

Sukkat Shalom January 2010

Edinburgh Liberal Jewish Community

Scottish Charity No SC035678

Chair: Gillian Raab, chair@eljc.org
Secretary: Nancy Warren, secretary@eljc.org
Newsletter: Editorial team, newsletter@eljc.org
Treasurer: Jonathan Broadie, treasurer@eljc.org
Membership: Joe Goldblatt, membership@eljc.org

Community Phone: 0131 777 8024 Email info@eljc.org Web www.eljc.org

Events and Services

Date Friday 1st January 2010

Event Erev Shabbat Service
Time 7pm
Venue Columcille Centre, 3 Newbattle Terrace
Our regular monthly Erev Shabbat Service.
Make a Jewish start to the secular New Year.

Date Friday 8th January 2010

Event Kabbalat Shabbat Service
Time 6:15pm
Venue Marchmont St Giles' Centre, 1a Kilgraston Road

Weekend 15/17th January 2010

Rabbi Mark Solomon will be visiting and leading the events listed below. If you would like to speak to him about anything please email info@eljc.org or leave a message on the community phone.

Date Saturday 16th January 2010

Event Shabbat Morning Service
Time 11am
Venue Columcille Centre
Event Tea and Talmud
Time 3pm
Venue Columcille Centre
Event Boys' night out (see page 6)

Date Sunday 17th January 2010

Event Choosing Judaism Class
Time 10:30am
Venue usual venue
Event Torah Cantillation class
Time 2:30 - 3:30pm
Venue tba.
Contact Kristi Long (kristilong66@yahoo.com)

Event Spinoza discussion group

Time and venue tba
Contact Maurice (maurice@morninglight.co.uk)

Date Friday 22nd January 2010

Event Kabbalat Shabbat Service
Time 6:15pm
Venue Marchmont - St Giles Centre

Date Wednesday 27th January 2010

Event Holocaust Memorial Day
Time 7:30pm
Venue Currie Community High School
For details see page 7.

Date Friday 29th January 2010

Event Kabbalat Shabbat Service and Tu BiShevat seder (see page 3)
Time 6:15pm
Venue Marchmont - St Giles' Centre

Jewish Calendar January 2010

16/01 Rosh Chodesh Shevat
27/01 Holocaust Memorial Day
30/01 Tu biShevat (New Year for trees)

ELJC support line
07904 813162



Use this number if you have an emergency and really need to speak to someone. It goes to one of our members. Otherwise please leave a message on the community phone and we will respond as soon as possible.

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Future dates

Our regular schedule is as follows:

First Friday of each Calendar month

Erev shabbat service

The shabbat morning 2 weeks after this

Shabbat morning service

Weekends when no other service

Short kabbalat shabbat service

Plans as of January 2010

Later dates subject to confirmation

February 2010

Fri 5 Erev Shabbat
 Sun 14 Limmud Glasgow
 W/end 20/22 Rabbi visiting Shabbat morning
 Sat 27th from 6.30pm Megillah reading and
 Purimspiel. We are planning for another joint
 celebration with Edinburgh Hebrew Congregation

March 2010

Fri 5 Erev Shabbat
 W/end 26/28 Rabbi visiting Shabbat morning
 Mon 29 Communal Seder

April 2010

Fri 2nd Erev Shabbat
 Sat 17th Shabbat morning service
 16th-18th LJ Biennial Conference (see p 6)
 W/end 23/25 Rabbi visiting
 Fri 24th Erev Shabbat service and meal
 Sun 25th pm Induction of Rabbi Mark Solomon

May 2010

Fri 7th Erev Shabbat
 W/end 21/22 Rabbi visiting Shabbat morning
 service to be held in the village of Newstead near
 Melrose in the Scottish Borders

June 2010

Fri 4th Erev Shabbat
 W/end 19/20 Rabbi visiting.

July 2010

Fri 2nd Erev Shabbat
 W/end 16/18 Rabbi visiting (to be confirmed).

August 2010

Fri 6th Erev Shabbat
 W/end 20/23 Rabbi visiting.

Cheder dates

January 24th and 30th
 February 6th and 27th
 March 13th and 27th
 April 24th
 May 8th and 29th
 June 12th and 26th

*Further details will be circulated to parents via the
 cheder mailing list*

From the chairman

The first night of Hanukkah coincided with the start of the Copenhagen meeting on climate change where it was hoped that an international agreement could be reached to combat the effects that our industrial society seems to be having on the global environment. By the time we were lighting the final candle the prospect of any agreement in the near future seemed a distant one.

Liberal Judaism has expressed its support for initiatives to combat climate change and even makes suggestions as to how we as individuals might act as an aspect of Tikkum Olam or repairing the world: see http://www.liberaljudaism.org/tikkun_1.htm.

But action on climate change is only one aspect of Tikkum Olam. Much more broadly it encompasses all aspects of acting for social justice. In particular, it supports initiatives to combat poverty and inequality and specifically the Fair Trade initiatives that seek to give producers in poor countries a better share of the profits from the sale of their goods. Sometimes buying Fair Trade means spending more, and more often it means seeking out somewhere that Fair Trade goods can be sourced.



I would fully endorse such moves, but my actions do not always match my intentions. In particular the Hanukkah gelt you can see our kids playing for here was not Fair Trade. All I would have had to do was cross the road and maybe pay an extra 50p or so. I am going to try to do better next year, and lets hope we can see some agreement on the climate change aspect of Tikkum Olam by then also.

The Tu Bi-Shevat Seder and its Meanings

Explained by Rabbi Mark Solomon

Tu Bi-Shevat, the fifteenth day of the month Shevat, is a curious minor festival with at least four distinct stages of development: legal, mystical, national and ecological. In the Mishnah (Rosh Hashanah 1:1) we learn that the fifteenth of Shevat is Rosh ha-shanah la-ilanot, the New Year of the trees, which means the date of demarcation of the year to which the fruits were assigned, according to the school of Hillel. The school of Shammai favoured the first of Shevat, two weeks earlier. The great scholar Louis Ginzberg suggested that the more conservative school of Shammai represented the views of the wealthier landowners who had rich properties in the fertile lowlands of Israel, where the trees began to bud earlier. The school of Hillel, whose view prevailed, represented the views of the poorer farmers whose trees, on the stony hills, came into bud slightly later.

The Torah commanded Israelites to contribute a tithe, or tenth, of all the produce of the field for the upkeep of the landless Levites and the sustenance of the poor. Thus the tithing year – that is, the tax year for the fruit tax of 10 per cent – was from one Tu Bi-Shevat to the next. The Babylonian Talmud (Rosh Hashanah 14a) explains the choice of this date by saying that Tu Bi-Shevat marks the end of the major rain in Israel, and Rashi adds that that is when the sap begins to rise in the trees. The Jerusalem Talmud (Rosh Hashanah 1:2, 57a) records another suggested reason: because from that date the tree no longer has to live on water stored up from the past year, but begins to draw from the ground water of the current year for its sustenance.

There is little mention of any special religious observance of Tu Bi-Shevat until the late Middle Ages. A 16th century Rabbi noted: “The Ashkenazim have as their practice to increase the number of different fruits eaten on Tu Bi-Shevat to fifteen types of fruit of trees in honour of the name of the festival.” Another old custom was to read on Tu Bi-Shevat the fifteen Psalms of Ascent (Shirey Ha-Ma’alot – Psalms 120-134) recited when the Levites ascended the fifteen steps to the Temple, one Psalm for each step. The number fifteen was seen as an allusion to the numerical value of the first two letters of God’s name, yod and hey.

The idea of a seder, or set order of religious acts, for Tu Bi-Shevat originated with the Kabbalistic circle of Rabbi Isaac Luria, the hugely influential mystic of Safed, in the Galilee, in the 16th century. The custom of eating different kinds of fruit and reciting Psalms on Tu Bi-Shevat was expanded by the mystics so that it became a celebration of the Kabbalistic “Tree of Life.” This “tree” is a symbolic representation of the flow of Divine life, energy and blessing into the cosmos, descending from the depths of God’s unknowable being through the “four worlds” or major levels of the creative process.

Following the tradition of Isaac Luria the Kabbalists divided the fruits consumed into three groupings according to the three lower worlds, in ascending order. The lowest level is our physical world of Asiyah (Making) and is represented by fruits or nuts with a hard outer shell or skin that conceals and protects the softer edible inside. These might include nuts, pomegranates, passion fruit, citrus fruits, bananas, pineapple, coconut, etc. The next “world” up is the realm of Yetzirah (Formation), in which the emotional qualities of divine love and justice are reconciled in the creative flow of God’s mercy. The symbolic fruits at this level are soft on the outside but have a large hard inner seed – dates, olives, peaches, plums, apricots, mangos, avocados, and the like. Higher still is the world of Beriyah (Creation), the world of divine wisdom and understanding, where the plan of creation develops, mystically symbolised by fruits that are soft and edible throughout, such as figs, grapes (or raisins), apples and pears. No fruit is eaten to represent the most exalted divine world of Atzilut (Emanation), the realm of pure divine will, where the idea of creation first arises.



ELJC Tu BiShevat seder
29/1/2010 see p1

The other form of ritual symbolism, on this way-station between the bleak winter and the flowering of the warm seasons, is the drinking of four cups of wine borrowed from the Pesach seder, each cup symbolising a different season and a different mystical world. For Asiyah the wine is wintry white, at the Yetzirah stage just a dash of red is added, to give a springtime blush. For Beriyah the cup is a summery mixture of white and red, and for the full autumnal ripeness of Atzilut pure red wine is drunk.

In modern times the focus of Tu Bi-Shevat reverted from fruit to trees themselves, and it became the Jewish Arbor Day. It was promoted particularly by the JNF as a time to think about, and contribute to, the restoration and reforestation of Israel, and planting a sapling, either in one’s own community or in Israel, became the main way of observing the festival.

Nowadays Tu Bi-Shevat is prized as an ecological festival that promotes the moral value of conservation of nature. Our Jewish tradition and heritage are based on the cycle of nature. Our calendar harmonises the cycles of the moon and the sun. Jewish tradition is rich in environmentally responsible laws and practices. Tu Bi-Shevat in particular reminds us of our responsibility and debt to nature. The Torah abounds with reference to nature and the land and the imperative of living in harmony with its forces.

Even in time of war the Torah forbids the destruction of fruit trees around a besieged city, “for is the tree of the field human to withdraw before you?” (Deuteronomy 20:20). From this the Rabbis derived the law of Bal Tashchit – “You shall not destroy,” a fundamental principle of Jewish ethics that forbids us wantonly to destroy the world around us. *(contd on p4)*

(continued from page 3)

The verse which reads, "When you come into the land and plant all kinds of trees..." (Lev. 19:23) was understood as a commandment, as the Midrash elaborates: "From the start of creation, God was occupied before all else with planting, for first of all 'the Eternal God planted a garden in Eden.' Therefore, when you are in the land of Israel, occupy yourself first and foremost with planting. Hence it is written, 'When you come into the land, you shall plant...' (Leviticus Rabbah 24:3)

A beautiful Midrashic legend sums up the principle of conservation: "In the hour when God created the first human being, God took him before all the trees of the garden of Eden and said to him: 'See My works, how fine and excellent they are! Now all that I have created, I created for you. Think about this, and do not corrupt and desolate My world; for if you corrupt it, there is no one to set it right after you.'" (Ecclesiastes Rabbah 7:28)



Liberal Judaism Biennial Weekend

16th to 18th April 2010

Along with The Liberal Judaism Children's Conference!

We are delighted to announce the launch of The Liberal Judaism Children's Conference which will run alongside the main 2010 Biennial Weekend. We will be offering a full and exciting and educational children's programme for 3 to 8 year olds which will run concurrently with the main programme.

The Children's Conference is being planned and run by a full team, led by Paula Kinchin. Paula is a member of Finchley Progressive, a qualified teacher and very experienced in working with young children and in informal Jewish Education. The children will celebrate Shabbat together and having a great time while thinking about their own Liberal Jewish identity. Sessions will be based around the theme of 'Our Liberal Jewish Lives' and will include arts and crafts, drama, music, and games. And for very little ones, a crèche will be provided. It is hoped that a programme for older children will be available and details will be available soon.

The adult programme will be very stimulating too, with many well known speakers, and the venue a splendid one. The location, near Bristol, is easily connected to Edinburgh by reasonable Easyjet flights.

The early bird booking rate ends very soon, (31st January) so book now to avoid disappointment. For full programme details, and to book, go to the website at www.liberaljudaism.org/biennial

Weekly D'var Torah

Did you know that you can sign up to receive a weekly d'var torah (article on topics relating to the week's section (parashah) of the Torah) from faculty and students of Leo Baeck College by email? You can also read the d'var torah on their website. For details, or to sign up to receive emails, go to www.lbc.ac.uk. Rabbi Nancy Morris from Glasgow Reform has contributed this week's on Parashat Va-Yiggash, the story of Joseph.

Learn to read Hebrew in a weekend 12-14 March 2010

Northwood and Pinner Liberal Synagogue are offering places on their Hebrew crash course to people from other congregations. Rabbi Aaron Goldstein will be one of the teachers. Suitable for beginners or improvers. The modest cost includes sessions over three days and all meals. Bed and breakfast accommodation can be arranged or there may be the possibility of hospitality with host families. For a booking form with more details see http://www.liberaljudaism.org/pdf/Hebrew_Course_Booking_Form_NPLS_Mar10.pdf info@eljc.org.

Supreme Court Decision on the JFS

Rabbi Danny Rich commented on the decision of the Supreme Court to dismiss the appeal of the Jewish Free School against the ruling that their admissions policy based on Jewish status as defined by the UK United Synagogue was discriminatory because it was based on ethnic origins.

"Liberal Judaism welcomes the decision of the Supreme Court. Liberal Judaism has consistently argued that Jewish identity is primarily about thought and deed, rather than biology. We have consistently opposed the politically motivated admissions policy of The Jewish Free School (JFS) and are saddened that the Board of Governors of JFS, along with others in the community, have created this self-inflicted wound."

Scotland Limmud 14 February 2010

<http://www.limmud.org/day/scotland/>



A full day of sparkling sessions - workshops, panels, lectures - on topics as diverse as Madonna and Kabbalah; Carbs, Calories and Kashrut; Survival of the Frummet?; Angels in Jewish tradition... to name but a few.

Plus

- * A buzzing Shuk
- * Kosher lunch and all day snacks
- * Professionally-run creche for the under fives
- * Special programme strand for all the family
- * A warm Scottish welcome - whatever the weather!

We'll be showcasing top-class presenters from all sections of the Scottish and UK Jewish communities, and from around the globe - including:

Steve Greenberg	Gil Hovav
Maureen Kendler	Clive Lawton
Gideon Sylvester	Jonathan Wittenberg

Don't miss out: click here to [BOOK NOW!](#) For details, contact us at scotland@limmud.org or on 0141 419 0424. Cheaper rates are available up to 14th January.

There will be a **subsidised bus from Edinburgh at a return fare of only £5** per person. To reserve a place on the bus you must first book your place at Limmud and then either write it on the application form or email or phone the Limmud contacts above. Book it now to be sure of a space.

Edinburgh Jewish Literary Society

All meetings will be held on Sundays at the Synagogue, 4 Salisbury Road. Tea will be served from 7.15pm and talks begin at 7.30pm sharp. For more details of the talks below see http://www.ejls.org/programme2009_2010.html

Jan 10 Sir Jeremy Beecham, The New Israel Fund

Sir Jeremy Beecham is former leader of Newcastle City Council and is currently Chair of the Local Government Association. Sir Jeremy is a Board member of the New Israel Fund and will speak about the work of the Fund.

As the New Israel Fund's website states:

“The New Israel Fund (NIF) is the leading organization committed to democratic change within Israel. Since 1979, NIF has fought for social justice and equality for all Israelis. We believe that Israel can live up to its founders' vision of a state that ensures complete equality of social and political rights to all its inhabitants, without regard to religion, race or gender.

Widely credited with building Israel's progressive civil society from scratch, we have provided more than \$200 million to more than 800 cutting-edge organizations since our inception. What's more, through our action arm, SHATIL, we mentor, train and lead Israeli civil society in an ongoing struggle to empower the underprivileged.”

Jan 24 Dr. David Kaufman, “Yidn, shreibtun fershreibt”: a History of the History of the Holocaust

This talk has been timed to be as close as possible to Holocaust Memorial Day.

Community Matters

A most generous gift

We were delighted to receive a donation from one of our members that will fund the first six months of Rabbi Mark Solomon's fees and expenses as our part-time Rabbi. Our sincere thanks go to the donor who has asked that their identity should not be disclosed. In relation to Maimonides' seven levels of charitable giving anonymous donation is the second highest, but perhaps it will lead on to the highest level, which in our case would be to allow us to expand and become self-sufficient in future.

New look newsletter

We hope you like the new newsletter format. We are delighted that Hannah Holtschneider has joined the newsletter team and is responsible for the layout of this issue, still work in progress, so comments welcome. Hannah is a lecturer in Modern Judaism at the University of Edinburgh with research interests at the interface of religion, culture and identity, focusing on Jewish-non-Jewish relations, in particular in Germany, and Holocaust representation in the Western world. She and her husband George Wilkes are expecting their first child any day now.

We welcome comments and contributions from any of our readers. The deadline for the next issue will be Friday 22nd January.

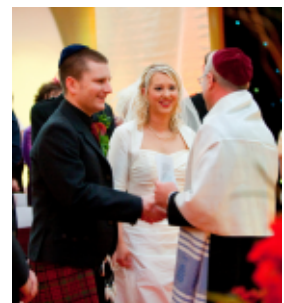


Kol Nidrei Appeal

The Kol Nidrei appeal is now closed and we will shortly be sending off cheques to our three charities, Jewish Care Scotland, Physicians for Human Rights Israel and the Lesbian, Gay, Bisexual and Transgender Centre for Health and Wellbeing. The total for this year was £3,987 which is an amazing 25% more than last year. Thanks to everyone who contributed.

Lewis' and Kay's wedding

Lewis Broadie and Kay Marshall were married on 28th November and Nick Silk, our Religious Affairs Convenor, gave a blessing to their union. We wish Lewis and Kay many years of happy married life. But we also owe them a huge apology. There was a mistake in last month's newsletter where it was announced that Kay was married to Lewis's brother Lawrence. Humble apologies to both brothers and to Kay.



Would you like to help lead services?

You will have noticed that during last year we had a significant increase in the number of people who helped lead our services. If you would like to help lead a service, be it an erev Shabbat or Shabbat service, on your own or with someone else, please let me know - it would help if this was by 16th January - and I can add your name to the list of those who have already volunteered to help in 2010. Equally, if you're not sure or just want to have a chat about what leading a service involves, then please get in touch with me (nick_silk@btinternet.com). Nick Silk, Religious Affairs Convenor.

Boys' night out

We will be having another 'boys' night out' on Saturday 16th January. The format will be the same as previously - meet up for a drink, something to eat, a bit more to drink and plenty of lively discussion on subjects you'll be embarrassed about the next day! Details will be confirmed once we have an idea of numbers, but I expect we'll meet at a pub in Edinburgh round about 6.30pm - 7.30pm before going for something to eat. Please let me know if you're up for it, so we can confirm numbers with the restaurant where we ultimately decide to eat. Nick Silk, (nick_silk@btinternet.com).

Windows for Peace - Edinburgh Summer School

A message from Judith Sischy and Brenda Beecham

Thanks to the generosity of you and others we were successful 2 years ago in raising the funds to bring 15 young people, their facilitators and a translator to a 2-weeks summer school in Edinburgh in July 2008. The group was part of Windows, www.win-peace.org, an organisation set up 18 years ago to bring together Jewish and Palestinian young people from three groups: Israeli Jews, Palestinians living in Israel and Palestinians living in the Occupied Territories.

Following the success of the 2008 venture, we have been asked if we would arrange one more summer school in Edinburgh to give another group of young people a similar opportunity in 2010. We are therefore writing to ask if you would consider contributing to the £30,000 that we need to bring the 2010 project to fruition. If you would like to listen to the views of the young people who came to Edinburgh in 2008, you can click onto:

<http://www.youtube.com/watch?v=zsxLrfzyAlo>.

For example:

The group was able to develop the links they had already made in the middle east, largely through correspondence, by developing a deeper mutual understanding of their different perspectives. They made deep and lasting bonds of friendship. They were able to retain those bonds even through the war in Gaza. They are committed to continuing their education programmes on the values of human rights, democracy and equality.

The young people were honoured by the United Nations as recently as November 2009 when they were invited to give a presentation at the annual reception held for UN day in Jerusalem on their work. You can read our full report of the 2008 Summer School at the following web address:

http://www.windowsforpeaceuk.org/edinburgh_summer_school.htm.

Already we have had positive support from Edinburgh City Council and have secured accommodation at a greatly reduced cost in one of Edinburgh's fine boarding schools. We have made a start towards raising the £30,000 that we need to cover all the costs of the project, including flights, expenses and overheads for a group of 17 youngsters, 7 Jews, 5 Palestinians from Jenin area (The West Bank) and 5 Palestinians from Tamra (Galilee, Israel)), together with the facilitators and interpreters who would accompany the group.

We would be delighted if you would consider contributing to the 2010 project by making a donation of any amount you choose or perhaps by sponsoring an individual, which would amount to a donation of £2000. Could you please send your donations, or let us know if you are willing to make a donation, by 31 January 2010 as we need to advise the group by that date whether the trip will be able to go ahead.

Please send donations to:

Ken Singer (Hon. Treasurer), Windows for Peace (UK), PO Box 177, Manchester , M21 9YP

or to:

Account Name:	Windows for Peace (UK)
Bank:	Cooperative Bank
Sort Code:	08-92-99
Account No:	65143258

with a covering note to Ken Singer, stating the amount and name of donor for record purposes.

Windows for Peace (UK) is a registered charity (no.1108358). If you are a UK taxpayer and would like to donate under GIFT AID, we can reclaim from the Inland Revenue 28p in every pound - at no cost to you. Please include the following signed declaration with your donation, including your name and address. I would like Windows for Peace (UK) to reclaim tax on any qualifying donations made by me since 6th April 2000 until further notice. I confirm that I have paid an amount of UK income or capital gains tax equal to any tax reclaimed.

Interfaith Activities

Edinburgh Women's Interfaith Group <http://www.edinwig.org.uk>

January - Wednesday 20th January 2010 at 7.00 p.m. in the Roberston Hall (undercroft cafe) Nicolson Square Methodist Church. **Topic** - tba.

Please bring simple vegetarian finger food to share before the meeting.

Edinburgh Inter-Faith Association (EIFA)

On the first Monday of the Month there is usually a Community Meal in the Church Hall of St John's Church, Princes Street.

We start cooking around 5pm and should be eating by 6:15pm. Food is always vegetarian but please let me know if you have any other dietary requirements (vegan, wheat free etc). If you are interested in going, please email Tom Lea to check details - tom@eifa.org.uk or telephone him 0131 228 8146.

Edinburgh Festival of Middle Eastern Spirituality and Peace

This runs from February to March 2010 - please note this is your diaries. Do take a look at the website of the Edinburgh International Centre for Spirituality and Peace.

<http://www.eicsp.org/events-list/details/93-MESP%202010%20Pre%20Events>

Other Scottish Interfaith Links

Edinburgh Inter-faith Association www.eifa.org.uk

Scottish Inter Faith Council www.scottishinterfaithcouncil.org

January 27th 2010 - Holocaust Memorial Day

7:30pm, Currie Community High School

The Edinburgh Inter-Faith Association in partnership with the City of Edinburgh Council and Currie Community High School invite you to attend the City's Holocaust Memorial Day Civic Commemoration for 2010.

The commemoration will be taking place at **Currie Community High School at 7:30pm** on the 27th January 2010. The event will include poetry, music and readings focussed on this year's theme "The Legacy of Hope". The Guest Speaker will be John Loughton, ex chair of the Scottish Youth Parliament.

Tickets are free but limited and will be allocated on a first come, first served basis. RSVP to Tom Lea - tom@eifa.org.uk - or telephone 0131 228 8146 if you would like more information or would like to book tickets.

Films in connection with Holocaust Memorial Day.

At filmhouse, Lothian Road

Wed 27 Jan and Thu 28 Jan at 3.30 and 8.15 pm

[And Along Come Tourists](#) (Am Ende kommen Touristen) Robert Thalheim, Germany 2007

German, Polish and English with English subtitles

This film tells the story of Sven, a young German who chooses civil work over military service and finds himself helping out in Auschwitz where tour buses unload a million visitors a year.

Monday 1st February at 5.45pm

[Fateless](#) (Sorstalansag) Lajos Koltai Hungary/Germany/Britain 2005

Hungarian, English and German with English subtitles

Nobel Prize winner Imre Kertész's screen adaptation of his semi-autobiographical novel is a major addition to the cinema of the Holocaust. He's soon forced to adjust his perspective, given the daily round of endurance that becomes his lot, yet, amid the suffering, there's also comradeship, allowing him to retain a precarious grip on his humanity.

New Jewish words

Jewbilation (n.) Pride in finding out that one's favourite celebrity is Jewish or that your offspring is marrying a Jewish person.

Torahfied (n.) Inability to remember one's lines when called to read from the Torah at one's Bar or Bat Mitzvah. (OR from the Haggadah at Passover)

Matzilation (v.) Smashing a piece of matzo to bits while trying to butter it.

Bubbegum (n.) Candy one's mother gives to her grandchildren that she never gave to her own children.

Chutzpapa (n.) A father who wakes his wife at 4:00 a.m. so she can change the baby's nappy.

Deja Nu (n.) Having the feeling you've seen the same exasperated look on your mother's face, but not knowing exactly when.

Disoriyenta (n.) When Aunt Linda gets lost in a department store and strikes up a conversation with everyone she passes.

Hebort (v.) To forget all the Hebrew one ever learned immediately after one's Bar or Bat Mitzvah.

Jewdo (n) A traditional form of self-defense based on talking one's way out of a tight spot.

Mamatzah Balls (n.) Matzo balls that are as good as your mother used to make.

Meinstein- slang "My son, the genius!"

Mishpochadots (n.) The assorted lipstick and make-up stains found on one's face and collar after kissing all one's aunts and cousins at a reception.

Re-shtetlement (n.) Moving from Brooklyn to Miami and finding all your old neighbours live in the same condo building as you.

Yidentify (v.) To be able to determine Jewish origins of celebrities, even though their names might be St. John, Curtis, Davis or Taylor.

Minyastics (n.) Going to incredible lengths and troubles to find a tenth person to complete a Minyan.

Feelawful (n.) Indigestion from eating Israeli street food, especially falafel.

Shofarsogut (n.) The relief you feel when, after many attempts, the shofar is finally blown at the end of Yom Kippur.

Contributed by Joe Goldblatt

Let's Bankrupt the BNP!

The BNP have a FREEPOST address which means we can send post to them and they have to front the cost for it. It costs them about 48p per letter sent, more if the letter weighs more. They also have a freephone number, which follows the same principle of FREEPOST.

All you have to do is send them a letter to the following address:

British National Party
British Heritage
FREEPOST

Or ring them at the following number from a phonebooth or something: 0800 008 61 91

Get on it!

To give away

Available to another owner: My duplicate copy of YISROËL- THE FIRST JEWISH OMNIBUS, ed Leftwich. First publ 1933, this revised edition 1945. Hardback.

Contains about 70 short stories by every name you could think of: Disraeli, Zangwill, Golding, Heine, Herzl, Kafka, Brod, Zweig, Glückel, Asch, Babel, and dozens more.

Buzz me at dmn261034@mac.com
David Nelson

A question

If you've seen "A Serious Man" here's a question for you. Would it be absurd to say that this comedy noir was based on the Book of Job?

Obvious clues:

The protagonist, apparently happy, settled, suddenly brought low. Tzores unmerited.

The three rabbinic comforters who fail to comfort, indeed dishearten their suffering, afflicted Serious Man?

The Presence of God, seemingly absent, who enters at the very end, in the tornado or 'out of the whirlwind,' and silently answers him? Is this a plausible reading?

Posed by Gary Dickson

Sukkat Shalom Our Crowd

by Joe Goldblatt

This month we shine the Sukkat Shalom spotlight on our member Lauren Fox, who is a teacher in our Cheder.

SS: *What is your favorite Jewish holiday?*

LF: Yom Kippur. I chose this holiday among all others because I think it is a really beautiful concept, and always appreciate the time and space it allows for reflection and meditation. It is one of the most personal holidays yet is best shared with a community. I like that contradiction and I like to feel individual whilst being part of something bigger.

SS: *What is your favorite Jewish food?*

LF: My favourite Jewish food is Challah. It's great – happy times of eating and sharing it after a service, and it makes great toast on a Saturday morning.

SS: *What is your favorite Jewish memory?*

LF: Attending a children's service at Yom Kippur when I was about 6 years old, and asking the student rabbi 'Who made God?' The student rabbi wasn't sure what to say and to this day I've not had a satisfactory answer!

SS: *What do you like best about ELJC?*

LF: The communal approach to things. I have really enjoyed contributing to the community over the past few years and like being a part of something where I get out as much as I put in.

SS: *Tell us a few secrets about you!*

LF: I have played the cello since I was four years old. One of my most favorite songs is Adon Olam! My favourite Jewish composers, artists, entertainers or authors include Regina Spektor, Jacqueline Du Pre, Neil Gaiman, and Muriel Spark. I would like to have dinner with all of them! My favourite travel destinations involve places where I can go diving. I am planning on

visiting North Africa this winter which I'm really looking forward to.

SS: *What is your personal journey as a Jew all about?*

LF: Winding. I have drifted in and out of commitment to Judaism over the past 15 years or so, but feel like I have found a happy medium for the time being – I really value the principles and community focus behind Judaism. I also really appreciate the scope for making Judaism whatever you want it to be – there is so much to learn that I can't imagine ever feeling like I am done with exploring what it has to offer.

SS: How do you describe Sukkat Shalom?

LF: Organic and alive! A place where anyone is welcome and all are accommodated.

