

ThreeCounties
LiberalJewishCommunity

NEWSLETTER

July/August 2020

CONTENTS

- [Thoughts from the Chair](#)
- [Shavuoth service](#)
- [Anne Frank Service](#)
- [Learning Circle](#)
- [Hebrew Groups](#)
- [Music Group](#)
- [Cheder Report](#)
- [Access to Judaism Reports](#)
- [LJ Biennial](#)
- [Shavuoth poem](#)
- [Shavuoth in Albania](#)
- [Shabbat in Lockdown](#)
- [Lockdown Highlights](#)
- [Lockdown films](#)
- [Eshkol Foundation Art Exhibition](#)
- [Letter from Mohamed Fahili](#)

EDITORIAL

Welcome to the second edition of 3CLJC newsletter written under lockdown or partial lockdown restrictions. Certainly, we have been unable to meet face to face for many weeks, but equally we have been getting used to Zoom meetings, Zoom services, Zoom socials, and Zoom learning. Some of us have also engaged with online talks and discussions, concerts, services and events beyond our own community. The wonders of technology have given us access to more activities than we would otherwise take part in.

However, there are two important caveats to this. Firstly, we have also had to struggle with the technology: linking in to Zoom sessions, making sure we have our audio and video turned on and other devices turned off, or forgetting to mute ourselves when needed. Sometimes this is all too much and we miss the sessions we wanted to join in with. Secondly, not everyone has access to the right technology, so some members may miss out on more contact. We have tried as a

community to keep in touch with everyone by phone, or provide other support if needed.

Looking at other current issues, one of the outcomes of the Biennial was to recognise the need by all communities to be proactive in social action. There are many ways this can be done, but what is important is to remember that we are here, not only to serve our own community, but to do what we can, as a Jewish community, to help others. This may be directly in our own geographic area or in a wider context such as through our Israel charity support. Jews have always played their part in the struggles of others, notably the many Jewish opponents of the apartheid regime in South Africa. Now we need to take action where we can over current issues, for example the difficulties faced by BAME people in Britain, or by refugees and asylum seekers. That gives us some food for thought.

Julian Brown

EDITORIAL POLICY

The 3CLJC Newsletter aims to represent as wide a range as possible of community activities, relevant broader Jewish activities that members have participated in, and personal writing and reflections of Jewish or community interest.

The views expressed in the newsletter are entirely those of the individual contributors and should not necessarily be taken as those of the editor, or 3CLJC as a whole.

The editor reserves the right to omit or edit articles which express views clearly inconsistent with the ethics and values of Liberal Judaism, or which are not relevant to the newsletter. The editor's decision is final.

Articles for submission should normally be between 250 – 350 words, but longer items may be accepted, where appropriate.

Deadline for next newsletter is **1st September**.

THOUGHTS FROM THE CHAIR



Three months after the start of lockdown and things are beginning to slowly ease. We are meeting friends and family, planning days out, maybe even considering booking holidays. But let us not forget those who have missed personal contact, or been bereaved or suffered ill health during this time.

Within 3CLJC we have continued with many community events. The welfare team have also helped to connect people. And independently people have helped each other out.

Going forward, I'm sure that all these positive community connections will stay, but we hope in time to return to face to face get togethers as well. We are currently waiting on the various venues we use to tell us when they plan to open, and under which new rules. We (the council) will also have to do our own risk assessments for each venue which will take a bit of time.

I envisage in the long run, even when we get back to full face to face services, etc, that we will still use Zoom during these events. This would allow those who can't make the journey to attend in person to still be involved in community life.

Looking ahead to High Holy Days, it is likely they will happen remotely this year or it may be that there will a mixture of remote and face to face sessions. We are delighted to be welcoming Student Rabbi Daisy Bogod to lead us through the HHD services. She will be liaising with council over the next few weeks to see how best we can come together to mark Rosh Hashanah and Yom Kippur.

Keep an eye on bulletins, currently weekly, to keep you up to date with plans as they unfold.

I wish you a happy, healthy and enjoyable summer.

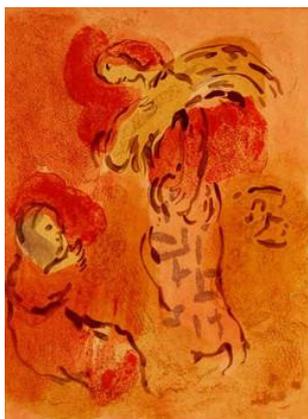
Natalie Towle

SHAVUOTH SERVICE

On Friday 29th May 29 at 7.00pm 3CLJC held a Zoom service led by student Rabbi Lev, which combined Shabbat and Shavuot. Over twenty members joined the service and three read the final chapter of the Book of Ruth which is relevant and appropriate to Shavuot.

As we know Shavuot celebrates the Giving of the Torah and some people ask why were the Jewish people given such a special gift? There may be many answers to this question, but one Rabbi states that the Torah:

“...embodies not only a way of life but also a way to love. The wisdom and commandments of the Torah empower us to love each other and love God. Shavuot is a day to celebrate the laws in love and the love in law.” *



1Chagall - Ruth & Naomi 1960

Ruth's coming to Israel took place around the time of the festival and her acceptance into the Jewish faith is considered comparable to the acceptance by the Jewish people of God's Torah. It also demonstrates two other important points. Firstly, the love and affection that Ruth felt for her mother-in-law, Naomi, whom she refused to leave; instead she returned to Israel with Naomi after the untimely death of the women's husbands. Secondly, The Book of Ruth shows that those who adopt Judaism as a religion can be as faithful and devout as those born into it, arguably an important issue for liberal Jews.

Student Rabbi Lev's sermon was on the theme of love and he stated that he had been thinking about love in its many forms, especially since the birth of his son a few weeks earlier. I am sure that many of us can relate to the new and transforming aspect of love that a baby brings into our lives.

The themes thus were linked by Lev in a meaningful and sensitive way and we enjoyed a Shabbat and an insightful start to the weekend in the virtual company of other members.

Sue Naydorf

**Rabbi David Aaron, author and founder and dean of the Isralight Institute);
(https://www.chabad.org/library/article_cdo/aid/390833/jewish/A-Love-Letter-from-G-d.htm)*

ANNE FRANK SERVICE

3CLJC has taken on the tradition from the former Herefordshire Jewish Community (HJC) of having a special service on Anne Frank's birthday. Unfortunately, this year it was not possible to hold the service at Saxon Hall where the Anne Frank tree is planted. This tree was formerly placed in the centre of Hereford but when the area was redeveloped, the trustees of Saxon Hall gave it a new home and asked HJC to join with it in organising a commemorative service. Elements of the previous services were incorporated online, which enabled 68 people to "zoom" in, including participants from Cardiff, Brighton and Leeds. Representatives from different faith groups were also invited to join the service, including clerics from each of the three counties' cathedrals.

Young people from the community read extracts from Anne Frank's diary, which was very poignant, while Lev Taylor's superb sermon distilled the essence of Anne Frank's symbolic importance and

related it to the need to overcome fascism and racism wherever it occurs. As the service coincided with the murder of George Floyd and the Black Lives Matter movement, this was a very powerful message. It is worth quoting an extensive passage from the sermon:



2 Anne Frank Tree May 2020

"May this tree call out to people with Anne Frank's moral lesson. May they be the ones who would hide people who have been declared illegal aliens to stop their deportation. May they be the ones who would protest against the encroachment of civil liberties. May they be the ones who would stand up to resist fascism before there was nobody left to speak out for them.

May that memory of Anne Frank speak loud enough that even our world leaders can hear it. The memory of genocide in Europe was supposed to prevent it happening again, but we know that mass slaughter has not ended. We know that there are still children dying of typhus in concentration camps. We know that there are still forced labour prisons surrounded by barbed wire. We know that the nations of the world have only developed crueller and more effective ways to torture and kill people. May this tree and this service and that diary speak loud enough for that evil to be blotted out.

Many of our prayers this week are turned to the evil perpetrated in the United States. Black Americans, who endured centuries of slavery followed by segregation now face the injustice of police brutality. The world watches as they protest once more for their rights and we hope that they will see the justice for which they have longed."

Lev followed this up with the inspired choice of the Jewish resistance anthem, sung by the partisans in the Warsaw Ghetto and made famous by Paul Robeson, "Zog nit keyn mol."

'So never say that you have reached the very end
'Though leaden skies a bitter future may portend
'Because the hour which we yearn for will arrive
'And our marching step will thunder: We survive!

*Zog nit keynmol az du gayst dem letzten veg,
Ven himlen blayene farshkeln bloye teg;
Vayl kumen vet noch undzer oysgebenkte shuh,
Es vet a poyk tun undzer trot – mir zaynen do!*

'From green palm trees to the land of distant snow,
'We are here with our sorrow, our woe,
'And wherever our blood was shed in pain,
'Our fighting spirits now will resurrect again.

*Fun grinem palmenland biz land fun vaysen shney,
Mir kumen un mit undzer payn, mit undzer vey;
Un voo gefalen iz a shpritz fun undzer blut,
Shpritzen vet dort undzer gvure, undzer mut.*

'The golden rays of morning sun will dry our tears,
'Dispelling bitter agony of yesteryears,
'But if the sun and dawn with us will be delayed,
'Then let this song ring out to you the call, instead.

*Es vet di morgenzun bagilden undz dem haynt,
Un der nechten vet farshvinden mitn faynt;
Nor oyb farzamen vet di zun in dem ka-yor,
Vi a parol zol geyn dos leed fun door tzu door.*

'Not lead, but blood inscribed this bitter song we sing,
'It's not a carolling of birds upon the wing,
'But 'twas a people midst the crashing fires of hell
'That sang this song and fought courageous till it fell.'

*Geshriben iz dos leed mit blut und nit mit bly,
S'iz nit keyn leedl fun a foygel oyf der fry;
Dos hut a folk tzvishen falendi-ke vent,
Dos leed gezungen mit naganes in di hent.*

Mark Walton

LEARNING CIRCLE

I first joined the Learning Circle when Lev was able to hold a Friday morning session, as I along with a few others were not able to attend the Thursday evening sessions as it was winter and too far for some of us.

At those few sessions, we discussed the Sedra of the week, and learnt about the different "denominations" of the Jewish faith, even to what "kippah" and clothing the men wore in modern day life. Quite an eye opener! Lev always came fully prepared with handouts.

Since lockdown we have been holding Zoom Thursday night sessions which have proved very popular.

We have discussed the Sedra portion and how it relates to everyday life, especially in lockdown. We learnt about the history of Liberal Judaism and the possible merger between Liberal and Reform movements and the similarities and differences.

We had a very lively discussion on keeping Kosher and whether Liberal Judaism has any rules. It appears that very few people attending the Zoom session kept Kosher and those of us that did spoke about the difficulties of obtaining Kosher meat, relying on Ocado and (before lockdown) trips to London, or asking visitors from London to purchase meat on our behalf.

Although we had an in-depth discussion, my personal kashrut customs could not be accommodated within our community.

On further discussion with one of our members, I found that they would like to maintain a strict shomer Shabbat regime and I wonder how that can be accommodated within Liberal Judaism. I would like to see further open discussion on this.

Thanks go to Lev for his well prepared, researched and interesting subjects and I look forward to future Learning Circles.

Frances Platman

HEBREW GROUPS

Despite not being able to make our familiar trip to Monmouth, where our Hebrew group has been meeting for four years, we have successfully transferred to Zoom, and split into two groups – one focussing on Hebrew reading, and one on reading text, primarily Torah portions.

It is surprising how much knowledge we discover between all members of the group. We focus on the precise grammatical form of the words, but do this in an intuitive way, based on our understanding of the meaning of each phrase. It is a process that grows over time, and you can see the increasing knowledge of group members, as well as improvement in fluency of their reading. We have also attracted two new members through using Zoom, who may not otherwise have been able to travel to Monmouth. So perhaps we will continue at least with some Zoom sessions, even after lockdown restrictions are lifted.



JB



MUSIC GROUP

Our music group is meeting alternate Monday evenings, and we are gradually building up a repertoire of Shabbat and Erev Shabbat tunes, as well as tunes for other occasions. We

always enjoy our get togethers, so if you want to join us on a Monday evening, contact Cherry on cherrywolfe30@outlook.com

Cherry Wolfe

CHEDER REPORT

During lockdown Student Rabbi Lev has done an amazing job at keeping children in the community connected. We have done activities such as scavenger hunts, Jewish bingo, Pictionary and hangman as well as hearing stories from Lev including Pesach and the story of Ruth. One of the most memorable Cheder sessions was based around rainbows - Lev read the story of Noah's Ark, ending with rain stopping and a rainbow in the sky. Everyone then shared the 'rainbows' in their lives, and it was such a lovely way to spread happiness and joy, and emphasise the idea that the storm will pass and the sun will shine again.



Grace Towle

ACCESS TO JUDAISM COURSE

Conversion to Judaism has always struck me as a daunting process--how can one possibly hope to cover some 4000 years of Jewish theology, rituals, history, culture and customs in one course? Of course, the Access to Liberal Judaism curriculum doesn't purport to do this but it does make a fair stab at it. Years ago, I completed a bachelor's degree in Religious Studies with a concentration in Jewish Studies but the A2LJ course has given me an unparalleled opportunity to expand on this. There is always something new to learn but perhaps most enjoyable have been the opportunities for reflection and discussion with my wonderful teachers (Jill and Pat) and my inspiring co-learners (Charlotte and Yvonne). As an American, it has been particularly interesting to learn about the history of Jews in Britain and of Liberal Judaism in particular.



Charlotte Hough and Claudia Stillard at LJS synagogue.

Our small study group previously met on a weekly basis, no small feat given the other commitments we all have going (for me, this includes a part-time postgraduate MBA as well as a full-time job!). Pat was often our gracious hostess, providing us with brain-nourishing snacks and hot cups of tea. Yvonne and I would lift share and the discussions would always continue in the car ride home as we had so much more to say on each topic. One highlight was a 'school trip' to London with Jill and Char to visit the LJ headquarters and stock up on kosher groceries. Of course, since COVID-19, this has all been put on hold and it is one of the things I miss most about my pre-pandemic life.

The next parts of the programme are perhaps best suited to our new 'working from home' lifestyle. With one essay done, I can now focus on the second--a substantive research paper into a topic of my choosing. I am planning on expanding a topic I originally explored in my university days about the book of Job, theodicy, repentance, and purposeful ambiguity in the Hebrew text. As a self-certified nerd, I look forward to digging into these areas and engaging with the scholarship. I am hoping that in the autumn (B"H) I will be ready to appear before the Beit Din but, in the meantime, I need to improve my Hebrew reading skills--probably the part that I've found the most difficult in this whole process.

It has been an incredible journey so far and I feel very fortunate to be able to undertake it as part of this community. The support I have received has been immeasurable and I look forward to continuing to be an active community member in Learning Circle, Cheder, and more.

Claudia Stillard

MY ACCESS TO LIBERAL JUDAISM COURSE



I want to convert because for many years I have felt connected to the Jewish people and their history, culture and traditions. I chose Liberal Judaism because of how accepting and inclusive they are. Knowing everyone is celebrated within the faith really makes me happy too.

I feel at home with 3CLJC and can connect to and be a part of the community that is helping me to get onto the path of conversion with all the support needed.

I like the sense of community, feeling like a big family, coming together to help others out and to worship. I also like the holidays and meanings behind them and celebrating them and Shabbat, whether at home or at the synagogue with everyone else.

For me, being Jewish means adapting to new customs and traditions which I really enjoy learning about and taking part in; being part of a community of amazing people; celebrating festivals with everyone, worshipping and praising God together and sharing kiddush and buffet afterwards.

My conversion programme involves studying the Access Course with Shelley as my Mentor, and attending Learning Circle. I am finding it all very useful and interesting. I am also doing some research myself.

When I finally have converted, I will feel whole, like a missing piece of me has been filled and I will feel so happy. It will be the most memorable event in my life, something I've been wanting for such a long time. I will feel as if I achieved a massive life goal also.

Jade Clift

LJ BIENNIAL 1

This year's formal LJ Biennial conference was cancelled due to COVID-19, but in its place, there was an online Biennial which was open to anyone who wanted to attend, for a registration fee of just £10. The online presentation also meant that participants could join for as much or as little as they wanted, so giving flexibility and allowing some to attend who would not otherwise do so. There were 1500 participants, five times the number that would usually be accommodated in a physical setting.

For those who are unfamiliar with the Biennial, it is an opportunity to talk and relate to those in other communities about all the issues that affect us as Liberal Jews and as members of Liberal Jewish communities. There is also a good dose of cultural and educational activities thrown in.

One of the most powerful activities for me, and for many others was the Shabbat morning service, which is commented on in Mark Walton's report below. The other session I found particularly valuable was a Sunday morning panel discussion with mainly younger active community organisers, on the theme of one voice – how do communities manage the diversity of views we represent, while at the same coming to some clear decisions, which are also then followed up by action? We are all too familiar with the Policy documents in organisations and government which do not necessarily lead to practical action. This was a fascinating discussion with representatives from the Board of deputies, Na'amod, Limmud, and a host of other Jewish organisation acronyms I was not familiar with! I was impressed with the clarity and focus of the panel members, and it showed there is hope for Liberal Judaism in the future. You can still access this discussion on:

https://www.youtube.com/watch?v=K_mtEp3Y31w (about 1hr 45 mins from start)

Julian Brown

LJ BIENNIAL 2

I'm afraid I only caught two events. I very much enjoyed the impressive Shabbat morning service led by Rabbi Rebecca Birk, supported by the great singing of Rabbis Igor Zinkov and Rachel Benjamin, a powerful sermon by Rabbi Rene Pfertzel and another new tune for Adon Olam! Because I had missed so much, I also joined the session by Rabbi Aaron Goldstein, summing up some of the themes of the conference. There were a number of issues he raised which I felt were of relevance to our 3CLJC community.

- Social justice and action. Can we do more as a community? Should we have a stronger voice?
- Cooperation and collaboration between LJ, Reform Judaism and Leo Baeck College. I was pleased to hear that this is being actively discussed again although as LJ has just appointed a new interim director for 2 years (Rabbi Charley Baginsky) it looks as if there will be no imminent coming together to form a united progressive front.
- The use of shared resources (including the rabbinate) between communities. As we share boundaries with Bristol, Birmingham and Cardiff (Reform), there are obviously opportunities for closer collaboration and joint working. We have good contacts in all three communities and, when the lockdown is over, we should look to strengthening our links with them.

- The use of shared premises e.g. with other religious organisations. Is the time coming to start looking for a permanent home, perhaps shared with another faith group? This would also be a good example of improving inter-faith partnerships.
- The "new normal". As Rabbi Aaron pointed out, the fact that almost 2,000 people joined the Biennial, more than 5 times the number that could be accommodated under normal circumstances and increased attendance at on line services and events points the way to greater use of this technology. His community has banned the word "virtual" as this is now "reality" and is likely to be the case for some time. Our council has already begun to discuss what form services will take in 2020-21. There are obvious advantages in our very dispersed community to promote online and streamed services but with a recognition that there is also an important need and value in physically coming together.

From the flavour of Aaron's excellent summary, it was obviously an extremely successful event but, in my case, I found it hard to give up two and a bit days to following it all online. It will be interesting to see what form the next Biennial takes place in two years' time.

Mark Walton

Pomegranates and oranges – A SHAVUOTH POEM

Pomegranates and oranges

Fruit of the ripening sun

Reveal the sweetness of life

Brought in to bear witness, where

In Ruth's day, she heralded the Davidic line

From the belief in one god, one universe, being one

Humble beginnings blessed with promise and righteousness

Of her own accord

On her own terms

In her own place yet travelling far to reach such heights

Where justice and love abide

Bringing in a new beginning

Which culminated in an ancestral dynasty

The like of which is not seen before

A simple life, a complex life a religious life

Our Ruth

Shelley Rider 08/02/2020

SHAVUOTH IN ALBANIA

This year, Maya Brown (ex- GLJC Cheder assistant) contributed to a beautiful booklet of writings for Shavuoth, called, in the parlance of the under 30's, a Shavuoth zine. The booklet is entitled Miknaf Haaretz, // מִכְנַף הָאָרֶץ (Isaiah 24:16) which literally means end, edge or wing of the earth. 'It speaks to a place of desolation and uncertainty, yet there is a song that emerges from these unknown depths.' [*Miknaf Haaretz facebook page*]. Here is her introduction and an extract of what she wrote.

'Maya is a faraway part of the alternative Jewish community in Sheffield where she studied and the Three Counties Jewish community in Gloucestershire, near to where she grew up in the Malvern hills. She is a travelling musician who was doing a musical tour of the Balkans with her partner (their project is called Techo las Mias) and ended up stranded in Albania for the lock down. She and her partner moved from a hostel in Durres where they were volunteering/passing the lockdown, to a project in Pelumbas near Tirana, Albania's capital, where they were living for several weeks.'

Letter from Albania

The lockdown was quite strict in Albania with curfews and all Sundays and sometimes whole weekends not allowed out. The last few weeks it has begun to ease, and Albanians (who don't seem to like rules) are beginning to ignore more and more of them. Transport between cities is not running but luckily the hostel manager in Durres was able to drive us to the new project. The project involves setting up a farm/campsite/community place for the village. Living mostly outdoors, digging, growing, sour dough baking and co-operative living. In the village, corona virus hardly exists and all is



3Maya working in the mountain garden

very tranquil. Here is the place to be for Shavuot, on the edge of the mountain, harvesting cherries, sharing cultures with Muslims, Christians and alternative thinkers, learning stories of life under dictatorship in Albania, and living closer to the earth. There may be little Zoom, but it's still buzzing. With insects and with hope. Let us rediscover ourselves and our world. Let us get closer to nature and the rhythms of our own festivals.

Maya Brown

SHABBAT IN LOCKDOWN

Saturday mornings used to be coffee shop, newspapers, some non-essential shopping. Or weekends travelling somewhere away from home.

Then Saturdays became just another 24 hours in a week of non-days. Weekend papers kindly bought by neighbours; the coffee shop was found by walking into the kitchen to make our own.

So, I fired up the laptop to see what a streamed service at Northwood & Pinner Liberal Synagogue looked like. I have no idea when services became so unlike my childhood memories of orthodox shul. Having been a member of HJC almost since its inception, I had, of course, long realised there had been many changes.

I had met Rabbi Aaron Goldstein when he visited Hereford. A guitar-playing rabbi - my image was still of old men with grey beards. Now both he and Rabbi Lea Muhlstein are on screen doing their

socially-distant service. They must have had to learn on the hoof to work the technology. They treated it all with the right mix of humour and reverence

I have not watched every week but in the last 3 months, it has been both heartening and moving to watch the service, to see how technically adept they have become as they try to maintain distance while swapping places at the bimah. They have been joined by Ruth, Aaron's sister, who has a lovely voice and she now has a different choir member with her each week.

I have become much more familiar with the service which has been a bonus.

Bianca Emberson

LOCKDOWN HIGHLIGHTS

Julian asked for a list of lockdown highlights. Here are some of mine:

- Simon Schama and Michael Grade on Jewish music, especially the Ugandan Adon Olam;
- Jonathan Wittenberg speaking about the power of nature at the on line Limmud.
- Lev's superb sermon on Anne Frank day.
- Beautifully led on line services from Northwood and Pinner.
- The hidden story of the Jews of Brynmawr.
- Yotam Ottalenghi and Sami Tamimi talking about Palestinian food at the Hay Festival.
- The walking tour of historic Jewish Highgate (where I grew up).
- Lev's singing of the stirring Yiddish anthem, "Zog nit keyn mol."
- "Twelfth Night" and "Small Island" from the National Theatre at Home.
- Rediscovering Nina Simone, especially "I wish I know how it feels to be free".
- My guilty pleasure, the last series of "Cardinal" a good dose of Canadian noir.

Mark Walton

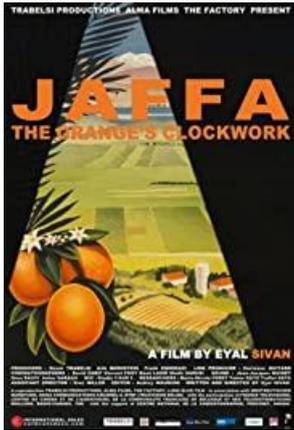
LOCKDOWN FILMS

Lockdown and its variations has given Cherry and I the opportunity to see several films, both Israeli and Palestinian which give more insight into the current (and past) situation in the region.

The Seret International Israeli film Festival in May included a recent film called 'Acre Dreams', set in the city of Akko/Acre in the North of Israel, which we had visited only a few months before. Despite a familiarity with the setting and some of Acre's history, I still found this a complex and difficult film to follow. Its theme may explain why. It tells the story of an Acre theatre director preparing a production (and you must first understand that Acre is an Israeli city with a high proportion of Arabs living there). The director, himself an Arab, is recreating a story from the Acre of 1948, in which he has Jewish actors playing the parts of Arabs and Arabs playing the parts of Jews. The film dialogue is in both Hebrew and Arabic, so you can see how it might be confusing. Without giving the whole story away, I can say that the film hints at Jewish ancestry in the director's own family. It is a powerful film in itself, but also illustrates how intertwined are the lives of Jewish and Arab Israelis. In one of the more frightening scenes, a group



of young Israeli residents protest at even this small part of history being recreated on stage, preferring not to delve into their own city's murky history.



The second film we watched also featured both Jewish and Arab Israelis, but this time in a documentary about Jaffa oranges - 'Jaffa: The Oranges Clockwork' (2009). This may sound like a banal subject for a documentary, but it shows how the whole culture and image of the developing state of Israel was based around its primary export, the Jaffa orange. Jaffa, a thriving port city in the 19th and early 20th century, was overtaken by Tel Aviv in the 1930s and lost many of its Arab inhabitants in 1948.

The film uses art, music, and a very wide range of archival material, together with interviews with both Jews and Arabs who worked in the various sections of the orange industry, whether growing, picking, packing, marketing or exporting the oranges. As someone who was born in the same year as the state of Israel was established, I can recall the frequent arrival of boxes of Jaffa oranges, and our table always had a bottle of Jaffa orange cordial, which was far superior to the over-sweetened commercial varieties. This may have been an odd choice of film to watch, but it was fascinating to hear stories of how things had been in the past – when relations between Jews and Arabs were at times cordial and at other times more discordant.

In sharp contrast to these two, 'The Tale of the Three Lost Jewels' was a Palestinian film, the first to be shot entirely in Gaza. It takes place during the later days of the Israeli occupation, and is a lyrical and beautiful tale of a 12 year old refugee boy, Yusuf who is a lover of birds, and becomes entranced by a young gypsy girl, Aida, of a similar age, promising to marry her when he grows up. Some of the settings are stunning – of sea, sand dunes, palm trees and even wooded areas, but others are stark reminders of how, at that time, Israel was in full control of Gaza, and the Israeli military could at any moment show up and threaten the lives of ordinary Gazan residents. The film does include occasional shots of angry and militant young men who seem to be scheming violence against the Israelis, but this is only a backdrop to the very personal and intriguing story that the film portrays. As Yusuf and Aida become more involved with one another, so do their families, yet despite the portrayal of the horrific conditions for many in Gaza, this is a moving and uplifting film.

[https://www.eyalsivan.info/index.php?p=fichefilm&id=10#&panel1-6\)](https://www.eyalsivan.info/index.php?p=fichefilm&id=10#&panel1-6)

<http://www.seret-international.org/festival/acre-dreams>

<https://tve.org/film/the-tale-of-3-lost-jewels/>

These unusual film experiences have given me a different kind of insight into the land which is Israel and is also Palestinian in parts, and of the people who live there. Seeing the filmed reality of a great many individuals is very different from the over simplification that the media often portrays, of Jews on one side of the fence and Arabs on the other.

Julian Brown

ESHKOL FOUNDATION ART EXHIBITION

Many members will know this July is the fourth anniversary of Yochanan Eshkol's passing. He was an early member of our community and served on council. His partner, Paul Hervey-Brookes has created a collection of over 25 paintings by Jewish artists from the 20th Century, the subject matters range from the varied Diaspora to the Holocaust and the founding of modern Israel. The collection has paintings by some of the most important artists of the period each complimented with a biography of the artist and historical context. Paul's aim is to gift the collection to a museum as a lasting memory of Yann. You can view the exhibition at: www.eshkolfoundation.org.uk



4 Sergei Kuzmich Frolov -View of a Village 1972

LETTER FROM MOHAMED FAHILI – CHARLES CLORE CENTRE

May 2020

My dear Friends

Some weeks ago, I wrote to ask for your help with an emergency funding appeal. I was overwhelmed and deeply moved by the immediacy of the generous support we received. It showed me that your commitment to the Clore Centre is such that, in spite of the stresses of COVID-19, we remain important to you. Within hours, we were told of donations coming in. So many of you wanted to help get the Centre up and running after having been forced to close during the first two months of the pandemic.



5 Daycare facility Charles Clore Centre

On May 10th we tentatively opened our doors. Would families come? Would they be afraid? Would any be able to pay? On that first day, 35 parents brought their young children back to Daycare so they could return to work. They felt safe and they discovered that, through your generosity, subsidies were available to alleviate some of their financial worries. It was a joyous week as each day saw more families joining, more classes re-starting and a kind of normality returning. As I write we have 65 families sending their children to our daycare facility - more than before - and many more joining our after-school programmes.

Around the world we continue to deal with the pandemic and the frightening implications of not seeing our neighbours as equal citizens. I am glad to say that, at least in our little corner of Israel, our arms and hearts are open to all.

Thank you for enabling us to re-open so that, together, we can continue to make a difference.

Mohammad Fahili

Director - Sir Charles Clore Jewish-Arab Community Center

WHO'S WHO ON 3CLJC COUNCIL?

David Naydorf
Natalie Towle
Mark Walton
Karen Reynolds
Jill Rosenheim
Louise Radford
Julian Brown
Bernard Platman

President, Burial Officer
 Chair, Acting Education Officer
 Secretary
 Treasurer
 Membership Officer
 Publicity
 Newsletter Editor
 Schools Liaison Officer

WHO ELSE IS WHO AT 3CLJC?

Bulletin
 Student Rabbi
 Tearoom Coordinator
 Hebrew Tutor
 Cheder Assistants
 Security
 Social Action
 Services Coordinator
 Events Coordinator
 Welfare Officer

Adele Gerrard
Lev Taylor
Hazel Phillips
Chaya Douglas
Grace Towle, Anna Patterson
Jack Liebeskind
Shelley Rider
Baron Mendes da Costa
Sue Naydorf
Pat Wakely

Contact Information		
Student Rabbi	Lev Taylor	Lev.taylor@hotmail.co.uk
Chair	Natalie Towle	07900 612058
Burial Officer	David Naydorf	07767 215123
Welfare	Pat Wakely	pat.wakely@btinternet.com 01452 722528
Bulletin	Adele Gerrard	adelegerr@hotmail.com
Newsletter	Julian Brown	brownwolfe2@gmail.com
Website	www.3cljc.org.uk	
E-mail	info@gljc.org.uk	