



# About Our Members

## *Since our last issue*

Children and teen birthdays on page 34

### **MOSAIC LIBERAL**

#### **WELCOME TO NEW MEMBER:**

Eliane Vidal

#### **NEW HOME:**

Sheila Freeman

Gerald Wilton

#### **SPECIAL BIRTHDAYS:**

Louis Davis

Sheila Freeman

Barbara Liff

Rosetta Muscatt

Alan Slavin

Sylvia Vandervelde

#### **CONDOLENCES TO:**

The family and friends of Sandy  
Amber

#### **THINKING ABOUT THOSE WHO ARE ILL:**

Dennis Mitchell

George Vulkan

### **MOSAIC MASORTI**

#### **WELCOME TO NEW MEMBERS:**

Michael Mendoza

Nicholas & Nicola Kafka

#### **MAZAL TOV TO:**

Tamar & Gary Italiaander on the birth  
of their grandson, Theo Benjamin.

Reggie & Alan Goldner on the birth of  
their great-grandchildren, Eitan and  
Avigail.

#### **ANNIVERSARY WISHES TO:**

Lynne & Sam Charkham on their 45th  
wedding anniversary

Helen & Marvyn Ellison on their 50th  
wedding anniversary

Elizabeth & Mark Kosky on their 30th  
wedding anniversary

#### **GET WELL WISHES TO:**

Sam Charkham

### **MOSAIC REFORM**

#### **SPECIAL BIRTHDAYS:**

Brenda Marks

Daniel Witte

Irene Leigh

Stephanie Lindley

Barbara Gee

Janet Simons

Sheila Solomons

Colin Dunston

Frances Jeffries

Paula Freedman

Roger Freeman

Sue Claret

Erica Grossman

Lilian Levene

Liz Manches

Inge Norris

Fred Stern

Martin Squires

#### **ANNIVERSARY WISHES TO:**

Judy & Ivan Beckman on their 65th  
anniversary

Linda & Paul Graham on their 35th  
anniversary

Rosalyn & David Lobb on their 50th  
anniversary

Sharon & Steve Pink on their 25th  
anniversary

Carolyn & Joel Abrahams on their  
25th anniversary

Madeline & Neil Hershman on their  
60th anniversary

Pauline & Barry Pike on their 40th  
anniversary

Maureen & Richard Sclare on their  
55th anniversary

#### **MAZAL TOV:**

Judith & Paul Russell on the marriage  
of their son, Adam, to Jayne, Yeshin.

Suzy Hershman on the birth of her  
grand-daughter, Frederica. Mazal tov  
also to Hannah & Trevor on the birth of  
their great-grand-daughter.

Jane & Michael Harrison on the  
marriage of their son, Daniel, to Becky  
Donaghy.

#### **CONDOLENCES TO:**

Lilian Levene on the death of her  
husband, Nat.

Judith Bara on the death of her  
husband, Basil.

Sandie Simonis on the death of her  
husband, Martin.

David Simon on the death of his sister,  
Suzan Zisman.

Bobbi Riesel on the death of her  
partner, Jack Lynes.

Family and friends of Hilda and  
Joshua Freeling.

Sandra Pentelow on the death of her  
mother, Doreen Green.

Marianne Harris on the death of her  
mother, Sylvia Wiseman.

The family and friends of Helga  
Simmons.

### *Next issue*

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Send your articles, pictures,  
letters, etc to

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

# From the Mosaic Chairmen, Jeff Highfield & Mark Phillips



**W**riting this article gets me thinking about the High Holydays, which seems slightly strange on a beautiful sunny August afternoon, and I hope that it is still gloriously sunny when you read this.

We are starting to see the fruition of many aspects of Mosaic that we have been talking about for, in some cases, over 10 years – from the beginning we created a community that was more vibrant than our three individual synagogues, and we are better able to serve the pastoral needs of our members. We are increasingly addressing a key aspect of what Mosaic is about – enabling us all to “choose (y)our Jewish life” within, between and beyond our three expressions of Judaism. That is unique in Anglo-Jewry and recognises that most of us don't neatly fit into simple definitions of what Judaism means to us.

We are getting significant numbers of enquiries about joining our synagogues and engaging with our community, that is exciting and I'd like in particular to welcome new members to our community who are reading this magazine for the first time.

Our new building is an extraordinary space that provides a uniquely flexible home for our community and our three synagogues. Those of us who have been on site for the

past two years have tended to forget that, as we deal with detailed fit-out points and snagging, so it has been great to see the excitement of those visiting the site for the first time as we near completion and handover of the building. We had hoped that we could publish in this edition of Kehila news about the handover of our completed new Mosaic building in Stanmore. Unfortunately, the Rosh Hashanah Kehila deadline date is always early and as we go to press there is no definitive date to announce. By the time you receive this edition, and indeed as Rosh Hashana approaches, there will be further news to report so please look out for information on the website and in the weekly online newsletter. As much as we want to get the building “today” we are also aware that this is a building we will live in for 20,30,40 or more years and we must get that right – this is not the time to cut corners and then live with the consequences of poor decisions. So, as frustrating as that is, please bear with us while we get the last details right and provide a home for our community that will wow us for decades to come.

Please do contact us with any thoughts, questions or anything else

We wish you all a happy, healthy and sweet New Year and well over the fast.



# Rosh Hashanah Message

*from Rabbi Rachel Benjamin*

For MJC, the year ahead promises to be one of excitement and adventure, as we at last move into the new building on Stanmore Hill. The High Holy Days will also be rather special, as we come together for them in person again, for the first time in three years. I suspect these services will be poignant, too, as we contemplate these last few years, and reflect on much that has been lost – and also what has been gained.

Rosh Ha-Shanah is traditionally considered to be the birthday of the world, and the world is in rather a sad state, at the moment, on many levels. I would like to share with you some thoughts on the Jewish concept of tikkun olam. Usually translated as ‘repairing the world’, tikkun olam has come to be understood as any kind of social action or social justice work but, in fact, the term has an interesting history, and this is set out in detail by Rabbi Jill Jacobs, an American Conservative Rabbi, now CEO of T’ruah: The Rabbinic Call for Human Rights, an organisation that runs campaigns for the human rights of all people. (Article published in Zeek Magazine, 2006, [www.zeek.net/706tohu/](http://www.zeek.net/706tohu/))

In discussing the history of the term, she writes, ‘The term tikkun olam may have originated as early as the second century CE, and its popularity as a religious concept has waxed and waned in the centuries that have followed. This phrase is fascinating both in its endurance and in its capacity to change meanings according to the needs of the hour. Unlike many other well-known Jewish concepts, such as “shalom,” “Shabbat,” or “tzedek,” the term “tikkun olam” does not appear in the Bible and appears only in a few discreet instances in the Talmud. Still, this term has, for many, become a de facto pillar of Judaism.

‘The words “tikkun olam” themselves defy easy translation. The Hebrew verb “t-k-n” is generally translated as “to fix,” but can also mean “to establish.” As we will see, this word takes on more specific connotations in particular contexts. The word “olam,” usually rendered as “world,” also signifies eternity, especially in biblical and other very early texts. Thus, the word “l’olam,” common in biblical, liturgical, and modern Hebrew, means “forever” (for an eternity). Even when referring to the physical world, the term “olam” also carries with it a sense of permanence. To these complications, we can add the question of which particular “world” any given use of the term “tikkun olam” might signify. In some cases, the term refers to



the physical world, in others to the societal order, and in still others to the dream of a fully realized divine manifestation. All of these questions make the phrase “tikkun olam” both difficult to understand and also richer in its complexity.’

Rabbi Jacobs goes on to describe the ‘four primary definitions of tikkun olam present in Jewish history’: 1) the anticipation of the divine kingdom in the Aleinu prayer, and tikkun as the destruction of any impurities that impede the full manifestation of the divine presence; 2) the literalist midrashic call to preserve the physical world; 3) the rabbinic desire to sustain the social order, by invoking tikkun olam as a justification for changing untenable laws; and 4) the belief,

originating in Lurianic Kabbalah, that our individual actions can affect the fate of the world as a whole, that we have the power to restore divine perfection. These definitions range between a limited definition of tikkun olam as relating only to a specific theology or legal process and an expansive definition that equates tikkun olam (as I mentioned above) with any type of social action or social justice work.

Rabbi Jacobs laments the fact that, in our times, the term tikkun olam has become overused and is little understood, and she suggests a ‘re-imagining’ of the concept, that combines the four understandings of the term that can be found in the traditional texts, as follows:

- ‘From the Aleynu conception, our understanding of tikkun olam will include an emphasis on the elimination of evil and the restoration of the world to a perfected divine state.
- The midrashic emphasis on the physical maintenance of creation reminds us of the need to work to preserve the world at a time when human behaviour is having a negative impact on global temperatures, hurricane systems, and other natural phenomena.
- The rabbinic understanding of tikkun ha’olam as the creation of a workable social and religious system leads to a definition of tikkun olam as a mandate to correct the systems that make our own society dysfunctional.
- Finally, the Lurianic belief that individual actions can have a permanent effect on the cosmos offers hope that our efforts toward tikkun will succeed.’

She concludes, ‘by combining the major themes of these four

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strands, we come to a definition of *tikkun olam* as the process of fixing large societal problems, while maintaining a belief that our actions can have a positive effect on the greater human and divine world. When I think about my own *tikkun olam* commitments, I ask myself whether the work I am doing makes our society, as a whole, function in a more positive way; whether the work allows even the most vulnerable members of society to live fully realized lives; and whether the work contributes to establishing a world in which the divine presence is more readily apparent. If we each ask these questions of ourselves, we can help to ensure that our work is worthy of being deemed *tikkun olam*.

It is my hope that we will each continually ask these questions of ourselves individually, and of ourselves as a community.

The task may seem enormous, but we should remember the text that we at Mosaic Liberal read on Yom Kippur morning, which tells us that 'this commandment which I command you this day is not too hard for you, or too remote..... no, it is very near to you, in your mouth and in your heart, that you may do it' (Deuteronomy 30:11, 14). After two and half extremely challenging years, I hope that we will be able to set our minds to this task as our three communities come together and work together in our new home.

May I take this opportunity to wish you all *Shanah Tovah u-M'tukah*, a good and sweet New Year ahead, and may our prayers, thoughts and work for a peaceful world bear fruit in acts of love, kindness and *tikkun olam*.

## Rosh Hashanah Message

### *from Rabbi Anthony Lazarus Magrill*

**T**he practicalities of printing and mailing mean that I am writing this Rosh

Hashanah message on the eve of Tisha b'Av. We are on the threshold of a new building - you have (please God!) arrived. We are sweltering through a heatwave; you are (presumably) bored of the rain. It reminds me of a broadcast I heard from the International Dateline: 'You are in my future; I am in your past.'

And this situation is actually rather timely. In the Kiddush we recite on Erev Rosh Hashanah we call the festival by two names: *Yom HaZikaron*, a day of remembrance; and *Yom Teruah*, a day for the blowing of the Shofar. That first appellation calls us to look back into the past; the second beckons us towards renewal and the year ahead. The parallel passage in the kiddush for festival evenings, which we will recite at the beginning and end of Sukkot, affirms that we have been given *Moedim l'Simcha*, holidays for joy; as well as *Chagim u'Zmanim l'Sason*, festivals and appointed times for happiness. The Malbim, perhaps the greatest 19th century commentator on Tanakh, distinguishes between *Chag*, which means simply a celebration; *Moed*, which refers to the divisions in time dictated by God and Torah; and *Zman*, which refers to time as experienced by humans.

This is all to say, the Jewish festivals direct us to cultivate a distinct and articulated posture in time, and this is never more accentuated than at Rosh Hashanah. We look into the past with an attitude which is neither nostalgic nor narrative; rather we are enjoined to be sifting, evaluating and analysing. How were we this year? How did we struggle, and who was



there to support us? What do we regret, and what might we have done better? Looking backwards, Rosh Hashanah calls us to see ourselves not as objects but as subjects of history, and of our life-story, who are infinitely accountable for whom we have become. Just so, we look to the future not as a blank slate; not as an audience member waiting to see what show will unfold. Rather, we are the actors in the wings, awaiting our cue, expecting opportunities to craft what comes next. We perceive the sweep of apparently infinite time (*zman*). We notice the fixed points in that current, by taking stock and marking time's flow (*moed*). We rejoice in moments

of celebration for what has been accomplished (*chag*). This is the day for looking back (*Yom HaZikaron*); and this is the day for looking forward (*Yom Teruah*).

We often conceptualise time as an hourglass: an inexorable tumbling of events and happenings. If I could offer an image for the Jewish sense of time it would flip that hourglass onto its side:

All possible roads have brought us to this moment, and all possible paths open out before us. It is in our agency to choose.

This humbling power is brought to our attention on Rosh Hashanah, and I for one am pleased that we will have ten days of repentance to acclimatise. I look forward to celebrating my first Yamim Noraim as a member of the Mosaic Rabbinical team, and I wish you a reflective, restorative and empowering season of renewal.

# Rosh Hashanah Message

## *from Rabbi Kathleen De Magtige-Middleton*

**E**lul, the Month preceding Rosh Hashanah, marks a period of spiritual preparation leading up to the High Holy Days. Traditionally it is marked by blowing the Shofar daily in the synagogue followed by the recitation of Psalm 27. This Psalm declares trust in God in an uncertain and hostile world.

These High Holy Days, we will be looking forward to finally meeting one another all again, in person in our eagerly awaited brand new Synagogue building on Stanmore Hill. But, as we do so, we also realise that we will not be the same community that we were when we last gathered for the Days of Awe in Bessborough Road three years ago. Indeed, not just our community, but the world we lived in then, is no longer the world we live in now.

Since that time, we have endured a devastating pandemic. We are daily witness to a brutal war in Ukraine. We all suffer the effects of the rise in fuel costs and the general cost of living as well as worries over the present drought. Somehow the future seems far less predictable and insecure than we previously thought it was, more akin to the world described in Psalm 27.

Psalm 27th advises us to trust in God, rather than people, and to find shelter 'b'veit Adonai' (in the House of God). I know that some of our members struggle with such a concept of God and, they might not find these words very helpful, but perhaps we should read it simply as an acknowledgement of the important function a Synagogue can fulfil in the lives of its members at times of uncertainty.

When the first lockdown threw our whole nation into unprecedented uncertainty, our community gathered in great numbers online, perhaps not necessarily to pray, although many of you did do so, but also, and perhaps mainly, for the sense of togetherness and mutual support.

Throughout the two and half years of the pandemic's



restrictions our community managed to keep in touch with so many of you with a varied and interesting programme twice-weekly online: talks, weekly and festival services, regular study sessions, Religion School classes and regular drop in coffee chats, phone calls and much, much, more ...

We do not know what the New Year will bring us, and we all hope and wish that it will be tovah u-m'tukkah; sweet and good, but in all probability we are all in for a slightly more challenging future with looming uncertainties in the world. Yet the one certainty we all have is that our community will be there for us all and

that we can all find strength, support and friendship in our community, just as we did in the beginning of the pandemic, and all through it.

Many mistakenly think of Synagogue solely as a place of worship and, if one isn't particularly religious, one tends to think it isn't the place to turn to in need, or loneliness, or even to find a much more fulfilling life. But a synagogue is so much more than a place of worship alone; indeed we pray, but we also gather, to meet likeminded people, to find fulfillment in charity work, to work together to realise a vision of a better world, even if it is only in our own community, and feel less helpless in a world in which things just seem to happen. We also gather to learn, to find support when we struggle, a listening ear, a shoulder to cry on, a comforting arm when we need one, and to have fun. The synagogue is a place of security when the world around seems to assail us with insecurities and change.

The new building will of course be a massive change for us all but, once we are there, we'll find old friends and are sure to make new ones.

So, in the words of Psalm 27: Chazak v'ya'amez, be strong and of good courage, make our new home your home, and may 5783 be a Good and sweet year to all of us, shanah tovah u-m'tukkah.

# Rosh Hashanah Message

*from Rabbi Anna Wolfson*

Over a decade from when the idea of Mosaic was planted and after more than two years wandering in the wilderness finally, it seems that the Mosaic Jewish Community will be able to enter our new home....any minute now.

Frustratingly the last few years have been a lesson in how little control we truly have as human beings over so many things. Even though I've only joined the community in January, I wait with baited breath for those keys to be handed over and each time the building project is postponed I feel a sigh of disappointment as it all feels so close yet so far.

Take us to the promised land, why have we been taken out of Egypt where the food was better, the chairs comfortable, we always knew where to meet and the tech worked a dream. The uncertainty of the wilderness, the anticipation of things to come and it all being just that tiny bit out of reach is enough to make anyone feel unsettled and yet, we will reach our promised land and already there is a buzz from those within the community and the wider Jewish world for what is to come.

Whilst the building will be our home, so much of the what's



to come is up to us. What a time to be building up to the big move. Not only are the parashiot that we read in the lead up to the High Holy days set as the Israelites prepare to enter the promised land, so too do the High Holy Days give us an opportunity for self-reflection and evaluation.

While sitting in shul, reciting the repetitive liturgy and hearing those familiar tunes, the act can feel passive but there is nothing passive required of us during these Holy Days. Alan Lew reminds us in his book 'This is Real and You are Completely Unprepared', that the cry of the shofar is a wakeup call, a noise to rouse us from our sleep and awaken us into action. So easy is it to fall back into the status quo,

walking sleeplessly through the rat race, that we are given this opportunity every year to re-evaluate, reconsider and start afresh.

The wonderful thing about our new project is the opportunities that it brings for us to work together, to experiment and to be part of building our promised land. Some of that will mean a bit of trial and error but thank goodness that we will be home and we'll have the space both physically and metaphorically to craft what it means to live in our promised land together.

## SAVE THE DATE!

Announcing our first major concert in our brand new building: an evening with the wonderful **Jazz Psalms for Peace** including the premiere of a new Jazz Psalm composed specially for Mosaic.

**With a fantastic line-up featuring...**

**Jacqui Dankworth**

**David Gordon**

**Tim Garland**

**Christian Garrick**

**Ben Cox & Take Twenty**

**Look out for tickets & booking announcements coming in late September!**



# Rosh Hashanah Message

*from Edwin and Gill,  
Joint Chairmen Mosaic Masorti*



**T**his Rosh Hashanah marks the beginning of a New Year of hopes and wishes for Mosaic Masorti and the whole Mosaic Jewish Community.

We watch the Masorti community, which has grown and matured in Hatch End, as we prepare to move to new beginnings as part of a greater whole, a *Bereishit* for each of us. We take pride in the community all of us have built and see the work of so many expressed in the beautiful space which has been made for us all in which we will blossom and grow closer.

We are thankful for the visionaries and dreamers who put the concept forward; thankful for the planners and doers who got us to this point including the professional teams and builders. We owe particular thanks to Mosaic Reform Synagogue for underwriting the project and driving it forward and recognise the hours and hours of input from so many. We prize our partner Synagogues and look forward to the times we will spend together and value each other. We are grateful for the Mosaic Jewish Community leadership who help us to acknowledge and act on our common aims and celebrate our diversity.

Now we undertake to treasure our existing friendships and commit to building new ones over a lechayim or two. We look forward to welcoming new members and forging new traditions alongside the old under the guidance of Rabbi Anthony. We look forward to a new beginning in the wake of the hard times of the last couple of years.

With the voices of our departed community elders in our ears, exhorting us to make it happen, we hope we can grow together, learn together, and forge a future together, where we make a home in the beautiful space we are beginning to furnish with prayer and laughter. We are building a place to gather in good times and sad, in a new local community where we will also set roots and thrive.

We wish everyone a really wonderful and meaningful New Year and well over the fast and may we all celebrate simchas and happiness in the year ahead.



# A Message from our Community Care Co-ordinators

**T**he words of Elie Wiesel are inspiring us at this profound stage of our community. In asking what it means to be a synagogue, a congregation, he answered, "It means to care about each other...We come together as a congregation in order to share in each other's lives and in order to share in the life of the Jewish people — past, present and future."

These strong words help us reflect on the challenging times we have all gone through as individuals and as a community, the people we lost and the celebrations we had to have in isolation.

We would like to start this year with our past as the wind beneath our wings to allow us to grow and flourish in our new home.

We welcome you to take an active part in our community life and we hope you will join our events and activities which will provide companionship where supportive and wonderful relationships can be formed.

Looking forward to welcoming you at our new building and



we wish you all a happy, healthy and sweet new year.

Shana Tova

Angela and Michelle

John Ashmele  
Toastmaster / Master of Ceremonies



When you want everything to be just right  
Phone or text 07710 400412  
Visit [www.ashmele.co.uk](http://www.ashmele.co.uk)

Dear Member(s)

8<sup>th</sup> September 2022

## HIGH HOLY DAYS 5783/2022

After the challenges we have faced over the last two years, we are delighted that this year we will be able to physically join together once again for the High Holy Day services. These will be held in person at the Harrow Rugby Club, Grove Field, Wood Lane, Stanmore, HA7 4LF. We hope to see as many members as possible at the venue, and any family members or friends will be very welcome to join you. The services will also be available on Zoom, the links for which will be published in the weekly newsletters immediately prior to the festivals.

If you don't have internet access and would like to be connected, please contact the office to request the loan of a tablet and details of how to enjoy the services from the comfort of your own home.

The dates and starting times of the services are:

<i>Selichot</i>	Saturday, September 17 <sup>th</sup>	8.15pm – concert performed by Joseph Finlay and friends, followed by service
<i>Erev Rosh Ha-Shanah</i>	Sunday, September 25 <sup>th</sup>	6.30pm - preceded by tea/coffee at 5.30 pm
<i>Rosh Ha-Shanah</i>	Monday, September 26 <sup>th</sup>	10:30am
<i>Tashlikh</i>	Monday, September 26 <sup>th</sup>	3:00pm – Meet in Bushey Country Park Car Park
<i>Kol Nidrei</i>	Tuesday, October 4 <sup>th</sup>	8:00pm
<i>Yom Kippur</i>	Wednesday, October 5 <sup>th</sup>	
Morning Service		10:30am
Additional Service		1:00pm
The Additional Service will be followed by 'Walk and Talk with the Rabbis'		
Afternoon Service		4:30pm
<i>Yizkor</i> (Memorial Service) and <i>Ne'ilah</i> (Concluding Service)		5:30pm

There will be children's services for ages 0 – 5 and over 5 in the new Synagogue building nearby on Stanmore Hill (address below) at 10.00 am on *Rosh Ha-Shanah* (followed by an activity) and 10:00am on *Yom Kippur*.

Ample car parking is available at the Rugby Club. We have been allocated the overflow car park - please turn sharp right immediately beyond the entrance gate. If you are bringing someone who has difficulty walking, you may drop them off by the Clubhouse.

**BEREAVEMENT** If you have suffered a bereavement during the past year and you would like the name of your loved one to be mentioned during the *Yom Kippur* Memorial Service, please advise the Synagogue office by email to [admin@mosaicliberal.org.uk](mailto:admin@mosaicliberal.org.uk), by post to Mosaic Liberal Synagogue, 1a Halsbury Close, Stanmore Hill, Stanmore, HA7 3DZ, or by phone to 020 8864 0133.

**MACHZOR** If you do not already have your own copy of *Machzor Ruach Chadashah* and wish to purchase one for £15.00 for the standard edition or £25.00 for leather bound, please contact the Synagogue office. You can also download a full copy of the *Machzor* from the website by clicking on 'The *Machzor* Service Sheets' on this link: <https://www.liberaljudaism.org/resources/lj-at-home/prayer-liturgy/>.

Wishing you all *Shanah Tovah*, a sweet, happy and healthy New Year, and well over the Fast.

Yours sincerely

**Kevin Ziants**

Chairman, Rites & Practices Committee

# CST wishes our community a peaceful, healthy & safe New Year

This Rosh Hashanah, we look forward to being able to join together and celebrate as fully as we have been able to for some time. Throughout the pandemic, CST has been here, working to continue to protect our community, navigating the many challenges that the last two-and-a-half years have provided.

Reports of anti-Jewish hate in the UK reached an all-time high in 2021 when Israel was at war; events in Buffalo, New York and Colleyville, Texas have shown that extremists from across the ideological spectrum often hold antisemitic beliefs at the core of their worldview, and are prepared to carry out terrorism at any time, anywhere. We know from bitter experience that hatred festers in times of economic uncertainty and that, unfortunately, the Jewish community suffers the sharp edge of society's need to find a scapegoat. We must be alive to the dangers that confront us.

In light of these realities, and as the world returns to something approaching what we knew before, CST's commitment to guaranteeing the safety of our community to the best of our ability is unwavering. This is a duty we always approach with a great sense of responsibility, humility and pride. After a period when all activity has been somewhat limited, we

emerge strong, focused and ready to play our part in facilitating the thriving of Jewish life in the New Year.

To fulfil this purpose, we rely on the work and dedication of our fantastic volunteers. They are the people without whom our entire mission would fall apart.

Our volunteers receive the most up to date training in modern-day security tactics. On our training courses you will be given the knowledge and skills needed to not only protect yourself, but the friends, family and community you are perhaps sitting among today. Our dynamic sessions, delivered by expert instructors, will not only educate you on the various threats to the Jewish community, but also how to combat them. Physical training in self defence, problem solving under pressure, teamwork, camaraderie and fun are all components of the course. All CST's training courses are free of charge.

If you are interested in finding out more about becoming a CST volunteer security officer, or any other training offered by CST please contact us at [recruitment@cst.org.uk](mailto:recruitment@cst.org.uk).

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



Scan the QR code to visit CST's social media accounts | [www.cst.org.uk](http://www.cst.org.uk)

National Emergency Number (24-hour) **0800 032 3263**

London (Head Office) **020 8457 9999**

Manchester (Northern Regional Office) **0161 792 6666**

CST is a registered charity in  
England and Wales (1042391)  
and Scotland (SC043612)



September 2022 / Tishri 5783

## Message from the President, Marie van der Zyl



For the past two years this message has focused on a pandemic which took our loved ones from us, destroyed incomes and tore families apart. Mercifully, the worst appears to have passed but, despite this, life for many of us has not been easy this year. The cost of living has spiralled out of control, with energy prices and household bills at a higher level than any of us can remember. Like the Covid epidemic which preceded it, there is not a huge amount any of us can do to change the situation as individuals. However, as a community, what we saw during Covid was a wonderful willingness to help our friends and neighbours, the elderly and the less able among us. This spirit is just what we need now when so many people are experiencing so much hardship. I hope and trust that we are all doing everything we can to help those in need.

Of course, we don't need to be reminded that there are millions suffering in Ukraine, as Russia continues its senseless aggression there. We continue to both be inspired by the resolve of the Ukrainian people, and to pray for peace. I urge all those who are able to [donate towards the charities](#) collecting on behalf of the victims of this terrible conflict.

On a happier note, this summer we celebrate the second anniversary of the Abraham Accords which brought together Israel, the United Arab Emirates, Bahrain and Morocco in a landmark agreement which has sparked new hope in the Middle East and the prospect of a peaceful future to the region. Sadly, not all parties have bought into the spirit of reconciliation which is why we campaigned hard for the UK Government to ban Hamas in its entirety and were delighted with the legislation which means that the organisation is no longer able to lobby for support in this country.

Over the past 12 months, we have advocated for the small but vibrant Belfast community which found itself struggling for its very existence after the Northern Ireland Protocol cut off its supply of kosher food.

When local, regional and Devolved Assembly Elections took place, we ensured that every candidate had access to a copy of our Jewish Manifestos, which outlined all of the key areas of interest and concern for Jewish communities across the country. And online, thanks to Board of Deputies campaigning, the Government wrote to social media companies asking for the adoption of the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism so that racists will no longer be able to harass Jewish users with impunity.

Recent weather events have highlighted the importance of action against climate change. We have been working with our partner organisation EcoSynagogue to make a difference within our community and were out in force at the COP26 summit last November.

# RABBI, HOW CAN I GET TO STANMORE HILL?

*By Rabbi Anthony Lazarus Magrill*

*Note: This article is written from a Masorti Halakhic perspective. I hope this will be read without any assumed reference to those whose relationship to Judaism is neither Masorti nor halakhic. I am happy to be contacted with any thoughts, including halakhic questions for discussion in future issues. ALM.*



## **She'elah (Question)**

Rabbi, I live in Hatch End and have always enjoyed walking to shul. Now that Mosaic Masorti is moving 3 miles up the road, I wonder what you would advise with regard to attending Shabbat morning services.

## **Teshuvah (Answer)**

The deep-rooted Wembley and Harrow Jewish communities are slowly drifting North-Eastwards. That is why our move from Hatch End to Stanmore makes good sense—it is an investment in the future of the Mosaic Jewish Communities. Regrettably, though, there are plenty of congregants for whom the move is geographically unhelpful; and it would be a tragedy for the community to lose the presence and participation of these many members. It also seems likely that some members will be less interested in observing Shabbat if they are not able to attend services with their familiar community. Many of us find it harder to motivate ourselves to practise Shabbat when we are isolated from the Jewish community. As such, although the most halakhically preferable means of travelling to synagogue on Shabbat is walking, it may be appropriate to find alternative halakhic and non-halakhic routes for members to come to synagogue. Of course, this is written in full awareness that a substantial proportion of members of all Mosaic communities drive to synagogue on Shabbat; and without any kind of moral judgement about the decisions community members make. Nonetheless, even if this kind of halakhic thinking will not change anyone's behaviour, I wonder whether it has the capacity to make people think differently about the contours of their Shabbat practice.

Here, I will discuss some different means of Shabbat-travel, with a brief analysis of their associated halakhic challenges and solutions. Hopefully, this can help my questioner come to their own informed conclusions.

What kinds of halakhic challenges are we dealing with when deciding how to come to synagogue on Shabbat? There are two general fields of concern, being:

(1) General concerns arising from getting from any point A to any point B on Shabbat.

(2) Concerns arising specifically in relation to particular modes of transport.

What are the concerns inherent in any travelling on Shabbat?

## **Techum Shabbat - The Shabbat Boundary**

In Exodus 16.29 we are taught that, on Shabbat, *al yeitzei ish mimkomo*—a person should not go out from his place. From here,

the Rabbis understood that one aspect of Shabbat is, simply, not travelling too far. This is in keeping with a general tendency in the laws of Shabbat that, although during the week we attempt to gain mastery over the natural world around us, on Shabbat we do not exert any great efforts to do so. Rather, we try to find calm and rest wheresoever we find ourselves. In practical terms, the halakha is that an individual in an isolated dwelling may walk roughly 1km (2000 amot) in any direction. Someone living in a city or town is given the same amount of leeway from the outermost houses of that settlement (see image). Hence, one travelling from distant Hertfordshire (e.g. Borehamwood) to the new building would be crossing a Techum boundary. Although halachic solutions exist, they generally include creating an Eruv Techumin (placing foodstuffs in between the two settlements, fictively changing one's dwelling place); and I would be happy to advise anyone wishing to travel to synagogue who is beyond the limits of the Shabbat techum. In any case, anyone who—like this questioner—is travelling from the environs of the old Masorti, Liberal or Reform buildings never leaves the boundaries of London, and so no such concerns arise.

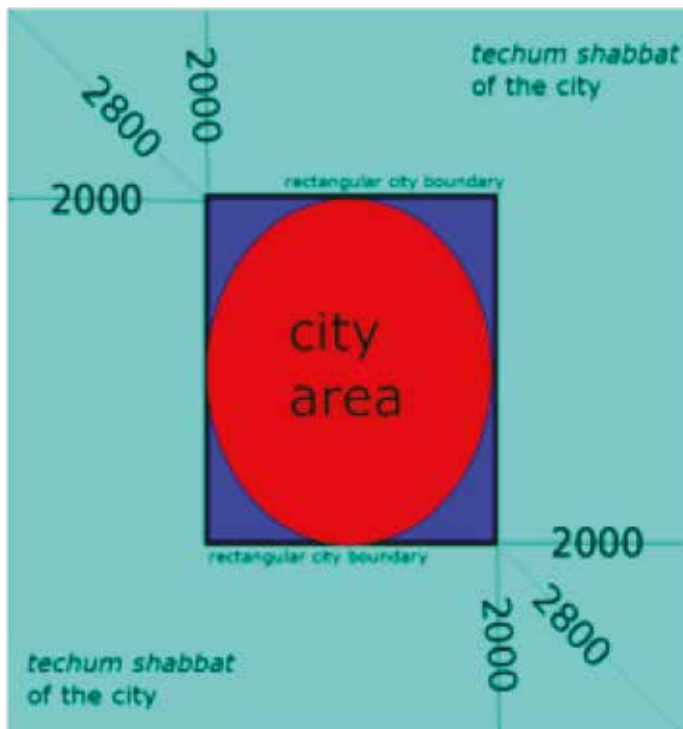
## **Hotza'ah - Carrying**

The sources and laws of the Shabbat prohibition of 'carrying' occupy over half of the lengthy Talmudic tractate Shabbat. The prohibition is on carrying anything substantial or usable from a private domain (e.g. one's home) into a public domain (e.g. a busy street). Again, this seems to relate to a theme of Shabbat laws that we should try, on Shabbat, not significantly to change the environments in which we find ourselves. This has always been an especially difficult halakha to keep in practice, which is why various Rabbinic solutions have evolved, notably the

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## STANMORE HILL

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'Eruv'. An eruv creates a kind of fictional communal ownership of a larger public space, meaning that carrying does no longer strictly constitute transfer from one legal domain to another. That said, one walking from the environs of our old synagogue buildings to the new site on Stanmore Hill passes through a gap between the Pinner Eruv and the Stanmore or Belmont Eruv. As such, carrying concerns may be substantial.

A limited number of halakhic authorities have attempted to find justifications to permit carrying small items in the public domain for the purposes of coming to the synagogue, even outside of the eruv. These include Rabbi Alan Yuter (who permits only if the object or person can be rolled, or carried in an abnormal way, e.g. in a pram or wheelchair) and Rabbi Yosef Messas (who believes that the notion of 'Public Domain' is effectively abrogated in our time). The basis of such permissive rulings is an opinion of Rashi and Tosafot (Talmud, bEruvin 59a) that, since Shabbat prohibitions were imposed to prevent us undertaking work analogous to the construction of the Mishkan, the prohibition on carrying only properly applies in a similarly populated area. The Rabbis thought that 600,000 Jews were in the desert - and so, according to Rashi, any space not regularly trodden by 600,000 is not a true Public Domain. Trafalgar Square might be a problem, but the Uxbridge Road is not. For those unwilling to accept these extreme leniencies, there are a number of strategies to refrain from carrying on Shabbat (e.g. wearing keys in belt-buckles). Nonetheless, these isolated voices in the tradition might be helpful bases for leniency if one is coming from (e.g.) Hatch End to Stanmore.

### ***Uv'din d'Chol, or Weekday Activity***

The Talmud (bBeitzah 25b) records certain actions which are prohibited as essentially workaday activities, rather than in accord with the spirit of Shabbat. They are, according to Rashi, Uv'din d'Chol. One such activity is riding in a sedan chair. This

is because, in general, travelling further than can comfortably be walked is always a kind of weekday activity. One might reasonably argue that, even if other halakhic concerns can be allayed, riding a tube train or driving through traffic will always be a workaday rather than a Shabbesdik experience. Notably, though, the Shulchan Aruch rules (OH 522.2) that in the case of travel by sedan chair, concerns of Uv'din d'Chol may be overridden if the one travelling is doing a service to the community. This might, in the broadest reading, apply even to attending synagogue (indeed, this is how the Ben Ish Chai will rule below).

### ***Ma'arit Ayin, or Suspicious Appearances***

The halakha is concerned that, even if something is permitted by the strict letter of the law, it may be Rabbinically prohibited if one watching could plausibly get the wrong idea - i.e. a fake prawn eaten by a visibly religious Jew might give a bystander the mistaken impression that prawns are kosher. Some forms of Shabbat travel, even if kosher by the strict letter of the law, may appear adequately treyf to an onlooker that they should be prohibited; or, at least, avoided where possible.

Now, to consider some different means of getting to shul.

### **Driving**



Driving from one's home to the synagogue is obviously a common practice in our community. And, just to be clear, although driving on Shabbat is halakhically problematic I am not writing with any feeling that those who drive on Shabbat are transgressing any moral code. I am interested in Jewish law, not so much in Jewish judgement, which is above my pay-grade! Driving on Shabbat raises concerns of carrying (re keys) and of crossing the Shabbat techum. Additionally, one of the Torah's few explicit Shabbat prohibitions is Lo t'Va'aru Eish—'you shall not light a fire' (Ex 35.3). In any combustion

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engine, this is going to be an issue. Another significant concern derives from the Talmud (bBeitzah 36b)—fixing broken vehicles is prohibited *shema yetakein klei*. That is, on Shabbat we should not prepare or repair a tool or instrument; as we should not be trying to gain mastery over our environment; but rather trying to rest in harmony with it.

Only one major text attempts to provide halakhic justification for driving on Shabbat (other than for the purposes of saving lives and treating disease, which is permitted by every authority). Written in 1950, the American Conservative movement's so-called 'Driving Teshuvah'—by Rabbis Morris Adler (pictured), Jacob Agus and Theodore Friedman—is probably the single best-known and most controversial Conservative Jewish text. In it, Rabbis Adler, Agus and Friedman agonize over the decay of contemporary Shabbat observance. They regret this especially in view of how much Shabbat has to offer our modern lives:

Into a world whose landscape is dominated by visible and massive monuments to human ingenuity and power, the Sabbath quietly but firmly brings the humbling and saving message of man's dependence upon God.

Indeed, these Rabbis' halakhic permission to drive to and from the synagogue on Shabbat is a kind of hail-Mary attempt to save the Sabbath in general in the face of American Jewish communities becoming more spread out and ever less local. The reasoning is approximately as follows. Driving and electric lights have the power to enhance *oneg Shabbat* (rejoicing in Shabbat), which is certainly a legitimate value, and which can even override Rabbinic Shabbat prohibitions. The Torah prohibits burning for the purposes of heating, cooking or light; but burning for the sake of power might only be a Rabbinic prohibition. Travelling from one domain to another is also only a Rabbinic prohibition, since there is no longer any such thing as a *Reshut haRabim d'Oraita* (a Torahitic Public Domain). *Techum Shabbat* (see above) is also a Rabbinic enactment. So far, we only have Rabbinic level Shabbat prohibitions. Furthermore, any concerns that a Jew might fix their mode of transport in a forbidden matter are obviated in the case of a car, whose repair is a matter for experts. Hence, piling leniencies atop leniencies, Adler, Agus and Friedman conclude that driving in a car on Shabbat is only a Rabbinically prohibited activity; which modern Rabbis should permit to encourage synagogue attendance.

This reasoning, especially in its treatment of kindling, is halakhically peculiar. Specifically, it seems to disregard the important halakhic concept of *toledot melakha*—secondary categories of work which are nonetheless Torahitically prohibited; and also to overstate the free-rein given to modern Rabbis to legislate *de novo* within the halakhic system.

That being said, that I disagree with these Rabbis' halakhic work does not mean that I disagree with their conclusions. If they engage in specious halakhic reasoning, it is because they considered it appropriate to the needs of the moment. My Rosh Yeshiva in Jerusalem told me how the 'driving teshuvah' saved his family's Jewish observance: only once it was published did they feel able to become regular shul attendees. Subsequently his father trained as a *chazan*, and he became a Rabbi. Ends

might justify means. So if a congregant asked me whether driving to shul broke Shabbat, I would have to respond that I believe it does. If a congregant asked me whether they should drive to shul, I would have to advise on a case-by-case basis. Certainly, like Rabbis Adler, Agus and Friedman, I would put very great weight on such values as attending synagogue, building Jewish communities, and participating in the positive observances of Shabbat.

### Public Transport

Public transport on Shabbat raises many of the same concerns which have been addressed above: *techum Shabbat*, carrying, kindling etc. Partially permissive rulings have been given by authorities including Ovadia Yosef (in very limited cases), Ben Zion Uzziel, and the Ben Ish Chai (notably, all authorities in contact with the moderate strands of mid-20th century Sephardic halakha). Those who have ruled against include the Hatam Sofer and Moshe David Tendler. One source of the prohibition relies on the idea that even adding a single individual's weight to a train or bus increases the combusive work of the engine. That reasoning is (I think) convincingly rejected in discussions of the Shabbat elevator by (amongst others) the former Chief Rabbi of Israel Rav Unterman. The most convincing objections, to me, relate to *Uv'din d'Chol* (see above)—taking a train or bus might just be a basically workaday activity. On related issues I am delighted to have been given permission to print extracts from this beautiful analysis of the problem by the late John Adler z"l, published in the monthly newsletter of the Bristol Hebrew congregation in 2018.

With the geographical location of the shul and the unaffordable price of property in its vicinity, getting to shul [might be] a major issue for new potential arrivals. [...] So, I turned my mind to the possibility that it might be possible to get to shul by some other means without breaking halacha; the obvious option being to take a bus.

The idea came to me when I read that before the First World War the tram company in Bombay (now Mumbai) in India was owned by a Jew and he said that anyone going to shul on Shabbos or Yomtov could travel free. So, the community put it to the Ben Ish Chai [pictured], the legendary rabbi from Baghdad who handled their halachic questions and asked for a ruling. After due consideration he agreed.

The law forbidding driving a car is based on the principle of not making fire, which is at the root of much technology and contravenes the purpose of Shabbos, where one is meant to disengage from it. [...] But if you go by bus, then you are not driving and you are not personally making fire, so it's ok, [because] you are allowed to enjoy the benefits of technology [so long as you can do so] without activating it...

The problem in going by bus is that you normally need to buy a ticket and spending money is not allowable. But if, as I do, you have a senior bus pass, then this is not a problem — or is it? The bus pass needs to be scanned and this is a bit tricky. Some rabbinic authorities say that if a device such as a scanner runs on solid circuitry, then because it does not

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make a spark when it is being operated, it is permissible. The bus scanner runs on this principle. But others say you should not do anything that involves completing a circuit. However, the other issue is that you should not instruct anyone, Jewish or gentile, to do something for you on Shabbos that contravenes the laws of Shabbos. So, personally asking the driver to scan the pass is not acceptable. Preferring to err on the side of caution and not use the scanner myself, I contacted the bus company who sent me a printed card that I can stick to the back of the bus pass, whereby the bus company instructs the driver to scan my bus pass for me. Eureka!

Beyond all this, the bus should not stop at your behest. Therefore, I have to catch the bus at a stop where it halts anyway, or just hope that someone else hails it. Of course, you cannot ring the bell to tell the bus driver to halt at the stop where you want to alight. You just have to get off where you can. But there are fare stages where the bus is required to stop anyway and one of them is bound to be within reasonable distance of the shul.

Next, there is the problem of carrying on Shabbos. How do you manage the bus pass? My way round that problem is to make the bus pass part of a Shabbos belt, which is how you carry keys for example. So what I do is to use a piece of elastic with mini-bulldog clips on each end to which I attach the bus pass. But the Shabbos belt has to perform an actual function or it would be a legal fiction, and a bit of elastic won't hold my trousers up as would a belt, so I fasten it round my chest where it acts as a tie clip (or restrainer), which of course means that I have to wear a tie for shul.

Finally we come to the question known as *maris ayin*, which means that you should not do anything that creates a misleading impression on others. So, if you are known to be *shomer Shabbos* and someone Jewish sees you getting on or off a bus then they might get the idea that you have abandoned your principles of Shabbos observance and could be encouraging them, by example, to do the same. Well, if someone should mention it to me then obviously I can explain to them why and how I am taking a bus on Shabbos. But just to be on the safe side, I am hoping this article will serve the purpose of explaining to members of the congregation why it is permissible. Thanks to the editors of the Recorder for allowing me to do so.

My thanks to Colin Berkovitz for bringing this treatment of the subject to my attention; and to Eve Gordon, current editor of the Bristol 'Recorder' for permission to extract from John's article.

## Cycling

The Ben Ish Chai, the great Iraqi Rabbi cited above for his permissive approach to inner-city public transport, is also the source of our most prominent permissive ruling for cycling. He wrote (in his collection of responsa *Shu't Rav Pealim*, I, Orach Chaim, 25):

It is allowed to ride [a bicycle] which is operated by the rider, on both Shabbat and Yom Tov, in a city where there is an Eruv. It is not considered *Uv'din d'Chol*... since the rider only moves his feet and the bicycle moves by itself; it is not like being carried in a chair by other people [which is forbidden]... It is allowed without doubt in a city with an Eruv even for recreational purposes, and even more so if one is going to perform a Mitzvah...

[...] In a city without an eruv... it is only allowed for one whose actions are beneficial to the community, but not only if the community needs to learn from him, or that he has to supervise an issue with a communal implication... Even if he is a cantor and there is no one else to read the Torah it is considered a communal need. Not only that, we should also allow [riding] for one who goes to perform a Mitzvah, for example to the synagogue to hear Kaddish or Kedusha... and if it is far, and he is weak because of an ailment or old age and cannot walk, this is allowed as well... but in a city with an Eruv one can ride a bicycle even for recreational purposes both on Shabbat and Yom Tov. [trans. Rabbi Haim Ovadia, ed. ALM]

Rabbi Haim Ovadia has convincingly argued that even common means of 'fixing' bicycles such as by inflating tires and returning a displaced chain are not problematic actions on Shabbat. I would in general subscribe to the conclusion of Rabbi Chaim Weiner, who writes that:

The normative practice is to forbid cycling on Shabbat [because of general issues of *Uv'din d'Chol*, Carrying and Techum Shabbat]. Children are permitted to cycle within a closed area (backyard or park). Children's tricycles and bicycles are toys. They are unlikely to go beyond the Techum and if they break they are within walking distance of home.

Riding a bicycle is certainly preferable to driving a motor car on Shabbat. Therefore, in those cases where it is necessary to travel, (such as police on patrol or doctors making local rounds) if cycling is a viable alternative, one should choose to cycle.

## A Conclusion

I am greatly looking forward to seeing you in shul, on Shabbat and on other occasions, howsoever you choose to get there. It will be a pleasure to celebrate Shabbat in our new building together. Nonetheless, it is characteristic of the Masorti approach to halakha that we appraise different possible solutions and try to empower communities to make reasonable decisions about how to integrate halakha into their lives. We do not live in a religious community where

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I expect my Rabbinic guidance to be accepted without question. Rather, I see my role in taking halakhic questions as facilitating a survey of different courses of action and their halakhic implications. Questioners might hopefully feel empowered, then, to make reasoned decisions about how to integrate Jewish law into their own lives. I believe that Masorti is a progressive movement because we believe that Jews at whatsoever stage in life remain, essentially, in progress [no pun intended]. We hopefully remain interested in trying new sorts of Jewish experiences, including experiencing different

sorts of Shabbat observance. I hope that some of the ideas in this article might stir thoughts about preferable and less-preferable means of getting to synagogue. And if not, that it has at least been of some passing interest. Above all, I would urge us to be *dan l'kaf zechut*, to judge each other favourably and always assume best intentions in each other's Shabbat observances. We are all trying to do right by our Judaism and being again in a physical community should prompt us to learn more closely from each other. Amen.

# HaMakom Summer Term 2022

*by Head Teachers, Toria & Viki*



**T**his term we were beyond proud as every single child at HaMakom took part in our end of year assembly. The children in the Kabbalat Torah class began by leading us all in a beautiful Tefilah service. They described some of the texts they have been studying and read the 10 commandments to us in Hebrew. We then moved on to hearing from the younger class who explained in their unique way all about the creation of the world. Next up were the children in the middle class who showed us their phenomenal Tallitot, recited the bracha and explained how they created them. The Bnei Mitzvah performed a very amusing play in Hebrew and then described to us in detail about their chosen Jewish hero that they have been studying throughout the year.

We were very sad to say goodbye to two wonderful members of staff, Emma de Magtige and Ben Brownstone. They have

both been attending HaMakom since they were young children and after completing our Assistant Trainee course, they became fabulous assistants! In January this year, they both graduated to become joint teachers for our year 4 children. It is very special when we watch children grow and mature from young children to adults leaving home and finding their own way in the world.

Why change something that works so well? That is what we thought when deciding to go back to Jumpln for our end of year celebration. It was definitely the right choice. The children had a fabulous time jumping and then socialising together whilst they ate lunch.

After years of anticipation HaMakom's new home is ready to move into. The new building is a state-of-the-art, multi-functional, flexible building that will offer HaMakom children a

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wonderful place to learn and grow. Each classroom will boast a fabulous sound system, digital projectors and enhanced Wi-Fi and will be fully air conditioned.

Thank you to Pinner Wood Primary School who have been our fabulous host for the last year. Thank you to the teachers whose classrooms we have used, they have been very understanding and never complained and thank you to the lovely cleaners who came in early each Sunday to open up and clean at the end of each morning.

We wish you all a happy wonderful summer and look forward to seeing all the HaMakom children and families again in September.



## NEILAH

*by Edwin Lucas*

**N**eilah is my favourite service over the High Holydays. No, I am not yearning for honey cake, or supper, as I have been fasting for so many years that it is not an issue. Tradition seeps through and I do not mean Jewish cultural, or commandment driven tradition, but I do mean Mosaic Masorti Tradition. Yes, tradition plays heavily on my mind and we owe this tradition in relation to Neilah to our founding leaders, Mark Reindorp and David Kosky.



It is High Holy Day tradition that our fate is sealed at the end of Yom Kippur. We as congregants however do not know who is going to live for the next year and who is not and what will happen to us and our nearest and dearest. It is good that we do not know the result of the assessment G-d has made. I have had the honour and privilege of being one of the members that has closed the ark door at this service on a number of occasions. When we are using our main ark there are two of us required, as there are two doors, just like there will be in the new shul, when the arks are delivered. We, in our temporary premises use a curtain so only one person has the mitzvah. Traditionally, one closes the gate at the end of the service. We do it differently whereby we close the gate, on the decision of what is going to come our way, slowly, just like one is closing a heavy gate. That is so poignant, as we are closing something

that has the weight of the world and the community in particular, on my arm muscles. As the doors close, half inch by half inch, throughout the service, my mind wanders and I think about what I have done, which could have been done better. There is still time to reflect on my shortcomings and consider what I could do better. I try to be positive, as one can

influence the future, by reviewing lessons learnt from the past. My mind goes to my family, my social and shul community, as well as my work colleagues. I ask people that I interview for my charity work, how others would describe them in relation to their strengths and weaknesses and what impact they have and have had, on others. There is nothing unusual about that, but then I consider doing a self-appraisal as I stand in front of the gates and know that I do not have long to come up with an answer as the service will end and soon at that. There is no mind wandering and I have to be focussed.

What are our failures and what can I, and we as a community, look forward to? There is so much and may the closing of the gates at the end of Neilah, bring us all happiness in our new synagogue home.

# CHALLENGE 5783

*by Rabbi Alexander Dukhovny*



A crucial word in my life has been, and still is: "Challenge".

I was born in Ukraine. My mother often told me that I should not eat borscht (red beetroot soup, with a meat base and sour cream) or work on the Sabbath. When I asked: "why?", my mother replied only: "Tradition! My parents did so." It was my Jewish education. It was my first challenge.

Though her father was a Chassidic rabbi, she did not have an explanation as to why Jews rest on Saturday or keep kosher; her father had been killed, along with most of her family, during the Holocaust. She grew up under Communist rule when it was forbidden to practise Judaism or any religion. Together with my mother, our family practised Judaism secretly. And again : Challenge!

After working as a scientist for more than 20 years at the National Academy of Science, I set out to answer my own questions about Judaism. Following the fall of Communism, I went to Leo Baeck College (LBC) in London to begin my rabbinical studies. During the first year of my studies, I thought I was very altruistic: I gave up a well-paid job, a car with a chauffeur, and a nice apartment. I lived at the LBC's dormitory in a 'nun's cell'. It was only during my second year that I understood that I came not only for the sake of the Jews in Ukraine; I came to discover myself. Your Mosaic Liberal Synagogue (known before as HWPS) helped me to do so. And again, it was a challenge.

Now, after 23 years in the Rabbinate, together with a team of professionals and lay-leaders, I was able to establish a strong and irreversible Reform movement in Ukraine. Challenge and Challenge again. Together with another rabbinic colleague, I serve a country the size of France or Germany, with over 11 active Reform congregations, for nearly 6,000 Reform/Progressive/Liberal Jews.

I like to teach. I like to educate Jews, so that they and their children will understand who they are - in the way I did, when I was a child. When I was 3 years old, teachers at the kindergarten bathed me and the other children in a small basin in the middle of the classroom. The teachers laughed at me because I was circumcised. I went home and cried. Though my mother reassured me, I felt a lingering discomfort. "Why have I been born in the Soviet Union?" and "Why am I Jewish?" These are the questions which I asked my mother. The reason for the questions was the fact that my documents were rejected by the University, only because the word "JEW" was written in my passport. My mother replied: "Your history lies in Israel and in this country. Your roots are here. There will

be a time when you will rejoice in being a Jew."

Twenty years later, when I was travelling in Holland, I met a rabbi whose appearance surprised me. "It couldn't be a rabbi," I thought. "How can a rabbi look like an ordinary human being?" Until then I could only imagine a Chassidic looking rabbi. I didn't want to go back to the 17th century, to wear side locks and black clothes. Simply, because I'm a fancy guy. When I was in the United States, I accidentally heard how two congregants described me: "Rabbi Dukhovny is wearing a stylish suit with a snazzy tie and a silk handkerchief, peeking out of his breast pocket. Clean-shaven Dukhovny looked more like a businessman from London than a rabbi

from Ukraine. He speaks an English tinged with both Ukrainian and British inflections".

It was another challenge, working among dozens of ultra-orthodox rabbis and presenting Judaism with a "human face".

I like to help. Also, my work is focused on helping Jews in Ukraine to maintain their Jewish identity and to understand, as I did, that Judaism is multi-coloured and multi-faceted. Judaism is about each of us.

I learned a good lesson while I was in the UK: Judaism is about me; it is Living Judaism. One of my teachers, Rabbi Lionel Blue, once said: "You need to guide your congregation as gently as you fry a fish". But what about 10 plus congregations? Challenge!

Now, during this time of the war with Russia, my challenge is to keep alive Jewish life in Ukraine by protecting Jewish and Human values; spiritually and financially supporting our members, who are now displaced throughout Ukraine, or leaving Ukraine as refugees to other countries.

Also, the word "Challenge" became a key word in my family: I was married to a fellow rabbi on the day of our 1999 ordination and my late wife, Rabbi Erlene Wahlhaus-Dukhovny, while working in London with me, maintained the challenge of an active family life.

Many of us are facing different challenges. However, looking positively, we can turn them into the lessons of life, which help us to become stronger and wiser.

Judaism teaches us how to overcome problems and challenges. Because it is not only about the past; it is also about the present and the future. Judaism is not a noun. It is a verb. Let us act to combat poverty, hunger, racism, wars, hatred, and the other big and small challenges of our life!

May the upcoming 5783 Jewish year bring peace, health, patience, love, and good news! May it bring new, positive challenges, which we will easily be able to overcome!

# The Roll of the Dice

*by Joe Newman*

**M**y late parents (OBM/ZL) were married in October 1928 in Bialystok Poland, where my father resided. There was a population of 40,000 Jews, constituting 50% of the population. My father ran the family business, which was involved in making the moulds for iron casting in foundries. Not long after, the business burnt down and, rather than rebuilding it, they decided to emigrate. My mother, who came from a small Polish village called Glowaczov, was especially aware of anti-Semitism. The village had a population of 2,271 of which 1,411 were Jews.

My late sister (OBM/ZL) was born in August 1929. Later that year my father emigrated to South Africa and settled in Cape Town. This was just prior to the passage of the 1930 Quota Act aimed at limiting Eastern European Jewish immigration to South Africa. My mother returned to her parents' village with her infant daughter. Over the following 4 years, my father saved sufficient money to pay for my mother and sister to join him.

In 1933 my mother was granted a visa to enter South Africa with her daughter. Her passport records their transit through Germany to Ostend and their arrival in Dover. In early December they boarded the Union Castle Steamer R.M.S. Armadale (built in 1903). She fondly remembered their stopover in Madeira. On 25th December 1933 they arrived in Cape Town.

This was a period when many Jews emigrated to South Africa, especially from Lithuania, and they proved to be a lucrative earner for the Union Castle Shipping Company. By 1914 there were 40,000 Jews in South Africa but this rose to a peak of 120,00 by the 1960s. In 1937, there was a further clamp down with the passing of the Aliens Act, prompted by the arrival of German Jewish refugees. While South Africa has not been called the "golden medina", unlike this epithet which has been applied to the U.S.A., it was for most refugees a destination which offered excellent opportunities despite the pre-WWII rise in some Afrikaner Nazi sympathy.

My parents settled in a suburb called Woodstock, which was popular with the Jewish refugees, a location comparable to London's East End, with over 200 Jewish families at its peak living in a close-knit community. While the difficult times of the apartheid era and racist strife lay in the future, the Jews shared in the growth and prosperity of the country.

Being members of the privileged white ruling class, they benefited from school and university educational facilities and the business and professional opportunities offered by a developing country.

Avrille and I emigrated to the UK and left our parents behind: history repeating itself! In 2000 we downsized in Birmingham

and, while disposing of a Wendy house, we come across two tripod wooden stools/coffee tables with small, engraved brass plates which, when cleaned up, read: "Made by The Hughes Bolckow Shipbreaking Company Ltd Blyth Northumberland from Teak Taken From RMS Armadale Castle", the ship having been scrapped in 1936. What an amazing find! They are now a treasured possession and displayed on our terrace.

Meanwhile my mother's family, who were left behind in Poland, were murdered in 1942 in Treblinka. The large Jewish population in Bialystok was exterminated by 1943 in Majdanek and Treblinka. However, a few of my father's relatives had emigrated to Palestine and the U.S.A. prior to WWII. Ironically, on Googling Bialystok, we found seven notable citizens, three of which were Jews:

Zamenhof of Esperanto fame (died 1917), Albert Sabine of Polio vaccine fame and the cubist, Max Webber; the latter two died in the U.S.A. There is a Jewish Trail with memorial plaques to indicate what was once there. The Great Synagogue is now memorialised in a metal dome.

Thanks to a factory fire and the Armadale Castle, my mother and sister were spared the horrors of WWII and I was later born in South Africa.

For us today, we can still savour a bit of the old Jewish Bialystok by enjoying a 'Bialy', a variant on the traditional bagel. There is no central hole, but a central depression produced by the thumb, which can be filled with onion, poppy seeds, garlic, etc. It is only baked and not first boiled and then baked.

I am indebted to Rabbi Anthony Lazarus Magrill and my friend Neil Cooper for their invaluable help with translating some of the Yiddish and Polish documents.





# Jewish Heritage in Northern Ireland

*by Neil Goodman*

The following is from the Belfast Jewish Record, February 1957....

Recently a certain Belfast family advertised for a maid. They were delighted when a respectable young lady answered the advert and came around for an interview. "I am a Protestant" announced the young lady soon after the interview commenced. "Oh, that doesn't matter to us, you see we are Jews" she was told. "I don't care what you are" said the prospective maid, "as long as you are good Christians."

Northern Ireland is an increasingly multicultural society today but, as a country so strongly associated with Christian denominational conflict, the existence of non-Christian groups has, until recently, been largely neglected by Irish and British historians. Citizens and visitors alike may therefore be unaware that Northern Ireland has a rich Jewish heritage.

You may recognise some of these famous Jewish names with Belfast connections: Sir Otto Jaffe (elected Lord Mayor of Belfast in 1894 and again in 1904); Chaim Herzog (former president of Israel); Helen Lewis (dancer and choreographer); Gustav Wilhelm Wolff (of Harland and Wolff); Isaac, Maurice and Harry Adlestone (Beaverbrooks Jewellers); Harold Goldblatt (a founder of the Ulster Group Theatre); and Judith and Ray Rosenfield (journalists/writers/arts critics).

The Jewish community in Northern Ireland began to form in the mid-19th century through German linen merchants who had made the province their home. The first synagogue in Northern Ireland was established by Daniel Jaffe in Great Victoria Street. The congregation later relocated to North



Belfast, the heartland of the Belfast Jewish community at the time. Smaller congregations also existed in Derry and Lurgan.

By all accounts, the Jewish people were generally well accepted in Northern Irish society; however, anti-Semitic incidents were not unknown. A refusal to grant tennis club membership to a group of Jewish children in 1926 gave rise to the Belfast Jewish Institute – a vibrant organisation devoted to the social life of the local Jewish community.

During the Second World War, the Kindertransport, a rescue operation founded in collaboration between Jewish and multi-denominational Christian volunteers, successfully transported up to 10,000 unaccompanied refugee children from mainland Europe into the United Kingdom. Approximately 300 arrived in Northern Ireland. Some were fostered by local Jewish families; others were housed at a hostel at Clifton Park Avenue in Belfast and at a disused farm in Millisle, which the children themselves helped to revamp.

Despite the difficulties faced in observing Jewish rituals in an overwhelmingly Christian country, the community flourished for a while. At its peak in the mid-20th century, it reached around 1,500 people. However, in the latter half of the 20th century, numbers began to decline. Concern at the escalating political situation played a key role, as well as young people seeking larger Jewish communities in Great Britain and further afield. The Belfast congregation today numbers about 80 people.

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## WHAT TO MAKE

There are a few symbolic foods that we eat for Rosh Hashanah, to bring in a sweet New Year. Usually, it's apples and honey but also sweet dates. This recipe for braised chicken with dates, wine and saffron is a gorgeous main course to celebrate the occasion. Seared chicken is simmered in the most succulent reduction of red wine, date

molasses, saffron and dates, bridging a slightly sweet and savoury main course.

Wishing you all a very happy and healthy New Year. I hope you enjoy this recipe.

JONELLE ROBACK  
(whattomake@choosemosaic.org)

### BRAISED CHICKEN WITH DATES, WINE & SAFFRON

Prep Time – 10 mins    Cooking Time – 40 mins    Serves 4

#### Ingredients:

- 2 tbsp vegetable oil
- 2lbs Bone in, skin on chicken thighs
- ½ tsp salt
- Black pepper
- ¼ cup cornflour
- 1 onion, thinly sliced
- 3 carrots, peeled and chopped into 1-inch pieces
- 2 cloves of garlic, chopped
- 1 tsp turmeric
- 1 tsp cumin
- Pinch of saffron
- 1 cup of red wine
- 2 cups chicken stock
- 2 tbsp date molasses
- ½ cup dried dates, cut in half
- Fresh parsley to garnish

#### Method:

1. Pat chicken dry and season well with salt and pepper and dredge in cornflour.
2. In a large casserole dish, drizzle with oil and bring up to medium-high heat and brown chicken on each side, about 4-5 minutes per side. Move chicken to a plate. It will be undercooked in the centre, and that's ok.
3. In the same pot, add carrots and onions and sauté the onions until they begin to caramelize, about 10 minutes. Add garlic, turmeric, cumin and saffron and cook for another 2 minutes, stirring everything together.
4. Pour in red wine and use a spatula to scrape any bits on the bottom of the pot. Bring to a simmer and reduce slightly. Add chicken stock and 2 tablespoons of date syrup and bring to a boil and reduce to a constant simmer. Add chicken back into the sauce, cover and cook until chicken is cooked through and tender, about 25-30 minutes.
5. Add dates and continue cooking for a few more minutes for the dates to soften. The sauce should have reduced down but still be pourable. If the sauce is too thin, remove chicken and continue reducing the sauce.
6. Once done, garnish with fresh chopped parsley and serve chicken with sauce, dates and vegetables.

*Notes: If you don't have date molasses, pomegranate molasses is a good substitute or you can omit it*



# LOVE THY NEIGHBOUR

*by Janet Byrne*



*Summer's here, the sun is hot  
Time for deckchairs and BBQ  
Picnics, ice cream, long cold drinks  
A sparkling glass of wine or two*

*Peace and quiet, oh what heaven!  
It's so nice to take life slower  
I close my eyes - then open them -  
Next door's brought out the mower*

*I start to read the paper  
But it really is too trying  
For just as I begin the page  
The neighbour's child starts crying*

*The mower's loud, the crying louder  
And now pop music's playing  
I'm trying hard to keep my cool  
But I fear my temper's fraying*

*To cap it all, the other side  
Is undergoing renovation  
The drill whines on relentlessly  
Will there ever be salvation?*

*Suddenly all is calm  
And the only sound I hear  
Is the laying of an outdoor table  
It's music to the ear*

*The neighbours now are oh so quiet  
'Cos they're sitting down to supper  
It's time to get my own back  
And their enjoyment scupper*

*As they relax and dine al fresco  
I recall my day so dire  
I think I'll give them just deserts  
And light a huge bonfire!*

# Rosh Hashanah: My Vision or Daydream

*by Rosemary Wolfson*



*Flowers of autumn -  
anemones, like daisies, close  
their petals at night, and open them  
in the morning, and are said to  
reflect the anticipation and passing  
of time. Chrysanthemums,  
jewelled blossoms of red, yellow,  
purple, orange, white and pink;  
a sacrificial offering on  
the altar of Rosh Hashanah.*

*My Temple must be in Jerusalem,  
a structure of magnificent stone,  
faced by a porch, in front of which  
are erected two pillars, protagonists  
of bronze, on which a  
radiance is dawning.*

*The interior walls are lined with cedar,  
a hard sweet smelling wood, ornamented  
with gold; the floor is of cypress, with  
the fragrant colour of dark honey cones.  
The priests must be robed in white, and blue,  
the pearls of the harp are heard,  
accompanied by divine young voices,  
patterning in the gentle breeze.*

*We are reminded of the creation of  
the world, are called to repentance  
on the Day of Judgement, when all  
mankind passes before the  
divine throne, and in my vision  
the sound of the shofar is also heard,  
beginning with short mournful sounds,  
ending on a rallying, triumphant note.*

*Today is the time-honoured birthday of  
Adam, and also of Eve.*



# CONFESSIONS

*by Bernard Fisherman*



*Confessions come in all shapes and sizes  
They could be outstanding and full of surprises  
So is it really the thing to admit your thoughts  
And meekly confess your guilt  
Is it really proper to hold up your hands  
And confess it was you who spilt the milk  
If no-one saw you commit the crime  
Is silence the way forward to carry on and think its fine  
Confession is supposed to be good for the soul  
And some heartily say we should all try it  
But some on the other hand whisper politely best if  
you just keep quiet  
However, if you have performed a rather good deed  
There is certainly no shadow of doubt  
Confess to the world you did it  
Not quietly or modestly but SHOUT*

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## Walking Tour of Pinner

*by Caroline Chadwick*

On Thursday 25th August, twenty very keen Mosaic members and friends of Mosaic met at Pinner Tube Station in the pouring rain to participate in the Rachel Kolsky Pinner walk.

Rachel welcomed all of us and explained that she always started her Pinner walk at Pinner Metropolitan Line Tube Station and gave us an introduction about the history of Pinner Station. She also told us that Pinner was originally a hamlet, first recorded in 1231 as Pinnora. The name Pinn is shared with the River Pinn which runs through the middle of Pinner. Rachel told us that Pinner was famous for its annual fair which has been going for over 700 years and is always held the Wednesday after the late May Bank Holiday Monday.

Rachel then took us to Cecil Park and explained about the history of the houses built there and showed us the school



that Elton John, known then as Reg Dwight, attended.

We were then shown many different roads and houses. We saw the house where Ronnie Barker lived and were shown locations where various tv programmes were made in Pinner. We were then taken to see the Pinner Parish Church and saw the beautiful tapestry of Pinner.

We finished our walk at the park in Pinner where many of us enjoyed a lovely lunch at Daisys

in the Park.

Thank you Rachel for a lovely walk and we're looking forward to a walk in Stanmore where we could finish our walk in our new home for tea.



# The Board of Deputies

*by Michael Reik*

The Plenary meeting was held at the Crowndale Centre, NW1, and on-line on the 10th July, hosted by Michael Reik, Mosaic Reform Deputy.

The meeting started with an address by Chief Rabbi Ephraim Mervis and this was followed by a talk by Sally Ann Sealey, head of the Holocaust Memorial Foundation (HMF).

She advised that the proposed cost of the memorial was around £100 million. An alternative has been put forward for a similar amount to be spent on Holocaust Education. However, the Holocaust Memorial is considered a capital expenditure, whereas Holocaust Education would be a continuous expense. The HMF already funds the UCL Holocaust Education Centre, the Wiener Library and school trips to Auschwitz, among many other relevant projects. The HMF made it clear that the current National Curriculum includes Holocaust Education.

The proposed site for the Holocaust Memorial is the Victoria Gardens by Parliament. If the building goes ahead, it is hoped to be completed by 2025. The current legal challenge dates back to a regulation that is 100 years old, which states that the gardens cannot be changed. However, this memorial would only take up 7.5 % of the total ground area.

The purpose of the memorial would be to show how the Jewish people have been affected, particularly in the UK, by immigration and emigration. This is different from the Imperial War Museum, which tells the story of the Holocaust throughout the whole of Europe. When asked, Ms Sealey stated that there is no plan B, should the site be rejected on appeal.

No other site is presently under consideration.

Marie Van de Zyl thanked Sally for her work, in conjunction also with Lord Pickles.

The President then presented her statement.

She congratulated Adrian Cohen on his recent honour.

Concern was raised that the Government's proposed Solar Panel Project will be achieved using labour by the Uyghur residents within China.

Unfortunately, the meeting developed technical problems in that no member on-line could be heard within the room. This meant that any on-line member could only put a message into the chat box and was not able to address the meeting.

David Mendoza Wolfson (International Division) confirmed that there is shortly to be a meeting and reception in the UK to forward the Abraham Accords. He also announced the project to advance twinning between German and British synagogues.

Amanda Bowman (Defence Division) attended an event concerning on-line hate, especially where it is targeted at women. She also announced the next on-line quarterly meeting regarding actions on antisemitism.

Ben Crowe (Finance Division) confirmed there were only three meetings scheduled for the second half of the year without explaining why. A request was made for the cost involved in an investigation by the Board into the antisemitic incident in Oxford Street last November. Ben would not provide details. He also refused to provide details of the budgets among the various divisions (despite concerns shown by certain members including me).

Members of the Scrolls Memorial Trust were voted in with no votes against a new member of the Board.

# Traditional Rosh Hashanah foods

**T**he start of a new year is the chance to go after our goals, dreams and ambitions on the best note possible. Rosh Hashanah is about doing that literally, with primarily sweet food served to usher in a sweet year of blessings and abundance. The foods on the table are richly symbolic and meaningful.

## Apples and Honey

Apples and honey are almost synonymous with Rosh Hashanah. One reason is practical: most varieties of apples are hardy in many climates, whether harsh or mild, so they could make appearances at meals no matter the season. Some fruit trees shade their produce with new leaves, but apple trees offer their fruit no such protection. Being different could make these trees vulnerable, yet they thrive regardless—a sentiment carried by the Jewish people. Honey is sweet, perfect for symbolizing the start of the year. The tradition of dipping apples in honey dates back hundreds of years and was mentioned in the writings of Rabbi Jacob ben Asher, who codified Jewish law in the 1300s.

## New Fruit

Rosh Hashanah is the time to enjoy the “new fruit,” or seasonal produce that hasn’t been tasted since the start of the season. The fruit symbolizes gratefulness for being alive and allowing us to taste all the delicious fruit the world has to offer. The most typical new fruit is the pomegranate for its biblical significance—the Land of Israel was known for its pomegranates, and it’s one of the “seven species” of Israel—and for its abundant seeds. It’s hoped that good deeds and actions will be just as copious!

## Challah

During Rosh Hashanah, the bread is shaped into spirals or rounds to symbolize continuity. The challah is often dipped in honey before eating and shared around the table.



## Honey Cake

Like challah, honey cakes are symbolic of the desire for a sweet, positive upcoming year. Most families have their own generations-old recipes.

## Fish

Given that Rosh Hashanah translates to “head of the year,” a head has to make an appearance somewhere on the menu. It’s often as simple as a whole roast fish (vegetarians can swap in a head of cabbage or garlic). As

a bonus, fish symbolize fertility and abundance. Vigilant, ever-swimming fish promote a new year of awareness and hard work.

## Couscous with seven vegetables

This is one of the few savoury options you’ll see on the table. The multitude of couscous beads represent the number of blessings you hope to have, while the number seven is considered fortuitous, as the world was created in seven days.

## Leeks, chard or spinach

Like most Rosh Hashanah foods, the symbolism is tied to a pun on its Hebrew name—in this case, a close cousin of the word *karet*, which translates to “cut.” Eating leeks means hoping those who wish us ill will instead be cut off and their bad intentions punished.

## Dates

Sweet dates, another of the seven species of Israel, may not seem to have much in common with leeks. But the Hebrew name, *t’marim*, also relates to punishing enemies—in this case, finishing them off. On a happier note, when the Torah refers to Israel as “a land flowing with milk and honey,” that means date honey.

Whether you’re cooking family recipes or joining loved ones Rosh Hashanah, it’s a time to honour the past and welcome a year as sweet as the honey you’ll use to smother your challah.



# What's On

## SEPTEMBER

Sunday 3rd	Shabbat Shoftim
Thursday 8th	Kehila Distribution
Saturday 10th	Shabbat Ki Tetse
Saturday 17th	Shabbat Ki Tavo
20.15	Selichot - Reform & Liberal
Sunday 18th	Mosaic Jewish Community AGM
Saturday 24th	Shabat Nitzavim
Sunday 25th 10.00	Mosaic Masorti visit to Cheshunt
	Erev Rosh Hashanah
Monday 26th	Rosh Hashanah - Day 1
Tuesday 27th	Rosh Hashanah - Day

## OCTOBER

Saturday 1st	Shabbat Vayelech
Tuesday 4th	Kol Nidre - Fast begins 18.17
Wednesday 5th	Yom Kippur - Fast ends 19.16
Saturday 8th	Shabbat Ha'azinu
	Masorti Bar Mitzvah - Orlando Kafka
Sunday 9th	Erev Succot
Monday 10th	Succot - Day 1
Tuesday 11th	Succot - Day 2

Wednesday 12th	Kehila copy date
Saturday 15th	Shabbat Chol Hamoed
	Reform Bat Mitzvah - Leora Goldsmith
Sunday 16th	Reform / Liberal - erev Simchat Torah
	Masorti - erev Shemini Atseret
Monday 17th	Reform / Liberal - Simchat Torah
	Masorti - Shamini Atseret
Tuesday 18th	Masorti - Simchat Torah
Wed 19th 11.00	Tobstone consecration -
	Sybil Kenton. Cheshunt
Saturday 22nd	Shabbat Bereshit
	Reform Bat Mitzvah - Sophie Kenton
Sunday 23rd	Tombstone consecration -
	14.00 Shelley Davis
	14.45 Doris Younger
	15.30 Marlis Tabizel
Thursday 27th	Kehila distribution
Saturday 29th	Shabbat Noach
	Refor, Bar Bitzvah - Sam Landau
Sunday 30th 11.00	Tombstone consecration -
	Maisie Phillips
	16.00 Mosaic Liberal 75th Anniversary Tea



*The Mosaic office  
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