



Welcome to the first edition of our new format newsletter ETROG. We know it is not perfect yet, and we hope to improve it. Please give us feedback on how it reads and looks. Hard copies are also being sent to members who have requested this.

The newsletter team [newsletter@eljc.org](mailto:newsletter@eljc.org)

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## Contents



On your mobile: check the calendar on our [web page](#) rather than in this email.



**Scottish Charity  
Number  
SC 035678**

## A chazan to lead our service this Shabbat!



This coming Shabbat we are thrilled to have Cantor Gershon Silins to lead our Shabbat morning service this Saturday 27<sup>th</sup> February at the Columcille Centre at 11am.

Cantor Silins is originally from North America where he has had a distinguished career as both a Cantor and a professional singer, appearing with many well-known orchestras and both classical and Jazz groups. He is currently studying for the Rabbinic at Leo Baeck College in London.

On Sunday afternoon, 28<sup>th</sup> February, at 2pm he will be speaking and singing at the Lit (Jewish Literary Society) at the Community Centre of the Edinburgh Hebrew Congregation, Salisbury Road on the topic of

### ***The Revolution in North American Synagogue Music***

Gershon's talk will give a close view of the revolution which transformed synagogue music in North America in the 1980s and led to significant changes

For further Lit talks in March see [here](#).

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## Return of the Purimspiel



Celebrate Purim and the return of our Purimspiel on the evening of Thursday 24<sup>th</sup> March. It's not too late to release your inner thespian and take part in our one rehearsal speed-Purimspieling.

If you'd like to find out more, contact Jen Underwood

[Jennifer.underwood@hotmail.co.uk](mailto:Jennifer.underwood@hotmail.co.uk) 07946590754.



The evening will include Rabbi Mark's inimitable Megillah reading (here he is at a previous Purim), the Purimspiel and of course plenty of food and drink.

Fancy dress welcome (but not obligatory).

It will be at [Christ Church Morningside, 6a Morningside Road, Edinburgh EH10 4DD](#) (near Holy corner) starting at 5.30 for 6pm. The next day is Good Friday and a school holiday so do bring little ones. For more details of times, see the Diary below.

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## Word from the Chair



Here we go again. Only now Lulav has given birth to Etrog, the magazine/newsletter of Sukkat Shalom. Normal service (we hope) is being resumed, albeit in a somewhat different format. After the formal business of the AGM we had a discussion about what we might do to produce a Community magazine in the future. It became clear that an editorial team would be the way forward. This reflects our wish that we involve as many people as possible in the running of Community affairs.

There are other changes were agreed at the AGM. Phil Wadler has volunteered to take on the onerous and long-term role for the Community, that of Treasurer and as such he automatically becomes a member of Council. This means that Gillian Raab who has been our Treasurer for several years can hand over to him with a sigh of relief. It is a role she has fulfilled ably and assiduously. Gillian remains a member of Council and will no doubt continue to help run things in

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services. Maurice Naftalin is taking this over on a temporary basis. Joe Goldblatt and Helen Zollinger take on the organisation of a rota to set out chairs and supply challot for services and this works well. We also have a rota of willing people to take services when Mark is not here.

After the visit of Rabbi Stephen Fuchs we look forward to hosting another distinguished visitor, Gershon Silins, who will take the service on the coming Shabbat 27th of February (*see article above*). The service will be followed by an extended kiddush, as on the occasion of Rabbi Fuchs' visit.

On the subject of the continuing development of our Community, last week some members of the Council met with a representative body of Edinburgh Hebrew Congregation. They had requested the meeting to discuss possible areas of collaboration between our two communities. The atmosphere at the meeting was cordial and a wide range of topics aired. No decisions were taken except to continue with such meetings. Both communities are awaiting the report by Clive Lawton commissioned by the Edinburgh Jewish Dialogue on wider community arrangements.

Some things, of course, don't change. In the last edition of Lulav I referred to a book on the archaeology of ancient Israel. I should like to draw attention to an item from another book on archaeology, 'The Making of the Middle Sea' by the distinguished scholar Cyprian Broodbank. When he discusses the settlements of the early Israelites, Broodbank notes that there is an absence of pig bones in the Israelite sites, 'a taboo that contrasted sharply with their frequency at Philistine sites, and marks one of the earliest indices of a nascent desire to assert behavioural differentiation and self- definition among certain groups around the Iron Age Mediterranean'.

During the lifetime of Lulav I can only recall one instance of someone writing an article in response to a Word from the Chair. We would like to make Etrog more interactive and would welcome letters to the editorial team relating to any part of the content, as well as contributions of articles. Rabbi Mark has indicated that he would be pleased to submit answers for an Ask the Rabbi column. This was an idea that was well received in the discussions after the AGM. We are not in a position to submit any of the suggestions we have had thus far to Rabbi in time for him to reply for publication in this edition but hope to do so for the next edition. We hope to build up a bank of questions so please keep them rolling in together with letters and articles.

*Norman Crane, Chairman*

## Calendar of Events and Services

<b>February 2016, Shevat / Adar 5776</b>				
Sat 27th	18th Adar	11 am	Shabbat service led by Student Rabbi Gershon Silins	<a href="#">Columcille Centre</a>
<b>March 2016, Adar / Adar II 5776</b>				
Fri 4th	24th Adar	6p m	Kabbalat Shabbat service (SL)  Note new start time for our Kabbalat Shabbat services	<a href="#">Marchmont St Giles</a>
Fri 11th	1st Adar II	7p m	Erev Shabbat service	<a href="#">Columcille Centre</a>
Fri 18th	8th Adar II	6p m	Kabbalat Shabbat service (MN)  Note new start time for our Kabbalat Shabbat services	<a href="#">Marchmont St Giles</a>
Thur 24th	14th Adar II	5.30 for 6p m	Purim festivities along with Rabbi Mark Solomon. Please bring food and drink to share (finger food and no meat or non- kosher fish please). Fancy dress optional but highly encouraged.	<a href="#">Christ Church Morningside, 6a Morningside Road, Edinburgh EH10 4DD</a>
Sat 26th	16th Adar II	11 am	Shabbat service led by Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Sat 26th	16th Adar II	3p m	Tea & Talmud with Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Sun 27th	17th Adar II	4p m	Discussion Group with Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
<b>April 2016, Adar II / Nissan 5776</b>				
Fri 1st	22nd Adar II	6p m	Kabbalat Shabbat service (SG)	<a href="#">Marchmont St Giles</a>
Fri 8th	29th Adar II	7p m	Erev Shabbat service led by Rabbi Mark Solomon. After the service we will have a communal supper. Please bring a non- meat dish to share	<a href="#">Columcille Centre</a>
Sat 9th	1st Nissan	3p m	Tea & Talmud with Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Sun 10th	2nd Nissan	4p m	Discussion Group with Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Fri 15th	7th Nissan	6p m	Kabbalat Shabbat service (GR)	<a href="#">Marchmont St Giles</a>

Fri 22nd	14th Nissan	7p m (tb c)	Our communal seder will be led by Rabbi Mark Solomon. Further details will be confirmed nearer the time	<a href="#">Church, 18 West Mayfield, Edinburgh EH9 1TQ</a>
Sat 23rd	15th Nissan	11 am	Shabbat service	<a href="#">Columcille Centre</a>
Fri 29th	21sr Nissan	6p m	Kabbalat Shabbat service (AB)	<a href="#">Marchmont St Giles</a>

## News of Members

We are delighted to announce the birth of two new babies already this year. (2015, five girls; 2016 two boys so far!)



Congratulations to Sarah and Maurice Shamash on the birth of Edward (Teddy) Maurice Shamash on 29<sup>th</sup> January 2016 (pictured here).

Congratulations also to Elad Schreiber and Genevieve Patenaude and big brother Sam on the birth of Benjamin Jacob Patenaude February 2016.

Congratulations and good luck to Alex Guiherne, who's moving back to Brazil for a new job.

Welcome to new members Bob Lerman, Philip Michaelson, Gabrielle Cahan and Sarah Talisman – they'll be introducing themselves in future editions of Etrog.

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## Two Lit talks about the Daiches family

Two March meetings of the Edinburgh Jewish Literary Society will talk about father and son, Salis and David Daiches. Both will take place in the Synagogue of Edinburgh Hebrew Congregation, Salisbury Road at 8pm. on Sunday evenings

**March 6<sup>th</sup>:** Hannah Holtschneider will talk about aspects of Rabbi Dr Salis Daiches' biography



Congregation 1919-1945. We will investigate his Jewish philosophy and his leadership in the context of the Anglo-Jewish community in the first half of the twentieth century.

**Hannah Holtschneider** ([UoE staff page](#)) is Senior Lecturer in Jewish Studies at the University of Edinburgh, and is currently working on a project on Jewish migration to Scotland, 1880-1950.

**March 27<sup>th</sup>:** **Professor David Purdie** will give a talk entitled *Prof David Daiches: A Man of Two (other) Worlds: Literature and Diplomacy*



David will discuss the life, work and publications of David Daiches, the second director of Edinburgh University's Institute for Advanced Studies in the Humanities (IASH). Daiches' orthodox upbringing as younger son of Rabbi Dr Salis Daiches led on, via George Watson's College and Edinburgh and Oxford Universities, to a glittering career in academia, with a diplomatic interval at the British Embassy in Washington DC during World War II.

**David Purdie** is a Honorary Fellow of IASH, his central interest being the literary component of the 18th century Scottish Enlightenment. He is an editor of works by Hume and Burns.

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## International Women's Day

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Sunday March 6th, 2-5pm at the Methodist Church, 25 Nicolson Square, EH8 9BX



**Fatou Baldeh** is an anti-FGM activist. She works to raise awareness of this complex issue in Edinburgh and internationally. Fatou won last year's women's award for *Inspiring Change*.



**Dr Runa Mackay**, now in her 90s, spent much of her professional life working as a doctor across the Middle East. Her story is medically impressive, socially moving and politically trenchant.

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**Join us on the 6th for a free event celebrating International Women's Day.**

Programme includes:

- 2pm: Stalls from local organisations including Police Scotland, Lothian Regional Equality Commission, Brahma Kumaris, beauty, massage, aromatherapy, children's art activities and many others
  - 3pm: Keynote speakers and celebration of volunteers
  - 4pm: Tea, cake and raffle draw and a last chance for a massage
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## Poles and Jews in wartime Edinburgh



Dr Kenneth Collins from the University of Glasgow will give this year's Edgar Astaire Lecture at Scottish Jewish Archives Centre, Garnethill Synagogue, 127 Hill St, Kelvingrove, Glasgow, Glasgow City G3 6UB.

30th March 2016 15:30 to 16:30.

The lecture is free, but places should be booked at

<http://www.ed.ac.uk/divinity/news-events/events/the-2016-edgar-astaire-lecture-poles-and-jews-in-w>

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## Community Seder – 22nd April

Put this date in your diary for our community seder and watch for information coming soon.

## Bosnia after the war

Stephen Potts



*Stephen is a psychiatrist at the Royal Infirmary of Edinburgh. His wife (Gail) and children (Emily and Gabriel) are members of Sukkat Shalom. He wrote this short piece for the Holocaust Memorial Day event held at Queen Margaret University, where Gail is a Senior Lecturer.*

Holocaust Memorial Day was established 15 years ago, primarily — but not solely — to commemorate the many millions of Jews and others murdered in Nazi extermination camps.

It is not the only Holocaust — though it stands out in its industrial scale, its decade-long duration, the organisation and tenacity with which it was pursued, and the fact that its perpetrators laid claim to the highest levels of civilisation and culture. This Day now commemorates other genocides too — and I am here to make reference to one of them, which occurred right here in Europe, during our life times, and bore many similarities to the Nazi atrocities — except that its victims were mainly Muslim. The students among you aren't old enough to recall the wars in the former Yugoslavia, but the rest of us saw the evidence every night in the TV news, for much of the first half of the 1990s, as the country broke up in a series of conflicts which claimed the lives of many thousands.

And here I must give you a brief history tour.

Yugoslavia was an artificial country in Southeast Europe, closer to us than Greece. It was carved out of part of the territory of the Ottoman Empire in the aftermath of World War I, and originally set up as a monarchy. In World War II it was invaded by the Nazis, who found some local help, but a lot of local opposition, notably that of the Partisans, led by Josip Tito. After the war, the country fell into the communist bloc, the far side of the Iron Curtain. When I first travelled there in the 1970s, to visit Dubrovnik, Split, Belgrade and the islands off the Dalmatian coast, it was still communist. It was ruled less harshly than the rest of the eastern bloc, thanks largely to Tito, who served as president until he died in 1980, and to the forbearance of the Soviet Union, who respected Tito's wartime role,

Like the former USSR, Yugoslavia was a federation of separate countries - Croatia, Bosnia Serbia, Slovenia and others — which differed widely in



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to hold together such as disparate set of countries in one united state. Tensions rose, and intensified the more the Serb-dominated core of the Federation tried to prevent other countries separating off. First Slovenia and then Croatian split away, via wars which were brief and partial. But when Bosnia tried the same, the Serb leadership under Slobodan Milosevic, objected — and so began a war which was long in duration and total in nature. For Milosevic it ended in a prison cell in the Hague, where he died during his trial on charges of war crimes.

There were atrocities on all sides - but most were perpetrated by Serb forces, and against Muslim civilians. The war ultimately ended when the worst of these, the slaughter of 8000 Muslim men and boys at Srebrenica, under the noses of Dutch UN peacekeepers, triggered a NATO air campaign which brought Serbia to the negotiating table.

History lesson over.

Throughout the war brave doctors and nurses working for MSF helped local medical professionals in providing basic medical services, often operating in hospital basements under shellfire, as they still do in conflict zones such as Syria and Afghanistan today.

*After* the war MSF psychiatrists did what they could to assist the traumatised population. A British MSF psychiatrist working in the Eastern Bosnian town of Gorazde knew of my clinical research (using psychological treatment for anxiety-based physical symptoms such as chest pain) and I was invited over by MSF and the British Embassy for a short stay to help establish local services. Part of my wish to go came from shame that the leader of the Bosnian Serbs, Radovan Karadic, was a prominent member of my own profession, a psychiatrist honoured by my own Royal College. He is currently in The Hague, facing charges of war crimes, including genocide and crimes against humanity.

It is nearly 20 years ago but I still recall my brief stay vividly. Landing at Sarajevo, I found a city pulverised by three years of siege and bombardment. The area round the airport looked like those pictures of Stalingrad or Berlin at the end of World War 2, or Aleppo and Homs today. Not a house with a roof on. Not a window with glass in. Deserted. Destroyed beyond repair.

The shells had stopped landing the year before, but the shell craters and mortar splashes in the pavements had been filled in with blood-red tarmac. In some areas of the city centre it was impossible to walk a block without stepping metaphorically in the blood of the innocent civilians killed and wounded there.

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blackboard, outside a cafe, advertising the match to be televised there that night. As I recall it, the teams were abbreviated NOR v POR. I thought — how international: they are screening a European game between Norway and Portugal. On looking into the cafe I found it was in fact the English premiership: Norwich versus Portsmouth.

I didn't go in.

After a two hour drive through still-hostile territory I arrived at Gorazde, which had also been besieged and bombarded, although not so severely and not for so long as Sarajevo. Like Srebrenica, the UN had declared it a safe haven in the war. Thanks to local fighters and the British Army (specifically the SAS and the Royal Welsh Fusiliers) it was not overrun by its besiegers and there was no massacre. But walking round the town, which reminded me of Austria or Switzerland, I found no building unscarred by mortar bombs, shrapnel, and bullets, and I was warned about the mines still buried in the road verges.

Here I found shattered young men with haunted eyes, still carrying weapons, and attending A&E seeking Diazepam for panic attacks. There were bereaved mothers, struggling to hold their families together, devastated young women who had suffered sexual assaults — and a dearth of men of military age.

But here too I found signs of hope. There were brave Serbs who had not fled, who had stuck out the siege with their fellow Bosnian, helping each other endure the cold, the lack of supplies and power, and the constant fear of attack. This wish to help each other was solidifying into a wish to re-build their country, beginning with the basics, but with a long term ambition to join Europe as a re-established nation.

You might wonder what relevance a psychiatrist specialising in general hospital psychiatry might possibly have for a war-torn country like Bosnia. My research and clinical interest at the time — stress-induced chest pain — has a history entwined with conflict. It was first described by an American doctor called da Costa, in soldiers who had fought in the American civil war. He attributed it to the physical exertions of combat. It was named da Costa's syndrome, but then largely forgotten until World War 1, when large numbers of soldiers ended up suffering and disabled in this way. Britain set up centres to study and treat it, where it was referred to as "Soldier's Heart" and still thought of as having a physical cause, rather than being generated by the psychological traumas of battle. It was forgotten again until World War II, when treatment units were once more established, amid the first signs of recognition that the problem was more

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What I find striking about this is the repeating cycle: young male patients present via the military in wartime; their problems are seen as physical in origin; officialdom responds with interest; that interest subsides when the conflict ends. Yet after world war II, research in peacetime populations, which were largely female, showed that the problems persisted, albeit much less visibly. (I take this to mean that peace time life for women is as stressful as wartime life for men...)

My research focussed on what you could do about it, and I showed in a clinical trial that group psychological treatment, along cognitive behavioural lines, could reduce symptoms and improve function without the use of drugs. The treatment consisted of relaxation exercises, breathing retraining, scheduled activity programmes, and attention to the patient's fears about the cause of their symptoms.

So now in Bosnia, I felt I was living the history of my chosen subject. I was in area of active recent conflict, now at uneasy peace, were there were considerable numbers of both men and women traumatised by war and peace in different ways, who experienced stress-related chest pain, and who presented to A&E, getting ECGs, reassurance and Valium.

There was little I could do directly with patients in the short time I was there, especially as I would have to work via an interpreter: but I could introduce local clinicians to the methods I developed, adapt them for local use, and hope that they found them of value. In retrospect I wish I had undertaken a research project to see what emerged, but time and money were tight and the request to me was urgent.

Other than what I learnt medically, I took away three wider lessons. Firstly, my visit to Sarajevo, and learning its history, told me it *is indeed* possible for people of different faiths and cultures to live amongst each other peacefully, for extended periods. The evidence of this is to be found right in the heart of the city — a city known as Europe's Jerusalem. In an area the size of the QMU campus, you will still find the Serbian Orthodox Cathedral of Theotokos, and the Catholic Sacred Heart Cathedral, (both built within the 19th Century), the much older 16th century Jewish synagogue, and the even older 15th century Emperor's Mosque.

For hundreds of years, Muslims, Jews, Catholics and Orthodox Christians shared these streets, these markets, these workplaces with people of other traditions and faiths. They did so without violence, conflict or hatred in a way that was then — and could be again — held up as a lesson to the world. If it

But then came the war, in whose red shell splashes I found the second lesson. For even in Sarajevo the differences of religion, history and culture could be exploited, by unscrupulous politicians seeking to grasp and hold onto power. Centuries of peaceful coexistence were oh-so-quickly turned into bitter murderous conflict, and that terrible new phrase “ethnic cleansing” was coined, to mean the forced expulsion of people who are different, solely *because* they are different. It is the logical conclusion of the politics of *them-and-us*. If it happened in Sarajevo, after centuries of coexistence, it can happen anywhere. It can happen here. We must always be on our guard against the demagogues and stokers of hatred.

The third lesson is smaller, and more fragile, but ultimately more important. A Serb artist, a painter of miniatures, stayed in Sarajevo through the war, despite the fact a Serb army besieged it, because he felt a loyalty to the place, to its people, and to what it meant. He gave me a miniature he had painted, and he came to represent, for me, the hope we all must have, that the frail individual human desire to live together, even after ferocious conflict, can be satisfied, and that we might, one day, see a world where there is no them-and-us. Only us. If it happened in Sarajevo, after the war they endured, it can happen anywhere.

We have to hope it happens *everywhere*.

### End-note

*After the lecture I was asked what happened to the painting. I had hung it on the wall of my room in the upper floor of a villa building, which was shrapnel-scarred outside but intact within. A detachment of British soldiers occupied part of the ground floor, helping me feel secure.*

*I then spent the day - a hot one in early summer - at the hospital, and when I returned in the evening I learnt that there had been an “incident” affecting the building. As in many of the other houses, the occupiers had installed a makeshift water-heating device on the roof, whereby the sun warmed up black bags full of water, which emerged lukewarm but usable for showers and washing dishes.*

*This was one of the hottest days of the year so far: one of the bags burst, with an explosive noise which made many of these nearby think the war had resumed. They ducked for cover, fearing the worst, until the soldiers worked out*

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*Water had run down the internal walls of the upper rooms, including mine. It had run over the miniature painting, a watercolour, and washed all the paint away. All that was left was a small blank framed board.*

*There's a metaphor in there. Not surely exactly what it is... but it's there*

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## Sukkat Shalom Contacts

### Community Phone – 0131 777 8024

This phone number sends voicemail to members of the Contact Team

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### Scottish Charity SC035678



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