



est 2004

November 2014 Cheshvan–Kislev 5775

7	Kabbalat Shabbat MSG	6.15
14	Erev Shabbat CC	7.00
21	Kabbalat Shabbat MSG	6.15
22	Cheder MSG	3.30
28	Erev Shabbat Supper and songs . <i>Bring a non-meat dish to share</i> CC	7.00
29	Interfaith Shabbat Service , part of <i>Interfaith Week</i> in Edinburgh, see p. 14 SMU 11.00 Tea and Talmud SMU 3.00	
30	Philosophy Reading Group CC	4.00

December

5	Kabbalat Shabbat MSG	6.15
6	Cheder MSG	3.30

Venues

CC	Columcille Centre 2 Newbattle Terrace
MSG	Marchmont St Giles 1a Kilgraston Road
SMU	St Mark's Unitarian 7 Castle Terrace

לולב lulav

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issue 11

From the Edinburgh Liberal Jewish Community

Word from the Chair <i>Norman Crane</i>	2
A pause in festivities allows time for reflection	
Au revoir but not adieu, to Julia and Malcolm Merrick	3
Is Hannah the fastest in Fife?	3
Ark project continues	4
Stitches in time: Katy to the rescue	4
Girls' night out? Jenni's invitation	4
Sukkot at Sukkat Shalom: Gillian's photo album	5
Luach Fax available from Reading; Online Lectionary	6
Three candles at the City Chambers: you are invited	6
After the Holocaust	7
In search of redemption for 'ordinary Jews', a conversation with Sue Lieberman, author of <i>After Genocide</i>	
Scots Jews: identity, belonging, and the future	9
Edinburgh Women's Journeys of Faith	9
The 5775 Kol Nidre Appeal	10
Part 1: Calibre and Physicians for Human Rights–Israel	
Gillian Merron talks to SCoJeC	11
New Board of Deputies chief visits Edinburgh, <i>Gillian Raab reports</i>	
Palestinian statehood	13
Liberal Judaism's position; the House of Commons vote	
Interfaith Week	14
Faith and freedom; food, film and fun, <i>highlights from Stew Green</i>	

Community Phone This phone number sends voicemail to members the **Contact Team** 0131 777 8024

Urgent Support Only for use in emergency; alerts the whole Welfare Team 0131 208 1447

Email Contact Email the **Contact Team** and the **Newsletter** via the webpage at contact.eljc.org

Website www.eljc.org

<i>Chair</i>	Norman Crane	<i>Treasurer</i>	Gillian Raab
<i>Lulav Editor</i>	Catherine Lyons	<i>Membership</i>	Sharon Goldwater



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Scottish Charity SC035678

Word from the Chair

The Hebrew month that corresponds to November this year is Cheshvan. It was often called Marcheshvan. The "Mar" element added to the name of the month means "bitter". How come a month should come to be designated a bitter month? Traditionally it is reckoned as the only month in the Hebrew calendar that does not have a festival or fast day or special ritual numbered among its days. It has always seemed to me that in fact in the overall scheme of things this is not a bad thing. Tishri, the seventh and preceding month is a special month crammed full of important days containing as it does Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah. This is rich fare indeed. It is easier to appreciate its specialness when contrasted with the plain fare of Cheshvan.

Subjective distinctions, such as those implied here, about seasons, times of the year, and festivals are an antidote to the over intellectualisation of our religious experience. For the pedantic amongst us it might be pointed out that the word "mar" is of the same root as the word "maror", the bitter herb we eat during the Seder. So in a way even in the unexciting month of Marcheshvan we have a foretaste of next year's major festivals. Nevertheless through the dark days of winter we shall have to keep alive within us the spirit of the joyous festivals of the second half of Tishri. Most recent of these was Simchat Torah. Within our Community its atmosphere of rejoicing was greatly enhanced by the way that Nick Silk, with his customary aplomb, great verve, energy and enthusiasm, led our Simchat Torah service. Thank you, Nick.

This experience came a few days after our Sukkot service. We were invited to make use of Christ Church Morningside Community Centre for this celebration and were joined for it by members of that Community (see photos, p. 5). I must say that as someone who struggles with IKEA furniture it was with trepidation that I arrived to find our Sukkah in kit form strewn on the lawn outside the building. Having, for the sake of the Community, taken the decision not to get personally involved in the erection of the Sukkah, I was very pleased to see that after a fairly short time it was not only erected but beautifully decorated. This was thanks to the skills and efforts of a number of people. It looked resplendent and very colourful hung with autumnal fruit and vegetables. People were careful not to make holes in the produce so that afterwards it could be taken down to be donated to orphanages/old peoples homes, a task that our hosts undertook on our behalf. This custom appeals very much to me. It fulfils the ethical injunction not to gather for oneself the whole of the harvest but leave some for the disadvantaged. At the very least it is not wasting food, surely a wrong doing in our affluent but often underfed world.

To return once more to matters calendrical. For a couple of hundred years in biblical times in the Northern Kingdom of Israel, a festival was observed in the month of Cheshvan. It began on the Full Moon of Cheshvan, the 15th of the month and exactly a month later than Sukkot. Its observance ignored but mirrored that of Sukkot. Specifically the people of the Northern Kingdom made pilgrimage to temples established at Dan and Bethel rather than to the rival and authentic Temple in Jerusalem in the country of Judah. In our own time our community makes an adjustment to the calendrical norm in our observance of Sukkot not for political reasons but practical ones. It is the first of the seven days of Sukkot which is regarded as the full festival day. Naturally this day may well fall on a weekday. It is felt that fewer people would be in a position to attend a service on a weekday and would miss out on the enjoyment of the Sukkah and the waving of the lulav and etrog if our Sukkot service were held on a weekday. We use instead the Shabbat which falls in the middle of Sukkot. This is a minor calendrical change and one effected not to emphasise differences with other Jews but to enhance positive observance of the mitzvot of Sukkot by as many of the Community as possible. I think it was clear from the atmosphere at the service that those who attended found it a very joyous experience indeed.

Norman Crane

Au revoir but not Adieu

It is time to say goodbye to two of our founding members, Malcolm and Julia Merrick, who are moving to St Albans. Julia writes

We are looking forward to enjoying sunshine and seeing more of our extensive family. We have already been spending about a week a month in St Albans, love the town and are active in the Arch and Arch — Architecture and Archaeology — Society.

We will miss the hills and art galleries and of course the friends we have made over forty years. We will miss the Lit too, and we have been members of ELJC since it was founded.

We hope this will be au revoir and not adieu.



Julia and Malcolm on the beach in California

Is she the fastest in Fife?

Mazel Tov to Hannah from our cheder!
Hannah is the fastest junior swimmer in the Cupar and District Swimming Club.



Ark project continues

Katy Bromberg

Sorell, the makers of our ark, have had some quality problems with the supplier of the aluminium panels. After two attempts they have had to get a refund and start the search for another supplier. Lauren Fox is helping with the search.

Sorell have offered to keep the ark for us in the meantime to avoid more transportation.

We are also working on acquiring a case that combines protection for the ark with avoiding unnecessary weight.

Stitches in time

It's a busy time of year. Our scroll has been so busy recently that it began to come apart. Katy Bromberg has been coordinating with Marc Michaels, the sofer who prepared the scroll for us ten years ago, and he sent her some giddin to mend it. Giddin is thread made from sinew from a kosher animal.

Here is Katy stitching the scroll in time for our Sukkot service.



Girls' Night Out

Jennifer Underwood

We are arranging a Girls' Night Out for either **6** or **13 December**. If you wish to come along, please email me through [the contact page](#) as soon as possible stating which days you can do (if you can do both, please say.)

The plan is to meet for drinks before hand and then go for a meal. I'm open to suggestions, but one idea is Hanam's in Johnstone Terrace (near the Castle). See hanams.com for further details. The food is very good, not too expensive, they cater nicely for big groups and do free BYOB (and a very good selection of non-alcoholic drinks for the non-drinkers/drivers).

The evening is open to all the ladies in the community, over 18's only though.

If you would like to come but aren't keen on Hanams, I'm happy to look at other options but we will need to book somewhere soon due to the time of year.



Sukkot at Sukkat Shalom

Gillian's photo album

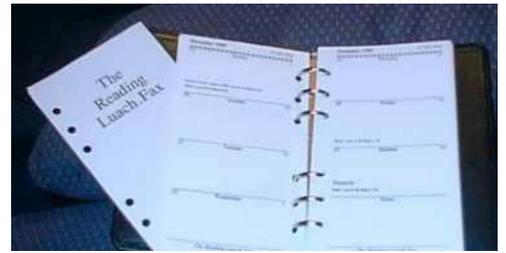


Luach Fax available from Reading

For anyone who uses Filofax, the Reading Hebrew Congregation has a Luach Fax on sale every year. You can buy it through the [online order form](#). I have been using them for several years since Leo Baeck stopped producing the Liberal one. I am grateful to be able to have the use of one!

Also, mazel tov to Reading Hebrew Congregation, who have just celebrated the Welcoming of their new Sefer Torah!

Rebekah Gronowski



Scroll through the Year with the Online Lectionary

Every few years, Liberal Judaism produces a lectionary for the forthcoming cycle of reading. You can download *A Guide to Recommended Torah & Haftarah Readings for Shabbat, Festivals & Special Shabbatot 5775 & 5776 27 September 2014–1 October 2016* from [Liberal Judaism](#).

Three candles at the City Chambers

Chanukah! It starts earlier every year! The following notice is circulated by Jay Events, Edinburgh's cross-community listings service.

To mark the link between the Jewish Community in Edinburgh and the City, The Lord Provost has kindly accepted the gift of a Chanukah that will reside within his rooms in the City Chambers on a year-round basis.

He wishes to host a Candle Lighting ceremony within the City Chambers this year on the third night of Chanukah, **Thursday 18 December**, when he hopes to welcome as many Jewish people from within Edinburgh; those affiliated to a synagogue or religious body, and those who may not be. This is done in many cities within the UK and even in Downing Street and other important venues. Additionally, the Lord Provost intends to invite City Councillors and those he feels he would like at this reception from without the community; his stated intention is to make this as inclusive as is possible. Refreshments and kosher canapés will be offered. Timings are due to be between 5.45 to 7.30pm.

The invitations are to go out from his office and not through any organisation. You are therefore invited to apply to the Lord Provost's Office before mid-November so that the Lord Provost can dispatch the invitations the third week of this month. Please state your full name, address and any affiliation if you have one. Helen Johnston in the Lord Provost's Office is coordinating this event:

Helen.Johnston@edinburgh.gov.uk.



The Rt. Hon. Donald Wilson, Lord Lieutenant and Lord Provost of the City of Edinburgh

After the Holocaust, in Search of Redemption for 'Ordinary Jews'

Catherine Lyons

Sue Lieberman's *After Genocide: How Ordinary Jews Face the Holocaust* will be published next month. I met with Sue over a coffee in Marchmont, to ask her about her forthcoming book. We talked, thoroughly engrossed in the vast scope of her project, for two hours.

Talking to Sue about *After Genocide* is thoroughly immersive. Through the eyes of the psychotherapist, modern Jewish life is a layering of experience, witness, and memory. The longer you gaze, the deeper you focus. I was left with the feeling that our past is not a line of thread we spool out behind us. It clings to us like a second skin, sometimes mediating our perception of the present, sometimes insulating us from it. *After Genocide* is the culmination of seven years' research into what it means to be an 'ordinary' Jew, one who lives in the Diaspora (in practice, in the UK) and has no direct or immediate familial relation to the Holocaust. Sue counts herself as an 'ordinary Jew'.

What, then, is the relation of the ordinary Jew to the Holocaust? Ordinary Jews are on the edge and looking in. Their witnessing is a possible kind of particular trauma. (Sue's choice of words is tentative and precise and she resists any invitation to articulate a categorical answer.)

Trauma as a quality of experience — not as an event, Sue cautions — is a constant theme. Trauma seems to have its own anatomy. Not only are there dimensions of trauma — loss, anger, fear, guilt, shame — which are explored in the book, but there are metalevels of trauma: the trauma of witnessing trauma, of witnessing stories of survival. The trauma of the ordinary Jew is elusive. Sue did not make unexpected discoveries in her research but as a whole, but, she said, 'the complexity [of ordinary Jews' response to genocide] was borne in on me'.

Sue's research subjects were ordinary Jews ranging in age from 23 to 83. Even across the generations, ordinary Jews have more in common with each other than do Jews of the same age, even young Jews, where family inheritance differs between indirectly witnessing the Holocaust and surviving the Holocaust. We ordinary Jews, says Sue, witness our own helplessness looking on, and experience the trauma of the bystander.

An aspect uncovered from interviews with older subjects is the memory of how refugees from Germany were treated in the 1930s. Communities of Jews who were only one or two generations beyond the Great Migration were trying to find their place in stratified British society, without assimilating. Many felt anxiety and resentment towards new immigrants.

Anne Karpf (a *Guardian* journalist) has surmised that [ordinary] Jews of the period realised in hindsight how little they had done to help. But their guilt was not so much about lack of action, says Sue, as about the attitude of ordinary Jews of the 1930s to Jewish refugees. The guilt of ordinary



Psychotherapist and author Sue Lieberman is a founder member of our community



Extraordinary Jews: young refugees, orphaned by the Holocaust, protest in Britain against the British Mandate in Palestine, 1946
Image: theholocaustexplained.org, from the United States Holocaust Memorial Museum

Jews is a hidden part of history; there are scattered references but it is not well documented.

During Sue's research, the term 'collective trauma' was used by various people, but this is not a formal term in psychotherapeutic literature. Sue is careful not to adopt this term unqualified, and talks also about shared trauma and cultural trauma. How then, do ordinary Jews understand themselves after genocide? To refine this question, the Holocaust must be reclaimed, as painful as that is, as a Diaspora event, and restored to European history. We ordinary Jews have not fully faced what Holocaust meant and who we are as a consequence. It happened as part of our history. We were not directly part of it but it belongs to us. The Diaspora needs to be able to work through its own distinct experience of trauma.

As Sue understands it, the founding of the State of Israel, is paradoxically, a Diaspora event. Before 1948, apart from a small Jewish population in Palestine, all Jews were Diaspora Jews. Modern Israelis are descended from Diaspora Jews. Israel has claimed exclusive rights to inherit the trauma of the Holocaust, and considers that its founding constitutes an act of redemption. In doing so it has been a prime force in devaluing the Diaspora. We need to arrive at our own understanding of the Holocaust and not internalise a legacy mediated by Israel. We in the Diaspora have not fully faced what Holocaust meant. It happened as part of our history. We were not directly part of it but it belongs to us and we have a difficult inheritance. In Israel, too, there is now a parallel process.



Young Jews from Germany, making aliyah in 1934
Image: Wikimedia, National Photo Collection, Israel

There is increasing interest in returning to Israel's roots in the Diaspora and in re-examining Israel's debt to the Diaspora. Survivor Jews can perhaps demonstrate to Ordinary Jews a way forward, confronting and resolving traumatic experience.

Sue rejects the traditional polarity between Galut/Exile/Diaspora and Geula/Redemption/Israel. We in the Diaspora need to come out from under the shadow of that polarity. In the new Diaspora we take full account of an Israel to which we are connected. But Israel views Diaspora Jews as anomalies who need to make aliyah and Diaspora Jews often buy into this assumption. Do we internalise that Israeli Jews are first-class Jews and Diaspora Jews exist in a support role?

Diaspora, she reminds us, means 'scattering', not 'exile'. Diaspora is inherently heterogeneous and thereby enriching. (Israel is heterogeneous but in a different way.) The Diaspora is not one thing and never was. Consider the creative tension in medieval times between Jewish centres in Spain and Lithuania. There are universal Jewish communalities, but look for example at Jewish food. (It isn't all challah, bagels and gefilte fish!) We must honour the 2000-year history of the Diaspora: had the Romans not destroyed the Second Temple, Jewish life since that time would have developed differently.

The Diaspora needs to be revalidated; no — Sue corrects — not revalidated, but validated. We both struggle to express this thought more precisely: validated afresh, perhaps. The Diaspora re-envisioned, reconceptualised, I think later, is what Sue means. We are no longer a Diaspora that is simply defined by what it is not, she says. Israel and the Diaspora need to form a relationship of equals.

I asked Sue whether, if we avoid coming to terms with the Holocaust in our own right, this validating of a reconceived Diaspora will be delayed or diminished. Ever cautious, she would only say that avoidance of confronting traumatic experience has an unhelpful effect. Avoidance is practised in the

use of clichés and slogans that displace authentic engagement with experience. For example, 'It must never happen again' locks us into a position of relative helplessness. Telling ourselves that the Holocaust means that the world is relentlessly antisemitic could be a way of avoiding the complexity of such a difficult inheritance.

When we validate our rich Diaspora history and when we confront directly how Ordinary Jews experience the Holocaust: then we are able to take a greater degree of power over the shaping and the valuing of our future Diaspora communities.

After Genocide will be launched on Wednesday 22 January 2015, 6.30, at Blackwells in Edinburgh.



Early 20th-Century, Ordinary Jews from London's East End at the seaside in Margate Image: Jewish East End Celebration Society

Scots Jews: Identity, Belonging and the Future



scots jews

IDENTITY, BELONGING AND THE FUTURE

PHOTOGRAPHS BY JUDAH PASSOW

Introduction by Michael Maki

BLACKWELL

You may remember Judah Passow's quiet visits to our community as he photographed us, and the exhibition that resulted. Here comes the book, *Scots Jews*. Its blurb describes us Jews in Scotland as firmly rooted in our Jewish identity, but fervently patriotic Scots as well. [Shame it introduces the topic of the book as 'Jewish people who live north of England's border!' — Ed]

Scots Jews is the subject of a special event at Blackwell's at 6.30 on **25 November**.

This event is ticketed, but tickets are free. Tickets are available from the front desk at Blackwell's Bookshop, by emailing events.edinburgh@blackwell.co.uk, or by phoning 0131 622 8218. For more information or if you would like a signed copy please contact Ann Landmann on 0131 622 8222 or ann.landmann@blackwell.co.uk

Edinburgh Women's Journeys of Faith

Edinburgh Women's Interfaith Group will be hosting two talks on **19 November**. The first, by *Rebekah Gronowski*, will be 'Journeys in Judaism: Crossing and Intersecting Paths in Festivals'.

The second will be 'Journeying in different faiths and traditions, and journeys taken by the prophets'. A finger buffet will be served.

7.00–9.00, Methodist Church, Nicolson Square, Edinburgh EH8 9BX

The 5775 Kol Nidre Appeal

As presented by Sue Lieberman

It has been my privilege for the last two or three years to stand here and make the annual Kol Nidre appeal on behalf of Sukkat Shalom Edinburgh; and here I am again.

The Kol Nidre appeal is one of the most important statements we, as a community, make about our commitment to the key ideas enshrined in Tzedakah: charity and justice. We are a small community and we punch above our weight in what we raise and disburse amongst our selected charities each year. Last year, we raised over £4,000, and I hope that this year, notwithstanding the economic climate, we can do at least as well.

It is our policy at Sukkat Shalom to choose charities each year in four categories.

- a local Jewish charity
- an Israeli charity dedicated to peace and justice in Israel-Palestine
- a local non-Jewish charity
- a development charity

We also have two less formal considerations. As we are a small community, we like where possible to choose charities that are also small, because we know the difference that relatively small amounts of money make. We also like to choose charities where one or other of our members has a personal connection.

*This month and next, Lulav is featuring two of the four charities whose work Sue presented. To donate to the appeal, please send a cheque payable to **Sukkat Shalom, Edinburgh** to Gillian Raab (Treasurer ELJC), 10 Ainslie Place, Edinburgh EH3 6AS. If you wish to pay by bank transfer, please email the treasurer to let her know that your donation is for the Kol Nidre Appeal (and also to ask for the bank details): treasurer@eljc.org.*

Calibre

For our non-Jewish charity, we have this year stepped outside our normal idea of "local" to support Calibre Audio Library. Calibre is a unique organisation, based in England, which provides a service to people not only throughout the UK but in Europe.

Calibre is a membership organisation, set up in 1974, which loans audio books to people who cannot see well enough, or who suffer from a condition such as dyslexia, which prevents them from reading ordinary books. It works on the principle that having poor sight or other difficulties should not act as barriers to the pleasures of reading. Members range in age from five to 105.

Calibre runs a free lending service and currently has a stock of over 8,500 titles, fiction and non-fiction, including 1,800 suitable for young people. It has the largest lending collection of audio books in the UK in a format that can be played on ordinary household equipment. Books are read cover to cover by professional actors and broadcasters, and Calibre bears all postal costs.

94% of Calibre members are blind or visually impaired; one-third are in their 80s, and nearly one-fifth in their 90s. With an annual spending of around £1m, a staff team of six and over 200 volunteers, in 2013 it helped over 18,000 people.

Calibre also campaigns to end discrimination against people who have a sight problem or other disability, and to end reading exclusion for print disabled people.

A close relative of our own Marjorie Broadie was a long-time user of Calibre's services, and this helped her maintain quality of normal life in her later years.



Staff at Calibre process audio books on CD being posted to and from the library

Physicians for Human Rights—Israel

Physicians for Human Rights—Israel (PHR-I) is a non-profit, non-governmental organisation striving to promote a more fair and inclusive society in which the right to health is applied equally for all.

PHR-I focuses on the right to health in its broadest sense, encompassing conditions that are prerequisites for health: access to essential medical services, clean water, modern sanitary conditions, proper nutrition, adequate housing and non-violence.

Established in 1988, PHR-I provides medical and other assistance to communities and individuals.

It helps people from disadvantaged and

discriminated-against groups to access healthcare. These include: Bedouin from unrecognised villages in the Negev; prisoners and detainees in Israeli gaols; migrant workers and refugees in Israel; residents of the Occupied Territories; and those residents of Israel who experience structural discrimination in relation to healthcare. PHR-I runs a mobile clinic in the West Bank, and an open clinic in south Tel Aviv, where it works particularly with asylum seekers and migrant workers. Jewish and Palestinian medics and allied professionals from Israel voluntarily provide PHR-I's services.

PHR-I is committed to the struggle for human rights — particularly the right to health — in Israel and the occupied Palestinian territories, and as a medically-based organisation it opposes the human rights violation of torture.

PHR-I was one of the organisations visited by a group of members from Sukkat Shalom as part of our Human Rights trip to Israel and the West Bank last year, and it was one of our principal hosts. We visited both their mobile and their open clinics, and were impressed by the dedication and commitment of their staff and volunteers.

We supported PHR-I in our Kol Nidre appeal a few years ago, but decided to adopt them again this year in view of their work in Gaza during the recent crisis. PHR-I is one of the very few Israeli organisations to be actively engaged in an ongoing capacity supporting ordinary people and doctors in Gaza with much-needed practical help.

Gillian Merron, New Chief at the Board of Deputies, talks to SCoJeC in Edinburgh

Gillian Raab

The new chief executive of the Board of Deputies of British Jews (BoD) attended the October meeting of the Scottish Council of Jewish Communities (SCoJeC) in the Community Centre of the Edinburgh Hebrew Congregation on 5 October, the day after Yom Kippur. Her visit to Scotland was in connection with the Lib-Dem party conference in Glasgow, but she was at pains to point out that she attends *all* the party conferences, except for the UKIP one, which happened to fall on Shabbat.

The BoD has been the representative body of Jews in the UK and the voice of the Jewish Community since 1760, and she has only been in post for three months, so we should not expect big changes to have happened, at least not yet. Its role is to inform government and the media about items of concern to the Jewish Community and where necessary to fight our corner.



Israeli and Palestinian doctors examine patients in the medically underserved Palestinian village of Izbat Al-Jarad
Image: thehumanityproject.com and Rachel Bergstein, PHR-I

Gillian explained that she had had a largely secular upbringing. Her parents were members of a United Synagogue congregation in North London, but seldom participated. It had taken her a while to find her own religious place. It started when she (as the local MP) went to a reception for an exhibition about Anne Frank in Lincoln Cathedral. There she met members of the local Liberal Community, felt comfortable, and became part of it.

Lincoln was an important centre of Jewish life in medieval England until the expulsion of the Jews in 1290. In 1992 a Liberal congregation was formed and holds services in a building known as Jews House, which dates from before the expulsion, and may have been used as a synagogue back in medieval times. The BoD is Gillian's first paid job within the Jewish community, but she has previously had volunteer positions on the boards of the Jewish Leadership Council and of Liberal Judaism. She was MP for Lincoln for 13 years, having positions as a Labour Party whip and subsequently as a government minister.

Her appointment to the BoD coincided with the start of the conflict over Gaza. No-one had expected that this conflict would go on so long, or to have affected the Jewish Community in the way it has — far more than any previous incident. These have not been easy waters for her to navigate and there have inevitably been criticisms. She asked that, when community members do criticise, they should do things on specific points and said that she would be interested to hear what might have been done differently. The main role of the BoD during the Gaza crisis was to let the media and government know the importance to the Jewish community of emphasising Israel's legitimacy to exist, but additionally emphasising that this did not necessarily equate with support for all the actions of the Israeli government. The BoD has also worked to condemn and refute the anti-Semitic events and rhetoric which had been the fall-out from the Gaza conflict and to protect members of the public from intimidation. They have targeted specific groups, such as shoppers and shop-workers prevented from buying or selling goods by protesters promoting a boycott of Israeli goods. In this case they work through shop-workers' trade unions. The combatting of antisemitism on social media was another important role.

She stressed the importance of the BoD in influencing politicians, and introduced their recently published [manifesto for the General Election in May 2015](#) (which is intended to inform existing and prospective MPs of the concerns of the Jewish community). It introduces ten Commitments to summarise what the Jewish Community would ask of its political representatives. But grassroots advocacy is also hugely important. In particular she mentioned a vote that taking place on 13 October, with no party whips imposed. MPs will vote on the motion that "That this House believes that the Government should recognise the State of Palestine alongside the State of Israel". She urged us to write to MPs to support an amendment adding the phrase adding: "on the conclusion of successful peace negotiations between the Israeli government and the Palestinian Authority." The BoD's arguments are spelled out on [their website](#). [For the outcome of the vote and the Liberal Jewish position, see p. 11.] When writing to your MP about matters of concern it is important to ask for your views to be represented to the appropriate minister, in this case the foreign secretary.

An interesting question and answer session followed, here are a few of them.

Have you thought about how you would monitor and measure the fulfillment of the 10 Commitments?

We have not thought about this element and but it is an excellent idea and we will follow it up.

What do you think are the weakest and strongest aspects of the Board's current work?



Gillian Merron, with Ephraim Borowski and Hilary Rifkind Photo: Micheline Brannan

The weakest, I think is communicating what we do and making our voice heard. There are several things I could nominate as strongest: our recent joint statement with the Muslim Council of Great Britain denouncing Islamophobia and Antisemitism, and our success, along with others, in persuading the Tricycle Theatre to abandon its boycott of the Jewish Film Festival.

What can we do about difficult MPs?

I am sure that there were some of my constituents who regarded me as difficult when I was an MP if I did not agree with their views. But even if I appeared to be difficult I certainly listened to their views and was influenced by them. So my advice would be not to give up on MPs who seem difficult.



Gillain Merron talks to Norman Crane and Rabbi Mark Solomon Photo: Micheline Brannan

Gillian finished by mentioning what she saw as an important challenge. The BoD currently represents all parts of the Jewish Community, with the exception of the Charedi groups. They had originally been affiliated, but had left when the progressive communities joined in the 1970s.

Liberal Judaism's Leaders: Palestinian Statehood is a Right, not a Bargaining Chip

13 October 2014

Liberal Judaism would welcome a vote in support of giving recognition to Palestine alongside Israel in the House of Commons tonight as an inevitable step in achieving a two-state solution. Recognition of statehood cannot be a bargaining chip in negotiations but instead is a right and should be seen as a statement of mutual respect.

But this can only be the start of a process, not an end. Neither side must be allowed to use a recognition of Palestinian statehood as an excuse to avoid — or work round — bilateral negotiations, which are ultimately the only way in which a just and sustainable settlement can be achieved.

Lucian J Hudson (Chairman) and Rabbi Danny Rich (Chief Executive), Liberal Judaism



House of Commons Vote on Palestinian Statehood

Elsewhere in this issue it is noted that the Board of Deputies was opposed and that Liberal Judaism was in favour. On 13 October, the House voted on the following motion:

That this House believes that the Government should recognise the state of Palestine alongside the state of Israel as a contribution to securing a negotiated two-state solution.

The motion was supported by all sides of the House, and was carried by 274 votes to 12.

Interfaith Week: not only about faith and freedom, but also food, film, and fun

Stew Green, EIFA Jewish Community Representative

This year Scottish Interfaith Week will run from November 23 to November 30. In support of this, EIFA is putting together a really interesting medley of events.

With this in mind, I would like to draw your attention to a few events that may be of particular interest — not least of which is our own Interfaith-themed Shabbat service on November 29.

Sunday 23 November, Interfaith Week Opening

This short event will feature a variety of speakers and performers (4.30–5.00). It will be followed by a Dinner/Reception (5.30 to 6.30) hosted by EIFA and the University of Edinburgh. Tickets to both are free but please contact Sakina to book your place on 0131 629 9058 or sakina@eifa.org.uk. (Both events are at the Edinburgh University Chaplaincy, 5 Bristo Square).

Monday 24 November, Launch of the EIFA commissioned documentary, Faith and I

This film challenging stereotypes highlights the importance of faith and associated issues for three young woman of faith (Jewish, Muslim and Sikh). The Jewish participant is Clare Levy from the Hebrew Congregation, who provides an excellent and engaging account of her own story. (7.30 at the Scottish Storytelling Centre, 46-45 High Street)



Clare Levy in Faith and I

Tuesday 25 November, Lecture on “Advancing religious freedom” by Dr. Kishan Manocha

Chair of the British Chapter of the International Association for Religious Freedom, Dr Kishan specialised in international criminal and international human rights law and has worked and travelled internationally in over 60 countries. He currently lectures in public international law at the University of East London. (7.30 at Edinburgh University Chaplaincy, 5 Bristo Square)

Saturday 29 November, Interfaith Shabbat service led by Rabbi Mark Solomon

Our own contribution to Interfaith week, which will be followed by a special Kiddush. Please come if you can, it would be good to have a solid attendance for this service. (11am St Mark's Unitarian Church, 7 Castle Terrace).

Sunday 30 November, one of the established favourites of Interfaith Week returns

A fun and light way to test your knowledge of the different world religions. The quiz is always extremely enjoyable and there is a free Indian buffet provided. Please contact Sakina on 0131 629 9058 or sakina@eifa.org.uk if you intend attending. (7.00 at the Mosque Kitchen, 50 Potterrow)

For full programme details see the [EIFA website](#).

We congratulate Stew on becoming the Jewish EIFA representative for both our community and the Edinburgh Hebrew Congregation.