



A small group of people is producing Etrog and sharing the tasks involved. If you'd like to get involved in any way or have ideas to contribute or comments to make, we'd really welcome this. Get in touch with us by emailing newsletter@eljc.org.

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Number
SC 035678**

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Word from the Chair



June 2016 marks a time of change in the life of Sukkat Shalom. Our Cheder, quite rightly, has always been seen as an important part of our community and the 18th has seen the final session of the Cheder year, which is also the last session under the present regime. Four of the five teachers of the past few years are retiring. They are Nancy Lynner, Joanna Bleau, Wendy Crane and me. Nancy will have increasing work commitments and Joanna, in addition to a demanding job, is starting a demanding course.

hand on to others who may have a fresh approach. This applies to me as well. I have been running cheders for over 40 years and I feel that I do not have as much to offer as I once did.

I would like to pay tribute to the members of the team who have worked hard to promote a successful Cheder. It has been a pleasure to work with such a great group of people. Teachers have not stinted of their time and effort in making sure that children have enjoyed their Cheder experience. They have often worked collaboratively and supported one another, particularly when someone has been unavoidably absent for a particular session. I have always felt able to leave decisions about lesson content and approach to the individual class teachers.

You will have noticed that so far I have not mentioned the fifth member of the team, Dan Hershon. Dan is an able and dedicated teacher and will be taking over as Head Teacher. I know that Dan is full of ideas and I am reassured that I am leaving the running of the Cheder in very capable hands. He will of course have a new team to work with him. They are, in no particular order, Melissa and Yonatan Eisenberg, Adam Budd, Katy Bromberg, Rebecca Wober and Lorraine Hershon. What is particularly pleasing is that they are all either parents of Cheder age children or of children who are likely to join Cheder some time in the future. Who will be taking which particular groups and in what combinations is something that Dan will determine in consultation with the individuals concerned over the summer break.

The session on 18th June, despite the farewells, was a happy one. We began by presenting end of year certificates to all the children for effort and achievement. Our thanks are due to Rebekah Gronowski for producing, as she has for a number of years, very attractive certificates. We also gave a small token to Eve Perleman, who has helped us wherever needed and at short notice for most of the year and when the presentation of certificates was completed Eve took the children off to watch a film whilst parents and teachers continued with a meeting. We wish Eve all the best in her new life in Israel.

I reported on activities for this past year: it has been successful despite interruptions caused by factors beyond our control such as weather and bridge problems. It was very gratifying that parents had produced "Thank you" cards and flowers for the retiring teachers and indeed a cake shared by everyone at the end of the session.

Dan then took over the running of the meeting. He outlined some of his plans for next year. He intends, at least for a while, to keep things much as they are to ensure reasonable continuity. I and the other retiring teachers will be available for consultation if required. Dan stressed that he wants good communication between teachers and parents and invited parents to contact

Dan asked parents and new teachers present to voice questions and concerns and to make suggestions for the coming year. A number of interesting and challenging ideas were put forward. It will be up to Dan and his new team to bring these to fruition as far as they can.

The multitude of ideas from parents and new teaching team bode well for the future of the Cheder, which will clearly go from strength to strength. I would wish to extend my thanks once more to the teachers who have brought the Cheder from small beginnings to the flourishing operation that it now is. I have felt that all I have needed to do is to have a series of small conversations with them and then to leave them to get on with it in their hard-working and creative ways. Many thanks to all of you for making my job so easy. Best wishes to Dan and his new team for the future.

Norman Crane, Chairman

Diary



On your mobile: check the diary on our [web page](#) rather than here

July 2016 / Sivan - Tammuz 5776			
Fri 1st	6pm	Kabbalat Shabbat service	Marchmont St Giles
Fri 8th	7pm	Erev Shabbat service led by Rabbi Mark Solomon	Columcille
Sat 9th	11am	Shabbat service at Newstead village hall, near Melrose, led by Rabbi Mark Solomon. After the service Isobel has invited us all to her cottage for a light lunch, followed by the chance to relax and socialise in her lovely cottage garden. So that Isobel knows how many to cater for, please let Nick know if you are intending to go, and also let him know if you would like or can offer a lift. If you leave a message about this via the contact page we can send on to Nick. Should you wish to thank Isobel, a small donations to Arthritis Research UK would be an appropriate way to do so	Newstead Village Hall
Sun 10th	4pm	Philosophy discussion group led by Rabbi Mark Solomon. Topic Maimonides - new members welcome	Columcille

Sat 23rd	11am	Shabbat service	Columcille
Fri 29th	6pm	Kabbalat Shabbat service	Marchmont St Giles
August 2016 / Tammuz - Av 5776			
Fri 5th	6pm	Kabbalat Shabbat service	Marchmont St Giles
Fri 12th	7pm	Erev Shabbat service	Columcille
Fri 19th	6pm	Kabbalat Shabbat service	Marchmont St Giles
Fri 26th	7pm	Rabbi Mark Solomon will lead us in celebrating Erev Shabbat with songs and a communal supper. Please bring a non-meat dish/non-shellfish to share.	Columcille
Sat 27th	11am	Shabbat service led by Rabbi Mark Solomon	Columcille
Sat 27th	3pm	Tea & Talmud with Rabbi Mark Solomon	Columcille
Sun 28th	4pm	Philosophy discussion group led by Rabbi Mark Solomon	Columcille

Edinburgh Jewish Dialogue: Review of the “Moving Forward” Meeting

Report by **Dan Hershon**, seen here with Lorraine, Elkan, Isak, Abel and Elias.



As many of you may be aware, my family are possibly the only members of *Sukkat Shalom* with an English postcode, and who make the long trek up from Northumberland on a regular basis to Edinburgh (though we must not, of course neglect to mention our Rabbi who attends from a far greater distance than that!) to take part in services and *cheder*: hence, I have not been able to attend as many of the Edinburgh Jewish Dialogue events as I would have liked, and what I can report here is very much the views of a relative outsider to the Dialogue process, but the few meetings I have attended so far have been very inspiring and optimistic for the future of Edinburgh’s Jewish Community as a whole.

Lawton, commissioned last year, was the perfect excuse for a night away in Edinburgh (the Easy Hotel on Princes Street is compact to the say the least, but was within easy reach of the venue: I have a sneaking admiration for hotel rooms where you can simultaneously lie on the bed, turn on the television and have a shower) and also afforded the opportunity of meeting Clive Lawton O.B.E., who among his other many achievements and roles in Anglo-Jewry, was one time headmaster of my old school, the King David High School in Liverpool,

So it was I found myself heading to the now familiar Charteris Land building of Edinburgh University and squeezing into a lift with a group of Sukkat Shalom and Salisbury Road members. I was not disappointed that I had made the effort to attend: from the minute I walked into the meeting room, I was greeted by a warm welcome from Jane Ansell and other members of the Committee who have steered the whole process so admirably up to now, and was promptly directed to a table heaving with delicious Israeli-style fare.

When I looked round at the number of Jewish people, both, to me, familiar and less well-known faces, who had made the effort to attend (the room was literally packed) I felt a great sense of well-being and commitment to the whole process of the Dialogue being generated, and the evening felt very much like the culmination it was indeed of 15 public meetings, interviews with 81 persons and survey responses from 82 persons. But the tone and upbeat delivery of Clive Lawton's presentation which followed also made it abundantly clear that it was also the commencement of something very new and different, exciting and innovative but also potentially very challenging.

Given the wide distribution of Clive's report within the Edinburgh community, most of you will be aware that his basic recommendation is for the funding and creation of a Scottish Jewish Cultural Centre in Edinburgh that could potentially also be used by both existing communities for their needs and purposes, and if necessary to purchase or become co-owners of the site in due course. Clive made it abundantly clear that it was not the easiest option on the table, and would require a huge amount of fund-raising, energy and vision, and many issues would need to be resolved, but he advocated adopting the concept of disruption, "throwing everything up in the air and then catching the pieces" as a positive force in the process, and his argument that the alternative path of adapting what is already there in terms of the Salisbury Road building may seem a safer route to take, but in the longer term would be less likely to ensure the survival and viability of the Jewish community as a whole in Edinburgh.

He enthusiastically and forcefully promoted the idea of the benefits of the Jewish Cultural Centre as an ambition for the whole of Edinburgh, and to attract people from all over Scotland, as well as being a shop-front for both cultural

looking, and a cultural centre, which is outward-looking and designed to draw in the non-Jewish communities as well.

The experience of his own involvement in the setting up JW3 in London, of which he was a founding director, was both illuminating and useful, bearing in mind that although JW3 took 10 years to get off the ground and had to be built from scratch, the numbers supporting it since have far exceeded expectations. Most of all, Clive's argument that there has never been a better time for this to happen in Edinburgh was persuasive.

The majority of the meeting was taken up, naturally, with responses to the survey and Clive's presentation, and I was impressed that, while there were obviously contrasting viewpoints, and some of Clive's findings were robustly analysed if not challenged, the general sense of gratitude for Clive's work and openness to discussing the proposals put forward was palpable and essentially very optimistic. There was a wide range of thought-provoking and relevant questions put to Clive, and he answered them incisively and relevantly.

Dr. Joe Goldblatt, who is standing down as Chair of the Dialogue Steering Committee, but happily will continue to be involved, made a keynote point in expressing his feelings that there is a lot of goodwill towards Jews in Edinburgh, and that the university employee who printed the Expression of Interest forms refused to take any payment for them, saying "good luck to the Jewish community in Edinburgh". These sentiments, coupled with the immediate distribution of these forms, asking us to rank three different options of going forward, and volunteering any skills, seemed as well, in spite of the many potential obstacles that may lie ahead, to be a positive and immediate way of maintaining and driving forward the impetus that has been created by Clive's report.

I left the meeting with my enthusiasm and sense of optimism undimmed and with Clive Lawton's phrase in my head which we all might ponder in the years ahead: "Nothing survives in Jewry unless it seeks to thrive".

Daniel Hershon

I gratefully acknowledge the distributed Minutes of the *Moving Forward* meeting which filled in many gaps in my memory and phrases from which I indirectly quoted in my account!

Where have we come from?

Bard about their homeland, Ethiopia, and Beta Israel, the Ethiopian Jewish community they come from.

Des and Rome Shanko came from Ethiopia to Scotland many years ago. Des studied at the University of Stirling, but since then they have lived in Edinburgh, and it's here that their four children were born. Their three adult daughters Georgina, Josephine and Judith (named for an invincible and fearsome Beta Israel queen) have left home now; tonight, their youngest, 17 year old Tewodros (named after a line of Ethiopian kings) is out celebrating the end of Highers exams.



Des and Rome's house, 'Bayit Yacob', is on the edge of Holyrood Park. The June evening is light-filled and we can see Arthur's Seat from the living room window; it's difficult to grasp the gulf between where Des and Rome are now and where they've come from, the extent of the adjustments they've had to make and how much they've had to leave behind.

Des comes from the region of Gondar, former capital of the Ethiopian Empire and the centre of the area in the north of the country that, with Tigray, was the main home of Beta Israel. Rome is from Addis Ababa, the modern capital. Debate surrounds the undocumented origins of Beta



Israel with beliefs that its members are the descendants of King Solomon and Queen Sheba, or of the lost tribe of Dan, or of Jews who left the Kingdom of Judah for Egypt following the destruction of the First Temple in 586 BCE. There are other views that Beta Israel originated much later with the travelling merchants and artisans of the first millennium CE.



The photo above, taken by Sue Lieberman on a visit to Gondar, shows a rock church in Laibela. Inside the main palace at Gondar was this Magen David etched below the ceiling. The palaces were built in the 16th century, at a time when Ethiopia was ruled by a monarchy that included the three important religions (Ethiopian orthodoxy, Islam, Judaism). Other images from Sue's trip can be seen below.

language and the books' – and explains that Beta Israel's religious and liturgical language is Ge'ez, the parent-language of modern Amharic, Des and Rome's Semitic mother tongue. Beta Israel has relied on its oral and biblical tradition and in its isolation from other Jewish communities has developed some distinctive Judaic practices. Rome and Des reflect on the influence on them of Rome's observant mother, Des' well-versed uncle and the stories and legends of the past that they drew on.



Beta Israel are known in Amharic as 'Falashas'. As Des and Rome explained, the meaning of this word is 'someone from nowhere', 'stranger', 'landless one', and is a pejorative and alienating term that Beta Israel never use of themselves. The term 'Falash Mura' refers to Beta Israel who underwent conversion to Christianity in the late 19th and early 20th Centuries. It was through the activities of these Protestant missionaries that the existence of Beta Israel became widely known in the West, opening the debate, which continues in some quarters to this day as to whether Beta Israel, including Falash Mura, are or are not 'really' Jewish and therefore entitled to settle in Israel under the Law of Return.

During the 1970s, 80s and early 90s in response to the severe threats posed to Beta Israel by famine, general political unrest and the specific hostility of Col Mengistu's Communist regime that had ousted Emperor Haile Selassie, the Israeli Security Forces conducted clandestine and daring immigration and rescue operations enabling around 30,000 Beta Israel to Leave Ethiopia for Israel. Today, the community in Israel numbers more than 120,000, but very sadly continues to experience considerable discrimination, disadvantage and racism.



Des and Rome still have relatives both in Ethiopia and Israel and have been able to go back to Ethiopia to visit and expect one day to visit Israel too. But for them, they say, Sukkat Shalom has made Scotland home.

Sue Bard

If you'd like to write about or talk to us about where you've come from we'd love to hear from you. You can contact us on newsletter@eljc.org

Kol Nidre Appeal

We'd welcome your ideas for this year's Kol Nidre Appeal – the charities that Sukkat Shalom would like to support in 5777. As usual, we will support four different charities, one from each of the four following categories:

- A Scottish Jewish charity. (We support Jewish Care Scotland and Cosgrove Care alternately, as the only two Jewish charities in Scotland).
- A Scottish non-Jewish charity
- A development charity. These are charities (usually based in the UK) working for social, educational and other needed development in poorer parts of the world. Examples from previous years include Mary's Meals (2015) and Mercy Corps (2014).
- An Israeli charity committed to furthering the cause of peace and justice in Israel/Palestine.

This year we have decided that two of our four chosen charities will be those working to support refugees.

Please give us your ideas, with some information about your suggested charities, by contacting council@eljc.org

Sing Your Heart Out

Music is a powerful spiritual tool for a wide range of religions from across the world, and Judaism is no exception to this. As music—specifically singing or chanting—is a form of prayer, it holds a special purpose during the Jewish High Holy Days, particularly during the holiest day of the year, Yom Kippur.



There will be a **singing workshop on Sunday 7 August** with **Mich Sampson, a professional singing coach** with a specific background in operating Jewish singing workshops. Her website is www.mich-sampson.com.

You do not need to have had any previous choral experience, or to be able to read music or Hebrew. All that is required is a willingness to participate. The plan for the workshop is to practice six songs from the Sukkat Shalom repertoire to sing during Yom Kippur.

To register, simply send me an email: mcleisenberg@gmail.com.

- What is your current singing ability?
- Can you read music?
- Is there anything you have found difficult with singing in the past?

You can also ask me for more details of the workshop directly. Although the singing workshop is specifically geared towards Yom Kippur, it will be a help for services throughout the year. In my personal opinion, there is no better way to feel at one with the community than through the medium of prayer and singing. So let's unite and sing our hearts out!

Melissa Eisenberg

Yiddish Lost and Found — Author Interview

Sue Bard talks to **Ellen Galford**, seen here with Harry the dog. about her latest book, “**Yiddish Lost and Found: Eavesdropping on the Ancestors**”

Ellen Galford is a woman of many parts: award-winning novelist; LGBT activist; poet; Yiddishist to name just some of her achievements and interests. Ellen left New York for Scotland in 1971

where she's been ever since, apart from eight years in London. She says she is 'Scottish by formation' a phrase that has permanence and that appealed to me as someone who, like Ellen, was not born in Scotland but feels formed by it.

Ellen is a writer by profession and was employed for many years as a staff writer and editor for Time Life Books in London and, after returning to Scotland, worked as a freelance author for Time-Life and for the book divisions of National Geographic and Readers Digest on subjects ranging from genealogy to the history of the Mafia. She is also a writer by inclination and desire who, in the 1980s and 90s, produced four acclaimed lesbian novels including “*The Dyke and the Dybbuk*”, recipient of a Lambda award for comedy from the American Publishers Association. To the dismay of her fans she has written no novels since, describing herself as 'worded out' and wanting to explore other modes of writing and other fields of interest. And this she's been doing, not least in her study of Yiddish.



learning Yiddish had it not been for Heather Valencia (friend of Sukkat Shalom) and her long-running and enthusiastic Yiddish class. From this has emerged Ellen's "*Yiddish Lost and Found: Eavesdropping on the Ancestors*", an evocation of a family, a time and a place through the evocation of a language.

While this book has an immediate, not to say intravenous, appeal to those from Ashkenazic/Yiddish backgrounds, it is a book that others can also enjoy and relate to. It is simply and skilfully structured through the categorising and selection of the words and phrases that Ellen describes as 'the Yiddish I knew before I learned Yiddish'. That is, the Yiddish she absorbed growing up in New Jersey in the 1950s and 60s among her large extended family whose English was studded with the language brought by her great grandparents almost a century before from the Russian Pale.

This structure provides the framework for an exploration of the lives which were being lived. The humour is so integral that picking examples goes against the grain, but here's just one:

Broyges (category 6: Attitudes)

As an adjective, to be *broyges* is to feel angry with someone about something; as a noun, *broyges* escalates into an outright feud.....my father's relatives in the Bronx, Manhattan and Queens lived life on the dark side. For them, *broyges* was a way of life. Internecine grudges were stored up lovingly, like 50-year-old malt whiskies or priceless vintage wines...

'*Yiddish Lost and Found*' is not a comic lexicon; but humour permeates its kaleidoscope of reflections on a shifting culture and how, in the process of daily life, transported culture may be both sustained and changed, lost and found.

By her own account, Ellen is a 'mostly secular Jew' for whom the central value of Judaism is *rachmones* (compassion). As a woman coming out in the 70s, she felt there was no place for her in the Jewish world. But in Edinburgh she discovered, first of all, The Lit', the long – established Edinburgh Jewish Literary Society which was diverse and inclusive long before those words were invented. And then, in Sukkat Shalom, Ellen who was an early member, found a place where she, like so many others, feels she can be herself and be a Jew.

Thank you Ellen for what you bring to this community and for the gift of '*Yiddish Lost and Found*.'

Sue Bard

"*Yiddish Lost and Found: Eavesdropping on the Ancestors*" by Ellen Galford is [available on Kindle](#) for £1.39.

Coming Soon

Miriam Vickers exhibition and talk: 2 July

Our member Miriam Vickers has a solo exhibition, "Scotland and France", running until July 2nd. She will be talking about her work at 3pm on Saturday 2nd July.

Scottish Arts Club, 24 Rutland Square, Edinburgh. Open Tue-Sat 11am – 5pm. www.scottishartsclub.co.uk

Pride Edinburgh: 2 July – Participation needed!

We will miss Rabbi Mark very much at this year's "Pride Edinburgh". If we are to take part ourselves this year without him, we need to get organised! We are thinking of creating a new Sukkat Shalom banner for any LGBTQI events that we take part in. If you have ideas for this or can help in its production, or alternatively if you would like to help John McArdle in the organisation of our group for the march, please email rebekah.gronowski@gmail.com.

For more information on Pride Edinburgh, please go to <http://prideedinburgh.org.uk/>. This year it is on the same day as the Queen's Parade from Holyrood, so [the route](#) has changed; please check it before you come.

Edinburgh Interfaith Community Meal: 4 July

This event will replace the usual monthly community meal, as we will go to EIFA's neighbours at the Central Mosque at sundown to break the Ramadan fast by sharing the *iftar* meal with them.

10pm, Monday July 4th, Edinburgh Central Mosque, 50 Potter Row, EH8 9BT. Arrive 9.15pm for a tour of the mosque followed by the *iftar*.

Uniting for Peace: 5 July

Annual interfaith event with a focus on global peace-building. This year's event will include a report on the 2015 Parliament of World Religions, talk from the founder of Abraham's Children in Need and an update on Uniting for Peace's work. There will be a Meditation for Peace, prayers from different traditions, music and more.

St Marks Unitarian Church, Castle Terrace: Tuesday July 5th, 7.15pm. For more information please contact Rev. Brian Cooper: 0131 446 9545

Edinburgh Festivals 2016:

Rebecca Wober highlights some shows with Jewish interest. More suggestions will follow in subsequent reminder emails.

Edinburgh Jazz Festival

and virtuoso performances. Rip-roaring, foot-stomping music full of the exotic flavours of Balkan dances, klezmer weddings, and all things Eastern European and Middle Eastern.

Edinburgh Fringe Festival

Café Palestine, Pleasance Courtyard A 14 strong performance from the Aida refugee camp in Bethlehem have created a show featuring music, song, dance and film.

Penelope Solomon 15th-28th August, Stand Comedy Club, Solomon combines stand up comedy and character comedy with Yiddish songs.

Nick Cassenbaum “Bubble Schmeissis”, Summerhall 3rd to 28th August at 3pm everyday but Mondays.

Nick Cassenbaum discovered the world of the schvitz (the Jewish Steam Bath) with his blind Granddad. These are places where old Jewish men come to wash, relax, complain and rejuvenate, to exchange jokes and gossip and to swap bubbemeisis – old wives tales, tall stories and urban myths. Like all bubbemeisis, Bubble Schmeissis, has at its core, an eternal truth. This is a story of home, heritage and identity. Featuring live klezmer music, intimate story telling and audience interaction. Nick is a storyteller, street performer and theatre maker and is co-artistic director of Slap Haddock and take stock exchange.

Ivor Dembina

'Old Jewish Jokes' Traditional Jewish gags plus a revealing insight into the life of the modern Jewish comic. Admission free, Gentiles half price. 4 to 27 August (not including Sundays) at 1.15pm (60 mins) Laughing Horse @ Finnegan's Wake, 9b Victoria Street EH1 2HE

'City Cafe Late Night and Free' a late night knockabout showcase in which Dembina will be introducing a wide range of different Fringe acts. 4 to 27 August (not including Sundays) at 10.30pm (60 mins) Laughing Horse @ City Café (Venue 85), 19 Blair Street EH1 1QR

'I Should Have Listened to Ivor Dembina' Older, wiser, funnier. Dembina celebrates thirty years on the Fringe with work-in-progress show about what he thinks, what he knows and what he's learned. See him before he's dead. 16 to 27 August (not including Sunday) at 6.15pm (60 mins), The Stand Comedy Club 5 & 6 (Venue 319), 5 York Place, Edinburgh EH1 3EB.

Edinburgh International Book Festival

17th August 17.00 Howard Jacobsen discussing his new novel “Shylock is my name” with Jackie McGlone

20th August Amnesty International Imprisoned Writers Series 17.30 event chaired by Scottish PEN with authors reading including Phillippe Sands

exploring the Nuremberg Trials, and his maternal grandfather's history in WW2, originating from Lemberg/Lvov/Lviv with musical accompaniment by Tomo Keller, Leader of the Academy of St Martin in the Fields Chamber Ensemble

Sunday 21st 13.45 Phillipe Sands QC and Professor of Law at UCL, discussing human rights, the origins of genocide, crimes against humanity and our modern justice system in conversation with James Runcie

Sunday 21st 12.30 Ben Ehrenreich "The Way to the Spring" and Yasir Suleiman "Being Palestinian"

Sunday 28th 20.15 Jonathan Safran Foer discusses "Here I am" his new novel about a fracturing New York family and a pan-Arab invasion of Israel

Saturday 20th 17.00 Ayelet Gundar-Goshen whose book "Waking Lions" is about cultural divides between Israelis, Eritrean, Bedouin and more.

Edinburgh's Interfaith Peace Walk

The sun shone warmly on this year's Peace Walk with a great group spirit developing among the many people of all faiths, including members from both ELJC and EHC, who took part. Beginning at St Mary's Cathedral and progressing via the Bahá'i Centre, the Annandale Street Mosque, the Hindu Mandir and the new Kagyu Samye Dzong Buddhist Centre, the walk ended at the Sikh Gurdwara in Leith. Here Rabbi Mark contributed to an Interfaith Peace Service which was followed by a wonderful shared meal. All in all, a very meaningful and enjoyable experience..



Here we see the walkers being showered with petals of welcome by Neela Joshi at the Hindu Manir..

Breaking the Barriers

In May, an inter-scriptural debate replaced our usual Tea and Talmud. Three faith leaders, Rabbi Mark Solomon, the Revd Scott McKenna of Mayfield Salisbury Parish Church and Yahya Barry,



theme of 'the haves and the have-nots' and these acted as starting points for lively mixed-faith group discussions. It was an interesting and very stimulating afternoon!

Gardening at Tiphereth

Sukkat Shalom's third gardening session at 'The Hollies', one of the households which make up Tiphereth Camphill Community, was on Sunday 8th May. Eleven volunteers participated, including many who had taken part before, together with some new people. It was gratifying to see the results of our earlier sessions—including the beautiful clear pond and impressive display of Spring flowers—and to be able to prepare beds for summer planting and clear a new area at the foot of the garden.



Iannis and Line, house-parents at The Hollies, invited us to stay for a delicious lunch in the garden with everyone who lives there, a great opportunity for us all to get to know each other better.

The next gardening Sunday will be in August/September, date still to be confirmed.

The Wandering Jews: Episode One

CAIN by Gary Dickson

Sukkat Shalom member Gary Dickson brings us the first episode of 'The Wandering Jews of Edinburgh'. His mother was the daughter of immigrants from Russia and his father was from the Gorbals. Gary is an Honorary Fellow of Edinburgh University where he came originally as a Ph.D student. His field is medieval European history and he is the author of two books and many papers and articles.



The way the bible story tells it, Adam and Eve's eldest son was humanity's first murderer. He was a farmer and his younger brother, Abel, was a 'keeper of sheep'. Was there sibling rivalry? Both gave offerings to the Lord. Cain brought something he had grown; Abel gave a young lamb with its fat. Now the Lord was never a vegetarian, so naturally his chose Abel's Pascal lamb as a

replied, 'Am I my brother's keeper?' (not kipper, as a Scot might say). The Lord punished Cain for his crime, turning him into a 'fugitive and a vagabond' on his travels. So that no one would kill him, the Lord gave him the mark of Cain. Cain later settled in the land of Nod, East of Eden. He married and had one son, and the descendants of Cain multiplied. (King James version, Genesis, Chap.4)

Although Cain's descendants were not Jews, for the traditional father of the Jews was Abraham, there were still frightening resemblances. For centuries the Jews were dispersed from their biblical land and became 'fugitives and vagabonds' throughout the world. This was the Diaspora (Hebrew: galut) of the Wandering Jews. Like Cain, they came to carry a mark of identity which made them visible to all. Then, too, like Cain, their mark of identity stigmatized them. Now Cain, according to the words of the Lord, was identified, so he would not be killed. Here the parallels cease.

Jews believed to be allied to Muslims

Even before the First Crusade (1095) the Jews were caught up in the ongoing conflict with the Muslims. Although the Muslims may have been guilty of stealing Jerusalem, a turning point in Jewish-Christian relations came early in the eleventh century when, for the first time, Jews were attacked in the Christian West because of events in the Muslim East. In 1009 the Fatimid caliph al-Hakim ordered the destruction of the Holy Sepulchre in Jerusalem. According to a chronicler of the time this was due to the devil using his 'accustomed instrument', the Jews. The Jews of Orleans, so the story goes, bribed a runaway serf to take false Hebrew letters to 'the prince of Cairo' saying that unless the Christian sanctuary was destroyed, the Christians would occupy his kingdom. Once it became believed that the Jews had instigated the fate of the Holy Sepulchre, the Jews were attacked and driven from their towns. The Jews of Orleans suffered especially. The notion that the Jews were somehow in league with the Muslims—an alliance of internal and external enemies of the Christians—remained an undercurrent during the crusading centuries.

In fact, the willingness to view Jews as an enemy within Christendom is shown in 1063, when Pope Alexander III felt obliged to write to the Spanish bishops, while an attack on Muslim Barbastro was being planned. He stated that the Jews were not to be harmed, for unlike the Muslims who persecuted Christians, the Jews willingly served them.

To be continued in our next Etrog (September/October 2016)when the crusades bring the earliest pogroms to Western Europe, including England.

The Orlando Pulse Tragedy

We join with many others of different faiths and of no faith in offering our condolences to the families and friends of all those who lost their lives in the shooting at Pulse, Orlando. We pray for those who are grieving and stand with them, sharing their grief!. Many people attended a vigil being held in St. Andrew's Square on June 15th in remembrance of those who were killed and injured.



Helping With Services – Setup and Greeting

Joe Goldblatt is co-ordinating people to set things up for services and put them away afterwards, to give a warm welcome to people arriving and to provide challahs. The system is working very well but it's always good to have a few more people on board. Please note that challahs do not have to be home-baked. We can supply a list of Edinburgh bakeries that will supply pre-ordered challahs.

If you'd like to get involved in any or all of these things please contact Joe through contact@eljc.org

Missing Musical Companions!

We have misplaced two copies of the “Musical Companion to the Siddur Lev Chadash”. (See picture for what they look like). They were lent out last year when we were preparing for the High Holy Day Services and are the only two copies in the Community. We really need them back! If you might have them, please search at home and, if you find them, let us have them so that we can prepare for the High Holy Day services.



Rebekah Gronowski

Sukkat Shalom Contacts

Community Phone – 0131 777 8024

To reach the Care Team, call the Community Phone or email care@eljc.org

Contact Team - contact@eljc.org

Etrog Team - newsletter@eljc.org

Chair: Norman Crane

Treasurer: Phil Wadler

Membership: Sharon Goldwater

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