

THE EDINBURGH

STAR

Issue 77 – April 2016 – Nisan 5776



This human pyramid at EHC's Purim party reminds us how we all rely on each other for support. Welcome to the Pesach electronic Edinburgh Star from your editor, Micheline Brannan michelinebrannan@msn.com

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INTRODUCTION

Star 76 attracted encouraging comments and it is a pleasure to be presenting Star 77 relatively soon afterwards. We include a selection of Purim pictures. We also report on the Edinburgh Jewish Literary Society's successful 2015-16 programme, and on Robin Spark's latest exhibition, and there is a mathematical *jeu d'esprit* by Tony Gilbert.

Sadly, this edition also includes four obituaries. These beautifully written tributes provide some comfort in the sadness of losing so many in a short time. We will commemorate the lovely Betty Caplan in the next issue, which will come out before Shavuot.

On a more cheery note we are delighted to congratulate Lotem Gardi and her family on her Bat Mitzvah at EHC on Shabbat 16 April. But before we reach all that, here is Rabbi Rose's Pesach message and his first blog.

ב"ה

PESACH MESSAGE

The story of Pesach is well known to us all. Moses asks Pharaoh to let the Jews go, Pharaoh refuses and is plagued until he is forced to agree. An aspect of the story not always appreciated is the nature of the relationship between Pharaoh and Moses. Pharaoh, we can agree, behaves badly. He is not only rude, dismissive and threatening but several times breaks his own promise, not at all negotiating in good faith. Moses, on the other hand, is always respectful and always polite, even in the case of severe provocation. Why does this matter to us and how is it relevant to Pesach? On Pesach we obtained our freedom. We were free to think for ourselves and disagree among ourselves. But freedom comes with responsibility. Freedom to hold differing opinions comes with obligation to take into account the opinions of others and treat everyone with respect. Moses' conduct teaches us that even when we are fighting for an important cause which we feel passionately about, indeed even when that cause is sanctioned by G-d, we do not have the right to trample on others and treat them with contempt. That is also an important lesson of Pesach and one which the Jewish community in Edinburgh, especially, needs to take to heart.

A Happy and Kosher Pesach

Rabbi David Rose

Rabbi's Blog

- Last week I attended a great interfaith meeting at St Mary's Cathedral organised by the Edinburgh Interfaith Association. The Bishop, myself and the new Imam at Central Mosque spoke on the origin and purpose of our religions and took questions from the audience. It was a brilliant evening, entertaining and informative, and we should have more like it.
- EHC members would have received the '**Taste of Talmud**' booklet in the post. This is a great and easy way to dip into Talmudic learning. Each week's texts and questions will be discussed at a Seudah Shelishit at the Rabbi's 16/5 Montague St at **20.00** each **Shabbat afternoon**, starting after Pesach. If anyone not from EHC wants a booklet please contact me on david.rose49@talktalk.net.

I hope you all have a great Pesach - Hag Sameach!

PURIM AT EHC



Top left: Rabbi Rose wears horns for Haman as he reads the Megillah. Arnold Rifkind stands beside him and Jonny Sperber and Eli Atad are seen in the congregation.

Top right and middle left: A selection of our young members in their costumes. Middle right: The Shackman family. Lower left: The Finlay family. Lower right: Children enjoy the magician.

PURIM AT SUKKAT SHALOM

The evening began with Rabbi Solomon's interactive *megillah* reading to a large and noisy crowd. Then there were refreshments with contributions of many different Hamantaschen variations.

This year saw the revival of Sukkat Shalom's famous *Purimspiel*. this time set in medieval Edinburgh when king Achashverosh (the history of his reign has unaccountably been omitted from most History texts) was prevented from persecuting the McGillah clan.



L: Mordechai is paraded on the King's cow! R: Narrator tells the story as the little ones look on.



Cast: (Left to right); Norman Crane (conspirator), Adam Budd (Mordechai) Yael Budd (Vashti) Sadie Budd and Connie Dover (cow) Blandie Costard (Esther) Phil Wadler (Haman) Michael Elam (narrator) Philip Michaelson (Achashverosh) Gillian Raab (author) Charlie Raab (conspirator) Jenni Underwood (director).

The Edinburgh Jewish Literary Society's (Lit)'s year

The 'Lit' has had a remarkable year, as reported at the AGM on 17 April. The meetings were varied and popular, membership increased, and a 'double-bill' of two speakers on 31 January, with a buffet supper provided in between, was particularly well-attended. There follow pictures and two full reports.

The season started on Sunday 25 October 2015 with Sarah Lightman, an artist and writer.



On November 22nd, we were addressed by film-maker Caroline Pick, about her 'Home Movie' in which she explained how she had compiled a film out of her parents' extensive amateur film archive, as a way of reflecting on their untold story as Holocaust survivors.



Right: Tony Gilbert presents his publicity poster to Caroline Pick



Another Holocaust survival story featured on 21 December, when Diana Finley talked about her novel, 'The Loneliness of Survival', loosely based on her mother's own biography.



Right: David Bleiman chairs the meeting. Diana Finley has her mother's picture on the table in front of her.

'Double bill' on 31 January 2016

This consisted of a talk by Rabbi Stephen Fuchs, who was touring Scotland in connection with Holocaust Memorial Day (see Star 76) who spoke on 'What's in it for Me: Finding ourselves in Biblical Narratives' and Phil Alexander, who spoke on 'My lover, My murderer's daughter: Berlin and the politics of klezmer music'. Between the two talks there was a magnificent buffet supper catered by the committee.

Right: Phil Alexander with fellow klezmer musician, Gica Loening.



On 28th February Gershon Silins, a professional singer and also a chazzan, but now a rabbinic student at Leo Baeck College talked about how young people in North America had transformed synagogue music the last 50 years. The classical music of 19th Century composers, such as Louis Lewandowski, has largely been replaced by a different genre with its roots in music that inspired young people at Jewish summer camps. This has led to a whole new range of liturgical music from composers such as Debbie Friedman. Gershon illustrated his talk with examples from both traditions.

Left: L to R: Joe Aronson, Charles Raab, Tony Gilbert, Gershon Silins, Margaret Aronson (who gave the vote of thanks, as a fellow singer).

The final meeting of the season took place on Sunday March 27th when David Purdie of the Institute of the Advanced Study of the Humanities spoke about Professor David Daiches: 'a man of two (other) worlds: literature and diplomacy'.

Right: L to R: Hannah Holtschneider, David Purdie, and Maurice Naftalin



THIRD MEETING 29 NOVEMBER 2015 PROFESSOR WILLIAM JOHNSTONE – DIALOGUE AND DECALOGUE

William Johnstone is Emeritus Professor of Hebrew & Semitic Languages, University of Aberdeen. He participated in archaeological excavations at Ras Shamra/Ugarit in Syria and at Enkomi/Alasia in Cyprus and was epigraphist to the Marsala Punic Ship expedition,

Sicily. Recently, his research in the Hebrew Bible has focused on the book of Exodus on which he published a two-volume commentary last year.



The talk was about what can be learned from the differences between the account in Deuteronomy and the narrative in Exodus of the same events affecting the Jewish nation in its journey from Egypt to the Promised Land. Central to both narratives is the giving of the Decalogue, which is almost the same, but with some key divergences. Is the giving of the Decalogue a defining moment, as visualised in Exodus, or is it just ten out of the six hundred and thirteen commandments, as implied in Deuteronomy? Professor Johnstone reasoned that Deuteronomy contains the more authentic narrative, referring

back to an earlier source, now lost, while Exodus, earlier in the order of the Torah, in fact reflects a later account in which the journey to nationhood is the main driver. Both versions are equally valid. As in the Yeshivah world, young scholars have a study partner, or Chavruta, to give their learning the vigour of a debate, so in the Torah, energy comes from the intrinsic dialogue between two points of view.

These scriptures have had an abiding influence on Western culture, starting with the New Testament, which contains as many as 260 references to the Book of Exodus. This text challenges orthodox Christianity in a number of ways, particularly in the notion of revelation through Law; in showing that Sanctification, becoming a Nation of Priests, is not an easy Grace, and requires hard work; and in illustrating the intervention of G-d in the affairs of humankind, with miraculous events unparalleled for all time. Citing many examples, including rabbinic sources such as Rashi, Professor Johnstone enthralled the Lit with his learned talk. He appeared to be paying the Jewish people and our sacred texts quite a compliment with the detailed attention he has given them and the lessons he has derived.

The session was chaired by Avery Meiksin (pictured above with speaker) and Norman Crane gave the vote of thanks.

Reported by Micheline Brannan

EIGHTH MEETING – 6TH MARCH 2016

HANNAH HOLTSCHEIDER - IN SEARCH OF RABBI DR SALIS DAICHES

On 6 March, an enthusiastic audience at the “Lit” heard Dr Hannah Holtschneider give an insight into her ongoing research on Rabbi Salis Daiches: his *migration, biography and Jewish religious leadership*.

This was a fascinating talk, enhanced by the venue: the Salisbury Road shul which is part of Rabbi Daiches’ enduring legacy. Not forgetting the Lit audience, which Daiches addressed on many occasions.

Hannah outlined the Daiches’s migration from the Yiddish environment of Vilna, Lithuania through secular and Rabbinical education in Germany to Leeds (1903) and, in due course to become rabbi in Edinburgh (1919-1945). She placed him in the context of 150,000 fellow Eastern European Jewish migrants who made the same journey to the UK between 1881 and 1914. Daiches combined several attributes which gave him an influential position in the *battle for Jewish religious leadership*. A Yiddish speaker, he was accepted by the new immigrants. His multiple Ordination to the Rabbinate hit all the buttons: from the Chief Rabbis of Vilna and of Kalish, from his father, Israel Chaim Daiches of Leeds and from the Berlin Rabbinic Seminary. Finally, as a PhD student of Scottish enlightenment philosopher, David Hume, Daiches was well-placed to develop religious leadership in the context of Scottish secular society.



Daiches came to Edinburgh to increase his sphere of influence, refusing more lucrative offers of positions in South Africa and seeking, over many years, to persuade Chief Rabbi Dr Hertz, for authority to establish a Scottish Beth Din.

Michael Adler introduced the talk with a sparkling outline of the speaker's biography and academic career. Her own migration (from Germany to Scotland) and religious and career trajectory provides a fascinating counterpoint to that of her

subject, Rabbi Daiches. Her research continues...

Reported by David Bleiman (pictured above (left), with speaker (right), along with Michael Adler (centre).

At the AGM on Sunday 17 April 2016, the following officers were elected: Sue Lieberman, President, Micheline Brannan, Treasurer, Tony Gilbert, Secretary, Elaine Samuel, Membership Secretary, Judy Gilbert, Catering. Warm tributes were paid to Hannah Holtschneider, whose two and a half years as President have brought a new energy and enthusiasm to the Committee and to the whole Society.

ROBIN SPARK



Samuel Robin Spark's latest public exhibition is at Space Artworks Gallery, 410 Morningside Road (near the clock). Tues, Wed, Fri & Sat 11am to 5pm. Thurs. 1pm to 4pm, until 29 April. Robin has moved on from his earlier concentration on portraits and life forms, to a more vibrant and abstract symbolism.

L: Robin with his 'four-legged friend'

My own favourite was a monochromatic depiction of 'kites' that soared and swooped in a melee of movement. My son's favourite was also a monochrome entitled 'Abstract Mathematics'(he must get that from his father and not me!) showing a number of mathematical concepts including measuring equipment such as protractor, set square and rulers, grouped together to form a pleasing design.

Winding down the little spiral staircase our eyes met with the eyes of 'The Major'; a striking portrait reintroducing us to the former style of the artist.

The number of red dots denoting continuing interest in Robin's work confirmed that he has certainly not lost his touch.

Reported by Judy Gilbert. More illustrations on back cover.

THE STAR WISHES HEARTY MAZAL TOV

To Lotem Gardi on her Bat Mitzvah on 16 April and thanks the Gardi-Kisilewitz family very much for the lovely simchah to which all attending the service at EHC were invited.

CONDOLENCES AND TRIBUTES

Sylvia Glass



Sylvia Glass was born in Glasgow on May 13th 1928 to Rachel and Louis Levey. Rachel came from a large family and Sylvia and her brother Ronnie grew up alongside lots of aunts, uncles and cousins. She would often reminisce of how they would all gather on Friday nights at her grandmother's house and of how much fun they all had.

At 17 she met Gerald Glass, from Edinburgh, at a friend's wedding in Glasgow. Soon after, they started dating. Then

in the late 1940s, Rachel and Louis decided to emigrate to California to make a new life after the war. Sylvia went with them and enjoyed life in the sunshine for a couple of years, and worked as a model. She and Gerald corresponded throughout that time, and a few years later Gerald asked Sylvia to come back to Scotland and marry him. She decided to return for an extended visit, staying with her grandmother, to see how she felt about him. They married on August 14th 1951.

Sylvia and Gerald set up home in Edinburgh where Gerald ran his business. They had three children, Jacqueline, Karen and David, who were the light of their lives. Sylvia loved being a wife and mother, and was never happier than when she was nurturing (and feeding!) her family and creating a loving and beautiful home. They loved to entertain, and had many wonderful parties surrounded by friends and family.

Their eldest daughter, Jacqueline, decided to emigrate to the USA in the early 80s, and Sylvia and Gerald greatly missed her and their three grandchildren. They decided to buy a property in Florida near to where the family had moved to, and, for the next 20 years, spent winter months in the sunshine, escaping the Scottish weather, but more importantly, spending time with family.

Gerald and Sylvia loved to travel and had many wonderful trips around the world. They went to Australia for their oldest grandson's wedding in 2008. Later that year Sylvia celebrated her 80th birthday by taking all her family on a cruise.

Sylvia's world changed dramatically in 2011, when, after a short illness, Gerald passed away. They had just celebrated their 60th wedding anniversary and after so many years of sharing her life, she found it difficult to adjust. Increasingly, health issues were becoming problematic and she needed more care and help at home.

She never lost her spirit of adventure and cheeky sense of humour though, and was always game to go out for lunch or a wander round the shops. Her greatest pleasure in her final few years came from her family. From her 3 children came 5 grandchildren and 5 great grandchildren, all of whom brought her great joy. She saw them as often as possible, and every room in her house was full of photos of children.

She sadly passed away on 28th January 2016 and will be deeply missed by all her family.
Karen Ross

David Hyams



Our wonderful father, David Hyams, died on 15 October 2015. He was born in 1928 and was the only child of Zelda and Joseph. Although he was born in Glasgow (where his mother had lived prior to marrying) our father spent most of his life in Edinburgh. (The only time he was away from Edinburgh for any long period was when he was doing his National Service.) He went to George Heriot's school and we have a great photograph of him in his school uniform (we are not sure exactly when it was taken but probably in the mid-1930s) with his proud parents looking on.

After leaving school Dad did his National Service in the RAF starting in November 1946 and we know from his various stories that he loved it. Anytime that we were driving about the UK dad would always say as we went past a city or town, that he had been stationed there for a short time and then tell us about some event that had happened to him. One of his favourite stories was that just before he left home to go to the RAF his father (who had served in the First World War) told him to never volunteer for anything. One day at roll call an officer asked all those who could drive to step forward. My father, who could drive, was about to step forward but he

recalled his father's words of advice and did not. It turned out that those who had volunteered had to spend the day washing various military vehicles instead of going on leave!

After leaving the RAF in February 1949, dad joined his father in the family business. The business expanded and prospered considerably under our father's control and was based at Church Hill, Edinburgh. It was a business which had a fantastic reputation and was even mentioned in one of Alexander McCall Smith's books!

Our father and mother were married on 1 February 1955. Steven was born in 1957 and Gary in 1959. We both had a fantastic childhood with loving parents. Dad and mum worked extremely hard, usually six days a week and seven days in December. On Sundays we would either visit my father's parents in Edinburgh (often going out for afternoon tea) or drive through to Glasgow to see our mother's family. Dad enjoyed driving and was the proud owner of a variety of Jaguar cars throughout his life. His favourite was a gold XJS 5.3 litre sports car, which he surprised us all with as he told none of us that he had bought it.

Dad and mum loved going on holidays (they went all over the world including Australia, for two of our cousins' weddings, America, Israel, Thailand, most of Europe) but their favourite holidays were cruises. They have taken cruises to many varied and exotic destinations and made some lovely friends on their travels.

Dad was a religious man who attended shul regularly and he always supported the community (both locally and wider), as well as Israel. It's not an exaggeration to say that he was a much respected member of the Edinburgh Jewish Community. This is confirmed by the large attendance at his funeral and the many kind words of condolence (both oral and written and from Jews and non-Jews) to us all.

Dad and mum absolutely doted on each other. This was clear to us (even as children) from the way they looked at each other, talked together and just loved being in each other's company. This love never diminished and they celebrated their 60th wedding anniversary on 1 February 2015 with a small party for family and close friends.

Dad became ill with dementia and in the last year of his life his condition deteriorated terribly. This awful illness robbed dad of us and us of dad. Despite his illness, dad still remained the loving (and much loved) husband, father, grandfather and uncle that he had always been. We would ask

everyone who knew dad to remember him as the loving, social, respected, astute, intelligent, able, energetic, happy, smiling and charming man that he was and not as the debilitated person that he became as his illness worsened.

We still have dad's RAF "Service and Release Book". The commanding officer wrote the following words about him on conclusion of dad's national service - "he has at all times carried out his duties conscientiously and intelligently and has proved himself to be most reliable". These are just a few of the many great qualities that our father demonstrated throughout his life.

Steven and Gary Hyams

Hana Liese Hornung, (nee Mautner b.1925)



Hana was born in Karlovy Vary, the family home on her maternal side. She and her twin sister Trudy were born while their mother Anna (nee Hirsch) was visiting for the summer from Prague. Karlovy Vary, was then in Sudetenland, where a large number of German speaking Jews lived. Her mother's first language was German. Her father was a Czech Jew originally from southern Bohemia but living in Prague. He was a general practitioner.

Her early years, spent in Prague influenced her outlook on life. Although they were a respected and affluent middle class family, they lived in a rented apartment in a working class neighbourhood, the medical practice taking up a part of the home. Arnost Mautner was a kind and generous man, totally committed to his work and treating people

according to their need rather than ability to pay.

Their Jewish heritage was part of their life, but they were completely assimilated into the Czech non-Jewish community. Signs of anti-Semitism started to creep in while Hana was still at primary school. Then Germans occupied Sudetenland and the summer holidays there ceased, the aunt and uncle fleeing to Prague. She was 13. The situation was deteriorating and Hana was sent to the English Ladies College to study English and French, her parents wanting to send the children to England on the Kinder-transport. A year later school was closed to all Jews. When Hana was 15, the family was transported to Terezin, the garrison camp used to imprison Jews.

The next phase of her life was very tough, but she was young and lucky and survived. She lived in cramped conditions, with prevalent starvation, learning to cope. Part of the forced labour that worked in agriculture, she risked smuggling out vegetables and exchanging these for bread. She witnessed regular transportation of people to Auschwitz, and miraculously avoided being in the 'wrong' line.

After liberation by the Soviet army in 1945, Hana returned to Prague, married Bertý whom she met in Terezin and settled in Prague. With so little formal education, she found work in publishing, information science and translating, giving Bertý a chance to continue with his studies. Changes in government and the hold of communism on freedom once again forced a change on the family and

they moved to Slovakia so Bertie could continue working as an architect/town planner returning only at the time of the 'Prague spring' and that as it turned out was also short lived. The Russian invasion in 1968 once again forced the family to move, this time as refugees to London and finally to Edinburgh where they settled and Bertie could continue in his career.

In Edinburgh, which became their home, Hana for the first time in her life had a chance to better herself and studied for an Open University degree in Social Sciences, then a Librarianship Degree. Finally she could work in her own right, she was always striving to better her knowledge. She worked hard on improving her languages. She enjoyed discussions with people be it on current affairs, politics or anything else that interested them wanting to understand and appreciate them. She visited new places and kept pace with art and culture everywhere she visited.

Hana had a great zest for life, she had a sense of fun at times mischievous. She had a strong belief in people from all walks of life and was always interested to learn from them and understand them. She respected her friends and colleagues. She was a dignified person, her standards of behaviour were high.

Hana died on 19th September 2015 having suffered a severe brain haemorrhage. She is survived by her two daughters Vera and Lucie and six grandchildren.

Lucie Green

David Daiches Raphael, 25 January 1916 – 22 December 2015



David Daiches Raphael, who died on 22 December 2015 aged 99, was a distinguished academic who specialized in moral and political philosophy and was the widower of Sylvia Daiches Raphael (obituary, "Edinburgh Star", February 1997), one of the four children of Rabbi Salis Daiches and his wife Flora (David adopted Sylvia's surname as his middle name).

David Raphael was an active member of Garnethill Synagogue in Glasgow from 1950 to 1970, and later a member of Maidenhead Synagogue, 1970-73, and of Westminster Synagogue in Knightsbridge in London from 1973 until his death.

During his time at Westminster Synagogue, he played an active role in revising the prayerbooks, presenting his views on liturgy in a creative and thoughtful way that earned him the respect of all.

David Daiches Raphael was born in Liverpool on 25 January 1916, one of three sons of Jacob and Sarah Raphael who had arrived there as immigrants from Eastern Europe in the early years of the twentieth century. After attending Liverpool Collegiate School, he studied Classics and Philosophy at University College, Oxford and went on to complete a D Phil at Oriel College on eighteenth-century British moralists. During the war he served in the army and the civil service. He subsequently pursued a career as an academic, first at the University of Otago in Dunedin, New Zealand until 1949, and then at Glasgow University until 1970, having been appointed Professor of Political and Social Philosophy in 1960. After the Glasgow years, he was Professor of Philosophy at Reading University until 1973 and his final academic post was at Imperial College London, where he ran the Humanities Department from 1973 to 1983.

Besides taking his share of university administration, academic advisory work and membership of professional associations, he served on a number of government committees, dealing with the teaching profession and the police in Scotland, and with the wages of agricultural workers.

David Raphael cared greatly about moral behaviour and thought deeply about what it takes to make right actions right. His early publications were on eighteenth-century moral philosophy and philosophers. Later he moved on to writing about political philosophy, particularly on justice; his *Problems of Political Philosophy* (1970) has become a standard textbook for university students of political theory. Adam Smith also figured largely in his thought. He was a joint editor of Adam Smith's works with colleagues at Glasgow, published a short book on Smith in OUP's Past Masters series in 1985 and in retirement in 2007 published *The Impartial Spectator: Adam Smith's moral philosophy*. In that book he explained the theory in Adam Smith's *Theory of Moral Sentiments* (1759, revised and expanded in 1790). Adam Smith expounded a theory of conscience which had its origin in the sympathetic feelings of spectators. Conscience is in effect an imagined impartial spectator who gives a judgement on whether an action is right. Theories of moral judgement based upon the feelings of spectators are found in Hutcheson and Hume; Adam Smith developed these by explaining the judgement of conscience made by agents about their own actions. David Raphael concluded that Adam Smith's concept of the impartial spectator was an enduring contribution to moral philosophy, connecting moral judgement with social relationships in a novel way and explaining its origin by reference to the reaction of spectators.

Another book written in David Raphael's retirement, *Concepts of Justice* (2001), analysed the history of concepts of justice, beginning with chapters on justice in the Bible and in ancient Greek thought before turning to discussion of views of justice in modern philosophy from Hobbes to the twentieth century.

David Raphael was a widely-read scholar, conscientious and accurate, and a stickler for precision. He was a very moral person, kind and sympathetic, always displaying loyalty, courage and independence of thought. He valued greatly his wife Sylvia's love of Edinburgh, and enjoyed travelling annually to Edinburgh after her death. People were important to him, and he cared about friendships and the wider community, right to the very end of his life.

He is survived by his two daughters, Sally Van Noorden and Anne Sheppard, and by four grandchildren, Helen, Richard, Alan and Sarah.

Sally Van Noorden and Anne Sheppard

The Editor and Editorial Board of the Star also extend sincere condolences to the families of the following readers who passed away recently. May their souls rest in peace and may their mourners be comforted.

Mr David Arnold Mrs Betty Caplan
Mr Howard Cohen Mr Bernard Dorfman
Mr Michael Rose

Times past, times to come: it's a square year

Tony Gilbert

Most of us are getting on a bit in our community, so may well remember the delectably zany TV programme, 'It's a square world' with comedian Michael Bentine. Now it's manifestly not a square world, but Bentine can be forgiven for thinking it was, as his programme went out in a pre-satellite era, but even if it's not a square world, it's most certainly a square year; at the least it is in the Jewish world. This remarkable thought came upon me as I was paying my customary attention to the service one Shabbat morning. Having solved the Rabbi's weekly puzzle, the next important challenge was to factorise the Jewish year, 5776. Those of you with a numerical bent will immediately spot a helpful clue: 19 goes separately into both 57 and 76, so hey presto, $5776 = 19 \times 304$. Now as is well known, 19 is prime, so nothing more to be done there...so that just leaves 304 to be dealt with. Well, whole hundreds are divisible by 4, so 304 must be too...off we go to find that 304 is 4×76 ...but hang on, 76

is 19×4 ...and those are just the factors we already extracted. Good heavens: 5776 is $19 \times 4 \times 19 \times 4$; well, well 5776 is 76×76 ...it's a square year!!!! Heavens alone knows what the rabbinical implications of this are; they are surely without end....

Now in the spirit of inter-denominational cooperation and goodwill, this immediately raised in my mind the even more intriguing problem of when, if ever, there would be a year which was not only a square year for the Jews but also one for those who adhere to the Christian calendar; surely a truly remarkable year, if ever there were one. An entertaining little calculation shows that there is just one such year, and even though we are quite a long-lived lot, I doubt that many of us will see it. For those interested, the calculation uses the celebrated formula for the difference of two squares and the fact that 3761, which equals $5776 - 2015$ (when I wrote this), is a prime number; the Jewish and Christian years in question as well as a brief summary of the calculation involved are to be found below. Looking ahead to the next Christian year, 2016, it then turns out that there are six such auspicious pairs of years: the last one was comparatively recent, 4489 ($= 67 \times 67$) on our calendar, 729 ($= 27 \times 27$) on the Christian calendar. It doesn't seem to be recorded just how delirious the celebrations of the event were in the year in question, but now that the matter has been drawn to the attention of the Judaeo-Christian world in the pages of this august journal, there's no knowing how wild the celebrations will be in 10816 ($= 104 \times 104$) on our calendar and 7056 ($= 84 \times 84$) on the Christian one.

Solution

Since the Jewish year is a square, we can write it as $j \times j$, where j is a whole number; similarly the Christian year is $c \times c$. So the difference between them is $j \times j - c \times c$. But this has to be $5776 - 2015 = 3761$. Now the difference of squares formula tells us that

$j \times j - c \times c = (j + c) \times (j - c)$; thus we require the difference 3761 to equal the product $(j + c) \times (j - c)$.

So we now investigate how the number 3761 can be expressed as the product of two numbers. But 3761 is prime, so the only way of expressing it as such a product is $3761 = 3761 \times 1$. So we have to take $j + c = 3761$ and $j - c = 1$, from which $j = 1881$ and $c = 1880$. Thus the only pair of years in question are when the Jewish year is 3,538,161 ($= 1881 \times 1881$) and the Christian year 3,534,400; here's wishing you long life!

The same method works for the case $5776 - 2016 = 3760$; now 3760 has 10 different factorisations into a product of two numbers, but four of these give rise to fractional years, so we discount them and that leaves us the six possibilities mentioned above.

FOR YOUR DIARIES

Yom HaShoah: Ceremony at 18.45 on Thursday 5 May 2016 at Peace Park, Princes Street Gardens.

Service to commemorate Israel's fallen soldiers and for Yom Ha'Atzmaut at 19.30 on Wednesday 11 May at EHC, 4 Salisbury Road.

Yom Ha'Atzmaut celebrations on Thursday 12 May at JCC, 4 Salisbury Rd, including children's activities at 17.00 and activities for both adults and children at 18.30, followed by an Israeli buffet.

Contact Jackie Taylor for catering purposes: ray.taylor1@blueyonder.co.uk or phone 01324 612126.

Public meeting on Edinburgh Jewish Dialogue consultation – Tuesday 17 May 19.00 – venue tbc

The Star gives sincere thanks to Peter Phillips of Splash Bathrooms for printing the Star to send to those readers who do not receive email. Splash Bathrooms can be found at 164 Lanark Road West, tel 0131 449 9585 email splashofedinburgh@gmail.com website www.splashbathrooms.net

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Anything else
contact@eljc.org
or leave a message for the contact
team

0131 777 8024

Other Organisations

J-Events
for advertising Jewish social and
cultural events in and around
Edinburgh
j.events.edinburgh@gmail.com

Edinburgh WIZO
Kate Goodwin
0131 668 2113

Yiddish Classes
Heather Valencia
01786 850647
valencia@deepstone.eclipse.co.uk

Edinburgh Friends of Israel
Dorothe Kaufmann
0131 443 4025
dorothe.caleb@maxddl.org
<https://www.facebook.com/edinburghfoi/>

Other Organisations contd

**Scottish Council of Jewish
Communities (SCoJeC)**
(Democratic representative body
of all the Jewish Communities in
Scotland)
Director
Ephraim Borowski
222 Fenwick Road, Glasgow
G46 6UE
0141 638 6411
scojec@scojec.org
www.scojec.org

**Edinburgh Jewish Literary
Society**
Secretary, Anthony Gilbert
0131 667 4266
A.Gilbert@ed.ac.uk

Lodge Solomon
Sidney Caplan
0131 661 3035
sidthefootman@blueyonder.co.uk

Book Group
Betsy Dorfman
brdorfman@yahoo.com

**Association of Jewish
Refugees**
Francoise Robertson
0131 337 3406
mobile 07816 055824
frannylouise@aol.com

**Edinburgh Jewish
Burial Friendly Society**
(orthodox)
Sylvia Donne
0131 447 2947
j.s.donne@outlook.com

Board of Deputies
Edward Green
0131 337 1681
edwardmgreen@me.com

Edinburgh Board of Guardians
Morris Kaplan
0131 339 8201
Morris.kaplan@blueyonder.co.uk

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Abstract mathematics



Bar Mitzvah

The Star gives a hearty thank you to our patrons, who have remained loyal despite the change to one printed publication a year.

**Edinburgh Hebrew Congregation
Sukkat Shalom**

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Mr & Mrs Mickey Cowen

Mr & Mrs John Donne

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Mr & Mrs Edward Green

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Kites

For more information go to Robin's website: <http://www.samuelrobinspark.com/>