



Etrog

The Newsletter of Sukkat Shalom Edinburgh

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Word From the Sofa

Sue Bard

On 27 July, the Scottish Jewish Heritage Centre was launched. First conceived in 2014, it has taken a traditional seven – some good, some not so good – years to come to triumphant fruition. It will be a gift to Scottish Jews and to Scotland. It is also an example to us all as individuals and as members of different Jewish communities – or none – of the riches that working in partnership, with all its difficulties, can achieve.

First in the frame is the Garnethill Synagogue, a beautiful high Victorian Category A-listed building, complete with its original stained glass windows, furnishings and fittings.

cont'd p.2



Diary

Services and discussions are continuing remotely in the immediate future.

Services

Erev Shabbat

Friday at 7pm

Shabbat Morning Service

Saturday at 11am

Havdalah

Please consult the weekly reminder times.

Study Sessions

Philosophy

(currently *Maimonides' Guide for the Perplexed*)

Mondays at 1pm

Tea & Talmud

Thursdays at 12pm

Exploring Judaism

Sundays at 11am



Word From the Sofa

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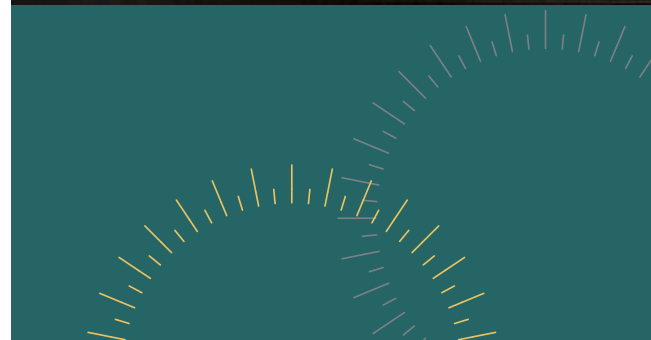
Sue Bard

Scotland's oldest purpose-built synagogue opened in 1879 as the home of Garnethill Hebrew Congregation, which it still is, and was described at the time as 'a new and very handsome Synagogue'. Although its congregation has dwindled since those days, it is vibrant and active, and as a practising Jewish congregation forms an unusual element of a Heritage Centre, with visitors invited — as they always have been — to join their services. In 1995, a Heritage Lottery Grant of £60,000 reflected its architectural importance, and ensured the survival of the building.

Second in the frame was the Scottish Jewish Archives Centre (SJAC); a charity founded in 1987 and based in the synagogue, it collects historical material relating to the experience of Jewish people in Scotland dating back over 200 years. Its diverse collections come from current and former Jewish communities in Glasgow, Edinburgh, Dundee, Tayside/Fife, Aberdeen, Greenock, Inverness, Falkirk, Ayr and Dunfermline. It has established itself as a serious research facility and educational resource powered by committed volunteers.

Third in the frame was the Garnethill Synagogue Preservation Trust (GSPT), set up in 2012 to take on the care and management of the synagogue building and act as landlord for the Scottish Jewish Archives Centre and the Garnethill Hebrew Congregation. The Trust has since also assumed responsibility for the maintenance of the Hebrew Congregation's cemetery and Grade B listed prayer house in Maryhill.

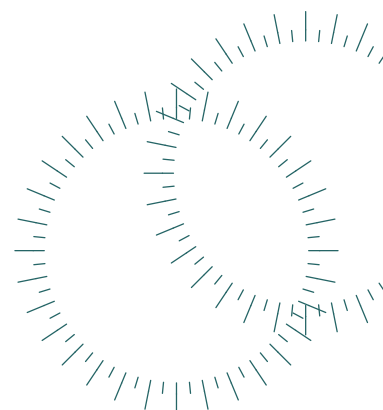
Finally, in 2013, the idea of a Scottish Jewish Heritage Centre began to evolve. The SJAC was overwhelmed with the amount of material coming in from the families of refugees and with the number of enquiries from schools. The Chair at the time, Kenneth Collins, arranged a meeting with the then First Minister, Alex Salmond, to discuss the idea of setting up a Scottish Holocaust Era Study Centre. This resulted in a grant of £10,000 for a feasibility study, from which emerged the concept of a Scottish Jewish Heritage Centre that would be in partnership with the SJAC and the GSPT (alongside the Garnethill Hebrew Congregation) and would incorporate in its plans a Scottish Holocaust-era Study Centre. Hallelujah! Then all that was left was to make it happen.



Fast forward seven years, £530,000 raised in capital funds and gallons of blood, sweat and tears from the many people who gave their time and skills voluntarily and there exists a modern, welcoming Centre with new interpretative displays, a study room with a specialist reference library, digital research resources and space for school visits. Major building restoration and renovation work in the lower level of the synagogue have improved public access to underused spaces. New displays now reveal the history of Glasgow's Jewish community, and explore the period from 1933 to the 1950s when Scotland responded to events in Nazi Germany and took in a number of refugees.

The Scottish Jewish Heritage Centre is up and running. Visit its website at sjhc.org.uk to find out more and book a guided tour.

For this Etrog, we have also interviewed the Scottish Jewish Heritage Centre's Delivery Phase Director Deborah Haase. Read on!



Meet Deborah Haase

Scottish, Jewish Heritage Centre (Delivery Phase Project director in transition)

Sue Bard



I first met Deborah in Stirling in 1983 when she arrived to take the local Smith Art Gallery and Museum in hand. This venerable Victorian institution was in a sorry state, with an array of scary-looking fungi growing on the walls and strategically placed containers catching the drips from the holes in the roof. Deborah's first act was to shut it down – but by 1985 it had won a Museum of the Year Award and continues to this day to delight, entertain and educate Stirling's residents and visitors.

After Stirling, Deborah took up the newly created post of Keeper of Exhibitions for Glasgow's Art Galleries and Museums service. It was 1990/91 – Glasgow's City of Culture year – and temporary exhibition galleries were created across all Glasgow museums, which included the revamped McLellan Galleries. Groundbreaking exhibitions followed on topics that many considered 'unsuitable' for museums – such as changing attitudes to mental health (in Kelvingrove) and the lives of Scottish

travellers (at the Museum of Transport). Deborah curated the acquisition and exhibition of the hitherto unknown work of Marianne Grant, a Jewish artist from Prague (and Glasgow resident from the early 50s) who had recorded, in searing artworks, her experiences and observations in Theresienstadt and Auschwitz-Birkenau, in slave labour camps in Hamburg and finally in Bergen-Belsen.

After she moved back to Glasgow in 2002 she approached the SJAC. Deborah says, 'I had admired what they were doing for some time. I was drawn to it as it married my interests in history with my Jewishness and I hoped I could contribute usefully offering my professional museum knowledge and skills. I became SJAC's Hon. Curator.'

The first big public project, opened in 2008, was co-curating with Harvey Kaplan, SJAC's director, A New Life in Scotland; exploring 200 years of Jewish experience in Scotland – a display with hands-on elements, audio-visuals, and shop, all designed to open up the SJAC collections and knowledge to a wider audience using professional design and contemporary museum-style display techniques. For Deborah, 'working with

Harvey and the growing band of SJAC volunteers has and continues to be a real joy – everyone contributes their passion and skills and is dedicated to developing the SJAC's professionalism in every area and its reach locally and nationally and internationally. New volunteers are always welcome!'

Deborah has been able to bring all her skills and experience to bear on the successful delivery of the Scottish Jewish Heritage Centre. Foremost among these has been her commitment, evident throughout her career, to partnership working, and the exciting broadening of vision and learning that it brings about. She understands and appreciates the patience, compromises and sheer hard work that this project has required from all its partners, with delivery by a working group of SJAC and GSPT representatives aided by three part time temporary workers (SJAC Hon. Curator Deborah Haase – Project Director; SJAC Director Harvey Kaplan – project Collections Supervisor and SJAC Office Manager Fiona Brodie – project Volunteer Development Worker).

Deborah's fundraising skills helped secure around £530,000 of capital funding: importantly, an early pledge of

£100,000 from the Association of Jewish Refugees, demonstrated their faith in the project and similarly significant was the early commitment from the German Consulate in Edinburgh. Along with other generous grants and donations, major National Heritage Lottery funding followed, accompanied by their invaluable guidance and support.

This has been backed up now with an incredible £300,000 raised by a small group of volunteers led by Harvey Livingston, the SJAC Hon. Treasurer, to fund the running costs of the Heritage Centre for five years after the NHLF grant expires, giving the Centre the best possible start.

Launched just a few weeks ago, it has hit the ground running, with Manager, Kerry Patterson in post, a great website, regular guided tours in progress, volunteers in place to facilitate school visits, the first temporary exhibition and a programme of weekend events planned. Deborah, who has steered the project through its delivery stage, says that moving to the next stage 'is like handing over a very long baton'. A new Scottish Jewish Heritage Centre SCIO (Scottish Charitable Incorporated

Organisation) is being formed with trustees from the Scottish Jewish Archives Centre, the Garnethill Synagogue Preservation Trust, and three independent trustees. The SCIO will take forward the operational management of the Heritage Centre.

Deborah acknowledges that with the launch and the setting up of the SCIO 'a weight has definitely been lifted' but is also looking forward to staying involved in different and more personal ways, both as a trustee and volunteer for the Archives Centre and as a volunteer for the SJHC working with the school students – work that she regards as 'really significant'.

Deborah says for herself and for all those who've worked so hard to bring this project to fruition: 'it is a wonderful achievement by many, many people in so many ways. The Archives and the Centre will become more of a destination – important for Glasgow, and for all Scotland – a place for caring for archives, for sharing information and for education, tourism, memory, nostalgia and celebration.'

Cheder News

Mor Kandlik Eltani



Our Cheder's going hybrid in 2021-2022!

The cheder will be working in hybrid mode this year, with some in-person sessions alongside online sessions. Cheder offers twice a month activities related to Judaism and Hebrew, and is aimed at kids aged 3-13. Our first meeting this year will be in person, on 11 September 2.30-4.30. If you would like to join us or have any questions, please contact Mor (cheder co-head) at mor.kandlik@gmail.com.

Help our Cheder at Hanukkah!

Cheder is looking for interesting/special/unusual Hanukkah traditions! If you have one, please send us a few lines telling us about it, or if you are willing, please send us a short video telling us about it/showing it. We will be sharing these traditions and videos with the youngest group of cheder kids, Kita Alef (3-7 year olds), who would really appreciate it. Contact Mor (cheder co-head) at mor.kandlik@gmail.com.

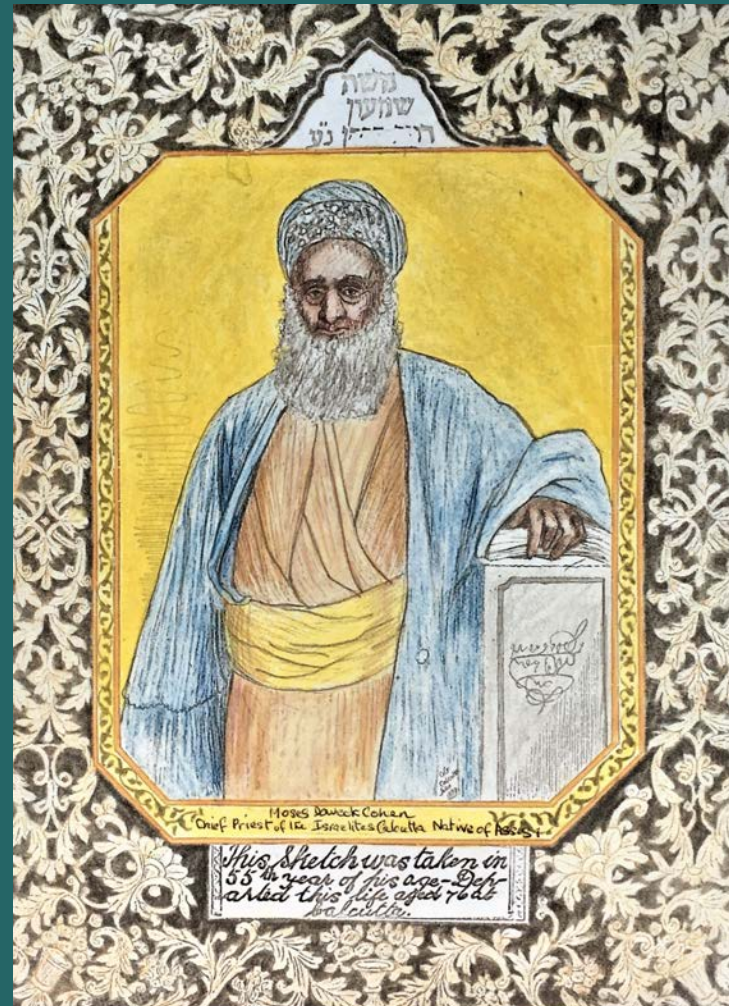


A Baghdadi Rosh Hashanah Seder

Rebecca Wober

By this time last year I was reaching deep into cultural tradition, perhaps as a coping mechanism for dealing with the times. Covid travel restrictions meant that family relations remained long distance and, like never before, time sometimes became long distance as well, the habits and ancestors of the past seeming as if they were in the present. And so I remembered the extra foods we blessed at Rosh Hashanah with my granny when I was a child growing up in London. The table would be set with special damask tablecloth and napkins, belonging to my granny's Aunt Say, with silver cutlery and with an array of foods including green beans, dates and a fish head which symbolised something, but what? So I called up my parents to see if they could remind me of those sheets with the songs and blessings that we used to use when I was a child.

In those days my granny lived in the flat below our own in London but she had grown up in Calcutta, her parents being one from Baghdadi, the other from Aleppan families. By 1945 when my dad was 9 years old, many of the family



**Tichleh shanah ve'killeloteha!
Tahelshanah u'virchoteha!**

*May the year, with all its curses, end!
May the year, with all its blessings,
begin!*

rahelsjewishindia.com
explorejewishindia.com

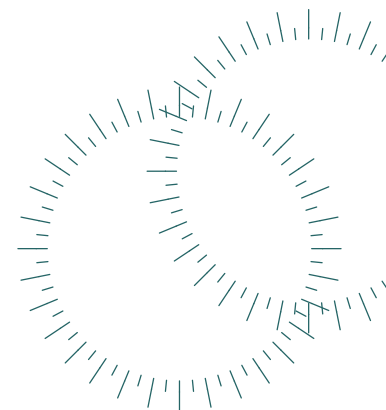
moved to London. Sure I had to go to synagogue and Sunday school but aside from this my granny was the strongest influence on my own Jewish cultural identity. Back to lockdown Edinburgh and during the hours of introversion I reached out to other people around the world of Calcutta Jewish origin to access their learning on our heritage. I came across Rahel Musleah, daughter of Rabbi Ezekiel Nissim Musleah z”l who is a learned cultural historian in her own right. It turns out her father knew my Great Aunt Say, Sarah Curlender, who was until the mid 1960s the President of the Jewish Women’s League of Calcutta!

So here I was, in comparatively chilly Edinburgh, with a childhood memory of the table set for Rosh Hashanah with the fine tableware and printed sheets of prayers for a set of foods, like a seder for New Year, which definitely included blessings imbuing them with some sort of mystical power. My dad successfully dug them out and emailed them to me, with a caveat that we are not to be superstitious about the blessings. And here was Rahel Musleah inviting the world to her zoom session on the Baghdadi “simanim”, symbols, it was one and the same tradition. So one night in the lead up to Rosh Hashanah I stayed

up into the early hours of the morning to join Rahel where she patiently explained to the global group assembled, how the name of each food is linked through wordplay to a quality we aspire to for our forthcoming year. Traditions change in their interpretation therefore Rahel has written and published her own update, a book accessible to adults and children, “Apples and Pomegranates, a Rosh Hashanah Seder”.

Our seders for Rosh Hashanah both start with a kiddush and a shehechianu, and Rahel sang us the end of the piyyut, “Ahot Ketana”, Little Sister, that her father used to sing in full. As a little sister myself this piyyut is an extraordinarily exquisite piece of poetry, each verse ends with the refrain “Let the year end with its curses”, the final verse turns a back on this and wishes, “Let the year begin with its blessings”!

Onwards to the berachot. I will relate the order that it is listed in my copy.



Dates: temarim

'May it be your will...that our enemies and those who seek our evil may be exterminated'

Tamar: date. Yitamu: be exterminated. Rahel's translation: *"that enmity will end and bring peace"*

Very, very long string beans known as Rubia/ Lobia in India and the Far East

'May it be your will...to increase those who commemorate us and think well of us'

Rubiah: extremely long string beans; Rabah: to increase, Rahel's translation: *'that our merits increase'*



Kerati, a type of leek or chive

'May it be your will...that our enemies and those who seek our evil be cut away'

Kerat: to cut, Rahel's translation: *"without enemies we hope for the blessing of friendship"*

Spinach leaves/ beetroot leaves: silka / selek

'May it be your will...to turn away our enemies from doing any evil to us'

Silka: spinach or beetroot leaves, Salak: to take away, Rahel's translation: *'that all the enemies who may beat us will beat a retreat and we beat a path to freedom'*

Pumpkin: keraa/ K'ra

'May it be your will...to tear away evil decrees against us as our merits are proclaimed in front of you'

Keraa: pumpkin, kara: spelled with an ayin: to tear away or destroy and spelled with an alef: to proclaim.

Pomegranate

This one is a simple simile, not a metaphor like so many of the rest.

'May it be your will...that our good deeds be as plentiful as the seeds of the pomegranate'

Apples dipped in honey

Again the simile that Jewish practice across the world is familiar with.

'May it be your will...to renew for us a year as good and sweet as honey'

Fish

'May it be your will...that we shall increase and multiply like the fish'

Head of a ram, fish or fowl

'May it be your will...that we shall be the head and not the tail'

For me, the sight of the head of the fish has been a highly memorable image, as a child and as an adult, of placing ourselves collectively at the head of the year, and indeed, saying goodbye to the tail end of the last one. So this year, like last year and so many before it, I look forward to saying the words of the piyyut written by Abraham Hazan de Girondi, in 13th Century Girona, Tichleh shanah ve'killeloteha! May the year, with all its curses, end! and Tahel shanah u'virchoteha! May the year, with all its blessings, begin!



Marc and Jutta

Sue Bard



Marc and Jutta live in Germany but have taken the highly unusual route of converting to Judaism in the UK. They are now active members of not just one shul, but two – Sukkat Shalom and The Ark (formerly Northwood and Pinner Liberal Synagogue) in London. When we talked about how they came to take this route, it became obvious that since childhood, both their lives have been characterized by individuality, independence and persistence. How lucky that they met each other!

That their paths would ever cross was not obvious. Jutta is from the small, predominantly Catholic town of Schramberg in the Black Forest, Marc from the city of Köln in the Rhineland, where he was brought up in a completely secular family. But they have been together for twenty years, since they were teenagers, when they met through a Yahoo Group online community dedicated to a German goth band ‘Lacrimosa’. Jutta was definitely the only goth in town. This was the first, but not the last time that the internet would play a major role in their lives.

Jutta made her First Communion when she was nine, was confirmed at 14 and sang fervently in the church choir but says that she ‘never felt at home there’, and at 18, she officially left the church. Marc described his childhood and youth as troubled, with both grandfathers having returned from the 2nd World War ‘broken and violent’, his parents separating when he was 9, his beloved paternal grandmother dying when he was 11 and he himself moving (at his own request) into foster care at 15.

Both Jutta and Marc commented that they grew up with the impression that there were only two ‘religious’ options - Christianity or atheism. Marc always had a strong interest in religion and philosophy, but with no attraction to Christianity he termed himself an atheist. It was only some time after having left school, when he was following an online course to sit his abitur (German secondary school graduation and university entrance), that he came across an option of learning about religion from a non-denominational perspective and chose to study Judaism and Islam. Further research led to Liberal Judaism which was a revelation. For Marc, it was ‘That’s it! That’s how I think, how I see the world, how I see God.’

A year later, he told Jutta that he wanted to convert to Liberal Judaism. Jutta’s experience of religion to date had left her sceptical of, but not closed to the idea and she too eventually decided to convert. They then began to search for a Jewish community in Germany. The majority were orthodox and the progressive communities turned out to be quite conservative. In their own region of Baden-Württemberg, the community in Tübingen turned out to

have been dissolved, a newly formed progressive group in Stuttgart ‘didn’t want converts’ and the synagogue in Freiburg didn’t reply at all. They said ‘the more we found out, the more we realized that what we wanted was ‘the original UK Liberal Judaism’ and they decided they would go to the UK and become Liberal Jews there.

Discussing what it was that had inspired them to take this path, Marc named: ‘The Affirmations of Liberal Judaism’ written by the late Rabbi John D. Rayner; the importance of the concept of ‘informed choice’ – in which Marc’s a fervent believer; the approach to LGBT rights; the emphasis on personal freedom in interpreting the concept of God, and the focus (including in Orthodox Judaism) on life on this earth. For Jutta, it was primarily the feeling of acceptance, that ‘you can be who you are’ in how you express and practise your Judaism.

The Montagu Centre (the London headquarters of Liberal Judaism) led to email contact with Rabbi Mark, who they say ‘absolutely supported us once he realised we were serious’. Pre-pandemic, Rabbi Mark used Skype to stream them into their first ‘Exploring Judaism’ class in the Raabs’ dining room in Edinburgh,

and also suggested that they could attend such services that the Ark was already streaming. The Ark also bought a 'Meeting Owl' – a piece of hardware whereby meetings could accommodate both physical and interactive online.

Jutta's and Marc's first actual meeting with Rabbi Mark and the Sukkat Shalom community was on a Shabbat in late June 2018 with a repeat visit on Yom Kippur 2019. On both occasions they were moved by the warmth of their welcome and strengthened in their determination to move to the UK. Although it has not yet been possible for them to visit again, the pandemic has accelerated rather than constrained the fulfilment of their dreams. They have grasped at every chance the proliferation of online opportunities has offered them to participate in the religious and social life of their two Jewish communities and to study Judaism, including Biblical Hebrew. Because of this they were able to complete their conversion, being accepted by the Beit Din and attending their admission service in November 2021.

Judaism is central to Jutta's and Marc's lives but they devote the similar levels of energy to their work, study and other interests. For ten years, Jutta ran her own graphic design company. However, her interest in food and cooking prompted a career change and she's currently studying nutritional science. In her spare time, Jutta makes jewellery, sculpts and enjoys photography.

Marc holds a Bachelor's and Master's degree, both in Electrical Engineering, a PhD in Computer Science, and a Graduate Diploma in Management. He is currently an engineering manager with a tech company developing test and measurement products for the electronics industry. In his sparetime, Marc enjoys hiking, running, and learning new things.

While Jutta says, in gratitude, that 'if you have no Jewish family, you can build up your community family', we in turn are privileged to welcome two members who have gone through so much and shown such commitment to becoming Liberal Jews.

In memory of Jeffrey Barcan

Lisa Barcan, taken from his eulogy



Jeff was born in June 1925 in Bethnal Green (his birth certificate discovered after his death named him Jacob Harry but he never used this name). His father had served in World War 1, in the cavalry and after this he became a master tailor, making suits for Yehudi Menuhin amongst others, supported by his wife Susie. Jeff's grandfather had been a Liberal councillor in Bethnal Green and a founder of Bethnal Green synagogue. Jeff had a sister, Dorrie, who was 8 years older than him, and another sibling, Tamara who died in infancy when she was 3.

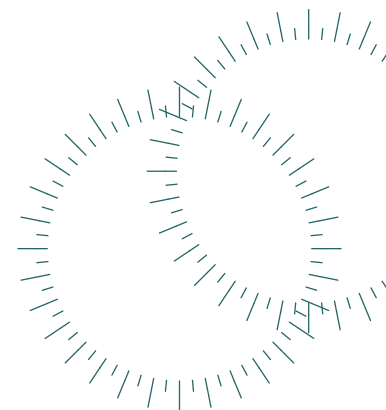
Jeff's family later moved to Southend and at secondary school he became school captain. His school days ended at 14 when war broke out and he joined the Air Training Corps. As soon as he was old enough, 17 we think, he joined the RAF. His father had taught him Morse Code so he trained as a radio operator/ rear gunner flying Wellington bombers. He was stationed at Hereford and Blackpool and rose to the rank of flight sergeant, loving his time in the RAF. His war exploits remained something of a mystery to the family as did the way he acquired his "war wound", a broken ankle!

After the war my father became a commercial traveller, working with an uncle, selling cosmetics and perfume, travelling throughout the UK and up to Scotland, having fond memories of Edinburgh and Glasgow. He met my mother in Southend; they were married in 1950 and they went on to have three children, Richard , me and Eddie. Later they worked together running a gents' outfitters for many years building a successful business with many returning customers. My father was able to do his own alterations having learnt sewing from his father. My other grandfather and his father were also tailors. He especially took pride in all Harris Tweed garments.

Jeff played a large part in the life of his community, serving on the synagogue council, Southend and Westcliff Hebrew Congregation. He was heavily involved in AJEX (Association of Jewish Ex-Servicemen) serving as secretary, marshalling and being standard bearer at local and national AJEX annual parades, which we attended as a family. He also served on the Board of Deputies, and as his community's police liaison representative, organising security at the synagogue against antisemitism and

also serving on the Community Relations council. (The National Front was active in Essex during the 60's and 70's. Later I was active in the Anti- Nazi League and we had plenty to discuss). He also organised the Jewish volunteer programme at the local hospital on Christmas day.

Jeff loved cricket and football and was a pivotal member of the AJEX cricket team and a lifelong Southend United FC supporter whom he saw play when they famously beat Manchester United at Wembley, 2015. He was devoted to my mother, they were married for 71 years and rarely apart, and to his children. My parents were well-travelled and he loved time spent in their holiday apartment in Tenerife. Jeff was extremely dapper and well dressed and people have remembered him as a "real gentleman", which he was. He had a good innings and gave a huge amount to his community, family and friends. I and my family will miss him very much.



Civil Partnerships For Mixed Sex Couples Comes to Scotland

A Story of Love and Admin

Lisa Barcan



Liberal Jews can rest assured that a progressive alternative is now available to cohabiting couples who don't want to marry but want to secure their future. Civil partnerships for gay couples have been possible since 2005 and later the right to marry. But thanks to a Jewish couple in England, Rebecca Steinfeld and Charles Keidan and their 5-year battle through the English courts, the law changed in England in June 2018. The Supreme Court ruled that the Civil Partnership Act 2004 was incompatible

with the European Human Rights position on equality. The government was duty-bound to extend the right of a civil partnership to mixed couples.

Covid has been so hard for us all but has maybe given time to reflect on our lives. Colin, my partner, and I were eager for the legislation to be enacted in Scotland, which it was in June 2021. Colin and I met when we were both studying at the Polytechnic of North London Library School in 1979. Colin is

Scottish and describes himself as holding secular faith views and would never have wanted a religious ceremony. I was brought up in an Orthodox Jewish community in Southend. As a teenager I grew away from those traditions. Living in London I had attended on occasion meetings at Beit Klal Yisrael then led by the charismatic Rabbi Sheila Shulman.

Fast forward to 1998 and our fortunate move to Edinburgh, near Colin's family, where we had often visited. After contacting Glasgow Reform Synagogue I attended satellite services with Rabbi Pete Tobias in Edinburgh. I was again fortunate to be an early member of Sukkat Shalom and part of our

community decision to become affiliated to Liberal Judaism.

On July 5th Colin and I went to the City Chambers with two witnesses, friends, for an administrative civil partnership, a very simple and respectful meeting with a council registrar. Following this we celebrated with coffee followed by a long lunch, spent in good company. My family later wished us a hearty mazeltov, understanding that this really was the right thing to do. I am happy to be part of a vibrant, inclusive progressive community that supports social change and equality and share this as it may be the right path for others to take.

Community Information Directory

Nick Silk



I imagine most of you will have seen the short article in the August 8th weekly reminder where we announced that the Community Information Directory has now been published on-line. We didn't really say too much about the Directory and what it actually is, so this article explains a bit more.

Some ten years ago we published our first 'Membership Directory'. This was a paper document in which we gave an overview of ELJC. It told about how our community was run and what we did, so

as well as telling us about e.g., services and cheder, there was a section on lifecycle events. We were, and rightly I think, proud of this Directory.

Over the years we have said that we really should update the Directory but never quite got round to it – until now! This time we're calling it the 'Community Information Directory'. That's because the previous Membership Directory also contained a list of members' details. With the focus on data privacy, we've decided not to

publish these details, except for the names of Council members, hence why we've changed the name. Otherwise the idea of the new Community Information Directory is the same: to provide us as members, and indeed visitors too, with details of who we are, what we do and how we do it.

This time we've decided to make the Directory primarily an on-line document and it is held on our website. While you can easily print off a copy from the website, if you would like to receive a paper copy, just let us know.

The link to the Directory is <http://eljc.org/newsletter/CID%20040821.pdf> and there is also a prominent link to it on the 'Organisation' page of the website. You will see that it is a pdf document and as well as putting an issue date on the Directory, we have also put a 'next re-issue' date, which is

in six months' time. This time we certainly want to make sure this stays a live document.

Compared to the last Directory, we have included quite a bit more information, and to be fair, quite a bit of what we have included is already on the website. The idea is that this document becomes the go-to document to find out pretty much anything about ELJC, and there are plenty of links in it to other areas of the website. However, while we have included what we think is appropriate, we would really appreciate any feedback on the Directory. If there are things missing from it, things that you think we've not got quite right etc., please do let us know (via contact@eljc.org). We do want this to become something useful for all of us so any feedback would be really appreciated.

Should We Try to Become an EcoSynagogue?

Gillian Raab



The EcoSynagogue initiative was launched on the eve of Tu B'shevat 2018. It is a cross-communal organisation in partnership with the Board of Deputies, and led by Rabbi Jonathan Wittenberg, New North London Masorti Synagogue; Rabbi David Mason, Muswell Hill United Synagogue; Rabbi Mark Goldsmith, Edgware & Hendon Reform Synagogue; and Rabbi Tanya Sakhnovich, Nottingham Liberal Synagogue. EcoSynagogue's approach is both communal and universal. The EcoSynagogue website explains more

about the organisation and also includes much practical information on how synagogues and their members can become more environmentally responsible. ecosynagogue.org

The objective of EcoSynagogue is the promotion of environmental sustainability and engagement across the Jewish Community. The Torah tells us that we are trustees of God's creation and it is our responsibility, as communities and individuals to protect our planet and leave it to our children

and grandchildren in a state of wholeness and health.

To work towards this aim they ask synagogues to complete an Environment Audit looking at 5 areas:

1. Community (Synagogue) Management commitment to this pathway
2. Prayer & Teaching
3. Lifestyle
4. Land, Buildings & Consumables
5. Community & Global Engagement

Synagogues are invited to assess what we are currently doing by completing the audit and receiving a score. The EcoSynagogue initiative will provide support to help communities to improve their relationship with the environment as individuals and as part of a wider conversation on this important topic. To support communities, they are currently holding "surgeries" on the first Tuesday of every month by Zoom. Good scores on the audit will be rewarded with a Bronze, Silver and ultimately Gold EcoSynagogue Award.

It is not an easy job to become an EcoSynagogue. The questions in the audit are challenging and I think we would get a poor score if we were to try to complete it now, But there is help and support. The web site gives a list of the 5 “E’s” to consider before completing the Environment Audit. The first of these is:

“ESTABLISH an ‘Environmental Impact Team’. This can be a mixture of professional staff, lay leadership and volunteers. The greater the mix of skills, the better.”

You can read about the other four “E’s” at ecosynagogue.org/getting-started.

Would you like to help? Please email contact@eljc.org to let us know you are interested.

Kol Nidrei Charities Appeal 2021/ 5782

Sue Bard



Our Kol Nidrei Appeal is one of the ways in which we try to recognise our various responsibilities for Tikkun Olam – that is, for the wider world. Each year we choose to support a range of charities that between them represent local, international, Jewish and non-Jewish causes. Every penny contributed goes to our designated charities. Our charities this year are:

GOODTREES CENTRE- [facebook.com/goodtreesnc1](https://www.facebook.com/goodtreesnc1)

Goodtrees Centre is an established local charity in the Moredun area of Edinburgh. They have done an amazing job throughout lockdown in supporting the community to keep itself fed and safe, and is continuing its good work now that restrictions have lifted. They have provided free meals to everyone who's needed them, delivered to the door by local teenagers and young adults. Goodtrees partners with many local businesses and organisations, and runs on a tiny budget.

THE ISRAEL RELIGIOUS ACTION CENTER (IRAC) - irac.org

IRAC works to secure civil rights for a just and egalitarian Israel based on Israeli law and Jewish tradition, aiming to:

- end the Orthodox monopoly on Jewish life in Israel, in particular in personal status matters such as marriage, divorce, conversion and burial
- fight for the recognition and equal status for Progressive Jewish institutions and rabbis (Reform, Conservative but also Modern Orthodox), and to ensure religious pluralism
- end gender discrimination and discrimination against LGBT people in Israel's legal system and society
- work against hate crimes and racism and advance equality and equal treatment of Jews and Arabs alike
- strengthen Israel's democracy by fighting against Jewish supremacist groups, and by defending human rights organizations

SADAKA-REU - reutsadaka.org

Sadaka-Reut is a bi-national youth partnership organisation that brings together Palestinian and Jewish Israeli youth in meaningful activism projects focused on changing reality for the better from a place of collaboration (as distinct from a normalisation of the existing situation). Sadaka-Reut aims to create a new generation of young activists to promote a shared society based on equality, solidarity and justice.

WORLD JEWISH RELIEF - worldjewishrelief.org

World Jewish Relief was established to rescue refugees from Nazi Europe in 1933, and today is committed to helping refugees rebuild their lives, particularly through employment programmes. WJR also works with a network of trusted local partners to support older Jewish people living in poverty in eastern Europe. They continue to respond to disasters throughout the world, such as floods, famines, earthquakes and wars by providing emergency aid and by supporting longer term recovery efforts.

HOW TO DONATE

Cheque

Please reference KN Appeal and make payable to 'Sukkat Shalom, Edinburgh' and send to: The Treasurer, ELJC, c/o 10, Ainslie Place, Edinburgh EH3 6AS. Please explain if your donation is a High Holy Day donation or for the KN Appeal.

Bank Transfer

Sukkat Shalom

Sort code 301301

Account 009740771

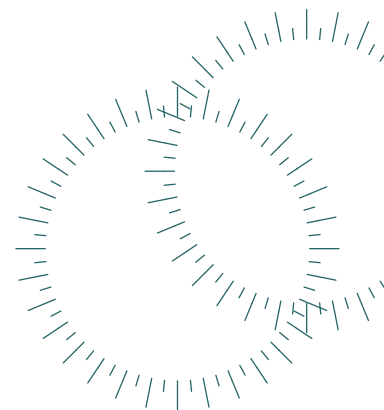
Please reference as KN Appeal

PayPal

Visit our website at eljc.org to use PayPal, or go to our PayPal page directly at eljc.org/index.php/make-a-payment. Please reference as KN Appeal

If you can pay by bank transfer this is our preferred method since PayPal takes a percentage.

If you are a UK taxpayer and would be willing for us to collect gift aid on your donation, please email our treasurer treasurer@eljc.org so that he can send you a gift aid form.



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@eljc.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.





The Honey Man

A good poem for a sweet Rosh Hashanah by Scottish poet Gerda Stevenson

We ring a bell under the fig trees,
and wait. Crickets drill the July noon.
'J'arrive! J'arrive!' his frail voice pipes
from a hive of connecting chambers,
his slippered progress slow as the tortoise
that shifts towards a patch of shade
in its parched pen.

'Bonjour!' his waxen smile glimmers
from a dim interior, his form
a wrinkled husk in the half-light,
leading us through cool corridors
to his store. He selects a jar,
holds it up to a cracked window:
gold, laced by the sun's fractured rays.
'Un miel délicieux, mademoiselle',
he promises, knuckles cradling
summer's labour, gleaned
from blue rosemary
in the high Pyrenees.



Sukkat Shalom

Scottish Charity Number SC035678

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)

Treasurer and Membership: Stefano Giossi (membership@eljc.org)

Secretary: Gillian Raab (secretary@eljc.org)