



## November – December 2020

Let us know what you think of Etrog or send us your contributions by contacting the newsletter team at [newsletter@eljc.org](mailto:newsletter@eljc.org)

### Contents

**Scottish Charity  
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- [Diary](#)
  - [Our Community Care and Support](#)
  - [Word from the Sofa](#)
  - [Calling New Members](#)
  - [Welcome to new members](#)
  - [Mazel Tov to Phil and Wanda, and to Ricky](#)
  - [Welcome to Manchester Liberal Jewish Community](#)
  - [The Plzen Scroll](#)
  - [Tashlich-on-Sea](#)
  - [A Profusion of Sukkahs](#)
  - [A Highland Lulav](#)
  - [Sukkat Shalom's Sukkot 2020/5781](#)
  - [Etrog into golden candied peel](#)
  - [Jewish Budapest – a personal account](#)
  - [Interfaith News](#)
  - [Hebrew Manuscripts: Journeys of the Written Word -](#)
  - [Shira BaZoom and How to Leyn](#)
  - [Sukkat Shalom Contacts](#)
-

## Diary

All services and discussions have been cancelled in physical form for the foreseeable future. Rabbi Mark Solomon will be conducting services remotely –

- Erev Shabbat (Friday 7pm)
- Shabbat (Saturday 11am)
- Also Havdalah: on Saturdays, times vary.

He will also conduct the regular discussion groups online: Philosophy (currently Maimonides' *Guide for the Perplexed*) on Mondays (1pm), and Talmud Thursdays (aka Tea & Talmud) at 12pm. You need to register for these – see link below for details.

To get links to all of these please [see here](#). If you need a password, please reply to this email explaining how you heard about us.

## Our Community Care and Support

In these difficult times, we are here for each other, so don't hesitate to ask for any help and support you may need, including simply the need to talk.

**OUR EXISTING CONFIDENTIAL CONTACT SYSTEM:** phone

0131 777 8024 or email [contact@eljic.org](mailto:contact@eljic.org) and one of the small group of people who respond to calls and emails will get back to you quickly.

**RABBI MARK SOLOMON** would like you to know that he's available on 07766 141315 and by e-mail at [marksolomon@btinternet.com](mailto:marksolomon@btinternet.com) if you'd like to talk to him.

**OUR WHATSAPP GROUP** allows people to be in direct contact with each other very quickly where help is needed. If you're not already on it and would like to be, text your mobile number to Sue Lieberman on 07939 014720 and ask to be part of the group.



## Word from the Sofa

When your capacity for sympathy is so over-stretched, you may have little left to extend to me, however much I deserve it, in my current misfortune – that of finding something uplifting to say in the WFTS, at a time when uplift is in such short supply. For a while I actually considered talking about pandemics in history, some of which were so utterly catastrophic as to make this one seem merely



disastrous by comparison. But that doesn't work: when things are bad, no-one is very much cheered to think how much worse they could be. So the starting point for this piece has to be what everyone knows – we're in for a hard few months. The diminishing days remind us of the winter weather that will soon drive us indoors and that, this year, will take away some of the best opportunities that we've had to meet one another with lessened risk. Although the news from the vaccine trials is encouraging, no-one is suggesting that a vaccine (or vaccines) will be a magic solution, either for the disease itself or for its terrible social and economic effects.

At this point, I personally feel two conflicting impulses: to take refuge in work, and to take refuge under the duvet. But though we know the benefits of both sleep and work (for those of us lucky enough to have work that we want), we also know that work and sleep are fragile refuges on their own: no one, most of all no Jewish person, can flourish in isolation. Our community, led with outstanding energy by Rabbi Mark, has recognised this, and has opened its arms, through communal services and mutual support, to our members and to an ever-widening community outside of ourselves. The Shabbat and festival services have provided a much-valued meeting-place and connection, and people have been spontaneously supporting one another through social media and the WhatsApp group. But the situation that I described at the start of this piece should push us to reconsider, especially now: is it enough?

I was already thinking about a WFTS along these lines when, earlier this month, a Liberal Judaism community briefing was given over to JAMI, the Jewish mental health service. In their briefing, the JAMI representatives emphasised the massive impact that the pandemic is having, as winter approaches, on mental health – just what I am hearing every day from community members, friends, and family. To counter this crisis we need to give conscious attention to the need to care both for ourselves and for one another – formulae that are often and easily said, but that we really now must bring to life. Caring for ourselves takes a different form for everyone, but there are some needs that we all have in common: to eat healthily and regularly, to get adequate exercise and sleep – and, now more than ever, to cultivate our connections. Perhaps our online services could provide you with a connection; if so, come to them. Or, alternatively, join the WhatsApp group. Get in touch with old friends. Reach out to your neighbourhood group – many are organising outdoor events, while the weather allows. Above all: be kind to yourself. Set the repentance and self-criticism of Yom Kippur aside temporarily, for a season of self-care.

And care for others: to help other people is also to help yourself. When things are difficult for us, it's natural to focus on our own troubles and to forget how much it can mean to someone

else, someone who may be struggling, to have a hand extended to them. There are many ways in which we can help the people around us, but the first step is always the same: to listen. When we listen with real care to one another, truly hearing one another's needs, we help them, we help ourselves, and we help to mend the world.

**Maurice Naftalin**, Co-Chair

(on behalf of The Sofa: Sue Bard, Maurice Naftalin, Gillian Raab and Nick Silk)

Some possibly useful links:

- JAMI ( mental health service for the Jewish community): <https://jamiuk.org/get-support/>
- "Resource", [www.resource-centre.org](http://www.resource-centre.org) (tel 0208 346 4000), is a Jewish organisation that helps people to find work. As well as helping in writing CVs and virtual interviews, they have a wide network of contacts, including many people who have themselves been helped by Resource.
- The Jewish Volunteer Network (JVN): [www.jvn.org](http://www.jvn.org) (tel 0208 203 6427) say that volunteering is often a stepping stone to full employment. Although they are based in London, they offer opportunities to volunteer with online work.
- "Paperweight", [paperweight.org.uk](http://paperweight.org.uk), free expert resource for the Jewish community to give advice and help to negotiate with the DWP, tribunals, landlords, etc.
- "Raphael", [raphaeljewishcounselling.org](http://raphaeljewishcounselling.org), a ("the") Jewish counselling service.
- The Edinburgh Food Project (food bank) [can help you](#), or [you can help it](#).

And the next sections of Etrog list what Sukkat Shalom has in place for us to support each other, including the small Zoom chat groups we want to start, especially for newcomers to the community.

## Calling New Members

It can be difficult for people to get to know each other if they've only ever had the chance to 'meet' at online services or classes. We'd like to set up some small (maximum five people) informal Zoom group meetings of mixed new and longer-established members (and associate members) to get to meet each other. Let us know if you're interested by emailing [contact@eljic.org](mailto:contact@eljic.org) or phoning 0131 777 8024. Looking forward to hearing from you.

## Welcome to new members

### Marjorie Brewer

A warm welcome to new member, Marjorie Brewer, who moved to Edinburgh from the US in August 2019, following her visit earlier that year when Rabbi Mark Solomon conducted her marriage to Andrew, who is himself from Edinburgh.

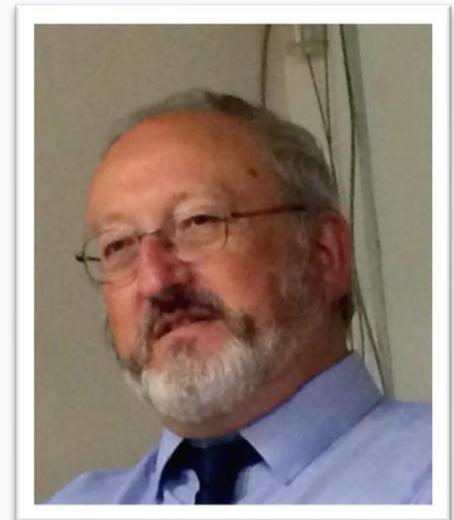
Marjorie's from Evanston, Illinois, on Lake Michigan. Her family belongs to the Beth Emet Reform Synagogue and Marjorie enjoyed being an active member of its diverse, inclusive community. She went to Indiana University where she studied education. After returning to Evanston she taught kindergarten at an Orthodox Jewish day school. Marjorie described this experience as 'an injection of my Jewish faith' and while not Orthodox herself, loved the warm and inclusive atmosphere of the school.

Marjorie has always been interested in movement, and here she teaches yoga and pilates at Tribe Yoga, the Edinburgh-based movement and fitness company. This has not been the easiest year to be putting down roots in a new country. Marjorie's really looking forward to being part of a Jewish community again, and we look forward to that too.



### Paul Spicker

New member Paul is far from new to involvement in Jewish community life in Scotland, adding Sukkat Shalom to a portfolio that includes membership of Edinburgh Hebrew Congregation as well as a long commitment to Dundee Synagogue and its users, the Tayside and Fife Jewish Community. In 2019 the Synagogue was sold and the community moved its base to St Andrews, meeting in the University's Chaplaincy Centre. Paul's commitment continues with his current role as Chair of the community. Paul grew up in Newcastle, where his family were members of the Gosforth Hebrew Congregation and Paul retains a strong emotional attachment to Orthodox Judaism. He enjoyed participating in our zoom seder this year and is an enthusiastic attender at Rabbi Mark's Maimonides study sessions. But he struggles with the notion of virtual religious services, though the way things are going he may have more time to get used to the idea than he was anticipating.



Paul is Emeritus Professor of Public Policy, Robert Gordon University in Aberdeen. He retired five years ago but continues to be very active in his field – his latest book, *The Poverty of Nations*, came out in March this year. His blog <http://blog.spicker.uk/paul-spicker/> is an up-to-date source of thought-provoking comment on a wide range of public policy-related matters.

Paul lives in Anstruther, Fife, but will soon be dividing his time between the East Neuk and Edinburgh, where we look forward to being able eventually to meet him in person as well as on screen.

## Mazel Tov to Phil and Wanda, and to Ricky

Congratulations to Phil Wadler and Wanda Campelo on their marriage on 19 October 2020 at South Queensferry registration office (see the bridge in the background). We wish them every happiness.



### A new grandson for Ricky and Clare

Congratulations to Ricky and Clare Hogg on the birth of their grandson Jonah James Milne. Jonah was born in Edinburgh on 25 October, weighing 8lb 1 oz. Congratulations too to parents Sarah and Joe and big sister Aliya.

## Welcome to Manchester Liberal Jewish Community

*Sukkat Shalom (Edinburgh) and Neve Shalom (Leicester) are delighted that MLJC can join us for services and events during these virtual times. Phyllis Alden, whose pure voice singing her own composition of Aleynu is one of the joys of our Zoom services, introduces us to MLJC here.*

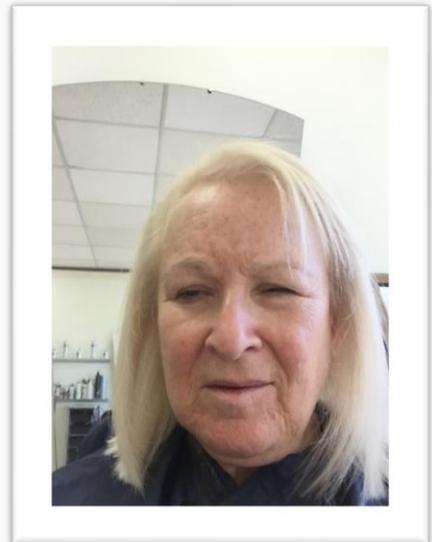
Manchester Liberal Jewish Community (MLJC) was formed in 2005. Rabbi Danny Rich, who himself studied in Manchester, suggested that although there was an unwritten rule that 'where there was Reform there wouldn't be a Liberal community and vice versa' it was felt that Manchester, like London, had a big enough community to support both. At that time Rabbi Aaron Goldstein was Liberal Judaism's outreach rabbi. In addition, there were a few people in Manchester who had grown up in Liberal communities in London and were eager for a community. And so Aaron came to Manchester and MLJC was born.

From those beginnings MLJC has developed into a small but rather special community. Size isn't everything although we would really like to grow. It hasn't been easy to

attract new members as we are in a city with a very large Reform community. However, the people who have joined us have made MLJC a warm, inclusive community. MLJC has enjoyed tremendous support from Liberal Judaism both financially and with the provision of Rabbinic support. Thanks to LJ we were able to have Rabbi Mark Solomon as our Rabbi for several years. We also enjoyed having Rabbi and Cantor Gershon Silins and have enjoyed having a number of excellent students.

During our 15 years, like other communities we've had Bar and Bat Mitzvahs, weddings, blessings, a baby blessing, and sadly, times of mourning. We have enjoyed great social events such as our well-attended communal Seders, the odd quiz and a few klezmer gigs. The climax of these was a performance by the Klezmerim of Manchester – a superb and packed out event

Initially we met in the Friends' meeting house but in 2006 discovered the wonderful Cross St Unitarian Chapel, which has become our physical and spiritual home. Len and I came to Manchester in 2005 just as MLJC started and we have been involved ever since. We've both been on the Council from day one, occupying different roles. We are very thrilled to be joining up with Edinburgh and Leicester at this time and therefore being able to offer our members such a wonderful opportunity to be part of a big community, so Thank You from MLJC for your warmth and friendship.



### **Phyllis Alden**

Co-chair MLJC

## **The Plzen Scroll**

We've missed the presence of our Torah Scroll at Zoom services and appreciate Northwood and Pinner Liberal Synagogue's loan of one of their Torah Scrolls to our community for the High Holy Days. You could say it was a sub-loan, the Scroll in question being already on permanent loan to NPLS from the Plzen Jewish Community in the Czech Republic.



Looking at my laptop screen and seeing Torah Scroll named as a zoom participant and then 'in person' on Rabbi Mark's dining room table, I wondered what it could be thinking. Things started well for it. I wondered what it could be thinking. Things started well for it. Commissioned by a wealthy local family to commemorate

the marriage in 1934 of their daughter, it spent its early years in use in the magnificent late 19<sup>th</sup> Century Plzen Synagogue– the second largest synagogue in Europe and situated with pride in the centre of the town.

The synagogue was one of the last buildings to be occupied by the Nazis and by that time, the Scroll was in hiding under the Synagogue floor, where it stayed silent and unseen throughout the war.

Rabbi Dr Andrew Goldstein, rabbi of NPLS from 1970 until he retired in 2008 had close contact with the Plzen community during the Communist era, and after the Velvet Revolution of 1989, there were frequent visits from NPLS members. In 1992, a work party of young adults led by Andrew visited Plzen to help renovate two local cemeteries, and as a token of thanks, the Plzen community made a permanent loan of one of their scrolls to NPLS. For the first time, the Plzen Scroll left its home, travelling all the way by train to London in the care of the returning work party.

Maybe its recent journey across London from Northwood to New Barnet was its first excursion since that long train journey across Europe 28 years ago. It's interesting to reflect that from the London dining room during these High Holy Days its words have been followed by people in households all over the UK as well as in Germany, the Netherlands, Hungary, Kenya and the U.S.A.



## Sue Bard

### *Tashlich-on-Sea*

'You will cast all our sins into the depths of the sea' (Micah7:19)

We usually cast our sins into the Water of Leith but we couldn't get together in our usual large numbers to

do that this year, and the Water of Leith doesn't aid social distancing – unlike the sea.

Lisa and new member Kyla met at Granton beach. Lisa writes: 'we performed *tashlich* from the pier after reading a poem and reciting the prayer. Kyla's partner took our photo and we considered whether anyone had ever marked *taschlich* here before. We then sat on the beach and shared some glimpses of our families - and honey cake!'



Yonaton, Melissa and Sorcha met Sue B on Portobello Beach and cast bread from the breakwater into the conveniently high tide..



## Profusion of *Sukkahs*

This year COVID 19 prevented us from building our usual communal *Sukkah* in the secluded garden of Christ Church Morningside. While it was sad that we couldn't meet together, this prohibition resulted in a profusion of *lulavs* and *Sukkahs*, many made inventively – if not halachically, then in the spirit of *tikkun* – with what was to hand. For many of us, this has brought a fresh response to and experience of this season and possibly the start of some new 'traditions'.



It's usual for our whole community to share one *arba minim* (the four species of date palm, willow, myrtle and citron often referred to collectively as a *lulav*, which is the date palm). As this was not possible, quite a few people bought, or in the case of cheder families, were sent their own through their activity box scheme. In improvising mode, and inspired by Gillian's Highland *arba minim*, I started to see potential *lulavs* all around me.

Our own community *Sukkah* went to Tiphereth Camphill, an intentional community in Colinton. where my daughter Annie lives. Tiphereth contributes to the greenery for the roof of our *Sukkah* every year and always visit it at Christ Church. They were enthusiastic about putting it up in their own garden this year and celebrating *Sukkot* themselves in what felt in some ways like a protraction of Tiphereth's own seasonal celebration of Michaelmas.

**Sue Bard**

## A Highland Lulav

Pandemic restrictions, with services online, have given us the unusual experience of spending *Yom Kippur* and the start of *Sukkot* in our croft house in Sutherland. We were about as far North West as you can travel in Scotland, with a view over the Minch that allows us to see the island of Lewis in certain weather conditions. One of the best experiences was taking part in the *Neilah* service while the sun was setting over the sea.



When it came to the start of *Sukkot*, we had ordered a set of *Arba Minim*, but it was in Edinburgh. So we had to improvise – two of the three items for the *lulav* were easy. Willows of the brook grow beside the burn that runs down to the sea, and bog myrtle grows abundantly all over the damp bits of the peat moss. The sweet-scented bog myrtle was said to have been used by the Vikings to cure depression. It contains an essential oil that could be a rival to the Australian tea tree oil, had [things not gone wrong](#). But what to use for palm fronds? Although palm trees do grow on the West coast of Scotland, there were none near us. As I climbed down to the burn to get the willow I saw tall water reeds blowing in the wind. Their long stalks, once used in Scotland for thatching, made the perfect third member of our *lulav*. They make a satisfying crackling sound, like rain, when shaken. In Gaelic the *lulav* was made of

- seileach (willow)
- roid (bog myrtle or sweet gale)
- seasgan or lachan (water reeds).

Here it is being held by Kyla Reid, one of our newest members, along with the original one that was in Edinburgh. The Highland one is missing its binder (*koyshalach*) made from bits of palm fronds. But there are plenty of instructions on the web for making one – so maybe next year.



**Gillian Raab**

## Sukkat Shalom's Sukkot 2020/5781

### Bernadett's *Sukkah*: 'We could see the stars from it one evening'

We just used whatever we found to literally glue it together. And we try to make it very sparkling and funny inside. And we hid chocolate and candy. A lot! The kids loved it. It was just small enough to push it out to the balcony and sit in it till it rained. And then pull it in. The kids thought this is so cool. But we even could see the stars from it one evening.

**Bernadett Khandakar**



### Shinwoo's two festivals

Shinwoo celebrated both *Sukkot* and Chuseok this year. Chuseok is an important Korean harvest and thanksgiving festival, also known as the mid-Autumn festival. She also celebrated *Sukkot*, visiting the Chabad *Sukkah*.

**Shinwoo Kim**



### Lizy's *Sukkah* – a shelter for wildlife



This is the first year that I have built my own *Sukkah*. The frantic scramble to finish building before Shabbat and the start of the festival makes me appreciate the peace and rest of Shabbat more than usual.

Sitting outside with darkness falling brings new meaning to familiar words: "we praise you Eternal One, Our God, Maker of all things, whose word brings on the evening... whose will sets the stars in their courses in the sky". Although I'm the only person, I'm not alone; during the service a solitary earwig wanders

through the sukka, and a flock of pink-footed geese pass high above in the darkness, migrating south.

In the morning rain is pouring from the sky, so I stay inside and admire my sukkah from above. Birds are foraging in the *skakh* (roofing material) of the sukkah for insects, and despite the rain the sparrows are chirping cheerfully. Luckily the weather brightens up for the rest of the week and I manage to have some human guests; *Sukkah* decoration making and a family meal. Then I just had to take it down... not quite as exciting as putting it up!

**Lizy Smith**

## Marc and Jutta's indoor *Sukkah*

For the first time ever, Jutta and I built our own *Sukkah* this year. Neither of us is particularly skilled at DIY. So it didn't really come as a surprise that our initial idea revealed its fatal flaws rather quickly. One of the main issues was that the palm leaves we bought were a lot smaller than we anticipated, so we could easily have done with double the number we actually had. Luckily, though, Jutta remembered that she still had some packaging material left that would make for a suitable *Sukkah* ceiling. So we stapled a few sheets of said packaging stuff together, tied it to our curtain rail on one side and to the lamp above our dining table on the other. Unfortunately, the lamp hangs rather loosely from the ceiling, so we needed to tie the lamp to a kitchen chair to keep it in place. At first, we were somewhat disappointed by the result, but that feeling quickly vanished and gave way to a feeling of happiness about having our first own *Sukkah*.



**Marc and Jutta Haaser-Schulz**

And finally here are Mor and Gila, two of our cheder teachers, and their families in Gila's sukkah. Of course two families were still allowed to meet at that time.



## Etrog into golden candied peel

Keep this for next year if it's too late for this.

**Rebecca Wober** says:

Culinary royalty Sophie Grigson has a recipe for how to turn etrog into candied peel. It's the best method I have come across, and maybe there are people amongst the community who might like to use it. Sophie is not



writing from a Jewish point of view, so she makes reference

to the Chabad community, although as we all know the ritual of lulav and etrog is far more widespread. (It makes me wonder if my etrog were actually from Italy via Israel for the packaging process - my Hebrew is in no way good enough to translate the packaging on the box!).

<https://www.sophieinpuglia.com/blog/my-beautiful-citron-candied-citron-peel?format=amp>



## Jewish Budapest – a personal account

I was asked by my friend Sue Bard if I could write a few words – 750 actually – about my experience of Jewish Budapest since my arrival here on 26th August. Well, as Mark Twain wrote in a letter: 'I'd have sent you a postcard but I didn't have the time' meaning that it's harder to relate experiences in a few short paragraphs.

My main exposure here has been to Orthodox Judaism. Chabad first and then Hungarian Orthodoxy. I was walking up to the Castle district of Pest one Saturday morning after I'd been to 'Shoes on the Danube Bank', a memorial to the 20,000 Jews murdered in December 1944 by Hungary's fascist Arrow Cross Party. Marched to the river bank they were ordered to take off their shoes, and were shot, their bodies falling into the water.



On my way back I crossed paths with a young man wearing a *kippah* and *tzitzit* whom I greeted with 'Shabbat Shalom'. We spoke a bit and he asked me would I like to join him in

their shul to which I replied 'let's go!'. We went to one of the most ancient prayer halls in Budapest. We *davened* in a courtyard rather than in the small shul observing a degree of social distancing. The service was what I imagine to be standard Orthodox style. I couldn't really follow the siddur as my Hebrew is not up to the job nor the Ashkenazi pronunciation and unique tempo. However, I experienced and participated in a rather chaotic clamour of prayer recited fast but with *kavanah*. It was worship that was earthy and 'connected' heart and mind to *Hashem* and led me to an experience of transcendence that is quite impossible for me to relate to you here. Afterwards we had a kiddush/lunch where I met some lovely Hungarian Jews and their families. The *Rebbetzin's cholent* was delicious too. We shared a little vodka with the rabbi who gave a talk in Hungarian on the duty to be kind to animals, which the boys translated.

There are three shuls within walking distance of each other in the old Jewish neighbourhood in Pest, the original eastern section of Budapest, where I've been staying. They are the Kazinczy Street Orthodox Synagogue which is right next to me; the famous Dohany Street Neolog Synagogue (a branch of Modern Orthodoxy unique to Hungary) and the Rumbach Street Orthodox 'status quo' Synagogue. These synagogues represent the three - way split of the Jewish community in Hungary that occurred in 1868/69. Owing to COVID-19, Dohany Street is shut and Rumbach Street has yet to be formally rededicated after the completion of its restoration. So I *davened* at Kaczinsky Street at *Ma'ariv* and I also attended *Simchat Torah* there – again with social distancing measures in place.

It has been deeply meaningful to me to connect with *Klal Yisroel* here. The congregations have been small - sometimes even in need of people to make up a *minyan*. As with my experience of Kraków – where I have visited on numerous occasions now as I have made lovely friendships there – what haunts me is the sense of absence. In Budapest before the Shoah Jews made up more than 20% of the city's population.

*B'ezrat Hashem* when things get back to normal I will be able to give you all a talk about my experiences here and the history of Hungarian Jewry.

**John McArdle**

## Interfaith News



Over the last few weeks the Edinburgh Interfaith Association (EIFA) held two meetings. On 21<sup>st</sup> September there was the annual peace service. As has become the tradition, this involves members of the different faith groups giving readings on the subject of peace. This year, 'our' reading was given by Joe Goldblatt, and Joe chose the Judy Chicago poem that we often read during the aleynu (the one that starts "And then all that has divided us will merge"; it's on page 213 of our siddur). And talking about Joe, it's great to see that Joe is now the treasurer of EIFA

On 1<sup>st</sup> October there was the EIFA AGM. I have to say that reporting about an AGM isn't usually something that would usually merit much attention, but prior to the AGM there were two talks, on Mahatma Gandhi and Martin Luther King. These were given by two experts on their respective subjects and it was really interesting to hear how these two great icons of the 20<sup>th</sup> century went about their work. While I do know a bit about them, it was mostly what you might call an 'idealised' view and it was good to hear a bit about them as people

An AGM I didn't attend was the Scotland Interfaith Group AGM but their annual interfaith lecture was given by Professor Jason Leitch, National Clinical Director to the Scottish Government and I have listened to this. As well as covering some of his work during the Covid-19 pandemic he also touches on his Christian faith and the work he has done helping others in India. I would recommend listening to it; a link to the talk can be found on the home page of the Interfaith Scotland website ([www.interfaithscotland.org](http://www.interfaithscotland.org))

**Nick Silk**

EIFA is conducting a survey of all faith organisations to determine future interest in developing a common internet portal where groups could benefit from collaboration and also promotion to others about the work of their communities. The portal would also include a teleconferencing ability for faith organisations to be able to conduct meetings and hold worship events online. The results of the study will be shared with the faith communities in November. Joe Goldblatt is co-ordinating this research.

Most EIFA face-to-face events, including the annual peace walk, have been moved to on-line programmes including **Scottish Interfaith Week (8-15 November 2020)**. For more information about this, about other EIFA activities, and to become a member of the organisation, please visit [www.edinburghinterfaith.com](http://www.edinburghinterfaith.com)

**Joe Goldblatt**

## Hebrew Manuscripts: Journeys of the Written Word –

British Library, St Pancras, London. On now until 11 April 2021 Booking essential <https://www.bl.uk/events/hebrew-manuscripts> or take a [virtual tour](#).

We wrote about this exhibition in [our last Etrog](#)

About 40 manuscripts are exhibited, dating back to the 10th century spanning science, religion, law, music, philosophy, alchemy, magic and Kabbalah. Of particular interest to those of us who are participating in Rabbi Mark Solomon's 'Maimonides Mondays', will be the earliest dated (1380) copy of Maimonides' 'Guide for the Perplexed', as well as a letter handwritten by Maimonides to a teacher asking him for specific help.

## Shira BaZoom and How to Leyn

Some of us took part in Mich Sampson's inspirational song workshops at Sukkat Shalom a few years ago and/or will have experienced her amazing flash choirs and such like at Limmuds and other events. We all know that Zoom doesn't lend itself to group singing, but Mich has devised ways in which we can get together to sing



She's offering **Shira BaZoom ('singing on Zoom')** - a chance to learn some beautiful and joyful Jewish music and enjoy each other's company while singing from the comfort of our own homes. These one-hour sessions are drop-in with a suggested fee of £5 per session, but otherwise please just pay what you can

The first two dates are:

- \* Thurs 19 Nov 7-8pm
- \* Tues 15 Dec 7-8pm (Chanukah-themed)

If you'd like to register for the above dates go to Mich's mailing list at <http://eepurl.com/hgyeRr>

Mich is also offering **'How to Leyn'**

Inspired by Rabbi Mark's beautiful chanting some of us have been harbouring a desire to learn how to 'leyn' (chant from the Torah). Mich is offering a **'how to leyn'** Zoom course for adults This is a short introductory course of five sessions of one hour each. In this course we'll learn the basic principles of leyning and the three main families of cantillation signs. We'll be using the Western Ashkenazi Shabbat trope (tunes), which is the trope most commonly heard in the UK.

During the course you'll be given the resources you need to be able to start leyning for your community. Our course would be on Zoom, and use a mixture of whole class teaching, work in small groups, and (gentle!) individual homework.

This five session introductory course would cost £40 in total  
DATES STILL TO BE CONFIRMED but the course will start in November. To register your interest in 'how to leyn' as well as other courses and concerts in the future and to kept informed of what's happening, go to Mich's mailing list at <http://eepurl.com/hgyeRr>

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## Sukkat Shalom Contacts

### Community Phone – 0131 777 8024

This phone number sends voicemail to members of the Contact Team

To reach the Care Team, call the Community Phone or email [care@eljc.org](mailto:care@eljc.org)

Contact Team – [contact@eljc.org](mailto:contact@eljc.org)

Etrog Team –