

# Chanukah party in Dundee

It seems a long time ago now, but in December Dundee shul hosted a lively Chanukah party attended not only by the local community, but also by visitors from Gairloch, Inverness, Ullapool, Airdrie, Oban, Glasgow and elsewhere.

The children played dreidl and turned the music up loud. The adults chatted, caught up on news – and turned the music back down! Latkes, doughnuts and many other delicacies were produced and lunch was enjoyed by all.

As dusk fell we all lit Chanukah candles together in the shul and enjoyed several renditions of Hanerot Hallalu to a variety of different tunes (not, I hasten to add, simultaneously!) Chanukah commemorates the failure of the Greeks' attempt to destroy the Jewish people by means of assimilation, and there was a spontaneous and animated discussion about what it means to be Jewish in Scotland today. Everyone, from primary school age upwards had something to say, and emphasised how being Jewish is key to their identity whether they live in a large or small community or miles from any one else Jewish.

And everyone set off home with their Jewish batteries recharged and looking forward to the next opportunity for a get-together.



## “Mackerel at Midnight”

AN EXCERPT FROM 'GROWING UP JEWISH ON A REMOTE SCOTTISH ISLAND', BY ETHEL G. HOFMAN

My mother arrived in Shetland April 1935, newly wed to a husband she barely knew. He had fled from the brutality of pogroms and harsh life in a Russian shtetl; she had grown up in Scotland in a poor but observant Jewish family of Lithuanian descent. Theirs was a marriage of convenience, a loveless union arranged by the shadchen, in the midst of a community with 100 churches and none of the support systems of Jewish life.

For Ma, assimilating would have been the easiest thing to do; she could have cast aside her Jewish values and tradition and silently blended into the Christian community. But she was determined to retain her religion and culture. By her example, she instilled high moral values and a profound Jewish identity in my brothers and me—an amazing accomplishment. Trying to put myself in her place, I wonder if I'd have had the courage and determination to hold fast to my Judaism. As I grow older, I realize the enmity of her daily struggles to adapt, while maintaining her Jewish beliefs.

As a child, I wanted to grow up and do all the things I saw my mother doing. As a wife and mother, I find myself emulating her in a hundred ways. When I try on a dress, I hear her brisk voice over my shoulder: “Take it off. It doesn't do a thing for you.” And I do. Or, as I take a cake from the oven, her approval comes through in a soft whisper, with a hint of dialect, “isn't that chust lovely,” and I blush from her praise.

Cooking was therapeutic. It was an infallible cure for her occasional bouts of loneliness. In winter, we'd come home to a plate of steaming ruby-red borscht, thick with grated fresh beets “to warm the cockles of your heart.” In summer we cooled off with a glass of tangy chav, a drink from the wild sorrel that grew along country paths....

More info: <http://www.caminobooks.com/mackerel.html>



ISSUE 5  
PESACH 5765  
APRIL 2005

## Welcome...

... to the 1<sup>st</sup> birthday edition of Four Corners!

A year ago the 1<sup>st</sup> issue hit your doormat, a trial venture, our first thoughts in response to your request for a newsletter to link the smaller Scottish Jewish communities and let you know what's going on elsewhere. We were fortunate in receiving funding from the Ethnic Minority Fund to cover the cost of the first four issues, and are grateful to UJIA and BEMIS (the Black and Ethnic Minority Infrastructure in Scotland) for paying for this issue.

The response you've given us has been tremendous and I think Four Corners is here to stay!

But if it's to go on being the publication you want then you need to tell us just what it is that you do want – and send in photos, stories, personal experiences, opinions and announcements of events. Things that you'd like to see and read because that's what other people will like to know too.

Four Corners is your newsletter and it's up to you to make it interesting and relevant! Looking forward to hearing from you soon.....

**Please send us your comments about and contributions to Four Corners**

SCOTTISH COUNCIL OF JEWISH COMMUNITIES

JEWISH COMMUNITY CENTRE,  
222 FENWICK ROAD, GIFFNOCK, GLASGOW G46 6UE  
TEL: 0141-577 8208 FAX: 0141-577 8202

E-MAIL: [J-SCOT@J-SCOT.ORG](mailto:J-SCOT@J-SCOT.ORG)  
CONTACT: LEAH GRANAT 07887 488 100

FOUR CORNERS IS PRODUCED BY SCoJeC,  
THE UMBRELLA REPRESENTATIVE ORGANISATION OF  
ALL THE JEWISH COMMUNITIES IN SCOTLAND.  
THE VIEWS EXPRESSED ARE THOSE OF THE AUTHORS,  
NOT NECESSARILY THOSE OF SCoJeC.

FOUR CORNERS IS AVAILABLE ON THE WEB  
[www.j-scot.org.uk](http://www.j-scot.org.uk)



### THE CORNERS OF SCOTLAND

Dundee

Paul: 01382 540 078

Aberdeen

Ehud: 01224 485 601

Argyll & Highlands

Frank: 01445 712151

Students

Rabbi Dovid: 07801 491 386

## THE 5<sup>TH</sup> CORNER

There always were Jews in exile – gathering where and when they could, their religion a bulwark and shield against hostile occurrences and natives. A wandering race since the Exodus when not all Jews went with Moses. So many had been sent to Ethiopia or had intermarried and not left Egypt. Those in Scotland, even those married 'out' remember their ancestral faith and seek out other Jews – like iron filings to a magnet.

My cousin who as a child was adopted by her Jewish parents, my late husband's aunt and uncle in Canada married 'out' but to my astonishment has only just mentioned, after quite a few year's correspondence, that not only is she bringing her teenage children up as Jewish, but that her oldest son will be Bar Mitzvah next year. She lives in Trenton Ontario where there is a tiny community of Jews, not even enough for a minyan.

News of another small community that I heard in a talk at the Sephardi Centre in London where I learned how Jews survived the virulent anti-Semitism, the attitudes of the Christians in a historical context. The Jews of Lynn were saved in 1290 by the benevolent Hugh de Lozenga Bishop of Lynn. He sent them to his home at Caen in Normandy – but sadly the boat hit a sandbank just outside Lynn, it was not good weather and the boat sank. Yet today once again Jews meet in Lynn in a small community.

So there are many corners to Scotland, neuks and crannies where Jews congregate. Some neuks are deeper than others and hold more, like Aberdeen. Others are recesses, with Jews peppered all over like hidden opals in a seam of clay.

I have to finish on a sad note. My darling mother passed away on 11<sup>th</sup> January and once the shock and clearing away is done I'm coming up to Scotland for a visit. Mum's neighbour, who is a handyman, comes from Scotland originally and calls me wee Agnes; Mum was Big Aggie. After one bout of cleaning and passing tools over to him I said I'm clarty and feel as if I've been up the lum. There's that much stoor in the press! So you see, I've no forgot how tae speak guid braid Scots!

JUDITH LIPMAN



In the last few years UJIA Scotland has worked to reach as many areas of the Glasgow Jewish community as possible whilst always using our *Three Pillars* as our guides.

Under the heading of "Youth and Youth Movements", UJIA have created a support system that movements, individuals and the umbrella organisation the Youth Forum have all been able to access. In this compact community we are able to reach well over 90% of our youth. This means that we can help connect the youth movements and organisation with all of their relevant age group. We intend to continue the vital "lynch pin" role that we have achieved.

Israel is always in and close to our hearts. UJIA feels it is imperative that we continue and enhance this relationship. To this end we enjoy the company of an ambassador from Israel in the form of a young

Shlichah who works closely with the youth organisations and is always on hand to keep us informed with all topics connected to Israel. Furthermore we are establishing a twinning relationship with communities in the Galilee. This partnership crosses the bridge between the work of Campaign and Renewal.

Under the heading of "Professional Teacher Development", UJIA works with Calderwood Lodge Primary school to ensure that the Kodesh and Ivrit professionals have access to the newest and most appropriate Teacher training. All other Kodesh professionals in Scotland have access to our funds and are encouraged to approach us for any help that they might need.

We wish "Four Corners" all the best. It's a great read. If anyone reading this magazine wishes to know more about UJIA or wishes to utilise our services, please feel free to contact me, Susan Simpson, Renewal Director on 01415778220 or at [susan.simpson@ujia.org](mailto:susan.simpson@ujia.org).

The challenge is exciting the success promising!



TRAINING FOR ALL YOUNG LEADERS OF YOUTH MOVEMENTS IN GLASGOW AT UJIA



**Limmud Scotland reaches out to the Four Corners**

**"Limmud....taking you one step further on your Jewish journey"**

Limmud offers a unique blend of formal and informal education, drawing on the resources of all sections of the community. It covers every area of Jewish interest and caters for people of all ages. Amongst its main events are 'Limmudfest', a summer festival of learning and a 5-day winter Conference which attracts over 2,000 participants from the UK and beyond. One Scottish participant commented:

"Limmud Conference has been described as 'the Jewish Glastonbury' but, having been to Glastonbury, I can confirm that the lack of mud and the presence of decent sanitation makes Limmud far superior. It is more like a 'Jewish Edinburgh Festival' but, again, the lack of jugglers and unicyclists makes Limmud my preferred option."

Limmud Scotland was established in 2000 and aims to provide innovative learning experiences to Jews of every hue and in every part of Scotland. Over the last 5 years we've held a variety of daytime and evening events including an Oneg Shabbat (Friday evening celebration).

Events lined up for this year include a trip to Newcastle's Limmud Day, a guided coach tour (in conjunction with the Scottish Jewish Archives Centre) entitled 'A Glasgow Jewish Journey' and a Limmud weekend in early November, comprising an Oneg Shabbat and a Day Limmud "Windows of Opportunity". We are beginning to assemble a list of possible presenters for Day Limmud and would welcome your suggestions.

Regular team meetings are held in Glasgow and Edinburgh, but we also manage to do a great deal of our business by email. As a small team of volunteers aiming to run events to a high professional standard, we invite your involvement – participate in our events, let us hear your ideas, come along to team meetings! Please feel free to get in touch with us at [scotland@limmud.org](mailto:scotland@limmud.org).

EVELYN TIEFENBRUN, CHAIR, LIMMUD SCOTLAND



## **John Cosgrove – CHAIR**

John was born in Wales, but brought up and educated in Glasgow where his father was Minister of Garnethill Synagogue. On marriage to Hazel Aronson, he moved to Edinburgh because Hazel, who later became Scotland's first woman judge, wanted to practise at the Scottish Bar. John is a partner in Murrayfield Dental Practice. He has been President of Edinburgh Hebrew Congregation and Edinburgh Jewish Literary Society and Chair of Edinburgh CCJ, Edinburgh Hillel, and the Editorial Board of the Edinburgh Star. He represented Scotland on the Chief Rabbinate Council selection committee which elected Rabbi Sacks and has made over 100 broadcasts for Radio Scotland and BBC World Service on Jewish topics. He has 1 daughter, 1 son and 5 grandchildren.

## **Kenneth Collins – VICE CHAIR**

Dr Kenneth Collins is President of the Glasgow Jewish Representative Council, an office he has held before, and is also Chairman of the Scottish Jewish Archives Committee which collects material related to the history of Jews in Scotland. He was the first Chairman of the Scottish Council of Jewish Communities (1999-2003). He has a special interest in the history of Jews in Scotland and has written "Go and Learn" and "Be Well!" which cover the medical aspects of Jews and medicine in Scotland and "Second City Jewry" which relates the history of Jews in Glasgow from 1790 to 1920. He is a Trustee of the Chief Rabbinate Trust and the Glasgow Jewish Community Trust. He is a general practitioner in Glasgow and is married with 4 children and 4 grandchildren.

## **Daniel Clapham – HONORARY TREASURER**

I suppose that there are three parts to me being me. Firstly and most importantly in my family life, I am married to Patricia and we have a young son of 18 months. His name is Jacques, and he is a constant source of joy and also of exhaustion. Secondly in my professional life, I am employed by the Glasgow Housing Association where I am part of a project team tasked to deliver community ownership. Finally in terms of communal involvement, I was one of the original instigators of the SCoJeC and I am currently its Honorary Treasurer.

## **Stephen Klinier - HONORARY SECRETARY**

Stephen, a solicitor, is currently the Hon. President of the Glasgow Jewish Representative Council, Chairman of the National Executive of Habonim-Dror, Director of Cosgrove Care, Chairman of Glasgow Community Strategy Group, Trustee of Glasgow Jewish Community Trust and Trustee/Fund Manager of the Jewish Youth Fund (Scotland). His past positions have included President of Glasgow Jewish Representative Council (2001-2004), Chairman of Habonim-Dror Glasgow (1990-2003), Hon. Secretary of Giffnock & Newlands Hebrew Congregation (1995-1998) and a variety of other minor positions and representative affiliations. The Socialist/Zionist youth organisation, Habonim-Dror, was the home of his youth, shaped his formative years and continues to reflect his life views. His overriding interests of Zionism and the welfare of the Jewish Community continue to stem from those days. He has a keen interest in his roots and in the history of the Glasgow Jewish Community and has an abiding concern for its continued welfare. He is married to Barbara and has two grown-up children, Aaron and Merav.



# Scottish Council of Jewish Communities



LEFT TO RIGHT: KENNETH, EPHRAIM, JOHN, STEPHEN, DANIEL, PHILIP



## **Ephraim Borowski – DIRECTOR**

As Convener of the Standing Committee of Scottish Jewry at the time of Devolution, Ephraim was responsible for its metamorphosis into a democratic representative umbrella organisation empowered to speak for the entire Jewish Community of Scotland to the new Scottish Executive, Parliament, the churches and other faith groups, and the media. In real life, he was head of the Philosophy department of Glasgow University before taking unfeasibly early retirement in 2000, is now a Consultant to the Scottish Qualifications Authority, and is joint author of the Collins Dictionary of Mathematics. He has been an elected member of the Court of Glasgow University, president of the Glasgow Association of University Teachers, and president of the Royal Philosophical Society of Glasgow. Within the community he has been Chairman of Giffnock Synagogue, Secretary and Vice-President of the Glasgow Jewish Representative Council, and is Regional Chair of the Board of Deputies. In his spare time he is a Governor of Hutchesons' Educational Trust, Vice-Chair of the Black and Ethnic Minority Infrastructure for Scotland, and a ministerial appointee to the General Teaching Council.

## **Dr Philip Mason – VICE CHAIR**

After graduating as a research biologist in Cambridge, Philip came to Edinburgh together with his wife Irene in late 1971. During his early years in Edinburgh he was President of Edinburgh Jewish Literary Society and Edinburgh Bnai Brith and Treasurer of Edinburgh Friends of Israel. As a consequence of increasing periods spent overseas with his work, this communal involvement temporarily decreased but more recently Philip has been Secretary and Treasurer of the Edinburgh Hebrew Congregation and is at the present time its President. He has been particularly pleased to see the extensive restoration of the Synagogue and Mikveh during his time in office. Irene and Philip have 2 sons, both of whom are married and live in London, one is a dentist and the other the Rabbi of Kingston Synagogue.

# Kindertransport Lothar seeks Ladies who cared for him

Lothar Himelstaub was 13 when he arrived in Glasgow in 1939 as one of the Kindertransport refugees. Now, 66 years later, he is hoping to find survivors among the ladies of Garnethill Synagogue "who looked after all our needs."

The reason for his search, he says from his home in Queensland, Australia, is to enable him to "show his appreciation" for what the ladies did for him, and the children who came with him.

His appeal for information came to Garnethill as it was in a hostel adjacent to the synagogue that many Kindertransport children were cared for.

Lothar, who changed his name to Les Hillman, recalls some names from so long ago; Heinz Bieberfeld, Henry Herner, a Staff member from Germany, Mrs Marchant and her young son.

Mr Hillman explained "I arrived in the UK in April or May 1939. After a short stay in London I was taken to Glasgow and accommodated in a hostel adjacent to the Garnethill Synagogue. I stayed in Scotland about two-and-a-half years then went to London to study engineering.

"In the course of time I was called up and served in the army for three years. After army service I went back to engineering and in 1954 my company sent me to Australia where I am now living with my wife on the Gold Coast of Queensland.

"It would be marvelous if I could contact someone from my days in Glasgow, where I was looked after so well. I have a sister, Mrs D. Nass and nephew Harold Nass living in London.

The Kindertransport children's medical officer during their stay in Garnethill was Dr Sidney Naftalin, a long-time member of the synagogue. He was "recruited" by his wife Marjorie's sister, Mrs Dora Woolfson, one of the founders of the ladies group to which Mr Hillman refers. The other founder was Mrs Elsie Heilbronn. Sadly, all of them are no longer alive.

**\*About 10,000 children, most of them Jewish, were forced to flee from Nazi persecution and certain death shortly before the 1939-45 war was declared. They came from Germany, Austria and Czechoslovakia. Their traumatic rescue and forced separation from their parents, became known as The Kindertransport.**

These were the largest number of children to escape from Nazi occupied territory. In the UK some of the older children were accommodated in hostels, others were lucky enough to have caring loving foster families while some told of abuse, beatings and of being so hungry they were forced to eat dog biscuits.

HENRY DIAMOND

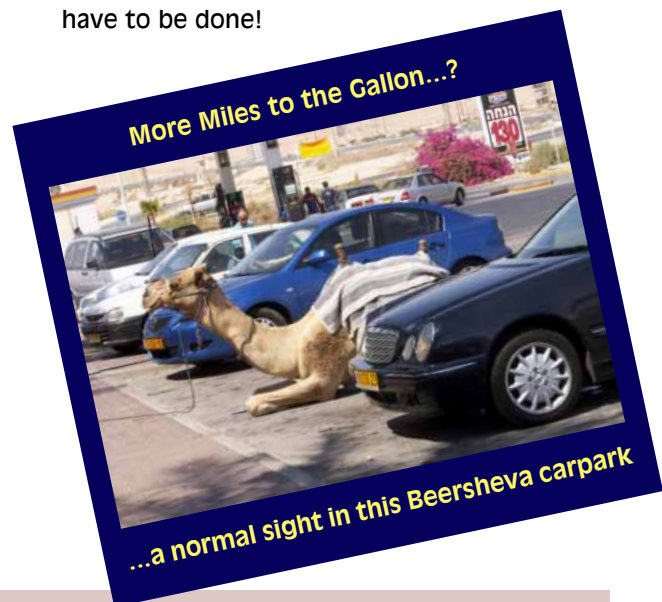
## Disclosure Scotland

### IMPORTANT NEW LEGISLATION

The Protection of Scotland (Scotland) Act came into effect on 10<sup>th</sup> January 2005. This means that anyone from age 12 upwards who organises or helps to run any activity for children or teenagers must have a Disclosure check – and failure to do so risks prosecution.

It makes no difference whether someone works regularly or just occasionally with children, whether their work is paid or voluntary or whether they are the parent of one or more of the children involved. Examples of people in the Jewish community who might need to have checks done are Rabbis, cheder teachers and youth group leaders.

Checks for volunteers are free, but can only be done through a 'registered body'. SCoJeC is in the process of registering, and should be able to apply for checks very shortly. Please contact Leah, (0141 638 7550 / 07887 488 100 [leah.granat@onetel.net](mailto:leah.granat@onetel.net)) for more information and to get Disclosure forms. It isn't difficult but it does have to be done!



## Where the Corners Meet

Looking at the last edition of Four Corners it came to me that over the last 40 or so years Frank and I have made an interesting and interconnected journey between three of those corners. How? Well "once upon a time, o best beloved....."

In the early 1960s we were both students in London and I was invited to attend as a student rep the British Association for Advancement of Science at its annual meeting in Aberdeen. Being a good Jewish girl I asked about kosher accommodation and was sent to stay with Phil and Sarah Orkin, for many years the heart of the Aberdeen community.

We are Jews; so we talked! Talk led to discussion of our plans after graduation. This led to an introduction to the statistician Prof Finney for Frank and Prof Nisbet in Education for me, and lo in 1964 we married and came to Aberdeen as students. During our years in Aberdeen we had our first two children and learned to love Scotland.

Our paths then took us on a journey away from Scotland to London and then Marlow. We had three more children in London, and eventually Phil and Sarah also moved there and our friendship continued.

Let's go to the new millennium. After years of gentle wifely persuasion (never nagging!) we decided to fulfil my dream of 30 years and move to our present Highland home. I knew we would find other Jews, but not when or how. Again we were given a link to our 3<sup>rd</sup> Corner connection. Phil has a cousin – one Jacqueline Speyer, and he told her to contact us, which eventually she did. In August of 2003 we met the now JNAH at a party at her house and within a few months became contact for this corner.

Do the connections end there? Of course not. Via JNAH we have met Tamar, Kathy and Esther, and held a far north Seder service for family in which we happily included JNAH members. We have met up with a Jewish lady at the Hydroponicum in Achiltibuie and my aunt is comint to visit us next March with a Jewish neighbour visiting a granddaughter in Inverness. This Rosh Hashannah we found another link. We met up with Frank's cousin Judi who keeps saying she will visit us, but now will also visit her cousins John and Cherry who moved to Oban last year.

Small world. Well certainly for Jews who make friends wherever they travel, and like us, always find links. Will there be more in the future? Don't you doubt it!



# Insights into Pesach from Rabbi Jonathan Sacks

[HTTP://WWW.CHIEFRABBI.ORG/ARTICLES/OTHER/PESSACH.HTML](http://www.chief Rabbi.org/articles/other/pessach.html)

There's a passage in the Haggadah so strange that it cries out for explanation. It says: "Go and learn what Laban the Aramean sought to do to our father Jacob. For Pharaoh issued a decree only against the male Israelite children, but Laban sought to destroy everything."

Consider: on seder night all our efforts are directed towards remembering the night long ago when the Israelites were about to go free after centuries of slavery. We tell the story and relive it, tasting the bread of affliction and the bitterness of servitude. How then does it make sense to say, in effect: "You think Pharaoh was bad? Laban was even worse!" This minimises the very event we are trying to recapture. Besides which, where is it stated that Laban actually tried to kill Jacob and his family? To be sure, he was less than friendly. But to accuse Laban of attempted genocide goes against the plain sense of the Torah and cuts across the central theme of the Haggadah.

I once heard a beautiful explanation in the form of a parable. The sun and the wind were having an argument as to which was the more powerful. The sun said, "I am the greater power. I give light and warmth to the entire planet. Without me, nothing could live." The wind said, "I am greater. When I blow, rocks crash, trees are uprooted and houses collapse. Against me, nothing can stand."

Just then a farmer came out into his field and began ploughing the ground. The sun proposed a test. "Let us see which of us can part the farmer from his jacket." The wind agreed. It began to blow, gently at first, and then with increasing force. But the more it blew, the more tightly the man held on to his coat. Eventually the wind gave up, exhausted. Then the sun came out from behind the clouds. Feeling the warmth, the farmer removed his jacket. The gentle heat of the sun did what the raging wind could not.

So it has been throughout Jewish history. There have been times, many of them, when Jews were persecuted. Yet the Torah says at the beginning of the Book of Exodus, "The more they were oppressed, the more they multiplied and spread." The harder the wind blew, the more Jews held on to their identity. During the many centuries of Jewish suffering, no one ever asked the question, "Will we have Jewish grandchildren?"

What has threatened Jewish continuity has been not the wind but the sun: not poverty but affluence; not slavery but freedom. While Jacob was living with his father in law, it was not Laban's hostility that threatened Jewish survival but the fact that Jacob had become prosperous and might easily have settled there, forgetting his destiny and identity. That is why this passage occurs in the Haggadah, as if to say: "Do not think that the challenge of Pesach ends with the exodus. Leaving Egypt was only the beginning. There always were two threats to Jewish identity. One is physical, the other spiritual. The physical threat is persecution. The spiritual threat is the allure of freedom; and the second is sometimes more devastating in its effects."

As it was then, so it is now. There is only one antidote, and it is provided by Pesach itself. Just as the seder service begins with the questions asked by a child, so we must always put the needs of children first. This means three things: firstly that we create schools and shuls to give our children a sense of belonging and pride; secondly that our families are strong; and thirdly that we tell the story of Jewish identity not only in terms of suffering and persecution but also in the positive language of aspirations and ideals. Pesach was more than the escape from Egypt. It was the beginning of the journey towards Mount Sinai.

**The Mishnah says that in telling the story on seder night, "We should begin with the bad news but end with the good." We must tell our children, "Yes, we have eaten the bread of affliction but we also drink the wine of freedom. Judaism is more than a scroll of suffering written in tears. It is also the story of how to serve G-d in joy, see freedom as His blessing, and give thanks for all He has given us."**

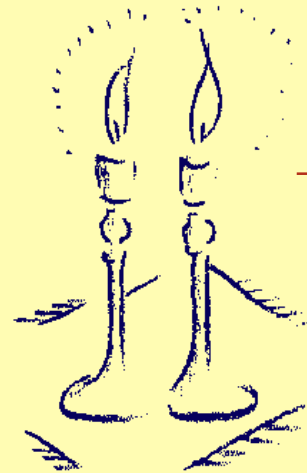
## **SEDER: SAT 23 & SUN 24 APRIL**

You are invited to join the most Northerly Seder in the UK (to our knowledge) at the home of Valerie and Frank House. Tel. 01445 712151 for details.

## **LAG B'OMER: SUN 29 MAY 2pm**

Plans are afoot to BBQ again this year at Beecraigs, Linlithgow. Bring your family and food to roast! Tel. Anne and Irving 0141 644 1857 for details.

**Pesach (Passover) begins with Seder night on Saturday 23rd April after Shabbat, and continues for 8 days, ending on the evening of Sunday 1st May.**



### **Matzah Apple Kugel**

- 6 matzot
- 6 eggs
- 4oz sugar
- 2oz margarine
- 8oz raisins
- 2oz chopped nuts
- 4 large apples grated
- cinnamon

Break matzah into smallish pieces, cover with hot water, leave for a couple of minutes and then drain. Beat the eggs well. Add sugar, margarine, raisins, nuts, apples and cinnamon and mix well before mixing in the matzah

Pour into baking dish, bake gas 6 for 20 mins, eat hot or cold

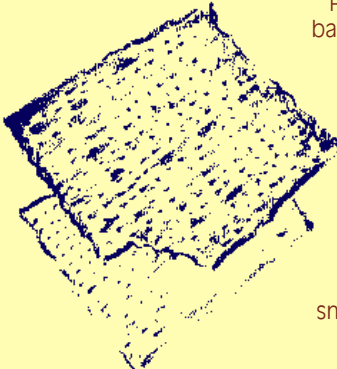


### **Matzah Brei**

- 4 matzot
- 5 Warm water
- 3-4 eggs beaten
- Oil for frying

Break matzah into smallish pieces, soak in warm water, then squeeze out the water. Mix wet matzah with eggs. Make into patties and shallow fry till golden brown.

Serve hot with toppings such as jam, sugar, cinnamon, cheese or sour cream.

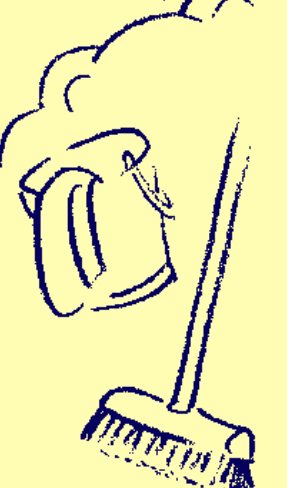


### **Charoset for the Seder**

Despite the fact that it tastes rather good his is supposed to remind us of the mortar used by the Jewish people when they were slaves in Egypt!

- 2 sweet apples grated
- 6oz ground almonds
- 2 teaspoons cinnamon
- 4 tablespoons sweet red wine
- (Kiddush wine)

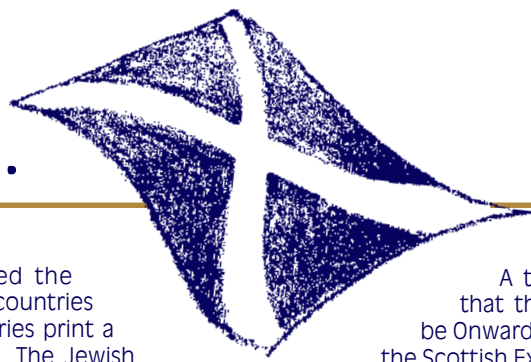
Mix all ingredients together – as simple as that!





# Should St. Andrew's Day...

# ...be Scotland's National Holiday?



## FOR

At school almost everyone has learned the names of the patron saints of the four countries that make up the British Isles. Most diaries print a reminder of when the saints' days fall. The Jewish community, secular and religious, is happy to have a break from work at Xmas and also at Easter – both religious landmarks in the Christian calendar. Scotland is a Christian country. Yet it is a country that celebrates the diversity of its inhabitants.

The Scottish Interfaith Council plans to hold its annual interfaith conference at the end of November, incorporating St Andrew's Day. Thus rather than imbuing the day with a Christian ethos, St Andrew would be sharing his day with all the other faiths in Scotland – 'One Scotland, Many Cultures', the message from the Scottish Executive on billboards throughout the land.

The proposal to make St. Andrew's day a public holiday should not be opposed by the Jewish community. From a religious point of view, we have nothing to fear from this holiday. We should save our energies for proposals that could directly affect our Jewish way of life. The main issue for the Jewish community regarding holidays is to make sure that we are able to have time off to celebrate and observe Jewish festivals as they occur.

There may be those in the business and professional world who would oppose this holiday for purely commercial and practical reasons. They will argue their own case. We must ask the question, 'Would this holiday have an adverse effect on Jewish life in Scotland?' If the answer is, 'No!' we cannot oppose it on religious grounds.

DIANNA WOLFSON

## AGAINST

A thought-experiment: Imagine a proposal that the new Scottish national anthem should be Onward Christian Soldiers. Should we not remind the Scottish Executive of their own campaign under the banner of "One Scotland – Many Cultures"? If we feel uneasy and indeed unwelcome when school prize-givings, civic ceremonies, or whatever take the form of Christian worship, would this anthem not make us feel excluded?

"Obviously!" I hear you say, "but who would be so daft as to suggest this?!" Well, unfortunately, it's not much of a fantasy! At the same time as the media were speculating about a new anthem, an MSP proposed that St Andrew's Day should be a new national holiday – which is equally inappropriate in a multicultural society.

That is not to say that it wouldn't be a nice idea to have an extra day's holiday, or even a day to mark a new Scottish sense of pride in itself. But in that case let's have Devolution Day, or Burns Day, or Holyrood Day – or as now suggested Scotland Day to mark the anniversary of the Declaration of Arbroath on 6<sup>th</sup> April – but not a saint's day!

If you give people the benefit of the doubt and take it as given that people put forward the strongest case they can, it follows that if all their arguments are threadbare, there simply was no good justification in the first place. So let's examine what they say: the proposer said it was not discriminatory because St Andrew is also patron saint of Greece and Russia – a complete irrelevance which anyway ignores the fact that non-Christians, whether in Greece, Russia or Scotland simply do not have saints! Then the Cardinal said that because Andrew was a messenger of Jesus, martyred for his missionary zeal, he is a role-model for all, and a leading interfaith activist says that "it is hook on which to hang the multi faith nature of Scotland"; I wonder which words it is that have changed their meaning!

EPHRAIM BOROWSKI

**It has recently been suggested in the Scottish Parliament that 6th April, the anniversary of the signing of the Declaration of Arbroath, should be established as 'Scotland Day'. Christine Grahame MSP has put forward a motion noting that this year will be the 685th anniversary of the Declaration which she describes as 'a formal declaration of Scottish independence and the seminal document in our nation's history which proclaimed in 1320 that 'It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom''. She suggests that formally establishing a Scotland Day on 6 April each year would allow Scots to 'celebrate our history and inject greater confidence and optimism as a nation, one of the oldest in Europe, and allow us once again to take our rightful place amongst the family of nations'.**

## A Right Royal Confusion

The talmudic injunction to pray for the peace of the state means that for two millennia the shabbat service has included a prayer for some rather less than friendly rulers. In the UK we are fortunate that that is not so, but nonetheless the Prayer for the Royal Family can often be a bone of contention. Those of us with long memories will recall that for many years, when the prayer in England referred to the Duke of Cornwall, in Scotland he was styled Duke of Rothesay. Then when Prince Charles was invested as Prince of Wales, both countries used that title. However there was some paradoxical nationalist sentiment that that title has no standing in this corner of the kingdom. Recently a dissident actually obtained a ruling that we should retain the Rothesay title, with the result that Edinburgh and Glasgow now have different texts! Obviously the announcement of the Prince's marriage has now reopened the dispute in spades, and a request that the Scottish Council has been asked to adjudicate resulted in the following exchange:

*W: For those of us who still call the Duke of Rothesay the Prince of Wales in the Prayer for the Royal Family, will we now have the Prince of Wales and the Duchess of Cornwall or does the Duchess to be have a different title when she visits Scotland?*

*X: Personally, I have never called the Duck of Rothesay the prince of Whalers, but I am prepared to be corrected. Would our Court Correspondent, perhaps like to offer guidance (failing which, prayer!) on this matter. You have till 8th April!!*

*Y: She will automatically assume the title of Duchess of Rothesay upon marriage to the Duke. Whether she uses the title is a different kettle of fish, but I am willing to bet one used Kippa clip that she will call herself the Duchess of Rothesay in Scotland! As you are all no doubt aware, the new Scottish edition of the Singers Prayer Book is to be published precisely one week before the marriage so could not possibly settle the question.*

*Z: I am not so sure that C will take the title of Duchess of Rothesay, since in the Debrett listing of titles Wales is first, Cornwall is second and Rothesay is third. Would she want to drop down a division simply because she is visiting another country? I am not going to let my son aged 19 months! say the prayer for the royal family until all of this is resolved.*

*Y: If you bring him to Edinburgh he can pray now for the welfare of the Duke of Rothesay and his bidey in. There will be no affiliation fee.*

The definitive ruling is that in accordance with Jewish tradition, we will continue to argue about it, particularly during the Prayer for the Royal Family. In orthodox shuls the argument will be sufficiently loud as to drown out the prayer itself. Now just wait till he's king!!

