



A Sweet New Year

New Building Dedication

Community News

Talking Points and Travellers' Tales

Event Reviews and Forthcoming Events

High Holy Day Services

**MOSAIC JEWISH COMMUNITY WISHES YOU
A HAPPY AND HEALTHY NEW YEAR**

About Our Members

Since our last issue

MOSAIC REFORM

WELCOME TO NEW MEMBERS:

Dani and Jon Abrahams
Angela and Ian Green
Joanna Hahessy
Susan and Cyril Lee
Simon Miller
Karen Order
David Shamash
Paul Waterman

MAZAL TOV TO:

Eleanor Davis on being ordained as a Rabbi and her appointment as Assistant Rabbi at Finchley Reform Synagogue
Jane and Nick Prentice on the birth of their grand-daughter, Sophie
Pauline and Barry Pike on the birth of their grand-daughter, Orli Rae
Janet and Jeffrey Lee on the birth of their great-grand-daughter, Romy
Noah Abrahams on gaining a 2:1 in Economics and Politics and being offered a job in the Civil Service

SPECIAL BIRTHDAYS:

Richard Kingsley
Brenda Marks
Sonia Barnett
Ivor Cohen
Angela Donn
Dan Ingram
Richard Joseph
David Pollak
Linda Turner
Geoff Watman
Doreen Wolff
Marian Byrne
Eunice Carne
Leslie Kopitko
Lilian Levene
Inge Norris
Michael Reik
George Vickers
Pam Henry
Marian Kingsley
Fred Stern
Michelle Cunningham
Michele Hart
Ingrid Morland
Ron Ringart
Rita Beach
Marion Bloom
Colette Luffman
Ruth Frankel

ANNIVERSARIES:

Paula and Jeffrey Rogers on their 50th anniversary
Rabbi Kathleen and David de Magtige on their 25th anniversary
Barbara and Harry Grant on their 50th anniversary
Joan and Steve Noble on their 55th anniversary

NEW HOME:

Jackie Jacobs

THINKING OF THOSE WHO ARE ILL:

Carol Collins

CONDOLENCES TO:

Norman Kamen on the death of his wife, Susan
The family and friends of Sylvia Berg
Lydia Safir on the death of her husband, David
Linda Paerse on the death of her husband, David
Ruth Webber on the death of her husband, Wilfred

MOSAIC MASORTI

WELCOME TO NEW MEMBERS:

Shani Allan
Connor Buchalter
Lucy Cohen and Joanna Phillips
Yvonne and Howard Dove
James Hamilton and Ellie Kosky
Alex Karet and Daisy Cooper
Lorraine and Stephen Levy
Joanne Kosmin

WELCOME TO NEW FRIEND OF MOSAIC MASORTI:

Carole Carlton

MAZAL TOV TO:

Susan and Michael Leigh on the birth of their grandson

SPECIAL BIRTHDAYS:

Edward Kafka
Howard Eden
Elizabeth Carpus
Carole Orchover
Sheldon Grossmith
Paulette Sachon
Stephen Black

ANNIVERSARIES:

Judith and Alan Usiskin on their 55th anniversary
Melna and John Charin on their 70th anniversary

MOSAIC LIBERAL

WELCOME TO NEW MEMBER:

Maud Midgen

MAZAL TOV TO:

Hannah Sanderson on her marriage to Adam Withers. Mazal tov also to Danielle and Steven Sanderson, Harold Sanderson and Miriam Sanderson
Miriam Sanderson on her engagement to John Harvey. Mazal tov also to Danielle and Steven Sanderson, Harold Sanderson and Hannah Sanderson

SPECIAL BIRTHDAYS:

Lorraine Bouché
Shirley Chefetz
Ron Franks
Vera Gellman
Helen Jacob
Kay Joel
Corinne Johnson
Julia Lane
Phyllis Michie
Rosetta Muscatt
Jeffrey Phillips
Carol Pinkus
Anthony Rose
Stanley Rosenthal
Harold Sanderson
Valerie Saunders
Sue Schindler
Vivienne Schuster
Leila Silverman
Alan Slavin
Rosemary Wolfson

THINKING ABOUT THOSE WHO ARE ILL:

Pam Kauders
Millicent Levan
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Roz Bott on the death of her mother, Netta Curtis
Family and Friends of Irene Conway

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Rabbi Anthony Lazarus Magrill

recalls an extraordinarily difficult year and explains why we must work towards a better future by thinking and building bridges

Rabbi Kathleen de Magtige Middleton

reflects on why we need sweet New Year blessings and how we will be stronger if we support and are supported by each other

Rabbi Rachel Benjamin

looks back on her time at Mosaic Liberal and why we must do our part to increase love and kindness to step closer to restoration and redemption

Rabbi Anna Wolfson

on creating connections and learning that as each chapter comes to an end, it leaves an opportunity for creation and growth

Mosaic Community News

Nearly 200 people attended the formal **Dedication** of our new building. Members and a range of local luminaries learned about the history of **Mosaic** and listened to a choir of members from all the synagogues. **Andrea Morgale** reports

As **Rabbi Rachel Benjamin** looks forward to her retirement, **Mosaic Liberal** head of rites and practices **Kevin Ziants** has written a moving tribute highlighting her outstanding contribution

Representatives of our local **Interfaith** communities came together at Mosaic to pray for a peaceful future and discuss how we can work together. **Karen Pollak** reports

This year's **Mosaic Summer Exhibition** showcased a diverse range of colourful and thought-provoking art by our members

Mosaic Masorti Honorary President Edwin Lucas is looking for **Harold**, who celebrated his Barmitzvah on July 24th, 1943. The Synagogue's **Chumash** and **Siddur refurbishers** want to return his renovated Chumash

Yamim Nora'im

Rosh Hashanah Message from the President of the **Board of Deputies**

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Cover Story

A Sweet New Year

Rosh Hashanah recipe ingredients are an intrinsic part of Jewish history and must always be passed onto the next generation. **Roberta Levene** cooks up some favourites

Board of Deputies Plenary Report

Memoir

On a Wing and a Prayer

Cynthia Shaw shares the story of Tweety, a pigeon with a fear of flying who moved into the family's garden and enjoyed the bed and breakfast on offer

A very special School Reunion

More than 80 years after leaving Haberdashers', a lifetime membership of its Old Girls' Club led to a great experience for **Marion Bloom**

Travellers' Tales

A life-changing trip to Uganda

A visit to the dentist with a broken tooth resulted in **Jenny Stephany** going to Uganda with the charity **SmileStar** to help provide free dental care to disadvantaged communities

The link between Jews and Prosecco

Robin Goldsmith went to Asolo, Italy to find out about the region's superior varieties. What he wasn't expecting to unearth were details of the town's shocking Jewish history

The museum with Mitzvah at its heart

Mosaic members **Caroline** and **Lawrence Chadwick** took the opportunity to visit the Dansk Jødisk Museum with **Joan** and **Steve Noble** while in Denmark's capital **Copenhagen**

More Irish stories

Neil Goodman updates *Kehila* readers about his life in Northern Ireland

Thinking Allowed

The impact of the **Progressive Movement's** premier halakhic thinker, the late Rabbi John D Rayner, is considered by **Rabbi Anthony Lazarus Magrill**

Rabbi Kathleen de Magtige Middleton provides a **Reform** response to **Rabbi Anthony's** article on **Rabbi John D Rayner**

Jews and Copyright

Ruth Soetendorp examines what Rabbis have to say about intellectual property and why it is relevant today

Feature Articles

Leo Baeck College ordained 5 new Rabbis, including Mosaic reform member **Eleanor Davis**, in a service held at **Liberal Jewish Synagogue**

Kevin Ziants on how the fast growing sport **Walking Football** changed his life. It could do the same for you!

Poetry Corner

Janet Byrne tells us *The Writing's on the Wall* while **Bernard Fisherman** looks back at his Barmitzvah

Crossword

Welcome to the first **Mosaic Quick Cryptic crossword** created by **Tony Simons**. Enjoy!

Event Reviews

The Israeli peace activist **Magon Inon**, whose parents were murdered on October 7th, enthralled the audience with his thought-provoking talk. He and his family refuse to allow their trauma to be manipulated by those seeking revenge. **Rabbi Anthony Lazarus Magrill** and **Rosemary Wolfson** report

Former bookshop owner **Lawrence Cohen** spoke to Mosaic Culture Hub about his first novel, *The Book of R*. **David Leibling** reports

Steve Levinson takes us on a walk around the **Jewish East End**

An evening learning about the importance of **Mental Health Wellness** was well attended. Jewish Psychologist **Dr Ben Levy** suggested principles that could be put into action immediately. **Angela Peters** reports

Walk, talk, bake. A group of Mosaic members were taken around the East End by **Esther Rinkoff** and learned about the history of the area and its famous **Rinkoffs Bakery**.

Linda Lucas was one of the lucky dozen

Rabbi Dr Andrew Goldstein has written a new book, *Judith's Diaries, Four Early Travel Diaries of Judith Montefiore* about the Montefiores' trips to the Holy Land in the early 19th century. **Trudy Segal** reports

Forthcoming Events

A packed programme of one-off and regular events, including **Selichot services**, another **Rinkoff Walk**, author visits and a performance evening about the **Holocaust in Greece**

Crossword Solution

Calendar of Autumn Events



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NORWOOD
Taking on life together

Working to keep our vision alive

By Rabbi Anthony Lazarus Magrill

Last year, on October 11th, I had to write a message to my community in the immediate aftermath of the most terrible day of Jewish bloodshed since the Holocaust. Struggling to put raw pain into coherent form, I wrote the following:

"I hope that in the coming days we will find more answers; more calm; more insight. I hope paths towards peace will be more evident than they currently seem. I pray that the spiralling death-toll will stagnate but fear this will not happen soon. I pray that this deep feeling of unity and compassion amongst the Jewish people should not dwindle and should find its outlet in building communities of peace rather than merely increasing the outposts of suspicion and hatred. I pray that the hostages, even some of the hostages, shall come home. I hope our community can be a place for you to gather and process and develop your feelings over this difficult time. I hope you know that we, the whole community and all four of its Rabbis, will continue here to offer whatever support we can muster. I hope you are alright."

Trying to find words to reflect on this painful and extraordinary year, I looked back on everything I had written and read in the immediate aftermath of October 7th and maybe now is a good time to assess how we are doing.

I'm not sure we ever found much calm or insight. Coverage of the conflict has retained its breathless tone, spurred on by a cycle of hostilities which has given scant opportunity for reflection. Our worst fears about the escalation of conflict and the rising death-toll have all been more-or-less realised. Some hostages came home. All too many have not, and all too many never will. Israel has rarely seemed so isolated. Much of the diaspora feels isolated too, embattled, and such a siege mentality has not brought out the best in our understandably exhausted community.

Some threads of hope emerge, too. A few weeks ago, Magen Inon, an Israeli who now lives in the UK, came to speak at Mosaic with a message which I desperately want to believe. His first point: peace is inevitable, there is no such thing as a war without end. World War II is our best example.



Who would have thought in 1945 that Britain and Germany could build such a meaningful alliance? Who would have thought in 1776, for that matter, that the British and the Americans could build a 'special relationship', for better or worse? So, peace will come.

If we believe this, then it follows that those narratives which are inimical to peace are doomed to failure. The dominant narratives in Israel and Palestine (and amongst too many of their supporters abroad) remain extreme and maximalist, both sides demanding control from the river to the sea. Anyone with common sense can see that these are impossible fantasies: neither the Israeli nor the Palestinian nation will consent to their own extermination.

So these narratives will collapse because implausible theories always do. And when they do and those currently in thrall to the hate-filled programmes of Itamar Ben-Gvir and Yahya Sinwar are looking for a new home, it will be vital that we have kept the possibility of humanitarian, moderate ideology alive.

*“Lo yisa goy el goy herev.
One day, nation shall no
longer lift up sword
against nation.”*

This year, there have been plenty of days when it has felt that we are losing. But we must remember that the final victory of totalitarian extremism is simply not possible, even if it were desirable. And so its end will come. And so our work, the work of moderate religion, the work of affirming the image of God in all creation, the work of toleration and generosity, the work of demonstrating that we as Jews refuse to stand for war and illegality: that work has never been more vital. *Lo yisa goy el goy herev*. One day, nation shall no longer lift up sword against nation. But until then, our job is to keep thinking, to keep talking, to keep building bridges. We have to keep our vision alive.

New Year's message: a wish for peace and sweetness

By Rabbi Kathleen de Magtige-Middleton

When we think of Rosh Hashanah food, we immediately think of apples, honey, a round challah and honey cake. Apples dipped in honey and honey cake symbolise our wish for a 'sweet' New Year and the round challah symbolises the reassuringly ever-repeating cycle of the year.

There are, however, many other traditional foods associated with Rosh Hashanah. Some people, for example, will eat the head of a fish, as head (rosh) connects to Rosh Hashanah in a literal way.

However, like the honey, which expresses a wish for a better (sweeter) year, the head of a fish also expresses a wish to be ahead in everything we do, rather than behind.

Connecting symbolic foods to wishes for the New Year goes back to Talmudic times, in which Rabbi Abaye (Horayot 12a) suggested that foods that grow abundantly – including pumpkins, beans, leeks, beets and dates – should be consumed on Rosh Hashanah, to show prosperity.

Thus, in Sephardi and Mizrahi communities the tradition arose to hold a Seder meal on the first night of Rosh Hashanah



in which special foods are consumed and various blessings recited. This meal became known as Seder Yehi Ratzon, (the May it be God's Will Seder), because every blessing connected to each food consumed begins with the words 'Yehi ratzon' (May it be God's will), expressing a wish for sweetness, abundance of good deeds, prosperity, strength and peace.

How much we need such blessings this year! Last year, we looked towards the New Year with so much hope and trust in our ability to establish solid and ever-expanding relationships with our interfaith neighbours as part of our duty towards Tikkun Olam: repairing the many fractures in this world. This year we are still recovering from the trauma of October 7th, the deadliest pogrom

since the Shoah, and the tremendous fallout from Israel's war in Gaza. There are growing threats from other parts of the Middle East, rising levels of antisemitism, fragmentation in society, islamophobic and anti-immigration riots in the streets of many major UK cities.

More than ever there is a need for acts of Tikkun Olam, and our engagement in the world, even though it seems more frightening to be Jewish at these times. It is therefore of the utmost importance, now more than ever, to be an active part of our community. To support and be supported by our own community and one another, because together we are stronger, and together we can make small but significant differences in the world, to bring greater cohesion and understanding and indeed repair the chasms in society.

*“ May it be your will,
God, that all enmity
will come to an end. ”*

Thus, when this Rosh Hashanah we eat some sweet dates as well as our familiar apple and honey, may we say the blessing that the Seder Yehi Ratzon has allotted it: May it be your will, God, that all enmity will come to an end. I wish you all a good, sweet and above all peaceful 5785!



Seder Yehi Ratzon

As long as there is life, there is hope

By Rabbi Rachel Benjamin

As many of you know, I will be stepping down from my position as Mosaic Liberal Synagogue Rabbi at the end of October, after the High Holy Days. This will be my final *From the Rabbis* article for *Kehila*.

I can't believe that it has only been four years and three months since I began serving the Liberal congregation. In the nicest possible way, it feels like much longer. So much has happened during that time. The pandemic, of course, and having to learn a whole different way of keeping the community together and supported, through incredibly challenging – and often sad – times. A steep Zoom learning curve, too!

Then all the planning and collaboration between our three communities that, at last, saw us into the building – not to mention the work we undertook to establish a good working relationship between us all.

The past ten months, since October 7th, have also been immensely challenging – nearly a year of heightened anxiety and fear, huge worry for and about Israel, and the frightening rise in antisemitism. It has been an extraordinary four-plus years, and I feel tremendously privileged to have been Mosaic Liberal Synagogue's Rabbi throughout that time. I could not have hoped to serve a warmer, more welcoming, more relaxed, open and inclusive community, and I feel sure that will continue under new rabbinic leadership.

The world feels like rather a crazy, unsettled, unstable place at the moment, and there is much apprehension about the future. As we approach the High Holy Days, my message is the importance of hope. Don't despair, even when the world feels very dark. As long as there is life, there is hope. Hope, *tikvah*, is a high value in Jewish tradition. Our liturgy is designed to lead us to action, to make the world a better place, to help us defeat despair and generate hope for the future.

Our Shabbat service leads us towards the final vision of universal peace and harmony in the *Aleinu*. The Jewish year builds towards the High Holy Days, a new year, a new beginning, a time to reflect and gain some perspective on our lives and to look to the future with hope. Our Haftarah readings at this time of year lead us from Tish'ah B'Av to Rosh Hashanah, from despair to consolation, from grief to hope.



The late Rabbi Hugo Gryn, recalling his experiences as a child in a concentration camp, once said that you can live for three weeks without food, three days without water, but you can't live for three minutes without hope.

You may know the parable of the two frogs who, one summer night, fell into a bucket of milk. The first frog, realising the hopelessness of his situation, promptly gave up and drowned. The second frog began thrashing about furiously, with all his might. The following morning the farmer was surprised to find his bucket of milk turned to butter and there was a frog sitting on top of it.

Our world was rocked by the far right riots following the stabbings and murder of three children in Southport at the end of July.

“ If we each do our part to increase love and kindness, then we bring the world a step closer to restoration and redemption. ”

However, we then saw thousands of people coming out onto the streets to protest against the extremist hatemongers, and people came to clear up, rebuild, support each other and defend those who were targeted in the riots. Those are the acts of neighbourliness, compassion and community spirit that can give us hope for the future. If we each, in our own way, do our part to increase love and kindness, then we bring the world a step closer to restoration and redemption, and instil hope for the year ahead.

I live in Stanmore, so Mosaic Liberal Synagogue is my local community. I will certainly be seeing you over the next year. Wishing you all a *Shanah Tova uMetukah* – a good, sweet, healthy, peaceful and safe New Year of 5785, with the strong hope that it will bring calm, stability and harmony to our world.

Reflecting on our changing journey

By Rabbi Anna Wolfson

One of the best parts of being a Rabbi is the connection that you create with members while building community life together. Mosaic has been a particularly unique place to work these past 3 years as while I've been getting to know each of you, the 3 communities have been getting to know each other on a deeper level.

It has been an honour to be part of that journey and see how the Mosaic Jewish Community has flourished and grown in our new building. It was announced in the last *Kehila* that I will be leaving the community and now this edition marks my last one as we head into the High Holy Days.

Our festival season ends with Simchat Torah where we read the last words of our Scroll and roll it right back to the start again. In those last books of Torah, as the Israelites wander the desert in pursuit of the promised land, we learn a lot about the importance of the journey and leadership transitions.

I am always struck that while Moses, Miriam and Aaron are appointed to lead the Israelites from Egypt, they are not the ones to go with the Israelites into the promised land. What's more, Jethro, Moses's father-in-law tells Moses,

"You cannot do this alone" and God instructs the Israelites to build robust structures of leadership because community is built in collaboration. By no means am I trying to compare my rabbinate these past few years with Moses, Aaron or Miriam's leadership, but in times of transition the idea that even for the great leaders of the Israelites, letting go was important for them too.

Returning to that moment where we reroll the scroll, we go directly from the death of Moses back to Creation. Mosaic Jewish Community and each of its constituent synagogues have already been through so much change but what we have learned throughout is that as each chapter comes to an end, it leaves even more opportunity for creation and growth.

Shana Tova and Gmar Chatimah Tova. May these High Holy Days give you the space and time to reflect, move on from all you want to leave in the past year and start the New Year fresh. Good luck with everything that's ahead.

The Kiddush on Shabbat October 26th will be given in Rabbi Anna's honour.



Rabbi Anna's son Jonah received a first birthday blessing in shul on Shabbat July 20th

WISHING THE COMMUNITY A HAPPY AND SWEET NEW YEAR

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House of Study, House of Prayer

Mosaic Stanmore building

By Andrea Morgale

The sun shone brilliantly on Sunday afternoon, September 1st, as nearly 200 people gathered for the formal dedication service of our new premises on Stanmore Hill.

Mosaic Jewish Community Chairman David Leibling welcomed many distinguished guests, including Vice-President of the Board of Deputies, Andrew Gilbert; CEO of Reform Judaism, Rabbi Josh Levy; senior Masorti Rabbi Jonathan Wittenberg, plus the Mayor of Harrow, Councillor Salim Chowdhury; the Bishop of Willesden, the Rt Rev. Lusa Nsenga-Ngoy, Harrow councillors and representatives of local synagogues, churches, the Metropolitan Police and the Harrow Interfaith Network.

To the accompaniment of a rousing choir formed of members from all three Mosaic synagogues led by music director Robert Davis and Joseph Finlay, the Ner Tamid was lit and six Torah Scrolls were brought into the building under a Chuppah and paraded around the Synagogue, before being placed into the Ark. Each element of the short but poignant service involved members of the Community and all four Mosaic Community Rabbis, with inspirational readings and blessings.

In the main address of the afternoon, Mosaic Reform Chairman Harry Grant looked back nearly 20 years to the genesis of the idea that eventually became Mosaic Jewish Community.

Overcoming doubts whether it was possible for three synagogues to share a building in a communal menage a trois, Mosaic Jewish Community was formally inaugurated in 2014, although the Stanmore building was not completed for some eight years.



Harry recalled taking possession at 3.30pm on Friday October 28th, 2022, holding the first Reform service three hours later, and celebrating their first Barmitzva the following day. The Liberal and Masorti communities arrived in November 2022 and today the remarkable building is thriving. He paid tribute to Lawrence Chadwick, who led the building project from the beginning, and Mark Phillips, who came up with the innovative, flexible multi-use structure. This now houses a united Community that meets the challenges of changing demographics, in what Harry called: "A vital step in the organic life of Anglo-Jewry."

In addition to the individual religious services, the Halsbury Close building plays host to a cross-communal religious school, HaMakom, a weekly Friendship Club, regular Culture Hub events and other activities, many open to members of the wider community.

Harrow is the most religiously diverse borough in London, said Harry, and the Mosaic Jewish Community has made regular efforts to engage with neighbours and other places of worship, culminating in an Interfaith Peace and Solidarity meeting in August (see page 12).

After a moving mourners' Kaddish remembering former members of the Community as well as the six Israeli hostages found dead in Gaza just the previous day, the service ended with rousing versions of Adon Olam and Hineih Mah Tov. Like all good Jewish functions, it was followed by tea, featuring the amazing array of cakes and scones pictured here, all baked by Mosaic members.

You can read the complete text of Harry Grant's speech on the Mosaic website.



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Farewell to Rabbi Rachel

By Kevin Ziants

As you all know, a few months ago Rabbi Rachel Benjamin announced her intention to retire as Mosaic Liberal Rabbi from October this year. Everyone has said how sorry they are that she will be leaving. Rachel shares our sorrow while looking forward to the next phase of her life when she and Harry will be able to enjoy quality time together without any pressures of work.

I first met Rachel in March 2019 when she led a service as guest rabbi during Rabbi Frank's sabbatical. I was impressed by her warmth and personality, as well as her delivery of a most uplifting service. When Frank retired, I hoped she would apply for the position, and was very disappointed to be told that she preferred being a freelance Rabbi.

By April 2020 Mosaic Liberal Synagogue was in a deep crisis. We were without a building, we could not meet in person due to the Covid lockdowns and we did not have a Rabbi. Our Council was struggling to cope with this new way of running the community and personally, I could not see a way through.

Our Care Group Coordinator, the late and much missed Esther Aronsfeld, zichrona livracha, knew Rachel personally, and managed to persuade her to help us through this critical period on a temporary basis. Rachel immediately calmed us all down and gave us many coping mechanisms as a way forward. For example, the hard copy newsletter for members without email was one of her initiatives that proved a lifeline for some. I am delighted this is still running under her guidance.

When we were finally able to meet in person, but struggled



Queen Elizabeth's Diamond Jubilee celebration in 2022 was one of Rachel's highlights, a happy occasion she shared with her husband Harry...and of course Her Majesty!

to find a suitable venue, Rachel suggested using Harrow Rugby Club in Wood Lane, Stanmore. I admit, I thought this sounded crazy as rugby and ritual prayer did not seem to go together. I was happy to be proved wrong, as Rachel was right and the Rugby Club became an ideal location until our current building opened and we moved to Stanmore Hill.

Rachel was instrumental in ensuring a smooth transition into the new building. Since then, we have been blessed for close to two years having her as our Rabbi, leading inspiring services, giving compassionate pastoral care and providing strong leadership skills as well as many other responsibilities.

It is no secret Rachel and I enjoy long walks together to offload and give each other mutual support, followed by highly competitive games of table tennis. We also share another sanctuary:

this time on Saturday afternoons at The Hive where we both follow Barnet Football Club. I'm now encouraging Rachel to enhance her sporting skills and join me for walking football sessions at Barnet and Maccabi. I'm certain that after her retirement Rachel will be leading services as guest rabbi, and stay in touch with me with our mutual interests and our community.

Rachel, thank you for everything. Enjoy your well-deserved retirement and we wish you and Harry many more happy and healthy years together. And of course, please keep in touch.

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

A Positive Peace and Solidarity Meeting

By Karen Pollak

The Mosaic Jewish Community played host to a wonderful evening on August 14th, when representatives of our Interfaith communities came together to pray for peace and talk about our hopes for the future and ways in which this can be achieved.

As the picture shows, we had representatives from the Jewish, Hindu, Baha'i, Buddhist, Christian, Jain, Sikh and Muslim communities, as well as Harrow Council and Harrow Police, all gathering for the purpose of showing unity and understanding.

The evening kicked off with Rabbis Rachel and Anna singing *Lo Yisa Goy* and then a warm welcome from Rabbi Rachel.

Peace prayers were delivered from Hindu, Baha'i, Jain and Buddhist celebrants – some spoken, some sung and others chanted.

All speakers proved to be so dynamic and enthusiastic that you couldn't help but be inspired by their positivity. Newly-appointed Policing Lead for Harrow, Superintendent Zubin Writer spoke about the night of the riots and how proud he was of Harrow's community and how they stood in solidarity to help.

Likewise, Tofail Ahmed from Harrow Central Mosque spoke of how grateful he was to the overall community. Considering the uncertainty his congregation is going through he was a beacon of positivity in what must be a very worrying time.



Councillor Krishna Suresh's promotion of the wonders of living in Harrow would have brought tears to the eyes of any tourist board.

It was unfortunate that the Methodist minister didn't understand the meaning of the event and certainly didn't "read the room" but other than that the evening was a great success and I think I would be right in thinking that we all left the building feeling more confident than when we arrived. It was a reminder that most people are decent and nice.

Hats off (or should I say turban) to Gopal Bhachu, Chair of Harrow Interfaith, who, in no time at all, organised the evening. He really is a force to be reckoned with.

If we have another evening like this please come. At a time of such societal divisions, it was most reassuring to feel so "together".



**Award-winning
performance storyteller
and author**
Anna Conomos-Wedlock

There are very few Greek Jews left in Thessaloniki today and only a handful with living memories of the Holocaust and the concentration camps.

Anna Conomos-Wedlock conducted extensive research in Greece, Poland, Israel and the UK, interviewing survivors and their families and visiting the Second World War landmarks that feature in her performance.

Anna's dramatic performance is inspired by their stories and by the stories of Greek families that hid Jews during the Nazi occupation of Thessalonika between 1941-1944.

Join us for a theatrical and moving performance of real-life narratives of the Jews in Thessaloniki, Greece during the Holocaust (1933-45).

The performance includes music and songs with highly acclaimed musician **Anna Golitzin**.



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24

NOVEMBER

7PM

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www.choosemosaic.org

Tickets cost £12 up to 14 November and £16 after that date

Supported by the Sidney Fenton Education Foundation

MOSAIC SUMMER EXHIBITION SHOWCASES HOME-GROWN TALENT

If you visited the Synagogue during the summer, you were undoubtedly impressed by the second Mosaic Summer Exhibition. Members of all ages excelled themselves this year, with works of art demonstrating the varied talents and skills of the Mosaic Jewish Community.

Here is a small selection, to whet your appetite for next summer



Triptych: Chinese hibiscus, African Marigold and Tubular Flowers water colours by Sandy Myrants



Devon Coast oil by Stanley Carvin



Untitled
blue and gold abstract,
by Joan Noble



Circles in the Sky acrylic by Debbie Rosewicz



Enjoying the Beach in Goa by Sandy Myrants



Crowning Glory by Marion Bloom



Beautiful Lady by Shirley Ariel

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Jami is part of Jewish Care, a UK Registered Charity – Reg No. 802559



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Jami

For when mental illness and distress
makes everyday life a struggle

Leon and his son, Michael, taking part in Rosh Hashanah celebrations
at The Sam Beckman Centre for people living with dementia.



For Leon, the apple didn't fall far from the tree

When Leon was diagnosed with dementia, Michael went from being a full-time son to a full-time carer. He moved in with his dad and quickly turned to the Jewish Care Direct helpline.

Michael was referred to our Family Carers Team who provide him with ongoing guidance, whilst Leon attends our dementia day centre, giving his son the respite he needs.

Leon had always been a caring father and now the roles are reversed. As they say, the apple never falls far from the tree.

Jewish Care is supporting Leon, Michael and the hundreds of families in our community who are living with dementia. **Please show your support this Rosh Hashanah.**



To make a donation, please
call **020 8922 2600**, visit
jewishcare.org/donation,
or scan here

Thank you.

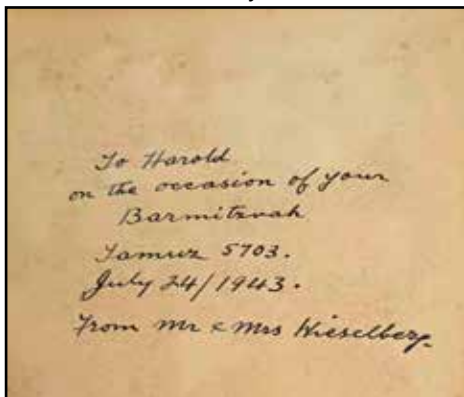
JEWISH CARE

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Tracing the past

By Edwin Lucas

Does anyone at Mosaic Jewish Community know a Mr and Mrs Wieselberg? They apparently attended "Harold's Barmitzvah" on July 24th 1943, during World War II – many years before Mosaic Jewish Community was founded. We would like to trace them, as one Sunday afternoon recently, the Mosaic Masorti Chumash and Siddur refurbishers - Maurice and Jocelyn Axelrod, Emma Chonofsky, Michael



D a s h w o o d , Marilyn Finester, Ann Konsiker, Sue Levy, Joe Newman and Edwin Lucas – found a Chumash with their inscription, and we have made it look like new once again. It is 82 years since the

Barmitzvah, and it is possible that Harold, who would now be 95 years of age, might remember the name of his guests on his big day. We would like to return the Chumash to Harold, or to his children or grandchildren, We have looked through

the Ancestry website, but have not been able to trace a specific family, but will be contacting the United Synagogue burial society and JJBS to see if they can help us in our tracking. We hope to make someone very happy.

The refurbishment was done on a hot Sunday afternoon – so hot that the team had to move indoors to escape the heat. Who would have thought this would ever happen in Pinner? To make you laugh, we had to turn on the lights to see exactly what we were doing.

It was great fun, as were the seasonal strawberries and cakes. There were not many leftovers, which is a good sign, and the shul now has 25 repaired Chumashim; we will be burying just two which could not be repaired. That was a positive result, and we are spurred on to repair the remaining 21 Chumashim and 12 siddurim. Please contact Edwin Lucas via the shul office if you would like to help out at the next fun afternoon, after the High Holy Days.

UPDATE: I spoke to United Synagogue Burial, who say they have had only six burials with the name Wieselberg - since 1943. They will make contact and see if we can find the right one.



SAVE THE DATE

The 2024 Ajax March at the Cenotaph in Whitehall, London, will be held at 2pm on Sunday 17th November. It is a most moving occasion, and we ask anyone who might be interested to advise Edwin Lucas via the shul office.

It is a day when members who served in the last war can proudly wear their medals and remember their contribution in the two World Wars plus later conflicts.

Children and grandchildren can wear their relatives' medals, on the opposite side of their chest from former military personnel, to honour the memories of those that are no longer here to wear their medals themselves. Nobody is too young or too old to join the Mosaic contingent on the march.

Just remember, remember the 17th November.





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Raymond & Pamela moved into their state-of-the-art mobility apartment in 2019.

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Board of Deputies Rosh Hashanah Message

Phil Rosenberg, 38, was elected the youngest-ever President in the Board's 264-year history in June. This is his first update

It is certainly a challenging time to take up this crucial role, but my team and I have hit the ground running with pace and energy. We have set five key priorities for our three-year term:

- Fight antisemitism;
- Stand up for peace and security in Israel and the Middle East;
- Defend our religious freedoms;
- Make our community more united, inclusive, and outward looking; and
- Celebrate our faith, heritage, and culture as British Jews.

Combating antisemitism is the number one priority for most of us. To help keep our community safe we will conduct a comprehensive review of hate crime legislation, policing, and prosecution. Also a sector-by-sector inquiry into the media, social media, universities, workplaces, arts and sports. We will tackle extremism in all its guises, be it from the far-right, far-left or islamists. And we will expand education, training, and interfaith outreach to inoculate people against the virus of hatred.

Nearly a year on from the horrific events of October 7th, our hearts go out to the people of Israel. People who have lost loved ones, suffered a life-changing injury, or who have spent too many hours waiting to hear the fate of a kidnapped relative.

Much is made of division in our own community, particularly regarding Israel. But on so much we have been united, whether campaigning to release the hostages, pushing back



against Iran and its proxies, or working and praying to bring a lasting resolution to the conflict.

Despite these challenges we should be proud to express our unique history and culture.

A key mission is to make our community more inclusive, and we will launch a Commission on Disability Inclusion in the Jewish Community to better engage a wider range of people. The Board's 200 member organisations run from Cornwall to Aberdeen, and we will celebrate our regional communities and heritage. As the Board's youngest-ever President, I want to connect with our next generation to ensure it is active and engaged.

We have been through many hard times but manage to emerge with ingenuity and resilience. This

last year has been uniquely challenging, but I am determined that we will come back stronger.

With your help, I know we will.

Wishing you all a Shanah Tovah Umetukah!"

Phil Rosenberg
President

Looking back, looking forward

Masorti Judaism takes stock

By Janine Stein

Born out of the rupture of the Louis Jacobs affair in 1964, Masorti Judaism now supports 4,000 people in 15 shuls across the UK. It is the fastest growing denomination outside Haredi, having doubled its membership since 1990.

This year was challenging as we needed to be there for all our members in the onslaught of October 7th, 2023, and with the fallout that followed. We needed to hold space for everyone as we all worked through the trauma of that rupture together.

As always, we are determined to be there for all Jews who want a meaningful experience of their communal lives in the complicated space between tradition and modernity, between halacha and lived relevance. Between looking back and looking forward at the same time. Between fresh and familiar. Between unavoidable rupture and necessary repair.

Masorti Judaism holds that complicated space in many ways. We have a Beth Din, and we provide support for Rabbis at all stages of their careers. We run Noam and Drachim for our youth, and we provide support for students on campus. We

offer rabbinic support and lay leadership training for smaller communities. This year we ran a successful Yom Masorti conference, and we launched our new Tefillah skills website. We've got lots of ideas in the works for sharing resources and creating partnerships between our communities.

We want to offer everyone the opportunity for greater participation in our rich and enriching Jewish tradition as it evolves slowly through generations. We think everyone deserves a sense of belonging to a warm community of shared meaning.

Wishing all our members a Shana Tovah as we stand together doing the work of repairing what is broken and embracing the renewal that lies ahead.

Sign up to our newsletter here: <http://eepurl.com/g-8mYH>

Follow us here:

<https://www.instagram.com/masortijudaism/>

<https://www.facebook.com/MasortiJudaism>

Janine Stein is content creator at Masorti Judaism (UK)



Shana Tova

JNF UK has been dedicated to developing the Land of Israel and supporting growth, particularly for areas in need.

After a challenging year, JNF UK is determined to stand with Israel, now more than ever.

May the year ahead bring peace, healing and prosperity to Israel.

We thank you for your unwavering support, which makes our work possible.



Find out more about JNF UK's Rosh Hashanah Appeal supporting the most affected communities in Israel since October 7.



www.jnf.co.uk/rh2024





SHANA TOVAH

New Year Greetings from Mosaic Members

ALLAN The Allan family wish the community of Mosaic a Shana Tovah Umetukah

BANKS Anne Banks wishes all at Mosaic well over the Fast and a happy, healthy and peaceful New Year

BLOOM Shana Tovah. Greetings to all my good friends at Mosaic Jewish Community. With love from Marion Bloom

CHADWICK Lawrence and Caroline Chadwick, together with Jo, Adam and Eva. Katie, David, Asher and Maia, would like to wish everyone at Mosaic Jewish Community, a very happy and healthy New Year and well over the fast

FISHERMAN May peace and love sit beside you
With a cup of constant good cheer
May you cast away sickness and bad times
And live happily in the coming New Year.
Sandra and Bernard Fisherman

GRANT Best wishes for a peaceful, happy and healthy New Year. Barbara and Harry Grant

GROSS/WYMAN Jacqueline Gross and David Wyman wish everyone in the Mosaic Community Shana Tovah and a peaceful world in 5785 and beyond

KOSKY Danielle and David Kosky wish all members of Mosaic Shana Tovah and G'mar Vechatimah Tovah

KUSHNER/WAXMAN Jack Kushner and Toni Waxman wish all our friends at Mosaic a happy and healthy New Year

LEIBLING David and Jeanette Leibling wish all our friends and members of the Mosaic Jewish Community Shana Tovah and a peaceful, healthy and happy 5785

LUCAS A joint Beraishis embraces our New Year. We hope that everyone is inscribed in the Book of Life and see you all in the same place, in 5786. Lucas x 4

MORGALE Andrea, David, Richard and Jeremy Morgale wish all members of the Mosaic Jewish Community a happy, healthy and above all peaceful New Year

NEWMAN Avrielle and Joe Newman wish our relatives, friends and members of our Mosaic Jewish Community a happy New Year, an easy Fast and peace in the land of Israel

POLLACK I am very pleased to add my New Year, Yomtov greeting for the Mosaic community. Wishing you and yours a happy and meaningful celebration for the New Year. Joan Pollack

POLLAK Shana tova to all our friends and family. Karen and David Pollak

PRENTICE Wishing a happy, healthy and peaceful New Year to all the Mosaic Community and their families. Jane and Nick Prentice

SOETENDORP Rabbi David and Ruth Soetendorp wish the Mosaic family Shana Tovah, hoping that the New Year sees the safe return of all hostages and peace descend on the region

STRAUSS Wishing all our family and friends at Mosaic a very Happy and Healthy New Year. Sally and Edwin

**And a very Happy New Year
to all our readers from the
Kehila editorial team**



CELEBRATE THE AUTUMN FESTIVALS WITH MOSAIC JEWISH COMMUNITY

Synagogue	Date	Time	Service	Venue
Mosaic	Saturday 28 th Sept	21.00	Selichot	1a Halsbury Close
Liberal	Wednesday 2 nd Oct	18.00	Erev Rosh Hashanah	St Lawrence's Church Hall,
	Thursday 3 rd Oct	10.30	Rosh Hashanah	Whitchurch Lane,
	Friday 11 th Oct	20.00	Kol Nidre	Canons Park
	Saturday 12 th Oct	10.30	Yom Kippur	HA8 6QS
	Wednesday 16 th Oct	19.00	Erev Succot	1a Halsbury Close
	Thursday 17 th Oct	10.45	Succot	
	Wednesday 23 rd Oct	19.00	Erev Simchat Torah	
	Thursday 24 th Oct	10.45	Simchat Torah	

Mosaic	Saturday 28 th Sept	21.00	Selichot	1a Halsbury Close
Masorti	Wednesday 2 nd Oct	18.00	Erev Rosh Hashanah	Shree Swaminarayan Temple, Wood Lane, Stanmore HA7 4LF
	Thursday 3 rd Oct	09.00	Rosh Hashanah 1	
	Friday 4 th Oct	09.00	Rosh Hashanah 2	
	Saturday 5 th Oct	09.45	Shabbat Shuvah	
	Friday 11 th Oct	18.00	Kol Nidre	
	Saturday 12 th Oct	09.45	Yom Kippur	
	Wednesday 16 th Oct	17.50	Erev Succot	1a Halsbury Close
	Thursday 17 th Oct	09.45	Succot 1	
	Friday 18 th Oct	09.45	Succot 2	
	Wednesday 23 rd October	17.30	Erev Shemini Atzeret	
	Thursday 24 th Oct	09.45	Shemini Atzeret	
	Thursday 24 th Oct	18.00	Erev Simchat Torah	
	Friday 25 th Oct	09.30	Simchat Torah	

Mosaic	Saturday 28 th Sept	21.00	Selichot	1a Halsbury Close
Reform	Wednesday 2 nd Oct	19.00	Erev Rosh Hashanah Rosh	
	Thursday 3 rd Oct	10.00	Hashanah 1	
	Friday 4 th Oct	10.00	Rosh Hashanah 2	
	Friday 11 th Oct	19.00	Kol Nidre	
	Saturday 12 th Oct	10.30	Yom Kippur Erev	
	Wednesday 16 th Oct	19.00	Succot Succot	
	Thursday 17 th Oct	10.30	Erev Simchat Torah	
	Wednesday 23 rd Oct	18.00	Torah	
	Thursday 24 th Oct	10.30	Simchat Torah	

Please join other members of Mosaic Jewish Community for Tashlich on 1st Day Rosh Hashanah, Thursday 3rd October, at Boot Pond, at the bottom of Bentley Priory nature reserve. Access via Old Lodge Way, HA7 3AP.

A reflection ahead of the High Holy Days

By Rabbi Kath Vardi on behalf of, and with the input of the Co-Chairs of the Assembly of Reform Rabbis and Cantors and Conference of Liberal Rabbi and Cantors

In the book of Kohelet we read: "There is nothing new under the sun." (1:9)

It would be easy this year to fully feel the force of this rather pessimistic saying. As we step into 5785 we recognise that, rather than settling or renewing, the world, and our Jewish world in particular, feels increasingly unsettled.

In such circumstances it can be tempting to allow hope to give way to cynicism, to protect ourselves from bitter disappointment and hurt by pre-deciding that there is little point in working towards anything different.

But this is not the Jewish way. Judaism is a religion of liberation. We are a religion that recognises that whilst we may never reach the promised land we must work towards a world of peace and stability with justice at its core.

The utopian vision set out in the Torah focuses on the needs of the vulnerable which the Prophets demand must be protected. To stand with the vulnerable requires courage. We are asked to be the carriers of hope, sometimes, against a background of fear and discontent. Jewish understandings of liberation obligate us to care for one another *Kol Yisrael Arevim Zeh Ba-zeh* (All Jews are responsible for one another) and for others *V'ger Lo Toneh* (You shall not wrong a stranger).

Each day, in order to hold onto this vision, we recognise that today can be different from yesterday, and each High Holy Day season we recognise that this coming year can be different to the one which is passing.

This relentless commitment to hope and change is the power of the High Holy Days. We are being offered the opportunity to liberate ourselves, and in turn, the world around us. From our missteps, misconceptions, and miscalculations to Teshuvah (return).

The High Holy Days are our season for self-reflection and adjustment. We ask ourselves what can I do differently than last year? What do I want to be different? What do I want to do differently?

These questions may seem simple but answering with honesty and vulnerability takes courage. We are being asked to embody *Ometz Lev* – courage of heart. This involves changing habits and breaking patterns that may no longer serve us. With this internal work of hope, challenge and change, we create a practice that can emanate out to the wider world.

With these rituals we seek a chance at creating a world where justice rules and through our vulnerability, we are able to care for the vulnerable and work towards a time when none are vulnerable and all are equal.

May the year ahead be one full of possibility where hope, not cynicism, prevails. May you find your *Ometz Lev* when it is most needed and may you stand alongside yourself and others as compassionate and supportive companions.

Shanah Tovah Umetuka. To a sweet and good New Year.



Rosh Hashana Message from The Paperweight Trust

As the Jewish New Year, Rosh Hashanah, approaches, it is a time for reflection, renewal, and setting intentions for the coming year. Among the many values emphasized in Jewish tradition, respect and care for elderly parents holds a significant place. The commandment to "Honour your father and your mother" (Exodus 20:12) is not just a duty but a sacred privilege, reflecting the deep gratitude and respect for those who gave us life and nurtured us.

Looking after elderly parents can be profoundly rewarding yet can also be challenging. It involves ensuring their physical well-being, providing emotional support, practical support and often making difficult decisions regarding their care. Practical steps include arranging medical appointments, managing medications, ensuring their living environment is safe and comfortable and ensuring all their domestic bureaucracy is taken care of.

A parent's natural resistance to relinquishing their independence is a hard enough starting point. Add to that the dawning realisation by the parent that these changes are directly attributed to their own declining physical and mental health, and you have the ingredients for a perfect storm.

The Jewish New Year is an opportune time to make realistic plans that will have a positive impact on our parents' lives. To make the most of this commitment it helps to be fully conversant with all the practical steps that can be made, both paperwork and physical changes. Paperweight's ElderCare Hub will help you do just that. We understand the practical side and the emotional side and will work with you to create the best possible outcomes.

Chag Sameach from everyone at CST



As we congregate once more for the Yamim Tovim, we naturally reflect on the year that was. For reasons we all know, this has been one of the most challenging years for our community in recent memory. And yet here we are, standing strong together, as unified as ever.

It is our mission to facilitate Jewish life and ensure that every Jewish life in our country is protected from those who wish to harm us. But the fulfilment of this mission relies on you, our community, placing your trust in us to provide the best physical and emotional security we can.

In listening to our advice, being mindful of personal security on the streets and online, you play your part. In volunteering, ensuring that you have the tools to protect the friends

and family sitting next to you today, you play your part. In giving what you can to support us, helping us to continue and expand our vital work, you play your part.

You do your part so that we can do ours, securing more communal centres, events and gatherings across the UK than ever before. Our commitment to you is unwavering, whatever this coming year may bring, we will be here for you and we thank you for being there for us in return.

From everyone at CST, we wish you a Happy New Year, and a safe and meaningful fast.

Mark Gardner
CST Chief Executive

**VOLUNTEER
FOR CST**



SCAN TO SIGN UP

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

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A CUP OF FRIENDSHIP

By Edwin Lucas

A Quaich (pronounced Cwaych) is a traditional Scottish bowl which was used for drinking.

Its name comes from the Gaelic "cuach" which means "cup". Quaich's were used for special drinks, such as whisky or brandy, or in our case Palwin. This meant that people used Quaich's across the Scottish Highlands as a welcome and sign of friendship to guests and visitors.



Quaich's have been noted throughout history, with King James VI of Scotland giving a special decorative Quaich to Anne of Denmark in 1589 as a wedding gift. Ours is newish, but tradition lives on, and friendship is key in every household and every part of Mosaic. Each guest at our table receives wine from the Quaich and a message about friendship across the years.

Every Rosh Hashanah we also use another sign of

friendship and happiness, though borne out of sadness at the time. Some years ago, congregant Alan Hersh was delighted to be going to Australia, to be at the side of his grandson at his Barmitzvah. As guest of honour he flew in comfort to Perth and was the oldest grandparent present.

The Barmitzvah went well but a week later Alan passed away and the happiness of all the family, became a sadness. Alan had wanted to come back to his final resting place next to his late wife in Cheshunt. It is not easy to bring somebody back to the UK, but the JJBS were marvellous and between us we arranged for Alan to come back in the plane he was meant to fly back on. We were involved with the repatriation and as a thank you I was given the apple and honey pot and dish pictured. I remember Alan every Rosh Hashanah and this gift of friendship from his daughters lives on.



New Reform Machzor for High Holy Days

The Movement for Reform Judaism recently published its new High Holy Day machzor, which we look forward to using during the forthcoming Yamim Nora'im.

As previously, Mosaic Reform will not have books for congregants, and you will therefore need to purchase your own copies. They come in two volumes (Rosh Hashanah and Yom Kippur) in a presentation box and the cost is £45 for the set.



To buy your own copies, please visit the shul office in Halsbury Close, where payment may be made by debit card. You will then be able to take away your new purchase.

NB - We will not be using the previous machzor in our High Holy Day services.



Leket Israel – the National Food Bank, has been rescuing excess fresh, nutritious food for over 20 years. Each day, it collects surplus fruit, vegetables, and cooked meals from farmers, hotels, corporate cafeterias, and IDF bases, distributing them through nonprofits to feed Israelis in need.

With a 22% increase in demand since the war and a decrease in surplus food available, Leket is purchasing food to redistribute to high-risk populations. Leket's focus is on intensifying food rescue efforts and supporting Israeli farmers in maintaining operations and recovery. In 2024 so far:



To volunteer, make a donation or for more information visit www.leket.org/en or contact robby@leket.org

Finding connection with Jewish Care and Jami

"I love meeting people, and I hate looking at my four walls of my home with no one to speak to," says Bernie, 96, who attends one of Jewish Care's community centre social groups and receives Meals on Wheels, delivered by dedicated volunteers.

These vital services create social connections for people from the ages of 11 to over 100 years old, to combat loneliness and social isolation.

Carly, who is supported by one of Jami's peer support workers offering hope and recovery for those for whom mental illness and distress makes everyday life a struggle, says, "I wouldn't be alive right now if it wasn't for Jami and the staff at Head Room café."

Jewish Care and Jami (now part of Jewish Care), create warm, welcoming Jewish environments across a range of community services for Bernie, Carly, and many others.

In addition, since the events of October 7 and the consequential rise in antisemitism, Jewish Care and Jami have provided extra support, responding to the unprecedented challenge which has impacted the mental health and stress levels of many people in the Jewish community.

Jami initially ran workshops for hundreds of members of the community and for organisations. These workshops have been developed into short videos and a downloadable booklet, supported by Thrive LDN and the Mayor of London. The resources, Understanding Our Reactions to Conflict in the



Picture by Blake Ezra Photography

Middle East and Antisemitism, support people to manage their complex feelings and contain practical tips and advice helping people deal with stress, and suggesting ways to take care of ourselves, and others.

Community services across Jewish Care have become a haven for many older people, especially for Holocaust survivors. The community centres and groups are a place where they can celebrate and enjoy expressing their Jewish identity, without fear.

Jewish Care and Jami continue to rely on the generosity of the community to provide many of these vital support services and to keep our community connected.

You can donate to Jewish Care and Jami's Rosh Hashanah appeal, at jewishcare.org/donate or jami.org/donate

For advice, support or information, contact Jewish Care Direct helpline, 020 8922 2222 or helpline@jcare.org and jewishcare.org, or visit jami.org, call 020 8458 2223 or email info@jamiuk.org



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A Sweet New Year

How Rosh Hashanah recipes define us

By Roberta Levene

One of my earliest memories of cooking with my late mother was being taught how to hold a sharp knife, protect my fingers and slice shiny red apples to dip in honey for Rosh Hashanah. I was six years old.

She also let me help with making a never-ending number of dark, richly fragrant honey/ginger cakes. Even at that tender age I was aware that sweet produce, including honey, figs, pomegranates, round challahs and apples was inextricably linked to the Jewish New Year.

Many Jews have fond recollections of preparing (and eating) an astonishing range of High Holy Day dishes with their family. And we all know how important it is to pass these recipes on for joy and posterity.

They also give us the opportunity to remind our children and grandchildren that these dishes and rites are rooted in Talmudic times and are now fundamental to our psyche and history.

Not only do these recipes, or at least variations of them, go back hundreds of years, cursory research shows that Jewish communities around the world, whether they be Ashkenazi or Sephardi, have their own customs and interpretations.

No-one highlights this better than Claudia Roden in *The Book of Jewish Food*, which alongside chapters of the history of Jewish food in dozens of countries and cities, also offers many regional variations. Her recipe for Gefilte Fish Balls, for example, has variations from the US, Poland and South Africa.

Roden offers us some little Rosh Hashanah nuggets. Instead of honey, some Sephardim dip apple slices in sugar; chicken soup is eaten with round pasta (any round food embodies a good year); while in many countries, savoury dishes feature sweet ingredients including dates, sweet potatoes, caramelised onions and prunes.

Perhaps one of the best known New Year vegetable sides

is Carrot Tzimmes, cooked with honey, orange juice and ginger. Roden explains the dish is believed to be a symbol of prosperity and good fortune.

Pomegranates, which usually come into season in time for the New Year, feature widely in savoury and sweet dishes. These little red jewels regularly appear in the Torah as a fruit of the Land of Israel. Each pomegranate is said to have 613 seeds, the same as the number of Mitzvot.

What is also interesting are the ingredients some Jews don't use for New Year. Roden, who was

born in Egypt, explains that Oriental Jews do not use sharp, bitter or black ingredients. So no vinegar, lemon, tamarind, aubergines, chocolate, black olives or black coffee.

The ingredient that dominates New Year dishes is honey. Its connection with Judaism is far from straightforward even though Israel is known as the Land of Milk and Honey. Rather than simply being an amazing ingredient, it is considered a symbol of happiness, success and good health. And in some homes, salt in dishes is replaced by honey from Rosh Hashanah to Simchat Torah!

Honey is mentioned in the Torah more than 50 times, though most of these relate to date nectar (silan), rather than the variety produced by bees. The ingredient can be an issue for Rabbis, as bees are not kosher. But as flower nectar is transported by bees to the honeycomb, rather than eaten or digested by them, it gets the rabbinical tick.

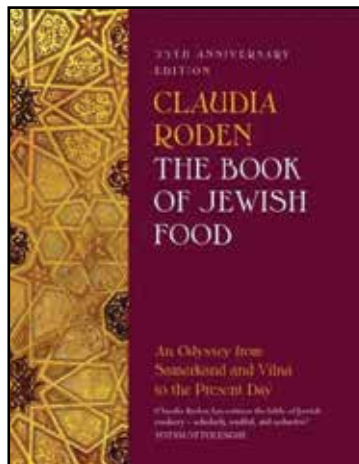
For many, environmental issues concerning bees are now a much bigger issue. Global bee populations are declining due to intensive farming, pesticides, pollution, habitat loss, invasive species and climate change. Essentially, they are vital to our food supplies and plants.

We can all help: plant bee-friendly plants and trees; support local beekeepers; create bee baths and hotels while avoiding pesticides and herbicides.

(See Page 27 for Rosh Hashanah recipes)



By Joan Noble



Facing the CHALLENGE of caring for aging parents?

As our loved ones grow older, their increasing frailty, the loss of a lifetime partner, or making critical decisions about housing and care can upset the family status quo.

And how do you help them cope with issues of welfare, bureaucracy and finances while respecting their independence?

Where to turn?

Paperweight, the Jewish Community's Advice Centre, is here to help. We offer expert guidance on legal, financial, and welfare issues to Jewish communities across the UK.

Access our free services

Call **0330 174 4300**

or visit **paperweight.org.uk**

paperweight

Guide. Advocate. Resolve.

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Rosh Hashanah Recipes

This **Honey Cake** recipe, which goes back many years, is lovingly made by my sister Isabel Taylor every year. It's easy to make, never goes wrong and everyone who tries it says it is the best they have ever tasted. It doesn't contain honey but will still bring in a sweet New Year. This recipe makes 2 cakes so divide the ingredients if you want just 1.



170g caster sugar
227g self raising flour
4tsp ground ginger
1tsp mixed spice
1tsp bicarbonate of soda
2 large eggs
227mls golden syrup
227mls sunflower oil
227mls hot water



Heat gas oven to 362F, 165F fan, gas 4/5. Grease and line two, 2lb/1000g loaf tins. You can also use loaf tin liners.

Mix caster sugar, eggs, golden syrup and sunflower oil with a whisk or processor till pale and thick. Fold flour, ground ginger and mixed spice into mix until amalgamated.

Add bicarbonate of soda to hot water to create a runny mixture then add to the main mixture.

Pour into tins and cook for 45 minutes or till a knife or cocktail stick comes out clean.

Leave for at least 3 days before eating. It lasts and freezes well.

Fig and Honey Semifreddo (no churn ice cream)

If you are making a milk or vegetarian meal and want to try something more contemporary, consider this speedy dessert. It was given to me by a friend, but it may be an early Jamie Oliver. You'll need three large bowls to prepare and a film-lined loaf tin(s) depending on the size you have. Use enough film to cover the entire mixture so you can easily remove it.



Use enough film to cover the entire mixture so you can easily remove it.

4 large eggs, separated
500ml double cream
55g caster sugar
A few drops of vanilla extract or paste
Pinch of salt
310g chopped dried figs
6 chopped fresh figs
3tbsp honey, or more if you want it sweeter
Optional: extra honey to decorate

Whisk sugar, vanilla and yolks until pale in bowl 1. In bowl 2 whisk cream until it reaches soft peak stage. In bowl 3 whisk whites with salt to create firm peaks. Mix the first and second bowl mixtures then carefully fold in the whites.

Chop dried figs and fresh figs after removing hard stalks and add honey. Mix and add to the ice cream mixture. Pour into your tin(s) and freeze till you want it. Take the semifreddo out of the freezer 20 minutes or so before serving. Remove cling film and squeeze over the extra honey. You can recover with film and refreeze leftovers if the ice cream isn't left out too long.

Roast Chicken with Pomegranate Molasses

8 skin-on, bone-in chicken thighs
4 crushed garlic cloves
3tbsp pomegranate molasses, plus extra to drizzle over
1 sliced lemon
2 small sliced red onions
2tsp Mediterranean seasoning
4tbsp olive oil
Salt and ground pepper
Handfuls of fresh flatleaf parsley, mint and coriander
80g pomegranate seeds

Mix chicken, garlic, molasses, lemon, onions, seasoning, oil plus salt and pepper and marinate for at least 2 hours in the fridge.

Heat oven to 200C/180Cfan/gas 6. Put the mixture in a shallow roasting tin and roast for 40 to 45 minutes until chicken is cooked through. It will be sticky and caramelised. Check seasoning and add more salt and pepper if necessary.

Combine herbs and pomegranate in a bowl. Drizzle with extra molasses then scatter with herbs and seeds.





Plenary Meeting on July 28th

First report from new President Phil Rosenberg. By Michael Reik

Phil made two specific comments vis a vis the Labour Government's recent pronouncements:

(1) That unlike other European Governments they were resuming payments to UNWRA. He believed UNWRA should be scrapped and money for refugees should be channelled through UNHCR, which caters for refugees worldwide.

(2) He and others questioned the Government accepting the comments of the ICC, referencing the war in Gaza. The ICC was set up to comment on countries that do not have their own properly represented legal system: Israel does and does not sign up to the ICC.

Phil also commented about a meeting held the previous Thursday at the offices of the Board of Deputies. Around 60 Muslim leaders/Imams were invited, as was a Government representative. This was probably the largest ever Interfaith meeting held by the Board of Deputies.

Karen Newman, the new chair of the Liberal Jewish Movement, then took over as Chair of our meeting. This is a big change in the running of Plenary Meetings. Phil made this change as one of many innovations he promised in his manifesto when standing for President. The previous President would not agree to an independent chair at Plenary Meetings.

Meetings are intended to take place with Vice-Chancellors at universities and with the Commissioner of Police to take action against antisemitism at universities.

A question was put to the President whether hard dialogue would be addressed with Muslim communities. This refers to contentious situations. This rather than the norm which is soft dialogue. This is where the parties are openly agreeing with each other.

A comment was made that in the dialogue on the Paris Olympics opening ceremony, when referring to Palestinian

athletes, reference was made to their plight while there was no mention of Israeli athletes.

Michael Wegier, Chief Executive of the Board, was paid to go and stay at the 30th anniversary of the bombing in Buenos Aires. Adrian Cohen also went to represent the board as Senior Vice-President but paid his own costs.

The autumn Plenary will be held in Manchester on November 24th. There was also advance notice given of plenary in Brighton in July 2025.

Nominations for the 4 committees to be completed by August 29th.

Finally, there was discussion on proposals for the changes to the names of two of the Divisions:

(1) That the Finance and Organisational Division become The Finance, Fundraising and Organisational Division.

(2) That The Defence and Group Relations Division become The Security, Resilience and Cohesion Division.

There was concern from a number of delegates that it was a backward step to remove the name Defence, as that is the main work this division is concerned with. However, the President felt we should have a more positive name in the future.

A vote was taken combining the two proposals in the one vote and was carried by 92 votes to 22.

- Phil also kindly provided condolences to Michael Reik on the passing of Michael's Uncle Menachem Magen at the age of 104½. Menachem was a pioneer at Kibbutz Hamaapil, Hadera, having arrived there in November 1947 and lived his whole life there.

Michael Reik
Mosaic Reform Delegate



Is this Mosaic's ambitious new building?

Viv and Steve Levinson's grandchildren Joshua and Sienna enjoy the results of their building efforts.

On a wing and a prayer

How we offered B&B to a flightless pigeon

By Cynthia Shaw

Back in the 1970s, when my son Gary was approaching his Barmitzvah, we suddenly (for obvious reasons) became more frum than ever before. This meant that on Saturday mornings the Barmitzvah boy, his siblings and his father presented themselves at Shabbat services while mum stayed home and attended to the lockshen soup. I must admit that I was more than a little surprised when my family returned from shul one Saturday morning bringing with them an unexpected house guest.



whom were astonished to see how friendly and welcoming Tweety was as he wandered between the tables squawking loudly and nodding his head as though he were greeting everyone.

We converted our garden shed into an avian castle equipped with all mod cons. His bed was a Clarks shoe box, and his bedding (cotton wool and newspaper) was changed by kind permission of

housekeeping several times a day.

Tweety was an early riser and we became accustomed to hearing loud squawks at 6am outside the kitchen window, whilst he waited impatiently for his breakfast to be served!

Being a likeable chap all the family including our two dogs became rather fond of him, but I worried how he would fare while we were away on holiday, bearing in mind that ours was the only pigeonhole in the area that offered bed and board.

The problem of Tweety's holiday arrangements was taken out of my hands when, on the day before we were due to leave the country, he failed to appear for breakfast, lunch or dinner. We checked his quarters time and again but all we found was just one feather.

I suppose there is always the possibility that he came to an untimely end, but I prefer to believe that he suddenly discovered that somewhere within his plumage there was a moveable pair of feathered appendages and with that realisation Tweety gracefully spread his wings and soared away through the clouds high into the sky.

We never saw him again.

Tweety was a pigeon who suffered with acrophobia (fear of heights) so I took him under my wing so to speak and (please forgive me for blowing my own trumpet) I must have done a pretty good job because that little warm-blooded vertebrate was fooled into believing that I was his mother. All the more so after I discovered his liking for being tickled under where his chin would have been if he'd had one!

At the beginning of my love affair with Tweety it was necessary to feed him via a syringe three or four times a day on a diet of mashed McVitie's Digestives soaked in milk. In my spare time I offered free flying lessons to my feathered friend, which meant that periodically throughout the day I would run round the garden frantically flapping my arms in the hope that someday Tweety would do the same; but he only ever followed on foot.

For a bird that was clever enough to tap his beak against the kitchen window when he was hungry, it was hard to understand why he didn't have the gumption to leave the ground!

As his fame spread through our locality we hosted a garden party in his honour to which we invited 25 guests, all of

Letter to the Community

Dear All

I would like to thank the Mosaic Liberal Synagogue for making my Birthday Celebration so very special for me on July 13. I would also like to thank the Reform and Masorti communities for their help and support.

With very best wishes

Rosemary Wolfson



A very special school reunion

More than 80 years after leaving Haberdashers', a lifetime membership of the Old Girls' Club led to a wonderful experience for this Mosaic Reform member

By Marion Bloom

In 2023 I reached the age of 100. To me, just another year of survival, or so I thought. But it turned out to be life changing.

In these digital days we are identified by our date of birth, and one does not need to be a mathematical genius to realise the difference between 1923 and 2023.

The reaction of so many people beyond family and friends, often complete strangers, has been amazing – even to some young man on a helpline who was so impressed because he was speaking to a “centurion”!

This brings me to write of a recent episode in my long life. When I left Haberdashers' School in 1940 I paid the princely sum of 25 shillings for lifetime membership of the Old Girls' Club. Throughout the years I never returned to the school, although I regularly received communications, occasionally contributing to their magazine.

Then a few weeks ago I received a notification that the school was holding an open day commemorating amongst many other things the days at the original building in Acton, which I attended. I made some enquiries, telling them of my age, and was invited to attend a luncheon specifically for those who went to the Acton school. The event was a huge one, incorporating a number of different commemorations and including both boys' and girls' schools.



Marion Bloom, the “centurion”!

I realised that I would obviously not know anybody there, but I felt quite strongly that it was something I had to do, even though I would certainly be lost in the crowd. They offered to send a taxi for me but as they said I could also bring a companion, my son Andy bravely volunteered to drive me to Elstree and attend the lunch. It was indeed a major event attended by some 500 people, mainly in the grounds, some having picnics, others purchasing food from vans in the grounds. But on this occasion we were the elite: 70 people enjoying a beautifully catered banquet in the school. It was then I discovered that I was to be seated next to a charming young woman – the Headmistress! There were also a few older women at our table, the oldest being 90 years old, and it was interesting to chat.

After the luncheon, many women came up to me asking if I knew their mothers – in fact we were

able to identify one as a little girl seated cross-legged in a school photo of all 600 pupils, whereas I was at the back as a senior schoolgirl. The only person who knew me, and who I recognised, was a member of the Mosaic community! And she said to me: “I didn't know that you went to Habs.” After briefly looking around the school the archivist said that she would like to interview me on video. This meant finding a quiet spot with a man holding a camera on a tripod. She then proceeded to ask some questions, though the first one floored me as she asked me what I thought of the Headmistress of the time. I



Haberdashers' moved to Elstree in 1974



The old school in Acton



Marion at the reunion. The 50 refers to the anniversary of the departure from the old school in Action

am sure that she was a highly cultured and learned woman who set a very high standard for the girls, but she was far from popular and my reply was going into the archives! I did it as tactfully as possible and hoped that it was acceptable. When it was all over I realised that going there gave me a feeling of homecoming. Although I was amongst all those women of varying ages, we all had a similar background and upbringing and were able to relate with each other like one big family.

A short time later I was asked to visit the school again to talk about my experience of evacuation, for the benefit of the History Society. They arranged a taxi for me and I met the Head of History as well as another history teacher and some pupils. Again the video camera was deployed. Apparently it was part of a project whereby they had recently visited the battlefields in France, and shortly after my visit were due to retrace our footsteps at the time of the evacuation: taking the same train to Dorchester, visiting the school which we shared with the local schoolchildren and also the villages where we were originally billeted. As a preliminary, I was able to relate my experiences first hand.

I have since heard that the visit to Dorset was a great success and the girls really enjoyed their trip into the past. I think it helped a little that I was able to set the scene for them.

If only my history lessons had been like that!

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How a visit to the dentist led to a life-changing trip to Uganda

By Jenny Stephany

I broke a tooth early in 2024. To take my mind off the loss of a tooth and knowing of my love of seeing animals in their natural habitat, the dentist mentioned that she had returned from a charity trip in Kenya. This comprised a week doing dental outreach followed by a week's safari. Another trip – this time to Uganda was planned for the early summer and they urgently needed non-clinical staff. The safari included mountain gorillas and chimps. She wondered if I might be interested. I didn't need long to say yes!



The charity – SmileStar – provides free dental care to disadvantaged communities in Africa and India as well as ex-Marines in the UK. It has undertaken trips for 15 years and the Uganda visit was its 30th. It takes a 50:50 team comprising trained dentists and support staff.

There were 14 of us – including 2 students plus 2 Ugandan Asians who were expelled by Idi Amin in the early 1970s. They were returning to Uganda for the first time after more than 50 years.

The team provided 5 days of outreach dental clinics. Dental extractions and preventative health education were offered. The clinics were held in marquees in the open air. Three took place in the grounds of a hospital in Tororo in the east of the country and two in local villages, Mulanda and Merikit. The clinics had been advertised in advance and patients were waiting when we arrived each day. Over the five days 693 patients were seen and over 1000 teeth removed. There were two particular cases requiring specialist referral. After discussion these were financed jointly through the charity and donations from the Ugandan SmileStar team. It was wonderful

to see that both cases received the care they desperately needed and the patients began to show signs of recovery.

I was one of the non-clinical support staff. My role was to ensure that the clinics had the instruments and drugs laid out for extractions; instruments were sterilised and dental promotion items displayed (toothbrushes and toothpaste). Each patient needed a new set of instruments and most accepted dental advice (and toothbrushes and toothpaste). Many patients came with one or more children.



I also distributed the donations the team had brought with them, including the shoes kindly provided by HaMakom, crayons, colouring books and large or small footballs.

SmileStar liaises with local supporters – both dental partners and sponsors. For this trip a number of Rotary clubs (in other countries) had provided funding for the clinics. The local health agency dental team provided access to the facilities earmarked for

the dental clinics and arranged for the clinics to be advertised on local radio and by vans circulating nearby villages – with loudspeakers.

Most of the specialist equipment (including equipment, anaesthetic and medication- pain relief and antibiotics) was brought in by the SmileStar team. Other less portable equipment e.g. sterilisation/pressure cookers and Calor gas was provided by the local Rotary Club. So each member of the team had one suitcase and one medical/sports bag – often with donations inside.

Outreach dental support is challenging.

- There is very limited access to dental services (for both preventative care and treatment) in this part of Uganda. There were queues for the clinics we provided. We were told of the extreme shortage of dentists in the area – which impacted on the care that could be provided.
- This in turn raised questions about what access would be expected to preventative and general healthcare in a country with limited general and health infrastructure.

- The patients we saw were colourfully dressed with a lot of mobile phones in evidence. Shoes were less common – so these donations in particular were very welcome.
- The majority of patients were women and children. They were very grateful to have access to the dental services. Although few spoke English there were lots of smiles – both before and after treatment.
- There was an opportunity for some local dental students to get additional training. They were very eager to learn.
- We left some surplus supplies of anaesthetic, medication and gloves. They were to be transported to other villages, by one of the dental students on a motorbike.
- There was also some time for fun including dancing and a friendly football match with a local school where we left a football.

As for the safari, it was wonderful to see animals in their natural environment. I have some great photos including one of a gorilla using a long leaf to effectively floss naturally! I also went on my first boat safari amid many hippos. I had lunch on the Equator and a chance to see water flowing in different directions on each side of the line.

I would definitely do something like this again. A new experience – where I could provide non-clinical support for the provision of essential healthcare to a rural community in a developing country.

I now have the opportunity to give time to social action and associated voluntary work. So I intend to sign up to other health-related voluntary initiatives.



We're up and running on social media again! Make sure to follow @choosmosaic on Instagram and Facebook to see what we're up to.

If you'd like to see something specific on our social pages, please email social@choosmosaic.org



The link between Jews and Prosecco

A wine trip to Asolo unearthed how the tippable and Jewish history is connected

By Robin Goldsmith

Sorry, don't you mean Jews and Diet Coke? Well, I admit that the connection between Jews and Italian fizz is a little shaky, but there is an association, albeit tenuous.

Prosecco is the sparkling wine produced in the north-east of Italy, specifically within the Veneto and Friuli-Venezia Giulia regions. Much of the Prosecco we see in supermarkets comes from large, flat vineyards that produce huge volumes of cheap, mass-market, fairly sweet bubbly. While this has contributed to Prosecco's huge growth globally, it has also perhaps harmed the wine's image, as a much higher quality level does exist.

wines. Yet, it was another aspect that was impossible to ignore, its fascinating culture and history. This is where I found a Jewish connection and, unfortunately, it's not a happy one.

The town of Asolo is beautiful. It's a picture-postcard visual delight. This stunning walled town is a beguiling mix of Roman, medieval and Renaissance architecture. Developing from a village dating back to between the 15th and the 12th centuries BCE, Asolo (or Acelum) expanded during Roman times and you can still find the remains of a Roman theatre, forum, aqueduct etc.



Beautiful Asolo with a tragic Jewish past

The steep hills of Conegliano Valdobbiadene and Asolo are home to Prosecco Superiore. Note that Superiore, Supérieur, Superior etc. on bottles of wine does not always mean better. However, in this case, the generally more expensive Prosecco Superiore is often of higher quality. Although expressions from Conegliano Valdobbiadene are relatively easy to find, those from Asolo perhaps remain lesser known or represented here in the UK.

The production zone for Asolo Prosecco lies in the province of Treviso, at the foot of Monte Grappa in the high hills west of the River Piave in the shadow of the Dolomites. It's a beautiful, rural area with stunning views, covering 18 communes around the town of Asolo.

A few weeks ago, I was invited on a press trip for international wine journalists to visit this region and learn more about the

It grew considerably in the Middle Ages, before being annexed by Venice, the Repubblica Serenissima. It was during this period that the Venetian rulers decorated the facades of houses with frescos and Gothic-style windows, the splendour of which can be seen today. Additionally, Asolo became known as a source of excellent wines, to the extent that those made in the local hills were deemed to be of such good quality that they were taxed higher than other wines.

The 19th, early 20th century Italian poet, Giosuè Carducci, called Asolo La Città dai Cento Orizzonti (The City of 100 Horizons), referring to the many beautiful views from its hilltop position. It's easy to see why!

There are several important historical figures connected to the area and to the town. These include the famous neoclassical sculptor Antonio Canova, the English poet Robert Browning, after whom a street in Asolo town centre is named and Freya Stark, the English explorer, traveller, journalist and author who lived there and became a friend of the Queen Mother. Her magnificent house and garden are a must-see for any visitor to the town.

During a guided tour of the town, I discovered that it has a Jewish history, centred on a little uphill street, Via Belvedere.

Caterina Cornaro was a Venetian noblewoman from the Repubblica Serenissima and the first individual to have real influence on Asolo. Previously Queen of Cyprus, Jerusalem and Armenia, on her return to Italy, she became ruler of Asolo in 1489, governing until 1509. During her time in power, art and culture became particularly important and many Venetians



Robin enjoying his work

came to live in the town. This also included a Jewish community who probably moved there from the end of the 15th century. By 1547, seven Jewish families, comprising 37 people, lived in the town.

Christians were forbidden from owning banks, as money lending was considered immoral by the Pope. Jews were allowed to do this work, so they came to the town, were accepted and

integrated into the local community and opened five banks. Slowly, Christians started to get in on the act and created Monte di Pietà, similar to pawn shops. As the initial idea was not to involve interest rates and be charitable institutions, the Pope did not object, but eventually these places became more like normal banks.

Then, on the night of November 22nd in 1547, disaster struck. Marauders from the countryside came to steal money from the Jewish banks, killed ten people from the community and wounded others. Out of those arrested and punished, the ringleader was killed in public and cut in two.

There was a Jewish cemetery, but only two tombstones have survived now displayed on one of the walls of the Loggia del Capitano, home to the Civic Museum, in the historic centre of Asolo. The tombstones are of Gershom Kohen, son of Rabbi Moshe Chefetz, and his wife Hannah, who died in 1528 and 1513, respectively. The Rabbi, born in Trieste and raised in Venice, was part of the prominent Chafetz family (Gentili in Italian), several members of which were eminent rabbis and Talmudic authorities.

So there we are. There may not be a real association



Gershom Kohen's tombstone

between Jews and Prosecco, but there is a link between a community of Jews in the Renaissance period and the area. Perhaps they drank the local wine too, unless they were strictly kosher! I would thoroughly recommend a visit to this beautiful part of Italy and perhaps you'll find some other stories of Jewish interest.

You can find more information on Asolo and its wines on my website at https://thewritetaste.co.uk/wine_Asolowine.html.

THE THINGS THEY SAY

When my eldest, three-year-old Robert,
saw his new twin brothers for the first time,
he asked hopefully, "which one is mine?"

Janet Byrne

The museum with Mitzvah at its heart

A visit to Dansk Jødisk Museum highlights the history of Denmark's Jews

By Caroline Chadwick

Whenever we go away on holiday, Lawrence and I always like to visit Jewish museums and synagogues. We have just returned from our Baltic cruise and one of our stops was to Copenhagen, Denmark. We were fortunate to have Joan Noble as part of our group, as I didn't know anything about Dansk Jødisk Museum, (The Danish Jewish Museum), but she certainly had done her homework and knew everything about it. It is definitely worth a visit if you go to Copenhagen.

The museum is an architectural masterpiece. It was designed by Daniel Libeskind and the museum had the same feel as the Jewish Museum in Berlin, having uneven floors, which were reminiscent of the sea and made you feel a bit seasick.

It tells the story of Danish Jewish history, that the majority of Danish were rescued from Nazi persecution with the help of their fellow Danes during World War II.

The landmark and concept of the museum is the Hebrew word Mitzvah, which can be interpreted as both "obligation" and "good deed". I even bought a fridge magnet with the Hebrew word Mitzvah as a souvenir of our visit.

The exhibition also showed the establishment of Jewish

life and culture in Denmark in the 18th century. Even in those days Jewish people could not agree on anything, with the Ashkenazi and Sephardi arguing about tombstones in their cemeteries.

The Sephardis had completely different opinions on styles and tombstones and also disagreed about the fashions of the day relating to head coverings, so nothing much has changed in the last 300 years or so!

The picture features the "Magnificent Seven" including Mosaic members Joan and Steve Noble and Caroline and Lawrence Chadwick with friends.



More stories from across the Irish Sea

By Neil Goodman

When I first arrived in Northern Ireland, I decided I needed to know my way around, so for about a week or so I drove across Belfast and surrounding areas learning the road layout. In doing so I discovered something very interesting.

The people here have a love of flags, especially the Union Jack showing loyalty to the British monarch, as well as flags relating to the area they live in displayed outside their homes,



A pro-Israel Defence Mural on the Unionist side of Belfast

shops, places of work, bars and social clubs.

As you probably know, the island of Ireland is split into two: Northern Ireland and the Republic. Northern Ireland is predominantly Protestant and the Republic predominantly Catholic. Belfast contains a mixture; hence the 'troubles'.

If you are unfamiliar with the area you are in, you look to what flags are flying. Now here's the strange bit: if you are in a Catholic area you will see Palestinian flags flying, but if you are in a Protestant area you will see Israeli flags, which gave me an unnerving feeling.

On a lighter note, something to make you smile. On a day trip to Dublin I made a while back for some sightseeing, I crossed O'Connell Bridge, which, by the way is the only bridge in the world that is wider than is long. I walked past the Molly Malone statue and on to Grafton Street, the main shopping street in Dublin.

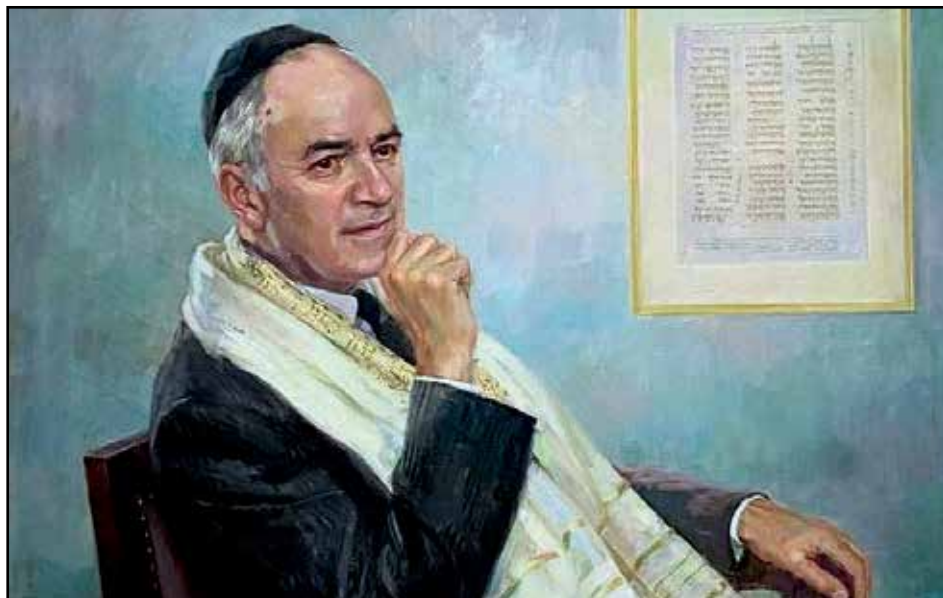
Then I came across a branch of Marks & Spencer and printed on a glass window at the front of the store was this notice: 'The rooftop terrace cafe is located on the top floor!' Now how Irish is that?

That's all for now folks. More next time.

Learning from the Progressive Halakhist Rabbi John D. Rayner

By Rabbi Anthony Lazarus Magrill

In a memorial essay published in 2012, Rabbi David Goldberg described his late colleague John D. Rayner in Shakespearean terms: “He did bestride our narrow world like a colossus.” John was my family’s Rebbe. He married my parents, officiated at my grandparents’ funerals, and



to increase their spiritual impact upon the modern Jew.” He insists that “the custom [of Tefillin] belongs to a bygone age and does not commend itself to the modern mind,” and that, whilst a Liberal Jew might enjoy their Shabbat challah, “the question of the number of loaves must be for them a matter of indifference.”

selected my Hebrew name. I am no longer a member of the Liberal movement although I was brought up in the Liberal Synagogue, which Goldberg and Rayner dominated for half a century.

Considering John as the Progressive Movement’s premier halakhic thinker, I’d suggest David’s words are well chosen. As the spokesman for a progressive halakhic vision, John’s erudition, articulacy and perspicacity are exceptional. Louis Jacobs is his only possible peer: only if one squeezes him awkwardly under the same progressive banner. It was, then, a great privilege to teach on John’s halakhic vision at a recent conference held at the Liberal Jewish Synagogue to mark his centenary.

The first thing to know about John’s relationship to halakha and traditional observance is how much it develops over the course of his career, in ways which also parallel the gradual “unbending” (his words, not mine) of the Liberal movement. In his 1958 work *The Practices of Liberal Judaism* John is defiantly dismissive of traditional Jewish observance. He dismisses prohibitions on wearing mixed fabrics, or shaving with a razor, as “meaningless”.

He claims that in casting them aside “Liberal Judaism has cleansed the Jewish religion of much dross and raised its general level of meaningfulness.” Writing on the High Holy Days, John criticises customs such as Tashlich which “needless to say, have no place in Liberal Judaism [which has thereby] purified the observance of the High Holy Days and striven

How far this is from the older John, who occasionally laid Tefillin himself; who in his work *Jewish Religious Law* (1998) described the two challah loaves at every Shabbat table as a marker of how much Liberals share with traditionally observant Jews; and is generally remembered for his introduction of any number of traditional observances to the Liberal calendar (Selichot, Tisha b’Av, Purim et al).

Young John believed that Liberal Judaism implied an intellectual approach to tradition which must do away with all practices the benefits of which could not be easily and lucidly explained. He believed that a Jewish “tradition” exists entirely independent of Jewish practice. In a 1957 sermon he wrote:

“The customs of Judaism may vanish away like smoke and the ceremonies may wax old like a garment. And those who seek to preserve them when they have become outgrown can only cause the Jewish faith to die in like manner, but the Jewish tradition shall be forever and its spirit shall not be abolished.”

This seems to me a very long way indeed from the attitude he took towards the end of his career on the need to articulate a Progressive halakhic vision so that the movement could relate to observance with self-confidence rather than suspicion:

“Once we know what we are doing, we shall be freer than ever to furnish our house as traditionally as we like. Indeed, we have a positive duty to preserve or reinstate anything and everything, both of the biblical and of the Rabbinic phases of our heritage, that is still valid and serviceable,” *Jewish Religious Law*, 1998

That one word “reinstate” reflects not only John’s increasingly warm attitude to traditional observance as such, but also his concern about the excesses of early Progressive iconoclasm. At this point, the ideological (as opposed to the practical) distance between Progressive Judaism as John articulates it and Masorti Judaism is really quite small.

Still, later in his career, John’s writings on halakha seem to me marked by a certain sadness: that the kind of post-Rabbinic but resolutely halakhic discourse which he hoped to construct never really took shape. We might contrast his essay on the reintroduction of the Get (bill of divorce) to the Liberal Jewish Rabbinic conference, a paper which is challenging, sceptical, but deeply soaked in halakhic sources and learning with the papers surrounding the Reform movement’s relatively recent decision to accord full Jewish status to those of patrilineal descent.

Those later position papers were ethically strong, and deeply informed by Progressive Jewish principles and values, but they were not, basically, halakhic documents. The means of Progressive policy change are no longer, I think, what John would have preferred. John says as much himself: in his 1998 book he regrets that whilst “Progressive Judaism has many great achievements to its credit [it] also has its weaknesses, and its gravest weakness is that, after 150 years, it has still not achieved a satisfactory relationship with the Halachah.” Indeed, after John’s death, his Leo Baeck course on Rabbinic Legal Codes and Responsa was eventually discontinued.

The later John would, I think, attend our Mosaic Tashlich ceremony with pleasure at our shared warmth towards the Jewish tradition, but I think he would regret the parlous state of progressive Jewish halakhic discourse in this country, within the Masorti and the Progressive communities.

Indeed, John’s sharpest halakhic critique is always reserved for the Masorti movement or, more precisely, the Masorti tendency amongst Progressive Jews for whom, whilst not living halakhic lives, halakha “remains a word to conjure with”. The great defenders of halakhic tradition and observance from a theologically Progressive position are Jonathan Wittenberg and Louis Jacobs; and what distinguishes Masorti from Progressive Judaism in their writing has much more to do with an orientation to halakha and tradition than with any radical theological or historical difference.

But what appeals to me as nuance and subtlety in the writings of Wittenberg especially, is his tentatively post-modern willingness to have one’s cake and eat it too, so far as the Divine authority of Torah. This always repelled John as much fudging. For John, Torah was literally from Heaven or it wasn’t, and he believed that without a basically Orthodox commitment to that doctrine the bottom entirely falls out of

Rabbinic Judaism, and halakhic obligation becomes illusory.

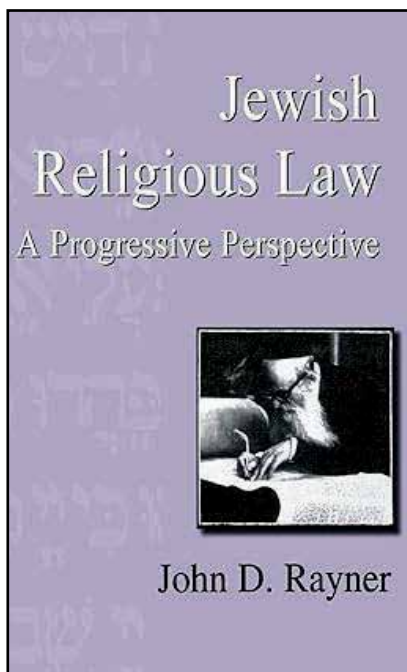
Obviously, I disagree; I have to disagree. I see no contradiction in saying sometimes that “Torah is from Sinai” and sometimes “Torah is not from Sinai”, so long as we recognise that they are helpful answers to very different questions in very different contexts. Indeed, what I find frustrating in John’s thought is a resistance to any kind of metaphorical or complex relationship to the pillars of Rabbinic faith. The credos of Maimonides, for John, are either true or not true. If, like me, you see the question, “did Moses receive Torah on Sinai?” as more akin to the question, “what is the meaning of life?” than the question “what is the colour of grass?” it is unsurprising to find that simple or binary answers will be inapplicable, and our consequent relationship to halakhic obligation will be correspondingly complex.

But in my disagreement with John’s conclusions I see clarified some of the fundamental questions which we engage as a pluralist synagogue community. Across our three synagogues we all seek to take tradition seriously, and the Progressive Movement and the Masorti Movement alike would seek to regard the practices of Judaism as (in Wittenberg’s words) “rigorous discipline”, or (in Eli Tikvah Sarah’s words), “compelling commitments”. John’s understanding of Jewish obligation would suggest that halakhic questions relating to technology on Shabbat, the appropriate time to light Shabbat candles, or the possibility of combining services into a single mixed-language liturgy are simply beyond the realm of legislation.

There might be aesthetic considerations, but these are for him matters of personal (or, at most, synagogal) choice. The Masorti relationship to Jewish law and obligation means that these issues have

to remain to some extent beyond the realm of personal or communal autonomy. We tend to believe that where there is a traditional answer, it has to remain binding even if it is sometimes the kind of bind that is sometimes observed in the breach. The fact that some Masorti Jews occasionally drive at 33 mph, does not mean that we abdicate our commitment to the 30 mph speed limit.

To meet these questions head-on, though, requires the kind of thick and informed halakhic discourse which John thought was basically missing from the Masorti and the Progressive Jewish worlds. In both, he felt, the orientation towards tradition was too often what attained primacy, while the skills and understanding to work out the implications of that orientation were too often missing. The constant demand of John’s writing, the justness of which is I think palpable, is a requirement to keep thinking, to keep learning, and to keep talking. It is a challenge to which I hope our community will continue to rise and aspire to in the year 5785.



Why Rabbi John D Rayner's vision is relevant today

With Reform and Liberal Judaism working to create a unified Progressive movement, it makes sense to examine Rabbi John's views on Progressive Halakhah

By Rabbi Kathleen de Magtige-Middleton

When Rabbi Anthony told me he was writing an article about the late Progressive Halakhist, Liberal Rabbi John D. Rayner, and asked if I wanted to write a Reform response, I was intrigued.

I was enormously privileged to have known John as a teacher, mentor, colleague and friend who has left an indelible mark on many generations of Rabbis.

John was an inspirational teacher, a formidable preacher and an articulate writer whose knowledge of traditional and Halakhic texts, clarity of thought, and systematic intellectual approach made complex questions seem easy, and the most radically progressive conclusions still felt thoroughly in line with tradition.

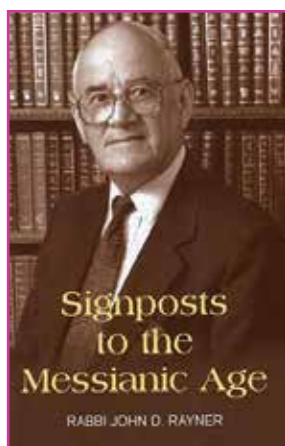
As Reform Judaism and Liberal Judaism are intending to form a new Progressive movement, the question of what Progressive Halakhah may look like is pertinent. So a review of John's vision for Progressive Halakhah is timely.

There were a few things that really stood out for me in John's vision. The first was that John was deeply religious. One of the questions that lie beneath most of his Halakhic thinking regarding personal observance is the fundamental question everyone should ask themselves: "What does the Eternal One demand from me?" It echoes the Reform Halakhic principle of individual autonomy. Connected to this is John's adherence to the concept of continued revelation; the idea, shared by Liberal and Reform Jews alike, that Matan Torah (the giving of Torah) was not a moment in time at Sinai, but a continued process, in which we too are involved.

John saw Progressive Judaism as the direct successor of Rabbinic Judaism, which, like Progressive Judaism in our day, radically broke with Biblical Judaism, as it responded to the needs, insights, research and judgements of its own generation. The halakhic process was therefore a process of continued change, in which the stagnation and the solidification of Orthodox Halakhah is an anomaly.

This concept of Halakhah as a continually changing process, perhaps allowed John to radically change his own view on matters of observance (such as the observance of Barmitzvah, Purim and Tisha b'Av) and liturgy throughout the development of his own Rabbinic career.

Also important in his formulation of Progressive Halakhah is his non-insistence on uniformity of practice, particularly in personal and domestic matters. This acceptance of non-uniformity is very much part of Reform Halakhic thinking,



which bases diversity of practice on the halakhic precedent of diversity between Sephardi and Ashkenazi practices and liturgical traditions. For the Reform and Liberal halakhist this variety is again rooted in the principle of individual autonomy.

John insisted on the importance of teasing out the historical understanding of halakhic decisions, and, even more importantly, the valid ethical principles inherent to each and every halakhic decision to be made, decisions which for him must be based not only on halakhic expertise and knowledge, but also that of modern sciences, historians, sociologists and jurisprudence.

As Rabbi Anthony writes, the issue of the Divine authority of Torah – remains the greatest point of difference between Progressive Halakhah and Orthodox and Masorti Halakhah. John uncompromisingly held that the Torah is divinely inspired, and Halakhah is therefore a human construct. Although an important guidance for decision making, it can be, and in some cases must be, broken or discontinued, just as the ancient Rabbis judged it prudent to change or discontinue some Biblical laws. This is yet again connected to the Liberal and Reform principle of individual and communal autonomy.

For John, the Halakhic process involves thorough historical and ethical scrutiny of halakhic principles, which would determine, whether or not a certain principle would be something 'the Eternal One demands from us', but when it comes to technology on Shabbat, the appropriate time to light Shabbat candles, or the possibility of combining services into a single mixed-language liturgy these to him, and to most Reform and Liberal Jews, were clearly human constructs, and therefore a matter of personal observance and choice.

John's proposal for a Progressive Halakhah is uncompromisingly, and unapologetically Progressive. It invites us all to scrutinise our tradition and keep it alive by responding to the needs of the day, whilst removing some the arbitrariness and, what often feels to many as hypocritical halakhic constructs, which has made so many Progressive Jews turn their backs to more traditional backgrounds and choose the Progressive way of life instead.

• Rabbi John D Rayner CBE (1924-2005) was born Hans Sigismund Rahmer in Berlin. In 1939 he left Germany on one of the last Kindertransports. He never saw his parents again. Ordained as a Liberal Rabbi in 1953, he served the South London Liberal Synagogue in Streatham, St John's Wood Liberal Synagogue and taught liturgy at Leo Baeck College.

Copyright: A Jewish Dimension

After a recent Dvar Torah in the Masorti Shabbat service, Ruth Soetendorp was invited to write for Kehila on what Rabbis have to say about intellectual property, and why it is relevant today



I teach inventors, creatives and innovators about the rights they enjoy in what they create. The umbrella term Intellectual Property Rights includes patents for inventions, design rights for innovative products, copyrights in literature, art, music, film and software, and trade marks for the names and logos you might choose to commercialise a business.

I once picked up an

ArtScroll edition of the Chumash and noticed its copyright notice was the strictest I'd seen. I thought, is there a Jewish 'dimension' to intellectual property rights? What I found in Torah and commentaries intrigued me. The most significant verse, for any intellectual property discussion, is Deuteronomy ch19 v14: 'You shall not pull back your neighbour's landmark, which the earlier ones have set as borders in your inheritance, which you will inherit in the land that the Lord, your God gives you, to possess.' This has been interpreted to mean if someone identifies something as being theirs, whether it is a piece of land or a piece of writing, you should not disregard that mark of ownership. The 12th century Zemiroth writer Jonathan used an acrostic to make the first letter of each line of his Shabbat song spell out his name. Then, when he was in an inn and heard another troubadour singing his song, pretending it was his own, he successfully challenged him. To celebrate winning the dispute against someone passing his song off as their own, Jonathan added another verse which included the line "Let no-one move my boundary." Jonathan knew enough about Proverbs to understand that condemnation of stealing property also applied to the stealing of ideas.



Artscroll Chumash

Trade marks have history in many ancient cultures, including biblical. Pots preserved in the dust of the volcanic explosion of Pompeii bore distinct marks indicating which potter had crafted

them. Similarly, the shew bread described in Leviticus ch24 v5-7, prepared for use in the Temple, was baked in distinctive shapes, each unique to its baker. Modern rabbis had to be alert when a Canadian Christian group tried to register the menorah as a trade mark. It was successfully challenged by the Jewish Congress on the grounds that no one should be able to monopolise the menorah.



The Menorah can't be trademarked

Despite Jews always having been inventive, they have not been drawn into debates concerning patentable inventions. Rabbi Herzog suggests this is because Jews were not permitted to join the medieval trade guilds. Of course, any 'Jewish' invention must satisfy the criteria for patentability, as well as being halachically acceptable, such as the KosherLamp™, that allows you to read over Shabbat.



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What does the Talmud say?

There is no direct Talmudic reference to copyright. There were inhibitions about committing the oral law to writing. To have protected a contemporary author's original work would have contradicted the teaching that 'the rivalry of scholars increases learning' (Babylonian Talmud Baba Batra 21b). But the spread of printing in the 16th century changed things radically. The rabbis were afraid that as there was now an alternative to handwritten scrolls for study purposes, if they didn't intervene and offer protection to printers and publisher, Torah study texts might disappear altogether. Secular developments in intellectual property law in the 19th century led rabbis to apply the Talmudic dictum 'dina d'malchuta dina' – the law of the land is the law – as they began to argue that the originality and effort that went into authoring a commentary was worthy of payment.



Professor Soetendorp speaking at World Intellectual Property Day 2016

The design of the menorah was revealed in sedra Behaalotecha. It was Hashem that disclosed the design to Moses, who then commissioned the artist Bezalel to make it. It would never have qualified for intellectual property protection since it was NOT designed by a human being, a concept that hints at the approach to protecting innovations produced by artificial intelligence.

Ruth met her future partner Boaz whilst she was gleaning in his field. Boaz had obeyed the commandment in Leviticus ch19 v9 'When you reap the harvest of your land, you shall not fully reap the corner of your field, nor shall you gather the gleanings of your harvest.' The grain was deemed to be

hefker, which is a legal status meaning that an item has no owners, and that anyone is free to claim it. The Torah is said to have been given in hamakom hefker, the wilderness, as an unbounded ownerless place. Owners of original copyright material, primarily software, who undertake to leave it free to be taken and used by others (providing they do not impose copyright conditions on works derived from the original work) have had their work described as hefker. Leviticus ch19 v9 has gained a new lease of life in the context of copyleft. [A term used primarily when discussing licensing for Open Source Code usage.]

The inception and growth of the internet has led to rabbis revising their halachic understanding of theft of intangibles, when confronted with questions about the ethics of downloading, streaming or copying material that is freely available online. The argument "Everybody is doing it" is no defence in UK or Jewish law.

Much is changing in the area of Intellectual Property Rights, not least the rise of generative AI. At the moment, there is no IP protection of intellectual property that cannot be traced back to a human intellect. Whilst no-one knows for how long that will continue as the standard, I don't expect much will change in the adeptness of rabbinic scholars to adapt ancient teachings to modern problems.

If this short article has fired your curiosity, contact me for references, and suggestions of further reading.

Ruth Soetendorp

Progressive Judaism's 2024 Annual Memorial Services

Edgwarebury Cemetery
Sunday September 22, 11am

Western Cemetery, Cheshunt
Sunday September 22, 2.30pm

Golders Green Crematorium
Sunday September 22, 2.30pm

Pound Lane Cemetery, Willesden
Sunday September 29, 11am

Registration is not required.

Heimische Birds

Lawrence and Caroline Chadwick saw this sign in Germany on their recent cruise.

They thought it was very amusing and wanted to share it with their Mosaic friends.



Mosaic member among five new Progressive Rabbis ordained by Leo Baeck College

Mosaic Reform member Eleanor Davis was one of five new Progressive Rabbis ordained by Leo Baeck College (LBC) on July 7th in a service held at The Liberal Jewish Synagogue.

Rabbi Eleanor was ordained by Rabbi Danny Smith, Rabbi Daisy Bogod was ordained by Rabbi Charley Baginsky, Rabbi Nicola Feuchtwang was ordained by Rabbi Josh Levy, Rabbi Martina Loreggian was ordained by Rabbi Mark Solomon and Rabbi Matt Turchin was ordained by Rabbi Alexandra Wright.



Rabbi Eleanor Davis (right) with the group of new Rabbis and their ordainers

More than 250 people attended the service, led by Rabbi Igor Zinkov of the LJS and Cantor Tamara Wolfson of Edgware and Hendon Reform Synagogue, with another 100 watching online.

It was a special moment for Progressive Judaism Co-Leads, Rabbis Josh Levy and Charley Baginsky, as it was the first time they had both ordained someone into the clergy.

Giving the Ordination address, LBC Senior Librarian Cassy Sachar said: "You have excelled in your academic studies and applied the same insight and rigour to your vocational learning. So that now you can take on your roles as leaders and teachers, activists and scholars, politician, fundraiser, counsellor, sweet singer, mystic, peacemaker – the myriad things a professional rabbi might be."

She added: "You dear rabbis belong to some extraordinary communities. As of now, you are part of the community of rabbis stretching back to Moshe Rabbeinu that have been beloved and hectored by Jewish communities for millennia. You have been part of the nourishing, excitable community of Leo Baeck students, as well as your congregations and the wider College community: the village it takes to raise a rabbi."

Leo Baeck College is the UK's only Progressive Jewish rabbinic seminary. Its five-year rabbinic postgraduate



programme is known for its depth and intensity.

Others to play key roles during the event included LBC Principal Rabbi Dr Deborah Kahn-Harris, Dean Rabbi Dr Charles Middleburgh and Chair Professor David Simon – along with Rabbi

Anna Wolfson, Co-Chair of the Conference of Liberal Rabbis and Cantors, and Rabbi Kath Vardi, Co-Chair of the Assembly of Reform Rabbis and Cantors.



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Don't hang up your boots just yet

By Kevin Ziants

It's time to stop talking and get walking... walking football that is. A popular and growing format of the game, walking football is aimed at encouraging older adults to play football on a regular basis.

As simple as the name suggests, walking football is really just football at walking pace. But don't let that fool you; it carries all the emotion, passion and excitement of a regular game and still requires



Kevin (third from left) with some Maccabi Strollers

most days of the week, and some do!

Maccabi Strollers WFC was officially launched in 2023 after a few friendly playing sessions. We have grown to over 80 registered members, of which more than half regularly play at our Sunday morning gathering.

We held our inaugural league with four teams

over the last season and plan for more tournaments and competitions as we move forward.

The highlight of our year was the visit of the Israeli National WF team, [see *Kehila*, July 2024.] At short notice they travelled to Chesterfield in May to compete in the World Championships and finished in a very impressive third place. With the option to host the squad in Harrow with the full pomp and ceremony of an international match, Israel took a 3-0 lead with Maccabi GB pulling back the score to 2-3 before one more goal gave our visitors a 4-2 win.

We retired to the clubhouse, enjoyed a buffet lunch and swapped stories of our walking football journeys. We hope to travel for a return fixture in 2025, possibly as an exhibition sport at the Maccabiah Games. We are hoping for full status in the Games by 2029.

If you would like to join our Sunday morning session, please contact me for more details. You are assured of a warm welcome and a healthy start to your New Year.

skills such as accurate passing, good positional play and strong tactical knowledge.

The game is small sided, with no running on or off the ball, very little contact, and kick-ins instead of throw-ins. With less stress on the body and no real sudden change of direction or cutting movements, the game allows participants to play without apprehension.

It has become increasingly popular and is designed to help people keep an active lifestyle, as well as to support getting people back into football who have stopped due to age or injury.

Older people in particular have seen many benefits: lower heart rate and blood pressure, less fat, more muscle and better mobility. Locally, we can play



2024 Israel tour

Good Times

by Bernard Fisherman



The first time I walked through a shabbas crowd
Was on my Barmitzvah day
Too young to understand why my knees were knocking
In a peculiar way.

I stood on the Bima, the Rabbi nearby
A year of tuition over it was now do or die
I sung the required blessings then the portion of the day
Job done, all over, hip hip hooray.

A super gathering of family and friends followed on Sunday
A glorious party, and I have to say, that I'll never forget
That special time, as it happened surprisingly on Cup Final day.
I gratefully received a fountain pen and a book on Jewish law
A terrific occasion, good times indeed, I certainly could not
Have asked for anything more.

by Janet Byrne



Students, welcome back to school
And the first day of term
But before we begin the lesson
New rules I must confirm

We were to start with Shakespeare
To study his King Lear
But it's been brought to our attention
It could leave you full of fear

This tale of jealousy and rage
Of virtue versus vice
Can shake up your emotions
And won't leave you feeling nice

With regards to learning poetry
Wordsworth, Keats and Blake are out
They have all been cancelled
So we'll have to do without

They were sexist and misogynists
Who might cause you needless stress
And it's believed that only happiness
Will lead to your success

So here is the new curriculum:
We will start with nursery rhymes
Though certain verses have been blocked
They're not suitable for these times

And completing this term's course
We are going to take a look
At tales with happy endings
From a fairy story book

Oh! I've just received a note of warning
Though it sounds a little prim
Faint-hearted students can be excused
As it's by the Brothers Grimm.

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MOSAIC QUICK CRYPTIC CROSSWORD

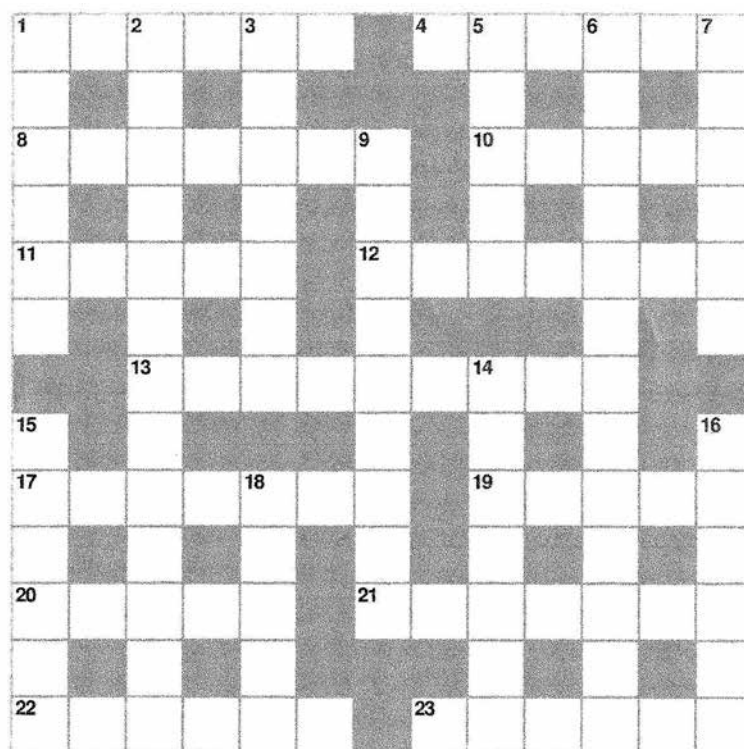
by Tony Simons

Inspired by the Quick Cryptic Crosswords in the *The Times*, Mosaic Masorti member Tony Simons has created a unique Rosh Hashanah puzzle for *Kehila*.

A few hints to get you started:

- Clues begin or end with a straightforward definition of the answer, so read each one carefully.
- As well as the simple definition of the answer, there is also a cryptic element or possibly a second or third less obvious definition.
- Signposts: 'conceals' or 'some' could mean the answer is hidden in parts of words (consecutive letters) to make a new word or words
- Look out for anagrams, and words that sound the same as other words but are spelt differently.

Hope you enjoy our little puzzle. Check the answers on page 54



CLUES ACROSS

- 1 Rosh Hashanah foodstuffs found on phone with Mr Dawson? (6)
- 4 How to stay under the radar, depressed insect (3,3)
- 8 Whoever you choose – lots without head, and stiff (7)
- 10 Motorway, and again, then City capital for ape (5)
- 11 One of the tribes, tree hesitates (5)
- 12 Item of clothing – gents draw (4,3)
- 13 Upset without detective inspectors gives elected (9)
- 17 Authentic medal – you can drink from this (4,3)
- 19 Some grim pelicans pressurise (5)
- 20 Month or head of City (5)
- 21 Spoke of gem, and scam for point of no return (7)
- 22 Unmissable goal or picture poser (6)
- 23 The French sees explosion, points to renter (6)

CLUES DOWN

- 1 A VAT argument conceals an electronic image (6)
- 2 Hitchcock film interprets data for translator of dreams (13)
- 3 That man, says the cockney, has muscles shortened and self-importance (3,4)
- 5 Melon exploded fruit (5)
- 6 Describes Shul on Rosh Hashanah, extent of newspaper chief, the cosmos and science primarily (7,6)
- 7 Twig found in candle with hesitation (6)
- 9 Fast - hey member of Knesset, intellectual property plus tailless chaste (13)
- 14 Lithe and excited about doctor's finger protector (7)
- 15 Oh dear, premium wine and Saudi Crown Prince (6)
- 16 Sideways look perhaps, primarily gold spear (6)
- 18 Wow, Home Counties ancient dead body (5)

Magen Inon: the Israeli who believes peace and a two-state solution have to happen

Magen Inon, a peace activist whose parents were murdered on October 7th, visited Mosaic Jewish Community on June 17th. A former teacher with a large extended family in Israel, Magen described his childhood home and the rich community – of Jews and non-Jews – which his parents helped to build on Netiv Ha'Asara, on the Gaza border. Alongside moving images of better times, Magen depicted in devastating terms the trauma of that community's invasion and his parents' murder.

Since then, his family have refused to allow their trauma to be manipulated by those seeking revenge. He emphasised that 'between the river and the sea' today there are some 7 million Jews and 7 million Palestinians. Since 'neither are going anywhere', he argued, finding paths towards respectful co-existence presents the only possible future. Magen insists that the cultivation of moderate voices is a precondition for peace, which he continues to believe is 'inevitable' despite today's 'bleak' situation. The audience, of members of Mosaic and neighbouring synagogues, responded with admiration and gratitude to Magen's story of striving for peace.

Rabbi Anthony Lazarus Magrill



Following his parents' legacy of treating all people as human beings

Magen Inon, an Israeli father of three now living in London, spoke to an appreciative audience of 75, talking openly about his parents, Bilha and Yakovi Inon, who were murdered by Hamas on October 7th. The Moshav in which they lived and where he was raised, Netiv Ha'Asara, is one of the closest Israeli villages to the Gaza Strip and was one of the many communities targeted by Hamas terrorists that day.

Some Hamas members managed to get into Israel by paragliders and parachutes. A few Hamas terrorists were killed by the village security team; the village was not completely overwhelmed.

Magen did manage to get a live call from his father soon after Hamas' entry and could hear the background of missiles and rockets before their mobile network broke down. However, Magen was able to communicate with some of his parents' neighbours.

The Inons were a very close family and communicated by weekly Zooms. His father had been a successful agronomist. His mother was an artist and teacher, and enjoyed watching ballet. She was also highly regarded by the community. Magen showed us a lovely slide of his children building sandcastles on a beach with their grandfather.

The Inon's family home was completely burned down –



nothing was left. It was tragic to see a slide of the original interior. His parents had been peace activists, not per se, but peace loving. Some Bedouins had also been affected by the Hamas destruction.

On October 8th the Moshav became a war zone, so no funerals could take place immediately; there were Shivas instead, which had been very moving. There was much media attention, some controversial.

Magen told us that his parents had left a legacy of treating people as human beings – they had respected all people, including Palestinians. He said we should rise above the trauma of October 7th, as he has managed to do.

Magen had given talks about October 7th and its aftermath at various universities in the UK. There was concern as to what might happen in 5 to 10 years time, hoping that there wouldn't be further violence with the Palestinians.

Then Magen said he was prepared for further questioning/discussion in regard to his very moving and excellent talk. (Amusingly he told us he was used to this after dealing with teenagers as a history teacher!)

Amongst some of the questions was how shuls can help with the situation. This is difficult but action should be based on the belief that peace is possible. Indeed Magen is a spokesman for Yachad which is a British Jewish organisation promoting a political resolution to the Israeli-Palestinian conflict.

There was a discussion on whether it was in Benjamin Netanyahu's interests for the war to continue. Some settlers have been trying to get into places of power.

It was mentioned that for some time there has been an excellent project to get Palestinian and Israeli pupils involved together in sporting activities etc.

There was also a question about the effectiveness of the Israeli media. Israeli military initiatives were difficult because of US stipulations for weapon support. There was also great

concern regarding further IDF soldiers' loss of life, and care for Palestinian civilians.

Many thanks to Magen for a very moving and informative talk; also thanks to Rabbi Anthony for organising this evening.

Report by Rosemary Wolfson



This review follows Rabbi Anna's From the Rabbis piece, Finding Hope in Hopeless Times, which appeared in Kehila July 2024 [page 7] Her article also highlighted Magen Inon's tireless work, quoting the following comments which appeared in The Guardian less than 2 weeks after the October 7th attacks:

"Our shared future is based on the belief that all human beings are equal, and deserving of respect and safety. This is how I was raised and how I am raising my own children. In the long term, and even if it's very far away, the only real future is that of hope and peace. Please, stop the war."



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Meet the Author: Lawrence Cohen

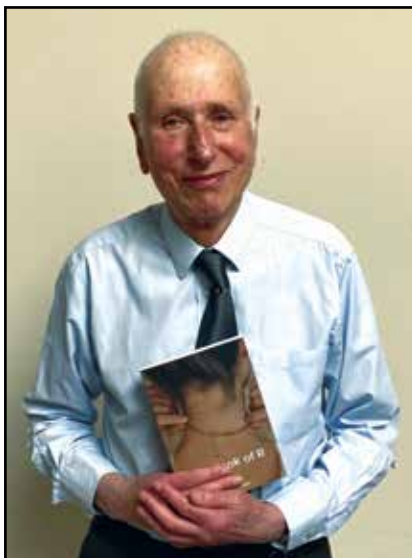
Bookseller turned author introduces his first novel

As part of Mosaic's Culture Hub's ever popular Meet the Author series, Lawrence Cohen introduced his first novel *The Book of R*. His interesting talk followed a lovely lunch on June 19th.

For many years Lawrence ran an independent bookshop in Canfield Gardens, near Finchley Road Station.

The Book of R is his first completed novel as he started to write one some time ago centred around a character called Joe Pinsker, but never finished it.

But that wasn't the end of Joe Pinsker: the character now has an important role in the finished novel. What is the significance of "R"? Lawrence explained that he was fascinated by the women in the bible whose name begins with that letter, particularly Rebecca Burns (the name of the other key character, known as Becca) and Ruth who loyally followed



her mother-in-law rather than going back to her homeland.

Becca discovers she is Jewish at the age of seven, which is based on Lawrence's own experience at that age. She has a baby and forsakes her Newcastle family and goes to live with distant relatives, Hannah and Nahum Yerushalmi, in Jerusalem. When she returns to the UK, the relationship with Joe Pinsker develops. You'll have to read the book to find out what the necklace is about!

As well as running his bookshop, Lawrence was also an ESOL teacher and has written for *The Guardian*, *Jewish Chronicle* and other publications. More of his published work can be found at lawrencecohen.uk.

Report by David Leibling

East End Walk another success for Steve Levinson



Mosaic's own Blue Badge Guide Steve Levinson led a very successful East End Jewish Walk on July 11th. This enthusiastic group are pictured at the start of the walk, in front of the Kindertransport Memorial at Liverpool Street Station.



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Wishing You A Happy & Healthy New Year



Mental Health Wellness Evening

Nurturing yourself and others

The well attended session on June 24th was facilitated by expert Jewish Psychologist Dr Ben Levy, who was introduced by Mosaic Care Group member Jonathan Bach. The focus of the evening was to promote and maintain positive mental health regardless of age as well as suggesting principles that could be put into action immediately. The aim was to highlight the best way to nurture mental health for oneself as well as others.

Ben began by saying that there are about 300 mental health disorders ranging in severity but that every person is unique. We are all on a mental health spectrum.

He shared with us the analogy of a 'Mentally Well House':

- We discussed the 'Foundation': ways to improve sleep; diet and physical exercise;
- then moved to the 'Ground Floor': the five crucial principles around well-being - Positive emotion; engagement; relationships; meaning and accomplishment.

Some time was spent explaining how to foster these concepts.



There was time given for break-out groups and the opportunity for us to discuss personal situations about themselves or others.

Ben concluded by offering guidance from 'Mental Health First Aid' (MHFA) on how to cope with somebody who is experiencing a mental health crisis and having intrusive thoughts.

- Stay calm, avoid confrontation; listen without judgement; reassure; ask what would help them; calmly encourage them to go to their GP, Mental Health Professional or A&E.

Ben offered to host another session and asked for suggestions from the community. If you are interested, please get in touch with Angela, angela@choosemosaic.org or Sandie, sandie@choosemosaic.org.

If you would like to receive the full slide presentation, please email Angela or Sandie.

Report by Angela Peters

JEWISH RENAISSANCE

ARTISTS' PROGRAMME

Do you paint, draw, sculpt, create visual art in any media... or know someone who does?

JR, the UK's leading Jewish arts and culture magazine, invites applications for a new bespoke programme aimed at professional early and mid-career artists interested in exploring diaspora Jewish identity in their practice

- Masterclasses and mentoring
- Engage with Jewish texts and culture
- Networking with Jewish artists, curators, gallerists & industry experts
- Financial stipend
- Final exhibition
- Publication opportunities

SUBSCRIPTION OFFER

Five magazines for the price of four
Offer ends 31 October 2024
jewishrenaissance.org.uk/new-subscriber-offer

Starting January 2025,
form and portfolio due by 18 November 2024
jewishrenaissance.org.uk/artist-development

JR JEWISH RENAISSANCE

Walk, Talk Bake with Esther Rinkoff

An informative walk ended with a great bagel lunch

The sun shone all day as 12 of us walked from Liverpool Street Station to the Rinkoffs Bakery just off the Whitechapel Road in London's East End. Our guide Esther Rinkoff started off by telling us that the station was named after Lord Liverpool, prime minister from 1812 to 1827.

We then saw the old London Fire Brigade building on Bishopsgate, below which is a branch of Tesco. Founder Jack Cohen took the first 3 letters, TES, from the name of a work associate Thomas Edward Stockwell and CO from his own surname. Stockwell & Co is still a brand at Tesco associated with low prices.

We walked past Spitalfields, Brick Lane and the old synagogue where Fanny and Hyman Rinkoff attended. We heard about the history of the area, including the various groups of people who inhabited the streets. French Protestants, the Huguenots who fled persecution in the 16th and 17th centuries followed by the Jews and now the Muslims.

A church built by the Huguenots in 1744 on the corner of Brick Lane and Fournier Street became a Methodist chapel, then in 1897 was converted to a synagogue. It became a mosque in 1978.

Along Whitechapel Road we saw the Blind Beggar pub where the infamous Ronnie Kray murdered George Cornell.

We arrived at the Rinkoffs Bakery a little further along



Whitechapel and had a wonderful bagel lunch followed by a pastry and hot drink.

Thanks to Esther for a very informative walk around part of the Jewish East End.

There will be another Mosaic Culture Hub Walk, Talk, Bake on Thursday, October 31st starting 11am at Liverpool Street tube station.

Report by Linda Lucas

NEXT ISSUE

Hooray for Chanukah

The next issue of *Kehila* will be published in early December, shortly before Chanukah, which this year starts on the evening of December 25th. That date may ring a bell – yes, in keeping with modern tradition, Chanukah falls squarely in the Christian/secular Winterval calendar. Happy Saturnalia anyone?

Chanukah is one of the festivals that has changed and adapted over the years, as the Jewish people moved around the Diaspora and adopted local customs.

With no mention in the Torah or Tanack, just a couple of books in the Apocrypha telling the story of the Maccabees, Chanukah has no rules of behaviour or dedicated synagogue services. Just some extra prayers added to the Amida and prayers for lighting the Chanukah candles. Yet it is one of the most popular festivals in the Jewish calendar, with traditions including the lighting of the Chanukiah, playing with the dreidel and of course eating doughnuts and latkes. What's not to like?

So what happens at Chanukah in your home? Do you exchange gifts or Chanukah gelt? Maybe you have a Chanukah bush? And by the way, do you call it Chanukah, Hanukka or



maybe Chanukah? Seriously, write and tell us about your Chanukah traditions.

Whilst you're writing, would you like to see more puzzles in *Kehila*, like Tony's cryptic crossword? What's your favourite kind of puzzle? Let us know – we're listening.

Andrea and Roberta

PS Advance notice – Look out for some big Travellers' Tales in the next issue

Meet the Author: Rabbi Dr Andrew Goldstein

Travelling with Judith and Moses Montefiore

Mosaic Culture Hub welcomed Rabbi Dr Andrew Goldstein, Emeritus Rabbi of Northwood and Pinner Liberal Synagogue, on July 17th to talk about his book, *Judith's Diaries – Four Early Travel Diaries of Judith Montefiore*.

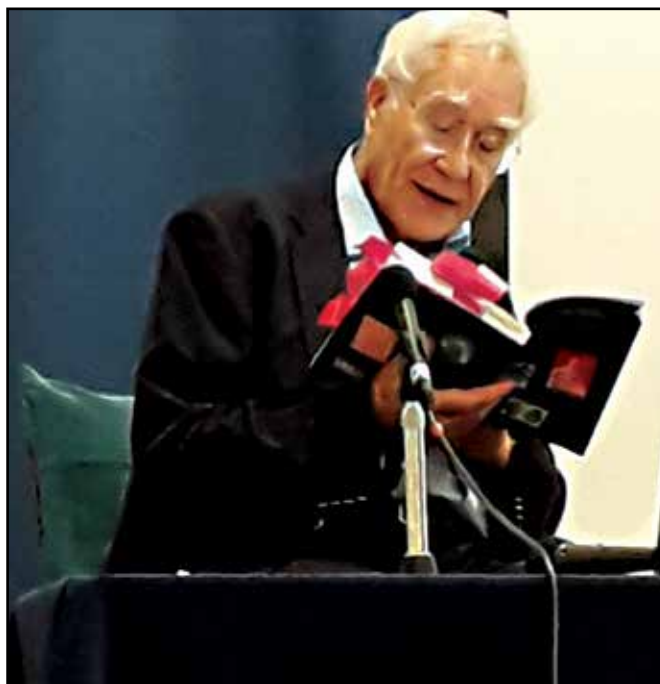
Rabbi Goldstein's interest was sparked whilst a student at Leo Baeck College and his research into the travels of the Montefiores, detailing their journey of 1827/28 to the Holy Land, are in his thesis which led to a PhD.

Further research uncovered Judith's previously unpublished handwritten diaries of travel in Europe – giving fascinating details of continental travel by

the upwardly mobile middle class at the beginning of the 19th century. Judith was born to a prominent observant Ashkenazi family – her father Levi Barent Cohen was a wealthy Dutch businessman who had settled in London in the 1770s. She had a strong education in languages as well as an extensive background in literature, music and art.

Both Judith and her husband Moses Montefiore were intrepid travellers, and following their marriage in 1812 Judith wrote a honeymoon diary of travels around Kent progressing to their May 1816 journey to France.

In this day of modern travel and instant communication it is fascinating to read that it took a whole day to reach Dover, followed by a 4-hour-plus journey to Calais aboard a small packet boat.



This particular tour took them as far as Marseilles before returning home in August 1816. Judith's diary is full of snippets relating to food, drink, accommodation, opera and theatre visits, even a visit to a dentist! Travel was by horse drawn coach which had a section that could be converted into a bed.

Whilst the Montefiores did not keep kosher on their travels they would not travel on Shabbat. During their next trip 6 months later Italy was their destination, where they visited Rome, Venice and Naples. The latter stop included an expedition by foot and horse to the rim of Vesuvius undertaken by Judith but without her

husband. She recorded that she sustained scorching of her shoes – a mere inconvenience to this amazingly adventurous and brave lady.

Throughout the account of their travels, descriptions of their engagement with other travellers and delight at new cultures abound.

The diaries are now part of the Shandel-Lipson archive at the Bodleian Library in Oxford. Many thanks to Rabbi Goldstein for introducing us to this fascinating lady.

Report by Trudy Segal

CHILDREN'S BIRTHDAYS IN JULY, AUGUST and SEPTEMBER

Oliver Grainger, 11

Eden Shackell, 12

Casey Vincent, 10

Ritchie Amior, 1

Chloe Ellison, 18



September **Life Against the Odds**

Art@Mosaic is showing Adam Ashton's work throughout the month. He uses all mediums but specialises in oil, charcoal and pencil. His aim is to create realistic art in which viewers will always find something new. As well as a portrait artist, Adam is a trained actor and teacher. After gaining many television credits he decided to also pursue his passion for painting. In addition to portrait commissions, he runs art workshops at his studio and teaches film and television classes at the Pauline Quirke Academy of Performing Arts. Please call 020 8864 for an appointment to view the exhibition.

Saturday 28th September, 9.00pm

High Holy Day Selichot Services

These services of repentance and supplication are recited from Motzei Shabbat at least four days before Rosh Hashanah. The Shofar on Rosh Hashanah will call out: "Wake up, you sleepers, from your sleep! Arise, you slumberers, from your slumber!" Selichot, anticipating this moment, are recited in the middle of the night or just before morning prayers.

We will gather at the synagogue at 9.00pm to share some Nigunim (gentle tunes), legends and stories for the coming season of Teshuvah. Please bring your own contributions! At 10.00pm there will be separate Selichot services for Masorti and (jointly) Reform-Liberal.



Thursday 3rd October
Tashlich

Tashlich will take place on the first day of Rosh Hashanah at Boot Pond at the bottom of Bentley Priory Nature Reserve in Stanmore. Access is via Old Lodge Way, HA7 3AP. Please join other members of the Mosaic Jewish Community.

Monday 7th October, 8.00pm

Memorial Selichot for October 7th

Since October 7th last year, when terrorists rampaged through Southern Israel killing, destroying and taking hostages, our hearts have ached. They continue to ache at the unfolding destruction and misery of Israel and Gaza. The Jewish tradition offers the Selichot service to memorialise such tragic events in our people's history. This evening's service will include traditional prayers of mourning alongside contemporary text and music to commemorate the massacre and grieve for the ongoing tragedy.

**7th
OCTOBER**



Thursday 31st October, 11.00am

Walk Talk Bake

Following a recent, very successful walk through Jewish East End with Esther Rinkoff of Rinkoffs Bakery, Mosaic Culture Hub has booked another.

Starting at Liverpool Street tube station, Walk Talk Bake is a walking tour of East London that takes you through Bishopsgate, Spitalfields and Whitechapel ending at Rinkoffs Bakery in Stepney Green. In 2 hours, you will learn the history of Rinkoffs Bakery and the journey the Ukrainian founders, Hyman and Fanny took when they established their shop in Old Montague Street, E1 in 1911.

The tour will take in the social history of the diverse East End and tells the story of how Rinkoffs Bakery expanded – bringing you up to date with the now 5 generations currently working. The tour costs £30 per person (including lunch at the bakery). There are very limited places so please book via the Mosaic website as soon as possible to ensure a place.

Wednesday 5th November, 12.30pm

Meet the Author: Dr Marc Abraham OBE, BVM&S, MRCVS



Mosaic Culture Hub invites you to join us for a light lunch before Marc talks about the backstories behind his most recently published books, *Lucy's Law: The Story of a Little Dog Who Changed the World*, and *Be More Mosquito: How You Can Campaign & Create Change*. These books describe how Marc led a team of grassroots campaigners over 10 years to successfully change laws regarding puppy farming and selling puppies and kittens, plus all the tools needed to campaign effectively and change the world! This lively talk will be accompanied by photographs, experiences, anecdotes, and even highlights his Grandma Judy's inspiration and influence on his fascinating and unique career. Please book via the Mosaic website by Wednesday October 30th for catering purposes. There is a £7 charge which will increase to £10 from 31st October. Marc Abraham, or

'Marc the Vet' as he's usually known, is a multi-award-winning practising veterinary surgeon, author, broadcaster, and animal welfare campaigner born in London and brought up in Stanmore. Marc is ambassador of numerous rescue charities, has volunteered helping animals all over the world, is co-founder and secretariat of the All-Party Parliamentary Dog Advisory Welfare Group (APDAWG), and was responsible for sourcing rescue pup Dylan for Boris and Carrie at 10 Downing Street. He visits local schools chatting with pupils about caring for animals, and is also the star of the Dogspiracy documentary. Marc was awarded the OBE for Services to Animal Welfare by King Charles III. For more info about Marc and to order your books to bring along for him to sign (they make great Chanukah gifts for animal-lovers!) visit: www.marcthevet.net

Sunday 24th November, 7.00pm

Life Against the Odds



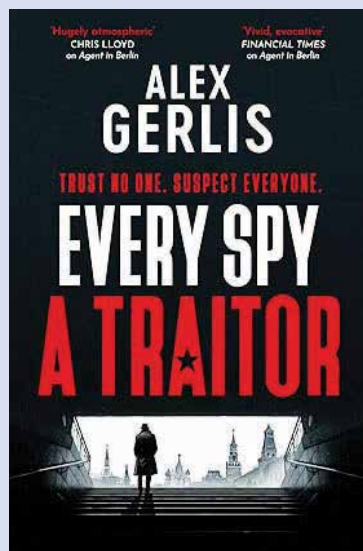
This performance is a fusion of dramatic storytelling, songs and music from the Greek, Jewish and Balkan traditions. Join us for a theatrical and moving performance of real-life narratives of the Jews in Thessaloniki, Greece before and during the Holocaust from 1933 to 1945. There are very few Greek Jews left in Thessaloniki today and only a handful that have living memories of the Holocaust and who experienced the concentration camps. Award-winning performance storyteller and author Anna Conomos-Wedlock has conducted extensive research over the last two years in Greece, Poland, Israel and the UK – interviewing the last survivors and their families and visiting the landmarks of World War II that feature in her performance. It includes music and songs with highly acclaimed musician, Anna Golitzin and is suitable for adult audiences and children aged 7+

There will be refreshments after the performance and time to ask questions about the show.

Please book via the Mosaic website by Thursday November 14th for catering purposes. There is a £12 charge which will increase to £16 from November 15th.

This event is being sponsored by the Sidney Fenton Education Foundation.

CROSSWORD SOLUTION



Wednesday 4th December, 12.30pm

Mosaic Culture Hub invites you to Meet The Author Alex Gerlis

Join us for a light lunch before Steve Levinson interviews Alex Gerlis about his latest book *Every Spy a Traitor*. We are delighted to welcome back Mosaic member Alex Gerlis with his 12th novel, the first in a new series which spans 20 of the most momentous years in European history. Starting with Stalin's Great Purge and the rise of the Nazis, the series will also cover World War II and the Cold War.

Every Spy a Traitor explores the themes of treachery, treason and deception, as British intelligence searches for a traitor in their midst and the key players are unsure of who is on whose side. Please book via the Mosaic website by Wednesday November 27th for catering purposes. There is a £7 charge which will increase to £10 from November 28th.

CRYPTIC CROSSWORD SOLUTION

How did you do?



Let us know how you got on and whether you would like to see more puzzles like this in future issues.

REGULAR EVENTS

Mondays	10.30	Creative Writing Class (fortnightly – from 21st October)
Tuesdays	10.00	Mosaic Walks – email walks@choosmosaic.org for meeting point
	11.00	Mosaic Friendship Club
	19.00	“Untangling our Tradition” with one of our Rabbis
Wednesdays	10.30	Knit & Natter (first Wednesday of the month)
	10.30	Mosaic Melody Makers (second Wednesday of the month)
Thursdays	11.00	Israeli dancing (fortnightly)
	11.00	Chit-Chat b'Ivrit (fortnightly – from 31st October)
	11.00	Music for Memory (last Thursday of the month)
	14.00	Bridge & Games
	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)

SEPTEMBER

Friday 27th	14.00	Tombstone consecration: David Mushlin, Edgwarebury Lane
Saturday 28th	10.30	Bat Mitzvah – Tami Rose, Mosaic Reform
	21.00	Selichot Service

OCTOBER

Wednesday 2nd		Erev Rosh Hashanah
Thursday 3rd		1st day Rosh Hashanah
Friday 4th		2nd day Rosh Hashanah
Monday 7th	20.00	Memorial Selichot
Tuesday 8th	11.30	Tombstone consecration: Michael Judelson, Edgwarebury Lane
Friday 11th		Kol Nidre
Saturday 12th		Yom Kippur
Sunday 13th		Succah building
Wednesday 16th		Erev Succot
Thursday 17th		1st day Succot
Friday 18th		2nd day Succot
Sunday 20th	14.30	Tombstone consecration: Phyllis Sanderson, Edgwarebury Lane
Monday 21st	20.00	Film Mosaic – Sarah's Key
Wednesday 23rd		Erev Simchat Torah (Liberal and Reform). Erev Shemini Atzeret (Masorti)
Thursday 24th		Simchat Torah (Liberal and Reform). Shemini Atzeret (Masorti)
Friday 25th		Simchat Torah (Masorti)
Saturday 26th		Rabbi Anna's leaving kiddush
Sunday 27th	14.00	Rabbi Rachel's leaving party
Wednesday 30th	12.30	Mosaic Book Group
Thursday 31st	11.00	Walk, talk, bake with Esther Rinkoff (Liverpool Street Station)

NOVEMBER

Saturday 2nd		Bar Mitzvah – Alexander de Magtige, Mosaic Reform
Monday 4th		Kehila copy date
Wednesday 6th	12.30	Culture Hub – Marc Abraham
Saturday 9th		Bar Mitzvah – Charlie Ashford, Mosaic Reform
Wednesday 13th	11.00	Tombstone consecration: Sheila Morris, Cheshunt
Saturday 23rd		Adult b'nei mitzvah
Sunday 24th		Mitzvah Day
	19.00	Life Against the Odds

DECEMBER

Wednesday 4th	12.30	Culture Hub – Alex Gerlis
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Next issue

Copy date: Monday November 4th

Publication date: Thursday December 12th

Send your articles, pictures, letters, etc to

newsdesk@choosmosaic.org



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**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 020 8428 7977

Development Rabbi – Rabbi Anna Wolfson

rabbianna@choosemosaic.org

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Chairman: Adrian Cohen
020-8420 7498

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

Rites and Practices: Kevin
Ziants 07841 375458

Liberal Judaism:
020 7580 1663

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



Joint Chairmen:
Phil Austin – 07801 495272
Gill Ross – 07428 162473

Burials Officer: Edward Kafka
020 8904 5499

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

JJBS: 020 8989 5252