

If there is ever to be a special Jewish holiday for the Grampians, Highlands and Islands, it will have to be Purim! Not only because there is a long tradition of local Purims, generally to celebrate deliverance from oppression or plague, but because of the several references in the Book of Esther to the "scattered and dispersed" Jews in the 127 provinces of Ahasuerus.



ABOVE: HAMAN PUTS IN A PERSONAL APPEARANCE



ABOVE & ABOVE RIGHT: RABBI ROSE READING FROM MEDIEVAL MEGILLAH SCROLL. PICTURE COURTESY OF THE PRESS AND JOURNAL, ABERDEEN



ABOVE: CHILDREN BOOING THE NAME OF HAMAN



So it was entirely appropriate that a scattering from Edinburgh, Glasgow, Dundee, and the rural north-west made its way to Aberdeen for a unique Purim celebration at the invitation of the University. The afternoon began with a specially arranged viewing of some of the treasures from the University Library's vast collection of Judaica, including a magnificent illuminated manuscript Hebrew Bible from Naples dated 1493, a scroll of Esther believed to be of late medieval eastern origin, and a number of significant early printed Hebrew books.

Then after a quick Minchah service, we adjourned to the Elphinstone Hall, where Rabbi David Rose of the Edinburgh Hebrew Congregation read the Megillah from another medieval scroll unfurled in entirely untraditional fashion along a long table in the middle of the room, while at the same time dramatising his reading with an astonishing collection of hats and associated funny voices to represent the characters of the story.

Thence to what I wager was the first ever University Hamentaschen-and-wine reception, and then to the Aberdeen shul for the official Purim seudah, after which, for reasons of alcohol, matters become somewhat more blurred!

But through the mists I recollect a unique event, a lot of noise, not enough fancy dress outfits (I plead guilty too!), too much food and drink, and a good time had by all! Thanks and congratulations to Nathan Abrams, the University, the Community, and everyone else who contributed to the success of the event, and best wishes to Nathan who moves this summer from Aberdeen to Bangor; we expect to open a Welsh branch shortly thereafter. EPHRAIM BOROWSKI

RIGHT TOP: THE GORILLA MASKS AN ORGANISER OF THE FESTIVAL, DR. NATHAN ABRAMS, LECTURER IN HISTORY AT THE UNIVERSITY

RIGHT BELOW: BROWSING THE ITEMS FROM A DISPLAY OF THE UNIVERSITY'S JUDAICA COLLECTION THAT WAS SPECIALLY SET UP FOR THE FESTIVAL



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Welcome again to Four Corners, and thank you for all your articles. It's great to hear from you so please keep them coming!

Turn the page for memories of Pesach long (and not so long) ago, to see some of the beautiful painted glass windows currently being installed in Giffnock Synagogue, and to find out what SCoJeC's been doing – and what we're planning next!

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## The Queens Park Windows

CREATED BY JOHN K CLARK

When Glasgow was European City of Culture in 1990, the Jewish Community entered fully into the spirit of the event. Contributions included the commissioning of a magnificent series of stained glass windows from John K Clark by members of Queens Park Synagogue. The sequence consisted of four semi-circular windows on either side of the gallery, four tall rectangular windows in the main body of the synagogue, four small windows at the sides of the eastern wall, a large triptych at the western end and a half dome at the east above the Ark of the Torah.

After the sad closure of Queens Park in 2003 their Trustees and the original donors agreed to donate them to Giffnock Synagogue, in order both to keep the sequence together and to retain them within the community. All but the dome have now been installed with the assistance of the Heritage Lottery Fund. The process of installing the windows in their new home has not been simple, and the designer has been closely involved throughout. Some windows found their own location: the narrow rectangles exactly fit the lancet windows in the gallery, and the Shabbat triptych looks as if it was designed to close off the disused choir gallery above the Ark. However the semi-circular windows are now displayed in brackets in the bays of the ground floor, and discussions are still continuing on how best to accommodate the dome.



TOP: THE HALF DOME IN ITS ORIGINAL SETTING AT QUEENS PARK SYNAGOGUE

ABOVE, JOHN CLARK, PREPARING ONE OF THE SIDE PANELS OF THE SHABBAT WINDOW FOR INSTALLATION IN GIFFNOCK

### Spring: nature comes to life again

This is simply a spring window with the quality of coolness and freshness of early spring, new growth on the trees and from the earth. On the first day of Pesach prayers for dew are said. *Dew - Let it drop sweetly on the blessed land, with the delicacies of heaven sate us with blessing, to enlighten from amid the darkness...* From Prayer for Dew

In the windows representing the three agricultural festivals, the seven types of agricultural produce – wheat, barley, grapes, figs, pomegranates, olives and dates – are shown during three stages. In this window they are blossoming and at the new growth phase.

The focal point of this window is a tree containing several different species. It has branches containing the fig, olive and pomegranate. At the base of this window is a date palm which is a symbol of triumph and righteousness. *"The righteous will flourish like a palm tree" (Ps 92:12)*

### Season of Freedom: the flight from Egypt

*"You have seen ... .how I bore you on eagles wings and brought you to me."* Exodus(19:4), The two main symbols are the parting of the Sea at the base and the eagle at the top. This can be read as both the eagle referred to above and also as the "Angel of Death" which passed over the homes of the Israelites during the final and most devastating plague on the Egyptian captors, the destruction of the first-born. This "Passing Over" is regarded as the literal meaning of "Pesach" which is also called "the Season of our Freedom" as the liberation of Israel from Egypt marks its birth as a free nation. It is often alluded to in writings and prayers and has been used as a recurring theme throughout the series of windows. [??] This aspect of Pesach puts emphasis on national redemption instead of a nature linked agricultural festival.

*"He brought us forth from bondage to freedom, From sorrow to joy, from mourning to festivity from darkness to bright light and from servitude to redemption..."* Haggadah

The chains in the border represent the chains of bondage. There are twelve stars and twelve gateways, representing the twelve tribes of Israel.

### The Windows depict the Jewish Festivals...

The symbolism used is drawn from both past and present observances and ceremonies of the festivals. These often relate to the time of the Second Temple in Jerusalem and to the events which have shaped Jewish history. Most of the festivals have their origins in ancient times and the major festivals are all specifically decreed in the Torah.

Each pilgrim festival shows a different aspect of G-d's care. Passover for freeing Israel from Slavery, Shavuot for granting Israel the Torah and Sukkot for His protection during the 40 years wandering in the Wilderness.

The symbols used recur throughout the series and mostly are consistent in meaning. One symbol in particular deserves some clarification: the Scales. The Talmud says that the world is judged at four different times of the year: on Pesach for grain, on Shavuot for the fruit of the trees, on Rosh Hashanah all of humanity and Sukkot, water is judged.

**This issue we feature the three windows relating to this time of year.**





## Pesach: The Festival of Matzot



This panel represents the Seder Meal at the beginning of the festival. The symbolism begins at the base of the window with the ritual burning of any leaven which is in the house, as well as the "koshering" of utensils by heating red hot or immersing in boiling water.

*"Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses"* Exodus 12:15

Above this is the main Seder dish and the Matzot – the unleavened "bread of affliction", commemorating the hasty exodus from Egypt. Three Matzot are shown, with the centre one broken and a piece hidden - the Afikomen.

The Seder Dish comprises a roasted bone representing the Paschal Lamb; an egg (hard-boiled and slightly roasted) representing the sacrifice offered on all three pilgrim festivals; bitter herbs – horseradish, symbolizing the bitterness of bondage, and lettuce which (first tastes sweet then becomes bitter); Charoset a paste of apples nuts cinnamon and wine, symbolizing the mortar used by the slaves in their labour; Salt water represents the tears shed by the Israelites; and Karpas (a vegetable, usually parsley) which is dipped into the salt water.

The four Cups of wine symbolise the four expressions of emancipation:

*"and I shall bring out... and I shall deliver... and I shall redeem... and I shall take..."* Exodus 6:6-7

The fifth cup of wine, here represented by the golden cup, is designated for Elijah the Prophet. It is believed that before the beginning of the Messianic age, Elijah will return during Pesach. Therefore, two symbols of the ultimate redemption are included here: the Leviathan (great fish or whale) and Behemoth (the great red ox).

The scales are for one of the four 'Days of Judgement', this one for grain. This is also the time of the beginning of the counting of the Omer. Some barley has been added to the border to refer to this.

## '... and some have diplomacy thrust upon them'

A FOUR CORNERS BOOK REVIEW, BY DEBBY TAYLOR

Albert Jacob's memoirs tell the story of growing up in Dundee, a city with a small Jewish community in the 1930s and 40's. He begins with a happy upbringing and experience of National Service, then gives us a snapshot of life as a G.P. in the city of Dundee. Albert had academic interests in addition to his clinical work. He initiated several research projects, publishing a number of papers and so earned his Doctor of Medicine and Master of Medical Sciences, an unusual achievement for practitioners of his generation. In his spare time he was principal second violin with the Dundee Symphony Orchestra and played violin and viola for the Kinloch players, a Dundee based Palm Court Group.

In 1980 a massive boulder was thrown into a placid pool. George Galloway MP and Dundee town council had decided to twin the city with Nablus in the West Bank as a gesture of solidarity with the PLO. Albert opposed the twinning. As a result, he found himself catapulted into a series of events that make you chuckle, laugh out loud and guffaw until your sides hurt. What is amazing is that the story is true. In one incident Scottish television in Glasgow invited Albert to appear on a current affairs programme and made arrangements to transport him from Dundee to Glasgow in time for the programme. A telephone message was received prior to the journey, "J. and J. Gray, Funeral Undertakers are ready to collect Dr Jacob". We read about his adventure into politics, the people he met and the people who were in contact with him along the way.

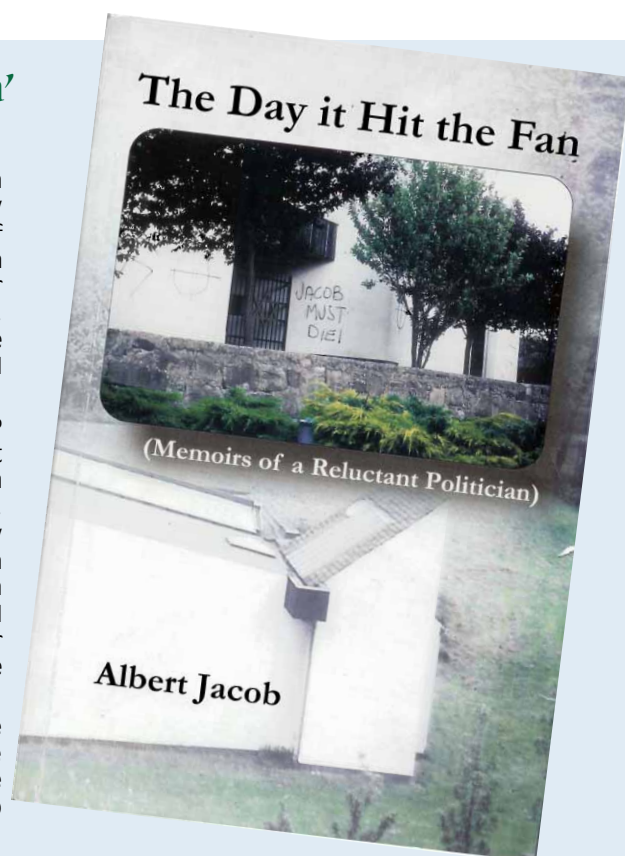


Matters became even more uncomfortable after the Lebanese war in 1982. Albert and George Galloway met head to head on a radio programme to discuss the subject...

"He had already lost his self control. Now he quivered with rage. He turned in a fury, snarled, "There's blood on your hands." and left." In due course these controversies quietened down and life returned to its old quiet self, for at least three weeks. "Two detectives arrived in the evening. They introduced themselves as officers of the Special Branch. I was to have quite a lot of business with them." There was a new conflict in which his old adversaries became allies as "Jacob must Die" was daubed on the synagogue wall. Nazi activists local to Dundee were now in action, the twinning with Nablus having made them feel that Dundee would be sympathetic to their cause. He went to meet with the new leader of the Dundee Town Council to discuss the situation. "There he was, in all his glory, stark, staring naked. He welcomed me when I explained there was an issue which I thought we should discuss and invited me to join him on the sofa. He did not think it necessary to excuse himself to put on a pair of pants."

Albert Jacob left Dundee in 1991 and now lives with his wife Renee in Beer Sheva, Israel.

"THE DAY IT HIT THE FAN (MEMOIRS OF A RELUCTANT POLITICIAN)" ISBN 0-9748524-9-X IS PRESENTLY AVAILABLE FROM [WWW.AMAZON.CO.UK](http://WWW.AMAZON.CO.UK) AND FROM [WWW.BIBLIOBOOKS.COM/AUTHOR\\_JACOB.HTML](http://WWW.BIBLIOBOOKS.COM/AUTHOR_JACOB.HTML)



## My Introduction to Pesach

Reminiscence time? Pesach was my first contact with Judaic practice apart from a cousin's Bar-Mitzvah, a wedding and a funeral all while I was too young to really know much about it.

In 1976, I was working in a village near Leicester, my first job as a school music teacher. The annual school concert was approaching and the head of the department decided to organise an evening of music from around the world. When we had a pupil from a particular country, they were permitted to suggest something suitable. This worked well, providing songs from all over Europe and some from China and India. Suddenly a boy called out from the back of the room "I'm Jewish! Can't we have something Jewish as well"? He suggested Havah Nagila – groans from the music staff - but for want of an alternative, it was accepted, but who knew the pronunciation? The young lad, to his evident amusement (and much heckling from his classmates) got the job!

Three weeks later, a very successful concert enjoyed by all. Over coffee at the interval, I fell into conversation with the boy's parents. They were delighted with their son's efforts at teaching the group and, on hearing that I had a Jewish father, immediately invited me to join them for Pesach.

So, I arrive one evening – with no idea what to expect – to be invited through the door and have a kippa stuck on my head. The family certainly went about explaining everything before dinner. So much so that by the time we sat down, my head was spinning. A very informal (unorthodox, as I later found out) seder then took place, however, to a newcomer, it was easy to follow, very interesting and the family made me very welcome, even explaining that certain things would not be done in quite that way in an observant Orthodox family. Funny, it took 27 years to go to another seder, this time near Oban. At least, the second time round, I had some idea what would happen. Hopefully there will be many more.

ISAAC LIPKOWITZ

## Pesach in Glasgow 2005

I love Pesach! I love the rushed atmosphere of changing the dishes and laying the table for Seder night! I love the atmosphere of calm excitement and a slow Seder.

When I sit down at Seder I look around and see my sisters (except my eldest sister got married last year and she is in Israel with her husband) and my Mummy. I see the Seder plate with all the different kinds of food on it. My sisters and I like to read so we all take turns and say commentaries and ask questions, and each time we get a sweet or chocolate from Mummy for it. Usually wine gets spilled by accident on the table so that's traditional for us now.

Mummy always says she has hidden the Afikoman specially well where no-one will find it, but due to our skills we always do and hide it somewhere else so Mummy gets a surprise when she goes to get it. As we always find the Afikoman we always get a prize, one Seder night a joint prize and the other Seder night separate prizes. Opening the door for Eliyahu the prophet is so fun and pleasant because of the nice breeze of the outside air, and when I was younger I loved watching the cup with suspense and used to be upset that he drank it and filled it up again so fast that I couldn't see him.

As it happens I was born 1 day before Pesach and have ever since liked Pesach. My brit was on the last day of Chol HaMoed Pesach. We all help to clear everything away after the 8th day of Pesach hungry for some bread.

YARIV GRANAT (AGE 12)

## Seder night in 1950 Budapest

The concierge in our apartment building was grateful for the money – little though it was – we paid her every year for becoming the nominal owner of every crumb of chametz which may have hidden in our flat in spite of the most rigorous cleaning and scrubbing.

I was too young to understand the logic of why we had to pay her to buy something from us, but my granny explained that she was doing us a favour and anyway, she was poor. But then so were we, and the different degrees of "poorness" escaped me.

The seder dinners were the only two evenings of the year with lavish meals, in which nothing was spared and no money saved. My granny, who could usually stretch a hen for the three of us for an entire week, dedicated a whole chicken to each meal, together with lots of other goodies. The wine or – in my case – the grape juice, was flowing, the afikoman was well hidden and really had to be searched for, and the admonition in the hagadah to lean back comfortably was taken so seriously that all the hard chairs were padded with snow-white linen-clad pillows. Being the only child, it was my task to ask the Mah Nishtanah, which I learnt by heart at a very early age.

My two favourite parts of the evening came one early in the reading and one at the end: The apples (kept carefully wrapped from the previous autumn) and nuts (shelled that morning), all chopped and sweetened with honey, represented for me the taste of paradise. And I loved singing the songs at the end, my enjoyment being marred only by the fact that my aunt could not keep a tune.

There was only one problem about the seder, and that was invariably solved well in advance.

There was no man in our own small household, so no-one to actually hold the seder. My granny could have easily done it, but she said it was not fitting. So every year, about a month before Pesach, she went to have a chat with the Rebbetzin, who always found someone for us. Sometimes a lonely old man, sometimes a yeshivah bocher, sometimes there was a choice of two or three and my granny, eshet chayil (woman of worth) that she was, invited all of them. I didn't understand then but I realize now, that these men, young and old, wouldn't have had anywhere to go otherwise. Pesach and especially the seder, still bring back memories of my granny, and the delicious taste of her charoset.

KATHY HAGLER

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## Pesach around the Corners and the Years

CONTINUED PAGE 5

## Seder night as a child in London of the 1920s

Whilst living in London Seder night was celebrated by my family which consisted of my late mother, late father, late sister, and my sister and myself.

We read right through the Hagadah from beginning to end and the youngest of the family asked the Four Questions in Hebrew and translating them into English. The youngest also had to look for the Afikoman. After finding it at the end of the second night she was given a monetary reward. I had to open the door to let Elijah in for a drink of wine.

Seder night was a family affair.

JACK MILLER

SADLY, JACK DIED SINCE SHARING THE ABOVE MEMORIES. SCOJEC WISHES 'LONG LIFE' TO HIS DAUGHTER FRANCINE AND SISTER NITA



## Need Kosher Food in Aberdeen?

The Sainsbury's store at Garthdee, Aberdeen (Tel: 01224 209821) has recently started to stock kosher food items. Some items are coming off the shelf faster than others and when I had a chat with a member of Sainsbury's team they were clearly assessing what was and wasn't selling.

### They will only stock Kosher if there is demand!

At the moment there is a kosher section selling soups, biscuits, noodles, falafel mix, jars of gefilte fish, stock cubes, kneidl mix, matzo, matzo meal, Osem cakes, chocolate, pickled cucumbers, ground almonds and other various dry goods. Some of the items are Kosher for Pesach. There is also a Kosher deli section selling a variety of packet meats (Bloom's and Yarden), chopped liver, wurst, herring, fishballs, other fish items and Yarden salads.

DEBBY TAYLOR

A bio-research institute in Israel is developing plans for cloning sheep.

"When the Holy Temple is rebuilt, there will suddenly be a tremendous demand for blemish-free lambs to use for the Korban Pesach (pesach sacrifice)", explained its director. "We will be able to meet that demand by cloning."

"Each lamb thus produced will be called a "Korban Copy".



## The 5<sup>th</sup> Corner

JUDITH LIPMAN

Life in London is very quiet. I was, however, with a small-ish community – the Hillock – in Bury Lancashire last Shabbat. The visiting Rabbi introduced a lovely Scottish tinge to the service. I think it was the first time the congregation had a particular part of their service sung to the tune of the Battle Hymn of the Republic aka John Brown's Body.

Over Kiddush I explained that I was once part of the Argyll and Bute community. His eyebrows shot up – "OCH AYE!" he rumbled. Also he knew a certain family in Glasgow, who had killed a goldfish on behalf of Jax' and my misdeeds prior to Yom Kippur many years ago... but that's another story...

I'm looking forward to returning to Israel soon. Wishing you all a happy Pesach!

## Pesach Calendar 2006 / 5766

**Seder Night:**

Wednesday 12 April after sunset

**1st and 2nd Festival days:**

Thursday 13 - Friday 14 April inclusive

**Chol HaMoed:**

Shabbat 15 - Tuesday 18 April inclusive

**7th and 8th Festival days:**

Wednesday 19 - Thursday 20 April till sunset

## Pesach around the Corners and the Years

CONTINUED

### Seder Night in 1930's Dundee

Looking back to my childhood I remember that my late mother steeped glasses and other glass utensils for 11 days prior to Pesach, changing the water every day, as she couldn't have everything duplicated. Every corner was turned upside down in the preparations. The chrine was grated from the root which looked like a thick branch of wood which made your eyes water. I learned gradually how to prepare for the Seder.

As I was the youngest, I learned how to ask the four questions, but my late sister who was a little over a year older than me had to have a turn. To us, the repast was the best part, especially the hard-boiled eggs in salt water. It was like hunt-the-thimble when we looked for the afikoman and we were given pocket money on finding the piece of matzah. My neice Francine now asks the four questions and does it without reading from the Hagadah.

Although we are a small family now, we do our best to carry out all the rituals of the Seder nights and ensuing days.

ESTHER HERMAN

### Seder Night in 1950's Dundee

Seder Night for me has always been a magical time of year. I remember all the hustle and bustle of getting ready for Pesach as a child at home. We kept the dishes in the attic and a week before Pesach my father had to climb up the ladder to pass them down to my Mum (ALHS) who was baking (as best she could!) with the Pesach ingredients. She even devised a recipe for her own sponge cake (it was lovely!) I helped her put the Pesach dishes etc in the cupboard after all the chometz things were put out of the way. Dad burned chometz the night before.

There was always an air of excitement as I waited for the first Seder night to arrive, as I had to ask Dad the "4 Questions." During the day I said them to myself (practicing). I learnt them at cheder from our old Reverend Segal. He always said I was his 'star pupil' and I prided myself on remembering them without looking at the Hagadah! (I do it to this day!) We had a banana and cup of tea and maybe some baking about 5pm to keep us till we ate during the service later on.

My Dad did the service from beginning to end and my Mum used to discuss parts of it while my Dad was doing the service (very informal.) I had to pass the bowl round for the rinsing of the hands during the service, and I used to flick through the pages to see how many pages till 'Partake of the Repast.' My favourite part of the meal was the hard-boiled egg in salt water. I once tried it at another time of year but it didn't have that special magic!

After the meal (always fried fish!) I'd look for the 'hidden' Afikoman (always difficult to find!) and my family would say "getting hotter or colder" as I got nearer or further away from finding it! Dad always paid me after the second Seder night was over. Another exciting part was opening the front door for Elijah to come in and take a sip of wine. Sometimes I opened the door, sometimes Mum, and he always drank some wine! I also enjoyed 'Dam, Tzefardeyah' (the 10 plagues) and we'd dip our pinky in the wine for all of the plagues and lick it after the last one! By the time we got to Chad Gadyah we were all tired and my Dad sang Chad Gadyah and we all joined in. and at the end Dad would always say "Express Printers, 89 Commercial Street" (the publisher of the Haggadah)!

We used to have a big family at the Seder table with my grandparents and great aunts as well as ourselves. Now there's just my Auntie, Dad and myself, but we still have the two Seder nights and carry on this beautiful tradition. A magic time!

FRANCINE MILLER



## The Scottish Council of Jewish Communities



JENNI CAMPBELL WITH LEAH AFTER A RECENT SCoJeC EVENT AT GIFFNOCK SYNAGOGUE

### Coming to a shul (fairly) near you!

It's all very well saying we should get involved with what's going on in the Scottish Parliament, but how can we actually do it?

**Can individual people and small communities really have their say? And will anyone listen?**

**Yes!** So says Jenni Campbell, Outreach Manager of the Scottish Parliament (see photo above.)

**FIND OUT HOW**

**at Dundee Synagogue  
7th May 10.30 - 4.30**

It's not all about the Scottish Parliament, there'll be sessions about Shavuot too:

**'Exciting enough to count the days?' and  
'Receiving the Torah or cheesecake and blintzes?'**

and to round off the day in style a short SCoJeC meeting so you can meet the Council members, hear more about our work and have your say about what we should be doing.

**A CRECHE AND ACTIVITIES FOR CHILDREN WILL BE PROVIDED**

Please let us know the ages of your children in advance so we can make sure they will be catered for!

**AND A HEARTY LUNCHEON WILL BE SERVED**

Tell us if you're coming as we need to know how much food to bring!

MORE INFO FROM LEAH GRANAT 07887 488 100

## Four Corners, One Question

Traditionally Passover is the time for asking questions. As a student at Glasgow Yeshiva, the saintly Rosh Yeshiva, Rabbi Naftoli Shapiro occasionally became mildly irritated when our unremitting and probably immature questions impeded the progress of the shiur and would gently retort "Keep your Kashes (questions) for Pesach". The question I would like to ask this Pesach is "Has SCoJeC achieved its aims?"

Our principle aims are to "advance public understanding of the Jewish religion and the Jewish Community" and to "represent the Jewish Community in Scotland to government and other statutory and official bodies" and we do this well as faithful readers of Four Corners know but we go still further and attempt to interest the Jewish Community in the process of government.

In March as part of the Glasgow J-Fest, we organised a public debate in Giffnock and invited teenagers and adult members of the Community to engage with a prominent MSP and a Trade Union leader. The motion was "that this house believes that the Scottish Parliament has not lived up to expectations". A vote taken before the debate showed that the audience was divided fairly evenly. At the end of the debate the motion was resoundingly defeated. A most interesting result.

The next meeting of the Scottish Council will be held in Dundee on 7th May 2006 and again the aim will be to interest the Jewish Community in the process of government and we hope that the Four Corners will be gathered together on that occasion.

But to return to my original question, the Scottish Council has had a spectacularly successful year culminating in changing Scots Law for the benefit of our Community with regarding Jewish Divorce (see Four Corners issue 8.) When Murray Tosh MSP, the deputy Presiding Officer of the Scottish Parliament addressed our AGM in December, he said that the Scottish Council "was a role model for other Communities."

Maintaining good relations with other faith communities is an important part of our work and when recently we hosted the visit of the Chief Rabbi to the Scottish Parliament, not only did we arrange for him to address the Parliament and meet the party leaders and leading MSPs and civil servants, but we also took the opportunity to arrange for him to meet the Moderator of the Church of Scotland in order to brief him prior to his official visit to Israel in November 2005.

Nor was the Roman Catholic Community neglected - see "Nostra Aetate" in last issue, to mark the Vatican's 40-year old declaration paving the way for dialogue and good relations between the Catholic and Jewish Communities, Cardinal Keith Patrick O'Brien, Archbishop of St Andrew's and Edinburgh invited Rabbi Moshe Rubin to join him in planting a tree in his front garden to commemorate the event.

This is only a fraction of the work done by the Council and in answer to my question, yes it shows that we are fulfilling our aims thanks to the diplomacy and sheer hard work of Ephraim and Leah supported by the management team.

We wish you all a Chag Kasher v'Sameach

JOHN COSGROVE, SCoJeC CHAIRMAN

## The SCoJeC Debate



LEFT TO RIGHT: NICOLA LIVINGSTON, LORI SIMPSON, OLIVER WORTH, BILL SPEIRS: GENERAL SECRETARY STUC, NATALIE SAMUEL, JOHN COSGROVE, DANIEL BERKLEY, BRIAN MONTEITH MSP, JOEL CONN, YARIV GRANAT

**What expectations did we have of the Scottish Parliament, and has it lived up to them? Is the Scottish Parliament a source of valuable new legislation or a waste of time and money?**

Teenagers and adults from the Glasgow Jewish community teamed up with Brian Monteith MSP and Bill Speirs, General Secretary of the STUC to discuss these issues at a well-attended debate hosted by SCoJeC. The teams debated the merits of the smoking ban, free personal care for the elderly, the cost of the Scottish Parliament building and whether Scottish affairs should be decided in Edinburgh or London.

After listening to the arguments the audience decided overwhelmingly against the motion proposed by Brian Monteith, Daniel Berkley, Oliver Worth and Joel Conn that the Scottish Parliament has not lived up to expectations. The winning team was that of Bill Speirs, Lori Simpson, Natalie Samuel and Nicola Livingston. The debate was chaired by John Cosgrove, SCoJeC Chair who was ably helped by timekeeper, Yariv Granat.