

## KK reunion among the bluebells

**Pat Lipert**

After fifteen months of separation, on Sunday, May 2nd, fifteen members of Kehillat Kernow met in person, for the first time at Enys Gardens in Penryn for the bluebell festival and a picnic. Billowy clouds dotted a blue sky to match the flowers and the blossoming trees and we couldn't have been happier to 'meet again.' Vera Lynn promised it in her song; Her majesty the Queen promised it in her Christmas address, and we made it happen. What a joyful occasion! Rachel Chatfield and her furry critter, Cookie, arrived first, and then Pat and Leslie Lipert. We waited in the historic building for the others to arrive, catching up on old and new news. We waited. And waited. Thanks to Rachel's smart phone, she could track down the rest of the people also waiting in long queues. And along they came, bit by bit. Sharim came pushing Diego (almost two now and having grown by leaps and bounds since last we saw him at 4 months), with Miranda towing Chewie on leash. Then Adam and Melanie and Margaret (Mel's mom). Then Karen and Sophia and Estelle. Finally Mai and Jeremy and Bao appeared. Everyone made it with their backpacks (no Jewish get-together is complete without having brought a nosh for lunch). After more kibitzing, we were on our way to see the bluebells, the flowers, the trees in full blossom,

and all the wonders that make up the spectacular Enys Gardens.

After our walk, we all settled into a fine corner by the walled garden, and had our picnic with the provisions each group had brought. Sitting in our 'bubbles', we ended the mid-day replete, happy and very full of ourselves. Together at last!

The gardens and house itself have a long history. The word "enys" comes from the Celtic and means circle, island or clearing in a forest. The Enys Estate seems to have begun with Robert de Enys family in 1272. His granddaughter, Joane ceded the land rights at Enys to her brother, John, and his heirs in 1363 during the time of Edward the Third. The gardens at Enys, consisting of farm and woodland are just under 1,000 acres and are known to be one of the earliest in Cornwall. It was a working estate, though falling into disrepair until the outbreak of W.W.II, when the War Office requisitioned it for use by the Royal Netherlands Naval College to accommodate officers and cadets for the Dutch Navy. The Dutch Navy departed from Enys in 1946 followed by a brief return to the house by the Enys family. It then became a Boys' School and a few years later, the house was left



**Bluebells and Blossoms-** What could be a better venue for the KK reunion than a walk through Enys Gardens in May?

uninhabited.

In 2011 the Enys Estate sold its archives to fund repairs to Cornwall Council and they are now stored at Kresen Kernow. In 2014, an Oral History Project was established and students now from the University of Exeter's (Penryn Campus), History Department, research aspects of the estate.

There have been three recorded houses since the 13th century: about the first, nothing is known; the second house was an Elizabethan or Jacobean E-shaped mansion, late 16th, early 17th centuries, until it burnt down in 1820. The present house, though presently in disrepair, was rebuilt in the 1830's. The gardens along with other amenities, are now open to the public from 1st April until the end of September by appointment.



**Azure grandeur-**The Irises also complemented the many blossoming trees and other spring flowers along the walkways of Enys Gardens. Pictures courtesy of Estelle Moses.

**LOTS MORE INSIDE, INCLUDING...**

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## Chairman's remarks

**Jeremy Jacobson**

For many years I subscribed to the JC. A week or two after publication, it was delivered to various places of the world where we lived. After settling in the UK, I cancelled my subscription. A few months ago, I re-subscribed and look forward to each Friday when the latest issue arrives. Or do I?



Recently, a sense of foreboding has begun to invade me. Reading our otherwise informative, entertaining and intellectually stimulating weekly has become something of an ordeal, almost an exercise in self-flagellation-not something our faith or culture encourages. Why? It's because of the bombardment of news about mounting anti-Semitism. If it's not recalcitrant members of the Labour Party spouting anti-Semitic tropes as they deny ever having had an anti-Semitic thought, it is supporters of Palestinians calling for Jews to be raped and murdered. Muslim commentators post vile accusations online; all the old lies resurface in new guises. The item which recently took the biscuit was the poster brandished at an anti-Israel demonstration which read: "What is Anti-Semitic in saying that all Jews support violence and imperialism!" It would be funny if it wasn't so brainwarpingly awful.

Rather than reading the JC and other Jewish outlets, I've been thinking of consulting pro-Palestinian and anti-Israeli articles instead. That way-to poach a similar joke set in Nazi Germany-I'd be cheered up. Instead of being a member of a small minority in the UK, not dissimilar to Jewish populations around the world, relatively successful, but generally unassuming and committed to society and humanity, in fact I belonged to the most powerful human beings in the world. I'd be overcome by my sense of hitherto unknown power. It appears that we Jews control the media, finance and industry; we are busy manipulating governments on our way to world domination. I'd discover that tiny Israel is possessed of enormous power and ingenuity hell bent on starting World War Three to realise our ultimate goal. Imagine: Nearly eight billion people lorded over by fifteen million. We are some powerful!

Of course, this is rubbish but what can we do to combat the lies and hatred? We have to do what we can, however modest, to continue to function as a community, not blindly, but in the spirit of questioning and renewal. We have to engage with our friends, particularly those friends who, on the periphery of their social circles, have contacts who are potentially or actually our enemies. We have to be a light to those around us by words and actions and, when we hear or read hateful falsehoods, we have to stand up and say, "We are not those people. We are something else altogether."

## High Holy Days in person!

**Pat Lipert**

After a long wait, members of the Kehillat Kernow Council are happy to announce that we will meet *pei al pei*, face to face, for services this year to bring in 5782 and observe Yom Kippur. While seats will be spaced out as much as possible, it is advisable that if you attend these services, you've had all your vaccines (mandatory), and bring a face mask if conditions at that time require it. We will be meeting at the usual venue, Roselidden Farm in Helston. Parking will be in the grassy fields outside the farm complex. Directions can be obtained by contacting a member of Kehillat Kernow. Numbers will be limited.

As a very special treat, our own Melanie Feldman will be preparing the luncheon on New Year's Day and the Breaking of the Fast meal following the close of Yom Kippur. This is a Herculean task which she is taking on. Melanie is donating any monies allocated to her by Kehillat Kernow after expenses and voluntary individual donations, to support surgical research with the Royal College of Surgeons- "Surgery Saves Lives." If

you wish to donate something, go to: <http://uk.virginmoneygiving.com/MelanieFeldman>

The schedule of services is as follows: The Erev Rosh HaShannah service will be on Monday, the 6th of September (29th Elul), at 6:30pm. Kiddush will follow.

The First Day of Rosh HaShannah service will be on Tuesday, the 7th of September (1st Tishri), at 10:30am. Kiddush and a luncheon will follow. The Erev Yom Kippur Service, Kol Nidrei, will be on Wednesday, the 15th of September (9th of Tishri), at 6:30pm.

The Yom Kippur service will be on Thursday, the 16th of September (10th Tishri), beginning at 10:30am and ending approximately at 6:30pm. Yizchor will occur approximately at 5:00pm. A kiddush and breaking of the fast with a supper will follow.

As Peter and Jos Hadfield will not be doing the catering this year but will be supplying the plates and cutlery, we especially need volunteers after each service and the meals, to help stack dishes, clean up, put dishes in the dish washer and help with the maintenance.

## Israel update for young people

**Isaac Feldman**

In January, Jeremy forwarded information about "Israel Fast-Track Fellowship" to parents in Kehillat Kernow and five months on, I can wholeheartedly express my gratitude that he did so.

The 'Fellowship' is a programme run by the United Jewish Israel Appeal (a UK based charity), which in any normal year would bring 20 young British Jews together in London for ten Sunday morning sessions to discuss the history, politics and controversies of the modern nation state of Israel. However, the organisers, like us all, faced a global pandemic and so resorted to holding the 2021 course over Zoom. They then faced potentially the only non-Londoner to ever enter into their programme: me.

It was a little bizarre when in our first session we went round sharing where we lived; I heard a long list of London boroughs before I had to respond: "Have any of you ever heard of Truro?" But this geographical difference made no difference as we learned about and debated Zionism, then the Palestinian perspectives, the history of the Israeli-Palestinian conflict and finally modern Israeli politics.

Every second session was spent with guest speakers which was, in my opinion, the best way to go about letting us form opinions and find our feet in debate. For example, we questioned a former Knesset member on the specifics of her Zionist philosophy and asked two Palestinians about their lives in context of the conflict. All these experiences encouraged me to research much deeper into a conflict that I previously had felt neither connected with or passionate about. After hearing views from across the political spectra, both Israeli and

Palestinian, I confess that I am, well... optimistic.

The driving force behind my newfound passion is the belief that we are all fundamentally human, and once opposing parties realise this, there can be no conflict. While this is, admittedly, much easier said than done, there is "No room for small dreams" to quote the former prime minister of Israel, Shimon Peres, whose book, 'No room for small dreams,' I would not have ended up reading, had it not been for my enrollment in the Fellowship. In short, I strongly recommend this course to other young Jews, whether they have strong opinions or have only started forming them. I hope the course will remain inclusive by staying online and so perhaps in the future more members of Kehillat Kernow will be Israeli fast-track fellows! Seize this opportunity and get to grips with this debate!



## Jewishly speaking...

**"When a Jew visits Jerusalem for the first time, it is not the first time. It is a homecoming." - Elie Weisel**

*Submitted by Pat Lipert*

Do you have a favourite quote on the subject of Jews? Send in your selection for the next newsletter to: [editor@kehillatkernow.com](mailto:editor@kehillatkernow.com)



# Jewish objects that touch the heart

Pat Lipert

What KK members lacked in attendance they made up for in feeling when it came to showing their favourite Jewish objects on Sunday, the 21st of February. The Zoom-in session proved that the preciousness of an object has nothing to do with the cost but everything to do with the wonderful associations they conjure of past generations, family traditions, special occasions and the love of good friends. Pat Lipert, who chaired the meeting, began by noting how many Jewish points of references we have throughout our homes, in every room, everything from Mezzuzot to Seder plates, from cookbooks to our Jewish libraries, from paintings to Chuppahs. Her special Jewish treasure was a small glass container filled with soil from Israel given by a friend during one of his religious pilgrimages to Israel, reminding her daily of the love of good friends, her spiritual home in Jerusalem and even her own mortality when this place knows her no more and this soil from Israel will continue to be with her always. Jerry Myer's unique find of two lamps which may have been used in one of our Cornish synagogues in the 19th century, was perhaps the highlight of great Jewish discoveries. A presentation on U-Tube made by Jerry and his daughter, Karen, told how he discovered these precious lamps, now housed in the Jewish Museum in 2004, when he saw them in an antique shop very close to where he was then living in Penryn. He couldn't believe his eyes, when there in the window of that shop, were two ornate lanterns with Stars of David etched on their bases. Hineni! Now their beauty can be viewed by anyone who visits that museum, shining in all their glory to remind people of the long tradition of Cornish Jewry.

Karen Myers' special treasure is a Kiddush cup given as part of a Bat Chai programme of the Surbiton & District Synagogue in Kingston Upon Thames, Surrey twenty years ago presented to her and her friend with whom she is still in contact. Karen uses this cup on Friday nights

to welcome in Shabbat.

Jeremy Jacobson rediscovered his special treasure when clearing his late mother's belongings: a little brown religious manual, a Jewish catechism of sorts, dated 1859, something given to his mother as a young girl, and then passed on to him when he was a boy. This precious book connects him to his roots, his beloved mother and to his Judaism. Melanie Feldman's Chuppah which she created herself, was used at her own wedding and again last year at Rachel and Roger Chatfield's wedding, and hopefully for all future weddings. It is a masterpiece in design, craftsmanship and evokes the love poems and imagery of King Solomon's love poems in Song of Songs. The intricate night and day scenes are both precious and lovingly created- so perfect for the most sacred and romantic of all Jewish rituals. Jacobson's love of birds, love of learning and love of friends was represented in a special Challah Cover, inspiring her to bake Challah

every Friday night for Jeremy, and reminding her of the special relationship she has developed with her faith as a true Eshet Chayil.

Adam Feldman's Tikun, has a long and traditional history for this humble book goes back to several generations of Feldmans and was used to prepare and learn to leyn

particular parshas for their Bar Mitzvahs. Each user of the book has inscribed his name and the worn and now, loosely, almost attached pages attest to what each person's portion was. What an honour it is to be using the same book your father, uncles, grandfather used to prepare that special parsha!

knowledge of silver came in handy when he found in 1971 in the old city of Jerusalem a hand-made silver Kiddush cup with part of the Shabbat Blessing inscribed. Not only is the cup finely crafted but also was the inspiration for Leslie when he created the Kiddush cups for the Cornish community. This special cup is used every Friday night for another of Leslie's particular fancies: some fine wine to go in it. Harvey Kurzfield, with the help of his new, furry addition to his household, Bertie, showed some very



Past and present-One of Karen Myer's favourite Jewish possessions: recalling her friendships and Bat Chai days.



Family heirloom-This Hagaddah, still being used every Pesach, has been inherited by Cynthia Hollinsworth, passed down through the generations from her grandparents.

special phylacteries for the laying of tefillin. They belonged to his grandfather, then his father and then passed on to him at his Bar Mitzvah. He practised and practised how to lay the prayer straps and boxes to show the rabbi just a week before his Bar Mitzvah but then, he wasn't counting on his very strong-minded Bubbah, who took over and laid them proudly on her grandson before the cowed eyes of the rabbi. They are a very precious treasure reminding him of days, of a life, and family long ago.

Judy Garland once said, "The greatest treasures are those invisible to the eye but found in the heart." Our members showed that these treasurers are not only visible but also very much a part of each of their hearts.



Treasures of light-Jerry Myers discovery of these two lamps that probably hung in one of Cornwall's original synagogues resulted in them being restored and preserved forever in London's Jewish Museum.



Shabbat Shalom-Mai Jacobson's challah cover for Shabbos replete with birds and symbols of tranquillity make it the perfect blanket for one of her delicious home-baked Challot.



Dor veh Dor-Gay Jewell sent in one of her most treasured Jewish memories, a picture of her grandparents in their wedding finery.



# Land of milk and honey

Pat Lipert

After the 49th day of counting the Omer, the Feast of Weeks began with Liz Berg leading us on the 6th of Sivan, the 17 of May, in a Shavuot service which celebrates the giving of the Torah to the children of Israel on Mt. Sinai.

Shavuot began as an ancient grain festival but in Biblical times, this Chag became synonymous with the gift of Torah, the bringing of the first fruits (yom habikkurim), to the temple, one of the three Pilgrim festivals, Shalosh Regalim, the time when God gave us "this land flowing with milk and honey." The first fruits, the seven species, connected with this are: wheat, barley, grapes, figs, pomegranates, olives and dates. Tradition has it that the children of Israel overslept and Moses had to wake them up for this auspicious arrival of our most sacred text. As a result, the more observant and scholarly, stay up all night studying Jewish texts on erev Shavuot. Known as Tikkun Leil Shavuot, this "rectification" for Shavuot, helps us to experience what our ancestors did standing before Mt. Sinai.

On the day of Shavuot, we read from the Book of Ruth and eat dairy foods. Why dairy? Prior to the giving of the Torah, laws of Kashrut were not observed, and so to prepare and to purify themselves

for this pivotal event with no time to 'kosher' any meats or other items, eating dairy and first fruits were the safest options. We have been doing so ever since. Chalav (milk) based foods, having the Gematria numerical value of 40, the number of days Moses was on Mt. Sinai receiving the Tablets of Torah, is certainly then a key ingredient for consumption on that day. Reading from the Book of Ruth not only epitomises a person's love and loyalty to Torah and her people, but also illustrates how Ruth, the great-grandmother of King David, is a paragon of all that is kind, loyal and good, as she gleanes the edges of the first barley harvest in the field of Boaz. As Ruth says to Naomi: Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge. Your people shall be my people, and your God, my God. Where you die, I will die and there will be

“ wherever you go, I will go...Your people shall be my people and your God, my God ”

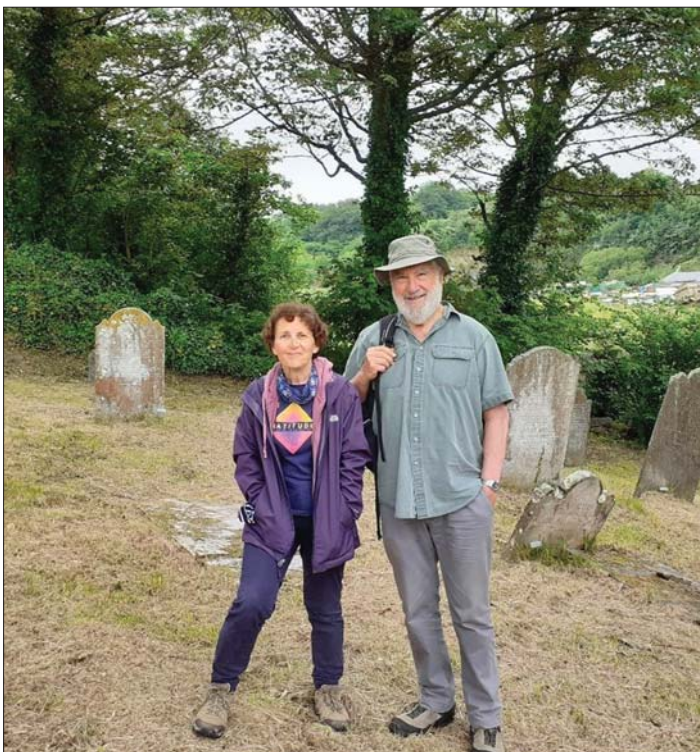
shall be my people, and your God, my God. Where you die, I will die and there will be



Rejoicing in The Torah-Liz Berg led the annual Shavuot service via Zoom, and reminded all of us how precious this holiday is to each of us. From top left to bottom right: Mai & Jeremy, Pat & Leslie, Jo, Cynthia, Liz, Rosemary and Tosh and Louise.

buried. Thus and more may God do to me if anything but death parts me from you." While the giving of the Commandments is paramount to the meaning of Shavuot, endless varieties of dairy food also complement this Chag in abundance. For Ashkenazis there are: cheese blintzes, strudel, cheese kreplach, lokshen pudding with cream cheese, borscht with sour cream. Cheesecake, pashka (cream cheese mould with almonds, raisins, crystallised fruits). For Sephardis, there are: filas, sambousak bi Jibn (Syrian cheese pie), Sutlage-Muhallabeya (milk pudding), ataif (pancakes in syrup topped with cream) challot with ladders or oblong tablets on top.

Whatever you eat on Shavuot, dairy or first fruits, think of the Commandments, think of Ruth, and rejoice in the giving of the Torah.



Historic Jewish Cemeteries-Dawn Waterman, Board of Deputies Archives and Heritage Manager, enjoys the Jewish Cemetery at Ponsharden in Falmouth with custodian and secretary of Friends of Ponsharden Cemeteries, Anthony Fagin, which she visited on June 23rd. Earlier in the day, she visited the Penzance Jewish Cemetery with Leslie Lipert, KK treasurer, and historian Keith Pearce, custodian, and other Friends of Penance Jewish Cemetery. (Last photo courtesy of Dawn Waterman).



# Hello Argentina!

**Pat Lipert**

On Sunday at 5pm, members of Kehillat Kernow and others from the Bristol Jewish community were treated to the encyclopaedic knowledge of Buenos Aires native, Claudia Hercman, who, through the powers of Zoom, took us on a virtual tour of the Jewish Community and its history. Claudia Hercman is a professional tour guide, translator, sculptor and painter and an active member of her Jewish community. Also she is a warm, eloquent communicator who welcomed us into her world for an almost two-hour discussion of what it is like to have been and to be a Jew living in Argentina. As with all good teachers, she began at the beginning, 1492, worked her way up through the ages to the present, and interspersed her talk with clips and videos of Jewish sites of historic and cultural significance in and around Buenos Aires.

Today, with a Jewish population of 220,000

Russian Jews in 1889/90, who became Argentine "cowboys" known as gauchos. In Buenos Aires, prior to the first synagogue being built in 1862, Jews prayed at a nearby site under a tree, still to be seen today. Despite anti-Semitism, Jews continued to be part of most of Argentinian society while being banned from positions in the government or military. In 1919, during a general strike, pogroms against the Jews erupted, supported and encouraged by the police; many people in the Jewish community were killed and their properties destroyed.

From 1906-1937, Jewish girls from Eastern Europe who had emigrated were exploited by pimps through the Zwi Migdal organisation, state sponsored brothels. The 1930's offered little respite since Argentina, like other Latin American countries, kept its doors open to the immigration of Jews until 1938, but also became a place of Nazi

sympathy, refuge and cooperation. When Juan Peron came to power in 1946, he played both ends against the middle: welcoming Nazis but also giving Jews rights as well. The notorious Adolf Eichmann lived safely outside Buenos Aires until 1960 when he was removed to stand trial in Israel. In the 50's and in the 70's to the 80's, during Junta rule, large sections of the Jewish population disappeared (killed), or emigrated to Israel. It wasn't until 1983 that Argentina legislated to extradite the Nazis, under a democratically elected President, Raul Alfonsin. The subsequent President, Carlos Menem began to appoint Jews to his government, released Nazi-

related files, and in 1988, the Argentine parliament passed a law against racism and antisemitism.

In 1992, the Israeli Embassy was bombed killing 29 people and in 1994, the Jewish Community Center was bombed killing 85 people and wounding 300.

Like other Jewish people in other countries, Argentinian Jews continue to exist and to flourish despite anti-Semitism and the pandemic. Momentary lulls allow for an increased and more tolerant way of life for everyone.

Many places of interest to Jewish people visiting and living in Buenos Aires were also enthusiastically described by Claudia Hercman. These included one of the oldest synagogues in Buenos Aires, Libertad Synagogue; The Memorial Square by the bombed Israeli

Embassy; the famous Subway station with murals about justice in tribute to the terrorist attack on AMIA; the Plaza de Mayo mural tribute in memory of those murdered in the Holocaust in the

**“Argentinian Jews continue to exist and to flourish despite anti-Semitism and the pandemic”**

Cathedral, and Jewish quarters of Villa Crespo and Abasto, the Once ('11'), market, along with the Jewish Museum. Something for everyone. Whilst we couldn't hop on a plane to get there, Senora Hercman made everyone who attended this lecture and tour, want to one day go there!



Welcome to my world-Lecturer and artist, Claudia Hercman, begins her lecture about the history and culture of Argentinian Jews.

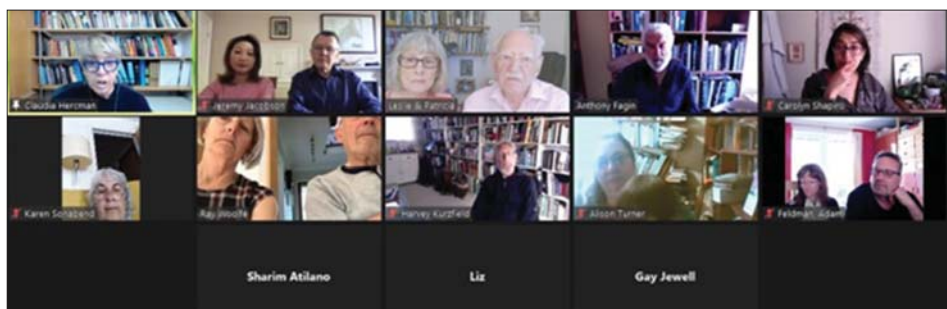


Jewish gauchos-When Russians immigrated to Argentina in the 20th century to escape pogroms in their native country, many found work as cowboys, gauchos, and laid the foundations of Jewish communities in the process.

(reduced from 500,000 in the 1960's), 85% of whom are living in Buenos Aires, the Jewish community is one of the largest centres in South America for Jewish life offering social, cultural, religious and historical venues. There is even a Kosher MacDonalds!

The original Jewish settlements (Sephardi), were a result of the Spanish exploration (Columbus 1493 who went first to Jamaica and then on to the Dutch Guyana), and the Spanish Inquisition in the 16-17th centuries when Jews were expelled and began to settle and assimilate in Argentina as 'conversos' or secret Jews. (The term Marranos is derogatory and means 'pigs'.)

When Argentina gained independence from Spain in 1816 abolishing the Inquisition, organised Jewish communities became established. It was then that a second wave of Jewish immigration began, and in the 1930's a third wave of Jewish immigration occurred. Today the population is 80% Ashkenazi, with the minorities being Sephardi and Mizrahi. It was in the mid to late 19th century that Jewish colonies began to be established, largely through the philanthropist, Baron Maurice de Hirsch who founded the Jewish Colonization Association and who supported the colony of Moises Ville, a community established by 824



Virtual trip to Argentina-Some of the many viewers who listened in rapt fascination to Claudia Hercman who complemented her talk with Jewish sites and culture in Buenos Aires.



# Letters to Camondo by Edmund De Waal

Pat Lipert

Dispersion. Settlement. Dispossession. Renewal. Displacement. Reconstruction. The gathering of people. The gathering of things. The hope that what was lost can be rebuilt. The hope for that which was taken away can be resurrected in a new place, in a new country in a new time where and when finally the Jew can find a home.

Bury the past. Create a new identity. Become so part of the fabric of any society that you think you are indispensable. You think you have found permanence. The hope. The delusion. The inexorable sadness and inequity of human history.

To read Edmund De Waal's memoirs of his family's histories, now with 'Letters to Camondo' set in Paris, and before in Vienna with 'The Hare with Amber Eyes,' is to realise that that hope is not possible if you are Jewish. Keep your suitcase packed. Move on. Another place. Another time - maybe in the Messianic Age.

Several fine books have come out recently about dispersal ('When Time Stopped,' 'House of Glass' to mention two), related to the atrocity that was Nazi period of the 1930's and 1940's, and its effect on European Jewry, and particularly the displacement of powerful Jewish families who were the most cultured,

educated, talented and contributing, charitable, patriotic pillars of their societies. This book by De Waal poetically and movingly clarifies the irreplaceable loss.

Like 'Hare with the Amber Eyes,' De Waal does it by describing exquisite objects of art found in The Musee Nissim de Camondo, former home of Count Moise de Camondo. Through the description of treasures he finds, those who lived there and who were neighbours and relatives through various marriages of De Waal's forebears, the Ephrussi, both of whom "were part of the belle epoque high society" in France are revealed. In this book, he writes a series of letters to the Count as he rummages through the house and uncovers the family history, "before all that was gained was torn away."

In some ways, De Waal hoped that by writing about his family, the Ephrussi and the Camondo family, who they were and what they acquired and what they gave to their adopted countries, would somehow be "a restitution: a bringing back of something taken... a fitting tribute to a lost family... [a] closure." It wasn't.

History, he discovered "is a continuous unfolding of the moment. It unfolds in our

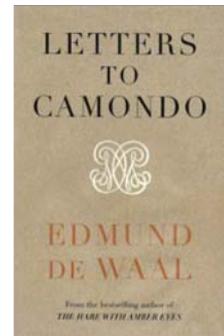
hands. That is why objects carry so much, they belong in all the tenses, unresolved, unsettling, essays."

Each letter De Waal writes is a poem, a reflection, an intimate insight into the people who lived at that time, revealing their loves,

interests, backgrounds, curiosities, and lifestyles within the context of what was happening in France, from Dryfus to Petain to Drancy to Auschwitz. The Comte Moise De Camondo handed over his house and its collections to the Musee des Arts Decoratifs in 1936. De Waal pays a moving tribute to it: "I've finally understood what this house is about, this extraordinary attempt to make one space after another work without discomfort or

falsity. You want to make a perfect stage set for conversation, enlightenment, for the moment when French culture was at its most refined, most searching."

This book is about the journeys people have taken, their Judaic values, their hope for permanence, the wish to find a place where they truly belong. De Waal looks for the traces of things and in doing so has revealed how precious and important the past, present and future are and the need to pass things on.



## Pesach at home

In 2021 we found ourselves at home again (but could also ZOOM for on-line Seders in other communities), and we still came up trumps. The at home Seders were as beautiful as last year and the story of our exodus from Egypt was no less special, warm and meaningful. The four cups of wine, as well as one for Elijah, were duly sipped as families in their bubbles met together in love and solidarity. Hag Sameach!



Cynthia Hollingsworth's Seder



Mai & Jeremy Jacobson's Seder



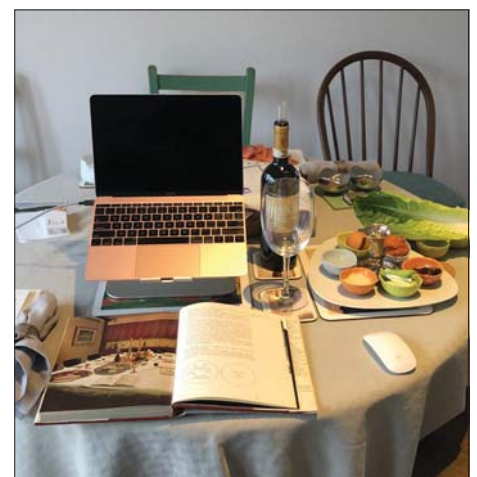
John Adelson's grandson's Seder



Rachel & Roger Chatfield's Seder



Jo Richler & Paul Kleiman's Seder



Tosh Brice's Seder



# Reunion and communion amongst the bluebells

The day was glorious. The sun shone. The bluebells, radiated warmth and the trees and flowers were in blossom as we met together for the first time for our walk and talk and bluebell picnic. Enys Gardens in Penryn was the perfect place to meet with some of the young, older, and furrier critters in tow. (Pictures courtesy of: Estelle Moses, Rachel Chatfield, Mai Jacobson and Leslie Lipert)



Leslie & Pat Lipert



Sharim Atilano, Diego, Miranda and Chewie (on lead)



Mai & Jeremy & Bao Huang Jacobson



Rachel Chatfield & Estelle Moses



Sharim Atilano and Melanie Feldman (foreground), and Jeremy Jacobson and Adam Feldman (behind)



Mai Jacobson, Pat Lipert and Karen Myers



Miranda Brown, Rachel Chatfield, Chewie and Cookie



Catching up on news-Group of KK members (include Melanie Feldman's mum in foreground), having a quick chat before lunch.



# Notices and diary

## Mazel Tov:

- To Leslie Lipert on his special birthday
- To Melanie Feldman for her charity work for KK and The Royal College of Surgeons
- To Gay Jewell and Jeremy Jacobson for your weekly bulletins

## Get Well Soon:

- Bonnie and Wilf Rockley
- Vera Collins
- Heath Hollingsworth
- Yaron Gal Peled

## Diary:

*Subject to alteration if there are changes due to the pandemic or safety reasons; for location sites for services & events, members can access the KK website or check the weekly bulletin.*

### Zoom Diary:

- 6<sup>th</sup> Aug 18:00 Kiddush & Fri Night Service led by John Adelson, 28th Av, Shabbat R'eih
- 13<sup>th</sup> Aug 18:00 Kiddush & Fri Night Service led by Adam Feldman, 5th Elul, Shabbat Shof'tim
- 20<sup>th</sup> Aug 18:00 Kiddush & Fri Night Service led by Pat Lipert, 12th Elul, Shabbat Ki Teitzei
- 28<sup>th</sup> Aug 10:30am Morning Service led by Jeremy Jacobson, 20 Elul, Shabbat Ki Tavo

### Pei al Pei Diary:

- 6<sup>th</sup> Sep Mon., 6:30pm, Erev Rosh HaShannah, 29th Elul
- 7<sup>th</sup> Sep Tues., 10:30am, 1st Day Rosh HaShannah, 1st Tishri, followed by lunch
- 15<sup>th</sup> Sep Wed., 6:30pm, Kol Nidrei Erev Yom Kippur, 9th Tishri
- 16<sup>th</sup> Sep Thurs, 1030am to sundown, Yom Kippur, followed by break fast dinner

### Zoom & Pei al Pei Diary:

*Evening services are on zoom; Sat. morning services end of the month are Pei al Pei*

- 20<sup>th</sup> Sep 18:00, Mon, Erev Sukkot Service led by Liz Berg, 14th Tishri
- 28<sup>th</sup> Sep 18:00 Wed, Simchah Torah Service led by Cynthia Hollinsworth, 23 Tishri
- 1<sup>st</sup> Oct 18:00 Kiddush & Fri Night Service led by Jo Richler & Paul Kleiman, 25 Tishri, Shabbat Bereshit
- 15<sup>th</sup> Oct 18:00 Kiddush & Fri Night Service led by Louise Garcia, 9 Heshvan, Shabbat Lekh Lekha
- 30<sup>th</sup> Oct 10:30am Morning Service led by Sharim Atilano, 24th Heshvan, Shabbat Hayyei Sarah
- 5<sup>th</sup> Nov 18:00 Kiddush & Fri Night Service led by Pat Lipert, 1 Kislev, Shabbat Toledot
- 19<sup>th</sup> Nov 18:00 Kiddush & Fri Night Service led by John Adelson, 15th Kislev, Shabbat Vayishlach
- 28<sup>th</sup> Nov 18:00, Sun., Erev Chanukkah led by Jeremy Jacobson, 24th Kislev
- 3<sup>rd</sup> Dec 18:00 Kiddush & Fri Night Service led by David Jewell, 19th Kislev, Shabbat Mikketz
- 5<sup>th</sup> Dec 18:00 Mon, 7th Night of Chanukkah led by Jo & Paul Kleiman, 1st Tevet
- 17<sup>th</sup> Dec 18:00 Kiddush & Fri Night Service led by Liz Berg, 13th Tevet, Shabbat Vayeichi

### Contacts:

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# Leslie's joke

Two astronauts land on Mars. Their mission: to check whether there is oxygen on the planet. "Give me the box of matches," says one. "Either it burns and there is oxygen, or nothing happens."

He takes the box, and is ready to strike a match when, out of the blue, a Martian appears waving all his arms... "No, no, don't!" The two guys look at each other, worried. Could there be an unknown explosive gas on Mars?

Still, he takes another match... and... A crowd of hysterical Martians is coming, all waving their arms: "No, no, don't do that!"

One of the astronauts says, "This looks serious. What are they afraid of? Nonetheless, we're here for Science, to know if man can breathe on Mars."

So he strikes a match -- which flames up, burns down, and... NOTHING HAPPENS!

So he turns to the Martians and asks, "Why did you want to prevent us from striking a match?" The leader of the Martians says, "It's Shabbos!"



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# SUDOKU

How to play: Complete the grid so the numbers 1 to 9 appear only once in each row, each column and 3x3 box. Don't worry; no maths is involved. Only logic is required to solve the puzzle. Have fun!

## IT'S MODERATELY HARD

		1		9				
8		5			4			
6							8	9
					6	1		2
		6	1		3	5		
4		2	9					
5	3							6
			4			3		1
				7		8		

For the solution and more free puzzles, have a look at the Sudoku website: [sudokusolver.com](http://sudokusolver.com).

# Delicious, healthy chocolate cake

## Melanie Feldman

I have found this amazing healthier chocolate cake recipe from the BBC Good Food guide. This is my new best cake recipe.

### Cake:

- 1 oz butter
- 5 oz self-raising flour
- 1 oz cocoa
- 1.5 tsp baking powder
- 2 oz light brown sugar
- 2.5 oz caster sugar
- 1 oz ground almonds
- 6 oz natural yoghurt
- Splash of vanilla extract
- 2 eggs
- 2 tbsp rapeseed oil

### Icing:

- 4 oz light cream cheese
- 4 oz quark
- 1 oz dark chocolate
- 2 oz icing sugar
- 1 tbsp cocoa

1 oz softened butter

**Oven:** 180 degrees (fan 160). Melt butter, mix into all the wet ingredients. Sift/mix dry ingredients and then briefly stir everything together. Don't whisk and overdo it. Bake as one large or two small cakes for round 20 minutes. Melt the chocolate; let it cool a bit, whisk together all the icing ingredients. Chill it thoroughly and let the cake cool completely before constructing your masterpiece. Cream cheese icing sounds odd for a chocolate cake but please try it. Delicious!



**Yum's the word-a piece of this moist, rich but healthy cake ought to satisfy everyone.**

