



Under the auspices of the Glasgow New Synagogue a
constituent of the RSGB

Rabbi : Pete Tobias
Chairman : Maurice Naftalin
Administrator : Ricky Hogg

shul@gns.org.uk
erjc@morninglight.co.uk
RickyHogg7@aol.com



Sat 30th Nov. 11.00am

Glasgow New Synagogue, 147 Ayr Road, Giffnock, Glasgow.

Service of rededication for the rebuilt synagogue.

Fri 6th Dec. 7.00pm

Eric Liddell Centre, 15 Morningside Road, Edinburgh.

We will be holding our Friday night Erev Shabbat service along with the last evening of Chanukah. As this is a celebration we need to make sure that there is food to match the occasion, so please feel free to try out your cooking skills. Bring along your own *Chanukiot* and we can all share in lighting the candles.

Sat 14th Dec. 11.00am

Service, Lunch, Study & Cheder : Eric Liddell Centre, 15 Morningside Road, Edinburgh.

Our last S.L.S. of 2002, this event has always brought a good response from the community and we look forward to seeing another good turn out. The study portion will be on the workings of the Temple and the influence of the Pharisees & Sadducees, there are a good few weeks till the 14th so get your thinking caps on. Please remember to bring a small contribution in the food department, a cold dish is preferable (thanks). There will be no heating facilities for food & cutlery will be provided.

Sun 19th Jan.

AGM / venue to be arranged.

Events in the Synagogue Hall, 4 Salisbury Road, Edinburgh.

Sun 15th Dec. 8.00pm

Edinburgh Jewish Literary Society: Shelley Weiner, Novelist, *Arnost*.

Shelley Weiner has published a number of novels, and excerpts of these have appeared in recent issues of the Jewish Quarterly. Her latest novel is called *Arnost* and delves into the ethical crisis at which overtakes two Hungarian survivors of the Shoah, who, when meeting many years later, find that their means of survival could hardly have been more different.

Thurs 16th Jan. 7.30pm

Council of Christians and Jews: Professor J.C.O'Neill: *Jesus as Teacher of the Law*

Jan. 26th, 2003, 8.00pm

Edinburgh Jewish Literary Society: Dr Ari Kummer, *The Jewish Community in Austria: Past, Present and Future*.

Dr. Ari Kummer joined the Jewish Community a few years ago. He is a native of Austria and returned there recently for a visit to update himself on the political situation, which gives some unwelcome reminders of Austrian attitudes before and during World War II.

“Love the Eternal with all your heart and all your soul and all your might”. Deut 6:5

Kislev / Tevet 5763

Edinburgh City Libraries are producing a leaflet for National Holocaust Day next January, and I have been asked to try to gather in some quotations from the Jewish Community to go into this leaflet. The intention is to have one side devoted to matters relating to the Jewish Community in Edinburgh, listing e.g. archives available locally for consultation, but in order to personalise it a bit, we hoped to include quotes from people who have direct links with that time. If anyone would like to contribute a short quotation, please either send it to me, or directly to Brenda Woods.

Janet Mundy

brenda.woods@edinburgh.gov.uk

janet.mundy@blueyonder.co.uk

Back in the frontier days, a westbound wagon train was lost and low on food. No other humans had been seen for days, when finally they saw an old Jew sitting beneath a tree. The leader rushed to him and said, "We're lost and running out of food. Is there someplace ahead here we can get food?" "Vell," the old Jew said, "I wouldn't go up dat hill und down other side. Somevun told me you'll run into a big bacon tree." "A bacon tree?" asked the wagon train leader. "Yah, ah bacon tree. Trust me. For nuttin vud I lie." The leader goes back and tells his people that if nothing else, they might be able to find food on the other side of the next ridge. "So why did he say not to go there?" some of the pioneers asked. "Oh, you know those Jews -- they don't eat bacon." So the wagon train goes up the hill and down the other side. Suddenly, Indians attack and massacre everyone except the leader, who barely manages to escape back to the old Jew, who's enjoying a "glassel tea." The near-dead man starts shouting, "You fool! You sent us to our deaths! We followed your instructions, but there was no bacon tree! There was hundreds of Indians, who killed everyone." The old Jew holds up his hand and says "Oy, vait a minute." He then gets out an old English-Yiddish dictionary, and begins thumbing through it. "Gevalt, I made myself ah big mistake. It vuz not a bacon tree. It vuz a ham bush!"

Glasgow New Synagogue

Friday service 6.30pm

Saturday service 11.00am

Rebekah has ask the community to keep Fion Freidman in their thoughts As she is very ill at this time.

Lacy No-fry Latkes

4 tsp. canola or vegetable oil

4 or 5 medium Idaho potatoes, peeled (about 2 pounds)

1 medium onion, minced

1 clove garlic, minced (optional)

1 Tbsp. minced fresh dill (or 1 tsp. dried dill)

1 egg plus 2 egg whites, lightly beaten (or 2 eggs)

1/4 cup flour (white or whole wheat)

1/2 tsp. baking powder

3/4 tsp. salt

1/4 tsp. pepper

Place oven racks on the lowest and middle positions in oven. Preheat oven to 450 degrees.

Line two baking sheets with aluminum foil.

Spray each baking sheets lightly with non-stick vegetable spray. Brush each baking sheet with one teaspoon of the oil. Grate potatoes coarsely.

Transfer to a large mixing bowl. Add onions, garlic, dill, egg, egg whites, and remaining 2

teaspoons oil. Mix with a fork. Stir in remaining ingredients. Mix well.

Drop mixture by rounded tablespoons onto the prepared baking sheets; flatten slightly with the back of a spoon to form latkes. Bake uncovered at 450 degrees for 10 minutes, until bottoms are golden brown and crisp. Turn latkes over.

Transfer the pan on the upper rack to the lower rack, and vice versa. Bake about 8 to 10 minutes longer, until golden. Serve immediately. Makes about 2 dozen latkes.

Serve with homemade Applesauce or non-fat sour cream or yogurt. May be frozen. Latkes may be made a day in advance. When cool, cover and refrigerate. To reheat: Arrange in a single layer on a baking sheet and bake uncovered at 350 degrees for 8 to 10 minutes.

Family Supper

Our family supper on the 1st Nov was as popular as ever. There was a large turn out for the service, which was taken by Rabbi Pete. Thank you to everyone who came along and for the effort in brining the wonderful array of food. The service / supper evenings are excellent social occasions and we hope to see you at the next.

Rabbi Pete's resignation letter

October 29th 2002

Dear David,

I am writing formally to advise you that I intend to terminate my contract with Glasgow New Synagogue in the Spring of 2003. The exact date of that termination is still to be negotiated, and I hope we will be able to reach an agreement which allows me to remain in service here for as long as is practical.

The decision to leave Glasgow has not been an easy one. There are many, many reasons why it would be right for me to stay here: the new building and the potential it holds for the future of the Reform community here, the role that I have found for myself in the wider community in radio and inter-faith work and the sense of being a part of a family at the New Synagogue. A wave of sadness flows through me when I think of the people whose lives I have shared this past seven and a half years and whom I shall now leave behind.

But there is also the question of moving on. Without wishing to go into intricate political details, I came to Glasgow as a Liberal Jew and a Liberal Jew I remain. Thus, the opportunity to take up a post in that movement is one which I do not want to miss, particularly when that opportunity permits me to return to that part of the world which I would call home. I shall be moving to become Rabbi of Hertsmere Progressive Synagogue and to work once again for the Union of Liberal and Progressive Synagogues.

But Glasgow has also been a home to me for the past seven years and more and I cannot begin to express my gratitude to the members of the Reform community for their support during my time here. I hope that I have given them somewhere approaching as much as they have given me and I know that wherever else my career may take me in the years to come, I will remember my years here with fondness and love for everything except the weather.

I sincerely hope and believe that the Glasgow New Synagogue will continue to flourish under whatever leadership and guidance lies ahead. If there is anything I can do in the coming months before I leave and even at any time thereafter, I shall be delighted to be able to be of service.

When I first interviewed for the post in May 1995, those on the panel may recall that I stated that the respective reputations of Glasgow New Synagogue and Rabbi Pete Tobias were well known: Glasgow as a rather right-wing Reform congregation, me as a very left-wing Rabbi. I suggested that we might try to meet in the middle and see if we could both grow. For my part, I feel more rounded (in a whole variety of ways but I actually mean religiously!); my hope is that if I have achieved anything in my time here, it is to give members of the Reform congregation a sense of pride in our particular version of Judaism. I could go on (and in the months to come doubtless will) but I shall conclude by wishing GNS every possible success for the future.

With all good wishes

Rabbi Pete Tobias

Two Meetings

I've been to two interesting meetings on the Israel-Palestine question in the last week. The first, held in Edinburgh last week, was addressed by a Palestinian speaker and by Tal Matalon, an Israeli high school senior belonging to the organisation "Shministim", one of a number of refusenik organisations – Israelis who are refusing to carry out Israeli military policies. The Shministim take a very radical stance; they refuse to serve in the IDF, on the grounds that "the state of Israel commits war crimes and tramples over human rights". In support of this position Tal showed a film made by Israeli peace campaigners who gave moving accounts of the level of misery and deprivation to which occupied Palestine has been reduced.

The film also gave the accounts of some refuseniks from "Courage to Refuse". This is an organisation of serving IDF officers, many of them combat veterans, who unlike the Shministim are prepared to serve in the IDF in defence of Israel but who, having witnessed the reality of the occupation, have made a decision of conscience that they will no longer "continue to fight beyond the 1967 borders in order to dominate, expel, starve and humiliate an entire people". Many of these men have suffered for their position – some have been imprisoned, leaving their families without support. Their website, <http://www.seruv.org.il/defaulteng.asp>, argues against the occupation from Jewish law, and also includes many pictures and (to me) moving personal statements.

The second meeting, in London, was addressed by Marc Ellis, a Jewish-American academic theologian who was speaking on his newly-published book *Out of the Ashes* (subtitled "The Search for Jewish Identity in the 21st Century"). He also takes a very radical position on the conflict; his view is that the occupation represents an event as morally significant for Judaism as the Holocaust. On the first page of his book, he says

I have a vision of replacing the Torah scrolls in the Ark of the Covenant, that focus Jews on God, justice and peace, with a helicopter gunship that speaks of power and might without ethics or morality. What we do, we worship.

These angry words come from his view that Judaism has become "Constantinian", meaning that it has become adapted to the purposes of the State in the same way that Christianity became adapted and changed by Constantine's conversion of the Roman Empire to Christianity. For him, the Jewish tradition as it has been known and inherited, with its emphasis on ethics and justice, has been damaged - perhaps fatally - by the militarisation of the state of Israel, and now requires to be rebuilt. In his denunciation of Jewish leaders and communal opinion he draws on the prophetic tradition, although he doesn't accept the label himself, speaking instead of Jewish dissidents and Jews of conscience. His "exile" (he is on the faculty of a university in Waco, Texas) he sees as an affirmation of his commitment to a future in which Jews will seek reconciliation with Palestinians on the basis of a truly just settlement, in which Jews would acknowledge the historic injustice that the Palestinians have suffered.

Although I disagreed with much that Dr. Ellis said, his lecture was disturbing and challenging. I shall be reading his book and working to come to terms with his argument for some time to come.

Maurice Naftalin