



May – June 2020

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Diary

All services and discussions have been cancelled in physical form for the foreseeable future. Rabbi Mark Solomon will be conducting services remotely –

- Erev Shabbat (Friday 7pm)
- Shabbat (Saturday 11am)
- Also Havdalah: this Saturday (2nd May) 9 for 9.15pm.

every week. He will also conduct the regular discussion groups online: Tea & Talmud, and Philosophy, on Tuesdays and Thursdays at noon, You need to register for these - see link below for details.

Choosing Judaism classes will be held every Sunday. For details see [here](#).

To get links to all of these please [see here](#). If you need a password, please reply to this email explaining how you heard about us.

Shavuot this year is 28-30th May (6-7th Sivan)

Watch this space for details of study sessions and services.

Events Coming Up

Limmud Together UK online

Sunday 3 May, 10am – 6pm

A full and varied programme with presenters including Philippe Sands, author of East West Street, Jonathan Freedland, Guardian columnist, and Laura Janner-Klausner, senior Rabbi of Reform Judaism. For the full programme and to book go to

<https://limmud.org/event/limmud-together-uk/>

Only £10, with a concessionary rate of £1 for those who have been financially impacted by Coronavirus.

Virtual Jewish Cultural Centre, Learning for All

Wednesday 6 May, 7 – 9.15pm

Jewish Responses to Assisted Dying Dr Sheri Mila Gerson

Reservation/registration essential: email edinburghjcc@gmail.com, and you will be sent a link to join the event.

‘Liberal Judaism’s Hot Potatoes’ –Is there a future for Liberal Zionism?

Wednesday 6 May, 7 – 8pm

Watch and comment on Facebook, Twitter, YouTube or web browser. Full information [here](#).

(A recording will be available on YouTube & Facebook afterwards)

In 2019, Liberal Judaism launched a series of dialogue events called ‘Liberal Judaism’s Hot Potatoes’. The events covered a number of the hotly debated issues within the Jewish community while aiming to create a ‘safe space’ where there is debate without judgement.

With Benny Gantz’s Blue & White Party now in coalition with Benjamin Netanyahu’s Likud Party, is there a future for Liberal Zionism?

Edinburgh Jewish Literary Society

Sunday 10 May 8.00pm

Melissa Raphael on 'What's Jewish About Jewish Art'

A message with details of how to join the Zoom session will go round to this mailing list on the morning of 10th May.

By the closing decades of the twentieth century, Jewish cultural historians had shown that the Second Commandment is not a blanket ban on visual art but rather proscribes the making and worshipping of images of the divine. The Bible forbids idolatry, but concedes that not all images are idolatrous. Although religious Jews have often been visually reluctant, the notion of Judaism as an aniconic tradition is, it seems, a modern one that owes more to Emmanuel Kant than the rabbis. Given that Jews have, in fact, been making, selling and buying art since the nineteenth century, Jewish commentators have instead turned their attention to what might be Jewish about Jewish art. These days, most deny that it has any definitive, 'national' characteristics. This talk, illustrated by slides, will invite debate by suggesting that, on the contrary, a Jewish image is one that exists because of the Second Commandment, not in spite of it. A Jewish image is an idoloclastic one that stabilizes power by both revealing and concealing, restoring and cancelling, the glory of its object.

Melissa Raphael is Professor of Jewish Theology at the University of Gloucestershire, UK and teaches modern Jewish thought at Leo Baeck College, London. Her books include *Rudolf Otto and the Idea of the Holy* (1997), *The Female Face of God in Auschwitz* (2003), *Judaism and the Visual Image* (2009) and *Religion, Feminism and Idoloclasm: Being and Becoming in the Women's Liberation Movement* (2019).

Liberal Judaism Biennial Weekend at Home 22-24 May

Liberal Judaism will be bringing its Biennial Weekend directly into people's homes to give members and their families three days of services, seminars and socialising.

Full details including links, 'how to' guides, the speaker line-up and youth activities – will be released over the coming weeks. The event will be entirely free for all those wishing to take part.

The physical Biennial that was set to take place on those dates, at the De Vere Staverton Estate in Daventry, has been moved to 2021 (30 April – 2 May 2021).

Interested in learning/improving Biblical Hebrew?

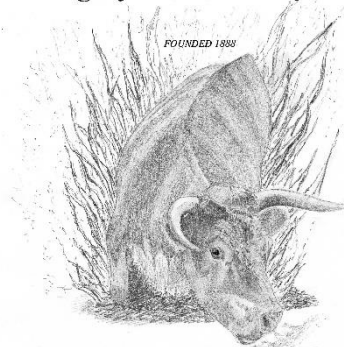
Northwood and Pinner Liberal Jewish Synagogue (NPLS) have generously opened their interactive online (by Zoom) Biblical Hebrew classes to other LJ communities. A new cycle of classes has just started, but it's fine to join a few classes in. These are FREE classes.

TUESDAYS 7 – 8pm Biblical Hebrew grammar with Rabbi Lea Muhlstein

8 – 9pm Biblical Hebrew reading proficiency with Rabbi Aaron Goldstein

To join, or find out more, please contact rabbiaaron@npls.org.uk or 07764 192 696

Edinburgh Jewish Literary Society



Jewish Art and the Second Commandment:
destroying the Golden Calf or destroying a sacred cow?

What's Jewish about Jewish Art?

Melissa Raphael

Professor of Jewish Theology, University of Gloucestershire

ONLINE MEETING using ZOOM

on Sunday 10th May at 8.00pm

FOR THOSE INTERESTED WHO DO NOT RECEIVE EMLS ANNOUNCEMENTS: PLEASE EMAIL ejls@npls.org.uk

www.ejls.org

08-2020

Word from the Sofa

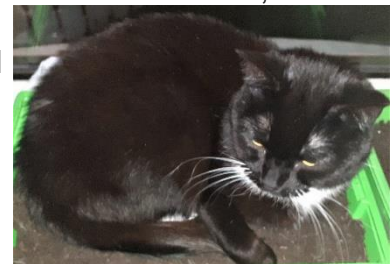
By the time lockdown was imposed on the UK on 23 March, plans were already in place for our communal seder to be conducted online and for an online programme of religious services, scheduled until June, offering us more than three times the number of services we'd normally have. This programme includes some that we've never, or almost never, had before, such as Seventh Day Pesach services and Shabbat evening Havdalah, to which some of us are becoming dangerously attached. Our cheder too was transforming itself (see Gila Holliman's account below of the Virtual Cheder).



Rabbi Mark made his generous offer of support and leadership, not expecting more than a handful of people to attend services, although he hoped it would be worthwhile for those that did. But we're now going into our seventh week and people are showing the same appetite for the services as they did at the start, enjoying their real sense of community and spiritual support, the fresh and interesting insights that Rabbi Mark draws out and the structure they provide when so much of what was normal life has disappeared.



It's a pleasure to combine with our sister community Leicester Progressive Jewish Congregation, Neve Shalom, for services and classes. (Neve Shalom is named for the co-operative village near Jerusalem, *Neve Shalom/Wahat al Salam* – meaning oasis of peace – founded jointly by Israeli Arabs and Jews.) There are intriguing glimpses into people's homes and the comings and goings of other household members, children and pets, including Jenny Oberholzer's cat Ripley, a keen attender. And we've managed to maintain our custom of unusual challahs – see Cathleen Ferguson's beautiful 'key' challah shared with all, visually at least. People who find it difficult or impossible to get to physical services or classes are particularly enjoying participating by zoom.



Should we think about whether we can keep some of this connection post-lockdown? This is the kind of question that's being asked about many of the changes that people have had to make in the way they're living, and then unexpectedly found satisfying. We also know that for many of us, lockdown has not brought this silver lining of satisfaction, but only terrifying insecurity and traumatic loss. Perhaps as we emerge from lockdown, we will look for answers to these questions within the wider context of what we found wanting about life before lockdown and what is it we want and need to change.

Sue Bard

(on behalf of The Sofa: Sue Bard, Maurice Naftalin, Gillian Raab and Nick Silk)

Our Community Care and Support

This picture is the original logo of our community when we were part of Glasgow Reform Synagogue, but we thought it symbolised the shelter we hope we can help with in this time of isolation. Here is some of the help we can offer.



- We have many people available to shop and deliver for others, covering most areas of Edinburgh;
- Two people have offered emergency house repairs – no plumbing or electrical work – in North Edinburgh (come on, Southsiders!) and would observe hygiene and social distancing protocols;
- We have people who could help others use the internet, including help with the now ever-present Zoom – gateway to our weekly shul services, our Seder, Tea and Talmud, Maimonides and so much more;
- You can find a listening ear if there are particular issues you want to discuss;
- We also have someone who can help with matters relating to social work or social care, and may be able to help connect people to legal advice if it's needed in relation to community care, mental health, housing, homelessness or other similar issues;
- See next item about Paul McPhail's kind offer to supply flour and yeast.

There are several ways for people to both request and offer help, depending on personal preference and the nature of the request or offer.

OUR EXISTING CONFIDENTIAL CONTACT SYSTEM: phone 0131 777 8024 or email contact@eljic.org, and one of the small group of people who respond to calls and emails will get back to you quickly.

RABBI MARK SOLOMON would like you to know that he's available on 07766 141315 and marksolomon@btinternet.com if you'd like to talk to him.

OUR WHATSAPP GROUP: allowing people to be in direct contact with each other very quickly where help is needed. You need to send Sue Lieberman your mobile number and ask to be part of the group. Please text her on 07939 014720.

Alasdair has bread for sale at Babka

Alasdair Thanish's new bakery, Babka, is now open for sales of bread including sourdough loaves and challah.

20 Brougham Place

Edinburgh, United Kingdom EH3 9JU

Opening hours are presently 10am to 4pm.



For full information see Babkas's facebook page [here](#).

Wanting to bake, but short of flour and yeast?

Sukkat Shalom member, hotelier, former master baker and challah-maker supremo Paul McPhail, can supply bread flour, plain flour and dried and fresh yeast. He does not have self-raising flour, but points out it's easy to make by adding baking powder to plain flour.



Paul has 16kg bags of bread flour and plain flour. He can split the bags down into more manageable sizes if people don't mind this being done in the hotel kitchen. 16kg bags are £11.99. He only gets a couple of bags at a time but can get them regularly.

Paul lives in Berwick-upon-Tweed but is in Edinburgh several times a week and has very kindly offered to deliver in the Edinburgh City area

If you're interested email us at contact@eljc.org and we'll forward your emails to Paul. Payment will be by card or bank transfer and Paul will confirm price and availability with customers. By the way, Paul says that if you have a Tesco with a bakery nearby, the baker will give you fresh yeast for free if you ask.

Purim Spiel: Tuesday 10 March 2020/14 Adar 5780

Little did we think that when we read Megillat Esther, enjoyed our Purim Spiel and ate hamantaschen that this would be our last physical communal event for we still don't know how long. In retrospect, it was good to end the former era on a joyous note, with Nancy Lynner's new, sharp and lively Readers' Theatre Purim Spiel peopled, among others by Michael Elam as the Narrator, Alex Redpath as King Boris Ahasueros, Ash Alexander as Donald Trump Haman, Vashti/Carrie (a hair-tossing Rebecca Wober) and Mordecai Thunberg and niece Esther Thunberg (characterful renditions from Maurice Naftalin and Jenny Oberholzer).



Pesach/Passover 5780

At our Sukkat Shalom council meeting on 12 March we were debating whether or not, in the light of coronavirus, to cancel our communal seder and replace it by small neighbourhood ones. Just a week later, we'd entered the new virtual world in which this Pesach was indeed different from all others, creating new ways of being and doing on the hoof, but also full of fresh resonance and connection with our's and others' past and present.

There were different questions to ask, a new plague to add and a wonderful sense of warmth and community created by Rabbi Mark Solomon leading our communal seder from his own living room in London with the Edinburgh and Leicester communities plus members, friends and relations from many countries and time zones coming together.



Pesach this year inspired Ellen Galford's 'Skyping Elijah' in English and Yiddish and Cathleen Ferguson's 'Prayer for Liberation from Addiction and Abuse'. For many, traditions and rituals assumed more, rather than less importance in a world where so much else had changed. For one of us, this pandemic has caused them to reflect on the shameful racism that has been engendered in 'Food for Thought.'

Prayer for Liberation from Addiction and Abuse, Cathleen Ferguson

During the festival of Pesach we celebrate liberation from oppression. Not only of the ancient Jewish people, but also the liberation of the Jews, Gypsies, LGBT, and the physically and mentally "different" after WW2.

We pray for those in this time as well, such as those who are slaves through human trafficking, and innocent citizens bound under oppressive governments.

But I suggest that we also keep in mind the addicts enslaved to drugs and alcohol, and the women who live with powerful, manipulative, controlling men.

Addicts don't want to be addicted. Abused women don't want to be abused. Neither should be told to "just stop" or "just leave". It isn't that easy, it's complicated, it's terrifying, it can sometimes be impossible. And it's only a very few who truly find liberation.

Please keep them in your heart during this season of liberation and redemption. Especially the "hidden" women alone in their house with their abuser.

Skyping Elijah by Ellen Galford

So maybe don't come?
Should you be out anyway, Eliahu
wandering the world
in search of seders?

Someone born in the Bronze Age
definitely falls into the at-risk category
of Over-Seventies
and are you sure your connections in high places
protect you from any underlying health problems?

So you ask me

'In that case what happens
when they pour that cup of wine
and open the door to welcome me in
and the glassful set out for me
does not as on all other Seder nights,
mysteriously lose a smidgen of the volume
as carefully measured in advance
by eager children

who will therefore be so disappointed...?'
And who will, no doubt,
have enthusiastically handled it
with their particularly infectious fingers.
So maybe this year, Eliahu,
just stay home....

A skayp mit Eliohu.

Nu? Efsher solstu nisht kumen tsu undz.
Bistu zikher, az du darfst aroysgeyn in droysn, Eliohu,
voglendik arum der velt, zukhdik sdorim?

A mentsh vi du, a geboyrener
in der bronzn-tkufe
gehert gants gevis
tsu der kategorye fun di same farvundlekhe.
Un bistu zikher, az dayn kantshaft in di hoykhe fentster
vet dikh bahitn kegn der sakones-nefoshesdiker krenk?

Ober du fregst mikh:

"Un vos vet zayn
ven me gist dem bekher vayn,
un me efnt di tir,
mir tsu zogn 'borekhabe!';
un dos fule gloz vet dos mol nisht – leheypekh tsu ale andere seder-nekht –



farlirn oyf a soydesdikn oyfn
a kapele funem vayn:
vos naygerike kinder hobn frier opgemostn.
Zey veln zayn shver antoysht.”

Mistome hobn zey dos gloz shoy n ongetapt
mit bazundersh onshtekike fingerlekh.

Nu, deriber, Elio hu,
Blayb zhe hayyor in der heym.

Yiddish translation by Ellen Galford and Heather Valencia

Food for Thought, by a member of Sukkat Shalom

There's been a surge of anti-East Asian (especially anti-Chinese) racism in the UK since the coronavirus crisis, including a Singaporean Chinese person in London being beaten up, a Chinese person in Sheffield, and Chinese students racially attacked in Southampton. Closer to home, a Chinese couple, Chinese-Scottish person and Korean man were racially abused independently in Edinburgh. Perpetrators of these attacks had all put their hate crimes down to 'attacking the filthy Chinese virus spreaders.'

During this crisis, where we need community support more than ever, it's our duty as a fellow ethnic minority community to have solidarity with Chinese people, many of whom are also local to Scotland. This includes preventing the spread of misinformation that can perpetuate anti-Chinese stereotypes of Chinese people being that dirty, unhygienic 'Other.' We as Jews know all too well what it's like to be othered. We remember that in 1348, as a quarter of the population died from the bubonic plague (Black Death) in Europe, many Christians used Jews as scapegoats, that we were masterminds behind the plague - that we had poisoned their wells or mixed 'frogs and spiders' into their oil and cheese. We are seeing the same kind of othering happening right now in the form of anti-Chinese rhetoric about Chinese practices like wet markets.

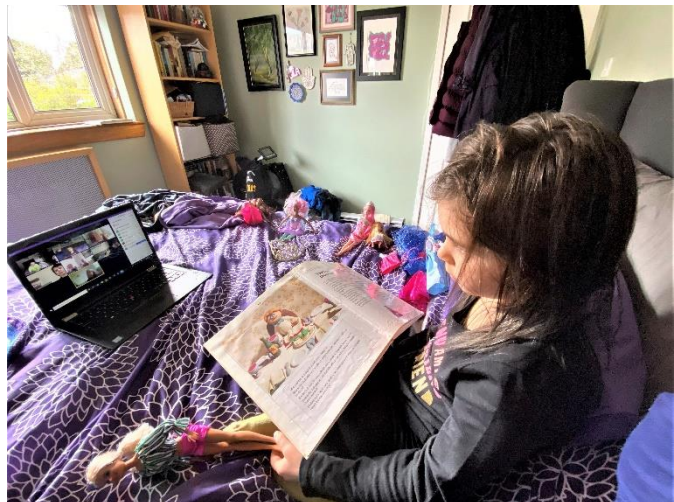
Although wet markets have been traced as the source of the virus, it is not wet markets themselves, that have given rise to the virus. The cause is more likely to be the illegal sale in some wet markets of wild animals (such as pangolins and bats which aren't traditionally eaten in an average Chinese household). Wild animal sales are banned and actively sought out by the Chinese government. It is important not to blame only China for their 'unhygienic practices', as we remember that swine flu originated in the US because of an unhygienic meat industry. Viruses by their nature mutate quickly, and can therefore arise from genetic chance, in any location, from any meat.

Chinese-American Alice Meichi Li describes Wet Markets in an online post:

- *"Wet Markets" in China are basically what we'd consider "Farmer's Markets" in the West that carry fresh produce and meat, versus what they call "Dry Markets" that are for dried and packaged food.*
- *Most wet markets stock perfectly normal fruits, vegetables, and conventional forms of fresh meat.*
- *Wet markets with wildlife trade are relatively rare, and those who actually purchase and consume wildlife either as a delicacy or medicinal purposes tend to be the wealthy 1%, not the majority of Chinese people.*
- *Being outraged that China is re-opening their wet markets would be akin to being outraged that people are going to be able to buy their produce from a farmer's market again.*

Virtual Cheder: building new relationships online

There are many ways in which our worlds have become smaller – our homes are now our workplaces, our schools and our gyms. In other ways however, our world has expanded – people are connecting online in ways that were never previously explored. As cheder teachers and parents, we are excited to see the opportunities for online learning and community building we have been able to create in such a short amount of time.



As soon as we heard about the imminent school closures, the cheder teachers – Adam, Mor, Gila and Rebecca – got in touch on our WhatsApp group to consider how we could continue to teach and learn remotely. We reached out to the other parents and all agreed it was important to continue to meet and to offer opportunities for Jewish learning and community in this disruptive time. Our first cheder session, hosted by Zoom, was run by Mor and the children learned several Hebrew words for springtime, including a very good attempt at simultaneous singing of a new song. Our second session, run by Rebecca and Mor, focussed on Pesach. The children learned to sing (and translate) the Four Questions and participated in a discussion about the Pesach story.

Our parents' WhatsApp group has been more active than before the lockdown. Parents shared pictures of their seder plates and we discussed various family traditions, there have been multiple offers of support (many thanks to Adam and Gillian for coordinating my matzah delivery!), and two children shared their beautiful bagpipe participation in the Thursday Clap for our NHS heroes. It's been lovely getting to know one another better, even if it is remotely.

We are all enjoying our much-needed break for the school holidays just now, but are

discussing various ideas for how we can have more interactive Zoom sessions in the next months. Rabbi Mark will be attending an upcoming session and Mor has offered some additional Hebrew support. We would very much welcome any suggestions for activities or learning we can do online – please let us know if you would like to get involved!.

Gila Holliman

Gary Dickson Obituary

Gershon ben Shraga

25 December 1938 – 25 February 2020

This is a shortened version of the eulogy movingly delivered by Rabbi Mark Solomon at the funeral of Gary Dickson in Edinburgh on 5 March.

With Gary's death, we have lost one of our most memorable congregants.

As a Californian born and bred, San Francisco 'remained [Gary's] American Jerusalem.' He went to the highly regarded Piedmont High School, then majored in history at Stanford University. This decision was, he said, due to a first-year course on the History of Western Civilisation, which opened his eyes to the 'endless possibilities of history as a way of approaching whatever humans have done, thought and felt.'

Graduating with 'Great Distinction' in 1961, Gary was awarded a Woodrow Wilson Fellowship at Yale University, where he earned his MA. Appointments followed at the University of Texas in El Paso, and the Wisconsin State University. Gary remarked that, during his time in Texas, John F. Kennedy was shot in Dallas, and added, 'I could have told him not to come.'

He arrived at the University of Edinburgh in 1967, having experienced the summer of love in San Francisco. When he turned up in George Square, he said, 'professorial giants ruled [who] could be approached, but with caution.' The particular giant whose presence had attracted him to Edinburgh was Denys Hay, the great mediaeval and renaissance historian. Years later, he was to have the sad duty of writing Hay's obituary for *The Scotsman*.

Coming to Scotland was also a return to his family roots, since his grandfather had migrated from Glasgow. Here he created a new family - Margaret, the sensible foil to Gary's eccentricity, two daughters, Rachel and Sarah, and in later years his two talented granddaughters, Charlotte and Lucia.

Having got 'the third degree,' as he called his PhD, he was appointed lecturer, and later reader in history at Edinburgh University. In the 1980s he directed the Antiquary Visiting Scholars programme, which brought twelve pre-eminent mediaevalists to give a lecture at Edinburgh each year, In 1996-7 he was invited to deliver a series of eight Wilde Lectures in Natural and Comparative Religion at Oxford University, on the theme of 'Medieval Pentecostalism.' Then, in 1997, he was elected to Membership of the prestigious Institute for Advanced Study at Princeton, New Jersey, and he was also a Fellow of the Royal Historical Society. 2004 brought his obligatory retirement, which he put down firmly to ageism, and he was transformed into an Honorary Fellow of

Edinburgh University.

His first book, published in 2000, was mainly a collection of his papers from various scholarly journals, entitled *Religious Enthusiasm in the Medieval West: Revivals, Crusades, Saints*. In 2008 he published his major monograph, *The Children's Crusade: Medieval History, Modern Mythistory*, to critical acclaim. Most moving, though is his own dedication of the book 'To Rachel and Sarah, who left home, but did not run away.'



To hear Gary reading haftarah with truly prophetic fervour, suggests why his chosen scholarly field of religious enthusiasm might have had a special appeal to his character. Alongside it went his commitment to social justice, which never left him, Here we can see him at Pride Edinburgh 2015 saying 'Nae Nazis'.

Coronavirus Diaries (Phil, Mor, Lizy, Jen, Marc and Jutta, Jonathan and Marjory, Rebekah)

Phil Wadler in Rio

Working remotely is nothing new for me. I have been in Rio de Janeiro since the end of December, carrying out my duties online.

6 April. We can no longer go to the pool every morning to exercise. Instead, I walk in circles on our roof for two hours at sunset, listening to audiobooks (see photo). I've completed *The Handmaid's Tale*, *Redshirts*, *The Testaments*, and have started *Atonement*.



8 April. My birthday. The biggest change brought by the pandemic is that everyone else is working remotely too. My institute scheduled interviews for a lectureship in April, and I had thought that I would miss them. But now the interview talks are online. I set the alarm for 4.30am so that I can attend talks beginning 9am Edinburgh time/5am Rio time. They continue with nary a break for eight hours. While watching, I peel and chop apples. When talks finish I rush to the kitchen to use the food processor to make charoset. Then another treat that would not exist without the crisis: Wanda and I join a Zoom seder with Rabbi Mark. Great to see so many friends from Sukkat Shalom!

14 April. Today we are booked to see an interactive online live abridged production of *The Tempest*. Oh brave new world!

April 9, 11.30am Mor Kandlik–Eltanani

I'm working in our tiny "office" (spare room), munching some matza with traditional charoset, made with my daughters following a recipe from my great-grandmother. We worked hard to keep our family traditions as much as possible this year, despite the obvious differences in the celebrations.

The rest of the family is having a relaxed day after the Seder last night. Yakir took Tamara and Danielle out for a walk to the Water of Leith, near our home. Earlier, I helped Tamara with her daily piano practice, and was able to admire the hard work Yakir and the girls put into their lego models. During the lockdown, I work on weekdays, while Yakir enjoys walks, gardening, crafts and baking with the girls. He also helps Tamara with her school related tasks, but it's now the Easter break so she has none. And now, it's time to re-heat the chicken soup and kneidalach – for the Passover tradition of eating leftovers from the Seder.

About us: Mor currently works from home, Yakir is on furlough as his work is in providing IT solutions to the hospitality industry, Tamara (P2) and Danielle (2.5 years old) are home with us.

13th April 2020 Lizy Smith in Lumphanan, Aberdeenshire

4am: Wake up and drive to Tesco. Things are nearly back to normal in the store after the great toilet paper hoarding of late March. It's a satisfying feeling to know that I'm helping the nation to get through this crisis, supplying customers with microwavable cheeseburgers and other essentials.

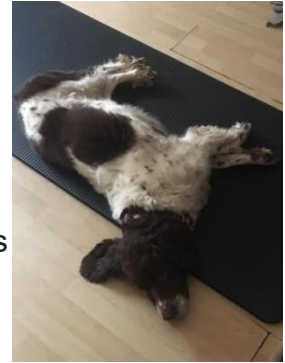
10am: After work I have my daily permitted exercise episode. I stop on the way home and walk around a meadow. Swallows, willow warblers and chiffchaffs have all returned from Africa and life is peaceful and calm away from the human beings.

11am: Arrive home from work. Life in the village of Lumphanan has become busier since the lockdown, as people are not allowed to leave. The usually quiet street now has a regular procession of dog walkers, cyclists and, this morning, two donkeys.

11am – 10pm: The formless void of being trapped in a small flat with another person. Sometimes I eat, sometimes I watch TV. For many hours I play computer games. Sometimes I just lie in bed and cry for no apparent reason. At 10pm I can finally sleep.

Jen Underwood: Lockdown with Barney

When the lockdown hit, I remember burying my face in our elderly springer spaniel's hair and saying to him 'thank goodness I've got you.' I imagined working from home each day, with him cuddled up next to me. Barney, the said springer spaniel, had other thoughts clearly. The first walk of the lockdown was a disappointment. No getting off the lead to mooch around. He looked at me with wonder on our walk home from the park clearly thinking 'if this is the way this lockdown is going, I'm not a fan already.' Then, all daytime walks had to be cancelled by our fab dog walker.



Barney loves his adventures out with the dog walker and I've often thought he thinks it's all a big secret. 'Mum, I've been out with another lady today and you have no idea about it!' He's settled into a fairly good routine though finally. Waking up at 6am, a run around the garden and then settling on the bed for his morning snooze. My dreams of working from home with him by my side – no chance of that. I normally have an online exercise class around 12pm each day so he ambles through to the living room to accompany me with that. As much as I'd like to think it's for the pleasure of my company, I think it's more that he loves lying on my cushioned Pilates mat.... as shown by the photo. So I've gotten quite used to exercising on the hard floor! Barney's enjoyed starring roles on many occasions now - having normally done Seder in the community, it used to be a Barney free occasion. This year, he had a wonderful evening carefully staring at the charoset in glee (apples are his favourite) and occasionally coming over to gaze into the camera. In the words of one friend who experienced this 'it's like he's staring into our souls.' All I can say is, it's lucky there's a mute option as he has quite an impressive bark – and he's not afraid to use it! If you see him on upcoming Shabbat services, wave and say hi.

Marc Schulz and Jutta Haaser-Schuz in Holzgerlingen, near Stuttgart.

6am. We start the day with some exercise. Gym closure? Not for us! I've got to hurry, because I'm late for my first meeting despite the short travel distance. But wait. Oh no, our internet connection isn't working. I'm starting to panic a bit. Checking my work laptop. Seems ok, so it's only Gmail after all. I dial into my first meeting while Jutta is doing some housekeeping. The weather is lovely, and my office now has a window, so that I can actually enjoy it.



Lunch time. It's wonderful that Jutta and I can have lunch together these days. Then it's all meetings again while Jutta uses the nice weather to learn on the balcony. Hopefully the yeast we bought on ebay after an utterly unsuccessful hunt at our local grocery stores will arrive today. Don't want to cancel our last vegan Dampfnudeln before Pessach! The doorbell rings. That's DHL bringing our yeast. Yippee! 7pm. Time to call it a day and do some shopping for Pessach. The atmosphere at the supermarket is quite normal. Only the cash register now has a large plexiglass window in front of it. 9pm. We end the day watching a documentary on foxes.

'Leisurely Lockdown' by Marjory and Jonathan Broadie

Been forever members of our Shul.
Getting along nicely,
Following Lockdown Rule.

6am, and our day began,
As up from bed Jonathan sprang.
To start his daily five-mile walk,
Along the streets around our way,
Before other folks came out to 'play'.

Relaxing breakfast - time to cook.
Next a crossword and a book,
Till half-past nine.
When Marjory 'met' their granddaughter,
For fun lessons online.

Brothers, Alexander and Jonathan, on the phone.
As round the garden from door to door,
Jonathan walked a few miles more.

Work to be done,
Not much fun.
Business calls, emails galore,
For Jonathan, that was just a chore.

Marjory shopped for neighbour, Ruby, aged 94.
Left the groceries at her door.
"How are you, Ruby? I've got them all!"
Marjory shouted down the hall.

'Zoomed' in to a happy 'family call',
A lovely chat with one and all.

Then made chicken soup and comforting stew,
Some Fairy Cakes, iced biscuits too.

Rebecca, a member, rang to say:
"Look out of your window,
And across the way."
She, Gordon and children,
Were on a 'Wave By'.
Waving and cheering,
So all on a high.

Lovely surprise.....
6pm the telephone rang,
And our younger son, then began:
"Dinner is served. Please open the door....."
And there.....?
Homemade Pasta Bake and a bottle of wine.
Simply delicious, simply divine.

Delectable dinner - very replete.
Played Scrabble, watched a movie,
Then their day was complete.

A Day in the Life of ... Rebekah & Felix

Every day is very much the same – boring. I have attempted to keep to my normal daily routine as far as possible.

Get up at 06.00 hrs (or thereabouts, often earlier) to feed Felix!

Put kettle on, get fresh cat food out & feed Felix.

Vacuum kitchen floor to get rid of hair – (mine & Felix's) which float around like tumbleweed!

Change his fresh water bowls (there are five around the kitchen). Make sure the litter tray is clean.

Pour orange juice & tonic, make a cup of Earl Grey Tea (Bird & Blend Special).
Get washed & dressed – very important not to slump around in PJs!!

Cook breakfast – do this every day, it's an important start to the day.

Go back to bedroom with tray and watch morning news – eat breakfast and drink tea.

Do online business, read emails & check Facebook & website for updating.

Spend two hours on my Gaelic lesson.



Yom HaShoah in Edinburgh 5780 28 Nisan/21 April 2020

Edinburgh Hebrew Congregation's chairman John Danzig welcomed all those, including Rabbis David Rose and Mark Solomon, who had gathered by Zoom, instead of as usual, at Princes Street Gardens, to mark Yom HaShoah, Israel's national day of commemoration of the Holocaust. The memorial candle was lit and psalms, personal memories and accounts, and readings followed, including:

Ashrei Hagafur by Hannah Szenes sung and read by Rabbi Mark Solomon

אֲשֶׁרִי הַגְּפֹרֹר שֶׁנִּשְׂרַף וְהִצִּית לְהַבּוֹת,
אֲשֶׁרִי הַלֵּהָבָה שֶׁבְעָרָה בְּסִתְרֵי לְבָבוֹת.
אֲשֶׁרִי הַלְּבָבוֹת שֶׁיָדְעוּ לְחַדּוֹל בְּכַבּוּד...
אֲשֶׁרִי הַגְּפֹרֹר שֶׁנִּשְׂרַף וְהִצִּית לְהַבּוֹת.

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with strength to stop its beating for honour's sake.
Blessed is the match consumed in kindling flame.

and

'In Observance of Yom Hashoah' American Reform Siddur Mishkan T'filah
(P.521)

Adapted from Elie Wiesel and Albert Friedlander read by Marjory Broadie

We begin - with silence.
The silence of death:
The silence after destruction.
There are times when songs falter,
When darkness fills life.
When martyrdom becomes a constellation of faith,
Against the unrelieved black of space about us.
There are no words to reach beyond the edge of night.
No messenger to tell the full tale.
There is only silence.
The silence of Job.
The silence of the Six Million.
The silence of memory.
Let us remember them as we link our silences.

The commemoration concluded with El Malei Rachamim: Prayer for the souls of those who perished in the Holocaust conducted by Lord Julian Goodman and followed by one minute's silence.

Interfaith Scotland

One-to-one Coaching Sessions

This can be a challenging time of adjustment for people getting used to new circumstances. Jamie Spurway will be offering coaching sessions for those who may need assistance in adapting to this new reality. The coaching sessions could focus on whatever challenge is most prominent, for example new working patterns and living situations, managing anxiety etc. Jamie has been trained in coaching by the Kinharvie Institute. **If you are interested please email jamie@interfaithscotland.org**



One-to-one Spiritual Accompaniment

This is a time when many people may be feeling lonely and isolated. Places of worship are closed and some may be missing opportunities for engaging in spiritual conversations. Frances Hume, who is trained in spiritual accompaniment is offering conversation and a listening ear for people from any faith tradition by phone or online. **If you would like to book a session please email frances@interfaithscotland.org**

'Creativity in Crisis'

Self-isolation can be a stressful experience but can also be a time for reflection and creativity. We would like those of you who are able to create pieces of art, poetry, photographs, music and stories to express your 'creativity in crisis'. We plan to put a selection of these into our next newsletter. **Please send these via email to frances@interfaithscotland.org by the end of June.** To send us your artwork, please take a photograph of your piece and send as an email attachment.

My Jewish Roots? by Gillian Raab

If you know me you will probably wonder how I could possibly claim Jewish roots. How could someone with the maiden name Urquhart, a possible descendant of Sir Thomas Urquhart who translated Rabelais into broad Scots, be anything except Scottish? On 19 April I gave a talk to the Lit (Edinburgh Jewish Literary Society) on *Jews Marrying in Edinburgh* in the 19th and early 20th centuries. It was in an exchange of emails after the meeting that I learned about my possible Jewish roots.

On some of the Jewish marriage records I found the phrase "according to the '*Banns of the Jewish Church*' ". But there were never such things as Jewish banns. At one time Scots Law required all marriages to be preceded by the calling of banns in the established church (Church of Scotland). During my talk I asked, "Was this ever done?"

Harvey Kaplan, from the Scottish Jewish Archives said he had only one instance of this in his records, a certificate of calling of Banns in Bonnybridge Parish Church (near Falkirk) for the marriage of Jeanie Rosenbloom to Manuel Sinclair, a painter and decorator of Main Street, Bonnybridge. The couple were then married at the bride's home in Inverness, by Simon Gerber, the Rav of the Inverness community.

My paternal grandfather was the butcher in Lairg, Sutherland, and he and his sons spent every free moment fishing for trout in Loch Shin. They were friendly with a Jew

called Sinclair, from the Falkirk area, who was also a keen fisherman and used to spend his summer holidays in Lairg. Now, my maternal grandfather was the schoolmaster in Bonnybridge and also a keen fisherman. It was when my mother's family were on holiday in Lairg that my parents met. Did Manuel Sinclair consult my maternal grandfather about having his Banns called in the Bonnybridge parish church? And did Manuel suggest to him that Lairg was a good place to go fishing? If so these could be my Jewish roots.

Note: *If you missed the Lit talk but are interested in it, I could send you a written version*

Sukkat Shalom Contacts

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This phone number sends voicemail to members of the Contact Team

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Scottish Charity SC035678

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You are a member or asked to get our emails

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Want help with advice or loan of equipment to help you get online?

Please phone this number and we will get back to you to see what we can do.

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