



August 2015 Av–Elul 5775

7	Kabbalat Shabbat MSG	6.15
14	Erev Shabbat CC	7.00
21	Kabbalat Shabbat MSG	6.15
28	Erev Shabbat CC	7.00
29	Shabbat Morning Service Tayside and Fife Jewish Community, Dundee (See p. 3)	11.00

September

4	Kabbalat Shabbat MSG	6.15
11	Erev Shabbat CC	7.00
13	Erev Rosh Hashanah	7.00
14	Rosh Hashanah	11.00

Call or email (details, right) if you need High Holydays information

Venues

CC Columcille Centre
2 Newbattle Terrace

MSG Marchmont St Giles
1a Kilgraston Road

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Word from the Chair

The weekend of 25–26 July was a special one in our community. During the shabbat morning service we welcomed two young people into our community when Rabbi Mark conducted a baby blessing and naming ceremony for Sorcha, the daughter of Melissa and Jonathan Eisenberg, and Glencora, the daughter of Katy Bromberg and Alasdair Gray.

Their Hebrew names are Sara and Malka. There was a local flavour to the event from Israeli Yonatan resplendent in his kilt and Glencora resplendent in her beautiful long white robe which had been in use for similar ceremonies in her father's family since way back in the nineteenth century. The service was followed by a kiddush and a very enjoyable spread laid on by both families in honour of the occasion. The whole morning was infused by an atmosphere of joy.

The atmosphere the following morning was a complete contrast; it was sombre. Rabbi Mark conducted a Tisha b'Av service. The ninth of Av was in fact the day before but when Tisha b'Av falls on a Shabbat the fast is transferred to the following day so as not to spoil the celebration of Shabbat. Tisha b'Av originally commemorated the destruction of the First Temple by the Babylonians in 586 BCE. The date, whether by accident or design of the perpetrators, was used to reinforce the theme of destruction throughout Jewish history. In 70 CE the Second Temple was destroyed by the Romans on or around this date. In 135 CE the massacre of the Jews of Betar marked the end of the Bar Kochba revolt against Rome. In 1492 the Jews were expelled from Spain on this date.

As Liberal Jews we do not pray for the rebuilding of the Temple and the consequent restoration of animal sacrifice. That is a mode of worship whose time passed many centuries ago. Nevertheless this does not mean that we should remain insensitive to the tragedies that befell our people in times past, however remote they seem.

I, for one, wondered what form the service on the Sunday morning would take. Instead of sitting in rows we sat in a circle, although not on the customary low chairs designating mourning. This arrangement reinforced our sense of sharing in the tragedies. No one wore a tallit. In an Orthodox service tefillin would not have been worn either, and the *parochet* (Ark curtain) removed. These are all regarded as ornaments and not appropriate for Tisha b'Av. Rabbi Mark began by recounting briefly the historical background and outlining what we were going to do.

We started by praying the weekday morning service. Rabbi Mark chanted some verses from *Eicha*, the book of Lamentations, written in mourning soon after the destruction of the first Temple. The hauntingly beautiful chant helped to establish beyond the meaning of the words themselves the feeling of grief inherent in the book's title. We then read round the circle in English from *Kinnot*. *Kinnot* are a compilation of elegiac poems written between the sixth century CE and the present day. These included elegies written in the aftermath of the Crusades and the Massacre at York in 1190. The collection concluded with poems composed by Rabbi Abraham Rosenfeld in the wake of the Holocaust. Rabbi Rosenfeld is the scholar who edited and translated the text of the collection of *Kinnot* most widely used in modern times. We read extracts from this edition during the service.

The recitation of *Kinnot* concluded with Kaddish, and we returned to the concluding prayers of the morning service. A service for Tisha b'Av is not likely to become an annual event in the congregation. This year Tisha b'Av coincided with one of Rabbi Mark's weekends in Edinburgh. Tisha b'Av and a visit by Rabbi Mark coincide every six or seven years. It is difficult to imagine any of us being able to conduct the service in quite such a meaningful way. For the future, we might nevertheless reconsider how we mark Tisha b'Av.

To conclude, as is customary, on a happier note: on Shabbat, we were privileged to see for the first time the completed *parochet*, the curtain for the Ark that Katy Bromberg has embroidered for us.

Norman Crane

From now until Chanukah: help with the Challah Rota

Huge thanks to everyone who has been providing delicious challah at services recently. I am currently working on the rota from August through to December, including the High Holydays. If you are able to provide either homemade or shop-bought challah, please email me via the Contact Team and I will let you know available dates and details. Many thanks!

Helen Zollinger



Challah baking at our masterclass in April

Shabbat in Dundee

As many of you know, we have visited the Tayside and Fife Jewish Community several times over the past few years, and we will once again be visiting them on Saturday **29 August** with Rabbi Mark. Rabbi Mark will lead the Shabbat service, starting at 11.00, followed by lunch and a discussion session.

The Dundee synagogue is at **9 St Mary Place, Dundee, DD1 5RB**. If you are coming to the service by car could you please let me know so that he can arrange lifts for those who would like one. Similarly let me know if you would like a lift. Also, in previous years we have had a group go by train. If you are intending to go by train, could you again let me know and we will publicise details of the train that everyone is aiming to get in the mid-month reminder.

Please bring a non-meat dish to share, as usual. *The Dundee kitchen makes a strict separation between milk and meat* but welcomes vegetarian and fish contributions for a Chavurah lunch. Milchig crockery will be available for our use.

Nick Silk



Dundee Synagogue (Photo: Scottish Jewish Archives Centre)

Clive Lawton's visit to the Dialogue Project

Last month we announced that Clive would be here in August and September. Janet updates us on timing and funding. If you would like to join the mailing list for Edinburgh Jewish Dialogue, contact Janet via the Contact Team.

Edinburgh Jewish Dialogue has received a grant from the Big Lottery Fund to carry out research into the future of the Edinburgh Jewish community in its widest sense. We have appointed Clive Lawton to carry out this research and to interview as many people as possible over the next few months. Clive's first visit to Edinburgh will be **9–11 September**.

*Janet Mundy,
Edinburgh Jewish Dialogue and Edinburgh Hebrew Congregation*

Marianne Lazlo tells her story in **Gathering the Voices**

Last month's [Lulav](#) announced the launch of [Gathering the Voices: Oral Testimony from Holocaust Survivors who escaped to Scotland](#).

This month it is an honour to profile our own Marianne Lazlo, who has contributed her own story to the project.

Marianne (left) talking to Sue Gutteridge (right) at our barbeque this summer. Photos below are from the Gathering the Voices project, under a Creative Commons licence.



Gathering the Voices has recorded hours of testimony from dozens of Survivors in Scotland. At the project website you can hear the recordings and also read transcripts. Marianne tells her story from life before the war up until the present day.

Marianne (née Weiss) was born in Hungary, in Debrecen, in 1931. She was born into a middle-class Jewish family, and before the war she went to a Jewish primary school.

When war came, Marianne and her family were rounded up and sent to a labour camp in Vienna, and made to clear the pavements at night, either of snow or of debris left from air raids. Eventually Vienna was liberated by the Soviet Army, and Marianne and her family made their way home, having endured a year as slave-labourers, close to starvation.

After the war, Hungary was under Soviet control. Marianne continued her education and got married to Imre Lazlo. Then after the Hungarian Uprising of 1956, she and Imre escaped to Austria across Lake Fertö in a fishing boat in the dead of night. Because Imre was a doctor, they got visas to come to the UK.



Marianne at her Primary 4 Purim party. Several children are dressed as dwarves with pointed hats and beards. Marianne is in centre of the front row. (Photo: Gathering the Voices)

Each contributor to the project is asked to reflect on life, connecting past to the present. This is Marianne's reflection (slightly edited).

“Now, since I've been in Edinburgh and made Edinburgh my adopted home and I was very happy here. I have a friend on the East coast in Longniddry and sometimes I go to visit her. And then to go to get to Longniddry, to the East coast I had to go through Newcraighall.

At Newcraighall there was a brick factory near the railway, in exactly the same situation as in my home town, in Debrecen. When we were deported, we were marched to the brick factory and kept there for a few days until the cattle wagon pulled up and we were forced into the cattle wagon.

This brick factory always reminded me of this event —when I was a child — because the brick factories all over in Europe, I think, everywhere, are built in the same style, to the same blueprint. It's like the Germans were building the concentration camps — every concentration camp, in Poland, Austria and Germany, wherever — all on the same blueprint.

And then this brick factory obviously reminded me of that time when we were rounded up and had to march to the brick factory. And then it always brought back memories for me from my childhood.

However, I always wanted to forget it because I don't like to remember bad things. But one day they rebuilt, or improved the environment and improved the town and I found that the brick factory was completely demolished.

In Edinburgh, at Newcraighall there is a lovely new shopping centre built on top of it and then when I noticed that I felt free, really free because I thought now the last reminder of the Holocaust, of my Holocaust, was disappeared. So now I am free, really free, now in Scotland, in Edinburgh because there is no more brick factory to remind me of the bad time.”



Marianne and Imre on their wedding day. They married in Hungary in 1954 in a registry office. They could not have a synagogue wedding because, under the Communist regime, Imre would have lost his job. (Photo: Gathering the Voices)

To listen to Marianne's testimony or to read the transcripts, and to see more of her family documents, visit [her pages at Gathering the Voices](#) or visit the Kelvingrove Gallery during August.

The Gathering the Voices Mobile Exhibition is on display at the Kelvingrove Museum and Art Gallery until Monday **31 August** 2015. The exhibiton is in the First Floor East Gallery.

Opening hours are:

Monday, Tuesday, Wednesday, Thursday, Saturday: 10.00 to 5.00

Friday and Sunday: 11.00 to 5 00.

Fringe goes to Shul

Festival Open Day is back at the Edinburgh Hebrew Congregation, on Sunday **16 August**, 12.00 – 3.30, with bagels, coffee, cake and a taste of Jewish cultural events and shows at the Edinburgh Festivals.

The Event will include extracts from shows, and Festival performers in conversation with writer/producer David Ian Neville.

12.00 Doors Open

12.10–1.00 A Taste of The Fringe: Part One

1.00–2.00 Refreshments served: bagels, cake, tea and coffee

2.00–3.30 A Taste of The Fringe: Part Two

The Synagogue is at 4 Salisbury Road, Edinburgh (near the Commonwealth Swimming Pool). Suggested donation £ 5.00 / Students and children £ 3.00 / Children under five free

Edinburgh's Interfaith Multicultural Walk for Peace

Stew Green

Jewish Community Representative to the Edinburgh Interfaith Association

20 September this year is planned for a very exciting multi-faith / multi-cultural Peace Walk through the city which has been organised to recognise and support the UN International Day of Peace (Sep 21).

The walk will be a significant event for Edinburgh and is planned to be a relaxed, enjoyable and innovative afternoon. The idea is to progress through the town from the Hebrew Congregation Synagogue in Salisbury Road passing en route key buildings of prayer of the major faiths present in the city. These will include — amongst several others — the Central Mosque, St Mark's Unitarian Church, Kagyu Samy Dzong Buddhist Centre, The Baha'i Centre, and the Sikh Gurdwara. The walk will terminate at the Hindu Mandir in Leith where well-earned food will be served.



The walk ends with refreshments at the Hindu Mandir in Leith (Photo: STV)

A particularly exciting aspect of the day is the plan for different Faith leaders to work together to prepare and deliver a short joint prayer / offerings for peace. The Faith leaders will work together in advance in pairs or threes to prepare three separate offerings: one for the start of the walk and two others for each of the intermediate gathering points at St John's Church and St Mary's RC Cathedral (next to John Lewis).

The walk has been carefully planned and scheduled. I can say this with certainty because together with Iain Stewart, EIFA General Secretary, I have already walked the whole route at target pace! It will start at 1.45 and complete at the Mandir at 5.40. An important feature is that it is not necessary to cover the full length, though great if you can. The walk will be in three roughly equal stages of around an hour each — give or take. So, it will be quite possible to join or leave at either St John's or St Mary's where there will be stops of around 20 mins to include the prayer offerings.

EIFA is hoping the Peace Walk will provide a powerful visible demonstration of the strong tradition of mutual respect, support and cooperation among the various Faith traditions and our communities here in Edinburgh. Not only that, we hope it will be a fun, enjoyable and uplifting experience.

Please put the date in your diary now — your support would be greatly appreciated. If it helps, I have seen the weather forecast



St Mary's RC Cathedral, one of the stopping points on the walk (Photo: St Mary's)

See also *Stew's pick of the Just Festival on p. 8.*

Texts to travel with

As we prepare for the High Holydays, we preview Wendy Crane's choice of Jewish text for a desert island. What would be your Desert Island Text? The Jewish News is publishing [selections chosen by Progressive Jews](#).

This is a prayer by an unknown woman, found on a piece of wrapping paper in Ravensbrook Concentration Camp. I first stumbled upon it in the *RSGB Machzor*, published 1985.

O Lord, remember not only the men and women of goodwill, but also those of illwill. But do not remember the suffering they have inflicted upon us; remember the fruits we brought thanks to this suffering, our comradeship, our loyalty, our humility, the courage, the generosity, the greatness of heart which has grown out of this; and when they come to judgement, let all the fruits that we have borne be their forgiveness.

The author does not concern herself with whether or not she is personally able to feel forgiveness, nor whether she has any obligation to forgive. She simply asks God to remember when He makes judgement the goodness created out of evil, thus at the same time asserting the value of those in whom humanity had been denied and allowing 'those of illwill' a place in humanity and in God's plan.

I, like many of us, often wonder about that plan and how such evil can be part of it, along with all the questions concerning freewill and forgiveness. With these questions, though, comes an insistent ghost, the remnant of the impact the passage first had on me. It was at that time, late Yom Kippur afternoon, when, no longer able to know what I was praying, I read instead the study passages in the machzor. For me this time, when the air is charged with the weight of all those prayers on their way to wherever they go, often comes with a 'mystical moment', which some would say comes from fasting. I felt beyond the synagogue, at one with creation. At-onement? This unknown woman, having transcended sorrow, pain, surely some anger, had somehow, in those terrible surroundings, been able to celebrate being part of a universe which contained great evil and great beauty.

Jews and others at the Fringe: a Round-Up of Acts that have crossed the Lulav Desk

Mancunian Rhapsody (C Cubed)

Jewish mother of three, Rivki Pashinsky, has a secret guilty pleasure — the music of Freddie Mercury. Her son, nerdy Rabbi Michael, plans to marry Brooklyn-born, overweight Devorah Feigenblum, until devastating rumours ruin everybody's plans. Religious identity, forbidden familial and sexual relationships, betrayal and the power of gossip are all showcased through parody and pop music. This is a true-ish Jew-ish musical comedy with chutzpah and heart.



The show was conceived by Debra Tammer after watching ITV documentary *Strictly Kosher*. *Mancunian Rhapsody* not only satirises the extremes of Jewish life, but also the role of musical theatre itself. The play is delivered in the style of the ITV documentary that inspired it.

Talking with Angels, Budapest, 1943 (Summerhall)

This one-woman play by Shelley Mitchell is based on a word-for-word account of what happened, over a period of 17 months, to four young Hungarian artists in Budapest.

Gitta Mallasz (the only survivor of the group), Lili Strauss, Joseph Kreutzer and Hanna Dallos held weekly meetings every Friday afternoon from June 1943 to December 1944. During these meetings,

Hanna received channeled messages from four angels — four distinctly different personalities — who gave counsel and comfort to the quartet. In 1976, Gitta Mallasz turned the transcripts from these meetings into the French best seller *Dialogues avec l'Ange* (*Talking with Angels*), which Shelley Mitchell then adapted.

Best of the Just

Stew Green's pick of events at St John's in the Just Festival: see www.justjust.org.

Freedom and Religion, 10 August, 6.00: panel discussion on religion and free speech in the wake of Charlie Hebdo, drawing the Prophet Muhammad, and the murders that followed.

Never Again, 24 August, 6.00: panel discussion ranging from the Holocaust to the Rwandan Genocide. Will humanity ever learn the lessons from the past?

Intore, 24 August, 8.30: Scottish premiere of a powerful documentary about how Rwanda regained its identity through music, dance and the resilience of a new generation. There will be a discussion with the director, Eric Kabera.

Stand Up for Jewish Comedy, Free!

Whatever your politics, there is a Jewish comedian for you.

Mark Maier performed to 6,000 Jews at Wembley Arena in 2013 for Yom Hatzma'ut.

He is bringing his new show, **Shmoozeworthy**, to Edinburgh's Free Fringe, at Venue 78, **19–30 August**, 2.45.

Ivor Dembina is back at the Free Fringe, with **Old Jewish Jokes**, Venue 101, **6–8, 10–15, 18–22, 24–29 August**, 1.15.

Ivor is also hosting his traditional fund-raiser, for medical support for Gaza, at the Assembly Rooms **16 August** 3.30, tickets £10.



Mark Maier, Schmoozeworthy



Ivor Dembina, Old Jewish Jokes

The Temptation of St Anthony (Summerhall)

Inspired by the ancient legend of a man who spent 35 years in solitude in the Egyptian desert, the *Temptation of St Anthony* embodies a landscape where mental health and religious experience collide. How to treat a religiously orientated mental illness?

This is a problem faced today by NHS psychiatrists in treating patients who believe they are possessed by spirits. With insight from psychiatry and anthropology, this show plunges soul-first into the human experience of demon possession.

The Mechanical Animal Corporation's production of *The Temptation of St. Anthony* is a Wellcome-Trust-supported project exploring 'spirit possession'— an area where mental health and religious experience overlap.

There will be a one-off talk on this topic on 17 August. **13–23, 25–30 August**.

