



## Etrog September/ October 2016

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Number  
SC 035678**

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### Word from the Chair



Traditionally during the Hebrew month of Elul it is customary to prepare spiritually for the coming High Holy days which occur in the following month of Tishri. At this time many people visit the graves of deceased parents and of others who are important to them. This custom probably originated in the hope that they would intercede with God on our behalf during a period of judgement. Today it helps us remember the past as we move from the old year to the new. The end of Ellul is marked by selichot, special penitential prayers recited during the week before Rosh Hashanah. The selichot service is composed of prayers asking for forgiveness.

This year we shall have our Rabbi, Mark Solomon, with us to lead the selichot service at 9 pm on Saturday, 24 September at Columcille: see

the day on Monday (2/3 October). The month of Ellul brings with it practical as well as spiritual preparations for the Yamim Noraim, the Days of Awe. Shofar blowers bring out their instruments, check them over and practise their notes. This year we shall be without Rabbi Mark for Yom Kippur, as he will be with his Leicester congregation. Our services will be led by Rabbi Andrew Goldstein, a senior rabbi within the Liberal movement. Accompanying him will be his wife, Sharon Goldstein, who is an accomplished singer and leader of choral liturgical music. We have had contact with the two of them via Skype to try to sort out how services should proceed.

In addition we have had a singing workshop taken by Mitch Sampson, a professional choir leader in the Reform and Liberal movements in the UK. For those of us who took part it was a most helpful, enjoyable and enlightening process. We learned about techniques preparatory to singing and how to sing as a group. We practised a number of tunes that occur during the services for Yom Kippur. Since then we have had a follow-up session on our own to try to consolidate what we learned. We plan another such session just before Yom Kippur. Other people are very welcome to join our little group: we certainly feel that we could do with enhancement. We hope that our preparations, both spiritual and practical, will culminate in services that are helpful and meaningful to all.

May I wish everyone a Shanah Tovah.

**Norman Crane, Chairman**

## Diary



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

<b>September 2016 / Av - Elul 5776</b>			
Fri 2nd	6pm	Kabbalat Shabbat service	<a href="#">Marchmont St Giles</a>
Fri 9th	7pm	Erev Shabbat service	<a href="#">Columcille Centre</a>
Fri 16th	6pm	Kabbalat Shabbat service	<a href="#">Marchmont St Giles</a>
Sat 24th	11am	Shabbat service led by Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Sat 24th	3pm	Tea & Talmud with Rabbi Mark Solomon	<a href="#">Columcille Centre</a>

		See introduction below.	<a href="#">Centre</a>
Sun 25th	4pm	Philosophy discussion group led by Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Fri 30th	6pm	Kabbalat Shabbat service	<a href="#">Marchmont St Giles</a>
<b>October 2016 / Tishri 5777</b>			
Sun 2nd	7pm	Erev Rosh Hashanah	For details of all our High Holyday services please <a href="#">contact us</a> .
Mon 3rd	11am	Rosh Hashanah	
Fri 7th	6pm	Erev Shabbat (Shabbat Shuvah) service	
Tues 11th	7pm	Kol Nidrei	
Wed 12th	11am	Yom Kippur	
Fri 14th	7pm	Erev Shabbat service led by Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Sat 15th	3pm	Tea & Talmud with Rabbi Mark Solomon	<a href="#">Columcille Centre</a>
Sun 16th	2pm	We will be erecting and decorating our succah. Please do come along and help and please bring greenery and fruit to decorate the succah	<a href="#">Christ Church Morningside</a>
Sun 16th	7.15pm	Erev Succoth service led by Rabbi Mark Solomon	<a href="#">Christ Church Morningside</a>
Sat 22nd	11am	Shabbat Succoth service	<a href="#">Christ Church Morningside</a>
Sun 23rd	6.30pm	Erev Simchat Torah service	<a href="#">Columcille Centre</a>
Sat 29th	11am	Shabbat service. We will be joined by the Alyth Reform Synagogue junior choir during the service. After the service we will have a kiddush/buffet lunch and then the choir will sing us a few of their favourite songs	<a href="#">Columcille Centre</a>

## Selichot



As the month of Elul draws to a close, Jewish tradition offers special penitential prayers called Selichot as a spiritual and moral preparation for the approaching High Holy Days. The first of these (the only one in Liberal Judaism) traditionally takes place at midnight on the Saturday evening before Rosh Hashanah (or the previous Saturday when, as this year, Rosh Hashanah falls early in the week), but we're holding it at a more civilised 9 pm. Lasting just one hour, the meditative words and beautiful melodies help us to get into the mood for Cheshbon Hanefesh – spiritual self-examination. I can't be with Sukkat Shalom for Yom Kippur this year, but please join me for the Selichot service, where some of the haunting Yom Kippur melodies usher us into the Days of Awe.

***Note:** The Selichot Service can be found at the beginning of the Liberal Judaism High Holyday prayer book, Machzor Ruach Chadashah.*

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## Kol Nidre Charities

Every year, we choose four charities to support. Usually we support two Scottish charities, one Jewish and one non-Jewish; one international development charity and one Israeli charity.

This year, we're varying our usual policy so that we can prioritise organisations working with refugees and also to allow us to meet the request for help from **Edinburgh Interfaith Association**, who've suffered a funding cut.

The two Scottish charities that have been selected are **The Scottish Refugee Council** and **Edinburgh Interfaith Association (EIFA)**. The international development charity is **Médecins Sans Frontières**.

The fourth charity, which will be an Israeli charity, will be decided at the next council meeting at the beginning of September and the complete list will be circulated in a reminder email. Full information about all the charities will be given on Kol Nidre.

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## Help over the High Holydays

There are various areas where we need help over the High Holydays. If you can help with any of these, or would just like to discuss what help you can offer, please let me know:

- already have one willing helper, but more help would be great. We'll be moving the Ark to St Marks over the weekend of 1st/2nd October, and back to Columcille over the weekend of 15th/16th October. The exact dates and times will be agreed with those of us doing the moving,
- Helping to transport the succah from Gillian & Charlie's house to Christ Church Morningside in the early afternoon of Sunday 16th October, and then erecting it. The succah is a bit like a 'flat pack' construction and we're reasonably experienced at putting it up, but it does take a few of us to do so.
  - We then need help to dismantle the succah after the Shabbat Succoth service on Saturday 22nd October and transport it back to Gillian & Charlie's house in central Edinburgh.
  - We're always looking for volunteers for the security rota (which also involves meeting & greeting) over the High Holydays. A slot typically lasts for 45 – 60 minutes and it's a great mitzvah to do this.

**Nick Silk** (nick\_silk@btinternet.com, 01506 845325)

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## Refugee Support Campaign

### Update from Nick Silk and Hannah Holtschneider

In the last but one edition of Etrog I introduced our Refugee Support Campaign, and said how we want to participate in the proposed government programme that helps refugees to resettle in the UK. [Full details of the background](#) are on our website.

At the time we announced our campaign, while there had been some general information provided by the government, the formal details weren't confirmed. Based on what we knew, our target is to raise £20,000 to support a family and also provide general support in helping the family integrate into life in Edinburgh. Our campaign is a joint one with the Edinburgh Hebrew Congregation, and indeed we invited the wider Jewish community in the area to participate.

Recently the government issued formal details of their programme, the 'Community Sponsorship Scheme for Refugees in the UK'. While the scheme still requires that sponsors provide financial help, it also specifies that help such as arranging accommodation has to be provided by the sponsor. Hannah Holtschneider, who is co-ordinating our campaign, has had initial discussions with other faith groups and the general feeling is that the scheme will require smaller communities such as ours to join together to provide the level of

That being the case, Hannah is already working on the next steps of our campaign. Hannah will soon be providing us with a more formal update of the requirements of the Community Sponsorship Scheme. And, further to the initial discussions that Hannah has had with other groups interested in participating in the scheme, she will continue these discussions with a view to developing a way of working with other faith groups that will allow us to participate fully in the government scheme. We'll update you in future editions of Etrog as well as putting more information on the website.

In the meantime, please help us meet our target of £20,000 by making a pledge.

**Nick Silk** (nick\_silk@btinternet.com, 01506 845325)

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## Mitzvah Day with Re-Act

Mitzvah Day is a national initiative encouraging Jewish communities, schools and groups to engage with their local community in some form of positive social action. This year we'll be working with a local refugee support organisation.

**Mitzvah  
Day**  
27th November 2016



Refugee Action Scotland ([www.re-act.scot](http://www.re-act.scot)) is a humanitarian aid project launched in response to the worldwide refugee crisis. It raises funds and collects vital donations from all over Scotland to transport to refugee camps in Calais, shown here, and in other crisis areas of Europe. This year, on Mitzvah Day, we'll be working with other volunteers to help Re-Act in their work.

Re-Act organises monthly Donation Days when volunteers sort and pack donations of goods to go to the refugee camps. Their November Donation Day is also Mitzvah Day, Sunday 27 November. Donation Days take place at Re-Act's headquarters at Studio 24, 24 Calton Road, Edinburgh, EH8 8DP.

Re-Act would really welcome the help of Sukkat Shalom. Times are still to be confirmed but any time people could give between 11am - 7pm would be hugely appreciated. We'd suggest no longer than a 3-hour shift.

If you'd like to help, please contact **Helen Zollinger** via [our contact page](#), or you can leave her a message on the ELJC phone: **0131 777 8024**.

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## Members' news

mother and baby are doing well. This is Rebekah's seventh great – grandchild. She also has eight step-great-grandchildren.

## Coming Soon

### Edinburgh Interfaith AGM and Community Meal

Annual report as well as information about new projects and upcoming events. All are welcome, particularly members and those wishing to find out more about the organisation. After the meeting we will serve a vegetarian meal.

**Monday 5th September, 6.30 - 8.30pm City of Edinburgh Methodist Church, 25 Nicolson Square, EH8 9BX**

Free event, please book [info@eifa.org.uk](mailto:info@eifa.org.uk) 0131 283 5427

### Mistress of Unease The poetry of Muriel Spark

John Masefield Lecture to be given by Stewart Conn (poet and our first Makar).

**Wednesday 14th September at 6.30 pm at The Scottish Poetry Library, 5 Chrichton's Close, Canongate, EH8 8DT**

Tickets on the door £5/£4 see [Muriel Spark Society](http://MurielSparkSociety.com)

## The fruit of beautiful trees

*And you shall take on the first day the fruit of beautiful trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the lord your God seven days Leviticus 23:40*

I'd heard that there were etrogim in the Royal Botanic Garden in Edinburgh and thought, as Succoth approached, that I'd like to pay them a visit. A phone call confirmed that there were indeed three *Citrus medica* plants and that they resided in the temperate glasshouses. However, I couldn't find them, and further investigation revealed that due to their failure to fruit this year and generally peely wally condition, they'd been removed from the public eye and 'taken round the back' to be nurtured and propagated. Louise Galloway, Glass



house Supervisor, very kindly brought one of the etrog plants out for me to see (see photo) and explained it could be several years before they had another fruit bearing plant. So watch this space for further news towards the end of this decade.

The etrog is the yellow citron, or *Citrus medica*, and along

discovery in 2012 of citron pollen at the Ramat Rachel excavations of a 2500 year old Judean garden just south of Jerusalem suggests the long-standing cultivation of the citron tree in Israel-Palestine.

**Sue Bard**



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## Bees Jews and Honey



Ever since I became part of a bee-keeping group over a year ago I have picked up lots of bee lore, some of it connected to Jews, Judaism and Israel. With Rosh Hashanah coming up this seems like a good time to share some of it with you. That's me in my bee suit, beside our hives.

That spies found a land “flowing with milk and honey” is the best known bee-related reference in the Torah. But is it bee-related? Most scholars think that the honey referred to date or fig syrup that was abundant in ancient Israel. However, in 2007 archaeologists discovered a 3,000-year-old apiary in the Iron Age ruins of Tel Rehov in the Jordan Valley. The million or more bees were kept in 100 to 200 clay cylinders making this the oldest known commercial apiary in the world. Remains of bees, larvae and pupae were found in some of the cylinders and DNA testing showed that they were a species currently found only in Turkey and known to be less aggressive than most bees. So perhaps the land really was flowing with honey from good-natured bees.

Bees are important to Israel's farmers today. They are needed to pollinate fruit and nut trees and essential for almond trees, whose nectar is poisonous to many other animals, but attractive to bees. The flowering season of native Israeli plants is short. For over 10 years the JNF-KKL have been raising seedlings of varieties of eucalyptus trees attractive to bees and planting them along highways and in waste ground. As a result the Israeli bee population has been increasing. But, as we might expect, this is not without controversy. The Israeli parks authority have termed them an invasive non-native species and



protects from angry bee keepers.

Returning to Rosh Hashanah, we will be dipping apples in honey this year from our local hives, for a sweet year to come, and there will be lekach (honey cake). Honey cake recipes come from Nigella Lawson's extravagant chocolate version, decorated with cute bees (see <https://goo.gl/rrAr9W>) or this simpler easy recipe below that comes from Marcy Goldman's Treasury of Jewish Holyday baking.



### Ingredients

3 1/2 cups (440 grams) all-purpose flour  
1 tablespoon (15 grams) baking powder (I use a bit less)  
1 teaspoon (5 grams) baking soda  
1/2 teaspoon salt  
ground spices (e.g. 4 teaspoons cinnamon, 1/2 teaspoon each of cloves and allspice)  
1 cup (235 ml) vegetable oil  
1 cup (340 grams) honey  
1 1/2 cups (300 grams) granulated sugar  
1/2 cup (95 grams) brown sugar  
3 large eggs at room temperature  
1 teaspoon (5 ml) vanilla extract  
1 cup warm (235 ml) strong coffee  
1/2 cup (120 ml) fresh orange juice

### Method

I make this in a circular 9 inch circular Bundt pan, but 2 or 3 smaller pans could be used.

- Preheat oven to 170°C and grease pan(s) well.
- Whisk together the flour, baking powder, baking soda, salt, cinnamon, cloves and allspice.
- Make a well in the center, and add oil, honey, white sugar, brown sugars, eggs, vanilla, coffee or tea, orange juice and whisky and zest (if using) and whisk slowly (I use a hand electric beater) until well mixed.
- Spoon batter into prepared pan(s). Place cake pan(s) on two baking sheets, stacked together (this will ensure the cakes bake properly with the bottom baking faster than the cake interior and top).
- Bake until cake tests done, that is, it springs back when you gently touch the cake center. For angel and tube cake pans, this will take 60 to 75 minutes, loaf cakes, about 45 to 55 minutes.
- Let cake stand fifteen minutes before removing from pan.

## Next Gardening Session at The Hollies

*'It would be lovely to see you in our garden again. You've really made a difference!'* says Line, house parent at The Hollies.

Our next gardening session is **Sunday 25 September**, 10.00 a.m. – 1.00pm. There will be gardening tasks to suit everyone who wants to take part whatever their age, fitness or gardening experience. Enthusiasm is the only requirement. Welcome back if you've been before and come along and try it if you haven't.

Tiphereth, which is in the Colinton area of Edinburgh, belongs to the international Camphill Movement and is one of ten Camphill communities in Scotland, all of which are international communities whose members include adults with learning disabilities.

Sukkat Shalom was delighted last year to be able to work in the garden of The Hollies, one of the three Tiphereth households, helping houseparents Ioanais and Line manage their extensive and beautiful terraced garden. The picture above shows the restoration of their pond. What began as a one-off Mitzvah Day project has carried on throughout the year and this will be our fourth gardening session at The Hollies.

Please contact Sue Bard by email or phone if you'd like to take part or want to find out more: [susanbard3@gmail.com](mailto:susanbard3@gmail.com), 07811 409914



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## The Wandering Jews: Episode Two

### THE JEWS AND THE CRUSADES

by Gary Dickson

*Episode One took us at lightning speed from Cain and Abel to just before the onset of the first crusade. In this second episode, Gary Dickson describes the*

The crusades triggered a dual response encompassing both knights and commoners. Initially, it came from the followers of Peter the Hermit, mostly peasants and the urban poor. En route to Jerusalem both popular and official crusaders set upon the Jews, the crusade's first victims. The Muslims stole Jerusalem, but the crusaders sought vengeance for the crucifixion of Jesus. The result was that first crusade witnessed the first large scale anti-Jewish pogroms in medieval history. Indeed, the crusading era marked a turning point in Jewish-Christian relations.



Here the major figure was Count Emicho of Flonheim, the chief persecutor of the slaughtered Jewish community of Mainz—whose bishop tried but failed to protect them. Mainz was the most populous Jewish community in the Rhineland. An estimated 600 Jews were put to death. But for the fierce attacks on other Rhenish Jewish communities from Cologne to Speyer, and notably in Trier and Regensburg, Emicho was not responsible. Crusaders joined in massacring and forcibly converting large numbers of Jews. To avoid forced conversion, in Mainz and elsewhere male Jews killed their wives, their children and one another. Jews believed they died kiddush ha Shem (for the sanctification of the name of God). What troubled the Christians was seeing forced Jewish converts who returned to their former faith. Of course the crusaders needed funds for their pilgrimage to Jerusalem. Whatever they could take from the Jews, they took.

The second crusade's most eloquent and persuasive preacher was the Cistercian monk Bernard of Clairvaux. For him, the crusade was, above all, a pious pilgrimage open to everyone. For the Jews, Bernard's most notable achievement was in opposing the rabidly anti-Jewish crusade preacher, the Cistercian Radulf, whose diatribes led to riots and murders in the archdioceses of Cologne and Mainz. In 1146, Bernard wrote to the Archbishop of Mainz: Of the things 'I find most reprehensible in him is... an incitement to murder'. Bernard compelled him to desist from preaching. This earned him praise from the Jewish chronicler Ephraim of Bonn, who said that Bernard saved the Jews without being bribed.

In the third crusade (1187-1192) England's King Richard the Lionhearted was the first crusade leader to take the cross. The most notorious attack on the Jews in medieval English history, the York massacre of 1190, was associated with English participation in the third crusade. The chronicler William of Newburgh tells us that once Richard had left England (1188) a conspiracy was hatched by local nobles who were indebted to Jewish moneylenders. Of course Jewish moneylending inspired hatred, and motivated a desire to destroy the evidence of indebtedness. In addition, Dobson believes there was 'a direct correlation between crusading propaganda against external Moslem pagans and active hostility to the internal Jewish "infidel"' (Dobson, 2010, p. 12). The

mass suicide. Ephraim of Bonn estimates that around 150 Jews lost their lives. Within York minster the nobles burned the Jewish bonds testifying to their debts. Valuables were stolen from Jewish homes; holy books were destroyed. Groups of nobles then departed for the crusade.

*To be continued in our next Etrog (November/December 2016): Jews stigmatised: the Jewish badge (1215), Negative Jewish stereotypes, Jews expelled from England( 1290).*

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## Help with Challah rota



We need someone to co-ordinate the rota for challah bakers. It's just a case of making sure that someone brings along a challah for our erev Shabbat and Shabbat services. We have a number of willing challah bakers; if you would like to take on this co-ordination role, please let me know. Also, if you aren't one of our challah bakers but would like to go onto

the rota, please also get in touch.

**Nick Silk** (nick\_silk@btinternet.com, 01506 845325)

And on the subject of challahs, thank you to the members of Scarsdale Synagogue, Temples Tremont and Emanu-El for their gift of a beautiful new challah board and knife (see above) which is much appreciated. Joe Goldblatt and Nancy Lynner visited their synagogue over the summer to thank them for their generous support of the Joe's Boxes scheme to provide Jewish teaching materials for Scottish schools. The members asked Joe and Nancy to select a gift to bring to us from the Judaica shop and the board was their excellent choice.

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## 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](mailto:care@eljc.org)

Contact Team – [contact@eljc.org](mailto:contact@eljc.org)

Etrog Team – [newsletter@eljc.org](mailto:newsletter@eljc.org)

Chair: Norman Crane

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## Scottish Charity SC035678

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