

Glasgow Girls in London

LOUISE NAFTALIN

Many former 'drouthy neebors' met for the first time in many years at the Glasgow Girls Reunion Burns Supper in London, on 27th January.

Organised by former Glasgow Girls, Linda Haase, Sharon Ognall, Judy Englander, Barbara Kay, Linda Goldberg and Louise Naftalin. the aim was two-fold: to reunite as many expats as possible, and to raise funds for Glasgow Jewish charities.

270 came! The mandatory John Barleycorn on each tartan-decorated table, the kosher haggis was piped in, led by Allan Kaye, and addressed in true Scottish style by Jeremy Freedman, who was allowed south from Glasgow for the occasion.

Lest anyone forget why they were there, Scottish actress Marcella Evaristi gave a hugely entertaining 'Tae Glasgow', and a kilted, droll Ralph Strang delivered the 'Address to the Lassies'. Baroness Helena Kennedy gave an articulate and inspiring reply. Singing, led by Norman (Frank Sinatra) Naftalin, and dancing to the ceilidh band, between the Shepherds' pie and Topsy laird, kept up the party atmosphere.

The evening was elegantly chaired by the chairman of chairmen, David Cohen, to whom fell the task of appealing to all – and he was, and he did! Some £16000 was raised for the charities.

The feedback has been fantastic: 'splendiferous, nostalgic night', 'rare', 'brilliant', 'fantastic'. The event provided fun and funds, and some 'neebors' were so delighted to be able to meet up that they have already asked to book for next time!

▼ SOME OF THE REVELLERS SING 'AULD LANG SYNE' AT THE END OF THE LONDON EVENT



▲ JEREMY FREEDMAN ADDRESSING THE HAGGIS IN LONDON UNDER THE WATCHFUL EYE OF ALLAN KAYE



▲ STUDENTS FROM MANCHESTER, MOSCOW, LONDON & BRUSSELS AT THE EDINBURGH J-SOC BURNS BALL

A CORNER FOR OUR SPONSOR

This edition of Four Corners has been sponsored by John Danzig of Danzig and Co. Chartered Accountants and Business Advisers, located in the centre of Edinburgh. We are very grateful to him for his generous donation in support of the general activities of SCOJeC.

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The Corners of Scotland

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FOUR CORNERS IS ON THE WEB

www.j-scot.org.uk



Welcome

to Four Corners 13

... in which we look back to

Chanukah and forwards to Purim;

we remember the Holocaust with Rev.

Ernest Levy and the Fife teenagers

he inspired; and find out why the

Scottish Parliament has been talking

about works of art looted by the Nazis.

As always, Four Corners is what you

make it, so keep sending your photos

and articles for the next issue!

EDINBURGH STUDENTS'

Burns Ball

RICHARD BERG

Ninety students from around the UK attended the annual Edinburgh J-Soc Burns Charity Ball in Edinburgh Synagogue on 27th January. A champagne reception accompanied by a string quartet was followed by a four-course dinner and ceilidh dancing, with a free bar and raffle.

Chantal Ellis, Jewish Society President said "It was an amazing night and everything went as planned. We managed to raise awareness and a considerable amount of money for humanitarian relief in Darfur."

Richard Berg, Edinburgh J-Soc PR officer added "the best thing about the night was socialising with other students and creating links between Jewish student societies. Any Jewish student coming to Edinburgh is welcome to contact us.

"Edinburgh J-Soc is the most active Jewish Society in Scotland, with a weekly bagel lunch and a fortnightly Friday night meal, as well as speakers, Booze for Jews, weekends away, etc. Last week we had a Klezmer night with the internationally acclaimed band Moische's Bagel."

To contact the Edinburgh J-Soc, please email edinburghjsoc@yahoo.co.uk.

Please send us your comments about and contributions to Four Corners

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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.



the 5th corner

TALI JOAN SEGAL

When my brother Ari called me last fall to say he would like me to help him on a business trip to Scotland, I didn't hesitate. I had never been to Scotland. I like working with my brother. It was a given. I was on my way to Edinburgh.

Ari directs an international summer camp (including kids from the UK) for children with special needs, Camp Lee Mar, located in the Pocono Mountains of Pennsylvania, about three hours from Philadelphia and two hours from New York City. We were going to Edinburgh to recruit camp staff. I would have a free day, plus some additional hours, for sightseeing. I planned to make the most of it.

I immediately searched online for information on the Jewish community of Edinburgh — current and historical. I did not find much, but my search quickly led to the Scottish Council of Jewish Communities. As I perused the SCoJeC website, I came across the Four Corners newsletter. What a find! It revealed so much about the Jewish communities in Scotland!

I read in the October 2006 issue of Four Corners that Dr. Nathan Abrams of the University of Wales was researching Scotland's Jewish communities. How exciting for me to see this! I contacted Dr. Abrams, who was kind enough to lead me to the person who would become my guide of "Jewish Edinburgh."

I read through issue after issue of Four Corners, inhaling the information. So much sounded familiar: teen dialogue, the holidays, Shabbat, social services with a Jewish flavor. Yet there was the foreign: such small numbers at services and community events. I wondered what it would be like to live somewhere where it was considered overflowing to have 32 people at a Rosh Hashanah service. We often sit so far back at our suburban Philadelphia congregation's High Holiday services that we hardly can see the bima, as there are no less than several hundred people in front of us.

Reading through Four Corners emphasized how easy it is to be Jewish in my own community. Without even venturing into the city of Philadelphia, I have a choice of no less than two dozen good sized congregations just within a 10 mile, or 17 km, radius, all with vibrant preschools, religious schools, Sisterhoods and Men's Clubs. While I have to drive a distance to a kosher butcher, many local supermarkets are stocked with kosher staples and frozen meats.

I later accessed Four Corners' December issue. I liked the material on Chanukah. I was preparing for my annual Chanukah presentation to my children's classes; I now permanently have incorporated into my lesson plan the Chanukah lessons set forth in Four Corners. I have integrated the same into our family's Chanukah observance. I also learned some new things from the article, such as the extra blessing said by someone who is not lighting the candles!

Additionally, I read in Four Corners that Ephraim Borowski recently had spoken on being Scottish and Jewish. I read the text of his very interesting address, just sorry that he would not be making this presentation during my stay in Scotland.

Now, armed with background materials, I was ready to board the plane for my first-hand experience of Jewish Edinburgh....

TALI CAN BE CONTACTED AT TJSESQUIRE@AOL.COM.

A Single Light at the Scottish Parliament

Rev. Ernest Levy, chazan of Giffnock synagogue in Glasgow spoke about his second book, 'The Single Light', a chronicle of his experiences during and after the Holocaust, at the Scottish Parliament in January to an audience that included family, members of the Jewish community, MSPs and Parliament staff.

The book takes its name from an incident he describes during the long forced march to Belsen towards the end of the war. Hungry and exhausted, he picked up a sardine tin discarded by a German guard, in the hope that there might be something left inside to eat. But instead of drinking the dregs of oil in the tin he managed to make a wick and lit a flame, and he and all the other concentration camp inmates crammed into a barn sang Maoz Tzur although Chanukah had been over a month before. Rev. Levy still has that sardine tin, and standing in the Scottish Parliament, lit tin in hand he said "You might not realise it, but the difference between a single light and total darkness is tremendous. "We were there in such terrible conditions and managed to use this tin to give us light. We sang Maoz Tzur and it gave us hope."



We are very sorry to have to report that Rev. Levy's wife Kathy, also a Holocaust survivor, passed away shortly after this event, on Shabbat 27th January.

We extend our heart-felt condolences to him and all his family.



REV. LEVY WITH HIS FAMILY AT THE LAUNCH

REV. LEVY WITH MSPs JOHN HOME ROBERTSON, FERGUS EWING AND KEN MACINTOSH.



Rev. Levy described how much it meant to him to be able to launch his book at the Scottish Parliament, saying "I have never felt so Scottish in my life. To stand here in the Scottish Parliament surrounded by family friends and important people is a fantastic wonderful moment for me."

Ken Macintosh, MSP for Eastwood, who organised the launch, described Rev. Levy as "a real gentleman and a remarkable man for many reasons." and said "If you know something of his ordeal you realise that it is really remarkable that his humanity, warmth, decency and dignity have survived."

The Single Light (Library of Holocaust Testimonies) is published by Valentine Mitchell & Co and profits from the sales will go to Jewish Care Scotland and the Holocaust Educational Trust.

Behind the Mask

TALYA SILVER

I have an amusing memory of a Purim in my childhood. My brother and I were delivering Mishloach Manot, the gifts of food that we send to friends on Purim. We must have posed a comical image on the streets of Glasgow, carrying decorated plates of food and dressed up in our Purim costumes – I as Lost Property, with sundry items affixed randomly to my clothing, and my brother as a colourful clown, complete with ruffles and a pointed hat. My heart sank as I saw the group of teenagers on the street corner, imagining their scorn and the names they would call us. They stared incredulously as we (pretending not to care) approached, and as we passed them, one called out something that sounded like, "Four-eyes!" My fear vanished as I almost burst out laughing. That was the worst insult they could come up with – my glasses! There was so much more they could have commented on – what an unimaginative gang!

Looking back on that incident though, it does seem a strange way to spend a festival. We normally spend the Jewish Holy Days in the synagogue, not parading the streets in pantomime garb. Even the Megillah, the most 'religious'-seeming part of the day, doesn't mention G-d's name. And to top it all off, the Rabbis say that Yom Kippur, the Day of Atonement, apparently the holiest day of the year, is only like Purim. Where's the holiness in a clown's costume?

What is Purim about in the first place?

There was a decree to kill the Jews which was averted due to a surprising number of coincidences – the king's favourite wife was Jewish, the leader of the Jewish people saved the king from an assassination plot, which the king forgot about and then remembered at the crucial moment when they needed him to overrule the decree, and the powerful minister who was behind the decree suddenly lost favour with the king and was hanged. No splitting of the sea, no turning water into blood. No wonder it doesn't mention G-d in the Megillah.

So, what are we celebrating then?

"From the great and famous miracles," wrote the Jewish philosopher Nachmanides, "one comes to recognise the hidden miracles."



The SCOJeC Purim party will be in Edinburgh... (not Dundee as previously advertised). You are invited to come to Edinburgh Synagogue for a full day and a half of activities instead!

Saturday 3 March

Shabbat service, including special youth service, 10am followed by kiddush & lunch.

Megillah reading 6.40pm followed by Fancy Dress Party for adults and children.

Sunday 4 March

Shacharit and Megillah reading 9.30am followed by special Purim programme for children and teenagers.

BOOKING IS ESSENTIAL FOR BOTH THE LUNCH & PARTY (WE NEED TO KNOW HOW MUCH FOOD TO PREPARE!)

For details contact Leah:

Tel: 07887 488 100

Email: j-scot@j-scot.org.uk

When we see, really see, that all of nature is under G-d's control, blood and water, gravity and the tides, when our preconceptions of what reality is are challenged, then we see that blood as blood and water as water is no less miraculous than water as blood. (You should hear my medical student husband expounding on the wonders of the human body! And I study chemistry – do you realise the list of abnormal properties water has that makes it perfect for supporting life?) G-d causes not just the splitting of the sea, but also the tides and waves of everyday. We wait for signs and wonders as proof of His existence, but the fact that the sun rose this morning is enough evidence of His power.

The Jews on Purim saw not a string of coincidences, but the hand of G-d manipulating events to save them. Why do we wear costumes on Purim? Because we are rejoicing in our realisation that 'nature' is only the costume that G-d wears. And that is a very high level of holiness indeed.

Purim Calendar

Ta'anit Esther: Thurs 1 March

... A fast from sunrise to sunset, commemorating Esther's 3-day fast before she risked her life to save her people.

Purim: Sun 4 March / 14 Adar

Shushan Purim: Mon 5 March

... Purim is celebrated a day later in cities which were walled (as was the city of Shushan) in the times of the Purim story.

PURIM POSTER BY SCOTTISH ARTIST HANNAH FRANK. FOR INFORMATION ABOUT HANNAH'S LIFE AND WORK SEE FOUR CORNERS ISSUES 10 & 11 http://www.j-scot.org.uk/Four_Corners/Four_Corners.html

Scottish Communities

MARK GARDNER



The release of the Community Security Trust's antisemitic incidents report for 2006 shows the worst year since records began in 1984. The 594 incidents reported to the CST are a snapshot, not the full picture, but nobody should doubt the essential fact that many Diaspora Jewish communities, including Britain, have faced an approximate doubling of antisemitic attacks since the year 2000.

Jewish communities throughout Scotland are not immune to this trend, but where communities consist of one synagogue, or a handful of families, it is often the case that statistics alone are a rather poor guide to what is occurring: the totals in these cases are normally very small and can be skewed by local factors, such as a local gang of thugs regularly attacking a nearby Jewish victim, or synagogue or graveyard.

It is also the case that where a community is relatively small, cases of antisemitism may be less likely to be publicised as victims feel isolated and are unwilling to draw further attention to themselves. Nevertheless, anecdotal and statistical evidence does suggest that Scottish Jewish communities are caught in the same global trend as other Diaspora communities around the world, whereby hatred of Israel is serving to raise the levels of antisemitic abuse per se.

If the trend is to be stopped, then it is vital that we understand how complex and modern today's antisemitism is, and that we declare loudly that antisemitic hatred is no less excusable than any other form of race hate.

Antisemitism always reflects the condition of Jewish and non-Jewish society. Historically, it was religious, nationalist, and racist. Since Jesus' death it has alleged that evil Jewish power conspires against the rest of humanity. This persisted with the allegations that Jews caused the Napoleonic Wars, and the First and Second World Wars.

After the Holocaust, Western society entered an age in which explicit racism – especially antisemitism – was forbidden. Nevertheless, the antisemitic hatreds that fuelled Auschwitz existed because of what Jews were alleged to do, not because of what they actually did. In today's troubled times, many people are rediscovering the appeal of antisemitism, freshly packaged as "anti-Zionism". It is especially appealing to younger generations who seek easy answers to complex world events.

Politically, the far Left, far Right and many Muslims have increasingly identical interpretations of the word "Zionism". They claim "Zionism" controls American foreign policy to drive a global war between the West and Islam, and consider the future of humanity is at risk. They have refashioned "Zionism" into the new, post Holocaust, antisemitic definition of the word Jew. It has become an empty vessel, into which any hatred and paranoia can be poured.

This "anti-Zionism" transcends criticism of Israel. It is a perverted mythology that defines Zionism in terms wholly alien to how the overwhelming majority of Jews understand the word. It is a hatred that echoes Lenin's statement on the purpose of political agitation: "The wording is calculated to provoke in the reader, hatred, disgust, contempt. The phrasing must be calculated not to convince but to destroy, not to correct the adversary's mistake, but to annihilate his organisation and wipe it off the face of the earth".

These ideas are instantly communicated around the world at the click of a computer mouse or the switching on of a satellite television. Include the murderously antisemitic and anti-Western components of global Islamist terrorism and the electoral rise of the British National Party, and you have a comprehensive antisemitic challenge. In a Scottish context, there are also the complicating factors of Scottish nationalism and Scottish identity in the 21st Century world.

The CST's ethos is to encourage Jews to be proud. We would never advise British Jews to remove their yarmulkes in public, or cancel a meeting on campus for fear of opposition. Nevertheless, the hatred that underpins the threats we face needs to be understood and challenged. The community requires security and political responses, and CST and other organisations should be mechanisms by which every member of our community can play their part if they so wish.

It is vital to maintain perspective. In Scotland, and throughout the UK, Jews face no formal bias of any kind. This is not Germany in the 1930s, and we still have many more friends than enemies. Increasingly numbers of Jews, however, are asking if their children will have the same freedoms and sense of pride that they themselves now enjoy and cherish. Only ten years ago such questions may have seemed paranoid and unfounded, but history never stands still and Jews remain hostage to events for which we are blamed but have no control.

As ever, rising antisemitism is also a warning of extremist dangers to the rest of society. Our fundamental problem lies in the antisemitic nature of modern day extremism, and our defence therefore must be an urgent defence of democracy and the cohesiveness of society against extremists of all kinds.

See the full report on: www.thecst.org.uk/docs/incidents%5freport%5f06.pdf



Listed in category: "Everything Else
> Weird Stuff > Slightly Unusual"
Winning bid: US \$255.00
Ended: Apr-08-06 18:50:15 PDT
Item number: 9505530539

chametz

Summary

As the Bible commanded, Jews must cleanse themselves and their homes of all Chametz before Passover. You are bidding on cabinets full of Chametz. Items include bread, challah, pizza bagels, pizza from several central avenue pizza stores in the five towns, as well as famous brand cereals, crackers, cookies, and the like. Special bonus: a limited amount of brand liquor is currently available in the package. Scotches include single malt and blended, bourbons and vodkas include some of the best available. The seller reserves the right to consume as much Chametz as wanted, until the end of the auction.

Description

"Buy my genuine chametz for a week. You will be getting my chametz for a week. It is sold as is. Some of it is brand new but most of it is in crumbs and has been lying around on the floor for up to a year. I need to sell it for Pesach. This is a lease only - I will not actually send any chametz to you - if you insist I can send a sample box of selected chametz. Shipping in the US only 15.00\$ flat rate. "

On Apr-06-06 at 13:11:46 PDT, the seller added the following:

Ok so I have decided that whatever this bid makes will be donated to the Ziv Tzedakah Fund Project - "A Sandwich a Day for Every Child".

Questions from other members

Q: By the time the bidding ends, will the chometz be fit L'achilas Kelev? (my dog is half Jewish) A: Some of it is already fit.

Q: Who would have thunk it? I should have put my homemade chain up for sale along side... A: maybe I will sell fresh Pitot in the end of Pesach and offer overnight shipping.

Q: I'd like to use this Chametz for Tashlich at the end of September. Can you keep it for me until then? A: I might have to charge you a storage fee.

Q: I have not had such a good laugh since I started cleaning the house. A: Thanks, always glad to make people happy.

Q: Are any accessories included with the purchase? Things like the wooden spoon and the feather? A: I can throw in a candle for free!

EPHRAIM AND LEAH WALK WITH COMMUNITIES MINISTER RHONA BRANKIN AT THE HEAD OF THE TORCHLIGHT PROCESSION.

CHANCELLOR GORDON BROWN UNVEILS A PERMANENT MEMORIAL TO THE HOLOCAUST WITH THE GROUP OF AUSCHWITZ EXPERIENCE TEENAGERS.



Holocaust Memorial Day

This year's Scottish National Holocaust Memorial Day event was held in Kirkcaldy on 28 January and was the brainchild of a group of local school pupils who visited Auschwitz last year. The night before they left Scotland they met Ernest Levy, a survivor of both Auschwitz and Belsen who now lives in Glasgow. He told them that he can't go back to the hell he had survived, and asked them to go for him, and then to tell what they had seen.

These teenagers did that and more! They were so horrified by what they saw and heard that they were inspired to set up an action group, to bring home the lessons of the Holocaust. With the support of teachers and Fife Council, they began to organise events. As others joined in, they were able to mount a quite remarkable three weeks of drama, exhibitions, and other activities which reached its climax on Holocaust Memorial Day.

There was an exhibition about Holocaust survivors who found refuge in Scotland, and Anne Frank's cousin Buddy Elias spoke about her short life and its message for today.

Fife Council even agreed to move out of their Council Chamber to make way for *Dr Korczak's Example*, a play about this humanitarian doctor's struggle to maintain some semblance of dignity in an orphanage in the Warsaw Ghetto just before it was wiped out by the Nazis. After the War, Dr Korczak's statement of children's rights was adopted by the United Nations as the basis for the Universal Declaration of the Rights of the Child.

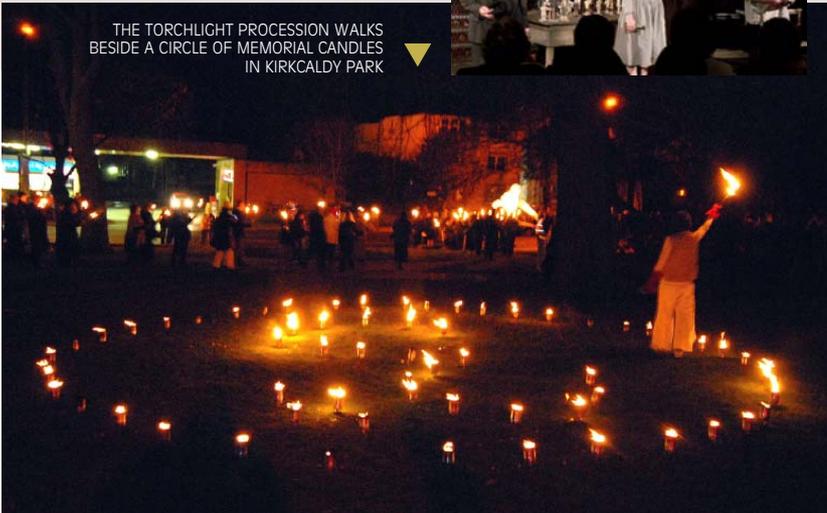
Then, after dark, a procession of 1000 torches wound through Kirkcaldy to a moving closing ceremony at which the pupils who planned and orchestrated this wonderful event spoke of their feelings about the Holocaust, supported by music and drama from local schools, and by speakers including Rhona Brankin, the new Minister for Communities.

Just a hundred years after George Santayana famously said that those who do not learn from history are condemned to repeat it, Fife's Auschwitz Experience Group has taught their elders a lesson that we – and more importantly they – will never forget: it's no good just mouthing the slogan "Never again". We have to do something to ensure it can never happen again, and that coming generations know how easily hatred begins and to what depths it can lead.

THE CAST READING JANUS KORCZAK'S STATEMENT OF CHILDREN'S RIGHTS AT THE END OF DUNDEE REP'S PRODUCTION OF *DR KORCZAK'S EXAMPLE* IN THE COUNCIL CHAMBER IN KIRKCALDY..



THE TORCHLIGHT PROCESSION WALKS BESIDE A CIRCLE OF MEMORIAL CANDLES IN KIRKCALDY PARK



Gwen Thompson is the manager of "the Scottie", the Guest House run by the Church of Scotland in the heart of Jerusalem. She is about to return to Scotland to run her own guest house near Ullapool (see www.chenoweth-bandb.co.uk) and says she would like to keep in touch with local Jewish activities in art, music, science, literature and worship. Wester Ross may not (yet?) have as large a Jewish community as Jerusalem, but we at SCoJeC have promised to do our best!

VIEW ACROSS THE HINNOM VALLEY TO THE OLD CITY



Impressions of Jerusalem

Mark & I have been privileged to live and work in Jerusalem for almost three years. Leaving will bring a mix of feelings, from a great sadness to be leaving a place where I feel a sense of attachment, to a sense of expectation to return to our lovely home in the Highlands.

We shall miss the eclectic communities, music and languages, the architecture, the history and archeology, and the sense of 'happening'. The different 'dress' worn by the various religious groups which parallel a general lack of materialism. Life here is more valuable than materialism and there is an acceptance of individuals that has nothing to do with social standing. Having made friends from across the world and across the communities we shall miss the wide school of thought, opinion and debate. We, as Christians, have felt enriched through sharing in worship in Israel, and living with the Jewish calendar has taught us much about the 'roots' of our faith.

We won't miss the unusual and unnerving Jerusalem driving, or the strange way of queuing in public places. For those that have not visited, be aware that when arriving at the post office or the supermarket the short queue can be deceiving, there may be at least two or three people ahead of you, who have either sat down or left a trolley to finish their shopping, only to return and fill the space in front of you.

And of course, there is the political melee and constant threat of war. I try to avoid the domain of politics and to share in love and concern for all my neighbours. I love this country and its people and when I leave will say "next year in Jerusalem" although it is not a city for the faint hearted!

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Nazi-Looted Art Tribunals, Courts & Enforcement Bill

Austrian Database of Art Looted in Holocaust Era

Why has SCoJeC been taking an interest in the arcane-sounding Tribunals, Courts and Enforcement Bill which is currently making its way through the Westminster Parliament?

Out of the whole 380-page Bill there are only 2 pages that concern us. They would give 'immunity from seizure' to works of art on loan from abroad in order to address the reluctance of some foreign museums to lend works in case they are seized in pursuit of a civil debt as has occasionally happened in the past. However these proposals would have the unintended side-effect of preventing Holocaust survivors and their heirs from raising a case in the UK courts to reclaim any such artworks that they recognised as having been stolen from them by the Nazis.

Cultural policy is a devolved area, so the Scottish Parliament could have considered separate legislation, but the Scottish Executive decided instead to propose a "Legislative Consent Motion" (LCM) to permit the Westminster Bill to apply in Scotland.

SCoJeC made representations to the Scottish Parliament Justice 2 Committee which considered the LCM in December 2006, but the Committee was satisfied by assurances from the Deputy Justice Minister.

Nonetheless we pressed our case with the Parliamentary authorities,

and, unusually for a Legislative Consent Motion, the Parliamentary Bureau agreed to timetable a short debate. We then briefed key MSPs, all of whom, including the Convener of the Justice 2 Committee, agreed with our concerns and agreed to speak about them in the debate.

During the debate MSPs from each of the SNP, Conservative, Liberal Democrat, Green and Labour parties emphasised that the Bill should, but does not, oblige museums and galleries to research and publish provenance, and stressed that it would prevent the owners of looted art on temporary display in this country from pursuing a claim in the UK courts. MSPs also emphasised the moral case and urged Scottish Ministers to press for appropriate amendments at Westminster.

Johann Lamont, Deputy Justice Minister, acknowledged the strength of feeling amongst MSPs in what she described as a "significant debate" and gave a commitment that Scottish Ministers will pursue the matter with Westminster and ensure that UK Ministers are fully aware of the expressed view of the Scottish Parliament.

SCoJeC is very pleased with this outcome. Given the very limited procedural possibilities of an LCM and the fact that most such motions are passed on the nod, we could not have asked for a more positive result, and we are confident that this will assist in achieving a good outcome at Westminster.

You can read SCoJeC's evidence to the Committee on our website at http://www.j-scot.org.uk/Consultations/2007/Consultations_2007.html

Donald Gorrie (LibDem): "We do not want to prevent our museums from having good exhibitions but need a thorough system of vetting the items so that we know that our hands are clean."

An online catalogue of thousands of art-works and objects of value (including paintings, books, sculptures and jewellery) believed to have been looted from Austrian families during the Holocaust has been published. The National Fund of the Republic of Austria for Victims of National Socialism is encouraging people to search the catalogue and to submit claims for any items that belonged to their family before World War II.

An English-language database will be available shortly at www.artrestitution.at

The German-language version is already online at www.kunstrestitution.at



The Scottish Council of Jewish Communities

ESTI MACARTHUR **SCoJeC's 2006**

Chanukah Party

IN LOCHGILPHEAD

Since arriving in Scotland celebrating the Jewish holidays and my own self awareness as a Jew have become very important to my family and me. This is probably because growing up in Israel, the holidays and the holiday atmosphere are a given, as it is all around you, and your family and friends. It's a bit different when you're living away from Israel.

When the e-mail announcing the Chanukah party arrived, I found it so amusing that this year's party was going to take place in Lochgilphead because that's one of the first places that I visited in the land of rain (Scotland), and my better half has a lovely aunt that resides there! The week before the party was somewhat stormy, wet and windy (what else is new... we do live in Scotland!) and we hoped that we'd be able to make the trip up to Lochgilphead to join the party.

When we arrived we met our highland mates Dagan, Wendy and their sweet Adi, and then went into the hall. The hall (used by the local community) was soon to become a mix of Christmas colours and our Chanukah dishes and lighted Chanukiyot as we had a nice meet and greet, whilst all the goodies were being prepared in the kitchen.

We met an Israeli couple from Dunoon who had followed a dream to live in Scotland, and we met a good friend of my husband's aunt who has lived in Lochgilphead for a long time, this was fascinating for us.

Soon enough the food was ready and we sat down to a meal of Chanukah dishes; latkes, doughnuts, bagels, fish, salads, pasta – all the very best!

When darkness fell and the time was right we all lit our menorahs and chanukiyot and they burnt with the lovely light of the famous Hebrew song "banu choshech legaresh" ("we came to banish darkness away").

And in the midst of these short dark wintry days the lights were a true delight! We stood in front of our chanukiyot and sang Chanukah songs and enjoyed the moment.

We then had coffee and tea and the children played whilst we continued chatting away; phone numbers and emails exchanged hands and the evening came to an end. I'd like to say thanks to SCoJeC for helping us celebrate Chanukah and making the party a success. We are looking forward to the next event!

