

Sukkat Shalom

Edinburgh Liberal Jewish Community

Sukkat Shalom is a constituent of liberal judaism

October 2006

Chairman: Maurice Naftalin, chair@eljc.org
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EVENTS & SERVICES

We are delighted, and very honoured, to have **Rabbi Danny Rich, Chief Executive of Liberal Judaism** with us to lead the High Holy Day Services.

Date **Sunday 1 October**
Event **Kol Nidrei**
Venue **St Mark's**
Time **7pm**

Date **Monday 2 October**
Event **Yom Kippur**
Venue **St Mark's**

Morning service	11am
Additional service	1pm
Break	2.30pm
Study Session	3pm
Afternoon service	3.30pm
Children's service	4.30pm
Memorial service	5pm
Concluding service	5.30pm
Conclude	6.30pm

Date **Friday 6 October**
Event **Erev Succot**
Venue **Columcille**
Time **7pm**

We will start building the succah at 5pm, so bring along greenery, fruit (Fairtrade where possible/appropriate) and anything else suitable to decorate the succah.

Date **Saturday 7th October**
Event **Succot**
Venue **Columcille**
Time **11am**

After the service, we will be having Kiddush and lunch in the succah so please bring along a non-meat dish for sharing.

Date **Friday 13th October**
Event **Simchat Torah**
Venue **Columcille**
Time **6pm**

There will be sweets for the young (and not so young) but feel free to bring some more to share! If you can get to Columcille beforehand, we will be taking down the succah from 5pm; all help will be welcome.

Date **Saturday 21 October**
Event **Shabbat Service**
Venue **St Mark's**
Time **11am**

Rabbi Mark is with us this weekend and will be leading our Shabbat service at 11am at St Marks. The service will include the blessing of **Adam Budd and Nadine Cossette's** new baby and will be followed by a Kiddush. After the Kiddush, we will be having a study session.

Other events during this weekend will be the '**Choosing Judaism**' class, the **Talmud Reading Group, Kabbalat Torah group, and cheder**. All involved (e.g., cheder parents and children) will be notified of details, but please contact Nick for further information if you are interested in any of the events.

Date **Friday 3rd November**
Event **Erev Shabbat Service**
Venue **Columcille**
Time **7pm**

This is **Shabbat Lech L'cha** which means we will be having a student Rabbi visiting us. As well as taking the service, s/he will have the chance to tell us something about the Leo Baeck College – Centre for Jewish Education at the **family supper** afterwards. *As usual, please bring a non-meat dish for sharing.*

Peace, peace to the far and to the near!

Isaiah 57.19

HIGH HOLYDAYS *cont....*

Children

We do not plan to have a crèche during any of the services. However, we will have some 'worksheets' relating to the High Holydays which children will be able to complete/colour in. For those parents wishing to take children out of the services and use the worksheets, there will be a separate room at St Marks. However, there will be no supervision provided, so parents who do wish to take children out of the service will have to provide their own supervision, since children must be supervised at all times. Obviously children are welcome to attend any of the services, but we would ask that parents ensure that the dignity of the services is maintained.

There is a service specifically for children at 4.30pm on Yom Kippur, to which children (and all adults) are invited.

Yom Kippur Breaking the Fast

Arrangements have already been made to have a meal after the service at the Point Hotel. All interested parties should have been in touch with Gillian by now in order for her to provide accurate numbers to the hotel. If you haven't been in touch and wish to attend you could try to contact Gillian incase there have been any cancellations. **01312266234** or **Giillian.Raab@googlemail.com**

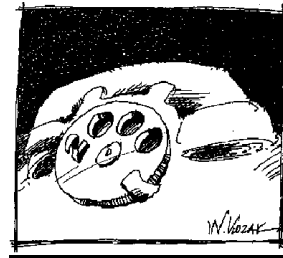
Prayer Books

The Liberal Judaism prayer book 'Machzor Ruach Chadash' will be used for all High Holyday services. Some of you will already have copies of the machzor. If you would like to purchase a copy before the High Holydays, please contact Nick. The cost of the books is £16.90. The Succoth and Simchat Torah services will use the 'usual' Liberal Judaism prayer book 'Siddur Lev Chadash'.

Improve Your Hebrew

We have the good fortune to have a native Hebrew speaker with us at the moment, willing to take classes for adults to improve (or learn) Hebrew. If you would be interested in taking part, please contact Maurice (chair@eljc.org, or via the community phone).

Important Telephone Numbers



We have altered our contact telephone numbers. A reminder of all.....

Messages 0131 777 8024

This number will forward messages to us and we will reply.

Access 07891 439 646

For access to our venues. Only for use on days of events.

Welfare 07904 813162

For any member of the community needing assistance.

Community Gatherings

Anat Kamenka has written offering to host informal erev Shabbat services when the community is not meeting, with the idea of drawing members of the community together in chavura and observance at least every week, also giving the chance to talk, relax, exchange news, and to make and meet friends more regularly. If you like this idea, please talk to Anat about it at one of our upcoming services or email anatka20@hotmail.com

ELJC Boat trip to the Historic Island of Inchcolm Sunday 8th October

With archeological guide by Gordon Barclay



See www.maidoftheforth.co.uk for details.

Prices are **£13**, concessions **£11** and children **£4.70**, but we will get a group discount if we have 15 or more people and there are discounts for **Historic Scotland** members. Please let us know if you are planning to come so we may make a group booking.

Meet at **1.45pm** on the pier at South Queensferry (just under the railway bridge). Sailing is at **2pm** and we will return at about **5pm**.

The **43** buses leaving Edinburgh (Queensferry Street) at 12.25pm and 12.55pm arrive at the police station at 12.59 and 1.29 from which it is a 10 minute walk to the pier.

Social events and Education another chance

We have only had a few replies to last month's suggestion for what you would like for this year, so here is another chance.

Beginners' Hebrew, improvers' Hebrew, bike rides, country walks, theatre outings, revival of Shiurim, group suppers.

Would be interested to participate in, or better still organise, any of these? Do you have other ideas? Contact Gillian with your ideas and preferences so we can make them happen. email Gillian.Raab@googlemail.com or tel 07748 678 551 or tell her!

Edinburgh Jewish Literary Society

The new season of the Lit will commence on **5th November** with a talk by **Nicholas de Lange**. Further details of this talk and more programme details will be published in the November newsletter.

In the meantime, should you need further information please contact ejls@xemaps.com or visit www.ejls.org

Women's Interfaith Group

The next meeting will be meeting on **October 25th** at **7pm** in **Nicolson Square Church**. Topic is 'Relationships'. Please bring vegetarian finger food to share.



Thoughts of Rabbi Pete

Begin your High Holydays with the radio thoughts of Elstree Liberal **Rabbi Pete Tobias** on a special New Year and On BBC Radio 2 Sunday morning **1st October** between 7.30 and 8.00 am Rabbi Pete Tobias will be on 'Good Morning Sunday' with Aled Jones with, amongst other things, some Yom Kippur reflections.

New role for Rabbi Aaron

Rabbi Aaron Goldstein, LJ outreach director, moves to a new part-time post this month as he takes on the role of Assistant Rabbi to his father Dr Andrew Goldstein at Northwood and Pinner Liberal Synagogue. We wish him much success in what is believed to be the first time that the Liberal Jewish movement has had a father and son team.

Rsy Netzer Summer Camp, 5766

Following the success of last year's summer camp, I was excited that I would be able to experience it again this year. Like last year, the camp was going to be in south Wales, next to a beautiful lake, where various activities such as kayaking and canoeing were held.

The whole camp was built on the ruach (spirit) generated by us and the madrichim. Every day we would get out of bed, psyched for a day packed full of ruach, fun and learning. Plus, you'd endure it all with all the friends that you'd made, or friends from last year!

The activities included: Peulot (education). Every day they'd turn the learning into something worth participating in, and actually really enjoyable (no Hebrew!)

Joe (left) and Daniel Naftalin



Once a day, we'd also do an activity, such as walking, climbing, bowling, swimming, sailing, raft – building, the high ropes (terrifying), and a few more that don't immediately jump to mind. As you can see, the camp – site we were situated on was designed for large groups of people coming to stay, so we didn't run out of things to do!

One of the best things about camp was really socializing and making friends with other Jews. At meal – times, in between all the ludicrously loud chanting going on between the tables (ref. the ruach!), there was a lot of time to talk about issues in the Middle East, bar/bat mitzvahs, and Judaism in general, in addition to all the other things kids talk about!

I really enjoyed camp, and I for the first time I felt a sense of community with other people of my age that are also Jewish. I will definitely be going back next year, and am pretty certain I'll have a brilliant time!

By Joe Naftalin

RSY Netzer Israel tour 5766

For four years I have been going on camp with RSY in aid of discovering my Jewish identity and other such religious activities. This year was the finale. For a month me and 40 others were taken on a tour of Israel and it was an experience of a lifetime.

However, there were a few minor problems. I am sure irony played a hand when organising this trip as the war in Lebanon started a week before tour was due to begin and the ceasefire began the day we returned. Therefore although the experience was wonderful, the war was always in the background.

Our itinerary took us through Jerusalem, the Negev Desert, the Dead Sea, Tel Aviv and Massada. In Jerusalem was where we spent most of our time not only seeing the religious sites such as the western wall but also we were taken on a tour underground which showed us some of the original 3000 year old stones of the wall. We were also given the chance to get the feel of the atmosphere around the streets of Jerusalem.

Out of everywhere we went I enjoyed the Negev experience the most when we spent two nights with the Bedouins. The atmosphere was wonderfully calm and the hammocks hung around the place gave us the perfect opportunity to lie and relax. There is also something really quite magical about showering, sleeping, sitting round a camp fire and even tripping over logs... under a clear still and starry night sky.

Although I thoroughly enjoyed myself, the circumstances under which we went were not ideal. I didn't gain very much in terms of Judaism in the same way that others did, but spiritually Israel is a beautiful and calming place where I hope future generations can visit in better times.

By Daniel Naftalin

**EREV ROSH HASHANAH 5767 SERMON AT
EDINBURGH LIBERAL JEWISH
COMMUNITY**

LIVING WITH UNCERTAINTY

Shanah Tovah oom'tukah: A Good and a Sweet Year; *Ramadhan kareem v'mubarak*: A Holy and Blessed Ramadhan.

It is rare to be able to recite such a dual greeting two years running but for technical calendrical reasons it is possible to do so. The Muslim calendar is wholly lunar (unlike the Jewish one which is a hybrid creature of both moon and sun) and thus Ramadhan moves around the solar year. I am no mathematician and, therefore, cannot work out why this is the second year running that Ramadhan has coincided with the Rosh HaShanah weekend but, as millions of Jews either return to shul to begin the traditional second day or have returned from their Liberal tashlich ritual, elsewhere on the globe in millions of homes and mosques more than a billion Muslims will gather to prepare for the fast of Ramadhan. Although I am sure the coincidence has happened countless times before, as we reflect on the past year and look to the coming one, the poignancy of the coincidence is obvious.

Before I come to my theme permit me just to reflect on where I am. For seventeen of the last eighteen years now has been a moment for me to reflect on the past year and in so doing lay out the themes of a series of sermons to my own congregants at the Kingston Liberal Synagogue. Last Rosh Hashanah I assisted Rabbi Andrew Goldstein at Northwood & Pinner Liberal Synagogue, one of Liberal Judaism's largest constituents. This year I am honoured and delighted to be at Edinburgh Liberal Jewish Community which when the Officers hear my plans will soon be one of the largest...

As I look back over the past year, so many themes emerge. If we look to the Middle East, the birthplace of our great faith, Judaism, and of Islam, we might reflect on the recent Israel/Lebanon conflict (and I was in Northern Israel during 'the final push') and its likely impact on the peace process; if we look to Europe we might consider the progress of Liberal Judaism in Germany (where only last week in Dresden I was privileged to share in the first ordination ceremony since the Nazis

closed the Hochschule in 1942) or the possibility of the accession of Turkey to the European Union; and, if we came closer to home to our own community, I guess, since this is my first visit to Edinburgh, I could be forgiven for some reflections on the future of Liberal Judaism under its newish Chief Executive.

All possible themes for tonight which might or might not capture your interest but I was actually struck by a comment of my friend and colleague, Rabbi Mark Winer of the West London Synagogue who reminded me that in the twentieth century more men and women have lost their lives in the cause of religion or, as I choose to describe it, in the causes of religious bigotry or foolish certainty! Of course, religion is tied with politics, personal envy and national pride, and, just as religion promotes so many of the decent human values, so is it used to give a smokescreen for each and every grubby motive.

Is the current dispute between the Pope and Islamic scholars a religious one? Is Wednesday's contretemps between Home Secretary, John Reid, and his hecklers a religious dialogue? Was the kidnapping of Israeli soldiers by Hezbollah and the resulting incursion into Lebanon by the Israeli Defence Forces in origin a religious conflict?

Whether religious or not there certainly is an impact on our daily lives. As I returned from Israel new restrictions on hand luggage had been announced for British airports; as my eighteen year old daughter, Emma, prepared to leave London for a year of study in Israel I was asked whether I would let her go. I do not have a lot to say in what she does but she is arguably as safe in Jerusalem as she is travelling on the London tube network or crossing the road in rush hour Manchester. Truth to be told, our hold on life is fragile – perhaps it always was so but modern media enables us to confront that fact each moment of the day

For our Biblical ancestors the world was an uncertain place. The fear of flood –and the attempt to overcome it- is evident in the story of Noah. The fear of disease, both that which attacked people and that which took hold of our buildings, is demonstrated in the Book of Leviticus.

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Perhaps the fear of rapacious gods resulted in the Hebrew concept of monotheism itself, and if you were an Ishmael or an Isaac in the Book of Genesis perhaps you might be uncertain of the love of your father, our hero Abraham. Traditionally on the first day of Rosh Hashanah Ishmael's expulsion is read and on the second Isaac's binding. Keeping only a single day and for very good reasons the Liberal tradition recommends the Binding although the new machzor reintroduced the Ishmael story as an alternative reading, to my great delight.

Nevertheless it fascinates me that, apart from the common origin in Abraham, Judaism and the Arab people which became synonymous with Islam should discover their antecedents in stories, each of which appears to turn upside down the certainty of expectation. In Ishmael's case he was for a number of years Abraham's only son, and, although the Torah text does not tell, what can Ishmael have felt as his father sent him away into the inhospitable desert? We might ask a similar question of Isaac as he is bound and placed on an altar.

It seems to me that if we reflect on the events of last year and look to the coming year, it is in terms of our relations with the Muslim community that, in spite of the inevitable difficulties, we must try harder. We must do so for pragmatic, historical, ideological and, perhaps a rarely used word in Liberal circles, messianic reasons.

Let us first look simply at the numbers. There are some two billion Christians in the world and the number is rising. There are some one and a quarter billion Muslims in the globe and the number is rising. There are perhaps some fourteen million Jews in the world, a figure that is certainly not rising. The largest number of Jews (some five million) in a single nation state now lives in the State of Israel, alongside nearly a million Muslim (Israeli Arabs), never mind that Muslims make up the overwhelming majorities of the populations to Israel's northern, eastern and southern borders.

Pragmatism alone would lead us to seek to understand and indeed influence Islam. Where would we begin? Perhaps not at the traditional starting place of Abraham but with

the experiences of his two sons, both of whom undergo a traumatic, unexpected, disconcerting episode in which their father appears to 'offer' each one of them at the call of the One, Omnipotent, All-seeing but unseen God. As I explored some commentaries on the Akedah my attention was drawn to this comment by the philosopher, Immanuel Kant (1724-1804):

It is quite certain that I ought not to kill my innocent son, but I am not certain and I can never become certain that you, the 'you' who is appearing to me, is God?

What a powerful thought for Jewish-Muslim dialogue. There are things which are certain and we can agree upon and there are other matters which must necessarily be matters of modesty and humility.

Thus Jews and Muslims can agree that the targeting of civilians going about their daily lives is wrong in all and every circumstance. There are no ifs or buts and no extenuating circumstances. Those who do so –in the name of any cause or faith- are no heroes or martyrs but the most selfish of individuals who carry out such barbarity for their own reward and in contravention of a basic principle of both Judaism and Islam: the value of each human life, created in the image of God. That is why I urged Liberal Jews to support the work of the Red Cross in Lebanon so that civilians could be evacuated and provided with temporary food and shelter.

There are other concepts common to both Judaism and Islam. The Talmudic concept *dina malchuta dina*: the law of the land is the law implies that, except in the extreme cases of denial of freedom of religion or the absence of a fair justice system, it is the responsibility of the Jew or the Muslim to be loyal to the community amongst whom she or he lives. That is why I was privileged to chair the afternoon session of the first ever Imams and Rabbis Conference convened by the Home Office.

Of course, there are more difficult issues. The role and status of woman is often seen as an Islamic issue but may perhaps be looked at as a cultural one. *Cont....*

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The existence of the State of Israel is sometimes perceived as an Islamic issue and may perhaps be understood as an Arab one with no bearing on the large numbers of Muslims from the sub-continent of Pakistan, Bangladesh, and India. That is why I am involved in a project to take prominent Muslims to Israel.

What of the unpleasant Quaranic texts about Jews? How do we balance them with the complimentary ones? And how do we 'judge' the Quran? On a single verse? In context? Taking an overall picture? Just think how we Jews bristle when we hear an uninformed Christian quote 'An eye for an eye, a tooth for a tooth ...' to portray either Jews or the 'God of the Old Testament' as vengeful? Select a verse out of context and ignore how it has been understood in its adherents' history and you can probably reinforce all your fears of the other and paint them in the worst possible light. That is why I am encouraging Jews and Muslims to study together.

Naive I may be and fraught with difficulty the venture may be but in the selections from *Pirke Avot* in *Siddur Lev Chadash* we find Rabbi Tarfon's words:

Lo alecha ham'lachah ligmor v'lo atah ven chorin l'hibatel mimenah. You are not required to complete the work but neither are you at liberty to abstain from it

Judaism has concepts of real value to bring to the Muslim Jewish dialogue. In its theology Judaism does not require others to be Jews in order to receive whatever reward awaits committed Jews. Thus the twelfth century philosopher Maimonides could declare in his commentary on the Mishnah that 'The righteous of all peoples have a place in the World to Come.' Perhaps the traditional distinction between aggadah and halachah might also be of use, and the whole tradition of Scriptural interpretation –including the Rabbis in their more liberal vein-might serve as a useful role model.

Moreover, Liberal Jews may have a unique role to play. First, Liberal Jews have a history of leadership in the work of inter-faith dialogue

with the Christian world: the LJS was a co-founder of the oldest such dialogue group in England and for our modest numerical strength Liberal Jews make a vast contribution to the work of local CCJs including chairing four of its more successful branches in Herefordshire, Hillingdon, Lincolnshire and the Dittons (Surrey). Building on that work Liberal Jews across the country are engaging with local Muslims. Members of the Bristol & West Progressive Congregation are lead partners in a new Jewish/Islamic radio station; Rabbi David Hulbert of Bet Tikvah (Barkingside Progressive Synagogue) continues his award winning local inter-faith work; and I am sure your own foster rabbi (whom I was delighted to place with you) Mark Solomon has shared some of his work in this field.

To return to Immanuel Kant: who suggested a type of modesty or humility –nay, uncertainty - in each one of us when we thought we had encountered God. It is this lack of certainty, of fixedness which is a distinctive emphasis of Liberal Judaism and may in the end prove most useful in the Muslim/Jewish experience. Liberal Judaism acknowledges that Judaism, never mind religious expression as a whole, is dynamic, manifold, and so humanly fallible. It can, therefore live with diversity, a multiplicity of opinions, and the mystery of ultimate truth.

Above all Liberal Judaism affirms the universal hope of the Hebrew Prophets for a time in the future when men and women of all faiths and of none will live by opening sura of the Quran and the famous midrash that humanity has a common origin, a single creator and each part of it has the same value as any other part.

In Jewish tradition we learn elsewhere that Rosh Hashanah celebrates the birthday, the beginning, or the creation of the world. The Midrashist once asked, "Why did God create only one Adam and Eve? So that in the future no person could say to another 'My ancestry is better than yours'.

May that be our mood and our mode of living as I wish you *Shanah Tovah Oomtukah*: A Year of Good and of Sweetness.

Rabbi Danny Rich
22 September 2006



Simchat Torah Quiz

The Torah is made up of the 6 Books of Moses.

True/False

The Torah is read 7 days a week, throughout the year and on special holidays as well.

True/False

It takes 1 year to read the entire Torah.

True/False

There are seven hakafot on Erev Simchat Torah.

True/False

During the morning service on Simchat Torah 3 portions of the Torah are read.

True/False

Simchat Torah is the only time when people under the age of 13 are allowed to recite a blessing over the Torah.

True/False

For correct answers, ask your Dad, Mum or Cheder Teacher!!

Oye Vey!

The **Beckhams** celebrated their anniversary last year with Hebrew tattoos, with the same proverb on **Christina Aguilera's** back. Both **Tomkat** and **Brangelina's** babies have Hebrew names, while Hassidic reggae star **Mayisyahu** is this year's unlikeliest breakthrough act. Now that **Barmitzvahdisco.com** has made a cult of the coming-of-age party world, the evidence is overwhelming - it's hip to be Heeb!

From Octobers 'Marie Claire' magazine

Diet Guide to the Jewish Holidays

Rosh Hashanah	Feast
Tzom Gedalia	Fast
Yom Kippur	More fasting
Sukkot	Feast
Hoshanah Rabbah	More feasting
Simchat Torah	Keep feasting
Month of Heshvan	No feasts or fasts for a whole month. Get a grip on yourself.
Hanukkah	Eat potato pancakes
Tenth of Tevet	Do not eat potato pancakes
Tu B'Shevat	Feast
Fast of Esther	Fast
Purim	Eat pastry
Passover	Do not eat pastry
Shavuot	Dairy feast (cheesecake, blintzes etc.)
17th of Tammuz	Fast (definitely no cheesecake or blintzes)
Nine days	Don't eat meat. Might be OK to eat cheesecake or blintzes.
Tish B'Av	Very strict fast. (don't even think about cheesecake or blintzes)
Month of Elul	End of cycle.

The Four Species

Etrog

Shaped like a heart it symbolizes the driving force behind all of our actions.

Lulav

The Lulav comes from a date palm, the fruit has a good taste, but no smell. It symbolizes someone with knowledge of the Torah but no good deeds.



Hadas

The myrtle has a wonderful smell, this symbolizes the good deeds, but not knowledge of the Torah

Arava

The willow branch has neither good taste or smell. This symbolizes someone who has neither good deeds or knowledge of the Torah.



Makes about 12 brownies

50g dark Fairtrade chocolate, roughly broken up
 110g butter
 2 eggs, beaten
 225g unrefined (golden) Fairtrade sugar
 50g plain flour
 1 teaspoon baking powder
 pinch of salt
 100g hazelnuts (chopped in half)

For the frosting:

100g butter, softened to room temperature
 100g icing sugar
 100g cream cheese

1 tablespoon strong black Fairtrade coffee
 Pre-heat oven to 180°C/350°F/gas mark 4.
 Grease a tin measuring approximately 27cm x 18cm and line with baking parchment, allowing paper to rise 3cm above the tin. Toast hazelnuts in oven for 10 minutes (maximum) until lightly browned. Melt chocolate and butter in a bowl over a pan of simmering water. Sieve flour, baking powder and salt into a bowl. Stir in sugar. Beat in eggs and chocolate mixture until well-mixed. Stir in hazelnuts. Pour mixture into the tin and bake for 30-40 minutes until centre springs back when lightly pressed. Remove from oven and allow to cool completely in tin. To make frosting, beat butter and icing sugar together until pale and fluffy. Beat in cream cheese and coffee. Spread frosting on cooled Brownies. Chill in fridge for 30 minutes, then cut into squares.

Many thanks to all who contributed this month. Items for publication are welcomed as are responses to items published. The deadline for the next newsletter will be Wednesday 25th October. Please email any contributions to newsletter@eljc.org



Yom Kippur - Day of Atonement
 How can we atone?
 Do I atone for my sins - your sins - our sins?
 Do I atone for the sins of others?
 Do I atone for those who have sinned against you - against us?
 Do we, together, atone for the sins of the enemy?
 To whom do we atone - God?
 Each other?
 You?
 Me?
 It all goes together - one big AT-ONE-MENT
 At-one-ment? Atunement?
 Atunement into the grief and hurt of those around us -
 Atunement to each other's needs -
 Can we accomplish atonement by atunement?

Heal the world - heal each other -
 Heal the earth - heal the child -
 Heal the hurting child within each one of us -
 The hurting child within each of our psyches which has never been healed -
 Never been touched with a loving, healing hand, a caress or a gentle, whispered word of love and care.
 Heal the hurting heart and enable it to sing again!

Atune and Atone -
 Tune in to the pain and the suffering -
 No-one hears the hurt -
 No-one heals the hurt.
 You and I must hear and heal -
 The whole world must hear the hurt and heal -
 Atune and Atone.
 The Day of Atonement is every day -
 Yom Kippur kol yom.
 The Day of Atonement is for ever, eternal -
 Yom Kippur olam.

[From: "Fifty years On & After: A Collection of Post-Holocaust Poetry"] © Copyright (October 1995) remains with the Author.



liberal judaism
DUBLIN IS SIXTY
Why not join the party

Rabbi Andrew and Sharon Goldstein are arranging for Liberal Judaism a long weekend in Dublin to celebrate the Dublin Jewish Progressive Congregation's 60th anniversary. There are only 40 places available so make sure you book yours now.

Friday 10th November: arrange your own flights to Dublin and meet at the Bewleys Hotel Ballsbridge. At 6.00pm the party will be taken by coach to the synagogue for an Erev Shabbat Service followed by a grand Irish Kiddush and then return by coach to the hotel.

Saturday 11th November: A coach will take the party to the synagogue for the celebration Morning Service and Kiddush lunch, and then back to the hotel or to central Dublin. The rest of the day will be free time with plenty to choose from: historic sites, theatres and restaurants.

Sunday 12th November: our coach will take us on a day's outing to visit places outside Dublin returning us in good time for the formal celebration dinner in the evening.

Monday 13th November: make your way home or extend your stay in Dublin or elsewhere in Ireland.

Flights: Participants will book their own flight choosing the itinerary and airport that suits them best. If we discover a number of the party on the same flight we will endeavour to arrange shared transport to and from the Dublin airport.

The Cost: £215 per person in double room [single supplement £85] to cover:

- 1 3 nights accommodation (ie room only) at Bewleys Hotel Ballsbridge
- 2 Coach transport and outing as advertised
- 3 Celebratory dinner and kiddush meals
- 4 All the interest and fun of a "Goldstein Tour"

NB the cost does not include the flight to Dublin which participants will need to book separately

Further information from Selina O'Dwyer: Tel: 020 7631 9822 Email: s.o'dwyer@liberaljudaism.org

Booking Form Dublin 60th anniversary weekend 10th – 13th November 2006

Please return to: Selina O'Dwyer, Liberal Judaism, The Montagu Centre, 21 Maple Street, London W1T 4BE

Name/s

Address

..... Post Code

Tel No. Mobile

Email Fax No

Name of your Synagogue

Room requirement: Double occupancy Single occupancy
 Double occupancy sharing with

I/We enclose cheque for £

Please make cheques payable to "Liberal Judaism"