



The Magazine of the **Mosaic Jewish Community**

*Mosaic*  
Choose your Jewish life

**Liberal | Masorti | Reform**

Chanukah 2024/5785

*“ I have set My bow in the clouds,  
and it shall serve as a sign of the  
covenant between Me and the earth*

Cover Story: Spotlight on the Land of the Midnight Sun

Get Ready to Light up for Chanukah

Community News

Event Reviews and Forthcoming Events

# ABOUT OUR MEMBERS

*Since our last issue*

## MOSAIC REFORM

### MAZAL TOV TO:

David Green on the birth of his grandson, Daniel  
Mark Phillips on the marriage of his daughter, Joanna, to Lucy Cohen  
Samuel Neuman and Sharon Riley on the birth of their daughter, Maya  
Marianne and Michael Harris on the birth of their grandson, Zachary

### SPECIAL BIRTHDAYS:

Paul Davis  
Anne Franks  
Susan Freedman  
Harry Levy  
Frank Manches  
Gordon Marks  
David Pollock  
Martin Shaw  
Martin Berns  
Marion Ingram  
Ian Joyce  
Elaine Mushlin  
Ruth Webber  
Joan Woolfson  
Gerald Webber  
Jonathan Roback  
David Green  
George Myrants  
Paul Waterman  
Ian Bird  
Rosalyn Lobb  
Norma Brier  
Richard Degen  
Marianne Harris  
Linda Joseph  
Zella Milstone  
Marion Gold

### ANNIVERSARY WISHES TO:

Val and Tony Fineberg on their 50th anniversary  
Lynne and Stephen Dorff on their 55th anniversary

### NEW HOME:

Andrea Morris

### CONDOLENCES TO:

Pauline and George Vickers on the death of their daughter, Karen Costello  
Judith Beckman on the death of her husband, Ivan

## MOSAIC LIBERAL

### WELCOME TO NEW MEMBERS:

Lee and Valerie Norman  
Ari Norman  
Peter Tarl

### NEW HOME:

Leila Silverman

### SPECIAL BIRTHDAY WISHES TO:

Tony Bamforth  
Dennis Chefetz  
Gina Greenglass  
Hephzibah Hall  
Barbara Jacobs  
Joscelyne Kenton  
Irene Kessler  
Maureen Lubert  
Evelyn Roos  
Deborah Rozewicz  
Vivienne Shreir  
Iris Simons  
Alan Solomon  
Doreen Zentner

### THINKING ABOUT THOSE WHO ARE ILL:

Alan Slavin  
Maureen Lubert

### CONDOLENCES TO:

Steven Sanderson and Wendi O'Donnell on the death of their father, Harold Sanderson  
Condolences also to Miriam and

Hannah Sanderson on the death of their grandfather

## MOSAIC MASORTI WELCOME TO NEW MEMBERS:

Linda Langley  
Evelyn Yu Han

### SPECIAL BIRTHDAY WISHES TO:

Alan Usiskin  
Lily Ashkenazi-Bakes  
Michael Morris  
Max Alexander  
Danielle Brummell  
Brian Balkin

### MAZAL TOV TO:

Joanna Phillips and Lucy Cohen on their marriage  
Joanne and Lloyd Reid on the birth of their grandson, Ezra Valery

### THINKING OF THOSE WHO ARE ILL:

Howard Carpus

### CONDOLENCES TO:

Melna Charin on the death of her husband, John  
Condolences also to Anna-Deborah on the death of her father  
Jo Lewis on the death of her mother, Barbara Lewis

### Next issue

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Send your articles, pictures, letters to

[newsdesk@choosemosaic.org](mailto:newsdesk@choosemosaic.org)

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*Family members joined former Mosaic Liberal Chairman Alan Solomon to celebrate his 85th birthday on Shabbat Shuva*

# If this is the message, we want to be counted in

*By Rabbi Anthony Lazarus Magrill*

Every synagogue stakes its claim to the centre ground – imagining itself as reasonable, loyal to tradition and giving the modern world just as much of a voice within their Judaism as it deserves. Within the pluralist space of Mosaic Jewish Community we experience this tension of tradition and modernity in quite particular ways, with our unique patterns of sharing space, respecting and honouring those who interpret the Jewish balance of time and tradition differently from ourselves. Chanukah, though, sheds its own, very special light on the whole issue of Jewish coexistence.

Valuing coexistence, with its associated value of compromise, also accustoms us to searching for possibilities for halakhic leniency, and celebrating voices of Rabbinic moderation. Indeed, quite a lot of the Masorti movement's halakhic work has typically been to hunt out those very voices of leniency and moderation. Happy, then, is the Rabbi whose community is equally inclined, at least occasionally, to embrace halakhic stringency and fastidiousness – who on occasion evince no interest in compromise or leniency, but rather rejoice in the opportunity to satisfy their halakhic obligations according to all possible opinions – for in such a case, the Rabbi's work is already done!



And surely the greatest, and rarest example of this occasional enthusiasm for rabbinic stringency is Chanukah. As the Talmud teaches:

*“Our Rabbis taught that the Mitzvah of Chanukah is that a person should light a single candle for themselves and their household. However, the more*

*punctilious light a candle for each and every member of their household; and the most punctilious amongst the punctilious do even as follows: according to Beit Shammai they should light eight candles on the first night, decreasing [one each night] thereafter; whilst Beit Hillel hold that they should light a single candle, then increasing [one each night] thereafter.”*



(Almost) all Jews practise like Beit Hillel, albeit via two parallel understandings of their words: for Sephardim – traditionally – one member of a household lights a single

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***“The essence of Chanukah is to add light to a dark world, to publicise the possibility of hope and redemption, and to share with the world our historic experience”***

menorah for all inhabitants; for Ashkenazim – traditionally – each member of the household lights their own menorah.

This seems to me to be little short of miraculous! Consider the breadth of variation amongst Jews: in the hats they wear, the food they eat, and the halakhic standards they accept upon themselves. And yet, for all that, some Ashkenazim are bending over backwards to find halakhic reasons to eat kitniyot on Pesach. How many Jews do we know who are making similar jurisprudential manoeuvres to light just a single tealight on Chanukah? For all of the division and conflict amongst our people, we pretty much all adhere to the same stringent position of Beit Hillel. Notwithstanding that here is an issue where the lenient path is entirely straightforward, and even spelled out in the Talmud as entirely acceptable, still every Jew rushes to uphold the highest possible halakhic standard!

I'm not stupid: I appreciate that the stakes here are relatively low, and that the pleasure of lighting extra candles contrasts favourably with the stresses and strains incumbent on upholding stringent positions in (say) Kashrut or Shabbat. But perhaps here too is some cause for optimism, for the essence of Chanukah is to add light to a dark world, to publicise the possibility of hope and redemption, and to share with the world

our historic experience that the dismal forces of oppression and suppression need not claim their final victory. It's as if when the issues at stake are of what we eat – there, we can afford the occasional squabble. But when the issue is the possibility of hope to the world, we appreciate the urgency of speaking with a single voice. Come Chanukah, how heartening it should be to find the Jewish people rejecting easy exits and short-cuts; saying that if this is the message, we want to be counted in. That is surely something worth celebrating.

**Chag Urim Sameach**



**Chanukah  
BRUNCH PARTY**

Community Care Co ordinators, Angela and Sandie, Rabbis and the Mosaic Care Group warmly invite

**our senior members**

To a brunch party

**WEDNESDAY  
18 DECEMBER  
11.30AM – 2.00PM**

Delicious brunch followed by a candle lighting ceremony with the Rabbis and a sing a long.

RSVP: 020 8864 0153  
Angela@choosemosaic.org  
Sandie@choosemosaic.org

Help with transport available on request

# Let the Chanukah lights still be a symbol of hope and determination

*By Rabbi Kathleen de Magtige-Middleton*

**M**ai Chanukah? “What exactly is Chanukah about?”, ask the Rabbis famously in the Babylonian Talmud Shabbat 21.

Of course it was a rhetorical question. The Rabbis knew well what the story was all about, yet they wanted to make sure that everyone else understood it as well, and how best to do so.

That it wasn't entirely clear becomes apparent by the different practices that seemed to abound. From just lighting one single lamp per household throughout the eight days or different number lights for different nights either in descending or ascending order...

In fact, it appears that what is now our accepted tradition used to be the practice of the most religious. Yet, whilst the practice seems to be established, the reasons why we celebrate Chanukah came to mind last week during an interfaith encounter at a local primary school.

I was invited, among a small delegation of interfaith representatives, to a local primary school's 'Festivals of Light' trail in their school grounds to celebrate the diversity and the commonality of the many religions practices in our diverse Borough.

The woodland trail featured beautiful decorations, wise proverbs and aphorisms about light in Hinduism, Sikhism, Buddhism,



Jainism, Zoroastrianism, Islam, Christianity and Judaism.

It certainly was a commendable effort. The children that led us through the trail were admirably very well informed, enthusiastic and rightly proud of their creations and knowledge.

For the sake of interfaith cohesion, and not wanting to dampen the children's

enthusiasm, I did not mention that I noticed that whereas the Eastern religions were all accompanied by many wise sayings and aphorisms about peace, inner light and the divine light of peace and justice, Judaism – tucked in at the end of the trail – was just a plethora of Chanukiyot, or the representation thereof.

I realised that it was not helped by the fact that each religion was represented by a different year group and Judaism happened to



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***“What does it mean for us, if to the outside world, Chanukah is all there is to Judaism”***

be taught in year one. Therefore the children's understanding of Judaism would inevitably have been more superficial than that of the higher classes which dealt with Hinduism, Sikhism and Islam. Yet it saddened me that for this school, and probably most of the world, Judaism was reduced to a Chanukiyah. One lovely, chatty girl told me she liked the Jewish section, because she thought the Jewish stories were “fascinating”. When I asked her what she remembered about Chanukah, she said she loved playing with a dreidel, which one of her Jewish classmates had brought in once for Chanukah.

It made me reflect, what does it mean for us,

if to the outside world, Chanukah is all there is to Judaism? Should we ask ourselves the Rabbis' question: Mai Chanukah? What is Chanukah to us?

Chanukah has stood for so many different things in the past. To the Rabbis it was the miraculous nature of the Chanukah story. That this should be promoted and celebrated to dispel the inspiration of the rebellious nature of the Maccabees, and the defeat of the many by a few, which might spark further rebellions. During times of persecution Chanukah was a sign of hope and a promise of freedom.

In our unsettled and divided world let the lights of Chanukah still be a sign of hope and determination, that we – all of us – will be able to contribute with reason, kindness and mutual respect to peace and greater understanding in the world.

## RABBI RACHEL LEAVES IN STYLE

*Report by Andrea Morgale*

There was what Kevin Ziants described as a ‘real Rachel feel’ at Rabbi Rachel's leaving party on Sunday October 27th.

All the catering staff sported smart ‘Rachel's Event Catering’ aprons, with the guest of honour sportingly donning one herself.

Mosaic Liberal Chairman Adrian Cohen presented Rabbi Rachel with an ornate thank-you message book in which all members were invited to write something, and in a surprise about-turn, Rachel presented the community with a silver candle lighter.

As the pictures show, everyone had a really enjoyable time.



*Congregants Shaan, Aoife and Ghazzal with Rabbi Rachel, Rabbi Anna and Kevin Ziants*

## Meet Rabbi Daisy Bogod

**R**abbi Daisy was appointed as the Mosaic Liberal Synagogue Rabbi this September, and started on a part-time basis in November. She took Semicha this summer after studying at Leo Baeck. She and her husband Josh Martin have a son Theo, who is now two.

This is a gentle introduction to Rabbi Daisy. We're sure you will learn more about her in the coming months and her first *From the Rabbis* column will appear in the next issue of *Kehila*.

### What is your earliest Jewish memory?

Being taught Debbie Friedman's *The Latke Song* at my synagogue, Ealing Liberal.

### Why did you become a Rabbi?

I grew up in LJY-Netzer, the Liberal Jewish youth movement. This instilled in me a love of community and learning, as well as a responsibility to work with others in pursuit of justice and equality. I always knew that when I was old enough I would become a *Madricha*, a youth leader, and then becoming a Rabbi would be the natural progression.

### Were your family and friends surprised?

Definitely not! As teenagers friends said they wanted to be the Prime Minister; I aimed for the Chief Ashkenazi Rabbi of Israel and my parents had to point out that was unlikely to ever happen!

### What was your biggest challenge during your rabbinic training?

I gave birth to my son in the summer between my third and fourth years, so he came with

me to class for the whole of my fourth year. Trying to balance parenting, learning and working was, and still is, challenging, but each brings so much richness to the other.



### Who (or what) has inspired you?

Rabbis Abraham Joshua Heschel and Sheila Shulman inspire me through their powerful ways with words and, most importantly, how they lived their lives in accordance with their Torah.

### What attracted you to the Mosaic position?

I am deeply attached to Liberal Jewish theology and history, so I always wanted to work in a Liberal community. The fact that Mosaic recognises and allows space for a difference of traditions, alongside collaborative learning and living, is what makes the whole community so special. The first time I came into the building I felt a real sense of joy, and knew it was right for me and my family.

### Interview by Roberta Levene

See *Goodbye to Rabbi Rachel as we Welcome Rabbi Daisy*, by Mosaic Liberal Synagogue Chairman Adrian Cohen, page 11.

**Erratum:** Apologies for misidentifying Rabbi Daisy as Rabbi Eleanor Davis in our Rosh Hashanah issue.



## Your old suitcases are really valuable

*By Edwin Lucas*

Last month a Mosaic congregant was clearing out their home prior to it being sold and found ten suitcases and bags of varying sizes and condition. A week later, thanks to Mosaic Jewish Community, these cases were on their way to a prison. With the large number of prisoners being released early, they were given to newly freed people, so they would not stand out in the crowd at bus or train stations as having just come out of jail. The donation made them feel like they were part of the community they were returning to and made the first few hours less traumatic.

Four years ago, Mosaic started a scheme whereby old suitcases which were sitting around in people's garages, lofts and sheds were collected and given to newly released former prisoners on their day of release, so they could transport their worldly possessions in a humane and dignified manner into their new life.

The initiative was inspired when it was noticed that newly released prisoners could easily be identified at a major station as all having come from the 'same place.' All the station staff knew they were recently released, as there was a daily trickle of lost-looking and scared people carrying their belongings.

We have had a great variety of luggage and in recent months received two amazing suitcases that had travelled to Peru: we know that as there was still a sticky luggage label



on the cases. It does not matter what condition the cases are in, as each one of the nearly 700 we have collected and donated to date has found a new person to take it away. We have avoided the cases going to landfill and have extended their lives to tell another tale, on another day.

I remember one newly freed person having two enormous cases filled with their possessions amassed over a number of years within King Charles III secure locations. The slight person struggled, and it was an effort to take the bus to the local station and then transfer by underground to a National Rail station; then to take the train to a hub three hours away and finally a local train to their home area. It worked, the possessions arrived safely and apart from people wondering about the size of the cases, nobody gave it a second thought. We have also had airline cabin bags and rucksacks, and the array is huge. No case is too small or too big.

If you have a suitcase or a bag, in any condition, please contact [edwin.lucas6@googlemail.com](mailto:edwin.lucas6@googlemail.com) and we will help you to find a new home for your old well-travelled treasure. The prison sector does have holdalls which people are given, but they do not hold all their possessions and some things have to be left behind and may never be seen again. Your donation brings dignity on the first day of the rest of their lives.

Thanks in advance for your assistance.



## Get involved with the new Social Hub

**M**embers of the Mosaic Jewish Community are being encouraged to volunteer with local charities, following the launch of the Mosaic Social Action Hub last month.

Three charities have been chosen by the Rabbis. They are Firm Foundation, Goods for Good and Volunteers on Wheels.

Rabbi Anthony Lazarus Magrill said the charities make a real difference to the community and offer members a wide variety of opportunities to make a positive contribution.

He added: "However good we are at services and cultural and social events, Social Action has to be what a synagogue is really for."

Around two dozen Mosaic members have already volunteered with the charities, or are in contact with them to arrange "taster" sessions. You can volunteer as little or as much as you wish, so there's no long-term commitment required. All the charities will be delighted to welcome you to volunteer your time in a way that suits you and helps them.

### The chosen charities

**Firm Foundation** works in Harrow to relieve the immediate suffering of the homeless while working with them to find a practical and sustainable solution to their needs. CEO Julian Saunders told the launch meeting they urgently need volunteers to help with breakfast and lunchtime drop-in sessions and the Winter Night Shelter. The Shelter has supported the homeless in the coldest months for 14 consecutive years. It opens on January 1st 2025. <https://firmfoundation.org.uk/>

**Goods for Good** founder and CEO Rosalind

Bluestone MBE said the charity's mission is to accept donations of surplus goods from shops and businesses, and new or pre-loved goods from individuals and communities. These are then distributed to those in need – locally, nationally and internationally. The charity, which is based in north west London, needs sorters, packers and drivers. <https://goodsforgood.org.uk/>

**Volunteers on Wheels** bridges the logistical gap between supermarkets and shops with surplus food and food banks and other collection points for those in food poverty and insecurity. Founder and CEO Peter Phillips said they urgently need volunteer drivers and shleppers, particularly as Barnet Council recently terminated its funding to the Barnet Food Hub. <https://www.volunteersonwheels.org.uk/>

Contact the charities direct for more information or email Mosaic Social Action Hub Chair Phil Austin and Secretary Jeff Highfield at [socialaction@choosemoaic.org](mailto:socialaction@choosemoaic.org).



*Members at the launch mingled with representatives of the charities to find out more about their work*

## Goodbye to Rabbi Rachel as we welcome Rabbi Daisy

*By Adrian Cohen*



I don't often put pen to paper for an article in *Kehila* but this month is definitely an exception to the norm. I am sure we all have mixed feelings as we say goodbye to our beloved Rabbi Rachel Benjamin.

Rachel has given us four years of great service and has guided us

through probably the most troubling period that we have encountered. The dark and socially-isolated days of Covid where our only contact was through Zoom, to the days of meeting in person but without a permanent home. During that time we have all grown to love Rachel, not just as our Rabbi and spiritual leader but also for her constant love, care and kindness that is her default position.

Rachel is looking forward to spending more time with her beloved husband Harry, playing more tennis and having time to enjoy her other interests. However, we are not losing Rachel completely as she has agreed to be our Rabbi Emerita and will lead the occasional service.

As she keeps reminding me – we are her local synagogue!

We now have a new Rabbi, Daisy Bogod, who joined us on a part-time basis on November 1st. Daisy took Semicha earlier this year from Leo Baeck College. She is married to Josh and they have a delightful two-year-old son Theo. Daisy is a Liberal through and through, having grown up in the movement and has been a PA to Rabbi Danny Rich at Liberal Judaism.

Daisy will ease herself into her role gradually as she wants to spend a little more time with Theo after only having had two weeks off for maternity leave during her studies at Leo Baeck.

I am sure you will all join me in wishing Rabbi Daisy mazal tov on her Semicha, her appointment as our Rabbi and welcome

her to the Mosaic Jewish Community.



**Adrian Cohen is Chairman of Mosaic Liberal Synagogue**

## FULHAM, FOOTBALL AND FRIENDSHIP Happy 90th Birthday, Harry Levy

*By David Wyman*

As some of you will know, I have followed Fulham Football Club all my life! In 2019 a book was published entitled *Fulham*



sporting trophies, cups, pictures, programmes, etc. – stored and kept by his late mother in his bedroom at home – ‘went missing’ when furniture removers

*-The Team*, and I was particularly interested in this photograph of the youth team of 1951. In the front row, second from right, is someone recognisable to those of a certain age: none other than Johnny Haynes, unquestionably Fulham’s most famous player and one of England’s greatest. He played for England 56 times and was captain on 22 occasions. Some of you may remember other players in the picture, such as ‘Tosh’ Chamberlain on Johnny’s right, and at least four later internationals for Scotland, Wales and Ireland.

But does anybody recognise the tall, handsome guy with sleeves rolled up, second from left in the back row? None other than Mosaic Reform member Harry Levy. Harry had known Johnny Haynes from school days, when they played together for England Schools, and both signed for Fulham as apprentice professionals on the same day in 1950.

When I first showed Harry this team picture he was delighted, because it is the only remaining photograph of his days as a professional footballer. It seems that all his

packed up the family home whilst he was in Egypt on National Service in 1952-4.

While in Egypt Harry spent some time in a military hospital and was unfit to continue as a professional footballer, so he joined the *Daily Mail* (Associated Newspapers) as a trainee. He enjoyed a career lasting over 50 years in media management, including 20 with *The Sunday Times*. He retired in 1999 as Chairman of Essex Newspaper Group (Associated Newspapers).

Football wasn’t the only sport Harry loved: he played cricket at Lords for English Schools, was London Federation of Boys Clubs boxing champion and English Schools athletics champion. In the 1970s he coached Middlesex New Synagogue Minys football team, which involved weekly training for 30-40 boys and matches played every Sunday. At the time Middlesex Minys (MNS) were regarded as the most successful junior team in Jewish football.

Harry celebrated his 90th birthday on October 28th and his wife Bertha celebrated her 90th on May 25th. They have three

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children, Clive, Grant and Michelle, and six grandchildren. Bertha has been a member of the Friendship Club for over 40 years and is now in her 15th year as Chairman. Harry and Bertha can usually be seen every Tuesday enjoying themselves with everyone else, and the picture [to the right] shows them celebrating Harry's 90th birthday at the Club.



## The MJC Care Group needs you!

**F**or those who do not yet know the Community Care Co-ordinators, we thought now would be a great time to introduce ourselves.

Angela Peters has been part of the Mosaic team for almost three years, bringing new initiatives to the Shul such as Knit and Natter, Music for Memory and Mosaic Melody Makers. Sandie Myers joined Angela over the last few months, getting to know the volunteers and members from the Reform community. Working in tandem we hope to support all members of Mosaic in times of need.

We also signpost and gather information on resources from external charities and local authorities where needed. We make regular visits and phone calls to members who are lonely or who face regular challenges and support members in getting to events at the Synagogue and within the community. We celebrate both Chanukah and Pesach with our more senior members, as well as arranging tea parties hosted by some of our generous members.

As we approach the darker and colder months, we know our members will need support more than ever and we endeavour

to provide a welcoming face and a warm and friendly space in the Shul whenever it is needed. To make this possible, we need your help. If you have any time to spare, we would love to hear from you. There are so many ways you can help – from occasional phone calls, helping at a group event, occasional lifts or deliveries to members, to regular befriending, with lots more in-between. Angela and Sandie will offer support, guidance, annual training and check-ins with our volunteers. We invite any member from Mosaic Jewish Community to join the Care Group. It will be a great opportunity to get to know the wider Mosaic Jewish Community and enrich your life.

Please go ahead and email or call Angela or Sandie. We would be delighted to hear from you!



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# A Vital Step in the Organic Life of Anglo-Jewry

*by Harry Grant*

*Following the report on the Dedication ceremony for the Stanmore building in our Rosh Hashanah issue, we thought members would appreciate the opportunity to read the text of Harry's keynote speech*

**D**istinguished guests, Clergy, friends, and fellow congregants.

My late father grew up in poverty in the East End, studying at Christian Street Talmud Torah, Central Foundation School and finally Queen Mary College – the only university he could attend, being unable to afford living away from home.

He was a pragmatic Jew, sitting on synagogue education committees and editing Shul magazines, but avoiding High Holy Day services as he reckoned he had a better chance of being heard by God during the remaining 50 weeks of the year, when God was less in demand.

My maternal grandfather was similarly pragmatic and similarly impoverished: a primarily self-educated immigrant from Poland, a worker in the garment industry with a massive social conscience, who maintained that the most important piece of furniture in a home was a bookcase. His daughter, my mother Hannah, in one of her last moments of dementia-ridden lucidity, sang the first chapter of the *Shema*, interspersed with *the Internationale*.

What, you might think, has any of this Grant reminiscing to do with the dedication of a new Synagogue building?

It is relevant because one thing my father used to say, which has remained with me for

many years, is that Shuls are organic. While a building might stand for ever, although not necessarily, the congregation changes over time, as social dynamics cause movement in interests, opportunities and circumstances.

During the 60s and 70s, Jews were gradually moving north-west out of London, following Poet Laureate John Betjeman along the Metropolitan line.

But where now are the Jews of Dollis Hill, Neasden, or even Kingsbury, Kenton and Wembley? They haven't gone far, but with assimilation as well as the mushrooming of Jewish day schools, Synagogues need to up their game to reinvigorate their role within the Community.

This was the trigger that promoted the lateral thinking which started in Middlesex New Synagogue more than 25 years ago, when we saw the writing on the wall for a typical downtown Harrow Synagogue, with less than 10% of the community living within two miles of their spiritual home. The Synagogue membership was spread in a figure 8, and moving south would be against the tide of the transient and declining Jewish population.

The move had to be north, but where to, who with, and what to do once we got there?

Middlesex New was not alone in suffering

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the pain of reducing numbers and relocation challenges. Chatting with our Liberal neighbours in Preston Road and Masorti friends in Hatch End we quickly learnt that other communities were asking themselves similar questions.

Through those conversations seeds were sown to grow something fundamentally different, unique in Anglo Jewry.

Would it be possible for three synagogues to get together under one roof, sharing everything while respecting each other's religious rites and practices?

What would a building – which in theory was no more than Mosaic Reform's next home, but in reality needed to be designed

to accommodate four or even more religious services simultaneously – actually look like?

Talking about it went on for many years and was itself challenging, eventually creating Mosaic Jewish Community in 2014 and working through the practicalities for the next eight years. The reality would only be tested late in 2022, when this building was finally completed and occupied.

For the two and a half years prior to that we found ourselves unexpectedly in the wilderness, whilst Covid and lockdown, followed by the sale of Bessborough Road, threw up challenges which tested us to the extreme; heaven only knows where we would have been without Zoom.

But somehow we opened in 2022, taking delivery of the building at 3.30 pm on Friday October 28th, holding our first service three hours later and our first Bar Mitzvah the following day. Mosaics Liberal and Masorti joined us during November, and the pipe dreams started to become reality.

We're miles away from getting things perfect, although we're moving in the right direction. The building snagging is virtually complete, and usage increases month by month.



Mosaic Reform still awaits a new Ark. We had first hoped for delivery nearly a year ago, but Ark building – making something sophisticated, beautiful, meaningful,

yet at the same time just a cupboard, being portable and robust while looking permanent – is taking time. As a result, please forgive today's Ark for being somewhat inadequate. Our ark dilemma is a good example of our ability to cope with whatever issues we are presented with, creating 'workarounds' in the current vernacular, and reflecting the compromise and tolerance needed for three Synagogues living in a *menage à trois*. [The Ark was eventually delivered Erev Rosh Hashanah-Ed]

On Shabbat mornings we hold at least three services, culminating in a combined Kiddush, frequently marking members' lifecycle events, celebrating as one Community.

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There is much which we do as three synagogues together in one community, but I will mention only three. Our cross-communal religion school HaMakom respects all three strands of our Judaism, preparing our youngsters for their role in the community; our Friendship Club meets weekly, giving many senior congregants as well as Jewish and non-Jewish members lunch, entertainment and an opportunity to interact with others; and our Culture Hub has developed a reputation for presenting a wide range of quality concerts, events and author talks. In addition, regular film evenings and games sessions, creative writing classes, Israeli dancing and conversation, to name just a few activities, attract strong interest among our members as well as the wider community.

We are similarly proud of our interaction with other faith groups in Harrow, the most religiously diverse Borough in London. Only recently, we met with the new local head of police to be briefed about his plans to deal with threatened street violence. Our commitment was to be ready with brooms and rubbish sacks to help sweep up afterwards, but thank God the violence never materialised here. What did materialise the following week was an interfaith meeting in this room where inter-communal support and solidarity was in abundance. And I'm delighted to see some of those who met then with us here today.

This building lends itself well to what we are creating here, and we owe much to very many people who have made it happen. From our predecessors within Mosaic Reform Synagogue – Middlesex New as it was – who invested wisely in Bessborough Road, giving us capital for the future, to the countless numbers who have made this building, and the

community in it become reality.

It is dangerous to mention names at a time like this, but I will risk that danger to name just two. Lawrence Chadwick led our building team, identifying this site and working tirelessly to turn our schemes and dreams into reality. And those ideas were driven through from the earliest of times, when Mosaic Jewish Community was little more than a wild dream in his head, by Mark Phillips. To both, as well as all who worked with, and occasionally argued with them, we remain indebted.

In conclusion, and speaking very personally, Barbara's and my involvement with Middlesex New started more than 40 years ago, and its successor Mosaic Reform Synagogue continues to hold a place close to our hearts. Mosaic Jewish Community now holds a similar place, as we see its creation as a vital step in the organic life of Anglo Jewry. Who knows where we will be in 50 years' time, apart from the fact that Mosaic Reform will hopefully have appointed a new chairman by then.

Meanwhile we hope and pray for this amazing, occasionally challenging, but fundamentally good entity called Mosaic Jewish Community to thrive and succeed. We have reached a major milestone today, but we are far from the end of the road – rather approaching the end of the beginning. The future will inevitably throw up challenges, and one never quite knows what they are, where they come from and when they will arise. Irrespectively, working together as one united community, with goodwill and each other's best interests driving us, we can rise together and beat those challenges, and continue serving the Community for the greater good of all.

**Harry Grant is Chairman of Mosaic Reform Synagogue**

## Update on Kibbutz Re'im

*By Gavin Dashwood*

*Gavin Dashwood, son of Mosaic Masorti member Michael Dashwood, has written the article below to provide the history and up-to-date situation of Kibbutz Re'im and its members.*

*Gavin has been associated with the kibbutz for more than 25 years, having married there 20 years ago. Mosaic Masorti has taken the rehabilitation of the Kibbutz and its members as the fundraising project for its High Holy Day appeal.*

*If any MJC members wish to make a contribution, please contact Rabbi Anthony*

**Michael Reik**

Kibbutz Re'im is a small village of around 500 people, close to the border with Gaza. It's opposite the site of the Nova Music Festival where 364 people were killed on October 7th last year. On that day, I was at home in the Kibbutz with my wife and children.

When the rockets started falling at 6:30am we went straight to our bomb shelter, where we remained for more than twelve hours. Around 70 terrorists had got into the Kibbutz, where they went on a rampage of killing and destruction. It took many hours for the army to arrive in significant numbers and regain control of the Kibbutz. During that time, cars and property were destroyed and houses set alight with families inside. Several hostages were taken to Gaza, including foreign workers and an eighteen-year-old resident of the Kibbutz. Six civilians were murdered, ranging from 17 to 81 years of age; the youngest was one of my daughter's friends and another a



*Gavin with Barmitzva boy  
Roni in October*

neighbour who was killed in front of his children. When more soldiers and security forces arrived, gun battles with the terrorists continued for hours. Ten police officers and four soldiers were killed as they fought to protect the members of the Kibbutz.

The following day, the entire community was evacuated to Eilat, and the Kibbutz became a ghost town. After ten weeks in a hotel, we were relocated to a pair of tower blocks in South Tel Aviv. This

is in total contrast to the quiet, rural life we're used to, and the change of environment was hard, particularly for the older members of the community.

Now, one year on, most of us are still in Tel Aviv. Our lives and the Kibbutz will never be the same, but we've begun a process of recovery. A few families have already returned; more are expected back over the coming months, although not to the Kibbutz it used to be.

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As well as the friends and members we lost and the memories of what happened, significant material damage was caused. The houses that were burnt, community buildings and the youth accommodation area all had to be demolished. However, we will rehabilitate

## MITZVAH DAY

Mosaic Masorti member Philippa Lester and her daughter Erica Fearnley joined a Mosaic group for a cross-communal gardening effort in Canons Park on Sunday October 27 for Mitzvah Day 2024.



and return the Kibbutz to its former glory. This is our home. We will stand tall and enjoy life here again. We owe it to our children, whose future is waiting for them in the Kibbutz.

The intention is to create a community atmosphere better and brighter than we had before. Buildings and homes will be rebuilt, infrastructure will be renewed. There are plans in development for new projects and initiatives to invigorate the community and increase members' optimism about coming back. There is a long road ahead and a lot of uncertainty, but with determination and more of the love and support we have received, we will create a future fitting to the memory of those we lost.



### NEW Chit-Chat Beginners: Learn to converse in Hebrew

For the past year a group of people have been enjoying **Chit-Chat b'Ivrit**, using the Hebrew they learnt over years of attending various classes.

There has been interest shown by others to learn everyday Hebrew and the teacher, Reuven Vazan, is willing to teach beginners modern spoken Hebrew.

The course would begin in January 2025 and take place on alternate Thursdays from 11.00am till 12.30pm. The cost would be £10 per session.

There needs to be sufficient people interested to go ahead with this new class, so please inform the Mosaic office if you are interested.

[admin@choosemosaic.org](mailto:admin@choosemosaic.org)  
or 020-8864 0133

## HaMakom teams up with RSY-Netzer

By Toria Bacon and Viki Kenton

### Headteachers at HaMakom

**T**he Chaggim and half-term have meant that HaMakom has only had a relatively few weeks, but we have managed to cram in quite a lot of exciting activities.

In September we were introduced to the

their enthusiasm helps encourage the younger children to join these amazing national events.

On the Sunday after Yom Kippur, HaMakom children and staff created beautiful decorations and decorated Kol Chai and Mosaic's Succahs.



new RSY-Netzer outreach worker, Josh Freedman, who ran a really great programme with the children at HaMakom. RSY is the Reform Jewish community for young people across the UK, and Josh was

able to show all the children a little of what happens on RSY weekends and camps.

Two of our teachers, Alex Landau and Victoria de Magtige, recently completed the Hadracha leadership course and were able to support Josh. Another two members of staff, Ava Kenton and Pippa May are undertaking the leadership course this year, so we hope that



As you can see, they looked very colourful and inviting!

The Stay & Play sessions at HaMakom have grown in strength and numbers and we are looking forward to holding more. We are delighted to welcome new families with young children in addition to our existing HaMakom families.



**Mosaic Liberal Synagogue** honoured two *Kallot Bereishit* on Simchat Torah, pictured below with Rites and Practices chair Kevin Ziants and Rabbis Kathleen and Anna

**Kallat Torah: Roz Bott**  
(centre in picture)

Two years ago I was looking to join a Shul. I have been a Liberal Jew for many years, sometimes more active than others. Mosaic was the nearest Liberal Shul to Bushey, where I am based when down

South, and I have known Rabbi Rachel through various events, so Mosaic was the obvious choice and I have been bowled over by the warm welcome I received from existing members.

I love the whole ethos of being part of a community, each congregation worshipping in their own way and coming together at the end of services. I also like the fact that because we are together we can offer a far wider programme of social activities than we would be able to otherwise. Together we are strong.

Recently, I've become a member of the Rites & Practices committee, which I'm enjoying. I like to assist Kevin in his role as Chair and offer constructive feedback.

At the moment due to family commitments I am unable to take on further roles, but I try to talk to visitors to ensure they feel welcome, in the same way I was. I look forward to seeing Mosaic Liberal Synagogue continue to grow as a community and a congregation.



**Kallat B'reishit: Jenny Stephany**

I first became involved with Mosaic Liberal Synagogue in 2021, having been aware of the emergence of the Mosaic Jewish Community. As a longstanding member

of the Liberal Jewish Synagogue I was so pleased and surprised to find how robust the community was, despite being without a physical home.

A number of members went out of their way to welcome and help me feel part of the community, including Hana Schlesinger, who kindly asked me to dinner 'to get to know me'. We now often come to Shul together. I have been bowled over by the warmth, friendliness and how inclusive our community is. I have been able to get involved on an ad hoc basis with the Care Group and since the last AGM am a member of Council. I was delighted to be asked to work on the Czech Scroll anniversary and hope to be able to support work on the website.

I'm also involved with the walking group, Kiddush rota and Beiteinu evenings. More informally we are trialling some initiatives with the local food bank and Goods for Good. Most recently I have got involved in the Social Action hub.



# SIMCHAT TORAH UPDATE

**Mosaic Reform Synagogue** honoured adult and junior Chatanim and Kallot on Simchat Torah this year, while **Mosaic Masorti Synagogue** kept it simple, honouring a Chatan Torah and Kallat Bereishit



Mosaic Reform Senior Chatan Torah Fred Stern and Kallat Bereishit Marion Bloom with Rabbi Kathleen and their families after the service. They are each 101 years old.

Mosaic Reform Junior Chatan Torah Alex Landau and Kallat Bereishit Victoria de Magtige.



*I would like to take this opportunity to thank Rabbi Kathleen, the wardens and council for nominating my father, Fred Stern, to be Chatan Torah. Simchat Torah was a wonderful evening and a new experience for my father, who enjoyed the celebrations very much. It is brilliant that the Zoom was recorded so that we can repeat the celebrations regularly to remind my father of the evening. I am sure, one day, my father's great grandson will be impressed with what his great grandfather was able to achieve at 101 years of age.*

*Kind regards  
Linda Lucas*



Mosaic Masorti Chatan Torah Simon Rutstein with his family.



Mosaic Masorti Kallat Bereishit Jackie Alexander on a day at the beach.

# BOARD OF DEPUTIES

Letter from the Prime Minister, Keir Starmer, to Board of Deputies President, Phil Rosenberg



10 DOWNING STREET  
LONDON SW1A 2AA

1 November 2024

THE PRIME MINISTER

Thank you for your letter of 5 July and your kind words on my appointment as Prime Minister. I am very appreciative of your support and the important work you are doing on behalf of the Board of Deputies of British Jews. I apologise for the delay in my response.

I am grateful for the Board of Deputies' commitment to interfaith work and recognise your long-standing relationships with the UK's diverse faith communities. Your efforts to promote meaningful dialogue on shared concerns and your focus on delivering social action benefit us all. The Board of Deputies has been the representative of Jewish communal interests to the Government for many years, and long may that continue. I value the integral role that you and other faith-based organisations play in British society, strengthening our communities and contributing to the rich diversity of the UK.

I was pleased to see that the first official event attended by the Government's new Faith Minister, Lord Khan, was hosted by the Board of Deputies for the launch of a Muslim-Jewish 'Optimistic Alliance'. Through engaging with faith communities on these crucial issues such as coming together to tackle hatred and confronting societal challenges, we will build strong foundations to overcome divisions and bolster cohesion.

I also want to thank you and the Board of Deputies for partnering with Government to host the Memorial Event at No10 at the end of September. I was incredibly moved by the pain in the personal testimonies of all those I spoke to that had been affected by the 7 October attacks. I would like to reassure you again that we will not give up until the hostages return home.

The past year has been an incredibly challenging time for our country and communities. We have seen a sharp increase in hatred and extremism and reported incidents of antisemitism and Islamophobia remain alarmingly high. The challenge is significant, but so is our resolve to create a safer country.

Antisemitism and all forms of racial and religious discrimination are completely abhorrent. We will always stand firm against this hatred, which has no place in our society. This is why the Government has committed to reversing the decision to downgrade the recording and monitoring of antisemitic and Islamophobic non-crime hate incidents, at a time when these incidents are soaring.

No one should ever be a victim of hatred because of their race or religion, and the Government continues to work with police and community partners to tackle this. I am very grateful for the work that the Community Security Trust (CST) does to monitor antisemitism and keep Jewish communities safe, and we will continue to support this. Greater funding has been allocated to the CST for the Jewish Community Protective Security grant, enabling them to continue their vital work until at least 2028.

The Government also recognises the valuable work that Lord Mann has done as the Government's Independent Adviser on Antisemitism, and I am pleased that he will continue in this role.

I remain firmly committed to building a Britain where all communities feel safe. A country where the contributions of people of faith and belief are warmly welcomed and richly valued. This must be part of the national conversation as we build a stronger, more resilient society and tackle the challenges we face together.

With your support, and working in honest and genuine partnerships, I believe we will achieve a great deal for our communities and our country.

All best wishes,



## Report from the latest Board of Deputies Plenary Meeting By Michael Reik

**T**he meeting at Camden Town Hall held on September 15th started with an inspirational video of Israel and its future.

President Phil Rosenberg confirmed his initial plan that Plenaries would be chaired independently. On this occasion this would be by Dame Louise Ellman.

Phil confirmed he had advised the Government that suspending 35 licences to stop supplying weapons to Israel gave totally the wrong message to Hamas, especially as this happened on the date of the announcement that six hostages had been murdered. The point was also made that Israel supplies more

weapons to the UK than vice versa.

Phil called for one minute's silence to remember the horrific events of October 7th last year. He announced that nearly 40 Muslim leaders had written to him of the need to work together. An event had been organised by Gillian Moonman of the Arnside Road Synagogue in Southport. The Mosque in Southport has also issued invitations for interfaith relationships. As a result, we intend to form the Optimistic Alliance. Phil also announced that from the July 4th to 6th next year there will be a BoD weekend in Brighton. This will include a plan for greater representation by women on the Board.

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# BOARD OF DEPUTIES

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Adrian Cohen then provided a eulogy on David Safir. Like all of us, he was shocked to hear of David's passing. He had had five separate conversations with David in the past two months. He gave his condolences to Lydia and spoke about his working life, including time spent at the Board and his various positions at Middlesex New Synagogue.

We then heard questions on the President's report. A resolution was passed agreeing to electronic voting. Comments were made on the lack of police prosecutions for antisemitic rhetoric. Also the increase in antisemitism in various organisations and the workplace. It was suggested requests should be made to the Department of Education to inform schools not to have events taking place on the Jewish High Holidays.

It has been noticed that the Green Party has taken over the mantle of the far left of the Labour Party with rife antisemitic comments. Following a question the President stated it was the Board's Policy to support the Holocaust memorial outside Parliament as within 10 to 15 years it is unlikely there will be any survivors left.

An anti-Israel march due to take place on October 12th (Yom Kippur) was changed after involvement from the Board. Peter Prinsley, a Board member who has recently become the Labour MP for Bury St Edmunds and Stowmarket, said that if members do not receive replies from their own MP, he would chase the matter up himself.

A request was made to the Department of Education to investigate incorrect comments being made in schools about the war in the Middle East. There were also discussions about *The Asserson Report* which referenced 1500 incidents of antisemitic bias at the BBC.

The Union of Jewish Students is holding

meetings about student security at all campuses to discuss how antisemitism should be handled.

Finally, an Open Forum was held on the Board's plan going forward.

The five main points are:

- 1) Fight antisemitism
- 2) Stand up for peace and security in Israel and the Middle East
- 3) Defend our religious freedoms
- 4) Make our Community more united, inclusive and outward looking
- 5) Celebrate our faith, heritage and culture as British Jews

## Mosaic Takes Part in Remembrance Sunday

David Leibling laying a wreath at the Harrow Remembrance Day Interfaith service on November 10th. Rabbi Kathleen participated in the service and sang *El Maleh Rachamim*. Edwin Lucas laid a wreath at the Stanmore War Memorial.



# Spotlight on the land of the Midnight Sun

*How cruising the Arctic Circle led to a biblical experience and threw light on the plight of Norwegian Jews. David Wyman reports*



which results in up to an incredible 24 hours of daylight. As we approached the Arctic Circle on July 10th we spotted a double rainbow. The time was 23.04 and I took a picture through a porthole with my smartphone! For me, it was a biblical moment and I recalled the verses from Genesis as I imagined the flood waters receding and land appearing again:

**"I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth. And it shall come to pass, when I bring clouds over the earth, and the bow appears in the clouds, that I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh".** (Genesis IX, 13-17)

One of our stops was Tromsø, which lies just north of the Arctic Circle and probably has the

**T**his summer Jacqueline Gross and I went on a cruise through the Norwegian fjords. At that time of year this part of the world experiences the Midnight Sun,

most northern Jewish community in Europe.

We came across a memorial in a square near the dockside just in front of a statue of Norwegian explorer Roald Amundsen. It commemorates the 17 Jews who were deported from the city to Auschwitz in 1942. The route of 3300 km (2050 miles) was probably one of the longest deportations to a concentration camp on record.



*Holocaust Memorial in Tromsø*

We ended our holiday with a few days in the beautiful Norwegian capital Oslo. As part of the trip we took a tram to look at the synagogue in the St Hanshaugen area.



*The Synagogue at Oslo*

The Oslo Synagogue was established in 1892, but the present building was erected in 1920. It is a stucco building with a round tower topped with a spire supporting

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# COVER STORY: TRAVELLERS' TALES

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a Star of David. The synagogue was the site of a 2006 shooting attack. Fortunately nobody was injured. At the entrance is a plaque which translated states:

*In memory of the Jews in Norway who were killed during the Holocaust*

*773 Jews were deported from Norway during the Second World War, only 35 survived. In addition, at least 30 Jews lost their lives as a*

*result of Nazi atrocities. The small cylinders in the memorial wall symbolise each and every one of those killed. Designed by Per Kleiva. Unveiled in 2004.*

A few yards away a police patrol car was parked. We spoke to the two police officers inside. They informed us that not surprisingly there is a police presence at the synagogue 24/7.

## Early History of Norwegian Jewry

*By Roberta Levene*

There are records that show Jewish merchants and sailors made their way to Norway as early as the Middle Ages, though they didn't set up a community. Later, some Sephardim made their way to this part of the world following their expulsion from Spain and Portugal but Lutheran-inspired constitutional laws did not provide a warm welcome. If found, Jews were jailed and/or expelled.

In the late 16th and early 17th centuries, under the auspices of King Christian IV, the situation changed for Sephardic Jews. Keen to develop more trade relationships to help the Danish and Norwegian economy, the King ignored opposition from the clergy and gave Sephardim permission to enter the country and settle. Within a decade they were given religious and trade freedom and the right to travel around the country. The same protection was given to Ashkenazim in 1641.

Of course it wasn't plain sailing. Christian IV's successor, Fredrik III only allowed Jews to stay in Denmark and Norway if they had a letter of "safe conduct". These restrictions lasted

into the 19th century. It wasn't until 1830 that attitudes towards Jews finally changed, spearheaded by the liberal Norwegian literary figure and political

activist Henrik Wergeland. The history of the plight of Jews is lit by unexpected champions. Wergeland is one of those beacons. A gentile, he was born in 1808 and until he started to travel outside his country he did espouse antisemitic tropes. His views changed dramatically and he became a powerful advocate of social justice and religious freedom.

On May 17th, 1814 Norway ratified a constitution that brought it into the enlightened age but it still banned Jews. Known as the Jew Clause, it was the second paragraph of the constitution.



*Henrik Wergeland*

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Wergeland worked tirelessly to show why his compatriots were wrong. His epic poem *Christmas Eve* tells the poignant story of Old Jacob, a literal wandering Jew simply trying to survive. The tale does not end well and its message was clear. Norwegians had, figuratively speaking, refused the old man shelter. Wergeland wanted to show how the clause went against the spirit of the constitution and character of Norwegian people.

He didn't live to see the outcome of his efforts, dying at the tender age of 37. Finally, six years after his death, the repeal campaign was successful. Wergeland also campaigned for a Norwegian National Day on May 17th and each year the Jewish community lays roses on his grave.

## **The Jewish Community today**

Norway is home to 1300 Jews, making it Scandinavia's smallest community after Iceland according to the World Jewish Congress. Most Jews live in Oslo and Trondheim and have access to Det Mosaiske Trossamfund (translation: The Mosaic Community).

The community may be tiny but it packs a big punch when it comes to providing Jewish programmes and institutions. Collaborating with other Nordic countries, Bnei Brith and Bnei Akiva provide facilities for children and teenagers. Kosher Meals on Wheels offer meal delivery to homebound elders and disabled people. However, Shechita has been forbidden since 1929 so all kosher meat is imported.

Both cities have synagogues and Jewish museums and Oslo runs the Jewish Way Finder programme which travels around the country visiting schools explaining what it is like living as a Jew in Norway.



*Jewish Cultural Festival Trondheim*

There is also an annual Jewish Cultural Festival in Trondheim. Like many places it is not easy being Jewish in Norway. Recently, a mural showing Anne Frank wearing a Palestinian keffiyeh appeared on a wall in Bergen. Painted by Norwegian artist Toddell it has been condemned for being deeply antisemitic.

Two out of three Jews hide their religious affiliation in public according to a 2018 study. And the country that helped facilitate the Oslo Accords has been particularly critical of how the Israeli Government has handled Gaza and now Lebanon, although it has spoken out against an Israeli boycott and sanctions.

*UPDATE: Henrik Wergeland would be pleased to know that in spite of what is going on in the world, Norwegians are still opening their doors to Jews. On Det Mosaiske Trossamfund's website there is a section that welcomes Ukrainian Jews. It says:*

*Dear friends from Ukraine, welcome to Norway, welcome to Oslo.*

*In addition to the assistance you have been given by the authorities, we are ready to assist you in any way to cover your needs, being it housing, clothes, utensils, medical assistance as well as needs for children etc.*

## Accidental (Jewish) Tourists!

*(aka: The only Jews in the Village)*

*By Michele Flatto and Phil Austin*

**W**hen we travel, we usually access something of Jewish interest. Like many Jewish tourists, we try to visit Shuls and Jewish museums wherever we can.

In planning for our recent trip to Japan, the only Jews to be found by Mr Google were in a Chabad community in Kobe – famous for its beef. Unfortunately, Kobe wasn't part of our itinerary...so we were heading to the sights and sounds of Japan expecting nothing in terms of Jewishness; rather hoping to immerse ourselves in Japanese culture, experiencing something of the Shinto and Buddhist religion, Kabuki theatre, tea ceremonies, local cuisine and the like.

After three weeks on tour, we started to get some insights into Japanese culture and people. Then a couple of surprise encounters broadened our perceptions.

### Encounter 1

On a train from Kyoto to Kanazawa we decided to break our journey at Tsuruga to check out the port, and visited the Red Brick Warehouse with its famous diorama.

Then, although it was extremely hot, we walked a kilometre to the Port of Humanities museum. On the way we were startled to see a printed message on the footpath saying: "This is where the Jewish Refugees disembarked".

At the museum, we were deeply moved by the central exhibition which celebrated the town's part in enabling thousands of Jews to escape from Lithuania in 1940.



*A group of Jewish refugees waits to disembark in 1941*

Tsuruga seems like a remote place, nearly 6000 miles from Europe – but when the Trans-Siberian Railway was completed in 1916 it became the gateway for the fastest route between Japan and Europe. Ships carried passengers from Russia's easternmost city, Vladivostok, to Tsuruga.

In 1939, when Polish Jews were being driven out of their own country, many rushed to the Trans-Siberian Railway, the only escape route open to them. However, to board the train, one needed to have a visa for another country. Visas were hard to come by. Then, in early 1940, Jews queued for visas at the Japanese consulate in nearby Lithuania because, improbably, they'd heard that the vice-consul was issuing visas without the customary checks.

Indeed, the vice-consul, Chiune Sugihara, issued Japanese transit visas to as many Polish Jews as he could. He did this in contravention of official orders, and the visas saved the lives

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of some 6,000 Jewish refugees. Sugihara interceded with Soviet officials who agreed to let the Jews travel through the country via the Trans-Siberian Railway – but only at five times the standard ticket price.



*A 1940 issued transit visa by consul Sugihara in Lithuania, showing a journey taken through the Soviet Union, Tsuruga and Curaçao*

When asked by Moshe Zupnik, who received one of the visas from Sugihara in 1940, why he risked his career to save other people, he said simply: "I do it just because I have pity on the people. They want to get out, so I let them have the visas."

In 1984, Yad Vashem recognised Chiune Sugihara as Righteous Among the Nations. And when he died in Kamakura, in 1986, a Jewish delegation from around the world, including the Israeli ambassador to Japan, attended his funeral.



*Chiune Sugihara*

We also learnt that the people of Tsuruga gave a warm welcome to the Jewish emigres

when they arrived. "In 1940, the people of Tsuruga were initially fearful of their unfamiliar guests but eventually could communicate in some ways: seeing them in their forlorn state, they handed out apples, opened the public bath to them and provided them with the funds they needed."



*People of Tsuruga hand out apples*

## Encounter 2

Kanazawa was a beautiful town – but busy. So, to find some peace, we decided to take a 45-minute bus trip to a tiny and remote hillside village, called Yuwaku, which comprised a natural hot spring, a shrine, a post office, a lake and curiously, a small museum.



*The village of Yuwaku*

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# TRAVELLERS' TALES

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Kanazawa Yuwaku Yumeji-kan Museum

Unfortunately, the Onsen (hot spring bath) was closed. So, it seemed, was the whole of Yuwaku. Perhaps we should have taken the hint earlier as, having boarded a full bus, by the time we reached Yuwaku, only a couple of young lads and the two of us remained.

We started to look around the village, brollies in hand, stoically ignoring the showers. The lake was beautiful, the shrine too, very atmospheric, but the next bus back wasn't due for three hours! Fortunately, the museum was open – this was to be our refuge.

The museum celebrated the work of an artist called Yumeji Takehisa. His drawings were mainly of people, particularly Kimono-clad women, each beautiful and expressing Yumeji's response to the suffering of humans and reinterpreting classical Japanese painting techniques.

Then, in a glass cabinet, we saw passages of writing in Hebrew. It was part of a special display 'Love for Humanity,' which explained the artist's sympathy for European Jews during the 1930s, when he witnessed their persecution at first hand and lent them his support.

Yumeji went to Berlin in 1930 to learn

techniques from the Bauhaus movement. He took lessons from a Jewish artist who, to his dismay, was later thrown out of the art school. The details of his efforts to help Jewish people are unclear and disputed – but his sympathies are undoubted.

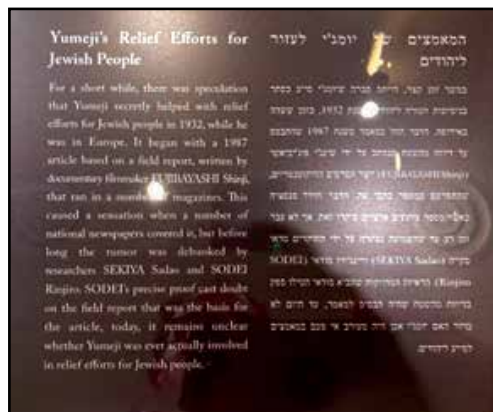
Before leaving the museum, we purchased a beautiful Yumeji print and sent it to the UK via air-post from the only other place open in Yuwaku. Who needs Chabad in Kobe, when you can have Yumeji in Yuwaku?

## Postscript

Our twin encounters with Jewish history caught us off guard. The notion that the Japanese are inscrutable and lacking in emotion is, like most stereotypes, quite false.

The kindness we read about in Tsuruga and Yuwaku chimed with our experience of the people we met on our trip.

Helped by Google translate, we made real contact with delightful people. A typically badly pronounced question in Japanese was always enough to elicit a smile and a helpful response.



Love for Humanity by Yumeji



# Candle and Flowers at Auschwitz

*By Edwin Lucas*

**There are 6 mentions of the yellow candle in this article,  
to commemorate the 6 million murders**

On December 12th, when *Kehila* is published, it will be less than 10 days till the shortest day of the year. It will also be only thirteen days till we light the first Chanukah candle, with joy and delight that despite commemorating an event that took place so long ago, the tradition lives on.

Lighting a candle of joy is so important to all of us, and a candle is used for so many different occasions. Shabbat, Festivals and Yahrzeits come to mind, which reminds me of the Yellow Candle campaign which will be a major event once again in the UK in 2025.

Our family recently visited Krakow, armed with our yellow candle, eleven months after we went to Krefeld in Germany, to light a yellow candle at the site where my mother, her sister and her parents lived pre-Holocaust. The stolpersteine which were laid outside the family home were a stark reminder of those awful days, when the family had to leave their home and country, and they moved to Holland. My grandparents and auntie were rounded up and transported away in cattle trucks, to be murdered in extermination camps at Auschwitz and Sobibor. Lighting the candle in Krefeld did not bring them back to life,



*Yellow Candle reflecting  
on Memorial Stone*

but the candle was a positive reminder to us of life in happier times, in yesteryear. [You can read about the trip in the March 2024 issue of *Kehila* – Ed.]

The visit to Auschwitz, just a few weeks ago, was a stark reminder of the murders committed against my family, and many other family members in the wider Mosaic community. Tears welled up as the photos of Auschwitz and Birkenau came to life. It was shocking; and the only odd thing to me was that the weather on our visit was so lovely and the sky was blue. The brightness of the extermination camp did not do justice to the bleakness our relatives must have

experienced on so many days whilst there. The good weather was not chilling, and I hate to say that it felt very much like going on a tour of a place of note in old history. Well, that was indeed what it was, but this was recent history. Walking on the made-up paths and going into living accommodation and the crematoria was chilling. The darkness in the billets was eerie, and we could only imagine what it must have felt like, sleeping in such close proximity to strangers, like sardines packed tightly in a

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*The darkness of Auschwitz, with the dramatic railway death track*

tin. No lighting. No heating. No privacy. No personal space. No square meal. No proper sanitation. No real hope, unless one had a good job, or the dice fell in the right way.

We still had our yellow candle and were wondering where we could light it, and we also brought some sunflowers with us. You may ask 'why sunflowers?' The reason is that my mother loves sunflowers and we thought it would be good to lay them somewhere on the site, to show the everlasting souls that we had visited and left a flower for each of our immediate family members who had been murdered. We were amazed how many floral tributes there were in one particular part of the site, which was harrowing now, and I cannot imagine how it must have felt to the prisoners then; but there were others in different parts of the complex. We wanted our flowers to be on their own, as we likened it to our family members being alone and isolated from friends, relatives and hope of a better tomorrow.

We know that parents of some Mosaic members survived Auschwitz and that is so wonderful and heartwarming, but they were

just some, of a very few. One has to hold on to successes and celebrate them, as one cannot have better times if life is always on the up. Thinking of those lucky people brought smiles to our faces, despite the personal sadness that we were feeling. We then found a place for our flowers, as you can see, and a different place for our yellow candle. It took ages to light, but we succeeded and felt we had honoured the life of my grandfather, who was murdered and cremated at Auschwitz, without the help or blessing of his Rabbi. It was Rabbi Anthony who, last year, gave my grandfather a Hebrew name, as all records had been lost during Kristallnacht.

The yellow candle stayed alight and despite the small wick, shone bright, as can be seen on the reflection on the memorial stone – a highlight of our visit. The flowers reminded me of going to friends on Friday nights and the candle reminded me of Shabbat, despite the fact there was only one candle.



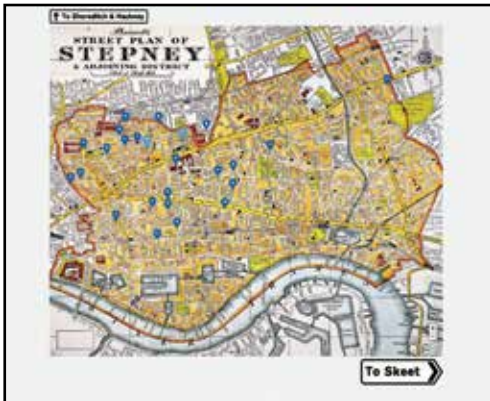
*Sunflowers on Auschwitz Memorial*



## Brady Club Launches Interactive Memory Map to Preserve and Celebrate Community Heritage

*By Anna Perceval*

The newly launched Brady Memory Map website marks a significant milestone in the preservation and celebration of Brady Club's rich history. This innovative digital platform, found at [bradymemorymap.co.uk](http://bradymemorymap.co.uk), serves as an interactive, community-driven project that brings to life the stories and memories of generations of former Brady Club members. It builds upon the foundation laid by the Brady Archive ([bradyarchive.co.uk](http://bradyarchive.co.uk)), which has been dedicated to collecting and curating photographs, historical documents, and personal accounts associated with the Brady Clubs.



*Memory Map home image*

### Bridging the Past and Present

The Brady Memory Map is an extension of the Brady Archive's mission, but with a modern twist. While the Brady Archive focuses on preserving tangible artifacts and records, the Memory Map transforms these static collections into a

dynamic, interactive experience. By using a digital map interface, the website allows users to explore various locations associated with the Club and uncover the stories tied to each place.

Visitors can explore five key geographical areas that form part of the Brady Clubs' story: the area around the Club where the Club members typically lived, the Club building in Hanbury Street, the original Club building in Durward Street, the streets around Shoreditch and Hackney where some members lived, and Skeet Hill House where Club members spent many happy weekends and holidays. By clicking on markers on the map, users can access oral histories of former Club members and photographs that bring their stories to life. These multimedia elements provide a rich, immersive experience that helps visitors connect with the past in a deeply personal way.



*Brady Club social at Durward Street*

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## Brady Club History

The Brady Club for Working Lads (aka Brady Boys' Club) was the first Jewish boys' youth club in the UK. It was established in 1896 in a disused vicarage in Durward Street, E1 (originally Bucks Row) by Lady Charlotte Rothschild, Mrs Arthur Franklin, Mrs NS Joseph and other wealthy West End Jews.

This group wanted to improve the social quality of life for East End Jewish boys while anglicising them. The majority were from East European refugee families and spoke Yiddish. Now Jewish boys could access recreational and educational opportunities as well as the chance to holiday at a summer camp.

In 1900 Brady was admitted to the London Federation of Working Boys' Clubs which gave Jewish boys the chance to compete in sporting activities across the capital, an important step to acceptance and integration.

Brady Girls' Club was founded in the 1920s by Elsie Janner, (later Lady Janner). She invited Miriam Moses OBE to be Chairman of the Club, a position she held for 25 years.

Thousands of young Jews and non-Jews benefited from their time at Brady. It gave many of them the skills and confidence to move into a world outside their origins to succeed and prosper.

More recently, the Brady Manor Park Gardens club site in Edgware closed in 2010 and around the same time Brady Maccabi and London Maccabi merged.



*Brady girls dance display, circa 1940s*

But the Brady name and ethos survives through Brady Youth, run by Kisharon Langdon, which many of you know serves the Jewish Learning Disability and Autism Community. Brady Youth welcomes young people aged 6

to 19 at its weekly sessions in Edgware, Elstree and Hendon. School holiday sessions are also organised.

And a Brady Arts and Community Centre survives. In Hanbury Street, E1, in the heart of the East End, the venue runs a range of events, still serving its community.

Some readers may remember the following song:

*We are the Brady's Boys  
We are the Brady's Boys  
We know our manners  
We spend our tanners  
We are respected wherever we go  
We were walking down the Broadway line  
Doors and windows open wide  
We know how to stamp our feet  
We are the Brady's Boys  
Who are? Who are we?  
We are the boys from the BBC  
BRADY*

**By Roberta Levene**

## We will remember them

AJEX National Armed Forces Week Memorial Event 2024

*By Roz Bott*

*They shall grow not old, as we that are left grow old  
Age shall not weary them, nor the years condemn  
At the going down of the sun and in the morning  
We will remember them.*

As a child I watched my dad and grandpa take part in the Annual AJEX (Association of Jewish Ex-Servicemen and Women) Parade and Ceremony in November at the Cenotaph. Last



year for the first time I marched in memory of my grandpa, Jack Gilbert, a WWI veteran and my father, an 8th Army 'Desert Rat,' taking great pride in wearing my late Dad's and Grandpa's war medals. I plan to march again in this coming November's AJEX Parade in Whitehall. [See update below – Ed]

What I hadn't realised was that AJEX also held



*Mervyn Kersh and Stanley Fisher, both present at the D-Day Landings*

a special memorial event during Armed Forces week in late June at the National Memorial Arboretum in Staffordshire.

Living as we do within an hour's drive of the Arboretum my husband David and I are regular visitors, and have spent many a pleasant day at the 150-acre complex viewing the 400 and more memorials, including, of course, the Jewish Forces Stone Memorial. So I had no second thoughts about participating in this year's AJEX event on Wednesday, June 26th.

This year the service commemorated the 80th anniversaries of the D-Day landing, the Battles of Monte Cassino, Arnhem, Kohima, Imphal and Operation Market Garden. Proceedings were led by National Chair of AJEX Dan Fox and senior Jewish chaplain to HM Armed Forces and AJEX, Rabbi Major Reuben Livingstone who officiated. He was supported by Rabbi David Singer, Michael Wegier and Rabbi Yossi Jacobs. AJEX Vice Chair Mike Bluestone read the *Kohima Epitaph* by veteran Joe Silver.

We were amongst the 100 or so other participants in a moving service conducted in Hebrew and English in which there were various personal reflections and poetry readings.

*When you go home, tell them of us and say,  
For your tomorrow we gave our today.*

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*Roz Bott at the  
AJEX Memorial*

## **Update November 18th 2024:**

Yesterday I was privileged to be able to once again march in the annual AJEX Remembrance

Parade and Ceremony at the Cenotaph. Together with two members of our community, Mosaic Masorti President Edwin Lucas and fellow Mosaic Liberal member Alan Solomon, we marched under the Stoke-on-Trent banner, Edwin's old stomping ground, and kept their name going, a true mitzvah. See picture below.

We were in No 1 Battalion so were right opposite the Cenotaph for the ceremony, which was conducted by the Chief Rabbi Sir Ephraim Mirvis KBE, AJEX Chaplain Rabbi Major Reuben Livingstone and Rabbi Jonathan Wittenberg. I was in the front and was proud to be spoken to by Lord Vernon Coaker, Minister of State in the MOD. I mentioned that I lived in Nottingham and when he told me he lived in the next village I replied that he must pop round for tea one afternoon. Watch this space! The reviewing officer, Vice Admiral Andy Kyte CB FCILT, asked me about the medals I was wearing. I told him that one set were my grandpa's from World War I and explained that he had been wounded twice, gassed and shot in the arm once and shot in the arm again. The second set of medals were my Dad's, an 8th Army Desert Rat. He drove a tank I believe (he rarely spoke about his army service) and never adjusted his style of driving!

I am immensely proud to be able to keep the memory of our service to this country alive, particularly in these troubled times. Roz.



*AJEX Memorial Plaque*

**Editors' Note:** In addition to Roz, Alan and Edwin in the Stoke-on-Trent platoon, a number of other Mosaic members were among the thousands who attended the AJEX march on November 17th. David Wyman, Jacqueline Gross and Rachel Kalb were marching, Doug Cohen was one of the leaders of JFS Cadets, and David De Magtige, Eva Lipman and Hazel Cohen were spotted among the supporting crowd. Thank you to everyone who supported the event and apologies to any other members we didn't spot.



*Mosaic Members Roz Bott, Alan Solomon and  
Edwin Lucas at the November AJEX march*

# Charting the journey to a real *metzia*

*In his second day Rosh Hashanah sermon  
Steve Levinson reminisces, talks Yiddish and shows  
us why broiges must be mended*

When I was young I wasn't too sure whether Rosh Hashanah was something to look forward to.

One of the good things was time off school. I also knew that at some point I could go for a walk and add to my conker collection ahead of the upcoming season. But there was the gloomy prospect of having to sit through long services, and tedious sermons, (hopefully unlike this one).

Another downside was getting dressed up. Shirt, tie, suit, polished shoes etc. As I left for shul I would be told “*you look like a little mensch*”. Of course, by the time I got home with scuffed shoes, loose tie, a pocket full of conkers and shirt hanging out, I was “*a right schlock*”.

Words like *mensch* and *schlock* were my introduction to Yiddish. This strange language tended to be used on occasions when my parents wanted to talk about something they didn't want me to hear or understand.

They didn't actually speak Yiddish but they had obviously picked up phrases from their parents for whom Yiddish was the mother tongue.

If there was some good news they would *kvell*. Bad news and the phrase *oy vey* was deployed (which I thought was part of a hymn entitled *Oy Vey Maria*.) If things got really bad it was *oy a broch*. I've no idea what it means but it was



clearly not what anyone wanted to hear.

Other words come back to mind. Some were directed at me personally. I could be a *schlock* or even a *schlocky olly*. If I dropped something I was a *klutz*.

When trying to recall these words it is extraordinary how many start with the same sound which resembles “sh”

in English. If I wasn't a *schlock* I was a *schlemiel*.

This roughly translated into behaving like an idiot, or an affectionate cheeky chappy. If I got into trouble I might try to *shmooze* my way out. If that failed I might get a smack on the *tuchus*.

Some Yiddish words gave their names to whole industries. My mother would often ask where the *schmatte* was. This could be anything from a dishcloth, duster or a rag to a child's comfort blanket. Many Jewish children would refuse to go to bed without their *schmatte*. It gave birth to the *schmatte* or rag trade, which seemed to provide employment for most immigrant families and still does if you head down to Brick Lane in the East End today.

Some Yiddish words don't really translate into English. The equivalent of a *mensch* is something like a gentleman and a scholar – a good example of how you need five English words to inadequately match up to one in Yiddish. Some

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were less complementary and would be used as put downs or insults. But some have bridged the gap and made it into the English language. Words like *chutzpah* and *schlep*.

Another Yiddish word that has made its way into the English dictionary is *broiges*.

A *broiges* is something like a family feud that can get out of hand. It can last for such a long time that after a while the people involved can't remember what the original cause of the dispute was.

But it can also split up families. This happens quite frequently. Talking recently to a friend who I had assumed was an only child, I was informed: "I actually have a sister, but we don't have anything to do with each other." Similarly there may be someone in the family "we don't talk about". Obviously this is a *broiges*.

I am pretty sure there is a *broiges* in every family. At the moment we have the Murdoch family *broiges* – Rupert Murdoch in court with his children squabbling about their inheritance. And, I have absolutely no idea what the *broiges* between William and Harry is about.

Brothers falling out is nothing new. We only have to look at the first pages of the Torah to see what happened between Cain and Abel. Cain's claim to fame being that if the numbers are to be believed (ask the BBC to verify this) he killed a quarter of the world's population.

Later on we have the *broiges* between Jacob and Esau about a bowl of soup. Normally these disputes are about two people laying claim to the same thing.

If these were two children we would tell them to grow up and take turns, or share. Solomon had the bright idea when two women wanted the same child that he would cut it in half – an early example of the two state solution – and that solved the problem, without the necessity of

chopping up the child.

Which brings me seamlessly to a family *broiges* that has gone on for a very long time, and always gets a mention at this time of year.

If you were trying to write a soap opera it would actually make a good script. It tells the story of an unusual family where events take a number of unexpected turns.

In episode 1, we are introduced to the family and we meet a husband who has a fling with the live-in maid, who gets pregnant and gives birth to an illegitimate son.

In episode 2, the faithful wife, who has struggled to conceive, finally, after a sort of prolonged IVF treatment, gives birth to another, this time legitimate, son.

In episode 3 it becomes clear that the wife is, unsurprisingly, not pleased that she is expected to share the family home with two boys fathered by her husband. Even worse, she has to put up with the maid who is still on the premises. In particular she wants to make clear that the family fortune is by rights her son's inheritance.

In episode 4 she puts her foot down, says enough is enough and the father reluctantly agrees to evict the maid and her son.

A second series follows.

In subsequent episodes, the two sons go their separate ways and develop different lifestyles and prospects. The legitimate son duly inherits, gets married and settles down to a normal peaceful domestic family life. The other son who is homeless and starving moves abroad with his mother, also gets married and becomes a soldier. At first the two brothers are not much in touch but finally come back together when their father dies. Then fate has it that the son of one brother, falls in love and marries the daughter of the other, and the family bond is restored.

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It sounds like a happy ending. But as you probably have realised it's not quite that simple. Because this is a real *broiges*.

And no doubt you have worked out who the characters in this story are, because we read all about it every year during Rosh Hashanah. The father is the biblical Abraham and his two sons are Isaac, the legitimate one, whose mother is Sarah, and Ishmael who is the offspring of Hagar the maid.

The problem is that God gets involved in this *broiges*, promising Abraham, Isaac and their offspring the promised land and that they, the Jews, are his chosen people. But he also assures Ishmael that he will also be a leader of a great nation. Many centuries later the Islamic faith is born and traces its ancestry back to the prophet Ishmael and hence to the same Abraham and God.

And now we move forward another 1000 years to discover what started as a family dispute has turned into a tragic series of wars bringing unimaginable pain, death and suffering which goes on to this very day.

Without wishing to dwell on the events of October 7th, I was watching a TV documentary recently and two rather odd things struck me. The Jewish victims were, in their last moments, chanting in Hebrew the *Shema*, while their Islamic attackers were chanting in Arabic "God is great". The odd thing is that Jews and Muslims turned to God, and even more oddly turned to the same God.

This *broiges* is clearly out of hand. The dictionary definition of the word makes it clear that this is far more than a family tiff. It is "bitter" and "unresolved" – the two elements that the

dictionary says make up a *broiges*. And as long as it is unresolved it will inevitably fester and burst into fire indefinitely.

So how do we solve this dispute? We can adopt the Cain and Abel solution where one side kills the other, which seems to be where we are currently heading, or maybe Solomon's solution of a partition – which might just work.

But instinctively we know that it will only end when the whole family sorts out its differences.

You don't have to be religious, or even believe in God, to understand that this dispute is rooted in religion. And if you do believe in God, it is clear, from what we've read over the High Holy Days, that God wants both Isaac and Ishmael to survive and prosper. Otherwise why did he send an angel to save Ishmael when he was dying of thirst and then send an angel to save Isaac when he was about to be sacrificed?

Now, we can't always rely on an angel to turn up on cue. So what we need is for something or somebody to come along and tell the Ibrahims and the Avrams of this world to end their family feud.

However difficult or impossible it might seem, inevitably they are going to have to compromise and work out how to share the inheritance that was given to them by their father.

What we can all do is work towards greater tolerance and understanding between faiths. Many people are already working tirelessly towards that goal. It may be a long road and there will be setbacks, some of which will appear insurmountable.

But when they do succeed, as they will, that would be a real Abraham accord, and as one might say in Yiddish a real *metzia*.

# October 7th - A View from Belfast

*By Neil Goodman*

I was fortunate to be invited to the Belfast Jewish Community Centre for a commemoration service to remember the events of last year in Israel, the kidnapping and later the music festival massacre.

I decided to start off early for this event. as parking in the car park can be challenging. What I was not expecting was the road outside the Shul to be packed even before I got anywhere near the car park. After a walk of about half a mile – lucky no rain – I finally entered the grounds and through security into the Shul, and took my seat 30 minutes early.

By the time the service began it was standing room only: Jews, non-Jews, ethnic minorities, clergymen, government ministers and other dignitaries all sitting together. It was amazing.

The evening began with an introduction from Brian Silvester, the director of ICEJ [International Christian Embassy Jerusalem] of Northern Ireland, then after a musical interlude Reverend David Kale MBE of Belfast Synagogue gave a talk.

The highlight of the evening for me were two speeches: firstly by The Very Reverend Ivan Patterson, former moderator of the Presbyterian Church of Ireland, who spoke heartfelt words, often spiced with Hebrew with an excellent accent; then Emma Little-Pengelly, Deputy First



*A vigil was held at the gates of Belfast City Hall at 4:29am on October 7th, coinciding with similar events in over 120 cities in 23 nations marking one year since the Hamas attack on Israel*

Minister of Northern Ireland who gave a really sincere talk stating her Government's support for Israel and the Jewish people, and that they will always be welcome here.

Finally, Steven Jaffe, a descendant of Jewish businessman, politician and philanthropist Daniel Joseph Jaffe (1809-1874), asked for support to fund a new tech device to aid early warning systems in kibbutzim in Israel.

After *Hatikvah*, as we all slowly made our way out of the building, I felt a warm glow inside as I made my way home, knowing that tonight I was among friends, here in Belfast.

I urge anyone contemplating a city break for three or four nights to seriously consider Belfast: the sights, the sounds, the food and especially the people would make you all welcome. Just bring a broly; it rains here sometimes, so it does.

# Get Ready to Light up for Chanukah

Visit a public Menorah, go to a Jewish panto or cook up a tasty fried treat

*By Roberta Levene*

Chanukah is one of the Jewish holidays that has the power to make everyone feel like a young child. From lighting the candles and singing *Ma'oz Tzur (Rock of Ages)* to eating fried foods, it is a joyful experience.



will again be sponsoring the Menorah at Chanukah on the Square in Trafalgar Square. (See the 2023 event below.)

Organised by the Jewish Leadership Council in

Planning Chanukah celebrations could be a bit different this year given that the holiday falls on Christmas Day. The last time this happened was 2005 and it will be only the fifth occurrence this century. (If you're interested, the previous years were 1910, 1921 and 1959!).

While many of us will be celebrating at home, there are other events where we can meet up to enjoy the atmosphere.

Over the years we have become accustomed to seeing large Menorahs peppered throughout our cities. Given the current issues about overt symbols of Judaism on our streets, it was encouraging to hear that the Mayor of London

collaboration with the London Jewish Forum, this is the 17th year the Mayor's office has been involved. But this Chanukah there will not be a lighting ceremony on what will be Christmas Day evening.

JLC Communications Manager Tyla Dallas said: "The Menorah will be lit on Trafalgar Square throughout the Chanukah holiday and we will encourage people to visit and share on their socials. We will similarly spotlight on our social platforms during the period."

Before you write in, we should say that strictly speaking, the Menorah is a seven-branch candle holder, while the Chanukiah that we light on Chanukah holds nine candles – one for each



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# CHANUKAH

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day of the Festival plus one for the Shammas – but Menorah has become the generic term, especially for public installations.

The largest driver of kosher public Menorahs worldwide is Chabad Lubavitch. They stipulate that Menorahs can be any size but no taller than 9.6012 metres. Any higher is not considered 'noticeable'. Remarkably, this Chanukah more than 15,000 will be lit around the world. According to Chabad, the first public menorah was kindled in the courtyard of the Jerusalem Temple "to publicise the miracles of Chanukah". But it wasn't until 1974 that the first lighting in modern history took place, near to the Liberty Bell in Philadelphia.

While some cities followed, others were hit by a barrage of complaints. It took the US Supreme Court 15 years to uphold the right to kindle public Menorahs throughout the country. Hard to believe, but two years later a Menorah was lit publicly in Moscow's Red Square...

## Oh yes you can!

If you want to attend something a little more traditional, book tickets for a Jewish pantomime at JW3, showing from December 8th to January 5th. Starring Debbie Chazen, *Goldie Frocks* and

*the Bear Mitzvah* is the second Jewish panto written by Nick Cassenbaum to be staged at the Finchley Road facility. The first, *Red Riding Hood and The Big Bad Pig*, was a sell-out.

"Join Goldie, the best dressmaker in all of the East End, as she zips her way through London on a quest for some furry fabrics. Along the way she meets Mama Behr and Baby Behr as they prepare for the best bear mitzvah that Cirque Du Oy Vey has ever seen!" says JW3.



If you want something a little more cerebral, Limmud Festival 2024, the cross-communal and inter-generational celebration of Jewish life, learning and culture, runs from Friday, December 20th to Wednesday, December 25th. In the last 40 years or so Limmud has grown to around 90 groups across 42 countries. In the UK it offers over 700 sessions, promising something for everyone.



*Limmud Young Leaders'*

And if you just want to hunker down at home, and enjoy some Chanukah treats, try the recipes on the next page

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## American Crispy Potato Latkes



In the US, Latkes are traditionally eaten with apple sauce, sour cream and sometimes smoked salmon. Delicious!

Light and crispy on the outside, soft and fluffy inside, pan frying means these Latkes are healthier than deep fried ones and not at all greasy. They can be made in advance and stored in an airtight container in the fridge for up to three days. To reheat, simply place on a baking sheet and bake at 175oC for 10 to 15 minutes, or until heated through.

Prep 25 minutes

Cook 25 minutes

Ingredients

2 kilos firm white potatoes

2 large sweet onions

4 eggs slightly beaten

75 grams matzo meal or flour

½ tablespoon salt

1 teaspoon baking powder

½ teaspoon freshly ground black pepper

1-2 large bottles vegetable or sunflower oil

### Instructions

1. Peel and grate potatoes, then immediately place in a mixing bowl filled with warm water. Allow to sit for 10 minutes, then drain and recover with warm water, repeating the process 3 times until there are very few bubbles at the top of the bowl.
2. Working in batches and using a kitchen towel, squeeze out all excess moisture from potatoes. Place drained potatoes in a large mixing bowl.
3. Grate onions and wring out any excess water.
4. Add grated onions to potatoes, along with three beaten eggs, matzo meal, salt, baking powder and black pepper. Mix well. If mixture seems too dry, add the final egg a little at a time until you have a thick, firm batter.
5. Heat enough oil to fill a deep frying pan about 2cm. When oil reaches 200oC, drop two or three tablespoons of batter into the pan, making sure not to crowd it. Pat them down a bit with a spatula (you want them thin!). Fry 2 to 3 minutes or until golden brown, then carefully turn and brown the other side for 1 to 2 minutes.
6. Drain on paper towels, then transfer to a paper towel-lined cooling rack and immediately season with a sprinkle of salt. Repeat with remaining mixture.
7. Serve immediately or keep warm on baking sheets in an oven heated to 120oC. Serve with apple sauce and sour cream.

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## Cassola



These ricotta soufflé pancakes have been a Sephardi Chanukah favourite since Roman times. They are so tasty and easy to make that Italian non-Jews serve them as part of their Christmas menu. And, because of the cheese, Italian Jews also prepare them at Shavuot.

Here are two options: with lemon rind and cinnamon or with raisins and cinnamon. You could, of course, make both!

They contain alcohol but this is optional.

If you are watching what you eat, ricotta is a low fat cheese and the pancakes can be cooked in the oven rather than fried. We've used this method in option 2. Cassola works well served with any lightly poached fruit in syrup.

Prep 15 minutes

Cook 55 minutes

### Ingredients

500g ricotta

200g caster sugar

4 eggs

Pinch of salt

2 tbsp oil

Option 1: 50g raisins and 1tsp cinnamon

Option 2: grated rind of 1 lemon and 1tsp cinnamon. Small amount of breadcrumbs, flour, polenta, butter or oil to sprinkle on and line the base of the tin

Optional: 5 to 6 tbsp of cognac, marsala, dark rum. Or your favourite liqueur

### Instructions

Preheat the oven to 180oC if you're making Option 2

#### Option 1

1. Soak the raisins in warmed alcohol until plump. Use warm water if not using booze.
2. Drain the ricotta in a fine colander for an hour in the fridge until it's dry and firm.
3. In a large bowl, mix ricotta, sugar, and cinnamon, then add the eggs one at a time and continue to mix until you have a smooth batter. Add raisins (and the alcohol if using) to the batter and mix evenly.
4. Heat the oil on a low heat in a large non-stick pan. Add mixture and cook till the bottom sets. Place the pan under the grill and cook till the top is firm and brown. Carefully slip onto a serving plate. The Cassola, which has a creamy centre, can be eaten warm or cold.

#### Option 2

1. Grate the rind of one lemon and soak in warmed alcohol.
2. Drain the ricotta in a fine colander for an hour in the fridge until it's dry and firm.
3. In a large bowl, mix ricotta, sugar, and cinnamon, then add the eggs one at a time and continue to mix until you have a smooth batter. Add the lemon rind and alcohol (if using) to the batter and mix evenly.
4. Grease a 20cm springform tin with a little butter, then sprinkle it with breadcrumbs, flour or polenta. Pour the batter into the tin and cook the Cassola in the oven for about 50 minutes.
5. Remove the Cassola from the oven and let it cool completely before removing it from the tin.



## Latkes and Doughnuts!

*By Rosemary Wolfson*



Or Judas Maccabeus, who  
led the Maccabean Revolt  
against the Seleucid Empire  
and Antiochus,  
the Greek Hellenistic King...

Can we picture the final  
scene, an iconic vision  
inside the Second Temple,  
of magnificence  
based on King Solomon's  
original design.

Within this privileged scene,  
the awesome grandeur of the  
Holy Place, the walls and  
floors lined by gold sheets,  
ornamented with  
palm trees and cherubim.

Judas Maccabeus entering;  
we must imagine  
his glorious apparel  
representing  
the garments of war.  
The Maccabees are  
traditionally considered  
a band of  
heroic conquering men!  
We celebrate Chanukah as  
the miracle of the oil within  
the Temple, sufficient for  
one day, but lasting eight...

But for many, and me,  
in 2024  
give us the  
evocative odour of  
fried onion potato latkes,  
also 'jammy' doughnuts  
cooked with oil,  
usually provided by  
strong women of peace...

## Look Out! It's Catching

*By Janet Byrne*



I have always been this way  
I'll own up for what it's worth  
It started when I was very young  
Perhaps an accident of birth

It was my morbid fear of germs  
Plus the dread of getting ill  
Of being prescribed medicine  
And I could not take a pill

I wore gloves on public transport  
And a scarf around my face  
And in all the rooms in my house  
Had disinfectant sprays in place

With all of these preventatives  
I'd still like to know the reason  
That I was always first to catch  
The outbreak of the season

In winter I lay in bed with sneezes  
In spring the chicken pox  
In summer I even had the flu  
And the worst was whooping cough

One day I had a change of heart  
And decided to be bold  
So I visited an old friend  
Who had a nasty cold

I took a box of tissues  
And some anti-bacterial gel  
I talked of health and safety  
Whilst she listened, I could tell

I came home free of angst and worry  
But it's my friend I'm feeling sorry for  
Because ever since I paid that visit  
She's developed hypochondria!

# Your Friendship Club

*By Bernard Fisherman*



The Friendship Club, your Friendship Club  
It's the perfect blendship club  
Friendly voices from different places  
Everyone catered for with happy faces

Light refreshments are initially served followed by some  
Simple exercises ably given by keep fit guru Sue  
A fine three course meal from Denise and helpers is up and coming  
On the friendship clubs always tasty menu

A smashing meal, a job well done followed by a  
Free raffle, maybe your chances seem pretty slim  
But on every occasion without fail someone has to win

Entertainment is always heartily welcome to enjoy and sing away  
Making your Friendship Club the place to be on each and every Tuesday  
In these dreary and bad news times it's a very special place  
And the Friendship Club will certainly put a smile upon your face

## Ants in Your Pants

*By Bernard Fisherman*

I'm a termite that's right  
I mind my own business and I have lots of friends  
I live on a hill that's crowded and fit to burst  
But I must be really honest things could be a lot worse  
You and your big feet bring my life unwanted doom and gloom  
Everywhere I scamper there doesn't seem to be enough space and  
This catastrophe makes me constantly fume  
On a warm summer day when picnics are rife  
I come up from my home and have the time of my life  
All your attempts to give me a good clout  
Because of my athletic prowess and fleet of foot  
Most times happily it comes to nowt  
But sadly sometimes your fearsome size eights  
Catch me unawares and squashingly fills my fate



## The Story of Two Liesels

By Sue Krisman

**O**n September 4th it was Joan Noble's turn to speak at one of the excellent Mosaic Culture Hub events that happen every month, after a well put-together luncheon thanks to the volunteers.

Joan is a valued member of Mosaic and also of the Holocaust memories organisation Generation to Generation. She had an amazing story to tell based on the teenage diary of her German mother, and the packed room was eager to hear it.

Joan held her audience as she produced a moving, audio visual and well-organised talk, which related the happenings in Germany from 1933 onwards from the point of view of her mother Liesel, then a 16 year old teenager.

Liesel wrote in a red leather diary that amazingly survived the Holocaust, and this precious document, written in German, lay tucked away, unread and unnoticed for many years along with other artefacts in the way that family heirlooms and records often get overlooked until later in life.

We all know the story of Anne Frank and have marvelled at it, and Liesel's diary is also quite remarkably mature and brightly written. It is very forthright and shows an understanding of the era that is moving and astonishing.

Liesel seemed such a thoughtful young person and her view of Adolf Hitler and his rapidly escalating edicts and atrocities is chilling. Hitler was only able to take control of Germany, she observes, because of the collapsing economic climate of the time and the gap in leadership. "Someone" must stand up and make a better job of it all. Even Liesel began by thinking maybe Hitler would be the



*The last photo of Family Katz in 1937: Liesel, brother Walter and parents Elfrieda and Alex*

one to do this difficult task.

She soon realised the truth of the matter and writes intelligently of all the dreadful changes that take place, even describing a fearful sexual threat from a Nazi that she escapes from by sheer innocence.

Liesel went to the Catholic school she attended and saw the words "Die You Jew". Soon after, word came that all Jewish children were not welcome there.

With the boycotting of Jewish shops and the restrictive edicts coming thick and fast, like so many others, Liesel's family's fight to get visas began. "Jews Are Our Misfortune" said the posters. Surely it was time to go? But the arguments for and against leaving still raged from house to house.

By 1937, Liesel moved to Palestine on her own, whilst desperately trying to get further visas for her parents. A lot of water under the bridge and a marriage and children before 1962, when Liesel, Joan and her family came to live in the UK. Her brother had long gone to South Africa to run 'a farm' with one cow, one goat and a chicken!

[Continued on following page >>](#)

## EVENT REVIEW

Continued from previous page...

Sadly, Liesel died young, leaving Joan and her family in 1964. They continued to enjoy a good life in London and, as most families do, they lived in the busy present. But there came a time when clearing out had to be done and the red leather diary was once again uncovered by Joan together with two endearing boxes. One containing a pair of Liesel's tiny baby shoes and another with a still perfectly white lacy little child's dress.

The diary was now skilfully translated and how many tears must have been shed when the wonderful words that Liesel had written came to light.

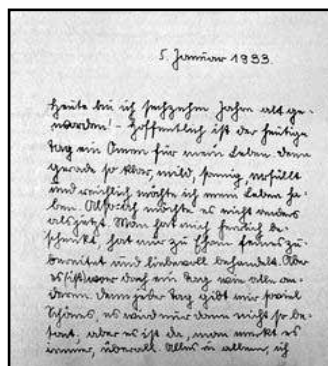


Liesel's Diary

All such diaries and memories are so necessary for preserving details of the times they lived through for future generations to understand and not forget.

The miraculous end of this happy story is that the family continues to live and prosper, and the latest great grandchild has been called Liesel and even got to wear the little white dress.

Joan told the story so beautifully and the community thanks her and wishes their family and all the other surviving families well.



Page 1, on her 16th birthday January 5th 1933

## Anothe Walk Talk Bake Success

A group of Mosaic members went on another very interesting walking tour of East London with Esther Rinkoff in October, followed by a delicious bagel lunch at Rinkoffs Bakery in Stepney Green.



## Meet the Author: Marc the Vet shares tales of campaigning and veterinary practice

**M**a r c  
Abraham  
O B E ,  
BVM&S, MRCVS  
— or Marc the Vet  
as he's known — is  
the multi-award-  
winning practising  
veterinary surgeon,  
author, broadcaster  
and animal welfare  
campaigner. He  
was our Meet  
the Author guest  
on Wednesday,  
November 6th with  
over 50 people  
attending this lively  
and informative talk.  
He outlined

why he became a vet in the first place, his  
achievements, the impact he has made and  
his plans for the future. His many examples  
illustrated how he followed his grandmother's  
mantra to 'enjoy every moment', and how he is  
'living his dream'.

Marc was born in London and brought  
up in Stanmore. The audience, including  
many who had known him from that time as  
well as a cross-section of the Mosaic Jewish  
Community, particularly enjoyed hearing  
recollections of his childhood. This included his  
time as a John Lyon old boy together with his  
recognition of local vet Dr Tony Lewis whose

approach inspired him to enter the profession.  
Dr Lewis was in the audience.

The talk was peppered with stories which  
brought his extraordinary career as vet,  
ambassador of rescue charities, overseas  
work, lobbying and campaigning to life. He also

emphasised the  
importance of good  
communication as  
a thread running  
through his  
experiences and  
achievements to  
date.

Marc's first patient  
was a tortoise —  
who he relieved of  
its maggots using  
an imaginative  
approach. He  
worked with local  
vets whenever he  
could and studied  
at Edinburgh  
University. Early  
practice-based

experience, followed by a short career  
break, led to Marc establishing an innovative  
emergency/out of hours service covering a  
number of local practices. His book *Vets on  
Call* covers this experience,

A further reinvention brought the opportunity  
to appear on TV and to connect with key  
celebrities such as Paul O'Grady, which in  
turn led to work overseas and an interest in  
campaigning.

The referral of eight puppies with parvovirus  
(a serious illness affecting young unvaccinated  
dogs) to his out of hours practice, resulted in

[Continued on following page >>](#)



## EVENT REVIEW

Continued from previous page...

Marc researching the source of the puppies' illness. They had come from a single location, which raised a number of dog welfare concerns. To raise awareness of the issues, and to build support for change, Marc decided to get involved in grassroots campaigning.

The catalyst for 'Lucy's Law' was Lucy, a Cavalier King Charles Spaniel who was born at a Welsh puppy farm in 2008. She was repeatedly bred to produce litters of cute puppies, which were taken from her when very young to be sold online or through pet shops. Lucy was rescued in 2013, by Lisa Garner, who then worked with Marc to raise awareness of animal welfare issues and to campaign for change. Pup Aid, the world's biggest puppy party, and extensive lobbying over a ten-year period led to 'Lucy's Law.' This means that anyone wanting to get a new puppy or kitten in England, and more recently Wales and Scotland, must buy direct from a breeder, or consider adopting from a rescue centre instead. It is hoped that this will reduce the demand for puppies bred in puppy farms and sold via other routes. You can read about the initiative in Abraham's book *Lucy's Law: The Story of a Little Dog Who Changed the World*.

Beyond this dog-orientated work, Marc outlined a host of other campaigns he has been involved in and continues to work on. These include overseas work with Animals Asia Moon Bear Sanctuary in Chengdu, China, Compassion in World Farming International, the banning of trophy hunting and Paws on the Paths (protecting wildlife at breeding time).

Marc's most recent book is *Be More Mosquito: How You Can Campaign & Create Change*. It is a 'toolkit' on how to conduct

grassroots campaigns and achieve effective change.

He also hit the headlines after sourcing rescue pup Dylan for Boris and Carrie Johnson while at 10 Downing Street, and shared amusing anecdotes about how this happened and the on-going contact he has with the couple.

Marc is also co-founder of the All-Party Parliamentary Dog Advisory Welfare Group (APDAWG), which has the support of 120 MPs and provides a forum for debate on current and emerging dog welfare issues.

He recently received his OBE for services to dog welfare from King Charles III at Windsor Castle. During the meeting he mentioned the 'Botox conversation' his late grandmother had had with the King when he was Prince of Wales. The King remembered this conversation!

Marc also mentioned *Dogspiracy* – a documentary which exposes the cruel industry that supports puppy smuggling and puppy mills in the US and UK and the selling of these puppies in US pet shops – which will be released shortly.

A refreshing talk from a unique and successful champion for improvements in animal welfare. Sadly, there was no time for questions, but we are hoping that he will return to his childhood neighbourhood for another event – a screening of *Dogspiracy* in the new year – with some time for questions.

For more information about Marc (and to order your books, which will make great Chanukah gifts for animal-lovers!) visit: [www.marcthevet.net](http://www.marcthevet.net)

**Report by Jenny Stephany**



# FORTHCOMING EVENTS

*December*

## **Art Exhibition: Lana Young**

Textile and Mixed Media Artist Lana has designed 15 Torah mantles for Reform, Liberal and Masorti Synagogues, plus two ark curtains for United Synagogues. She has worked with groups at synagogues enabling them to design and make their own mantles.

Lana's Judaic Design for Embroidery syllabus has been taught extensively. She has also worked with Jewish communities in the former Soviet Union. Exhibitions include the Royal Opera House, Hebrew Union College (New York and Cincinnati), Jewish Museum (London) and at Art in Action. She originally studied for a Teaching Certificate in Junior Education, specialising in English and Arts & Crafts. She also achieved City & Guilds in Design & Embroidery 1 & 2 and is qualified to work with dyslexic students. Please ring 020-8864 0133 for an appointment to view the exhibition.



*Wednesday 18th December, 11.30am*

**Chanukah brunch for senior Mosaic members. (See invitation on Page 5)**



*Saturday 28th December, 5.00pm*

## **Havdalah/Candle Lighting**

Please join us for Havdalah, followed by a Community candle lighting ceremony. There will be singing and dreidel games and, of course, plenty of latkes and doughnuts.

*Sunday 29th December, 4.00pm*

## **Family Candle Lighting Ceremony**

We will be hosting a family candle lighting ceremony, with games and activities for toddlers and primary school-aged children. While the activities provided are for those with young families, all are welcome.



## FORTHCOMING EVENTS

*Monday 6th January, 8.00pm*

### **The History of Zionism with Michael Wegier**

Is Zionism a continuation of Jewish life, just in a sovereign country, or is it a radical departure from Jewish history that sets it apart from all other dimensions of Jewish life in time and space?

This four-part course will examine how Zionism evolved and what it became in more recent times. We will look at original sources to enrich our conversation such as art, poetry, diaries and fiction. These will all shed light on the different and competing forces that helped shape Zionism from a small minority interest into a dominant force within the global Jewish community.

The course continues on Mondays 3rd February, 3rd March and 7th April. Each session is “standalone” and is free of charge.

Michael Wegier has been Chief Executive of



the Board of Deputies since 2021. He has worked as a Jewish Educator, Strategic Planner and Chief Executive for Jewish organisations in the UK, Israel, and the United States. He has a degree in Jewish History from UCL and an MA in Contemporary Jewry from the Hebrew University. He is also a graduate of the prestigious Mandel Jerusalem Fellows for developing Educational Leadership.

Significant professional positions include Chief Executive of the Melitz Educational Centres in Israel and two terms at UJIA, one as Director of Programme and later as Chief Executive a position he held until 2019. Michael has also worked as a Strategic Consultant for several organisations including The Jewish Agency for Israel and World ORT.

Michael is an avid reader of Jewish, Israeli, and general literature as well as a keen cyclist and less keen runner. He is married to Daniela, originally from Chile and they have three grown-up children living between the UK and Israel.

*Wednesday 8th January, 12.30pm*

### **Meet The Author: Bryan Kesselman**

Mosaic Culture Hub invites you to join us for a light lunch before Bryan gives his talk. This will be accompanied by images and short readings from his three books, placing all events within their historical context. Bryan will also talk about how they came to be written and published.

His first book, *‘Paddington’ Pollaky, Private Detective: The Mysterious Life and Times of the real Sherlock Holmes* is a biography of Victorian private detective Ignatius Pollaky. It was published in 2015 by The History Press. He followed this up with his first novel, *The Madness of Captain Mills*, which tells of disastrous sea voyages in the mid-19th century. The second, *Going Up in the World* is a Gothic crime mystery which takes place in the 1930s.

Bryan studied singing at the Guildhall School of Music and Drama, and has sung operatic roles throughout the UK and abroad. He was musical director of Middlesex New Synagogue from 1986 to 1993, and has made a number of guest appearances there since. Bryan now works mostly as a musical director and composer.

Please book via the Mosaic website by Wednesday 1st January for catering purposes. There is a £7 charge which will increase to £10 from 2nd January.



## FORTHCOMING EVENTS

*Sunday 12th January, 8.00pm*

### Israel's Wars and Increasing Antisemitism in the UK

We will be holding a panel discussion with five distinguished speakers, looking at how antisemitism is affecting their area of influence.

Panellists include multi award-winning journalist **Alex Brummer**, who has been *Daily Mail* City Editor since 2000 and was previously at *The Guardian* for 26 years. A regular contributor and Chair of the Editorial Board at *Jewish News*, Alex was previously chair of the UK arm of the charity, The Abraham Initiatives.

Also on the panel is **Fiyaz Mughal OBE**, founder of NGOs Tell MAMA and Faith Matters, who will also be speaking about Islamophobia. Other members include **David Hirsh**, antisemitism expert and co-founder of Engage, the campaign against the academic boycott of Israel. He is also Senior Lecturer of Sociology at Goldsmiths (University of London). **Sami Berkoff** was recently appointed President of the Union of Jewish Students with responsibility for representing Jewish students at British universities. **Hannah Weisfeld** is Executive Director and Founder of Yachad. The organisation's primary role is to empower British Jews to support a political resolution to the Israel-Palestine conflict.

The debate, chaired by Steve Levinson, starts at 8.00pm with doors opening at 7.30pm. For security purposes, please register for free tickets by visiting [www.choosemosaic.org](http://www.choosemosaic.org). Donations will be welcome, which will go to Kibbutz Re'im, (Israel charity.)



*Monday 13th January, 8.00pm*

### Film Mosaic: *The Odessa File*



Just occasionally, the projectionist likes to show a movie that is, well, let's just say, fun, or edge-of- seat stuff. *The Odessa File* is one of those. Adapted from the Frederick Forsyth novel, taking place in 1963, it is the suspenseful story of journalist Peter Miller's (played by Jon Voight), journey to uncover the truth behind the apparent suicide of an elderly Jewish Holocaust survivor. He comes across the highly secret ODESSA organisation, where he finds an SS Captain and head of a concentration camp at Riga, Eduard Roschmann

played Maximillian Schell. Miller discovers that Roschmann is now the leader of an international weapons complex of strategic consequence. With subtitles.

Film Mosaic is open to anyone, why not bring a friend. There will be time for an informal discussion or a chat with friends, with tea, coffee and biscuits after the screening. Donations for our chosen charity would be appreciated if you care to give.

## FORTHCOMING EVENTS

*Thursdays 16th and 23th January, Monday 27th January*

## Learn about Shabbatai Tzvi



Mosaic Masorti member, David Kosky, will be teaching a three-session Zoom course entitled Shabbatai Zvi-Messianism and the Modern Jewish World.

A Turkish mystic who convinced hundreds of thousands that he was the Messiah before converting to Islam, Shabbatai Tzvi was an iconoclast, an enigma, and the most divisive of Jewish leaders.

In this three-part course we will learn about his life, ideas, and the movement he inspired. Each session is standalone, although participation in all three will give a better perspective. See the Mosaic website for Zoom details.

*Wednesday 12th February, 12.30pm*

## Meet Graphologist Michael Marx



Mosaic Culture Hub invites you to join us for a light lunch before Michael Marx, member of Bushey United Synagogue and a long-time friend of several of our members, talks to us about graphology and his amazing experiences of its various applications throughout a 40-year business career.

Graphology is the study of handwriting to determine someone's personality and other conditions. Michael's fascinating talk will take in an overview of how the science of graphology works, why our signatures are what they are, narcissism, lack of integrity, HIV, Israel's nuclear secrets, Jack the Ripper and more.

Below is the signature of David Ben-Gurion – which Michael will be talking about in his presentation.

~~Wolff 2.3~~

Please book via the Mosaic website by Wednesday 5th February for catering purposes. There is a £7 charge which will increase to £10 from 6th February.

## Save the Date:

## Sunday 9th March 2025

**...an evening of 60s  
classics and Elvis!**



# CALENDAR OF EVENTS

Mondays	10.30	Creative Writing Class (Fortnightly)
Tuesdays	10.00	Mosaic Walks – email <a href="mailto:walks@choosemosaic.org">walks@choosemosaic.org</a> for meeting point
	11.00	Mosaic Friendship Club
	19.00	Untangling our Tradition with one of our Rabbis
Wednesdays	10.30	Knit and Natter (First Wednesday of the month)
	10.30	Mosaic Melody Makers (Second Wednesday of the month)
Thursdays	11.00	Chit-Chat b'Ivrit
	11.00	Music for Memory (Last Thursday of the month)
	14.00	Bridge and 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)

## DECEMBER

Sun 15 <sup>th</sup>	13.15	Tombstone consecration: John Abrahams, Woodland Cheshunt
	14.00	Tombstone consecration: Willie Witkover, Western, Cheshunt
	14.45	Tombstone consecration: Shirley Abrahams, Western, Cheshunt
Wed 18 <sup>th</sup>	11.30	Chanukah Brunch for Senior Mosaic members
Wed 25 <sup>th</sup>		First Candle Chanukah
Sat 28 <sup>th</sup>	17.00	Havdalah and Chanukah lighting
Sun 29 <sup>th</sup>	16.00	Chanukah event for families with young children

## JANUARY 2025

Sun 1 <sup>st</sup>		Eighth Candle Chanukah
Mon 6 <sup>th</sup>	20.00	History of Zionism
Wed 8 <sup>th</sup>	12.30	Culture Hub – Bryan Kesselman
Sun 12 <sup>th</sup>	09.45	HaMakom – new term begins
	8.00	Israel's Wars and the Increasing Antisemitism in the UK

Mon 13 <sup>th</sup>	20.00	Mosaic Film – <i>The Odessa File</i>
Wed 15 <sup>th</sup>	11.00	Tea and Torah with one of the Rabbis
Wed 22 <sup>nd</sup>	12.30	Book Group

## FEBRUARY

Sat 1 <sup>st</sup>		Bring A Friend Shabbat
Mon 3 <sup>rd</sup>	20.00	History of Zionism
Sun 9 <sup>th</sup>	13.00	Tombstone consecration: Dennis Goodman, Edgwarebury Lane
Wed 12 <sup>th</sup>	20.00	Culture Hub – Michael Marx on Graphology
	19.00	Tu b'shevat Seder (time to be confirmed)
Sat 15 <sup>th</sup>	13.00	Bat Mitzvah, Beth Witte, Mosaic Reform
Sun 16 <sup>th</sup>	14.00	Tombstone consecration: Edmund Goldstein, Western, Cheshunt
	14.45	Tombstone consecration: Warren Green, Western, Cheshunt
Mon 24 <sup>th</sup>	11.00	Tombstone consecration: Richard Stanton, Woodland, Cheshunt





The Mosaic office  
opening hours are:

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

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