



**August** **Av–Elul**  
**2014** **5774**

- 8** Erev Shabbat  
CC 7.00
- 15** Kabbalat Shabbat Service  
MSG 6.15
- 17** **Annual Community BBQ**  
Linlithgow, p. 4 12.30
- 23** Shabbat Morning Service  
CC 11.00
- 29** Erev Shabbat Supper and  
Songs *Bring a non-meat dish*  
CC 7.00
- 30** Shabbat Morning Service  
CC 11.00  
Tea and Talmud  
CC 3.00
- 31** Philosophy Reading Group  
CC 4.00

## September

- 5** Kabbalat Shabbat Service  
MSG 6.15
- 6** **First Cheder** see p. 3  
MSG 3.30
- 13** **ten YEARS** see p. 5

## Venues

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

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*Contributors' addresses are not published, so as to prevent them from being harvested from our website and used for spam. Contact Lulav contributors by using [contact.eljc.org](mailto:contact.eljc.org)*

**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 the Welfare Team 0131 208 1447

**Email Contact** Email the **Contact Team** and the **Newsletter** via the webpage at [contact.eljc.org](mailto:contact.eljc.org)

**Website** [www.eljc.org](http://www.eljc.org)

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

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## Word from the Chair

*The following text is the D'var Torah delivered by me on Shabbat Massei, Saturday 26 July 2014. The passage I read from the scroll was Numbers 36:1–13.*

This week's Sedra continues the story of the daughters of Zelophehad. It tells of the dispute over the right of the daughters to inherit in the absence of sons. The world view of the author of the passage was a very rigid one. Each of the tribes had been allocated a particular share of the Promised Land, and even though this was decided by casting lots, once the lot had been cast it was fixed for all time. The view of God was that of a divine planner who allocated land according to a fixed plan. This concept is the same as when elsewhere in the Tanach we read that Chemosh, the God of the Moabites, had allocated the land of Moab to the Moabites. Such was the way of Gods.

But ideas of God change and develop. In *The Limpopo Academy of Private Detection* by Alexander McCall Smith, Mma Ramotswe reflects that there were plenty of people who did not believe in God but who wanted to believe in him and said that they did. These people were accused of being hypocritical but Mma Ramotswe was not so sure about that. If something or somebody could help you get through life to lead a life that was good and purposeful, did it matter all that much if that thing or person did not exist? She thought it did not matter, not in the slightest bit. Mma Ramotswe, with her divergent thinking, would have been at home among the members of our Philosophy group. For Arthur Green, the author of the book we are studying at the moment, *Radical Judaism*, God is in everything and does not have a separate existence outside the universe. For anybody with a less complex view of God than the traditional interpretation of the Sedra, this means that similar regard must be paid to all constituent parts of the universe, and in particular to all members of the human race and their rights to occupy a given piece of land.

It is indeed a commonplace in the writings of the Rabbis that the Bible does not begin with the story of the Jews, but with the story of the origins of humankind. Whatever our view of God, that view should help us to lead a life that is good and purposeful.

What then are we to make of recent events in Gaza? I do not intend to wallow in specifics; they are readily available in newspapers and on websites. They sicken and horrify me. Is this the end point of Judaism? For me Jews around the world and Judaism in general are more important than the supposed danger Israel is in at present. It is clear that Israel's public has been misled by its Government. Mr Netanyahu tried to use the capture and murder of the three teenagers to whip up fervour for an attack on Gaza. What he wanted, he said at the time, is retribution. In fact the invasion of Gaza was nothing to do with the three boys. The attack had to have been planned for months. What is clear is that Israel is safe beneath its Iron Dome, for which we can be thankful. Before ground attacks were ordered only two Israelis had been killed and, irony of ironies, one of those was an Israeli Bedouin. Palestinian casualties have run into 100s [currently nearly 2000], and even if one were to subscribe to the idea of retribution, that is surely disproportionate.

It seems to me that whenever the Israeli Government wishes to do so, it unleashes a merciless pogrom on Gaza. It is not only destructive of Gaza, it is also destructive of the moral fibre of Israel itself. One thinks of the teenage girls holding up a sign saying that to hate Arabs is to have values.

What then could we or should we do? Should we cut ourselves off from Israel, exercise a non-Zionist form of Judaism? I am reminded of what one of my teachers, Rabbi Seth Kunin, said: All the important developments in Judaism took place outside the land of Israel, the Exodus from Egypt, the giving of the Ten Commandments in the desert at Mount Sinai and the development of the Talmud in Babylonia. So is Israel necessary for us?

Throughout the millennia there has been a symbiotic relationship between Jews round the world and the Jews and the land of Israel. I was going to use the term Diaspora, but it seems to me that this

term no longer reflects the situation. The State of Israel contains many Jews but many other peoples as well, and there are certainly more Jews outside of Israel than in.

But, to answer my question: no. I cannot separate myself from Israel. Before I go further I had better underline that the views I am expressing in this *D'var Torah* are my own and not those of this Congregation or its Council. I expect that people will react with a kneejerk and I shall be roundly criticised from opposite directions. All I ask is that people go beyond the kneejerk and think more deeply about the issues. I would expect and welcome a wide range of views.

For many of us Jews Israel remains in our hearts. We deeply condemn and regret the present actions of the State of Israel in Gaza. It could be said that, living as we do, without the tensions of living in the Middle East, it is easier for us to be objective. Nonetheless Israel is part of our family and we have to deal with Israel as we would a member of the family who has committed heinous crimes. Do we stop loving them because of those crimes? No, rather we try to find ways of reproofing and correcting them from inside the family fold and accept some of the guilt for ourselves.

I know people will say we have been trying to do something of the sort for years, but to no avail. As Liberal Jews we are a minority grouping within Judaism and we need to widen our sphere of influence with regard to Israel. There will be no change in Israel until the Jews of the world make it clear that there must be a moral change within Israel. We must remove the scales from the eyes of the Israelis and moderate the arrogance which says that whatever Israel does is right.

The world has changed. We, as non-fundamentalist Jews, do not believe in a tribal God who allocates land according to a fixed plan and in perpetuity. What is important for us is the moral injunctions ascribed to God, such as to love your neighbour as yourself. The very opposite has been happening in Gaza. To reiterate, Our view of God and Torah accords with that of Mma Ramotswa. It should teach us to lead a life that is good and purposeful, whether as individuals or as collectives.

*The crisis has deteriorated dramatically since my D'var Torah. Council has endorsed my proposal to launch [Pikuach Nefesh: Jewish Medical Aid for Gaza](#), two months in advance of Yom Kippur, to support the urgent work of Physicians for Human Rights – Israel. In our Kol Nidre appeal, we will continue our support for PHR – Israel. Our connection to them dates from 2008, when they were Liberal Judaism's recommendation for Kol Nidre tzedakah. In 2011 Miri Weingarten addressed our community about their work. (Maurice Naftalin gave a full account in the [June 2011 newsletter](#).) In 2013 PHR – Israel was a key partner in our Human Rights Trip to Israel and Palestine. They are now delivering truckloads of medical equipment and supplies to Gaza. Richard Thunder explains of PHR – Israel describes their emergency response on p. 7. The New Israel Fund is managing the appeal on our behalf, and you can [donate directly right now](#).*

**פיקוח נפש**  
Jewish Medical Appeal for Gaza

*In the midst of this crisis and its challenges, however we understand them, are the personal stories of anxiety and pain. All of us are connected to it in some way, and I offer particular support to our Israeli members and their families.*

*At home we have better news. We have an influx of rising fives and need another cheder teacher. We are fortunate that we have obtained the services of Daniel Hershon, who is currently an archivist but is also a qualified and experienced teacher. He is also a story teller and all in all a great catch.*

*We must also congratulate Thelma Henderson on the birth of her first great grandchild, Leah. We offer warm congratulations to Cathleen Ferguson after her successful visit to the Beit Din. We look forward to welcoming her officially at her admission ceremony this month. We also congratulate Joanna Bleau on her part in the Magic Flute. (See page 8. Hurry; tickets are selling fast!)*

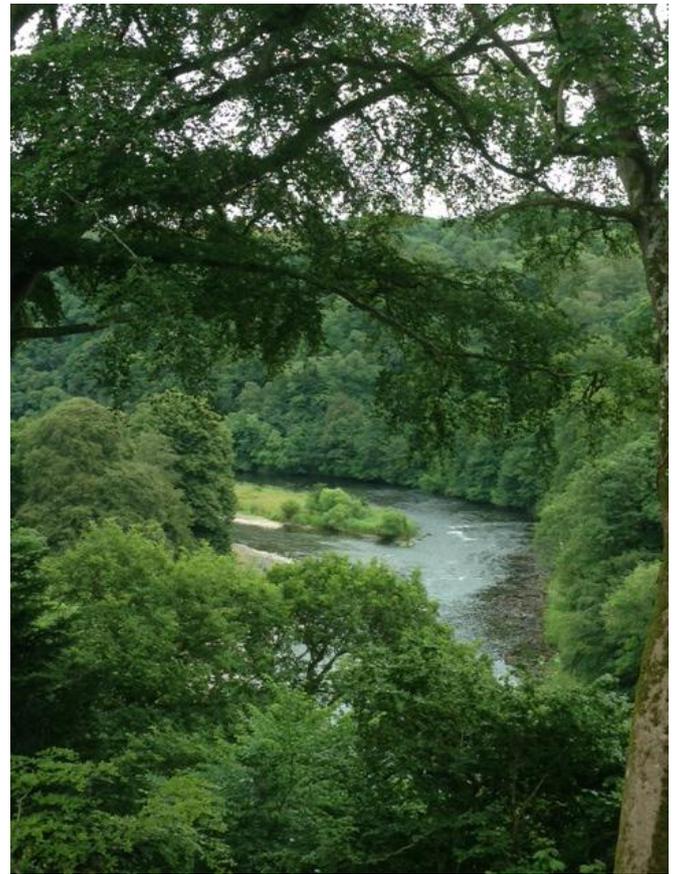
Norman Crane

## Shabbat by the Tweed

The July 12th trip to Newstead turned out to be a typical balmy Scottish summer day (ahem...). After Mark led the Shabbat Morning Service in the Village Hall, a local historian took the group on a lovely wooded walk round Old Melrose, highlighting the history of the seventh Century 'Mailros' Abbey, which once stood on the bend of the River Tweed. A good time was had by all, and many thanks to Isobel for her warm hospitality and delicious lunch!

*Cathleen Ferguson*

*We congratulate Cathleen, who went to the Beit Din last month, and who will be formally admitted to Judaism at our service on 30 August (at which she will sponsor our kiddush). Cathleen's conversion has been twenty years in the making!*



## Back to school in a newly expanded cheder

The first day of cheder will be Saturday **6 September**, at Marchmont St Giles, 3:30–5:30.

Cheder is growing fast and needs a more formal enrolment process than we have been used to. All cheder parents need to fill in a new registration form, including for children already in cheder. The form will be available on the website.

All cheder parents must also be sure that they are subscribed to the Cheder Mailing List. Email is our main form of communication.

Even though cheder is growing — our community is growing — we are still dependent on renting rooms. It is essential that we can rely on being able to contact all current cheder parents at the current email address, promptly, if there is a change of venue or date.

If you have child(ren) coming to cheder in September, please make sure you are signed up at the [Cheder Mailing List Subscription Page](#).

If you have recently received cheder email from me, you are already signed up.

*Nancy Lynner*  
*Cheder teacher and communications coordinator*

## Grillin' and chillin': BBQ reminder and erratum

Don't forget that **17 August** is the date of our annual barbeque, hosted in Linlithgow by Kate and Nick. How to get there, what to bring, and when to arrive: full details were published in the [July edition of Lulav](#). But there was a mistake! Nick and Kate live at **18** Grange Knowe (please don't surprise their neighbours at number 8!).



## An Edinburgh Jewish Welcome to Refugees and Immigrants

*'You know how it feels to be foreigners,' Exodus reminds us. Through the Voluntary Action Fund, Fiona Frank of SCoJeC has arranged for us to volunteer with the Scottish Refugee Council,*

### Volunteering to support refugees and immigrants who have newly arrived in Edinburgh.

Sukkat Shalom is working with SCoJeC, with VAF funding, to support Jewish people in Edinburgh getting involved with supporting immigrants and refugees. This support can take the form of welcoming, befriending, advising, providing language support — or just providing a listening ear. Often in this case the volunteer gets as much out of it as the person who's 'receiving help', and we hope that reaching outside the Jewish community like this will also help to cement new relationships between cultures.



Martha Harding, Training Officer at the Scottish Refugee Council, came to speak to Sukkat Shalom's Friday night dinner in May to talk about the situation of refugees and asylum seekers in Scotland. She will be running an informal training session for anyone who's interested in finding out more about what might be involved

Another possible opportunity for volunteering is providing practical, social, and emotional support to people being detained in Dungavel Immigration Removal Centre. It's a fair drive from Edinburgh but travel expenses and full support would be provided. Martha will talk about the role of volunteers in this and other contexts and there'll be plenty of time for you to ask questions and think about how you might want to get involved. Do come to find out more. (No commitment on either side!) Further details from [via the Contact Team](#). **20 August**, 7–9 pm, The venue will be announced in the Midmonth Reminder.

## Anniversary celebrations: service, kiddush, and ceilidh

### Shabbat service and kiddush

Members should have by now received an invitation for **13 September**. Of course, you don't need to be *invited* to go to services in your own shul! But please rsvp to help with catering estimates. Please respond with email to [ten@eljic.org](mailto:ten@eljic.org). (This email is just for anniversary-related correspondence.)

ten  
YEARS

### Anniversary ceilidh

In the evening, after the service, there will be a ceilidh. Once again, we will enjoy music by the Belle Stars Band, who rocked our Burns Night ceilidh earlier in the year. The ceilidh will be at the Polwarth Church Hall this time. Light refreshments will be included in the ticket price. Full details will be circulated in the midmonth reminder.

Both events will be catered by Judith at Butterflies, our favourite caterer.

## Art, Film, Music, even without those festivals

Fiona Frank, SCoJeC's Projects and Outreach Manager, is a one-woman festival director. Quite apart from the usual festive abundance in August, Fiona brings news of the following.

### Jewish Arts in Ayrshire

**Cultural Connections** is an exhibition running to **21 September** at the Maclaurin Gallery, Rozelle House in Ayr. Work will be exhibited by four 20th-century Jewish artists who lived in Scotland: Josef Herman, Jankel Adler, Benno Schotz, and Hannah Frank. Also on show, until **7 September**, will be Judah Passow's photographs of Scots Jews (*including us, at Sophie Bleau's bat mitzvah, you may remember — ed.*).

There is also a Jewish community day at the exhibition on **7 September**, with activities associated with Rosh Hashanah, including a shofar-making demonstration and honey tasting. Download full details of [Cultural Connections](#) to find out more. If there is sufficient local demand for the Community Day, SCoJeC will organise a coach or minibus from Edinburgh or further afield. Please book with Fiona: [fiona@scojec.org](mailto:fiona@scojec.org).

### Ana Arabia

SCoJeC's YaCHaS project (Israelis together in Scotland) is showing *Ana Arabia*, by Amos Gitai.

Filmed in one sequence-shot of 85 minutes, *Ana Arabia* is a moment in the life of Jews and Arab outcasts, who live together in dilapidated shacks at the "border" between Jaffa and Bat Yam, in Israel. In this fragile place, there is a possibility of coexistence.

Filmhouse (private screening), Edinburgh, **17 August**: after a kosher reception at 11.00, the film will be screened between 11.30 and 1.00. £5 suggested minimum; space is limited. Please email Shani Zour, YaChaS organiser: [shani@scojec.org](mailto:shani@scojec.org),



Sun, Hannah Frank, 1943, Ben Uri Gallery  
(Hannah was Fiona's aunt)



### The Adrienne Greenbaum Trio: Klezmer, Baroque, Tartan

Baroque gypsy music, classical Hebrew songs alongside traditional Scots folk tunes with a hefty amount of foot-stomping klezmer adds up to supreme traditional entertainment! Presenting two ensembles in one: Scotchne and FleytMuzik — led by klezmer and classical flutist Adrienne Greenbaum, with Michael Alpert (fiddle, vocals, and percussion), Lev Atlas, (Violin/Viola), and David McGuinness (keyboards) — will trace the musical influences of the Eastern European Jewish community as they travelled west from Slovakia to Scotland: Edinburgh, **18 September**

To book (essential) contact Fiona: [fiona@scojec.org](mailto:fiona@scojec.org). (*Sounds like a great way to unwind after you have voted in the Referendum! Greetings to Fiona for her birthday on Referendum Day — ed.*)

## Our Ark and its Making

Lauren Fox has been talking to David Buchanan-Dunlop, our cabinet maker at Sorell, who has sent photos from the studio. David provided this progress report:



The project has been really interesting for us to work on so far. The design has required many different practical needs to be satisfied whilst also making something that is aesthetically pleasing. This is can often be a difficult balance to strike but I hope we will have achieved it with this design. The cabinet is being made from some lovely Sycamore which we

have managed to source locally and comes from trees growing on an estate near the town of Biggar. As cabinet makers we often make things solely out of wood, so I am particularly excited about the introduction of the the metal elements into the design which I think will provide a nice contrast to the timber. It has also been really interesting for us to learn a little more about the Jewish faith through this project and in particular the rituals surrounding the Torah.

Our ark project is supported by



The NLPS Trust  
for Progressive Judaism



## Medicine and medical equipment in critically short supply

There is an urgent need for medicines, medical equipment, and supplies in Gaza. With over 9,000 wounded, the vast majority of whom are civilian, and extensive damage to medical infrastructure including hospitals, clinics and stores, a humanitarian crisis is unfolding and the medical system inside Gaza is at risk of collapse. PHR-Israel have the necessary expertise and experience to facilitate the purchasing and delivery of the most needed supplies, and have already delivered over \$400,000 worth of medicines and medical equipment in recent days. However there are still critical shortages. PHR-Israel is coordinating with international bodies and the Palestinian Health Ministry and have specific lists of the most urgently needed items. Every donation, small or large, will go directly to purchasing and delivering these critically needed medical supplies and will contribute to the saving of lives in Gaza. Thank you to the Edinburgh Liberal Jewish Community for your continued support.

Richard Thunder, writing from Tel Aviv on behalf of [Physicians for Human Rights - Israel](#)

Note that the appeal is being administered by New Israel Fund on our behalf.

פיקוח נפש  
Jewish Medical Appeal for Gaza



Noor Al Anker is 9 years old. Her home was struck by the heavy Israeli artillery attack on Shujaiya Photo: PHR-Israel/Awani Farhat

## Festival — What's Jewish at the Festival this year?

The following have crossed the *Lulav* desk in recent weeks. First off, we hear that cheder teacher Joanna Bleau has a major part in ***The Magic Flute*** with Aria Alba. (If you go, review it in the [September Lulav](#).)

*Hannah Holtschneider*, Jewish studies scholar, has written to say that the **Edinburgh Jews Exhibition** will be on show at the National Library Scotland Map Library for the duration of the Festival. The exhibition results from cross-disciplinary research, design, and curation from Jewish Studies in the School of Divinity, the School of Architecture, and the Department of Cultural Studies. The history of Jews in Edinburgh is contextualised through mapping the impact of this community on the City itself. National Library Scotland Map Library, 159 Causewayside, Edinburgh EH9 1PH

Lisa Barcan has recommended the Arkle Theatre Company's ***Rumours*** by Neil Simon. Charlie has shot himself in the ear. Why? Cover up, confusion and chaos in fine farcical form! (Venue 241, 11–16 August at 8.30).

Jews are flocking to our city to strut their stuff. Some may even show up at services!

Diane Ripstein from Montreal is putting on ***Move on the Cha-Chas***, a comic/dramatic/dance monologue, at the Space at Surgeon's Hall, 13.05, on most days.

Julia Pascal is a London playwright, and her play, ***St Joan*** is based on three women of different ages and ethnicities, journeying back to medieval France, walking through nineteenth century Africa and shadowing the ghettos of twentieth century Europe. Can today's Joan save a young Moroccan immigrant about to drown in the Seine?. ***St Joan*** is at the Bedlam Theatre 1-25 August.

Ivor Dembina is back with ***Old Jewish Jokes***, Daniel Cainer is here again, and — oy! — we hardly need to go to shul, with ***Circumcise Me!*** and ***My Rabbi*** coming to our door.

***Circumcise me!***, with Yisrael, né Christoper, Campbell is on at the Gilded Balloon until 15 August except Shabbat. From Catholic to Orthodox Jew, with Reform and Conservative conversions in between: who knew *hatafat dam brit* could bring international comedy fame?

A Jew and a Muslim walk into a bar... ***My Rabbi*** is a comedic drama about two Canadian best friends who go on spiritual journeys that change their lives forever.



Daniel Cainer



Yisrael Campbell

(Come with a warning about language: not for kids.)

Daniel Cainer's *Jewish Chronicles* features feuding tailors, a 1950s Christian cult, and a cocaine-addicted rabbi: a joyous and hilarious collection of stories-in-song; on at the Underbelly until 25 August.

### ... or maybe not Jewish at all!

**Township Voices**, Dloko High School choir from South Africa, will be performing 12, 13, 14 August at the Assembly Rooms with support from the Jabulani project (which we in turn supported in our Kol Nidre appeal last year).

The Edinburgh Interfaith Association recommends **No Guts, No Heart, No Glory**, a site-specific performance based on interviews with Muslim Female Boxers. With electronic sound, magic, visual design and cinematic lighting, **No Guts, No Heart, No Glory** explores being young, and fearless. Sandy's Boxing Gym, 76 Craigmillar Castle Avenue, 18 – 25 August.

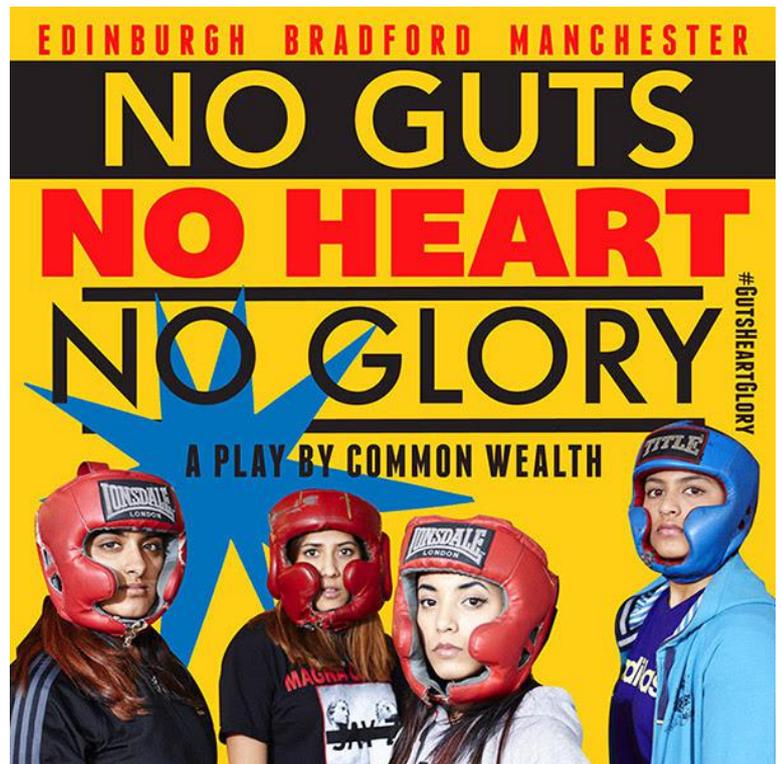
Rebekah Gronowski has provided details of a free **Funday at the Hindu Mandir** coproduced by the Mandir's Ladies' Group and the Edinburgh Women's Interfaith Group: complementary therapies, food for body and soul, face painting and henna will all be on offer. Edinburgh Hindu Mandir, St. Andrew Place, Leith, Edinburgh EH6 7EG, 9 August, 11-4.

More fun: a Whosical for the Edinburgh Liberal Jewish Community Dr Who Fan Club — you know who you all are! In **I Need a Doctor**, superfans Jamie and Jess put on a musical about their time-travelling hero. But how do you write a Doctor Who musical without getting shut down by the BBC? Watch them battle with copyright free villains, the Exterminators and Cyber-Gents. This award-winning parody features original songs including I Need A Doctor, Save the Day and Phonebox of Love.

Your editor recommends **Backstage in Biscuit Land**, Jess Thom's exposition of life with Tourettes: neurologically totally exhilarating. On at the Pleasance until 16 August (not suitable for kids).



Township Voices, Dloko High School Choir



## 'More than tradition, a message to the world': Liberal Judaism's founding rabbi through the eyes of its chief executive Danny Rich, author of *Israel Mattuck: the Inspirational Voice of Liberal Judaism*

Rabbi Danny Rich has just published his book on Rabbi Israel Mattuck, who, together with Claude Montefiore and Lily Montagu, founded Liberal Judaism. Claude Montefiore recruited Rabbi Mattuck from the USA in 1912 to be the first rabbi at the Liberal Jewish Synagogue (LJS).

**Lulav** Long before the digital age, Israel Mattuck preserved the text of practically every sermon he ever gave, over forty years in the rabbinate. Was this common practice in the early 20th century? Or was Mattuck unusually renowned for his sermons? How did his congregants receive them?

**Danny** *Mattuck was not alone in preserving his handwritten sermons. Many were typed by his secretary or other supporters. A small number were published privately. Mattuck was well known for his oratory.*

**Lulav** 2000 sermons have been archived. You selected 400 of them in order to write the book. How did you choose?

**Danny** *Rosita Rosenberg and Lionel King Lassman catalogued much of the collection, which was held at the Leo Baeck College. Their diligence to list by date and topic made it easy to select. I was interested in Mattuck's religious views which were not written up elsewhere. For example, Marc Saperstein has had an article published on war sermons, and some sermons are not exactly duplicates but on similar themes. I certainly chose ones on anti-Semitism and Germany, Zionism and the League of Nations, Liberal Judaism, and socio-economic issues including dignity of labour, strikes, etc. — what I would call 'Prophetic Judaism'.*

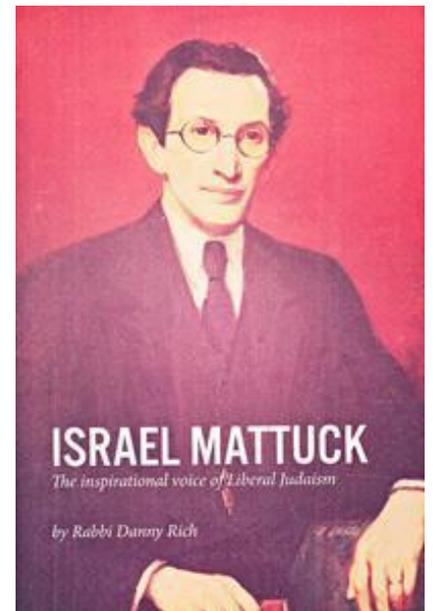
**Lulav** He was a great speaker and writer, with a personal commitment to social justice. Did his words result in action?

**Danny** *Mattuck certainly used his own congregation (the Liberal Jewish Synagogue, St John's Wood) to practise what he preached. The activities of the Women's Society, a club for the unemployed in the 1930's and Mattuck's own campaign for German refugees are just some examples of this.*

**Lulav** What role did his American background play? Did it make him distinctive among his peers?

**Danny** *Mattuck was the first prominent advocate of the American Reform school, although a number of his associates, and Harold Reinhart and others at West London came from the same stable. Although he rarely mentioned his American background, he remained an American citizen, never bearing a British passport.*

**Lulav** Marc Saperstein has described Mattuck's repudiation of a national Jewish identity as 'dated'. In 1917, Mattuck claimed that Zionism sought to usurp a Jewish identity grounded in religious faith and practice. Zionists were narrow as all nationalists are narrow. Universalist religious Judaism is "a stronger and more effective bond to unite the Jews and a greater force to cause them to persevere." Is there a compelling case for considering Mattuck's critique of Zionism, far from being dated, as in fact prescient?



Israel Mattuck, Danny Rich, 2014, £6 inc. delivery: [buy at wufoo.com](http://buy.at.wufoo.com)

**Danny** *I am always careful about ascribing a dead person's view to current conditions. Mattuck was preaching before the Shoah and the foundation of the State of Israel at a time when it was hoped that democracies could be free of anti-Semitism. Nevertheless I think Mattuck makes an important point that Judaism is much more than Zionism or 'Israelism'.*

**Lulav** It is a commonplace that after the Shoah Jews everywhere, whatever they may have thought about Zionism before the rise of Hitler, found in the State of Israel a source of strength, a focus for pride; solace and security. Yet, when refugees were streaming into Mandate Palestine in the 1930s, and again even after the War, Mattuck did not waver in his anti-Zionism. "The tragic plight of the unfortunate Jews on the continent does not justify the political methods of the Jewish Nationalists"; 1947. How was his anti-Zionist conviction received by his congregation and his peers?



Rabbi Danny Rich, chief executive of Liberal Judaism

**Danny** *Although Liberal Judaism often gets accused of all sorts of things concerning Israel, many in the Jewish establishment (including many Orthodox voices) were early opponents of Zionism. A number of his LJS congregants were leaders of the anti-Zionist movement, and I suspect he reflected the majority views of his relatively well-heeled, very English congregation.*

**Lulav** So even after the Shoah anti-Zionism at LJS was mainstream? When did that change?

**Danny** *The official policy of Liberal Judaism was neutrality on Zionism, although many of Britain's leading anti-Zionists were prominent in Liberal Judaism, e.g., Mattuck, Claude Montefiore, and Basil Henriques. The second-most important Liberal minister was Maurice Perlzweig of North London Progressive, who was an outspoken Zionist.*

*As the Movement became more democratic and less dominated by a few (rabbinic and other) voices, the attitude changed. I suspect the tide turned after Suez, and by 1967, Service of the Heart was the first prayer book of any British movement to have a Yom HaAtzmaut liturgy. The appointment of American Sidney Brichto as the first professional head sealed the move towards Zionism.*

*Mattuck believed that Zionism was a diminution of Judaism's modern, universal role. He believed Judaism was bigger than the beliefs and ways of a people associated with a particular geographical area, and believed it spoke universal values for all peoples (particular regarding the conquering of social evils).*

**Lulav** For Mattuck, true religion is universal, spanning human time and space, from primitive times when religion meant only rites and practices, to religion as the realisation of ideal values. An attitude of mind, faith, at one with ethics, is the sum of goodness that impels us to goodness. One who has faith stands like "a mighty Gibraltar amidst the raging and surging mass of life". He sounds very modern, post-modern, even. What would he make of Richard Dawkins?

**Danny** *He would respect the depth and breadth of Dawkins' mind and would have confronted him with immense politeness. Nevertheless, Mattuck was 'God infused,' and his theology was rather simple, even simplistic.*

**Lulav** Do Mattuck's sermons on contemporary political events make this book timely or even timeless, or are they quaint 20th-century artefacts, fascinating nonetheless?

**Danny** *They are both, by which I mean they are a fascinating commentary on a period of major change in Jewish and world history, and they are also inspirational for today.*

**Lulav** How has researching and writing this book affected you in your role as Liberal Judaism's CEO?

**Danny** *It has made my commitment to raise the social issues of the day with greater fervour. Our campaigns on Equal Marriage and the Living Wage, and my own work on Assisted Dying are, in my view, in tune with Mattuck's inheritance.*

**Lulav** What would Mattuck say today if he stood before the UK progressive rabbinate?

**Danny** *I suspect he might be concerned that we placed too much emphasis on ritual, and, whilst he understood some of our concerns, he would be worried that we Rabbis were becoming too timid. He might also be concerned about the brevity of our addresses.*

**Lulav** What would Mattuck contend if he were giving a sermon this week?

**Danny** *He might preach the sermon about reconstruction after war which he, in fact, delivered on 19 January 1918. The full text is available at [www.religionandwar.org](http://www.religionandwar.org) but I will quote these paragraphs:*

*It is not at all certain to my mind whether even all of those who speak and hope for reconstruction do so from the largest and highest view of social interest. There are some who think of reconstruction as an attempt to produce in the nation a greater military efficiency for the next time when its military prowess may be challenged. ... There are others, however, who think of reconstruction as an increase of industrial and commercial efficiency. That would mean a richer nation, perhaps, too, some richer individuals. But here again the expression of such an aim leaves us worse than cold, somehow even ashamed ... that life should be measured and weighed in terms of money and directed to a sordid goal. It is not money nor all the commerce and industry done in its name which makes, or can make, a nation great, or its life of value.*

*What then are we after when we plead for reconstruction? ... The aim of the national life is to testify ... to the glory of God, ... This idea of a national soul and of the need of national salvation is part of the [prophetic] legacy, a very precious and valuable legacy, which has come down to us from that time in our past history ... [condensed — ed.]*

**Lulav** Mattuck is very quotable. Let's give him the last word.

**Danny** *My favourite was given on 5 October 1945 two months after nuclear bombs had been dropped on Hiroshima and Nagasaki. It is titled 'Judaism and the Future'.*

*If Judaism is to exercise an influence in the world it must be something more than tradition, which some Jews like to maintain for their satisfaction; it must be a message to the world. That requires two things. It must embody the thought, the ideas which men and women accept as true on sufficient ground. It cannot have a message for the world of today if it clings to obsolete beliefs and ideas. Secondly, it must address itself to the problems that agitate our world.*

Buy Israel Mattuck, by Danny Rich, (£6 delivered) at [wufoo.com](http://wufoo.com) or by calling the LJ office: 020 7580 1663.

## Surprise photos from Ricky's attic

Can you spot Ricky? (Hint! He has hair.) Here he is in 1978, while visiting the Bedouin, as described in his *D'var Torah* in the **July issue of Lulav**.



Liberal Jewish Synagogue, St John's Wood, London  
photo: Jewish Virtual Library