

THE EDINBURGH

# STAR

No.55  
September 2006  
Tishri 5767



**Personal memories and tribute  
to an unforgettable man.  
Rabbi Dr Louis Jacobs**  
– *John Cosgrove*

**There's more to food than meets  
the tongue.**

**Find out about film and festival fare**  
– *Nathan Abrams & Rabbi Rose*

**Cultural encounters with the artist  
and the artiste.**

**The fine art of Hannah Frank.**  
– *Fiona Frank and... festival time!*

**Administrative changes for E H C**  
– **president to chairman.**

– *Anthony and Judy Gilbert*



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With regret we cannot take responsibility for misspelt names if given verbally. If readers wish to insert a personal announcement on this page, they must provide a clearly written version.

Apologies issue 54: the name beneath bottom centre photo p8 should be Sarah Beth congratulations on the back cover should read, Deborah and Jonathan Mason.

The Board would also like to thank Mr & Mrs Harold Mendelsohn for kindly defraying the cost of sending The Edinburgh Star overseas.

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# From the Editor

These have been a highly charged few weeks, not just for Jews, but also for much of the world. It cannot but be recognised, that although the guns have stopped firing in the Middle East, it is still a very precarious peace. Where are the victims whose capture began it all? How many more fundamentalists will carry out kidnaps in order to make demands, which are patently impossible to meet? Do we ignore the fact that we are trying to negotiate with people who have no conscience about using innocent people as human shields? While I was gathering in articles for this edition I was being overwhelmed with information and ideas relating to the terrible situation in Israel and although, since then, a cease fire has been declared, I make no apology for the fact that I am still including three very poignant contributions written at the height of the attacks by people we know and who were in its very midst. The articles remind us that real people were affected; people to whom we can easily relate, and not just anonymous names we read about in the paper. More positively and still in the same part of the world Eric Milligan writes about his own very enjoyable visit to Israel in June.

This publication might be described as bittersweet, since it not only covers the very sad and serious issue above, but in direct contrast, the more frivolous side of our lives when Edinburgh is filled with excited tourists and locals all seeking out the best festival venues to visit. On this occasion we have two reporters. You will not be disappointed with the customary comic input delivered by Lord Julian Goodman and additionally, David Neville's own account of his very successfully organised Open Day in the Shul.

Edinburgh Hebrew Congregation has been subject to a number of changes recently, the most pertinent being the replacement of the traditional style of running the Shul. We say goodbye to the post of Presidency that Philip Mason recently filled and hello to the first lady Chairman, Hilary Rifkind, now in charge of the Board of Management. At the same time we acknowledge the retirement of three people who have given many years of dedicated service.

We wrap up the Jewish year with our customary 'Yom Teruah' greetings; a year that has been witness to human response to crisis, a changing environment, changing political situations, and people switching their support from one assertion to another and back again; the only certainty being the instability of our fragile existence. That said, we have successfully reached another milestone; testimony to our indomitable spirit. It is only left for me to wish that this will see the beginning of a lasting peace, and the Board members and I wish all our readers Shanah Tova.

Judy Gilbert



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The Editor, The Edinburgh Star,  
4 Salisbury Road, Edinburgh EH16 5AB

# Rosh Hashanah

Rabbi David Rose

We again approach Rosh Hashanah and the beginning of a new year. As we enter these days of introspection, self-evaluation seems more appropriate than ever. The past year, especially the past months, have not been easy for the Jewish people. However the situation in Lebanon is finally resolved, we hope without more bloodshed, it is clear that things did not go so well for Israel. From all sides of the political spectrum serious questions are being raised as to the strategy and conduct of the conflict. Official investigations are already under way. This is to be welcomed. One of the strengths of the Jewish people has always been its ability for self-criticism. While this is seen by our enemies as a weakness, it has enabled us to constantly re-evaluate our situation and avoid living in too much delusion. This indeed is the whole message of these holy days. On a similar, though more positive note, the change in the management structure of the community, has also enabled us in Edinburgh to look at ourselves; who we are and how we operate. The fruits of this endeavour can already be seen in the many exciting events planned for the coming year.

Yet all this self criticism comes with a health warning, one that goes to the heart of the meaning of these days of judgement. The evaluation we should make during this period is primarily of ourselves. Positive self criticism can often turn into judgemental critiques of others; something that should be

avoided always, but especially at this season. The Torah is very clear in warning us against such behaviour. Time and again it exhorts us to be good to the stranger, for we were strangers in the land of Egypt. The Rabbis succinctly sum up the message: 'a fault you have, don't criticise others for'. We know what it is to be outsiders', needing acceptance in a community. How totally unacceptable it is for us, of all people, to look down on others who wish to join us. Furthermore, by doing so we run the risk of our own legitimacy being questioned. After all, we were also once no better than a bunch of slaves. The message is clear and germane to this period of judgement. If we judge others G-d will judge us. If we seek out and criticise the faults of our neighbour, G-d will examine us with the same exactness; and who can stand up to such a test? If on the other hand, while honestly evaluating ourselves, we look at others in a favourable light, G-d will judge us with mercy. If we overlook the faults of others, G-d will ignore our many deficiencies. This is the spirit in which we should approach these days of judgement and evaluation, whether on an individual, communal or national level. If we do this, increasing love and unity among our people, then G-d will certainly look favourably on us and grant us the future we desire.

A Happy and Peaceful New Year

# Situation in Israel

## The War of the 'Innocent'

Tal Gilad

The Western World, including Israel, has imposed upon itself unreasonable rules of engagement that prevent it from winning the war against Islamic Terror. These rules are rooted, first and foremost, in a mistaken perception of the concept of Humanism, and in the West's narcissistic compulsion to constantly improve its own image.

Many would agree, that being a criminal in an advanced country is not such a bad deal. Our law books are bulging with rules concerning the rights of the delinquent, the suspect and the inmate. A policeman's careless handling can immediately be interpreted as police brutality, and all the Human Rights Organizations, that once upon a time really dealt with human rights and nowadays turned into the Criminal and Terrorist Rights

Organizations, cast a constant shadow, threatening the very institutions that were invented by humans for the protection of their basic rights: Life and Possessions.

It is not surprising that the enlightened West has transferred such an incompetent policy, which causes any law-abiding citizen to feel unsafe, into the stage of International Law, too. While in World War II the Allies could flatten Dresden to the ground in order to win the war over Germany with no objection, today each soldier is accompanied by two photographers (for the sake of the Public's Right to Be Informed), four interpreters (for the sake of the Public's Right to Be Demoralized), and eight lawyers attached to the International Court of Law in the Hague (for the sake of the

Public's Right to Be Murdered according to the rules of engagement and with no illicit impediment to the murderer's work).

**“It is not us,” regretfully declare the Iranians/Syrians/Lebanese after a car-bomb blows up an embassy.”**

Like any other criminal who plays the system, countries like Iran and Syria learned the rules pretty quickly. Their military forces never directly attack their enemies' citizens, because this is prohibited and is also not very photogenic; besides, given their economic and technological weaknesses they cannot really confront the military forces of the West. On the

other hand, there are these independent organizations who butcher citizens in their spare time. “It is not us,” regretfully declare the Iranians/Syrians/Lebanese after a car-bomb blows up an embassy, or a missile shoots down an airplane loaded with passengers; “this is an independent organization over which we have no control, although we do understand its reasons to act as it does; we also envisage that, if its demands are not complied with, it will blow up the US embassy tomorrow, half-past-noon, on direct broadcast from Teheran TV. By the way, anybody here willing to donate a nuclear reactor for a poor beggar who has six children to feed?”

The result, as it is reflected in the Western World's war against Islamic Terror is very simple: one side is allowed to do anything it wants; the other side is not. And the confused Western society still thinks that this is OK.

And maybe it doesn't really think so, but it has been raised to say it. I really doubt if many of the citizens of the United States, or of Britain, and even of France, would really shed tears if Iran, with all its “innocent” citizens, would rise to heaven in a big storm. It is quite clear that deep down, many people in the West think that something about these rules imposed by terrorist states is unreasonable. But the common member of Western Society is much too pleased with his humanitarian reflection in the mirror, and therefore is unwilling to publicly admit these feelings.

It is time to state this openly: this is a war among nations. Not the United States against Al-Qaida; not Israel against the Hizbullah. These are states, countries and populations that raise, nurture, encourage and finance Islamic Terror. The Islamic Terror represents them, it stems from there, it is them. If they harm citizens indiscriminately, anywhere, there is no reason why their citizens should stay immune. These are the cruel rules of engagements that they are dictating, and if we want to survive, it is time to learn these rules and stop regarding 99 percent of the enemy as “innocent”.

**“So, who are the innocent ones? Those who dance in the streets after children are murdered and after the Twin Towers are destroyed? ”**

The Islamic Terror Organizations are not similar to other terror organizations like Bader-Meinhoff or the Red Brigades, who acted against their own state and society, were hunted in their state and therefore could never grow to the monstrous army-like dimensions of the Islamic Groups. These are organizations that are supported by their societies and their citizens, and in certain cases are elected in democratic elections and participate in the government of their states. So, who are the innocent ones; those who dance in the streets after children are murdered and after the Twin Towers are destroyed; the mother who raises; Shahids and openly expresses her hope that all of them will blow themselves up in crowded restaurants; the Muazzin in the mosque, who incites the people of his congregation to commit terror crimes? Are these all innocent, and only the brainwashed performers of terrorism are the criminals?

Were the citizens of Germany who voted for Hitler and massively enlisted into the Hitler Jugend innocent? Are the Palestinians who voted for Hamas as their legitimate leaders innocent? Are the citizens of Lebanon, who accepted a militant, armed organization as a legitimate political party, and voted for it to participate in their government, innocent?

Of course there comes the question: “and us, who voted for our own government, are we innocent?” In fact – no, we are not. We are not side spectators; we are responsible for our choices, too. However, the reason for me not regarding this as a question is simple: somebody has already asked it – and answered in unambiguous terms. We are already marked as a legitimate target, by our enemies who regard us all as the army of the Zionist Entity that should be erased. Actually, all citizens of the Western World, no exceptions

made, are regarded by Iran and its associates as legitimate targets on the grounds of their being born west of the Ryad-Damascus line.

So, instead of basking in our sensitivity and righteousness, or of whining over the immorality of Hizbullah and Hamas, let's get over it and state: OK, we are a legitimate target; and so are you, to your very last one. You cannot win a football game in which your opponent can run with the ball while kicking you and shooting at you, while you raise your hand and humbly admit that you were standing offside and therefore deserve to be penalized. You might then feel very sportsman-like and righteous, too, but you will lose the game. Isn't this exactly what your opponent is wishing for?

Enough of this pointless humanitarian narcissism. Enough with being humane toward one side on the account of the other. There is no other way out of this mess, that leads us all to oblivion and a terrorized existence. We may not like the pictures on CNN, there may be demonstrations where flags will be burned; it might even be that our great-grandchildren, in the next century, will shake their heads and say that we were cruel, and that we were insensitive to cultural differences, and so on. But at least they will be in a more peaceful, safer world.

Tal Gilad is, among many other things, a scriptwriter for the Israeli Satirical Program "Hartzufim" (the British "spitting image") He also writes plays and children's books, including the highly successful, "Jack's Exciting Journey" He gives lectures on satire in secondary and adult education. Tal is married to Michal , has two children, and is the brother of Esti Sheinberg.

With Compliments from John & Hazel Cosgrove

With Compliments from Jessie Franklin

## The situation up north as seen through my glasses

Gideon Behrendt, Netanya, Israel 20th of July, 2006

People do sometimes ask for a "second opinion", like, for instance, about the present situation on our northern border with Lebanon. They may want to listen to a personal correspondent instead of the one sent by commercial newspapers. Well, those with such a special wish are invited to follow my thoughts on the subject. There are thousands of professional reporters, of course, retired generals, politicians, photographers etc. who earn their daily bread by telling the public about what's going on in our northern region, and in addition there are also those - like myself - who only wish to add their own "three ha-pennyworth".

**“With every story everything depends of course, on which side the commentator is standing.”**

The spectacle in the North has, by now, been going on for more than two weeks. A foreseeable truce is, as yet, not in view. Even less can one see an end to the fighting although both sides have relatively heavy casualties to mourn. There have hardly been any voices heard in the country either for peace or for demonstrations demanding negotiations between the parties involved. It has to be said, however, that our Israeli political and military 'big shots' have declared daily that they are doing all in their power not to hit civilian targets in Lebanon. Every sensible person knows, of course, that such intentions or resolutions cannot be put into practice, where bombs, rockets and life ammunition are used by day and night. At the same time it has to be acknowledged that such intentions are at least declared in theory. In contrast, the spokesmen for Hezbollah and their allies complain through their media about the ruthless "bad guys", the Israelis, while they themselves are shooting rockets, katyushas and all they have in their arsenal, blindly into Israel's towns and villages. It is hardly our fault that most of these projectiles have missed their intended targets and exploded in empty fields or in the sea. The fact remains that every side tries its utmost to show the world at large that its fighters are more human than their enemies. In this war, however, it seems that not the stronger army or the better fighters come out to be the winners, but the party with the better "pr". The "big 8" have come together to discuss this ongoing war. Most Israelis see these team members as follows: in this game around the table, Russia plays the 'left forward' position (sorry, the last football world cup must have influenced my vocabulary) because Comrade Putin will not spoil his good relations with the Arab world under any circumstances although, at the same time, he wants a 'back door' open to the west. France, on the other hand, will not endanger its influence in the Middle-East. Besides, Monsieur Chirac has great respect (and that's putting it mildly) for the physical and political power of Islam in his own country! The USA stands, of course, wholeheartedly behind us since we share the same adversaries. One could say that Israel stands like a fortress in defence of "Uncle Sam's" oil interest in the Middle-East. Great Britain's point of view in the

conflict between Hezbollah and Israel seems very interesting because the U.K. now follows a visibly more even handed policy in matters Israeli. This does by no means say that the islanders love us any more than before, one only has to listen to their relevant programmes on the BBC or read a few of the English newspapers. The BBC still shows films and pictures showing us Israelis as the "ugly villains" or the "nasty guys". Summing up the meeting of the "Big 8", no real progress has resulted from it. Indeed, very few people have expected more! The evacuation of foreign nationals from Lebanon began yesterday. British and American war ships rushed to the port

**“To judge by the pictures in the media, most of those stranded people were Muslims with British and Lebanese passports. ”**

of Beirut to carry thousands of their citizens to safety. Some British destroyers shuttled between Beirut and Cyprus with their cargo of stranded holidaymakers. To judge by the pictures in the media, most of those stranded people were Muslims with British and Lebanese passports. Those poor "refugees" will be landing in their adopted homeland and I am sure it won't be long before they will demonstrate vehemently for those poor Hezbollah terrorists - who they had to leave behind on the streets of England's main cities.

Meanwhile the fighting in Lebanon continues. Thousands of artillery shells pass northwards into Lebanon and a similar number of Hezbollah rockets and katyushas explode in Israeli towns and villages. Of course, in the regions under fire fear and panic prevails among the population, whether north or south of the international border. People have to spend days and nights in cellars or strong rooms. Some pray for safety, others listen to music or look with tired eyes into the TV screen to pass the time, and hope! It is a pitiful, deplorable situation.

With the sound of the alarm sirens, police and ambulances as well as reporters and photographers arrive on the disaster spots. The latter, like vultures in the animal world. And just like those birds of death, the media-vultures, too, find their 'delicacies' in horrifying pictures, stories of dead or wounded children and other horrifying scenes. It seems that those horror pictures - the more terrifying the better - are enjoyed by the public and, of course, also by the editors. In Israel those horror scenes are not allowed to be published in order to safeguard the privacy of those involved. However, our neighbours love to add a few Hollywood tricks to show even more unsightly wounds of war. Such horrible views remain in the memories of readers worldwide and exactly that is the aim of some publishers.

Actually it is quite peculiar that, although we Israelis have been the target of terror for decades, we have buried and lamented our dead without ever swearing revenge. All we have worked,

hoped and prayed for since the foundation of the State of Israel was peace! Peace with our neighbours although our neighbours have never allowed us to live in peace. Did the German writer and philosopher F. Schiller have Israel in mind when he wrote (in his Wilhelm Tell) The most upright man cannot live in peace, if it does not please his wicked neighbour. And yet a guest to Israel will find that the country has such a lot to offer: Mountains (not the highest) and deep valleys (even the lowest spot on earth, the Dead Sea), deserts and fruitful fields, modern cities as well as biblical places; the inhabitants are also a colourful mix originating from all parts of the globe. No wonder that here and there one will notice some whining between orthodox and secular, western and oriental communities; however, in these present times of bloody fighting the country is united like one family. Only the future will show whether the world will come to its senses and will force the terror organizations to stop their acts of terror and give up their arms, or whether the power of the petro-dollar will force us to a truce.



Regardless of your feelings about the crisis between Israel and the Palestinians and Arab neighbours, even if you believe there is more culpability on Israel's part for whatever reason, the following two sentences really say it all.

*If the Arabs put down their weapons today there would be no more violence.*

*If the Jews put down their weapons today there would be no more Israel.*

### Caught in the War Zone

Rachelle Arulantham

Like many British students this summer, after a busy first year at university I headed abroad, both for a break from my studies and to travel and broaden my horizons. However, while others went to Europe, India, and America, I chose to go to Israel - and found myself caught up in a war-zone.

One of my ambitions for a while had been to study on an ulpan programme in Israel - having gained a college grant to help me fund this, at the beginning of July I arrived at the University of Haifa for the first month-long session of their Summer Ulpan. Having been in Israel last summer with the anti-disengagement protests reaching their height, I wasn't too concerned by the ongoing military operations in Gaza at the time. The rest of the country seemed perfectly normal, and after settling into my dorms in Haifa, meeting the other ulpan participants and getting to know the city better, I was determined to make the most of my time there learning Hebrew. The first Shabbat there, I even met some former members of the Edinburgh community (Edwin and Doreen Hoffenburg), which made me feel much more at home. It's a small Jewish world!

However, one week, in all that changed. After the kidnapping of two soldiers and the start of Israel's air campaign in Lebanon on the Wednesday morning, things moved very fast. Rumours spread quickly around the ulpan, with some people (or rather, their parents) getting worried. On Thursday, at a briefing to explain the situation and the reasons for military action, we were told that everything would hopefully be over in four or five days, and that we should be able to carry on classes as normal - only to hear at the end that a Katushya had just hit the Stella Maris district of Haifa. As an extra security precaution, later that night the University made us go into our safe-rooms for a few hours, disrupting a few people's homework plans and our post-fast meal...

That weekend, everyone was tense. Rumours spread faster - some people were ordered home by their parents (mainly young American teens), prompting fears of a mass exodus. Although there were no formal sirens, at one point security guards were telling us all to stay in our flats, just as we were about to bring in Shabbat. Thanks to our madrich and a few students who organised food, we were able to have communal meals ('as long as you stay away from the windows in case the glass flies') in the student centre, interrupted only by the regular TV news updates (some Christian

Arabs were keeping an eye on the situation, apologising for disturbing us). Simply celebrating Shabbat gave us a feeling of unity and relative calm, but the thought that we had to be on alert to take shelter at any moment was always there at the back of our minds.

**On Sunday, the bubble burst. Around 9am, just as I was leaving for class, I heard 6 or 7 dull, building-shaking thuds.** As there had been no siren, I didn't realise these were rockets until the announcement, just afterwards, to go to our safe rooms immediately and make sure the iron window and doors were shut. Cue panic (I happened to be alone in the flat at the time), and some very fast thinking as I figured out how to close up the safe room. (One of the rockets I heard was probably the one that killed 8 in a downtown Haifa train station.) Later I was joined by my Israeli flatmate and her friend, and we spent the next few hours drinking coffee, trying to listen to the news on her laptop, and diving back into our shelter every time the sirens went off, where we sat eating biscuits and counting rocket thuds.

By midday, I had had about enough - I had friends in Jerusalem, and other people were starting to leave the dorms. My flatmate was going to her home on the 'safe' side of the Carmel ridge, and offered to take me with her - from there, I got a bus to Tel Aviv and

then to Jerusalem itself. Later that day, the main body of the ulpan was also evacuated to Jerusalem, where I rejoined them that night. The Hebrew University very generously put us up in their dorms on Mount Scopus and, when it became clear that the rockets weren't going to stop after a few days, gave us classrooms in which to carry on our (much reduced) ulpan with the eight teachers who volunteered to come down from Haifa for us.

Several things struck me during those remaining weeks in Jerusalem. The first was how much life seemed to carry on as normal – in the north, those who hadn't fled were sitting for weeks in bomb shelters (having spent only a few hours like this, I cannot imagine how they could have coped for this long), but in Jerusalem, if you didn't read the papers or listen to the news, it would have been very easy to forget that there was a war on at all. There were some signs – the food collection box in the supermarket for families 'up North', the adverts in the newspapers from banks offering help and extra loans, perhaps a greater number of

soldiers in khaki or olive-green travelling around.

Ironically, given the threat from suicide bombers in previous years, at that time Jerusalem was one of the safest areas of the country to be in. (Even more ironically, despite being warned from the start never to go into the West Bank, we would probably have been safer going there than going to Tzfat, Nazareth, or Haifa itself!) The Israeli public also realised this and were incredibly welcoming – on our first Shabbat there, the Students Union organised a list of hundreds of families who offered to have Haifa student 'refugees' around for meals. Plus, for me, the mere fact of being in a Jewish country, with people with a shared way of life and value system, gave me a sense of belonging and solidarity - in any other country at war, I would probably just have wanted to take the first plane home.

There was also our own reaction – out of 250 students, around 140 remained for the ulpan in Jerusalem. Some of those who left hadn't wanted to go, but

had been pressured into flying home by parents who were watching the TV and freaking out at what they saw, while those who remained included both Jews and (more interestingly) non-Jews who wanted to carry on with their learning both of Hebrew and of Jewish culture. Apart from the Sunday that we were being shelled, despite being in a country at war most of us felt perfectly safe – something that those back at home watching the news may have found hard to imagine. In the remaining few weeks I explored Jerusalem, visited Masada (where two students got engaged at sunrise!), spent a Shabbat volunteering with disabled high-school leavers who are meant to be living together in the North from September, and generally having a good time. Surprising as it may sound, though both friends and family were relieved to have me back on home soil, I even wanted to stay on in Israel. Especially when I came home and came face to face with public opinion and the media here, but that's another story...

## A Private Visit to Israel

Eric Milligan

As I write this piece, the security forces in our country have just thwarted a plan to blow up nine planes flying across the Atlantic. A United Nations cease-fire has been agreed and put a stop to the war that has raged between Israel and Hezbollah for the four weeks since I have returned from a wonderful visit to that most special part of the world, the Holy Land.



Until the whole Arab world accepts the reality of Israel's existence, I fear a long lasting peace will continue to prove somewhat elusive.

Our visit was a private one. We were there at the invitation extended to Janis, my wife, and myself from a very special friend of ours, Angelica Berrie. Who is she, I hear you ask. She is a very rich and very beautiful woman from New Jersey in the USA who has been a great supporter of my efforts to promote Scotland in the USA during Tartan Week. Her late husband, Russ Berrie, was himself Jewish and a great philanthropist, a great supporter of many Jewish charities in the USA and in Israel. Angelica has herself recently converted from her Philippino Catholic upbringing to become Jewish and is quite determined to continue her late husband's work. It was Angelica who prompted our visit to Israel and it was Angelica who arranged our itinerary.

**“To reject such an invitation from such a beautiful woman would be discourteous in the extreme.”**

Eric, I want to take you to the Holy Land. Eric, I want to dance with you in the Jewish tradition. Eric, I want to sleep on a Kibbutz with you. Eric, I want to swim in the Dead Sea with you. To reject such an invitation from such a beautiful woman would be discourteous in the extreme.

**“Would they open all the necessary doors for a working class relapsed Presbyterian boy like me?”**

That is why, courtesy of Lufthansa Airlines, Janis and I arrived in the luxurious David Citadel Hotel in Jerusalem in the early hours of the morning on Saturday 24 June. After a mere three hours sleep we joined Angelica for breakfast on the open terrace, looking down on the historic

City of Jerusalem enjoying the early morning sunshine, hardly able to believe that we had actually arrived in the Holy Land. I am not a religious or even a spiritual person, but I haven't forgotten all that I was taught at Presbyterian Sunday School. The important Christian sites of Jerusalem, Nazareth, Bethlehem, Calvary, Garden of Gethsemane, Galilee and the Jordan River, all of these places and more now beckoned before me. I confess I was unaware that since the period of the Crusades, access to the Holy Christian sites is under the authority of the Franciscan Monks. Would they open all the necessary doors for a working class, relapsed Presbyterian boy like me? I needn't have concerned myself. Angelica's influence secured the enthusiastic Father Angello, who is the ultimate authority on such matters, to be our guide and instructor. Janis and I visited all of these places and all of them are revered to those of us who were raised in the Scottish Christian tradition.

That evening we travelled to the beautiful town of Herzliya to be received by John and Hazel Cosgrove in their own home; then we dined together by the marina, a blissful start to a vacation of pure bliss.

Our visit also included other engagements every bit as significant as those that have a Christian connection. A visit to the magic of Akko where we tap into 5,000 years of history, where many nations and religious movements have left their mark, the Canaanites, Jews, Greeks, Romans, the Byzantine Empire, the Crusaders through to the Turks and the British. Such a visit is an exciting journey into the glorious past.



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Our visit also included a call to the Keshet Eilon Music Center and Violin Mastercourse. This Centre was founded in 1990 on Israel's northern border. It is devoted to training and promoting the finest young violinists throughout the world who are intent on achieving the highest level of musical attainment. We were treated to a performance by the finest young solo violinists in the world.

Our visit also included a trip to Naharia where we met and stayed with the Strauss family. It was their parents who arrived in Israel fleeing from Nazi Germany during the 1930s and developed their own modest dairy factory, which grew to become the huge international conglomerate of today. Their family story is truly a remarkable one. It was in the garden of their own home, where we were invited to take part in a very traditional Jewish party, where Angelica got her wish by enticing Janis and me on to the floor for very traditional Jewish dancing.

Our visit also included a trip on a helicopter over the entire Israeli airspace in order to familiarise ourselves with the topography of those special lands. Angelica is a lady who certainly can make it happen for you.

Our visit also included an official courtesy call on City Hall in Jerusalem, where we were received by Mina Fenton on behalf of the Jerusalem Council. I was pleased Mina had previously enjoyed Festival Edinburgh and was anxious to hear about this year's programmes and what mutual benefits could be derived from artistic collaboration between us.

Our visit also included a call to the Israeli Holocaust Museum, which illustrates perfectly the horror of the holocaust. What I will remember in particular is the way in which they attempt to convey the number of young Jewish people who lost their lives; they do this by lighting four candles, and by the miraculous use of light, mirrors and reflection, convey the magnitude of the one and a half million young innocents who perished within those Nazi hellholes.

Our final journey took us, as Angelica promised, to the southern Golan Heights to stay on a Kibbutz. However, no hard work for us, no hardship here. We stayed at the Peace Vista at Kfar Haruv Ramat Hagolan South, just pinewood luxury air-conditioned cabins overlooking the oh so tranquil Sea of Galilee. Oh the luxury of the good life.

I had for the first time during the vacation a bit of time to think and to reflect and to recall the

impression that was created on the mind of that Titan of the Labour Party left, Aneurin Bevan, who having also stayed on a kibbutz by the Galilee was moved to write. *"For the Jew the immediacy of his remote past is an intimate reality. He is living among places whose names are enshrined in his racial literature and they make sweet music to his ears. From Dan to Beersheba, he can now make the journey, Nazareth, Galilee, Jerusalem all these and so many more belong to him in a special sense for they whisper in his blood and evoke memories of a time that was, before he was compelled to seek shelter in reluctant lands. When therefore the Arab says that the Jew should find a home anywhere except in Palestine, he asks something the Jew cannot concede without mutilating his racial personality beyond endurance. It is no answer to say that many centuries have passed into history since the Jew was at home in Palestine. If he had been permitted the security of a safe home elsewhere, the answer might do, but, as we know, it was not so."*

That is why throughout my whole life I have always expressed support for the maintenance of the State of Israel and considerable sympathy for its plight.

That is why Janis and I were delighted to accept Angelica's invitation to visit the Holy Land.

We never did manage that swim in the Dead Sea, but that's reason enough for a return journey.

Last Saturday, I was delighted to introduce Angelica Berrie and her good friend, Charles Bronfman, to Rabbi Rose and to my friends at the Synagogue in Edinburgh. They had travelled together at my invitation to enjoy the opening weekend of our Edinburgh International Festival.

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*Harvey*

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# Around and About The Shein Scene

## Yom HaShoah

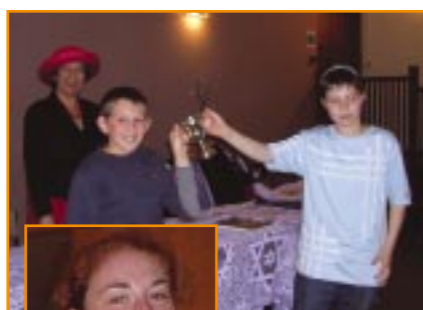
The attractive East Princes Street Gardens Peace Park was again the setting for the Annual Yom HaShoah service which took place on 25 April 2006. The President, Dr. Philip Mason, welcomed the Deputy Lord Provost Councillor Steve Cardownie, Civic Dignitaries including our good friends Eric and Janis Milligan and 50 members of the Community. Dr Mason declared that with so many survivors passing on, Holocaust education was becoming a very central issue. There was a need to ensure that the legacy of all those who lost their lives in the Holocaust would never be forgotten. He was therefore particularly pleased to be able to inform members that the Scottish Executive had agreed to establish a new permanent photo documentary exhibition of the Holocaust in Scotland and wished to express gratitude to the Scottish Executive for their support in this venture and to the City of Edinburgh Council for their continued attendance and support of the Yom HaShoah service. Councillor Cardownie expressed his pleasure at being able to attend on such an occasion. A memorial candle was lit by Sarah-Beth Neville followed by a minute's silence for victims of the Holocaust. Rabbi David Rose conducted the service, which ended with Mr John Cosgrove reciting Mourners' Kaddish.

## Yom HaAtzmaut

On 2 May the annual Yom HaAtzmaut service to celebrate the 58th anniversary of the founding of the State of Israel took place in the Synagogue. Preceding the service (on Yom HaZikaron) Rabbi Rose recited the Memorial Prayer for the Fallen Israeli Soldiers who had died in past conflicts. During the Yom HaAtzmaut service that followed, Rabbi Rose read the opening of Israel's Declaration of Independence. The community then retired to the Community Centre where the Shul Events Committee had prepared a first class Israeli-style buffet supper augmented by Sephardi delicacies prepared by Senora Judah. Ruth Cohen, accompanied by her daughter Rachel on the piano and who also showed her expertise on the saxophone, provided entertainment. Stephanie Brickman added to the

enjoyment with a superb repertoire of Yiddish songs, interspersed with piano interludes from Philip Alexander. A contented audience reluctantly concluded the marvellous evening with the singing of the Hatikvah led by Stephanie Brickman.

## Cheder prize giving



The end of term was marked, once again, with every child receiving a gift, which was graciously handed out by Irene

Mason, in recognition of our community valuing the children as an important section of the Community. Melia Rosen won the trip to Israel for her excellent exam results and Michael Taylor shares the 'boy's cup' with Isaac Ansel-Forsyth who, though winning it last year, did not have the pleasure of possessing the cup for unavoidable reasons. Jessica Spencer and Erica Budd won the senior and junior, 'Girl's' prizes. Rabbi Rose spoke of his appreciation for the assistance he received, from all those who helped run Cheder and taught in it. President of the Shul, Dr Philip Mason, responded by acknowledging all the work carried out by Rabbi Rose, Judy Gilbert, substitute teachers and junior helpers, and both spoke warmly of the students and all they had achieved in the past year. Morris Kaplan once again handed out gifts (seder plates this year) to all the families regularly attending his popular and well run family Shabbat services. Shari Cohn-Simmens was praised for her dedicated and efficient running of the Parent and Toddlers group. Lunch followed, kindly produced by the parents and co-ordinated by June Budd.

## Restoration of Torahs



Several of the Synagogue's Torahs, restored by the generosity of many members of the Community, were paraded around the Synagogue at a service of celebration on 4 June. During the service Torahs were held beneath the Shul's Chupah erected for the occasion on the bimah. Tea was later served when Rabbi Rose and President, Dr. Mason addressed the congregation. Raymond Taylor, the instigator of the project, thanked all who had contributed and presented certificates to them. Thanks were also extended to Rabbi Schreiber, who had restored the Torahs, and to Dr. Merrick for his work on preparation of the certificates.

## WIZO Lunch



A four piece jazz band, a bouncy castle, trampoline, chocolate fountain, for children as well as adults, and various stalls selling bric-a-brac, books, bakery etc, in the attractive setting of Edward Green's garden, could only hope for, but not really expect, a dry day during the early unpredictable Scottish summer. But to dispel rumours that the sun confined its strength and lustre to the Mediterranean, a glorious hot sunny day burst forth over Murrayfield on 11 June for WIZO's annual lunch. The 140 who attended and who contributed to the highly commendable £2,500, which was raised to swell WIZO coffers, enjoyed a most enjoyable buffet and afternoon.

## Gardens Scheme

Despite the counter attractions of the World Cup and the Highland Show, a good crowd attended the Gardens of Scotland Scheme for Charity when Esther and Harold Mendelssohn again kindly opened their delightful garden at Merchiston Cottage for public viewing

on 25 June. David Mendelssohn manned the plant stall, having grown much of the produce himself, whilst his wife Anita took charge of the tea counter. The proceeds of over £700 will be divided between the Scotland's Garden Scheme Charity, the Queen's Nursing Institute and our own Community Centre. Esther wishes to offer grateful thanks to all who helped in this worthwhile venture including the staff and Mesdames Bowman, Lowrie, Rifkind and Shein. In particular she thanks the many members of the community who supported the event by their attendance and donations.

## Royal Garden Party



Pearl and Ian Shein felt honoured to be presented to the Queen at the Royal Garden Party in the grounds of Holyrood Palace on 5 July. With several thousand guests they enjoyed afternoon teas in the large marquees. A large semi-circle of people awaiting the arrival of the Royal Family were subjected to thunder and lightning culminating in a downpour which truly drenched Pearl's pre-Yomtov hat. To their great surprise they were approached by an elegant Lady-in-Waiting who, after enquiring their names, asked if they would like to meet the Queen. Pearl's response "you ARE kidding" was countered by a smile followed by a visit from a gentleman who introduced himself as David Bowes-Lyon, the Queen's cousin. Pearl's comment that she originally came from Tyneside produced the reply that, his family possessed estates there. She knew the area well and, had time permitted, Pearl no doubt would have discovered mutual acquaintances. Thereafter a heavily be-medalled officer escorted the couple to await the Queen.

The sun broke through as, accompanied by Prince Philip, the Queen left the Palace. Slowly walking

around the perimeter of the crowd, she approached Pearl and Ian and after introductions, offered her hand to them, regally ignoring their feeble attempts at bows and curtsies because of arthritis and hernia. Ian told the Queen that they were from the Edinburgh Jewish community, Pearl adding that the latter sent loving greetings to Her Majesty. She responded with a charming smile and "how lovely". Comments on previous garden party locations, Royal visits and the weather were followed by Pearl stating to the Queen "I can't believe that I am actually speaking to you". Ian's composure was somewhat shaken when Pearl commented on the catering and the excellence of the strawberry tarts; was she thinking of a Kiddush? The Queen replied that it was a new firm of caterers but (thankfully) she did not know their name. After other pleasantries the Queen moved away leaving two delighted and bemused people in a somewhat surrealistic setting.

## Welsh Rarebit

The Edinburgh Synagogue and community would surely have appeared huge to the tiny community of Swansea when seventeen of the latter, the majority, came for a weekend to the capital on 8 July. This was initiated by then-Senior Warden David Goldberg who on a visit to Swansea some time ago had helped out in their Sabbath service and suggested a trip north of the border. For many it was their first visit to Scotland and they were fulsome in their praise at the hospitality offered, bringing home to them that "we'll keep a welcome" was not exclusive to their part of the United Kingdom. The Shul Events Committee swung into operation with its usual efficiency and after one meal in the Community Centre, the Swansea contingent presented a Silver Kiddush Cup to our community. Hilary Rifkind, Convener of above committee, was also presented with a set of tea towels emblazoned with Welsh emblems.



## Sponsored Walk

After the hot sunny days of the past two weeks the weather could have been kinder on 6 August, but the slight rain in the morning did not deter the dozen stalwarts who joined Anthony Gilbert's planned sponsored walk to raise money for new kitchen equipment for the Community Centre. He had mapped out a route of seven and a half miles from Juniper Green over the Pentland Hills, three reservoirs adding to the attraction. This took care of the morning! Becoming drier, the walkers as well as the weather, continued their mini-marathon and passed through Poets Glen and Harlaw Reservoir clocking up another five and a half miles. No one lost their energy or their nerve to fall out and £100 was raised towards their target.

## Luncheon Club Entertainment



On 8 August the aptly named Ageing-Well Roadshow Group again provided an attractive dessert to the Luncheon Club, also ageing-well, by entertaining them by courtesy of member Jonathan Kish. Included in the programme was a dance routine based on "Chorus Line", mercifully with no request for audience participation. There followed a clowning act that featured Jonathan and Lilian and a main sketch centred on a Jack and Jill theme incorporating useful home safety messages in a light, entertaining script. An appreciative audience entertained the group to tea and proved more enthusiastic and receptive than many at a Festival Fringe frolic.

## Civic Service at festival time

The Annual Service celebrating the Edinburgh International Festival took place on 19 August when a large congregation witnessed the arrival of Bailie Ken Harold, deputising for the Lord Provost, City Councillors, High Constables, and a representative of Lothian and Borders Police. They entered the Synagogue preceded by officials carrying the City mace and sword. In his sermon, Rabbi Rose commented on the extremely close

relationship, which was so apparent between the City and the Jewish Community. The Festival was an opportunity to cement friendship and harmony between people from all over the world. He added that the spirituality of the occasion could enhance this process to a great degree.

At the Kiddush after the service Mrs. Hilary Rifkind, Chairman of the Board of Management, expressed her and the community's pleasure at the presence of the City dignitaries and reiterated the excellent relationship which existed between the two. She wished to thank the City Council and the local police for the support and encouragement given when

required. The Festival brought together so many nationalities to foster goodwill and friendship. Bailie Harold in his reply stated that he and his colleagues were delighted to be present at such an occasion and thanked the community very much for the opportunity to attend. He commented on the valuable contribution that Jewish artistes had made to the Festival over many years and wished the community well in all its endeavours.

The Kiddush was sponsored in the name of the late Dr. Nate Oppenheim who over many years had a long association with the Festival receptions.

## Linda Grant and Alan Kaufman at the Edinburgh Book Festival 2006

Janet Mundy

As ever, there were plenty of Jewish authors at the Edinburgh Book Festival. Festival devotees had to be very quick off the mark to purchase tickets to see playwrights Harold Pinter and Arnold Wesker, television presenters Simon Schama and Robert Winston or Mann Booker long-listed author Howard Jacobson. None of these eminent writers, however, could match the drama of the event featuring Linda Grant and Alan Kaufman. These two authors came to the Book Festival just at the point when the United Nations had agreed on a ceasefire between Israel and Hezbollah, and the mood of the event was sombre and highly-charged.

As if to prove that point, Alan Kaufman read the prologue to his novel Matches, based on his experiences in the Israeli army. Like so many of Linda Grant's interviewees, his own history is fascinating, in that he is a New Yorker who avoided the US and French draft, only to volunteer to fight in Israel, driven by his mother's past as a Holocaust survivor.

There was a clear contrast between the two authors' viewpoints. Linda Grant is a western, albeit Jewish, journalist, with strong Israeli connections and misgivings about the current government's policy but uncomfortable living in a society where a left-wing Jewish constituency has no representation, while Alan Kaufman takes a militaristic approach, explaining the difficulties of fighting an enemy who uses unconventional methods of warfare. However, both agreed of the role that writers can play in presenting the human face of a highly complex situation. During a heated discussion with the audience, at least we were all able to agree with the comment Linda Grant quoted from a Palestinian friend - "the power of literature is the creation of empathy".

Linda Grant had a personal reason for gravity, as she had just heard of the death in action of the son of her friend and fellow author David Grossman. She has written two books about Israel. The first, When I Lived in Modern Times, is a novel set around the time when Israel gained its independence. Her more recent work, The People in the Street, is non-fictional, based on interviews that she carried out with the "ordinary" inhabitants of Tel Aviv. Linda Grant pointed out that everyone she interviewed for the book was asked "where do you come from?" and that their answers always involved the complex unravelling of a story.

# Synagogue Annual General Meeting

Ian Shein

A Special General Meeting of the Synagogue in March passed a motion adopting a radical new system whereby the management of the Synagogue affairs, traditionally in the hands of the President aided by Executive and Council, would now be entrusted to a Board of Management headed by a Chairman. Portfolios headed by Convenors would be established with specific duties. A new Constitution had previously been sent to members for approval.

With regards to the new Constitution, Dr. Mason spoke of Hilary Rifkind's dedication and sheer efficiency in her various duties and he had great pleasure in proposing her as Chairman of the new Board of Management. He knew this would be in excellent hands. Mr. Bowman seconded the motion and the appointment was met with enthusiastic acclaim by the meeting.

On 21 June at the AGM, Philip Mason, outgoing and last President, addressed the meeting and expressed deep appreciation to his Executive, Council, Wardens, Honorary Vice-Presidents and all who had given him so much valued support during a very busy and constructive four years. He commented on the excellent and varied work performed by Rabbi David Rose within and outwith the community and of the many organisations, that contributed so much to its vibrancy. Dr. Mason was unstinting in his praise of the members who had devoted so much of their time and efforts to maintain the quality of Jewish life in the city. He was most appreciative of David Goldberg who was retiring as Senior Warden and who had proved so proficient in his duties as both Junior and Senior Warden over many years. He went on to intimate that Sandra Caplan would be taking over the duties of Welfare Convener from Mrs Clarice Osborne. He felt he could not conclude his appreciations without mentioning the sterling work willingly undertaken by our Caretaker Christine Burns. A special mention was made of his wife Irene and of the great and untiring support and encouragement she had given him at all times.

The position of Hon. Life President had been vacant in the community since the death of Mr. Isaac Cowen some years ago and Dr. Mason proposed that this honour could not be more appropriately placed than on the shoulders of someone who had done such a vast amount in the community than Mickey Cowen, son of the last holder. Seconded by Mr. Bowman this was also met with popular approval. Mr. Cowen thanked everyone and expressed his great appreciation of the honour.

Before the meeting closed Lord Julian Goodman brought up the subject, which he had mentioned on previous occasions, that of men covering their heads when entering any part of the Synagogue premises. He was advised that this would certainly be looked into. Mrs. Rifkind offered her sincere thanks at the honour and looked forward to working for the good of the community. At the end of the meeting Mrs Rifkind thanked Dr. Mason for the immense amount of work undertaken by him over the past four years and presented him with a religious book, the Pirkei Avos (Ethics of the Fathers.)A reception hosted by the Mason and Rifkind families rounded off the meeting most pleasantly when a cake, suitably iced by Hilary, was given to the out-going President to mark his birthday that day.

In their absence the President read out reports from John Cosgrove and Edward Green, respectively Chairman of the Scottish Council of Jewish Communities and Delegate to the Board of Deputies and thanked them for their work, expressing delight that they were prepared to continue in those fields.

At a subsequent first meeting of the Board, the following Executive/Conveners were appointed:

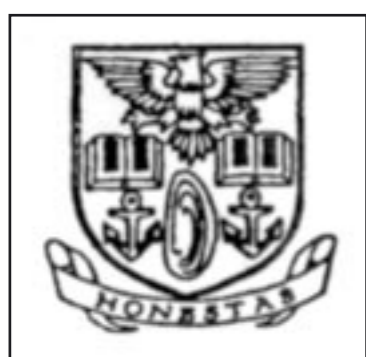
The members of the Community Centre Committee were re-elected. Mrs. Mendelsohn, co-chair, presented the report from the Committee and stated that the Executive would be elected at the first meeting.

**At a subsequent first meeting of the Board, the following Executive/Conveners were appointed;**

Hilary Rifkind	Chair	(elected at AGM)
Lawrence Bowman	Hon. Treasurer	(elected at AGM)
Jackie Taylor	Hon. Secretary	
Arnold Rifkind	Religious Affairs	
Raymond Taylor	Vice-Chairman	Community & Welfare
Steven Hyams	Buildings	

He outlined changes in the Constitution. A Board of Management consisting of six Executive and six non-Executive members headed by a Chairman would be elected. The new Constitution would provide specific Portfolios for the Executive members. Women would be eligible for all offices except that of Wardens and the Religious Affairs Convener. Dr. Mason added that prior to the meeting, twelve nominations had been received thus making any ballot unnecessary. Those automatically elected were Messrs. L.Bowman, J.Danzig, A.Gilbert, D.Goldberg, S.Hyams, G.Mendick, D.Neville, A.Rifkind, R.Taylor, Mrs. A.Mendelsohn, Mrs. H.Rifkind, Mrs.J. Taylor. Hon. Vice-Presidents elected were Messrs. J.Cosgrove, M.Cowan and P.Mason. Sas Judah and Bill Simpson were unanimously elected Senior and Junior Wardens respectively.

Laurence Bowman presented the Treasurer's Report detailing the salient points. Whilst commenting on the surplus gained during the year, he advised care had to be exercised on future expenditure. Dr. Mason thanked him profusely for the consistently high standard of work over the past year. Mr. Bowman was unanimously re-elected Hon. Treasurer while the McCabe Partnership were reappointed as Hon. Auditors.



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## Star Trek – wedding guests

Answers on back page





## Best Wishes for a Happy New Year and well over the Fast

## לשנה טובה תכתבו ותחתמו

Betty Abrahams  
26 Terrars Croft  
Edinburgh

Jackie and Frank Abramson  
3 Gloucester Mews West  
London

Mrs Jean Abramson  
Nightingale House  
London

Joyce Davidson and family  
London

Sylvia and John Donne

Betsy Dorfman

Jonathan and Susie Adler  
Samuel and Ruth  
31 Rosslyn Crescent, Edinburgh

Michael Adler and Sue Fyvel  
9 Warriston Crescent  
Edinburgh

Ena Amitai (née Dorfman)  
8B/18 Nitzza Boulevarde,  
Netanya, Israel

Rachel and Bernard Dorfman  
and family

Dr. Dov (Bertie) & Elizabeth  
Dorfman, 19/32 Shlomo  
Hamelech Street, Netanya, Israel

Fay, Max and Rodney Dorfman

Joe and Margaret Aronson  
15 Arden Street  
Edinburgh

Sally, James and Samuel Barker

Clarice and Joe Been  
London

Norman Dorfman

Rose and Shimon Elkana  
120/21 Maalot Dafna  
Jerusalem

David Ellison

Shirley and Peter Bennett

Avril and Norman Berger  
3 Kirk Park  
Edinburgh

Marcia and Lennie Berger  
Yvonne, Gillian, Gary and Talia  
19 Springwood Park, Edinburgh

Cissie Eppel  
802-591 W. 57th Avenue  
Vancouver, Canada

Martin, Tammy, Jude, Karen and  
Jonathan Fransman

Caroline and Lennie Freedman

Kalman and Cynthia (nee Reif)  
Bielak and family, 53 Danby Ave,  
Toronto, Canada

Allen and Anna Bloom (nee Brown)  
450 Hounslow Avenue  
Toronto, Canada

Doreen and Laurence Bowman,  
Benjamin, Jacqueline and Joseph  
and Michelle and Josh

Adam and Marla Gamoran  
Madison, Wisconsin, U.S.A.

Judy and Anthony Gilbert  
and family

June and Arnold Glass

Micheline Brannan and family

Rachelle Braverman and family  
29/1 Cameron March  
Edinburgh

Norma Brodie, Simon, Sarah,  
Caitlin, Eilidh, Maia,  
Daniel and Michael

Sylvia and Gerald Glass  
1/14 Kinellan Road  
Edinburgh

David and Philip Goldberg  
22 Mid Liberton  
Edinburgh

Lord Julian Goodman  
Foot o' the Walk  
Edinburgh

Angela and James Brydon  
3 Wellington Street  
Edinburgh

Christine and Dave Burns

Andrew and Kathy Caplan,  
Benjamin, James and Zoe  
73 Loom Lane, Radlett

Kate and Ronny Goodwin  
2 Mayfield Gardens  
Edinburgh

Frances Gordon, Deborah, Elli, Ari  
& Alan, 14 Woodcock Dell Avenue,  
Kenton, Harrow, Middlesex

Nat and Arlene Gordon  
David, Moshe and Sharon  
8 Yahalom  
Petach Tikva, Israel

Ian and Rachel Caplan  
6 The Crosspath  
Radlett

Sandra and Sidney Caplan  
30 Duddingston Road West  
Edinburgh

Myra, John, Braham, Jane and  
Samuel  
Glasgow and Borehamwood

Maryla and Edward Green  
and Freddie

Vicky Gruneberg and family  
2 Orchard Brae Gardens  
Edinburgh

Millie and David Harris and family  
20 Buckstone Drive  
Edinburgh

Shari, Martin and Hannah  
Cohn-Simmen

Kenneth and Irene Collins  
3 Glenburn Road,  
Giffnock, Glasgow

John and Hazel Cosgrove

Sheelagh and Phillip Harris

Irene, David and Gary Hyams

Susan and Steven Hyams,  
James and Amanda

Nick, Caroline, Juliette  
and James Cosgrove,  
3 Hollyview Close, London

Andrea and Malcolm Cowan  
49/5 Mortonhall Road  
Edinburgh

Elliot, Caroline & Danielle Cowan  
16 Hodgkins Mews  
Stanmore, Middlesex

Rosalyn, Bernard and Iain  
Jackson

Howard, Valerie  
and Jacqueline Kahn  
27 Blinkbonny Road, Edinburgh

Sheryl and David Kaplan  
Stanmore, Middlesex

Carole and Mickey Cowen  
58 Fountainhall Road  
Edinburgh

Joyce and Norman Cram  
14/1 Howdenhall Road  
Edinburgh

Lesley, John, Samuel,  
Benjamin and Jonathan Danzig  
7 East Castle Road, Edinburgh

Cassie, Jonty, Lily and Jack Karro  
Melbourne, Australia

Lilian Kessly (nee Dorfman)  
and family, 27 Plantation Street  
Menora, Western Australia

Isobel King,  
Melrose

## Best Wishes for a Happy New Year and well over the Fast

## לשנה טובה תכתבו ותחתמו

Arthur and Alex Kleinberg  
1 Lussielaw Road  
Edinburgh

Abby, Joel, Deborah,  
Saul and Joshua Korn  
13 Glover Road, Pinner, Harrow

Sam Latter

Malcolm, Edith, Caroline  
and Hugo Rifkind

Rabbi David Rose

Martin and Phyllis (nee Stoller)  
Rosenberg, 27 Hillside Gardens  
Edgware, Middlesex

Ian and Joan Leifer  
and family

Anita Levinson and family  
3 Ross Road,  
Edinburgh

Carol, Tom, Maurice and  
Benjamin Griffin

Karen, Ben and Sam Ross  
14 Ewerland, Edinburgh

Alec and Pearl Rubenstein  
16 Hillpark Crescent  
Edinburgh

Brenda and Julius Rubin  
16a/27 Nitza Boulevard  
Netanya, Israel

Emma and Bert Levy  
Glasgow

Hilda Levy and family

Esther and Brian Levy  
195 Stanmore Hill  
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# Divine Taste

Rabbi David Rose

**For Jews the way to G-d is through the stomach, or so it appears. Shabbat and Yom Tov are times for good food and wine, all Divinely sanctioned. Every festival has its own special foods dictated by law, custom or country of origin and each has its own special meaning. I will try and explain some of the main foods eaten during the Jewish year and the reasons behind them.**

## Shabbat and Yom Tov and the difference between them

A starting point is the difference between Shabbat and Yom Tov in general and the different foods eaten as a consequence. The first point to note is that while cooking is forbidden on Shabbat it is generally permitted on Yom Tov. This provides a greater range of possibilities. On Yom Tov you can have chips and sausages for lunch, for example, something impossible on Shabbat. But the differences go deeper. We are commanded to delight in Shabbat or to enjoy Shabbat, while on Yom Tov we are commanded to rejoice. The more subtle nature of Shabbat has led to more subtle foods: it being considered a mitzvah to have fish at least at one of the meals. The command to rejoice on Yom Tov, on the other hand, has led to more weighty fare. It is understood to be obligatory to eat meat, preferably red meat, and to drink wine. Thus while roast chicken is the common dish at a Shabbat table, roast lamb or beef is more common Yom Tov fare. Yet of course, in addition, every festival has its own special dish and we can now explore these.

## Rosh Hashanah and Yom Kippur

Rosh Hashanah is a day of introspection and judgement. There is indeed an issue of whether it is appropriate to eat a lot on that day. There is even a discussion about fasting! Yet based on verses in the Bible the Rabbis determined that Rosh Hashanah is indeed a day of celebration, and as such one must eat. It is well known that we eat apple and honey as a sign for a sweet year. We also dip our bread in honey, a custom

that is continued by some till Simchat Torah. What is less well known is that this is part of a whole series of foods eaten as 'signs' for a good year. This custom has its source in the idea that our focus on Rosh Hashanah is on G-d, not ourselves. We celebrate G-d's sovereignty and as such it is considered not appropriate to ask for personal desires. We thus ask for our needs obliquely, eating foods whose names symbolise a desire or need. We thus eat carrots, as *gezer*, carrot in Hebrew, sounds like *gezairah* – decree; so we pray that G-d should decree good things for us. Or we eat beetroot – *selek*, in order to remove our enemies. Many of these foods, which include leeks, fish heads, gourd, express similar sentiments. After all, we have a lot of enemies. Neither do we eat certain foods because they are associated with bad things. Thus it is a custom not to eat nuts, as they word for nuts in Hebrew has the same numerical value as that for sin; something we don't want to mention on the Day of Judgement.

Yom Kippur is a day which we don't necessarily associate with food, but in both law and custom food surrounds the fast. Firstly, the Rabbis learn that just as it is a mitzvah to fast on the 10th, it is a mitzvah to eat and drink on the 9th. The day before Yom Kippur is thus one where we should eat, and have at least two semi-festive meals. This signifies that Yom Kippur is not a sad day, but rather a joyous Yom Tov, whereby G-d and Israel are reconciled. Various customs surround the final meal before the fast. It is generally recommended to eat light food, in order not to disturb one's stomach. For this, and other reasons, there is a general custom not to eat fish. The most common menu is chicken. The meal after the fast is also mandated by custom. It is said that a Divine voice proclaims: 'go eat your bread in joy'. Indeed, one of the reasons given for the blowing of the Shofar at the end of Yom Kippur, is to proclaim the festive nature of this night. Many have the custom to eat fish at this meal.

## Succot, Shemini Atzeret, and Simchat Torah

The main emphasis on these days is on rejoicing. This is indeed called the Season of our Rejoicing. Therefore it is especially appropriate during these days to drink wine and eat red meat. I am not aware of any special dishes customary for Succot, but as we eat in the Succah, hot dishes are always recommended and welcome. We could start a Jewish custom of mulled wine!

## Hanukah

Hanukah has two main aspects that impinge on the culinary preferences for this holiday. It celebrates a miracle of oil and occurs in midwinter. Thus, heavy, oily foods seem to be required, and indeed that is the case. The major, and almost universal Hanukah dish is latkes. In modern times, however, doughnuts have appeared as a close rival. They seem to be an American invention, but may have a Sephardic origin. Not wanting to offend one or the other, we happily eat copious amounts of both.

## Tu B'shvat

For a festival that celebrates matters arboreal, fruit is a natural choice. As this day is connected with the holiness of the Land of Israel, it is a custom to eat Israeli fruit or the seven species of fruit praised in the Torah, preferably both. Since the 15th century it has been the custom to hold a Tu B'shvat Seder, complete with four cups of wine and fruit instead of matzah. When Tu B'shvat falls on Shabbat, one can have a fruity Shabbat meal: chicken with fish is one I have experimented with.

## Purim

The main special dish customary on Purim is of course Hamantaschen. These pastry triangles can be filled with fruit, chocolate or even custard, but are mired in controversy. The English and Hebrew translation calls them Haman's ears, suggesting cannibalistic tendencies somewhat alien to Judaism. It is true that Jews in the Middle Ages burnt effigies of Haman, but eating our enemies is a New Zealand, rather than Israeli, custom. The German translation, Haman's pockets, suggest a more peaceable celebration of his downfall. Yet food on Purim does not end there. Two of the four mitzvot of the day

concern food. We are required to send two items of 'ready to eat' foodstuffs to one's fellow Jew. These *Mishloach Manot* can be unhealthy - chocolate and sweets, healthy - fruit and nuts, or inventive - milk and cereal. Getting a lot of them can also be inconvenient and fattening, Purim coming only a month before Pesach. The second mitzvah is to have a banquet consisting of bread, meat and especially wine. The custom, or even duty to become drunk necessitates careful choice of beverage. Sweet wines are not recommended, but dry red wine is a good choice for healthy inebriation.

## Pesach

Pesach is of course the most challenging of festivals for cooks. However, the ever resourceful Jewish woman, by whose merit we were redeemed in the first place, has come up with great dishes to see us through the week. Even those unfortunate souls, such as my sister, who insist on matzah not touching any liquid, have created inventive culinary delights. Pesach brownies or macaroons are a great treat, while chrimzel, or fried matzah in sugar and cinnamon, were one of my favourite childhood delights. The Seder night, of course, is based on special foods. While most Europeans use horseradish for *Maror*, it is preferable and healthier to use Romaine lettuce. Most of us use celery for *Karpas*, but some use potatoes. An almost universal custom, among both Sephardim and Ashkenazim, is to eat eggs and salt water, normally at the beginning of the meal. This seems to be connected with the fact that Tisha B'Av always falls on the same day of the week as Pesach, and eggs are a traditional food of mourners. While Pesach is a Yom Tov and requires a Yom Tov meal, the copious amount of matzah eaten and the lateness of the hour, dictates going easy on the quantity. However what is left over can also be served again. For this we have a second seder.

## Yom Ha'atzmaut

A new festival, Yom Ha'atzmaut has already attracted culinary customs. In the Diaspora we generally celebrate by eating Israeli foods such as pitah, falafel, and humus. However, in Israel the universal custom is to celebrate the day by means of a barbeque; a practice that has biblical sanction based on a

## From Chopped Liver to American Pie: Jews and What They Eat on Film

Nathan Abrams

Food is intimately related to Jewish identity and culture in film, standing as a trope for Jewishness and its opposite, gentility. Typically, bagels, matzo, or a corned beef/pastrami sandwich on rye bread semiotically code Jewishness. On the other hand, Wonder Bread, mayonnaise, pork, and lobsters symbolize non-Jewishness. As comedian Lenny Bruce articulated 'Spam is goyish and rye bread is Jewish.' Here, I'll give a flavour of how both kosher and treyf food has been used on film.

I don't need to explain why bagels, matzo and pastrami stand for Jewishness. But Wonder Bread stands for whiteness because of its uniformly white nature and its origins in the Mid-West. Nora Ephron has commented on the socio-ethnic construction of Hellman's mayonnaise as 'Gentile.' In Hannah

Hebrew wordplay of the first line of the Haftorah. Jews will always find a way of sanctifying food.

## Shavuot

The basic food custom on for this festival is of course eating milky foods. Blintzes, cheesecake and different types of cheese are all popular. It was also customary for women to bake hallah in the shape of the two tablets. The reason for this lactose obsession is not clear. Traditional explanations range from kashrut problems for the newly observant Jews, to the fact that the Torah is compared to milk and honey. Another reason is the need, being Yom Tov, to also eat meat, necessitating another loaf of bread; a reminder of the two loaves offered in the Temple on this day. A more prosaic explanation is that Shavuot is a summer festival. There is a lot of milk around from nursing animals, it is hot and milk spoils, so let's use it. Maybe you have a better explanation?

As with any such endeavour, I have probably forgotten some things and got others wrong. If you know of other customs or your family does something different, tell everyone in the next edition. And remember the basic definition of a Jewish festival: they tried to kill us, we won, let's eat!

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laws, both of which 'prescribe' corned beef be eaten on rye bread with mustard. In the (in)famous orgasm sequence in *When Harry Met Sally* (1989), the eponymous Gentile Sally (Meg Ryan) and the overtly Jewish Harry (Billy Crystal) are eating in the famous kosher Deli Katz's in Manhattan's Lower East Side. While Harry eats salt beef on rye, she orders a

“simply because pork is forbidden – indeed probably because it is – this has not stopped Jews from eating it.”

turkey sandwich on white bread with mayonnaise and he visibly winces as she orders. The scene ends with an older woman (the director's mother) requesting, 'I'll have whatever she's having,' thus implying the erotic effect of non-kosher food upon Jews, the treyf-ed sandwich being inherently preferable to the kosher version. A similar scene occurred in the earlier *Annie Hall* (1977). Those sandwiches become emblematic of the cultural clash and gap between the Jewish men and their non-Jewish partners and suggest the problems that lay ahead for their relationships. Likewise, in *Annie Hall* and *Leon the Pig Farmer* (1992) the clumsy attempts to eat and cook live lobsters symbolise the inherent distance between the Jewish protagonists and the non-Jewish figures of their erotic infatuation.

Pork, since Jewish Kashrut laws proscribe it, also frequently recurs to symbolize the cultural clash between Jews and gentiles. Of course, simply because pork is forbidden – indeed probably because it is – this has not stopped Jews from eating it. Pork, then, stands as a trope for all that is non-Jewish or treyf. Consequently, the consumption of such products becomes emblematic of attempts to assimilate, to move away from Jewish origins. In *Boaz Yakin's A Price Above Rubies* (1998), the main character uses food to demonstrate her rebellion from the Hasidic tradition, by buying a hot dog on the street in Manhattan and loving it. Later, her husband and their Rabbi/Therapist are shocked when she answers that she's been keeping Kashrut 'at home' only.

Since food restrictions severely limited gastronomic and therefore social and geographic mobility, Jews have frequently sought to overcome them. To achieve higher social identification, Jews have eaten forbidden foods, as the conspicuous consumption of such food is an important indicator of status. Al Jolson's *The Jazz Singer* pointedly eats non-kosher food: in the first scene after he has left his Orthodox family to pursue his jazz singing career, he sits in a restaurant practically dancing in his chair with delight as he digs in on juicy sausages and eggs. There is even a pornographic close-up of the plate. The bacon-eating scene clearly underscores the protagonist's accelerating assimilation.

In Woody Allen's *Radio Days* (1987), pork stands for conversion to atheistic communism. In a wonderfully funny scene on Yom Kippur, a Jewish family is quite miserable, sitting around hungry, bored, and doing nothing. When the Jewish neighbours whom they describe as atheists and

communists are blasting their radio at its loudest, the father goes over to their house to complain. He comes back an hour later a converted and contented communist but immediately becomes ill after having broken the fast to fill up on pork chops that his Jewish communist neighbours had given him.

“the Jewish doctor orders caviar as a prelude to having sex with a sheep”

The film *American Pie* (1999), which charts the efforts of four suburban adolescents' attempts to lose their virginity, has a clever variant of this assimilatory trajectory. The Jewish 'hero' Jim Levinstein sexually abuses a wholesome American product – the apple pie suggested in the title – in his quest for greater sexual knowledge. It recalls the earlier *Portnoy's Complaint* (1972), in which the eponymous 'hero', Alexander Portnoy, similarly erotically abuses a piece of raw liver to be eaten for the family supper. The shift from the ethnically coded liver (liver, in particular chopped liver, is widely considered to be a Jewish food) to the ultimate symbol of 'Americanness' suggests a shift from Jewishness to Americanisation and the absorption of Jews into the American mainstream.

Since the symbolic or allegorical interpretation of the Kashrut laws has it that fins and scales on a fish are signs of endurance and self-control, the lack of them can be construed to mean wild, impetuous abandon. Thus, in *Everything You Always Wanted to Know About Sex, But Were Afraid to Ask* (1972), the Jewish doctor orders caviar as a prelude to having sex with a sheep (note though how he doesn't have sex with an unclean animal as that would be too much!). Shellfish, in particular the king of shellfish, lobster, stand as a code for wantonness and excess. In the musical *Funny Girl* (William Wyler, 1968), which depicts the life of Jewish comedienne Fannie Brice, from her early days in the Jewish slums of the Lower East Side to the height of her career with the Ziegfeld Follies, her future husband, Nick Arnstein (Omar Sharif), introduces Fanny (Barbra Streisand) to lobster. The scene opens on a close-up of a restaurant table covered with lobster debris (shells, crackers, butter, etc.). The camera pulls back to Nick and Fanny. She has a napkin round her neck. He watches her benignly as she licks her fingers and wipes her hands. Nick says: "You don't know how proud I am to think that I am the man who introduced you to your first lobster." Fanny replies and giggles: "Among other things." The restaurant owner/cook in the background says to her: "Lady, if you're game for this one, he's on the house. Nobody in history ever had three. Fanny responds: "Start boiling the water." Fanny directly equates the loss of her gastronomic virginity with the loss of her sexual virginity and consequent greater sexual awareness, and her appetite for both is seemingly insatiable.

In *Portnoy's Complaint*, the protagonist's mother connects lobster with sexual temptation. For Allen, lobsters are the symbol of insatiable sexual attraction; they symbolize love affairs as opposed to the more humdrum foods of marriage. Alvy and Annie solidify their relationship in *Annie Hall* when they cook, kill, and eat lobsters together. In *A Midsummer's Night Sex Comedy* (1982), when his wife interrogates him about a previous relationship, Allen nervously replies: 'I went out with her once...and had a couple of lobsters...that's it!' But perhaps it is an episode of *Seinfeld* that uses lobster the best. Jerry is dating a Jewish girl who eats a kosher diet and refuses to eat the lobster that they caught out on Long Island when they – Jerry, George, Elaine, and Kramer – are spending the weekend at a friend's place. All night they talk of how delicious and succulent the lobster is and the temptation proves too difficult to resist. In the middle of the night, Jerry's girlfriend creeps down to the kitchen to sneak some of the lobster without anyone else seeing. Kramer, guessing that this would happen, is guarding the refrigerator and refuses to let her eat it, essentially becoming the self-appointed guardian of her morals. Lobster here clearly signifies temptation and abandon and by not eating it, she remains ritually pure. The next day, however, in an act of revenge for an earlier transgression, George puts the leftover lobster in the

scrambled eggs without her knowledge. On learning of this, she feels defiled at her consumption of lobster.

The link between dietary and sexual prohibition in Judaism is oft repeated throughout Jewish culture and interpretations linking sex and kashrut have long been made. Indeed, since Adam and Eve ate the apple in the Garden of Eden, food and sex have been inextricably linked. An article in 'A New York Review of Books' argued that the biblical incest taboo is linked with the enigmatic ban on cooking a kid in its mother's milk, wittily observing: 'You shall not put a mother and her son into the same pot, any more than into the same bed.'

Food has become a means to explore Jewish identity visually, whether the food itself is 'Jewish', kosher, or treyf. In this essay, I have tried to bring together a variety of films and topics as a step towards beefing up the study of visual victuals, giving some illustrative (and hopefully tasty) examples of the rich selection of films to be productively researched further from a variety of perspectives: social, cultural, religious, class, gender, and even sexual. Even as we 'consume' films, we can also 'read' them, discovering much about both culture and filmmaking.

## Have things really changed?

Val Simpson

A few months ago my son gave me a surprise present of a 'Victory Cookbook' containing 'nostalgic food and facts from 1940 – 1954' compiled by Marguerite Patten OBE.

I was a child of 3 years in 1940, but as I read her recipes the memories of those days came flooding back. How resourceful our mothers became! I could still hear our neighbour calling at the ever-open back door 'Are you there, Norah? Be quick – the Co-op have bananas on sale today – get there before the queue starts!'

Within seconds Mam would have fled with her basket at the ready, sometimes to queue for an hour to gain a little extra to add to her family's meagre rations.

As I read the food allowances set out as war-time rations for an adult per week, I was even more impressed. – 4oz (100g) meat (sausages were unrationed but usually inedible); 2oz (50g) butter; 2oz (50g) cheese; 4oz (100g) Margarine; 4oz (100g) cooking fat; 3 pints milk (also 1 pkt dried milk every 4 weeks); 8oz (225g) sugar; 1lb

(450g) preserves every 2 months; 2oz (50g) tea; 1 shell egg per week if available and 1 packet of dried eggs each 4 weeks; 12oz (350g) sweets each 4 weeks. A monthly points system (more for nursing mothers, babies, young children and invalids) was also available. For instance one could buy a can of fish or meat or 2lb dried fruit or 8lb split peas with 16 points.

A typical recipe for a family of 4 during those times:-

Cheese Savoury – 4oz cheese, 1 egg, half pt milk, 1 teacup breadcrumbs, pepper and salt.

Compare this with an Evelyn Rose Cheese Quiche of present days:-

1 large onion, 1oz butter, 8oz cheese, 3 eggs, 8 fl oz single cream, salt and pepper.

(This would have used three quarters of a family of 4's weekly ration of eggs, their entire weekly ration of cheese and the single cream would have taken a smart bit of black marketing.)

As I read through the book I began to realize that here in Edinburgh, where the Jewish community are not blessed with a kosher deli, things have not changed so very much. The other day I sprang into action after a phone call from a friend ...'Val, Sainsbury's have started selling frozen chicken drumsticks. Get around there before they all disappear". Grabbing my basket, I ran!

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## You Don't Have To Be Jewish...But It Helps!

By Lord Julian Goodman

Well it helps me, that's for sure! Once again, as the Festival Fringe descended upon us, armed with only a fountain pen, a sharp elbow and an ambivalent attitude, I braved the streets of Edinburgh and took on the crowds. One of these days, I think the crowds are going to win, but don't tell them that!

Each year, searching out the Jewish content in the Festival Fringe is curiously different from all the previous years. This year I was impressed with not just what was on offer, but the fact that some shows actively sought out and invited me along to sample their particular brand of Yiddishkeit!



My first port of call was The Pleasance Courtyard's Cabaret Bar for **Sophie Tucker's One Night Stand**. - The story of one of the finest Jewish Entertainers of the 20th Century. Accompanied by Michael Roulston on the piano, Sue Kelvin burst onto the stage, and for the next sixty minutes **WAS** The Last of the Red Hot Mommas! The show was crammed full of Sophie Tucker's life story, some of her best-known songs and of course, her irrepressible Kosher and deliciously risqué comedy. Talking of meeting Tuck, her first husband while working in the family restaurant, she said, "He gave me the eye - and I gave him a double helping of lokshen pudding!" (I won't tell you what he went on to give her next!). Growing up as a Jewish Immigrant in America wasn't easy, and neither was most of Tucker's life in general. The story of her several marriages and her career struggles was given added poignancy by the mood swings of the wonderful music throughout the show. One of the most

interesting aspects, however, was that all the humour of Sophie Tucker we were treated to, had none of the routines that have been made famous since by Bette Midler, thus illustrating how versatile Sophie Tucker was. Her risqué routines had only come about by her being forced into the Supper Bar/ Cabaret circuit with the advent of television and the consequent demise of Vaudeville. Sue Kelvin's performance was outstanding, and left the audience with a renewed appreciation of a talented and much missed star. The show had been cut down to fit The Fringe, but the full show is being restored for performances at The Leeds Festival, and I would heartily recommend seeing it if you get the chance.



The next offering was **My Brother's Keeper** at The Carlton Hotel's C Central venue. I remember reading in the papers some time ago about the last two Jews in Afghanistan, who provided amusement and bewilderment to the locals in Kabul because they hated each other with a passion, and the fights between them were a sight to be seen. I was therefore intrigued to see this play by Michael J. Flexer, based on these two Jews, being performed at The Fringe. The story is quite amazing; the last two surviving Jews, under the noses of The Taliban, hiding out in the Shul (incidentally, in the real story, they had a Shul each!), but all the conflict in their lives coming from each other's hatred. One a carpet seller, the other a rabbi, ably portrayed by Kemal Sylvester and Andre Lillis, live out their last two days in the decaying remains of the building, arguing, fighting and causing each other's downfall in a well-

crafted twist at the end of the tale. Both men claimed the other had betrayed them to The Taliban in real life, and this play did a very good job of capturing the enmity between them with vitriolic exchanges and some well placed humour too.

One of the most charming shows I have seen for some time was **Farewell To The Tooth Fairy** - a one-woman show by Lynn Ruth Miller at The C Cubed Venue, off The Royal Mile in Brodie's Close. At the age of 72, she took us on the journey of her life growing up as the product of Jewish immigrants in America. Her mother, wanting her to grow up in the New World, did away with all the trappings of The Haim, such as frumpy clothes and schmaltz-laden food, insisting instead on American clothes and American food, like tuna and mayonnaise. However, a 30-day holiday at her Bobba's did much to reverse the efforts of her mother. The title of the show refers to her realisation that it was her father who left the dime under her pillow, rather than a fairy, thus adding to her growing up a little more. Her anecdotes all had a similar theme, the outcome of each story adding a little more wisdom and understanding at very varying ages throughout her life. It took some time for her to realise she couldn't sing, despite birds dropping dead from the trees and firemen being called to "save that cat", and when she did, it sadly stopped her song for 40 years. Some of her family stories were indeed heart-warming as well as humorous and showed that the world still has its fair share of Gutte Neshomehs. The show was performed with great wit, charm and tenderness, and thankfully ended with the knowledge that after forty years she got her song back.

The next show I went to see was **The Black Jew Dialogues** at The C Venue, Chambers Street. This was a fascinating comedy performed by Larry J Tish and Ron Jones, exploring the relationship between Blacks and Jews in America. Through comedy it



addressed the very pertinent issues of racism and co-existence between the two communities. It was a well-written show with interesting interviews with members of the public illustrating the very need for the show to be written in

the first place. On asking the public what they knew of each other's communities, the replies were quite eye opening, prompting the line 'Woody Allen, great candles and bagels – that qualifies a race'. Discussing the growing rift between Blacks and Jews in America, comparisons were naturally made, opening an interesting debate on both communities coming out of slavery. There were humorous sketches about slavery in Egypt, builders during the ten plagues with a Black flavour to it and a Jewish take of the Slave Trade to America. One of the best sketches though, was of two elderly women – one Black, one Jewish – both full of prejudices and misconceptions, yet both characters warming to each other once they started comparing their respective lives in their respective kitchens. The show also included interesting experiments into answering questions with questions and the Jewish invisible radar, where members of the audience were invited to stand up to see if they could be recognised as Jew or Gentile. This prompted a peculiar exchange after the show, when in the foyer, I was accosted by three Jewish women from Glasgow. This could have qualified for a Fringe Show in itself, were it not for the fact I couldn't imagine anyone parting with any gelt to listen to them. With me having stood up and been recognised as a Jew in the show, these women, ignoring the fact that I was talking to a friend, interrupted our conversation and accused me of being a plant. I assured them that I was merely a member of the audience but they were having none of it. I tried to explain that having recognised several other Yidden in my row, let alone the whole audience, who all sat meekly ignoring the request, I realised that I never understand the reticence in this country of some people to stand up and be counted as Jews. I have no such qualms and so I stood up. The ladies chose to ignore this explanation, though I suspect this was because they were characteristically too busy listening to themselves. One woman called me a token Jew with some venom and turned on her heels. Her friend said, "Never mind us, we're just trying to be friendly!" As they weren't succeeding, I politely enquired, "You don't happen to be from Glasgow, do you?" On being answered in the affirmative, I said, "Well Ladies, enjoy the rest of your stay in civilisation". For some reason, they did not seem too pleased with my cheery greeting, but feeling I had done my duty and discharged my responsibilities, I left them to their own entertainment and headed off.

The final show I went to see was **ROSE**, at the Theosophical Society's Club West venue. This was a one-woman show performed by Fiona York. Playing an eighty-year-old Holocaust survivor, she told the story of her life before, during and after the Warsaw Ghetto. Born in the Ukraine in a little

shtetl, she followed her brother to Warsaw just before the Nazis came to power. It was a harrowing tale of how she lost her husband, daughter and the rest of her family and how she survived the brutalities of The Holocaust, only to suffer even more brutality at the hands of the British, being a refugee on the ship Exodus. Many people forget how Bevin's hard line against Jewish refugees caused much emotional and physical trauma to the survivors of the camps as he sent them back to Germany, from where they had just escaped. However, it is on the Exodus that she meets an American volunteer, Sunny Rose, who having saved her life from a British sniper is to become her next husband. Her life in Florida is full of rich experiences and it is her grandchildren who go on to fulfil her dreams of living in Israel. The tale takes a very moving twist when it is one of her grandsons who shoots a young Arab girl that she ends up sitting Shiva for, almost as a replacement for the Shiva she could not properly sit for her daughter Esther in Warsaw. The show was full of humorous tidbits here and there, which were much needed because her harrowing tale was an emotional rollercoaster of a ride through her life. The performance was excellent and left the audience emotionally drained after two hours. Yet, as with many survivors' stories, her subsequent life in America was full of greatly fulfilling and rich experiences. One of the most emotional twists was the meeting of her long supposed dead husband in Aleshvatz Yoren in the middle of the Arizona desert. The story was well written but even more impressively performed, and the intimate venue just added to the experience.

As ever, there were plenty more Jewish offerings at the Fringe this year. Some shows making a welcome return and others appearing for the first time. Unfortunately, one can't always get to see everything one would like to, but what I did see this year, was a very impressive example of what was on offer. For sheer vibrancy and entertainment value, my five Mogen Dovid's this year, has to go to Sue Kelvin in **Sophie Tucker's One Night Stand**, which very appropriately left the audience wanting more.

## FRINGE BENEFITS

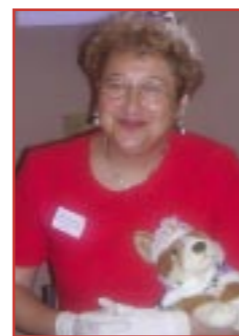
Festival Open Day 20th August, David Ian Neville

**There's an argument that always gets aired during the summer when Edinburgh becomes awash with Festivals: is the Fringe becoming too big? Renowned to be the biggest arts festival in the world, the Fringe is open to all. Anyone can bring a show and anyone can take the stage – no one is invited and no one is auditioned. All you need is a venue; a budget; bags of energy; and if your talent and skills are still on the nursery slope, a little bit of chutzpah doesn't go amiss.**

**The result of this annual creative free for all is an extraordinary, eclectic mix of shows and events full of hidden gems. Visitors to the synagogue's Festival Open Day enjoyed hearing about and seeing extracts from some of the events with a Jewish cultural element.**

Organised by the synagogue's Jewish Edinburgh Group, the programme included a mix of music, comedy and drama.

Actress and singer Sue Kelvin got proceedings off to a rousing start by performing two songs from her one woman show, **Sophie Tucker's One Night Stand**, - 'a show bursting with song, cellulite and kosher comedy' about the legendary Jewish singing star. Sophie kept audiences in America and Britain entertained for over sixty years and Sue Kelvin, with the backing of pianist, Michael Roulston, filled the hall with the great lady's spirit and warmth. Next came a dash of royalty in the form of Carole Shaw. Carole has had a wonderful varied career embracing everything from the worlds of business and education to time spent as a motorcycle messenger! A multi-qualified go-getter, Carole found herself being made redundant at fifty. And when she found it hard to get another full time position she decided to put her entertainment skills centre stage. Carole had been performing comedy and music for years in her spare time so she was drawing on years of experience. Performing extracts from her stand up routines and her Fringe show, **Amazing Adventures of Her Majesty at 80** - a musical comedy about the Queen, Carole had the audience most regally amused.



Actors from **Apikoros Theatre Company** talked about their play, **My Brother's Keeper**. Written by Michael J. Flexer, the play is based on the story of Afghanistan's last two Jews who managed to remain in the synagogue while the Taliban still reigned. Conflict came not from the regime but from each other – they didn't so much cling together as almost tear each other apart!

**The Black Jew Dialogues** is an extraordinary play on the history and absurdity of prejudice and racism within the context of the American Black and Jewish experience. Performed by two dynamic American actors - **Larry Jay Tish and Ron Jones** – visitors to the Open Day got an exclusive twenty minute extract from this poignant and entertaining show.

Performing a one person play can be both challenging and exhausting. The actress **Fiona York** had received rave reviews in Ireland for her performance in **Rose**, by Martin Sherman. This two hour solo play tells the story of Rose, a Holocaust survivor whose life takes her from Eastern Europe to the shores of Israel and eventually to settle in Florida. Told with humour and compassion the play is emotionally draining both for the audience and the performer. So it was impressive that the actress having given a lunchtime performance in the New Town arrived at the Open Day fresh and eager to share her enthusiasm for Sherman's epic tale of survival and humanity.

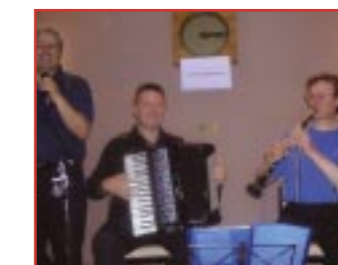
Organising the Open Day can be like walking a tightrope. We are never quite sure whether there will be enough shows with a Jewish cultural element to fill our programme until the Fringe brochure comes out in early June. And even when you scan the brochure it is not always easy to work out what all the shows are about from the brief descriptions. Having pinpointed as many as possible we then target the theatre companies or individuals and hope they will be able and willing to spare the time to take part in our event. But one of the joys is that even on the day of the event new elements will be added to the bill. And this year was no exception. Just a mere two hours before doors opened I received a phone call from an American gentleman who described himself as a singer songwriter. He was doing a show called, **Life Sucks...and Then You Die**, and could he come along and



join in the event? The gentleman who had more than a passing resemblance to Einstein was indeed a genius of the American entertainment industry. Ray Jessel, as it turned out, had written songs for Richard Rogers, Louis Armstrong and Dean Martin to name but a few. He wooed the audience with his comedic songs and charm. And during the course of my interview with him, he revealed that he originally came from the Cardiff Jewish community.

Another late addition to the programme was local boy gone south, **Hugo Rifkind**. Hugo was in Edinburgh appearing at the Book Festival where he launched his first novel, **Over Exposure**, published by Canongate.

Hugo is a feature writer in The Times and revealed some of the secrets behind sourcing material for the Times diary page.



**David Vernon and Dick Lee** provided a musical finale to the event performing extracts from their show which included virtuoso music from Jewish Hora and French Musette to classical and jazz.

In addition to the entertainment visitors could go on a guided tour of the synagogue and enjoy an exhibition about the history of the community. This year the exhibition also included a selection of items from the synagogue's archives.

The aim of the Open Day was to provide a focus for events with a Jewish cultural element and to bring together performers in an informal setting. Over tea or coffee, a bagel and a slice of lemon cake, members of the community, visitors to the Festivals and our guest artistes could engage in debate, discussion and the age old Jewish tradition of working out who, if anyone, was related to whom.

**David Ian Neville**, presenter of the Festival Open Day.

The Festival Open Day is organised annually by the Jewish Edinburgh Group. If you are planning to bring a show or event to the 2007 Edinburgh Festivals and would like to take part in the Open Day email: jeg@ehcong.com

## Hannah Frank: Cloaked Wraiths and a Vivid Impression at 98

Fiona Frank, M.Ed

David Lipetz has been talking about his head. Not his own head, you understand, but a bust made of 'Ciment Fondu', a versatile cement product used by artists. The bust was modelled by Hannah Frank, the veteran Glasgow artist, in 1963.

David's father, Julian Lipetz, the well known Edinburgh GP, was Hannah Frank's first cousin, and David was a young student at Edinburgh University in 1963. After Hannah had suggested to him that she might model his head, he travelled over to Glasgow daily for three or four weeks during the summer holidays so that Hannah could work on the piece. "I sat for her in the morning, then she'd do me a very simple lunch – she doesn't cook very much – then I sat for another couple of hours."



David Lipetz with Hannah Frank at Glasgow Society of Women Artists exhibition, Torrance Gallery, Edinburgh, August 2005 – holding the book open on the page of the sculpture in question.

The piece was exhibited in the Royal Glasgow Institute that same year, and Hannah then gave David the bust as a gift. In 1993 David was separated from his head for a while when it was again put on public view in at the National Portrait Gallery of Scotland in Edinburgh. However, the head now takes pride of place in David's elegant Royal Circus home, and is much admired by visitors.

### How It All Began

Charles Frank, Hannah Frank's father, came to Scotland from Valkomir, Lithuania, in 1905, and that same year married Miriam Lipetz, daughter of John and Rebecca Lipetz (nee Chesarkie). Miriam had been brought up in Edinburgh with her five sisters and her brother, Harry. Charles and Miriam settled in Glasgow and had four children, of whom Hannah, born 1908, was the oldest.

Charles opened his camera shop, Charles Frank Limited, in Saltmarket, Glasgow, on the day Hannah was born, 23 August 2006. The shop became one of the best known camera and optical instrument shops in Scotland, selling cameras and telescopes and starting off the careers of many a budding astronomer and photographer.

Hannah went to Strathbungo School and Albert Road Academy, where she showed early promise as an artist but was also top of the class in English and Latin. There was debate within the family over whether Hannah should follow her artistic leanings or go for an academic career. John Quinton Pringle, a renowned artist whose works are now found in the Scottish National Galleries and the Tate, influenced the decision. Pringle never gave up his day job as an optician and optical instrument repairer. His shop was several doors down from Hannah's father's camera business and the two men were friends. While Pringle admired Hannah's work he was very clear that art should be the 'icing on the cake', not the cake itself; so Hannah went to Glasgow University where she studied English and Latin.

Hannah joined the university's Jewish Students Society. Her diary records trips to Edinburgh for inter-debates with the Edinburgh Society – at the same time that David and Lionel Daiches were members of the latter group. Although Hannah's grandparents, John and Rebecca Lipetz, had moved to Glasgow by this time, and were running an oil merchants in the Gorbals, Hannah was always able to stay with her many Edinburgh aunts and uncles on these visits. **Her beautifully written diary describes the preamble to one of these occasions:**

### Friday 1st February 1929

*After a great deal of hurry and scurry and vexation of spirit, I found myself at last at fifteen minutes before two, in Queen Street Station, with Solly carrying my bag. I settled myself in a carriage with Solly Goldman, Harold Levy, Arthur Blunk, Camrass, Benjamin, and Edie Carnofsky. To beguile the time, Blunk read a breach of promise case aloud. We were met in Edinburgh by students, one of the girls, a Miss Lucas, being very likeable. She, her friend, Edie, and I then betook ourselves to a restaurant in Princes Street, and had coffee. Thence to the Union; after which I was accompanied to Mansionhouse Road. Miss L. asked me to come up in the evening.*

### Saturday 2nd February 1929

*Walk with Aunt Annie this morning along Princes Street, and had coffee in Crawford's. Near home I met Blunk. I stopped to talk with him, while Aunt Annie walked on. He told me of some 'lousy night clubs' he and some others visited last night."*

But university life, and Jewish student life, were not Hannah Frank's only occupation in the late 1920s. Although she went on to teacher training college, and became a primary school teacher up to the date of her marriage to Lionel Levy in 1939, she never stopped being an artist, as she reminded us very recently, in an interview with Clare English on BBC Radio Scotland Arts Show, Feb 2005:

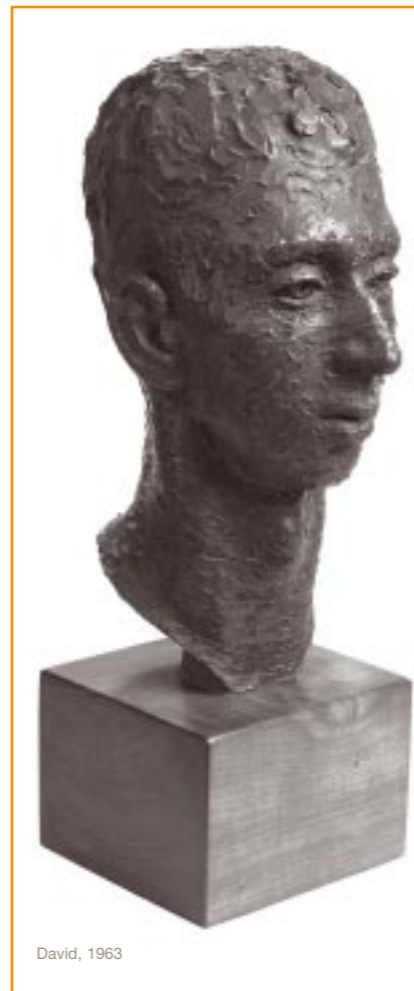
Hannah Frank attended evening classes at the Glasgow School of Art (as Pringle had before her) from 1927. She

studied with Hugh Crawford and Anton Stronach, and later took up sculpture, working with Benno Schotz and Paul Zunterstein.

**"I always knew that I was going to be a good artist: and if they tell me that, it's all that I knew before."**

She was recognised by the artistic community early, winning a School of Art Evening Class Prize for 'Sorcery' (1929) and the James McBey Prize for wood engraving in 1934. She had her first drawings accepted for the Royal Glasgow Institute in 1930, and continued to exhibit there most years through to 1997, when her 1996 sculpture 'Singing Girl' was again put on show at the RGI, 30 years after its first appearance there.

Despite this recognition by her peers, Hannah's drawings didn't achieve broader popular appeal at first. Her



David, 1963

diaries chart many unsuccessful attempts to win commissions:

### Monday 17th [June 1929]

*This morning I sent to the Bodley Head reproductions of my drawings from the G.U.M.*

### Thursday 20th [June 1929]

*Letter from the Bodley Head, that nothing suitable had come along recently.*

### Saturday 12th [December 1931]

*Arthur went up to a firm in Dundas Street (in answer to an advertisement in the Herald for a commercial artist) with some of my drawings. They were praised but unsuitable.*

By the mid-1960s, Hannah's brother Arthur had taken over the Frank family business. The old Saltmarket shop had been replaced by city centre premises in Queen Street, Glasgow, and Forrest Road, Edinburgh. Arthur took great delight in exhibiting his sister Hannah's drawings and sculpture alongside his own collection of historic optical instruments. Exhibitions in Glasgow and in Edinburgh in 1968 and 1969 led to demand from all over the world for copies of Hannah Frank's drawings so prints and cards were made. It was said that in the 1960s, no Glasgow student's flat was complete without a Hannah Frank print.

In the early 21st century, her work is being rediscovered by a new audience. Exhibitions across the country, including in ones Lancaster, Inverness and Glasgow, have brought Hannah Frank new fans. The works are going on show in London for the first time this Autumn, at a major exhibition at the London Jewish Cultural Centre in their new premises at Ivy House, Golders Green (18 October – 15 December), after which they travel to the Hadassah Brandeis Institute at Brandeis University, Boston, USA.

Hannah Frank's striking, black and white drawings have been described as 'a languid world of pre-Raphaelite beauties and cloaked art-nouveau wraiths, a world of romantic poetry and

allegory.' (Moira Jeffrey, The Herald, 27 Jan 2006) and her sculpture as 'strong individual statements with an appeal that transcends their own time and alludes to the openness of spirit of a unique artist and human being.' (Georgina Coburn, Northings - Highlands and Islands Arts Journal, Dec 2005).

But the last word goes to a correspondent who ordered a print during the 1969 Edinburgh exhibition:

*"I would like to say how much I admired your exhibition in Edinburgh. Unlike so much work from which one turns away to forget it immediately, yours still leaves a vivid impression."*

Judith Bennett, Maidstone, Kent, 16.12.69.



GARDEN, 1932.

- A bronze head of 'Charles Frank at 93' (1956), and a bronze seated woman dating from 1987 will be on show at the Merchant's Hall Fine Art and Antiques Fair, Hanover Street, Edinburgh, 22 - 24 September.
- Find out more about Hannah Frank's art and order your own prints, cards, and the book 'Hannah Frank, A Glasgow Artist, Drawings and Sculpture' (edited by Fiona Frank, published by the Scottish Jewish Archives Centre) at the website: <http://www.hannahfrank.org.uk>

## Robin Spark Exhibition

On 5th May Samuel Robin Spark opened an exhibition of his work, which remained on display for three weeks. Rather ironically, the building housing the exhibition looked directly onto another, where Robin had worked, as a custom's officer between 1965-66. That building now stores paintings for Scottish National Galleries.

Robin's vibrant and colourful paintings and photographs were displayed to their advantage on a sunlit floor of 'GallerA1'. In the collection you could see an over riding sense of his Jewish

identity. This theme included 'Jewish cycle, Succot, Bar-mitzvah boy, Nisan' and also the more emotive, 'Fall of the Third Reich'. To reinforce this, Robin invariably signs his name in Hebrew to identify with his Jewish roots'. His cats, too, feature in one or two paintings, almost by way of a signature. In his work, the 'Rabbi of Prague', Robin said that on this occasion the 4 cats were symbolic of the family.

This was just one of Robin's ongoing exhibitions and it is well worth looking out for the next.



## Rimonim for Sukkat Shalom Torah

Stephanie Brickman

The Edinburgh Liberal Jewish Community, Sukkat Shalom, celebrated the addition of some custom made ornaments to their Sefer Torah at a Shabbat service on 17th June.



Sukkat Shalom acquired their Sefer Torah in September 2004 after a lengthy search ended with sofer Marc Michaels restoring and then delivering the scroll to the community. The scroll is particularly treasured by all members of the community and the addition of the rimonim and breast plate, thanks to a generous donation, is the perfect conclusion of several years of hard work and fundraising

Israeli silversmith Tamar de Vries Winter designed and created the rimonim and breast plate for the scroll. The community provided the artist with a detailed brief as to their requirements. Knowing that the community was small but

vibrant, Ms de Vries Winter made her designs simple and contemporary. She took her inspiration from the tree of life – an ongoing theme in her work – using the fineals of the scroll as the trees and a slight green tinge on the enamel of the ornaments to represent the growth of the community.

Perhaps the least conventional aspect of the design is a fringe of silver oval tubes around the top of the rimonim, which make a very gentle tinkling sound. Here she took her inspiration from wind chimes in a tree.

Members of the community are agreed that the ornaments are fine pieces of Jewish art in their own right and a wonderful way of decorating the torah scroll. Sukkat Shalom has a tradition in services that the children dress and undress the torah and the rimonim will add something very special to that experience for the children.

The shabbat service at which the ornaments were celebrated was attended by the artist Tamar de Vries Winter and representatives of the foundation that gave the donation enabling the community to commission the ornaments.

## Jewish Perceptions of Jesus

(continued from edition 54) Susanna Heschel

In placing Jesus within the context of Judaism, Geiger sought to destabilize Christian claims: it was no longer certain that Jesus was a Christian, and it was no longer clear that Christianity bore a natural connection to the New Testament. Geiger's arguments were extended by subsequent generations of Jewish thinkers. By the early twentieth century, a cottage industry had developed of Jewish writers on the New Testament, seeking parallels between rabbinic literature and the gospels; an Orthodox rabbi, Elie Soloweyczyk, published a Hebrew commentary on the gospels in 1875, seeking to demonstrate the commonality of Jewish ethics and those of

Jesus.<sup>1</sup> Others sought to demonstrate that Jews could best understand the New Testament; the biblical scholar and Zionist leader Hirsch Perez Chajes wrote, "You have to be a rabbinical Jew, to know midrash, if you wish to fathom the spirit of Christianity in its earliest years. Above all, you must read the Gospels in the Hebrew translation."<sup>2</sup>

Like Geiger, most Jewish thinkers asserted that Jesus said nothing original or unusual; he was not an extraordinary teacher or the son of God, but was merely another pious Jew.<sup>3</sup> Jewish motives varied. Some sought a diminution of

Christianity; Arthur Marmorstein concluded his study by claiming that Jesus said nothing new.<sup>4</sup> Yet in formulating their view of Jesus the Jew, they were also transforming him from a signifier of Christianity into the signifier of Jewish desires and the object of Jewish desire. Daniel Chwolson's comment is typical: "A Jew reading the gospels feels at home."<sup>5</sup> From this there is a short step to Martin Buber's proclamation, "From my youth onwards I have found in Jesus my great brother."<sup>6</sup> Such positive comments about Jesus were not always welcomed in the Jewish community. Enormous controversy broke out when the American Reform rabbi Stephen Wise declared, "Jesus was a Jew, Hebrew of Hebrews.... Jesus did not teach or wish to teach a new religion."<sup>7</sup>

One of the most interesting uses of Jesus comes in Zionist writings. Christian commentators had long argued that Jesus rejected the nationalist confines of Jewishness, as well as the strictures of Jewish law. Joseph Klausner, who wrote the first book on Jesus written in modern Hebrew, published in 1922, presented Jesus as a Pharisee who departed the boundaries of Jewish nationhood, implying that Jews who reject Zionism end up like Jesus, as Christians.<sup>8</sup> In contrast to Klausner, the chief rabbi of Stockholm, Gottlieb Klein, a liberal theologian, wrote Jesus never abandoned his nationality; in Jesus, "a Jew is speaking, no cult hero, but a Jew with a marked national consciousness."<sup>9</sup>

Among Jews of Eastern Europe, however, the nuances of Jesus' Jewishness are more complex. In Sholem Asch's 1909 Yiddish story, "In a Carnival Night," a papal procession in sixteenth century Rome includes the beating of eight Jews. But then Jesus climbs down from the cross in St. Peter's Cathedral to become one of the martyrs. The Virgin Mary joins Mother Rachel in sewing the shrouds. Jesus has remembered his Jewish roots, even if Christians have forgotten them.

In a 1920 Yiddish poem, "Golgotha," printed in the shape of a cross, the poet Uri Zvi Greenberg writes, "You've become inanimate, brother Jesus. For two thousand years you've been tranquil on the cross. All around you the world expires. Damn it, you've forgotten everything. Your petrified brain can't grasp: a Star of David at your heart, over the star - hands in a priestly blessing.... I swear by the sun, the worship of those millions is a lie... Beit Lehem is a Jewish town! Ben-Yosef is a Jewish son!"

It is Jesus on the cross who comes to serve as the representative figure in Eastern Europe to express the Jewish historical condition: "Mir kumen tsu kholem di yidn vos hengen af tslomin; I dream of the Jews hanging on crosses," writes Greenberg in 1923.<sup>10</sup> Jesus is the symbol for catastrophe, for the Russian pogroms and, later, for the Holocaust. What is interesting is that in Eastern Europe, Jesus is not only the victim, but the perpetrator as well. Marc Chagall frequently painted crucifixion scenes, but his most famous, "White Crucifixion," painted in 1938, uses the motif as an icon of Jewish catastrophe. Jesus is nailed to the cross, wrapped in a Jewish prayer shawl. Around him are small figures in scenes of destruction: communist revolutionaries attack, a synagogue burns, Jews flee on foot and by boat, a Torah scroll is in flames, an old Jew weeps, a mother clutches

her baby. Jesus' death not only does not bring an end to suffering, but is responsible for generating it. There is a powerless son, and an absent Father God. In 1944, Chagall's "The Crucified" depicts a village with fully-clothed Jews hanging from a series of crosses. The Holocaust is the crucifixion, and the Crucifixion is a mass murder.<sup>11</sup>

Yet Chagall's depiction differs radically in its implications from Wiesel's famous image in *Night*, of three Jews hanging on the gallows at Auschwitz, the middle victim a young child who is too light to break his neck and so dies agonizingly slowly.<sup>12</sup> An anonymous voice asks, "Where is God now? And I heard a voice within me answer him: "Where is He? Here He is - He is hanging here on this gallows..." That night the soup tasted of corpses."<sup>13</sup> There is a kind of Christ envy that emerges from the image; the suffering of the Jews is explained by appeal to Christianity and by claiming superiority to it: the Jews are the greatest victims, and Jesus is a poor imitation. In contrast to Chagall, neither Jesus nor Christianity is the crucifier. Instead, Wiesel writes, "That day, I had ceased to plead. I was no longer capable of lamentation. On the contrary, I felt very strong. I was the accuser, and God the accused."<sup>14</sup> In Wiesel's *Night*, the perceived death of the God of Judaism at Auschwitz is experienced by the Jew, but expressed in Christian crucifixion imagery.

By the period of the Holocaust, Jesus could no longer serve simply as the signifier of Christianity supremacy and Jewish subordination; now he represented, in Jewish art and literature, the degeneracy of the Christian religion and its wanton destruction of Jewish lives. Who was actually crucifying whom? As much as the religion about Jesus may have led to antisemitic pogroms, the faith of Jesus would have placed him, Chagall argues, among the murdered Jews.

The Jewish scholarly tradition inaugurated by Geiger, which presented Jesus as a Pharisee, analyzed the New Testament within the context of rabbinic literature, and viewed early Christianity as an outgrowth of Judaism, was treated with enormous hostility by German Protestant scholars. Geiger's contextualization of Jesus had questioned Jesus' originality and difference from Judaism. If Jesus was nothing more than a typical Pharisee, what marked him as unique and justified the creation of a religion about him? By the early twentieth century, some German theologians turned to racial theory, arguing that if Jesus' teachings were not distinct from those of Judaism, then at least his difference could be marked racially; Jesus was not a Jew, they claimed, but an Aryan.<sup>15</sup> Race, in their view, was marked not by Jesus' biology but by his Geist, his religious spirit, that was characterized not by Jewish legalism but Aryan moral elevation, expressed by his intimacy with God.

Post-war German scholars remained reluctant to accept the methods of historical analyses developed by Geiger, and students of Rudolf Bultmann continued a historiographical tradition that placed early Christianity primarily within a Hellenistic setting, downplaying Hebrew sources. Within the United States, however, recent decades have seen new directions of New Testament scholarship that have radically



changed the patterns defining the emergence of both Judaism and Christianity. Rather than view Christianity as emerging as the “daughter” of Judaism, the “mother” religion, both religions are now understood as taking shape simultaneously, within the multifaceted world of the Mediterranean basin. Rather than locate a break of early Christianity with Judaism in the teachings of Jesus or the writings of Paul, or a subsequent “parting of the ways” toward the end of the first century, scholars increasingly argue that the “ways never parted,” that the theological self-understandings of each fructified the other.<sup>xvi</sup> The “break” was not religious but political, Constantine’s conversion of the empire to Christianity.

When Geiger wrote as a Jewish theologian about Jesus, he reversed the relationship that had prevailed for centuries: the standard position of the observer had been the Christian writing about Judaism, and now a Jew was writing about Christianity. Geiger reversed the power relations of the viewer and the viewed, transforming Christianity into a semiotic representation within the economy of Judaism. Geiger, the Jewish scholar, in narrating the Jesus story, becomes the hero, capturing the power of the story and attempting the same destabilization of Christianity that his Christian colleagues had long attempted of Judaism in their claims that it was a superseded and desiccated religion.

Yet as post-colonialist theorists have pointed out, the mimicry of the subaltern can never be identical to the rhetoric of the dominant. The problem is of counter-dependence, and the peril is the dissolution of Judaism into Christian symbols. Did Geiger recreate Jesus as a Pharisee, or did he reconceive the Pharisees after the model of liberal Protestantism’s Jesus? Within the Reform Judaism that Geiger helped inaugurate,

synagogue liturgies were changed to follow a Protestant model, so his argument that Jesus was a liberalizing Pharisee implied that Jewish imitations of Christianity were simply recovering originally Jewish traditions. As the originator of a counter identity of Christianity, Geiger also initiated a tradition in which Jewish identity, including its suffering in the Holocaust, came to be expressed through Christian symbols and, in some cases, rendered dependent upon them. Even in Geiger’s work on early Judaism, Jesus still remains the central point of reference.

At the same time, Geiger’s challenge to Christian scholarship, that it recognised Jesus’ Jewishness, led to some remarkable developments. In resisting Geiger’s conclusions about the Jewishness of Jesus, some German Protestants preferred an Aryan Jesus, and during the Third Reich they identified Hitler’s treatment of the Jews with Jesus’ own goals.

Chagall’s indictment of Christianity as the crucifier of Jews was literally paralleled by those Protestant theologians in Nazi Germany who identified Hitler’s murder of the Jews with the goals of the Aryan Jesus. What Geiger claimed is that it is not the Jew who desires Christianity, but the Christian who requires a myth of Jewish desire in order to legitimate Christianity. Yet Geiger’s own scholarship awakened a Jewish desire for Jesus the Jew, and that desire, inchoate in his own work, eventually came to be a dominant mode of expressing modern Jewish identity.

The references marked in the text were too extensive to publish here. For scholars wishing to access them they will be made available by contacting the editor.

# Society Reports



## Association of Jewish Refugees Scotland and Newcastle Get-Together

Philip Mason

Members of AJR’s Groups in Scotland and Newcastle met up as they have done for several years in the past within the Shul’s Community Centre in Edinburgh for their summer annual get-together – this year on Wednesday 14th June 2006. Such regional get-togethers prove very attractive as not only do they comprise a full day’s programme, including lunch, guest speakers and group discussions but they also enable friends from far afield to meet up and renew old acquaintances.

As members arrived they were warmly welcomed by Susanne Green, AJR’s Northern Area Group Organiser, Marcia Goodman, the head of AJR Social Services and Michael Newman, the AJR Head of Media and Public Relations before being offered coffee or tea and biscuits.

Following the welcome reception, the members who had made it to the meeting, numbering more than forty then heard all the latest news from AJR via Marcia Goodman and Michael Newman who provided a lot of information and advice especially about AJR’s Social Service programme (especially the range of social, welfare and care needs AJR provides) and the latest news with respect to claims and compensation payments.

Members then split up and joined one of three discussion groups (either Issues of the 2nd Generation, or Being a Jewish Refugee before and after the Holocaust – What was the difference? or Society’s view of the Holocaust) – clearly choosing which to join provided some difficulty as all three were so interesting and important. However, at the end of the session all members joined up and heard about what had been discussed by the other two groups. One of the key points raised and discussed was the important subject of Survivor Syndrome and how it impacted on the 2nd generation. We heard at first hand how the lives and identity of Holocaust survivors had been changed forever. Psychological effects caused by the Holocaust forever changed the way the Jewish people viewed the world and themselves. This, many felt, will remain with the Jewish people for generations as we know that not just survivors are affected but so are their families – the latter as a consequence of survivors unintentionally passing on their experiences to their children through actions and feelings. So we now see the emergence of Survivor – 2nd Generation Syndrome. Several 2nd

Generation children indicated that they too felt a sense of identity loss and also carried a lot of ‘baggage’. However all present agreed that to talk about and share experiences through open discussion sessions such as those arranged by AJR was both very important and very therapeutic.

Following an hour of intense discussion, everyone looked forward to lunch - a superb fresh salmon lunch, which had been kindly prepared by one of the AJR members attending, Irene Mason. Batteries having been recharged, everyone settled down in the afternoon to a superbly illustrated presentation by John Minnion of his book ‘Hitler’s List’. Hitler’s list was, in fact was a group of individuals – Jews, Bolsheviks and other undesirable geniuses - who Hitler and the Nazis branded as ‘degenerates’. During his presentation to the meeting, John Minnion provided an insight into a selection of the individuals he had included in his book – each one of which he so superbly brought to life and used to show how Hitler’s desire to purge Germany of ‘degenerate’ elements backfired as Germany lost so many remarkable people who moved elsewhere and enriched wherever they settled. See the review section for more detail about John Minnion’s book.

Following John Minnion’s excellent presentation, the final session of the afternoon turned its attention to the new Scottish Holocaust Exhibition, ‘Testimony’, which had been set up by Heartstone, a Scottish non-profit organization devoted to challenging prejudice and intolerance. We heard from Paula Kitching of the London Jewish Cultural Centre that, with the aid of funding from the Scottish Executive, Heartstone had designed a photo-documentary exhibition containing photographs covering Auschwitz-Birkenau and other Holocaust locations and moving, poignant stories from people who survived, or have a strong association with, the Holocaust and are now residents in Scotland. Paula indicated that the testimonies in particular had had an immense impact. As Paula, herself, had been the prime person who had collected the testimonies from Scottish survivors, she put out a strong plea to all those present for more to come forward and include their testimony, in the Scottish Holocaust Exhibition; especially as it had now been confirmed that Heartstone had been commissioned by the Scottish Executive to develop a permanent Scottish Holocaust Memorial incorporating all the testimonies of Scottish survivors of the Holocaust. Paula added that should anyone be interested in providing a personal testimony, it could be conveyed directly to her or through AJR should the person prefer that route. Finally, Paula added the exciting news that besides a permanent exhibition, travelling satellite exhibitions would also be set up to enable people in other parts of Scotland to gain access to this so important resource.

After a welcome cup of tea, members went away happy and contented after what had been an excellent day, brimming full of interesting sessions and presentations.

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John Cosgrove writes in memory of...

## Rabbi Dr Louis Jacobs

1920 – 2006



Towards the end of the last year the Jewish Chronicle conducted a poll amongst its readers to celebrate the 350th anniversary of the return of the Jews to England in 1656 at the behest of Oliver Cromwell. The Jews had been expelled in 1290 by Edward I, the “Hammer of the Scots” (and also of the Jews). The JC sought to find the “greatest British Jew of all time” and had I voted, it would probably have been for Benjamin Disraeli. However the illustrious Prime Minister came sixth whilst Rabbi Jacobs easily topped the poll. On hearing the result, Rabbi Jacobs with typical modesty said, “I feel embarrassed .....and daft”; a fitting end to the career of a Rabbi whose absolute intellectual honesty was the cause of his not getting the top jobs in British Jewry.

I first met Rabbi Jacobs as a teenager in the 1950s. He was then the Minister/Preacher of the New West End Synagogue at that time the “Jewel in the Crown” of the London United Synagogue. He was a great friend of my late father, the minister of Garnethill Synagogue in Glasgow and no visit to London by my father would be complete without a visit to his friend Louis. Actually there was an affinity between the two Synagogues. Not only were they designed by the same architect and looked similar but Rabbi Jacobs’ predecessor at the New West End was the Rev Ephraim Levine a great preacher (with a Glasgow accent)

and the son of one of the Ministers at Garnethill. When Levine retired, pressure was brought to bear on my father to take what was then regarded as the top London job in the Jewish Ministry. Ephraim Levine had succeeded the Rev Simeon Singer of Singer’s Prayer Book fame and the congregants of both Synagogues regarded themselves as a “cut above the rest”.

Rabbi Jacobs influenced me and generations of students in the 1960s with his interpretation of what was meant by “Torah Min Hashamiyim”, which literally means that the Torah comes from heaven, but is the term which means that the Torah is Divinely inspired. The fundamentalist (Orthodox) view rejects modern scholarship and believes that the Five Books of Moses (the Chumash or Pentateuch) was dictated word by word by God to Moses on Mount Sinai. The logical conclusion to this view is that if you believe that there was any human input, it whittles down the authority of the Mitzvot (the commandments). The Reform and Liberal view is to accept modern scholarship that there was a human element in the writing of the Torah and draw the logical conclusion that there is now no binding obligation for Jews to keep the Mitzvot, although they should still adhere to the lofty ethical standards and principles of justice, righteousness and holiness. Rabbi Jacobs advocated a third way; a quest for a synthesis between modern scholarship and traditional Jewish values. He argued that you had an obligation to keep the mitzvot, not because they were dictated by God to Moses but because through the collective religious experience and history of the Jewish people, they had acquired the force of a divine command. In this way, the modern Jew could readily subscribe to the doctrine of Torah Min Hashamiyim, that the Torah is divinely inspired. He would readily admit that he did not have all the answers and often used to say that it was better to be vaguely right than definitely wrong. This is of course a massive oversimplification of a highly complex topic and I would recommend that you read his books “We Have Reason to Believe” and also

“Principles of the Jewish Faith”. It was his publication of the former, which resulted in the Chief Rabbi Brodie under the influence of the London Beth Din preventing him becoming the Principal of Jews College, a position that he had been promised and then refusing to sanction him going back to his previous position as Minister of the New West End Synagogue. Because of his views, he was barred from preaching in any of the United Synagogues and even at the age of 82 he was publicly snubbed by being refused an “Aliyah” when he attended the “Aufruf” of his granddaughter at the Bournemouth Hebrew Congregation on the Shabbat prior to her wedding.

In the 1960s I attended a Jewish Students Summer School near Edinburgh in Newbattle Abbey College organised by the late Maurice Sagman of Edinburgh at which Rabbi Jacobs was one of the lecturers and although we were impressed by his refreshingly modern approach to Judaism, we noticed that in practice, he was as rigorous in his observance as any other orthodox Rabbi; and that was the conundrum about him, because when he went on to become Rabbi of the New London Synagogue, an independent Synagogue set up by his disciples and supporters, he still insisted upon men and women sitting separately.

There was a Scottish dimension to the Jacobs Affair, which the press termed the Garnethill Affair. In 1966, Rabbi Brodie had retired and the new Chief Rabbi had not yet been appointed. There was much dissatisfaction with the Glasgow Beth Din and the London Beth Din over a number of issues including the kashrut in butcher shops and the status of converts and there was the general feeling that British Jewry was moving from what a previous Chief Rabbi Hertz termed “Progressive Conservatism” to right wing rigid orthodoxy. Members of Garnethill saw the absence of a Chief Rabbi as a window of opportunity to break with that organisation and establish a meeting of minds with Rabbi Jacobs and his New London Synagogue. There was much debate

and my father was in favour of such a move. There was an exciting Special General Meeting convened to change the constitution. However, although a majority voted in favour of the motion, it failed to get the necessary two thirds majority required to amend the constitution. When the new Chief Rabbi, Immanuel Jakobovits, was eventually appointed, he made it a priority to come to Garnethill to heal wounds and make peace. On a personal level there was no animosity and my father remained friends with Rabbi Jacobs and Rabbi Jakobovits and Rabbi Brodie officiated at my marriage to Hazel in 1967.

Incidentally, I must take issue with my friend David Kaplan over his article in the last issue of “The Edinburgh Star”. He said that “The Reform/Liberal/Masorti Rabbinate... are very keen to promote that they are ideologically different to authentic Orthodox Judaism... are simply different religions and not a modern alternative”. This follows a paragraph in which he suggests that Orthodox Judaism, Christianity and Islam take “divine revelation to be true but Reform, Liberal and Conservative Judaism do not”. Rabbi Louis Jacobs was the founder and spiritual leader of the Masorti or Conservative movement in the United Kingdom and, as I have stated earlier, he certainly believed in “Torah Min Hashamiyim” kept the mitzvot in practice, despite the fact that his logical, honest intellect could not accept the doctrine that God dictated every word of the Torah to Moses who wrote faithfully, wrote every word down including an account of his own death.

Rabbi Louis Jacobs will be remembered for generations to come not because of his views on Divine Revelation, but because “the Jew in the pew” does not really worry too much

about these matters and the following example illustrates that even some Rabbis are not too concerned! In his autobiography “Helping With Enquiries”, on page 151 Rabbi Jacobs writes “A prominent Orthodox rabbi was asked by one of my staunch supporters, the Rev Dr I.K. Cosgrove of Glasgow, ‘What would you say if a young man asked you whether Moses wrote the whole of the Pentateuch? The rabbi replied, ‘I would tell him to mind his own bloody business!’”. Rabbi Jacobs will be remembered for the clarity of thought and wisdom contained in his many books about Judaism, all of them authoritative and the distillation of his great mind.

His one page obituary in the Times (July 4th 2006) ends thus, “His place in history is forever secure as the man who sought heroically to bring Anglo-Jewry into the 20th century and was rewarded with martyrdom. And the pellucid clarity and profound scholarship of his writings on all aspects of Judaism secure his place as a lasting teacher”.

Rabbi Dr. Louis Jacobs was the opening speaker for Literary Society session 1975 - 6, on Sunday November 2nd. He gave an address entitled 'Is Jewish Theology Jewish?'

Judy Sischy was president, Prof Henry Prais was vice president, Dr D Graham was treasurer and Philip Mason was secretary.

Also mentioned in that syllabus, among others, were Gerald Gordon who spoke on 'The perplexities of a criminal lawyer', John Marshall on 'Sigmund Freud - Kabbalist Extrordinaire' and Elaine Samuel on 'the development of Yiddish theatre'.

## Dear Editor

On behalf of the Committee of the Scottish Friends of Alyn, I should like to thank all those who responded so generously to our recent appeal. It is with pleasure that we are able to tell you that the proceeds will go towards one manual wheelchair, one oxymeter and equipment and aids for the speech and therapy departments.

I should also like to thank everyone who marked the celebration of birthdays, anniversaries and other happy events by making a donation to Alyn.

In the recent war between Israel and the Hezbollah, two former patients from the North of Israel were re-admitted to the hospital: one a 21/2 year old child, born with multiple congenital abnormalities, who was getting all the follow up therapies as recommended by Alyn, had not been getting treatment and his condition had deteriorated – hopefully, Alyn can rectify and reverse the situation.

Another patient who returned to Alyn was a 33-year-old Arab on a respirator. He lived in an Arab village with no shelter and it was too difficult to move him when the sirens sounded. He was brought to safety in Alyn Independent living Neighbourhood.

I hope that the New Year will bring peace to Israel, and good health and happiness to all our friends and donors.

Clarice Osborne  
(Chairman – Scottish Friends of Alyn)

I have heard on the radio this morning one of the British parliament members comparing the bombardment of Lebanon by Israel, to the bombardment of the Nazi-regime of the Jewish ghetto in Warsaw.

I would like to tell that "gentleman" that in order to make that comparison, he needs to add one important factor which he missed, either out of ignorance or of stupidity. How many missiles or rockets "did the Jewish people in Warsaw launch on Germany before the bombardment?"

I would have expected one of the other members of parliament, or any journalist, to ask him that question.

Rabbi S. Shapira  
Ra'anana, Israel

Sadly we would like to announce the passing of:  
Muriel Brown on Thursday 10th August.

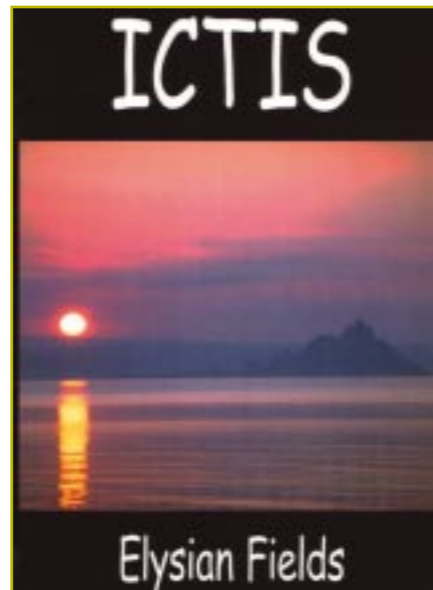
Vivienne Furst on Thursday 7th September.

# Reviews

Janet Mundy

## ICTIS by Elysian Fields

Elysian Fields is the nom de plume of an occasional contributor to this magazine. She has written an entertaining historical thriller based in Cornwall in the twelfth century. The book will appeal to fans of Daphne Du Maurier and the Caedmon stories. As in Du Maurier's "The House on the Strand", the protagonist is a time traveller from the modern era who finds herself back in mediaeval times, at a monastery based at St Michael's Mount, known as Ictis. Both in 1989 and 1189, children have been murdered, and the eventual solution of the crimes is unexpected and

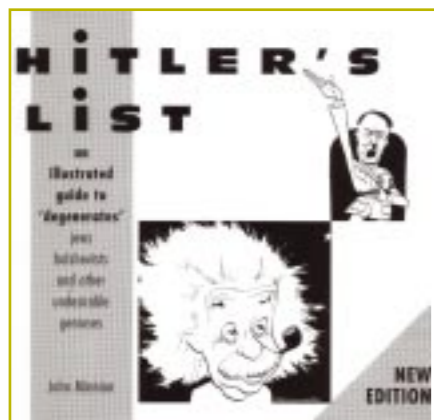


shocking.

What makes the book different from others of the genre is that Jews are central to the story, which is set at the

time of the York massacre, and based on the possibility that Jews lived in Cornwall at that time. Certainly, the history in the book is thoroughly researched, and inspired me to seek information on the earliest appearance of Yiddish and the position of Jews in mediaeval England. Sometimes, the handling of the history is a little heavy handed, and the central character often puts a modern slant, such as feminism, onto a society that would have had no concept of such a thing. On the other hand, her knowledge of where the growing anti-Semitism in the country would lead in the future, and her inability to stop it, is genuinely moving. The Jewish characters are the most believable in the book and the descriptions of the celebration of Jewish festivals provide colour and vibrancy in what must have otherwise been a joyless era for many people of whatever religion.

## Hitler's List: an illustrated guide to 'degenerates' by John Minnion



This beautifully designed book was originally suggested by the director of the Galicia Jewish Museum in Poland, and is a series of essays about some of the best known people of the 20th century, who were labelled as 'degenerate' by the Nazis. The book is divided into sections – Philosophy, Science, Writing, Art & Design, Music and Film & Theatre – and features world famous names such as Picasso, Einstein, Anne Frank, Bertolt Brecht and Hitler's fellow school pupil, Ludwig Wittgenstein. Each essay is illustrated by the author, who is best known as a cartoonist for The Times and New Statesman. Although the individual histories are sometimes tragic, there is some levity. My favourite illustration is of Billy Wilder, which also features

cartoons of the characters from his best-known film, *Some Like it Hot*, although I suspect that the author's personal preference may have been for his fellow cartoonist, Vicky (born Victor Weisz).

There are many surprises. For example the inventor of chemical warfare was a Jew, Fritz Haber, who fortunately for himself died before he saw the logical conclusion of his invention being used in the gas chambers. Paul Renner, another Jew, created the Futura typeface (in which the book is printed) which, despite its Germanic functionality, was also labelled as modernist and therefore 'degenerate'.

Many of the artists and musicians featured in the book were included in Degenerate Exhibitions of their work which the Nazis ran to contrast unfavourably with their own 'artistic' efforts. Although most were Jewish, the book also includes others such as gypsy guitarist Django Reinhardt and black American Josephine Baker, both tolerated by the Nazis because of their celebrity, as well as those with Communist backgrounds (some of whom escaped to the United States, only to be persecuted years later by the McCarthy witch hunts).

Not all the essays are sympathetic portraits. Edward Teller, the model for Dr Strangelove, was once described as "the enemy of humanity" and Mahler's daughter Anna called Bruno Walter 'a pig' and remembered Otto Klemperer chasing her around a table. And, despite the fantastic array of geniuses and high achievers featured, the greatest hero to come out of the book is Varian Fry, the American humanitarian who helped save Marc Chagall, Max Ernst, Wanda Landowska and Jacques Lipchitz, amongst many others.

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# Stepping Out and...

Anthony Gilbert speaks to Dr Philip Mason about his term as President.

On the 21st June 2006, at the Edinburgh Hebrew Congregation's Annual General Meeting, Dr Philip Mason demitted office as its President at the end of his 4 year term. In doing so, he drew the old style of management to a close, for, following the AGM, the Community also changed to a substantially different style of management, whereby the Council, once lead by the President, was superseded by a Board of Management lead by a Chairman. In this article, Anthony Gilbert, who interviewed Dr Mason, reports on Dr Mason's period as President and in particular the reasons that led to the recent change of management.

Dr Mason was the Community's 14th President, bringing to an end a distinguished line of leaders of the Community, which started with the inauguration of the present Synagogue building in 1932. At that time the Edinburgh Jewish Community was in its heyday with facilities that today we can only dream of. It was in that environment that the model of Council and President emerged, where accession to the position of President was the culmination of previous periods of office, first as Secretary and then Treasurer, and where the Treasurer also served as Gabbai, while the President was Parnas. Dr Mason felt that this model served the Community well, for it ensured that by the time the President took office, he was thoroughly versed in all aspects of the running of the Community, social, lay and religious.

Given the success of the old model, it is natural to ask, why then have we moved to a different structure? The answer lies simply in the very different circumstances that confront the Edinburgh Hebrew Congregation now, compared with those of seventy years ago. Anyone who has been in the Community any length of time cannot but help remark on how much emptier the building is during services than was once the case; and the corollary to this is that the old assumption that there would be a steady flow of people with sufficient religious knowledge to feel comfortable in the role of President no longer applies. Several years ago, it already became apparent in Council that the normal order of succession would eventually become unsustainable, and that a new style of

management, in particular one that separated the managerial role from the religious one, would be needed. In this realisation lay the seeds of the change that took place at the AGM.

Dr Mason's period as President was therefore guided by the knowledge that he was leading a Community now somewhat reduced in number and more religiously diverse than it had been before. He thus felt that a major priority of his Presidency was to ensure that all members, regardless of how strong or otherwise their religious observance was, would feel comfortable within the Community. He believed from the outset that in order to ensure that the Community remained active and vibrant, there was a need to involve members from all parts of the Community, to encourage wider participation in events and to engage the interest of members through a much broader range of activities and events. This approach, executed through a number of committees, enabled much to be carried out; it ensured, in particular, that Dr Mason's aims were successfully realised, so that throughout his presidency, the Community remained very close-knit, very active and highly committed. Achievements in which he took particular pleasure touched all groups within the Community. With respect to the youth, he was especially pleased by the inauguration of the Family Service, the creation of the Toddlers' Group, services led by the Community's Youth, and regular visits from Youth leaders. He also expressed great satisfaction that in addition to the well-established events held within the Community Centre, members were now also enjoying those organised by the Shul Events Committee; these included Friday night dinners, Shabbat lunches, improved Shabbat Kiddushim, summer Seudahs, and Shabbat hospitality to visitors over the summer months. The last of these, he saw as being particularly important in enhancing the good name of the Edinburgh Hebrew Congregation. He went on to stress that he valued each member equally; he had deemed it important to get to know as many members as possible and that no one should be forgotten. In view of this, it had given him great pleasure to ensure that the concerns of more elderly members of the Community were not neglected by arranging that each



received their Pesach orders, and those celebrating special birthdays and anniversaries were sent cards and bouquets.

Dr Mason

added that he felt pride at being President during the time when the Synagogue, Mikveh and Caretaker's House had been extensively refurbished. The need for this had been an ongoing concern for the Community for a considerable period, but with the work completed, it now leaves the Community with a building of which it can be justifiably proud. There is no doubt that his Presidency saw a great deal of change, but he denied doing so purely for the sake of change; those which took place under his Presidency, he considered to be a process of evolution in response to the changing circumstances facing the Community. Nevertheless he was proactive in trying to foster change, albeit change that met with the approval of the Community, whom he consulted assiduously, and in this respect, he had particular praise for Rabbi Rose, whom he regarded as very energetic and enthusiastic. He was also particularly keen to stress that nothing could have been achieved without the help and support of many members of the Community; he felt that he owed them a sincere debt of gratitude for all they had done to ensure the continued success of the Community and he paid special thanks to the Community's very conscientious and hard-working Caretaker, Mrs Burns.

Looking to the future, Dr Mason felt that a management structure had now been put in place that would enable members with a much wider range of interest and expertise than hitherto to become involved. Members who might once have felt deterred by a lack of religious knowledge, no longer had any reason to have such concerns.

With respect to the new Chairman, Mrs Hilary Rifkind, Dr Mason expressed the greatest confidence that she would lead the Community with all the energy and efficiency, which had characterised everything that she had done for the Community over many years.

## ... Stepping In

*I was pleased to carry out the following interesting and informative interview with Hilary Rifkind who has filled the newly created position of Chairman of the Board of Management of the EHC.*



Judy Gilbert

**Could you tell me a little bit about the community you left in Newcastle? Were you or your family involved in any way in the way it was run?**

Although I was born in Newcastle, the firm my father worked for was evacuated during the war to the small market town of Bishop Auckland in County Durham where I grew up and remained until I was thirteen. A minister travelling in from West Hartlepool ran Cheder and Yom Tov services for about twenty families, but this stopped when these eventually reduced to just four families. We got our meat every week on the bus from Newcastle and I used to have a trying car journey every week to attend Cheder there. In view of the fact that my life was within such a limited Jewish environment, my father decided that our family, consisting of my parents, myself, my 10 year old brother and 3 year old sister, should move back to Newcastle to enable me, as a teenager by then, to have more of a Jewish life. Although the Newcastle Community was technically small, it was probably about four times the size of Edinburgh. My whole family were involved in the running of this very vibrant and busy Community and I became immediately involved with Maccabi; I believe I was on the executive committee. I later went to University in Newcastle, where I became Chairman of J-Soc and then, after graduating in Mathematics, I attained my teaching diploma in Birmingham. I later returned to Newcastle to teach, until I moved to Edinburgh in 1968 after my marriage. My father was very involved with producing the Jewish Recorder, a weekly publication, and also with the Chevra Chadisha, almost until he died. In later years my parents, though elderly themselves, also ran the 'Leisure Group' for the elderly - as busy communal workers, they had a very young outlook on life.

**Which committees have you, or are you still serving?**

When I first came to Edinburgh there were two thriving WIZO groups, the older one run by people like Norma Brodie's late mother, Celia Leigh and aunt, Fanny Levinson; the younger group was called AVIV. I joined AVIV and also the Ladies Guild, in awe of

the twenty or thirty women already there, whose function was to look after the fabric of the Shul. Among their activities, members, including Arnold's late mother and aunts, sewed and maintained the shrouds and vestments. Looking after the Communal hall was the 'Community Centre Management Committee', (it took care of the fabric of the Communal Hall over the road) and a 'Ladies Communal Hall Committee, (purely for fund raising). In 1982 the formation of the new complex incorporated the Community Centre, and the two committees eventually amalgamated. There were so many groups at that time including a Drama Society for which Joyce Shein wrote a couple of fringe shows.

**During your years of teaching were you asked to make a contribution to Jewish understanding?**

Yes, very much so. A lot of the Jewish children went to Watson's so there was an important role to play, particularly during our festivals. Staff would ask me for details about the Festivals and Jewish customs and so make sure that they could provide the correct information to children in their class. Although there wasn't an official Jewish assembly, I was allowed to withdraw Jewish children during Christmas and Easter assemblies.

**Can you tell me why there has been the recent decision to change the format of Shul Council?**

About six years ago Arnold was very much aware that the traditional leadership would have to change in the future. In the past the Secretary would go on to become Treasurer and then President, but it was clear that soon there would be people who might be willing to be Treasurer but reluctant to go on to become President. A working party discussed changes that should be made to allow the burden and responsibility to be shared over a wider executive and decided a Board of Management would be a more modern concept altogether. During Philip's presidency, it was agreed to elect senior and junior wardens to devolve the duties of Parnas and Gabbai. As a consequence of Philip's observations that a lady chairman was running his son David's Shul very successfully, he

asked me if I would consider being the next President. After serious consideration I told him that if the proposed new administration by a Board of Management were brought in I would be prepared to stand as Chairman. The new system, with more executive members taking responsibility, would also allow me to continue running the catering side for Shul functions, which I enjoy and consider to be very important. Also I felt that becoming the first female President was too revolutionary a step to take.

**How did you find yourself taking on the role of Shul Events co-ordinator?**

It had been suggested that the Shul should be doing more in the way of hospitality to increase numbers of Edinburgh visitors. I have always enjoyed catering and in the summer of my retirement, with more time on my hands, I formed the Shul Events Committee, which started putting on Friday night dinners for visitors. They were such lovely occasions and it was very nice to have Friday night dinners without the element of fund raising. We then started to hold occasional Friday Night Dinners and Shabbat lunches for the community. There is no pressure on people to attend - they come because they want to be there. We charge enough to cover the food and a little more to pay the help in the kitchen and the waitresses. Once I had done a few, I had a very clear pattern of costs. A mathematician by nature is very organised. If I have a recipe for six and need it for fifteen times that many, I just have to multiply all the ingredients proportionally. People laugh and say 'Hilary's doing her counting!' The venture has grown with my growing experience.

**Am I correct in thinking that education will be a very important issue?**

Yes, but no more important than it ever has been. It is just more difficult now because of the drop in numbers of children. Trying to make the educational experience as valuable to such a diversity of ages and abilities within such a small group, is much more difficult. I have already reinstated the Education Committee with Lesley Danzig as Convenor. Her teaching experience, both in Cheder and school, was an important consideration.

**Any other plans?**

I would like to encourage Shul members who feel they are on the periphery, to see that whatever little they would like to contribute, would be

valued. I remember myself, how daunting coming on to a well-established committee could be, but it need not be that way now - I hope we will be able to entice some younger members to become more involved.

**Have you any thoughts about how we can address the problem of an aging and diminishing community combined with the growing expense of maintaining it?**

## Stepping Down

Ian Shein speaks to three members of the community who have given up office after many years of service.

**Anita Mendelssohn**

became involved in social and religious affairs in the city at an early age, as were her parents before her. She proved to be an enthusiastic and devoted supporter of all aspects of community life. A former member of Habonim and of Maccabi, she participated in practically all the activities of the then comparatively large young membership. She served on the Ladies Guild and at one time was, with Enid Oppenheim, joint chair of WIZO. She commenced her very long association with the Communal Centre Ladies Committee as treasurer and then as chairman. She continued to serve in this capacity, demitting office as chair on two or three occasions but remaining on the committee. In 1974 the members, in recognition of all her work and effort, presented her with a Kiddush Cup. Until the present day Anita has continued on the committee, serving as chair of the reconstituted Community Centre Committee. Thirty years ago she broke the mould of male dominance in the Synagogue Council by having the chutzpah to stand for Council as a mere female and was overwhelmingly elected. She has remained continuously on the Council until the new Board of Management of the Synagogue was formed of which she has again been elected. She also was the first woman to be appointed a Trustee of the Synagogue. It is difficult to visualise a function in the Centre which does not bear the hallmark of Anita. Suffice to say, many organisations have benefited greatly from her presence in office and long may she continue to do so.



**David Goldberg**

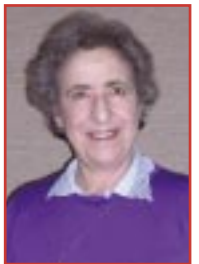
is no stranger to readers of the "Edinburgh Star" following several articles describing his colourful background, which have appeared in past editions of the magazine. A popular member of our community, his jokes interspersed by a hearty laugh pinpoints his presence at many a meeting or function. David has been a Warden in the Synagogue on and off for more than twenty years, the last few as Senior Warden. He often helps out at services in the Synagogue on Shabbat and Yomtov, his rich voice necessitating the switching off of hearing aids. On holidays at sea as well as on land, he has been invited to lead services in various Synagogues. One of a group who regularly conducts adult and school children around the Synagogue, he additionally gives lectures to other organisations. The Luncheon Club would not be the same without his participation in serving and heeding the requests of the discerning members. Although David will no longer be the occupant of the Warden's box, he will continue to function in Synagogue affairs as a member of the new Board of Management to which he was recently elected. It is also gratifying to know that he will continue to be a regular attendee at the Synagogue and help out at services when required.




Yes. I very much like working as part of a team. I am a positive person and like a challenge. We must be optimistic and I hope to put across some reassurance that the community does have a future. As for being the first woman in this new role I hope it will encourage more women to become involved in the administration of the Synagogue knowing that they can contribute in a more major way than in the past.

**Vicky Lowrie**, came

to the Scottish capital from the other capital 27 years ago and immediately became involved in the then much larger Jewish community. She initially cooked for the Luncheon Club for a number of years. Having always enjoyed secretarial work, she became involved in similar voluntary work for another vibrant and integral part of the community as secretary for the Edinburgh Jewish Ladies Guild and then as secretary for the Community Centre Ladies Committee, now the Community Centre Committee. She has no idea how many letters of condolence and, on much happier occasions, of Mazeltovs and thanks she has written over many years, but they certainly have been numerous. At the recent AGM she decided to put away her well-used pen after using it so efficiently on the Ladies Guild for twenty years and concurrently on the Community Centre Committees for fifteen. She still remains on the latter Committee using her experience to good effect in the decision-making and planning process of the members.



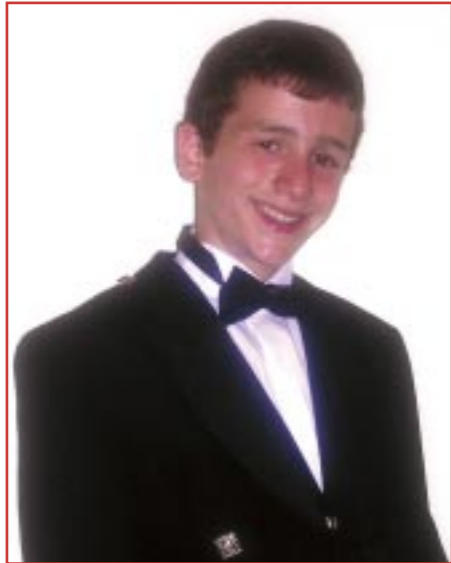
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# Announcements

## Congratulations



to **Benjamin Griffin** on becoming Bar Mitzvah on 26th August.

....to **Simon Brodie** on being made a squadron leader in the Royal Air force.

...to **Vicky** and **Tom Lowrie** who celebrated 50 years of marriage on 17th August.



## Thank you

I wish to thank everyone who sent me the lovely cards and flowers for my birthday. Especially Edinburgh Hebrew Congregation and all my friends at the luncheon club including the cooks and Christine Burns without whom, there would not be a luncheon club.  
*Rosa H Massie*

Norman Cram wishes to thank everyone for the cards, gifts, charity donations and good wishes on the occasion of his 80th birthday.

Edinburgh WIZO would like to acknowledge the generosity of our sponsors for the Annual Summer lunch

Thanks go to our hosts, Mr and Mrs E Green, Mr and Mrs D Hyams, Mr and Mrs L Freedman, Mr and Mrs P Oppenheim, Mr and Mrs B Goodwin, Mrs Jess Franklin, Mr and Mrs G Glass, and Lady H and Mr J Cosgrove. On this occasion, their support has enabled us to achieve the best result in 36 years for this annual event.

*Kate Goodwin (co-chair with Sylvia Donne, Edinburgh branch)*

## Star Trek Answers

**Bride:** Ian Shein, groom to her left – Philip Brown **Others:** Back row, left to right - Joe Been, Norman Dorfman, Lenny Berger, (**Bridesmaid**) Harold Mendelsohn. **Front row, left to right:** Arnold Rifkind, Morris Kaplan

# Forthcoming Events

## September

23 Saturday, 24 Sunday - Rosh Hashanah

## October

2 Monday  
Yom Kippur

4 Wednesday

WIZO, Ladies lunch 12.30pm, Mr & Mrs John Donne

14 Saturday, 15 Sunday – Shemini Atzeret, Simchat Torah

16 Monday

Lodge Solomon. 7.00pm

## November

4 Saturday

WIZO, Dinner & Caberet Evening (Shul Hall) £25. Contact Kate Goodwin 668 2113.

5 Sunday

Edinburgh Jewish Literacy Society  
Prof Nicholas de Lange - 'On translating Amos Oz'

8 Wednesday

WIZO  
Ladies lunch 12.30pm at the home of Carole and Mickey Cowen.

12 Sunday

EJLS  
Rabbi David Rose - 'St Andrew's Jews: Attitudes to Jews in the Church of Scotland.'

## December

3 Sunday

FILMHOUSE\* EVENT, 8.00pm  
"The Believer," written by Henry Bean, followed by a discussion led by Rabbi David Rose. \* 88 Lothian Rd.

10 Sunday

EJLS  
Dr. Hannah Holtschneider- 'Turning towards Jerusalem? Jews and the Holocaust in German Protestant theology'

16 Saturday

CCC  
Social 7.30pm

16 Saturday to Saturday 23 – Chanukah

## January 2007

28 Sunday

Naomi Alderman  
"Disobedience": The author discusses her novel and describes how she came to write it."

## February

11 Sunday

Rabbi Mark Soloman  
"Secret Light: Islamic Influence on Jewish spirituality"

## March

11 Sunday

David Mazower "The Story of Whitechapel's Yiddish Opera House"

25 Sunday

Oron Joffe "Hebrew and Aramaic – a friendly embrace"

Senior Maccabi meets on Sunday evenings in members' homes. For further information, contact Joanna and Ben Seckl.

The Luncheon Club meets every Tuesday and Thursday at 12.30pm.

All meetings take place in the Community Centre, Salisbury Road, unless otherwise stated. All are subject to alteration.

Compliments of  
Edward  
and Maryla Green