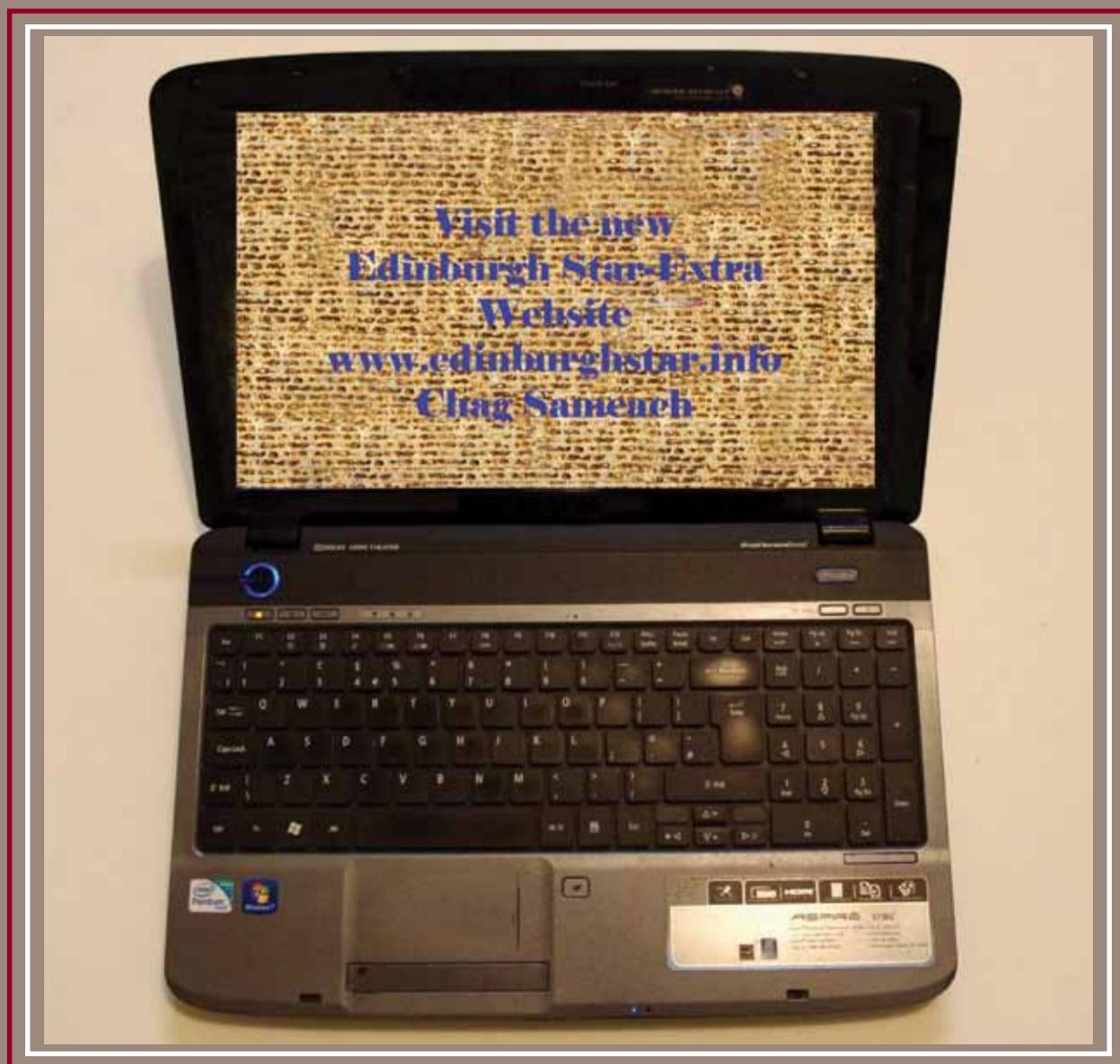


THE EDINBURGH

STAR

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Thank you

The Edinburgh Star would like to express its appreciation to all those who support the magazine with their continued subscriptions, and all those who make donations over and above this.

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.....

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

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We would like to ask our readers to support the people who have kindly agreed to advertise in The Edinburgh Star, in return for the support that they themselves give us.

The Board of the Edinburgh Star is pleased to announce the launch of their new website.

www.edinburghstar.info

Within its many pages you will find:

- 1 - Articles of topical interest which for whatever reason failed to make it into the printed editions.
- 2 - Extra pictures which supplement those already included in printed articles.
- 3 - An archive (currently over 20 back issues) of the magazine dating back to 2002.
- 4 - The background to the development of the Edinburgh Star.
- 5 - A page where you can leave brief messages and/or comments for other members of the community and the editorial board.



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THE EDINBURGH

STAR

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Editorial

The Edinburgh Star has achieved another first with the launch of our new website.

The website will contain a link to the current issue of the Star (to be posted a few weeks after publication, thus ensuring that you continue to support the printed version, which you all say you like!). On the day the printed edition comes out, we will also post on the website any items which did not reach the printed pages. This will be 'Star Extra'.

We will no longer be limited by the number of pages that can comfortably fit in the magazine in multiples of 4 pages. For some articles we will print an introductory section in the magazine, inviting readers to read the rest online in Star Extra. Others will only appear online. The great news for our contributors is that everything they write (subject to editorial board policy of course) will appear either in the printed version or on the internet or both, allowing an unlimited readership to access the magazine.

Star Extra will feature a humorous column 'Jocular'. It will also have reports of the WIZO fashion show on 22 September 2013 and the EHC Community Centre Film Night on 23 February 2014. You will be able to read online an extended version of the report of the Lit meeting on 2 March 2014 about Israel and and see some initial pictures of the Lit 125 anniversary celebration on 30 March, which are too late to go to press. For the Rosh Hashanah edition we want articles from you, both for the printed Star and for Star Extra, so be encouraged to write!

The subject of independence is topical at present and this is the last Star that we will publish before 18 September. The Star has no views on which way people should vote or whether independence is good for the Jewish community. Nationalism is a complex topic. As we see from the fortunes of South Sudan, and the Ukraine, to name only two states recently in the news, the highest goals of nationhood can soon turn to internecine strife. In the Torah, we see from incidents like the Golden Calf and the rebellion of Korach that Jews are just like anyone else in that regard. It takes strong leadership to maintain the ideals so loftily adopted at the time of national liberation.

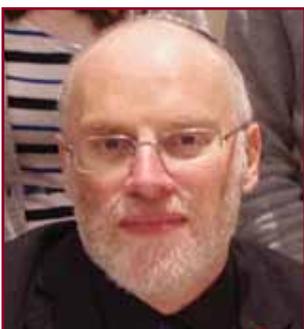
We have to hope that the people of Scotland will make the right decision on 18 September, and, whatever it is, they will be willing to live peacefully with the outcome. As the 2011 Census has shown us, there are dwindling numbers of Jewish people living in Scotland, but we are still here – and we are more visible than perhaps our numbers would justify. Let us hope that Scotland continues to be the welcoming and comfortable home it has been for Jewish people for the last 220 or so years.

With best wishes for Pesach to all readers.

Micheline Brannan



Pesach Message



I have just had the good fortune to spend a month in the Southern Hemisphere. While in New Zealand I saw the spectacular mountain beauty of the Southern Alps and the aquatic beauty of the Bay of Islands. I also spent a morning wandering around the centre of Christchurch, the surreally quiet centre of a city whose heart was torn out in a matter of minutes. All of these experiences emphasise the awesome power of nature, both constructive and destructive, and the seeming insignificance of human beings when compared to the wonders, and sometimes terrors, of creation. Yet Pesach teaches us a different lesson. On Pesach, G-d

altered nature for the sake of humanity. In liberating the Jewish people He demonstrated that, however great the wonders of the natural world, human dignity is of greater importance. Pharaoh thought that nature was immovable and, like the natural order, the established social order could not be changed. G-d, by intervening in the natural order, overthrew the social order and made of slaves a free people. From then till now revolutionaries and visionaries have taken the Exodus as inspiration that things can be changed. Because nature is the product of a force beyond the natural world it does not have to determine our fate. We, unlike the natural forces, have free will and the ability to determine our own destiny. That is the meaning of Pesach and as we, hopefully, enjoy the beauty of spring, it is a message that eternally gives us hope and inspiration.

A Happy and Kosher Pesach
Rabbi David Rose

Maryla, Edward and Freddie Green

Micheline Brannan



I am sitting with Maryla and Edward Green, in their home in Murrayfield where they have lived since their arrival in Edinburgh. One of the questions they are often asked, and one I immediately posed to them, was why they moved to Scotland?

“We were living in New York, we heard that we were soon to become parents, confirming our decision to return to the UK, but we both did not wish to go back to living in London. We had been to Edinburgh on numerous occasions for weekends and we loved the city – it seemed an obvious choice!”

Obvious or not, Maryla and Edward have successfully made it their home for the last eighteen years. It's evident that their decision was a good one as they have been particularly happy here, enjoying the city for all that it has to offer. They are clearly social animals and despite knowing none of the 'natives' when they moved to Edinburgh they have made many close and good friends. Their son, Freddie, has been schooled in the city and is now in his last months at Fettes College before starting university in the Autumn; his ambition is to study at one of the American universities.

Right from the start, Edward has been a regular attendee at shul. Always willing to help and contribute when asked, Maryla and Edward were responsible for the redecoration of the shul some ten years ago; and because of the popular outcome of that, Edward was subsequently asked by Anita Mendelssohn, then Chairman of the Community Centre, to 'work his magic' on the Community Hall. Raising a substantial donation from Enid Oppenheim to match his, he saw to the modernisation of the hall, transforming the space into an attractive venue for our current needs. Three years ago, he was asked by the then Chairman, Hilary Rifkind, to chair a committee specially convened to come up with plans and raise the monies needed for a refurbishment of the Beit Hamidrash. This project has been a brilliant success. It now provides a cosy, bustling venue for services throughout the winter months and a useful facility for the cheder.

Maryla and Edward have also opened their home to the community on many occasions. From book launches to entertaining visiting luminaries, and in particular to hosting numerous events in aid of WIZO, they have continued to be most generous and always welcoming. But Maryla and Edward look back on Freddie's barmitzvah as their most exciting and happy 'event' when they entertained their many friends from Edinburgh, London, the United States and other countries, sharing with them their joy of the barmitzvah, the sights of Edinburgh and in particular our wonderful synagogue.

Edward is a jeweller and antiques dealer by trade and has continued to enjoy his career here, although he finds himself travelling a great deal outwith the city for his business. Maryla has steered her impressive talents into charity fundraising, helping many committees to raise funds for a variety of needs as well as forming her own committee of very dedicated and hard working ladies who plan a major fund-raising event bi-annually. Her last function in aid of Cancer Research UK raised an impressive six-figure sum; she is currently working on an event for The Art Room to help disadvantaged children through the medium of art.

At the beginning of the year, the Arts Minister of Scotland announced Edward's appointment as a Director and Trustee of the National Galleries of Scotland. He tells me how much he is enjoying the position. He recounts how daunting he found it that in his first few weeks he was asked to give his ratification for the purchase of a drawing costing many hundreds of thousands of pounds for the Gallery of Modern Art; his answer to be given within the hour! It's an initial four year unpaid appointment and he looks forward to becoming more immersed in the Galleries as the months go on.

But then Edward is the type to become immersed and to give his all. His commitment to the shul has been clear over the years and he was pleased to serve as the Chairman of the EHC for a year before handing over to Raymond Taylor last May. He has served for many years as our representative to the Board of Deputies of British Jews and is the Honorary Treasurer of the Edinburgh Board of Guardians. He is a familiar face in EHC and its precincts, always happy to be on hand and to be of help whenever asked. He has helped me enormously as editor of the Star both by writing several articles and by advising on the

overall look of each edition. I am very taken with his regard for the senior members of the community and the pleasure he has taken in writing up tributes to these individuals in the last few issues.

Maryla is one of the regular luncheon club cooks, known for her tasty cooking and obliging manner. Although not as regular a shul-goer as her husband, she tells me how much she enjoys our services, preferring them to the busier services that Edward and Freddie attend with her in London. As Edward hails from a large and close family there, they find themselves torn between Edinburgh and London for the Festivals, even sending Freddie down to join his cousins on occasion (Freddie has 23 first cousins) when they are unable to go themselves.

Over the years the Greens have made their Friday nights sacrosanct. During term time they are inundated with children of relatives or friends who are at university here and others that they bring along. They say it has been one of their greatest pleasures in living here and they feel that, for Freddie, it makes up in small measure for him not having his extended family close. It's hard to decide whether, despite being born and brought up here, Freddie is a Scottish child. He certainly loves the city, working during the Festival in a variety of jobs from 'flier-ing' to taking tickets on the door to breaking down sets. Maryla and Edward muse that they hope he will spend some time away before returning to Edinburgh in later years to make his life and bring up his own family.

It is difficult to gaze into that crystal ball as to the future of the Green family. Whatever it is, I feel we can all say that the EHC has been enriched by their presence the last eighteen years and we hope they will be amongst us for many more years to come.

Message from the Treasurer

On behalf of the Editorial Board I would like to thank all our readers here in Edinburgh and throughout the world who responded to our appeal for donations. It is most gratifying to have your support and that you wish us to continue to publish the Star in its present form.

At this juncture I must thank Arnold Rifkind who throughout my seventeen years as treasurer has organised the Yom Teruah greetings; without the money it has generated we could not have continued.

Your support both past and present is much appreciated.

Sidney Caplan

The Luncheon Club

Edward Green



Kate Goodwin



Irene Hyams



Hilary Rifkind



Rachel Skop



Eve Oppenheim

We thought that no one could quite remember when the Luncheon Club was first started, but with great thanks to Hilary Rifkind who delved into the archives of the Ladies Guild, we can confirm that it was inaugurated by Sandra Levitt and her mother-in-law Ruby Levitt in mid-October 1974.

Discussions had started earlier on that year with regard to its launch, and at a meeting of the Ladies Guild on November 4th, it was confirmed that the luncheon club had successfully started with an average of 19 'clients' and a cost for a meal of 15p!

It has proved to be one of the most valued and indeed supported services that the Edinburgh Hebrew Congregation has offered. Sadly at present, the numbers of 'clients' have dwindled, but in its heyday there was a full busload twice a week with an active Friendship Club that met usually on Sunday afternoons for activities and tea with occasional outings.

Tuesday's lunch takes the form of a fresh soup with a chicken or meat main course. Thursday's lunch is fish followed by a pudding and all meals offered at the Club are made in the kitchens at Salisbury Road from scratch by the energetic team that is co-ordinated by Avril Berger, the present hard-working convenor. Avril took over in the early 90s' from Joyce Cram, who had in turn taken over from Leila Goldberg; the ladies and gentlemen who cook at the club read like a "Who's Who" of the membership of the EHC.

There is no question that enormous effort and time are put in to ensuring this wonderful service continues; 'takeout' is offered to those who are unable to attend. The luncheon club is kindly financially supported by the Council and this ensures that the costs to the members remain very modest indeed. The Convenor and cooks of the luncheon club welcome new members; not only do they offer a tasty and appealing meal but they ensure a warm and inviting environment with a chance for members to meet socially twice a week. If you know of anyone who would like to be introduced to the Club, please do contact Avril Berger direct.

Avril Berger / 0131 664 2938 / avril.berger@btinternet.com



Sandra Caplan



Avril Berger



Shirley Bennett



Anita Mendelsohn



Sylvia Donne



Francoise Robertson



Norma Brodie



Carole Cowan



Maryla Green



Joe Aronson



Esther Mendelsohn

The photos include nearly the whole cooking team, of whom Morris Kaplan and Melissa Gilroy are also members.

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Scots Jews Identity, Belonging and The Future

Study of Contemporary Jewish Life in Scotland by Photographer Judah Passow

Edward Green

On Tuesday the 18th February, a reception was held in the Garden Lobby at Holyrood, the home of the Scottish Parliament, to mark the launch of the exhibition **SCOTS JEWS: Identity, Belonging and the Future**, the photographic study of contemporary Jewish life in Scotland taken by award-winning documentary photographer Judah Passow.

Judah Passow is a winner of four World Press Photo awards for his coverage of conflict in the Middle East; his photographs have been exhibited in London, Tel Aviv and New York amongst many other cities and his photographs have also covered many subjects including the diverse faces of British Jewry, a study in Bosnia, Islam in New York and Vietnam.

The event was kindly hosted by Linda Fabiani, a former Culture Minister, with a guest list including MSPs, Ministers and representatives from the many facets of civic Scotland and other faith communities, together with members of the Jewish communities around Scotland. The First Minister, Alex Salmond, was guest of honour and made an address following the host. Ephraim Borowski, the Director of ScoJeC, who have been so involved both in encouragement and financially in the venture, spoke movingly of the project, which has also been sponsored by Creative Scotland, the national development agency for the arts, screen and creative industries. There has also been a host of private donors.

This photographic study has come about through the initiative and perseverance of Michael Mail from Glasgow who has been the producer and driving force for the project and who also spoke on the evening, commenting 'I was looking for a way to recognise and celebrate the story of the remarkable, yet little known, Scottish Jewish community – my community. When I came across Judah Passow's photography I immediately realised that he had the skill, sensitivity and artistry to take on this subject and create a truly memorable piece of work, which is precisely what Judah has achieved with Scots Jews.'

Sadly, due to copyright by the publishers, we are unable to publish our chosen photographs that I am sure the esteemed readers of the Star would have liked to see. However, as a taster, we can say there is an amusing picture of Council Member, Marcia Berger, amongst many others, that members of the EHC will relate to.

A fine art book of the photographs from the exhibition is planned for publication in the autumn.



Ephraim Borowski, Hilary Rifkind, First Minister Alex Salmond MSP, Judah Passow, Michael Mail and Linda Fabiani MSP, the host.



Alec Rubenstein with Jackie Taylor



Melissa Gilroy and Morris Kaplan view the exhibition

Pesach in Egypt

Dr Leon Kaufman

I was called up for national service in 1952 and after 6 weeks training I was sent to the Chester military hospital as I had anaesthetic experience.



Leon 1949 graduation

After a year the War Office must have considered that life was too easy for me and I found myself posted to Egypt. After a week's journey on a troopship, which was quite pleasant for officers, we landed at Port Said. Doctors were sent to an outpost on the Suez Canal for further posting, but I was destined to remain there at the hospital, which was in El Ballah. There was not much work for me, as soldiers are generally fit, but I did have the occasional major casualty. For food, I existed on eggs, tinned sardines and fruit.

As Pesach approached, orders came through that all Jewish servicemen were entitled to attend a Moral Leadership course and it would be held at Kabrit, which is reputed to be the area in which the B'nei Yisrael crossed the Red Sea. Thus it was an appropriate place to hold sederim. Officers were housed in huts and men in tents. There were about 50 men present and these included a chaplain, Alan Miler, who supervised the kashrut and the services, and another Jewish doctor, Eric Glick, who was flown in from Iraq. The food, including the matzot, came from Israel and, because Israel and Egypt were not on friendly terms then, it was sent initially to Cyprus and then to us in Egypt. The army were very helpful in providing new dishes and cutlery but their attempts at making matzah were so heavy that they ended up as paving stones. I visited Ismaeli, which was near El Ballah, and where there were Sephardi Jews who supplied the British army. Their matzah was as thin as a potato crisp. When the British left the canal zone they were ostracised and had a hard time.

This was not intended to be a rest from army routine and the soldiers were under military discipline and were given chores. They were expected to attend lectures and prayers every morning. As many of the servicemen could not read Hebrew most of the service was in English with the chaplain reading sections of the Shema and Amidah in Hebrew, and they then recited the words after him. As this was not my practice, I davvened first and then attended the communal service. The chaplain complained that I did not join in as it was for the officers to set an example.

The sederim were conducted in English interspersed with important passages in Hebrew and time was spent in explaining the significance of the seder and what each procedure was intended to represent. Many of the soldiers had never been to a seder before and were intrigued by the story of the 4 sons.

The chaplain conducted much of the programme, but Eric Glick and I were given a fair share of lectures to explain the Siddur and Tanach but not in great depth. We did have one very Orthodox soldier who did not trust the kashrut and he cooked his own meals on a primus stove in his tent.

It was an enjoyable and interesting experience as I did not realise how many Jewish servicemen were unaware of their heritage. As officers we had privileges such as better accommodation. We had batmen and our meals were served, whereas the men had to join the queue!



Leon and Asher 2009

I relate this episode because we read in the Haggadah "In every generation each individual is bound to regard himself as if he personally had gone forth from Egypt." I had had sederim at an important landmark and a few months later I personally went forth from Egypt by plane and landed up in Tripoli. There were many Sephardi Jews there and I went to shul but found it impossible to follow the service.

My stay in the Middle East ended in 1954 when I returned home to get married a few weeks later. I received a request from my first posting in Egypt inviting me to return to give evidence at a court martial but, as I was not given an assurance that I would be able to return in time for my wedding, I declined the offer, which is just as well, as otherwise I might not be celebrating my Diamond Wedding in 2014.

Dr Leon Kaufman was born in Edinburgh and attended George Heriot's School and Edinburgh University.

Herbal Ecology Research Project

Claudette Hudes

Afforestation in the Manasseh (Menashe) Hills Area of Israel

In 1939 my mother, her younger sister and two brothers left Stuttgart, Germany with the 'Kinder Transport'. The year before, my mother's older sister left Germany for Israel with a Zionist youth group. My aunt helped establish Kibbutz Hazorea and to settle and restore the land around. I have visited many times and remain amazed at what the pioneers did to develop the land.

When I first arrived at the Kibbutz I would never have believed that the beautiful green valley and forested hills had been barren land before 1934. I finally realised for what the little blue and white money boxes (Jewish National Fund - JNF) were used. We would put in our spare pennies when we were kids. Every American Jewish household had one. It was for collecting money for trees to be planted in Israel.



Kibbutz Hazorea

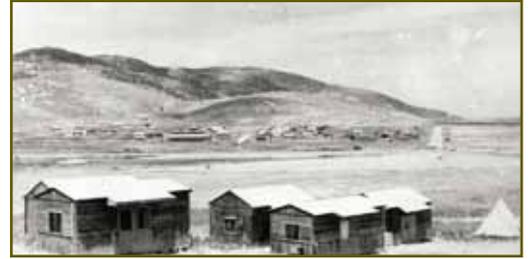
Kibbutz Hazorea is located in the Western Jezreal Valley, at the foot of the Manasseh Hills. Hazorea is the only kibbutz founded by graduates of a German Jewish youth movement "Werkleute" (work people), young socialist-oriented liberals, who originally sought to find a new alternative to the Jewish community in Germany. However, with the rise of the Nazis to power in the winter of 1933, the movement's leadership changed direction and adopted a Jewish socialist vision, a socialist Zionist policy. Consequently they accelerated their preparations to expedite their Aliya (immigration - to go up) to

establish a kibbutz in Israel. They chose the name Hazorea (to sow) to symbolize their connection with the land and renewal of their settlement in the Land of Israel. The permanent location for their settlement - at the foot of Mount Carmel, near the town of Yokneam was eventually decided and approved, and then they began preparations to settle down on the land.

A special fund had been set up in Germany to purchase land and so facilitate early settlement. The Kibbutz members had to wait until 1948 until all the land was made available. Until then, members and the children born there had to live in conditions of poverty and deprivation because they lacked adequate land and a stable economic base. In Hazorea's early years, very difficult living conditions still prevailed and most members lived in tents or huts.

Because they were prevented from working their allocated land from 1933 - 1948, the members of Hazorea and other kibbutzim

working for the Jewish National Fund (JNF), planted the forest together with all the forested area running along the ridges of Carmel Mountain range.



(As told to me by my Aunt Marianne Pfennig and the Kibbutz Hazorea archives.) (2011 <http://www.hazorea.org.il>)

Jewish National Fund (JNF), Hebrew: קרן קיימת לישראל, Keren Kayemet LeYisrael (KKL)



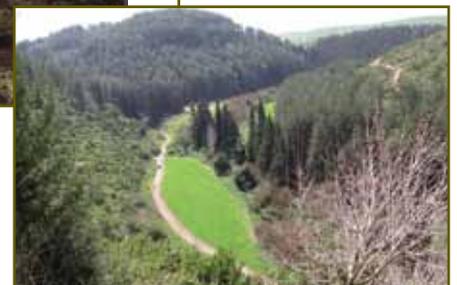
Now



Then



Now



Then

"In most countries people are born to forests, and forests are given to them by nature. But here in this country... if you see a tree, it was planted by somebody." (Moshe Rivlin, world chairman of the Jewish National Fund 1990)

The task of planting the trees falls to the JNF. Founded in 1901 and headquartered in Jerusalem, JNF was originally set up to purchase land in Israel and hold it in trust for the eventual return of the Jewish people. Now its major activities are afforestation and land reclamation.

The Israelis have planted more than 185 million trees, creating 280 forests that cover 275,000 acres. Every year they plant an additional 5,000 acres—in deserts where the annual rainfall averages as little as 3 1/2 inches, on mountains where slopes run 50 percent or more, in cities where rapid population growth puts added pressure on the land.

The Jews returning to Israel at the end of the 19th century found a denuded country. The pine and oak forests of Biblical times had been cut by successive conquerors and laid bare by centuries of uncontrolled grazing. In the 19th century the ruling Ottoman Turks clearcut whatever forest remained to obtain timber for building the trans-Arabian railroad. They left the country more than 97 percent bare.

Many of Israel's trees are planted by volunteers. In the early days of statehood, tree planting provided work for the flood of immigrants as was the case with the kibbutzim including Kibbutz Hazorea.

“Planting a tree implies faith in the future, and the Israelis, whose future has often been uncertain, have an abundance of faith.” (Moshe Rivlin, world chairman of the Jewish National Fund 1990)

(Israel: a national passion for trees. 1990 <http://www.thefreelibrary.com>)

Biospheric Parks



Ramot Menashe Park. Photo: Eyal Bartuv, KKL-JNF Jerusalem

The Man and the Biosphere (MAB) Program was launched by UNESCO in the early 1970s. It combines natural and social sciences, economics and education to improve human livelihoods and safeguard natural ecosystems.

They aim to promote sustainable development based on local community efforts and sound science.

According to the scheme each biosphere reserve should include:

- One or more **core area(s)**: The core area must be protected securely by law and is usually an entity such as a nature reserve or national park. Core areas are intended to conserve biodiversity and preserve undisturbed ecosystems, thus contributing to a variety of ecosystem services such as carbon sequestration, soil stabilization, supply of clean water and air.
- **Buffer zones**: Buffer zones surround or adjoin core areas, and

their major function is to serve as a “buffer” for core areas. These zones are usually inhabited and can be used for various environmentally-friendly activities such as traditional farming, tourism, recreation and preserving anthropogenic, biological and cultural diversity.

- **Transition area**: An area with a central function in sustainable development which may contain a variety of agricultural activities, settlements and other uses.

Biosphere reserves share their experience and ideas nationally, regionally and internationally within the World Network of Biosphere Reserves (WNBR). One such study is the use of the lichen *Ramalina lacera*, obtained in the Hazorea forest, as a control to determine pollution.

(2011 <http://www.kkl.org.il/eng/>)

From Barren Land to Ramot Menashe Park – How far Kibbutz Hazorea has come

On July 1, 2011, the Ramot Menashe Biosphere Reserve joined UNESCO's World Network of Biosphere Reserves and became the second officially recognized biosphere reserve in Israel.

Ramot Menashe, the Menashe Plateau, is situated south of Mt. Carmel and is one of the most beautiful regions in Israel. The area is a combination of natural Tabor oak woodlands and planted conifer forests, open spaces, fields and orchards, springs and streams.

The region was once inhabited by the biblical tribe of Menashe, and hence its name, as mentioned in the Book of Joshua:

“And Joshua spoke unto the house of Joseph, even to Ephraim and to Manasseh, saying: ‘Thou art a great people, and hast great power; thou shalt not have one lot only; but the hill-country shall be thine ...’”
(*Joshua 17, 17-18*).

Ramot Menashe Park (21,000 acres, 8400 ha), has been managed according to sustainable principles even before the reserve was officially recognized. The park is now part of the buffer areas of the newly declared biosphere reserve.

KKL-JNF forests in the region (Mishmar HaEmek, En HaShofet, Hazorea, Dalia, Gal'ed, Megiddo and Oz) are also part of the buffer area, fulfilling their role by providing a venue for recreation that serves the public visiting the core areas in the reserve and protecting the sensitive core area from the more intensive human activity characteristic of the settled transition areas.

(2011 <http://www.kkl.org.il/eng/>)

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(As told to me by my Aunt Marianne Pfennig and the Kibbutz Hazorea archives.) (2011 <http://www.hazorea.org.il>)

(Israel: a national passion for trees. 1990 <http://www.thefreelibrary.com>) (2011 <http://www.kkl.org.il/eng/>)

The Serious Side of George Gershwin

David Gonshaw

George Gershwin was born in 1898 in New York from Russian Jewish parents, from a lower middle class family. His father Morris held many different jobs, but always made a good living. His mother's name was Rose. George had two brothers, Ira and Arthur, and a sister, Francis.

Ira became famous as a lyricist, working with George on popular songs. Up to the age of about eleven George can only be described as a street urchin; a wild boy, who was always getting involved in street fights or having fun roller skating. One day at about the age of six he heard some music outside a Penny Arcade, listening to an automatic piano playing Anton Rubinstein's melody in F; he always remembered that moment. At the age of ten in 1908 he was standing outside a Lower East Side public school, when he heard a school mate play Anton Dvorak's Humoresque. Gershwin said, "It was a revelation to me." Before this period George had regarded music students as sissies. "Music made a bad boy into a good boy." He became a great friend of the student who played the violin that day; his name was Max Rosen, who became a well-known violinist. In this short sketch I concentrate on Gershwin's serious music and what famous musicians said of him. Of course, there were detractors, some of whom changed their views on Gershwin's work later on.

Around 1910 the Gershwins obtained an upright piano, with the intention Ira would play it, because he'd had lessons. The piano had scarcely been put in place, when George lifted the keyboard cover, and played an accomplished version of a popular song. The family were amazed, discovering George had been practising at the home of a friend. He had also been running errands for a music store, and they let him practise on their instruments.

Gershwin had several piano teachers, but the final one, Mr. Hambitzer, a professional musician, was an exceptional teacher, and George took lessons from him for five years. Hambitzer said of Gershwin, "He is a tremendous talent. I have listened to him playing classics with great rhythmic extemporizing and have

not discouraged him." George learned many of the well known works of European masters, such as Bach, Mozart, Beethoven, Schubert, Schumann, Chopin, Liszt and Debussy with this teacher.

Out of necessity, at the age of fifteen, George took a job in 1915 with the Remick Music Publishing Company as a song plugger, playing piano all day for customers and song writers. He was highly sought after, because of his exceptional pianistic skills. Through this experience he became a wonderful popular song composer in his own right, and his songs are still played today. George left his job at Remick's in 1917 to study with Edward Kilenyi, a well known composer-violinist-theorist, recommended by his teacher. Gershwin now had all the attributes of a

firm classical background. With Kilenyi he learnt harmony, counter point, orchestration and chromatic modulation. Gershwin called Edward Kilenyi, "the man to whom I owe everything." Kilenyi recommended his pupil to Rubin Goldmark, a prominent composer, teacher and orchestrator, where he had lessons in composition. It's hardly surprising that George returned to serious music, after all he'd been taught the classics.

So-called purists, unaware of his abilities, just thought he was a well known popular music composer, denigrating him because of his temerity to play serious music. Gershwin attended a six week full-time course in 1921 at Columbia University in orchestral arranging. One can see that, despite George not having attended a music conservatory, he continued to learn; his exceptional inborn talent and hard work gave him much more than any music conservatory. In

1924 Gershwin's famous "Rhapsody in Blue" was performed by the Paul Whiteman orchestra in New York, with Gershwin at the piano; this was one of the composer's early serious works. It was a fantastic success that brought American serious music to prominence. Many music commentators express the view that Gershwin's playing of the 1924 recording has never been surpassed; I tend to agree. Lots of famous orchestras have recorded the Rhapsody, but in numerous instances the orchestration and rhythmic tempos have been changed. These changes spoil the integrity of the music; they are not what Gershwin wanted. "George played it straight, kept the rhythm



going, even in the passages of free recitation, which he treated as comments on the more animated parts, not as interruptions of them. He didn't moon around, and he didn't get brutal." It's unfortunate that many members of the public have probably never known the joy of how the Rhapsody should really sound. If you want to hear how it should be played go to "You Tube" for the original 1924 recording, with Gershwin playing, backed by the Paul Whiteman orchestra. This recording shows Gershwin's incredible pianistic skills, and his amazing rhythms. It's the world of difference to what you may have heard already.

A famous conductor of the period, Fritz Reiner, said in 1927, "Gershwin had a remarkable technical skill as a pianist, too. He does certain things in a way of playing that no other pianist can do - not even the greatest." Serge Koussevitzky, discussing Gershwin's performance of Rhapsody in Blue, recalled "The sweeping brilliance, virtuosity and rhythmic precision of his playing were incredible; his perfect poise and ease beyond belief; his dynamic influence on the orchestra and on the audience electrifying."

In 1925 Gershwin received a commission for a three movement concerto from Walter Damrosch, a well known conductor and composer, who recognised Gershwin's talent. This work was called Concerto in F. The work was of a more serious nature in structure and form than the Rhapsody in Blue. This concerto was very well received by its American audiences, and prominent New York critics gave it an excellent write up, when it was publicly played in 1925. It has an exceptionally brilliant second movement, and I think this concerto is underrated. Some purists thought it didn't really represent serious classical music. Concerto in F was tremendously well received in Paris in May 1928, with Dimitri Tiomkin playing the work under Vladimir Golschmann. Gershwin went to Paris for several weeks in 1928, where he absorbed Parisian life, its colour and atmosphere. He especially used French taxi horns in his new work, An American in Paris, giving the work an authentic Parisian sound. It's a Symphonic Tone Poem in three movements, definitely regarded as one of Gershwin's most famous works. It truly does represent what the composer set out to do. There are influences of Debussy's music in the work. It has been recorded by many famous orchestras throughout the world.

The Premiere of An American in Paris took place on the 13th December 1928 in Carnegie Hall, with Walter Damrosch conducting the New York Symphony Orchestra; it was an astounding success. That same year Gershwin met Ravel, the French composer, in New York, during Ravel's tour of the States. In the meeting, Gershwin asked Ravel to be his teacher, to which Ravel responded that it was better to be a first-rate Gershwin, than a second-rate Ravel. Ravel introduced George to Madame Nadia Boulanger, a renowned French teacher. Madame Boulanger asked Gershwin to play some of his music. After listening for about ten minutes, she proclaimed that she could not teach Gershwin anything. She thought by teaching him it might spoil his natural ability. "Gershwin unquestionably influenced Ravel's later work, in particular the piano concerto in G Major, completed in 1931, a work long regarded as a homage to Gershwin."

Gershwin's last great work was the opera Porgy and Bess, completed in 1935. George did the entire scoring and orchestration for the opera. The story was by Du Bose Heywood, a southerner from Charleston. Gershwin was very impressed with his book, meeting Heywood in 1927 to discuss the idea of making it into an opera, but it did not come to fruition until the mid 1930's. Both men collaborated well together on the project. George spent several weeks in Charleston, getting used to the atmosphere of its Negro community, which helped him very much in expressing the feelings he wanted in the music. The opera opened in New York on 10th Oct 1935 and, despite mixed reviews, there was thunderous applause on the first night, stopping the show at one point; there were seven curtain calls. The opera ran for 124 performances. This opera is highly regarded today.

After Gershwin's death, Schoenberg penned two tributes to him, one read as part of a memorial broadcast recorded on July 12th 1937. "George Gershwin was one of these rare kinds of musicians to whom music is not a matter of more or less ability. Music to him was the air he breathed, the food which nourished him. Music was what made him feel, and music was the feeling he expressed. Directness of this kind is given only to great composers."

Much has already been stated about Gershwin's great achievements, by highly qualified composers, musicians and musicologists. But I believe Gershwin was a modest man who, despite his fame, was always willing to learn more through perseverance, even though he had inborn talent. He had a distinctive, fast-paced, melodic, rhythmic, vibrant style, appealing to all sections of society. Gershwin's crowning success was An American in Paris; it's an outstanding achievement. His music is as fresh and vibrant now as the day he wrote it. Beethoven, Schumann, Mendelssohn, Brahms, for example, are very great, but they do not have universal appeal as does Gershwin's music. How many composers have achieved that? It was a tragedy when he died aged thirty eight in 1937, from a brain tumour. I'm convinced, had he lived, George Gershwin would have gone on to much higher achievements, to become one of the all time greats in what is euphemistically called classical music. Many think he is America's most eminent composer; I would agree.

Listing of Gershwin's serious work.

- 1919. Lullaby for String Quartet.
- 1919. Blue Monday: I Act Opera.
- 1924. Rhapsody in Blue.
- 1925. Concerto in F.
- 1926. Three Preludes.
- 1928. American in Paris.
- 1932. Second Rhapsody.
- 1932. Cuban Overture.
- 1934. Strike up the Band.
- 1934. Variations of I've got Rhythm.
- 1935. Porgy and Bess Opera.

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Published by University of California Press Ltd, London.

**EHC COMMUNITY CENTRE COFFEE MORNING
– 1st SEPTEMBER 2013**

Micheline Brannan

The pre-Rosh Hashanah Community Centre coffee morning was on the very early date of Sunday 1 September. It featured the usual stalls, especially the ever-popular cake auction. It was an opportunity for the community to meet Gidona Henderson's twins, who enjoyed a cuddle from, amongst others, Edward Green and Betsy Dorfman. Many thanks are due to the Community Centre committee for holding these coffee mornings and many other enjoyable events which bring the community together and raise valued resources to keep the Community Centre in business.



Some early birds



Friends



L to R Kate Goodwin, Margaret Aronson, Eve Oppenheim, Shirley Bennett, Clarice Osborne



Happy customer – David Ellison sells a book to Betsy Dorfman



Buy one get one free!



The babies are not really for sale



Janet Mundy at the cake stall



Molly Seckl, Joyce Sperber and Carol Levstein enjoy a laugh



Norma Brodie and Joyce Cram

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EHC ADULT EDUCATION SHOFAR BLOWING – 1st SEPTEMBER 2013

Micheline Brannan

A group of EHC members joined Rabbi Rose to learn to blow the shofar, following the Coffee Morning on 1 September. The enthusiasts learned how to hold the Ram's Horn, how to form the correct embouchure and how to produce a sound, followed by the three notes, Tekiah, Shevarim and Teruah. The shofar is sounded 100 times on Rosh Hashanah, as well as during the month of Ellul and at the conclusion of Yom Kippur. The success of one learner, Samuel Danzig, was demonstrated on Rosh Hashanah, when he performed the role of Ba-al Tekiah and was universally acclaimed as the best Ba-al Tekiah in the living memory of EHC.



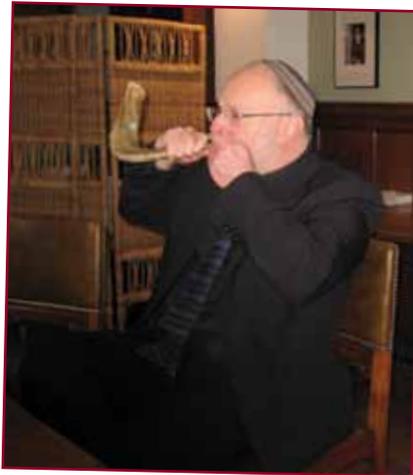
A duet



Avery Meiksin gives it a try



Sam Danzig practises the moves



Rabbi Rose demonstrates



The shammas, Gershon Mendick, has a shot



What is Philip Goldberg waving at

A MITZVAH OF SHOFAR BLOWING

Clarice Osborne

On the afternoon of the second day Rosh Hashanah, Samuel Danzig, our incomparable Shofar blower, accompanied by his father, arrived at Cluny Lodge where my husband, Berl Osborne, is being cared for. The Care Home manager and two of the Sisters asked if they could be present to hear the sound of the Shofar. As Samuel had no objection, they stood in a corner and listened. Samuel explained the relevance of the Shofar and proceeded to uplift us all with his expertise and his rendering of the time honoured notes.

A true Mitzvah was performed by Samuel giving much pleasure to my 90 year old husband; I am most grateful to him.



Sam Danzig blows the Shofar at Cluny Lodge



Sam with Clarice and Berl Osborne, and father John Danzig

EHC COMMUNITY QUIZ – 27th OCTOBER 2013

Micheline Brannan

Six teams competed in the Community Quiz, compèred by Arnold Rifkind and Susan Hyams this year. The usual rules were applied. Each table had an answer sheet and sheets were passed round counter clockwise to the next table to be marked, before being returned to the question masters to tot up the league table.

By supper, we had covered general knowledge on the year 2012, characters from West End Musicals, well known persons with the first name Mark or Thomas, and TV themes from yesteryear.

A delicious supper of poached salmon, new potatoes and salads was served at the supper break, while teams scratched their heads over dingbats, missing words and a new numbers round, introduced by popular request. The legendary rice krispie

refrigerator cake made its appearance again. This provided a cheering moment for your editor, who had realised by this point a woeful lack of knowledge of anything that was being asked.

After break we were all cheered up by a round on nursery rhymes and songs, but soon back down in the dumps with geography and travel, literary title characters (was Sarah Woodruff the French Lieutenant's Woman or the Tenant of Wildfell Hall?) and a music round where we had to identify what part of the world was mentioned in the title.

At the end the winners were identified as Table 3 – well done them. Your editor's team did not quite win the wooden spoon.

The whole evening was in reality great fun with lots of laughs and friendship. Sincere thanks to the EHC Community Centre Committee for the arrangements and the catering and for laying on a most enjoyable evening.



L to R: Lesley Danzig, John Danzig, a visiting couple, Carol Levstein, Tom Griffin, Jonathan Kish, David Gonshaw



L to R: Andrea Cowan, Hilary Rifkind, Margaret Aronson, Joe Aronson, Jackie Taylor, and back to camera, Norman Berger and Raymond Taylor



L to R: John Donne, Sandra Caplan, Sidney Caplan, Mickey Cowen, David Hyams, Eve Oppenheim



Jonathan Adler, Sam Adler, Susie Adler, Elaine Samuel, Gillian Raab, Charlie Raab and Stanley Raffel with backs



L to R: Jonny Roberts, Michelle Neville, Molly Seckl, Jonathan Seckl, Susie Kelpie, Dan Kelpie



Susan Hyams and Arnold Rifkind compère the quiz



L to R: Avril Berger, Norman Berger, Raymond Taylor, Andrea Cowan, Malcolm Cowan



Rabbi Rose with Elaine Levy and Eddy Maher plus children of the Levy, Gardi and Adler families



Winners collect their prizes



Winning team left to right, Susie Kelpie, Dan Kelpie, Molly Seckl, Jonathan Seckl, Michele Neville, Jonny Roberts, David Neville

LARRY RICH AT THE SCOTTISH PARLIAMENT – 5th NOVEMBER 2013

Micheline Brannan



Left to Right Lynn Cooper, John Danzig, Lesley Danzig, Arnold Rifkind, Hilary Rifkind, Ken McIntosh MSP, Larry Rich, Clarice Osborne, Eve Oppenheim

An audience of 50 gathered in Committee Room 2 of the Scottish Parliament on Guy Fawkes Night to hear Larry Rich, the Director of Development and International Public Relations at the Emek Medical Centre in Afula, Israel. The meeting was chaired by Ken Macintosh, the MSP for Eastwood, and a great supporter of Jewish causes.

The fireworks in the sky as we gathered were nothing compared to the fireworks as we entered the Parliament building taking the form of a demonstration by the Scottish Palestinian Solidarity Campaign. Their objection: an Israeli speaker being hosted by the Parliament. This theme was brought indoors by 4 separate guests who had booked tickets for the specific purpose of disrupting the meeting. The interruptions to the meeting were spaced out throughout the presentation and, after making their point, somewhat loudly and vociferously, they were politely escorted out by Parliamentary Security Staff and police.

These interruptions made us, the audience, the more eager to give our full attention to Larry Rich's emotional presentation. Beginning and ending with photomontage and music, Mr Rich described a unique hospital with multi-ethnic staff and patients, all working together to build bridges across cultures through healthcare.

The Lower Galilee has a mixed population of Jewish, Muslim, Druze, Christian, Cherkassian and Bedouin citizens, all of whom benefit from the Emek Medical Centre, and 2000 of whom work there. In addition, help is sometimes given to Palestinians from across the Green Line. The hospital hosts medical interns from the Hashemite Kingdom of Jordan. Even during the Intifada of 2000-2004, the Centre hosted seminars for healthcare professionals from the West Bank and Gaza on infection control and emergency medicines.

A unique Genetics Institute specialises in advising families with a history of consanguineous marriages on whether a foetus will be born healthy. This is of particular benefit to Muslim communities

and trust has been established with the local villages so that testing can take place. So much so that the Chief Physician of Abu Dis has requested the service be extended to his town.

Many individual stories were told, for example, of a father from Gaza, coming to Emek for treatment for his son with cancer, and a mother from Jenin, who had to be persuaded to bring her son, since she feared that the Jewish staff would want revenge for all the suicide bombs that had come from Jenin. One of the stories concerned a Jewish girl and an Arab girl who shared a twin-bedded paediatric cubicle and became inseparable friends, later writing a poem together, 'Dance, Don't Bomb'.

The heart-warming stories were carefully chosen and beautifully told and more can be read in Larry Rich's book "Tales from Armageddon", free to download, so called because the Emek Medical Centre is very near Har Megiddo, the historic fortress identified as the site of the Armageddon prophecies.

Mr Rich's speech was followed by questions and answers. Those who most wanted to be heard described the presentation as propaganda, whitewashing Israel, but the majority welcomed the heart-warming stories as giving another side to the daily bad news that dominates the media.

Larry Rich himself was thoughtful and balanced. He gave every contributor a respectful hearing. As he explained, he had not come as a politician or as a general. There will always be Jews and there will always be Arabs in this region and they have to live together. There are horrific stories on both sides but finger pointing will get us nowhere. His mission was to focus on positive stories, where people had set aside their differences, or not thought about them at all, in the co-operative endeavour of making the world a better place through healthcare. These stories were neglected by the world's press. He appealed to those who had disrupted the meeting, and their friends who had sat through it, to set aside their hate and divisiveness, which could lead nowhere useful. Only by concentrating on daily acts of co-existence and humanity could ordinary people take positive steps forward.

The lecture tour by Larry Rich had been arranged by Flora Selwyn, editor of St Andrews in Focus and a supporter of Israel. Thanks were expressed to the Scottish Parliament for its hospitality, and sensitive handling of the occasion, to Ken Macintosh MSP for hosting and chairing the meeting, and to Michael Shanks of the Parliament's staff for the administrative arrangements.



Left to right Maryla Green, Larry Rich, Tami Rich, Edward Green

LORD PROVOST'S RECEPTION FOR EHC – 7th NOVEMBER 2013

Edward Green

On the evening of Thursday 7th November, the Lord and Lady Provost generously hosted a reception within the newly refurbished Lady Provost Room at the City Chambers for a small number of the Edinburgh Hebrew Congregation. The reception was given as a thank you to the Edinburgh Hebrew Congregation for their gift to the City of Edinburgh of an antique crystal chandelier to be hung in this magnificent room that now is used as the Lord Provost's room for entertaining and receiving visiting dignitaries. My wife and I had presented the chandelier during my tenure as Chairman of the EHC.

Sadly, in order to be able to hold the reception in the room where the chandelier is hung, the numbers were restricted. The Lord Provost specifically asked that a cross-section of the members of the EHC would be represented. Apart from Edinburgh resident members of the EHC, it was wonderful to see Joyce Davidson and her son, Jeffrey, together with Liz (nee Oppenheim) and Justin Kornberg all from London and all who had been so magnificent in donations towards the refurbishment of the Beit Hamidrash.

The Lord Provost spoke most movingly of the enormous contribution that Edinburgh Jews have given to the city over past centuries not only in the field of medicine, the law and the university but also in the arts and welcomed the chandelier hanging in the city chambers as a lasting reminder for future generations of the strong link between the City and the Jewish population therein.



L to R Avril Berger, Jackie Taylor, Sheva Lurie, Sylvia Donne, The Lady Provost and Steven Hyams



Alec Rubenstein with Rabbi P Weinman



Barbara Bennie and Ann Lurie



L to R John Donne, Leslie Bennie, The Lord Provost and David Field



Janis Milligan, Eve Oppenheim, and Councillor Angela Blacklock



Joyce Davidson, Andrea Cowan and Jeffrey Davidson



Raymond Taylor with Morris Kaplan



L to R Gillian Field, Susan Hyams, Michele Neville and Hilary Rifkind



Melissa Gilroy with Malcolm Cowan



Pearl Rubenstein and Rosie Oppenheim

EDINBURGH REMEMBRANCE SUNDAY

Edward Green

Remembrance Sunday was marked by our service in the Synagogue in the afternoon. It was also marked throughout the country by services held in the morning in every city and town. Edinburgh holds its own commemoration at the City Chambers where wreaths are laid by the Lord Provost, the First Minister, other dignitaries and organisations.

Each year, the Edinburgh Hebrew Congregation lays a wreath in the shape of a Magen David. As in previous years, the wreath was laid by Lennie Berger assisted by myself on behalf of the EHC in honour of all those lost in the two World Wars and in recognition of the many Jews who fought.



Lennie Berger

EHC ANNUAL REMEMBRANCE SERVICE – 10th NOVEMBER 2013

Judy Gilbert

A service to remember those who perished in the First and Second World War took place in the main Synagogue of Edinburgh Hebrew Congregation on Sunday 10th November.

The service, conducted by Rabbi David Rose, was celebrated by more than sixty people. Three young members recited poems in remembrance of those who lost their lives in both Wars.



Rabbi Rose with participants L to R Hannah Simmen-Cohn, Clare Levy and Dana Gakamsky

The choir, conducted by David Mendelssohn, sang with their customary expertise. The Memorial Prayer ended with the words 'We will remember them' which was responded to by the assembly and Bugler, Angus Edmond, played 'The Last Post' with great skill and poignancy. At the conclusion of the service Standard bearers, Lennie Berger and David Gonshaw, stood to attention in the reception Hall, while the congregants



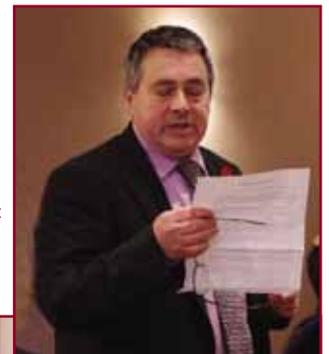
The standard bearers Lennie Berger and David Gonshaw, with the choir L to R Tony Gilbert, Daniel Brodie, Avery Meiksin, Jonathan Kish, Eli Atad, Norman Berger, David Mendelssohn and Joe Aronson

respectfully filed past. The cost of the tea was once again met from a bequest by the late Violet Oppenheim set up for the purpose. All assembled in the Marion Oppenheim Hall for the tea that had been prepared by Avril Berger, Marcia Berger, Susan Hyams, Jackie Taylor and Hilary Rifkind. It was heartening to witness the increased attendance this year, at a most moving annual Remembrance Service.



Bugler - Angus Edmond

Chair of Board of Management Raymond Taylor reads the address



L to R Marcia Berger, Susan Hyams, Jackie Taylor and Hilary Rifkind

Dana Gakamsky recited:

Wait for me

2007 by Konstantin Siminov

*Wait for me, and I'll come back!
Wait with all you've got!
Wait, when dreary yellow rains
Tell you, you should not.
Wait when snow is falling fast,
Wait when summer's hot,
Wait when yesterdays are past,
Others are forgot.
Wait, when from that far-off place,
Letters don't arrive.
Wait, when those with whom you wait
Doubt if I'm alive.*

*Wait for me, and I'll come back!
Wait in patience yet
When they tell you off by heart
That you should forget.
Even when my dearest ones
Say that I am lost,
Even when my friends give up,
Sit and count the cost,
Drink a glass of bitter wine
To the fallen friend -
Wait! And do not drink with them!
Wait until the end!*

*Wait for me and I'll come back,
Dodging every fate!
"What a bit of luck!" they'll say,
Those that would not wait.
They will never understand
How amidst the strife,
By your waiting for me, dear,
You had saved my life.
Only you and I will know
How you got me through.
Simply - you knew how to wait -
No one else but you.*

Clare Levy recited:

In Flanders Fields

by John McCrae

*In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.*

*We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.*

*Wake up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.*

Hannah Cohn-Simmen recited:

FLOWER OF THE ETERNAL SLEEP

2007 by Josie Whitehead

*Flower of the eternal sleep
Watching with the ones who weep -
You, whose lives, so short in bloom,
Watched the bloodshed, death and gloom.*

*You trembled to the sound of guns
Which tore to death beloved sons.
You fluttered, died before your time -
Dropped blood red petals in their prime.*

*Crimson poppies 'neath the clouds,
Short lived, yet colourful and proud;
Now worn by humans with such pride
Remembering those who bravely died -*

*You represent young lives cut short -
Those who, for freedom, bravely fought.
Flower of the eternal sleep
Silently your vigil keep.*

ASSOCIATION OF JEWISH REFUGEES

Agnes Isaacs



AJR meeting in Edinburgh



Vivien Andersen and Hana Hornung (far right) with Vivien's daughter and grandchildren

The Association of Jewish Refugees "AJR" are delighted to welcome you. If you, your spouse, parents or grandparents have a Holocaust background, all our meetings are available for you to attend.

The Edinburgh Continental Friends Group has been on the go for some time. We meet monthly in members' homes. First and second generation members, who share a common bond, enjoy afternoons debating a variety of topics as well as having interesting speakers. AJR meetings are also held in Glasgow and Dundee. We endeavour to cater for all our members' requirements with outings to places of interest, book club, trips to the cinema and theatre.

The Annual Gathering for Scottish and Newcastle members will take place this year on Wednesday 11th June in Edinburgh.

This is an excellent opportunity for everyone who shares a common bond to meet and socialise. This year's Guest Speaker is Jane Merkin, Producer of the Kindertransport re-enactment play "Suitcase" which was performed in 2013 at railway stations throughout the UK.

AJR's London trip is yet another way to meet up with AJR members from all over the UK and will take place between 6th and 8th May 2014.

If you would like information about our social work services, meetings in any of the areas, the London trip or know someone it would be appropriate to invite, please contact:

Agnes Isaacs at agnes@ajr.org.uk
07908156361

AJEX SERVICE AND PARADE – 17 NOVEMBER 2013 Micheline Brannan

The Association of Jewish Ex-Servicemen (AJEX) hold their parade each year at the Cenotaph in Whitehall, London, a week after the main Cenotaph Service attended by the Queen and other members of the Royal Family. This year, the service was held on Sunday the 17th November with HRH Prince Michael of Kent as the Reviewing Officer.

Accompanied by the Princess, Prince Michael met many of the Jewish ex-Servicemen who were at the parade and attended the tea afterwards. For the first time in many years, Scotland formed its own contingent with Paul Morron, Chairman of the Glasgow Representative Council at the helm. Sadly, there were only five that marched under the Scotland banner; nevertheless it was good to see EHC represented by Edward Green, pictured here with Paul Morron and wearing with pride his late grandfather Joseph Sagman's medals.



Edward Green and Paul Morron at AJEX parade



Shloime Rubin recorded the whole event on his iPad

EHC ADULT EDUCATION – How to Make Donuts with Rabbi and Rebbetsin Rubin of Giffnock and Newlands Synagogue – 13 NOVEMBER 2013 Micheline Brannan

As part of the EHC adult education programme Rebbetsin Rubin visited our kitchen with Rabbi Rubin, son Shloime and daughter Feige to perform a donut baking demonstration prior to Chanukah. After Rabbi Rubin explained the significance of oily food on Chanukah, the Rebbetsin showed how to mix the yeast-based dough, how to make Challah from the mixture and how to prepare it for cooking in a deep-fat fryer. A fascinated crowd of all ages from EHC watched the demo and asked lots of questions, finally getting to enjoy the donuts at the end of the evening.



Rabbi Rubin explains the significance of donuts on Chanukah – Jackie Taylor, Marcia Berger and Lesley Danzig listen attentively

DONUTS RECIPE (Recipe from: www.chow.com/recipes/10818-sufganiyot-israeli-jelly-doughnuts)

INGREDIENTS

- 2 cups all-purpose flour, plus more for dusting the baking sheet and rolling out the dough
- 1/4 cup granulated sugar
- 1 (1/4-ounce) packet active dry yeast (2 1/4 teaspoons)
- 1/2 teaspoon fine salt
- 2 large egg yolks
- 3/4 cup warm whole milk (105°F to 115°F)
- 2 tablespoons unsalted butter (1/4 stick), at room temperature
- 6 cups (1 1/2 quarts) vegetable oil, for frying, plus more for coating the bowl
- 2/3 cup smooth jam or jelly
- Powdered sugar, for dusting

INSTRUCTIONS

1. Place the flour, sugar, yeast, and salt in the bowl of a stand mixer and whisk to combine. Add the yolks and milk and mix, using the hook attachment, on medium-low speed until a saggy dough forms, about 1 minute. Add the butter, increase the speed to medium high, and mix until the dough is smooth, shiny, and elastic, about 5 minutes.
2. Coat a large bowl with oil. Form the dough into a ball, place in the bowl, and turn to coat in the oil. Cover with plastic wrap or a damp towel and let rise in a warm place until doubled in size, about 1 to 1 1/2 hours.
3. Lightly flour a baking sheet; set aside. Punch down the dough, transfer to a lightly floured work surface, and roll until about 1/4 inch thick. Using a 2-inch round cutter, stamp out as many dough rounds as possible and place on the prepared baking sheet about 1/2 inch apart. Gather the dough scraps into a ball and roll out again, stamping rounds until you have 30 total on the baking sheet. Cover loosely with plastic wrap or a damp towel. Let rise in a warm place until puffy and about 1/2 inch thick, about 30 minutes.
4. Place the vegetable or canola oil in a Dutch oven or a large, heavy-bottomed pot and set over medium heat until the temperature reaches 350°F on a candy/fat thermometer. Meanwhile, line a second baking sheet with paper towels and place a wire rack over the paper towels; set aside. Place the jam or jelly in a piping bag fitted with a 1/4-inch round tip; set aside.
5. Using a flat spatula (don't use your hands—this will deflate the donuts), carefully transfer the dough rounds, one at a time, into the oil. You should be able to fit about 6 at a time, leaving at least 1 inch of space in between and keeping the oil temperature at 350°F. Fry until the bottoms are golden brown, about 1 1/2 minutes. Carefully flip with a fork and fry until the second side is golden brown, about 1 1/2 minutes more. (If air bubbles appear in the donuts, pierce with the tip of a paring knife.) Remove with a slotted spoon to the wire rack. Repeat with the remaining dough rounds.
6. When the donuts are cool enough to handle, use a paring knife to puncture the side of each to form a pocket in the center. Place the tip of the piping bag into the pocket and pipe about 1 teaspoon of jam or jelly inside. Dust with powdered sugar before serving.



Rebbetsin Rubin demonstrates how to knead the dough



Rebbetsin Rubin demonstrates how to shape the donuts



הג שמה

HOSTING CHILDREN FROM THE NEGEV

JNF KKL Scotland are delighted to announce a new Project.

In response to the situation in the Negev where residents often face an almost unbearable level of security, related anxiety and stress, we will host groups of children whose families are regularly under missile attack from Gaza at the JNF KKL Nes Harim Field and Forest Educational Centre in the Jerusalem Hills.

The children are chosen in co-operation with local community workers in an effort to reach those most in need of respite and those unable to organise or finance such activities by themselves.

The children will spend several nights at the centre and participate in numerous educational and social activities including tours of Jerusalem, visit sites of interest and a forest orienteering programme.

This will give them relief from the tension and fear that often dominate their lives.

A Break from the Missiles

JNF KKL Scotland is an independent Committee within the worldwide JNF KKL Family raising funds in Scotland exclusively for JNF KKL Projects in Israel



**WIZO MUSIC EVENING AT THE HOME
OF EDWARD AND MARYLA GREEN
– 21 NOVEMBER 2013**

Kate Goodwin

Over forty guests attended when WIZO Edinburgh held a musical evening at the home of Maryla and Edward Green on Thursday 21st November. Lizzy Shamash, daughter of EHC members, Debbie and Alan Shamash, played a beautifully chosen and popular programme of Chopin, Beethoven and Debussy with great élan and to much applause.

A buffet supper was held after the piano recital with the evening raising a wonderful figure of over £1000 for the charity.



Lizzy Shamash in concert



The audience much enjoying the programme



Edward Green in conversation with Debbie and Alan Shamash

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EHC COMMUNITY CENTRE CHANUKAH DINNER SATURDAY – 30 NOVEMBER 2013

Micheline Brannan

This year's Chanukah dinner was a great success and very enjoyable. After a 'champagne reception' Rabbi Rose lit the Chanukah candles and said Hamotzi. Guests then sat down to a splendid 3 course meal cooked by members of the Community Centre Committee and served by waitresses. The dazzling tables were full of people having a good time and we thought things couldn't get any better until the band, Tantz, started up, playing the best klezmer sets that any of us had heard live for a while. Ben Danzig, son of our Treasurer John and Board Member Lesley Danzig, has brought this band together. The music pulled the 'younger' and more feisty guests up onto the dance floor and the evening ended with much whirling around with the help of scarves. Many thanks to the team who make it possible to celebrate Chanukah in such a pleasurable way.



Rabbi Rose lights the Chanukah candles



Carol Levstein, Tom Griffin, Rabbi Rose, Matthew Shaps and wife, Sara Lurie



Clarice Osborne and Andrea Cowan



Carole Cowen, Mickey Cowen and Ann Lurie



David Gonshaw and Jack Itkovitz



Irene Hyams, Sheva Lurie and David Hyams



L to R David Ellison, Peter Fraser and David Arnold



L to R Janet Mundy, Eddy Maher, Elaine Levy, Archie Campbell, Fiona Brown



Isaac Jacobovsky and Jonathan Kish



L to R John Donne, Marcia Berger, Shirley Bennett, Norman Berger and Sylvia Donne



Peter and Margaret Phillips



L to R Raymond Taylor, Anita Mendelssohn, David Mendelssohn and Joyce Taylor



Lotem, Shlomit and Omri Gardi



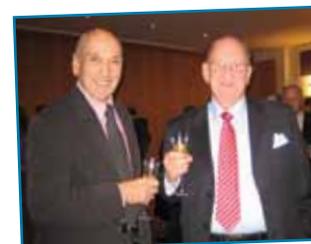
Michele Neville, David Neville and Avery Meiksin



Orli and Naomi Meiksin



Steven and Susan Hyams



Peter Bennett and Sidney Caplan



Samuel Danzig, Jonathan Danzig, with their friends



Singing Maoz Tsur



The audience enjoying the band



The band



The dancing

THE ANNUAL LUNCH CLUB CHANUKAH LUNCH

Sidney Caplan



Raymond Taylor, the Lord Provost, Donald Wilson and Avril Berger

The annual Chanukah lunch by the Lunch Club was graced by the presence of Edinburgh's Lord Provost Donald Wilson.

After welcoming everyone, the Chairman of the Board of Management, Raymond Taylor, thanked the Lord Provost for attending despite his very heavy schedule at Christmas.

The lunch was a traditional homely Jewish meal of chicken soup with kneidlech, followed by roast chicken, peas and carrots, and, this being Chanukah, latkes. The meal finished with a dessert of lemon ice-box cake and fruits of the forest. Coffee was served and wine was available for those who wished.

Rabbi David Rose recited grace after meals, then thanked all those who, throughout the year, produce a wonderful kosher meal every Tuesday and Thursday for all in the community who are over 60. The convenor, Avril Berger, was the one who kept everything going smoothly with her rota of cooks. She was then presented with a basket of flowers as a thank you for all her hard work.

The Lord Provost then spoke about how much he enjoyed coming to the annual lunch and said that if he was over 60 he would join the club. He went on to speak

of the chanukiah in St Andrews Square and how it symbolised freedom of religion for all faiths.

The lunch closed with the Life President of EHC, Mickey Cowen, thanking the Lord Provost for joining us and reminding him that in Jewish folklore, chicken soup is known as Jewish penicillin and is the cure for everything, so he can expect that when he comes next year, the soup will be chicken.



Lunch being served

EHC CHANUKAH SERVICE AND CHILDREN'S PARTY

Janet Mundy



Chanukah 2013 singing

The children of Edinburgh Hebrew Congregation cheder performed the brachot over the Chanukiah for the 5th night of the festival, followed by Mazo Tsur and other traditional Chanukah songs, including two versions of Al Ha'Nissim and two-part singing of S'vivon with accompanying actions! The choir was led by Lord Julian Goodman.

After the service, the children lit their Chanukiahs, then adults and children sat down to a seasonal feast of latkes, sufganiot and other goodies.

After a somewhat "hair-raising" experience last year (those who were there will know what that means!), Jon Davies from ThinkScience returned again this year with a giant inflatable planetarium, which the children (and some adults) crawled into to discover the wonderful world of outer space.



Chanukah 2013 lighting chanukiah

CHANUKAH EVENT AT ST ANDREW SQUARE 2013

Janet Mundy



Chanukah piper

The Chanukiah lighting at St Andrew Square, which was inaugurated and now organised for the 6th year by Chabad Edinburgh, took place on the 2nd of December. The event, which is kindly supported by Harvey Nichols Edinburgh, and once again sponsored by Maryla and Edward Green, began with visitors being guided to the site by a piper playing familiar Chanukah tunes.

Rabbi Pinny Weinman, as host, welcomed the substantial crowd, and Gordon Drummond, General manager of Harvey Nichols Edinburgh, was given the honour of lighting the shamash. Simon Zafrany, a student at Edinburgh University, lit the candles. Once all the candles had been lit, the piper accompanied the audience in a rendition of "Maoz Tsur".

Once everyone had retired to the warmth of the top floor of Harvey Nichols, Rabbi Weinman introduced speakers including Lord Provost Donald Wilson, Zoja Bazarnic, Principal Officer at US Consulate General Edinburgh (who referred to this year's phenomenon of Thanksgivukah, the rare coinciding of American Thanksgiving and Chanukah), and Rabbi David Rose.

After the speeches, the guests enjoyed doughnuts and latkes that had been cooked and brought along by Rebbetsin Gitty Weinman and everyone caught up with friends old and new.



Lighting the Shamash

CANDLE LIGHTING CANDLE LIGHTING AT CLUNY LODGE



Berl Osborne lights the Chanukah candles at Cluny Lodge with wife Clarice, Rabbi Rose, sister in law Eve Oppenheim and Joe Aronson

If anyone would like a visit for ritual purposes such as shofar blowing, Chanukah candle lighting or to say some prayers in their home, please make use of the contacts on the inside front cover to request assistance from the relevant religious community.

EDINBURGH FESTIVAL VOLUNTARY GUIDES ASSOCIATION



Do you ever feel that you would like to explore and learn a little about the history of the Old Town of Edinburgh?

The Edinburgh Festival Voluntary Guides Association will lead groups on a walking tour of the Royal Mile.

For a small charge per person we are happy to arrange bespoke tours, starting and finishing at times and locations to suit our guests.

To arrange a bespoke tour please contact the Association by email tours@edinburghfestivalguides.org or telephone **0131 334 8490**.

Sukkat Shalom, the Edinburgh Liberal Jewish Community

Claudette Hudes

Our services

We hold Erev Shabbat services on the second Friday of each month, and Shabbat morning service two weeks later. On other weekends (except during July) we hold an early evening Kabbalat Shabbat service. We welcome visitors to any services and we like it if you contact us before you come so we can welcome you properly. Full details of all Sukkat Shalom events and services with times and venues (we don't have our own shul) can be found on our website <http://www.eljc.org/index.php/diary>

To contact us

Go to <http://www.eljc.org/index.php/contact> or phone 0131 777 8024.

Community seder 2014/5774

Our community seder will take place on Monday 14th April. All members, friends and visitors are invited to join us. For details and to obtain a booking form see <http://www.eljc.org/index.php/community-seder>.

Burns Night Ceilidh

Our Burns Night Ceilidh on 25th January was a great success, with about a hundred guests, great music from the Belle Star Band, a lot of dancing (making up with enthusiasm what we lacked in expertise), an Address to the Haggis, a rare hurdy gurdy recital, and—the high point of the evening—a recital of Burns songs by Rabbi Mark.



Chanukah party

On the fifth night of Chanukah, our cheder hosted our annual Chanukah party, with record numbers of children this year. Croupier at the dreidl casino was Benjamin Staal, with lots of little ones flush with gelt.



Thank you to the cheder parents who provided a fantastic spread of latkes, doughnuts, cheesecake, blintzes and, other delicacies. New this year was a chanukiah-shaped piñata made by Louise Primrose.



Welcome to our new members

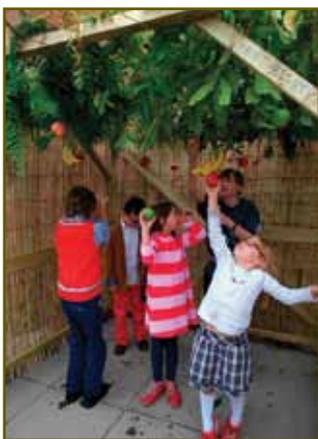
We are pleased to welcome:

Daniel and Lorraine Hershon and sons **Elkan, Isak, Abel, and Elias**. The Hershons come all the way from Haltwhistle. (If you are struggling to put names to faces, Elkan was the knowledgeable young man who told us about how camels are adapted to desert journeys during the Torah service for Chayyei Sarah.)

Louise Macdonald from Cupar and her daughters Isobel and Ella.

Terri and Fabio Nudelman, originally from Turkey and Brazil, they lived previously in Israel and Holland.

A lavish and crowded sukkah



Our sukkah this year overflowed with children as vigorous as the luxuriant s'chach. Our thanks go to all those who brought s'chach and fruit and helped with setup, and especially to Claudette and Robbert for design and construction.

Simchat Torah

It was a pleasure this year to have our rabbi, Mark Solomon, with us for Simchat Torah. We are accustomed to the gutsy singing of Nick Silk on these occasions, and we all make up in enthusiasm what we lack in vocal polish. This year we lacked for neither. And we performed in addition a Simchat Torah ritual that we might not dare undertake without expert help. After an accomplished Chatan Torah, Sue Lieberman (kol hakavod!), brought us to the end of Moses' life and that tantalising glimpse of what was to come, we unrolled the whole scroll. And Mark led the children in a stroll round the room and back in time, from the death of Moses back to Sinai, and then to Egypt, and on through the patriarchs and matriarchs to the beginning of time. Then our Kallat Bereshit, Nick Silk, with faultless diction (kol hakavod!) brought into being a new cycle of the Reading of the Torah. Where Nick left off (day four of creation), and with equal aplomb, Benjamin Staal took up the creation story, the following Shabbat, for his Bar Mitzvah.

Benjamin read from the scroll with skillful ease, and his father, Jonathan, rose to the occasion in the manner our community has come to expect of its b'nei mitzvah parents. Thanks to the Staal family for a lavish kiddush.



Beaming with pride: (left to right) Norman Crane, Benjamin Staal, and Rabbi Mark Solomon

Taking tea at Melrose

Trip to Abbotsford

A special opportunity to tour the home of Sir Walter Scott in the company of his most recent librarian.



Cheder starts the new year with record enrolment

On Shabbat afternoon, on the last day of August, children arrived for the first cheder session of the new year. Thirteen children, a record number, are now registered for cheder. Of those, three are new this term. After studying Hebrew, the classes came together for a break before the younger children painted apples and honey on Rosh Hashanah cards.



Here are most of them (with some younger siblings) at breaktime eating apples and honey, pomegranate and honey cake. Meanwhile, a future pupil peruses part of the cheder library.



New babies, and members new and renewed!

We are pleased to celebrate several new babies in our community. We congratulate Hannah and Andrew Brodie on the birth of Lucas Joseph (17 September), a brother for Blake and Zak. We also congratulate Anna and Tim Dover, and grandparents Gillian and Charlie Raab, on the birth of Sadie Josephine (24 September), a sister for Connie. We congratulate Rebekah Gronowski on the birth of a new great-grandson, Jax (21 August). We are also very pleased indeed to report that Ruzena Wood will soon be out of hospital. We welcome new members Mor and Yakir Kandlik Eltanani, and their daughter Tamara, and Leon Chernin and Margi Vilnay, and their children Jonathan and Michelle.

We are very pleased to welcome Taryn Brandt Crosbie as a member. Many of us met Taryn and her husband Neil and their families earlier this month at the naming ceremony for their three week old daughter, Leiya.



We also congratulate Mor and Yakir Kandlik Eltanani, whose baby girl, Tamara, also made her first appearance in shul this past month. Tamara will have a naming ceremony in Israel this autumn.

Tamara Kandlik Eltanani



We are also delighted to welcome, among other new members, Louise Primrose, along with Emily and Lucie, who are two of a number of new cheder pupils, and are well settled in.



With great pleasure we welcome back Katy Bromberg, who has just returned to Edinburgh from Manchester. Katy and her husband Alasdair are now the parents of Tavish, who is almost three. We look forward to having them all back as part of the community again.

Mazel Tov to Michael and Rostick!

Rebekah Gronowski wishes to thank everyone who made her 70th birthday such a memorable occasion. Our warmest congratulations to former member and occasional visitor Michael Hornsby and his partner Rostyslav Kanibolotskyi. Special thanks to Norman, Wendy, and Lisa, who prepared a lovely Kiddush after the Shabbat Service. Thank you to all who came to the Service and/or have sent good wishes, cards, and thoughtful gifts. It was truly a day to remember! Michael and Rostick tied the knot in a Civil Partnership in South Queensferry during the summer.

Edinburgh Jewish Dialogue – looking at the Oxford Jewish Community Model 4th December 2013

Janet Mundy



Isaac lighting candles

Edinburgh was delighted to welcome Jesmond Blumenfeld and his wife Lizzie Maisels from the Oxford Jewish Congregation as part of the Edinburgh Jewish Dialogue initiative looking at options for the future of our community.

Nearly 50 people attended the event, including familiar and new faces representing all age groups and levels of religious observance.

As it was the last night of Chanukah, the meeting started with the lighting of the candles by Isaac Ansell Forsyth, followed by a brief reminder of the principles of the South African philosophy of Ubuntu (“humanity”) by Jane Ansell.

Professor Joe Goldblatt welcomed the audience and related his experience in Oxford during a previous Chanukah, recalling the “ruach” that he experienced there. He then introduced Jesmond Blumenfeld and presented him with a copy of David Daiches’ “Two Worlds”. He also presented Lizzie with a box of shortbread (one of many boxes kindly donated by Walkers Shortbread Ltd for the event).

Jesmond has been a member of the Oxford Jewish Congregation since 1975. He has held numerous honorary offices, including President of the Synagogue Council, and Chairman of the Jewish Centre Management Committee. He is currently a director of the Oxford Synagogue and Jewish Centre Limited, convenor of the Chevra Kadisha, and a member of the Oxford Jewish Heritage committee. He is a retired economics don who is now working part-time as a freelance writer on Africa.

Jesmond started his talk by explaining what a visitor would see in Oxford if they visited the congregation on a typical Shabbat. There would be at least two services in progress – one Orthodox and one either Liberal, Masorti or a women-only minyan. All resources – Sifrei Torah, Chumashim etc – are shared, and most importantly, the morning ends with a communal Kiddush, even if that means one group waiting for other services to end. He explained that each group is free to keep to their own rules regarding observance, but in a way that shows mutual respect for other groups. For example, all food on the premises is kosher, but it is not necessary for men to wear a kippah around the building unless attending an Orthodox service.

The history of the combined congregation goes back to the 1970s when the Orthodox shul building was old and unfit



Dr Jesmond Blumenfeld

for purpose, and other Jewish organisations had bought several properties on the site. The community then decided to form one multi-denominational congregation and to form a company limited by guarantee to own a communal building with a constitution stating that the building should be available for all forms of Jewish worship. Having this embedded in the constitution has allowed for the development of a genuinely inclusive community, with mutual respect for all forms of worship.

This inclusive philosophy starts very early in the life cycle. The community runs a “play shul” for parents with children aged 0-5, and the cheder is non-denominational – the children are required to attend each group’s services at least once as part of the curriculum. More recently a programme of adult education has been established including an introduction to Judaism and Hebrew and also cultural events.

Jesmond’s talk proved of great interest to the audience, who had many questions and ideas to raise. His answers established that halachic rules are always respected in relation to all life cycle events, but that ways have been found to accommodate those of “the Jewish faith” who are not halachically Jewish. For example, only weddings sanctioned by the London Beth Din can be written in the congregation’s book, but couples can engage a rabbi so that they can still get married within the synagogue building.

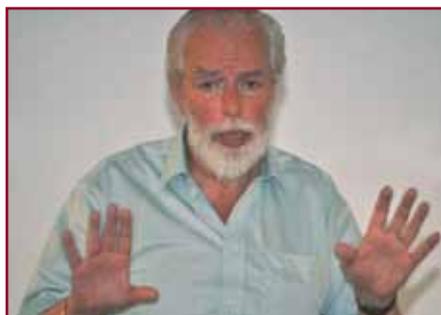
A very wide ranging discussion took in areas including reaching out to young people and Israelis, the need to build trust between the Edinburgh congregations, welfare and use of social media.

Edinburgh Jewish Dialogue welcomes Clive Lawton

Janet Mundy

Clive Lawton is a unique individual in British Jewry, and much in demand. This means he can sometimes be difficult to track down, particularly in Edinburgh on a chilly February evening, when he literally could not be traced for a while, despite a large group of people gathering to hear what he had to say on the subject of developing Jewish communities.

While we were waiting for Clive to arrive, Jane Ansell led a session asking each person present to state something positive they had gained from the Dialogue initiative so far, and something they wanted from the Dialogue for the future. Key words in the responses included “galvanised”, “civility”, “diversity” and “neutrality”. People enjoyed the opportunity to meet those from other communities in a social environment. However, there was also a sense that we have talked long enough, and it is time to take action, possibly with the formation of working groups. Just as the last person had spoken, Clive miraculously appeared. Although he had not heard the comments, he raised many of the same



Clive Lawton

points in his talk, in his own inimitable style, perhaps because Jews from all over the world have similar issues.

For those who were not familiar with Clive Lawton, Jane Ansell gave a brief introduction. He was formerly head of King David High School in Liverpool, a founding director of the new JW3 cultural centre in London and director of Limmud. He continues to be a consultant for Limmud, developing their international programme (now in 80 countries), and is also scholar in residence at the London Jewish Cultural Centre.

Clive started by relating to other Dialogue events, as he has been involved with the Oxford Jewish community for many years (Jesmond Blumenfeld from Oxford spoke to the Dialogue last December) and is also familiar with the community in Stockholm – their chair, Lena Posner-Korosi, will be

visiting Edinburgh in May. He referred to his unique position in British Jewry, as the only person who has been in the “inner sanctum” of the two Jewish cultural centres in London - JW3 and the London Jewish Community Centre, but also as probably the only person to have been invited to the homes of Chief Rabbi Immanuel Jakobovits one Shabbat, and Rabbi Hugo Gryn the next!

As he had been invited to talk about models in other Jewish communities, in particular JW3, the new centre opened in Swiss Cottage (the name is a play on the London NW3 postcode), he started with the history of its development. The centre was the brainchild of Vivien Duffield, who runs a substantial charitable trust, which mainly funds large, non-Jewish, cultural projects. She was encouraged by Rabbi Julia Neuberger to visit the Manhattan Jewish Community Center, which is an example of the North American model of secular/cultural Jewish buildings rather than the synagogue as the centre of a community, as in the UK. As a non-religious Jew, Vivien was impressed by its ability to draw in unaffiliated Jews and decided to develop something similar in London. Clive was invited to join the board at the inception of the project, along with 15-20 multimillionaires!

“An argument for the sake of heaven will prevail. An argument not for the sake of heaven will not prevail”

Pirkei Avot

The main theme of Clive’s talk was based on the saying in Pirkei Avot – “An argument for the sake of heaven will prevail. An argument not for the sake of heaven will not prevail” – that a good argument has genuine matters at its heart, and will benefit from arguing through the issues and differences. He gave numerous positive and negative examples from his experiences around the world of how this applied, often related to buildings and questions of religious observance and kashrut. At the Sydney Hakoah club, for example, arguments about kashrut and whether to open on Shabbat eventually led to the closure of its social centre, and disagreements between the two religious congregations in Bradford led to both closing. Clive brought these and other examples to the JW3 board, which eventually led to an Anish Kapoor-designed mezuzah outside the building and the opening of Zest, the acclaimed new restaurant at the centre, which serves strictly kosher, milchik meals to largely non-religious diners. Non-observant Jewish food critics Giles Coren and Jay Rayner have reflected the typical response of “who would have thought Jewish food could be edible?” in their reviews of the meals served by the Ottolenghi-trained chefs.

“How many Dayanim does it take to change a lightbulb”

“Change?”

Another theme was based around a variation of the old riddle, “How many Dayanim does it take to change a lightbulb?”. With superb comic timing, Clive responded, “Change?”. Clive revealed that he has been telling audiences around the world about Edinburgh Hebrew Congregation’s willingness to change in the 1980s when they sold off the adjacent community hall and used the money to convert the building into a one-level synagogue with

a community hall beneath – a decision he defined as “exemplary” and “wonderfully creative”. He explained that he tries never to bring the word “religion” into decision-making and that communities need to separate discussions about real estate and resources from what goes on inside a building. He described the intransigence of decision-makers which led to the closures in Sydney and Bradford, and pleaded with us not to repeat the “myopic approach” of “the Bradford thing”.

A Q&A session followed Clive’s formal talk, which reflected many of the areas brought up in the discussion before he arrived. His proposals in response to the questions included:

- Creating working groups to make recommendations on:
 - o Property
 - o Finance
 - o Constitutions
 - o Ideology

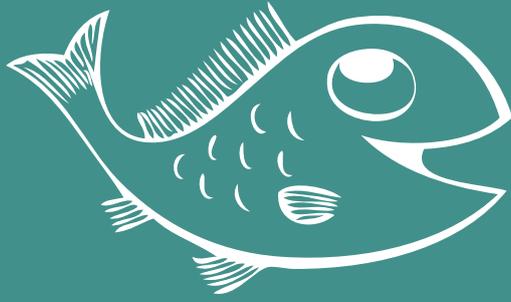
He suggested doing a SWOT (strengths, weaknesses, opportunities and threats) analysis of each area. He expanded on the possibilities for constitution models – stating that outside the UK, there are examples that may contribute to solutions for Edinburgh, particularly mentioning that for Stockholm, which will be the subject of the Dialogue’s next event, and New Orleans, where the floods led to the development of such good relations between the Orthodox and Reform communities that they are now in adjacent buildings.

- Addressing the most difficult issues, as clarity is the quickest way to come to a solution, he gave the example of supporting children with non-Jewish mothers at King David’s, whom he described as non-halachic Jews, to come to terms with the challenges they would face rather than pretending they wouldn’t exist in their lives. He was further pressed on this, in relation to the resentment felt by each community in Edinburgh towards the other based on past personal experience. Clive was adamant that this hurt is holding everyone back, stating, “What power that gives to the person that caused that hurt. We need to speak the language of courage and optimism”.

He finished by giving an example of how a small Jewish community can build its membership through a welcoming attitude. In Brisbane, volunteers from the Jewish community took it in turns to take baskets of fruit on a Friday afternoon to non-affiliated Jews, then after 5 weeks invited them to attend a Shabbat meal or service.

Professor Joe Goldblatt, who had chaired the Q&A session, gave a vote of thanks to Clive, referring to the long tradition of human warmth in the Edinburgh community. He agreed that the way forward is by practical steps, while letting go of the hurt of the past.

All of us involved in the Dialogue hope that a welcoming, open attitude will bear fruit in finding a way forward for the Edinburgh Jewish Community, and that our arguments will be for the sake of heaven! Our next event will welcome Lena Posner-Korosi, President of the Stockholm Jewish Community, on 11th May. Following that event, we will agree on the practical steps to take Edinburgh forward. If you are not on the mailing list for the Dialogue, and would like to be included, please e-mail zoe@scojec.org. If you are not on e-mail, please contact Janet Mundy on 0131 467 1872.



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EHC PURIM FANCY DRESS PARTY ON SUNDAY 16TH MARCH 2014

Pictures by Dr Susie Shenkin



The ladies make a noise for Haman



Rabbi Rose reading Megillah with Julian Goodman beside him

Professor Mona Siddiqui and Professor Robert Winston

Jewish and Islamic Law

Judy Gilbert

Dr Hannah Holtschneider, Senior lecturer of Jewish Studies at New College, invited Professors Siddiqui and Winston to give the opening talk to Edinburgh Jewish Literary Society on October 20th 2013. They discussed differences and similarities between the importance of Jewish and Islamic Law in the lives of contemporary Jews and Muslims.



Professor Mona Siddiqui, Lord Winston, Avery Meiksin and Rabbi Rose arriving at New College

The talk was held in Martin Hall at New College, in anticipation of New College students, and also Sukkat Shalom members wanting to attend.



The audience assembling



Waiting to start

Some representatives of the EJLS Committee enjoyed a pleasant meal and an agreeable stroll up the Royal Mile with the speakers before repairing to the lecture theatre.

The session was chaired by Avery Meiksin, President of the 'Lit'. Avery introduced the speakers to an audience of nearly 80 and the session opened with Professor Siddiqui explaining the purpose of Law as applied to Islam. She spoke of a rather bizarre question posed by someone asking if divorce could be obtained by text messaging. Professor Siddiqui explained that the Koran teaches that the procedure must be carried out orally. It therefore follows that texting is not an option! Professor Winston briefly interposed to observe commonality in the huge part that oral tradition plays in both religions.

Many of the rules put forward as Islamic Law as found in the Koran were open to interpretation. She elaborated, 'Sharia Law is exploration of G-d's ideal Law and should be used as a vehicle for discussion'. As an example of this concept she outlined a scenario whereby an employee, as a part of his duties, had to place parcels of meat on shelves. He felt he was unable to handle pig flesh on the grounds of Halaal sensibility. Further clarification was sought from a higher authority and it was revealed that only the ingestion of certain flesh was forbidden and there were no restrictions to the handling of them.



Hannah Holtschneider introduces the meeting

Professor Winston explored the similarity between Muslim and Jewish Law and concurred with Professor Siddiqui regarding the care with which written texts should be interpreted. He offered the following observation that someone had made. 'Surely whisky cannot be kosher if drunk out of a sherry glass'. In this case it was more to do with level of contamination; the answer would be dependent on the proportion of the contaminant.



Lord Winston

Professor Winston then spoke on the subject of morality which he informed us was a key issue in Genesis in which the words 'Man was created in the image of G-d' appeared. This being the case we had an obligation to follow the same path of morality. We are instructed to rest on the seventh day for the same reason. The moral obligation of saving life is paramount and if it meant breaking the strict kosher laws then flexible thinking must be implemented. On this subject, including organ donation and abortion, Professor Siddiqui said that in Islamic Law too one should endeavour to save life at any cost, but at the same time it also states in holy texts that 'You cannot give away what is not yours to give'. The inference is that G-d is responsible for the gift of life and every part of it. This conundrum dates back to the 7th Century when Egyptian Law also stalled at this juncture.

In Judaism the mixing of species is discouraged on the grounds that a new species might develop from the union, thus, 'there is no creation after divine creation'. This concept is even applied to the mixing of different grains, and to materials in the production of cloth.

The recent extreme Arab way of dressing, strangely enough, is practised in the main by the younger generation of women demanding something of which they have no experience. Older family members long ago abandoned this tradition in favour of adapting to their adopted environment.



Professor Mona Siddiqui

Both speakers addressed the question 'Where do you see the Muslim and Jewish religion in 50 years?' Professor Winston referred to dwindling numbers in general but the increase in Charedim was palpable. He speculated on the threat they may seem to middle-of-the-road Orthodoxy and, at the opposite end, the unlikelihood of there ever being any dialogue between Orthodox and Reform groups. He felt that the ultra-Orthodox would gradually have

to accept the necessity to work in addition to the total learning ethic practised by men at present. Professor Winston felt that the Charedim may well be a huge force for the good.

Professor Siddiqui did not answer immediately but on reflection felt that women might be taken more seriously, enabling greater freedom of expression. She said the most important thing was 'not to create a climate of fear'. She explained the two meanings of Jihad. The literal meaning of 'Greater Jihad' is 'the struggle with yourself', the meaning of 'Lesser Jihad', is 'How do you fight the unbeliever?'. 'We have to constantly contest how we use language'; thus, 'the struggle of the soul versus the fight against the enemy'.

On the question of the environment, Professor Winston reinforced the Jewish philosophy of protecting the planet and in the same vein, Professor Siddiqui, more poetically, quoted 'On the day of resurrection, the earth will tell her story'.

The talk had an informal and intimate feel to it. Although there were interesting differences between the practice of Judaism and Islam, a commonality was also demonstrated.

As a response to the vote of thanks Professor Siddiqui said that she was so pleased that no one had brought up the subject of truth. I understood this to mean that in humility no one sought to find out who was right and who was wrong; a fitting close to a most interesting meeting.



The speakers in action

Mona Siddiqui is Professor of Islamic and Interreligious Studies at New College and frequently can be heard as a commentator and presenter on BBC radio.

Professor Winston is Professor of Science and Society at Imperial College London. He has had a distinguished career as a doctor, medical researcher and television presenter, and currently sits in the House of Lords.

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The Lit Report of the Sukkat Shalom Human Rights Trip to Israel/Palestine in May 2013

2nd March 2014

Micheline Brannan



The platform: L to R: Judy Sischy, Sue Lieberman, Rabbi Mark Solomon, Avery Meiksin (chair), Cathie Wright, Gillian Raab, Maurice Naftalin

In 2012, Sukkat Shalom donated part of their Kol Nidrei Appeal proceeds to Israel Physicians for Human Rights.

Later, the UK representative of that organisation, Miri Regev, was invited to speak about their work. Her moving and disturbing account was the inspiration for the 9 day trip organised by Maurice Naftalin, which was the subject of this Lit meeting. The aims of the trip were

- Dialogue with and support for human rights organisations;
- To gain a better understanding of the issues;
- To bring that understanding back to the UK and share it with others willing to listen.

They were not going to suggest that they had solutions and indeed the result of the trip, for some, had been more concern and uncertainty than before.

Over the 9 day trip the group had met with Physicians for Human Rights running a volunteer clinic near Sevastiya on the West Bank; Breaking the Silence, a

group of ex-IDF soldiers talking about the realities of serving in Hebron; Rabbis for Human Rights campaigning for the rights of Bedouins in unrecognised villages; and Combatants for Peace, amongst others. They had also visited Windows for Peace where Judy Sischy had a reunion with some of the young people who had been in Edinburgh for the Windows for Peace conferences in 2008 and 2010.

The speakers each focused on a different aspect of the visit giving their own vivid first hand impressions of the complex situation. The most intriguing aspect of the meeting was Rabbi Mark Solomon's growing realisation that a Two-State solution might no longer be feasible and that a One-State solution, though impossibly idealistic, might be the only way to break the deadlock.

The Chair was Avery Meiksin and the Vote of Thanks was given by Elaine Samuel.

If you want to read more about this meeting please go to:
www.edinburghstar.info/starextra.html

Tribe Events Edinburgh

Isaac Ansell-Forsyth



Left to right: Clare Levy, Sarah Levy, Alex Kleiman, Rabbi Eliezer Wolfson (and son Meir), Isaac Ansell Forsyth, Adam Bernstein

On 18th January 2014, over thirty children, parents and youth leaders filled the shul celebrating the official launch of Edinburgh Tribe. The occasion was marked by a community lunch and embraced by much singing and a wonderful *ruach*.

Tribe youth activities have been running in Edinburgh now for well over a year, but have really taken off since the beginning of the 2013/14 school year. The *shabbatonim* (programmes run on Shabbat) typically consist of a youth service, a Shabbat lunch, followed by a diverse range of fun/educational activities.

The core team of *madrachim* (youth leaders) is comprised of Clare Levy, Adam Bernstein, Sarah Levy, Michael Taylor and myself, joined often by other *madrachim* from London and elsewhere. A number of others, including parents, have been instrumental in the success of Edinburgh Tribe, which draws on the diverse skill range of those in the Edinburgh Jewish community.

Tribe believes in modern, inclusive, authentic Torah Judaism. It runs activities in Jewish communities throughout the UK, from local *shabbatonim* to central summer camps. These connect youth from around the country to their own communities, to other young Jews, and to Judaism. It is very exciting for the youth of Edinburgh to have a chance to be a part of this network.

Some of the favourite activities the children have taken part in as part of these *shabbatonim* include a mock Israeli army training course, creating plays based on the *parsha* (weekly Torah

portion), murder mysteries, and moral dilemma discussions. Whilst the Shabbat lunches, thanks to Merav Gardi, Jane Ansell and other parents, have always been delicious, they also consist of songs, stories and the blessings before and after meals. These have proven a brilliant way to access a genuine taste of Shabbat and of Judaism.

Events have already branched beyond the Edinburgh community – for example, joining together with Glasgow Tribe and their Youth Rabbi Eliezer Wolfson, as well as children from Aberdeen, for a phenomenal Sunday programme in December. Over thirty P6-S2 children came together to take part in a “mini-Olympics”, which was thoroughly enjoyed by all present.

January’s Edinburgh Tribe launch/lunch was another such illustration of the vibrancy this has brought to the community. Joined once more by Rabbi Wolfson and his family, Edinburgh’s parents and children celebrated Shabbat together with food, inspirational words, and lively songs – including Edinburgh Tribe’s own theme song!

The achieved successes are set to continue, with programmes scheduled to run roughly every six weeks during the school term. A shul is a place of education and *chesed* (charity and kindness), and a place in which young Jews are to be celebrated. That is, a shul is principally a place of Jewish practice, as well as just Jewish prayer. It is wonderful to see that the youth of Edinburgh will be able to experience Judaism with others from across the country, and to see that they are core part of the shul’s primary function.

Down Memory Lane

Maccabi Football Teams of the past

Photos provided by Mike Adelman



Edinburgh Junior Maccabi team c1960.

Left to right, back row: David Sischy, Howard Lewis, Mike Adelman, Michael Daiches, Ian Brodie, Lennie Freedman, Frank Abramson (coach); front row – Alan Freedman, Manny Wittenberg, Tony Cowan, Bernie Davison and Alan Myenthall.

Edinburgh Maccabi Junior team which played Glasgow at King's Park February 1965.

Left to right, back row: Caplan, Shulberg, Fisher, Adelman, Wittenberg and L. Freedman; front row – Lewis, A.Freedman, Cowan, Davidson and Myer.



Senior Maccabi team c1966.

Left to right, back row: Tony Cowan, Tommy (bus driver!), Bernie Feldman, Len Mars, Maurice Kaplan, Roy Eprile; front row – Mike Adelman, James Denton, Norman Berger, Lennie Berger and Mike Mench.

Golf Report

Syd Zoltie

Unfriendly isobars, clerical grey skies, a south westerly registering eight on the Richter Scale, did not dampen the spirits of the golfers who took to the course for the annual EHC Golf Tournament at the Princes nine hole golf course on the Braid Hills.

The Reuben Zack Trophy was won jointly by Steven Levey and Brian Caine. The Maccabi Cup for team events was won

by Syd Zoltie, Brian Caine and Aaron and Steven Levey. The Orange Bowl Trophy was then gracefully accepted by Gladys Montgomery.

Thanks are due to Lennie Berger for organising the event and to Jim at the coffee shop for providing the tea and shortbread.

All the participants won a prize and everyone went home happy, having had a most enjoyable morning at the Braid Hills.

Make sure you come back next year!

Obituaries

Stella Jacobs

3155760000 – 100 years in seconds

Tom Lowrie

Stella Jacobs died on Sunday 9 February 2014. As an obituary, we here republish an adapted version of the article that Tom Lowrie wrote for Star 71, to mark Stella's 100th birthday.

Stella Tamarind's century started on the 14th April 1913 in Leeds. We have joined her, of course, at various dates along the way and that journey ended on Wednesday 12 February 2014 when we said our final good-bye to Stella at Piershill Cemetery, nearly a year after her 100th birthday.



Stella's memory was Wellsian in its time travel. Too young to remember the start of the Great War ('The War to end all Wars'), she did remember running around the school playground waving a little Union Flag, while the adults sang and danced in the streets at the Armistice in 1918, which gave her generation just enough time 'to receive the key of the door' and their call up papers in time for World War II.

Stella's century was the one in which the World shrank the fastest and the problems expanded even faster: rather like the old cinema continuous performance, you'll know the bit you came in at.

Today, the young would be appalled at leaving school aged fourteen to start work, but that's what Stella did in 1927, the year between the General Strike and the granting of Universal Suffrage and two years before the Wall Street Crash that ushered in the Great Depression in 1931. She started work as a shop assistant in Fosters 'The Shop for Thrifty People'. She weathered the Thirties there until the start of the Second World War. Under Wartime Labour Directive Stella arrived in Sheffield at RIPBITS Ltd, a specialist hard rock drill makers, where she was trained as a parts quality control inspector. Many of the drills went to Malta to dig out the air-raid shelters on this vital island, necessary to block Rommel's Afrika Corps advance into Egypt and on to Iraq and the Caucasus oilfields.

The era of the dictators arrived in the Thirties, and Stella helped to raise money and aid for the fortunate few who got out of Nazi Germany. She also helped to raise money to aid the Spanish Republican Government under attack from Franco's Fascist Phalange. She also lost a very

dear friend who was killed while fighting Franco in the famous International Brigade. This War was lost in 1938.

Stella's heightened sense of social justice stemmed from the Twenties and Thirties. The high mortality rate for children in the distressed areas, the children who only went to school once or twice a week in winter because there were not enough boots to go around; the Means Test, enforced with an iron hand on the unemployed, those suffering from industrial injuries, widows, many of them War widows, War wounded, all would have their possessions inspected: six chairs and only five people, so sell one, and the statutory amount was knocked off your benefits. The derelict state of much of the industrial areas led to the Hunger Marches, perhaps the best known being the Jarrow March, although some started elsewhere, including Glasgow. All quite pointless, for the Government and the prosperous South had no interest in the desperate state of their fellow citizens in the rest of the UK. This is illustrated by the fact that the Marchers were handed a voucher for the train home, and the boxes containing the petitions were dumped in the cellar of Number Ten Downing Street. They came to light several years ago. They had never been opened.

Came World War II and there was Stella working long and hard at RIPBITS, until the morning she emerged from her neighbour's basement air-raid shelter to find herself bombed out, the street ablaze and an unexploded bomb necessitating her evacuation. So it was back to Leeds.

The end of the War saw her in Ayr where her parents had taken over a hotel full of Glasgow ladies, whose menfolk came

down for the weekends. It was then that she met David at a friend's in Glasgow and a five week courtship led to over four decades of happy marriage. David was a Chief Engineer in the Merchant Marine and had had a dangerous War, being torpedoed twice in the Battle of the North Atlantic. David died in 1989.

All her memories were certainly not just of hard times and war. As with all of us, she much preferred to remember the good times and very high on her list were the June and September mobile home trips she and David made to the Isle of Lewis, where they made many lifelong friends. Their passion was hillwalking and Stella walked every day in later life until failing eyesight forced her to abandon her favourite walk along Portobello Promenade to Joppa. She still had her other passion, reading. An avid reader all her life she still 'read' at Braeside, courtesy of the RNIB talking book service.

Stella used to say that she could not be in a better place than Braeside, and found the hard-working and hard-worked staff to be most kind and pleasant. A number of them attended her funeral at which the chief mourner was her surviving brother in law from London and his daughter, who were comforted by friends and well-wishers from EHC.

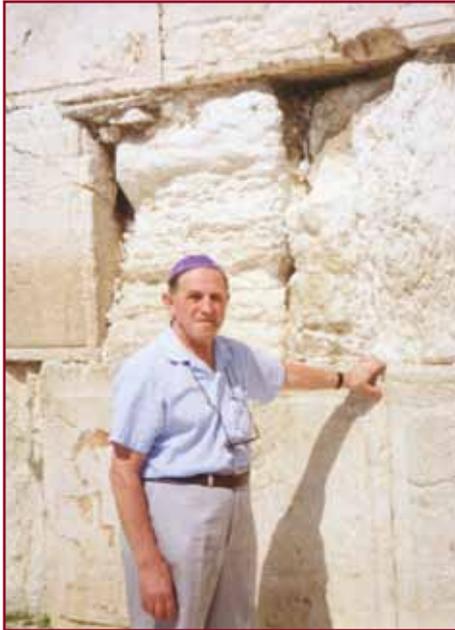
One of EHC'S main memories of Stella is as the person who prepared the vegetables for the Lunch Club - she would sit with a big pile of potatoes in front of her and peel them all. She was much missed after she stopped being able to attend and members of EHC continued to visit her in Braeside until her death, celebrating her 100th birthday with her as recorded in Star 71.

Arthur Kleinberg

1916 – 2013

Dean Simons

Last September, as fasts were broken to mark the conclusion of Yom Kippur, once Edinburgh institution Arthur Kleinberg passed away aged 96. One of his grandchildren recounts his life.



Arthur Kleinberg at the Western Wall

Arthur Kleinberg was a man surrounded by people his whole life. Born on the 27th October 1916, he was the son of Polish and Lithuanian émigrés, Samuel and Fanny Kleinberg, and was the middle of a host of nine siblings, six brothers and two sisters.

He was best known to the Scottish Jewish community as the last Kosher baker in Edinburgh but his breads, cakes, and biscuits attracted all - Jew and gentile alike. The journalist Albert Morris, in an article, once described his bakery as "once filled, in its delicious smelling heyday, with polyglot customers, Scots, Poles, Ukrainians, Jews, and people from other nations and races drawn to the place because of the excellence of its wares...To taste its ginger or sponge cakes, its apple strudel, often of a lightness and texture that was the gastronomic equivalent of an Impressionist painting, was to have the taste of childhood back again."

I wasn't around when my grandfather was running the bakery. He retired some years before I was born but I remember, as a child, tasting the delights made by his skilled hands. His sugar sprinkled "kekkelns" (as we used to call them) with a cup of tea were a frequent indulgence of my childhood. He even occasionally took the time to show us a thing or two about the fine art of making a decent loaf of bread. Sadly the attention spans of children were not the ideal receptor for his magic, but it was still fun and amazing for us youngsters to watch the transformation of ingredients into tasty finished product.

My grandfather and three of his siblings, Dinah, Sarah and Maurice, took over the business from their father and you could say that baking was instilled in him since birth. He was born above a bakery, and he was trained to take over the bakery by his father.

During the War, when my grandfather was in his 20s, he served all over the place. He spent time in Gibraltar, North Africa, Tunisia and Austria. He also spent a year in Italy where he managed to pick up some rudimentary Italian. He didn't see much action, spending much of his time as an

army caterer but the old idiom of "every army marches on its stomach" surely meant that whichever unit my grandfather served during his time in military service must have been spoilt rotten. Arthur apparently even made his famous chollas for the officers.

After his return from the war he met Rose Glasoff, at a party in London, marrying her in 1947. They had always planned to have children but experienced heartbreak very early on when their first child was stillborn. A few years later they were happy to see the birth of their healthy baby daughter, Belita Joy, in 1954. His wife and daughter would later help him in the shop and the shop was a centre-piece to their lives as Arthur would work long hours providing for his loyal customers and the community. Belita's own decision to pursue a career in accountancy stemmed from her doing bookkeeping for the Kleinberg Bakery as a teenager.

When he finally retired from the shop in the mid 1980s, baking still continued as he would frequently bake breads and cakes for his friends in the community, and also show his grandchildren a thing or two about the tasty art.



Arthur and Rose Kleinberg in their shop in East Crosscauseway



Arthur with his grandchildren

Community was important to Arthur. He regularly attended the Edinburgh shul on the Sabbath and holy days, always happy to help complete a minyan, and he regularly contributed catering for the many kiddushes held after events and Shabbat morning services. In his younger days he was the captain of the Edinburgh Maccabi cricket team. He was frequently in demand in his retirement, often being asked to do baking seminars and talks by the community, and particularly for Lodge Solomon. Over his long life, he was a member of Lodge Solomon, Ajax, Bnei Brith and the Royal British Legion. Arthur was a welcoming and accommodating man. Always ready for conversation, typically with a repertoire of jokes, and always one to make new friends and acquaintances wherever he went.

He adored children - seeing young life always brought renewed energy to my grandfather, even in his final years. When we, his grandchildren, were born he always came down to London from Edinburgh for the births and would stay several weeks afterwards to help my mother take care of us. In my case, I got a lot of his attention as a newborn - on account of my non-stop vocal chords and my mother needing to take care of my older brother as well.

As a grandfather he was very encouraging, enjoying the photographs produced by my brother, Craig, and pleased to hear about my sister's latest performances (and occasionally acting as captive audience). He loved Craig's burgeoning talents with the saxophone and clarinet and when he moved to the Spring Lane care home, Craig started up a Clarinet Quartet just to entertain him and his fellow residents. Since its inception the Quartet has come on in leaps and bounds, performing at residential care homes across North London and has also begun doing public performances for charity. The spirit of my grandfather will in some ways live on through my brother's music and charitable work.

He was never truly alone in life. With a large family growing up, with his wife Rose and daughter Belita, his son-in-law Adrian and

grandchildren Craig, Emily, and myself, Dean. After the death of his wife, Arthur had the support of the community, his younger brother Alex, and later a new companion in Betty Franklin.

Betty was an important figure in my grandfather's life. She worked in my grandfather's shop in the two and half years up to his retirement. She was a charitable woman who frequently contributed her time to the numerous good causes within the community. Betty and Arthur's friendship grew over that time and she managed to fill the void left by my late grandmother Rose. She was his constant companion and with her - and his many friends - he was still able to enjoy his retirement that he had always planned to have with his late wife. He went on many holidays to far flung reaches of the world, indulged in cruises and saw many sights that he was unable to see



Arthur with the late Betty Franklin

during his years of devotion to the bakery. He also engaged in new hobbies, frequently going swimming at the Commonwealth Pool and encouraged my brother Craig to take it up when he was a boy.

With the loss of Betty, my grandfather began to withdraw from his active social life. His declining mental health and the sudden death of his younger brother Alex, with whom he shared a house, led to his departure from his lifelong home of Edinburgh. He came to London, where he lived with us in our home for two years before moving to the Spring Lane care home. At Spring Lane, he made many new friends and companions in the form of the carers, the other residents, and Dorothy (whose name he would frequently forget and accidentally call 'Betty'). Although time can be a harsh mistress, Arthur Kleinberg had a knack for stumbling into new or rekindled friendships and was never truly alone in life.

Despite all that, he never truly forgot his late wife Rose who passed away in 1981. When his brother Alex passed away suddenly back in 2009, I raced up to Scotland from university to take care of him overnight before bringing him down to London to stay with my family. The day I arrived he was in a state of shock, but the morning after when things were quiet and sombre, as I was making him tea and doing the washing up from his breakfast he said to me, with great sadness and fragility, "I miss my wife."

He has now departed, he is now with his wife and many lost friends. He was never truly alone in life, and I feel he certainly won't be in death.

Postscript

The above piece was written as a eulogy for my grandfather's funeral. As is the nature of these things, it was written speedily, at short notice, and was still being composed and tweaked on the journey from London to Edinburgh the night before. This postscript meanwhile, is being written about six months later, with further thoughts and observations that emerged afterwards.

My grandfather's funeral was a small yet fitting event. Although the beginning of autumn and as such liable to rain, the skies were blue and somewhat cloudless. As we walked to his final resting place, beside my late grandmother Rose, we could hear in the distance schoolchildren at play. My grandfather adored children and somehow the timing of this felt just right for him.

Since the funeral, my grandfather's loss has continued to be felt in sometimes subtle ways. Now and then my father, Adrian, will spring a quote of Grandpa Arthur's on us – or a small, colourful anecdote from times past. One favourite phrase that my father remembers with a chuckle as he pours the occasional nightcap on cold nights is "There is only good whisky and better whisky."

Meanwhile, the staff at the Spring Lane residential care home, at which my brother Craig still occasionally performs with his clarinet quartet, dearly miss Arthur. They have often told my brother how sweet he was to the carers and his fellow residents. He was still willing to help the other residents stand up from their seats even though he probably no longer possessed the strength to do so. He was described as a true gentleman and still kept his trademark sense of humour through his final years.

There are many Jewish residents at Spring Lane. As it is situated very close to a synagogue, the Rabbi makes regular visits to speak with them. Coincidentally, Rabbi David Mason was brought up in Edinburgh and would often chat with my grandfather about old times, the community and the bakery. My grandfather also used to fully participate in the weekly Friday night Kiddush prayers organized by the daughter of one of the residents - as he used to do when he was living with my family in the two years prior to his moving there.

My brother, who was especially close with Arthur, misses him. It was a huge blow to him when the news broke and the last few months has gradually allowed him to come to terms with the loss. While I was not the closest of the grandchildren to Arthur, I stepped up to write the eulogy on behalf of my brother who I knew wouldn't be able to find the words to say. Craig still performs music at care homes across London. It was for our grandfather that the quartet formed and it is in his memory that they continue to play, even if he is no longer around to hear them. Craig will still remember our grandfather. How he was before his decline, how he was when we were children, and how he was as his three grandchildren quickly became teenagers and adults.

For myself, a month before his passing, when my grandfather was in hospital following surgery, I recall having the longest and most coherent conversation with Arthur in a long time. We talked about my sister and brother, about my career and plans for the future, about mum and dad, and about the news in the paper I had brought him spur of the moment. At that time Emily was performing at the Edinburgh Fringe and he seemed proud of her. It was a surprising conversation as for some years, his decline and interest in the particulars of the day to day had receded – particularly after the loss of Betty. This was Grandpa Arthur as his old self and remains in my memory.

Freda Riffkin

22 January 1922 –
26 December 2013

Harry Riffkin

Freda was born in Glasgow on 22nd January 1922 and was the first child of Benjamin and Mary Oppenheim.

Her toddler days were spent in Glasgow until my late grandfather purchased Andrew MacRae Ltd, South Bridge, Edinburgh and they all moved through to 16 Dalrymple Crescent, Edinburgh. My Grandfather, Benny, had been born in Edinburgh in 1896 and had attended Boroughmuir High School before business took the family west to Glasgow.

Growing up in pre-war Edinburgh, my mother told me many stories of her childhood including the regular Sunday morning walks to Blackford Pond with her father, brother Natie and sister Clarice (in the pram). These walks were always looked forward to as there was the inevitable visit to the sweet shop for the purchase of walnut whips. To the end of her days, a walnut whip was still a special treat which she loved. While they were out walking, my Grandmother was preparing the Sunday lunch which, quite often, was enriched by fresh pike caught in the Loch of Dunsappie on the surrounds of Arthur's Seat.

Her childhood was of course wrapped up in the close knit Edinburgh Hebrew Congregation which was then based at Graham Street. There were another 2 or 3 smaller groups and in 1932, all the factions combined under Rabbi Daiches and moved into custom built premises in Salisbury Road, Edinburgh.

Freda attended James Gillespie's High School in Edinburgh and she achieved quite a high standard but, somewhat against her will, was directed down the commercial route by her father who intended that her professional destiny was to be the office and sales floor of Andrew MacRae Ltd.

However, the outbreak of war in 1939 led markedly to a sea change in the



life of the then 17-year-old Freda. She enrolled in the fire service and spent most of the war years operating what today would be called a Call Centre but then was the operations directorate of the Fire service in Edinburgh. Just prior to the outbreak of war, my grandfather moved the entire family to a farmhouse in the Dalkeith area where she told me stories of her young sister Clarice herding cattle and geese when everyone else was terrified. A fighter plane dog fight above the farm and witnessed by her brother Natie was enough for my grandfather to immediately move his family back to Dalrymple Crescent.

Although in the fire service, when not on shift, Freda was of course back in the offices at South Bridge attending to the various ledgers. In common with many cities and towns in Britain, the war years saw the influx of many European Jewish children and Edinburgh had its fair share. She told me about boats arriving at Leith and trains arriving at Waverley loaded with these refugee children. And in her own words, "many did not even realise they were Jewish until the German authorities told them they were".

This experience had a profound effect upon her and coupled with the emerging state of Israel, she resolved, at the end of the war, to enter teacher training at Moray House College. At age 22, her days at South Bridge were over.

Following her training, she worked at Dalkeith Primary School where some of the poor children came to school in bare feet and rags. She enjoyed helping some of these children who had never even had a nursery rhyme or story read to them. Additionally, there was some legendary use of the famous Lochgelly belt, but that may have been added in solely for my benefit.

Emigration to Israel was on the cards but while awaiting the appropriate paperwork from the authorities in Israel, she met my father and on the 25th of July 1950 they were married in Salisbury Road synagogue by Rabbi Issac Cohen. Jerusalem was no longer an option and neither was teaching. She had to become a housewife and mother and she moved about 20 miles west to Falkirk where she and my late father, Joe Riffkin, set up home at 100 Comely Place, but he had to promise to bring her back to Edinburgh once any children were born.

So in 1953 after my sister Yetta was born, they sold the house in Falkirk and bought Southlea, 20 Cammo Crescent and Freda was back in Edinburgh with her young family.

Yetta and I grew up in a warm, stable and secure environment. The Barnton area was quite unspoilt in these days. There was essentially no traffic on the Queensferry Road, just a few cars every 30 minutes or so coinciding with the timed arrivals and departures of the Queens Ferry.

The fields and woods of Cammo were our playground and we were never in the house unless the weather made it impossible to go outside. Southlea was always full of laughter and noise and the large garden was a football, rugby, cricket and tennis field. My father gifted land to my grandparents who built a house at the Cammo Gardens end of Southlea and that was my refuge when discipline had been administered at Southlea!

Freda was a stalwart member of The Edinburgh Synagogue Ladies Guild, becoming chairperson in the 1960s. She enjoyed her work with the guild. She participated in the annual Burns Suppers, once reciting the entire Tam O'Shanter entirely from memory.

In the 1970s, Freda went back to work and founded the Raeburn and Corstorphine Pram Centres, a business that my sister still operates to this day.

Eventually, Southlea became too large, was sold and my parents moved to a new house which my father had built at the Cammo Gardens end of the garden. Redcroft became their home and they celebrated many wonderful occasions at this house. In

particular, my father's 80th birthday in 1988 and then their Ruby Wedding some 2 years later, were momentous occasions for my mother.

When my father retired, they went on spectacular holidays all over the world. They both loved cruising and meeting relatives in far off places either as residents or as fellow travellers. There were very few parts of the globe she did not visit. There were no particular favourites but she always wanted to return to her "own corner" in Scotland.

After my father's death in 1996 and once my mother had retired from business, Redcroft was sold and my mother moved back to the South side of Edinburgh to Littlejohn Road in the Colinton area. She continued to meet with her friends, play bridge on a regular basis and regularly attend synagogue and luncheon club.

By this time, Clarice and Berl had moved back to Edinburgh and living at Littlejohn Road meant that she was only about 10 minutes away from her sister.

Last March, when it became clear that she could no longer be properly cared for in her own home, she moved to Burnfield Jewish Old Age Home in Glasgow, but that only lasted a few days and following an 8 week period of outstanding hospital care and assessment in the Mansionhouse Unit in Glasgow, she returned to Edinburgh and to Strachan House in Blackhall. She settled in extremely well and considered Strachan House to be her home.

Latterly, her short term memory was impaired as a function of her illness and she had nursed an inoperable broken arm for almost 4 years but still retained reasonable health including physical strength and enjoyed, independently, her meals. Her medium and long term recall was good and recently, I took her out in the car to drive round all her favourite places in Barnton and Cammo. We went down to the front at Cramond, drove along West Barnton Avenue, down to Cammo Farm and up the old Turnhouse Road, past Turnhouse Golf Club and then down the Maybury and finally past Redcroft and Southlea. She sat in the front of my Jaguar, complaining about the way I was driving, telling me which road to take and repeatedly informing me that she knew where she was and that I was treating her like a tourist!

Freda passed away just 3 weeks short of her 92nd birthday and has left a huge gap in our lives. She leaves a real legacy in her children, grandchildren and great-grand children, all of whom remain living and working in Scotland. This was her corner, Freda's corner of the world.

Letters to the Editor

Dear Editor

After reading articles in the 'Star' regarding possible negative perceptions of Jewish life in Edinburgh, I felt it would be interesting to give my experience of relocation to this beautiful Capital.

In January 1970 I left my home in Glasgow, which at that time had an extremely vibrant society, numerous butcher shops, delicatessens, Shuls and Societies.

Edinburgh on the other hand had one butcher shop and one baker – therefore I could buy kosher meat, bread, cake etc. and dry goods. The only difference was less choice. To me that presented no problem.

I have brought up 2 daughters, both of whom no longer live in Edinburgh. Yes, in a small town it is important that the children see Jewishness in the home as there is no Jewish school and Cheder is once per week. The home therefore takes on a central role, although many would say this should happen in any case.

Whilst living here unfortunately I suffered the loss of both parents. It is impossible to describe the kindness received from my Jewish 'Brothers and Sisters'. Especially when my Mother died, as an only child, I sat Shiva on my own. The ladies of Edinburgh visited from morning until evening so that I would not be alone and for that I am ever grateful.

On the other hand I have often teased Lennie, my husband, that life in Edinburgh is a mobile party 'Have Simcha will travel' for distance does not stop the Edinburgh folk from attending a Wedding or Barmitzvah.

You know that's how it should be – cry together and laugh together.

Of course all that I have written is a personal experience however I will not be alone in having enjoyed life here.

Yours sincerely

Marcia Berger

Dear Editor

July 2013

Through the Star, Marcia Berger would like to thank everyone for their good wishes, cards and flowers received on her short stay in hospital.

Thanks

Marcia Berger

Dear Editor

July 2013

On behalf of the Scottish Friends of Alyn, I should like to thank all those who responded so generously to our appeal to help the children in this hospital. In addition I should also like to thank everyone who marked the celebration of birthdays, anniversaries and other happy events by making a donation to Alyn.

The request this year is for two new mechanically operated hospital beds – thus enabling young patients to be more independent with regard to getting in and out of bed and into wheelchairs by themselves where possible. I trust you all feel that your donations have been wisely spent.

With renewed thanks

Clarice Osborne

Chair - Scottish Friends of Alyn

Congratulations

WIZO QUIZ – SATURDAY 2 FEBRUARY 2014

The Edinburgh Team was 1st out of 130 nationwide in the WIZO online quiz. Carol and Tom Griffin hosted the event at their house and everyone brought contributions to the supper that was served once the team felt they had done enough work to deserve a break.

Technology was used to the full as young people unscrambled songs and identified unknown buildings. All efforts were finally successful in bringing the team to top place.



Picture top left to bottom right

Dan Kelpie, Eddy Maher, Micheline Brannan, Benjamin Danzig, Arnold Rifkind, Galadriel Goldberg-Vormes, Jonny Sperber, Jonathan Adler, Susie Shenkin, Jonathan Danzig, Stan Raffel.

John Danzig, Joyce Sperber, Lesley Danzig, Hilary Rifkind, Clare Levy, Elaine Levy.

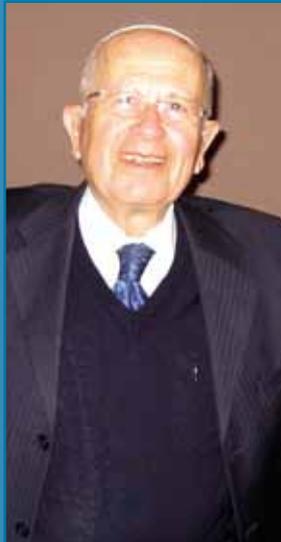
Elaine Samuel, Susie Kelpie, Betsy Dorfman, Carol Levstein.

Photographer – Tom Griffin, also a member of the team.

Mazal Tov to Jane Ansell, seen here with son Isaac, on her recent 60th birthday.



Mazal Tov to Rabbi Shalom Shapira on his 85th birthday in April.



Hearty Mazal Tov to Omri Gardi on the occasion of his Bar Mitzvah.



His proper (Hebrew) 13th birthday was Wednesday, the 7th day of Chanukah (4th December 2013). The Torah could be read on the Wednesday because of Chanukah. In the photo in the Beit Hamidrash, Omri's father **Einan Gardi** is on Omri's left and **Merav Kisilevitz**, Gardi's father, Omri's grandfather, **Jonathan Kisilevitz**, is on his right hand side.

The photo at the Kotel was taken on the morning of Friday, 27th December 2013, as the family celebrated with family and friends at the Kotel. Again, on his left is his dad Einan and on his right his grandfather, Jonathan Kisilevitz.

The Gardi family would like to express their thanks to Rabbi Rose and Julian Goodman for teaching Omri his Bar Mitzvah.



