



Chairman : Maurice Naftalin
Administrator : Ricky Hogg

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Under the auspices of the Glasgow New Synagogue a constituent of the RSGB



Fri 4th July 7pm

Erev Shabbat Service: Homeroyal House, 2 Chalmers Cres, Marchmont, Edinburgh. Someone will be on the door to let you in, please arrive in plenty of time. If you are early press 5 then 4 then call for Blanche. There will be no entry after **7.10pm** unless prior arrangement has been made. (Thank-you).

Fri 1st August 7pm

Erev Shabbat Service: Eric Liddell Centre, 15 Morningside Road, Edinburgh. Please note non-standard venue!

Edinburgh Fringe Festival 2003 – some events of special interest

To Book: Click on www.edfringe.com to order tickets securely on-line, 24 hours a day, or call on **0131 226 0000** from 12pm-3pm from the 16 June and from 9am to 9pm from the 21 July to the 25th August.

'Sarah-Ellen'

A one hour piece for a solo performer written by Roy Hyams of the ERJC. The performer and director is Alexandra Bliss, who is making her third appearance at The Fringe.

Venue 11 : Diverse Attractions, 322, Riddles Court, Lawnmarket, Edinburgh.

Week 1 : 4th - 9th Aug. Week 2 : 18th - 23rd Aug : Time: 5.30 p.m. Tickets: £4.50/ £3.50

'Babba Ghanoush and Bagels'

Two competing market traders, Sharif a Muslim and Shlomo a Jew, are haunted every day by childhood problems. Sharif has an alter-ego, 'the suicide bomber', whilst Shlomo, suffers from 'Small Schlong Syndrome' - blamed on a misguided circumcision.

Venue: Hill Street Theatre, 19 Hill Street, Edinburgh

Fri 1st Aug to Mon 25th Aug. Time 12:40 (50mins) £6.00 / £5.00

'Sholom Aleichem - Now You're Talking! - Part 2'

Saul Reichlin returns with a new, pre off-Broadway programme of his celebrated adaptation of the stories of Sholom Aleichem. *Scotsman*. 'Astonishing' *Metro*. 'Some of the best Jewish storytelling in the world' *Jewish Telegraph*. www.saulreichlin.com

Venue: C Venue, Chambers Street, Edinburgh

Wed 30th July to Sun 24th Aug. Time 5.15pm (1hr) £8. 50 / £7. 50

The Last Butterfly : Czechoslovakia, 1943: Butterflies don't live in Terezin. 55,000 Jews do. Some see hope in the Red Cross' inspection of the camp. Others know escape lies only in fantasy, and so begins their story of 'The Last Butterfly'.

Venue 45: Old St Paul's Church Hall, Jeffrey St, Edinburgh

Mon 4th Aug to Fri 15th Aug. Time 4:10pm (50mins) £5.00 £4.00

We are free to choose our way and yet must accept the consequences. *Erich Fromm*

Letter from Rebekah's travels

Recently I went on holiday to Crete, the purpose being (initially) to meet up with my cousin whom I had not seen for 40 years. He has lived on Crete (and for a brief time in Athens) for the last 30 years and is a musician of some considerable standing world-wide. He has made it his life's work to revive and restore Cretan Folk Music, using all the traditional Cretan musical instruments - he teaches young Cretans in their native folk idiom and runs regular music workshops - Labyrinth Music. He is a master Lyra player and has learned the folk music of many Middle Eastern Cultures, including that of India on the sitar. He has made many recordings over the years, some of which incorporate the several musical idioms of those cultures which he has studied. He is now the Artistic Director of the Museum of Rare Musical Instruments of the World (most of them his own, collected over many years) in a small village called Houdetsi, just south of Heraklion (or Iraklion). It was a joy to see him and to 'talk music' for, as many of you know, I have been a professional musician most of my life, but mainly in the classical tradition. We were both 'cellists in our time!

Before I went out to Crete, I enquired as to whether there was a Synagogue on the island & was told that, sadly, there was not. However - I discovered one in Hania (Chania) situated in Kondalyki Street behind the Archaeological Museum of Hania. I went along to explore and found this wonderful little Synagogue, called 'Etz Hayyim', and looked at the Notice Board outside. This told me that there was no minyan but that there were two Services held each day, Shacharit and Minchah - at 09.00 hrs and 18.00 hrs respectively. So I waited for the evening Service (as it was around 18.00 hrs). Shortly a gentleman appeared and opened up the Synagogue and we went in - I won't go into the mechanics of getting me up & down various heights of steps! This gentleman turned out to be the Director of the Synagogue, Dr. Nicholas Hannan-Stavroulakis; he made us most welcome and was pleased to have someone else there for the evening Service. It transpired that this was a congregation of three souls! He himself was of Cretan origin and there were two other young men, one of whom had come from Germany 11 years previously. We went through a courtyard which had a wonderful array of trees and plants and went inside the Synagogue which was bigger than I had expected. Services are open to any who wish to go and pray in whatever way they felt comfortable; I received the impression that there was much happening in the way of inter-Faith understanding and the promotion of Peace. The Synagogue itself had a very peaceful ambience and we settled into the Service - others joined us during the course of it. I was unfamiliar with the Prayer Book in use, but kept up as best I could. What did delight me was that the Hebrew was Sephardic in pronunciation, which is what I learned and to which I was accustomed. After the Service, I was shown the Torah Scroll which was one of the Czech Scrolls from Prague and had been lent to Etz Hayyim by the Memorial Scrolls Trust in London. It was a great honour to be shown it & to hold it. I experienced a wonderful feeling of history and felt quite nostalgic!

Concluded next month!
by Rebekah Gronowski.

Where Next Edinburgh? – A Reform View Maurice Naftalin, Chair, Sukkat Shalom

This article appeared in the June edition of the Edinburgh Star (magazine of the Edinburgh Hebrew Congregation) in response to a debate in the Star about the future of Judaism in Edinburgh..It is reproduced here by kind permission of the editor.

Many in the Edinburgh Reform community read the discussion articles in the last issue of the *Star* with interest and sympathy. We have our own ongoing debates about the future, and I am glad to thank the editorial board of the *Star* for the opportunity to try to bring the two debates together.

I last wrote about the Edinburgh Reform Jewish Community (ERJC) in the *Star* a little over two years ago, so perhaps a brief recapitulation is in order. The ERJC has had a separate existence since 1997, as a group affiliated to the Glasgow New Synagogue (GNS). During that time we have gradually built up the number of our activities, starting from the monthly Erev Shabbat services which remain our central event. Over the years, however, we have gained confidence to add to these with services for other festivals, communal Seders, quarterly all-day events, study sessions, children's parties at Purim and Chanukah, and occasional social activities. Last September we marked the fifth anniversary of our first meeting with a formal inauguration as a community of the Reform Synagogues, with the Hebrew name of Sukkat Shalom. Our confidence continues to grow as we continue to add new activities: a crucial innovation last September was a monthly Cheder, and this month we are hoping to start a tradition of social occasions centred around a Havdalah service. Despite our growth, I feel we have preserved the informal and friendly atmosphere with which we started. Although we greatly regret the departure from Glasgow of Rabbi Pete Tobias, very much the moving spirit in our early days, we feel confident that we will continue to flourish without his help.

We have our problems, too, of course. Our inclusivity, which leads us to welcome participation at all levels of commitment, can also make it difficult to motivate formal membership (we have the same membership rules as GNS). So our formal numbers – around 50 – and our material resources don't really reflect the degree of energy and enthusiasm that we experience in the community. This leads to the second problem, the one which gives the officers the greatest everyday difficulties, that of finding a suitable venue for services. In this context we are bound to be disappointed that our tentative approach to the EHC in respect of Salisbury Road has not been answered. Our third problem is expressed through our own debate on perspectives: whether and at what point we should be seeking independence from GNS. We are tied to GNS by bonds of familiarity,

participation, and gratitude for their essential help in getting us established, but we know that at some point we must seek our own way. The material obstacles are formidable, and the idea of attending High Holy Day services held anywhere but Newton Mearns is still hard for many of us to envisage.

Relations with the Edinburgh Hebrew Congregation enter our discussions frequently. At a communal level they have strengthened since I wrote enthusiastically about them two years ago. A number of Edinburgh Jews attend both Reform and Orthodox services and maintain good relations with both communities. There has been one informal and friendly meeting between officers of the two communities. We receive invitations to the social events of the EHC, and have enjoyed attending some recently. And at a personal level and through the Literary Society we get along fine – I hope!

At a more formal level, however, much more could be done. We don't seek to minimise the differences between Reform and Orthodox in practice and principle, but it is short-sighted to focus on these exclusively, ignoring the many areas of mutual understanding on which we could be building. The *Oxford Story* article in the last *Star* showed the degree of co-operation and mutual respect which different communities can achieve without compromising their principles. Of course, Oxford cannot be an organisational model for every city, but the spirit embodied in their arrangements can teach us a great deal.

The EHC took a brave step in opening its perspectives debate in the public forum of the *Star*. Our contribution to that debate comes from outside the Orthodox community, but from firmly within the wider tradition of Judaism. Declining numbers are a problem for Jews of all communities everywhere; in the Reform movement we are convinced that this problem can only be addressed through a renewed engagement with the principles of our faith and through working to reconcile tradition with the demands of life in modern society. But we don't claim that that renewal can take place only within our movement. On the contrary, we believe that – inspired by the same history and beliefs, and without compromising our central principles – Jews from many different movements can work together to revive our common faith and traditions.

Edinburgh Reform Community

Tammuz / Av / 5763

The Edinburgh One World Festival Peace and Justice Concert.

Dear Maurice,

Many thanks for your contributions to the concert, which were very much enjoyed and appreciated.

Best wishes,

Neill

On Sunday 15th June about 20 of us gathered together in the Silk's back garden at Linlithgow for our first communal BBQ. The age range was from kids to some of our older members, and from regular BBQ attendees to some for whom this was their first BBQ. Although I was doing the cooking - so I would say this wouldn't I? - I think it's fair to say that the food went down a treat, and Kate had made several of her puddings so once we had finished the meat or veggie food - all tastes were catered for! - we had some great puddings to finish with. Since we Jews don't believe in the devil, it must have been a case of the sun shining on the righteous as opposed to the Devil looking after his own, as the weather was just right. Not too hot but nice to be outside. So, after much food, somewhat less drink and a really good afternoon, everyone left to head back to Edinburgh, including 3 on bikes. I haven't heard, but I presume that they got back OK!!

Nick Silk.

Clare, Ricky & Jason Hogg would like to thank all who have been so kind with cards, phone calls and presents on the arrival of our daughter/sister Hannah Alice. Many thanks J

CHALLAH PEACH PUDDING

Ingredients Needed:

2 cups peaches, diced large
1 teaspoon cinnamon
2 tablespoons sugar
3 ½ cups heavy cream
½ cup half and half
6 eggs
1 cup sugar
1 tablespoon vanilla extract
½ teaspoon cinnamon
1/8 teaspoon nutmeg
2 ½ cups challah, cubed large
¾ cup golden raisins, plumped

In a medium bowl combine the peaches with the cinnamon and sugar. Toss to coat and set aside.

In a heavy bottomed saucepot combine the heavy cream with the half and half. Bring to a simmer, stirring often. In a large bowl whisk the eggs. When the cream is heated, slowly pour 1 ladle into the eggs at a time. Be sure to whisk well to avoid curdling. Add in the vanilla extract and remaining spices. Set aside. Add the cubed challah, spiced peaches and drained raisins to a greased ovenproof casserole. Pour the heavy cream mixture over the challah cubes and allow to soak for 15 minutes.

Place the casserole in a hot water bath and bake in a pre-heated 350° F. oven for 45 minutes. Remove from oven and water bath. Allow to cool slightly, but serve warm.

Maurice would like to thank everyone who sent kind thoughts and messages of condolence on his mother's death.