

When I asked Dario how he felt, he said: "It is an honour to embrace my Jewish heritage in such a warm, welcoming community. I look forward to living a long, fulfilling Jewish life at Mosaic Liberal."

A hearty mazel tov to Dario from all at Mosaic and we look forward to having you as part of our community.

Kevin Ziants is head of rites and practices at Mosaic Liberal Synagogue.

Mosaic appoints Sandie Myers



Sandie Myers has joined Mosaic as a community care co-ordinator working alongside Angela Peters. She has been working within the Jewish community for her entire social work career.

After qualifying as a social worker, she worked at Jewish Care for many years where she subsequently became area manager of the NW Social Work Service. She has also worked at Jewish Blind and Disabled, managing the house managers, helping people with a range of disabilities maintain their independence in sheltered accommodation across NW and NE London. She then worked for eight years at the Association of Jewish Refugees supporting survivors and refugees of the Holocaust. More recently she was the care co-ordinator at Radlett United Synagogue encouraging members into the community by organising and arranging events and activities.

Sandie is very excited to now be working at Mosaic alongside Angela, where she hopes to be able to use her many years of experience to support members of the community whilst respecting all shades of religious practices and beliefs.

Charley and Josh visit Mosaic

Rabbi Charley Baginsky, Chief Executive Officer of Liberal Judaism, and Rabbi Josh Levy, Chief Executive of the Movement for Reform Judaism, visited Mosaic on 17th February, where they talked to members of the Community.



*Rabbis Josh and Charley with Mosaic
Rabbis Rachel and Kathleen*

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How Mosaic listens and helps the bereaved

By Annette E Ashmele

Our Mosaic Synagogue Bereavement Support Group started out some 40 years ago as a group to meet the needs of the community at Middlesex New Synagogue, and people of all faiths in Harrow.

We now serve all three communities within Mosaic: Liberal, Masorti and Reform. The group members are not professional counsellors, but we are trained to help family members and loved ones through their bereavement. Our training is conducted under the umbrella of Bereavement Care, a Harrow-based organisation and group members also take referrals from their offices.

People who need some support may refer themselves or the referral of someone in need may be passed to the office through their GP or social services. Our fundamental skill lies in our ability to really listen. We offer telephone calls or home visits, starting with one to six sessions. The bereaved person will discuss with the visitor whether they would like to carry on. Our first call would be made at around six weeks following a death. During Covid, all our support was made through telephone calls. Training is ongoing, sometimes through the medium of webinars, sometimes in person.

Many people appreciate the opportunity to talk to someone who is not a close family member or friend. Conversations are treated in strict confidence. Those who do want to talk are

generally grateful for the chance to speak. I have even called someone, who declared flatly that she did not wish to speak about her late husband's death and then, six months later, called me to say she was ready to accept my offer. I visited her for a few months.

The need for support may not come about following a recent bereavement. Sometimes a death in the past has not been acknowledged or "worked through" and a new death can bring back overwhelming feelings of loss from the earlier death. A lot of people find that they need support in the present in order to deal with the past.

We meet as a group around every six weeks for supervision with a professional supervisor.

It's a very personal business: death and how we deal with it. Everyone grieves in their own way. We speak about "stages of grief", but in real life, we don't all follow the same rules.

Speaking to members of other faiths, it has struck me that many of our customs and rituals are similar; and rituals are comforting. You may not be observant, but somehow just reciting Kaddish can mean something to all of us. You may of course call on the group, even if we have not yet contacted you after your bereavement. **The group is headed by Bobbi Riesel, who can be contacted via the Mosaic office 020-8864 0133.**



Igor Tudoran's story is a remarkable example of bravery and resilience.

Tudoran, 27, a reservist who volunteered for duty after the 7th October attack on Israel, lost his right leg beneath the hip. With his life-changing injury, and need for rehabilitation, he is just one of **an increasing number of newly wounded Israeli soldiers and victims of terror** that Beit Halochem is helping.

The need to help is greater than ever. Beit Halochem is there, ensuring that every injured soldier and victim of terror gets the help they need, **today, tomorrow and for the rest of their lives.**

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**Wishing you a happy
and kosher Pesach**

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בס"ד

An Artist in Love with Colour

*Renaissance woman Laura Reiter is much more than a talented painter.
She tells Joan Noble how her career has developed*



Laura Reiter, who created the beautiful picture on our cover, studied for a painting degree at Kingston before going on to Wimbledon School of Art to study for an MA in Printmaking.

Since then she has actively painted and taught for many years, including locally at Harrow Arts Centre, which is where I first met her. She opened up a whole world to me and other students with her exciting and generous way of approaching mixed media art.

Through her knowledge of a multitude of techniques, understanding the properties of colour and observing the great artists, we keen amateurs were encouraged to find our inner creativity under her guidance. Many of her students happily returned every term and some went on to take degree courses and develop their own art careers.

Laura has written two books – *Learn to Paint Abstracts* and *Beginners Guide to Abstract Art*, which is about to be re-published in April under the title *A Beginners Guide to Making Abstract Art*. Laura shows very clearly how to use various materials – watercolour, acrylics, mixed media and collage – showing how to experiment with colour and composition.



During lockdown Laura started Zoom workshops online, and these again helped budding artists to overcome the fear of starting a painting. Offering tips, she demonstrates how to simplify work so that one can confidently tackle anything from still life to landscapes and more, using a variety of materials.

Laura has studied the great artists and has her favourite masters, such as Matisse, Paul Klee, Barbara Rae and Victoria Crowe, to whom she looks for inspiration, but she has undoubtedly found her own style. She says her semi-abstract work derives from her travels abroad and nearer home, from natural form and unconventional still lives.

Above all, Laura's vibrant use of colour displays her individual style of abstract compositions, textures and patterns and takes the viewer closer into her work, revealing the layers and details that bring the whole to a pleasing contemporary work of art.

Alongside her painting, Laura works as a screen printer – a technical and complicated process – which she finds challenging and which has to be made in a dedicated studio. She says that the unique way that screen printing works offers different possibilities for images.

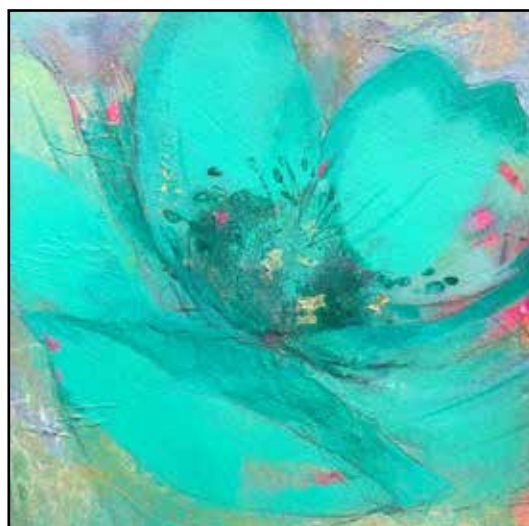
Over the years she has exhibited in solo and group shows and continues to show at Greenwich Printmakers. She has also won a number of prizes throughout her career. We were fortunate to have her exhibiting at Mosaic during March, including the images on this page. If you missed her exhibition, do visit her website at www.laurareiter.com.

Laura is a local artist living in Pinner with her husband Steve. When not teaching or painting she enjoys her children and grandchildren!

Laura also takes commissions. If you would like to contact her or attend workshops or exhibitions, email enquiries@laurareiter.com



Little House in the Park, screenprint



Aqua and Pink, mixed media painting



ISRAEL AT WAR

THE COST IS YET TO BE COUNTED

15% of current injuries affect people's eyes.
And cases of PTSD will be higher than ever.



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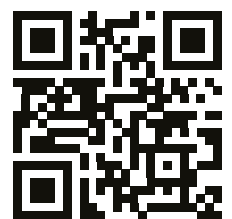
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A Tribute to Martin Segal a"h

*The executive director of the Israel Guide Dog Centre UK,
Martin Segal passed away in January at the age of 58*

A true hero of Israel and the Jewish people, Martin first became involved with the Israel Guide Dog Centre in 2011, becoming the UK arm's executive director soon after. Alongside his beloved wife and son, the Centre really was his passion and he dedicated his energies to its work right up until the end.



A former Hasmonean pupil, Martin went to Israel in 1986 to do ulpan at Kibbutz Yagur and then decided to stay on to join the IDF. His service in the Golan meant that he probably understood more than most the impact that this latest war would have, not just on members of the IDF but on Israeli civilians too. Following the events of October 7th, Martin's greatest wish was to be able to don his IDF uniform and head back to Israel on the first available flight. He knew, however, that his health challenges made this impossible and he resolved instead to raise even more funds for the Centre to train service dogs for the increasing numbers of injured and traumatised coming back from the conflict. His unstinting and selfless efforts resulted in an unprecedented response from our generous donors.



The whole of Israel and, indeed, Jews everywhere have been traumatised by the events that have taken place since October. An estimated 15% of all injuries are eye-related and hundreds of young Israeli men and women face the prospect of losing their sight, with thousands more suffering from the devastating effects of PTSD.

Martin knew better than anyone how the Israel Guide Dog Centre's amazing dogs have the ability to transform lives affected in this way; restoring the ability to live independently to those blinded or severely sight-impaired and enabling those whose lives have been devastated by PTSD to cope with their symptoms and once again believe in a better future. Among his greatest legacies is the recognition and support that our wonderful UK Jewish community now has for the important work of the Israel Guide Dog Centre but to continue that legacy, we need your support.

It costs £45,000 to breed, train and support a guide dog from

birth until retirement and the Centre needs to raise 90% of this cost from donations. The cost for a PTSD support dog is £36,000; the Israeli government does cover half of this, but the other 50% needs to be raised from donors.



As Martin proved throughout his time with the charity, every donation really does make a difference to the Centre's ability to breed and train more dogs to meet the desperate and growing need. If you would like to make a donation in Martin's memory, or if you would like to find out more about the Centre's superhero dogs, please visit <https://israelguidedog.org.uk/>.



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Community relies on Jami and Jewish Care's mental health

As we sit down with our families this year to share the traditions of Pesach across the generations, one in four of us around the Seder table could be living with mental illness, distress or trauma.

The need for mental health services in our community has never been greater. Thousands of people between the ages of 11 and 100+ who are living with mental illness and distress, or caring for someone who has mental illness, are relying on Jami and Jewish Care's vital services.

Since the Boards of Trustees of Jami and Jewish Care decided that now is the right time to fully integrate services with each other after 11 years of a unique partnership, we have become one organisation and will address the unprecedented and growing mental health challenge together. Our integration will mean more efficient use of shared community resources and improved knowledge, enabling us to respond better to increased demand. Integration will also ensure that Jami's services are sustainable and secured for the future to meet the changing needs of the community effectively.

The mental health services we offer include talking therapies (counselling) and one-to-one emotional and practical support to provide a non-judgemental, safe space to talk, based on the individual needs of each service user. Our community hubs provide a safe space and social connection for people with long-term mental illness, as does our Head Room Cafe's daily groups and activities, which are open to everyone in the community. We also offer two residential care homes for people living with mental illness: Sidney Corob House, West Hampstead, and Jack Gardner House, Golders Green, with care and support available for adults who are finding it difficult to cope in the community. Residents may require ongoing support, or time to recuperate with rehabilitative care after experiencing a traumatic event.

With your support, we can continue to be there for the growing number of people living with mental illness and distress in our community, as well as their families and carers.

To donate to our Pesach Appeal, or for more information about Jami's mental health services, please visit jamiuk.org.

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Jami

For when mental illness and distress makes everyday life a struggle

The Baby that Stole my Heart

How a work assignment led to an unusual love story

By Cynthia Shaw

When first I saw him he was lying fast asleep and clad only in a nappy.

He stirred, stretched his arms and cuddled his blanket. Then he opened his eyes. Jet black, beautiful, bright and trusting, looking inquiringly at Mike. Satisfied, he turned to me wondering who this newcomer was. Mike picked him up, cradling him as one would any ten week old baby, with his head supported in the crook of his arm.



The baby craned his neck to get a good look at me and I offered him my hand. He grabbed hold of one finger and hung on as though his life depended on it. He then stuck it in his mouth and sucked furiously hoping (I suppose) that it was something edible. It was at that exact moment that I fell hopelessly in love with Goliath, a baby gorilla.

It is hard to believe that in the wild his species is in grave danger. Poachers kill them to make ashtrays from their feet and the tropical rainforest in which they live is fast being cut down for timber and agriculture.

Gorillas live in close family units and if the head of the family is killed it becomes impossible for the rest of the tribe to survive.

Goliath, totally unaware of these problems, smiles at me and I get a glimpse of his snowy white teeth. He is lucky.

His mother Diana was originally imported from the rainforest of Zaire (now the Democratic Republic of the Congo) to live at Bristol Zoo and his father Daniel was born in Britain and holds the title of being the first gorilla to be born and reared in this country.

On March 6th 1980 Diana went into labour but there were complications. It soon became clear that in order for Diana to survive it was necessary to perform a Caesarean section. Mother and baby came through in excellent condition but because the baby was born by C Section it was not possible to return him to his mother, partly because she would be unaware that she had given birth and would reject him and partly because a baby gorilla in the wild hangs on to its mother. If Goliath did this he would damage her stitches and it was therefore decided that the baby must be hand-reared by keeper Mike Colbourne at the zoo.

It was there in June 1980 that I first met Goliath. Because he had to be fed on demand (approximately every two hours) for the first few weeks, Mike took up residence in Goliath's room and kept a 24-hour vigil, dedicating himself to the task of being mum to the newborn.

Six months later I paid a second visit to Goliath and what a difference! He had twice as many teeth and weighed 8.5 kilos and to my absolute delight he recognised me and came racing over to give me the biggest kiss, not once but several times. Mike laughed: "Goliath is a very affectionate baby, most gorillas are."

At my first visit he could barely walk and was hardly able to pull himself along, nor was it possible for him to reach the bars above his head. Six months down the line he could walk and climb, scaling the bars of his cage whilst hanging upside down grinning.

His latest trick at the time was swinging from the swing that he had recently acquired although at first he was quite terrified of it. Like any youngster Goliath loves toys and on a later visit I brought him a squeaky velvet dog having searched (unsuccessfully) for a toy gorilla. Goliath



FEATURE ARTICLE

continued from previous page...

seemed very pleased and spent some considerable time examining the toy from head to foot before wrapping it in a blanket and putting it in his bed!

I was lucky enough to be invited to meet Diana, Goliath's mother, who despite her size was a very gentle creature and I watched with interest while Mike went to play with her in her pen.

She carefully held his hand, leading him from one side of her cage to the other and motioned to him to sit down on some steps while she positioned herself opposite and held his hand.

Soon they both folded their arms and sat gazing at each other for ages. Mike spoke softly to her and she ran her hands gently back and forth across his face and I can only assume that she was wondering about the beard that Mike had recently cultivated.

Goliath never met his mother but the relationship between Goliath and his keeper is a special one and although keepers are warned against becoming over-involved with animals, theirs is a unique bond.

Goliath's future remains unsettled though he is not on show to the public at the present time and there is a possibility that he may be spending his days in the Ape House at Bristol Zoo,

He did however recently fulfil an engagement to appear on the TV programme *Animal Magic* but for the time being this incredible animal remains under the watchful eye of his keeper. I had the distinct impression that this particular situation rather suits the pair of them.

ADDENDUM: In 1980 in my capacity as a journalist I went on a mission to Bristol Zoo for the purpose of interviewing the keeper of Goliath, a baby gorilla that had recently been born there.

Fast forward to 1983 and Goliath is transported to Singapore Zoo together with three other young male European gorillas, all of whom were housed in a spacious outdoor habitat.

Sadly all four gorillas died from a rare soil disease called Melioidosis aka Whitmores disease that is found in contaminated water and soil and has a fatality rate of 40% if not properly treated.

Singapore Zoo failed to learn from its mistakes and in 1990 imported two male gorillas from the Netherlands one of whom died from Melioidosis. The second gorilla survived and was returned to the Netherlands.

In 1990 Singapore Zoo received much criticism for failing to provide a safe environment for the gorillas bearing in mind that they are an endangered species.

Singapore Zoo no longer has any gorillas.

Cynthia Shaw
February 2024



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The Jewish Community of Oudtshoorn

How Lithuanian immigrants built a life in the South African town that is associated with the ostrich industry

By Malcolm Franks

Oudtshoorn is regarded as the centre of the South African ostrich industry and today many farms can be seen from the main roads; some even offer ostrich safaris. In reality, it's an isolated town in the Klein Karoo. It grew rapidly with two waves of Jewish immigrants from the middle of the 19th century until the first decade of the 20th, mainly around the trade in ostrich feathers.

By 1886, with around 250 Jews in and around the town, a decision was made to build a synagogue. This was completed at the beginning of 1888 and the Queen Street Synagogue became known as the Englesche Shul.

Initially, the Jews were engaged in marketing and producing ostrich feathers, but as the population increased many became traders, shopkeepers and even hoteliers. The shul only operated on Shabbat and Yom Tov and did not offer any study facilities. This was not to the liking of the more orthodox Jews, many of whom had come from Lithuania. As is often the case with developing communities, a decision was made to split, and a second shul was built on St John Street, known as the Griener Shul. The members strived to recreate the atmosphere of their hometown shul and graft it into the Karoo, resulting in a 'heimland' synagogue decorated with original Lithuanian-style Jewish handicrafts, silver work and embroidery. This community finally closed in 1973, but the shul was reconstructed in part in the excellent CP Nel museum, where it can be seen today.

Ostrich farming was originally a very profitable business, and a lot of Jewish farmers and merchants used the profits to build sandstone manor houses, which became known as Feather Palaces. Many of the Jews diversified into the tobacco trade, while some even went on to become doctors, dentists and lawyers.

Education in Jewish life was seen as essential, and in 1904 Oudtshoorn established the first ever Jewish government school in South Africa. As well as a general education, it included daily Hebrew classes as part of the syllabus.

The Jewish population continued to grow with the ostrich industry and peaked in 1914 with over 600 families. As the



Queen Street Shul, still in use



The Museum Shul

feather industry began to decline, and with little opportunity in other economic sectors, many started to move away to the larger South African cities. By the end of World War I half the Jewish population had left. Many that remained were still successful and this eventually had a negative impact on the rural Afrikaner population, resulting in some friction and a rise in antisemitism.

In spite of this, Jews continued to be elected to municipal power, with Bennie Gillis becoming the town's third Jewish mayor in 1937. However, the influence of Nazi idealism led to the establishment of antisemitic Afrikaner movements known as the Grey and Black Shirts and the founding of other fascist organisations. Jewish businesses were targeted with an organised arson campaign, and from 1940 to 1947 fires destroyed many factories and shops in central Oudtshoorn. Nobody was ever brought to justice, but the culprits were believed to be members of the so-called Ossewabrandwag (National Party) and the co-operative movement.

The collapse of the ostrich industry was the first blow to the Jewish community, but the events of the war years and sociological changes within the community meant that by the end of the 20th century numbers were little more than a minyan. The Jewish community never recovered from the impact of the arson attacks, the inaction of the local police and fire brigades leading to a breakdown of mutual trust. Afrikaners gained more control of local business, although a few Jewish businesses remained in Oudtshoorn. Community numbers continued to decrease and by 1955 there were only 150 Jewish families left, resulting in the closure of the St John Street shul in 1973. The ark and front pews were transferred to the local museum and are well worth a visit.

At the last count only 17 Jewish families remain, five of whom are ostrich farmers, and what community life there is remains centred around the original Queen Street (now called Baron van Reede Street) Synagogue, which is still open today for limited periods, although sadly not when we were there.

Visit to Beau Bassin Memorial, Mauritius

By Maurice Axelrod



It started with a conversation with an old school friend and concluded with an emotional Kaddish in a cemetery on an island in the Indian Ocean

Early last year, Jocelyn was talking with an old school friend, who mentioned that she and her husband had been on holiday to Mauritius. By coincidence, we were thinking of going to Mauritius ourselves, and one of the things she suggested we do was to visit the Beau Bassin Jewish Detainees' Memorial. If a sentence including the words 'Mauritius,' 'Jewish' and 'Detainees' leaves you slightly baffled, you are in good company, as we were also fairly puzzled at this point.

Following a little investigation on the internet, it transpired that 1,580 Jewish refugees, who had fled Nazi-controlled Europe and arrived in Haifa in November 1940, were deported the following month to the then British colony of Mauritius. The Beau Bassin Jewish Detainees' Memorial & Information Centre, established to commemorate their little-known story, was officially opened in November 2014.

On arrival in Mauritius, the detainees were held in the Central Prison of Beau Bassin. Sadly, over the next four and a half years or so, despite their conditions improving, 128 of them passed away from malaria, typhus and other causes and were buried in a separate section of the cemetery at St Martin's.

At the time there was only one other Jew on the island: Isia Birger, a Lithuanian émigré. He did what he could for the detainees, becoming the liaison between the British authorities in Mauritius and the nearest Jewish community to the island, in South Africa. The South African Board of Deputies established a special committee to provide food, clothing, medicines, reading materials and religious appurtenances, and in 1946, after the detainees were released and left the island, the Board acquired ownership of the St. Martin Jewish cemetery in Mauritius, where the 128 refugees were buried.

Following the end of the war, the cemetery was cared for by local Mauritians, and in August 1988 two plaques were unveiled by the South African Jewish Board of Deputies in a ceremony at the cemetery, in tribute to those in Mauritius who devoted much time and effort to looking after the cemetery.

In anticipation of our visit, Jocelyn had begun an email correspondence with the memorial museum office to inform them of our intended visit, so they could do any required security checks, and to ensure we had the latest information regarding opening times. This proved useful, as when we checked a day or so before our intended visit in mid-November 2023, we were told that the museum was temporarily closed, as there were 'people who don't like us.' This decision had been taken as a result of the hostilities breaking out in Gaza in

the aftermath of the October 7th attacks by Hamas.

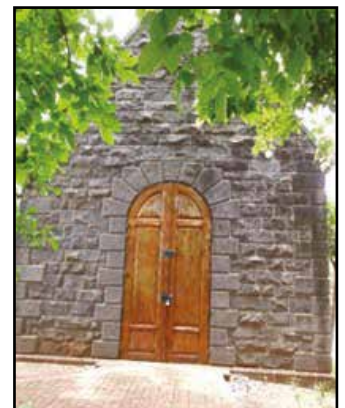
Naturally, we were disappointed that the museum would not be open, but decided to go ahead with our visit regardless. When we arrived at the site there were a number of policemen and police cars on the road outside, and given the reason for the museum's closure, we both wondered what was going on. It turned out that it was nothing more sinister than the police doing routine traffic stops and checks on vehicles on the road.

The site consists of two main parts: the cemetery and the museum. The museum is housed in an old unused memorial Chapel that was acquired in early 2000. Given the circumstances, we could only see it from the outside, but were assured by our friends it is interesting to visit when open. The cemetery is entered through a pair of gates under an arch flanked on both sides with plaques commemorating people and organisations that have been important in the upkeep and development of the cemetery. The grounds themselves are well cared for and the memorial stones well maintained: whilst the original inscriptions are showing signs of age, small modern plaques have been added to ensure legibility for the future.

Wandering through the rows of gravestones, you notice the variety of places that the detainees came from, never to return. It's strange, but having started off in one corner of the cemetery, looking at the headstones row by row, you feel compelled, given there are only 128, to visit each one; it would somehow be disrespectful not to, and why should those placed furthest away from the entrance be visited any less often than those nearer?

Our visit came to an end, and whilst not having 128 stones to leave on the graves, we decided to say Kaddish, which frankly was one of the strangest either of us have ever said. We inexplicably found tears welling in our eyes as we said Kaddish for 128 people who passed away some 80 years ago, who we are not related to and never knew, and who came from places we mostly had not heard of; yet something in that act kindled a connection and may somehow explain our emotions.

Picture shows the museum at Beau Bassin Jewish Detainees' Memorial and Visitor Centre, located at Raymond Rivet Road, St. Martin's Cemetery, Beau Bassin, Mauritius.



Walk Softly on the sand ... in St. Thomas

By Phil Austin

Last October Michele and I were fortunate enough to visit St. Thomas, one of the US Virgin Islands, and learned about its Jewish past.

The island capital Charlotte Amalie is located on the southern shore. It has a rich history and is known for its Danish colonial architecture, including landmarks like the historic St. Thomas Synagogue.

Jews from Denmark first arrived on the white beaches of this beautiful island — a tiny speck off the coast of Puerto Rico — in the mid-17th century. They were descendants of a Jewish population that had fled Spain for other parts of Europe during the Inquisition. St. Thomas afforded them a certain religious autonomy that wasn't always available on the mainland.

In the ensuing centuries, a Jewish community flourished in Charlotte Amalie. According to its listing as a National Historic Landmark, it's "the second-oldest synagogue ... and longest in continuous use now under the American flag."

Notably, the synagogue is one of five in the world that features sand-covered floors. It's not a tropical affectation — it dates back to the Inquisition-era custom of using sand to muffle forbidden prayer.

We enjoyed a guided tour around this small but exquisite synagogue.

Established in 1796, the congregation boasts a rich history that spans centuries. From its humble beginnings in the 1600s with individual Jewish settlers, to the formation of an organised



community and the founding of its first Jewish cemetery in the mid-18th century.

Despite facing numerous challenges, including fires that destroyed early synagogue structures, this resilient community persevered. In 1833, the present-day synagogue was dedicated, featuring awe-inspiring architectural elements such as shipbuilder-crafted mahogany pews and a majestic Ark adorned with stone tablets.

In 1947, with an influx of new families from North America, the congregation joined what was then called the Union of American Hebrew Congregations (now the Union for Reform Judaism). They identify as a Reform synagogue and are part of the North American and international Reform movements.

Despite its isolated position the community is not inward looking. This is clear from their simple but powerful mission statement:

"We strive to build a community of faith in which each member can find support, strength, courage and hope, and where together we advance tikkun 'olam, strengthening the world and repairing its breaches."

And to get your imagination going, you can read about 18th-century St. Thomas Jewry

in Alice Hoffman's *The Marriage of Opposites*, a piece of historical fiction that centres on the life of Rachel Pizzaro, the mother of groundbreaking Jewish impressionist painter Camille Pissaro. Her love for him shaped the future of painting.



Thoughts on Freedom



By Rosemary Wolfson

As the Red Sea parted
perhaps there was a sprinkle
of white pearly foam –
the last farewells on
the grainy yellow sand.
And then dreams of an
idyllic future under
Moses' leadership...

Perhaps as winter starts, the
desert yellow daffodils could herald
the coming of spring – these vistas
of fragrant narcissi, blooming
out of the bare rocks;
and the lilac flavoured Zilla –
the prickly leaved thornbush
which flowers too in
the springtime...

also the Baytheran, with its
crumbly, beaded leaves, and
powerful menthol scent.

And the Acacia:
like a plane tree, but with
dainty fern like leaves –
spectacular, olive green,
contrasted with
the browns of the
desert wilderness.

Then looking skywards
to freedom, today the
Corn Crane birds might be seen,
having migrated from
other lands to the desert,
with their distinctive singing
reminiscent of the notes of
a pen being drawn across
the spokes of a comb,
or a white dove of peace –
in my imagination, flying
high in the blue sky of
my desert...

"For the Lord hath built up Zion,
he hath appeared in his glory..."

Happy Birthday in April/May/June

Ezra Buchan, 5
Noah Cunningham, 11
Abigail Groffman, 11
Audrey Jackson-Rauch, 5
Rafael Ashkenazi-Bakes, 13
Jayden Brummell, 13
Talia Ashkenazi-Bakes, 16

Sarah Magrill, 3
Lennon Mydat, 7
Mackensie Mydat, 7
Harrison Rutstein, 17
Phoebe Ellison, 14
Nina Magrill, 6

Nature Lover



by Janet Byrne

I padded barefoot on the grass
One morning after sunrise
The grass was green and very wet
In bliss I closed my eyes
I walked across the unmown lawn
My eyes shut tight, feeling free
Listening to the squawking birds...
Then bumped into a tree

My poor head felt sore, I felt the bruise
The pain it made me squirm
Then something moved beneath my feet
I'd just squashed a juicy worm
And bending down to wipe my foot,
As of worms I am not fond I lost my balance instantly
And fell into the pond

Whilst trying hard to clamber out
My arm pulled from its socket
I stood there cold and very wet
With goldfish in my pocket
The words that finally found expression
Were not the most refined
As I hurried back to my warm bed
And left nature far behind!



Ban the Ads

by Bernard Fisherman

There is something about television that's really annoyingly bad
It's the proliferation of the ever-present BUY ME NOW ads
Baby foods and clothing for older folk
Tonics and pick-me-ups in abundance, be strong, live long
A modern day mantra for us all and a right royal joke.

Quality cars and clothing galore get much advertising space
Animals that talk so well It makes you go red in the face
Holidays in exotic locations where the sun always shines
Forgotten islands with all mod cons just for you
At a very good price showing a wonderful time.

Then the killer in a murder mystery is about to be called out
Up pops an advert promoting porridge oats or tasteful Tetley teabags
Which leaves me wanting to scream, curse and shout
Advertisements now seem to be getting longer
A salesman patter makes them bolder and stronger.

So when it's time for the ads to come on
I quickly pop into the kitchen to put the kettle on
Tea and biscuits go down a treat
Then it's back to the telly for a well-earned jolly good sleep.

Meet the Author: Dave Rich

Head of Policy at Community Service Trust (CST)

At a time when rising antisemitism is very much on our minds, Dave Rich has revised his seminal book on the subject since October 7th.

More than 50 members of the Mosaic community gathered to hear Dave Rich discuss his latest book *Everyday Hate: How Antisemitism is Built Into Our World – and How You Can Change It* on the evening of March 6th.

Dave Rich is one of the UK's leading experts on antisemitism and extremism, writing for a range of national media and appearing on radio and television. He has worked for the CST for almost 30 years and advises the police, Crown Prosecution Service, football clubs, political parties and many others on how to tackle antisemitism.

He has recently updated *Everyday Hate* to include the changing landscape following the atrocities of October 7th and a paperback of the revised edition will be available soon. Unfortunately, as Dave noted, no book on antisemitism is ever completely up to date. Antisemitic events happen all the time as indeed they always have.

Dave's slide presentation included a number illustrating some of the placards being carried in the pro-Palestinian demonstrations taking place in London and other parts of the UK. These mainly hand-drawn placards lean heavily into the idea of the blood libel, a fabrication dating back to Norwich in 1144. The idea of a Jewish blood lust was propagated in seminal works of English literature including Chaucer's *Canterbury Tales* (*The Prioress's Tale*) and Shakespeare's Shylock in *The Merchant of Venice*. It gained traction throughout Europe and the wider world, eventually forming part of Nazi ideology.

From the Middle Ages Jews have been accused of being a demonic force and antithetical to the core values of society. This has led to accusations of being communists and capitalists to suit the narrative of the particular part of the world fuelling the hatred.

The term "antisemitism" wasn't used until 1879 when the German writer Wilhelm Marr coined it. His conception of antisemitism focused on the supposed racial, as opposed to religious, characteristics of Jews. His organisation, the League of Antisemites, introduced the word "antisemite" into the political lexicon and established the first popular political movement based entirely on anti-Jewish beliefs.

The idea of Jews being unpleasant, sneaky and underhand were blindly adopted by the non-Jewish world and Jews



were, and still are, often portrayed as animals associated with those qualities or in grotesque caricatures. Today those same caricatures form the basis of more contemporary antisemitic imagery disseminated via Tik Tok and other social media platforms. The use of the snake and the octopus are commonplace. The snake is often wrapped around a globe alluding to Jews seeking world domination while the octopus alludes to Jews having tentacles reaching into, and controlling, all aspects of life, most notably politics, financial institutions and the media.

Today we are facing identity politics where decolonisation has become a focus. Israel is often accused of being a settler colony and therefore aligned with a powerful white supremacy and if the powerful can't suffer then neither

can Jews (whether they live in Israel or not). The narrative of the creation of the state of Israel has become so skewed as to be unrecognisable. Dave showed a short video of a schoolchild in Hackney reading out a speech explaining how the Palestinians had been the only people to welcome Jews when no-one else would have them. It frankly beggars belief.

Dave turned to the CST's experience in the rise of antisemitism since October 7th. There has been a steep rise in reports of anti-Muslim and anti-Jewish events. However, while anti-Muslim sentiment tends to be higher, Jews are experiencing more actual hate crimes.

Antisemitic graffiti has increased. Dave made the interesting distinction between a phrase such as "Free Palestine" not necessarily being antisemitic but when it is spray painted on Jewish businesses or in areas with a high proportion of Jewish residents, such as Golders Green, with the intention to intimidate then it is. Similarly the efforts to dehumanise Israel's suffering such as the tearing down or defacing of hostage posters also contribute to Jews feeling unsafe.

Dave showed a slide of the results of a poll relating to positive or negative feelings towards Jews and Muslims. The poll showed that young people tended to have the most negative attitude to Jews. Social media and the lack of opportunities to make Jewish friends was posited as part of the reason for this. Outside of this statistic, the poll also showed that more of those asked were either positive towards Jews, or simply didn't have a view, and perhaps some comfort can be taken from that.

There was an interesting question and answer session which covered, among other things, why Jews are not considered a

Continued on following page

EVENT REVIEW

Continued from previous page

racial minority. Dave thought this was in part because Jews don't fit into convenient categories – it's a religion where you can be an atheist; it's an ethnicity where you can be black or white; it's a nation but most Jews don't live in the national homeland. Because Jews are not seen as an ethnicity, we are not included in diversity monitoring and education.

In relation to policing of marches and antisemitic incidents, Dave thought the police have a very difficult job and in his experience are doing their best. In many cases the lack of enforceable laws mean they have very little power to act.

Mosaic Chairman, David Leibling, gave a vote of thanks at the end of the presentation. Whilst this isn't a pleasant topic, it is an important one and we were very fortunate to have the opportunity to benefit from Dave's experience and expertise.

A copy of the updated edition of Dave's first book *The Left's Jewish Problem: Jeremy Corbyn, Israel and Antisemitism* is now available in the Mosaic Library.

A donation of £200 has been made to the CST from the proceeds of the evening.

Report by Jonathan Fenster and Jo Evans

London Jewish Male Choir Concert *Simon & Garfunkel meet Hallel and Hallelujah at Mosaic.*



The London Jewish Male Choir gave a very enjoyable concert at Mosaic, ably conducted and introduced by musical director, Joseph Finlay, and accompanied by Leo Nicholson on keyboard on Sunday 25th February. The Choir sang a wide-ranging programme, including liturgical pieces and songs by Jewish composers including Joseph himself, who also made quite a number of the arrangements of the pieces sung.

The liturgical pieces included Mombach's setting of *Lecha Dodi* and Joseph's settings of *Sholem Aleichem* and *Shalom Rav*, all from the Erev Shabbat service, Secunda's setting of *Pitchu Li* from the Hallel, arranged by Stephen Glass, Yigal Celek's setting of *Ma'areh Cohen* from the Yom Kippur service and Stephen Glass's arrangement of *Sim Shalom* by Meir Finklestein.

Guest soloist David Djemel sang *With So Little to Be Sure of* from Stephen Sondheim's musical, *Anyone Can Whistle*, and

I'm Reviewing the Situation from Lionel Bart's musical, *Oliver*. He also gave us *In My Own Lifetime* from Sheldon Hamick and Jerry Bock's musical, *The Rothschilds*, and featured as soloist in some of the pieces sung by the Choir, including *When You Believe* from the musical, *The Prince of Egypt*, by Steven Schwartz.

The Choir performed Harold Arlen and Yip Harburg's *Somewhere Over the Rainbow* from their musical, *The Wizard of Oz*, Simon & Garfunkel's *The Sound of Silence* and *Bridge Over Troubled Water*, as well as Leonard Cohen's *Hallelujah*, the song, *Dry Bones*, the comic song, *Channa from Havana* and the Israeli song, *Shir Lashalom*.

At the end of the concert the Choir gave as an encore a lively rendering of the Israeli song, *Bashanah Haba'ah*, which the audience enthusiastically joined in, bringing the concert to a rousing conclusion.

Report by Harold Shupak

Mosaic Culture Hub Talk by Emily Green, founder of GesherEU

We were privileged to be addressed by Emily Green, the founder of GesherEU on 13th February. It's an organisation aimed at assisting members of the Charedi community who choose to leave and be integrated into the wider community. A rapt audience listened as Emily told her story of leaving the Charedi community, getting her children back and eventually setting up a charity to help others in the same position.

Emily and her family were members of the Belz Stamford Hill Community. At the age of 20 her parents arranged for her to marry a suitable Talmudic scholar whom she had met only three times prior to the marriage. After 12 years of a loveless marriage and five children later she felt that she had been caught up in a fundamentalist empty life where all aspects were regulated by the cult and where it was expected that true happiness could only be achieved through obeying commandments that would bring the Messiah ever closer.

The organisation denied exposure to secular literature, TV, smart phones, newspapers, and pop culture. A woman's primary role was to marry young and produce a large family. Every month they had to visit the mikveh and be inspected. All aspects of daily life were scrutinised. As a woman her education within the community was better than for men and despite the odds, she was able to obtain a BA and Masters and train as a teacher via the Open University.

Emily felt that same unfulfilled and loveless life also awaited

her children and decided to leave the community. At this stage all hell broke loose. She was forced to resign from her teaching post and threatened with losing her children and the support of her parents and family. Her friends in the community broke off contact, and she was ostracised. Emily now had to navigate her way in the secular society. Via Jewish Women's Aid (JWA) she obtained the assistance of a solicitor for a family court hearing and obtained an injunction against her parents and husband harassing the children who were allowed to go to a secular Jewish school. The case then went to the appeal court requiring her to obtain a £10K loan to pay for legal fees. The judge recognised that she was the primary carer and that the children's life prospects would be better outside the community. During the Pandemic she successfully contacted her parents, who now also see their grandchildren and Emily is now in a relationship but on her own terms.

As a result of her experience, she set up the GesherEU organisation to help those in a similar situation and help them to navigate the secular world and become financially independent. GesherEU also visits communities to publicise their work.

At the end of a fascinating and thought-provoking talk, Emily answered many questions from the audience.

Donations and assistance are welcome at geshereu.org.uk and 0800 998 9753.

Report by Joe Newman

My main aim as Toastmaster / Master of Ceremonies at your simcha is to take the agreed plan make it work on the day, so that everything runs smoothly and on time. After several months planning and preparation, this is when you want everything to be just right so that you can relax with your family and friends. Be assured that I will always work with your best interests in mind, so please contact me with the 'when and where' of your simcha, and we will take it from there.

John Ashmele
FGPT
www.ashmele.co.uk

[@johnashmeletoastmaster](https://www.instagram.com/johnashmeletoastmaster)

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| | 7.30 - 9PM | U17 |
| WEDNESDAY 8TH MAY | 5.30 - 7PM | U13 |
| | 7 - 8.30PM | U15 |
| | 8.30 - 10PM | U18 |
| THURSDAY 9TH MAY | 5.30 - 7PM | U11 |
| | 7 - 8.30PM | U12 |
| | 8.30 - 10PM | U16 |
| MONDAY 13TH MAY | 6 - 7.30PM | GIRLS ALL AGES |
| TUESDAY 14TH MAY | 5 - 6.30PM | U7 & U8 |
| WEDNESDAY 15TH MAY | 5 - 6.30PM | U9 & U10 |

PLEASE REGISTER YOUR ATTENDANCE IN ADVANCE
*Availability may be restricted in some age groups

Shin pads, appropriate socks and footwear must be worn (no blades). Sessions will take place on 3B.

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Support in Bereavement

The death of a loved one is not an unusual experience, but this does not make it any easier. We often need to talk in confidence to someone who is there just for us.

Millie was found by her daughter slumped in her armchair. She had taken an overdose of her prescribed drugs. Her husband of nearly 60 years had died suddenly from a heart attack three months previously and life did not seem worth living any more. Millie found the loneliness and her own disabilities so overwhelming that her two daughters and grandchildren were not enough to fill the void.

JBCS provides bereavement counselling to individuals, children, young people, families and support groups who have experienced a death. They can talk in confidence to a volunteer professionally trained counsellor who is impartial, non-judgmental and has specific expertise. People like Millie have benefitted from the service that JBCS provides.

A JBCS counsellor has been working with Millie now for over a year. Millie has cried, grieved and spent time talking about her most innermost feelings – things she couldn't tell her children.

During this time, Millie has started seeing a light at the end of an extremely dark tunnel. Her depression and sense of such a deep loss has started to lift. She will always miss her husband, but through expert counselling a sense of purpose has been rediscovered.

Whether under traumatic circumstances or long expected, for some people even the support of close family and good friends is not enough, and there are others without support. For people who have been bereaved, even if the death was not recent, the counsellors of the Jewish Bereavement Counselling Service can provide professional support.

Please spare a few minutes to watch a film on the JBCS website showing the impact JBCS counsellors can have – <https://jbcs.org.uk/jbcs-film/>

They can be contacted by calling 020 8951 3881 or by email enquiries@jbcs.org.uk

For further information, please visit the JBCS website: jbcs.org.uk



We offer confidential counselling to individuals, children and families in the Jewish community.

Face to face, telephone and online counselling available.

Support groups offered

As an independent charity we rely on donations and bequests

For more information, contact us in confidence on 020 8951 3881 or email us at enquiries@jbcs.org.uk or visit www.jbcs.org.uk

Registered Charity No.1047473



Lost Property

These items have been left in the Mosaic cloakroom for several months. If they're not claimed by the end of April, we will donate them to a charity shop. If any of them belong to you, please contact the Mosaic office admin@choosemosaic.org

Help us to make memories for Rockey this Pesach

Seder night is a time for family, a time for food, a time for singing and stories. Above all else, Seder night is a time for memories.

As dementia takes hold and Rockey's memory fades, it is events like the Seder at The Sam Beckman Centre for people living with dementia that help bring it back, even for just a moment.

Rockey, like hundreds of others, rely on the services provided by Jewish Care. These services receive no government funding and rely on the generosity of our community.

This Pesach they rely on you.

Your donation will ensure that even as memories fade for people like Rockey, they still have the opportunity to make new ones, for as long as they last. Thank you.

JEWISH CARE

Charity Reg No. 802559



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Childcare



Synagogue



Co-working



Gym

bnjc

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Art at Mosaic

Rosalind Barnett will continue to exhibit her work until Monday, May 6th.

Rosalind is a contemporary colourist. Following a career in property she attended Harrow Arts Centre where she studied traditional skills under the tutelage of Angel Pearcey, BA Hons. Her works for this third solo exhibition cover various mediums including oil, acrylic, collage, watercolour, wax crayon and ink. She was 'selected' but not finally 'hung' at the Royal Academy, with her painting Pansies at The Lodge, which subsequently was hung in the Llewellyn Alexander Gallery, London.

Rosalind enjoys flattening 3D images and outlining her work. She has been a Stanmore resident for almost 50 years. Please ring 020-8864 0133 for an appointment to view the exhibition.

Monday 15th April - 10.30 am

NEW Creative Writing Course



Mosaic Masorti member Sue Krisman is a novelist, playwright and lecturer.

She was formerly Creative Writing Fellow at Reading University and has lectured at Limmud and Spiro's Ark.

Sue will be running two trial sessions at Mosaic and hopes they will lead to a regular class.

Please email admin@choosemosaic.org to let us know if you're coming.

Tuesday 16th April - 7.30 pm

Culture Hub presents 'Walk, Talk, Bake' with Esther and Ray Rinkoff

Join us for Ray's challah-making demonstration, followed by a sample of Rinkoffs Danish pastries with a hot drink. We will then hear from Esther all about Rinkoffs Bakery and taste Ray's challah before going home. Rinkoffs Bakery is a family-run business working with wholesale and retail customers. The bakery was established in 1911 by Hyman Rinkoff, who came to London from Kiev with a passion for baking and a determination to establish himself here as a master baker. They have now been producing speciality bread, cakes and rolls for over 100 years! This includes traditional challah breads, sourdoughs, cheesecakes, muffins, croissants, exceptional Danish pastries and now their famous Crodoughs. Please book via the Mosaic website so we have enough Danish pastries! There is a £13 charge per person. Bookings close on 15th April. Tickets will not be available at the door.

Tuesday 23rd April - 6.00 pm

Second Night Communal Seder

Please book via the website so that we can make sure we have enough food for everyone. If you don't have access to the internet, please ring the Mosaic office on 020-8864 0133.

The cost of the Communal Seder will be £15 for Mosaic members, £20 for non-members and £12 for children up to 12.

If possible, please bring your own filled Seder plate.

We look forward to seeing you there and enjoying a wonderful communal Seder together.

Thursday 25th April - 12.00 noon - 2.30 pm

Passover Seder Light

Our community care coordinator, Angela, warmly invites our senior members to a wonderful and uplifting daytime short Seder led by the Rabbis, followed by a delicious light lunch, Passover songs and music. RSVP: 020-8864 0133; angela@choosmosaic.org



Tuesday 7th May - 8.00 pm

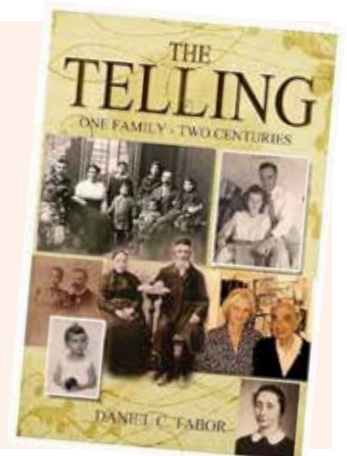
Film Mosaic: Focus

In the waning months of World War II, a man (William H. Macy) and his wife (Laura Dern) are mistakenly identified as Jews by their antisemitic Brooklyn neighbours. Suddenly the victims of religious and racial persecution, they find themselves aligned with a local Jewish immigrant (David Paymer) in a struggle for dignity and survival. With a screenplay by Arthur Miller (from his only novel), this thought-provoking little movie is an overlooked and underrated gem. Subtitles available.

Wednesday 8th May - 12.30pm

Meet the Author - Daniel Tabor

Mosaic Culture Hub invites members to come along for a light lunch before Daniel talks about the issues and challenges involved in writing his latest book, *The Telling*. It describes 200 years of European and Middle Eastern history through the experiences and life-stories of his extended family. This lively talk will be presented with photographs from Daniel's family archive and extracts from his book. Please book via the Mosaic website. There is a £7 charge which will increase from Wednesday, 1st May.



Wednesday 8th – 29th May

Art at Mosaic Pat Schaverien – “A Retrospective”

Meet the late artist's family on Wednesday May 8th from 7.30pm-9.30 pm.

Pat studied art at Hornsey School of Art and printmaking at the Slade School of Fine Art. A recipient of the Arts Council of Great Britain award, Pat had various commissions throughout her career and exhibited her work at the Ben Uri Gallery and the Victoria and Albert Museum among others. Most of her prints are a combination of etching with a drypoint needle and aquatint. **Proceeds from this exhibition will go to the Marie Curie Hospice in Hampstead.**

FORTHCOMING EVENTS

Thursday 9th May 11am - 12.30pm

NEW Israeli Dancing



Mosaic Israel Committee invites beginners of all ages who are interested in learning and taking part in Israeli dance classes. Starting on 9th May, then on alternate weeks. Two taster sessions will be free, after which classes will cost £5 including refreshments. Please wear supportive shoes such as trainers. We look forward to seeing you.



Sunday 12th May - 7.00 pm

“At the Sign of the Falcon” with John Benjamin

Mosaic Culture Hub is delighted to welcome our Mosaic member, John Benjamin, well known from his appearances on BBC TV's ever-popular *Antiques Roadshow*.

Join us at 7pm for light refreshments before John's fascinating presentation:

“At the Sign of the Falcon” the remarkable life and career of HG Murphy, designer, goldsmith and silversmith. There will be time for questions after the presentation.

John Benjamin is a jewellery historian, lecturer, author and broadcaster. Formerly international director of Jewellery at Phillips Fine Art Auctioneers, since 1999 he has been an independent jewellery consultant on behalf of the private client network. He is a Freeman of the Goldsmiths' Company; founder Liveryman and Renter Warden of The Worshipful Company of Arts Scholars and in 2021 was appointed honorary jewellery adviser to the National Trust. Please book via the Mosaic website at choosemosaic.org. There is a £12.50 charge which will increase to £15 from Sunday, 5th May.

Monday 13th May - 6.30 pm

Mosaic marks Yom haZikaron and Yom ha'Atzmaut



Bridging the space between Israel's Days of Remembrance and Independence, this is a service to remember those lost in Israel's defence, followed by a commemoration and celebration of the founding of the modern State of Israel. This has been a difficult and terrible year for Israel and Gaza. This evening we will look Eastwards together. Contact admin@choosemosaic.org for details.

Wednesday 15th May - 11.00am

Visit to Bentley Priory Museum



As well as the RAF Headquarters Fighter Command during World War II, Bentley Priory has been a stately home, a royal residence and a boarding school. We will meet at the Museum. After visiting the museum there is a cafe on site where you can buy refreshments. Entry cost is £8.80 for adults and £7.70 for over 60s, students and those on benefits, payable at the entrance. Please email Mosaic.office@choosemosaic.org if you're planning on coming as we need to give numbers in advance. The address is Mansion House Drive, Stanmore HA7 3FB (HA7 3HT for satnavs). www.bentleypriorymuseum.org.uk. Book now as we are limited to 20 people.

Tuesday 21st May - 8.00pm-10.00pm

Sing for Israel



Since October 7th Ivor Goldberg from Shir has been conducting weekly singing sessions for the community. These 'Sing for Israel' evenings are proving to be very valuable for many people who feel the need to connect with other Jews and to the community and, of course, to Israel during these difficult times. Come and sing some of your favourite songs together in the true Israeli tradition of Shira B'Tzibur. Hopefully this will help us all to shine some light in the darkness. Lyrics will be projected on screen. There is no charge. Donations would be appreciated directly to a charity of your choice or to Ivor at Shir.

1st – 30th June

Art at Mosaic

Judith Plaut – check the website for details



Monday 3rd June - 8.00 pm

Film Mosaic: Keeping the Faith

Jake (Ben Stiller) and Brian (Edward Norton) are friends. They are Jewish and Catholic respectively and grow up to become a rabbi and priest. Anna (Jenna Elfman), a girl they knew when they were younger, comes back to town a stunning woman. Jake is up to be the head Rabbi of his synagogue but he is not married which doesn't make his appointment any easier. He finds himself attracted to Anna but because she's not Jewish, he can't marry her as it would make his appointment even less likely. Brian also finds himself attracted to Anna, but the priesthood creates an insurmountable obstacle. Their friendship is strained when each learns of the other's feelings for her. Released in 2000, *Keeping the Faith* is a gentle, warm, and funny movie, guaranteed to leave you with a wide smile as you make your way home.

Tuesday 4th June - 7.45 pm

Resource Employment Evening

Mosaic is teaming up with Resource, the Jewish community's dedicated employment support organisation, to hold an interactive session for Mosaic members and their families. The evening will highlight how to find new work opportunities plus professional advice on job searching. Please email angela@choosemosaic.org or call 020 8864 0133.

The Friendship Club programme

Over 70s meet most Tuesdays to enjoy good food and company. We kick off with seated mobility exercises followed by a two or three course lunch and afternoon entertainment. New members are especially welcome, and you do not have to belong to Mosaic to attend. For more details contact Bertha Levy via the Mosaic office at admin@choosemosaic.org or 020-8864 0133.



Tuesday 16th April
11.00am-2.30pm
The Pacemakers entertain

Tuesday 14th May
11.00am-2.30pm
Keyboard player/singer Roy Blass

Tuesday 28th May
11.00am-2.30pm
Return visit of singer, Julia K

Tuesday 7th May
11.00am-2.30pm
Gayathrie and Bill Patrick entertain

Tuesday 21st May
11.00am-2.30pm
David Pollak presents his
music hall favourites

Tuesday 4th June
11.00am-2.30pm
Our special D Day commemoration
party with entertainer, Lissie Allsopp



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REGULAR EVENTS

| | | |
|-------------------|-------|---|
| Tuesdays | 10.00 | Mosaic Walks – email admin@choosmosaic.org for meeting point |
| | 11.00 | Mosaic Friendship Club |
| | 13.30 | Drop in and play |
| | 19.00 | “Untangling our Tradition” with one of our Rabbis |
| Wednesdays | 10.30 | Knit & Natter (First Wednesday of the month) |
| | 10.30 | Mosaic Melody Makers (Second Wednesday of the month) |
| Thursdays | 10.30 | Bridge & Games (See calendar below for new dates) |
| | 11.00 | Music for Memory (Last Thursday of the month) |
| | 20.00 | Talmud class with Rabbi Anthony |
| Fridays | 18.30 | Shabbat Beiteinu – Second Friday of the month (unless otherwise stated) |
| Saturdays | 09.45 | Masorti service (unless otherwise stated) |
| | 10.30 | Reform service |
| | 10.45 | Liberal service |
| Sundays | 09.45 | HaMakom (during term time) |

APRIL

| | | |
|-----------|-------|---|
| Sat 13th | 09.45 | Masorti Bar Mitzvah – Vanna Addis |
| Sun 14th | 09.00 | Tombstone consecration – Jeff Young, Edgwarebury Lane |
| | 14.45 | Tombstone consecration – Iris & Basil Cohen, Cheshunt |
| Mon 15th | 10.30 | Creative Writing Group with Sue Krisman |
| Tues 16th | 14.45 | Bridge & Games |
| | 19.30 | Mosaic Culture Hub – Rinkoff Bakery |
| Thur 18th | 11.30 | Chit-Chat b'lvrit |
| | 19.30 | Mosaic Liberal AGM |
| Sat 20th | 09.45 | Masorti Bar Mitzvah – Jayden Brummell |
| Mon 22nd | | Erev Pesach |
| Tues 23rd | | 1st Day Pesach |
| | 18.00 | Communal Seder |
| Wed 24th | | 2nd Day Pesach |
| Thur 25th | 12.00 | Seder Light for our Senior Members |
| Mon 29th | | 7th Day Pesach |
| Tues 30th | | 8th Day Pesach |
| Thur 2nd | 11.30 | Chit-chat b'lvrit |

MAY

| | | |
|-----------|-------|---|
| Sat 4th | 09.45 | Masorti Bar Mitzvah – Rafi Ashkenazi-Bakes |
| Tues 7th | | Pat Schaverien's Retrospective Art Exhibition opens |
| Wed 8th | 12.30 | Mosaic Culture Hub – Daniel Tabor |
| | 19.30 | Meet the Artist's family |
| Thur 9th | 11.00 | Israeli Dancing |
| Sun 12th | 19.00 | “At The Sign of the Falcon” – John Benjamin |
| Mon 13th | 18.30 | Yom haZikaron/Yom ha'Atzmaut event |
| Thur 16th | 11.30 | Chit-chat b'lvrit |
| Wed 22nd | 20.00 | Mosaic Masorti AGM |
| Thur 23rd | 11.00 | Israeli Dancing |
| Wed 29th | 12.30 | Mosaic Book Group |
| | 20.00 | Mosaic Jewish Community AGM |
| Thur 30th | 11.30 | Chit-chat b'lvrit |

JUNE

| | | |
|-----------|-------|---|
| Mon 3rd | 20.00 | Mosaic Film – “Keeping the Faith” |
| Tues 4th | 19.30 | Resource evening |
| Mon 10th | | Kehila copy date |
| Tues 11th | | Erev Shavuot |
| Wed 12th | | 1st day Shavuot |
| Thur 13th | | 2nd day Shavuot |
| Sun 16th | 12.30 | Tombstone consecration – Stanley Solomons, Edgwarebury Lane |
| | 15.15 | Tombstone consecration – Ron Tucker, Cheshunt |
| Wed 19th | 12.30 | Mosaic Culture Hub |
| Fri 21st | 10.00 | Tombstone consecration – David Mushlin, Edgwarebury Lane |
| Thur 27th | | Kehila distribution |
| Sun 30th | 13.30 | Tombstone consecration – William Warren - Woodland, Cheshunt. |
| | 14.30 | Tombstone consecration – Dennis Weinberg, Cheshunt |

YOM TOV CALENDAR APRIL – JUNE

All services to be held at 1a Halsbury Close, Stanmore HA7 3DY

| | | Mosaic Masorti | Mosaic Liberal | Mosaic Reform |
|----------------------------------|---------------------------------|----------------|-----------------------|-----------------------|
| Tuesday 23 rd April | 1 st day Pesach | 09.45 | 10.45 | 10.30 |
| Wednesday 24 th April | 2 nd day Pesach | 09.45 | | |
| Sunday 28 th April | Erev 7 th day Pesach | | 19.00 (via Zoom only) | 19.00 (via Zoom only) |
| Monday 29 th April | 7 th day Pesach | 09.45 | 10.45 | 10.30 |
| Tuesday 30 th April | 8 th day Pesach | 09.45 | | |
| Sunday 5 th May | Yom HaShoah | 20.00 | 20.00 | 20.00 |
| Monday 13 th May | Yom HaZikaron/Yom Ha'Atzmaut | 18.30 | 18.30 | 18.30 |
| Tuesday 11 th June | Erev Shavuot | 19.00 | 19.00 | 19.00 |
| Wednesday 12 th June | 1 st day Shavuot | 09.45 | 10.45 | 10.30 |
| Thursday 13 th June | 2 nd day Shavuot | 09.45 | 10.45 | 10.30 |



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 07435 722600
angela@choosemosaic.org
Sandie Myers 07435 652328
sandie@choosemosaic.org

HaMakom (Religion School):

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

Bereavement Support:

Bobbi Riesel 0208 864 0133

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
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Joint Chairmen:

Phil Austin – 07801 495272
Gill Ross – 07428 162473

Burials Officer: Edward Kafka
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JJBS: 020 8989 5252

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



Chairman: Harry Grant
07836 507807

Hon Secretary:

Gillian Goldsmith
07957 310849

Rabbi Kathleen Middleton
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when Office is closed)
rabbimiddleton@mosaicreform.org.uk

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