

Teenagers Discuss...

How does it feel to be one of a very few Jewish pupils in a school?
and how should you deal with any problems that arise as a result?

In what ways does the media misrepresent Israel and Jewish people?
and how can you explain to other people that something isn't necessarily true just because it was on television or in the newspaper?

What really happened in Israel this summer?
and how does it relate to the modern history of Israel?

What is antisemitism?
and what's the best way to respond to antisemitic comments?

These were just some of the questions discussed at 3 events put on by SCoJeC for secondary-school pupils in Edinburgh and Glasgow in September.

Ephraim and Leah were joined by guest speakers from the Israeli Embassy, the Israel Information Centre in Scotland, Scottish Friends of Israel and others to talk about what happens when criticism of Israel becomes antisemitic and how to respond when things start to feel personal.

The teenagers said they felt more confident about how best to respond to antisemitic comments after the sessions... Katy MacDougall said "I came along because I don't know enough and wanted to find out the facts and how to answer people." Yariv Granat added:

"The discussion on how to respond to people who confuse Judaism and Israel was really interesting and will be very useful when I'm talking to people at school."

Mark Kingsley, who attended one of the Glasgow sessions, summed up everyone's feelings when he said "I've learnt valuable lessons and we've had a fantastic time. Thank you!"



ABOVE - EDINBURGH TEENAGERS DISCUSS ANTISEMITISM

RIGHT - GLASGOW TEENAGERS LISTEN TO A GUEST SPEAKER FROM THE ISRAELI EMBASSY

FAR RIGHT - ELLIS SIMPSON LEADS A DISCUSSION WITH A GROUP OF TEENAGERS IN GLASGOW

'After a turbulent summer these sessions provided a vital opportunity to engage with the issues'

GUEST SPEAKER FROM THE ISRAELI EMBASSY



Welcome

to the 11th issue of Four Corners, and best wishes for a shanah tovah u'metukah, a good and sweet year, to all of you!

Read about the Dundee community's exciting plans, find out what young people in Glasgow and Edinburgh have been talking about, discover more about the work of artist Hannah Frank, learn about Yad Vashem's 'Guardian of the Memory' Campaign – and don't forget to put SCoJeC's AGM and Chanukah party into your diary!

Remember this is your newsletter – if you're interested in something the chances are other people will be too, so please keep sending in your articles and photos!



After a Shabbat service a mother with a restless seven year old boy told the Rabbi how she finally got her son to sit still and be quiet. About halfway through the sermon, she leaned over and whispered, 'If you don't sit still and be quiet, Rabbi Cohen is going to lose his place and will have to start his sermon all over again!'

Please send us your comments about and contributions to Four Corners

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THE UMBRELLA REPRESENTATIVE ORGANISATION OF
ALL THE JEWISH COMMUNITIES IN SCOTLAND.
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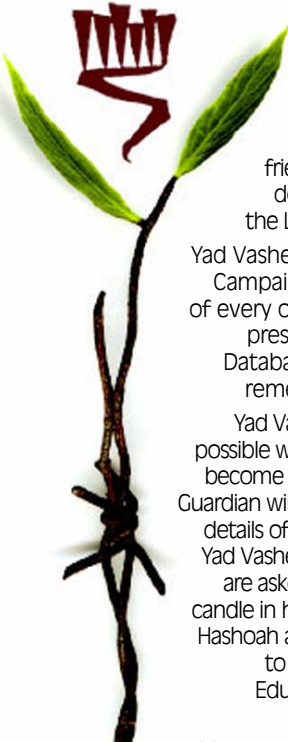
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Yad Vashem

GUARDIAN OF THE MEMORY CAMPAIGN



"I should like someone to remember that there once lived a person named David Berger" That was the desperate plea of Polish teenager David Berger in a final letter to his friend Elsa as he faced his eventual death at the hands of the Nazis in the Lithuanian capital Vilnius in 1941.

Yad Vashem's 'Guardian of the Memory' Campaign aims to ensure that the life of every one of the three million people presently on Yad Vashem's Central Database of Shoah Victims' Names is remembered by one living person.

Yad Vashem hopes as many people as possible will take on this commitment and become a Guardian of the Memory. Each Guardian will receive the name and personal details of a victim who is recorded on the Yad Vashem database. As a Guardian they are asked to pledge to light a memorial candle in honour of that person each Yom Hashoah and to make an annual donation to advance the cause of Holocaust Education and Awareness in the UK.

Each Guardian will receive a lapel emblem, to wear with pride in recognition of the responsibility they have undertaken and their name will be entered into a permanent record to symbolise that the victim will be remembered.

Guardians will be recruited through synagogues, schools and organisations in the Jewish community, and members of other faiths will be encouraged to participate in the campaign so that eventually every one of the six million Jewish victims of the Holocaust will be remembered in this way.

Yad Vashem is in the process of contacting all Scottish synagogues to ask members to participate. If you would like to be involved but don't belong to a synagogue please contact SCoJeC for more information as we have made arrangements to liaise with Yad Vashem.

Small but perfectly formed!

In August Rabbi Rose came from Edinburgh to attend a meeting at Dundee Shul. We had a wonderful turnout and all enjoyed coffee, honey cake and a spirited discussion that lasted the best part of two hours and could easily have stretched way beyond that if Rabbi Rose hadn't had to catch a train back to Edinburgh!!

Many topics were discussed around the table... our Dundee Shul and its condition; what we should be called as a small community; money (no meeting would be complete without a money discussion!!!); shul services and regular visits from the Rabbi.

As a result we have agreed to.....

- Have regular Friday evening sharing of supper, perhaps once a month.
- Continue to hold Shabbat services in Shul on the last Saturday every month as at present.
- Have a shared meal on the High Holy days.
- Get help with the content of services from Rabbi Rose and other people in Edinburgh shul (since the meeting some of us have attended a family service in Edinburgh to get ideas).
- Become more involved in interfaith Work, in particular with the World Faiths presentation at Dundee University in October.
- Liaise with SCoJeC and with Edinburgh and Aberdeen shuls to ensure we publicise our events and share news and information.
- Put out pamphlets and adverts about the dates and times of services.

And we're very pleased that Rabbi Rose has promised to visit us once a month as he does for the Aberdeen Jewish Community.

Yes... we talked and talked...! But this was a real indication of the strength in our community as we want to raise issues and move forward, learning as we go. Finding time is a challenge, especially when many meetings only attract small numbers but we're learning that the effort is very worthwhile and the rewards, both communal and personal to each of us individually, are priceless.

We hope that this meeting will be the first of many with everyone taking home a little piece of inspiration, spiritual leadership and a sense of community and belonging.

MARY BALLANTYNE

'What's faith got to do with it?'

CONFERENCE ORGANISED BY COMMUNITIES SCOTLAND WHICH WAS HELD AT THE RSAMD IN GLASGOW

What is 'Regeneration' and do faith communities have a role to play in it? Opening a recent conference Malcolm Chisholm, the Communities Minister, defined it as "what happens when a place changes for the better", and said that "faith communities can and do make huge contributions to the regeneration agenda".

Ephraim Borowski, SCoJeC Director, agreed in his keynote speech, adding that "regeneration should be more to do with hearts and minds than bricks and mortar; about people before it's about buildings.

"The Hebrew for a synagogue is a 'Bet Hakeset'", he told the delegates "a meeting place or community centre, but when Jewish people set up a new community we build a school before we build a synagogue because of the importance of transmitting the values of the community to the next generation.

"The US is often described as a 'melting pot' – but when you tip coloured paint – red, blue, yellow, and green – into a pot and stir it up, the result is a rather unattractive sludge – the colours are no longer recognisable. If instead you weave coloured threads together you end up with a tartan – an attractive design in which each individual colour is still identifiable. Multiculturalism is an 'in' topic at the moment; there's a lot of discussion about what a multicultural society should and shouldn't look like. I prefer the 'tartan model', a society in which every community makes a valuable contribution to the pattern of Scottish society whilst still retaining its own unique identity."



for your diary!

MORE INFO FROM LEAH: j-scot@j-scot.org/07887 488 100

Chanukah Party

IN LOCHGILPHEAD

(exact location yet to be confirmed)

Please bring a Menorah and a Vegetarian Contribution to the Meal
Sun 17th December 2-6pm

MEGILLAH READING
and fancy dress

Purim Party

Sun 4th March 2007

VENUE STILL TO BE ARRANGED

The Festival of our Rejoicing

THE TIME: SUCCOT 206 BCE, DURING THE TEMPLE PERIOD. DAWN
THE PLACE: JUST OUTSIDE JERUSALEM, IN THE VALLEY OF THE SHILOACH

A large procession winds its way slowly down the heat-baked valley, the dry dust rising as they pass. It is the end of the summer and the wild grass is parched and yellow. The last rainfall was months ago. The throngs of men, their faces elated, slow as they reach their destination – a barely visible trickle of water in the ground. The leader of the procession fills a jug with the water from the Shiloach stream and turns, carrying it carefully back towards the Temple.

Hours later, as the shadows lengthen and day turns to evening, a Kohen takes the jug and, watched by the thousands of holiday pilgrims, pours the precious water onto the altar. The crowds burst into song. Every type of instrument can be heard joining joyously in the excited music. One by one, the great men of the generation begin to dance, their bodies expressing their ecstasy, their mouths singing of their love and devotion to G-d. The rejoicing continues till dawn, when the Kohanim blow the trumpets and the procession leaves again for the Shiloach.

This ceremony of the water drawing, pouring it out on the altar, and the accompanying rejoicing, repeats itself five times during the festival of Succot. Describing the events that took place in the Temple on Succot, the Talmud wrote, "Whoever did not see the rejoicing of the water drawing never saw true happiness in their life." But why did such a simple ritual inspire such ecstasy?

THE TIME: SHABBAT 15th TISHREI 5767, 7th OCTOBER 2006
THE PLACE: A SUCCAH IN SCOTLAND

Shadows jump on the faces of those around the table, caused by the unsteady electric light which is swinging slightly. The thin wooden walls are wet and every couple of minutes water drips from the leafy roof into the soup on the table, or down the neck of one of the diners. The mood, however, is far from damp. When illuminated by the jumping light, the faces are seen to have relaxed and joyous expressions and there is a warmth in the air that does not come from the soup. Between the courses the participants burst into exuberant song, "You chose us from all the nations, You loved us, You desired us... You sanctified us with your mitzvot!" They seem unaffected by their simple, even gloomy, surroundings.

Unaffected? Can it be that they are happy not despite the surroundings, but because of them; their simplicity, their vulnerability to the elements?

By forsaking the solid stone walls of their house, the locks and bolts of their front door and their state-of-the-art alarm system, the family is declaring, 'Not in these lie our trust.' And that is the source of their joy.

Succot

TISHREI 15-23RD...

CORRESPONDING TO THIS YEAR'S SOLAR CALENDAR THUS:

**Succot starts on the evening
of Fri 6 October**

First 2 days Yom Tov are Sat 7 & Sun 8 Oct

**Middle days of Succot (Chol HaMoed)
from evening Sun 8-12 Oct**

Hoshanah Rabbah is Fri 13 Oct

**Shemini Atzeret & Simchat Torah
are from evening 13 Oct till
evening Sun 15 Oct**

When we place our faith in the material, then we place limits on our lives, confining them to the purely physical. And, as the 2nd Law of Thermodynamics states (and the great rabbi the Maharal, but that's another story), everything that is physical decays. The disorder of the universe always increases. So we can never be truly secure.

What would be the rational thing to do with a jug of water, at the end of a hot, dry summer, if you're not sure when the next rain will be? Drink it. Save it. But what if you had absolute confidence that when you prayed for rain after the festival, G-d would send you rain? Maybe you would pour it out onto the altar in a gesture that says, "I dedicate my life to G-d in the total conviction that He will take care of me."

That total faith in G-d, that crystal clarity that He cares for us and that everything He does is for our benefit – that is ecstasy.

THE CENTRAL IDEA IN THIS ARTICLE WAS HEARD FROM R' TARRAGON

OF YESHIVAT GUSH ETZION IN A SHIUR GIVEN IN MEMORY OF YONI JESNER

TALYA SILVER



Visiting the Northern Corners

JUDITH LIPMAN

Cheap accommodation, not so cheap train tickets and the 5th corner returned to Scotland for a visit.

Friday night was spent with the **Aberdeen** Jewish community. I had spent part of my birthday checking out what was available at Sainsbury's Garthdee; not a lot, but some home comforts...including honey cake. On arrival on the doorstep of the shul, an early Victorian, elegant townhouse, I rang the caretaker's bell and an elderly lady popped her head out from the basement below. "Och, it's not till 6.30pm but I will come and let you in. She very kindly showed me where things were and the layout. The actual synagogue is 1940s style as it was founded in 1945.

The Bimah is situated centrally opposite a brown varnished wood cabinet for the scrolls with the ner tamid (everlasting light) hanging above. Pews in brown wood are arranged on opposite sides of the bimah; two frosted windows are situated on either side of the ark. At the rear of the room is a raised dais with unusual carved armed leatherette padded chairs linked as a bench. The women perch up here with the rear windows giving light. In the corners of the room, behind the ark, are two corner boards placed diagonally across the corners; one is a blessing for the Royal Family.

The service included a blessing for the children. What is important is the closeness of this group. They are warm to each other, a united and friendly small group, mostly connected with the University or IT or with the oil industry. During term-time the service swells with students from the community. I was privileged to meet Ramsay Brown, the President and one of the founders of the synagogue.

We went upstairs for a friendship meal. It was the craic (sorry, Galloway still emerges) and Jewish company not the food that attracted me. Getting to know why people came, how often they meet.....

.....I knew **Dundee** was on a hill, the Law but half way up Dundee Law on the Lochee Road is not a good place for someone with a fear of heights! Thanks to two lassies with messages I found St Mary Place and sat on the wall until people came and opened up.

This is a purpose-built 1980s synagogue, light and airy and very pretty with a blue-tiled Bimah in the middle and on the left three recesses, two with artfully arranged pebbles and the other empty.

Thank you Dundee for making me welcome in the service and whilst someone said the kaddish aloud in faultless Aramaic I was able to say the kaddish to myself in the presence of other Jews which is what I wanted.

Research into the Corners

Although I moved to North Wales more than a month ago now, my research into Scottish Jewish History is still continuing. Over the last six months, as the result of a 'sabbatical' unintentionally given to me by the University of Aberdeen, I was able to write up my research so far into several articles about the history of Jews in Aberdeen, Dundee and all of the small Scottish Jewish communities respectively. I am hoping that these will appear in print soon.

I have also put together a longer manuscript proposal to write about the Jews in the small communities of Scotland from their origins to the present. This will be helped by the generous funding I received from the British Academy and the Yad Hanadiv Foundation. These grants will enable me to visit the parts of Scotland that I didn't yet reach during my two years in Aberdeen, such as Ayr, Falkirk and Greenock, as well as to hire a research assistant to go more thoroughly through the local newspapers such as The Jewish Echo and The Jewish Telegraph.

Now that the Jewish Chronicle's Archives have been made available online, I can search its entire database very quickly simply by inputting keywords such as 'Inverness'. A great deal of surprising information can be discovered this way; for example, did you know that in the late nineteenth century, Aberdeen was supplying a butcher in London with kosher Aberdeen Angus beef? Dundee did the same. As did Bangor, where I now live and which once had a community, but of course in this case it supplied Welsh Lamb.

Although I have heard from many people concerning this research, there is still yet more to learn and I am still looking for more to come forward, if they haven't already done so, to pass on any memories, memorabilia, documents, letters, photographs, etc. that they still might have. Even the smallest bit of information can be of huge importance and almost nothing is outside the scope of this research. It is also an opportunity to preserve these materials for the future as, once I have finished with them, I will pass them on to the Scottish Jewish Archives Centre. It would indeed be a shame if such items were lost through oversight or carelessness.

**Please contact: Dr. Nathan Abrams,
School of English, University of Wales, Bangor, Gwynedd LL57 2DG, UK
Fax: +44 (0) 1248 382 102 Email: n.abrams@bangor.ac.uk**

And if anyone has any information on Bangor (perhaps a fifth corner?), I would be happy to hear from them, too. Shana Tovah.

Community Security Trust

The CST, which is endorsed and supported by the police, works throughout Britain to protect and defend the Jewish community. At the heart of the organisation is a network of 3,000 trained volunteers who come from all spheres of communal life, regardless of religious observance, political beliefs, age or gender. These volunteers are trained by the CST and the police, to provide the highest level of security advice and training for synagogues, Jewish schools, and communal organisations.

How can you help?

► **Volunteer:** You can become a trained volunteer and help us keep communal events secure or you can participate in your school or synagogue security rota.

► **Report incidents:** Report antisemitic incidents that may have happened to you or that you may have witnessed. These could be anything from antisemitic emails to verbal abuse shouted at you in the street. The CST records and analyses antisemitic incidents and publishes these figures annually in an Antisemitic Incidents Report. It offers support to victims of incidents and assists the police in their investigations. In 2005 the CST recorded 455 incidents the second highest figure since records began.

In an emergency, contact the police first on 999 and then the CST on 07659 160 599. You can also report incidents online at www.thecst.org.uk

► **Donations:** The CST provides all its services entirely free of charge and relies solely on the support and goodwill of the Jewish community.

**If you are interested in any of the above,
please call the CST on 0141 577 8205.**



Hannah Frank

A GLASGOW ARTIST

FIONA FRANK & JUDITH COYLE

PART 2, CONTINUED
FROM ISSUE 10

LEFT: SCULPTURE 1956
OF CHARLES FRANK

RIGHT: VISIONS CLOCK
DATE UNKNOWN

BELOW: HANNAH FRANK
IN EDINBURGH, AUGUST 2004

FAR RIGHT: NIGHT FORMS 1932



Hannah Frank's earliest black and white drawings date from 1925, and are whimsical studies of fairies and woodland scenes. From 1927 she began to illustrate epic poems, including 'Isabella and the Pot of Basil' by Keats, and the Rubaiyat of Omar Khayyam.

Although from a 'traditional', rather than particularly observant, Jewish family, she read the bible regularly to her three younger brothers on Friday nights, and some of her drawings from that time depict Bible scenes such as from Job, or the Song of Solomon. Her distinctive, dark, Beardsleyesque style developed later, and from 1928 her studies, which featured eerie, cloaked women or long-haired, pre-Raphaelite nymphs, appeared regularly in the Glasgow University Magazine.



Hannah used the pen-name 'Al Aaraaf', from a poem by Edgar Allen Poe, about a star which shone for a few days, 'brighter than Jupiter and Venus' and was then never seen again: a metaphor Hannah Frank felt was most appropriate for her own work.

Throughout the 1930s and '40s, Hannah illustrated posters and leaflets for Glasgow Jewish organisations, never refusing a request – though her 'futuristic' design for the 1929 cover of the Glasgow Zionist Literary Society syllabus occasioned much sarcasm in the Jewish press.

After her marriage, Hannah's drawings became more joyful, and filled with white space. Spring Frieze (1945) is typical of this period.

Hannah's drawings and bronzes were exhibited in the Royal Glasgow Institute for 49 consecutive years and she also had pieces in the Royal Academy and the Royal Scottish Academy.

Today, reproductions of Hannah's drawings and recasts of her sculptures are very popular, as is a book chronicling all her works, 'Hannah Frank, A Glasgow Artist: Drawings and Sculpture', edited by Fiona Frank, the artist's niece and champion, which was published by the Scottish Jewish Archives Centre in 2004.

You can see more of Hannah's work on her website, www.hannahfrank.org.uk

Her latest exhibition, at the Etz Chayim Gallery at Northwood and Pinner Liberal Synagogue, was opened by Lady Hazel Cosgrove, who travelled from Edinburgh for the occasion. Some of Hannah's original works are on show at a quilting exhibition in Llanidloes, Wales; last month a Hannah Frank clock was auctioned for a children's charity in Glasgow and two sculptures were on show at the Merchant's Hall, Hanover Street, Edinburgh.



Future exhibitions will be taking place at the London Jewish Cultural Centre, Golders Green; at the Hadassah-Brandeis Institute at Brandeis University, Boston, USA; and at Doncaster Museum and Art Gallery, with the tour culminating in a major retrospective opening on Hannah's 100th birthday, 23 August 2008, at Glasgow University. A feature on Woman's Hour will be aired later this summer – all of which will go a long way to ensure that Hannah Frank achieves her desire of, in the words of Longfellow, 'leaving footsteps on the sands of time'.

The report of the All-Party Committee Against Antisemitism, published last month, takes the view that 'antisemitism, like other forms of racism, is a problem for society as a whole.'

Scotland has not escaped the reported increase in antisemitic incidents across the UK; during the summer graffiti was painted outside two Scottish synagogues and a prominent member of the Glasgow Jewish community received a highly abusive postcard by post to his home address. Somewhat worryingly the report states that 'antisemitic abuse appears to be occurring more frequently but being reported less frequently' and the Community Security Trust (CST) expresses concern about an 'increase in the background level of antisemitic incidents'.

Reflecting the Race Relations Act definition of harassment, the report defines antisemitic behaviour as 'any remark, insult or act the purpose or effect of which is to violate a Jewish person's dignity or create an intimidating, hostile, degrading, humiliating or offensive environment'. There are a number of recommendations, including that funding should be directed towards projects promoting good community relations and that schools should be supported in providing more effective anti-racism education.

To find out more you can read the full report online at <http://thepcaa.org/Report.pdf> SCoJeC's evidence to the committee is also available online at http://www.j-scot.org.uk/Consultations/2006/06i_All-Party_Inquiry_into_Antisemitism.pdf



GRAFFITI OUTSIDE GARNETHILL SYNAGOGUE DURING LEBANON WAR

FESTIVAL OF POLITICS

Youth Debate: Education for Peace

24 AUGUST 2006

For a week in August the Scottish Parliament flung open its doors to put on a 'Festival of Politics', a wide range of lectures, debates, music and drama.

Could SCoJeC find 5 teenagers to take part in an interfaith youth debate on the subject of 'Education for Peace' asked the Scottish Parliament? SCoJeC could and did, so Paul Livingston, Natalie Samuel, Rhea Wolfson, Robbie Allon and Ben Freeman joined young people from other faith backgrounds to discuss conflict and peace and think about how people can work together to create more peaceful societies.

Green MSP Chris Ballance, (the Convener of the Scottish Parliament Cross-Party Group 'A Culture of Peace in Scotland') chaired the debate which was organised by Jenni Campbell. Jenni is Outreach Manager at the Scottish Parliament and you may have met her recently when she was the guest speaker at recent SCoJeC events in Glasgow and Dundee.



LEFT TO RIGHT:
ROBBIE ALLON
PAUL LIVINGSTON
CHRIS BALLANCE MSP
BEN FREEMAN
RHEA WOLFSON
NATALIE SAMUEL



The Scottish Council of Jewish Communities

Spiritual Accounting

BROADCAST AS
'THOUGHT FOR THE DAY'
ON RADIO SCOTLAND THURS 21 SEPT

Tomorrow evening is the start of Rosh Hashanah, the Jewish new year. This is a time of self-examination and introspection, called in Hebrew "spiritual accounting". We look at the year gone by and ask ourselves how we might have done better, and many of our prayers on these days list the many ways in which our actions fell short of ideal.

It's interesting that these prayers take for granted that we got things wrong – or if you like, that we're all human. Judaism is a religion of this world; we don't go in – much! – for reciting declarations of our faith; instead we concentrate on living our lives by the rules set down for us. And most of these rules are about relations between people, not between us and Gd.

That is why at this time of year we're told it isn't enough to pray for forgiveness; if you want to make a fresh start, you have to go to the person you wronged and make your peace with them. That can be a tall order – just think back through all the people you might have offended or hurt or slandered or ridden roughshod over. Could you go and look them in the eye and ask their forgiveness?

Perhaps that really is too much to ask. So perhaps the idea is just metaphorical. But there is still a lot we can learn from it: to put ourselves in the place of those affected by what we do; not just to pursue our selfishness or superiority regardless of others; to put right any wrong if we are able to do so.

That's probably still a lot to ask, but why should we regard the human condition as a battle to be top dog? Only a dog can be top dog! So as members of the human race, shouldn't we be governed by humanity – that is empathy and cooperation – and let's resolve that in our dealings with others the worst of next year should be at least as good as the best of last.

EPHRAIM BOROWSKI

SCoJeC AGM

26 NOVEMBER 11am-2pm
AT EDINBURGH SYNAGOGUE

Lunch is included!

PLEASE LET US KNOW IF YOU'RE COMING
SO WE KNOW HOW MANY TO CATER FOR

CONTACT LEAH FOR MORE INFO:
j-scot@j-scot.org / 07887 488 100