



est 2004

**May 2015**  
**Iyyar–Sivan 5775**

<b>8</b>	Erev Shabbat CC	7.00
<b>9</b>	Cheder MSG	3.30
<b>15</b>	Kabbalat Shabbat MSG	6.15
<b>23</b>	Shabbat Morning Service CC	11.00
<b>23</b>	<b>Tikkun Leil Shavuot</b> <i>See p 6. Convenient central location: book via the Contact Team. Bring dairy delicacies</i>	7.30
<b>24</b>	<b>Shavuot Morning Service</b> CC Rosh Hashanah Singing Practice CC Philosophy Reading Group CC	11.00 3.00 4.00
<b>29</b>	Kabbalat Shabbat MSG	6.15

## June

<b>5</b>	Kabbalat Shabbat MSG	6.15
<b>12</b>	Erev Shabbat CC	7.00

## Coming soon

<b>21</b>	<b>Annual Sunday BBQ in Linlithgow</b> <i>Further details to come</i>	12.30
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# לולב *lulav*

vol II  
issue 5

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<b>CC</b> Columcille Centre 2 Newbattle Terrace	<b>MSG</b> Marchmont St Giles 1a Kilgraston Road

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*Chair* Norman Crane *Treasurer* Gillian Raab  
*Lulav Editor* Catherine Lyons *Membership* Sharon Goldwater



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## Word from the Chair

Thursday evening, *Erev May Day*, if I might be permitted to put it that way, saw the celebration of Beltane Fire Festival on Calton Hill here in Edinburgh. Beltane Fire Festival is a modern manifestation of the ancient Beltane Festival celebrated from Turkey to the West coast of Ireland, which heralded the arrival of Summer. The following day the Festival continues its celebration of re-awakening fertility, with the Maypole, the May Queen, and the Green Man. The modern celebration of Beltane on Calton Hill is organised by the Beltane Fire Society, a secular organisation that allows people to take part in public theatre. Modern Pagans are drawn to the event because it resonates with one of their own festivals.

Next week on 7 May we celebrate Lag BaOmer, a traditional day for bonfires. The period of the Omer, according to tradition, is a time of semi-mourning, during which marriage ceremonies cannot take place. Lag BaOmer provides a respite during this time, and is a tradition day for weddings.

The origins of Lag BaOmer are unclear. The day is mentioned by the thirteenth-century Talmudist Meiri. He states that, during the time of Rabbi Akiva (early second century CE), twenty-four thousand of his students died from a divinely sent plague during the counting of the Omer. Meiri named Lag BaOmer as the day the plague ended. One of Akiva's few remaining students was Rabbi Shimon Bar Yochai, purported to be the author of the *Zohar*, an important text of Jewish Mysticism (which, in fact, was authored by Moses de Leon, a contemporary of Meiri, himself). According to the *Zohar*, on the day of Shimon Bar Yochai's death he revealed the deepest secrets of the Kabbalah, and the anniversary of his death was thereafter a day of celebration.

Later it became common for families to go on picnics and outings. Children in Orthodox circles go out into the fields with toy bows and arrows. A commonly observed custom is the lighting of bonfires, which symbolises the spiritual input of the light brought into the world by Shimon Bar Yochai.

In modern Israel early Zionists re-defined Lag BaOmer as a commemoration of the Bar Kochba revolt against the Roman Empire and supported by Rabbi Akiva. The mourning period of the Omer is for the people killed during the revolt. Lag BaOmer figured therefore as a celebration of a victory during the revolt. Benjamin Lau, in *HaAretz*, points to a clear distinction between Jews and Israelis in the way the day was celebrated. The religious Jews lit torches in Bar Yochai's honour whilst young Israelis sitting around an alternative bonfire sang a song to a hero in the struggle against Rome. The Palmach division of the Haganah was established on Lag BaOmer in 1941, and the government order creating the Israel Defence Forces was issued on Lag BaOmer 1948.

Comparisons can be made with other cultures. The Romans did not solemnise weddings during May because the souls of the dead returned to earth at that time. Theodore Gaster, the twentieth-century Jewish scholar of Comparative Religion, suggested that Lag BaOmer is analogous to May Day. There was an old custom of shooting bows and arrows at demons on May Day. More generally Gaster suggests the mourning of the Omer period derives from uncertainty about the harvest. Uncertainty about the fertility of the earth was transferred to anxiety about human fertility, and therefore weddings were prohibited at this time. Mourning customs during the Omer period, Lag BaOmer, Beltane, and May Day are all ways of observing the yearly cycle of life.

Last year, Lag BaOmer fell on a Sunday, and SCoJeC organised traditional activities in Vogrie Country Park. Perhaps next year we might hold a picnic (and perhaps a bonfire?) at the appropriate time. It would also seem to me to be appropriate for those who wish to do so to attend the Beltane Fire Festival. We could give a little bit of Jewish flavour to the event. We would thus explore our Jewish tradition in the company of our non-Jewish neighbours. This fits well with a Liberal expression of Judaism without in any way detracting from our own observance.

*Norman Crane*

## Welcome to Livia and Zoe!



We have two more baby girls to celebrate.

Mazel Tov to Sarah Meek and Ami Bender on the birth of Zoe Alice (*pictured far left*), and to Zoe's big sister. Zoe arrived on 8 March.

Mazel Tov to Louise MacDonald and family on the birth of Livia Esther (*pictured left*). Livia arrived on 9 April. Both little girls are doing well.

## What would you like to learn ...?

Readers will remember that in February's *Lulav*, 'New Directions' invited Sukkat Shalom members to say what they would like from Sukkat Shalom. This idea was alongside Council asking members what extra help for Sukkat Shalom work members themselves could offer.

At the AGM on 1 March, the 30 or so members present took part in a group consultation activity to take this further. Lively discussions took place and a number of ideas emerged, some of which (e.g., more social events and proactive welfare activities) have already been acted upon, thanks to member initiative and support.

One question which came up was that we haven't had a wide enough range of learning opportunities for our adult members. The Tea and Talmud Group and the Philosophy Reading Group meetings are great, but don't address the breadth of Jewish life. So we want to see what more we can provide — and to do that, we need ideas from you. What would you like to learn about?

Some ideas have already gone forward. On 29 April we had a very successful Challah braiding and baking session, thanks to Cathleen Ferguson, Helen Zollinger, and master baker Paul McPhail (*see p. 9*). I will be giving a talk on my recent trip to Cuba (where I attended a seder) at a date to be confirmed in May or June. We once had a short series of Hebrew language classes provided by a temporarily resident Israeli. So, whether it is baking, or Jewish food generally; classes in Hebrew, or a talk about Yiddish language and culture; perhaps classes in Jewish history; or anything else that's relevant to being Jewish today — let Council (via the Contact Team) know what you would be interested in.

*Sue Lieberman*

## Lost kippah! Can you help?

Maurice and Daniel Naftalin accidentally left a 'Make Poverty History' kippah at the seder. These kippot were made for the Make Poverty History rally in 2005 and are not easily replaced. If you happened to find it, please get in touch with Maurice.



## Would you make a Good Mentor?

### You know how it feels to be a stranger, for you were strangers in the land of Egypt

If ever you have been the victim of credit card theft, you might have been exasperated that the bank took fraud for granted and was not interested in prosecution. But you might still wonder that in a banking city there is a systems engineer with expertise in detecting credit card fraud who spends all his time washing dishes. Let's call him Tibor. Tibor came to Edinburgh expecting that a specialist in credit card processing would be employable. As an engineer who has migrated across the EU, he is unable to break out of dishwashing into IT.

Tibor is a client of LINKnet Mentoring, which provides mentors for people seeking work and tertiary education who belong to groups protected under equalities legislation. LINKnet targets its services particularly to people who have recently migrated here and to people from British ethnic minorities. Its service matches volunteer mentors to clients ('mentees') to support and guide them through job hunting, course hunting, and application. LINKnet also provides English-learning support.

Fiona Frank from SCoJeC introduced us to LINKnet under our *You Know How it Feels to be a Stranger* Volunteering Project, supported by the Voluntary Action Fund. On a bitterly cold night last winter, some of us ventured out to meet LINKnet's director, Ranbandara Dissanayaka (Dissa). Dissa has been running LINKnet since 2000. Until last year, he had a predictable funding stream from the Big Lottery. But last year funding became unstable and sporadic. He thought that LINKnet might have to close, but this spring, Government funding came through and LINKnet is keeping its head above water.

Dissa is now planning training days for his next group of mentors. Several members of our Volunteering Project have signed up (for a special Sunday training day for the benefit of the Jewish community). We still have room for more (though places are limited). Membership of the Volunteering Project isn't restricted to formal membership of ELJC.

In the last 14 years, more than 2000 people have come through LINKnet's doors. Out of around a 1000 pairs of mentors and mentees, 900 mentees have achieved a hard outcome, either a job or a college course. In the early years there were two full-time development officers, but now there is a part-time development officer, and this year Dissa is targeting a third of capacity that LINKnet once achieved. And yet the client base among migrants has been rising in the last six or seven years.

If you know how it feels to be a stranger, and if you have experience that would enable you to support a newcomer to Edinburgh, consider joining the Volunteering Project. Find out more from the [LINKnet website](#) and watch Fiona Frank's video of Dissa's presentation on Youtube ([Part 1](#), [Part 2](#), and [Part 3](#)). The training day will be in late May or early June. Find out more via the Contact Team.



Ranbandara Dissanayaka (Dissa), Director of LINKnet



Mentor and mentee getting to know each other

## Welcome to new members Marek and Gica

Two members have joined us this month, **Marek Brandstadter**, who has moved to Edinburgh from Slovakia, and **Gica Loening**, well known to us for her Klezmer and Celtic music.



*Marek writes* I come from a Jewish family in Slovakia. My grandfather, a writer and a poet, was the first to translate King Solomon's *Shir ha Shirim* into the Slovak language. I studied at the Philosophical University in Bratislava. My subject was history and education. Recently I have moved to Edinburgh and am working for Apple Inc. My interests are in history, art, and also technology. In Slovakia I also illustrated a few books.

Far left Marek Brandstadter,  
Left Ink illustration by Marek



*Gica writes* I was born in Edinburgh in 1959 and am the daughter of German Jewish refugees. My parents met through playing in a quartet, and music remains a central feature of our family. I am a freelance fiddle player and a music practitioner, working in community music. Klezmer is my passion, and I perform regularly with my son Fin in Celter Schmelter Klezmer Ensemble, and also the Belle Star ceilidh band, and Ladies Guerilla String Quartet. I live in Portobello with my partner Dave Cooper, and sons Micha, Herbie, and Fin.

## Spring Brunch

**Saturday 16 May 10.30 at the The Merlin,  
Morningside Road**

If you haven't attended a brunch before, it's a great way to get to know people in a relaxed environment. Everyone just pays for their own and there's a good variety of different options. Please let me know that you plan to come along.

*Jen Underwood*

To book, contact Jen privately or via the Contact Team.



## Tikkun Leil Shavuot and Shavuot Morning Service

This year, Shavuot falls on a Sunday, and Rabbi Mark Solomon will be with us for the whole weekend. After Shabbat, we will be gathering on Saturday evening (**23 May**) for a Tikkun Leil Shavuot on the themes below, in a conveniently located venue in South Central Edinburgh. We will begin at 8.00 pm and share dairy delicacies (for inspiration see pp. 7–8). Book in advance through the Contact Team.

In the morning (**24 May**) we will hold our Shavuot Morning Service at 11.00 am at Columcille.

### Five-a-Side: Connecting the Commandments

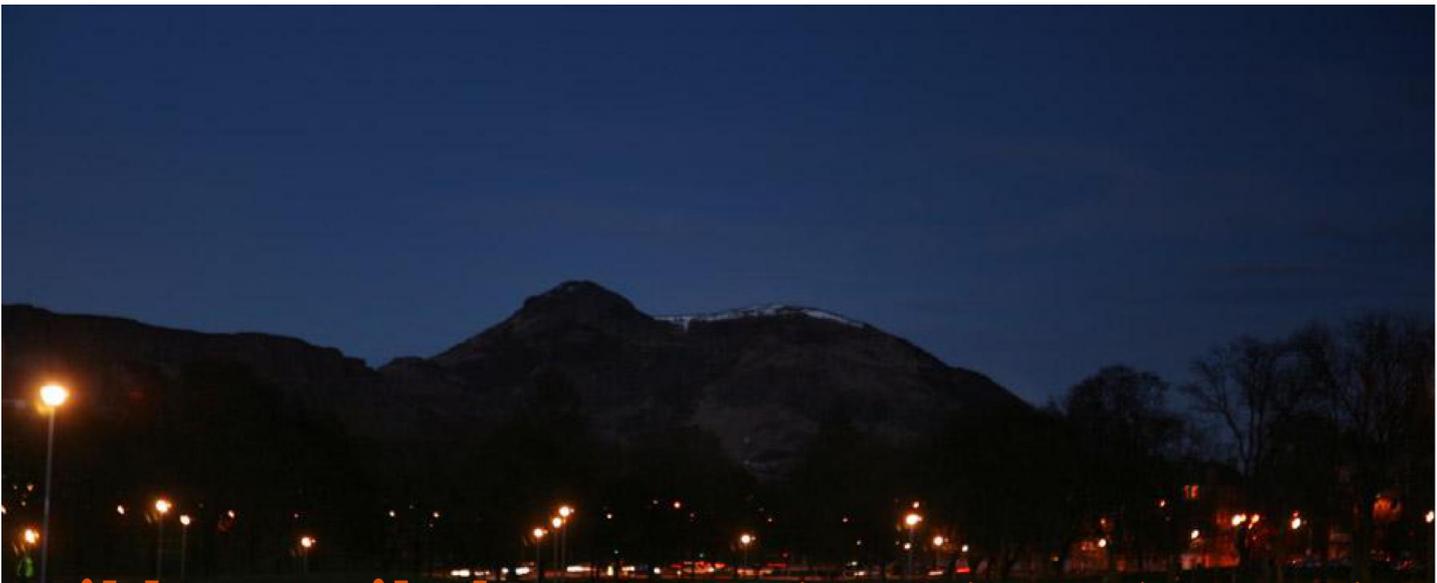
How are 'religion' and 'ethics' connected? The Ten Commandments, whose giving we celebrate on Shavuot, are often divided into two columns of five, with the first column concerning (mostly) our duties to God, the second our duties to fellow human beings. For our Tikkun Leil Shavuot we will study midrashic texts, from the Mekhilta of Rabbi Ishmael, Pesikta Rabbati and the Zohar, that connect the two columns in different ways, and consider the relationship between behaviour and belief: what comes first — duties to God or to our fellow humans, and how are the two related?

*Rabbi Mark Solomon*

### Chosen by chance? The Aleinu and its paradoxes

For an assignment on Liberal Judaism's Ba'al Tefillah course, I was required to create a document about the *Aleinu* prayer that could be used for a congregational study session. I would like to share it with the Tikkun Leil Shavuot study group and look forward to hearing what thoughts it provokes.

*Catherine Lyons*



**Tikkun Leil Shavuot** Edinburgh Liberal Jewish Community  
 in central Edinburgh  
 Book your place with the Contact Team **7.30pm 23 May**

**LD** est2004

Photo: Andy Sweet / Stravaiging around Scotland

## Der Geschmack der Heimat: Sam's famous cheesecake

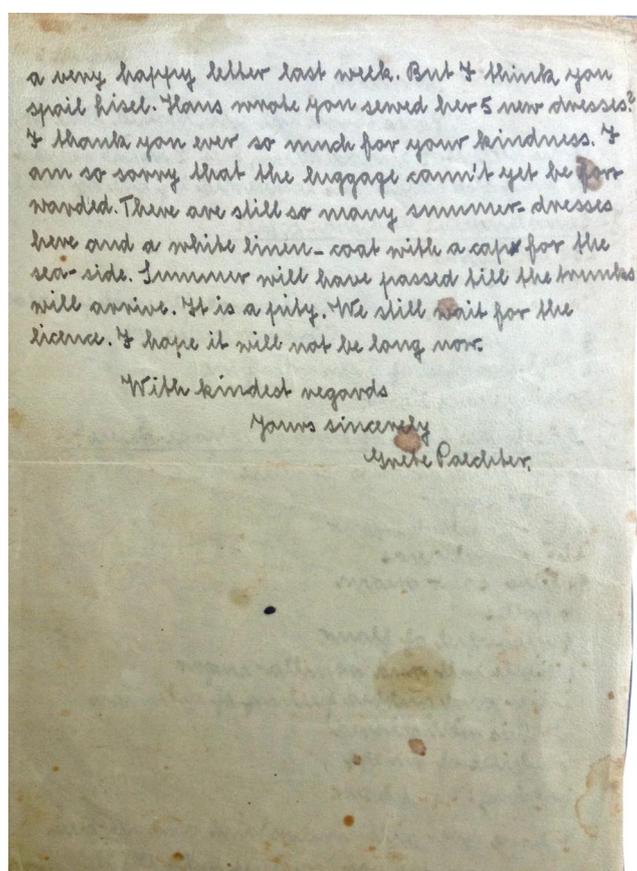
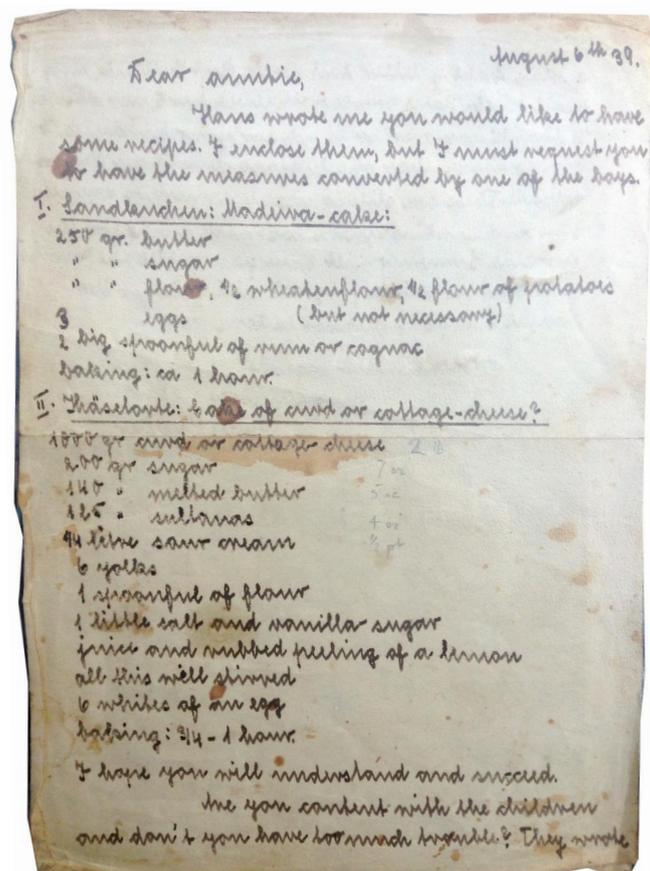
Readers may remember the stunning cheesecake that Sam Paechter brought for Shavuot last year. Sam is a young man who is exploring his family's Jewish heritage. I asked Sam's dad, Ben, if we could tell the story behind the cheesecake. (As editor, on a personal note, I feel privileged to be sharing this material. I cannot imagine a synagogue newsletter publishing anything more precious. The following comes from the family's private archive and is strictly not to be reproduced without permission.)

Catherine Lyons

Grete and Curt Julius Paechter lived in Berlin before the Holocaust. Following Kristallnacht in November 1938, Curt Julius was arrested and imprisoned for three months. After this, he and Grete sent their three children, Hans, Gerd, and Lisel, to England on the Kindertransport. Hans, the oldest, was about Sam's age at the time. Curt Julius and Grete remained in Berlin to take care of their own parents and intended to join their children whenever this was possible. In England, arrangements were made by Bill and Margaret Thomas, who fostered Lisel themselves and arranged for the boys to stay with a family nearby.

The children missed home, and Margaret wanted to help them feel settled. She asked Hans to get his mum to send recipes for cakes from home so that she could bake them for them. Grete sent these in a letter (see below), and the family favourite, *Käsetorte*, cheesecake, was included. Margaret was a great cook, and soon the cheesecake became a speciality of her own.

Curt Julius and Grete never managed to join the children, and perished in the Holocaust along with their parents. The children remained in England. Gerd (now George) married twice and had four children. His second child is Sam's father, Ben. The cheesecake recipe was passed on to Lisel, who loved to make it for her family, and then to Lisel's four children, and to Gerd's. It is still a family favourite, and Sam (who is named after Grete's father, Sami) has become one of the latest generation to become an expert in its baking. Sam's version is published overleaf.



Grete Paechter's letter to Margaret Thomas, 6 August 1939. © Paechter-Landau Family, All rights reserved

## Grete's Käsetorte (Cheesecake) Recipe

*Based on the 1939 version, as currently prepared by Sam*

### Ingredients

- 140 g (5 oz) butter
- 6 large eggs
- 200 g (7 oz) sugar
- 5 g (1 tsp) vanilla sugar (you can use some vanilla essence if you don't have vanilla sugar)
- 12 g (dessert spoon) white flour
- 1 kg (2 lbs) cream cheese (the original recipe is for curd or cottage cheese)
- 250 g (10 oz) sour cream
- Zest of one lemon
- Juice of one lemon
- Pinch of salt
- 125 g (4 oz) sultanas (or raisins)



Cheesecake made by Sam

### Method

- Pre-heat the oven to 180° C (Gas mark 4, 350° F) It's important that the oven is at the right temperature when the cake goes in. The original recipe doesn't specify the heat and this has led to much family discussion about the right temperature, and hence the timing. This is what Sam feels works best, but feel free to experiment!
- Melt the butter and leave to cool.
- Line a ten inch diameter high-sided tin with greaseproof paper (you need the high sides as the cake will initially rise high and then settle back down later).
- Separate the eggs.
- Mix the egg yolks well with the sugar.
- Add the cheese, sour cream, flour, lemon zest and lemon juice and mix well.
- Add the cooled melted butter last and mix in straight away before it solidifies.
- In a separate bowl whisk the egg whites with the pinch of salt until they form peaks with soft tops when the whisk is removed (but avoid over-whisking, which may burst the air bubbles).
- Carefully fold in the whisked egg-whites. Try to avoid knocking the air out of the mixture.
- Pour the mixture into the lined tin.
- Sprinkle the sultanas (or raisins) and gently push each one just below the surface. (The hope is that this will prevent them all ending up at the bottom. If left above the surface, they will burn.)
- Immediately put the tin into the middle of the pre-heated oven.
- Bake for 45–60 minutes — until a cocktail stick pushed into the cake comes out without wet mixture on it. The surface may become dark brown, but don't worry. This won't affect the flavour!
- Avoid opening the oven during the initial stages of cooking as you want the air bubbles from the whisked eggs to expand and cause the cake to rise — opening the oven will cause the cake to collapse.
- Leave the cake to cool in the tin, then chill in the fridge. The cake will settle somewhat during this process, but don't worry; that's normal.

## The Great Big Challah Bake: Rising to the Challenge



*Sue Gutteridge reports, with photos by Helen Zollinger*

The Great Big Challah Bake took place on Wednesday 29 April in the Butterflies Café at Marchmont St Giles. A baker's dozen of us gathered there, keen to learn the secrets of braiding bread from former professional baker Paul McPhail. I hadn't expected to emerge after just two hours, and never ever having baked a loaf of bread in my life before, with a fully fledged challah, but every one of us did.

The Butterflies Café was invitingly set out, with everything we needed ready for us, plus comprehensive challah handouts, giving some religious background as well as the recipe and braiding diagrams. Paul demonstrated how to braid up to six strands of dough (including, intriguingly, one strand) and produced loaves he'd made earlier so we could see what we were aspiring to.

It was fun baking together in such a relaxed but also well organised setting, and, between us, we produced every variation, including six-stranded loaves. Many thanks to Paul for his professional, patient and good humoured tutoring and to Helen Zollinger and Cathleen Ferguson for their slick organisation.

And we now have a challah rota!



## Boys' Night Out

**Monday 18 May 7.00 at Café Andaluz, George Street**

A revival of the popular 'Boys Night Out' (BNO): boys of any age are invited for an enjoyable evening of food, drink and conversation. Time and place were chosen because it is easier to book a table on a slow restaurant night, and because the restaurant (a Spanish tapas bar) is good as well as conveniently located. Its menu includes lots of vegetarian dishes.

*Charlie Raab*

*To book, contact Charlie privately or via the Contact Team.*

## From Barley to Wheat Counting the Omer, and Ancient Grains

*As she considers the Counting of the Omer, Claudette Hudes has been gathering information about the rediscovery of other ancient grains. Widespread intolerance of gluten and of contemporary strains of wheat is giving media prominence to old grains.*

The period of time we are now in, counting the omer, has its roots in ancient grains harvest festivals. Barley was harvested around Pesach and wheat was harvested around Shavuot. Over time the harvest period between Pesach and Shavuot became associated with the Exodus and the counting of the omer took on a religious meaning.

### The Counting of the Omer

Counting of the Omer (Sefirat HaOmer) is, according to the Torah (Lev. 23:15), an important verbal counting of each of the forty-nine days between Pesach and Shavuot. On the second day of Pesach, in the days of the Temple, an omer of barley was cut down and brought to the Temple, as an offering, every day up until the day before an offering of wheat was brought to the Temple on Shavuot. The counting is intended to remind us of the link between Pesach, which commemorates the Exodus, and Shavuot, which commemorates the giving of the Torah. It reminds us that the redemption from slavery was not complete until we received the Torah.

The word omer is sometimes translated as sheaf — an amount of grain large enough to require bundling, making the omer equal to about 3.64 litres. The biblical episode of the manna describes God as instructing the Israelites to collect an omer for each person in your tent, implying that each person could eat an omer of manna a day.



Photo: omerproject.com

### Wheat and Barley, Two of The Seven Species

God promised seven species of food to be given to the Israelites when they reached the promised land. They are Wheat, Barley, Grapevine, Fig, Pomegranate, Olive, and Honey. The ancient grains promised are wheat and barley.

Wheat was one of the first cereals known to have been domesticated. Its ability to self-pollinate greatly facilitated the selection of many distinct domesticated varieties. The archaeological record suggests that wheat was first grown in the Fertile Crescent (from the Nile through Mesopotamia) in 7500-7300 BCE.

In biblical times barley was the staple of the poor, eaten as porridge and barley cakes. Cattle and other livestock were also fed barley. The earliest archaeological evidence of wild barley comes from the southern end of the Sea of Galilee. The remains were dated to about 8500 BCE.

## Ancient Grains Rediscovered

There has been a resurgence of interest in ancient grains. During the agricultural revolution, modern grains underwent substantive hybridization. In selecting for yield, disease tolerance, and improved storage life, it is likely that the protein structures of wheat were inadvertently changed. This may be



Green spelt, *Triticum spelta*  
(Photo: Sten, Wikipedia)

Emmer spikelets *Triticum turgidum* subsp.  
dicoccum, Cultivar Khapli. (National Small  
Grains Collection, Wikipedia)

Khorasan Wheat, *Triticum turgidum* Photo:  
Aarhus Botanical Garden, 2003  
(Photo: Stan Shebs, Wikipedia)

why so many people are becoming intolerant of wheat. Ancient grains have higher levels of water-soluble gluten and so are more easily digested. They are often a richer source of nutrients than conventional grains. There are many ancient grains from all over the world, but the following are from the Middle East and mentioned in the Bible.

**Spelt** is a distant cousin of wheat but is higher in protein. It is nutty and chewy compare to wheat.

**Farro (Emmer)** is mentioned repeatedly in the Bible. It is similar in texture and taste to spelt, and higher in fibre than quinoa or brown rice.

**Kamut** is an Egyptian word for wheat, and used as a brand name for what is actually Khorasan wheat (from Iran), It is a high-energy wheat, given its complex carbohydrates and protein content.

Although botanists estimate that there are 80,000 edible plant species in the world, modern agriculture focuses on only about 150. Just 20 crops provide 90% of our consumption. Ancient grains offer the possibility for healthier future.

## Human Rights and the Whirligig of Time

### The Ruth Adler Lecture in Human Rights 2015

Sir Stephen Sedley (Judge in the Court of Appeal for England and Wales, 1999–2011) will be presenting this year's Ruth Adler Lecture in Human Rights on the subject of *Human Rights and the Whirligig of Time*.

Free, open to all, and no booking needed, **20 May**, 4.45 – 7.00. Lecture Theatre 183, Old College, University of Edinburgh.



## Pre-Shavuot Coffee Morning at Salisbury Rd

The Jewish Community Centre Committee of the Edinburgh Hebrew Congregation is inviting us to their community centre fundraiser on Sunday **17 May**, 10.30, at 4a Salisbury Road

Bid for home baking, browse the book stall, buy some plants, chat to friends, relax, and enjoy a pleasant Sunday morning supporting us in raising funds for our Community Centre.

Wrapped home-backed goods (marked parev or dairy), plants, and books are welcome as donations.

For further information or to arrange a lift send email to the JCC: [jcc@ehcong.com](mailto:jcc@ehcong.com)

Chabad of Edinburgh invites you to a

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with

### ANNE FRANK'S STEPSISTER EVA SCHLOSS

**12 MAY 2015 • 7:00PM**

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Enter the world of Anne Frank as told by her stepsister and childhood friend, **MRS. EVA SCHLOSS** of London, UK. Mrs. Eva Schloss is a trustee of the Anne Frank Educational Trust, has published two books, and is the subject of James Still's play, "And Then They Came for Me: Remembering the World of Anne Frank."

Like her stepsister, Eva went into hiding in Holland and was betrayed, captured, and sent to the Auschwitz-Birkenau death camp.

Listen to a first-hand account of the life of Anne Frank and the discovery and printing of her famous diary.

To buy tickets and for more info, visit [www.chabadofedinburgh.com](http://www.chabadofedinburgh.com) or call **0131 281 4495**

THE UNIVERSITY of EDINBURGH

The Gifford Lectures 2015

## Beyond Innovation Temporalities Re-use Emergence

**Helga Nowotny**  
Professor Emerita of  
Social Studies of Science,  
ETH Zurich

**Wednesday  
13 May 2015  
at 5.30pm**

Edinburgh Business School  
29 Buccleuch Place  
Edinburgh EH8 9JS

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