



January – February 2021

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**Sukkat
Shalom**

Edinburgh Liberal
Jewish Community

**Scottish Charity
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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 (5pm currently)

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.

"Exploring Judaism" classes will be held every Sunday. The programme is [here](#).

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 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 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

Purim, on 9 March 2020, was the last time that our community was able to meet together physically. We had a memorable evening reading Megilat Esther, eating hamantaschen, engaging in our Purimspiel peopled by, among others, King Boris Ahasueros and Esther Thunberg. Later as we went into the first lockdown, we realised we'd been lucky to escape the possible consequences of all that hugging and kissing, projecting of voices, booing and shouting and sharing of food.



A few months later, on 25 May, in Minneapolis, a police officer aided and abetted by his three colleagues, killed African American George Floyd by kneeling on his neck for 8 minutes 46 seconds. The Black Lives Matter movement erupted on to streets all over the world, forcing awareness of the pervasiveness and violence of racism, of the continuing trauma of slavery for the descendants of those who were enslaved, and raising the consciousness of former empire-building, Atlantic slave-trading nations – Britain foremost among them – of the foundations of their wealth and privilege.

On 18 October, the Edinburgh Jewish Literary Society hosted Aviva Ben-Ur, who talked about her book, 'Jewish Autonomy in a Slave Society: Suriname in the Atlantic World, 1651–1825' It is a ground-breaking and meticulously researched study that suggests new ways of looking at that Jewish community in its majority Afro-Creole context, rather than its minority white Christian one. This was a distinctive community that gained an unparalleled degree of territorial and communal autonomy within the Atlantic diaspora. It was also the only Caribbean Jewish community to admit large numbers of Eurafricans and some Africans to Judaism, and it's likely that Jews of Eurafrican descent eventually formed the majority of the community.

The Jewish community owed its unusual degree of communal and territorial autonomy (it owned its own village, (Jodensavanne) to the Dutch colonial authority's desperate need to retain and increase its white population of settlers and planters. For much of the period in question, the Mahamad (the community's ruling body) vigorously negotiated for, increased and defended its powers, which included the compulsory membership of all Surinamese Jews. But it also owed these powers to the fact that the Dutch colonial authority did not have the forces to exert religious, cultural or linguistic conformity over its overseas possessions and so did not attempt to do so.

The Dutch Protestant colony of Suriname was a slave society whose economy, based on the export of cacao, coffee and above all, sugar, was largely dependent on slave labour. By the early to mid 18th century, 90% of the population of Suriname were enslaved, multi-

ethnic, multi-lingual Africans from West Africa. Jews formed a sizeable part of the small white population, owning more than a third of the sugar plantations (and their slaves) on which many Jews were employed. Suriname's slaves experienced extreme brutality, which was not, as has been claimed in the past, a result of the ethnicity or religion of the rulers or the slave owners, but rather a result of the intrinsic nature of slavery itself, exacerbated by the particularly harsh demands of the labour-intensive production of sugar

The first and largest group of Jews to settle in Suriname were the Portuguese, many of whom had been born as New Christians in the Iberian Peninsula and had converted back to Judaism in Protestant cities such as London and Amsterdam. Poverty forced them to seek employment where they could, and many arrived in Suriname under the 'despacho' scheme, a Portuguese Jewish institution responsible for the voluntary and involuntary relocation of indigent people.

Eurafrican children were the inevitable result of a slave society that gave some human beings the right to own others as property, and of the ensuing ubiquitous sexual contact between masters and enslaved African women. The widespread, formal conversion of these Eurafican children to Judaism was not inevitable but in this case was a solution to ensure the survival of a Jewish community threatened by the lack of white women. Many Jewish settlers arrived as single men, and in addition there were high rates of infertility among biologically related white couples. The remedy of conversion was possible because the powers the community had enabled it to legalise and therefore facilitate the conversion of slaves to Judaism and to recognise them as heirs. Ben-Ur also notes the significance of the non-racial rabbinical approach to conversion and the patriarchy that was powerful enough to suppress, in this case, the principle of matrilineality. This principle re-emerged with the transmission of Jewishness through Eurafican women born as Jews

The story of Purim, in which Esther at first hid her Jewish identity in order to marry the Persian King Ahasuerus, and then revealed herself as a Jew to him to stop his threatened genocide of her people, had resonance for Portuguese Jews who'd had the collective experiences of forced conversion and crypto-Judaism. In Suriname, Purim became the Jews' most important festival. While it remained a Jewish festival in the synagogue, it seems that its existing features of public traditions stemming from the words in Megilat Esther, that 'they should make them days of feasting and gladness,' allowed it to become a festival in which many sections of Surinamese society, including the enslaved, contributed, creating what could be termed Suriname's Afro-Creole carnival. A moment of shared culture in a society of extreme violence and coercion.

Sue Bard (Co-Chair)

New admissions to Judaism

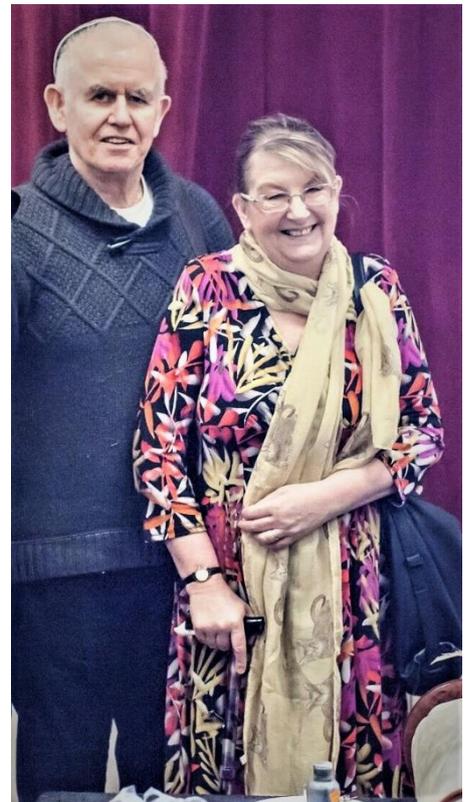
We warmly welcome to Judaism Marc and Jutta, and Derek and Bobbi, all of whom are already well known to Sukkat Shalom and feel like part of our community. We know and applaud the commitment that each of them has made and the determination that each of them has shown in reaching this point.

Marc Schulz and Jutta Haaser-Schulz (on left)

Marc (Chaim Eliahu) and Jutta (Hannah Tikva), admitted on 21 November 2020, 5 Kislev 5781

Derek and Bobbi Harper (on right)

Derek (Moshe) and Bobbi (Rachael Miriam) admitted on 11 December 2020, 25 Kislev 5781



Hello to some of our new members

In our first Etrog of 2021, we're delighted to introduce new members, Ellen McCance, Kyla Reid and Marloes Schoonheim. Among other things, Covid-19, with the help of Zoom, is generating a new breed of multiple synagogue membership holders, among them Ellen and Marloes.

Ellen McCance

Ellen comes originally from Los Angeles, where she was brought up in an observant Conservative Jewish family. She graduated from both state school and the Los Angeles Hebrew High School. After gaining a degree in political theory, she moved to San Francisco, where she worked in publishing for several years, leaving to travel 'for a few months before settling down', as she thought. Four years later she arrived in Scotland via Tuscany with the Glaswegian she'd met and married there – Max McCance -- and was shocked by the dark and the cold. Once she'd got over the shock, she grew to love Scotland, where she has now lived for 30 years, putting down deep roots and establishing a career, first in adult education and then in economic development and the charity sector.



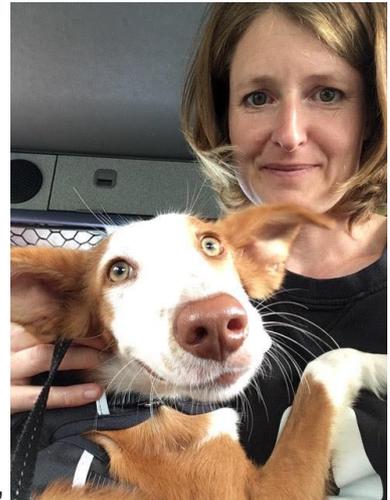
Ellen became—and remains—an active member of the Tayside and Fife Jewish Community, and she and others used to run a Judaism education programme from the Dundee synagogue for local school, faith and community groups. When the synagogue was sold in 2019, the community moved its base to the Chaplaincy Centre at St Andrews. Ellen had heard about Sukkat Shalom, and when services and study groups went online, it was easy for her to participate—she's particularly enjoying Maimonides Mondays. Ellen has confessed to a longstanding secret desire to be a cheder teacher; perhaps Sukkat Shalom can make her dream come true.....

Ellen has written all her life, amassing a lot of material that she lacked the time to develop when she was working full time, and since she retired this is what she's been doing—as well as spending time in Italy.

Marloes Schoonheim

I was born in the southwest of the Netherlands (near the coast) in 1976. I learned to play the harp when I was a little girl and continued to play as a teenager - I even earned some pocket money performing in the Irish and Scottish pubs that were opening at that time everywhere in the Netherlands.

I studied history and obtained a PhD, studying the link between religion and demographics. I met my current partner, Marjan, in the Netherlands. Together we moved to the USA (we got married in San Francisco in 2003) where I worked in academics,



later we moved to Taiwan where I did research too. I decided to change course and studied at an art school in France. With experience in both research and graphic design I ended up working for the World Health Organisation, developing e-learning on health issues. Then for many years I worked for Doctors Without Borders (Médecins Sans Frontières/MSF)

In all the countries I visited for MSF assignments I saw the devastating effects of climate change, in particular for people who were already marginalised (women, elderly people, disabled people, poor people). I recognised the climate crisis as one of the most pressing issues of our time and applied for a job with the Dutch branch of Friends of the Earth. I've been working on projects for young people on climate justice, which is incredibly rewarding.

Marjan and I live just outside Amsterdam in a small, quaint 19th century wooden house in the countryside. We share our household with two dogs, three cats and two chickens. I love reading and knitting. I'm also a big fan of podcasts (Unorthodox, This American life) and I'm addicted to online courses about history. Marjan is very much into gardening—which means I get to enjoy beautiful flowers and homegrown vegetables.

I'm an associate member of Beit Ha'Chidush in Amsterdam. It's a lovely, diverse community of people. I feel incredibly privileged to have found a second welcoming community in Sukkat Shalom. I love the services and look forward to getting to know members better.

Marloes Schoonheim

Kyla Reid

Kyla is from Portland, Oregon, where her family were members of Havurah Shalom, a Reconstructionist synagogue. This community was very important to Kyla as she grew up, and she was also active in the national Reconstructionist youth movement and in Hillel (a global Jewish campus organisation) as an undergraduate.

Kyla went as an undergraduate to Yunnan Province in South West China, looking at the effect of domestic Chinese tourism on minority ethnic communities, then did a graduate fellowship in Nanjing and it was here that she met (and eventually married) Matthew from North

Berwick who was in China teaching English. They then lived in London for several years, Kyla pursuing a degree and career in the field of international development economics, and Matthew qualifying as a primary school teacher.

Nearly six years ago, they moved to Edinburgh. Kyla says Scotland reminds her of home – ‘the weather’s not dissimilar.’ Matthew teaches in a Midlothian primary school and a year ago, Kyla started a new job as part of a global team evaluating the British Council’s aid programmes. Unlike her previous jobs, this one does not involve vast amounts of overseas travel, as Kyla is responsible mostly for managing independent evaluations. In addition, the pre-coronavirus fortnightly trips to London have been replaced by Zoom meetings; both these factors have transformed Kyla’s lifestyle.

Kyla has been coming to our High Holy Day services since she moved to Edinburgh, having it in mind to become a member of Sukkat Shalom ‘some time’. This year, she’s had the opportunity to take stock of her life; she would now like to become an active member of Sukkat Shalom and experience again the pleasure of belonging to an inclusive and outward-facing Jewish community where both she and Matthew will be welcome.

Kyla brings from her years in China an abiding love of Chinese food and she has generously offered to share some favourite recipes and how to cook them with Sukkat Shalom by Zoom, during the Chinese New Year/Spring Festival in February. To find out more see below.



Chinese cooking with Kyla

Wednesday 17 February 6 – 7pm

Celebrate the Chinese New Year, or Spring Festival, by learning to make some delicious dishes with new Sukkat Shalom member, Kyla Reid.

We lived in China for 3 years and, besides our friends and “zhongguo jia” (Chinese family), we miss the food the most! From sitting around the table making new year’s dumplings with my home stay sisters or pulling “long life” noodles for a friend’s birthday, food is at the centre of some of our favourite memories. My friend and tutor was a skilled cook, and helped me learn to cook and adapt some of our favourite dishes before we left. I’d like to share some of these recipes with the community; and will walk through how to cook two recipes we adapted to be vegetarian: *yuxiang qiezi* (fish-fragrance aubergine—no fish involved!) and *gan bien si ji dou* (Sichuan dry-fried green beans).

Kyla Reid

To register for this free event, email or phone contact@eljic.org 0131 777 8024

Hanukkah 5781 /2021

This year, Hanukkah's eight nights overflowed with light and conviviality. Bookended between the Scotland-wide first night and Liberal Judaism's celebration final night were four intimate communal candle lightings led with warmth and energy by Rabbi Mark and shared by the Edinburgh, Leicester and Manchester communities, further strengthening the bonds between us. Also in the mix was a delightful Sukkat Shalom Cheder Hanukkah party, with dreidl bingo, musical contributions from the children that included song, dance and instruments (bagpipes among them), a re-telling of the Hanukkah story and candle lighting at the Blair-Cohens.

With all the opportunities that Zoom and WhatsApp offered for spying on each others' nine branched candlesticks, among the array two stood out, one that had emerged from a primordial swamp, the other a herald of a future world in which we will all sit back while a halachically obsessive hanukkiah lights itself, having already made the latkes.

Menorahsaurus Rex

I first made my Menorahsaurus Rex back in 2015 after seeing something similar online (going for quite a lot of money). It has been a work-in-progress ever since. The base is comprised of two old bed frame pieces I spray-painted gold. The dinosaur was purchased from the John Lewis toy department. An earlier iteration involved gold-painted thimbles as candle cups, but that proved dangerous for a variety of fiery reasons. The next year I drilled candle slots directly into the dinosaur--first with a handheld drill, the year after that with a substantially more effective drill press. Every year it earns a new layer of candle wax, which only makes it look more fearsome. I don't have any Jewish friends in Edinburgh, but my goyish pals celebrate the arrival of Menorahsaurus Rex each year--a fine tradition in its own right.



Jaclyn Kaye

Willem's Menorah



There is one menorah, created this year for a member of Sukkat Shalom whose existence seems to me to be a greater miracle than the long-lasting oil in the desecrated temple. The menorah belongs to one of our newer members, Willem Steele and it was made for him by his son, Gareth.

Gareth, who describes himself as a techno geek, says, "My Dad always encouraged me to think outside the box and pursue my passion for electronic and computer technology." He explained how the idea of making the menorah came about, saying "From my childhood days I have fond memories of my Oma's (Dutch for grandmother—my Dad's mum) menorah. I remember it being in my grandparents' home and was always fascinated by it. Little did I realise at the time how significant it was and how it was an acknowledgement of our family's heritage. Sadly at the time of my Oma's passing the menorah was lost to us. But it is always something that has stuck in my mind". In recent years, Willem has talked to Gareth about their family's Jewish heritage and has reconnected with Judaism and this prompted Gareth to make his father a menorah.

Gareth has a 3D printer, given to him by his wife, and he used it to make the menorah. In Gareth's inventive mind, the plan evolved from being 'just' a small model menorah, to a menorah that knows each year's changing Hanukkah dates and unlike many of us, knows what day of the week it is. It has lights that look like oil lamp flames, flickering in brightness and varying in colour between pure yellow and deep orange. It knows how many candles to light and when to light them and it is an observant menorah, adhering to the rabbinic rules of counting the candles from right to left, but lighting them from left to right.

Gareth says 'Best of all I was able to present it to my father this year with two days to spare before Hanukkah celebrations began'

If you'd like to know more, Gareth has just published a full write up of the project, which you can read (and it's well worth it) at <http://projectmenorah.skynetdevlin.uk>

Sue Bard

New and old members' meetings

As we announced in the last Etrog, we have been hosting short social meetings to allow new members of Sukkat Shalom to meet up socially with existing members. So far we have hosted two such meetings. No agenda; just a chance to meet up, first in pairs or trios and then in a group of around 7 or 8. It has been fun and people have discovered unexpected links with others.

We are planning to run a few more of these.

If you would like to join either as a new member or an existing member please just reply to this email. Associate members are most welcome to join too.

Gillian Raab and Sue Bard (meeting hosts)

'Take action for the Uyghur people': an update

On 29th July/ 9th Av, Rabbi Mark Solomon led a Tisha B'Av service, the focus of which was the plight of the Uyghur people. At the service, Sukkat Shalom member Stephanie Mitchell spoke with passion about their rich history and culture. As a result, we chose René Cassin as one of our Kol Nidrei charities, proposed by Stephanie as a Jewish charity campaigning for the Uyghur people.

On Human Rights Shabbat, which fell this year on 12 December, Rabbi Mark again focused on this topic and following this, we sent out a special email, 'Take action for the Uyghur people', asking you to write to your local MPs and MSPs about their plight. Having asked people to let him know if they'd written, Nick Silk reports here on what's happened since.

I've had emails from members and also non-members who are on our mailing list. I also forwarded our article to the [China's Reeducation Camps](#) Leicester and Manchester communities and I've had feedback from their members saying they have written to their MPs too.

So far most of the feedback received has been to let me know that people have been in touch with their M(S)P but I have also already been sent copies of some of the responses from MPs and MSPs. These responses have been



encouraging, with M(S)Ps saying they will do what they can. Of particular note is the comprehensive response one of our members received from the Edinburgh MP Ian Murray. I've copied some of his reply below:

“Thank you for contacting me about the human rights situation in China. I have been horrified by the reports of human rights abuses in Xinjiang including mass detentions, efforts to restrict cultural and religious practices and mass surveillance disproportionately targeting the Uyghur community. Reports of forced intra-uterine devices, sterilisation and abortion to minimise Uyghur birth rates are also deeply disturbing.

“We have been working on this as a Shadow Cabinet and our Shadow Foreign Secretary raised this in parliament: <https://twitter.com/lisanandy/status/1339246071869005825>

“I believe the Government must also introduce Magnitsky human rights sanctions and consult with our allies to target and maximise their effect. I have written to the Foreign Secretary about this matter and as soon as I receive a response I will share it with you.”

If you haven't already written to your MP and MSP, I would encourage you to do so—a link to the communication we sent out earlier is [here](#).

I have been in touch with the René Cassin organisation to let them know what we have done, and also given them some feedback on their Human Rights Shabbat information pack. As well as thanking me, they have suggested that I meet with them early next year to

discuss other action we may wish to take on Human Rights matters. I will let you know the outcome in future editions of Etrog. And finally, for those of you who tried to join in the René Cassin candle lighting on the 4th night of Hanukkah, they apologised for the technical issues which meant we couldn't join.

Nick Silk

The Midges Midrash

I know I'm not the only participant in Rabbi Mark's Zoomed Talmud study sessions who finds them intellectually stimulating, culturally enriching and a long list of other enthusiastic compound adjectives. Almost every meeting sends me off afterwards into little forays of further reading and daydreamed arguments with assorted time-travelling rabbis from the academies of ancient Palestine and Babylonia. Sometimes, as in our recent exploration of a section from the Bavli Sanhedrin, it triggers a bit of writing of my own. In a fit of chutzpah, I brought this piece back to read out to the group. Various people suggested I send it to Etrog. So here it is.

The Midges' Midrash

“If a man’s mind becomes too proud, he may be reminded: The gnat preceded you in the Order of Creation.”

(from the Babylonian Talmud, Fourth Order, Tractate “Sanhedrin”)

We're a fair way west of the Garden of Eden
but we know our entrance into the scheme of things
came that wee bit ahead of your own.
And we also know that you yourselves
are the table that Heaven spreads out before us
in the presence of the birds around the loch
watching the sunset take its own good time
on long, slow summer evenings
and that something we need no name for
draws you here for us to feast upon.

Ellen Galford 7/12/20

LEARNING OPPORTUNITIES

There are compensations to being more confined to home than we expected. Have a look at some of the exciting learning opportunities around just now:

Learn Biblical Hebrew with Ark Synagogue

(Ark Synagogue is Northwood and Pinner Liberal Synagogue's new name)

These are outstanding classes that many Sukkat Shalom members can recommend to anyone thinking of taking the daunting plunge into learning Biblical Hebrew. Some knowledge of Hebrew will enrich and deepen your experience of Judaism, and Rabbis Aaron and Lea (seen here) are confidence-inspiring teachers who will support you along the way.



The classes are free, but if you can, you are asked to make a regular contribution and/or become a Friend of the Ark Synagogue.

To register for the classes go to www.arksynagogue.org/hebrew

To find out how you can donate or become a Friend of the Ark Synagogue contact Sue Wayne suew@arksynagogue.org

Hebrew from Scratch (Level 0) with Rabbi Aaron

Thursdays 7-8pm

Learn to read Hebrew from scratch. No prior knowledge required.

Hebrew (Level 1) with Rabbi Aaron

Thursdays 6-7pm

Know the Hebrew alphabet and wanting to improve your fluency.

Hebrew Reading Proficiency (Level 2) with Rabbi Aaron

Tuesdays 8-9pm

Improve your Hebrew reading with a focus on the Weekly Torah Portion.

Introduction to Biblical Hebrew (Level 3) with Rabbi Lea

Tuesdays 7-8pm

Learn to understand and translate Biblical Hebrew. Prior knowledge of the Hebrew alphabet assumed. Requires purchase of Hebrew book.

Advanced Biblical Hebrew (Level 4) with Rabbi Lea

Thursdays 7-8pm

Work on improving your Biblical Hebrew in this class focusing on translation. Prior knowledge of Hebrew grammar and basic vocabulary assumed.

Together and Apart: the Future of Jewish Peoplehood with Ark Synagogue

Together we will explore some of the challenges to the unity of the Jewish people.

Weekly on Tuesdays 5:30-6:30pm starting on 19 January. Full details [here](#).

Indiana Jones meets *The Da Vinci Code* in an Old Egyptian

Synagogue: The Amazing Tale of the Cairo Geniza with Ark Synagogue

Ark Synagogue are privileged to be able to welcome Rabbi Mark Glickman, author of *Sacred Treasure: The Cairo Genizah*, to share with us the fascinating story of the greatest discovery of Jewish texts in history: more than 300,000 documents spanning over 800 years, which had been hidden in a dusty old attic in Cairo, Egypt.

Thursdays in March. Full details [here](#).

Learn to Leyn with Mich Sampson

Fancy a new challenge in 2021? Could this be the year you learn to leyn (chant from the Torah)?

I run friendly beginners courses for adults! In five one-hour sessions on Zoom we'll get to grips with the principles of leyning and the main families of cantillation signs, and you'll receive resources that enable you to start leyning for your community. The course is £50 in total.

If you've tried learning on your own from a website or app, you'll have noticed that they often don't use the same tunes we use in the UK. In our course we **will** use the UK tunes, i.e. Western Ashkenazi Shabbat trope.



There are a couple of spaces available in the group who will be learning Wednesdays 7-8pm starting 20 January.

There is also the option of setting up a second group for a different day/time, so if you're interested but couldn't do then, get in touch and we may be able to find a time that works for you! I also do private lessons; contact me on mich@mich-sampson.com to discuss.

Lehrhaus@Leo Baeck College

Lehrhaus is Leo Baeck's adult Jewish learning programme, following in the footsteps of the Frankfurt Lehrhaus established in 1920 by Franz Rosenzweig. It offers an ever-increasing range of on-line courses, and was operating on Zoom long before anyone had uttered the words Covid-19.

Find out about Spring Term courses ranging from 'Classical Greek for beginners' to 'The Jewish God: who, what, where?' to 'Post-Modern Judaism?' to 'Arts and Crafts in the Jewish Educational Setting' among many more.

<https://lbc.ac.uk/study-with-us/additional-learning-opportunities/lehrhaus/>

Reading Together with Edinburgh Jewish Cultural Centre (EJCC)

Come along to read and discuss literary pieces from all genres. Writers through the ages, from Charlotte Bronte to Roger McGough, have testified to literature's capacity to make us feel nourished. Sessions require no preparation, revolve around a common theme, and give an opportunity to be introduced to and introduce old and new favourites. Join us fortnightly on Mondays at 6pm.

To register contact Jane Ansell jansell@fastmail.fm

Thank you from the Leo Baeck Education Center, Haifa

To the members of Sukkat Shalom - Edinburgh Liberal Jewish Community, thank you from the Leo Baeck Education Center for your support from your Kol Nidrei Appeal year 5781. You are helping create a sukkah of peace and dialogue amongst Jews, Arab Christians and Muslims, Druze and Baha'i in Haifa through this support. We wish you all good health and look forward to the day travel will be possible again and we can meet in person!

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

Contact Team – contact@eljc.org

Etrog Team – newsletter@eljc.org

Co–chairs: Sue Bard, Maurice Naftalin. Gillian Raab and Nick Silk (chair@eljc.org)

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Secretary: Gillian Raab (secretary@eljc.org)

Scottish Charity SC035678

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