

PERSPECTIVES

The magazine of

aish uk

ROSH HASHANAH

ISSUE

**ARE UNICORNS KOSHER?
THE HIGH HOLY DAY GUIDE
JEWS FROM ARAB LANDS
DO YOU REALLY BELIEVE THE JEWISH
STORY IS WORTH TELLING?
HOW TO SURVIVE THE MEANING CRISIS**

ISSUE 9 | Rosh Hashanah 5780 | September 2019

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LETTER FROM THE EDITOR

Welcome to the Rosh Hashanah issue of *Perspectives*, the magazine of Aish UK.

We are excited to share with you a wide range of articles from tech start-ups to politics, and from travel stories to tips on how to survive the 'meaning crisis'.

For readers who want to learn more, who are interested in Jewish history, culture or food, or for those who are simply curious, we hope to be entertaining, informative and purposeful. In the age of the all-knowing internet and knowledge constantly at our fingertips, we have selected writers – from within Aish UK as well as fantastic guest contributors – who have strong and meaningful messages to share.

Inside this issue, geopolitical intelligence analyst, Darren Cohen, takes a look at the state of British politics and the implications of the post-Brexit era on the UK's relationship with Israel. Rabbi Shimshon Nadel takes us with him on his journey to Rome in search of traces of the vessels of the Temple of Jerusalem. Josh Benjamin, product consultant at monday.com, asks whether the values of a successful start-up are Jewish at their core.

Check out our special feature by Lyn Julius, author of *Uprooted: How 3000 Years of Jewish Civilization in the Arab World Vanished Overnight*. In an exclusive article for *Perspectives*, Lyn takes a sobering look at the injustices that Jews in the Arab world had to endure, and what it might take to begin the healing process.

Be sure to explore our Wellbeing section, which features inspiring personal stories and a five-step guide to enriching your marriage. Drama teacher, Shira Druion, shares how to create healthy communication channels for our children. We take a closer look at the impact of holistic therapy on your wellbeing with phobia expert, Lauren Rosenberg.

Food expert and Director of Ta'am, Ilana Epstein shares her enthusiasm for Jewish food, customs and heritage. You'll find a new take on Rosh Hashanah recipes combining traditional foods with modern flavours and presentation, accompanied by mouth-watering photography by Blake Ezra.

With Rosh Hashanah just around the corner, and all the craziness that comes with the whirlwind of customs, festivals and fasts that it brings, we have designed a 5-minute easy-read High Holy Days Guide. This will walk you through everything from repentance to weird foods, from fasts to swinging chickens over your head, all in a concise and easy to read format.

Don't forget to have a look at what Aish UK has been up to across the country this year. From trips to Israel, South Africa, Poland, Spain, Ukraine and New York to doing our bit for the environment by cleaning the beaches of Brighton, this year has been packed with activity. With a range of new and innovative educational and social programmes for Young Professionals to student-led initiatives on campus and new trips including Costa Rica, Panama and Morocco, 2019-2020 is going to be an exciting year.

As always, we'd love to hear from you! If you have any questions, suggestions on how we can improve, topics you'd like to see covered, or if you have a story to share, please be in touch.

Wishing all of our readers a Shana Tova!

Ari

Rabbi Ari Kayser
Editor-in-Chief

EXECUTIVE DIRECTOR

Rabbi Daniel Rowe

EDITOR-IN-CHIEF

Rabbi Ari Kayser

SUB-EDITOR

Michelle Shalom

DESIGN

Emily Theodore

COVER PHOTOGRAPHY

Blake Ezra

CONTRIBUTORS

Josh Benjamin
Rabbi Eli Birnbaum
Micaela Blitz
Darren Cohen
Shira Druion
Ilana Epstein
Rabbi Moshe Friedman
Rebbetzin Tamar Goldwater
Lyn Julius
Rabbi Ari Kayser
Rabbi Benji Levy
Rabbi Shimshon Nadel
Simone Penn
Lauren Rosenberg
Rabbi Adam Ross
Aryeh Sampson
Natalia Segerman
Paul Solomons

TRUSTEES

Jeremy Newman (Chairman)
Adrian Cohen
Simon Fine
Daniel Green
Anthony Moshal
Jacqueline Rashbass

THOUGHTS? CONTACT US AT

perspectives@aish.org.uk

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379 Hendon Way, London NW4 3LP
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LETTERS TO THE EDITOR



Dear Editor,

The stories of the Adeni museum published in the last issue of the magazine were incredible reads. It's impressive how a small museum tucked away on a Tel Aviv side street attracts people from all walks of life with fascinating stories. The story about the tourist from Spain was especially interesting - I wonder if he ever found out if he was Jewish. I noticed that the common theme of the stories, and the museum itself, is a life that once was. A time where Jews were happy and living their lives in countries they called home. Sadly, those communities are no longer what they were. Today, the spirit of those communities do live on in the stories shared by people who lived it or live in the remnants of it or in museums like the Adeni one. The feature highlighted our diverse and vibrant Jewish history and it is articles like these that does not let that beauty fade away. I look forward to reading the next Jewish history/community article!

Lizzie, Buckinghamshire



Dear Editor,

Thank you for your wonderful magazine especially your piece titled "Jews: The Global Tribe". I have recently come across the term globalist being used as a pejorative both in the news and on the street with distinct undertones of negativity. However, as your column explains, Jewish cultural and religious survival necessitated the establishment of global business and social connections and this tremendously positive attribute of globalism has contributed to both the success of the world and the Jewish people. Being able to connect to Jews around the world and spread ideas and beliefs is the backbone of the Jewish people and what has helped them survive two thousand years of exile. Thank you for showing the world how positive and enlightening the Global Tribe is! All the best and looking forward to many more inspiring articles,

DL, Hendon



Hello

My wife and I read the July issue of your Aish 'Perspectives' magazine and were glad to see such a wide range of topics covered in a Jewish publication. One that was really relevant to us was the article "Positive Lessons from Video Games". We both work with teenagers and young adults and the prevailing view is certainly that video games have a net negative impact. However, reading the article and the underlying narrative behind the game 'Celeste' made us reconsider our views. Of course too much screen-time is something many of us struggle with, especially teenagers, but it was refreshing to read a different take on the gaming industry. A game with positive and hopeful messages to do with mental health is really an excellent idea. I wonder if there is anyone in the world of Jewish education who is developing games with a focus on spreading Jewish ideas? Regards,

Anthony, Radlett



Dear Editor

I really enjoyed Ilana Epstein's article on The History of Jewish Venice. It's fascinating to step into the past and try and imagine what it would have been like to be a Jew in a far away land. A few months ago I hosted a young student from Canada for Shabbat. I was quite shocked to hear about the amount of antisemitism she (and other Jews) face specifically on campus at her University. She told me that the head of the student council hid the fact that he was Jewish and once he was "outed" he was removed from the council. She also informed me that their Jewish societies are managed in secret. So while it's incredibly interesting to learn about what it was like to be a Jew in the past, wouldn't it be fantastic to learn about what it's like to be a Jew today in different countries? Perhaps you can include articles of this nature in future issues.

N, West Hampstead

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WORLD



UK-Israel Relations in the Post-Brexit Era

DARREN COHEN

This article was written on 6 September 2019 and is based on events up to this date.



[Britain's] relations with countries from across the globe, including Israel, are set to enter a new chapter.



DARREN COHEN

Darren Cohen, born and raised in Manchester, made Aliyah to Israel in 2014 and served as a combat soldier in the IDF's Nahal Brigade. He currently works as a Middle East and North Africa geopolitical intelligence analyst. Darren is also a Conflict Management MA student at Tel Aviv University, having completed his BA at King's College London.

Since Israel and the UK established diplomatic ties in the early years of the Jewish state's existence, the two countries have had a somewhat rollercoaster relationship. The historical highpoints include Israel's key role in the 1956 Suez Campaign, which significantly enhanced relations with Britain, as well as Prime Minister Harold Wilson's vocal support for Israel in the 1967 Six-Day War. However, relations have occasionally been fraught, characterised by Prime Minister Edward Heath's arms embargo on Israel during the 1973 Yom Kippur War and London's vehement condemnation of the Israel Defense Forces' (IDF) operation in Lebanon in 1982.

Over recent decades, and particularly since former Prime Minister Tony Blair assumed the premiership, UK-Israel relations in the diplomatic, commercial and intelligence fields, amongst others, have gone from strength to strength. The question is posed, therefore, as to what will happen to this relationship in the period following the UK's exit from the EU, currently slated for 31st October 2019. In whatever form Brexit eventually takes, Britain's position and stature in the world is likely to change, and its relations with countries from across the globe, including Israel, are set to enter a new chapter.

The early indications since the June 2016 Referendum are that Brexit will usher in an era in which UK-Israel relations will flourish, at the very least in the trade realm. In addition to Britain being the Jewish state's number one export destination within the EU, bilateral trade has persistently surpassed previous records over recent years, growing from

\$7.2 billion in 2016 to \$11 billion in 2018. Moreover, in February 2019, MP Liam Fox, then Secretary of State for International Trade, and Israeli Minister of the Economy, Eli Cohen, signed a bilateral trade agreement aimed at ensuring uninterrupted trade after the UK's exit from the EU. Trade relations had previously been regulated through the EU-Israel Association Agreement. Given that the treaty constituted the UK's first bilateral agreement with any country since the referendum, it signalled a mutual commitment to the countries' future partnership.

In the political arena too, relations are likely to become stronger. Prime Minister Boris Johnson, and other Brexiteers, have placed great emphasis on the importance of Britain gaining the freedom to entirely dictate its own policies once free from the 'shackles' of Brussels. Against this background, the UK government may choose to adopt a post-Brexit foreign policy that is more oriented towards following the US administration's lead than acquiescing to the EU consensus. This has important implications vis-à-vis Israel. The EU's policy on the Israeli-Palestinian conflict, which the UK has subscribed to, is generally perceived by Jerusalem as being far more critical of its actions than those of the Palestinians. This also remains pertinent to the Iranian nuclear issue, where the UK has generally towed the European line. In the event that London chooses to align itself closer to Washington over the coming years, and the current Trump administration remains in power, the UK may be inclined to strengthen its support for Israel on the international stage.



The UK-Israel partnership is also likely to be strengthened across other areas. In intelligence, security and cyber, fields in which the UK greatly respects Israel, London and Jerusalem can be expected to work increasingly closely over the coming years in order to mitigate the persistent threat of terrorism that both countries face. Israel's globally recognised expertise and prowess in innovation, science, and technology, which the UK seeks to import and cultivate, will also ensure future collaboration.

However, Brexit, at least from Israel's perspective, has the potential to be problematic in two ways. Firstly, whilst the Conservative government over recent years has been a close friend of Jerusalem, a potential fallout from Brexit over the coming months will significantly increase the chances of a general election, which therefore runs the risk of precipitating a Jeremy Corbyn-led Labour government. Whilst this scenario still remains unlikely, if a Brexit-induced election does indeed result in an extremely hostile Labour government, Israel will surely wish that the UK had remained a member of the EU and averted the current political crisis. Secondly, and equally important, is the fact that the Jewish state will lose a trusted and influential ally in the EU decision-making chambers. Given the importance of European states for Israel on numerous areas of policy, the latter will be forced to court new relationships in order to safeguard its interests in Brussels.

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Israel's globally recognised expertise and prowess in innovation, science, and technology, which the UK seeks to import and cultivate, will also ensure future collaboration.

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On balance, as long as the current Conservative government remains in power over the coming years, it is likely that Brexit will elevate the near-70-year-old diplomatic relationship to a new level. This will chiefly be witnessed in trade, security, intelligence, and cyber cooperation, and a more vocally supportive Britain at the UN, where Israel is frequently singled out for criticism. Overall, while the UK-Israel relationship is likely far removed from Westminster-based politicians' thoughts at present, in the years to come, it is likely that both countries will prosper from ever growing ties.



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WORLD



In Search of the Holy Temple Vessels:

Reflections on a Recent Visit to Rome

RABBI SHIMSHON NADEL



Where are the vessels from the Holy Temple today? Do they still even exist?



**RABBI
SHIMSHON NADEL**

When not on an expedition searching for the Holy Temple Vessels, Shimshon HaKohen Nadel lives in Jerusalem where he teaches and serves as rabbi of Har Nof's Kehilat Zichron Yosef.

Where are the vessels from the Holy Temple today? Hidden in the catacombs of Rome? Buried deep in the bowels beneath the Vatican? Do they still even exist?

For centuries, these questions have captured the minds, hearts and imaginations of Jew and non-Jew alike. No wonder the search for the Holy Temple vessels is the subject of so many articles, books, and even Hollywood films!

The Talmud (*Gittin* 56b) records that when Titus conquered Jerusalem and destroyed the Second Temple in 70 CE, he took the curtain from the Holy of Holies, "and made it into a sack and placed all of the Temple vessels in it, and sent it on a ship to be praised in his city."

Jewish-Roman historian Josephus describes the vessels being paraded around Rome in a triumphal march:

"The spoils in general were borne in promiscuous heaps; but conspicuous above all stood those captured in the Temple at Jerusalem. These consisted of a golden table, many talents in weight, and a Menorah, likewise made of gold... After these, and last of all the spoils, was carried a copy of the Jewish Law [a Torah Scroll]. They followed a large party carrying images of victory, all made of ivory and gold. Behind them drove Vespasian, followed by Titus; while Domitian rode beside them, in magnificent apparel and mounted on a steed that was in itself a sight" (*The Jewish War*, Book 7).

Upon his return to Rome, Emperor Vespasian built the Templum Pacis, a Temple of Peace, in the Imperial Fora to display the plunder from Jerusalem. Josephus writes that the Temple of Peace, "was finished in so short a time, and in so glorious a manner, as was beyond all human expectation and opinion." According to Josephus, Vespasian's Temple contained "those golden vessels and instruments that were taken out of the Jewish temple, as ensigns of his glory" (*Ibid.*).

Pliny the Elder, a Roman historian, philosopher, and close friend to Vespasian, records that the Templum Pacis was "The largest and most beautiful of all the buildings in the city... since it was adorned with offerings of gold and silver that had been placed there because they were safe" (*Natural History* I, 14:2-3).

A detailed, massive marble map of Rome from the early 3rd Century, the *Forma Urbis Romae*, hung in Vespasian's Temple and illustrates its grand features, including gardens, pools, and statues.

Rabbinic tradition also records the vessels being held in Rome. *Avot D'Rabbi Natan*, an early commentary on Tractate Avot states that the "Table, Menorah, Curtain, and the Frontlet [of the High Priest] are still in Rome" (Chap. 41). In fact, the Talmud relates that when the 2nd Century sage Rabbi Elazar ben Yose was in Rome, he saw the Curtain (*Yoma* 57a) as well as the Frontlet of the High Priest (*Sukkah* 5a). Rabbi Shimon reports that when in Rome, he saw the Menorah (*Sifre Zuta*, Chap. 8).

Could these rabbis have seen these precious vessels in Vespasian's Temple of Peace? What else did they see in Rome?

Much later in history, the 12th Century Spanish explorer Benjamin of Tudela, who travels to Europe, Asia and Africa visiting Jewish communities and recording their unique customs, records what he finds in Rome:

"In the church of St. John in the Lateran there are two bronze columns taken from the Temple, the handiwork of King Solomon, each column being engraved 'Solomon the son of David.' The Jews of Rome told me that every year upon the 9th of Av [the day on which the Holy Temple was destroyed] they found the columns exuding moisture like water. There also is the cave where Titus the son of Vespasian stored



the Temple vessels which he brought from Jerusalem" (The Travels of Rabbi Benjamin of Tudela, Rome).

Benjamin of Tudela records having seen columns from the First Temple, destroyed by the Babylonians in the 6th Century BCE! This would seem implausible, but Benjamin of Tudela is merely reporting what he is told. However, many questions remain: Could the cave he refers to be Vespasian's Temple of Peace? Was it still standing as late as the 12th Century? If so, are any of the vessels from Jerusalem still in Rome, today?

In February, I went to Rome to see for myself.

Rome is a city rich in Jewish History. Ancient and modern. Old and new. Positive and painful. Everywhere you walk you find traces of our people woven into the fabric and the very fibre of the city. Catacombs where Jews buried their dead in antiquity. A square where the Talmud was publicly burnt on Rosh Hashanah in 1553, today a fruit and vegetable market. Signs of Jewish life like synagogues and Jewish homes. Churches where Jews were forced to listen to sermons, aimed at converting them. The site where Jews were rounded up and deported to Auschwitz on 16 October 1943, when the Ghetto was liquidated.

In the Imperial Fora today, you can still see remnants of Vespasian's Temple of Peace. Portions of columns from the impressive structure are still intact along with the original floor made of pink and white marble, only uncovered by Italian archaeologists in 2005. I was fortunate to have been granted special access to see the floor up close.

One can only imagine what it might have looked like with the vessels from the Holy Temple displayed inside.

It was painful. But nothing was as painful as seeing the Arch of Titus up close.

Built ca. 81 CE by Domitian to commemorate the victories of his brother, Titus, including his conquest of Jerusalem, the Arch of Titus is a living monument to the destruction of our Holy Temple and exile from the Land of Israel. The south panel depicts a victory march, Roman soldiers with celebratory wreaths upon their heads, carrying vessels taken from the Holy Temple: The Menorah, the Table of the Showbread, Temple trumpets, and fire pans. This infamous image is forever seared into our collective consciousness.

————— " —————

**Everywhere you walk
you find traces of our
people woven into the
fabric and the very fibre
of the city.**

————— " —————

The Arch of Titus is a triumphal arch - a model for triumphal arches around the world - which triumphs and tramples on the greatest tragedy in Jewish History. It is the symbol of Jewish defeat. It's no wonder Pope Paul IV, the same Pope who forced the Jews into the Ghetto in 1555, would force Jews to swear an 'Oath of Submission' to the Church every year at the Arch of Titus.

And according to local tradition, no Jew would ever pass under the arch.

But on the 30th of November, just one day after the United Nations adopted the Partition Plan for Palestine, which led to the eventual establishment of the State of Israel, the Jewish community of Rome gathered together at the Arch of Titus, and marched through. This time, they walked in the opposite direction, walking in the direction of Jerusalem, as if leaving Rome and returning victorious

to the Land of Israel after two thousand years of exile.

Standing below the arch, I was reminded of a story about Rabbi Shlomo Yosef Kahaneman, the beloved head of the Ponovezh Yeshiva, who committed himself to rebuilding Torah study in Israel post-Holocaust. Once, when visiting Rome to raise funds, Rabbi Kahaneman asked his driver to take him to the Arch of Titus. He stood in front of the Arch and cried out defiantly in Yiddish, "Titus, Titus! Vu bist du?! Where are you?!"

I decided to sing "Am Yisrael Chai - the Nation of Israel Lives" at the top of my lungs. A security guard quickly ran over, yelling at me in Italian. I feigned ignorance and continued. This was my small act of defiance. It almost got me arrested - but it was worth it!

Just a short walk down the Via Sacra, or 'Sacred Way,' is the Colosseum, one of the most impressive remnants of ancient Rome. Construction began on the Colosseum under Emperor Vespasian in around 70-72 CE, and was completed in 80 CE under his successor and heir, Titus. The Colosseum could hold between 50,000 to 80,000 spectators and hosted plays, re-enactments of military battles, animal hunts, public executions and bloodsport, where gladiators would fight to the death. With so much violence, it's no wonder the rabbis of the Talmud were not big fans.

But what many don't know - and what I learned when visiting Rome - is that the Colosseum was built with the wealth stolen from Jerusalem!

In the Colosseum today there is a small marble stone, easy to miss if you are not paying attention. You can almost trip over it. The stone was originally found during excavations in 1813. But over one hundred years later - in 1995 - a German scholar would make an amazing revelation. Finding small holes



The Vatican, Rome

over the inscription, he concluded that those small holes were where bronze letters were placed, in a much earlier inscription. Studying the position and orientation of these holes, he was able to reconstruct this 'ghost' inscription. It was a dedication stone, which celebrated the inauguration of the Colosseum. The initial inscription would have read: "Imp. T. Caes. Vespasianus Aug. Amphitheatrum Novum Ex Manubis Fieri iussit - The Emperor Caesar Vespasian Augustus had this new amphitheatre erected with the spoils of war," a clear reference to conquest of Jerusalem.

The Colosseum was built with the plunder from Jerusalem. Some even suggest that the Colosseum was built on the backs of Jewish slaves taken to Rome after the destruction of Jerusalem.

With all of this evidence, it is easy to understand why so many people believe that the Vatican is still in possession of vessels from the Holy Temple.

In 2013, Yonatan Shtencel, a rabbi from Jerusalem penned a letter to the Vatican, asking them to return the vessels from the Temple. And he actually received a response! In a letter dated 15 November 2013, Archbishop Giuseppe Lazzaratto wrote to Rabbi Shtencel and respectfully refuted

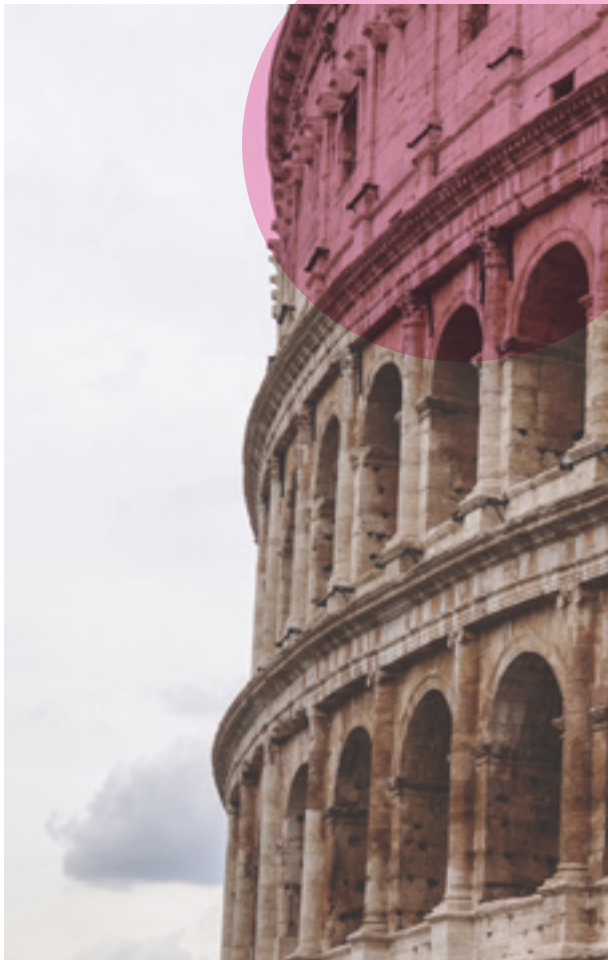
the rabbi's suggestion that the Vatican is in possession of Temple vessels. The archbishop argued that if indeed the Vatican was in possession of vessels from Jerusalem, "This would suggest that, for some unspecified reasons, the Vatican would maintain a negative attitude and hostile feelings towards the Jewish People. I think you would agree with me that this is against all the evidence of at least the last fifty years of dialogue and friendly relations between the Catholic Church and the Jewish People." He concluded his letter by saying that if Rabbi Shtencel could provide some proof, he would be happy to forward the request on to the Pope himself!

True, the Vatican maintains a positive relationship today with the State of Israel and the Jewish People. And the Vatican has been forthcoming with materials in their possession, allowing Jewish scholars access to the important Jewish manuscripts in their library. But when visiting the Vatican Museum in Rome, exploring its many halls and vast collections of art and artefacts from ancient civilisations - Egypt, Babylonia, Persia - it was curious that their collection of artefacts from ancient Israel is absent. Certainly they must have something from ancient Israel. Why wouldn't it be on display?



Other traditions exist as to the possible location of Temple vessels in Rome. One suggestion is the Tiber River, which runs through Rome. According to some, it was the Jews themselves who tossed the Menorah and other vessels into the river, rather than have them defiled at the hands of their Roman captors. But it is hard to imagine these priceless gold-laden vessels being dumped in the Tiber.

Another tradition maintains that the vessels were buried underneath the glorious Great Synagogue in the Jewish Ghetto. This too is hard to accept, as the Jewish Community of Rome was only forced into the Ghetto in the mid-16th Century, and the Great Synagogue was only built between 1901-1904, centuries after the destruction of the Holy Temple. And then there are the stories. Stories full of drama, suspense, mystery, and intrigue. Rabbis travelling to Rome to find the Temple vessels. Rabbis who befriended the King or the Pope, or someone else with power and influence who admits that Rome is in possession of the vessels. Stories of rabbis seeing the Menorah or other vessels. Stories of rabbis in possession of treasure maps. These stories all share the same ending: The plan is somehow foiled, almost supernaturally, as if to say that the time is not yet ripe for the location of these vessels to be revealed.



The Colosseum, Rome

— " —

**What many don't know -
and what I learned when
visiting Rome - is that the
Colosseum was built with
the wealth stolen from
Jerusalem!**

— " —

Today, Rome is a beautiful city with its piazzas, fountains, statues, and museums, but until the Renaissance, Rome was laid in ruin. Roman statesman and historian, Cassius Dio, records that Vespasian's Temple of Peace was destroyed by fire in the 2nd Century. While it was rebuilt, most likely by Emperor Severus, it was once again destroyed by a series of earthquakes in the early 5th Century. According to Procopius of Caesarea, writing in the 6th Century, the Temple had long since been destroyed by "lightning," although there were still many works of art on display nearby.

Could Procopius be referring to the Temple Vessels, or were they already destroyed by the fire and earthquakes?

Rome was sacked and looted multiple times. First by the Visigoths in 410 CE, and then by the Vandals in 455 CE. It is very likely that if Rome was still in possession of the Temple Vessels, they were carried off by the Visigoths or Vandals and lost forever.

We just don't know.

But the search for the Temple vessels represents the longing and yearning of the Jewish People to return to Jerusalem and rebuild the Holy Temple. May it be speedily in our days. Amen.

In the meantime, the search continues.



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WORLD



Are Unicorns Kosher?

**Are the values of a successful
start-up Jewish at their core?**

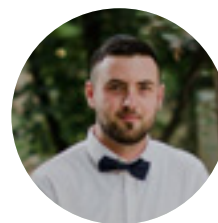
JOSH BENJAMIN



— “ —

Many successful corporate values - although perhaps unfashionable to point out these days - are rooted in Judaism.

— “ —



JOSH BENJAMIN

After studying at the University of Cape Town and Ohr Sameach Yeshiva in Jerusalem, Josh made Aliyah and enlisted in the Nachal Brigade of the IDF. He now lives in Tel Aviv and works as a product consultant at *monday.com*. With activities ranging from body surfing, guitar-playing, making and selling biltong, writing, content-creation and scuba diving, Josh is living proof that ADHD should not be diagnosed or treated, but channelled!

For decades now, Israeli cities have been overrun by cats. As the *Start-Up Nation* continues to bloom, Israelis can soon look forward to another creature inundating their streets: the unicorn.

First coined in 2013, a “unicorn” is the term given to a privately-held start-up valued at \$1 billion - and in Israel, there is an influx of them.

About a month ago, I walked into the Tel Aviv offices of one of the latest Israeli companies to join this rank, *monday.com*: a team management software company that soon thereafter announced a \$150 million Series D round at a \$1.9 Billion valuation.

I was there for a first interview - and I must be honest - at the time, I didn't fully understand what I was getting myself into. In hindsight, I now understand I was overly nonchalant about the prospect of working at this one-horned wonder. With an unparalleled work culture, *monday* is not only a commercial rocket-ship, but a leader in worker happiness and satisfaction. The implications of this are exciting. If other companies are forced to replicate this kind of work environment to compete in attracting talent, these values may hopefully become industry standard.

In my opinion, many successful corporate values - although perhaps unfashionable to point out these days - are rooted in Judaism. I can't help but wonder whether, ultimately, in an unexpected cosmic narrative-twist, the corporate world will inadvertently turn out to be one of the frontiers through which Jewish values manifest in the world.

HOME

As I walked in for my first interview at *monday.com*, I was immediately struck by a feeling that resonated with something deeper, intangible and very potent: the feeling of home.

The first word in the Torah is Bereishit, loosely translated as “in the beginning”. There is a form of Jewish numerology which spells out individual letters the way they are pronounced. For example, the letter Bet is spelled out in Hebrew as “בֵּית”, which can also be read as ‘Bayit’ meaning ‘home’. Using this method, we can re-read the first word of the Torah as “the home is the beginning”.

So it's no surprise that *monday.com* has invested in making its offices as comfortable as possible. While this isn't anywhere near the primary attraction of the company, it's a nice perk. In the Tel Aviv office, there's a gym, massage room, zen meditation room, whiskey room, sleep room, wood workshop, music room, podcast-recording studio, and a cinema. There are showers on every floor, monthly lunch-ordering credit, a constant stream of catered food and healthy snacks - and if you're really picky about nutrition, beer on tap.

In making employees feel like a family, the company goes above and beyond in ensuring that their workers' every need is taken care of. If you've forgotten to write a card for a loved one on Tu B'Av (Jewish Valentine's Day), there'll be a card station kitted with decorations and chocolates. If you need to entertain your kids while running into the office on a Friday - they can enjoy the jumping castle that goes up on weekends.



There are Pilates classes and woodwork classes; bi-weekly fun nights out, summer camps for employees' kids - and of course - a regular component of Israeli tech start-ups: dogs walking around the offices. There's even what's known as *monday clinic* - in which, if needed, the company provides and pays for anonymous appointments with a psychologist.

The feeling of entering one's home can be far more telling than any other external gauge. Little wonder then, why there is so much emphasis on the concept of a home in Jewish law. Jewish values can be felt by simply entering the home, just as I felt *monday's* values when I walked into their offices. Of course, that comes largely from ongoing company culture - but values start, and stem, from home.

TRANSPARENCY

In line with the product's goal of making work processes more transparent, the company promotes a culture of transparency internally. Through its internal data repository known as Big Brain, virtually every KPI (Key Performance Indicator) is open for all to see. It includes classic metrics such as ARR (Annual Recurring Revenue) and far beyond, into areas such as the amount of student accounts, the distribution of production costs and even customer support tickets.

Not only are these metrics available, they are projected on screens around the office. Every 5 metres or so, there's a new panel of Big Brain monitors. On the sales floor, it takes a special twist. When a deal closes, the monitors get momentarily overtaken by digital confetti raining down over a picture of the rep who closed it and how much they closed for. This is followed by rapturous applause by members of the sales team.

In Hebrew, the word soul (*neshama*) comes from the same root as the word for breath (*neshima*). The air we breathe may be intangible and transparent, but is nonetheless most crucial to our survival. In Jewish philosophy, the same is true of the soul: We cannot see it or grasp it, but it is nonetheless our most crucial and essential component.

In a corporate environment, a state of transparency is therefore akin to the soul: crucial to its ongoing sustenance. In a transparent environment, everyone is imperfect, not merely those that invest more in hiding it. With transparency, everyone is accountable, not merely those with superior titles. And of course, everyone is nicer, since so many nasty social dynamics around us are based on imagined projections.

What emerges is a space to make mistakes and learn from them - which is in turn crucial to the next value: modesty

MODESTY

Perhaps the most highly-regarded human trait in Judaism is humility. Einstein famously said that knowledge is inversely proportional to ego: a matter-of-fact take on what we often consider to be a mere nicety. Crudely explained, there can be no growth nor expansion if the individual already perceives himself as maximised.

For *monday.com*, a candidate can be extremely talented - even the best in their field - but a drop of ego and they won't get hired. The result is that work processes become more result-oriented because the product, the team and the company become greater than the individuals who comprise it.

SIMPLICITY

Over time, humans developed tools to address challenges. In the modern age, these tools became digital. Then, when these tools inundated us, we needed new tools to manage our tools! Tools become counterintuitive when they demand us to work for them, more than they work for us! This has given rise to emergent market of management software.

A key component of the *monday* platform is automation - whether teaching the system to create recurring tasks, or to update relevant players when things change. This results in virtually all of that counterintuitive grudge work being taken out. Another main reason the *monday.com* platform has become so popular is that the user experience is simple. Simplicity is revitalising in a world that is becoming increasingly complex.

The Jewish institution called Shabbat aims to achieve exactly that. It is a shared cultural agreement that strips away the daily complexities and invites us into our own home, affording us the opportunity to refocus. For me, this is exactly what Shabbat is all about. Once a week we put down our tools to remind us that they should be serving us, not vice versa.

The challenge of tomorrow's Jewish educators is not one of content, but of branding: For today's generation, hearing "Saying a blessing before eating" causes us to turn up our nose; call it "mindful eating" on the other hand, and we'll be lining up to find out more. At face value, there is nothing kosher about a unicorn, but then again, Judaism has never been about taking life at face value. In a world in which spiritual inspiration is ever-hard to come by, it may just take a one-horned mythical beast to do the trick.

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Not All Those Who Wander Are Lost

**A Tale of Volcano Hikes, Chicken-Buses
and an Island in Nicaragua**

RABBI ARI KAYSER



The destination you so desperately seek is always just out of reach.



**RABBI
ARI KAYSER**

Rabbi Ari Kayser is the Editor in Chief of *Perspectives* magazine and Director of Online Education for Aish UK. Aside from qualifying as a rabbi, Ari also has a BSc in Economics from UCL and certification as a professional cocktail bartender. His interests include backpacking across the world, writing poetry and meditation.

Being a searching person by nature can be both a blessing and a curse. On the one hand, it is a constant journey to self-discovery. On the other, you are in a perpetual state of wandering, from place to place, from idea to idea, from identity to identity. The destination you so desperately seek is always just out of reach. It was that feeling that led me on a journey of discovery in my late teens, and was the backdrop to how I ended up in Nicaragua.

Having done a fair amount of travelling with little-to-no preparation, planning, or budget, I was not a stranger to the off-the-beaten-track. I was on a two-month trek through Central America with nothing but my backpack filled with a few clothes, some books to read, and my sense of direction (and, I should add, no smartphone). Starting in Mexico, the idea was to travel by foot, bus, or donkey (whichever presented itself first) and make my way down to Panama in time to catch my flight home.

After several weeks of travelling through Mexico, Belize, Guatemala, El Salvador and Honduras, I crossed into Nicaragua through the northern border town of El Espino and made my way south to the city of Granada. I found myself in a backpacker's hostel aptly named The Bearded Monkey — as most of its residents resembled the ape by this stage of their travels. However, Granada was a stop on the way to find the isolation I was in search of, which took the form of the island of Ometepe.

I boarded a 'chicken-bus' — picture a yellow American school bus colourfully decorated with flame-artwork and

graffiti — heading towards Lake Managua. It was packed to the brim, and the lady sitting in the aisle blocking me in was literally holding a cage with an excited chicken flailing its wings and clucking as though it thought it might actually be able to fly were it not incarcerated. Although the stuffy, sticky air made me want to imagine being anywhere else on earth, I did notice a young tourist couple get on the bus, which set off my "Jew-dar" (that's a 'Jewish radar'). I turned to my travel buddy, himself a Belgian-Israeli, and said "Hey, I think they are Israeli". We stretched our ears to hear any semblance of Semitic language. It turned out we were right, they were a young Israeli couple from Jerusalem who had recently married and began their life together on the dirt roads of the off-the-beaten-track parts of Latin America. Before long, we got talking and invited them to join us on our travels to Ometepe. Now our party of two became four.

Following a short wooden boat ride from San Jorge, we arrived on the hourglass-shaped island of Ometepe in the early afternoon. Formed by two volcanoes rising out of Lake Nicaragua joined by a low isthmus, the name Ometepe is derived from the Nahuatl words 'ome' (two) and 'tepetl' (mountain) — meaning two mountains. And it was on the way to one of those mountains that I had my next unexpected encounter.

The four of us decided to climb Volcano Concepción. We hopped on the bus that made the twice-daily off-road journey around the base of the mountain to get to the start of the volcano hike. It was low-season and there were barely any tourists in the country, so it was a surprise that a

few stops after we got on, two tourists stepped on, one of them sporting...a kippah! Two boys from the North of Israel, friends from school who had spontaneously decided to go somewhere different, and they were just as surprised to meet us as we were to meet them. We got talking and they joined us on the mountain climb, but it was cut short when we reached the halfway point due to the strong winds. A local advised that we should not go any further — apparently, tourists getting blown off the mountain top is a real concern. And to be fair, I had hiked up an active volcano in Guatemala a few weeks earlier (...don't ask...) which spontaneously erupted while we were around halfway up, so I was more than happy to oblige.

After making our way back down, we headed back to our modest hostel on the lakeside. We asked our two new friends to join us, and so our party of four became six. At the time, I had recently begun my own journey into my Jewish identity and was keeping Shabbat in the way I knew how, and although four out of the six our mini-group were secular, we decided to spend Shabbat together. We prepared some food before sunset on Friday and my attempts at explaining to the barman that we wanted to keep a tab open instead of having to pay them for our beers on the Sabbath were met with an uncertain smile and head-nod. This indicated to me that he had no idea what I was talking about but was willing to comply anyway. We spent the following 25 hours talking, laughing, playing games and exchanging crazy travel stories, of which we had plenty.



— “ —

**Never settled or content,
there is always more to be
done, new horizons to sail
beyond, an eternal thirst for
knowledge to quench.**

— “ —

Although we were far away from home, isolated on a volcanic island in Nicaragua, we all felt a sense of belonging and gratitude to the fact that such a small, dispersed people can be so connected, regardless of where we had come from. We were all searching for some end-point: a country to reach, an isolated island, a transformative experience; but the truth is, in that moment we collectively knew we had arrived.

Author J. R. R. Tolkien wrote, "Not all those who wander are lost". Maybe the wandering allows us to constantly find truths and integrate them into our lives in a way we never could if we were simply always "found". Perhaps that is why the Jews — the world's forever-wandering people — have been destined to roam the earth throughout history. Never settled or content, there is always more to be done, new horizons to sail beyond, and an eternal thirst for knowledge to quench.

Looking back, my search has always had a higher purpose. My trip to Central America taught me that the answers are not always found in the ideals we create or the destination we are trying to reach, but in the journey we took along the way. So although I am forever searching, although we are forever wandering, we are not lost, we are eternally finding.



Beyond the money...
the journey starts here

HYPERION
WEALTH MANAGEMENT

Jews from Arab

LYN JULIUS



Lyn Julius is a journalist and blogger and founded Harif, the Association of Jews from the Middle East and North Africa. She is the author of *Uprooted: How 3,000 Years of Jewish civilization in the Arab world vanished overnight* (Valentine Mitchell, 2018)



SEEKING JUSTICE FOR THE JEWS BORNE ON WINGS OF EAGLES

**ALMOST EXACTLY 70 YEARS AGO,
AN EXTRAORDINARY EXODUS TOOK PLACE.**

Some 45,000 Jews left Yemen — a place which had boasted a Jewish community for 3,000 years — for Israel.

It was necessary to airlift the Yemenites because the Suez Canal was blocked. Most walked for miles to the British-controlled port of Aden where planes run by Alaska Airlines were waiting to take them to Israel. The refugees were tired, diseased and emaciated. Robbers en route often stole what few possessions they had.

Air travel was then in its infancy. Most had never seen an airplane before. They were reluctant to board, until they were reminded of the phrase in the Book of Exodus (19:4) *"You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Me."*

The airplanes had to be fitted with extra fuel tanks and stripped of their seats so that they could take more people. The passengers sat on the floor. Many were airsick. They had to be dissuaded from lighting fires in order to boil water for tea. The round trip took 20 hours. It was a miracle that there were no accidents.



A Yemenite family walking in 1949 through the desert to the port of Aden, where they would catch a plane to Israel





“

Even if you have no Sephardi or Mizrahi connections, you can play your part to raise awareness of the Jewish refugees and their need for justice.

”

These were trying times for Jews in Arab countries. There had been riots, massacres, arrests and even executions. Some 90 percent of the Jewish communities of Libya, Syria and Iraq also left at this time. They had become hostages to the conflict between Israel and the Arab states. Shortly afterwards, the Jews of Egypt were expelled en masse, and fearing that independence for Morocco and Tunisia would bring discrimination and insecurity, Jews left North Africa in their droves for Israel. Thousands also moved to France, Canada and the Americas.

By the 1970s there were only a few thousand Jews left in Arab countries, and in 1979, most of the Jews fled the Islamic Republic of Iran. Today, only 4,000 Jews remain in Arab countries out of a 1948 population of almost a million. Until the mass exodus of Christians from Iraq after 2003, the Jews were the largest contingent of non-Muslim refugees to flee the Middle East.

Why do we barely hear about this catastrophe?

There have been strenuous efforts to deny that Jews ever lived in Arab countries, to blame Israel and ‘the Zionists’, or to attribute the mass departure of these Jews to decolonisation. Israel preferred to call them Zionists returning to their ancestral homeland, and sought to encourage them not to look back to the past but to rebuild their lives as Israeli citizens.

Yet, the Jews from Arab countries are the victims of an injustice. Until they are offered recognition and redress, a

Middle East peace settlement fair to all parties will not be possible.

The Israeli government has come late to this realisation. While matters have improved in the last few years, Israel has been obliged to ‘play catch-up’ with the Palestinian cause. And when Jews from Arab countries do appear in the discourse, it is often only to reinforce the myth of peaceful coexistence between Arabs and Jews before Zionism. Israel has become the bogeyman, instead of being the necessary response to Arab/Muslim anti-semitism.

These Jews have been doubly betrayed, firstly by Arab nationalism and secondly, by Europe which — having offered them an escape route from inferior dhimmi status — committed Jewish genocide, the greatest betrayal of the twentieth century. The issue of recognition and redress for the refugees is overshadowed by pseudo-colonial allegations of ‘discrimination’ that Mizrahi Jews suffered on arrival in Israel.

With no outside help, Israel successfully resolved the Jewish refugee problem: no Jew today considers himself a refugee. It failed in two major respects, however. The Palestinian refugee problem was left unsolved, a festering sore. The Palestinians became a cause célèbre, while Israel failed to raise the moral imperative of justice for Jewish refugees from Arab lands in a clear and forthright manner. Israel failed to put forward the case for these Jews in the court of public opinion, let alone brand them as a model for the resettlement of Palestinian refugees by Arab states.

The Jewish refugee issue remains a crucial human rights issue. Hundreds of thousands of people were wronged, and they deserve recognition and redress — the law says there is no statute of limitations — whether they now live in Israel or the West.

In spite of Arab denial, the Nazi project to commit genocide against the Jews is not just a European story; it is an Arab story, with a direct link to the mass exodus of Jews from Arab countries. Nazi-inspired Arab regimes deliberately encouraged the flight of their Jews; they have shown not a shred of remorse for the wholesale destruction of their millennial Jewish communities over a single generation. The Jews have been airbrushed from Middle Eastern history as if they had never existed. Such is anti-Jewish hatred that the word 'Jew' is used only to insult or discredit a leader or a politician. Holocaust denial and conspiracy theories about Jewish power permeate the Arab and Muslim world.

Despite some evidence of nostalgia among the middle classes for their exiled Jews, Arab states have never recognised, much less apologised for the mass displacement of loyal citizens and the violation of their human rights. The Jewish refugees have never been compensated for stolen property: the Arab and Muslim quarrel with Israeli 'imperialism' becomes absurd when viewed against the claim that Jews lost privately-owned land in Arab states amounting to four or five times the size of Israel, itself just 0.01 percent of the land area occupied by Arab states.

Israel missed a unique opportunity to settle the question of seized Egyptian-Jewish property when it signed the 1979 peace agreement with Egypt. There has been no closure for either side. Egypt may seem too poor to offer compensation, but it still trembles at the thought that the Jews will return to claim back their property. Post-Saddam Iraq also failed to settle accounts with its Jewish former citizens. The tug-of-war between Iraq and its displaced Jewish community over the water-stained mementos, religious books, school reports and humdrum communal correspondence which comprise the Iraqi-Jewish archive demonstrates that Iraq is not prepared to make the slightest concession to the Jewish refugees it robbed and drove out.

As long as Palestinians call for a mass return to Israel for its refugees and their descendants, they must be reminded that an irrevocable exchange of roughly equal populations took place. No different from other exchanges — for example, the Greek/Turkish and the Indian/Pakistani exchanges of population — resulting from other post-colonial conflicts, this exchange cannot be reversed. Of all twentieth century conflicts, the Arab-Israeli conflict is the only one in which the population transfer failed as a result of the Arab refusal, except in Jordan, to absorb their refugees.

Even if you have no Sephardi or Mizrahi connections, you can play your part to raise awareness of the Jewish refugees and their need for justice. Theirs is a vital part of the story of the Jewish people.



HIGH HOLY DAYS

1 ELUL

The month of introspection, preparing ourselves for judgement, analysing our deeds and where we are going. We blow the Shofar each morning to awaken our souls from their slumber.

2 SELICHOT

The poetic communal prayers asking for forgiveness, making use of the Thirteen Attributes of Mercy which God revealed to Moses as a key to repentance.

3 TESHUVAH

The process of return to one's true elevated self through repentance. The three parts are (1) regret for what we have done, (2) confession and articulation of our mistakes and (3) resolution and commitment not to repeat in the future.

4 HATARAT NEDARIM

The annulment of vows performed in front of three people the day before Rosh Hashanah. The idea is that we relinquish ourselves from any promises we have made throughout the year before the Day of Judgement.

5 ROSH HASHANAH

The Day of Judgement when all of humankind is judged for the year to come based on their thoughts, feelings and actions of the past year; the day when the Books of Life and Death are open. It's a day of celebration of God as King and is the day we blow the Shofar and eat apple and honey.

6 SHOFAR

The ram's horn is blown 100 times over the day of Rosh Hashanah. There are three types of sounds: *Tekiyah* (one long unbroken sound), *Shevarim* (three medium length sounds), and *Teruah* (many short quick sounds). The sound of the Shofar represents the deep voice of our soul crying out to be the person we want to be.

7 SIMANIM

Typically known as "signs" or "omens", the Simanim are a series of foods eaten before the Rosh Hashanah evening meal. We take the name of the foods and, through a play on words, make a positive statement that will be a good sign for things to come. It encourages a mindful start to the year where we contemplate what goes into our body, mind and soul.



THE 5 MIN. GUIDE



TASHLICH

A ritual of “throwing away our sins” performed by going to a natural body of water and reciting passages about our desire to repent and be forgiven for our misdoings. It is performed on the afternoon of Rosh Hashanah but can be done any time until Yom Kippur.

THE FAST OF GEDALIA

One of the minor fasts, from dawn till dusk on the 3rd Tishrei (the day after Rosh Hashanah). After the destruction of the first Temple, the Babylonians appointed Gedalia as the governor of the Jews who remained in Israel. He was treacherously murdered by Yishmael ben Netaniah, a fellow Jew who disagreed with the tactical alliance made with the Babylonians. This led to much bloodshed and effectively ended the prospect of Jews permanently resettling in the land.

TEN DAYS OF REPENTANCE

The days between Rosh Hashanah (the Day of Judgement) and Yom Kippur (the Day of Atonement) where our judgement is hanging in the balance. It is a time where we try to take something on that we may not usually do, be it an extra mitzvah, going to a class, or resolving to be nicer to our families.



11

KAPAROT

The custom to take money (or a chicken!) and wave it over our head three times. We recite a statement whereby we transfer our bad deeds onto the money and then give it to charity to elevate our transgressions for a good purpose.

12

YOM KIPPUR

The Day of Atonement, often referred to as the holiest day of the year, where we ask forgiveness for anything we have done wrong. The day is spent in deep prayer at synagogue with five restrictions: no eating or drinking, no washing, no applying oils or creams to the skin, no marital relations, and no wearing of leather shoes.



13

KOL NIDREI

The haunting and moving melodious introduction to the Yom Kippur evening service. We annul our vows and endeavour to pay close attention to the words we use and promises we make. We cannot begin to talk to God about repentance, atonement or forgiveness before establishing that our word is one that can be trusted.

14

NEILA

The closing moments of Yom Kippur when the gates of Heaven are closing. After a day of meditating in prayer and fasting, we throw all the energy we have left into hoping for forgiveness, and for a year filled with life.

15 SUKKOT

The Festival of Booths celebrating the temporary shelters the Israelites used during their time in the desert after the Exodus from Egypt. The Sukkah represents the fleeting nature of this world and the flimsiness of its protection. We sit under an organic roof looking up at the starlit sky to remind us that our trust is not in our security and possessions but in our faith in God.

16 FOUR SPECIES

The Lulav (palm branch) symbolises the spine which holds us up; the Etrog (citron fruit) represents the heart and seat of our emotions; the Hadas (myrtle) leaves are shaped like eyes, representing the way we look at the world; the Aravah (willow) leaves are shaped like lips, representing our speech. We bind these together to symbolise that our actions, emotions, perception and speech should be aligned with positive intent.

17 CHOL HAMOED

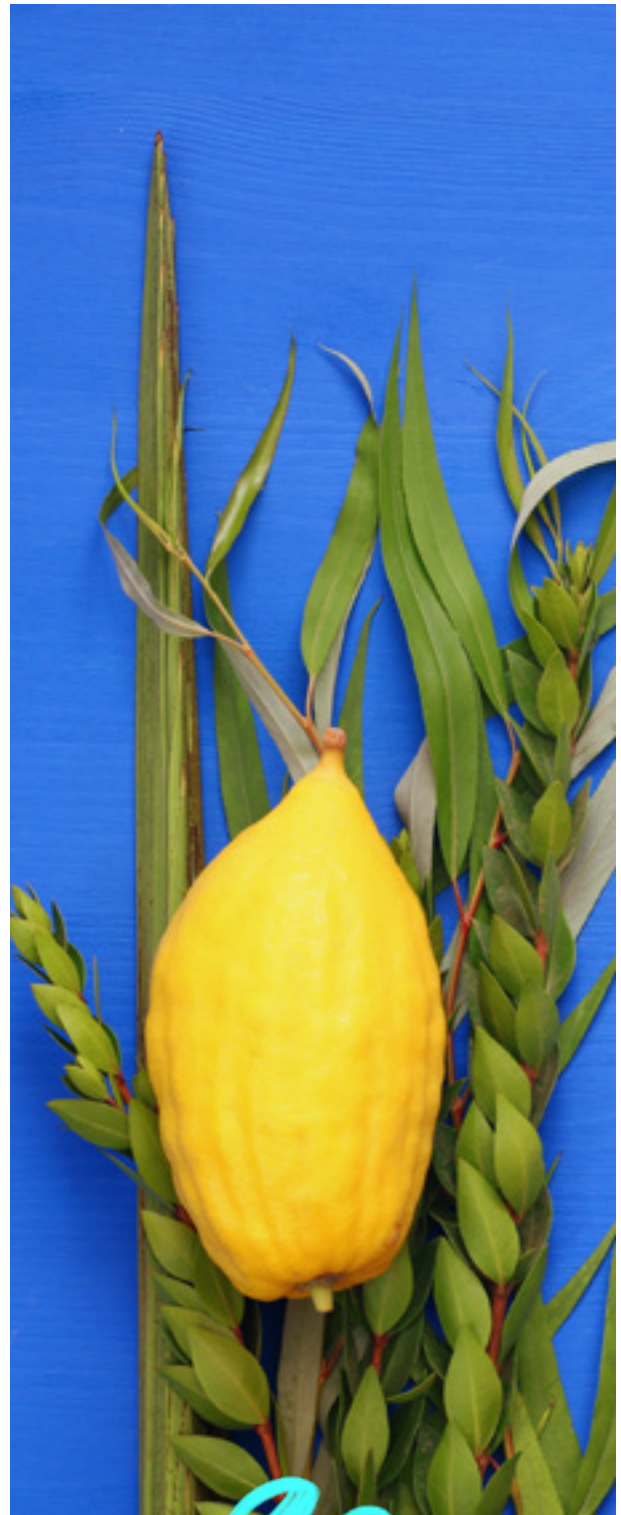
The intermittent days between the beginning and end of Sukkot. They are quasi-festival days whereby we try as best we can to embrace the festiveness of the time by eating (and, weather permitting, sleeping) in a Sukkah.

18 HOSHANAH RABBAH

The seventh day of Sukkot, where an unfavourable sentence from Yom Kippur can still be torn up through sincere repentance. On this day communities circle the synagogue seven times with Torah scrolls reciting the “Hoshanot” (salvation prayers). We beat the Aravah (willow) to the ground representing a mastery over our bad inclinations. There is a custom to learn Torah all night.

19 SHEMINI ATZERET

The day after Sukkot, considered a festival in its own right. It is a day representing the spiritual connection between God and the Jewish people. There are no overt commands or practices on this day, and the idea is that it is the opportunity for the Jewish people to simply be at one with their Creator.



20 SIMCHAT TORAH

Celebrates the conclusion of the annual cycle of Torah readings. There is a custom to dance with the Torah scrolls and express our deep happiness to have the Torah, the source of all Jewish wisdom.



FOOD

ON A PLATE

ROSH HASHANAH



 **jewish
futures**



Ilana Epstein cannot look at a recipe without seeing hundreds, if not thousands of years of migration, resilience and Jewish pride in every ingredient. A product of her own migration journey across the Jewish globe, Ilana's Jewish food and lifestyle brand, Ta'am, always leaves a sweet aftertaste.

RECIPES & FOOD STYLING BY **ILANA EPSTEIN**

PHOTOGRAPHY BY **BLAKE EZRA**



On the first ever Rosh Hashanah, the first ever sin was committed: Adam and Eve ate from the Tree of Knowledge. How incredible that our first sin was connected to food! Food that sustains us and nourishes us. Without it, we face hunger, disease, starvation and, ultimately, death. On the other hand, too much food and we face gluttony, hedonism and sacrifice our health.

The Torah is a book about relationships. Between man and his Maker; between man and his fellow man, between man and time; between man and space; and between man and food. Our relationship with food is complex and never more so than during the Rosh Hashanah to Yom Kippur period.

On Rosh Hashanah, we indulge and on Yom Kippur we fast. The Torah warns of extremes and yet it seems like our holidays encourage us to indulging in them? Rabbi Moshe Weinberger of the Aish Kodesh community in Woodmere, NY, explains that it is a balancing act. On Rosh Hashanah we seek to get closer to God. We dip challah/bread in honey. The very simplest of food – bread – into one of the most complex – honey. That is who we are as people: the simple combined with the complex. That is our relationship with God.

How simple would it have been to avoid the Tree of Knowledge, just walk away and eat from absolutely anything else in the garden. Yet as people, that is not who we are. We move closer to and further from God at every moment in a delicate balancing act. On Rosh Hashanah we use the tangible, the food, to symbolise our requests and wishes for the year to come. Every food is imbued with symbolism and memory. And yet, on Yom Kippur, we completely cut ourselves off from food, letting go of our physical selves and standing before God with no symbol, no aid, just bare.

Judaism is complex and that is what makes it wonderful and fulfilling, our food has so much more meaning than just something lovely to put on the table. We have included recipes that have been handed down the generations that we hope you will love. We have included the traditional symbols of apples, pomegranates, beetroots, carrots, black eyed peas, green beans, spinach, dates and fatty meats.

Wishing you a year filled with health, happiness and good taste.

GREEN BEANS

WITH TOMATOES

Green beans are a traditional dish among Sephardi Jews on Rosh Hashanah, as they grow in abundance. In this recipe we sauté/steam the beans, doing two processes in one pot, the sautéing adds flavour while the steaming helps the beans retain their bright colour while they cook through.

YOU'LL NEED...

2 tablespoons olive oil
1 onion finely chopped
600g fine green beans, trimmed
300g cherry tomatoes sliced in half
Salt and pepper to taste

RECIPE

In a large sauté pan with high sides and a cover, heat olive oil until shimmering. Sauté the onions until soft and translucent not brown. Add the green beans and toss in the oil and onions until covered. Add half a cup of water to the pot, and cover the pot. Allow green beans to cook until bright green and tender, less than 5 minutes (but this is largely dependent on the thickness of the beans). Uncover the pot, add the tomatoes and toss well until the tomatoes have just started cooking. Season well with salt and pepper. Serve warm or at room temperature.



RECIPE

Combine spices in small bowl and set aside. Season both sides of chicken pieces with salt and pepper. Heat oil in a large heavy-bottomed pot over medium-high heat until very hot. Brown the chicken pieces on the skin side down in a single layer until deep golden in colour, about 5 minutes; using tongs, turn chicken pieces and brown on the other side, about 4 minutes more, you will need to do this in batches.

Add onions to a pot and cook, stirring occasionally, until the onions have softened, about 10 minutes. Add garlic and stir, about 30 seconds. Add spices, stirring constantly, until darkened and very fragrant, 45 seconds to 1 minute. Stir in broth and honey, scraping the bottom of pot with wooden spoon to loosen browned bits. Add the chicken thighs and drumsticks and reduce the heat to medium. Add carrots, apricots, and breast pieces (with any accumulated juices) to the pot, arranging the breast pieces in a single layer on top of carrots. Cover, reduce heat to medium-low, and simmer until chicken breast is cooked through (either cut through one to check that all pink is gone, or use a meat thermometer). Add the chickpeas to the pot and increase the heat to medium-high and simmer until liquid has thickened slightly.

You can make the whole dish up to this point the day before you serve it, in fact it tastes even better when reheated. Just before serving (reheat chicken if it has been made in advance), add coriander and lemon juice and stir to combine and season with salt and pepper to taste. Serve immediately.

To us, this is what apricot chicken should taste like! The sweetness of the apricot combined with the aromas and flavour of Morocco! Be prepared though, make it once and it will become a family favourite!

YOU'LL NEED...

- 2½ teaspoon sweet paprika
- 1 teaspoon ground cumin
- 1 teaspoon ground ginger
- 1 teaspoon ground coriander
- 1 teaspoon ground cinnamon
- 8 medium cloves garlic, minced or pressed (about 5 teaspoons)
- 2 whole chicken, each cut into 8 pieces and trimmed of excess fat
- Salt and ground black pepper
- 2 teaspoons olive oil
- 2 large onions, halved and cut into ¼-inch slices (about 3 cups)
- 3½ cups (830ml) chicken broth
- 2 tablespoons honey
- 3 medium carrots, peeled and thinly sliced
- 1½ cups (285g) dried apricots, halved
- 2 x 400g cans chickpeas, drained and rinsed
- 3 tablespoons fresh lemon juice, from 2 lemons
- 2 tablespoons chopped fresh coriander leaves

MOROCCAN-STYLE APRICOT CHICKEN





LAMB WITH DATES & HONEY

The Rema – Rabbi Moshe Isserles - a famed 16th century Polish Rabbi who sets the standard of practice especially in regards of costume for Ashkenazi Jews, exalts us to eat fatty meats on Rosh Hashanah as a way to celebrate the new year. Fatty meat would have been seen as a delicacy at the time and not something to stay away from. We think the Rema would have loved this combination of lamb, tea and dates – especially with its Middle Eastern additions, which would have been very novel to him!

YOU'LL NEED

- ¾ cup dates, pitted
- 1 ½ cups hot tea
- 1 kilo (2 lb) lamb, cubed
- 1 onion chopped
- ½ teaspoon garam masala
- 1 tablespoon fresh ginger
- ½ teaspoon ground cinnamon
- 1 sprig rosemary
- Salt and black pepper to taste
- ¼ teaspoon saffron
- 2 tablespoons hot water
- 4 tablespoons honey
- 1 cup beef stock

RECIPE

Place the dates in a small bowl and pour hot tea over them and set aside. In a medium bowl mix the lamb, onion and spices. Place in a roasting tin with the sprig of rosemary on top. Cover and cook for 2 hours on 180°C. Remove tin from oven, uncover. In a small bowl combine the saffron and hot water, add the honey to bowl and mix well. Add the saffron honey mixture and the beef stock to the lamb and place back in the oven, uncovered, for a further half an hour.

CARROT SALAD WITH LEMON VINAIGRETTE

This salad ranks amongst one of the favourites in our home, and is the perfect fit for Rosh Hashana using both carrots and dates, here they are livened up with fresh mint and a zingy lemon vinaigrette. The hazel nuts are optional in this recipe as here are Jews who have the tradition to not eat nuts on Rosh Hashanah.

RECIPE

Grate the carrots on the large holes of a box grater or with a food processor. Combine the carrots with shallots, dates and mint. Set aside.

FOR THE VINAIGRETTE

In a small bowl whisk together zest, juice, sugar, mustard and salt until sugar and salt have dissolved. Add the oil in a slow stream, whisking constantly until the dressing is well blended. Season with more salt and pepper to taste. (vinaigrette can be prepared up to 3 days before serving- store in an air tight container in the fridge).

Just before serving dress the salad with desired amount of dressing and top with hazelnuts if using, serve immediately.

YOU'LL NEED...

2 tablespoons finely chopped shallots
500g (2 ½ cups) carrots peeled
65g (½ cup) chopped medjool dates
35g (¼ cup) roughly chopped fresh mint leaves
75g (½ cup) blanched hazelnuts (optional)

VINAIGRETTE

½ tablespoon finely grated lemon zest
2 tablespoons fresh lemon juice
1 teaspoon sugar
½ teaspoon dijon mustard
¼ teaspoon salt
4 tablespoons olive oil
Freshly ground black pepper (to taste)



YOU'LL NEED...

FOR THE CARAMELISED ONIONS

4 brown onions, cut in half and thinly sliced
3 tablespoons vegetable oil

FOR THE BLACK EYED PEAS

200g (1 cup) dried black eyed peas
1 cinnamon stick
2cm sized piece of fresh ginger, unpeeled
½ onion, unpeeled
1 head garlic cut in half, horizontally
4 cups water

FOR THE RICE

2 tablespoons vegetable oil
½ onion, chopped very finely
200g (2 cups) white long grain rice
1 tablespoon baharat spice
1 teaspoon salt
A few grinds of black pepper
4 cups water

MEJADRA

RECIPE

CARAMELISED ONIONS

In a large sauté pan, heat the oil and add the onions, stirring occasionally, fry the onions until very dark mahogany coloured, but not burnt. This may take up to 45 minutes but is totally worth the effort.

BLACK EYED PEAS

Place the black eyed peas in a bowl and cover with 4 cups of cold water, allow to soak for at least 6 hours and up to 24. Once rehydrated, rinse with cold water. Combine the black eyed peas, cinnamon, ginger, onion, and garlic in a medium saucepan set over a medium flame, add the water. Bring the contents of the pot to boil, lower the heat so that the water stays at a rolling boil and cook until the black eyed peas are soft, drain. When cool enough to handle, pick out the cinnamon, onion, garlic and ginger and discard. Set aside the black eyed peas for later.

RICE

In a large sauté pan with high sides and a cover, add the oil and heat. Add the chopped onion and fry until the onion looks translucent and soft. Add the rice to the onion and stir. So that the grains are coated in oil and just start to turn translucent, add the Baharat spice and salt and pepper and stir until well mixed. Add the water, bring it to a boil, and then lower the heat to a slow simmer. At this point LEAVE IT ALONE! Cover the pan and let it cook until the rice is cooked through and the water has been absorbed, about 20 minutes. Once cooked, turn off the heat and let the rice sit for about 10 minutes (I feel like the rice needs a bit of time to contemplate its existence).

TO ASSEMBLE

After the rice has rested, mix in the black eyed peas with a wooden spatula. Just before serving, top with the caramelised onions.

Another dish with multiple origins and multiple spellings, Mejadra's crowd-pleasing status has kept it popular for centuries. It's mouth-watering and savoury - and that's even before we add caramelised onions. In honour of Rosh Hashana, we have swapped the lentils for black eyed peas, a traditional Rosh Hashana food.





CHRAIMEH

YOU'LL NEED...

1 side salmon
6 garlic cloves, roughly chopped
2 teaspoons sweet paprika
1 teaspoon ground cumin
¼ teaspoon cayenne
1 green chilli, roughly chopped
2 tablespoons sunflower oil
150 ml water
3 tablespoons tomato puree
2 teaspoons caster sugar
2 tablespoons lemon juice, salt and pepper to taste
Fresh coriander, chopped (optional)

RECIPE

Preheat oven to 180°C. Place the salmon in a roasting tin. In a small bowl mix together the garlic, paprika, cumin, cayenne, green chilli and oil. Use a hand blender to blitz the green chilli mixture into a thick paste. Heat a small pan with a little bit of oil. Add the paste and fry for about 30 seconds, making sure not to burn the mixture. Add the water and tomato paste and stir well. Bring to a simmer and add the sugar and lemon juice and salt and pepper. Pour the mixture over the salmon and bake covered for 30 minutes. Serve with a chopped coriander.

POMEGRANATE JELLY

Called Jello in America and Jelly in the UK, I love all fruit jelly desserts — they are the perfect end for a heavy meat meal. Pomegranate juice is a bit dry by adding cranberry juice the flavour of pomegranate gets a chance to shine.

YOU'LL NEED...

2 cups (480ml) pomegranate juice
2 cups (480ml) cranberry juice
4 tablespoons unflavoured kosher gelatine powder
½ cup (115g) sugar
Pomegranate seeds (optional)



RECIPE

Place the gelatine in a bowl and add ½ cup (120ml) cranberry juice and allow to sit for about 15 minutes until the gelatine is softened. Place the remaining cranberry juice, pomegranate juice and sugar in a saucepan. Boil until the sugar has dissolved. Add the cranberry/gelatine mixture to the pot. Bring to a boil and turn off heat. Divide the jelly mixture between dessert cups and place in the fridge for at least 4 hours until the jelly has set. Sprinkle with pomegranate seeds to garnish.



CHOCOLATE BEETROOT CAKE

CAKE RECIPE

Preheat oven to 180°C/350°F. Cut the beetroots into large pieces, place in blender, add 1 tablespoon of water and puree until smooth. You should have 1 cup (225g) of puree when done.

Line the bottom of 8 inch/20cm round cake tin with baking paper. Grease the paper, dust with cocoa powder and then tap out the excess.

In a medium bowl whisk together the flour, baking powder, baking soda, cinnamon and cocoa powder. Set aside.

In a microwave safe bowl, place the chocolate and oil and microwave on high for 20 seconds, stir, and then continue to microwave in 20 second blasts and then stirring until smooth and melted. Once melted, stir in vinegar, vanilla and the 1 cup beetroot puree and mix until smooth.

In the bowl of a stand mixer fitted with whisk attachment (or handheld electric mixer and large bowl), beat the eggs and brown sugar and salt until it has more than tripled in volume, about 5-7min.

Pour the chocolate beetroot mixture into the egg mixture and beat until just combined. Add the dry ingredients and beat on the lowest speed, scraping down the sides until combined.

Transfer the batter into the prepared pan and bake the cake until the top springs back when gently pressed and a knife inserted in the middle comes out clean, about 45-50min.

Let cool and remove the cake from mould, let cool before adding glaze.

YOU'LL NEED...

4 medium cooked beets
2 tablespoon oil
75g (½ cup) cocoa powder
190g (1 ½ cups) plain flour
½ teaspoon baking soda
½ teaspoon baking powder
½ teaspoon cinnamon
55 g (¼ cup) plain chocolate *coarsely chopped*
1 teaspoon vinegar
1 teaspoon vanilla
4 eggs
240g (1¼ cups) light brown sugar
1 teaspoon salt

GLAZE

110g (½ cup) plain chocolate
90g (¼ cup) honey
25g (2 tbsp) coconut oil (*or margarine*)
Gold dust/ flakes (optional)

GLAZE RECIPE

In a small saucepan over a low heat, combine the chocolate, oil and honey, stirring continuously until it has melted and is glossy. Immediately pour over the cake and using the back of a spoon distribute evenly over the cake.

While the glaze is still shiny but not yet fully set, sprinkle with gold dust if using.





**REBBETZIN
TAMAR GOLDWATER**

After living in Birmingham and running the Aish campus branch there for two years, Tamar now works in Aish London. She enjoys learning with students in big or small groups and regularly hosts them for meals over Shabbat. She loves music and singing and sushi. Lots of sushi. Tamar is always up for a coffee.

Many people in the world were shocked when an awful news story broke about 17-year-old Jordan Turpin who escaped her family home to alert police as to the dreadful conditions she and her siblings had been forced to live in under the tyrannical rule of their abusive parents. As more horrific details and layers to the story emerged in the press, their home was aptly named 'The House of Horrors.' I've read news stories before, some sad and some tragic, but for an inexplicable reason, this one really bothered me. A lot. Clearly, a story like this provokes many questions on the nature of evil in this world, but the one that perturbed me more than any other was: how did they get away with it? How, for nearly three decades, did these wicked people with many noticeably undernourished children, manage to hide their actions from the world?

Where were the family and where were the friends? Were there classmates or teachers they had encountered? Neighbours who saw something strange? An employer with a suspicion?

As it turned out, there were many of the above. Over the course of 30 years, a number of people had encountered the Turpin family in various situations. Neighbours who had noticed the decrepit state of their home, classmates who had maliciously bullied their unkempt daughter and even college companions who had watched their starving son eat plate after plate of food at a gathering. Yet tragically, there was no one who put these pieces of the puzzle together, to call for help before it was too late.



One reason why no one called for help is that the weight of accountability shifts when it feels like there is someone else who can do it. What might seem like common sense has been labelled by social psychologists John M Darley and Bibb Latane in 1968, as the 'Bystander Effect,' but is there a way to break the pattern?

When our family made the unusual move from Jerusalem to Birmingham, overnight, we were no longer one of the masses. We had graduated to being one of the few and were acutely aware of the responsibility that came along with it. We had gone from a city where Jewish values were so obviously the norm and our commitment to them was a given, to a place where we felt challenged to become ambassadors for those values. In truth, we should always have felt that way, but the change in reality changed our self-perception.

In the Rosh Hashanah prayers, we recount how each individual in the world passes before God, like sheep before a shepherd. And when that happens, their actions are scrutinised and analysed by Him. It is a powerful and somewhat frightening idea when we give it thought. But it is also an empowering idea. Because its underlying message conveys that in fact, we count. That in a world of 7.442 billion people, I must own what I do. Hiding behind everyone else is not an option. It is I and I alone who is accountable for my deeds.

HIDING BEHIND EVERYONE ELSE IS NOT AN OPTION.

One person who would know that is Dr Eric Voigt. Voigt was relaxing at home watching the TV show *'Beachfront Bargain Hunt'*, when he noticed a contestant who had a lump on her neck that looked worrying. As an ENT surgeon, he was trained to notice those things, but as an 'off duty' doctor, he was under no obligation to do anything about it. But he did anyway. Having no way to contact her and not even knowing her name, he took to social media in the hope of finding her and encouraging her to see a specialist. He was eventually connected with Nicole McGuiness, a brain cancer survivor whose doctors had not noticed the mass. On his recommendation, she investigated it and was subsequently diagnosed with thyroid cancer. Despite having received challenging news, McGuiness thanked the doctor in an emotional televised interview. Due to his vigilance and subsequent efforts, her life was saved.

Rosh Hashanah is the time of year that prompts us to become the Eric Voigt in our lives. It is the time that reminds us of the awesome ability latent within each one of us. The ability to observe that which is broken in the world and more importantly, the responsibility to fix it. If just one person would have heard their silent cry and acted, we may never have known of the Turpin family. So many people so many have times have said, "Someone else will do it", but once in a while someone breaks the pattern to say "I'll do it". This year, let's choose to be that someone.



**RABBI
ADAM ROSS**

Former Aish on Campus Rabbi for Leeds, Adam now lives in Israel and is a regular contributor to the website Aish.com, delivers shiurim and teaches English in a yeshiva high school in Jerusalem.

WHAT DO YOU DO ON THE FIRST NIGHT OF SUKKOT WHEN ALL OF YOUR ELECTRICS BLOW AND YOU'RE EXPECTING 50 GUESTS THE NEXT FEW DAYS?

That's exactly what happened to the Aish Sukkah on the Leeds campus. The Sukkah had been built with the help of students. Our family had just sat down on first night when suddenly it went dark.

The outdoor heaters, fairy lights and ship lanterns had all blown however the glimmer of moonlight allowed us to finish our meal, and I went to sleep hoping that the electrics would somehow reset themselves...but no.

In the morning, despite the electrics still not working I knew somehow things would work out, but not entirely sure how. I was not able to touch the plugs myself, or call anyone out, or pay anyone any money to help me either, as Jewish law doesn't allow for this on Yom Tov. And so, after shul I ventured out in the direction of the local hardware store, Hussein's DIY, hoping for a minor miracle.

As I was hovering outside the store wondering how to start explaining my predicament, the owner, a Pakistani Muslim man in his early 50s, recognised me. All week long I had been in and out buying strange supplies, and now here I was again,



the strange Jewish guy who had been building a flimsy outhouse in the rainy season, but this time in his best suit with a couple of kids in tow.

“Can I help you?” He said in a welcoming voice, and so I took a deep breath and used those time old Jewish words: “This is going to sound a little strange...”

And so the impossible conversation began. “I can’t pay you right now, I don’t know what I need, or what’s broken, but can you send someone round to my temporary house for as long as it takes to make the lights and heaters work again?”

As a Muslim himself, he understood the concept of festivals and holidays, and warmly agreed to whatever I needed. His 18 year old nephew Zubaid came over with me and spent an hour and a half fitting two new 25 metre extension cables, painstakingly cutting and replacing all of the plastic cable ties I had bought from his uncle earlier that week. As he rewired the hut, we gave him chocolate cake

and engaged in conversations about the festival which he found fascinating and heart-warming.

We often hear bad news about our interactions with other religions, but what happened in our Sukkah was beautiful and in so many ways a snapshot of the world we all pray we can live in all year round.

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**WHAT HAPPENED
IN OUR SUKKAH WAS
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Of all the festivals, Sukkot is the one which involved members of other nations and religions who would bring offerings to the Temple over the festival. It is a festival about faith which everyone can relate to. I said over a l’chaim to the students who packed into the warm, bright Sukkah that the atmosphere we generate in this Sukkah powers the whole of Hyde Park, where we lived, for two years.

After Sukkot, we went back to Hussein to pay him and thank him for his services. It was an amazing experience to have two people from different backgrounds, come together in understanding and mutual respect to build a Sukkah.





**RABBI
ELI BIRNBAUM**

Rabbi Eli Birnbaum studied in Talmudic College in Israel for six years before attaining Rabbinic Ordination after two years in the Jerusalem Kollel. During this time, Eli completed a BSc in Criminology & Social Psychology. Together with his wife Naomi, Eli moved back to London to take up a position in the JLE's campus department, where he set up the infrastructure for regular Lunch & Learns across London's major campuses, as well as creating the 'Genesis+' programme, aimed at older students and post-graduates. He now works as an Aish educator, primarily focused on the burgeoning Young Professional demographic.

RECENTLY I WAS PRIVILEGED TO JOIN AN FJL TRIP TO THE BIG APPLE AS A SENIOR EDUCATOR. IT WAS MY FIRST EVER VISIT TO THE SPRAWLING METROPOLIS. I MET SO MANY INTERESTING PEOPLE AND SAW SOME FASCINATING PLACES. HERE ARE A FEW OF THE THOUGHTS THAT OCCUPIED MY MIND AS I STROLLED THE STREETS OF MANHATTAN.

DAY 1. BIG.

Everything here is big. Big buildings. Big stores. Big cars. Big portions. Big skyline. Big arguments. Big opinions. Big dreams.

Even God is big here. Much bigger than He is in England, where we position Him cowering meekly in a corner awaiting the next volley from Richard Dawkins.

This isn't the city that never sleeps. It's the city that doesn't want to. In case it misses out. On the next big thing.

But amidst the noise, the buildings, the horns, the fireworks, the cheers, I am struck: Sometimes to dream, you need to be asleep. Sometimes God's true essence is



found not in the wind, nor in the earthquake, nor in the fire, but in the thin still sound of Rosh Hashanah's shofar.

Humble. Unassuming. Small.

DAY 2. UNITY.

New York is multicultural like the sea is wet. It's a fact of life. Here, to be a minority is to be the majority. To be anything else is to be a parody of what it is to be human.

We visited the UN when its cavernous Halls of Pontification were out of session. Empty. Silent. An echo of what could have been. Don't get me wrong, the UN has done some tremendous work down the years. But the cracks are beginning to show. The desks look old. The carpet outdated. The tour guides bored. It has become a parody of itself. A monument to unity.

Manhattan has taught me that you cannot legislate unity. It has to sprout and grow from beneath. Swarming to the surface on the crest of a wave of a million people from a million backgrounds crashing through the gates of Grand Central at the end of a busy week spent making this already-thoroughly-melted pot of a place great.

DAY 3. ESCAPE.

Manhattan is a prison for the brave and free. Surrounded by water, subdivided into grids, hemmed in by the Atlantic to the east and New Jersey to the west. And so it escapes upwards. Constantly growing. Relentless in its quest to escape itself.

And everyone is in on it. In on the Great Escape. Everyone. There is confidence and verve here like I have never seen before. The poor and homeless demand a smile if you have no change. And they get it. The national anthem is a Bittersweet Symphony.

Eventually, this city will run out of room. It won't be able to escape itself. I pray that when that day comes, the natural confidence of every person I've been fortunate to meet will be tapped into. Reflecting the spark of the Divine that truly makes us, all of us, equal.

DAY 4. LIBERTY.

America's earliest import and most enduring export.

Liberty is a bridge. A bridge spanning the two tectonic plates of human intrigue. The capacity to destroy. And the capacity to create. Both done, of course, in the name of a cigar called Happiness. Or Hamlet. Who knows? Somewhere along that bridge lies the answer.

In New York, I had begun to believe that they had it. The answer. The way out of the friction thrown up in the head on collision between objective liberty and subjective happiness: Life.

**MANHATTAN HAS TAUGHT
ME THAT YOU CANNOT LEGISLATE
UNITY. IT HAS TO SPROUT AND GROW
FROM BENEATH.**

In the beauty of human interaction, the fission of liberated happiness becomes the fusion of happy liberty. God bless the founding fathers for they hath bestowed upon us cotton-candy, monster trucks and a 'World Series' containing just one country. Because you don't need more. If the idea is powerful enough, one is enough. And life is powerful enough.

DAY 5. STORIES.

Manhattan is a living, breathing canvas. Full to the brim with colour yet blank at the same time. People come here to make a new start. People come here to tie up loose ends. People come here for one or the other, get dazzled by the bright lights, and forget entirely which is which.

New York is America's mural, and the ideas painted here seem to spread across the continent like wildfire. Wildfire fuelled by an insatiable hunger. The hunger to be heard.



The magic of a place is its people. The magic of a people is its poetry. The magic of poem is its passion.

From Chinatown to the Bronx to Lower East to Upper West. A living, breathing poem. Sometimes of pain, sometimes of joy. Sometimes of love, sometimes of hate. Somehow amidst the constant cacophony of noise, the voice of humanity rises higher than the skyscrapers, reaches further than the bridges, and paints yet more layers onto the infinite canvas that is this totally crazy city. As small as Manhattan is, it always has room for more.

DAY 6. HOPE.

Hope is a dangerous thing. A medicine. A poison. Too much of it can kill you quickly. Too little of it can kill you slowly. And for the life of me I cannot decide which I'd prefer.

Battery Park is the gateway into Hope. Millions of bedraggled, starving, hopeless peasants limped and stumbled their way through these small gardens on their way towards the Five Points - the kiln where through violence and tribalism, bigotry was beaten into democracy.

And then I saw it. Unexpectedly. A monument to the immigrants who diluted New York into saturation at the turn of the 20th century. Thanking them for their contribution towards Making America Great (Again). A monument. A tribute. A testimony.

Who on earth builds a monument to immigrants? Only a fool. But a fool's hope is the most powerful. Unconquerable. Immovable.

Battery Park was named so for the fixtures of cannon batteries installed there to keep people out. Oh the irony. The gateway to the new world became America's power-pack, super-charging the continent with intoxicating hope.

And then I saw her for the first time. The Mother of Exiles. The Statue of Liberty. The statue about whom Emma Lazarus, a young daughter of Jewish immigrants wrote:

"Keep, ancient lands, your storied pomp!" Cries she with silent lips. Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me. I lift my lamp beside the golden door.

And finally, after a week of trying, New York broke my stiff upper lip. And I wept. Tears of relief for those who made it. Tears of sadness for those who did not. Tears of hope that this magnificent land never loses sight of that

humble monument hidden in the greenery of the Battery. The huddled mass of the tired and broken who, barely one hundred years ago, gazed up in awe at the New Colossus, and tasted in the salty sea breeze that most heady of tonics, that elixir of life: Hope.

DAY 7. HOME.

They say it's where the heart is. I say it's where the soul feels the greatest sense of purpose and inspiration.

Home is where a person can have the greatest and most wide-reaching impact on the world around them. Anywhere else, they are merely a tourist, taking more than they give. Home isn't necessarily the place you believe in most, it is the place that most believes in you.

Rosh Hashanah. The day to dream big. Where we proudly display our unity as a people, pledged to escape the shackles of our mistakes as we head toward the liberty of a brand new story, a brand new us. And it is that hope for a better and bolder future that drives us to come back, seeking the honey-sweet embrace of a loving Creator and astonishing Nation, the space in time we call home.

Badda-bing-badda-boom.



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**RABBI
BENJI LEVY**

Rabbi Benji Levy is the CEO of Mosaic United, a \$200m joint venture partnership between Israel and the Diaspora to strengthen Jewish identity and connections to Israel for youth around the world.

**A HEALTHY JEWISH COMMUNAL BODY CANNOT THRIVE
ON A DIET OF TRAGEDY. INSTEAD IT MUST CELEBRATE THE INNER
BEAUTY OF JEWISH LIFE.**

There is a dissonance between the Jewish story and narrative. We are a people who have demonstrated an inverse relationship between numbers and impact for thousands of years and represent an unparalleled catalyst for curiosity and growth. As we celebrated the 71st year since our rebirth, the State of Israel has achieved mind-boggling feats against seemingly insurmountable odds, and this is just part of the incredible story we have to tell.

Still, with ongoing anti-Semitism at heights unseen in ages, victimisation and crisis are deeply ingrained within our national narrative. Too many seem to focus on reactively extinguishing fires rather than proactively sowing seeds and planting trees.

Having grown up in Sydney, Australia, where so many in the community are descendants of survivors, the Holocaust has always been a core component of the community's Jewish identity. The Gen17 Australian Jewish Community Survey found that 95% of participants saw remembering the Holocaust as important to their personal Jewish identity, marking it as the highest factor. Similarly, the 2013



Pew Report revealed that a staggering 73% of U.S. Jews see remembering the Holocaust as essential to their sense of Jewishness, and there are many other studies that reflect the same global trend.

Threats to one's Jewish identity often provoke an instinctive reaction of protectiveness but just as the current generation feels less relevance to the destruction of the Temples or the Spanish Inquisition, this approach is becoming less effective as the distance from events such as the Holocaust widens as time marches on.

The establishment of the State of Israel has been coupled with significant general improvements for global Jewry, and many Jews have not been directly exposed to anti-Semitism and the powerfully emotional tribalism it can induce. Instead, as Jewish millennials are welcomed with open arms into Western societies, they have become increasingly disengaged from a heritage with which they struggle to relate.

Desperately attempting to re-establish these stirrings of Jewish pride, I have seen many Jewish educators double down on Jewish victimhood, limiting their educational impact by focusing on instilling a responsibility to lead Jewish lives purely because the victims of prior generations could not. To me, this underscores a lack of confidence in our ability to inspire positivity and pride.

When teaching Jewish history, the Holocaust must, of course, be given due attention, but it should not become an emotional crutch alone. The most effective Jewish teachers also focus on the incredible array of Jewish cultures and traditions that emerged over the last 2,000 years, helping young Jews realise that traditions have continued relevance and can be built upon in modern Jewish practice.

While this narrative continues to inspire a sense of Jewishness, it has generally not been strong enough to translate emotion into action in a consistent and pervasive way. As such, this

negative narrative is becoming increasingly ineffective and yet crisis remains the dominant narrative for Israel as well.

The Israeli timeline, as taught and discussed, is often dotted with wars. The years 1948, 1967, and 1973 are, in the Jewish psyche, some of the most powerful dates in modern Jewish history and often synonymous with Israel, despite its many other achievements.

We must consider how to shift this balance towards the positive. We must stand tall and say that we are proud to be Jews, not because of terrorism, violence in places like Pittsburgh or Poway, or Israel's enemies, but in spite of them.

One of my favourite scientific studies shows why this positive approach, in which Judaism's life-affirming, beneficial value becomes the standard, is more crucial now than ever before. In the late 1960s, Stanford psychology professor Walter Mischel conducted a series of experiments on delayed gratification known as the Marshmallow Test. Mischel was trying to understand how age and cognitive development affect one's ability to delay gratification in order to receive a greater reward. Particularly fascinating for psychologists today are the follow-up studies, decades later, which found that childhood ability to delay gratification correlated with higher Scholastic Aptitude Test scores, professional success and better physical health.

Writing for Forbes, Justin Daab, president of Magnani Continuum Marketing — an experienced design and strategy firm in Chicago, challenges the notion that delayed gratification results in increased success in life, stating that “millennials are rationally maximising their long-term value by sampling a bit of marshmallow today.” As millennials grow up, they are witnessing the collapse of the long-term security once offered by traditional institutions, older generations losing their entire accumulated wealth, debts rising and job prospects and job security declining. As a result (whether consciously or not), they assign greater

WHEN TEACHING JEWISH HISTORY, THE HOLOCAUST SHOULD NOT BECOME AN EMOTIONAL CRUTCH ALONE

social value to experiences — memories that are guaranteed to last.

Hence, when sharing Judaism with young Jewish women and men, positive, transformative experiences are vital and, therefore, serve as a guiding principle of Mosaic United. As Daab explains, “for millennials, past performance is no guarantee of future performance.”

Judaism, when lived fully, includes enriching positive substance that can make a far more enduring impact on the individual than the declining sense of obligation to marry Jewish and the uninspired schlep to a synagogue on the High Holy Days. On the other hand, exposure to the Shabbat experience, for example, can lead to an appreciation that supposedly disruptive restrictions can grant the freedom and headspace to value the truly important things in life.

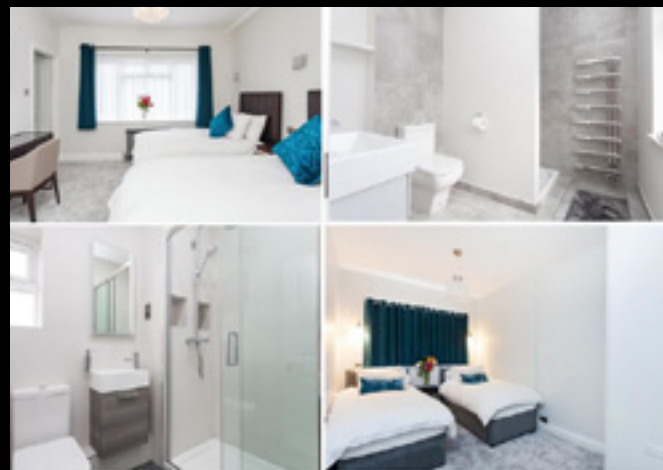
Jewish teachings about charity and hospitality allow one to appreciate how an ancient moral compass can

enhance quality of life for the most vulnerable members of modern society. And a deeper understanding of the vibrant, nuanced, multi-faceted reality of Israel can allow one to acknowledge its issues while seeing past its falsified reputation and appreciate the truth of its inclusivity and flourishing democracy.

A healthy Jewish communal body cannot thrive on a diet of tragedy alone. It cannot devolve into a skeleton devoid of bone marrow based on external threats. Instead it must celebrate the inner beauty of Jewish life. To move from oy to joy, we need a paradigm shift in our pedagogy. The impetus for Jewish living must come from inside the Jewish world being proactive rather than reactive. We must begin by truly believing that the Jewish story is worth telling and then reconsider how we tell that story.

After all, our children no longer want to hear how not to leave. They need to experience why they must stay.





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**RABBI
MOSHE FRIEDMAN**

Rabbi Moshe Friedman grew up in Manhattan, New York, and received his BA in Politics, Philosophy and Economics at the University of Pennsylvania. He studied Jewish Thought and Talmudic Law for ten years in Israel, including several years at the Mir Yeshiva, and has passed rabbinic ordination examinations from the Israeli Rabbinate. In 2017, he moved to London with his wife and two children to take up the role of FJL UK Liaison, a role which includes regular campus visits and London-based educational programmes.

YOU MAY NOT KNOW IT YET, BUT YOU ARE IN THE MIDST OF A FULL-BLOWN CRISIS.

No, it's not a health crisis, or an identity crisis, or a mid-life crisis (although you may be experiencing that as well). You are currently experiencing a meaning crisis. And when I say "you," I mean all of us. And when I say "all of us," I mean Western Civilisation for the last half century.

Scholars, philosophers, and academics have described The Meaning Crisis of our current age as a gradual erosion over the past 300 years of the beliefs and institutions that have given our society a sense of meaning. And it's not good.

Psychologists have been telling us for decades that meaning is an essential ingredient in healthy human functioning; from Maslow to Jung to Viktor Frankl. But we don't need a professional to tell us that. Anyone who has ever felt the cold sting of nihilism can tell you that to wake up in the face of an empty, purposeless existence is not a sustainable way of living.

And yet today, we hear about it all the time. From the Office for National Statistics, which says that rates of depression continue to rise. From mental health professionals, who tell us that people are so disillusioned by real life that they are



literally addicted to video games. Probably from one of your friends or co-workers, who tells you that they are finding it increasingly difficult to stare down the long beige corridor of an office job, and the attempts to distract themselves with Netflix and constant travel are becoming less and less effective.

Where did the Meaning go? Who killed Meaning?

John Vervaeke, a professor of Cognitive Science, Psychology, and Eastern Religion at the University of Toronto, believes he has charted the slow death of Meaning. He has a 50-part online lecture series called “Awakening from the Meaning Crisis.” In the first part of the series, he attempts to show exactly where our meaning came from, and where it has gone.

Meaning, says Vervaeke, comes from our ability to place ourselves within a framework of reference — to ourselves, to other people, and to the world — that lends an objective sense of importance in who we are and what we do. It is a “relevance realisation,” an ability to locate and identify with one’s true place in a dependable backdrop of the universe.

Many things used to do that. Organised religion, a duty-bound obligation to society, and a reliable inner sense-making compass allowed us to moor our boats, so to speak, on a sturdy dock. But those docks have become shaky and the ropes have frayed. Significant revolutions, such as the Protestant Reformation and the Enlightenment, undermined the central authority of religion, and even caused us to cast doubt on our capacity to understand the “true” nature of our surroundings.

While these upheavals may have had incredible benefits for humankind, such as greater personal freedoms and increased social equality, they have wreaked havoc on our internal world.

Twentieth century responses were forthcoming but shallow. Jean-Paul Sartre told us, it doesn’t matter if the world is meaningless; we just have to create our own

meaning. Victor Frankl told us the same in his famous essay on “Man’s Search for Meaning.” But we cannot be our own framework of relevance. If there is no solid ground upon which to stand, then we merely stand on nothing. That’s not called standing; it’s called falling.

The author and columnist David Brooks tells us to look at the calls to action of University commencement speeches, where successful people are meant to impart words of wisdom to their eager audiences. Instead of appeals to a higher sense of duty and morality, they tell graduates to “follow your passions” and to “look inside yourselves.” There are no more standards of the good life, he laments, because we have lost any real sense of what that looks like.

But a crisis brings opportunity. As Abraham Heschel once wrote, a question motivates us to ask for an answer, but a crisis motivates us to change ourselves.

How do we recapture a lost sense of meaning?

In a scholarly journal article published by Ximena Garcia-Rada et al., it is reported that satisfaction levels of relationships are greatly increased when a couple introduces symbolically meaningful rituals into their routines. When couples come together to celebrate a significant ritual, their relationship becomes defined by something that is inherently more meaningful than their own subjective pleasure.

We can borrow this lesson and apply it to life in general. When we engage in rituals, whose significance extends beyond our own lives, that gives us a greater sense of recurring rhythm and normalcy in an otherwise chaotic existence.

We find another helpful anecdote in the book “All Things Shining” by Hubert Dreyfuss. He points us to the deeply fulfilling craft of the wheelwright, the obsolete profession of making wagon wheels. To bend wood to make a perfect circle, the artisan must apply his or her skill towards a completely unique piece of wood. The knots and imperfections in the wood guide the wheelwright in how to

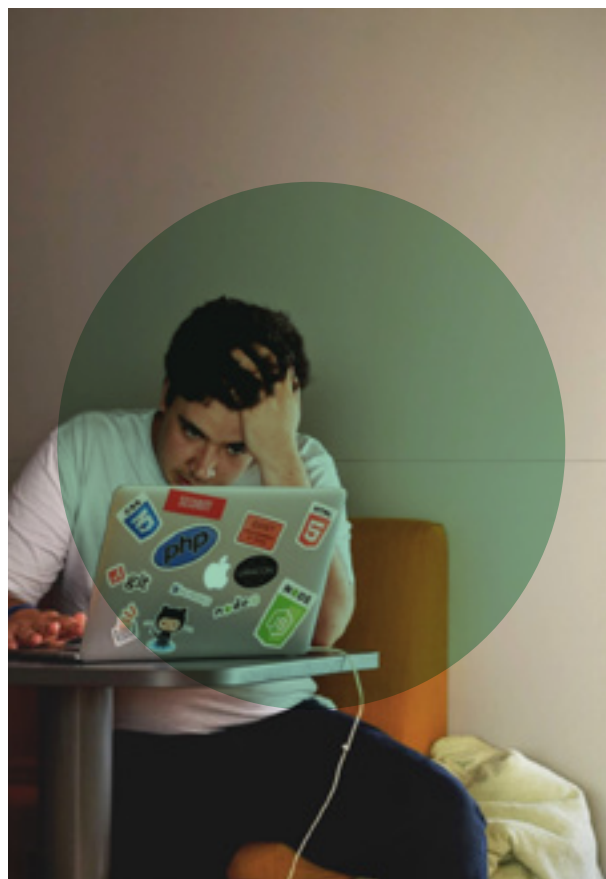
HOW CAN WE RECAPTURE A LOST SENSE OF MEANING?

fashion the wood. It is the externally imposed challenges of the piece of wood that make this craft particularly fulfilling.

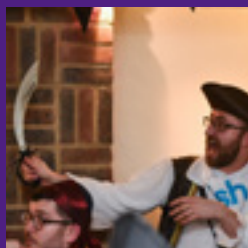
In other words, we find meaning in areas not where we create our own guidelines to solve self-generated problems, but rather where we apply our creative abilities to address problems where the rules are given to us. The rules provide the framework, and our skill takes on meaning when applied within that framework.

In the larger sense, our lives must be defined and guided by rules that are greater than our own, so that when we address them with our unique talents and perspectives, it lends an objective meaning to our efforts. The more sound and all-encompassing the framework, the more meaning we derive from existing within it.

In a world of self-made problems and solutions, only those who place their significance within a context beyond themselves will have a hope of enduring this crisis by reclaiming true meaning.



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Abi

The INCREDIBLATS

Alex



WHERE ARE YOU GOING, DAD?

THAT'S FUNNY. I HAD AN APPLE ON HERE EARLIER, READY FOR DIPPING IN HONEY FOR A SWEET NEW YEAR.

DON'T WORRY, MUM, WE'LL FIND IT. THIS IS A JOB FOR THE INCREDIBLATS!

LOOK ABI - CRUMBS. MAYBE THEY'LL LEAD US TO WHOEVER TOOK THE APPLE.

I'M TAKING MY SHOFAR TO BLOW FOR MR. ROSENBERG. HE'S VERY OLD AND CAN'T GET TO SHUL, BUT HE STILL ENJOYS HEARING THE SHOFAR ON ROSH HASHANAH.

INCREDIBLATS AWAY!

DON'T BE SILLY, ALEX, APPLES DON'T LEAVE CRUMBS. GRANDPA TOOK SOME BREAD DOWN TO THE RIVER TO PERFORM TASHLIKH - SYMBOLICALLY CASTING HIS SINS AWAY.

HOLD ON! WHAT'S THAT UNDER THE SIDEBOARD. IT LOOKS LIKE FRUIT.

WHAT'S WRONG, DAD?

IT'S A POMEGRANATE, ALEX. IT MUST HAVE ROLLED OFF THE TABLE. IT IS A FRUIT THAT'S EATEN AT ROSH HASHANAH, BUT IT'S NOT THE MISSING APPLE!

CAN I SEE THE SHOFAR PLEASE, DAD?

I BLEW AND BLEW THE SHOFAR FOR MR. ROSENBERG, BUT HOWEVER HARD I TRIED I COULDN'T GET A SINGLE NOTE OUT OF IT. I MUST BE LOSING MY TOUCH!

HA, HA! NO WONDER YOU COULDN'T GET A NOTE OUT OF THE SHOFAR - MUM'S APPLE IS JAMMED IN THE END.

MISSION ACCOMPLISHED!

THANKS INCREDIBLATS!

LATER, AT MR. ROSENBERG'S...

SHANA TOVA EVERYBODY!

I MUST HAVE PUT THE SHOFAR DOWN ON TOP OF THE APPLE WHEN I WAS GETTING READY TO LEAVE.

SoloMON5



Blood is Thicker Than Mud



NATALIA SEGERMAN

Natalia is a creative at heart. Her past lives include designing her own jewellery range, creating and building stages for music festivals around the world and a solo music career including two albums. She spent four years producing TV commercials, an award-winning YouTube channel, and an original TV series. She has recently relocated to London from Cape Town and currently looks after the creative departments at Jewish Futures.

JUST OVER A YEAR AGO I MET MY FUTURE HUSBAND ON INSTAGRAM.

It wasn't a traditional *shidduch* in any sense of the word but it happened, and seven months later I found myself engaged and preparing to leave my home country at the tip of Africa and move to the big, scary unknown city of London.

Coming from Cape Town, South Africa, I never saw myself living anywhere else. The lifestyle is great, the weather is perfect and the mountains and beaches are incredibly beautiful. I had a really great job which I loved and lived amongst family and some of my best friends.

Sounds like the perfect life, right? Absolutely, apart from one fundamental missing piece: I could not find a husband. With a population of just under 60 million, surely I could find someone to marry? Let's be more specific: I couldn't find a *Jewish* husband.

Rewind a couple of months. I'm on my way to work, driving through a rough neighbourhood in Cape Town, when suddenly I come inches away from hitting a seemingly stray dog which has run out into the road. In my shaken state, I stop the car and shout at the kids clearly accompanying the dog, admonishing them for not taking better care. Without hesitation and with no sense of remorse, one of the kids looks me dead in the eye and says, "Lady, it's not our dog" and continues with whatever they were busy with.

Apart from the relief of not hitting that dog, I found myself laughing at the absurdity of life in Cape Town. And then a polar opposite emotion: a sharp sadness for my future offspring (who would almost certainly not grow up in South Africa) and how they would have no idea of the daily intricacies (both good and bad) of what it's like to live there. They will grow up speaking with an English accent and call me "mummy". They will write A levels instead of Matric. They will know they have South African parents and grandparents and they will be



dragged there on family holidays but the fact remains that my South African heritage, which I'm so proud of, will end with me and my fiancé, who is also South African.

Forgive me if it sounds like I'm moaning but I've given this a lot of thought and it gets more upbeat. Stay with me here...

Why am I so attached to the country of my birth when, in reality, the only reason why I am South African is because my great great grandparents put my great grandfather on a boat from Lithuania at the turn of the century, aged 12? They did this to save him from being conscripted into the army and to escape the rampant anti-semitism of the time. His parents sent him on his way with a parting reminder on which day he should say his Barmitzvah portion and handed over a bag of bananas to eat as a celebratory meal. He arrived in Cape Town and never saw his parents again. He spoke Yiddish but learnt English and before he knew it, he had South African children and that was the end of his Lithuanian heritage.

That may sound a bit depressing but in reality, it's nothing new for us Jews and nothing we haven't been able to make the most of. We're a nomadic people who have had to flee danger and make new homes for ourselves time and time again. Whenever we found a new country to live in,

we had to start from scratch but we always did it. We built businesses, shuls and communities wherever we went and we clung to each other because we were Jewish the way other people are a nationality. And in that regard, nothing has changed.

Our Judaism is the real heritage that we leave our children. The future generations of my family will quite possibly live in many different places around the world. They will identify as all sorts of nationalities and although that might always be changing, the continuous thread will be their Jewish faith and culture. It's what we have to work hardest to instil in our children and it's why I had to move to London to marry a Jewish man.

At the end of the day my children might not know what the South Easter wind feels like for a week straight, they won't truly understand just how annoying the sound of vuvuzelas are while watching football and they'll never have to look out for those stray dogs while driving through the backstreets of Woodstock, Cape Town. What they will be blessed with is Shabbat every week, a Pesach seder every year and a Bar/Batmitzvah when they come of age. With the right spiritual ingredients, they'll have a sense of identity that spans thousands of years to pass on to their children, wherever they may live.

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It tastes like feet!

Jewish literature speaks



The Impact of Holistic Therapy on Your Wellbeing



LAUREN ROSENBERG

Lauren Rosenberg is a fear and phobia expert. She is about to publish her book "Love, Light and Liora" — moving forward when the unthinkable happens. Lauren helps children and adults conquer their phobias, anxiety, stress and fears. By combining the skills and qualifications gained over her years working as a therapist, she has developed a unique and successful formula helping both adults and children getting rid of their fear.

MET/EFT Master Practitioner/Trainer
Modern Stress Management Coach
Reiki Practitioner
Integral Eye Movement Therapy
DNA Theta Healing Practitioner

AS THE YEAR GRADUALLY WINDS DOWN, ONE OF THE THINGS YOU MAY BE WONDERING RIGHT NOW IS HOW THE NEXT YEAR WOULD LOOK LIKE. YOUR CONCERNS MAY GIVE RISE TO STRESS, FEAR AND ANXIETY.

Acute stress is not necessarily a bad thing, as it is a force that keeps us going. When you perceive a threat (stress), your nervous system releases hormones and chemicals that prepare your body for the "flight-or-fight" response. However, chronic stress doesn't allow the body to recover after such a response, which can negatively affect your health in the long run. Ongoing stress can weaken your coping resources and result in mental health problems such as anxiety or depression. You might start feeling overwhelmed, lonely, and isolated. You might have difficulty focusing and struggle with negative thoughts and ruminations. Furthermore, prolonged stress can cause insomnia, loss or gain in weight, weakened immune system, chronic fatigue, and more.

For example, starting secondary school or college, transitioning into a new school year or reaching your New Year's goals can put a lot of pressure and make you feel overwhelmed. One of the most important things in coping with stress and anxiety is to understand and acknowledge your feelings. Does your new-beginning anxiety stem from insecurity and lack of self-confidence, a fear of leaving home, or do you simply dread the change?

It is possible to overcome your present health and physical challenges and improve your overall wellbeing by embracing holistic therapy. If you want to achieve your goals, then you need to be in the right frame of mind and body. So, what exactly is holistic therapy?

It's a therapy that focuses on helping you to make more balanced choices in life while adopting a more holistic approach to your treatments. Unlike many other kinds of treatments that either focus on your physical, mental, or spiritual health, holistic therapy taps into your emotions to give you a better treatment.

The primary reason why people often embrace holistic therapy is because of the physical pain they're experiencing (even though holistic therapy focuses on the emotional). Generally, in life, we have been raised to work through our emotional pains by ourselves, and we find it hard to seek treatment until our bodies begin to hurt too. The truth is that the emotional and physical are intrinsically linked. Most times, we usually experience physical symptoms due to emotional imbalance, and this is where holistic therapies come in. It works to identify the imbalance in your life and create full wellness. Some of the therapies that I use in my clinic with my clients include EFT, Reiki, Emotrance, kinesiology, eye movement therapy and several others. I have found from my experience as a therapist, that combining them in my own unique way helps to achieve excellent and fast results.



HOW DOES HOLISTIC THERAPY ENHANCE YOUR WELLBEING?

To help your body maintain its stability and wellbeing, these therapies are a positive method of not just relaxing but also balancing the biological systems of your body, resulting in your wellbeing. Instead of just addressing the immediate symptoms you may be having – your fears, anxiety, health issues, etc. – holistic therapy finds the underlying cause of your symptoms. This is achieved by looking at your current physical, emotional, mental, spiritual, and social states of health and wellbeing and by working toward restoring your body's natural balance.

PREPARING FOR THE NEXT YEAR

Being in a good state of mind and body is one thing, but you also need to set your goals for the next year. Remember that it's never too early to start planning and setting your goals. As the year gradually begins to end, it's only natural to wonder what the next year would look like; habits you would like to drop and the new ones you want to learn. When planning for the new year, the tips below can help you:

LIST YOUR ACCOMPLISHMENTS

It's only natural to focus on what to do next, but it's crucial to list your accomplishments, whether big or small. Think through each month and if possible, look through your planner to help you discover all the things you've achieved every single month.

WHAT ARE THE LESSONS YOU'VE LEARNED?

One of the best ways to prepare for the next year is to also create a list of the greatest lessons you've learned so far this year. These are the lessons you will take with you into the new year. It's also a time to learn from the unpleasant experiences that may limit you.

GET A PLANNER

You can either get a diary or download a planning app. Having a planning app helps you to stay organised, and it's one of the easiest ways to deal with procrastination and be on top of your game.

SET YOUR GOALS

This is one of the most important things to do as you plan for the next year. You can write down at least five things you want to achieve, regardless of how small or significant they may be – just write them down. Avoid writing so many things that tend to confuse you. You are better focused when you create straightforward goals. Then, depending on their significance, paste the list somewhere you can easily see them daily or safely tuck them away until the end of the new year. It will inform you of how well you're doing with your goals and help keep you focused.

STAY ACTIVE

Physical activity is a great way to reduce stress and boost positive energy. Regular exercise will help you to think clearly and feel more composed.

REFLECT ON THE PRESENT YEAR

What are the challenges you faced? Were you limited by your fears and anxiety? What are the lessons you've learned, and how do you intend to deal with the issues that bother you? Reflecting on the present year also helps you to appreciate your growth within the year and list the habits and things you want to reduce or eliminate the next year.

WATCH WHAT YOU SAY

Train yourself to be aware of the power of words in your self-talk, in your conversations, and in your writing. Every day we have the ability and responsibility to change our lives by simply paying attention to the words

we speak. And keep a positive outlook on life and trusting in God.

Stress testimonial:

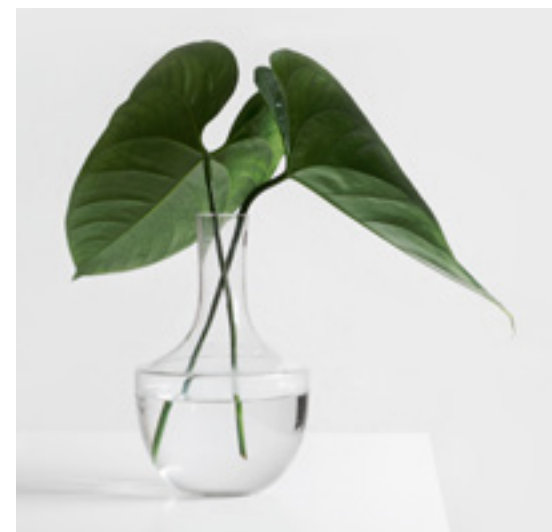
"I have had the most incredible experience that has changed my life. Usually in therapy one or two sessions are spent on past experiences and current problems so I knew I was on the right track when I was asked to complete a form before the session. In the first session Lauren and I went straight to work and it only took half a further session for me to obtain the full benefit of the therapy. I am amazed how quickly it worked and how much it helped me feel free of anxiety. I have no hesitation to recommend Lauren to anyone who has a deep-rooted problem or who just is going through a hard time and needs an extra boost".

If you find yourself suffering from sleepless nights, panic attacks, anxiety or stress, take action by registering on my website for a free 20-minute phone consultation. Let's start the new year with more happiness, freedom and trust.

WEBSITE: www.fear-busters.com

EMAIL: lauren@www.fear-busters.com

YOUTUBE: Lauren Rosenberg





I Am Not a Minimalist



SIMONE PENN

Simone Penn is a Jewish wife and mother living in Johannesburg, South Africa. A perpetual student, Simone is inching toward completion of a Master's degree in Psychology whilst fostering a career in Adult Education.

Mothers' Nature started as a WhatsApp group and has grown into an entire lifestyle movement. Offering authentic and personally tested information, Simone merges her love and knowledge of Torah (Biblical) truths with modern day trends of: sustainability, minimalism, zero-waste, zero-tox, consciousness and zen — to name a few.

Explore the website, indulge in the blog, and join the Tribe www.mothersnaturetribe.com

CONFESSION TIME: I AM NOT A MINIMALIST. I AM NOT AN ECO-WARRIOR AND I AM NOT A NATURALIST.

Do I believe in less but better? Yes. Do I reduce, reuse, refuse, rot and recycle? Yes. Have I detoxed my entire cosmetic and detergent inventory to a mere collection of bicarb, Epsom salt and vinegar?

Why yes, yes I have.

And do these things define me? No, they do not.

My story, as stories tend to be, is long and complicated. But to summarise: I am the only child of three parents (I need a lot of attention!). My parents divorced when I was one year old, and my mother remarried when I was nine. Both my fathers are Jewish and my mother completed a reform conversion before I was born. Grandparents on all sides fled and survived the Holocaust; and yet, I was not born an Orthodox Jew.

When I was 21, I did an orthodox conversion and the rest, as they say, is history.

Recent history enough, though, that it warrants an honourable mention. Growing up the way I did included a fair amount of indulgence. I once even caught a lift home from school in a helicopter. There were two homes, two bedrooms, two birthday parties – double everything (and triple the love BH). But too much much doesn't come for free.

Not proverbially and not financially.



I found myself with an insatiable hunger, an unquenchable thirst, a desperate longing for truth.

Ever since I can remember having thoughts, I can remember seeking. Searching for truth, dissecting ideas, analysing the analyses, and agonising over conclusions. I finally found satiation in Torah.

A perfect blueprint of how and why and when and where. I felt calm and exhilarated all at once.

I take my role as a Jew very seriously. If asked I will always say that it is a great, great privilege to be Jewish. A huge responsibility, yes, but an even bigger privilege.

I remember once asking a Matriarch of the community why I needed a house. Why, I said: if my goal is to be close to God, can't I just wander off into the wilderness somewhere, grow out my hair, and become one with nature?

She said nothing; but simply drew a Magen David (a Star of David).

This symbol of our faith is made of two opposing triangles. One rooted in the earth and pointing upwards and the other, it's opposite.

This is what being a Jew is she told me. This paradox of constantly elevating the physical towards the heavens whilst drawing the spiritual down towards us is the unending task of a Jew.

To this end, I have experimented with many things inside the Halachic paradigm of Judaism. I have sold basically everything I owned and moved my family of four into my

mother-in-law's (renovated) garage. I have detoxed my entire home of chemicals. I have eliminated dairy entirely from our kitchen for the sake of less.

I also moved out of that garage six months later and back into what I would refer to as a mansion. I put on traditional perfume this morning because I like the smell. And I bought cheese blintzes for dessert last week only to find I had no way of heating them up – go figure!

I've tried and I've failed, and I've tried again. I seek only to refine myself and walk slowly, quietly, peacefully and gracefully in that perfect golden path of balance, where the pendulum ceases its frantic swinging and rests calmly, where it is good. The sweet spot.

So to call myself a minimalist because I try to seek out the essential physical items and then elevate them to their greatest use and service would be trivial, insulting even. To say that I am steadfast in my observance of the command not to waste and as such do all I can to preserve the one precious planet God has blessed us with, is a far cry from calling myself an eco-warrior.

And to call myself a naturalist, simply because God has commanded me to guard my soul with all the resources at my disposal (and thus protect my health) would be to reduce this heavenly command to something trendy and inconsequential.

So no, I am not trying to save the planet, I am not scared of antibiotics and I don't hate your plastic straw.

I have a responsibility as a Jew, and I take that responsibility very seriously.

//

**IF MY GOAL IS TO BE CLOSE
TO GOD, CAN'T I JUST WANDER OFF
INTO THE WILDERNESS SOMEWHERE,
GROW OUT MY HAIR, AND BECOME ONE
WITH NATURE?**

//





Keep in Touch:

Creating healthy communication channels for our children

**SHIRA DRUION**

Shira Druion obtained her Bachelor of Arts degree in English, Education and Psychology. She then trained as a Speech and Drama teacher through the Trinity College of London. She has been an educator for the past 15 years, teaching students from nursery to university where she lectured on writing and communication skills. She now teaches English and runs her own drama company called Dramatix where she teaches a broad age group of students. She also works for Chazak where she is the editor of YALLA Community Magazine and is responsible for PR/Marketing and events for young professionals. For more info on Dramatix classes in North West London, contact Shira at shiradru@hotmail.com or on 07587400516.

Drama is a fascinating experience and an avenue for children to explore as it helps them to grow in a multitude of different ways. One of the many positive outcomes of the dramatic process is that children learn how to become more communicative in their verbal abilities so they can better express their feelings and thoughts. Being able to communicate what they think and feel is the pathway to better mental health and helps the little humans in our lives to thrive. It ensures that, more often than not, they are able to get things off their chest.

The various activities that we do in the dramatic space create a fertile ground for free expression of self. This creates a space where children are embraced for being themselves and where things can be discussed without fear. This feeling of being safe is vital for children and, as a drama teacher, I strive to create this in my classroom. My primary concern is that children feel safe and heard because this encourages them to let go of their inhibitions and allows them to participate with fluidity. Fluid communication is vital – so how do we create a space where the culture of our homes and classrooms allows our children to enter conversations in the healthiest possible way?

Most kids talk nonstop when they are in preschool, but then in primary school, many of them can begin to clam up with their parents or those close to them. In secondary school, many loved ones can be shut out altogether. However, there are strategies parents can implement so children will want to share their thoughts, feelings and experiences with their parents as a natural impulse.

I HAVE USED SOME INTERESTING STRATEGIES TO ACHIEVE THIS IN MY CLASSROOM, WHICH I HOPE WILL BE HELPFUL FOR PARENTS AND EDUCATORS WHO ARE SEEKING TO CREATE HEALTHY, COMMUNICATIVE ENVIRONMENTS FOR CHILDREN.



Say kind things to your children, find opportunities to build them up, and make them feel good about themselves.

Positive affirmation is so important for children to receive from parents and teachers. Children thrive when they are spoken to with positivity and kindness, and the result is that they become more communicative because a trusting relationship has been formed. I recently received a birthday card from my very special father. At the bottom of the note, he wrote: "It is great to be your father." It meant so much to me and even though I have surpassed the formative stages of identity, it made me realise how impactful our words are on our children or students. A child will always be moved when hearing kind and affirming words from a parent or teacher. If children feel their parents and teachers will always love them and will always be proud of them, the lines of communication open up and the children will feel safe enough to share – without the fear of being judged or not being heard.



Recognise and accept your children for who they are. Don't try to change their wiring.

Some children are naturally extroverted; they thrive on being around people and are constantly chatting. Other children need their space and are more introverted. At times, parents may expect children to act in a certain way, like getting into a car after an activity and talking all about the experience. When they don't comply with these expectations, parents can get irritated and see this as rude behaviour. However, instead of judging this, it is preferable to give your children space to interact with their environment in their own way. This can mean allowing your children to be quiet and communicate without needing to verbally express themselves.

As a teacher, it is refreshing to watch children enjoy their friends doing mimes and experiencing a world of action without speech. It is so important to teach children to use their bodies and faces, or other forms of non-verbal communication to communicate effectively with their environment. In this vein, I would also say it is imperative for children and adults to exercise and learn to be in their bodies more. So many kids don't get this opportunity, which is not healthy. It is through moving their bodies that children learn to communicate in other ways and – in particular – with themselves, which is imperative for better mental and physical health.

Honest dialogue

Are we encouraging our children to speak to us? Do we ask them probing questions that can help them to attach words to their feelings so they can express their emotions? Often, children go through the same feelings as adults, the difference is that we know how to make sense of what we are experiencing, for the most part. In contrast to this, children often need help to understand their emotions and thoughts to be more aware of what is making them feel scared or anxious. When we model how we feel and then express it, we help our children to put words to their emotions and to get in touch with their internal worlds.



Create a culture free of criticisms and judgment

Drama theorist, Brian Way, emphasises the great necessity of the 'safe space'. It's a place where children can explore themselves and the world without judgment. In order to do this, one of the things we need to be conscious of is how we speak to our children and about others. If we speak in a judgmental way, it breeds an environment infected with an insidious undermining of others. If our children listen to us berating others, they will not trust us to interact with them without judgment and this makes them inhibited and afraid to be their authentic selves. There is nothing worse for a child than to feel afraid of being judged by an adult.

A few weeks ago, I was teaching a drama class to a group of four-to-five-year-olds. One little boy in the class was particularly adorable and inhibited, which I thought was just him being shy. Out of nowhere, as they were about to be divided into a group, he suddenly pulled a funny dance move! It was so funny that I had to hold myself back from laughing. As he did it, he immediately realised what he had done and looked very self-conscious – which I quickly recognised. Before he could feel shame and embarrassment, I said, "Wow Jonah, what a brilliant dancer you are! That was one of the best dance moves I have seen! Do you like dancing?" A huge smile flashed across his face and then for the rest of the lesson, he proceeded to dance away, showcasing a really superb repertoire of moves! Had I mirrored him with judgment, I would have shut him down. But, by encouraging him, it brought out his creativity and he could then begin to fluidly express himself without being scared of the consequences.

Let us think about some potentially judgmental statements we give to kids.

"THAT OUTFIT DOESN'T MATCH. I THINK YOU SHOULD CHANGE AND WEAR SOMETHING THAT I WILL CHOOSE FOR YOU AND WHICH WILL LOOK PRETTIER."

This kind of talk undermines children's belief in their own ability to live autonomously and to feel secure in their own abilities. This can cause children to shut down. It might be better to say: "Wow, I love your outfit today. Do you? You know that mummy or daddy can always help you to choose if you would like us to?"

"I DON'T LIKE YOUR BEHAVIOUR WHEN YOU COME HOME FROM SCHOOL. YOU ARE NOT WELL BEHAVED."

Why not try: "Are you tired? Maybe you need to go and lie on the couch for a few minutes and calm down before we eat dinner. I can see that it's been a long day and your energy tank is on low – it's time to recharge so you can behave more appropriately." This kind of discipline does not berate a child, but rather allows them to reconfigure themselves autonomously.

"I CAN'T HANDLE IT WHEN YOU HAVE A TEMPER TANTRUM, YOU BECOME A MONSTER."

Rather say: "When you become angry, it is not the best version of you. Let's try and deflate the angry balloon so that you can explain to me what is making you feel so angry. I can't understand you very well when you scream and shout. My ears prefer listening when you speak nicely and in a kind voice to me."

BODY LANGUAGE COMMUNICATION WITH YOUNG CHILDREN

Actions speak louder than words. Remember that the way you say something is important. Body language is a vital part of communication and will help children to open up. There are various tools that a parent or educator can employ to encourage more fluid communication.

SUGGESTIONS INCLUDED:

- Kneel down to the same level as the children instead of towering over them.
- Maintain eye contact with young children. Remember, though, that older children and adolescents often don't like this, so chatting while you're walking along or driving in the car can be more effective.
- Smile. A child will respond better to a smile than a frown.
- Avoid talking to them when your back is turned or when you are walking away from them.
- Use a gentle tone of voice, especially if tempers are starting to fray. Yelling only encourages more anger.
- Avoid impatient body language like eye rolling, foot tapping or sighing. This can discourage a child from talking.
- Cuddle children often (no matter how old they are).

Help your child to develop a "feelings vocabulary"

Provide the words for their experiences. "Are you sad because daddy left for his trip?" Keep in mind that feelings are not good or bad, they just are. Take heed not to attach your own bias to their experiences. Sometimes parents are afraid that talking about an intense feeling will escalate it – but many times the opposite happens – when children know that their feelings and experiences are respected, they are often able to move on more easily because they now make sense of things in their own minds. One effective way to do this is by expressing your own emotions so that your children can see how you attach words to your thoughts and emotions.

For example, the mother says: "I felt so happy today when you all played well together, and it makes me feel blessed to have such special children. Did you all enjoy playing together today?" or, "I am quite nervous about all the Shabbat guests coming this week. Sometimes mummy gets nervous too."

This honest dialogue allows for that to become a culture in the home because when children hear a parent being honest, they start to feel they can be honest too, and it encourages them to feel safe doing so.

Read together and make sure to:

Cuddle together for quiet times with a book. It is a bonding experience; it promotes discussion and helps children relate to different characters and storylines.

Ask your children probing questions, like how the characters might be feeling and what they think could happen next.

Let your children choose the books. The more interest they have in the books, the more attentive and enjoyable your time together will be.

Reading with your children teaches them so much more than just literacy and language skills. They learn that you are valuing their choices and interests and that you love them and enjoy being close to them.

Studies show that lifelong readers are those who, as children, found reading a pleasurable experience (what was read didn't seem to matter as much as how the children felt about the activity).

Dramatix

DRAMATIX SPEECH + DRAMA CLASSES

WINTER '19

Join in the fun and euphoria that speech and drama have to offer. Classes promote self expression, build self esteem and encourage the students to explore their imagination.

Speech and Drama develops students' talents, communication, vocal and dramatic skills through:

- IMPROVISATION
- CHARACTERISATION
- MIME AND MOVEMENT
- PUBLIC SPEAKING
- COMMUNICATION SKILLS
- CONFIDENCE BUILDING
- CREATIVITY



SEPTEMBER 11 TO DECEMBER 18

Wednesday Evening:

- 4:30 - 5:15 • BOYS AND GIRLS (YEARS 1 - 3)
- 5:15 - 6:00 • BOYS ONLY (YEARS 4 - 6)
- 6:00 - 6:50 • GIRLS ONLY (YEARS 4 - 6)

Location:

LONDON JEWISH
FAMILY CENTRE

For more information:

Call or email Shira:
shiradru@hotmail.com
0 7587 400 516



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0 7587 400 516

drama
CONFIDENT
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5 Steps for Enriching Marriage



ARYEH SAMPSON

Aryeh Sampson is a BACP accredited psychotherapist and couples counsellor. He is in private practice in North West London as well as counselling on Skype. Aryeh is the author of *Go To Yourself – Transformation Through Jewish Wisdom and Psychology*.

He can be contacted at:
aryeh.sampson@gmail.com.

For more information see:
www.youtube.com/aryehsampson
www.counsellingnorthlondon.org

WE LIVE IN A WORLD WHERE MARRIAGE IS IN CRISIS, WITH FIFTY PERCENT OR MORE OF MARRIAGES ENDING IN DIVORCE IN MANY WESTERN COUNTRIES.

As a certified Imago relationship therapist, I specialise in helping couples improve their relationships and am passionate about sharing ideas that can enhance them.

I would like to share a five-step approach that I use to help people build stronger marriages.

AWARENESS

The first is to gain insight into the dynamics of the relationship, which includes its strengths and areas of challenge.

One of the most common problems is “falling out of love.” Many relationships begin on a high, but when this begins to fade, the true person is revealed — warts and all. Negative traits may then begin to cause antagonism, and it is common for power struggles to develop in which each person strives to have their needs met. Shaming and blaming often follows, where each person lashes out at the other causing harmful arguments to occur.

What often develops is a ‘Hailstorm and Turtle relationship’. The ‘hailstorm’ person criticises the other – throwing hail stones at them. The other acts like a ‘turtle’, pulling away and going into their shell. The hailstorm person then thinks: “I am not getting my point across”, so they throw more and larger hail stones – which makes the turtle withdraw even more. This creates a very strained relationship.

One useful tool which I use to help both married and engaged couples understand their relationship is PREPARE/ENRICH, used by more than three million people worldwide. This is a customised questionnaire which is completed online, and gives an overview of the strengths and areas of growth of the relationship. It addresses areas such as communication, conflict resolution, finance and personality.



THOUGHT

When we focus on a person's virtues we feel positive towards them. When we focus on their faults, negativity occurs. So it's important to keep focused on the good in the relationship and overcome negative thinking.

When we feel negatively towards someone, we tend to justify the feelings with compelling reasons. "They are so selfish/inconsiderate/rude!" Cognitive therapy points out that our reasoning often results from distorted thinking; we may jump to the wrong conclusions, see things in all-or-nothing terms, or fail to view the whole picture correctly.

Imago relationship therapy teaches that often the same difficult behaviour patterns we experienced with our parents reoccur with our spouse or are projected onto them. Understanding how pain from past relationships can be projected onto current ones, helps to reduce the upset. We realise that the pain that we are experiencing is not wholly due to the current relationship, but results from experiences in our past. This understanding helps a person to become less reactive and more compassionate.

ACTION

Couple therapists often suggest increasing acts of care, and giving, either in small steps, such as giving a little gift or having a weekly "date" night, or larger ones such as taking short trips away to spend quality time together and reconnect.

Giving is most effective when it comes from a place of care and is a response to another person's true needs. Dr Gary Chapman, author of 'The Five Love Languages', explains that there are five ways in which we express and experience love: Gift Giving, Quality Time, Physical Touch, Acts of Service (Devotion), and Words of Appreciation. Different people have different 'love languages'. So it's important to understand the other person's needs and express the form of love they appreciate most. These acts can create an upward spiral of affection, reigniting love and connection in the relationship.

COMMUNICATION

Building healthy communication plays a vital role in developing good relationships. One important technique is known as "mirroring", in which each person paraphrases the other's opinion before expressing their own. Opinions are also expressed by using "I" statements reflecting how one feels, rather than with accusatory statements that begin with "you." When we feel understood, it has a calming effect and creates an empathetic environment in which people can work together to resolve differences. We can also make requests for a change in the other person's behaviour to help resolve conflicts.



LEARNING & COUNSELLING

There are many valuable books and resources about marriage. Some that I recommend are 'Getting the Love you Want', by Harville Hendrix, and 'The Seven Principles for Making Marriage Work', by John Gottman. I also encourage couples experiencing difficulties to seek marriage counselling before they become overwhelming. By addressing issues early on and using effective approaches, a marriage can truly blossom.



ORGANISATION INSIGHT:

CST

OVER 600 COMMUNAL BUILDINGS NOW HAVE SECURITY IMPROVEMENTS, WITH UP TO 90% OF THE COST FUNDED BY CST DONATIONS.

892 ANTISEMITIC INCIDENTS IN THE FIRST SIX MONTHS OF 2019.

323 ANTISEMITIC INCIDENTS ON SOCIAL MEDIA IN THE FIRST SIX MONTHS OF 2019.

1000 COMMUNAL EVENTS SECURED THROUGHOUT THE YEAR BY CST.

62 PUBLIC JEWISH FIGURES TARGETED

110 SCHOOLS, SCHOOL CHILDREN OR STAFF TARGETED

According to a recent report published by CST, in the first six months of 2019, 892 antisemitic incidents have been reported to the CST, the highest rate ever recorded. This is over 100 incidents each month from January to June. In comparison, the ten year period from 2006 – 2016 saw incidents reached this number on only six occasions, and as Mark Gardner explains these related to specific unrest within the Jewish community. "In the past, the reason for these escalations have been easier to recognise and occurred in months where Israel was at war and also after the terrorist attack on a Paris kosher supermarket. Seeing this rise year on year only reinforces the need for vigilance and action."

An antisemitic incident, as defined by CST, is as a malicious act aimed at Jewish people or Jewish organisations or properties where the key motivation for the act is the fact that the target is (or believed to be) Jewish. This can be done in many ways; through physical or verbal abuse or harassment, circulation of antisemitic content or images as well as through websites and social media accounts. It is this use of online platforms that abusive content is shown to a wider audience. For many it is an effective way to spread prejudice, false claims whilst remaining anonymous. This

BY MICAELA BLITZ

The Community Security Trust (CST) is responsible for supporting British Jewry from across the religious spectrum against antisemitism. It works towards eliminating these issues through physical protection and research. CST are a recognisable presence at many Jewish events, as well as schools and synagogues especially at this time of year with higher synagogue attendance over the Yom Tovim meaning many more people will be reliant on their services and expertise.

MICAELA BLITZ speaks to Deputy Chief Executive and Head of Communications, Mark Gardner to find out more about the different areas that CST covers in its work.

is a major contributing factor to the number of antisemitic incidents reported with 323 incidents being online.

Through continual research and analysis within the incident department, CST are able to monitor the changes in antisemitism, and they are reliant on members of the public reporting these incidents. Every incident that is reported is logged and investigated, and, when reporting an incident, all personal information is handled with the strictest of confidence. As Mark explains, "CST staff who take the phone calls or emails from those who have unfortunately suffered or witnessed antisemitism are all highly trained in victim support needs. CST shares information with police regarding antisemitic incidents, but personal details will be removed if the victim wishes. Where necessary, information is also shared with CST security teams and commercial security guards in those areas affected by the activity."

Recent research by CST has been exploring the online networks behind the current Labour antisemitism crisis. This has seen many prominent Jewish Labour party members, such as Luciana Berger and Margaret Hodge, receiving vile and abusive messages and has caused a divide within the party. CST identified 36 key pro-Corbyn Twitter accounts dubbed 'The Engine Room', responsible for generating anger and division against Jewish concerns regarding Labour antisemitism. This meant that my meeting with Mark at the CST HQ in Hendon on the Monday following the publication of this data, was a very busy time for him and his team.



As well as the issues within the Labour party other political events such as Brexit have also caused more racist rhetoric, some of which has been directed at the Jewish community. This makes the need for forward planning essential in trying to work towards an understanding of future incidents or events which might cause a negative reaction to British Jewry. This particularly relates to events in the Middle East which often causes a reaction from people in the UK.

One of the issues in assessing the rise in online incidents is recognising whether there is a genuine increase in antisemitic activity, or if there is higher sensitivity and awareness by the public which has caused more incidents to be reported. CST feel that is likely to be a combination of the two, but Mark does not feel it is a cause for the Jewish community to be fearful. As he explains, "Although it is easy to say, I believe that the best thing to do is to be robust, be strong and not let the racists and bigots within society get to us. Of course, we are not able to tell people how to feel or what to think, but by the same token we do not want to be alarmist or cause people to be scared. Unfortunately, the Jewish people throughout history have faced issues of persecution and antisemitism, but we should remember that the current situation of the British Jewish community is on the whole positive."

As part of their mission to protect the whole of the Jewish community, CST work closely with leaders from all parts of the Jewish faith, as well as organisations within the wider community. CST also have strong working partnerships with the Police on a local, regional and national level. They work together in tackling hate crime and where necessary will defer to the police in dealing with any incident that requires further legal intervention.

Mark also explains that many other faith communities have recognised the CST model and have been working with them to obtain training and advice. 'We have lots of requests from mosques and temples and know that we can do it as we have been doing it for many years. We are happy to share our information and insight with them, so that they are able to protect their own communities as many of the threats that have been made to them are similar to what has been experienced by the Jewish community for many years'.

Running the organisation requires a significant amount of financial support. A budget of £14 million is received from the government which goes towards providing guarding for

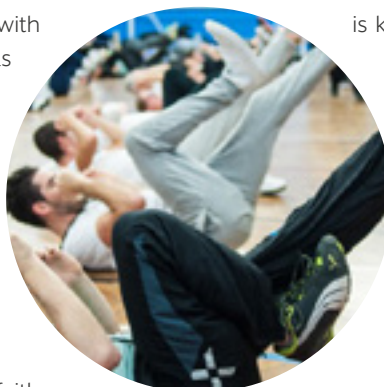
every Jewish school and synagogue in the country. They also manage their own budget of £7.5 million which is obtained through donations and fundraising projects, and the work that they do would not be possible without the generosity of those within the community.

The rise of antisemitic attacks on school children and students is something that CST have been working to try to overcome. Streetwise is a joint venture between CST and Maccabi GB that works with Jewish schools and community organisations and help to empower young Jewish people through courses and workshops on antisemitism, internet and personal safety and also leadership training. They also teach self-defence techniques such as Krav Maga and work with professional youth workers and instructors. CST also works with Jewish students and encourage them to become student security officers on campus to help provide an opportunity to make a positive contribution to the lives of themselves and other Jewish students.

CST secures over 1,000 communal events each year across the country and work with organisers to ensure that the safety and security of attendees is of paramount importance throughout. Although the CST has hundreds of security rota volunteers protecting synagogues during Shabbat and Yom Tov services throughout the country, Mark is keen to encourage more people to become involved. As he explains, "If we share the responsibility the better the security will be, and it is fairer on those who give up their time to do it. Training is free, enables the chance to learn new skills, and do something for the community. Keeping our community safe is the responsibility of all of us and having a better equipped more highly trained community can only benefit us all."

To find out more about volunteering contact recruitment@cst.org.uk or check out the website for further information - www.cst.org.uk. If you would like to report an incident, please contact incidents@cst.org.uk or call the 24 hour helpline 0800 032 3263.

**WE SHOULD REMEMBER THAT
THE CURRENT SITUATION OF THE
BRITISH JEWISH COMMUNITY IS
ON THE WHOLE POSITIVE.**





PERSONAL PERSPECTIVES:

ELAINE AARONS

INTERVIEWED BY **MICAELA BLITZ**

ELAINE AARONS is a successful lawyer who has worked within employment and partnership law for almost 40 years. Throughout her career, she has pushed boundaries, taking an active role for the progression of women within the industry, as well as introducing flexible working policies.

MICAELA BLITZ talks to Elaine about her pioneering career and how her faith has been central to everything she has done.

WHEN YOU FIRST STARTED WORKING IN THE CITY, 39 YEARS AGO, WHAT WAS IT LIKE AS A (RELIGIOUS) WOMAN? HOW HAS IT CHANGED?

When I began working in the City back in 1980 there were no role models.

I started my career at Norton Rose, one of the most prestigious City law firms, and there were no women partners at that time. And certainly no other religious Jewish women. I was the first person there (male or female) to leave work early on Friday.

During my training I experienced a very supportive attitude to me leaving early and taking off the *chaggim* (festivals). I found the key was to have a 'can-do' attitude and to always go the extra mile.

Things have very much changed on this point over the years, and by contrast, 43% of over 180 partners in my current firm, Withers, are women. This is exceptionally high and way above industry averages, but I definitely feel that this is a sign of changing times.

CAN YOU TELL ME A BIT MORE ABOUT THE WORK YOU DO?

I have been an employment lawyer since 1982, but 13 years ago I switched from acting for large institutions to advising senior executives. A third of my clients are earning over £1m a year. They can be working for large institutions (I have acted for 17 bank's chief executives), be directors of FTSE 100/250 companies (too many to count), or senior management in financial services boutiques or in private equity backed businesses.

As well as spanning employment law and partnership law, I also lead multi-disciplinary teams and advise my clients on their shareholdings, on regulatory (and disciplinary) issues and reputation management. It's hatch, match and despatch



- advising clients on joining, staying and leaving their jobs. Forever interesting and I love it!

WHAT HAS BEEN THE BIGGEST CHALLENGE IN YOUR CAREER?

My biggest challenge has been that the system was not made to fit my needs and aspirations and so I had to work out how to make it fit. The result is that I have been responsible for quite a number of firsts.

As a woman – I was one of the first partners in the City working a four day week and I later designed one of the first flexible working policies.

As a Jew, I was the first lawyer in Norton Rose to ask to leave early on Friday.

As a lawyer, I was one of the first lawyers dedicated solely to employment law.

YOU MANAGED TO BECOME AN EQUITY PARTNER WITHIN TWO YEARS OF BECOMING A PARTNER WHILST ALSO BEING A MOTHER, HOW DID YOU FIND THE RIGHT WORK/LIFE BALANCE?

When I joined the City the only model was full time work and long hours. In 1988, I realised this was not workable with young children, so I needed to change the model or put up with it. I put my toe in the water and was offered partnership on a four-day week by two good firms and a directorship at what is today PWC.

I also negotiated that my holidays would not be pro-rated which helped immensely with *chaggim*. I was confident that as a (supposedly) part-time worker the firm would get more than its money's worth and with young children, I regarded time-off as more valuable than money.

So having worked full-time until then, I became a partner on a four-day week at the firm that became Eversheds and within

10 years, with the help of fantastic colleagues, I had built a leading employment law team of 34 lawyers and consultants.

DO YOU THINK THAT GROWING UP WITH A WORKING MOTHER INSPIRED YOU?

My late mother, who passed away over two years ago, inspired me in every way throughout my adult life. She was a doctor who qualified in 1952, practiced medicine throughout our childhood and into her seventies, loved speaking Yiddish, chairing the Ladies Guild and being matriarch to her orthodox Jewish family. She was a wonderful blend of a high-achieving woman (way ahead of her time) and traditional Jewish homemaker. She was praised for going to extraordinary lengths to save lives and for making the best ever *holishkes*. What better role model can there be than that?!

I should add that my late father was also a champion of female professionals. He was a leading lawyer in Manchester and he was excited by the idea of women succeeding in the profession.

DO YOU CONSIDER YOURSELF A TRAILBLAZER?

Not deliberately so but looking back it seems to have happened that way. I have never looked at what others have done and felt constrained by that. Where I have seen a need or an opportunity, I have always gone for it. I just explained the reason it made sense with the intention of making what I was asking for hopefully seem ordinary. This has been a constant theme right up to more recent times when I suggested taking off granny leave – and did!.

WHAT HAS BEEN YOUR PROUDEST ACHIEVEMENT WITHIN YOUR CAREER?

Surviving nearly 40 years in the City, 30 of them as a partner in very well-respected firms, first Eversheds and more recently Withers. We have to be grateful when things work out in our favour – what I know from the work I do, for example from clients who suffer discrimination and bullying, is that we're not as in control of our destiny as we'd like to think we are.

Whilst a positive outlook, navigating challenges intelligently and a strong core of tried and tested values gets you a long way, you also need to remember that you're not the One in charge.

HOW DOES LIVING WITHIN A RELIGIOUS FRAMEWORK GIVE YOU A DIFFERENT OUTLOOK TO EQUALITY?

At work I champion equality for women. There's no good reason for women to have less opportunities than men. We

have made great progress but there are still huge obstacles to overcome to fully achieve this.

In my religious life I am completely comfortable with the role of the orthodox Jewish woman. I am driven by doing the best I can do. And given how much there is to achieve in a lifetime, what is expected of me Jewishly is more than enough to be getting on with. I am not looking for more. Indeed our family fabric would break down if we redefined the gender roles. My husband fulfils his role brilliantly and I do my best with mine. Together we are two halves of a whole, it works and I think redefining it weakens it.

CAN YOU TELL ME MORE ABOUT YOUR INVOLVEMENT WITH ONE LOUD VOICE FOR WOMEN?

One Loud Voice for women is a not-for-profit that I co-founded two years ago to bring together women's voices. The aim being to make gender parity in the workplace happen faster. As of today, we represent the voices of 100,000 women. We aspire to represent the voices of 1 million women – to be a force that cannot be ignored! We can already say we have improved the lives of thousands of working women and hope to help many more in the future.

WHAT ADVICE WOULD YOU GIVE TO ANY YOUNG WOMEN STARTING OUT IN THE WORLD OF BUSINESS?

I think the code we have yet to crack is whether women (and men) can come off the fast lane for a while, take a scenic route, and then re-join the fast lane later. Many women are still having to grapple with how to juggle family and work knowing if they take the foot off the pedal, that could be a near-permanent decision, and it should not have to be this way.

I believe that unless we change the model, then this is going to be an ongoing issue. We have to find a way to achieve personal happiness and (if a goal that is wanted) professional success without either side suffering.

IS THERE SOMETHING PEOPLE MAY NOT KNOW ABOUT YOU?

Well anyone who knows me, knows that I love entertaining and our open home. Having fine food, good conversation, words of Torah and Jewish songs round a Shabbat table has to be the best way to end a hectic week.

AISH YOUNG PROFESSIONALS

MORE THAN **1,400**
PARTICIPATIONS IN A VARIETY
OF EVENTS INCLUDING:

@WISDOM LEARNING

@SOCIAL EVENTS

CHANUKAH PARTY

SOCIAL ACTION

FRIDAY NIGHT DINNER AT ONE ASHBOURNE

MEGILLAH READING AND BUFFET

PRE-PESACH TED TALKS

TIKUN LEIL SHAVUOT MEAL

REVIEW OF THE YEAR



MANCHESTER & THE NORTH

3,000+ PARTICIPATIONS THIS YEAR
LAUNCHED NEW POLAND/ISRAEL TRIP FOR
FOUR MANCHESTER-BASED SCHOOLS
LUNCH AND LEARNS IN 8 SECONDARY
SCHOOLS THROUGHOUT THE YEAR

FILM & GAMES NIGHT

@FUTURES PROGRAMME FOR
YOUNG PROFESSIONALS

300+ ATTENDED CHALLAH BAKE
POP-UP HOLOCAUST EXHIBITION



LONDON SCHOOLS

1,300+ PARTICIPATIONS
IN LUNCH & LEARNS
150+ JFS STUDENTS ATTENDED
THE POLAND TRIP
90+ JFS STUDENTS ATTENDED
THE UK HERITAGE TRIP

SESSIONS RUN IN 15 NON-JEWISH SCHOOLS
NXT PROGRAMME FOR 6TH FORMERS
MEETING ENTREPRENEURS

2018-19

AISH ON CAMPUS

FULL TIME PRESENCE IN
BRISTOL, NOTTINGHAM, LEEDS,
BIRMINGHAM

ALSO ACTIVE ON OTHER
CAMPUSES INCLUDING
CAMBRIDGE, OXFORD,
ST ANDREWS, WARWICK,
COVENTRY, DURHAM,
CARDIFF, LEICESTER, DERBY,
SHEFFIELD, AND LONDON
UNIVERSITIES

2,000+ STUDENTS INVOLVED
IN OUR CAMPUS PROGRAMMING

1,000+ SHABBAT MEALS SERVED

JINTERNSHIP TRIP TO ISRAEL

SUMMER TRIP TO SOUTH AFRICA

TRIP TO POLAND

VOLUNTEERING TRIP TO UKRAINE
WITH GIFT

LEADERSHIP TRIPS TO
NEW YORK AND SPAIN WITH OLAMI
WITH 700 STUDENT
LEADERS FROM ACROSS
THE GLOBE



SOCIAL MEDIA

1,000,000+ VIDEO VIEWS

100,000+ POST ENGAGEMENT

ACTIVE ON INSTAGRAM, YOUTUBE, FACEBOOK,
WWW.AISH.ORG.UK

PERSPECTIVES

6 ISSUES IN THE PAST 12 MONTHS

74,000 COPIES READ

AISH ESSEX

1,000+ PARTICIPATIONS FOR CLASSES
OR LEARNING SESSIONS

879 SHABBAT AND YOM TOV MEALS

130 ATTENDEES AT BBQS

5,838 ATTENDANCES ACROSS ALL
EVENTS THIS YEAR

NXT PROGRAMME FOR 6TH FORMERS IN KKSHS
INCLUDING TRIP TO PARLIAMENT





**CHANUKAH
PARTY**



AISH WISDOM



**HELPING THE
HOMELESS**







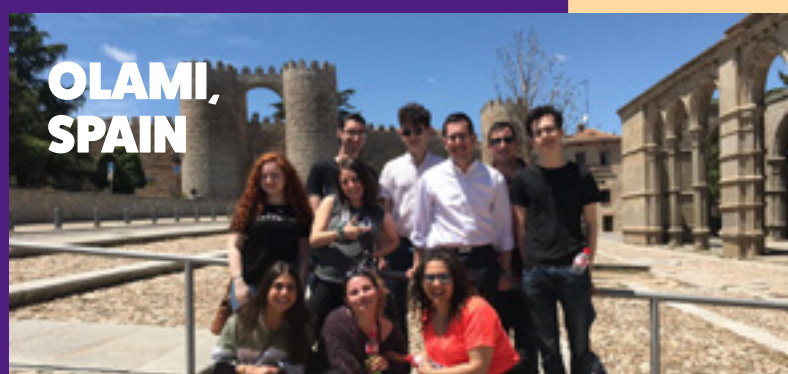
**AISH VISITS
POLAND**



**AISH VISITS
THE EAST END**



SHABBAT UK



**OLAMI,
SPAIN**



**'OUR STORY'
MANCHESTER**



SOWETO TOWNSHIP

AISH ON CAMPUS: SOUTH AFRICA 2019

Aish on Campus took students on a journey of discovery across South Africa. Students from over six different campuses enjoyed meeting the Jewish community in Johannesburg, and learning about the different cultures and peoples of South Africa. They spent a day getting to grips with the poverty and challenges faced by the people of the Soweto township. A team of Aish Educators ran sessions discussing the responsibility of Jews towards those less fortunate as well as looking at the values that build the Jewish communities around the world.

The group then travelled to Kruger National Park for three days of Safari in the African Bush. Whilst being blown away by the beauty of the natural world, the seminars on offer discussed the importance of responsibility towards preserving the natural world

and ensuring that we act in a responsible manner. Following delicious BBQs in the Bush, late night leopard sightings, and close encounters with wild elephants, the group travelled to Cape Town.

They visited Robben Island to understand the story of the man that changed Africa, Nelson Mandela. Discussions revolved around leadership and the importance of commitment to our values.

"It was awe-inspiring to be able to learn from the environment around us, as well as having the opportunity to see the difference in culture between South Africa and home in the UK" Amy Oberlander, currently a student in Leeds University.

Rabbi Gideon Goldwater, Director of Aish on Campus, said about the trip "spending

time discussing Jewish values with the group, when they have come face to face with less fortunate communities, is such an essential part of what we do at Aish UK. Through these immersive, wholesome experiences we hope to inspire the young adults of today to become the committed and passionate leaders of tomorrow".



LION PARK

AISH ON CAMPUS: JINTERNSHIPS TRIP ISRAEL 2019

Israel is always a winner for amazing Jewish experiences but Aish on Campus' JInternships experience this year was unique in so many ways. Partnering with one of Olami's fastest growing initiatives, JInternships gave students studying at campuses around the UK the opportunity to access high level internships in an amazingly vast array of different sectors.

One student accepted an internship working at ALEH hospital; Israel's premier facility for children with disabilities, whilst another student took a position at the government's Finance Ministry. Before the internships started, the group enjoyed a full learning programme in the incredible Aish World Centre overlooking the Kotel, featuring some of the world's best Jewish educators and guest speakers. After the students finished their work days they had the privilege of enjoying some of Jerusalem's finest kosher restaurants, Segway tour, jeep rides in the desert, Israel Advocacy training with StandWithUs, and so much more.

One student said "I learnt so much about my personal connection to Judaism and it has strengthened the bond I feel to the Jewish people and our homeland. I shall also remember this trip as the reason I shall one day move to Israel". Aish's Director of Campus, Rabbi Gideon Goldwater, described the trip as "a definite highlight in the plethora of immersive educational experiences that Aish UK offers young Jews every year. It helped inspire and enthuse our participants with a strong desire to maintain their Jewish involvement and enhance their appreciation of being a part of the ongoing Jewish story".



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Aish Campus trip to Poland 2019 with Holocaust Survivor Leslie Kleinmann Photo Credit Jake Blumenow

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