



ALONIM

Newsletter of the Bristol & West
Progressive Jewish Congregation



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עלונים

Summer Issue



Mishloach manot

משלוח מנות



The NLPS Trust
for Progressive Judaism



liberal judaism

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ALONIM Contributions & Editorial Policy.

The editorial policy is to encourage contributions from all Synagogue members and  **ALONIM** readers, concerning any aspects of communal and Jewish life, including cultural and communal reviews, information concerning synagogue activities, letters and feedback, and articles of Jewish cultural and religious interest. Typically, contributions of approximately **500 words** are preferred, and PC format submission by e-mail is particularly appreciated.

The editor will NOT print anonymous or unattributed articles. Contributors are asked to be aware of the need to protect the copyright of others. Opinions expressed in  **ALONIM** do not necessarily reflect those of the synagogue Council or the Editors.

Contributions and communications can be sent directly to the **Editor** at alonim@bwpjc.org. For postal contributions please contact the editor on **0117 907 8922**. Copy date deadline for submissions is notified above. Submissions after this date cannot be guaranteed to appear in the next issue. If you are intending to send in unsolicited material please let the editor know ahead of the deadline.

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Editorial

Sheila Brill, Editor



I am pleased that I'm writing the Editorial on a sunny day – it's summer at last! As usual, Alonim has come together with some very interesting content. I'm still trying to twist people's arms to become regular writers for our worthy magazine to avoid the last minute flurry of coaxing and pleading emails.

You can read a wonderful reflection on the Winter Ammerdown Weekend and the community is now looking forward to the Summer weekend at Deanfield. We're busy people but we do like relaxing and learning together in other places.

A huge thank you to Madge Dresser for a fascinating insight into Jews and the Slave Trade at her recent talk. More please!

We would have liked to have published a photo of Bernard Barnett to go with his obituary but we've been unable to find one. If anyone has a photo of him, please email it to me and we'll publish it in the next issue.

Membership News

Sheila Wilson,
Membership Secretary



Many thanks to all those members who have sent in their subscription cheques, set up standing orders and paid by BACS. For those of you that have not yet paid anything because of financial difficulty, please get in touch with me, the Rabbi or Karen Warren. We will be glad to discuss any difficulties you might have and come to some arrangement. All of course in strict confidence.

For the others, please don't put it off any longer, you'll feel better if you do it right now, I promise you!

Mazeltov to Frieda Pass on her 90th birthday. Wishing her good health and many more!

Mazeltov to the Brills on their 25th wedding anniversary - and l'chaim for the next 25.

Mazeltov to Mark and Jane Carman on the engagement of their son Henry Carman to Tabitha Sandy. And also mazeltov to Mark and Jane on the engagement of their daughter Sophie on her engagement to Dan Drake.

A huge community welcome to Kalev Israel who has completed his conversion and is now a full member of the community.

Also, the community welcomes, Jane Hewison, Mike Toogood, Karen and Daren Conway and Gillian Blake as new members.

Condolences to Angela Mordekhai on the death of her Father.

Condolences to Tamar Hodos-Lucas's on the death of her Mother. We wish both Angela and Tamar long life.

Wishing Heather Tucker good health as she is now home recuperating after an extended stay in hospital.

Letter from the Chair

Ben Weinberger



I was late in writing this column this month. Sheila had reminded in plenty of time; yet, with my constant work travel and a personal trip this month (for a family reunion), I let it slip. It wasn't until Sheila's polite reminder that I actually sat down to type it out. It got me thinking.

Everyone's a volunteer; there's plenty going on and plenty of people contributing, but, we all get something from it. We all have our reasons for participating. For me, they are: (1) to benefit from spending time with and the friendship of other Jewish people in a city that otherwise has a statistically insignificant Jewish population; (2) to set an example for my kids of the importance of getting involved, contributing to, and leading a Jewish life; and, (3) to ensure that my children have somewhere that helps nurture their own Jewish identities and which offers them opportunity to spend time with other Jewish

children (especially as there are no other Jewish children at their schools).

Other members may contribute by leading services – perhaps just because they enjoy it, or it's to foster their own spiritual needs in a way that's comfortable to them, or because they feel a sense of commitment that drives them to give back to the community by offering a spiritually-fulfilling service. Some provide their hard work and effort – in cleaning, repairing, maintaining, or looking-after aspects of the physical property. Others contribute financially to ensure that we are able to meet our obligations. Others teach in the cheder.

Some members may not have much money to contribute or may be incapable of performing strenuous labour – or any labour to help maintain the property; they may not be able to teach, or lead a session at a retreat. They may be too self-conscious to lead a service or speak in front of a crowd. Some people just attend services on a regular basis and that's their contribution which, in and of itself, may be one of the most

important things people can contribute to our congregation.

We are blessed with a vibrant and engaged community. Many synagogues are struggling to keep people engaged. They are faced with addressing that challenge across all age groups. I have read about the challenges of other provincial congregations – and sometimes even London ones – who struggle to make their weekly Shabbat minyan. With rare occasion, we seem to not have this problem; that doesn't mean we can be complacent.

If you have not attended a service recently or only attend once in a while, consider coming more often. If you're in town during the school holidays and feeling relieved that you don't have to take the kids to cheder, consider attending the service instead. That little act of helping make the minyan – or well-beyond a minyan as we are often fortunate to see – really does help contribute to our strong sense of community and participation and spirituality – for everyone.

Dancing to the Beat of a Jewish Heart

Rabbi Monique Mayer



Recently, Nigel and I went to see Warhorse in London. For those of you who haven't had the privilege, I highly recommend it. At the heart of the show is Joey, a racehorse who belongs to a farm boy and then is sold to the military for use in battle on the Western Front in 1914.

Joey is brave and strong and spirited. He is also an intricate puppet manipulated by three puppeteers. Two stand inside him moving the legs and body and the third stands alongside Joey's head, animating him from the neck up.

At the beginning of the play we were slightly distracted by the work of the puppeteers, whose skilled manoeuvres brought Joey to life, so that he moved and sounded and reacted like a real horse. But, as

the play progressed, we forgot about Joey's "assistants" and slowly, before our very eyes, Joey became a living, breathing horse, running and snorting and pulling a cannon across the battlefield.

Moreover, the message and the meaning conveyed through the puppetry transcended any equipment or assistance.

On 16th May, our synagogue was privileged to host Nath Fernandes for *Shabbat Mifgash*. Nath has a first class degree in Business Enterprise from the University of the West of England and runs two businesses: his own website design business as well as VEUCan, a company which raises awareness about disability and promotes the independence of people with disabilities.

This second company is close to his heart because Nath was born with cerebral palsy. For much his 23 years he has had to overcome, not only the physical challenges of cerebral palsy, but social challenges,

obstacles and prejudices as well.

Nath talked about situations in which he turned to people for help, but they would smile and walk away, or simply avoid him altogether. He recounted an experience of sitting on a train next to a woman who addressed him as if he was a 10 year old (and then pretending he'd fallen asleep). And Nath shared the frustration of people directing their questions to his personal assistant, as if Nath wasn't even there. All this he shared with humour and candour and warmth.

Nath speaks slowly and with great effort, and his words are not always discernible to unfamiliar ears. At the beginning of his presentation, it was admittedly difficult for me to understand him, so I relied heavily on the interpretation of Nath's personal assistant. But over the course of the session, focussing on Nath and his message and his words, I realised that I

could understand most of what he was saying, giving him my full attention while forgetting about his assistant. Nath's story and personality and message transcended his physical limitations, and his joy for life shone through.

After Nath's presentation last Shabbat, my mind was drawn to a particular blessing in our tradition. Tucked away in the Prayers for Various Occasions" section of *Siddur Lev Chadash* (p. 548) is a blessing labelled "On seeing people of unusual appearance" – *Barukh attah adonai aloheinu melekh ha'olam, m'shaneh habriyot*.

The word *briyot* comes from the Hebrew root *barah* – create – and means "creations"; the word *mishaneh* comes from the verb form *shinah*, which means "to vary or make a distinction" (Jastrow, p. 1605b). So, the blessing may be translated as "We praise You, Eternal God, Sovereign of the Universe, for making varied creations."

With this blessing, the Sages teach us two important lessons: Firstly, that we are meant to be different from one another (whether through God or through biology) and we recite the blessing in appreciation of our distinctions. And secondly and most importantly, reciting the blessing means acknowledging and valuing each other no matter what our differences because, as we are taught in the book of Genesis, we are created in God's image and each and every one of us deserves respect and compassion by the very nature of the fact that we are human beings.

This blessing of *mishaneh habriyot* is a gift. The Sages of old gave us this blessing because they understood human nature – we gravitate toward those who are like us and we shy away from those who are not like us because they make us uncomfortable or fearful. Each time we say the blessing we acknowledge the humanity and Divine spark in the other, no matter who they

are and how different we might be.

In a diverse community such as ours, differences can be cultural or political or physical, and they can be quite challenging. Yet, if our minds and our hearts can transform a puppet horse on a stage into a living being, how much more so are we morally obligated to turn our hearts and minds toward seeing and treating each person with compassion and dignity and respect. For indeed, our Torah teaches us "*v'ahavta l'reyakha kamokha*" -- you shall love your neighbour who is like you.

May we all learn to see past our cultural, political, and physical differences and see and appreciate the Divine spark in each and every one of us. *Barukh attah adonai eloheinu, melekh ha'olam, m'shaneh habriyot.*

Obituary

Bernard Barnett

Rabbi Dr Andrew Goldstein

Emeritus Rabbi
Northwood & Pinner Liberal
Synagogue.

Bernard Barnett was a devoted member of Northwood and Pinner Liberal Synagogue in our early days. A regular worshipper and attender at all functions. When we moved to our first synagogue, a disused Methodist Church, Bernard worked tirelessly on renovating the building and in following years on keeping it in good shape. He always brought with him his large dog and often worked late into the night. Once his dog was barking, for some reason, and a neighbour came banging on the door "Are the Jews doing a ritual sacrifice?" Such humorous incidents seemed to accompany Bernard.

After some years on Council Bernard became Chairman and carried out his duties with dignity. He was a regular representative on the Board of Deputies and gained much pleasure from his involvement. He was a good friend to many, including me personally, always offering to help out.

Eulogy

Michael Romain

I can pick up the story from Rabbi Goldstein when I first met Bernard in 1986. He was a regular attender at synagogue and took over as chair from Judy Samuel in the early 1990s.

He took pride in the fact that he had now been Chair of two progressive communities. He was well able to delegate. He was well liked and worked tirelessly. His particular interest was the fabric of the building and he used to roll up his sleeves and become involved in any work particularly electrical.

He was a big supporter of the Union of Liberal and Progressive Synagogue which later became Liberal Judaism. He realised the importance of being a member of the movement and knew many people in the national movement which benefited our community.

He was instrumental in bringing the first Anne Frank Exhibition to Bristol. I remember well his speech at the public opening of the exhibition. He spoke well in public and I often reflected that had he been born 20 years later he would have had the benefit of a university education and would have made very good use of it.

After he retired as chair he took over as national chairman of the Progressive Friends of Israel. He also went to London as our representative on the Board of Deputies for many years and he always gave a full report to our synagogue Council of the meetings.

His last communal involvement was his regular annual talk to police officers in Wiltshire as part of most of this community's commitment of trying to explain Judaism to anybody who wants to find out about it.

Bernard was a committed progressive Jew. He told me that his proudest moment as a Jew was when as a little boy, he went to listen to Leo Baeck speak.

Before he came to Bristol, Bernard had lived in Israel for a number of years. He worked there as an electrician on big projects. He enjoyed life there and told me that he had wanted to stay.

He was a very proud supporter of Israel. On his last visit there a few years ago he had fallen ill and he told me that he was so impressed by the medical care he received there.

Preparing to move out of our comfort zones

A new siddur is on the horizon, and you are invited to get involved at the ground level.....



Nicky Spencer-Hutchings

It has been an unusual year for me so far. It hasn't quite been the *shmita* year of rest and recuperation I had hoped, but it is definitely marking itself out to be a significant time of faith and renewal.

I suppose the first significant and unexpected event of the year was a newly appointed Executive Head Teacher who brought a fundamental 'non therapeutic' change of direction to the special school (for traumatised children) where I work. As part of his shift from therapy, specialised support, compassion and nurture to CCTV cameras and more punishments, unsurprisingly – and in many ways thankfully – I have found myself facing redundancy.

I cannot say that this is not a difficult and distressing time for me, but I recognise that this probably is a blessing in disguise. I am going to take a leap of faith and enter into the self-employed world of consultancy. This is a leap that I have tentatively considered for the last few years but would not have been brave enough to try out of choice. Sadly, having an expertise in working with the emotional wellbeing of children and adolescents, particularly those affected by trauma and loss, means that in this day and age there is likely to be enough work available to keep me busy – time will tell....

During the Easter holidays, while taking some time to process the changes afoot and pondering what the future had in store, I received one of those emails that adds another *shift of dimension* to life. The email was from Rabbi Richard Jacobi, who is the Rabbi from Woodford Liberal Synagogue and was also my mentor on the Liberal Judaism *Ba'alei Tefillah* service leader course. On behalf of Liberal Judaism, Richard is heading up a 5-year project with the goal of developing and producing the

next Liberal siddur. To my great honour and surprise, he asked me to be one of the lay members on the core strategic group of this auspicious, slightly daunting and multi-layered project. After further discussions with Richard, and surrendering to the uncertainty of my future plans, I agreed to join and have already attended the first of what I can only assume will be many meetings.

There are a small number of people involved in the core project group but the project as a whole aims to include significant contributions from hundreds of Liberal Jews and a range of communities across the country. I think that my involvement will also provide an opportunity for BWPJC to have a voice in this process right from the start, and I will be able to support the involvement of interested people within our community.

As we know, Liberal Judaism is a very “broad church” which spans a wide range of political and religious/spiritual perspectives and identities. Often what is cited as being “Liberal Judaism” is only the opinion of the individual speaking, and there are many

misunderstandings around the question, “What does it mean means to be a Liberal Jew?” I feel very strongly that the starting point of this project is to get an idea of **who** Liberal Jews are – including where they are on the spectrum – and what they need and want from the next *siddur*.

I have been ‘actioned’ to begin the process by proposing some questions around this subject. These questions and their responses will then inform a much larger piece of academic research and will involve UK-wide consultation.

There are existing, overarching principles and values that may be used to broadly scaffold this process.

I hope to bring together a mixed group of interested members of our community to start thinking about the nature of these questions and what they might look like. Each of you is invited to participate, and no knowledge of anything other than your own opinions is necessary.

This is an exciting time for Liberal Judaism, and I am well-aware that a potential change of a *siddur* – though exciting and perhaps necessary – can also bring its own set of challenges and anxieties. My hope is to engage our community in the project, and that being involved in the process will become a formative journey for Bristol. I will do whatever I can to keep the community up-to-date with this project and answer any questions that people have along the way.

I invite you to join me at the start of this journey after the service on Saturday 4th July from 1pm to 3pm. Please email me on nickybristol@yahoo.co.uk to let me know you can make it.

Many thanks.
Nicky Spencer-Hutchings

Heart Warming Winter Weekend in the Wet Wild West

Joe Joseph



Y up...the deluge had hit the West of England and the lush pastures of Somerset were sodden and muddy. And, whilst it did limit the scope for countryside walks, it couldn't dampen the enthusiasm of the BWPJC community for our annual winter weekend. The event was meticulously organised, promoted, coordinated and cajoled along by Ruth Weinberger, for which we were all hugely grateful.

The Ammerdown Centre is such a welcoming venue, set in the beautiful Somerset countryside, with very comfortable bedrooms, super-doooper power showers, a cosy bar, feasts at meal times and great meeting rooms. But above all, John and his team were so welcoming and helpful, that we were all very axed and happy within

minutes of arrival on the Friday afternoon.

Tom, in the great tradition of LJ, quickly gathered the children around him like the Pied Piper and off they trooped rarely to be seen again. Fortunately they did all reappear at the end of the weekend, without any reports of activities involving rats or other beastly creatures (except perhaps for some references to the 10 plagues).

The feeling of winter warmth was reinforced by a communal Shabbat evening service before dinner. And the ready availability of tots of whisky, after dinner, may have helped too....enhanced further by a fun evening of 'call my bluff', led by Ted and Becky....and followed by card and board games, which quickly flushed out the competitive nature of some players.

The following morning, the programme was launched by Naomi, with a fascinating review of a prominent legal case concerning 'the best interests of the child'. When the tragedy of divorce and a dispute over education of the children spilt

over into the public domain, in the law courts, it presented a number of legal and ethical challenges for lawyers and for members of Jewish communities. Having recently presented the story at Limmud, Naomi expertly guided us through the case and facilitated a very thoughtful discussion about rights, responsibilities, the role of religion and 'the best interests of the child' in British law.

The legal theme didn't go away during the morning service either, with Ben cleverly articulating an interesting legal opinion, in his sermon. This time it concerned the difference between manslaughter and pre-meditated murder, with 'Moses in the dock' for slaying the Egyptian. And just think where all that led us....no, don't actually....it'll mess with your head if, like me, you're not one of the legal eagles.

The morning service was followed by a truly inspiring presentation entitled 'How to foster an inclusive community', by Tony Rees from Exeter synagogue. We were told that

the 250 year old community has always been relatively small and maybe that has been the key to its success. The community seeks to encompass a broad span of Jewish practice and belief in an inclusive way. It promotes tolerance of those who “don’t quite fit in and want to do things differently”, whilst continuing to meet the needs of more established groups within the community. It remains steadfastly unaligned to the major Jewish movements within the UK, whilst welcoming visiting Rabbis and maintaining friendly relations with neighbouring communities in Totnes, Plymouth and Bristol. It is also exploring how it can meet the needs of those that do not attend services but for whom other forms of cultural affiliation to Jewish identity are important.

Tony did not ‘pull any punches’ about just how challenging it can be to build and maintain an inclusive community. It involves lots and lots of discussion, compromise, experimentation and sometimes, as Tony noted, with tongue in cheek, they “upset everyone equally”. Notwithstanding the challenges,

the achievements of the Exeter community offer an insight into what can be achieved when the will is truly there. As Tony puts it; “it works because we want to make it work”. His inspirational presentation included a timely invitation to the Jewish community in Bristol, to think about the scope for greater inclusivity and to consider what opportunities that might open up, for Park Row and BWPJC.

With so much to think on, we were glad of a hearty lunch, which was followed by people whizzing off in all directions to a multitude of activities that were on offer, led by Lisa, Nicky, Iva, Steve and Lisa: A walk to ‘Jack and Jill’s hill’; a meditation session in the peaceful sanctuary; an arts and crafts session; and, for some of us, a catch up on some lost sleep. OK, I admit it....I snuck away to my room for 40 winks.

Refreshed and reinvigorated by a nap, creative endeavours, meditative peace or a bracing walk, we all re-grouped for Ben’s ‘Launchbox’ session. This was a structured ‘game’, in which cards

were drawn, posing some challenging ethical questions. Each of us was permitted to draw two 'words' from a bag and then propose our response to the ethical question to the rest of the group, based on one of our two 'key words'. Lines were drawn in the sand, arguments were deployed with masterful skill, passions raged (well a little bit) and votes were cast to determine who was most persuasive. Sounds complicated....it was. Add to that, the need for 'Ben the Brit' to translate the ethical dilemmas from American English into Zummerzet and Brizzle dialects and you have a recipe for...well, fun. And, whilst we might not have solved many of the ethical challenges, we certainly had fun and we were all fully energised ready for the next event, a briefing for 'the great balloon debate'.

Ted and Becky had masterfully 'prepared the ground', onto which the unwitting victim would fall from the balloon. David, Ted, Ben and Jane had adopted, or been assigned, their respective characters: Job, Abraham, Moses and Rebecca.

All presented valiant arguments as to why their place in history, let alone the balloon, should be secured. But the will of the people is hard to resist and after some discussion as to the fairest way to select a victim, Abraham, or rather Ted, was required to make the 'ultimate sacrifice'.

Once we had dealt with our individual guilt for ditching father A, we were relieved to be able to grab some refreshments and gather for havdallah. Which, in true BWPJC style, was followed by some old favourites from Nigel's guitar and some rather dodgy dancing to Hava Nagila. Perhaps we need to include a dance class in the programme next year, for those of us who are 'rhythmically challenged'.

That evening, a fiendish quiz, prepared by Ruth and Ben, stretched our remaining grey cells to their limits. The music round, in particular, befuddled and bemused some of us, with the tragic realisation that we couldn't quite remember when we had last listened to 'popular music on the wireless or

radiogram'. Fortunately we were able to take comfort from another nip of whisky.

Sunday morning breakfast was characterised by some weary looking faces on those who had talked meaningfully but late into the night. Some bright, lively, cheery faces from those who snuck away early to bed. And, annoyingly, some bright, lively, cheery faces from younger community members who had talked meaningfully late into the night and were still able to be bright as a button in the morning.

The day's programme began with a choice between 'family martial arts' led by Steve and Lisa or 'Jewish Principles of Moderation' led by David Gilbert and Rabbi Monique. Though tempted by martial arts, I opted for moderation, on the basis that the mind was willing but the body might not be as flexible as it once was. David had prepared some really insightful handouts on 'the symmetry of the ancient Israelite calendar' and 'the division of the tribes between Mount Gerizim and Mount Ebal'. Rabbi

Monique and David used these as a launch platform for a fascinating discussion about moderation encompassing: Pirkei Avot; the Mussar tradition; the difference between pursuing conflict for 'one's own sake' and 'for the sake of heaven'; the necessity for extreme positions; the need to avoid jumping to conclusions; and some wise advice that 'just because something is bad, you shouldn't assume the opposite is good' and 'just because something is good, you shouldn't assume that more of it is better still'. I was taking copious notes but as I look back at them, I can see that I have only begun to scratch the surface of the rich seam of material that David and Rabbi Monique were drawing upon.

Nigel led us into the next session on 'Middah Knegeg Middah' (measure for measure), which linked well with the theme of moderation, or at least proportionate restitution. Nigel introduced us to the Midrash concerning how Torah themes balance each other. This took us from the 'snake in the garden of Eden' to Moses' serpentine

staff'. And, from 'Jacobs twisted branch (related to separation of his sheep from the rest of the flock) to wrapping tefillin seven times around the arm'. I, of course, got all excited by the shepherding analogy and will now be setting off in search of more on that theme!

Another quick break and we were launched in Kalev's well researched exploration of 'Rambam the man'. Michael had presented a session on Maimonides at last year's gathering but I had forgotten so much in the intervening year. Kalev not only reminded us about the life and times of Rambam but also introduced some fascinating new information and insights. Kalev noted Maimonides visits to a church in Hebron and to the Temple Mount and contrasted these with his advice to others that such sites should be avoided. He also noted Rambam's advice that one should live in Israel and yet he left Israel. Perhaps most notable was the insight into Maimonides personal tragedy, following the death of his brother David whilst travelling on family

business. By recounting these stories and reading us Maimonides letter outlining his 'busy busy life', Kalev really did give us a glimpse of 'the man'; someone with great wisdom, certainly, but also someone who could suffer grief and depression, be hypocritical and grump about his lot in life, just like the rest of us.

Unlike Maimonides, we got to take a leisurely lunch before launching into the final sessions of the weekend. And the fab veggie food on offer provided a great link into Elizabeth's brilliantly structured discussion about 'Kashrut and what it means to the Liberal Jew'.

There was lots of lively debate and Elizabeth steered us cleverly through a maze of emotions and opinions. Notable themes included: the implications of not eating together, on relationships between Jews from different communities or movements; matters of livestock welfare; inequalities due to relative cost and affordability of kosher food; eco-kashrut, organic and fair trade considerations; and the

that our food choices involve.

Elizabeth was undoubtedly brave in bringing such a potentially controversial topic to the table. But the way in which she conducted the discussion ensured that all views were heard and that even the most passionate opinions were presented and received with respectful acknowledgement. In short, a triumph of inclusivity, moderation and balance.

Quite clearly, we all learned a great deal from this wonderful weekend and I can't say a big enough thank you to Ruth for organising it and to everyone who prepared and delivered presentations or ran activities.

Art, food and community



Peter Brill

It is often claimed that eating is the one activity that can bring communities together – whatever their beliefs, troubles or motivations. In fact, the same is often said of sport (think, the Women's World Cup currently eclipsing the futility of FIFA politics) and art.

Certainly two of these – food and art – are currently a feature of Bristol's vibrant community life. A couple of weeks ago, media, education and arts organisation Salaam Shalom, organised a rare celebration of Muslim and Jewish art at the Colston Hall.

From a stunningly beautiful 'carpet' cut by hand from paper, to ceramics, oils, glass etchings and even a video installation, this celebration of talent from both faiths once again demonstrated how much the two cultures share.

In an introduction to the exhibition, author and lecturer in Sacred Traditions and the Arts, Dr Aaron Rosen, wrote:

“Not only have Jewish and Muslim artists faced similar theological dilemmas, they have also shared themes, styles, and even artisans. In medieval Persian manuscripts, Jews and Muslims sometimes borrowed motifs from one another, or rendered the same stories – whether of Abraham, Joseph, or Esther – in strikingly similar ways.”

In fact, this idea of sharing is common across many of the communities in Bristol. Bristolians may be unaware that there are now 91 different languages spoken in our city. And, what better way to celebrate this diversity than with food?

How are the two connected? According to Kalpna Woolf, Project Director of *91 Ways To Build A Global City*, which launches today: “We hope to change the landscape of Bristol by encouraging everyone to share their ideas about food. Ultimately, we want to bring different cultures, communities and generations together to create a truly connected city.”

Well, you certainly won't hear any complaints from the Jewish

community. It is probably the world's worst kept secret that it is not just an army that marches on its stomach, it is also 99% of the world's Jewish population. Food has always played a massive role in Jewish culture and at particularly important times in history - The Last Supper being a case in point. This was not some casual get-together between Jesus and his Disciples. The Last Supper was, in fact, the Passover meal – a Jewish festival celebrating the Jews being led by Moses out of slavery in Egypt.

Michelangelo's depiction of The Last Supper is probably one of the most famous pieces of religious art ever created. Which brings me neatly back to where I started. When it comes to bringing inspiration to individuals and communities, food and art are bound to feature.

This article was previously published in the Bristol Post.

Sermon for Yom Ha'atzmaut

Ted Truett



Well, what do we make of a portion like Tazria?

We are the Bristol Progressive Jewish Congregation. That name is important and gives us a guide for how we should think about our Jewishness, the way that we should think of others, their beliefs and their life choices, our place as part of a Jewish community as well as tying us to this wonderfully diverse city in which we are based. The word 'Progressive' is the vital word though and it jars with the content of this portion.

The portion describes how unclean a woman is considered to be after giving birth to either a boy or a girl. As liberal Jews we do not accept this kind of gender discrimination and quite rightly have difficulty when we read such things in the Torah.

But we all know that a literal interpretation is only one way of reading and learning from a Torah Portion. I struggled to decide what to make of this portion and decided to take two simple lessons away from it. First is that it reminds me of our responsibility to think for ourselves and not to take everything exactly as we see it written. The second is that it reminds me to ensure that we avoid the kind of discrimination that it describes and that we celebrate that our Judaism has moved on with the passage of time in order to remain relevant to our modern lives.

We are affiliated to Liberal Judaism. That's Liberal Judaism with a big "L" not a small "l". There are some constraints associated with our affiliation that give us a framework within which our liberalism with a small "l" can be exercised. Boundaries are sometimes good. Especially when they are wide enough to accommodate everyone who is able to accept others as they are and who doesn't feel compelled to change

or persuade them to conform to any narrow definition of what is acceptable. Intolerance can be a pernicious and damaging influence wherever it is applied. Our tolerance must therefore be exercised evenly and across many areas of our lives.

And just as we no longer adhere to the discriminatory basis of the portion that we have just read, there are many other examples of discrimination that we distance ourselves from today. This portion should make us think about how far removed we are from the society in which it was written and to make sure that the distance we have travelled has been in the right direction.

As we all know, discrimination can take many forms. On this day in particular, we might think of those in our community who have problems with the existence of the State of Israel and those who are almost totally unqualified in their support of Israel. We are a diverse and vibrant community. There is

space among us for this spread of opinion and I firmly believe that the majority of us are aligned with the policies of Liberal Judaism as an organisation. That is that we support absolutely the need for, and the right of, Israel to exist and the aims espoused by the founders at its creation. Debates about current political decisions and individual governments are for another place and time - not here in our sanctuary.

So where am I going with this ramble? The key for me is how we think about tolerance. To be tolerant of each other and our differences is critical to ensuring that we remain a coherent and supportive community. We all have different preferences, likes and dislikes.

Each and every one of us is someone else's "odd duck".

Our differences range from trivial things like our choices in food and drink, entertainment

and holiday destination to aspects of our lives that we consider to be of vital importance like family, home, politics and charity. Even the descriptions that I have just given for those things considered trivial could itself be a difference between me and many of you. What I consider trivial may have much more significance for you and my vital could be of no concern to you. None of that matters, so long as we can all agree that accepting those differences really is vital for us to succeed as a group and, more importantly, as a group together. No matter how many different aspects of our lives seem to highlight our differences, the similarities between us - those points on which we all agree - the things that make us all Jews - those are the important things. So much more about us is the same than all there is that is different.

Tolerance is what we need to guide our behaviour and help us to see past and ignore our differences and focus instead on the similarities wherever we

come together. We are here in the sanctuary today, united in an act of worship. We meet, we study and we pray as we do every week. The difference this week is the amount of stretch that some of us feel our tolerance must endure.

It's not easy. Allowing the expression of difference is something that does not come naturally to human beings. Millions of years of evolution have driven us to find and associate with people who are just like us. People who think just like us. People who look just like us. Our tribe. It would be foolhardy to ignore the product of those millions of years of selective pressure. But it is just as foolhardy to follow that evolutionary drive blindly. Tolerance is something that happens in the mind, not the genes. Tolerance is not a natural drive. It is a product of a higher process than evolution, something that we must work to achieve. Tolerance is never easy.

The alternative is just too

horrible to contemplate. Intolerance has such devastating impact on the way that any community operates that tolerance is the only viable option. We are driven to come here every week because of those things where we are the same. Those things that we all hold to be valuable. Those things that we all share. Our shared heritage, our shared culture, our shared beliefs. All of these bring us together as a community in spite of any differences we may see and feel.

We are the Bristol and West Progressive Jewish Congregation.

I urge us all only ever to be intolerant of one thing - intolerance itself.

The Newly-formed Telephone Tree

Some years ago, a Telephone Tree was set up for the community which was overseen by Kathy Berry and the membership team. It was eventually overtaken by technology as members seemed happier to receive digital contacts rather than a personal call.

In recent months, it became apparent that there are several members of the community who we felt may benefit from a personal call during which so much more can be shared, discussed, communicated - all in complete confidence.

With the support of Rabbi Monique, a new version of the Telephone Tree has been put together by Ruth Weinberger, Viviane Howell and Linda Hurst. Members who only have occasional contact with

the Synagogue, or are going through a difficult time, or are somewhat isolated may be receiving a telephone call. It has been up and running for just a few weeks and so far we have received some very positive feedback.

The 'Tree' consists of several branches, each one headed by a volunteer member who has a few names to contact. If you feel you would like a call, or know someone who may benefit from one, please do let one of us know. We hope you feel this is a positive addition to supporting one another.

For any further information about the telephone tree, please contact:

Ruth Weinberger:

07707 222454

Viviane Bowell:

07872 910529

Linda Hurst:

01117 950 5005

My working/creative life



Hebe Alloun

I am a Dance Movement Psychotherapist and have specialised in clinical practice with children and families for ten years. I work for an international children's charity, linking to social services where I work with vulnerable and at risk children and their families.

I have a private practice in Bradford on Avon where I see children, families and adults for long and short-term work. Here I also offer 'Making Sense of Your Child' which is a short-term therapeutic intervention for parents and children struggling with common parenting issues.

Working with the family, I offer a six week tailor-made service to help with specific issues, offering a high level of personalized support and expertise. I am also a PhD

student at Bristol University researching links between emotional trauma in children and barriers to learning. I have fifteen years experience as a dance/creative practitioner in mainstream and special schools where I have designed and facilitated specific process led and therapeutic programmes of teaching and learning. That's the blurb.

Dance Movement

Psychotherapy is a form of Psychotherapy which uses movement as well as words.

Listening to what the body has to say, the body instinct, history and wisdom, we can find new ways of moving in relationships to others, our children, in work and in relationship to ourselves.

Dance Movement

Psychotherapy offers something special to children as words sometimes fail them while movement, play and props can help to find their voice.

So how does Dance Movement Psychotherapy 'work'? It is a creative process and a therapeutic process with the two being inextricably linked. The theories behind the discipline

link some of the movement observation theories of Laban, Bartenieff while the practice arose really from modern/contemporary dance when leaders in the field such as Schoop and Chase began to work consciously with the therapeutic processes of movement and dance. Alongside this therapeutic theories are used, in my case I work developmentally and psychodynamically being influenced by Winnicott, Stern and the object relations school of thought.

All of us have one thing in common, every human being, which is that we had/have a mother and in that very first relationship some important things take place, from before birth and from birth, namely attachment. Of course Father is important and the generations before and siblings and extended family. However in my work it is this first relationship that seems to have the most influence. The attachment we have with our mothers affects every attachment we have after that because we take in and

internalise our mothers and learn the absolute basics about human relationships here and forever more.

For the infant much of this communication is non-verbal and this is where Dance Movement Psychotherapy offers something beautiful because through movement and sound we can go right back to the start, right back to the infant being held by mother, does mother meet your gaze? Does she look away? Is the infant held tight enough or too tight and all of these very first experiences can be reflected on, paused, examined from every angle, felt, moved, embodied once more. From this space in the present moment old wounds can be revisited, reviewed, re-felt, somatised, and embodied. The sensations can be felt again, the losses and triumphs can be brought back in a manageable, bearable way and through this, the creative process and the therapeutic process, some of it can be worked through and new ways of moving can be found. What was once felt to be a story forever, perhaps for generations, can become untangled, teased out and new ways of relating

become possible offering new life no less.

This work with adults is special but for me this work with children is something else, especially with families or mothers and children. A child of any age needs this first relationship with mother or the mother figure to be 'good enough' right now, in the present moment they need it and they know they need it to live and grow. It is an immense privilege to be with children and their families while they find their way to healthier ways of being in relationship together, of changing their relationship 'dance'.

What brought me to Dance Movement Psychotherapy? Is this my creative work or my creative life? For me the two are one and the same. Dance was my place of refuge for as far back as I have memories. Ballet was my first love and as soon as I was in that ballet class age 6 or 26, I felt the same, at peace. I meandered around other careers along the way (Criminology, Anthropology), but my love of dance, movement and the creative process called me home.

I began running hip-hop classes for children and young people, working in schools and with the elderly. I became interested in how dance and movement touched people and suddenly I was working mostly with children with emotional and behavioral difficulties and Autism at which point I trained at Roehampton University as a Dance Movement Psychotherapist.

Because my work is in the body, it comes from my body, from me, from all my body's; My adult body, my child body, my mother body, my family body, my ancestral body and my own creative process. In Psychotherapy they say you can't take someone where you have not been yourself and in this way my own therapeutic, creative and embodied process is as central to my work as the work I do with clients. A while ago I started work with a mother and her children, all of whom were recovering from trauma. She asked me "Can you fix all this? Can you make all this better? Do you know what to do?" I said that I have some ideas about how to go about it, I have some tools and skills but

that it is her journey, hers and her children's and they know how to fix it, they can fix it and I will be with them while they do it, to support, encourage, remind, witness, see, believe, affirm, hold, connect, bear the unbearable, hear the unspeakable, move and hopefully dance.

[Hebe Alloun BaHons, MSc\(Oxon\), PGdipDMT, Dance Movement Psychotherapist \(UK Registered ADMPUK\)](#)

Diverse Doors Day 22nd February 2015 - A Personal View



David Goldstein

We were invited to participate in the Diverse Doors Day in two ways: by being part of the rota for welcoming visitors to the shul, and/or by taking the opportunity to visit other places of worship to understand other faiths.

As a newcomer to the shul, I didn't feel I would be particularly useful welcoming visitors, but I was interested in making a connection with and learning about other communities' understandings of God.

There was a wide choice of places to visit, including Sikh, Hindu, Baha'i, Muslim and Christian. In the event, with my choices constrained by the time I had available, I decided to make a visit to the Quaker Meeting

House in Bedminster. One reason for my choice was that the invitation was to take part in their weekly "meeting for worship", and I wanted to experience this rather than hear a talk about another religion.

Quakers are a Christian-based non-conformist religion which emerged in England in the 17th Century. They believe that Jesus' example and teachings are worthy of learning from, but do not believe that he is divine.

Their form of worship is most interesting. They don't have a liturgy or rituals. They meet and sit in a circle and for an hour sit in silence seeking to hear "that of God within". From time to time someone might feel moved to stand and speak. They call this "ministry". The day I was there, three people spoke. One read a passage from William Penn, an early Quaker, talking about silence being the most appropriate way to address a God who is Spirit. The others spoke of an experience in the week which had led them to reflect and learn.

I found the meeting very moving. Sitting in silence with a group of people each of whom is

trying to hear “that of God in them” in their own way felt very affirming of my own search. I found the lack of ritual and set forms for addressing “God” gave me the freedom to seek to listen within. To seek to “shema”, one might say.

At the end of the hour, people shook hands with those near them and then we were invited to say our names to the group. Following this I understood there would be some conversation, but an appointment made it necessary for me to make my apologies at this point.

Reflecting on this experience made me feel that there is a place for more silence and more inner reflection in our own services. I don't know how that could happen, but I would welcome it.

Aviv 2015

Jacob Freshwater

Hello, my name is Jacob and I am writing this to tell you all about the amazing experience I had on Aviv.

I had a fantastic and educational (not to mention hilarious) experience on Aviv this year, a lot of the time down to the amazing and friendly leaders always there for you when you needed them and also putting so much effort in the fun and informative sessions that we had everyday.

There were so many fun and exciting activities and freedom around those activities, meaning we could do a lot of things but not anything we did not feel comfortable with. As well as the fun things, the sessions really brought me and a lot of other people a lot of knowledge from crucial things happening around the world, and educated me on the different lifestyles that people live depending on their culture or religion.

And of course, being on Aviv

taught me to really respect the importance of vegetarianism and the impact it has on the world.

Aviv really meant a lot to me as I was able to see loads of friends that I made on Kadimah again which was really nice. It was an amazing thing and I was really happy with being given the opportunity to go on and experience such a fantastic camp with so many kind and friendly people and leaders to always be there with you.

When Cheder ends:

Family engagement and the future of synagogue-based education

Ben Weinberger, Chair of BWVJJC and a Lamdeinu teacher, sent this extract from the Hereiswonder website. It has been included in Alonim to stimulate discussion.

<http://hereiswonder.com/tag/religion-school/>

Why do we want our children to continue to learn about Judaism, – why should this ancient religion from a far off place matter to them? Why should it matter to their parents? And if it does matter, what are the most effective ways for educators to engage families in learning about their religion? These are important questions that need answering if we want our students to feel connected to, and to hold some level of ownership over their Jewish identity.

The reality is that a significant proportion of children who attend Synagogue-based programmes come in feeling little or no connection to

Judaism. As such, Jewish educators often need to devote significant amounts of time 'convincing' young people that Judaism is worth a look-in before they can begin any formal type of study. This is especially true of children who have decided, been encouraged or pushed, to engage with Judaism towards the end of their primary school education (i.e. ages 9+).

Rabbi David Lister points out that there are many families for whom cheder is the sole or primary source of their child's engagement with Judaism. This means that synagogue-based educators, "can no longer take it for granted that their students are motivated to explore and engage with their Jewish heritage." Stacey Palevsky argues that, "Many Jewish parents – let down by their own congregational education – are not knowledgeable enough to teach their children even the most basic Jewish ideas, rituals and stories. And so, what was intended as a supplemental tool has in many cases become the primary source of Jewish education: once- or twice-weekly two-hour classes imparting

concepts that often are not reinforced at home." For Hebrew learning – or indeed any learning – to be successful we need to foster a Jewish learning that originates in the home, not the synagogue.

In my various roles running educational programming, I have noticed that many children spend more time in the synagogue than their parents. As Rabbi Shmuly Yanklowitz puts it in his article "Hebrew School: A Failed Experiment", we need to "make Jewish learning experiential and include the whole family. For supplemental [- though I prefer the term complementary -] Jewish education to work the parents must also be bought in." For Yanklowitz, families must be "empowered to make life choices" and this means giving them ownership of their Jewish learning, not educating their children for them. When this does not happen, families – often unknowingly encouraged by the shul – develop the wrong expectations as to the aims and outcomes of these programmes concluding for example that Hebrew fluency is a likely

outcome. One synagogue that clearly understands the importance of managing parents expectations states on their website that;

Ideally, this should say that the Religion School will train a child in the reading of the Hebrew language so that s/he can be able to read from the Torah for a bar-/bat-mitzvah ceremony. Unfortunately, with the best will in the world, this is unlikely to be the case. Hebrew is a difficult language to learn in the best of circumstances; when it is being taught for 50 minutes a week for 36 weeks of the year (assuming 100% attendance at Religion School – a rare phenomenon) it is virtually impossible.

This type of upfront honesty from synagogues effectively manages family's expectations of our programmes and will only help foster longer lasting, positive relationships between themselves and their members. However, synagogues must then create programmes that support learning outside of the synagogue walls. Judaism needs to be experienced in many spaces and at many times. Parents need to see synagogue-based programmes as supplementary

to other learning experiences and not the primary source of Jewish engagement. Quite a lot of families that I interact with tell me that they want to provide their children with meaningful Jewish experiences outside of the Synagogue but feel unable or not confident enough to do so.

As parents are the first and most enduring educators we must seek to work in close partnership with them to deliver the best programme possible. You might want to consider some of the following engagement opportunities:

Run parallel learning sessions for parents and carers that allow them to continue to develop their own relationship with Judaism. These should take place at the same time as their children are enjoying their own learning experiences. (e.g. During Cheder or Bar or Bat Mitzvah classes).

Put together a Parent's Group that comprises of representatives from each school year. They will act as a link between teachers, synagogue staff and other parents within the year group and can often help up with small tasks as well as hosting small fundraising or

social events.

Organise home-based Jewish experiences and learning opportunities. These could be festival-focused events that bring together small groups of families in a members home. For example, a Chanukiah lighting and doughnut eating evening for all families with children in school years 5 and 6.

Send a short **Weekly Update** via email that lets parents know what their child is learning as well as to inform them of special mornings or trips. You can provide links to your website which contain further information and resources to aid learning at home.

Run a number of events throughout the year where **parents are invited to meet your synagogue's education team.**

Friday night dinners – These could take place after Friday night services either in your synagogue or at the home of a member family. Pot luck style often works best for these types of meals.

Encourage parents (or tell them it's compulsory!) to accompany

their children to at least **2 Shabbat prayer services** a term.

Have Clergy and education professionals **meet regularly with families.** This valuable face-to-face time helps relationship building and shows parents that you are personally invested in their family. At the beginning of the year have each of your educators **phone round the families** of the children who will be in their class and introduce themselves.

A successful synagogue-based programme will help create a framework onto which families can create new Jewish experiences together outside the shul. It is to be expected that not all families will make use of this framework but a strong programme must be able to support those who wish to take their learning to the next level.

As educators we should strive to instil students with a passion for Judaism that sees them and their families pursuing learning in other contexts. Synagogue-based youth programmes can be an excellent opportunity for families to re engage with their Judaism

and in many ways these programmes are as much for parents as for children. Synagogues must work hard to win parents over to this way of thinking, providing multiple engagement and learning opportunities that will meet the unique needs of different families.

An early comment

Judy Goldsmith

I found this article really interesting and already want to add a suggestion that we could, perhaps take up in BWPJC. How about free access to the proselyte programme for parents of children in Cheder, or even their own, special Jewish parent classes?

Do you have an opinion? How do you think we could help parents with children in Cheder to live more Jewish lives?

Security of the synagogue



Derek Brown

Events in Toulouse, Paris and Copenhagen have given rise to some concern in the community regarding our levels of security here in Bristol. Against this background, there are two things that I would like to draw attention to. One is the physical security of the Synagogue, and the other is the procedures adopted to manage security.

At the outset, I should say that as Security Rep I have contacts in Avon and Somerset Police who monitor the security situation. Their judgement is that the level of security threat is low. In other words, no intelligence is known regarding any threat to us. However it behoves us to take appropriate precautions.

You may have noticed the CCTV cameras recently installed at the Synagogue. This is part of a programme of work advised by

Avon and Somerset Police in a security audit they have done of our building. You will notice further work as this programme progresses involving upgrading the doors and such like to improve the physical security of the building. Like all security actions, the purpose of this work is to deter any threat to us in the Synagogue. Visual signs of security discourage anyone with malicious intent.

Regarding our security procedures, I recently attended a course run by the Community Security Trust (CST) in Hendon. I found the course extremely useful, based as it was on concrete events and the lessons to be learnt from them. I think we will benefit much from using the lessons in such as our High Holy Days security rota duty. The first lesson is the point alluded to above that visual signs of security discourage anyone with malicious intent. Occasionally we hear the view that a visible security presence draws attention to us and might be an identifier of a possible target. CST advise to the contrary, based on a study of the

actions of Mohammed Merah, the Toulouse attacker. A review of CCTV footage after the Toulouse attacks found Merah seeking out possible targets. He was observed to discount those that had a visible security presence. Eventually he alighted on the Ozar HaTorah School, noticed that it had no security, and chose to attack there with the consequence we all know about. Drawing on this kind of concrete example ran through all the lessons CST presented.

The second point brought out was the identification of what might be considered suspicious. Suspicious behaviour is that which does not fit the usual behaviour to be expected around the Synagogue. It is not necessarily that which draws attention. The example given was, imagine a parent is struggling with a child who does not want to do what Mum/Dad wants. The child is making a lot of fuss and noise about this, and is drawing a lot of attention. However, this does not constitute suspicious behaviour and a good security guard would pay no attention to the

parent/child but would continue looking around to see if anyone was using the commotion to do something they shouldn't.

Finally the lesson that, given a suspicious person/behaviour is identified, a simple challenge does not have to be confrontational was most instructive. The first step on having identified something/one that looks suspicious is to engage the individual in conversation. Something to the effect of, asked in a friendly and chatty tone,

"Hi there. I am working security for this building (our Synagogue) and noticed you looking at it. Could you tell me what interests you about it?"

Anyone who is simply interested would reply in a way that might allay fears.

Something along the lines of "I didn't know there was a Synagogue around here. Isn't it interesting?" in a similar friendly tone would allay suspicion. Security doesn't have

to be confrontational, and we want to maintain good relations with our neighbours whenever possible.

As the High Holy Days approach I will be asking for volunteers for the security rota. I would be most interested in passing on the lessons taught by CST to any volunteers. It is useful information!

Finally, don't forget the view from Avon and Somerset Police. The security threat to us is 'low'!

STOP PRESS!

Salaam Shalom has won the WIZO Commitment Award 2015 in the Category Diversity & Tolerance.

Awards will be presented in London on 6th July.

My working/ creative life

Dan Colman

Theatre & Live
Entertainment
Producer



Although I had never considered a career in theatre, I spent my teenage years from the age of 14 as a member of the National Youth Music Theatre, working as a young stage manager at the Edinburgh Fringe and on tour during school holidays.

In the summer of 1991, after graduating in English & Social Anthropology from Oxford Polytechnic. I produced my first show taking a student production of 'Oh What A Lovely War!' to Edinburgh, with the help of a very capable Stage Manager- Morag!. (We married in 1996!)

Edinburgh was an extraordinary experience. Fantastically hard work, hugely enjoyable and most of all enormously

satisfying to see a team come together to create a show and deliver a great audience experience.... We even made a small profit.

I was very fortunate....the Edinburgh student production was seen by a leading UK Theatre Director who introduced me to various companies in London and by the end of the year I was working as a production assistant in the West End .

A year later I struck out on my own as a commercial theatre producer, setting up my company and today some 23years later I do exactly the same work as I did back in Edinburgh that summer.

As a commercial theatre producer half my job is creative and half business. The chief characteristic is no two days are ever the same.

My work focuses on family entertainment based on well know brands and within this I

have also developed a speciality for theatre and events which combine live entertainment and Science or educational entertainment. The best way I can describe what I do is to list the shows and events that I am currently producing or working on: **Shaun The Sheep Live!** in the Middle East, **Brainiac Live** at Thorpe Park, Hyde Park and hopefully Hong Kong; **The Astonishing Family Science Weekend** at Butlins and the **Best Ever Christmas Show** which will be an Arena tour from Christmas 2016. In between I also work with my long term other business on co-producing more traditional shows in the West End.

My usual week normally involves a mixture of looking at scripts, designs and ideas for new and developing shows along with spending time on budgets, box-office sales figures, contracts and merchandise. Also raising finance from investors, discussing show formats with creative teams and clients and attending showcases and opening nights.

Most weeks I'll be in London for a couple of days, somewhere in

the UK (tonight I'm writing this during the interval of a stand-up Comedy Mathematician in Winchester) and every few months I'll be abroad from Cairo to Belgrade to Lisbon!

The office is home in Bath, / a Theatrical club in Soho, London/ a train table or a rehearsal room. Sometimes it feels wonderfully liberating to have little routine and sometimes it's endlessly exhausting and relentless.

Best of all though my work is all about people. I am fortunate to meet and work with all sorts of different people who love entertaining and engaging audiences. From the stage door keeper to the Actor on stage to the Marketing Manager there is always a shared sense of purpose - that the show must go on and be as good as it possibly can.

It's not always an easy joband I've had my share of both success and failure however with the wonderful support of Morag and my children I still feel that it's a privilege to be able to work in a business I love and to create experiences and memories for others.

L'dor vador - from generation to generation

Karen Warren

Synagogue Treasurer

We are delighted that members are continuing to donate to the shul - thank you! With your support, we can pass a more financially secure community to the next generation.

On the next page there is a table which shows donations from the start of February until the end of May. Where it isn't clear how long a standing order has been set up for, we've made the assumption that this is for twelve months.

Some people have chosen to donate through the Giving Tree (either online or by sending the treasurer a cheque) and others have chosen to pay a little bit more with their subscription.

In both cases some people have chosen to make a one-off payment and others have chosen to commit to paying each month.

It's never too late to make donations and everything is gratefully appreciated.

Some of the smaller donations have come from members who are not at all well off and their donations are appreciated just as much as the larger donations from those who can afford more.

So, whatever your circumstances, if you've not yet donated, please consider giving as much or as little as you can.

With your support, we can pass a more financially secure community to the next generation.

If you would like to know more about how to donate, go to: www.bwpjc.org/community/giving-tree or email me, Karen Warren: treasurer@looseleigh.plus.com.

	February	March	April	May
One off donation			£100.0	
	£5,000.00	£50.00	0	£100.00
	£10.00	£25.00	£50.00	£90.00
			£100.0	£5,000.0
	£25.00	£50.00	0	0
	£50.00		£18.00	
	£10.00		£24.00	
			£100.0	
	£300.00		0	
	£275.00			
£192.00				
£350.00				
£200.00				
Standing Order			£120.0	
	£20.00	£98.40	0	£240.00
	£108.00	£50.00		£30.00
		£100.0		
		0		£90.00
		£358.0		
		0		
	£33.00			
		£15.00		

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