



Listen



Echoes and Reflections

Remembering the Holocaust in Milton Keynes



'Be the light in the darkness...'

Chair's Report

Priscilla Dorrance

I'm writing this the day after the 'Roadmap out of lockdown' has been revealed by the Prime Minister. It is good to see that there seems to be light at the end of the tunnel, although I am concerned about the number of deaths that are still projected.

It will be good to meet in person and, hopefully, even to give each other hugs. It seems like a long time since Purim last year, which was the last time we were together in the synagogue.

If all goes to plan, restrictions on places of worship are due to be lifted in Stage 4, on 21st June. We are still awaiting guidelines and I will let you know when I know more.

Learning to cope with the pandemic was a steep-learning curve for the synagogue. However, I think we have lots to be proud of.

- We very quickly became used to holding events on Zoom. Thanks to Malcolm and the other wardens, we are holding services on Zoom once a week, usually alternating Friday evenings and Saturday mornings. Many people have commented that it is much easier to attend services on Zoom than in person, especially on cold winter nights, and we intend to keep some services online. We are also looking into

'broadcasting' services from the Shul, so that people who are unable to come to services are still able to participate.

- Lou Tribus has done a marvellous job with setting up a monthly programme of adult education events. Forthcoming topics include: Jewish genealogy, Judaism and Buddhism, astronomy and Yiddish music, to name just a few.
- We've also worked out how to host social events on Zoom. The sewing group meets on the first Wednesday afternoon of the month and the Women's Reading Group on the third Thursday. If you are interested in joining these events please contact Sarah Bernarde (sewing group) or Margot Best (reading group). Thank you also to Sarah and David for hosting regular quizzes for us.

The end of lockdown will mean more changes. I hope that we will be able to keep the good things that we have learned during lockdown, while enjoying all the things we have missed, and that together we'll come up with new ways of making MKDRS an even more special community than it is already.

From the Editor

Isabella Wilson

There two very important dates in Jewish calendar, honouring the victims of Holocaust.

One is the International Holocaust Remembrance Day known in Israel as Yom HaShoah, which is held on 27th January, the date when Auschwitz concentration camp was liberated. The other is Yom Hazikaron laShoah ve laG'vurah, which is observed as Israel's day of commemoration for the 6 million Jews who perished in the Holocaust. It is held on the 27th of Nisan.

This issue of Listen is devoted to the memory of these unfortunate souls who needlessly perished, killed by sheer hate and greed.

Letter from my friend George Sternfeld who is a volunteer at the Sydney Jewish Museum....

Being a Holocaust Survivor from Poland, in 2001 after retirement I promised myself that I would be working to leave a better world. I have dedicated myself to the Sydney Jewish Museum where I have an opportunity to speak to Australian children and adults alike. Children that come to the Museum are from different backgrounds and all ages.

My mantra after telling my survival story is; "there is only one race in this world – the human race". If we look around our

society we see a beautiful colourful mosaic of different faces from different places, with different cultures, with different languages, different cuisines and different beliefs/religions. There is no reason why we cannot live in harmony with respect and with love for each other. Yes, at this point I tell my young audience that nature teaches us how to live. We need to be willing to observe and take the cues. "In the forests or parks we see different species and vegetation. Large and small trees, we see undergrowth, flora and fauna. They all compete with each other like humans do. In the forests or parks they compete for moisture in the ground and for the sunshine from the sky, but unlike humans they do not destroy each other or wage wars just because they are different." This brings me to the point – "the Second World War has unleashed a deliberate attempt to wipe out a race – the Jewish people." Since then there have been other genocides.

Currently we are seeing a deliberate attempt by the Polish Government to change the rules on how we should talk about the Holocaust. Sure there were German Extermination Camps on Polish soil but today Poland cannot escape the truth for what took place during the Second World War on Polish soil. It is true that Polish people saved Jews in large numbers but it is also true that Polish citizens collaborated with the Nazis and a large number of Jewish people died because of it. The Polish Government needs to institute teaching to that effect. As a Holocaust Survivor it is my responsibility and duty to warn people of the world: if we don't apply ourselves to the truth we are bound to destroy each other. Today I live

in a more harmonious society from where I came and as long as I can I will keep working to educate and influence our co-existence on this planet.
George

The following drasha was given on 30 January 2021

“Isn’t it funny how we dream about the things we can’t have?”

Nicola Feuchtwang

The person who asked me that question was my mother and it was to be one of the last conversations I would ever have with her.

“What do you mean?” I asked.

“Well, in the camps, we always dreamed about food”.

This Wednesday, 27th January, was international Holocaust Memorial Day, and the 76th anniversary of the liberation of Auschwitz by Allied forces. My mother had survived Auschwitz as a teenager, although she was not freed until a few weeks later because along with countless others, she and her sisters were being force-marched hundreds of miles across Europe by the Nazis as the Allies approached.

Liberation, when it came, was the end

of their slavery, but not the end of pain. They couldn’t just pick up where they had left off before the war. Some people had made it so far, only to succumb to disease. Some were so starved, that their bodies could not tolerate the food they had been dreaming about. For those who survived, there was still the pain of finding out about what had happened to friends and family, and their homes, the uncertainty about where they could go now.

The world had changed beyond recognition, and they had changed. Even though many of the survivors showed unbelievable resilience, it took years to build new lives. For some the traumas they had endured cast long shadows over their health, their relationships, their ability ever to enjoy anything again. My mother came to this country as a refugee, initially unable to speak more than a few words of English. She had lost her parents, missed years of schooling, endured and seen unspeakable things – and yet somehow emerged with a positive attitude to life, and a zeal for making the world a better place for other people.

My mother wasn’t a writer, but I have recently come across the writing of an amazing woman whose story is in some ways uncannily parallel to hers. Edith Eger is a psychotherapist in North America, now in her 90s, who follows in the tradition of Viktor Frankl; her book is called ‘The Choice’. Eger writes:

'Bad things, I am afraid, happen to everyone. This we can't change. If you look at your birth certificate, does it say life will be easy? It does not. But so many of us remain stuck in a trauma or grief, unable to experience our lives fully. This we can change...'
'...suffering is universal. ...But victimhood is optional... At some point we will suffer some kind of affliction or calamity ... caused by circumstances or people or institutions over which we have little or no control. This is life....'

And this is victimization. It comes from the outside...

In contrast, victimhood comes from the inside. No one can make you a victim but you. We become victims not because of what happens to us but when we choose to hold on to our victimization. We develop a victim's mind – a way of thinking and being that is rigid, blaming, pessimistic, stuck in the past...

We become our own jailors when we choose the confines of the victim's mind.'

I had originally planned to speak about a rather different aspect of the Holocaust. But then it struck me that we today may be able to learn from the experiences of Eger, and my mother and others. But first, let's also look at our Torah portion.

What might our ancestors have

dreamed about as slaves in Egypt? That the beatings would stop. A life without forced labour. That they would have some control over their own lives.

What was the reality of their first taste of freedom? The triumph of crossing the Red Sea – but then what? A bleak desert with no water, and no obvious food supply. After generations of slavery, they certainly knew how to complain, but it seems that they had no experience of organising themselves constructively, of taking responsibility for their own lives, of trusting a leader, or even of obeying instructions based on reason rather than threat, instructions in their own interest...

No sooner were they out of Egypt than they forgot the misery of slavery, and were nostalgic for the food and the predictability of what they had left behind.

No water. So they complain – and God tells Moses how to organise a water supply for them.

No food. So they complain – and we get today's story about manna. There will be enough for everyone, every day. Take just as much as you need for a day. But inevitably some people are either greedy, or have been deprived too often to trust that promise, and they take more than they need – and it goes off. Then, even though they had a double supply on the sixth day, and have been told to rest on Shabbat – some of them still go out looking for manna and of course there isn't any. God gets impatient: how long is it going to take you to start

believing and trusting?

..... and the answer of course is 40 years. In fact, the generation who grew up in slavery are never going to accommodate fully to a life of real freedom, that is not just without whips and taskmasters, but autonomy, the freedom but also the responsibility to make their own choices. It is only their children, born in the desert, who can enter the promised land with some prospect of self-government.

Freedom isn't easy. It is never quite as you think it is going to be, and it takes time to adjust to it.

How does this relate to us, now?

Lockdown is not slavery, and the coronavirus is not Pharaoh or Hitler, but we are all feeling the strain of limited options and of confinement.

What are we dreaming of that we can't have at the moment? Speaking for myself: An end to the bad news. A reduction in fear. A haircut. A swim or visit to the gym? The chance to gather safely in our homes and synagogues; to pray and sing together without technology; to hug another human being...

It will happen - but it won't happen overnight and it won't all be wonderful. The world will not be the same as it was in 2019, and we are not the same people we were a year ago. We will need to grieve all the losses, personal and communal, of this pandemic. We will need to rebuild businesses, and relationships, to learn

new ways of doing all sorts of things. It will take time.

What can we learn from our ancestors and from those who survived the Holocaust? That crossing the sea into freedom, is the first step, not the last.

That we have a choice whether to persist in focusing on our frustrations and discomfort, or on what we have learned; whether we look backwards or forwards.

As we read about the Israelites' first difficult steps towards responsibility and freedom, and mark the liberation of survivors from the Holocaust, let us all look forward to a time of more safety and less fear, and let us try to commit ourselves to positive choices for ourselves and for others.

Imagine?

Henry Fried

Close your eyes for a second and imagine what it must have been like to have been 21 years old when Hitler took over Germany and under 30 – the very years that you are old enough to have had some life experiences and young enough to enjoy it but instead you cannot do so.

My mother was born in 1912 in Iassi Rumania near the Russian border

which the family left following pogroms. Their family left for the comparative safety of Vienna. Life for Jews was very difficult. They were reviled and cursed and made to feel as outcasts, and that was before being rounded up and deported to concentration camps like Auschwitz and Bergen Belsen. .

Hitler marched into Vienna in 1938. My grandfather died on 31 March that year and the family wanted to leave but could not until he died - imagine waiting for your father to die so you can leave the country.

As a Jew my mother Beila Fried, was made to clean the pavements with a toothbrush before the Nazis would walk on them - what must that have been like. But my mother was one of the luckier ones: she was able to get out of Austria and become a domestic maid in England, which saved her life. Jews were not welcomed by any country and all countries who turned Jews away have blood on their hands, not only because they could have saved Jews but didn't - and that is bad enough but because it sent the signals to the German government under Adolf Hitler that the rest of the world would not oppose the killing of Jews, or at least the issue was not of sufficient importance for countries to accept Jews or prevent them from doing what they wanted.

Sure, when the sheer enormity of what had happened became clear in 1945/6 hands were wrung and countries supported the setting up of a state of

Israel - was that guilt by countries for not helping Jews during the war - well I think so: what do you think?

My mother was later interned on the Isle of Man. Unable to tell the difference between Nazis and Jews(!) the British government interned everyone at various camps around the UK. My mother found the Isle of Man restful and relaxing until one day someone realised that she was a refugee from Nazism and my mother joined the Womens ATS in the British Army.

My father Alexander Fried lived in Frauenkirchen in Burgenland now Hungary - previously Austria and a part of the world where borders changed not infrequently. He had a child, Hans. His wife and child were shot by the Nazis in front of him - somehow he escaped and got on a train to England where he joined the British Army and was sent to India. He was very much affected by that as indeed would anyone be and, although he married my mother in 1950, never really got over the wartime experience and he never shared the horrors that he suffered. He died in 1978 before he felt able to talk about what happened to him.

Eisiskes (Eišiškės) Lithuania

Malcolm Pruskin

Jewish history

Romantic Jewish legends claim that in the former Jewish cemeteries there were tombstones dating from 1171 or 1097, making Eišiškės one of the oldest Jewish settlements in Eastern Europe.

However, reliable data about Jewish residents comes only from the 18th century.

By that time they already had a synagogue and two Jewish cemeteries and accounted for about half of the population.

As the town grew, the proportion of Jewish residents increased, hitting a peak of 80% in 1820. By 1850, the Jewish community had two beth Midrashes.

They dominated trade and crafts: in 1935 out of 117 enterprises, 106 belonged to Jews.

On September 25–26, 1941, an Einsatzgruppen unit entered Eišiškės and killed 3,446 Jews from Eišiškės and about 1,500 Jews from neighbouring towns and villages.

Men's bodies were buried in a trench, dug around the old Jewish cemetery to protect it from accidental cultivation by local farmers.

The old cemetery is now a site of remembrance with a memorial stone in three languages.

The new cemetery was destroyed in 1953 and turned into a yard of a kindergarten.

Most of the private Jewish buildings survived and were protected as part of the urban heritage. One beth Midrash is now a library, another was demolished.

The synagogue was reconstructed into a sports hall and is now abandoned.

The history of Eišiškės (Eishyshok) shtetl has been documented in the book, *“There Once Was a World”* by Yaffa Eliach, professor at Brooklyn College.

Two million visitors a year enter the US Holocaust Museum, where 1,600 photographs from the shtetl of Eishyshok constitute what many consider to be the most moving exhibit in the museum. *“The Tower of Life”*

In this soaring, three-storey space we see the people of Eishyshok at their weddings and bar mitzvahs, their social clubs and literary gatherings, their winter sports and summer camps.

Professor Yaffa Eliach, whose haunting collection of photographs gave faces to a murdered people, has written their history.

Eliach's nine-century saga of East European Jewish life is richer and fuller than any other written.

Her research took her from family attics on six continents to State Archives no scholar had seen since the start of The Cold War.

Eliach's own roots in Eishyshok, as a descendant of one of the five founding families and herself one of only 29 survivors of the Nazi massacre of the 3,500 inhabitants of the shtetl, gives this book its depth and passion.

In 2014 my cousin Edward who lives in Paris visited Eisikes, the birthplace of our great grandfather and took several photographs. He said there is no longer a Jewish community there, just a few relics of the past.

Lithuanian Jews (or Litvaks) are Jews with roots in the territory of the former Grand Duchy of Lithuania, split among the present-day Lithuania, Belarus, Latvia, north-eastern Suwałki and Białystok regions of Poland, as well as some border areas of Russia and Ukraine.

The term is sometimes used to cover all Haredi Jews who follow a "Lithuanian" (Ashkenazi, non-Hasidic) style of life and learning, whatever their ethnic background.

The area where Lithuanian Jews lived is referred to in Yiddish as ליטע Lite, hence the Hebrew term Lita'im (ליטאים). Lithuania was historically home to a large and influential Jewish community

that either fled the country or were murdered during The Holocaust in Lithuania.

Before World War II, the Lithuanian Jewish population was some 160,000, about 7% of the total population. Vilnius had a Jewish community of nearly 100,000, about 45% of the city's total population.

There were over 110 synagogues and 10 yeshivas in Vilnius alone.

About 2,000 Jews were counted in Lithuania during the 2005 census.

Although there is no Jewish life in Eisikes there is a Synagogue and a large Jewish community in Vilnius.



Esikes old synagogue.

Chaplaincy and Volunteer Openings at Woodhill Prison

Stanley Cohen

Many of you are aware that I act as the Jewish Chaplain at Woodhill Prison in Milton Keynes and also at Bedford Prison. I have been doing the job for nearly nine years, having volunteered to do the job soon after retiring from the Probation Service. During my time doing the job I have set aside roughly three mornings each month - although in the case of Bedford, which is much smaller than Woodhill, there have been periods when I have not needed to visit.

When I began at Woodhill there were rarely more than a handful of Jewish prisoners, so I visited monthly. The numbers increased a few years ago, so I increased my visits to twice per month and eventually used one of the days to run a prayer/study and discussion group in the chaplaincy office for one and a half hours.

Over the years I have met dozens of Jewish prisoners; some stay for a long time and are serving long, even life sentences, and some have come and gone relatively quickly, either because they have moved on or have been released. A few have clear and strong Jewish backgrounds but many have not. They may have had a Jewish parent who was perhaps observant or estranged from the Jewish community, but family breakdown or crisis meant



Eisikes recovered tombstones..

See also on YouTube

[There Once Was a Town - YouTube](#)

that they did not receive a Jewish upbringing.

Others register as Jewish, which is every prisoners right, but may have decided to convert without realising that this is a process that is a bit more sophisticated and rigorous than that. However, it may be that they have become interested in Judaism and want to learn more as part of their spiritual quest.

Occasionally I have come across men with an African or Afro-Caribbean heritage whose birth families followed Jewish practices like kashrut. Those with family connections to Ethiopia or Rastafarianism are the most well-known, but there are also examples of other “lost tribes” in Africa with distinctly Jewish practices. Last year I had regular contact with an Ethiopian Jew who still practised his religion very seriously.

Unfortunately there are also some men who register as Jewish because they want to receive kosher meals. Why would you want to do that? The main kosher meal is presented like an aircraft meal and the other meals would be plain vegetarian plus some permissible fish like tuna. The cooked meals are expensive compared with the limited budget for feeding prisoners so catering managers are not keen on providing them for people who are not really Jewish. Jewish Chaplains are asked to assess requests for kosher food and to say whether they support them or not.

In Scotland the lawyers there take the view that if someone self-identifies as Jewish they should be entitled to receive Jewish food; otherwise it would be an act of discrimination! This is not quite the way Jewish law sees the situation, but the Scottish legal interpretation has to prevail.

The “work” I do is simply offering to be in contact with Jewish prisoners as a person to talk to, to provide Jewish books or items, to help them learn more about their religion. Some of the contacts become serious and deep and others are very superficial or minimal. I do not act as a counsellor but do try to be encouraging, empathetic and friendly.

The men have committed all kinds of offences: some have lived a criminal way of life and others might be one-off offenders. Some had careers and families and others were cast adrift from an early age.

Trying to work in a prison has many frustrations due to the nature of the environment, but often the contacts have been considered useful for the prisoners and they have shown their appreciation.

The important thing is to demonstrate that whatever they have done they are not forgotten, and still have lives to lead both in prison now and eventually on release. Like we say on Yom Kippur: we can change and we can make a difference to the world we live in.

In the prisons I am part of the multi-faith chaplaincy team, but I am also part of the Jewish organisation for prison visiting which is managed by the United Synagogue, so I can get help and advice from both sources.

Why do I do it? Well, I had a sort of vocational calling to work with offenders while living in Israel many years ago and this got me launched on a career in the Probation and Prison services. When I retired, the Synagogue received a request for Jewish books from the chaplaincy at Woodhill and, having heard there was no local person currently involved, I volunteered. I already knew the Rabbi in charge of Jewish visiting from when he visited the prisons I had worked in, so I spoke to him and then met the managing chaplains at Woodhill and Bedford and I was on my way.... after completing various on-line forms to help the government to check me out. I passed the test and entered into the induction process.

The job is paid and expenses can be claimed. If you are interested in doing the job when I retire (again), let me know and we can talk in greater detail.

If you would be interested in more general volunteering opportunities at Woodhill, also get in touch and I will put you in connection with the Managing Chaplain.

Tick the Jewish Box

Jonathan Boyd

It's a simple task that takes less than a second to complete. All it involves is putting a tick in a box. But it is one of the most important and consequential things you can do to help contribute to the future of British Jewish life.

The national census takes place once a decade. It is the only research exercise that every household in the country is legally obligated to complete, so each time it occurs, it generates the most complete and detailed set of data on the population imaginable. Conducted in England and Wales by the Office for National Statistics, it provides essential data to support planning in more or less every walk of life: health, education, housing, employment, economics, politics, technology, social inclusion, to name but a few. There is not a single issue happening in Britain today that cannot be better understood in some way by referring to census data.

Twenty years ago, in 2001, the census included a question on religion for the first time. It simply asked: 'What is your religion?' and offered several response options: Christian, Buddhist, Hindu, Jewish, Muslim, Sikh, Other or None. It was controversial at the time – understanding the increasingly multicultural population of the UK through the lens of religion was becoming more important, but there were concerns that people might find

the question too intrusive. In the end an almost talmudic solution was found. It would be included on the census form, but uniquely, among all questions asked, it would be optional to answer.

That year, 266,740 people ticked the 'Jewish' box. Because of the optional nature of the question, that figure did not capture the total size of the Jewish population. But it came close. Other estimates using other techniques indicated that 300,000 Jews lived in the UK at the time, so the census picked up about 90% of the whole. A very similar result – 271,259 people – was obtained when the question was repeated in the next census in 2011.

For most Jews, this is where the conversation about the census ends. They think that Jewish interest in it begins and ends with knowing how many people ticked the 'Jewish' box. But that impression could not be more wrong.

Close examination of census data allows us to construct an immensely detailed demographic portrait of the Jewish population – its age profile, geographical contours, socioeconomic conditions, health status, living circumstances and much more. And the existence of these data helps every single Jewish organisation in the country to understand exactly what the Jewish population of the UK looks like, how it has changed over time, and how it is likely to evolve in the coming years.

Jewish Care has used the census to help project how many elderly care home

places they are going to need to provide going forward. Partnerships for Jewish Schools (PaJeS) has used it to help figure out how many school places to provide. Langdon has used it to provide accurate assessments of how many Jewish children have learning disabilities. World Jewish Relief has used it to determine how to encourage more people to support its vital work overseas.

It's used to help understand the scale and nature of antisemitism. It's used to determine intermarriage rates. It's used to help create low-cost housing for disadvantaged Jewish families. It's used in every single credible survey of the Jewish population – every data point you have seen about the proportion of Jews who think x , do y , or believe z (assuming it is credible), draws on census data.

I could go on. In short, every synagogue movement, every Jewish school, every single Jewish charity uses census data in countless ways, even if they don't realise they are doing so. I know, because I spend much of my professional life sharing it with them, and using it to explain the Jewish population dynamics they need to understand to determine how best to serve our community.

The next census takes place on 21 March. A letter about it will land on your doorstep soon, if it hasn't already. As in 2001 and 2011, it will include an optional question about religion that will include a 'Jewish' response option. Please tick it. Moreover, become an

advocate for ticking it. Encourage every single Jew you know to tick it. That very simple task is one of the most important things you can do to help the community and government serve you and your family's interests for the foreseeable future.

Dr Jonathan Boyd is Executive Director of the Institute for Jewish Policy Research, an independent research institute providing data to support Jewish organisations across Europe to help plan for the future. www.jpr.org.uk.

Echoes and Reflections: Remembering the Holocaust in Milton Keynes

The Holocaust Memorial Day's 2021 theme of 'Be the light in the darkness' is echoed in a new publication about the Holocaust from Living Archive MK: **Echoes and Reflections: Remembering the Holocaust in Milton Keynes.**

This is a collection of memories and insights from nine contributors who have worked or lived in MK during the last 50 years, including many of our members: Stan Cohen, Lois Charles, Zvi Friedman, Sheila Goldsmith and Miriam Selwyn. It has been compiled by Marion Hill, a published author of over 20 books of social history and reminiscence.

Please click on the link below to download and read this very moving publication:
https://issuu.com/livingarchive/docs/echoes_reflections_v3_issuu

New breastplate chain

As some of you might have noticed, the breastplate donated by Britta Lamberg was broken. I'm pleased to say it has now been repaired and has a new chain and fixings. This was kindly organised by John Woolfe who has visited the Synagogue several times. He organised the work at cost price. Thank you very much John for doing such a lovely job



**With many thanks to all who
contributed to this issue.**

Forthcoming events, March - April 2021

All events will be held on Zoom.
Please look in the e-newsletter for log
in details.

March

**Saturday 13th March, 10.30am -
Shabbat Morning Service led by the
Choir**

**Thursday 18th March, 1.45 pm -
Women's Reading Group**

**Saturday 20th March, 10.30am -
Shabbat Morning Service led by
Henry Fried**

**Sunday 21st March, 11.00 am -
Children's Mock Seder (all children
welcome)
(Note : start time for Cheder children
is 10.00 am)**

**Sunday 28th March, 6.30pm - 2nd
Night Community Seder**

April

**Friday 2nd April, 7.30pm - Erev
Shabbat & 7th Night Pesach Service
led by Stan Cohen**

**Wednesday 7th April, 2.00 pm -
Sewing Group**

**Friday 9th April, 7.30pm - Erev
Shabbat Service led by Priscilla
Dorrance**

**Sunday 11th April, 3.00 pm - Jewish
Genealogy (Adult education session)
led by Jeanette Rosenberg)**

**Thursday 15th April, 1.45 pm -
Women's Reading Group**

**Saturday 17th April, 10.30am -
Shabbat Morning Service led by Stan
Cohen**

Sunday 18th April, 10.30 am - Cheder

**Thursday 22nd April, 10.30 am -
Hebrew Calligraphy workshop
(Adult education session) led by
Vetta Alexis.**

Tickets will be £7. Workshop size will
be limited to 10 participants.

**Friday 23rd April, 7.30pm - Erev
Shabbat Service led by Michael
Lindsey**

Sunday 25th April, 10.00 am - Cheder

**Friday 30th April, 7.30pm - Erev
Shabbat Service**



CST wishes our whole community a safe and enjoyable Pesach

CST's work did not stop during 2020 and the Covid-19 pandemic. That is because antisemitism, terrorism and extremism continued, adapting to the situation as they so often seem to do. CST's work must continue, as those threatening to cause harm to our Jewish community persist.

We know that antisemitism grows at times of crisis, uncertainty and fear. There is a basic anger, but there is also a growing belief in conspiracy theories and a hunt for scapegoats. Unfortunately, that will often include us.

The value of community is most obvious when times are tough. Last Pesach, we never knew what this new Coronavirus situation had in store. The idea that, come next Pesach, family and friends must again be celebrating remotely, would have been overwhelming: worst still, would have been the thought that in many families, there would also be deep tragedy and loss. We now understand the situation, but that does not make it any easier. Yet here we are, coming together again, as best we can, how ever we can. Please know that CST is also still here. Like you, we didn't stop being who we are, working for the good of our community, our families and friends.

We work to serve you, our community. Our mission is to enable and encourage the flourishing of Jewish life in the UK, confident in the knowledge that we are there to keep it safe. This endeavour cannot happen without your cooperation and support: in fact, we depend on it.

There are lots of different ways to support CST.

You can contribute by becoming a volunteer and training in technical and physical aspects of modern-day security, ensuring that your shul and fellow congregants are as well-protected as possible.

You can report antisemitism to us when you see it.

Every report helps us to do our jobs better and to represent our community to police and government. Help us to help you, that is what we are here for.

You can donate to us. We are a charity and rely upon the generosity of our community. CST's trustees and donors give to CST as well as all manner of other charities and causes, Jewish and non-Jewish. All of this helps us to build a better Jewish, British, future together.

CST wishes you all a Chag Pesach Sameach.

www.cst.org.uk [f](#) Community Security Trust [t](#) @CST_UK

[National Emergency Number \(24-hour\) 0800 032 3263](tel:08000323263)
London (Head Office) [020 8457 9999](tel:02084579999)
Manchester (Northern Regional Office) [0161 792 6666](tel:01617926666)

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