

Sukkat Shalom October 2010

Edinburgh Liberal Jewish Community

Scottish Charity No SC035678

Chair: Gillian Raab, chair@eljic.org
Secretary: Nancy Warren, secretary@eljic.org
Newsletter: Hannah Holtschneider, newsletter@eljic.org
Treasurer: Jonathan Broadie, treasurer@eljic.org
Membership: Maureen McMcKinnon, membership@eljic.org

Community Phone: 0131 777 8024

Email info@eljic.org Web www.eljic.org

Events and Services

Date Friday 1 October

Event Erev Shabbat Service

Time 7pm

Date Friday 8 October

Event Kabbalat Shabbat Service

Time 6:15pm

Date Saturday 16 October

Event Shabbat Service led by Rabbi Mark

Time 11am

Event Tea & Talmud

Time 3pm

Date Sunday 17 October

Event Choosing Judaism

Venue Usual Location

Time 10:30am

Event Cantillation

Time 2:30pm

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.

Sunday 17 October ctd.

Event Spinoza

Time 4pm

Date Friday 22 October

Event Kabbalat Shabbat Service

Time 6:15pm

Date Friday 29 October

Event Kabbalat Shabbat Service

Time 6:15pm

Date Friday 5 November

Event Erev Shabbat Service

Time 7pm



21st November

Are you signed up for Mitzvah day? See page 8.

Contents

Page 2 *Future dates, Jewish Calendar, Liberal Judaism*

Page 3 *Chairman's Word, Rabbi Mark Solomon's Yom Kippur morning sermon*

Page 5 *Community matters*

Page 6 *Kol Nidre Appeal*

Page 7 *New Service and Venue arrangements for 2011*

Page 8 *Mitzvah day, Jewish Community Centre events*

Page 9 *Interfaith events and walking group*

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

Fri 5 Nov	Erev Shabbat Service
Fri 12 Nov	Kabbalat Shabbat Service
Fri 19 Nov	Chavurah Supper with Rabbi Mark followed by a talk and discussion with a representative of 'Physicians for Human Rights'
Sat 20 Nov	Shabbat Service led by Rabbi Mark
Sun 21 Nov	Choosing Judaism, Cantillation, Spinoza
Fri 26 Nov	Kabbalat Shabbat Service
Fri 3 Dec	Erev Shabbat Service led by Rabbi Mark (3rd night of Chanukah)
Sat 4 Dec	Interfaith Service with Rabbi Mark, Chanukah Party

Jewish Calendar

Chanukkah	2-9 December 2010
Tu Bishvat	20 January 2011
Purim	20 March 2011
Pesach	19-25 April 2011
Yom HaShoah	1 May 2011
Yom HaAtzmaut	10 May 2011
Shavuot	8 June 2011

Rosh Hashanah 5772 29 September 2011

Yom Kippur 8 October 2011



Rabbi Alexandra Wright on Channel Four

Rabbi Alexandra Wright (Liberal Jewish Synagogue) has appeared on Channel 4's religious programme *4Thought* to warn of the dangers of faith schools. 'Schools ought to be microcosms of society,' she argues, 'and help children relate to people who are different from themselves.' You can watch the programme here:

<http://www.channel4.com/programmes/4thoughttv/4od#3118642>.

Scriptural Reasoning Society Launch Event

The Scriptural Reasoning Society is proud to announce its launch event at the Old Divinity School, University of Oxford on *Thursday 25th November* at 6.00pm for 6.30pm as some of the world's leading Jewish, Christian and Muslim scholars debate sacred texts from the Bible and the Qur'an concerning the emotive issue of "Religious Leaders, Worldly Power", and the relationship between people of faith, political power and the state. *The event is to be chaired by Liberal Judaism's Interfaith Consultant, Rabbi Mark Solomon.* There will also be the release of an historic statement by Muslim scholars from Al-Azhar Al-Sharif on interfaith dialogue. For more information please visit www.scripturalreasoning.org.uk.

Lucian J. Hudson on the Pope's Visit

If you didn't get a chance to read Liberal Judaism's Chairman, Lucian J. Hudson reflecting on the Pope's visit, you can now do so by visiting his blog at <http://liberal-judaism-chairman.blogspot.com/>. If you have any comments on Lucian's article you can either post on his blog or email him at l.hudson@liberaljudaism.org.

The Leo Baeck College Diary

and Filofax Insert for 2010-11 (5771) is available to order at reduced prices.

The original features have been reinstated, including:

- Hard cover with a ribbon bookmark;
- Personal information page
- A-Z Address book;
- Jewish holiday dates
- Forward planner;
- Lectionary readings (Reform & Liberal)
- Festival planner and Shabbat times; (Reform & Liberal)
- A listing of local, national and international Synagogues (Reform & Liberal)
- Travel information and Tube map;
- The diary/filofax inserts run from September 2010 to October 2011 in a week-to-view format.

The reduced diary price is only £4.99 for the diary (+£2.50) for postage & packaging.

If you would like to place an order please call Idit Ginsberg on 020 8349 5604 or email idit.ginsberg@lbc.ac.uk

Alternatively please download an order form from the College website by clicking the link below:

http://www.lbc.ac.uk/images/stories/merchandise/Diary_Order_form_final_2010.pdf

From the chairman

After Yom Kippur several members mentioned to me how interesting they had found our Rabbi's sermon at the Shacharit service, and how disappointed they had been that due to timing issues he was not able to give the follow-on sermon scheduled for the afternoon. So we are delighted that he has edited his morning sermon so as to make it available to everyone, and perhaps even to provoke debate. Please feel free to send any responses to the newsletter editor newsletter@eljc.org. What is more, he has promised to write up the afternoon sermon available at a later date.

Other items in this month's newsletter include details of our charities for the Kol Nidre appeal. Please consider donating if you have not done so already. There is also an important article on our accommodation problems with advance notice that from 2011 our regular services will all be in one place but that the timing will be changed to the **2nd Friday in the month for Erev Shabbat services and the 4th Friday for Shabbat morning services.**



Finally, it was great to welcome so many of you at Rosh Hashanah and Yom Kippur. At the Shabbat service for Sukkot we were fewer in number, but enjoyed seeing the sun shine through the branches of our very temporary sukkah. The picture shows Nick Silk, after most people had left, gathering the strength to take it down. The absence of a permanent home means that our community cannot have a communal one for the whole festival.

Yom Kippur Morning Sermon 2010 – 5771

The Meaning of Secularism by Rabbi Mark Solomon

Yom Kippur is the most sacred day of the year, when the secular is kept at a distance and viewed from the perspective of holiness. Even those secular activities like eating, which we sanctify on a normal Shabbat by making Kiddush, are not allowed to interrupt the devotion of Shabbat Shabbaton, the Sabbath of Sabbaths.

Yet on this most sacred of days we need to consider the nature and meaning of secularism, for no word has been more in the news these last three days, as the Pope hammers home his message to Britain that secularism has gone too far in pushing religion out the “public square.” Secularism is portrayed as inherently atheistic, intolerant and even immoral, and we are told that the state should hearken more to the traditional authority of religion.

As Jews, even Liberal Jews, we do share the conviction that religion, Torah and traditional spiritual and ethical values have a vital role to play in helping to guide and shape our society. As Jews who have lived as a barely tolerated and often persecuted minority in Christian countries, we might also be justified in looking with a jaundiced eye on the protestations of the Pope about religious disempowerment, considering that the Church has used, and still uses, its enormous power, in ways that we might think deeply unethical.

There are tremendous ironies in this Papal visit, for if Britain – not to mention Scotland – was still the boldly Protestant nation of the past, it would be unthinkable for the Pope of Rome to be received in state – at taxpayers' expense – and allowed to lecture the monarch, the Church of England, and parliament assembled; so it is only the fact that secularism has shaken the Protestant consensus that makes such an event possible at all. On the other hand, if secularism really did have the godless stranglehold that the Pope's rhetoric asserts, it is unlikely that he would be received so rapturously – indeed obsequiously – and applauded so politely by the establishment. The Western liberal secular state, in fact, demonstrates deep respect for religious opinions and principled religious leadership, and makes generous space for Popes, bishops, rabbis – especially Chief Rabbis – and even the occasional imam.

In papal speeches and a lot of other Catholic commentary in recent days, the lesson has been drawn from 20th century history that when a society goes secular and rejects the authority of Christian Truth – you can always hear the capital T – it inevitably slides into totalitarianism. This conveniently ignores the example of Fascist Spain, which was fanatically Catholic. Much worse, it suggests that Fascism, Nazism and Stalinism were somehow secular movements, in the same sense that liberal democracy is secular. Nothing could be further from the truth. Nazism may have been anti-Christian and neo-pagan in its deep mythology, but it gladly co-opted Christian trappings and claimed Christian loyalty. Stalinism and Maoism made a dogma of Marxist materialism. The hallmark of all of them was absolutism, the total authority of the state or leader, and the subordination of the individual. I see nothing in common at all with the pluralistic secular state which asserts the value and freedom of the individual under the law of the land.

It is true that groups like the National Secular Society and the British Humanist Association have gained more of a voice, sometimes quite a strident one, in recent years, but if we think Dawkins and co. are a new phenomenon it is only because memories are short and we have forgotten how George Bernard Shaw, to name but one, baited the religious and championed secularism back in the 1920s, not to mention David Hume or John Stuart Mill in their days.

Mention of Hume makes us think of the Enlightenment, that great philosophical movement that questioned traditional religious and political authority and won us most of the freedoms we cherish in the modern democratic world – and also gave us Liberal Judaism. The Pope, and Chief Rabbi Jonathan Sacks alike, are avowed enemies of the Enlightenment and deplore the loss of traditional authority it set in motion. They blame it for many of the ills of today's world – the lack of direction, the breakdown of family structures, the permissive society, and so forth. In a recent article on the papal visit in the Times, Jonathan Sacks portrayed our society as one in terminal decline, like the last days of Rome – a common theme amongst social conservatives.

I want to suggest another reading of the facts, one which offers a bit more hope. Far from being senescent, gone to seed and ripe for the reaper, I suggest that our society is in a vibrant phase of adolescence. We are not a senile world but a teenage world, with all the confusion and turmoil of growing pains. The secularism that religious conservatives so abhor is a natural and healthy manifestation of the adolescent's need to grow out of a childish sense of parental authority and discover his or her own autonomy. As with many teenagers, this rejection of parental authority sometimes gets a bit extreme, surly and rebellious, but it is a necessary phase of development towards a healthy and balanced adulthood.

Let me explain what I mean. In a short while, as we move on to our Additional Service of Yom Kippur, we will embark on a sweeping poetic survey of human history and the Jewish story. For many years now I have harboured a pet theory, which I humbly share with you, that human history, in some strange way, reflects the individual human lifecycle. According to science (and I'm oversimplifying drastically), the developing embryo in the womb goes through all the successive stages of evolution, from a single cell through many embryonic forms to a human foetus – embryologists use the phrase "ontogeny recapitulates phylogeny" – the development of the individual being mirrors the development of the species. I argue that the same applies in reverse – the development of our species through history mirrors the development of the individual through the lifecycle, through phases of infancy, childhood and into adolescence, where I believe we are now. Obviously the timescale is very long and each phase occupies many centuries, even millennia.

A few examples: first, growth. There are two stages of extremely rapid growth, from tiny newborn baby to toddler, in the earliest years, and then with the onset of puberty, from small child to gangly teenager. In between there is a slower, steady growth through childhood. Likewise with Homo Sapiens, which expanded in prehistory from East Africa to a worldwide species. Then followed aeons of slow, steady population growth, until in the 18th century a massive population explosion began, which continues alarmingly today – humanity's adolescent growth spurt. Our sheer crowdedness on the planet explains a lot of the problems and unease we experience, but this too is part of a natural process.

In infant years there is the amazing development of language, as prehistoric humans evolved from ape-like grunts into an extraordinary multilingual species. Early adolescence, in its turn, sees a huge leap in technical ability and rational thought – the scientific and technological revolutions since the 17th century.

How does this – and I am being very selective in my examples – apply to religion? Freud taught that belief in God is a projection of our need for a parental figure onto the cosmic sphere, a psychological reaction to our discovery, as children, that our own parents are not all powerful and all knowing. We may beg to differ about the neurotic bit, but it is surely true that we humans tend to see the absolute, infinite being we call God as a super-parent, and even super-monarch – Avinu Malkenu, as we chant over and over again on these Days of Awe.

In earliest infancy a child's main attachment is to its mother, the source of all nourishment, and so it is that the earliest religious artefacts are figurines of the mother-goddess, big hipped and big breasted, the remains of very ancient matriarchal religion. Still in early antiquity, though, these were joined, and ultimately supplanted in most societies, by father-god religions, just as children traditionally learn to respect and fear the more distant father figure who rewards and punishes. Traditional religion, with its rules and rituals, is an attempt to please and gain the approval of the beloved father, and avoid the divine wrath with its inevitable wallops. This divine patriarchy was reflected in the development and enforcement of patriarchal society, which for millennia was seen as the natural order of things. A male priesthood and rabbinate, and unease with female authority, are among the obvious vestiges of this stage of development.

In later childhood the separation of boys and girls seems natural, as each play and socialise in different ways; and so, for centuries past, it seemed natural to both men and women to segregate into same-gender groups and activities. With the onset of adolescent hormones this segregation begins to break down, as it has done in modern societies. We all know that girls begin to develop at a faster rate than boys, just as women's liberation has seen women develop and move ahead in a way unprecedented in history – even if they are still held back by stubborn lingering patriarchy.

And what of secularism? Along with the necessary development of personal autonomy in a healthy adolescent, there is also the replacement of parental validation with peer-group validation. The child wants above all to please its parents, to dress up for them and sing to them and be with them and receive their love. So traditional religion sees us dressing up for God, singing to Him, praising Him and wanting to feel His love. As teens separate from their parents, though, they dress, and behave, in ways that will help them to fit in and gain the approval of their friends. This can involve great uncertainty and anxiety. This is secularism. We are validated not

by patriarchal church or rabbinic authority but by public opinion, the approval of society, as well as our own conscience.

Does this mean God is cut out of the picture? No. If children have been nurtured by a sense of parental love, and taught righteous ways, they will carry those lessons, and that security, into their adolescence and their maturing sense of right and wrong. A good parent knows when to let go a little and give the child space to explore, to make mistakes and learn.

An interesting study I read some years ago compared the moral reactions of pre-pubescent children and teenagers to situations presented to them. It found that the children made quite absolute judgements of right and wrong, and were content for wrongdoers to be punished severely. The teenagers, on the other hand, saw more sides to the question, perceived the grey areas, and showed greater empathy with those caught in moral dilemmas. Here, I believe, is the moral relativism that the Pope so deplores – the natural tendency of the developing conscience to see that there may be more than one legitimate view about right and wrong, that truth doesn't always come with a capital T.

If I haven't put you to sleep, you may be thinking of all sorts of questions and objections to the theory I'm proposing. In the midst of all this burgeoning adolescent freedom, what of totalitarianism, what of fundamentalism? We all know how teenage boys, with their newfound size and strength, can turn to violence and bullying, and form gangs to enhance their own power and assuage their insecurity. This, I suggest, corresponds to the militaristic dictatorships of the 20th century with their bully leaders and deadly destructive wars. Another reaction to the frightening insecurity of adolescence is to internalise parental authority in an unhealthy, harsh and one-dimensional way, and that is the current upsurge in fundamentalism with its propensity for desperate violence – it is not the traditional religious authority of the elders, stern and patriarchal but tempered by the moderation of age, but extremists movements led by young firebrands impatient with all moderation, yearning for the lost, unattainable security of childhood.

Adolescence is a time of excitement but also deep insecurity, of hope but also of danger. Adolescent humanity discovered, in nuclear power, the ability to self-destruct, and the threat of suicide is still there in all sort of ways. Will humanity survive into a balanced, mature and healthy adulthood? In a future sermon I will explore further what the adulthood of our species might mean and the moral choices lying before us.

In a way the Pope is right: our autonomy needs to be tempered by the wisdom of tradition. As a society we are in danger of running wild, of overdosing on meaningless freedom, mindless consumerism, rampant materialism; of being swept up in adolescent hormonal over-obsession with sex and evanescent celebrity. On Yom Kippur, of all days, we are called back to the teachings of the Torah and the ways of righteousness, self-discipline, moderation, altruism and humility. Our ancestors, in the security of their faith in God's presence, God's benign but absolute parental rule, were no more childish as individuals than we are, and their collective wisdom has a powerful claim on our respect and grateful allegiance.

We are growing up, though, and have to make our own way, including our own mistakes. Our horizons are wider, so we embrace the pluralism of religions, philosophies, and lifestyles. We are faced with new technological possibilities and the complex ethical problems they present, so our moral judgements are less certain, more relativist. There is nothing wrong in this, and no amount of papal, patriarchal finger wagging can turn back the clock. Our task, in the words of Rav Kook, is "to renew the old and sanctify the new" – to bring the wisdom of the ages and a spirit of hope to the wide-open possibilities of our secular age. May we grow and develop, as the centuries unfold, into a society, a world, of greater justice, greater freedom, and greater peace. Amen.

Community Matters

Mazal Tov

To **Vanessa and Rael Almaleh** on the birth of their new daughter Francesca Rose who was born on 6th September, a little sister for Isabella. There will be a baby blessing for Francesca at the Shabbat Morning Service on 16th October

New members

We are delighted to welcome two new members in the Scottish Borders who have thus increased our membership in that region by 200%. The first is **Marion Molotnikoff** an artist from Eddleston near Peebles and the second is **James Bianco** who lives near Moffat with his wife Marita who is expecting their first child soon.

Baby and Toddler tea party

Rebekah Wober is inviting parents with little ones to meet at her flat at 3pm on Sunday afternoon 24th October. She will be circulating parents shortly. If you don't get an invitation then please contact her at rebwob@yahoo.co.uk.

Sukkat Shalom Kol Nidre Appeal 2010/5771

We can be proud of our record for communal Tzedakah for a small congregation. Last year's Kol Nidre Appeal raised almost £4,000 for our selected charities. As usual we have selected a group of five charities and the money we raise will be divided evenly between them. We have more charities than usual because our members have proposed some excellent causes. As usual they cover a range of charities, local, national and international and not restricted to Jewish charities. Here are some details about each one:

The Butterfly Trust <http://www.butterflytrust.org.uk/> supports people with Cystic Fibrosis (CF) and was suggested by one of our members whose own family has been affected by this devastating disease. Previously the (National) CF Trust had developed an effective support service, but some years ago it decided to put all its funds into the one basket - research to develop Gene Therapy. While laudable in one way, this decision left patients and their families without the emotional and practical support they had been shown to need. The Butterfly Trust does this by providing advice on the practical and emotional problems of living with CF. A parent of a young boy with CF commented on the help received: 'Since being put in touch with the Butterfly Trust my life has went from one extreme to the other. I was given the opportunity to talk in confidence about the problems that surround my son without feeling silly or awkward.....'. Volunteers and professionals combine to give support to people with CF and their families.

Cosgrove Care <http://www.cosgrovecare.org.uk/> is a Local Jewish charity for people with learning disabilities. They provide services for adults and children with learning disabilities as well as support services (expanded recently) for the all too many of us (some estimates say 1 in 5) who have to deal with mental health problems. They were founded as the Jewish Association for Mental Handicap and although still very much a Jewish Charity, with a high proportion of Jewish clients, they now extend their services outside the Jewish Community. Just one of their many activities is a summer playscheme for children and young people with additional support needs to give them a safe, structured, stimulating, and fun project during the school holidays.

The Daisy Chain Trust <http://www.daisychaintrust.org/> was set up to support the medical, welfare and educational needs of children in the Lothians was suggested by Anne Young who is an active supporter. The founders of this trust were people who worked for large national charities and were frustrated that such charities (although tackling big issues) could not meet small needs which might benefit local organizations, without a large proportion of their funds going to run the organization. Daisy Chain is run by a small board of Trustees and a number of operational teams, all of whom are volunteers who donate not only their time but also cover most of their own expenses. The trust gives small grants to local children's organisations and have distributed over £250,000 since they were founded 7 years ago. Some recent examples are £360 to Broomhall playgroup for safety covers for radiators, £3,000 Down's Syndrome Scotland to fund a weekly communication therapy session. This year they will be running fundraising events "Chuffs Extravaganza", open to all for a modest entry fee, at Oxenfoord Castle on 9th, 10th and 11th of November. See their website for details.

Our international charity is Pakistani Flood Relief. We had originally selected a different cause but recent coverage of the needs of the people following the devastating floods that have left so many homeless made us change our minds. We will channel our contribution through World Jewish Relief who have an excellent history of giving real practical help for major disasters and who have already made a substantial contribution in Pakistan by providing 1600 family kits providing support to almost 12,800 persons immediate needs for food and medicine after the floods. They are now seeking funds for long term projects involving rebuilding housing roads and bridges: <http://www.ujs.org.uk/news/480/world-jewish-relief-s-emergency-appeal-pakistan-floods/>

Finally our Israeli charity is Windows for Peace <http://www.win-peace.org/>, an organization that brings together Jewish and Palestinian young people to produce a Hebrew-Arabic youth magazine together. As well as giving training in journalism the organization provides a chance for the young people to meet and share their ideas, something which is unfortunately difficult in the current situation on Israel Palestine. One of these meetings took place in Edinburgh this summer when some of us heard the young people tell us about their projects during their open day. Judy Sischy, who has been the driving force behind the Edinburgh Summer schools, has asked us to let you know '...how much the donations and support and enthusiasm on the Open Day were appreciated. The summer schools have deeply affected the lives of the young people involved, spreading to their families, friends, schools and wider communities. It gives us hope for the future.' Windows for Peace also has a range of activities for young people from both nations in their friendship centre in Tel Aviv, including exhibitions, movie screenings and classes in Arabic for young Israelis.

I hope you will agree that we have chosen worthwhile causes for us to support this year and that you will give as generously as you did last year, of not more so.

Please send your donations to our hon. treasurer

Jonathan Broadie, 26 Charterhall Road, Edinburgh EH9 3HP

with cheques payable to Sukkat Shalom, Edinburgh (Kol Nidre Appeal 2010).

Gillian Raab

New Service & Venue Arrangements for 2011

As everyone should be aware, we have for some time been seeking to improve our accommodation provision as a result of limitations with the existing arrangements which have been based around utilisation of a number of venues including:

- o Lack of consistency concerning which services are held where.
- o Changed or cancelled bookings as a result of competing priorities at the venue.
- o Siddurim, glasses and other service materials needing to be shipped from venue to venue.
- o Increased administrative overheads in managing the bookings
- o The absence of a place which we can treat as – and which feels like – our community home

In an attempt to improve the situation, two lines of approach have been pursued in parallel:

1. A search to see if there is anywhere available and affordable (purchased or rented) where all, or nearly all, of our requirements could be met 'under one roof'.
2. Consideration of any potential for improving the current hybrid arrangement based around Marchmont St Giles (MStG), Columcille and St Marks, to better meet our needs.

1a. The Purchase Option

While the ideal long-term solution might well be a purchased property, this option has been ruled-out in the short-term as there is not currently the capital available for such a purpose. Furthermore, in considering any question of purchasing a property in the future, it would be necessary to examine the responsibilities and associated financial implications of any such purchase, e.g. ongoing maintenance costs, Council Tax, decoration & furnishing costs etc in order to assess whether we can afford them.

Should the community wish to progress this option for the longer term then a substantial fund-raising exercise would be required. In addition to usual fund-raising methods, such an exercise might include a search for sympathetic trust funds and/or individual benefactors within or out-with the community as well as a focus on asking members to include legacy provision within their wills etc.

Finally, it is worth noting that since our attendance at High Holy Day (HHD) services is considerably larger than at any other time in the year, it is quite possible that hire of a venue such as St Marks might still be required for these services even if we are fortunate in eventually acquiring a venue which can accommodate all our other requirements.

1b. The Rental Option

In starting to consider a possible new venue, a template of requirements for recording findings and assessing venues' potential suitability was agreed, consisting of both essential and 'preferred' attributes. The accommodation group and various other members of the community have formally and informally examined a number of venues over some considerable time.

None of the reviewed venues were considered capable of meeting all our requirements, and all had a serious deficiency in at least one important attribute. Although it is possible that there may one day be a suitable one-stop rental solution available, the findings thus far are not promising. Our budget is limited and, most significantly, those venues which are nice, comfortable and well-appointed tend to be heavily booked, especially at weekends. All in all, the findings suggest that it is going to be extremely difficult to find a single site that can improve on our current hybrid arrangement – especially if these latter arrangements can be strengthened.

2. Improving the Existing Venue Arrangements

Accordingly, a number of meetings were held with Columcille and MStG. Both venues were extremely receptive, constructive and supportive and as a result, we have identified a new 'guaranteed' arrangement which will provide much better consistency and stability of all our main services (except the HHDs which will remain at St Marks).

All three venues have some specific, though differing, strengths – particularly in relation to our specific use of them - and are generally positively appreciated by members. In addition, we will also benefit from this change through the negotiation of some additional dedicated storage at MStG which will be very useful for cheder and will obviate the need for glasses and siddurim etc to be shipped between venues. We also have the promise of additional storage space at Columcille, should we need it.

The one small drawback to all this is that to achieve the regularity of venues that we seek it is necessary for us to re-align our regular service pattern, from the 1st and 3rd Fridays to the 2nd and 4th Fridays in the month. Accordingly, from January 2011 (with perhaps the odd unavoidable exception), we will move to the following permanent arrangement as shown on the next page.

- o **2nd Friday of month** Main Erev Shabbat service – Columcille (contd on page 8)
- o **4th Saturday of month** Main Shabbat service – Columcille
- o **1st 3rd (& 5th) Fridays** of month Kabbalat Shabbat services – MStG
- o Cheder – MStG
- o HHD services and major large events (e.g. Bar / Bat Mitzvahs) – St Marks
- o Other festival services – Columcille, MStG or elsewhere
- o Tea & Talmud and other Shabbat classes after main Shabbat service – Columcille

The above changes will I think be a substantial improvement and have been endorsed by Council and Rabbi Mark. Hopefully, the day will come when we are in a position to look for something better, but for now Council have confirmed this as the most appropriate solution for the community for the short to medium-term.

Stew Green

Mitzvah day

Just one day when we will get together as a group and to do something for the community or for other people.

We hope to have at least two different activities to choose from. For the outdoor types, a chance to repeat last year's very successful activity where a group cleared trees and bushes in Holyrood park under the instruction of one of the Park Rangers. This has been confirmed for this year.

We are negotiating, through the Edinburgh volunteer centre, with another party to find something that would be more suitable for those not willing to brave the cold of a November Sunday. It is most likely to involve some indoor decorating and it will be supervised

Phil Wadler is coordinating. To volunteer please email him with an indication of the activity for which you would like to volunteer wadler@inf.ed.ac.uk

Edinburgh Jewish Community Centre Committee

COMMUNITY QUIZ Sunday 7th November 2010 at 7 p.m.

Community Centre, 4 Salisbury Road

£12, students/children £6 (£11/£5 if purchased by 24th October)

A light supper will be served

Please indicate with which team/table you want to be placed (otherwise we will be happy to arrange a place for you), and send with cheque made out to 'Jewish Community Centre' to Melissa Gilroy, 6 Gamekeepers Road, Edinburgh EH4 6LX by **29th October 2010**.

Chanukah Dinner, Saturday 4th December 2010

With Ewan Wilson (Psychic Illusionist)

For further information on how to get involved in helping out, contact one of the following people:

Steven Hyams on 445 3740 or bonaly2@tiscali.co.uk

Joyce Sperber on 666 1425 or j.sperber@yahoo.com

Lesley Danzig on 229 3054 or Lesley_danzig@yahoo.co.uk

If you require transport to any of our events, please contact Steven Hyams as above.

Interfaith events

Nostra Aetate event

To mark the 45th anniversary of the Papal declaration (Nostra Aetate - our age), which has set the tone for relations between the Roman Catholic church and the Jewish community, several dialogues are being held throughout Scotland. The Edinburgh dialogue is being held on the evening of Wednesday 6th October and will consist of a conversation between two former presidents of the International Council of Christians and Jews,

Fr John Pawlikowski OSM and Rabbi David Rosen CBE

Issues of Social Justice in the Christian-Jewish Dialogue

Wednesday 6th October 2010, 7.30 pm

28 Lauriston Street, Edinburgh, EH3 9DJ

Admission by Donation

for further information Tel 0131 477 5795 Email: cboles@lauriston.org.uk

Please try to come along to ensure all aspects of the Jewish Community is represented at this meeting.

The Edinburgh Inter-Faith Association Annual Lecture, Sunday 10th October, 3pm-5pm

Guest Speaker: Simon Keyes, Director of St Ethelburga's Centre for Reconciliation and Peace, Bishopsgate London, www.stethelburgas.org.

The Annual Lecture will be followed by:

A Civic Reception hosted by the Rt Hon Cllr George Grubb, Lord Provost of the City of Edinburgh, Sunday 10th October, 5pm – 6pm, City Chambers, The High St.

We have been invited to send representatives to these events. Please email

chair@eljc.org if you would like to attend.



Edinburgh interfaith

Association Community Meal will be Monday 6th October at St John's Church. It would help if anyone plans to go would please email Tom Lea to let him know for numbers. tom@eifa.org.uk

Youth events

Young Peoples Overnight Conference, 29-30 November 2010

The Scottish Inter-Faith Council and Scottish Churches' House have teamed up to run an overnight conference for young people aged 18 - 28 at Scottish Churches' House, Dunblane from 2pm on Monday 29 November to 2pm on the 30 November. For more information see http://www.interfaithconnect.org/news/view/young_people_overnight_conference_29_30_november_2010/

There is also a day conference on 3rd December (see left).

For more information on these events and more see: <http://www.interfaithconnect.org/>

Jewish Edinburgh Trekkers (JETs) A walk in the beautiful seaside area around St Abbs is planned for Sunday October 10th. Contact Betsy Dorfman (brdorfman@yahoo.com) if you would be interested in this or other walks.