

THE

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BRISTOL

RECORDER

Journal
of local activities

new
series

NO. 3

NOV 15. 1957 CHESHVAN

5718

EDITED BY REV W WOLFSON

Through the
Editor's Window
מאשנבו של העורך

With this issue of the 'Bristol Recorder': your Minister wishes to convey a final message to the Community.

It is indeed regrettable, that circumstances should have led up to the severance of our Communal ties together. We could have gone along united in action and purpose, for the

consolidation and advancement of this ancient Community, but that evidently was not our destiny.

However, let us stake our future, on what has been attempted by your Minister, and he would be the last person to say, 'that there is no room in our Community for improvement. Much has been attempted: still much more can be achieved. First and foremost: An intensification of effort must be made, by more members of the Community, to keep up the traditional standard of our Synagogue Services on Friday Night: Shabbos Morning & on Yomtov. Without Synagogue Worship, by the many, deterioration of the Communal structure must set in, and once it gains a firm hold on the Community, 'NOTHING' can prevent its complete absorption and final disappearance into the 'limbo of extinct communities'.

Secondly: With Synagogue Worship, must come the next pillar of our Sacred Faith: the PRESERVATION OF KASHRUT, in its widest connotation: in homes, and in outside functions, where the public are asked to contribute funds: for Causes, at home, or Abroad. A beginning has been made, during your Minister's stay with you. DO NOT LET IT FALL APART. Each member of the Community, can and must do, all in their power: to preserve and maintain that pillar in Jewish life and practice: 'The preservation of KASHRUT.'

Thirdly: See that your children keep up 'the Shool going habit'. How pleasant it has been, to see your children join in the Kiddush, after the Service? Urge and encourage them, to continue with this beautiful feature of our Synagogue Services.

FROM YOUR MINISTER TO YOU:

Talking about 'your children', they have formed themselves into a happy group, within the framework of B'nai Akivah'. Your children have spent many happy days and hours, in that noble religious movement. Let them, and help them, to continue still further: to enjoy happy comradeship, in a very happy religious atmosphere. YOU WILL NEVER REGRET IT: Your 'future' Madrishin, are fortunately, 'in your ranks': Encourage their 'Labours of love' for the benefit of your children, and for the future stability of the Jewish people.

Your Minister has endeavoured to weld the Jewish Students, into a closer bond of attachment to the Community. Do not estrange the Student body from your midst. Support their Cultural Programmes, whenever they ask for your moral support. Endeavour to keep them, within the precincts of the Synagogue: By so doing, they can give support to Synagogue attendances and help along, the 'Continuity of our Services', with regular Minyan. Make them realise: that they have a responsibility to the Congregation: and perhaps help them to identify themselves more closely with your needs, as a virile Congregation.

LAST BUT BY NO MEANS LEAST.

The formation of a B'nai B'rith Lodge by your Minister, has more than adequately shown to the Community at large, the vital scope of their manifold activities: activities of a Cultural nature: activities of Social functions: for collective enjoyment: and activities for Charitable purposes. They have also shown a keen interest; to study the welfare of the Jewish Students, by providing a Service, which is greatly appreciated by the students: the provision of Mid-Day Meals, on the School's premises. A tremendous amount of effort and planning: of co-operation from the Council and of general goodwill, has gone into this project. HELP IT TO CONTINUE. Keep the flag of B'nai B'rith flying high: it is there to SERVE THE COMMUNITY: in any capacity that is needed. With your interest, it can do STILL MORE. See where YOU can fit in, and join any of the Sub-Committees.

Say MEN 'Well Done!'

It was Shakespeare
who said, 'The good that
men do, live after them!
Your Minister hopes
that he will be
remembered 'For Good'.
If his tasks are
unfinished, each and
every member of the
Community, can help to
complete them: by a

closer attachment to the things that are sacred in our Jewish way of Life:
in the intensification of Communal endeavour: in the consolidation of what
has been attempted: and in the realisation of making Your Community, a
vital and useful asset to Anglo-Jewry

Long may this Community continue to prosper: Long may it exert a
useful influence. May it continue to flourish in health: in happiness
in social and spiritual welfare: in the Unity of Jewish Brotherhood
and in Communal prestige.

A final request: If You have not supplied information, concerning your
Yahrzeit perhaps you would care to do so, within the next few days:
(Giving Name of your deceased and English Date etc: so that the
necessary entry, can be made in the Shema YIZKOR BOOK.

The Yahrzeit for the late Mr. A. Sheridan will be on Dec. 24th: Service will
be in the Synagogue on that evening at 7-30 p.m.

(Other member's Yahrzeits, for months of November and December, were printed
in the last two numbers of the Recorder'. Mr. Mark Mass, has
all the necessary dates etc: Should there be any alteration of
the times, it will be circularised accordingly.



HAVE YOU HEARD ?

THE JEWISH STUDENTS SOCIETY

CORDIALLY INVITE ALL MEMBERS OF THE COMMUNITY TO A
LECTURE WHICH WILL BE GIVEN BY MR. MONTY SCHAFER
(Provincial Public Relations Officer of the ENGLISH
ZIONIST FEDERATION OF GT. BRITAIN & IRELAND), of
LONDON, on SUNDAY NOVEMBER 17th: at the COMMUNAL HALL:
at 7-30 p.m.

Subject: 'MODERN TRENDS IN THE ZIONIST MOVEMENT'

Questions, will be invited.

Men & Women of the Community are especially invited.

Come and support the 'STUDENTS' in this activity.

NO APPEAL, OR COLLECTION:

REMEMBER: The date: Nov. 17th:

The Place: Communal Hall

The Time: 7-30 p.m.

The Time of Commencement of Friday Eve Services, during Winter months
is 6-30. Shabbas will commence at 4 p.m. up to the first week of
January, then it will gradually come in later each week.

b'nai b'rith

After weeks of planning, the local Lodge of B'nai B'rith, inaugurated a KOSHER MID-DAY MEALS SERVICE, for the Jewish Students. Grateful thanks are due to the Council of the Congregation, for making available the use of the kitchen and its facilities, to prepare and serve these meals. The local Hillel Sub-Committee (Rev. Wolfson: Brothers. Schlesinger: Amsel: Dysach and Student's representative R. Vecht), in collaboration with the Hillel Foundation (London) have been instrumental, in getting this project started and the following letter, received two days after the Meals Service began, shows the appreciation felt, by the students who have availed themselves of the KOSHER MEALS.

(Copy of letter received)

The Jewish Student's Society,
Victoria Rooms
BRISTOL 8.

Dear Rev. Wolfson

I am writing to you on behalf of fellow students, to thank the B'nai B'rith Lodge of Bristol, and especially the Hillel sub-Committee, for their truly wonderful effort, in providing us with Kosher Meals.

So far we have had two excellent meals, and I can assure, you, without any hesitation that our members were truly delighted with them, and warmly welcome this unique opportunity to really get to know each other.

I am sure that I am carrying out the wishes of all of us, when I draw attention to the wonderfully efficient contribution of Mr. Schlesinger who has given up a great deal of his valuable time to purchase our provisions, and to supervise the cooking. In all sincerity, we cannot possibly thank him enough.

Lastly, I would like to thank Rev. Wolfson, for had it not been for your initial enthusiasm, I am sure that this excellent scheme could not have come to fruition.

May I assure you that we are determined to support this admirable venture, not only in words but in deeds.

Thanking you all once again,

Yours very sincerely,

GEDRIC FUCHS: SECRETARY)

Since the inception of this Service, some 120 Meals have been prepared and served, at a very nominal charge to the students.

Wherever a Service can be rendered: there you will find the B'nai B'rith anxious to meet the problem. They can tackle large Public Dinners: Social functions for the entire Community: Charitable projects: Cultural activities. Why not get to know more about the scope of the B'nai B'rith, and see where you can fit in best.

JOINT PALESTINE APPEAL:

The J.P.A. Annual event(arranged by the Zionist Society and W.I.ZO) took place at the Grand Spa Hotel on Sunday last, with Professor J.M.Yoffey presiding. Messrs A.Gee and L.Gould, together with their Committee, were responsible for arranging the entire affair, while Rev.Wolfson supervised the Kashrus of the lovely Menu served up. The Loyal toasts were made by Mr. S.Jacobs and Mrs.Sacof.

Miss Weller of the London Office, arranged that MR.Wally Gold should be the main speaker, and as a diversion from usual custom, a very talented Israeli entertainer(Mrs.Nasmi Pinkus) sang Hebrew songs and an operatic Aria. In an eloquent review of some of his recent impressions of Israel, Mr.Gold, appealed to the gathering, to give a greater sum, than they had previously done, as the process of receiving new immigrants from Poland: Russia: North Africa: and other centres, has been greatly stepped up, during the past year. The Committee went round to receive Donations and promises, and the Chairman announced that the proceeds to the appeal, resulted in a sum which totalled nearly 700 pounds. He was confident, that many members of the Community who were not present at the function, would contribute their share, to this very Urgent and Pressing Appeal.

Dr.Robin Lynn(Bath) moved a formal vote of thanks to the Guest Speaker: the Vocalist: the Organisers of the Campaign, and to all who responded.

To those who have as yet not responded:-

GIVE GENEROUSLY
PLEASE

IF THE SANHEDRIN IS RE-ESTABLISHED

(Some of the TALKAHOT that would have to be considered)

(By Chief Rabbi Professor L. Rabbincowitz: Johannesberg)

According to information I have received from Israel, the Supreme Religious Centre in Jerusalem, conceived, built and financed by the saintly Chief Rabbi of Israel, Rabbi Isaac Halevi Hertzog, will be dedicated to its sacred purposes during May of next year: a few days after the 10th celebration of Israel's Yom Atzmaut.

According to the same information, the dedication of this imposing structure, will be followed by an international Conference of Religious Lay Leaders of the Jewish World. What is the purpose for which, this Supreme Religious Centre has been built? Although some of the emissaries who campaigned for funds on its behalf in the countries of the Diaspora, stated quite openly, that this building was to be the seat of a reconstituted Sanhedrin (a Body of 71 Rabbis, who would put forward certain points of law; to meet the modern day requirements, the originator of the Scheme, has denied such intentions, and has declared that the question of the re-establishment of the Sanhedrin, is at least premature.

This view is opposed by the one outstanding fearless and doughty champion, of the need of establishing a Sanhedrin (Rabbi J.L. Maimon) who, basing himself on the famous passage Chapter 4 of the Laws of the Sanhedrin, as enunciated by the Rambam, has advocated his views, with all the pungent force of which he is master, and has published a book in 1951, "THE RENEWAL OF THE SANHEDRIN IN OUR RENEWED STATE".

With simple faith which commands our respect and admiration: in the building, MOSAD HARAV KOOK, which he founded, Rabbi Maimon has had the Hall constructed, to accommodate the Sanhedrin, in accordance with the Laws of the Talmud---complete with 71 seats, in the form of a half circle, with special seats for the Nasi: the Ab Beth Din and the Haham. For, if there is one thing which appears to be lacking in the religious life of Israel, it is a bold, fearless and constructive lead, to the new religious problems which have arisen, since the emergence of the State of Israel.

I had occasion to point this out with regard to the regulations for Yom Atzmaut, which falls during the days of Sefirah. It is to be regarded as a Festival, but weddings must not be solemnised. Hallel, is to be said, but no BROCHO is said over it.

The purpose of this article is to imagine that the Supreme Religious Centre is indeed the Seat of the Sanhedrin, and that the Conference will indeed be its constituent Assembly, and that its formal sessions will take place in 'THE HALL OF HEWN STONES': what will be the function of the Sanhedrin: what changes will it effect in Jewish Life? One section of Jewry gets the impression that a Sanhedrin is needed to abrogate the Torah, and make Judaism 'easier': to abolish the sacred laws of the Shabbas: to disregard the laws of marriage, and in general, to give sanction to those practices, which Jews of the lesser breed of religious

IF THE SANHEDRIN IS RE-ESTABLISHED (Continuation)

Such a view is of course, entirely repugnant to the whole idea of a Sanhedrin, whose sole purpose is to constitute a Supreme Religious Authority, which has been lacking for so long: whose decisions shall be authoritative, and accepted by loyal religious Jewry.

SECOND DAY OF FESTIVALS:

With some trepidation, but with a clear conscience I enumerate a few of the TAKKANOT, which I am sure would at least be debated, at sessions of the Sanhedrin. To my mind, for instance, the question of the Second Day of the Festivals, in the Diaspora, must ultimately come up for review. Already 1800 years ago, it was realised that there was no legal basis, for its retention. It has nevertheless been retained, because as the Talmud points out, it was hallowed by centuries of observance, and one does not lightly discard such practices.

But new considerations have arisen. With the shrinking of the world, through the speed of our transport, the peculiar position arises, that an Israeli Jew could leave Lyda, at the close of a Festival, and arrive anywhere in Europe or Africa, and find that it is still Yomtov in the Diaspora.

CHALITZA:

I would place that on the Agenda: the possibility of working out a scheme whereby CHALITZA might be performed by proxy---a TAKKANAH which would remove from the husband, the right wilfully, to refuse a divorce to his wife, and the question of 'the status of Women', in matters of evidence.

These examples are taken at Random. But what possibility is there of a Sanhedrin acting in the direction of them. I discussed this matter with the Chief Rabbi of Tel Aviv (Rabbi I.J. Unterman, and he said, 'If no individual Rabbi is in favour of such radical changes---then upon what do you base your opinion, that these same Rabbis, assembled in a Sanhedrin, would change their views?

The Sanhedrin, like every legislative body, would have its moderates and its extremists, at both ends. But gradually as the vital problems become more pressing, and as the Sanhedrin, would begin to realise and increasingly feel its authority, the fear of the individual to express an authoritative view, would dissipate, in the realisation, that here (by the Sanhedrin) is expressed the collective opinion of so many eminent & scholarly Rabbanim. The TAKKANAH would obtain a majority of votes, and the minority, would have to accept the majority ruling, and it would become law.

On all matters; whether ritual; ceremonial or ethical, the collective voice of the Sanhedrin, would become an acknowledged law. Again, quoting from Rabbi Maimon's book, 'The essential and fundamental functions of the renewed Sanhedrin, will, in my opinion be, to revive the Judaism of the Torah; to increase its influence, not by compulsion, sanctions or penalties, but through a widespread, profound and unceasing process of enlightenment: through study and instruction: by revealing the social righteousness: the sanctity and sublimity which is enshrined in the Divine Torah, both written and traditional.' " Torah, would be interpreted in the light of the problems of the day: and the decisions made, would not only revitalise the Torah, but give it a more lucid meaning in the daily life of the Jew, and of the State".