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Sheila & Alan Garfield on their
55th anniversary
Lisa & Mark Newman on their
30th anniversary

Gill & Michael Reik on their
55th anniversary
Susan & Richard Freedman
on their 50th anniversary
Marian & Richard Kingsley on
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Joy Pearson on the death of
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Judith Sonnenberg on the
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The family and friends of
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Nitzavim and Her Majesty the Queen

**The following sermon was delivered on Shabbat
Nitzavim, 24th September.**

by Rabbi Kathleen Middleton



Nitzavim brings us to the edge; the edge of the wilderness and the beginning of settled civilization; the end (or almost the end) of a lectionary cycle and the beginning of a new one; the end of the old year and the beginning of a New one.

It is a wonderfully expressive portion; a rallying cry which calls upon every individual Israelite to stand up and be counted. It invites every individual, from the highest officials to the lowest workers, from those who rule, to those who are too young or on the margins of society, to partake in the great unfolding of history.

So important is the charge laid upon us that we read this text again on Rosh Hashanah. Rosh Hashanah brings the individual and the collective together. Our own personal actions and the greater happenings in history, although seemingly unrelated, are in fact

connected. According to our Machzor the future of the world hangs in the balance, not because of the decisions made by a few powerful leaders, but by the choices made by you and me.

We, most of us, do not really see ourselves capable and powerful enough to change the course of history and yet collectively we can. Let's look for example at a historical moment we collectively lived through only recently: the death of our Queen, which brought

the Elizabethan era to an end.

Moments in history such as these just happen. They are quite beyond our control, but as the moment evolves into history, we all become involved in them as well and so we would, because we want to connect. We know instinctively that these moments are going to change the world as we know it. The

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Queen had been a constant through turbulent years of social change.

All of us need a sense of balance and the comfort of traditions and routines in our lives and the Queen was the comforting constant. And so, her death brings a real sense of loss. We mourn her death, not only because she was a remarkable woman, but also because we worry about losing the constancy that she represented.

And so, because the moment touches us, we are drawn to be part of the moment. From the instant her death was announced, people started to gather at Buckingham Palace, floral tributes were left at all her royal residencies and when she was brought to Westminster Hall, thousands queued patiently for hours to pay their respects and many more lined the streets to view her last journey from Westminster Abbey to Windsor.

Having had the honour to have been present at the State Funeral on Monday, I noticed that the crowds were not mere bystanders to a spectacle that did not involve them. They were as much part of the funeral as the official mourners, the pallbearers, the military escort, or the police and stewards lining the streets. They all had a role to play and, because they did, her funeral truly became a State Funeral, viewed by millions all over the world.

All of what happened that day, happened, because everyone played their part. This was already noticeable when I exited Pimlico tube station because, despite the early hour, there were a lot of people about, all moving towards one direction: Westminster Abbey. Yet despite the multitude of security personnel, policemen, stewards, heavily armed police, snipers and soldiers, as well as the long line of mourners already queuing on Westminster Bridge, there

seemed to be a hush hovering over the streets, which made people only speak in a respectful murmur, rather than usual babble one hears from mourners before a funeral.

The other thing I noticed, was the patience, goodwill, and tolerance with which everyone queued. No one complained about the early hour and the long wait, or the fact that Westminster Abbey's toilet facilities are a bit lacking and therefore none of us seemed to have had an adequate breakfast or their usual coffee fix. There was also a palpable good-natured togetherness and sense of curiosity. Before I found my fellow faith representatives inside the Abbey, I found myself mainly surrounded by Government officials. Not having been in their post for very long, the various ministers I met seemed very forgiving of the fact that I did not recognize any of them. Instead, they seemed respectfully curious to find out who I was. (I guess they regarded me with interest only because they assumed I must have been important, otherwise I would not have been there.) And I thought wistfully, how wonderful it would be if we could maintain this kind of unifying, respectful kindness which inspires all these mourners. If only everyone would approach others, from all walks of life, without prejudice, without assumptions, but with the interest and kindness that I encountered on Monday, this country, and indeed the world, would be a much better place!

Yet, the most curious observation was that although being in presence of about 500 Heads of State and foreign Monarchs, as well as His Majesty the King and the entire Royal Family, all 7 former Prime Ministers along with our newest one, and being surrounded by

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cabinet ministers (all people who are in the business of shaping history) was a humbling experience, I was also very aware of the fact that they were all not much different from me or you. Even those who do hold the balance of power in the world, or those who with the flourish of a pen, or the click of a button, could squander away the wealth of a nation; they were all just people, and all equally awed by the moment of history we were experiencing.

Most of these musings were prompted by none other than Her Majesty the Queen herself, whose coffin stood resplendent in her royal standard and bedecked with her sceptre, orb and crown, but serenely, for even in death she commanded a multitude; 500 world leaders and foreign royals, in a 2000 strong congregation, thousands of spectators and military personnel on the street, and millions on TV, and she still commanded respect, devotion and silence, and what a silence it was the thunderous silence of a multitude, pregnant with anticipation as the congregation waited with bated breath whilst her coffin was brought in, ever so gently ... The only silence I could compare this to is the expectant silence on Rosh Hashana before the first shofar blast.

And that was the third observation I made: how curious it was that her Majesty the Queen died in the month of *Elul*, the month of soul searching in preparation for *Rosh Hashanah*, whose central themes touched so heavily on the funeral we just witnessed. These are the

themes of *Malchuyot* (Sovereignty) *Zichronot* (Remembrance) and *Shofarot* (Shofar blasts). *Zichronot* of course, we were there to remember! Every funeral calls us to remember. Similarly, we were called to attention by the trumpet blasts of her trumpeters, like the call of the shofar. However, more than anything else, I felt struck by the powerful language of our Prayerbooks, by being in the presence of sovereignty. Our prayerbook so often refers to God in terms of sovereignty, yet we know so little of what that really means. Being in the presence of sovereignty, the power, the splendor, the illusion - provided a glimpse of what we mean when we address God as 'Sovereign of Sovereigns',

Above all else, being at the Abbey reminded me of *Pirkei Avot* (Sayings of the Fathers 2:16): and ultimately, of our portion, *nitzavim*. 'It is not your duty to finish the work, but neither are you at liberty to neglect it.' Amidst all the splendor, power, pomp and circumstance, and surrounded by the movers and shakers of our country, in the end, all of us at the Abbey, as well as the people out on the street, we were no more than cogs in the greater mechanism of history, all of us were part of a defining, historic moment; and yet we all had a role to play in it, be it great or small, and we all must rise to the occasion. May we all be responsive to the call to be counted and determine the future of this world for good, *ken yehi rzton, v'nomar*: amen

Selections from Rabbi Rachel Benjamin's Rosh Ha-Shanah Morning sermon on 'Community'

Ha-yom harat olam, the choir will sing, shortly after the conclusion of this sermon – 'today is the birthday of the world'. According to Jewish tradition, Rosh Ha-Shanah is the anniversary of the creation of the world and of humankind. The book of Genesis tells us that humankind was created to look after the world and all that is in it, and this led to the concept of human beings being God's partners in *ma'asseh b'reishit*, 'in the work of creation'. Known as 'Process Theology', this views creation as beginning at the start of the Torah but continuing to this very day. Through our actions in looking after the world and all that is in it, we become God's partners in this ongoing work. The giving of the Torah, much later, offers a more detailed mandate of our task, and gives the Israelite community comprehensive instructions for living a good, just, fair, equitable, worthy, kind and compassionate life.

Our tradition teaches us that the best way for us to fulfil the mandate is by working together, in community. As individuals, we can achieve much, but we can do so much more as a community. Let me illustrate that point with a story...



Once, an old man was very ill and lay dying in his bed. He had four sons who were always fighting with each other. He worried about them and wanted to teach them a lesson. He called them all to him, gave them a bundle of sticks and asked them, "Can you break these sticks?"

The first son tried to break the bundle but nothing happened. He tried very hard and finally gave up. Then it was the turn of the second son to try his luck. He thought it would be an easy task and picked up the sticks easily. He tried his best to break the sticks but nothing happened. Then, the third son tried to break the bundle of sticks, but he couldn't do anything either.

Meanwhile, the youngest son jeered at his brothers and thought they were very incompetent. He thought he was very clever and took one stick at a time and easily broke all of them.

The old father then smiled at his sons and said, "Children, do you understand what happened? It is always easy to break the sticks one by one. But when they are bundled together, none of you could break them. In the

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same way, you four brothers should always be together. No one will be able to hurt you then.” The four brothers realised what their father was trying to teach them and forgot all their enmity and learnt that unity is strength.

From that day onwards, they never fought with each other and lived together in peace and harmony.

We, at Mosaic Liberal Synagogue, are on the threshold of an exciting moment in the life of our community. At some point in the next month (please God!), we will be moving into the new building, where we will, at last, be able to lay our hats, and get on with our work unhindered by all the logistics of having to move to different locations for our activities and conduct much of our business on Zoom. We will also be able to say a very loud *Shehecheyanu*. We will be sharing the space with two other congregations, Mosaic Reform and Mosaic Masorti, and creating a special tripart community, Mosaic Jewish Community, which will of course have joys and challenges unique to itself! I don't see 'never fighting with each other' in our future, but I hope that we will learn to 'live together in peace and harmony', all of us committed to building a whole which is greater than the sum of its parts. In our new building, we will have new opportunities to build community, on many levels – within Mosaic Liberal Synagogue, with MJC, Liberal Judaism, the general Jewish community, and with the wider community.

I looked up the etymology of the word 'community'. (I had thought it meant 'with' and 'unity', so 'all together', but it is more than that.) It comes from two Latin words, *con*, 'together',

and *munus*, meaning 'service performed' – so effectively a coming together to act for the common good. Through community, we can demonstrate the importance of sticking together (if you'll pardon the pun), through community we can discover the strength there can be in unity – and, through community, we can discover ourselves, and find meaning, purpose and happiness in making common cause with a group larger than ourselves (see *Siddur Lev Chadash*, p. 217).

Making this same point, Ecclesiastes comments, *tovim ha-sh'nayim min ha-echad*, 'two are better than one' (4:9). I hope you will agree that that is the case with your rabbinic leadership, since Rabbi Anna came on board in January. What a wonderful addition she is to our community. Ecclesiastes went on to say, *v'ha-chut ha-m'shulash lo bi'm'heirah yinatek*, 'the threefold cord is not quickly broken' – and I trust that will apply to the bonds that Mosaic Liberal continue to strengthen with Mosaic Reform and Mosaic Masorti. Our *Selichot* evening was a good example of us all working together, sharing Havdalah, beautiful music and food, and then each going to our separate services...

These last three years have been enormously challenging, in so many ways, and it is truly wonderful to be together again, in person and virtually, for these HHD services.

What are my aspirations for our community, going forward? For it to be a place where people of all ages feel comfortable and spiritually challenged and rewarded, in a friendly, caring atmosphere. To make it the

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Jewish focus and centre for people in the area, who would like to connect with the Liberal Jewish community (and, of course, with an MJC hat on, where people will be able to 'choose their Jewish life', with either us, Reform or Masorti). I would like to widen the involvement of our existing members, encourage people to come in person, if they can, ensure that we are caring for our members, inspire and teach all generations, and help grow the community. I would like us to build a community that is strong in its Jewish identity and that plays its part in contributing to the wider community. Through the work we do together, I would like to think that we could make a difference, for the good, in the lives of our congregants, to the cause of *tikkun olam*, repairing the world, and in our relations with other faith communities...

There is much to do... – climate crisis, cost of living crisis, war in Ukraine, supporting refugees – these are all issues I hope we will come together to tackle, with other communities. The word 'unity' comes from the Latin, *unus*, meaning 'one'. Unity does not mean uniformity. It means a collection of individual personalities and talents coming together for mutual benefit. Achieving unity presents a great challenge, and success depends on how well we manage to live together civilly, talk together civilly, learn to live with different narratives...

In all languages of the world, the word for 'life' is in the singular - except in Hebrew, life is *chayim*, a plural form. There is no singular for it. I understand this to mean that the best life is lived in relationship with others. Let this

community be a means of us all living the best life we can. Let this community be the means of uniting us all in a wider family, to achieve meaning and purpose in our lives, and a coming together to bring holiness and for the performance of good deeds.

When we say the *Shema*, *Shema Yisrael Adonai Eloheinu Adonai Echad*, 'Hear O Israel, the Eternal One is our God, the Eternal God is One', we are saying that everything and everyone is connected – in those words, our Jewish tradition tells us that there is a unifying force in the world that wants us to achieve a world united.

It is said that 'the highest reward for a person's toil is not what they get for it, but what they become by it'. May this day, this season, encourage us to strive towards the vision of community strength and togetherness, mutual support, giving and belonging. The vision and dream of community – of unity - is the vision of a different and better world, a world at peace when all people live in harmony with each other, and no one is afraid. As we say at the end of the *Aleinu* prayer, *ba-yom ha-hu yih'yeh Adonai echad u-shmo echad*, 'on that day the Eternal God shall be One, and known to be One'. May we all, individually and together, play our part in bringing that time a little closer. And may I conclude by wishing you and your dear ones a *Shanah Tovah* – a year of fulfilment, happiness, good health and blessing for us all, enrichment for our own congregation, and peace and well-being for the world. Amen.

Thoughts for the New Year: Based on a sermon delivered on the first day of Rosh Hashanah 5783

by Rabbi Anthony Lazarus Magrill

The universe is expanding. At faster and faster speeds everything that is races away from everything that was; and everything that will be disperses into chaotic flatlands. Resisting this expansion, this pull of order into disorder, are only four fundamental forces. This is an extraordinary thing. The shape of the universe is pulling something into nothing, and only four forces exist to restrain the stretch. These are gravity; electro-magnetism; the weak nuclear force; and the strong nuclear force.

And here's something crazier. The strongest force in the known universe is the strong nuclear force, but it acts only on the smallest conceivable scale. The energy tied up inside each atom is scarcely conceivable, and it is held in check by this immense nuclear power; but that force is nonetheless undetectable at



ranges greater than an atom's diameter.

By contrast, the weakest of the four known forces is gravity. The gravitational effect of masses smaller than planets is scarcely detectable. Nobody knows why gravity exists - there is no rational explanation for why it is a necessary aspect of the universe's fabric that mass should attract mass by bending space-time. And yet gravity

- weak, incomprehensible, unmeasurable gravity - exerts its strange force over the widest expanses in the universe.

The strongest force in the universe, the strong nuclear force, exerts its pull over only the smallest conceivable distance. The weakest force in the universe, gravity, reaches out across all space and time.

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* * *

וַיֹּאמֶר, צֵא וְעַמְדָּתָּ בְּהָרַ לִפְנֵי ה'

The angel of the Eternal said to Elijah, 'Go out, stand before the Eternal on the Mountain.'

, וַהֲנִה ה' עֹבֵר וְרוּחַ גְּדוּלָּה וַחֲזָק מְפָרֵק הָרִים וּמִשְׁבֵּר סְלָעִים לִפְנֵי ה',

And behold, the Eternal One passed by, and a great strong Wind tore up the mountains and smashed up the rocks before the Eternal.

לֹא בְרוּחַ ה'

But the Eternal was not in the wind.

וְאַחַר הָרוּחַ רָעַשׁ, לֹא בְרָעַשׁ ה'

And after the wind, a great roar; but the Eternal was not in the roar.

וְאַחַר הָרָעַשׁ אֵשׁ, לֹא בָאֵשׁה

And after the roar, the fire - but the Eternal was not in the fire.

; וְאַחַר הָאֵשׁ, קוֹל דְּמָמָה דַּקָּה.

And after the fire, a delicate and silent voice.

And Elijah heard the voice, and went out from his cave, and spoke with the Eternal.

* * *

This is, rightly, amongst the best known passages of the Hebrew bible, and it finds its strange echo in the Unetannah Tokef we recited throughout the High Holidays:

Uv'Shofar Gadol Yitaka, v'Kol D'mama Dakah YiShama.

The Great Shofar will be sounded! And then a delicate and silent voice will be heard.

It is important that *De'mama* - normally translated as 'still' or 'quiet' - really means *silent*. The still, small voice is, in fact, a silent cry.

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The Great Shofar was blown - the great military instrument with which Joshua felled the walls of Jericho; but we, in synagogue, were instructed to attune our ears for a still and silent voice. The earthquakes tore up the mountains, but Elijah listened out for a silent cry.

The strongest force in the known universe exerts its magnificent pull only over the smallest conceivable distance. It is the weaker force, the pull of gravity, which manifests over the greatest distance - and, indeed, which we are actually able to perceive in our daily life.

Harold Kushner was correct when he said that we can neither describe or perceive God; but we can all of us comprehend what constitutes the God-ly. And this is what it means that God's voice should be not just still, or quiet - but actually *silent*. Elijah is, in this moment, anticipating a universe which is, in the strictest sense, atheist - where God is not heard, where God is not present, where God's voice has gone silent. And yet one within which, by tuning in, past the bluster of earthquakes and shofarot, the silent voice of the sacred yet re-emerges.

This gives us hope, year on year. For although we may disagree about the precise nature of God, or the precise value of religion, still we all of us know what constitutes the Godly: what the world might be like if we can find it within ourselves to be more kind, and less cynical; more forgiving, and less grudge-bearing; more generous, and less self-interested; more welcoming, and less isolationist; more trusting, and less suspicious. We know what that life would feel like, and the mountains we would have to climb to get there. That is the ongoing project of Jewish existence: that in our world of small, strong, blustery forces; we attune to the silent cry which reaches across the known universe - beckoning us into the new year. And the greater challenge, for us to keep tuning in, even long weeks after the shofar has ceased to blast.

75 Years of Mosaic Liberal Synagogue

by Rabbi Anna Wolfson

The following sermon was delivered by Rabbi Anna on Kol Nidre

You may have heard the parable of the blind men and the elephant. It is a story found in Hindu, Jain, Buddhist and Sufi teaching and then introduced to a Western audience by 19th-century poet John Godfrey Saxe. Once upon a time, there were six men who could not see.

They were good friends but used to constantly argue. One day, while they were out walking, the men came across an elephant. They had never been near an elephant before so they asked the elephant if they could touch it so that they could understand what it looks like. The elephant agreed so each man approached and touched the elephant to feel what it was like. The first man placed his hands on the elephant's body, 'wow, this elephant is huge,' he exclaimed. He's smooth, strong and solid like a wall. The second man had grabbed onto the elephant's trunk and argued, 'no you're wrong, the elephant is long and thin, like a snake.' The third man was holding one of the elephant's tusks, 'what are you talking about?' he scorned, 'the elephant is sharp like a spear.' The fourth man was leaning against the elephant's foot, 'don't be ridiculous,' he scoffed, 'this elephant is like a tree trunk.' Running his fingers gently along the elephant's ear, the fifth



man shakes his head, 'what rubbish, this elephant is just like a fan.' 'You're all wrong,' growled the sixth man, who was holding onto the elephant's tail. 'This elephant is nothing but a piece of rope.' The men argued and argued, the poor elephant stuck in the middle couldn't take it anymore. STOP she exclaimed. How can each of you be so sure when you only

felt one part of me? If you each listened to each other for a moment, you might be able to piece together the whole picture. With a wise elephant guiding them, the men were able to stop their bickering. Instead of shouting over each other they each listened carefully as they described in detail what they each felt. Before long, the men understood the whole image of the elephant.

Our own Jewish literary canon offers within it many of these elephant moments. Our ten commandments in Exodus are different from those in Deuteronomy, in fact, many of the retellings in Deuteronomy are not quite aligned with what we read before it. So maybe the Talmud is where those confused texts are duked out, those volumes upon volumes of negotiation and argument between our rabbis. But no, we have the Yerushalmi and the Babylonian Talmud with stories that differ

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and diverge. If there is no consistency in the text, it may be best to look to the people, the practice. Yet, once again there is no one size fits all. Ashkenazi, Sephardi, secular, religious, Liberal, Reform, Masorti, Orthodox, British, American, your grandma fried her fish this way, your grandpa stuffed his kubbeh that way, everyone holds with them a different story and a different experience of what it means to be Jewish. These discrepancies in our text, and differences in our practice allow for a wide and beautiful tapestry of Jewish experience. Just like the pages of Talmud with the commentary added in layers around the text, each person in each community brings their own experience and commentary to surround the centre and together we create our own narrative.

American Rabbi Bennay Luppay, founder of queer Talmud camp, Svava, says that every tradition, culture and religion tries to answer three key questions of humanity through the means of a 'Master Story'. Those questions are; Why are we here? What is our purpose? How should I live my life? For us, our master story is Torah. Luppay explains that every master story, over time, faces a crash and when a master story crashes there are just three options to take.

Option 1. To build a fence around the original story. Do not change do not move and act as if nothing changes. You act the same although there may be nobody there to act with you.

Option 2. Leave the whole thing behind. Reject the master story and all practice that comes with it.

Both options 1 and 2 imply that the master story is fixed and unchangeable.

Option 3. Is to accept the crash and mix the traditions and what still works of the master story with something new.

Luppay demonstrates this theory with what she calls the biggest crash in Jewish History – the destruction of the Temple. The priests of the temple, of course, went for option one, it is said that around 90% of other Jews during that time went for option 2 and just a small percentage of radical outsiders - the Rabbis and their followers - went for option three and created Rabbinic Judaism.

While MLS has not had a dramatic crash, it is fair to say that this community has seen some big changes over the last 75 years. In an article he wrote for the latest LJ today, Alan Solomon tells the story of how Mosaic Liberal (then Wembley & District Liberal & Progressive Group) began, a wandering community with no building, until they procured a small wooden pavilion, the community's first home. MLS was then faced with the problem all communities wish for, it grew and grew and could no longer fit in the pavilion, so the building was demolished and a new one built in its place. Through the years numbers rose and fell, the building needs changing and MLS (or Wembley Liberal Synagogue, which became Harrow & Wembley Progressive Synagogue), this incredible community adapted to every challenge thrown at it. This of course leads us to the newest moment in our story, in just a few weeks, after years of living in Bessborough road with Mosaic Reform, a few years in the wilderness and on zoom, and even more years dreaming up this revolutionary project, Mosaic Liberal will be moving into yet another new building, this time with two other communities.

As we face this new chapter in our story, we are invited to imagine the whole elephant. I had the great privilege of being part of Mosaic's listening project. A group of us from all three

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Mosaic branches listened to the stories of a selection of people in the community. We heard about influential moments, people who had made a deep impression and hopes and dreams for the new, joint community. With all our notes compiled together, we were able to learn about Mosaic from those who carried the story from the beginning, those who were much newer, those people who were incredibly involved and those who maybe only visited once or twice a year, if at all. While some experiences were shared, each person saw the community differently depending on how they accessed and experienced it. Mosaic Jewish Community's motto is 'choose your Jewish life.' As we enter the new chapter of Mosaic Liberal Synagogue's life, we are invited to bring ourselves, bring our experience, our stories, our traditions and be part of building the community that we want to be part of. MJC will offer so many different opportunities to be part of Jewish life and community, depending on the spaces we find ourselves in, or the opportunities we volunteer for, we may find that a chat over kiddush about what MJC

is, sounds very different when coming from another member's story.

To return to Rabbi Luppai, she says that after the destruction of the Temple, when the Rabbis were creating this new Judaism they required just two things. Not rabbinic ordination but Gmerna – to be learned and Sverna, to have moral intuition. There are places in the Talmud where this moral intuition even trumps the ruling of Torah.

This Yom Kippur as we look forward to a new chapter, considering all that has happened in the past year and setting our intentions for the year ahead, we are invited to continually ask ourselves why are we here? What is our purpose? How should I live my life? While we carry those Master stories with us, let us allow those questions to guide the ethos of the Mosaic Jewish Community, to help us understand how we want to engage with the project and how we will weave MLS's story as well as each of our own experiences together to write the next chapter. Here's to the next 75 years.

Happy Birthday in September/October:

Alexander de Magtige, 11
Oliver Grainger, 9
Eden Shackell, 10
Casey Vincent, 8
Eva Chadwick Bown, 8
Amy Phillips, 11



Board of Deputies Meeting 18/09/22

Online by Michael Reik

The meeting was held with the business relating to Deputies' thoughts of our past Queen and Ruler Queen Elizabeth II.

We started with a Eulogy by President Marie Van de Zyl, who had only recently been married to Adrian Cohen. Among the memories were:

Past President Vivian Wineman recalling his private audience with the Queen at Windsor Castle to commemorate 250 years of the Board of Deputies, founded under the reign of George III. He was personally able to congratulate her on the engagement of William to Kathleen.

Rabbi Dwek from the Spanish and Portuguese Community explained that the Kings and Queens of Europe modelled their reigns on the first Israeli Kings Saul and David.

Rabbi Rebecca Birk, representing Liberal Judaism, spoke of her parents meeting the Queen at the Regents Park Theatre.

Jerry Lewis gave a personal thanks on behalf of the Board at Westminster Hall.

Edward Green spoke of meeting the Queen three times and attended the service at St Giles Church in Edinburgh.

Rabbi Wittenberg walked past the Queen's Coffin and found discussion with the British people so rewarding.

Clive Lawton, as head of the Commonwealth Jewish Council, recalled how The Queen ensured that King Charles would succeed her as Head of the Commonwealth. He provided

blessings from Uganda, and Trinidad and Tobago Jewish Communities

Elle Marks, Deputy for the league of Jewish Women, recalled watching the Coronation of George VI from the Mall and saw Queen Elizabeth's Coronation.

Michael Ziff, deputy for Maccabi, had just returned from Westminster Hall, having previously met the Queen 6 times. He would be at Westminster Abbey for her Funeral.

Angela Cohn met the Queen at St James Palace for the 60th Anniversary of the Liberation of Auschwitz. Angela spoke on behalf of "the Boys".

Brian Bloom from Ajax spoke on behalf of all the Jews who had served in the armed forces with the Queen as their Commander in Chief.

We finished with a recital of the new National Anthem.

Michael Reik also wrote: Following the many messages of congratulations provided in June on her Majesty's Platinum Jubilee celebrations, we now offer similar thoughts on our gracious Queen's passing. She has been the total value of model consistency in our nation during her 70-year reign. Nobody else could have provided the degree of service that she did as she pledged when she came to the throne. We now move forward as we say "God save the King", Charles III.

Members of Mosaic Reform attended the Proclamation of the new King in Harrow:



Linda Paice – Mosaic Liberal's Kallat Torah

by Kevin Ziants

I first joined the synagogue around 1977/78. My husband-to-be was about to begin conversion. As I grew up in Neasden, and there were no Liberal - or any - Synagogues in Letchworth or the surrounding area where I lived, we decided to investigate Wembley and District Liberal Synagogue (as I believe it was then) as it was close to my parents' house and I knew the area as I had been a pupil at Preston Manor Senior High School.

I was a member of Council and my ex was involved with the security team. When my children were little I ran the crèche during the High Holy Days. My children all went to Cheder at HWPS, the older two becoming teaching assistants after their Kabbalat Torah graduation. When Rabbi Frank decided to revamp the Cheder curriculum, I worked with him, using my years of teaching experience to advise.

Recently, during Covid, I became a bit of a Synagogue groupie, following a number of services from different Synagogues and, thanks to Zoom, was able to join all the Mosaic services apart from the two shabbatot a month when Stevenage, my other community, hold their services.

During Covid I became a telephone befriender and was asked to join the Care Group.



I do all the gender-neutral translations of Torah and Haftarah for Stevenage and I have also done some for Mosaic when there have been visiting Rabbis. I have hosted and co-hosted Zoom services.

I was elected to Council in 2021 and recently joined the R and P committee. I have helped to lead lay services. It is very useful storing the Stevenage

Torah scroll in my house as it has meant I can take it to Mosaic services when I am reading from the scroll.

I also edit the monthly newsletter for the care group, which goes to those members who do not have Internet or computer access.

The Mosaic community is very friendly and welcoming. I love the music and singing that Joseph provides. Rabbi Rachel is very caring and empathetic and Rabbi Anna brings great enthusiasm to her role.

How do I see the future? There has already been an increase in membership enquiries and I think when Stanmore Hill becomes a reality and we finally move in it will be amazing. It will be lovely to have three Synagogues working together in the same space. I hope Zoom continues however, as, living in Stevenage, I cannot get down to Stanmore regularly and it means I can still participate in events and services.

Hana Schlesinger - Mosaic Liberal's Kallat Bereshit

by Kevin Ziants

I joined HWPS, as it then was, at the end of 1990 and threw myself into synagogue life immediately and ever since.

Having grown up in the United Synagogue as a second-class citizen, I appreciated that women had

opportunities to partake in synagogue life at any level, from men and women sitting together, to taking part in services, being on any committee including Council, becoming a Rabbi. I liked the idea of observance chosen after serious thought and study. People were friendly and made me welcome, as did Rabbi Charles Middleburgh. The Shul was near to where I lived. It was the place I was subconsciously looking for over many years. I felt that at HWPS I could express my Judaism sincerely and honestly.

It was great in the kitchen helping prepare a Kiddush, baking for Shabbat and festivals and organising our communal Seders (for 150 people at Preston Road) and for slightly fewer at Bessborough Road with the help of a superb team.



I was able to study for my adult Bat Mitzvah in 1993 and began conducting Friday night and Shabbat morning services the same year. I did my best to encourage and help fellow members to do mitzvot and be comfortable on the Bimah. I

passed the Ba'alei Tefilla course in 2011.

I am in my 3rd lot of 6 years as a member of Council, presently as Vice Chairman. I served as Chairman of the Rites and Practices Committee for maybe 17 years, far too long, but it was a huge privilege and I loved being so deeply involved in the life of the community and its members.

I enjoyed representing our Shul in Exodus 2000 for over ten years, which included several visits to Ukraine and once to St. Petersburg. Also taking our shut's gift of a Seder Torah to Rabbi Alex Dukhovny in Kyiv together with the late Rita Asbury. I have long been a member of the Care Group.

Ours is a friendly community, I am fortunate to have made some good friends, gained the

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wisdom of three “grandmothers” and learned so much from Rabbi Frank’s trips to places of Jewish interest. Our community offers each member the opportunity to contribute and grow on their Jewish journey.

Our future as a community has great potential. We have four exceptional rabbis and lots of devoted machers. We need more

younger members, families, couples and singles who will want to give of themselves to enrich Mosaic. It will take maybe 2 years to settle down as 3 communities under one roof. There are bound to be teething troubles but it is up to each of us to make it work. The eyes of the Jewish world are on us. I’m delighted to be part of the next stage of our journey.

WERE YOU THERE?

If there is anyone who remembers going to Square 1 at MNS
in the 1970s and 80s and fancies meeting up for
coffee and catch-up,
email Saul Heller at yeshiva13@live.com.

The Jews of Croatia

by Michael Reik

Gill and Michael Reik on a trip in Croatia visited two delightful Synagogues.

Jews first came to the area in Roman Times and have lived there ever since.

85 % of Jews in Croatia were taken away and murdered by the Nazis during the war with the Croatians themselves having a major involvement.

The synagogue in Split within the Jewish Ghetto was partly built into the western wall of the Diocletian's Palace(which was built in the 4th Century) The Synagogue in Dubrovnik is an important building on the tour of the old city of Dubrovnik Today there are 100 jews living in Split and 50 in Dubrovnik, many of whom attend the two Synagogues.



This photograph shows Michael Reik with friends in the interior of the 16th Century Synagogue in Split.



This photograph is a yad (pointer) made from Murano Glass used at the Synagogue in Dubrovnik.



This photograph shows the interior of the second oldest working synagogue in Europe in Dubrovnik.

FRIENDS

by Janet Byrne

There are friends who cheer you up
And support you when you're down
There are friends who escort you
When you want to paint the town

There are friends who come to dinner
And those who ask you out
And friends who feed the cat
When you're not about

Some friends you make on holiday
And some you've known for years
Some friends turn into foes
And cause you many tears



But the friend you can rely on
Who will always lend a hand
Has a shoulder you can cry on
When things don't go as planned

Will stick by you through thick and thin
And never leave the fold
Then this is truly your best friend
And valued more than gold

ON BALANCE

by Bernard Fisherman

Hold the front page something is wrong
I've lost my style and grace because my balance has gone
Has anyone seen my balance, I'm really very cross
I've searched my home meticulously and have to report its lost
Escalators are dodgy for me I have to hold on tight
And when it comes to getting off its not a pretty sight
I've had my balance since I was born but its quickly slipping away
I'm tripping and falling all over the place almost every single day
My wife has to hold me tight because my balance is really not fine
I wish I was more like Johnny Cash and could properly walk the line
I just don't know why I'm in such a fix
Maybe its because I've reached the grand old age of eighty six.



FIRST OF ELUL WALK

by Kevin Ziants

The 1st Elul is traditionally known as The Jewish New Year for animals. To commemorate this seven members and four dogs walked round Bentley Priory for a refreshing, uplifting walk. We look forward to celebrating their Bark Mitzvahs in future years!



HaMakom Autumn Term 2022

by Head Teachers Toria Bacon & Viki Kenton

We were not expecting to be back at Pinner Wood school for this academic year, but due to building delays we are once again running HaMakom there. Pinner Wood warmly welcomed us back – they have been fantastic. One thing the pandemic has taught us is to be flexible and adapt to changing circumstances and plans, so all the children and staff took it in their stride.

We are half a term in and we have already had a wonderful start, with a new younger Alef class joining us. They are settling in beautifully

The children have been lucky to have Rabbi Kathleen share her experiences of being part of such momentous occasions as the Queen's Jubilee service and, more recently, attending the state funeral for her late majesty. It makes us all feel so proud to have Kathleen representing our cheder and the wider Jewish community at such incredible moments in history.

On the 2nd October the older children went on a walking tour of the East End of London organised by Rabbi Anna and led by Rachel Kolsky, a very enthusiastic and knowledgeable



East End Tour



Sukkah Decorating

and have already made their own shofar, an edible sukkah and fancy decorations for the real thing.

In September, Jonah Stephens from Noam came in and ran a fun Rosh Hashanah themed morning with apple bobbing, resolutions made and lots of games played. Jonah was absolutely brilliant with the children and we would welcome him back any time.

guide. The theme was 'Bagels to Bhajis, the everchanging face of the East End'. The weather was perfect for exploring a part of London they don't often see and spotting the hidden stories of the people who have lived there. The children were also accompanied by Rabbi Naomi and Toria, who said how beautifully behaved the children were, listening

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ARTICLES

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respectfully and asking insightful questions.

On Erev Sukkot, we all helped to build and decorate the sukkah at Kol Chai, there was a wonderful, warm atmosphere with lots of parents staying to join in which is always so very welcome. We tried to keep the decorations as environmentally friendly as possible, so lots of

recycled paper and natural objects were used. The children joined Rabbi Naomi in the finished Sukkah to learn all about the Lulav and Etrog and enjoyed having a go at shaking it too. A huge thank you to Jacky Martin for organising so many of the activities and resources. It was a great success.



UNTANGLING OUR TRADITION

This weekly class takes place at 7.00 pm on Tuesdays. This will be an opportunity for our MJC members to come along and learn with one of our Rabbis, or to brush up on aspects of Judaism that might feel a bit rusty! We will be covering Jewish values, festivals, life cycle, calendar, and more.

Please feel free to come along to any of the sessions.
We look forward to seeing you there.



Kol Chai Hatch End Reform
Jewish Community



Sunday 20th November



Book collection for Langdon and Children's Book Project

We will be collecting second handbooks. We will sort out donated books on 20th. Adult books will be sent to Langdon's New Chapters and children's books to Children's Book Project.
Please donate your books at either HaMakom or Kol Chai (see below).

Open to everyone

Food Drive Give. Help. Share. – Supermarket Sweep

Tesco have donated 23 £5 vouchers for us to fill bags with nutritious 'fit-for-family' foods. Give. Help. Share. have three fundamental aims: GIVE children nutritious food; HELP families in crisis; and SHARE food. They will distribute the food parcels to schools for children and families who are suffering from food poverty.

Open to everyone

Environment Mitzvah - Sunday 20th November

Join 'The Friends of Harrow Weald' who are working towards creating carbon neutral, solar powered, plastic free parks, that are strengthened by a supporting hub of community groups.

We will also be planting some trees that have been nurtured at Kol Chai.

Open to everyone

Additional fun activities at HaMakom - Sunday 20th November

- **Leket Israel** We will turn T-Shirts into tote bags which will be used by Israeli teenagers to rescue fruit and vegetables which are then given to families in need .
- **ADI** We will make cards and pictures to send to people in Israel with severe disabilities. ADI is also establishing fully inclusive communities and laying the groundwork for the provision of the highest-level rehabilitative care for all.
- **Baking cakes & making sandwiches** These will be taken to The New Hope Trust for packed lunches.
- **Visit to local Tesco** Filling bags. (See above for more info.)

Mitzvah Day General Information

We need as many volunteers as possible for all the above activities. HaMakom activities on Mitzvah Day will take place at 434 Uxbridge Road. Goods can be left at HaMakom on a Sunday mornings or at Kol Chai Synagogue labelled for Mitzvah Day on weekday mornings (except Monday) or Shabbat mornings.

Please advise us in advance if you wish to help at Harrow Weald Rec, so we can give you details.

Most activities will take place between 10.30 – 12.30 at HaMakom (434 Uxbridge Road) unless otherwise stated.

Come along and be part of the fun this Mitzvah Day – it's a mitzvah!

Viki Kenton & Toria Bacon

viki.p@virgin.net toriabacon@hotmail.com

Kol Chai 020 8421 5482 admin@kolchai.org Mosaic Jewish Community office@choosemosaic.org

Coordinator: Jacky Martin - 07831 346214

MOSAIC TEA PARTIES

Jeanette Leibling has continued to organise tea parties for members of Mosaic.

The party in August was kindly hosted by Prue & David Ruback.

Jeanette writes: "What an amazing tea party we had yesterday - perfect company, perfect location and delicious tea and weren't we lucky with the weather!

Once again an enormous thank you to our very gracious and generous hosts, Prue and

David. As Shirley said to me afterwards, "it was like a mini holiday in a fairy park".

It was so nice for us all to meet Michelle and Angela (Community Care Co-ordinators), and Rabbi Anna certainly made a hit as well. Thank you, Viv, for the taxi service, and thank you everyone else for coming and making it such an enjoyable afternoon. Long may we continue to enjoy these events"

The party in September was kindly hosted by Sue Pollock.



Left to right: Angela Peters, Shirley Collins, Viv Levinson, Michelle Reshef, Barbara Gee, Arnold Gee, Pat Burman, Rabbi Anna, Carol Collins

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Jeanette writes: "Yet another wonderful Mosaic tea party! This time at Sue Pollock's who provided us with an excellent afternoon tea which included apples and honey to wish each other a sweet and fruitful New Year. We also enjoyed a belated happy 99th birthday celebration for Marion Bloom, who is an amazing example to us all. We all want to celebrate your 100th with you next year Marion!

As always conversation flowed non stop, discussing everything from what have you been doing for the last two years, numerous accolades to our late Queen for whom we all had the greatest admiration, and of course most importantly our imminent new home. Amongst our guests was Joan Noble who had

been on site that morning. Consequently we had a very current update including photos and a video. What a beautiful big space we can look forward to.. Can't wait!

An enormous thank you to Sue from all of us for hosting us so generously and making us all feel so welcome".

If you would like to volunteer for these parties, to host, to help or to join in please let me know. I'm waiting to hear from you.

Jeanette Leibling. (Jeanette can be contacted via the Mosaic office 020-8864 0133)

SUCCOT WITH MOSAIC REFORM

We continue to be a nomadic community as can be seen when several members enjoyed shaking the lulav, smelling the etrog and sharing a glass of wine and some nibbles in our succah over Succot. Thanks to Jeanette & David Leibling for opening their succah to members of Mosaic Reform.



SIMCHAT TORAH AT MOSAIC REFORM

by Caroline Chadwick

It was such an honour for Lawrence (Chadwick) to be recognised as this year's Chatan Bereshit, especially as it was the first service held in person since 2019, but very sad that we were unable to be in our new building, as it was just not quite ready. Instead it was held at The Scout Hut, Hatch End, and our second new home, The Masonic Centre in Kenton.

Unfortunately, not everything went to plan as our Callat Torah, Sue Pollock was struck down with Covid the day before the Chag. However, being the super organised lady she is, she had ordered her platters for the Kiddushim which we provided for our community for the Sunday evening, Shemini Atseret, and Monday, Simchat Torah, morning.

Sunday evening was great fun and there was a great atmosphere. Everyone enjoyed the wonderful music and singing provided by Chesy, David Pollak and Steve Noble. There was joyous dancing and lots of chocolates and sweets for our younger members (plus older ones).

Harry Grant gave a wonderful speech and presented Lawrence with his very special certificate. He thanked Lawrence for all

his hard work as Chairman of the Property Working Group. He has been involved with this group for the last seven years and working on the Stanmore site for the last four years. He has been working with a wonderful team of volunteers, some coming out of retirement to offer their amazing skills to the project. Harry also spoke about how we are relatively



*Lawrence Chadwick with his grand-daughter,
Eva Chadwick-Bown*

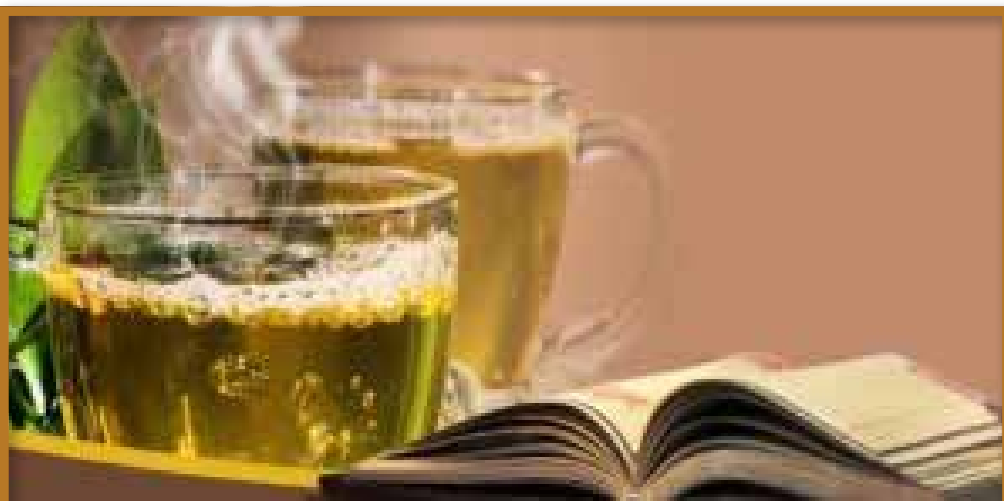
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new members of Mosaic Reform, joining very soon after Rabbi Kathleen joined us. We were married at the Middlesex New Synagogue, but left and joined Kenton United Synagogue when our children were very young. We were so happy to come back to our roots years later, when Lawrence and I became very involved with community life, with him being the MR

Chairman for three and a half year, and convincing me to join the Council, when I took over from Juliet Grainger as Hon Secretary of Mosaic Reform Synagogue.

Monday morning was the Simchat Torah service, when more dancing and singing and lots of food, chocolates etc. was enjoyed after the service.



Tea and Torah

Study Parashat Ha-Shavua – the Torah portion of the week
– with one of our Rabbis.

Come along for an enjoyable hour of engaging with our wonderful Torah text, and each other! It's a delightful way to study Torah, to discuss themes that emerge from the portion
– and also an opportunity to find out and contemplate what is in the reading for Shabbat morning

A GUIDE TO SUPPORTIVE COMMUNITY RESOURCES

You might like to cut out this page and keep it on your fridge.

For further help and support please contact Angela (angela@choosemosaic.org) or Michelle (michelle@choosemosaic.org), our Community Care Co-ordinators.

Bereavement

Jewish Bereavement Counselling Service: 020 8951 3881 <https://jbcs.org.uk>

Cruise Bereavement Care: 0844 477 9400 <https://www.cruse.org.uk>

Grief Encounter: Helping bereaved children. 020 8446 7452 <https://www.griefencounter.org.uk>

Harrow Bereavement Care: 020 8427 5720 <http://www.bereavementcareandsupport.co.uk>

Mental Health

JAMI: 020 8458 2223. <https://jamiuk.org>

MIND: 0300 123 3393. <https://www.mind.org.uk>

KOOTH: Online support for children and youth. <https://www.kooth.com>

Samaritans: 116 123 <https://www.samaritans.org>

Children and Families

Norwood: 020 8809 8809 <https://www.norwood.org.uk>

Kisharon: 020 8731 7009. <https://www.kisharon.org.uk>

Langdon: 020 8951 3942 <https://langdonuk.org>

Camp Simcha: 020 8202 9297 <https://www.campsimcha.org.uk>

Support and Counselling

Jewish Care: 020 8922 2222. <http://www.jmc-uk.org>

Raphael: The Jewish counselling service, 0800 234 6236. <https://www.phaeljewishcounselling.org>

Relate: the relationship people, 0300 100 1234 <https://www.relate.org.uk>

Jewish Marriage Council: 020 8203 6311 <https://www.jmc-uk.org>

Chai Cancer Care: 0808 808 4567 <https://chaicancercare.org>

Jewish Women's Aid: 0808 801 0500 <https://www.jwa.org.uk>

Jewish Helpline: 0330 127 3333. <https://thehelpline.org.uk>

Disability

Jewish Blind and Disabled: 020 8371 6611 <https://www.jbd.org>

Jewish deaf Association: 020 8446 0502, (text phone) 020 8446 4037 <https://www.jdeaf.org.uk/>

Ezra Umarpeh: Provides patient support services for those challenged by illness and disability, whether at home or in hospital. 020 8211 7999 <https://www.ezraumarpeh.org/>

Barbara Bus Fund: Provides vehicles and drivers for the disabled. 020 8416 0733. <http://www.barbarabus.com>

Employment

Resource - the Jewish employment advice centre: 020 8346 4000 <https://www.resource-centre.org>

Work Avenue: 020 8371 3280. Employment & Vocational Training Bursary Fund available. <https://theworkavenue.org.uk>

Adviser Resources (support with finances, benefits and legal matters)

The Paperweight Trust: 020 8455 4996 <https://paperweight.org.uk>

Citizens Advice Bureau: National number 08444 111 44 <https://www.citizensadvice.org.uk>

Help with Food

GIFT: Food deliveries. 0208 457 4429. www.jgift.org

Trussell Trust: Food bank. 01772 580180 <https://www.trusselltrust.org/>

Association of Jewish Refugees: 020 8385 3070 <https://ajr.org.uk>

MOSAIC CALENDAR

For zoom details for all the following events visit the mosaic website

<https://choosemosaic.org/whats-on/events/>

Regular Events

Tuesdays at	10.00	Mosaic Walks (email admin@choosemosaic.org for meeting point)
Tuesdays at	19.00	"Untangling our Traditions" with one of our Rabbis
Wednesdays at	11.00	"Tea and Torah" with one of our Rabbis
Thursdays at	11.00	Mosaic Friendship Club

NOVEMBER

Tues 1 st	19.00	Untangling Our Tradition (on Zoom)
Wed 2 nd	11.00	Tea & Torah (on Zoom)
Fri 4 th	18.30	Shabbat b'bayit
Sat 5 th		Shabbat Lech Lecha
Sun 6 th	13.30	Tombstone consecration – Brian Sanders. Cheshunt
	14.15	Tombstone consecration – Lily & Lionel Reubens. Woodland, Cheshunt
	15.15	Tombstone consecration – Colin Clifton. Cheshunt
Tues 8 th	19.00	Untangling Our Tradition (on Zoom)
Wed 9 th	11.00	Tea & Torah (on Zoom)
Sat 12 th		Shabbat Vayera Bar Mitzvah – Isaac Ashkenazi-Bakes
Sun 13 th	13.45	Tombstone consecration – Robert Gellman. Edgwarebury Lane
Tues 15 th	19.00	Untangling Our Tradition (on Zoom)
Wed 16 th	11.00	Tea & Torah (on Zoom)
Sat 19 th		Shabbat Chaye SarahSun
Sun 20 th		Mitzvah Day
	19.30	Jazz Psalms for Peace Concert

Tues 22 nd	19.00	Untangling Our Tradition (on Zoom)
Wed 23 rd	11.00	Tea & Torah (on Zoom)
Sat 26 th		Shabbat Toledot
Tues 29 th	11.00	Untangling Our Tradition (on Zoom)
Wed 30 th	11.00	Tea & Torah (on Zoom)

DECEMBER

Tues 6 th	19.00	Untangling Our Tradition (on Zoom)
Wed 7 th		Kehila copy date
	11.00	Tea & Torah (on Zoom)
	20.00	Mosaic Reform AGM
Fri 9 th	18.30	Shabbat b'bayit
Sat 10 th		Shabbat Vayishlach
Mon 12 th	11.00	Tombstone consecration – Dennis Milstone. Cheshunt
Tues 13 th	19.00	Untangling Our Tradition (on Zoom)
	20.00	Mosaic Jewish Community AGM
Wed 14 th		Tea & Torah (on Zoom)
Sat 17 th		Shabbat Vayeshev
Sun 18 th	11.00	1st candle Chanukah
Tues 20 th	19.00	Untangling Our Tradition (on Zoom)
Wed 21 st	11.00	Tea & Torah (on Zoom)
Sun 25 th		8th candle Chanukah
Thur 29 st		Kehila distribution



The Mosaic office
opening hours are:

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

Office: 020 8864 0133

Website: www.choosemosaic.org

Email: admin@choosemosaic.org

Joint Chairmen: Jeff Highfield and Mark Phillips
chairman@choosemosaic.org

Community Care Co-ordinators:

Angela Peters angela@choosemosaic.org

Michelle Reshef michelle@choosemosaic.org

HaMakom (Religion School):

Toria Bacon and Viki Kenton

headteacher@hamakomschool.org.uk

Bereavement Support:

Bobbi Riesel 020 8428 7977

Development Rabbi – Rabbi Anna Wolfson

rabbianna@choosemosaic.org



Chairman: Adrian Cohen
020-8420 7498

Rabbi: Rabbi Rachel Benjamin
rabbirachel@mosaicliberal.org.uk

Rites and Practices: Kevin
Ziants 07841 375458

Liberal Judaism:
020 7580 1663

Undertakers: Kings Funeral
Directors
020 8368 7453 / 07595 956 936



Joint Chairmen:

Edwin Lucas – 07973 312851

Gill Ross – 07428 162473

Burials Officer: Edward Kafka
020 8904 5499

JJBS: 020 8989 5252

Rabbi Anthony Lazarus-Magrill
rabbianthony@mosaicmasorti.org.uk



Chairman: Chairman Harry
Grant 07836 507807

Hon Secretary:

Caroline Chadwick
07746 718390

Rabbi Kathleen Middleton

020 8866 9225 (please use only
when Office is closed)
rabbimiddleton@mosaicreform.org.uk

JJBS: 020 8989 5252