



est2004

**September 2014**

**Elul 5774–Tishrei 5775**

**לולב** *lulav*

vol 1  
issue 9

**From the Edinburgh Liberal Jewish Community**

**13** **ten YEARS Celebration:**  
**Dedication of the Ark and**  
**Shabbat Morning Service,**  
*see p. 3*

SMU 11.00

**Ceilidh Buy your tickets**  
**now! See p. 3**

**19** Kabbalat Shabbat Service  
MSG 6.15

**20** Cheder  
MSG 3.30

**24** **Erev Rosh Hashanah\***  
7.00

**25** **Rosh Hashanah\*** followed  
by community lunch and  
Tashlich 11.00

**27** Shabbat Shuvah service  
CC 11.00

**October**

**3** **Erev Shabbat – Kol Nidre\***  
7.00

**Shabbat – Yom Kippur\***  
followed by Break-Fast  
Meal **Buy your tickets**  
**now!** 11.00

**\* High Holydays**

High Holyday services are  
ticketed. Non-members  
should visit the [HHD web](#)  
[page](#).

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**Venues**

**CC** Columcille Centre  
2 Newbattle Terrace

**SMU** St Mark's Unitarian  
7 Castle Terrace

**MSG** Marchmont St Giles  
1a Kilgraston Road

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Welfare Team 0131 208 1447

**Email Contact** Email the **Contact Team** and the **Newsletter** via  
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*Chair* Norman Crane *Treasurer* Gillian Raab  
*Lulav Editor* Catherine Lyons *Membership* Sharon Goldwater

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## Word from the Chair

This month brings an important milestone for Liberal Jews in Edinburgh, the tenth anniversary of our establishment as an independent community. What is so significant about a tenth anniversary? Culturally we are attuned to recognising ten as marking a stage in development. Torah itself seeks to underline this. There are ten generations between Adam and Noah, and ten generations between Noah and Abraham, in the biblical record, noted by the editors of the Book of Genesis. Each of these tens was felt to mark a step forward in the growth of the Jewish People. For us the move into double figures in terms of our existence is mirrored by the increase in the number of our members, now moving into the hundreds.

Personally, I was not here at the time of the founding of the Community, but I understand that what symbolised the creation of the nascent Community was the acquisition of our *Sefer Torah*, with its beautiful mantle, rimonim, breastplate and yad. In the absence of a synagogue building, it has been the physical symbol of the Community. We carry it with us from building to building, just as, according to Torah, wherever our ancestors wandered, they carried the stone tablets given by God to Moses. They housed the stone tablets in a portable ark and an elaborate description of its dimensions and construction are to be found in the Book of Exodus. The archaeological record suggests that, as the institution of the Synagogue developed in late Second Temple times, the Scroll was housed during services, if not permanently, in a niche in the building, containing what became the *Aron Kodesh*, the ark familiar to us from synagogues round the world.

We are going to replicate within our Community these two phases of the religious development of our people. During the service to celebrate our tenth anniversary on 13 September we shall hold a ceremony of dedication for our new portable ark, which will house our Torah scroll during services. All children who come to the service will be invited to take part in the ceremony.

Exodus chapter 25 makes it clear that the construction of the Tabernacle containing the Ark of the Covenant was contributed to enthusiastically by the whole people. The project design was the work of two inspired craftsmen, Bezalel and Oholiab. Many people are contributing to the realisation of our ark, with major roles being played by our artists Katy Bromberg and Lauren Fox (see p. 3).

The service in celebration of our tenth anniversary will be conducted by Rabbi Mark Solomon and Rabbi Danny Rich, Chief Executive of Liberal Judaism. Civic dignitaries, political and faith leaders, and other invited guests will be with us to share our celebration. Kiddush after the service will not be at St Mark's, but in the larger Lammermuir Hall of St Cuthbert's, on Lothian Road across Castle Terrace. Canapés will be served for us by Judith Stewart and her team, of Butterflies.

In the evening we shall be able to let our hair down at a tenth anniversary Ceilidh, in Polwarth Church Hall. There will be dancing to music by the Belle Stars Band. For details please see p. 3. This will be an enjoyable conclusion to a day to remember in the life of the Community.

Hard on the heels of this celebration comes Rosh Hashanah. Members will have received their tickets. For further info see p. 6. I would like to thank Gillian and Charlie Raab for sponsoring our Rosh Hashanah lunch.

*Norman Crane*

See also 'Debate within the Community' a personal note from Norman, on p. 4

## tenYEARS on the thirteenth: celebrating our first decade

Our **tenYEARS** morning service will be held at St Mark's Unitarian Church at 11.00 on Saturday **13 September**. Rabbi Danny Rich, Chief Executive of Liberal Judaism, will join us for the service, and there will be special guests from many walks of life in Scotland. *Please bring your own siddur* if you have one. Note that (unusually!) *the service will start promptly*. The service will conclude with a celebratory kiddush, across the road at St Cuthbert's. Wine and canapés will be served.

No one needs a ticket, but *we do need to know who is coming* and how much food and drink we need. If you have not done so already, please send email to [ten@eljic.org](mailto:ten@eljic.org) to send your RSVP.

### Dedication of the Ark

*All children present will be invited to come and participate in the grand unveiling as part of the dedication ceremony.*

The **tenYEARS** service will begin with a dedication of our new, a ceremony specially created for the occasion by our rabbi, Mark Solomon. Participants in the ceremony include Katy Bromberg and Lauren Fox. Katy is creating the textile components and Lauren has designed the aluminium panels. They have been managing the project and working closely with the makers from Sorrell, who have built the ark itself from a piece of sycamore from a forest in Biggar. For preview photos and a description of the work so far, see 'Textiles for the Ark', p. 5.

After the dedication, the service will be led by Rabbis Mark Solomon and Danny Rich.



Sycamore and silk: image sampling of the work so far. (The cut metal is for illustration only. Our own plates are still in preparation at the time of writing.)

### tenYEARS Ceilidh

After kiddush go home and chill for rest of Shabbat. You have the night ahead of you. It is time to book your tickets.

**Saturday 13 September**

**7.00 – 11.00**

**Polwarth Church Hall  
36–38 Polwarth Terrace  
EH11 1LU**

**Celtic and Klezmer music and dancing from the Belle Stars Band.**

**Supper from Butterflies Catering includes soft drinks. For alcohol, BYOB**

Tickets: £15 for adults, £10 for students and children over 12, £5 for children over 5 (younger ones are free). *To buy your tickets contact our treasurer, Gillian Raab (contact details are on front page).*

There will be a raffle, and all profits will go to the Scottish Refugee Council, with whom we are working on the *You Know How It Feels* volunteering project; see p. 12. *Lulav* has heard that one of the raffle prizes is a human-sized teddy bear. (Perhaps it can join in for Dashing White Sergeants?)



## A big welcome to eight new members!

This month sees a jump in membership as well as in Cheder enrolment (see p.6). We look forward to finding out more about some of the following new members in the future issues.

Hannah Holtschneider  
Jonathan Landau-Litewski  
Ronen Barzel

Alix Cohen  
David Szapiro and Clotilde Bouaziz-Szapiro  
Danielle Goldberg and Samuel Leighton

## Debate within the community

*Norman Crane*

I would like to thank all those who took the trouble to comment on the *D'var Torah* published in the last issue, both those who supported what I said and those who criticised it. My only regret is that the *D'var Torah* was published as the Word from the Chair, for which I apologise. Speaking for myself, I would like to see views and concerns of members of the community more openly discussed in *Lulav*. It would make the newsletter a community forum and more interesting to read.

Openness and honesty in discussing difficult issues in a public forum should of course be tempered by the need to respect the feelings and self-esteem of other members. I believe that such honest open and considerate expression of our views can only strengthen our community.

## SCoJeC CoNNeCT

The [SCoJeC CoNNeCT](#) discussion forum is now up and running. Members are invited to join webinar discussions, for example, on Jewish film, and going green, Jewishly. (Members can also connect to webinars by phone.)

To get log-in details, contact Linda Martin, [linda@scojec.org](mailto:linda@scojec.org)

## SCoJeC CoNNeCT

The forum for Jewish people and people with Jewish connections in Scotland

## Bridging the Great Divide: the Jewish-Muslim Encounter

The Woolf Institute (Cambridge) is offering an e-learning course, Bridging the Great Divide: The Jewish-Muslim Encounter, in January 2015. The course will range over the history, culture and theology of Muslims and Jews, reflecting on similarities and differences as well as the major



## Listen up!



We are on SoundCloud. Ricky Hogg and Rabbi Mark Solomon are working together to support our singing.

*Im Ein Ani Li* (If I am not for myself), recorded for us by Mark, is our first audio clip on SoundCloud, so that we can practise singing it ahead of the tenth anniversary service.

## Textiles for the ark

*Katy Bromberg*

The design for the ark textiles (which will eventually include an ark curtain, Torah mantle and bimah cloth) are based on the plants used in Sukkot celebrations. The pieces are made of linen with silk leaves, stems and etrogim hand-applied and then embellished with hand embroidery. The design was inspired by a variety of sources, including traditional motifs found in Jewish art, Scottish Arts and Crafts textiles by Ann Macbeth and Phoebe Anna Traquair, and early 20th-century banners used by Trade Unions and Suffragettes.

As pieces which (I hope) will become familiar to you over many years, I wanted to ensure that the designs are bold enough to catch the eye, but contain sufficient detail to allow for repeated visual meditations. The embroidery process will therefore be an extended one, so make sure you keep an eye out for changes as the year goes by. You can see photos of the design process and follow the embroidery as it progresses at the my [Ark Project](#) page.



A tree of life, laden with etrogim



Our portable ark, set upon its portable stand



... and all its paths are peace: banner joining the curtains, at the completion of Etz Chaim Hi

Our ark project is supported by



The NLPS Trust  
for Progressive Judaism

## New beginnings

### Rosh Hashanah and Yom Kippur

As we start our second decade, we have evolved well established minhagim for the High Holydays, and services will proceed as in previous years. Please remember to reply to Nick if he has been able to offer you a part in one of the services.

*Please bring your High Holyday tickets with you* (all members and conversion candidates have been sent tickets). Our community is now big enough that we don't all recognise one another. Readers without tickets who would like to come should visit the [High Holyday webpage](#).

Rosh Hashanah falls on Thursday **25 September**. After the service there will be a light lunch, sponsored by Gillian and Charlie Raab. *Gillian is inviting us to contribute a honeycake for dessert. Let her know if you plan to bring one.*

After lunch we will be visiting the Water of Leith for Tashlich. We meet beneath [St Bernard's Well](#).

How to book for the break-fast meal:  
send a cheque payable to [Sukkat Shalom, Edinburgh](#), and include the names of people you are booking for. Cost is £16 per person.  
Send your cheque to:

[Dr Maureen Mackinnon](#),  
12 Woodfield Park,  
Edinburgh,  
EH13 0RB



Photo: Raquel Pelzel, whose honey cake recipe is on her blog, [Raq in the kitchen](#)

Yom Kippur is on Saturday **4 October**. There will be a communal break-fast dinner, prepared, of course, by our favourite caterers at Butterflies Catering. The meal will take place at St John's church hall, a few minutes away on foot from our services. Cost will be £16 per person. The meal will include soup, a hot dish (fish pie or a vegetarian option) with salads, fruit, and tea and coffee.

Advance booking is essential. **Final booking date Wednesday 1 October.**

### The New Year in Cheder

Children returned to our newly expanded cheder at the beginning of the month. See p.10 to find out about our new cheder teacher, Dan Hershon. Norman Crane, cheder headteacher as well as chair of the community, has published a [Cheder Prospectus](#).

Our community is fruitful and multiplying. There were 14 children enrolled last year. We now have 22 children enrolled in Cheder. And in our community there are a similar numbers of pre-school children, babies, and toddlers. Looking at our growing community, it is reasonable to foresee at least one or two b'nei mitzvah every year in the decade ahead. That will be a big change for us.

**Note for parents:** one of the children has a severe nut allergy. When it is your turn to bring the snack, please make sure it is nut-free.

## Not Being Dominated and the Liberal Jewish Way of Critical Questioning D'var Torah for Parashat Re'eh

*Nick Silk chairs our Religious Affairs committee and takes a great number of services every year. We are pleased that he has found time away from washing kiddush glasses, baking challah, and organising the diary to share his D'var Torah, delivered at the service he led on 23 August.*

You will dominate many nations, but they will not dominate you.

So said the last words of the short Torah portion I read earlier in the service [from Deuteronomy 15]. And when I first read them the same thought as I suspect has come to your mind came to my mind. If that's not an obvious lead in to a sermon on the current situation in Israel and Gaza, then I don't know what is. And I can tell you, I have thought long and hard about whether I really want to say anything on this topic, but I have decided I will, so here goes.

The first point I'd like to clarify is the wording of the translation of the Hebrew; you will *dominate* many nations, but they will not *dominate* you. I have no idea whether the word 'dominate' is a good translation of the actual Hebrew, but it is the translation in this Plaut Chumash. I know this Chumash is one recommended by Liberal Judaism, so in that sense I trust that this is a good, appropriate translation.

Taking the English word 'dominate', I'm sure you could spend quite a while trying to work out what exactly it means. Does it mean dominate in the sense of rule over — be that like it was with the whites in apartheid South Africa, or the even more extreme domination that the Islamic state adherents want over what seems like anyone who disagrees with them. Or does it mean dominate in a financial sense — arguably in the way that the first world seems to dominate the third world — after all the preceding words said “you will extend loans to many nations, but require none yourself”. As I say, I think you could spend a fair bit of time discussing what it means. However, what I think most of us would not disagree with is that, in the context of what is happening in Israel and Gaza, the Israeli arms are certainly much more dominant than those held by the Palestinians in Gaza.

Based on that interpretation, is what is happening in Israel and Gaza just confirmation of the last few words of Deuteronomy 15:6? Again I don't think I'm being particularly controversial when I say that I suspect that most of us, as Liberal Jews, don't believe that the Bible is the actual word of God — that is, of course, if we even believe in God at all, but that's another topic. That being the case, I think it's fair to say that few of us would wish to relate too closely these words from Deuteronomy with current events. But what then should we, as Liberal Jews, actually think? And yes, I have deliberately used the word 'should'. I'll come back to this in a minute.

Firstly though I'd like to take you back to my upbringing, in Nottingham, where my family were (and still are) members of the Nottingham Liberal Jewish Synagogue. One of the main themes I remember from my cheder education is that Liberal Judaism isn't about blindly following what has always been done, or what has always been said. It's about thinking things through for



The bimah at Nottingham Liberal Synagogue (formerly Nottingham Liberal Jewish Synagogue), where Tanya Sakhnovich is now the rabbi. NLS will be turning 50 very soon (like NS, himself, perhaps).  
Photo: npjc.org.uk

yourself. As I've got older — quite a bit older than when I was at cheder — there has been much elaboration on that theme. Things like, *you don't just throw things away because they're old, and just because you don't get benefit from something it doesn't mean to say that someone else doesn't*. But they are, if you like, some of the nuances. The key theme, and certainly when I was young I liked key themes, was that you think things through for yourself.

Actually, as a bit of an aside, one of the things that I've found strange within our community, is some of the — I had originally put 'bobbing and weaving' but thought bowing is a better word — that we seem to do more and more of at our services. To me, being brought up in a Liberal Community, that's just something we don't do. But clearly, that's my problem, not anyone else's, since I've just said that everyone has to think things through for themselves. And if you want to bow down at certain times of the service, then so be it.

Although every now and then, I have to confess that I still find myself thinking “we don't do that!”

Anyway, back to my childhood, and there's one other topic I'd like to mention, and that is related to Israel and also to Judaism too. It links to the topic of 'what is Judaism?', and 'is Judaism a religion?' Certainly as a youngster I was very clear that that's what it is. As I've got older, I'm less sure that that's just what it is; after all, I don't think there are many other religions where you have to study and wait a year to become an adherent. But, as with the subject of whether we believe in God, that's yet another topic for another day. However, as a youngster, and a believer that Judaism is just a religion, then my idea of our religion, of Judaism, is that we preach tolerance and equality. And if we do that, then, to have a state that has Judaism as its national religion is actually to have a state that values and respects all religions and all peoples. In fact, certainly to my mind as a youngster, it actually becomes a non-religious state, because all religions, and none, are treated equally.

Now, as I've said before, as I've got older then my thoughts have developed, or matured, or maybe become less clear; who knows? However, my idea of a Jewish state that actually isn't Jewish is still my Utopia, but in reality I know that's pretty unlikely to happen. So, if Israel is to exist as a Jewish state, there almost has to be some type of ... Well, I don't know if superiority is the right word, but certainly a primacy of Judaism. And maybe that's where things start to get scary. Because what does that mean? In the context of the current situation in Israel I will say only two things. Firstly, from what I see on the news, the amount of force that Israel uses does seem to be extreme. And secondly, much as I might wish otherwise, I strongly suspect that if my family was living under threat of bombs coming my way, and even if the risk was slight, I would be prepared to accept the state in which I lived taking action to protect me, even if others may deem such action to be disproportionate.

I'm going to finish by coming back to the phrase I used earlier, about what should we as Liberal Jews actually think about the situation in Israel and Gaza? And I think the answer is really clear. We should, we only can, think about the situation in a way which we believe is true to Judaism, and to the Liberal Jewish way of critical questioning. Every now and then I think, wouldn't it be nice to be told what to think? And I'm sure it would. But then I remember the extremists of all religions who don't have to think about what they believe — be they Jewish, Muslim, Christian, Hindu or whatever — and that's when I remember why I'm a Liberal Jew.



Nick Silk and his family hosted our barbeque last month. He and Andrew are hard at work here. Their hungry punters are pictured on p. 10.



## Reading Sholem Aleichem in Edinburgh

Lulav's editor went out on assignment on a warm evening in Brunstfield, this month, where, in an elegant salon, more than ten people were seated at a long wooden table talking in Yiddish and immersed in reading the introduction to a work by Sholem Aleichem. I was initially surprised that I knew less than half of those present, but then discovered that people from as far away as Glasgow and Haddington come to Edinburgh to study Yiddish. Readers will not be surprised to hear that the class was run by our friend, Heather Valencia (see [Lulav 1:3](#)).



Ellen Galford (left) and Heather Valencia (right)

I tried hard to sit quietly and observe, but couldn't help myself from inching forward to peer over a shoulder at the text, and

soon found myself sitting at the table with my own copy to read. After some initial disorientation, matching Germanic sounds to Hebrew letters, I found I was able to follow along in fits and starts.

This class, which usually takes place at Salisbury Road, had relocated to the house of one of the class members in order to accommodate interviews being held by Michael Hornsby. Michael, who was a member of our community when he lived here, is a sociolinguist working in Poland and living in Berlin. Michael is conducting research for a book on how learning a minority language relates to ethnic and cultural identity in the contemporary world. What connects each member of the group to Yiddish? How does Yiddish inform their relationship with Jewish identity? Michael is also interviewing learners of Breton and Lemko. (Lemko is a South-Western dialect of Ukrainian spoken by an ethnic group in Poland who were forcibly displaced by the post-war Communist authorities to stop them forming a separatist movement.) We hope to ask Michael about his research as his book progresses.

There are regional centres of Yiddish language and culture around the world, but if you don't live in the Eastern United States, Israel, Paris, or London you would be lucky to find such an engaged and productive group of Yiddish learners outside academia. Various members have come and gone, but they now have a stable minyan, Heather says. An early member of the class was Stephanie Brickman (formerly of both Edinburgh congregations when she lived here). Stephanie is a gifted singer and linguist, and readers may remember her Yiddish Song Project album. Ellen Galford, a member of our community, is Scotland's only published Yiddish poet (as far as she knows, Ellen wants me to add). Both Stephanie and Ellen began developing their Yiddish voice in Heather's class. The class has also undertaken work at the Mitchell Library in Glasgow, where a small collection of Yiddish books used to serve a thriving Yiddish-speaking community. The collection is now being properly catalogued, again thanks to this group. They must surely bring naches to their teacher.

I marvel at how active and productive this unofficial class is, and I wonder what other cultures continue to thrive, nurtured by quiet enthusiasm, even when presumed obsolete and lost to the public gaze. I was of course invited to return. And I feel I must go back and learn some more.

## Dan Hershon: the Cheder Teacher from Haltwhistle

Daniel Hershon is the newest and fifth member of staff in our fast-growing cheder. Six- and seven-year-olds, who last year were making Hebrew letters in play dough, will be moving on to reading sounds and syllables with Dan this term.

Dan is married to Lorraine, and they have four boys, of whom three are in cheder and one will join soon. Dan won't be teaching his own children yet, but as the child of teachers he knows what it is like when your teacher is your mum or dad.

Dan grew up in Liverpool and went to King David High School, where he was taught by his mum. When he was 14, the family moved to Bristol, where his dad was housemaster at Polack's House, the Jewish house at Clifton College. (The only such Jewish facility in a British public school, Polack's House has since been replaced by Polack's House Educational Trust for Jewish pupils at Clifton College.) Dan was a day pupil and lived in staff quarters with his family, but his dad was at one time his form teacher, his French teacher, and his Spanish teacher!

Dan went on to become a teacher himself. He has also worked in the arts. He organised a poetry festival in Bristol, and has been a musician and performance poet himself.

Dan and Lorraine and the boys (and four dogs) live on a farm near Hadrian's wall, from where he commutes to Newcastle to work for Tyne and Wear Museums, working with archives, mounting art exhibitions, and presenting oral history to school groups. Dan and Lorraine have also done considerable research in Jewish genealogy. And he is also a professional story-teller, and uses story-telling in schools as a way to teach children about Judaism.

Had our community paid a professional recruiter, it would be hard to imagine that we could have found a more creative and better suited teacher than Dan! It is a blessing for us all that the Hershon family commit to frequent long journeys to take their part in our community.



Dan in his garden in Haltwhistle

## Barbeque snapshots

Tucking in, 17 August, in Linlithgow



## Dream Makers: Ideas Into Action

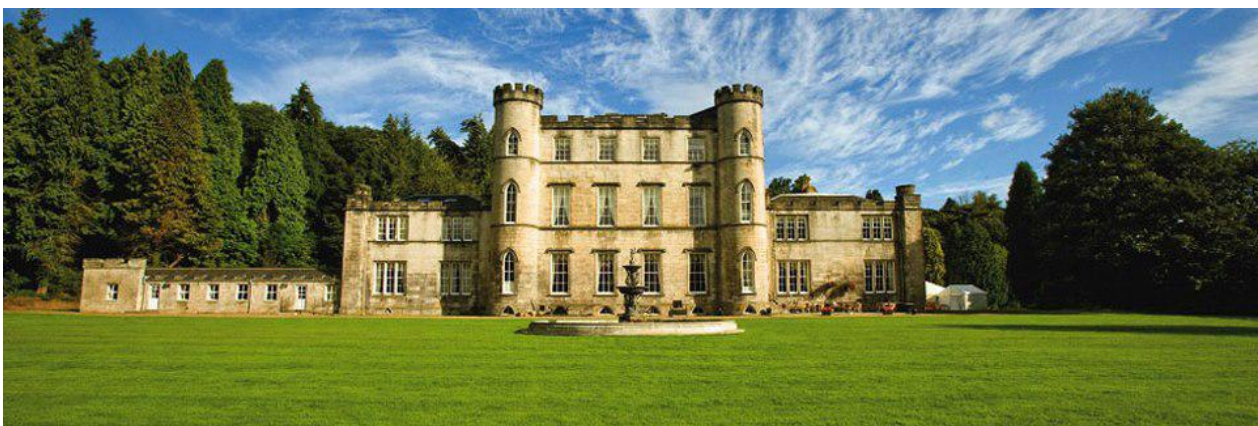
*Rebekah Gronowski reports from a conference organised by Amina, the Muslim Women's Resource Centre in Glasgow and held at Melville Castle (below).*

On Wednesday 27 August I was privileged to attend *Dare to Dream: Making Dreams Come True*, organised by Amina. I had been invited as a guest and was made most welcome by our Muslim sisters.

The day was organised into a mixture of inspiring talks, workshops, quizzes and videos. A speaker from the Muslim Women's Resource Centre opened by giving an outline of the work of the Centre and of the various services designed to empower women. These include confidential Helplines, Reporting of Hate Crime service, Islamic advice to women Helpline and an Imam's Helpline. The Centre runs a variety of projects : combatting violence against women, volunteering, befriending, and capacity building. Courses are offered to help women to survive in various situations, as well as self-confidence and assertiveness training. All services offered touched upon one or more areas which are of concern not only to Muslim women but to all women from minority groups.

Other speakers were Muslim Women who had worked in politics at Westminster, writers and poets, women who started their own businesses, and one was a local councillor from England who had been the youngest ever councillor at the age of twenty. During the day there were two multiple-choice quizzes. They proved to be popular as we were all handed electronic keypads on which to record our preferences and answers for each situation. Then the percentages were generated after each question, throwing up many surprising answers. We shared some interesting experiences over a superb lunch with tasty dishes.

I felt very inspired by all the speakers, who were mostly young women. They obviously had passion for what they did, were very intelligent and articulate, and were exactly the kind of women who could inspire others to undertake projects or even just to improve themselves and their lives for their families. We talked about so many interesting topics during the day and I came away feeling very encouraged by what I had seen and heard. These young women present a positive future for Scotland as I am sure many of them will become very involved in their own communities and in the wider community in Scotland. I felt very honoured to have taken part in the day.



## You Know How it Feels: Edinburgh Jewish Volunteering

'You know how it feels to be foreigners,' or, more literally, 'You know the soul of the stranger': Exodus has given us the title of our volunteering project, which is being supported by Fiona Frank of SCoJeC. On 20 August, Fiona arranged for Martha Harding, from the Scottish Refugee Council in Glasgow to present an overview of life for refugees and asylum seekers in Scotland, and led discussion as to what motivates us to volunteer and where we might focus our efforts. Fiona brought us a light deli supper straight from Giffnock, and we ate as we talked.

Martha described the process that asylum seekers go through, and the difficulties people face at every step. We talked about the benefits to volunteers of volunteering and about why it might be a good thing for Jewish people to be seen reaching outside their own community at this time.

One participant reflected others' reasons for having come to the meeting. "My own family were refugees. I'm only one generation away from that and I don't want to forget it. Politically there's lots of confusion between Jews and Israel and we need to be seen to be engaged with others outside the Jewish community." Another said, "We all have a shared history. None of us have been here since William the Conqueror, so maybe we can appreciate the situation of refugees and migrants better." A third said that "we are all feeling vulnerable at the moment — this might help with that".

The following organisations were considered. The Welcoming Association provides cultural and language support for people who have newly arrived in Edinburgh. Scottish Detainee Visitors supports volunteers who visit detainees at Dungavel detention centre. The Ethnic Minorities Law Centre provides free legal advice and representation to individuals from Scotland's Black and Minority Ethnic (BME) communities. Sahelia's (women only) befriending service supports the mental health and well-being of black, minority ethnic, asylum seeker, refugee and migrant women and girls in the Edinburgh area.

Many thanks to Martha Harding for her input (we may continue to work with her during the year) and thanks to Fiona Frank at SCoJeC for getting the funding (for travel expenses, room bookings, and refreshments) and coordinating the whole project).



Martha Harding  
Training Officer at the Scottish Refugee Council

### Footnote

If you would like to submit material to *Lulav*, or write a letter in response to material already published, please send email through the [Contact Page](#). Plain text in the body of the email message is much preferred to an attached document. Your email comes to Norman Crane and to me. Unless otherwise requested, content will be published under the following licence.

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Catherine Lyons, Editor, *Lulav*