

## Welcome to issue 14 of Four Corners!

SCoJeC secretary and former chair of Dundee Jewish community, Paul Spicker, writes about the problems facing small Jewish communities, and another past Dundee Chair tells us what that community was like 30 years ago. Regular 5<sup>th</sup> Corner correspondent Judith Lipman packs up her bags and bids us farewell as she moves to Israel, and fans of klezmer and Jewish comedy can find out about shows at the Edinburgh Fringe.

In this issue we have responded to your requests for a larger typeface even though that means we've had to cut back on content. Have we got the balance right? Please let us know! As always, Four Corners is what you make it, so keep sending your photos and articles to Leah, details below. Please note our new dedicated SCoJeC office number 0141 638 6411.



## Anne Frank Awards

Four Corners 13 included a report about the very moving Holocaust Memorial Day event held in Kirkcaldy. That event, and the fortnight of anti-racism events that led up to it, grew out of a visit to Auschwitz by a group of secondary school pupils. The trip was organised by Jim Murphy MP and Ken Macintosh MSP, and the teenagers were so overwhelmed by what they learned that they devoted the next year to planning an event that would bring home the horror of the Holocaust to people in Scotland.

We are delighted to learn that the Fife Auschwitz Experience group has been Highly Commended for their outstanding achievement by the Anne Frank Trust. They were nominated for the awards by Fife's Chief Constable, Peter Wilson, and are the only group from Scotland to receive one.

**The awards "recognise young people and educators who have shown great personal strength, moral courage, and determination to stand up for what is right."**

Matthew Kirkbryde, one of the members of the group who collected their Award at a ceremony in London, said: "We were invited to visit 10 Downing Street and received a really interesting tour, the building was spectacular and built to the upmost grandeur. It was incredible being in rooms where decisions of great importance to the future of the country and to all our lives are made, and it made me remember that it is only ever because people have the courage to stand up and speak out against decisions that are not in the best interests of all, that terrible times, like the ones Anne Frank and her family lived in, are avoided. Then we we rushed back to the hotel with hardly any time to eat and got changed into our shirts and dresses and were bussed over London in the middle of rush-hour."

"The Anne Frank Award Ceremony was very prestigious, and was held the Hackney Empire Theater which was a show in itself. Award winners were invited from all over the country and nominated for an outstanding achievements such as pioneering a new youth movement for deprived youngsters, capturing an attacker or contributing to the Anne Frank festival in some way."



THE FIFE AUSCHWITZ EXPERIENCE GROUP OUTSIDE 10 DOWNING STREET

"The umbrella theme for the whole event though was that these people had considered the themes highlighted in Anne Frank's diary, issues such as equality, and the effects that racism and discrimination have on our society. The festival as a whole had been a true eye opener for all of us; these issues are as real as ever and someone has to stand up and speak out before any change can be made. The Ceremony congratulated and remembered people who had done just that, and will hopefully inspire and encourage others to do the same."

**"The trip was a memorable learning experience for the group and myself, and has kindled a flame in our hearts, one similar to the one Anne Frank expressed in her diary."**



DESIGN & LAYOUT: JQ5@JQ5DESIGN.NET

ISSUE 14 . SUMMER 2007

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

**It's quality,  
not quantity,  
that counts!**



## THE DUNDEE JEWISH COMMUNITY

ALBERT JACOB

Previous articles in "Four Corners" may have given the impression that between 1970 and 1991 the Dundee Jewish Community existed in name only. In fact, although it was tiny, it was very active, and it would be a pity if its history remained unreported.

The seventies were a problematic period because the shul was acquired by the Town Council by compulsory purchase, and was demolished as part of the town's urban development plan. It had been the congregation's property and the town undertook to replace the original with a new building. Despite the dislocation, services continued to be held in temporary premises, while the Congregation met to discuss the plans for the new building and future activities.

**Once the new synagogue was opened, regular services resumed, and there were two bar-mitzvahs and a wedding at which it was literally filled to overflowing.**

The community also contributed to multi-cultural education and outreach programmes, holding sessions at least once and often twice a week. This involved a great deal of work, particularly by the ladies. As part of this programme, the community held a civic service one Friday evening which was attended by the city's two MPs, Lord Provost and Town Councillors, as well as trade union officials, representatives from the Community Relations Council and the churches.

Harold Gillis's efforts on the Congregation's behalf have been mentioned in previous issues of Four Corner, but others too deserve recognition for their input in the period up till 1991. Salo Gillespie led services from the late seventies until 1981 when ill health forced him to retire. The Koppell brothers, Davie and Wolfie played an active role, as did Jack and Milly Miller, and Sam and Esther Hermann. The ladies in particular worked hard, providing hospitality for the outreach programmes, while Wolfie Koppell's speciality was organising popular fund-raising beetle drives.

The community provided hospitality for many people over the years. When the University of Dundee invited Dr Geza Vermes to give a series of lectures, the congregation organised a reception so that as many people as possible would have the opportunity to meet him.

There was a period when Israelis visited Dundee on an almost annual basis, many for refresher courses at the National Cash Register factory. Since these courses began in spring, many of the students and their families contacted the congregation about arrangements for Pesach. They were all offered hospitality and some, like Gad Holzman of Jerusalem, as well as temporary university staff such as Yuval and Ruti Steinitz also of Jerusalem, took part in community activities during their stay in the City.

The student societies of both Dundee and St. Andrews were very active and frequently used the facilities of the shul for joint meetings and also a communal Pesach seder.

The Nablus twinning is well documented elsewhere and need not be described here. It is sufficient to say that community members played a significant role in collecting information and monitoring the press. The coverage of a certain Member of Parliament's extracurricular activities provided material for one well-attended meeting!

**It may well be that there was a hiatus between 1991 and the early 2000s but it would be a mistake to think that this is all there is to the Dundee Hebrew Congregation's story. The Community was tiny in the last decades of the 20<sup>th</sup> century but it was very far from moribund. It is activity that counts, not size.**

A more detailed narrative can be found in "The Day it Hit the Fan – memoirs of a reluctant politician", by Albert Jacob. (ISBN 0-9748524-9-X – see review in Four Corners 9), and Nathan Abrams is working on the history of the Community, to be published as "Jute, Journalism, Jam and Jews - a brief history of Dundee Jewry".



TOP: DUNDEE SYNAGOGUE ENTRANCE  
ABOVE: THE INTERIOR OF DUNDEE SYNAGOGUE  
SHOWING ITS UNUSUAL DOUBLE ARK.

### CHURCH OF SCOTLAND General Assembly

**The convener of the Scottish Inter-Faith Council, Dianna Wolfson, was invited to address the Church of Scotland's General Assembly in May in the presence of its Lord High Commissioner, His Royal Highness Prince Andrew, the Duke of York. Dianna who, until last month was SCOJeC's delegate to the Inter-Faith Council, was only the second Jewish speaker to have addressed the Assembly – the first was Henry Tankel, who addressed the Assembly in 1984.**

Dianna said that she stood before the Assembly as an Orthodox Jew, proud of her own religious heritage, who "could not be true to my own religious principles if I could not reach out in friendship to those of other faiths and cultures", and added that "interfaith dialogue strengthens the faith of its participants, rather than weakening it or watering it down".

She described her excitement on first becoming involved in interfaith activity, and discovering that, whilst each faith is different in terms of theology, worship, rituals and customs, they all share common values such as peace, charity, concern for the environment and caring for the weak and vulnerable in our society.

# MY MOTHER

## an honorary ambassador

HAL KWALWASSER

Hal Kwalwasser recently got in touch with the Dundee community to offer to donate a bench for the Jewish cemetery in memory of his mother, an émigrée who left Dundee for the US in the 1930s. Arrangements are being finalised for the presentation. Amongst his mother's papers Hal found a Dundee Synagogue Minute Book covering the years 1921-8, and he has agreed to donate this to the Scottish Jewish Archive Centre. Three copies will be made, one to be kept by the Synagogue, one for Dundee City Archives, and the third for Nathan Abrams who is researching the history of Scotland's Jewish communities.

My mother, Marie, was born on 6<sup>th</sup> January 1913 to Hartze Kahan, a Lithuanian immigrant, and Sophia Livingstone, who came from Aberdeen. It would seem from some records that we have, that some or all of Sophie's family were Russian Jews named Levi who had previously moved to Aberdeen. My grandfather intended to emigrate to America, but stopped in Aberdeen to do business for his father, who was an importer-exporter in Lithuania. He wound up marrying the boarding house owner's daughter, and never left Scotland. I really do not know how they got to Dundee; the only thing my mother ever said on the subject was that my grandfather had an interest in growing flax and that the climate around Dundee, particularly Fife, was amenable.

My grandfather ran a draper's shop in the Overgate, but he had other business interests. During the '20s, he tried to get a government grant to grow flax, but he died in 1929, before it came through. (Ironically, some time in the early '30s my grandmother received a letter from the government authorising the grant, but by then it was, of course, too late.)

My mother went to Harris Academy in Dundee. I am not certain whether she finished high school; I have never seen any form of diploma and she never referred to a graduation. In any event, she went to work for the Dundee Courier Journal in their bindery operations and then opened a small portrait studio in Dundee.

She met my father during the early '30s, when he came from America to study medicine at the University of St. Andrews. When he graduated in 1934, he went home to America without her.

She clearly wanted to marry him and arranged through an old friend of her father's to become the "trade ambadress" in the United States for the 1938 Empire Exhibition in Glasgow. From 1936-38, she made 13 extended trips to the United States promoting Scotland. She really was a wonder. There are hundreds of pictures and newspaper articles about her travels in the US. She spoke, was interviewed on the radio and generally seems to have a great job promoting Scotland. Reports of her activities appeared in American newspapers, where her picture is often prominent on the front page. She then extended the work through 1939, promoting Scotland and Imperial Airways.

She was trapped here when the war broke out and she stayed. In 1940, she finally married my father. I was an only child, born in 1947 following my father's return from the war.

My mother never again worked, although she was always a vigorous advocate for Scotland. After my father died in 1971, my mother had a wonderful life, finding all sorts of things to do. One of them was giving speeches on Jewish life in Scotland. I am not sure how well informed the speeches were, but she gave them with great gusto. She certainly loved her subject matter. She also visited friends and family in Scotland every year, right up until last year, when I took her to Dundee and Glasgow for her 93rd birthday.

## The 5th Corner

JUDITH LIPMAN

Well, this visit has been quite interesting. It was amusing boarding the bus from Mevesseret Zion outside Jerusalem, heading for another day in town battling Israeli bureaucracy, and listening to the Israelis complaining that although it's April, there is no spring, and it's so cold, wet – I could almost have been on the Stranraer to Dumfries bus hearing Scottish people saying the same thing!

Life with my Aunt continues with her general forgetfulness in a delightfully dotty way that includes waging war daily on the geraniums and deheading them ... and my Uncle living his life on the computer communicating with the academic world and wandering in late for meals papers in hand ...

However, this visit has been totally different from all the other visits. I have been working in a soup kitchen one day a week and seeing for myself the poverty among the Orthodox community and the elderly disadvantaged or disabled. My first day brought a bored schoolgirl, teachers on strike, to help out. She manned the soup ladle. Health and Safety does not exist here – they would have had twenty blue fits to

see a 13 year old long haired girl leaning over a vat of boiling soup and ladling it into paper bowls ... let alone the un-mopped spills on the restaurant floor!

On Yom HaShoah one of the Christian Germans who shares the kitchen with me left a beautiful bouquet of flowers, and, having heard I'd lived in Scotland, some Walkers shortbread, outside the door of my bedsit. He apologised in person for his father having been a Nazi in North Poland on the Russian border, which is exactly where Mum's father's family were killed.

But the big news is that I am vacating the corner of my London sofa and flitting to Israel, so, for the last time, it's shalom, l'hitraot – farewell – from this 5th corner.

The Edinburgh Festival

# Jewish fringe

**Rash: the true story of a Scottish woman's journey as a UN Human Rights worker in post-genocide Rwanda**

PLEASANCE THEATRE 1-11 & 13-27 AUG  
INFO & TICKETS: 0131 556 6550  
[www.pleasance.co.uk/edinburgh](http://www.pleasance.co.uk/edinburgh)

A one-woman show by Jenni Wolfson is the roller-coaster story of her 3 years of living and loving under fire in post-genocide Rwanda where she experiences first hand human nature at its worst. Genocide, huge and incomprehensible, becomes personal. We see Jenni's work in over-crowded prisons, helping survivors and victims in the midst of landmines, mortar shelling and rebel attacks. And as if having a rebel gun to her head wasn't enough, Jenni has to deal with her Jewish family back in Glasgow who are struggling to cope with her life choices. She survives by falling in love with a very different kind of man....

**A Fantastic Fusion: of Scottish, Irish, Jewish and Hungarian music by violinist Daniel Ahaviel**

BEANCROSS HOTEL, FALKIRK,  
19-21 AUG - INFO: 01324 718 333

**Yiddish Song Project: a mixture of klezmer, jazz, raucous joy and melancholy beauty from Edinburgh trio.**

Stephanie Brickman (vocalist),  
Phil Alexander (piano/accordion),  
Jo Nicholson (clarinet).

VENUE 24, GRASSMARKET, 16-22 AUG  
INFO & TICKETS 0131 226 0000  
[info@yiddishsong.co.uk](mailto:info@yiddishsong.co.uk)

**The Solomon Sisters: Yiddish Vaudeville, Comedy and Glitz. Klezmer and cabaret from the golden age of New York's Yiddish theatre.**

Special guests: John Hegley, Josh Howie, Bennett Arron, Simon Munnery et al. Klezmer Band: Yair Schleider (Accordion/Trumpet), Jim Guttmann (Double Bass), Frazer McDonald (Drums, Percussion)

Pleasance Dome (Acedome)  
1-27 Aug (not 14th & 21st)  
INFO & TICKETS: 0131 556 6550  
[www.solomonsisters.com](http://www.solomonsisters.com)



# The Communities of the Future?

PAUL SPICKER

**What do we do when the people have gone?**

Imagine a country where perhaps one person in a thousand is Jewish, and there are only two or three places left where there is a viable community.

**It is not hard to imagine.**

This is what has happened in Scotland, and it is happening in the rest of Britain. The Jewish population is ageing. Many of the younger people have moved away from the places where they were born. If they are enthusiastic, they go to Israel, or at least to somewhere there is a Jewish community. If they are unenthusiastic, Britain offers people a wide range of alternative lifestyles, and they are likely to build their lives around some of the other options. But if people want to engage in Jewish life, and have to live or work somewhere where there is no community, what happens to them?

We are slowly coming to face a situation where there are large holes in the map – sizeable parts of Britain where there will be dispersed groups and no community facilities. I live near St Andrews in Fife, and, by accident of history, my nearest shul is in Dundee, fifteen miles away. There was a thriving community in Dundee fifty years ago. Dundee Hebrew Congregation has inherited a shul and a cemetery, but after a long, slow decline, hardly anyone is left from the old community. That does not stop new people coming to the area – there are three universities, a medical school and some important health industries – even if there are not enough to keep us going. We've limped along for a few years, but we have almost no income. We have built up a small congregation – up to thirty souls, if we include the under fives – but most of us are transient, and the community is not sustainable. If we close the shul, there will be nothing in Eastern Scotland between Aberdeen and Edinburgh – well over a hundred miles apart.

The support we have from other institutions has been vital. In Scotland, the Scottish Council of Jewish Communities has bound together people from many outlying areas, keeping us in touch with other communities. They run on a shoestring, and their minimal funding needs to be used mainly for their representative function rather than a support role. We've had moral support and teaching from Rabbi Rose from Edinburgh, and Elkan Levy, the chaplain for small communities.

There is, I think, a more general lesson in this. Anglo-Jewry has organised itself around a traditional idea of local communities. Every community is expected to fend for itself. The shul and community organisations depend on subscriptions from members. Without a community, there is no Rabbi, no burial society, no common facilities, and no funds. When there is no-one left to pay, the music has to stop. Shuls close, and communities have to relate to the nearest neighbouring communities. This is already a problem for smaller communities, because the most enthusiastic people – the ones who are most likely to keep services and activities going – are also the least likely to be ready to live miles away from the centre of their community; they are going to move out.

**It's time to rethink the way that community life is organised. We can't sustain Judaism in Britain on the basis of local private clubs, reserved for a dwindling number of settled, paidup members. We need to think about a national network of support and contacts, and we need to pool funds. That is the only way that people outside a handful of areas can both contribute to the wider community and hope to engage with the kind of activities that will keep them in contact with Jewish life.**

## Oy Vey! A Song, A Laugh and A Tear

SOCCO/CENTRAL CABARET BAR 1-27 AUG – INFO & TICKETS: 0845 260 1212 – [www.CtheFestival.com](http://www.CtheFestival.com)

**Kind of Jewish:** Daniel Cainer,  
Aug 1-11

**God's Face in Your Gazpacho:**  
Adam Taylor Aug 12-15

**Totally Chana Senesh:**  
Judy Batalion, Aug 16-19

**Stencmusic,** Aug 3-27

**Ethnic Shtick:** Leah Thorn &  
Laoise Davidson, Aug 20-23

**Klezmerchaos,** Aug 22-27

**Murder on the Panini Express:**  
The Tadbrothers, Aug 3-27

**Gimpel the Fool:** Nephesh Theatre, Aug 3-12

**While you were away:** Tara Moses, Aug 13-20

**S'Brent:** Yiddish Theatre of Strasbourg, Aug 21-27

**I'm a stranger here myself:** Mark Troop and  
Antonia Schnauber, Aug 24-27

**NOTE: THIS MAY NOT BE A COMPLETE LIST! SEE [WWW.EDFRINGE.COM/](http://WWW.EDFRINGE.COM/)**

# The New Singer

## THE AUTHORISED DAILY PRAYER BOOK

STANDARD EDITION: ISBN 10 0 00 720091 9, COLLINS, £15.99

The Fourth Edition Singer's Siddur with a new translation and commentary by the Chief Rabbi, Sir Jonathan Sacks, with its distinctive, smooth, green hard cover replaces the familiar Centenary Edition (1990) with its highly acclaimed translation by Rabbi Eli Cashdan. The pagination is completely different from the last edition, making it a learning experience to find the right page – and by the time you have found it the service has moved on! However, this is more than compensated for by a host of innovations undertaken by teams of scholars and advisors under the chairmanship of Elkan Levy who studied for the Rabbinate but chose the legal profession, ended up as President of the United Synagogue, and is now regularly seen in Scotland in his capacity as Minister to the Small Communities.

**Commentary:** The Chief Rabbi's 23 page essay on 'Understanding Jewish Prayer' explains the construction of many of the prayers and tackles the problems that we have with prayer. It is beautifully written, scholarly yet readable by the layman, and merits rereading during those parts of the service when, dare I say it, the concentration lapses. The essay ends with a four page section of 'keywords' used in prayer where words like 'baruch' and 'amen' are explained. There are lots of interesting insights which help us understand the prayers, and there could be more. Perhaps the Chief Rabbi could be persuaded to write a separate volume of commentary?

**Innovations:** The rubrics or liturgical directions in the prayer book have been greatly expanded and will be a great help to the worshipper who is unfamiliar with the service but wishes to join in. One sign of the times is that the instructions to the 'Reader' (indicating chazzan or cantor) have been replaced with the word 'Leader', reflecting the fact that so many congregations are led by lay people rather than professionals. Another innovation is that the usual places where the leader starts and finishes a prayer are clearly marked, thus making the services easier to follow.

From a grammatical point of view, a person wanting to read the prayers in the Israeli rather than the Ashkenazi pronunciation will find it easier, as the kamatz katan (the "o" sound as in "fox" that does not change to "fax" in Modern Hebrew) is clearly marked. The same applies to the Hebrew reader who wants to distinguish between a vocal sheva and a silent one without having to have a knowledge of Hebrew grammar.

A major omission is that there is no mention or acknowledgement of Cashdan's 1990 brilliant modern translation which must have been the basis of Sacks' new translation. Equally there is no reference to Chief Rabbi Lord Jakobovits who edited that Centenary Edition.

THIS IS AN  
ABBREVIATED  
VERSION OF  
A REVIEW BY  
JOHN A. COSGROVE  
THAT APPEARED IN  
"THE EDINBURGH STAR"  
NO 57 MAY 2007



THE CHIEF RABBI,  
SIR JONATHAN SACKS  
AND THE NEW  
PRAYERBOOK

**Musical Accompaniment:** There is a companion CD called "Music for the Jewish Soul", in which the Chief Rabbi explains 14 of the prayers, all of them set to music and sung by several of the UK's top chazzanim accompanied by the splendid Shabbaton Choir and the Neimah Singers. It can be downloaded from the Chief Rabbi's website: <http://www.chiefrabbi.org/siddur.html> – or you can contact SCoJeC (details front page) and we will post a CD to you.

This is a Siddur which is a pleasure to read and to handle. It is available in four editions: the Pocket edition for those young people with excellent eyesight, the Standard edition, and the larger print Reader's edition. There is also a Presentation edition the same size as the Reader's edition but with gilt edges.

## Rabbi David Rosen's Visit to Scotland

Earlier this year SCoJeC was delighted to welcome Rabbi David Rosen to Edinburgh. Rabbi Rosen is a former Chief Rabbi of Ireland, and the acknowledged expert on Jewish-Catholic relations, for which the previous Pope awarded him the Knighthood of St Gregory. At our suggestion, he was invited to give a keynote lecture at this year's Festival of Middle Eastern Spirituality and Peace, and to lead Time for Reflection in the Scottish Parliament when his message was that "hostility



RABBI ROSEN AT THE SCOTTISH PARLIAMENT

and alienation are overcome through friendship, and that social cohesion is brought about through caring for those who are vulnerable and marginalised."

During his visit Rabbi Rosen was the guest of the Edinburgh Jewish Community at a dinner attended by MSPs and representatives of other faith communities during which he spoke about his work promoting good interfaith relations.



FROM LEFT TO RIGHT:  
DR NEIL DOUGLAS-KLOTZ, SISTER JOAN CHITTISTER,  
PROF FRANK WHALING, RABBI DAVID ROSEN,  
BHAI SAHIB BHAI MOHINDER SINGH  
DISCUSS INTERFAITH RELATIONS AT EDINBURGH SYNAGOGUE  
AFTER RABBI ROSEN'S LECTURE.

# Getting to know the new team

Obviously the most significant recent political event in Scotland has been the replacement of Jack McConnell's Labour administration by an SNP team led by Alex Salmond. As one of SCOJeC's main tasks is to liaise with the Scottish Parliament and Executive, we are fortunate that our strategy for the past eight years has been to remain on excellent terms with the leadership of all the political parties, so the change of administration has not affected our access to Ministers.

In the three months since the election Ephraim and Leah have already had several informal meetings with new Ministers. The first was at a reception hosted by the First Minister in Edinburgh Castle to honour those working against sectarianism, when he made a point of asking to speak to them and recalled his visit several years ago to Glasgow's Jewish primary school, Calderwood Lodge, and to other communal institutions. At his request Leah and Ephraim are currently arranging another visit from him to the Glasgow Jewish Community.



LEFT TO RIGHT:  
LEAH GRANAT, EPHRAIM BOROWSKI,  
REV. GRAHAM BLOUNT (SCOTTISH CHURCHES PARLIAMENTARY OFFICER)  
AND FIRST MINISTER ALEX SALMOND,  
AT THE RECEPTION IN EDINBURGH CASTLE

## The Kirking of the Scottish Parliament

Ephraim and Leah also attended the "kirking" of the Scottish Parliament, when, in the presence of Prince Charles, Duke of Rothesay, politicians from all parties came together with representatives of public life and all Scotland's communities to express their hopes for the newly elected Scottish Parliament at St Giles Cathedral in Edinburgh.

Ephraim read a specially-composed prayer in Hebrew and English, reproduced right. An Imam read from the Koran, and the Principal of the Free Church College prayed in Gaelic, before the Moderator of the General Assembly of the Church of Scotland, the Primus of the Episcopal Church and the Cardinal jointly blessed the new Parliament.

## Meeting with the Church of Scotland Moderator

We recently held a meeting with Sheilagh Kesting and Finlay Macdonald, the Moderator and Principal Clerk of the Church of Scotland. The wide-ranging discussion included the General Assembly debate on the Middle East, interfaith relations, and the Moderator's plans for her year in office, which she hopes will include a visit to a synagogue.



LEFT TO RIGHT: KENNETH COLLINS, LEAH GRANAT,  
THE RIGHT REVEREND SHEILAGH KESTING  
(MODERATOR OF THE CHURCH OF SCOTLAND,)  
EPHRAIM BOROWSKI, HILARY RIFKIND  
AT THE MODERATOR'S OFFICIAL RESIDENCE.



## The Scottish Council of Jewish Communities

רבון עלמים,  
הנתן תשועה למלכים  
וממשלה לנסיכים,  
מלכותו מלכות כל עולמים,  
הוא יברך את הכנסת הזאת,  
ואת כל נבחרים לשרת בו.  
O Ruler of the Universe, from  
whom derives the authority of  
earthly rulers and governments,  
may You bless this new  
Parliament and all who have  
been elected to serve in it.

אנא ה', יהי חסדך עם ראשיה  
להכין אותה ולסעדה במשפת  
ובצדקה מעתה ועד עולם.  
We pray, O Lord, that You bestow  
Your mercy upon our rulers, so  
that they act with justice and  
righteousness at all times.

תן בלבם, ובלבבי כל יועציהם,  
רוח חכמה ובינה להחזיק  
שלום המדינה ושלות עמה,  
ולעשות חסד ואמת עם כל יושביה.  
Put a spirit of wisdom and  
understanding into their hearts,  
and into the hearts of all their  
advisers, so that they uphold the  
peace of the nation, advance the  
welfare of its people, and deal  
kindly and truly with all  
who abide here.

אבינו שבשמים, שים שלום  
ושקת ושענן עלינו ועל כל  
יושבי ארצנו, ואין מחריד.  
Our Father in heaven, grant  
peace, tranquility and harmony  
to us, and to all who dwell in  
our country so that they  
shall not be afraid.

וכן יהי רצון, ונאמר אמן.  
May this be Your will,  
and let us say Amen.

MEMO+



You can find out more about the new Scottish Parliament and Executive in the latest issue of MEMO+ which is available on SCOJeC's website at <http://www.j-scot.org.uk/MEMO+/MEMO+.html>

THE SPECIALLY WRITTEN PRAYER READ AT THE  
KIRKING OF THE NEW PARLIAMENT