

January /
February 2009

Number 34

NLPJC Newsletter

North London Progressive Jewish Community



See our website at www.nlpjc.org.uk

NLPJC events....

• Adult Ed – New Term

Our new adult education programme starts on 6th January. Well known to us for her exciting teaching, Dr. Annette Boeckler will teach for the first 2 weeks, 6th and 13th, before Rabbi Shulamit returns for the 20th Jan session. See enclosed flyer for details.

• Shabbat Services

We say goodbye to Rabbi Cliff Cohen, who will lead his last service with us on **Saturday 17th January**. Rabbi Shulamit returns to work from her maternity leave on 19th January, and will be leading the Shabbat service on **Saturday 7th February**. On behalf of the community, we would like to express our gratitude to Rabbi Cliff for all his work with NLPJC, and for his inspiring sermons and thought provoking newsletter articles over the last few months.

• Hackney Migrant Centre Talk

Join us on **Friday 23rd January** for our Erev Shabbat Service at 7.15pm, Pot luck supper at 8pm followed by speaker from Hackney Migrant Centre, one of our chosen Yom Kippur charities this year. Hackney Migrant Centre is providing, for the first time in the borough, an integrated centre offering practical help and social support to recent migrants, especially those seeking asylum here. Increasingly savage rules make successful asylum claims almost impossible. Some have to live on nothing while waiting for decisions, and after, and are denied the right to work legally. The Centre offers information and support regardless of a person's country of origin or immigration status. 07504 332706 / hmcentre@googlemail.com / Venue: the Community Rooms (see Calendar on back page) Please bring vegetarian food & drink to share.

DATES FOR YOUR DIARY....

• PURIM Party

Monday 9th March 3,30pm at DEFOE ROAD Community Centre – details tba.

Celebrating Tu B'Shvat

**Sun 8th February
4pm - 7.30pm**

Community Rooms

Our next special new year falls on Sunday 8th February, and NLPJC will be celebrating the New Year for Trees on Tu b'Shvat Eve. We will be starting at 4pm with activities especially for children and young people, followed at 5.30pm with the Tu B'Shvat Seder. As some of you will know, this is based around a kabbalistic service – during which we celebrate the rebirth of the year with four cups of wine, turning from the light white wine – or rather grape juice - of early spring and ending with the deep reds of high summer, with varying mixed degrees in-between, as we bless and taste symbolic fruits. This is loosely based on the Pesach

seder. After the seder we will share a pot-luck vegetarian supper, so do please bring food (and wine if you wish) to share for that. We will provide the juice and fruit for the actual seder.

Tu B'Shvat is a very special festival. In Israel it marks the start of spring, when the hillsides turn white with almond blossom. Here it has come to represent our Liberal Jewish commitment to nurture and care for the environment, and it is a time when we sow new seeds for the coming year. We look forward to celebrating all this as a community on 8 February! Any offers of help please to me at jmryam@gmail.com.

Joanna Ryam

Bat Mitzvah



Our daughter Hannah (above) is bat mitzvah on 7th February. Please come and join us for the service and a celebratory kiddush afterwards.

Haggid and Paul
Tober Collins

11am At The
Community Rooms (see
calendar on back page)



Wedding invitation

You are joyfully invited to attend the wedding of NLPJC members

Ms Alison Behr and Mr Marc Turner

at 3.30pm on Sunday

1st March 2009 5th Adar 5769

Venue: Northwood and Pinner Liberal Synagogue, Oaklands Gate, Green Lanes Northwood Middlesex, HA6 3AA www.npls.org.uk

This wedding is being conducted under the auspices of North London Progressive Jewish Community by Rabbi Shulamit Ambalu of NLPJC and Rabbi Aaron Goldstein and the choir of Northwood and Pinner Liberal Synagogue.

Please let us know if you would like any further information or lifts arranged from your area or can offer a car-share.

RSVP: 07522 082 560 alisonandmarcwedding@googlemail.com

liberal judaism

NLPJC is a constituent congregation of Liberal Judaism

Chanukah – Who are the heroes?

I have always been ambivalent about Chanukah (or Hanukah, or Hanukka etc). As a Jew, I take pride in the story of the Maccabees. As a parent, I love the beauty of the candle lighting, the excitement of my children as they open presents and the gorgeous food. As a human, I renew my commitment to working for freedom of religious expression for all. But as a Liberal Jew, I worry about a festival which places so much emphasis on the human heroes.

At Pesach, the Haggadah tells the Exodus story without mentioning Moses, to make it clear to us that it is God to whom we owe our thanks. Yet at Chanukah the emphasis is on the Maccabees. One Chanukah song, Mi Yemallel, says:

*Who can number heroes of Israel,
who can count them?*

*In every generation a hero arises to
save the people.*

*Listen! In those days, at that time
The Maccabees delivered and
saved.*

*So in our days, may the whole
people of Israel*

Be united, elevated and delivered.

This festival was created by the Maccabees themselves, and for all their achievements I worry at the place they gave themselves in its celebration. Historically we know that following generations of the Hasmonean dynasty proclaimed themselves kings (they were not descended from David), and became very unpopular as a result. I also get frustrated at the insistence of Orthodoxy that a legend mentioned in passing 500 years after the event is actually a historical fact. This rather misses the point, it seems to me. The legend is an allegory – the flame that should not have lasted is the Jewish people, and the miracle is that the Jewish flame remained alight, has always remained alight, and however inadequate the fuel it is somehow always enough.

The customs of Chanukah are better explained sociologically than theologically. The fact is that about two thousand years ago, Judaism and Christianity both faced the same problem, namely that the Pagan midwinter festival of lights was both popular and meaningful, so people were going to celebrate it

no matter what. Both religions incorporated it by instituting a festival, on the 25th of the month, involving candles, but with very tenuous historical connections. In Israel it is also the time of the olive harvest, so we Jews eat oil-soaked food.

In our time the Pagan festival has all but gone, but in Europe and America it survives in the Christmas customs which surround us. I wonder whether we would devote as much attention to Chanukah if we were not still trying to provide a Jewish version of what we know Jews are going to do anyway – light candles, give gifts, eat a lot and sing songs with catchy tunes. On balance, the celebration of Chanukah is probably still the best response.

If we are going to celebrate, let us celebrate a Jewish story as Jews. But let us celebrate in the right way, and for the right reasons. We owe our continued existence to God, who works through human tools in every generation to help us survive the constant threats to our existence. May we give God a reason to be proud of that.

Rabbi Cliff Cohen

Ashkenazi Jews: How much do you want to know about the (until now) unknowable?

I am very fortunate – we have very little cancer in my family. Nevertheless, when I was offered the chance to find out if I had a faulty gene which increases the likelihood of developing certain types of cancer, I decided to take it. Not for me necessarily – and I have no children – but for my nieces and nephews.

University College London's Elizabeth Garrett Anderson and the Institute for Women's Health is taking on a four year study of Ashkenazi Jews. The reason is that Ashkenazim can carry a faulty gene which raises the likelihood of breast, ovarian and prostate cancer. Having the gene doesn't mean you WILL get cancer, but it raises the odds. The alterations are called BRCA1 and BRCA2 (not pronounced *bracha*, I don't think.) Early detection and preventative strategies are available for people who have the alterations, and the gene alterations are 10 to 20 times more frequent in Ashkenazim than anyone else.

The study wants to identify the best method of screening for inherited cancer, and only includes men and women in the Ashkenazi Jewish population in London. Basically if you have four Ashkenazi grandparents, you can take part. I do, so that was not a problem. If someone thinks so, but is not completely sure, that's okay. But if someone definitely knows that one of their grandparents was not Ashkenazi, then s/he will not be able to take part.

The doctors involved are hoping to study 1000 people in the first set, and then 10,000 over the next four years. Everything – from participation to results – is totally confidential. I am talking about my part in this because I think this is a very useful opportunity for our community, and I want others to take part. 56% of the Jewish population in Great Britain is in North London, so the study is targeting, in the first instance, North London Jews.

There are lots of questions to be answered, I know: What are the details of the study? How long will it take for an individual? What happens at the meeting with the genetic counselor? What happens over the four years? Are there other implications?

There are answers to some of these questions: You can speak to me confidentially, if you want and I can tell you what I know. You can email GCaPPS at gcapps@ucl.ac.uk. You can write to them at GCaPPS, GCRC, 1st floor, Maple House, 149 Tottenham Court Road, London W1T 7DN. The website, to learn a bit more, is www.gcapps.org.uk.

The real question that each individual has to answer is this one, and it's one each person has to search his or her heart for: Do you really want to know? I know myself. I always want to know, even if the news is not good. I have a history of pestering my doctors with written questions and follow up letters. (They're used to me by now.) Do you know how you feel? If you think that knowing is better than not knowing, then at least get the information about the study.

Laura Miller

My Jewish Journey



Jyll Bradley

My Jewish journey began unconsciously at a very early age; an experience I probably share with millions of others who were raised, like me, in a religious Christian household in the English provinces. At the Christmas nativity play we wrapped sheets around us and secured them with our fathers' dressing gown girdles to play Joseph and Mary. We didn't think we were playing 'Jewish' characters, but in hindsight of course we were; just as when we sang about Joseph and his amazing technicolour dreamcoat. When we chanted stirring psalms on Sunday I was not really aware of their Jewish roots; I simply loved the singing and the words, and felt that they and the colourful pictures from my Bible for Children were seamlessly part of me. Then one day the knife fell; my mother told me that 'the Jews killed Jesus.' Suddenly the slim, white page that separated Old Testament from New in my bible became a yawning void. It was a case of 'them and us.' Not long after I put down 'the book' and didn't pick it up again for many years. As for 'the Jews', well I had never met one in real life, not consciously anyway; but I hoped I would soon - as I was becoming excited by art and literature I kept coming across the work of Jewish writers and painters. They seemed interesting people; Franz Kafka, Mark Rothko, Meret Oppenheim.

I was seventeen when I knowingly met a Jewish person. To cut a longish story short her name was (and is) Louise Epstein and I ended up spending the next five summers with her and her family in Malmo, Sweden. I loved them and, oddly enough, they seemed to like me too. Their Friday night dinners where people argued with each other (but still liked each other afterwards) and sang and prayed in Hebrew over wine and bread, were at first daunting and strange. I quickly found them enervating. 'Shabbat Shalom', I'd say, comparing in my mind these warm, funny high octane gatherings with the often emotionally wrought occasions at home, where we ate silently once a week communing in the presence of a burnt Sunday roast. Louise's parents, Barbro and Leopold had had their family late in life and one

day her father Leopold explained why. We were out together walking along the shore where they lived; in the far distance across the sea was the long grey hum of Denmark. Leopold told me he had been born there, in Copenhagen along with his brother and sister but when Hitler invaded they were forced to flee. They were lucky. One night a Danish fisherman took them across the Sound in his boat to Sweden which was neutral; there they had lived as exiles, along with the libraries of books that the Swedes had taken in from the Danes - the shoreline monument to which on our walk had prompted the telling of his story. When we returned home that afternoon Leopold pulled out an album full of pictures of skeletal men and women lying in rows of beds in a hospital where, as a doctor, he had worked post-war. 'This was the work of the Nazis,' he said. Of course I'd read about the Holocaust, I'd seen the pictures of the camps, but coming from Leopold, it suddenly all felt real. I think of my friendship with him and his family as privileged. It crossed so many divides and profoundly, for the first time in my life I also really understood that there were lives different to my own. Leopold and I remained close until his death; his final letter to me, with its neatly typed address, now forms the bookmark in my favourite translation of the psalms.

Consciously, unconsciously, Jewishness and Judaism have been part of my journey forever, either through nuance or intent. I have many Jewish friends and a great Jewish family as I am married to a Jewish partner, Cedar. I love the ritual, the tangible sense of connectivity, the food, the discourse. I am learning Hebrew at NLPJC and Cedar's beloved father Sidney recently took the whole family to Israel, those 'Lands of the Old Testament' that I sang about as a child. For a while I seriously considered converting to Judaism, but I realised that whilst it would give me a certain identity, I would never be Jewish; which is the very

thing I probably most coveted. In truth I am also more interested in following the course that many of my Jewish friends have taken; those who abandoned all faith in their teens only to make a fresh return in later life. For me, that dig about in the roots of childhood is more difficult, more painful, yet maybe deeper for it. Five years ago I picked up 'the book' of my early faith again; the one I put down in my teenage years. I picked it up in a very beautiful Anglican church in Vauxhall; high church - all smells, bells, embroidered gowns and vaulting architecture - in a service presided over by a rather extraordinary woman priest (in the twenty years I'd been away, I found a few things had changed.) I felt that - even though this 'place' wasn't quite as I remembered it - I had, in many senses returned home. I looked around the congregation and was moved by what I found; it was as if a microcosm of London were there - black, white, well-off, not so well off, gay, straight, doubtful and certain. A year later at my confirmation, I couldn't help feeling that however strained things had been between my mother and I, however much we had fought, I was grateful to her - she had put 'the book' in my hands to start with. She had given me the groundings of a faith - however imperfect her version was to my eyes. I realised that through her lifelong charitable works she had also instilled in me a moral compass and sense of giving - it was now up to me to mould my own spiritual life. Just recently that has included joining NLPJC, a community where Cedar and I are both welcome.

Now I pick up the many books of my life and open them at different places and in different places - be this at shul with Cedar; my 'local' (which happens to be the sublime Southwark Cathedral); or round the Seder table, where this year for the first time I read the Manish

Tanah. Self-doubt, re-affirmation, celebration, discourse. Aren't these the cycles of Judaism and Is-rael - 'one who struggles with God?' They have made me who I am. You don't have to be Jewish to have a Jewish journey.



The Epstein family in a photo taken by Jyll as a teenager: mother Barbro, father Dr Leopold Epstein, their children (L-R) David, Louise, Elisabeth.

Jyll Bradley is an affiliate member of NLPJC. She is an artist and writer. Her latest book 'Mr Roscoe's Garden' is published by Liverpool University Press.

Shabbat in Amsterdam

Marc and I visited Amsterdam in November, going to see an old friend and also to explore the Jewish heritage of the city. I was aware there was an Amsterdam community in the Leo Baeck College diary, part of the Liberaal Joodse Gemeente Amsterdam, one of 9 such communities in the Netherlands. These are all part of the Dutch Union for Progressive Judaism based also in Amsterdam, which sounded hopeful. However we had an internet terminal in our hotel lobby, and found on the Liberal Judaism website another community, Beit Ha'Chidush affiliated to Liberal Judaism.

We went to the Jewish Historical Museum on Friday afternoon, 21 November, so popped across the road to the historic Portuguese synagogue for the Shabbat evening service. There we were divided up, shown into the winter synagogue and had a traditional service, women upstairs and men downstairs. Marc reports it was more like a living museum than a living community, many of the men ignoring the service and chattering among themselves and talking about business. We felt they were there because they felt obliged to be there, rather than because they wanted to welcome Shabbat. I couldn't see a lot, being upstairs, talking to a couple of Irish women, newly arrived in Amsterdam that day, and really after a Reconstructionist service. No-one asked us to stay for kiddush so we left. We had by this time found Beit Ha'Chidush on the website, so we went there on Shabbat morning.

What a contrast, men and women sitting in a circle together, wearing tallit and worshipping together as a community with a 3 language prayer book, Hebrew, transliterated Hebrew, Dutch and English. It was a very special service, to celebrate five people joining them. Their rabbi is Elisa Klapheck, but so many people were taking part in the service, leading the community in different parts of it that it

was hard to tell who she was at first. We felt truly welcomed and included even though there were many speeches we did not understand. The Shema was started by each of the five singing or chanting the first line, which was a wonderful beginning and really got us in a meditative mood. The Torah portion, Chaya Sara, was divided into 5 so that each of them could be called up and said the blessings before and after the reading. Then we were all asked to come forward and hold a large Tallit over them for a blessing, a very special moment. There was such an atmosphere of joy and celebration together and we were privileged to be part of it.

After the service and kiddush, there was a communal meal that we were invited to join, with a contributions box for those who had not brought food. People came and asked us where we were from, and explained the Dutch Union for Progressive Judaism was like our Movement for Reform Judaism in the UK in that it only recognises matrilineal Jews. Beit Ha'Chidush is more Liberal recognising patrilineal Jews so they have affiliated to Liberal Judaism in the UK. I checked when I got back to the Montagu Centre, they joined in June 2008, too late for the latest Leo Baeck College diary, but in LJ Today from June. We thoroughly recommend this community to any visiting Liberal Jews who can be sure of a warm welcome. Do check the website; like NLPJC they are not there every Friday and Saturday, we were lucky to be there at the right time.

Alison Behr

Thinking of joining us?

If you've been thinking of joining us for a while...why not do it now? The membership year begins in January but we offer a pro-rata system for anyone joining throughout the year. You can contact our administrator, Julia Chalfen, at nlpic@liberaljudaism.org for a membership pack or phone Rabbi Cliff Cohen on 020 7403 3779 to discuss membership options.

Advertisement

Volunteer Administrator Post

BAOBAB THERAPEUTIC CENTRE FOR YOUNG SURVIVORS IN EXILE

Part Time, 1 - 2 day a Week for New Organization for Child, Adolescent and Young Adult Survivors of Organised Violence living in Exile in Britain.

We require a proactive, self starting, confident person to keep our director in administrative order!! Someone who is not intimidated or irritated by child /adolescent mental health workers who have a strong focus on the internal world of troubled child and adolescent refugees.

This Post would suit someone with previous administrative experiences.

If you are interested in this post please email me for more details:

sheila.melzak@zen.co.uk

Advertisement

blast! films

Unit C, 2 Imperial Works
Perren Street, London

GRANDPARENTS

WANTED for BBC4 DOCUMENTARY SERIES

Blast! Films is producing a three part observational documentary series about Grandparents in Britain today.

We are looking for interesting Jewish grandparent characters who have a unique bond with their grandchild/ren and see each other frequently. We are especially interested in talking to families who have a Bar/Bat Mitzvah or wedding coming up between February and April '09.

It would be great if you could get in touch with me as soon as possible as we are keen to find the right characters in the next couple of weeks. Talking to me at this stage however, does NOT mean there is any obligation or pressure to take part.

Please contact me, Sarah Rubin at srubin@blastfilms.co.uk or **0207 267 4260**

Thanks for taking the time to read this and I look forward to hearing from you.

CHEDER CORNER

As I write this, I am staring at one of the gorgeous bees that the Creche and Cheder kids made for Sukkot. I rescued one from the sukka and took it home and it sits proudly on my desk. I haven't given it a name yet, but it's definitely a "him"...

The year so far has been a fast paced one. Two bnei mitzvot, the High Holidays, and trying to get a new curriculum off the ground have meant no minute is wasted. At the moment I am trying to organise the books in "our" cupboard, and hopefully we will be able to redistribute them in some way so the Cheder can reclaim – no, not the night – but our shelf.

In discussion with the Education Committee we are going to concentrate on the "Heroes/Heroines" curriculum which I have redone from the LJ idea. Some of our parents have agreed to come to the Cheder to give a short talk on THEIR hero. So far Liz and Anna are going to speak on Anne Frank and the fighters in the Warsaw Ghetto. If any adult in the community has a special hero they would like to talk to the Cheder about (15 minutes MAX plus time for questions) please let me know – the children would be delighted and it would be wonderful to have more adults involved with the children.

We are also going to begin a new Hebrew curriculum, designed by the Hebrew teachers at Leo Baeck College. Peter Bergamin and I are going to be trained in teaching it and after the new year we will begin it with the children. The curriculum is based on games and themes – the first is family. Watch this space.

Also the parents in the Education Committee are organising a trip for the Cheder, which you will hear more about in the next couple of weeks.

So – lots of things going on, but we can always use more ideas...

Laura Miller

NLPJC Members News

- ❖ A warm welcome to new member Robin Samson
- ❖ Congratulations to the 100 club winners Alison Behr (November) and Sue Lukes (December)

In the event of the death of an NLPJC member, please contact the Funeral Directors Martin Broad & Son 020 8441 6047 and Rabbi Cliff Cohen on 020 7403 3779.

A seminar for all who say:

I'M JEWISH, MY PARTNER ISN'T

The seminar offers you the opportunity to talk about your situation, discuss any issues that you may face and explore the various options open to you. It will be led by members of Community Outreach, a joint Reform and Liberal Judaism project.

Sunday 11th January 2009 at 2.30 pm - 5.45 pm
at the Sternberg Centre, 80 East End Road, Finchley, London N3 2SY

Entry is open to everyone and is for both the Jewish and non-Jewish partners alike - all are welcome.
There is a charge of £2.50 per person.

There will also be a parallel workshop for parents whose children are in mixed-faith relationships.

You can just turn up on the day, although it helps us gauge numbers if you call in advance :
contact us on 01628-671058 or email : rabromain@aol.com

Are you reading this?

This space could be working for you....

If you would like to advertise in our bi-monthly newsletter, please contact Julia by email at nlpjc@liberaljudaism.org or by post to PO Box 42702 London N19 5WR

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	1	3	6
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Full page	£52.00	£47.00	£42.00

NLPJC 'Who's Who'

All officers and chair can be contacted at nlpjc@liberaljudaism.org or by post to PO Box 42702 London N19 5WR

Rabbi : Rabbi Shulamit Ambalu
Maternity Cover Rabbi: Rabbi Cliff Cohen
Co-ordinator : Claire Helman
Hon. Secretary : Liz Reiner
Treasurer : Hannah Forbes
Prayers & Spirituality Chair : Alison Behr
Education Chair : Sue Lukes
Head & Cheder Teacher : Laura Miller
Children's Hebrew Teacher : Peter Bergamin
Volunteer Creche Worker : Anna Sklair
Administrator : Julia Chalfen
Fund-raising Coordinator: Sue Lukes
Social Action Co-ordinator : Daniel Casson
Marketing & Promotion: Claire Helman
Befriending Group: May Friedler & Sheila Melzak
Vacant Posts:
Membership Secretary; Youth; Intergenerational

If you are a member of NLPJC and are interested in joining one of the groups, or would like to fill one of the vacant roles, we would be delighted to hear from you.

NLPJC Newsletter is edited by Julia Chalfen. The deadline for the March/April issue is Monday 16th February. Please send articles for publication to: nlpjc@liberaljudaism.org

Advertisements contained in the NLPJC Newsletter are the sole responsibility of the persons that post the advertisement. NLPJC does not make any guarantee as to the accuracy, completeness, truthfulness or reliability of such advertisements.

NLPJC events calendar

January – March 2009

Most events are held at *the Community Rooms adjacent to St. Mary's Church, Spensley Walk, Stoke Newington Church Street, London N16 9ES*, unless otherwise stated

<u>Date</u>	<u>Time</u>	<u>Event</u>	<u>Venue</u>
<u>NB: No Service, Cheder or Crèche on Saturday 3rd January</u>			
Tuesdays 6 th , 13 th , 20 th , 27 th Jan	7pm/8pm/9pm	Adult Education Programme <i>(see enclosed flyer)</i>	
Saturday 17 th Jan	10am / 10am 10.40am / 10.50am 11am	Torah Breakfast / Children's Hebrew Kol b'yachad service for children / cheder & creche Shabbat Service – <i>last service with Rabbi Cliff Cohen</i>	
Friday 23 rd Jan	7.15pm / 8pm	Erev Shabbat Service / Supper & Hackney Migrant Centre speaker <i>(see front page)</i>	
Saturday 24 th or 31 st Jan	Day Time	Cheder trip - tbc	
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Tuesdays 3 rd , 10 th , 24 th Feb	7pm/8pm/9pm	Adult Education Programme <i>(see enclosed flyer)</i>	
Saturday 7 th Feb	10am / 10am 10.40am / 10.50am 11am	Torah Breakfast / Children's Hebrew Kol b'yachad service for children / cheder & creche Shabbat Service with Hannah Collins' Bat Mitzvah <i>(see front page)</i> <i>with Rabbi Shulamit</i>	
Sunday 8 th Feb	4pm	TU B'SHVAT SEDER <i>(see front page)</i>	
Saturday 21 st Feb	10am 10.40am 11am	Torah Breakfast Kol b'yachad service for children / NO CHEDER OR CRECHE Shabbat Service	
Friday 27 th Feb	7.15pm / 8pm	Erev Shabbat Service / Supper & Speaker <i>(to be announced)</i>	
<hr/>			
Sunday 1 st March	3.30pm	The Wedding of Alison Behr and Marc Turner <i>(see front page)</i> <u>Venue: Northwood & Pinner</u>	
Tuesdays 3 rd , 10 th , 17 th , 24 th , 31 st Mar	7pm/8pm/9pm	Adult Education Programme <i>(see enclosed flyer)</i>	
Saturday 7 th March	10am / 10am 10.40am / 10.50am 11am	Torah Breakfast / Children's Hebrew Kol b'yachad service for children / cheder & creche Shabbat Service	
Monday 9 th March	3.30pm / 5.30pm	PURIM Children's / Adults' Party at <u>DEFOE ROAD</u> Community Centre, N16	
Saturday 21 st March	10am / 10am 10.40am / 10.50am 11am	Torah Breakfast / Children's Hebrew Kol b'yachad service for children / cheder (no crèche but toys available) Shabbat Service	
Friday 27 th March	7.15pm / 8pm	Erev Shabbat Service / Supper & Speaker <i>(to be announced)</i>	

**Contact us at: North London Progressive Jewish Community, PO Box 42702, London N19 5WR.
Call Rabbi Shulamit Ambalu on 020 7403 3779
email nlpjc@liberaljudaism.org or visit our website www.nlpjc.org.uk**