



est 2004

July Tammuz–Av 2014 5774

- 4** Kabbalat Shabbat Service
MSG 6.15
- 11** Erev Shabbat
CC 7.00
- 12** Shabbat Morning Service
Newstead/Melrose: need or offer transport? see p. 3
- 13** Philosophy Reading Group
CC 4.00
- 18** Kabbalat Shabbat Service
MSG 6.15
- 26** Shabbat Morning Service
CC 11.00

August Av–Elul

- 1** Kabbalat Shabbat Service
MSG 6.15
- 8** Erev Shabbat
CC 7.00
- 15** Kabbalat Shabbat Service
MSG 6.15
- 17** Community BBQ
Hosted by the Silk family, see p.3
- 23** Shabbat Morning Service
CC 11.00

Venues

- CC** Columcille Centre
2 Newbattle Terrace
- MSG** Marchmont St Giles
1a Kilgraston Road

לולב *Lulav*

vol 1
issue 7

From the Edinburgh Liberal Jewish Community

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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

Website www.eljc.org

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

Scottish Charity SC035678

Are you motoring to Melrose? It's time to organise transport

On **12 July**, Isobel King is once again hosting our Shabbat activities in Newstead (see last month's *Lulav*).

Nick is coordinating transport and needs you to get in touch. Contact Nick via the [Contact Team](#) (phone or web) to say if you are going, if you need transport, and if you can offer transport.

Our Ark, in the making

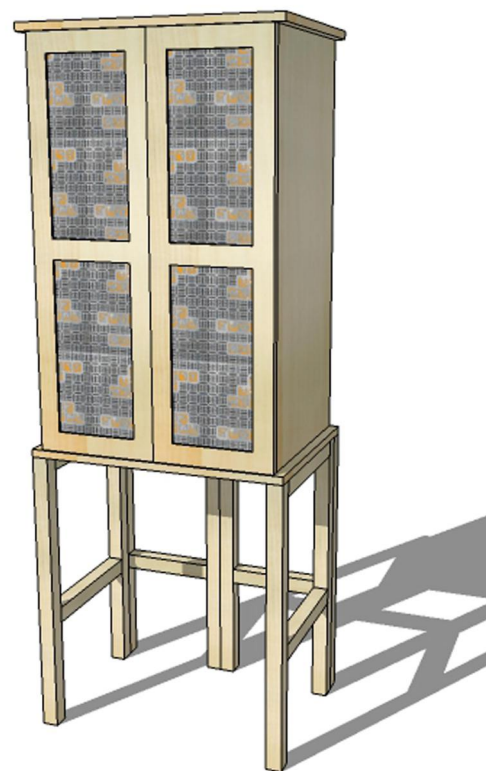
Katy Bromberg

The portable ark project is underway! The project includes an ark, *ner tamid*, Torah mantle and *bimah* cloth and we hope to unveil them in the autumn to coincide with the tenth birthday celebrations and High Holy Days.

We are working with James Wright and David Buchanan-Dunlop from Sorell (www.sorell.co.uk), an Edinburgh-based furniture company to design and build an ark that we can use in a variety of venues but also has elements that can be incorporated into a building of our own at a later date.

In addition to James and David's expertise, Lauren Fox and I have led community activities to help design decorative panels for the ark and the Torah mantle.

Anyone who is interested in getting involved with the project, from design (no experience necessary) to production (especially for the Torah mantle and bimah cloth) should contact me via the Contact Team.



The draft design from Sorell echoes the pattern in our breastplate.

Grillin' and chillin' in Linlithgow

Our much-loved community BBQ returns to Kate and Nick's, on **Sunday 17 August**, 8 Grange Knowe, Linlithgow. (01506) 845325

Any contributions of food and drink welcome (but no pork or shellfish, thanks!). All welcome — kids, adults, friends, relatives. Arrive any time from 12.30pm.

If anyone wants a lift from Linlithgow station, just call (but ideally let us know beforehand so we've not drunk too much...). It is also possible to walk from the station by the scenic route round the back of the loch, estimated time around 45 minutes.

By car, come off the M9 at junction 3, turn left towards Linlithgow. As you go past the 'Oracle Factory', there is a turning for Grange View on the left. Turn in there, then left at the roundabout into Grange Knowe. We're in the first cul-de-sac on the right.



**Mazel Tov!
to Sharon Goldwater
and Iain Murray**



**Mazel Tov!
to Helen Zollinger
(née Sherbourne)
and Stewart Zollinger**

**Mazel Tov!
to Sarah Shamash
(née Nisbet) and
Maurice Shamash**



Blessed are You, Eternal One, our God, Sovereign of the universe, who brings freedom to those who are shackled

All of the following young men have been killed in cold blood in the last month by violent forces in Israel and Palestine.

Mohammad Dudeen, 15

Naftali Frenkel, 16

Gilad Shaar, 16,

Mohammed Mahmoud Odeh Salameh, 16

Muhammad Abu Khdeir, 16

Nadeem Nawara, 17

Nadim Siam Abu Nuwara, 17

Eyal Yifrach, 19

Much younger children have been killed in recent weeks in Gaza.

Their sons were 16

There is no difference between blood and blood. A murderer is a murderer, no matter his nationality and age.

Father of Naftali Frenkel

Their sons were important to them, just like my son is important to me.

Mother of Muhammad Abu Khdeir

Liberal Judaism responds

Alongside the parents of Naftali Fraenkel, Eyal Yifrach and Gil-ad Shaar, we now also share the grief of those of Muhammad Abu Khdeir, killed on 1 July in the Jerusalem forest.

Although there are individuals and groups amongst both Israelis and Palestinians whose reaction is to call for revenge, my fear is that this may lead to dangerous communal responses.

Will we allow their murderers to dictate the tone, or can we find it in our hearts to respond to violence and hatred with an even greater determination to seek peace and justice?

It is beholden on all leaders both in Israel/Palestine and elsewhere to ensure that the response to these terrible murders is not violence and dehumanisation but a redoubling of efforts to seek peace and justice for all.

Rabbi Danny Rich

The Board of Deputies responds

We all need to see the humanity in one another; this region does not need any more grieving mothers.

A prayer at this terrible time

May every single precious child be safe from harm. May every child belong to us, the human family, and may we know all their names. May we keep them from the harm of revenge, and protect all parents from mourning. May our hearts and the hearts of suffering people be healed quickly in our day from the wounds of the past and present. May restorative justice prevail, a justice that heals, and does not murder or kill, harm or destroy. May we find comfort in a wide circle of loving people from every neighborhood who struggle for peace. And may the children of Isaac and Ishmael, of Sarah and Hagar and Abraham, find peace and security as good neighbors instead of bitter opponents. May the people working daily to reach out on both sides be supported by our actions, and not hurt. May the Occupation come to a speedy end, quickly in our day.

Rabbi Lynn Gottlieb, Jewish Voice for Peace

Sinai, Scotland, Negev

D'var Torah for Parshat Pinchas (Numbers 25:10 - 30:1)

Ricky Hogg

Ricky graduated recently from the Liberal Judaism Ba'al Tefillah programme (see last month's Lulav). He prepared his d'var Torah last summer, since when, events have moved on, and what follows is slightly revised. This year, Pinchas falls on 12 July.

In my younger days I enjoyed many years of travel and had some lengthy stopovers in various countries. But always, in the end, I would eventually head home to Scotland. Having been away for long periods of time, I always found that, on returning, my emotions could feel quite strong. Among other things, I was back amongst my family and friends. All around was familiarity. I knew where things were. I knew instinctively how this world worked.

When it comes down to it, I can be quite patriotic about my country. And being patriotic, I think, can give one a strong sense of responsibility, an obligation to be active in the moral and ethical dimension of patriotism. I feel that there is a difference between patriotism and nationalism (and I quote George Orwell) When talking about nationalism and patriotism, nationalism is 'the worst enemy of peace'. According to Orwell, nationalism is a feeling that one's country is superior to another in all respects, while patriotism is merely a feeling of admiration for a way of life. These concepts show that patriotism is passive by nature and nationalism can be aggressive.

Scotland is gearing up for one of the biggest decisions in its long history. This vote will decide many things, economic, cultural, defence, education and law: the full package. It is possible that things will change after the vote no matter what the outcome. We hope that Scotland will be an improved nation for the peoples of Scotland. That the many diverse cultures that make up Scotland will still feel that their country is a place to live without fear or discrimination. Democracy and the ballot box: such a nice way to determine the outcome of a country's future, don't you think?

Thousands of years ago a new country, a new beginning, was about to take place for a wandering tribe — for forty years no less — in the most inhospitable terrain. But their wanderings were coming to an end. Forty years of desert life can have an effect on one's optimism, I would imagine, but the divine promise of land was about to be fulfilled; and after the chaos of the wilderness, they were now at last preparing for order.

There was of course the no small matter of acquiring the land: who will get what and to whom will it get passed on to.

The Eternal One spoke to Moses, saying, among these shall the land be apportioned as shares, according to the listed names: with larger groups increase the share, with smaller groups reduce the share. Each is to be assigned its share according to its enrolment. The land, moreover, is to be apportioned by lot; and the allotment shall be made according to the listings of their ancestral tribes. Each portion shall be assigned by lot, whether for larger or smaller groups. *Numbers 26:52*

We are now taken through the list of the clans and their numbers. It's all done rather methodically until the wonderful daughters of Zelophehad and their case for inheritance, which is brought before Moses. This, in a patriarchal society, was unheard of, and wisely Moses defers judgment to God who calls in favour of the daughters of Zelophehad. This was a unprecedented change to tradition but you will find all though Pinchas a feeling of transition from the old to the new. The rights for women being one, and the clans populated with young hope ready for a new future. God says in 26:64-65,

Among these there was not one of those enrolled by Moses and Aaron the priest when they recorded the Israelites in the wilderness of Sinai. For the Lord had said of them, 'They shall die in the wilderness.' Not one of them survived, except Caleb son of Jephunneh and Joshua son of Nun.

You begin to see that the old is falling away. We have the great prophet Moses himself passing on his full authority to Joshua.

He took Joshua and had him stand before Eleazar the priest and before the whole community
He laid his hands upon him and commissioned him. 27:22

Now God's promise to Avram was ahead of them, this was never going to be an easy one to keep, but coming along with the new Israel was a new form of ethics, a moral code that eliminated superstition, a law given on Shavuot, the day of the giving of the Torah. The worldwide impact that was brought about by this wandering tribe and its moral law is embodied in the codes set out in the first five books of the Tanakh. These are too numerous to mention here, but there is one which stands out, one which has been the bedrock of Judaism

You shall love your neighbour as yourself
Leviticus 19:18

Given this short history, we can now jump to the present day and reflect upon the grave moral situation which is currently unfolding regarding another desert-dwelling people, the Bedouin and their impending forced resettlement. Within the State of Israel itself this eviction presents a challenge to many, and it presents a challenge to the core beliefs of Judaism.

Israeli laws enacted to evict the Bedouin have been called 'immoral and impractical', by Bedouin leaders. Rabbi Arik Ascherman, of Rabbis for Human Rights, opposes the measures. It would cause "30,000 to 40,000 Bedouin to be expelled from their homes, and most of their land taken," Rabbi Ascherman said. The Negev Bedouin have proof of land ownership dating back to 1908. The results of the passage of the proposed plan are clearly in dispute. Rabbi Ascherman, however, is confident that once people understand the law's potential negative effect on the Bedouin, it will never pass. 'I believe in my people, and the basic goodness of my people', he said.*

Scotland too had its own tribal lands. Each clan had their land, and the clan system was an effective means of government in the Highlands of Scotland until it was essentially eliminated after 1746. Like some of the tribes of Israel they were shipped off to new lands and resettled. Scotland lost a whole way of life that had been in place for hundreds of years. Maybe this outcome would have developed over time — we will never know — but let us hope that the Bedouin remain in control of their own culture. Let us hope, that as in God's message to Pinchas, we can all display more effort, more passion, and, like Pinchas (who at the beginning is seen as a man who so loved



Evicted family, Loch Nam Madadh, Outer hebrides, 1895
National Museum of Scotland



Israeli forces encircled al-Araqib village at 9:30am on 12 June 2014; by 11:30am police had demolished most of the homes of the twenty remaining residents: Silvia Boarini

* The Praver Plan was in development when Ricky wrote this last year. It was withdrawn in December.

The Negev Clearances are still continuing by other means.

continued

July 2014

his God), involve ourselves in — as God said — pacts of friendship, not only within our own community, but also take this idea with us wherever we go.

Friendships, peace and reverence for all life, not just Jewish life, are considered to be the highest benefit of man. *Talmud*
Amen

Epilogue: Ricky reminisces

In the 1970s I lived on a kibbutz. I went with a group to visit the Bedouin in the desert. I have strong memories of their hospitality, of their welcome to such a large foreign group. They introduced us to their camels and took us around their village. I was 19 or 20, and this was a different world. It was wonderful. (Lulav is unable to show you the photo of Ricky, with his long black curly hair, and the camels. Alas, it is put away in a box up in his attic.)

Cheder Party

The cheder year finished with the biggest cheder party yet!



Out and about at Pride Scotia

Rebekah Gronowski

What a wonderful day this was! I felt very honoured and proud to be able to take part in the Pride Scotia March this year. For the first time we had our own Sukkat Shalom banner and support stickers to give out to people to wear. The march began outside the Scottish Parliament which, this year, was much more significant than usual. We were ably led by our own Rabbi Mark, sporting his T-shirt bearing our Sukkat Shalom Pride Scotia Logo. The march set off up the Royal Mile towards Parliament Square.

I was only able to join in the march from the middle of High Street but I was able to listen to the several speeches given by members of the LGBTQ community and to the MSPs who supported the Equal Marriage and Civil Partnership (Scotland) Bill. We also held a minute's silence to remember all those people from the LGBTQ community both here in Scotland, in the UK, and in the wider world who have been persecuted, tortured, and murdered because of who they were. This was particularly poignant as we prepare for the Commonwealth Games to be held in Glasgow in July. Eighty per cent of Commonwealth nations have sanctions, including the death penalty, against LGBTQ people.

From there we proceeded across George IV Bridge, and along Teviot Row to Teviot House. It was nice to meet up with old friends who joined us along the way. Others joined us when we reached Chambers Street. Arriving at Teviot House, we paused to take pictures before we went our separate ways.

There was food aplenty, and music groups and stand-up acts on the open stage. All this took place in a wonderful atmosphere of happiness and camaraderie, with people from all walks of life, groups and many families with their children. There were even dogs sporting rainbow bandanas — all very well behaved, of course! There were stalls and displays of various "rainbow goodies" on sale, many of which were being sold to support future Pride Scotia marches.

Our Community has come a long way since we were founded ten years ago. One of the most important issues for me at that time was the future for LGBT Jews in Scotland. My vision was a Scottish Judaism fully supportive of LGBT issues, and a community which embraces LGBT people and their families. I think we have now done this. I have welcomed being able to be involved.

I do think that, this year especially, we have put ourselves well and truly on the map on LGBT issues. I would like to thank everyone who assisted me along the route and who made sure that I was safe! I thoroughly enjoyed the day and now look forward to Pride Scotia 2015 — next year in Edinburgh!



Citizen, Subject, and Patient

Joe Goldblatt

The past month has seemed as though it was indeed another lifetime. Following six years of living in Scotland, I decided that I wanted to retire here and remain active in public life. In order to do this I would have to apply for the right to remain in the United Kingdom and then one year later, apply for official UK citizenship.

When one is born in their home country, the concept of citizenship is often taken for granted. It is assumed that by the luck of the draw you are, as in my case, a U.S. or other citizen. However, when an individual chooses to become a citizen of another country it is a very thoughtful, time consuming and sometimes arduous task.

Our journey to British citizenship began in 2013 when we applied for a immigration status entitled indefinite leave to remain. This required completing numerous documents, listing every foreign trip we had made in the past five years and with great difficulty, studying and passing the Life in the UK test. It also required paying copious amounts of money to the UK government. On my first attempt at the test, I failed by one point. To my dismay but not amazement, my canny wife passed on her first attempt. When I returned two weeks later to retake the test, the proctor (or invigilator as known in the UK) smiled welcomingly and then announced in front of the entire class of test takers "Welcome back Professor!" I was mortified.

When I sat for the test the first question was unnerving. Here is the actual text:

You are a pregnant woman in the United Kingdom. Therefore, you are entitled to two of the following services.

- A) Free general practioners visits
- B) Free nurse midwife

- C) Free prescriptions
- D) Free transport

In fact, all four answers are correct in Scotland. However, the study booklet clearly states that the correct answers are only A and B, as these are the free services available in England. Fortunately, I did not use my common sense and instead regurgitated the information from the booklet and passed with flying colours. We later celebrated with copious amounts of whisky.

When you are granted indefinite leave to remain you receive a biometric card that includes all of your details and may be used for re-entry into the UK. To apply for the card one must visit a local post office and provide your electronic finger prints. When I placed my hand on the screen a message in red bold text appeared that said "Not accepted." I thought this mean that I was not accepted in the UK. The kindly postal official explained that their was a problem with the machine and that she would sort this out for me. A few seconds later, I was accepted by the machine.

One year after receiving our biometric cards, we were allowed to apply for official UK citizenship. With UK citizenship I will be allowed to vote in all national and local elections. This was important for me as on 18, September 2014 Scotland will hold a referendum on independence and I want my vote to count toward a YES outcome.

Therefore, once again we completed copious forms and met with local officials to have them checked. Approximately three months later we received notice by post that we were officially



Nancy Lynner and Joe Goldblatt become citizens and subjects

approved for British citizenship and were invited to participate in the local citizenship ceremony at Edinburgh City Chambers on 9 June 2014.

Our son and daughter-in-law joined us for this prestigious event that was conducted by the Deputy Provost of the City of Edinburgh, Councillor Deirdre Brock. I asked in advance if it was appropriate to wear my kilt and Bonnie Prince Charlie jacket and was told that national dress was indeed most welcome.

Once again, our papers were checked by the officials and then we ascended a red carpeted staircase to the room where the ceremony would be conducted. We carried a sheet of paper with our seat assignment and found ourselves among young adults, older persons, families, children and many others from throughout the world who were also becoming citizens on this day.

I glanced up and noticed for the first time our Deputy Lord Provost, whom I have known for many years and for some reason I began to quietly cry. It was at this moment I realized that after making the decision to move to Scotland seven years ago, our lives were indeed changing as we were becoming dual citizens of the United States and the United Kingdom. I also was deeply appreciative for the many people who had helped us on this journey including the Deputy Lord Provost, University colleagues who helped me study for my test, friends who endorsed our application for citizenship and many others.

The Deputy Lord Provost asked us to be upstanding and recite the affirmation of loyalty to Her Majesty the Queen and then we all sang 'God Save the Queen'. I noted that we only sang two verses and the offending verse about "crushing the Scots" was not sung at this occasion.

Finally, we were individually called forward to receive our official certificate of citizenship and to pose for photo with the Deputy Lord Provost. Once again, my eyes filled with tears. We then posed for further photographs with a portrait of Her Majesty Queen Elizabeth II and I was told that I was now officially a subject of the Queen. After 55 years of life in the US where we had rejected the monarchy 238 years ago, I felt a small pang of guilt and regret. This was quickly erased with tea and biscuits during the reception where I spoke with other immigrants who came from desperate parts of the world to seek better lives in Britain.

So, why all of the emotion at 62 years of age? I suppose the simple answer is that this milestone represented the sum and substance of many years of work following a earlier decision to try life in another country. Or perhaps the real reason is that I had consciously made the decision to become a citizen of another country that despite its many challenges, I greatly admired. Regardless, I was surprised how emotional this day was for me.

Two days after the ceremony I was admitted to hospital for a pre-scheduled operation to correct childhood scoliosis of the lower spine (L1 – L5). Nancy accompanied me at 6:45am and soon the surgical waiting room filled with the walking wounded awaiting operations for new knees, hips and shoulders. I was the youngest laddie in the room. Nancy was told by the nursing staff that she could go home and then check back around 12 noon to see how I was doing.

At 9am one of the nurses invited me to reconfirm all of my details and told me I would be meeting with an anaesthesia expert and my surgeon. The anaesthetist asked me what procedure I was having, then said "Oh, we do not do many of those here." This was most discomfoting.

Fortunately, my surgeon and his junior associate met with me almost immediately after the anaesthesia expert and said that the operation was fairly standard and that I would do fine. The junior associate inquired about my surname and said that he had Goldblatts in his family on his mother's side and that perhaps we were related. This provided additional reassurance as a Goldblatt would be looking out for a Goldblatt.

I returned to the waiting room and around 12pm the nurse said "Joe Goldblatt, it is your turn." I changed into a hospital gown and was seated in a push chair. She then pushed me into the surgical

theatre suite where to my surprise a half dozen people were all smiling and saying "Hello Joe, welcome to surgery!" I never met such happy and motivated people in my life. It was as though they had all had customer service training and had passed with distinction.

I moved from the push chair to a bed and was wheeled into the anaesthesia room. As the anaesthesia expert began to insert the needle in my arm to administer the drugs I jokingly said "You didn't happen to have Michael Jackson as a patient did you?" She smiled and said "No, but I am using the same drugs." I then loudly thanked Dr James Young Simpson, the man who discovered anaesthesia in Edinburgh in the eighteenth century, said a short Hebrew prayer and she said "It is sleepy time." That was the last thing I remembered before the surgery commenced.

Five hours later I awakened in the large recovery ward. I had no pain thanks to a helpful morphine pump. I noticed that my junior surgeon was at my bedside and so were many nurses all telling me that everything was fine. A few minutes later they moved me to my orthopaedics ward.

My ward mates included three neighbours named Iain, Gary and Marik. Marik was a Polish bus driver, Gary a social care worker and Iain a retiree who had been married for 63 years. We turned out to be a highly compatible lot. Each of us received excellent and compassionate care.

I stayed on the ward for five days and was discharged when I demonstrated that I could walk and climb stairs as well as confirm all of my bodily functions. I was well looked after and even the hospital food was nutritious and delicious.

Nancy collected me and we returned to our small home where I have been recovering and thinking about the process of transitioning from US citizen to UK subject to Scotland National Health Service NHS patient. Surprisingly, the transition has been fairly seamless with very few surprises. However, it has been a very emotional journey and this was a huge surprise for me.

I suppose the emotional turbulence is to be expected from making such sweeping changes in ones life at an advanced age. Nonetheless, I am content that each of these decisions was correctly timed and that my emotions verify the deep meaning of my personal choices. Further, I am deeply grateful that I have achieved each of these milestones during my lifetime. This was only possible through the love and support of my family, friends, colleagues, NHS staff and even the bureaucrats who generously helped me as I became a citizen, subject and patient.

The journey I have made during the past six years and more specifically since 9, June has been both challenging and rewarding. One of the positive outcomes from my operation is that the new titanium rods attached to strengthen my lower spine have also increased my overall height by one quarter inches. Imagine that, at 62 years old I am still able to grow a wee bit, both in stature and overall life experience. This is a very good outcome indeed!

Dinner with Norman

Edinburgh Interfaith Association's community meal, with a guest speaker's 'journey of faith'

Following the success of last month's first 'Journey of Faith' talk by Tasnim Rafiq that preceeded our Community Meal, we would like to invite you to join us at our next Community Meal that will take place on **7 July** at 6pm. Norman Crane will be our guest speaker, sharing his Journey of Faith story. Norman is the chairman of the council of Sukkat Shalom (the Edinburgh Liberal Jewish Community). He holds an MA in Jewish studies from the University of Manchester and has passionate interest in all things Jewish. Following his talk, there will be a Q&A and a shared vegetarian meal. To help with knowing numbers for catering purposes, please [contact us](#) if you're coming!

Ian Stewart and the Edinburgh Interfaith Association Team