

# Tell

Iyyar–Tamuz 5775  
May–July 2015



## A CONVOCATION OF CONTROVERSIAL CONCEPTS

EREV SHAVUOT: SATURDAY 23 MAY • 6:15PM–MIDNIGHT

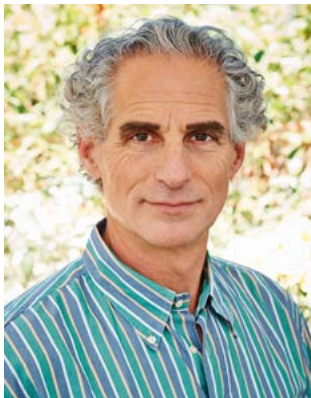
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creating community • celebrating diversity

## COUNTING THE OMER AND FINDING THE BALANCE



While you will be reading this during the counting of the Omer, the period of the seven weeks leading from Pesach to Shavuot, I write this just after we have celebrated the first couple of days of Pesach, thinking forward to Shavuot, where once again we will celebrate with our *Convocation of*

*Controversial Concepts*. We will get together the evening of May 23rd to hear from some of our leading educators concepts of Torah that continue to challenge and inspire us. The reason for having an all-night study session stems from a rabbinic tradition that on the evening of the original giving of Torah and mitzvot at Sinai, our ancestors ingloriously fell asleep! Thus, the sages established a “Tikkun”, or a repair, for this inappropriate behaviour — that throughout the generations the children of Israel will not fall asleep, but stay up late (in some cases all the way until the next morning) to learn Torah. Learning Torah means not just studying the five books of Moses, but the rest of the Bible, and the whole panoply of rabbinic text and Jewish commentary that covers philosophy, ethics, law, legend and lore. Each of our presenters is given ten minutes to teach, and at the end of the evening we will come together for further discussion and learning.

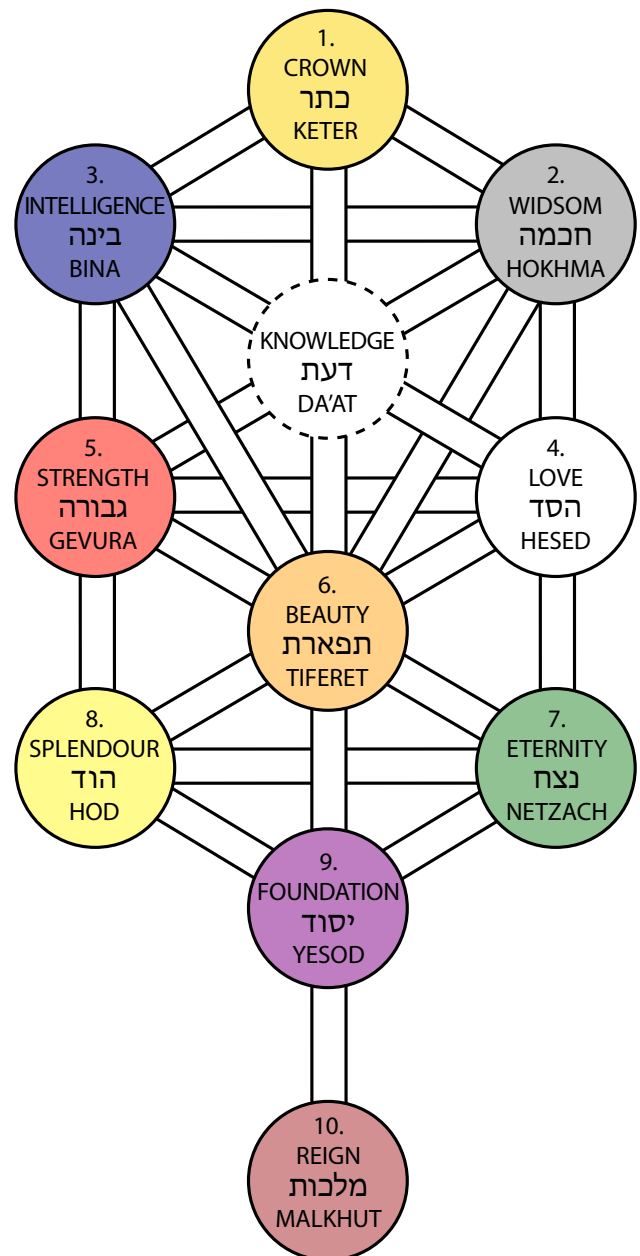
At Shavuot I will be asking to what extent we as Jews have lost our compassion.

During these seven weeks of counting the Omer, we explore the opposite psychological and emotional states that exist within each of us to varying degrees. Again, our sages have established a rubric for looking at this period of time so that it is not just a mechanical counting of the 49 days, the seven weeks from Pesach to Shavuot. Rather, each week has its character, and within each week each day has its own unique aspect. The rubric is based on the kabbalistic concept of the Sefirot, or emanations that come from the singular source of existence we call God. According to the system, there are 10 Sefirot, existing in triads, much along the pattern later spoken about by the philosopher George Wilhelm Friedrich Hegel, in which he described a triangular thought process of thesis, antithesis and synthesis.

The first triad of the Sefirot is that of *chochmah binah* and *deah*, comprising the intellectual realm of wisdom, understanding and knowledge. (It is from the acronym of this triad that the Lubavitch movement, Chabad, has taken its name.) The seven weeks of the period of the Omer focus on the next set of triads, considered to be

in the psycho-emotive realm. The first triad is *hesed* (lovingkindness or compassion), *gevurah* (restraint or strength) and *tiferet* (beauty or glory). These are understood to refer to individual traits. The second triad consists of *netzach* (eternity or victory), *hod* (splendor) and *yesod* (foundation) and is seen to be parallel to the triad before, except within relational and communal life. The final *sefirah*, *malkhut*, speaks of our grounding on this earth, just as the uppermost of the Sefirot, *keter*, connects us to the ethereal world beyond. The counting of the Omer encourages us to explore our interior and relational world to see how balanced we are in each of these realms.

These concepts find a parallel in the two names that we have for the festival of Pesach. Nearly all of us know the festival by just one of those names — Pesach, or Passover. Yet, throughout the Torah and in our prayers it is more often referred to as the Festival of Matzot. These two names of Pesach reflect its dualistic character, and our



challenge to find the synthesis between its two forces. We know from our Seder night that we refer to Matzah as “the bread of affliction”, and that it reminds us of our poverty, oppression and slavery and the haste in which we fled Egypt.

While we know that the *zeroa*, or shankbone, on our Seder plate reminds us of the lamb we sacrificed as we came out of Egypt, many of us do not know of the significance of that first sacrificial lamb thousands of years ago, as related in the Torah and explicated by our sages since. Chapter 12 of Exodus tells us of that first Pesach. It instructs us to take a lamb for each household on the tenth day of the month of Nisan. From whence do Israelite slaves get such a lamb? They must get it from their Egyptian neighbours, for whom it is one of the symbols of their panoply of gods. (Think how our month of Nisan corresponds with the sign of Aries, whose symbol is the lamb.) At the full moon, at the peak of that symbol’s strength, we slaughter the lamb, splash its blood on our doorposts, roast it, consume it, and burn any of its remains the next morning. Our sages recognise this as one of the greatest acts of defiance and rebellion ever. This is the significance of Pesach.

Left unchecked, the energy behind the story of Pesach can lead to a false sense of power, to arrogance. Once we have devoured the enemy God, what is to stop our voracious appetite? Perhaps this is why our rabbis who

authored the Haggadah after the destruction of the Second Temple shifted the story away from the human element to focus on “God’s power.” For two thousand years since that time until our time, our people mostly experienced the energy of the “Festival of Matzot”. Wherever we were we knew persecution and oppression, certainly not the full force of freedom. Our liberation has only come in the last century, and especially since we have reclaimed the Land of Israel and established the Third Commonwealth of our people. Now we know the taste of victory, and yet....

What next? Can we find the balance between the sensitivity borne out of the experience of slavery and the power that emanates from victory? On one hand Israel is surrounded by implacable enemies in the most dangerous part of earth, and on the other it is one of the most advanced and powerful nations on earth. Our narrative and tradition can inform us about how to live with both compassion and strength, humility and triumph. It is incumbent upon us to find the balance, that third point as suggested in Hegelian philosophy and the construct of the Sefirot. I encourage each of us to reflect on the aspects presented to us by the Sefirot in this period between Pesach and Shavuot, and to consider how we align with the stories we have told these many centuries.

**Rabbi Jeffrey B. Kamins**

## KEF KIDS

Kef Kids is our brand new educational program for children in years K–5. It is an exciting, dynamic, fun way for kids to connect with Judaism and their community, learn and form friendships with other children in the congregation.

### WHAT IS OUR VISION FOR KEF KIDS?

The vision of Kef Kids is to create a warm and caring environment which nurtures each student’s individual creativity and fosters a connection with Judaism and Emanuel Synagogue. Through attendance at Kef Kids, the students will acquire: a commitment to and love of Judaism and knowledge of its values, celebrations and stories. We aim to inspire life-long learning and connection with community. Through experiential education and a spiral, integrated curriculum, we will instil in the Kef Kids the ability to participate comfortably and capably in synagogue services and the skills necessary for them to create a meaningful Jewish life. Success of the program depends on enthusiastic, learned, creative teachers, home/family support and commitment.

### WHEN?

Fridays 4:00pm–5:30pm (*Term two: 24 April–19 June*)

### WHAT DOES IT COST?

\$60 per term per child (*members*)

\$120 per term per child (*non members*)

### HOW DO MY CHILDREN JOIN KEF KIDS?

Visit [www.emanuel.org/kef-kids](http://www.emanuel.org/kef-kids) for more information and to download a registration form, and come along to a class. You can try one class for free, before committing to the full term.





## THE CONNECTIONS BETWEEN US



During April we commemorated Yom Hashoah (the day of remembrance for the Holocaust), Yom Hazikaron (the day of remembrance for all who have died in Israel's wars and terror attacks) and ANZAC Day. We also celebrated Yom Ha'atzmaut, Israel's

Independence Day. As I was contemplating the nature of these events I read this remarkable story.

Rabbi Hillel Silverman tells this true story. In 1967 when the old and new cities of Jerusalem were reunited, a recently-widowed Arab woman who had been living in the Old City decided she would like to see her old home once more. She searched the city and finally found the place she had called home and knocked on the door. A recently-widowed Jewish woman came to the door and greeted her. When the Arab woman explained why she had come, the Jewish woman invited her in. They walked around the home and then sat together drinking coffee. The Arab woman mentioned that she had hidden valuables in the house and asked if she could look for them, offering the Jewish woman half if they were found. The Jewish woman refused the offer saying: "if they are still here, they are all yours." The women searched together and found a hoard of gold coins beneath the floorboards of a bathroom. The Jewish woman insisted that the Arab woman keep them.

*It was only because they were able to open themselves to one another on that very human level that the real miracle occurred.*

From that day, the two widows visited each other often. They shared stories of their lives, their children, the challenges of being alone. And then one day the Arab woman shared something with her Jewish friend. She said: "When the fighting broke out in 1948 my husband and I were so frightened. We raced around, took whatever belongings we could, collected our children and separately fled for our lives. We had a three month old son. My husband thought I had him and I thought he had him, so imagine our horror when we discovered that neither of us had collected him, we had left him in the house." Tears rolled down her cheeks, and tears rolled down the Jewish woman's cheeks as she turned pale and asked the exact date this all happened. The

Arab woman told her the date, the time, and the Jewish woman said: "My husband was one of the soldiers who entered Jerusalem that day. He came into this house and found a baby on the floor. He asked if he could keep the house and the child and permission was granted."

At that moment, a 20-year-old soldier walked into the house, and the Jewish woman, through her tears said, "this is your son."

The two women realized they shared an even deeper connection than the friendship they had forged. The Jewish woman said to the Arab one, "we are both widows, living alone, our children are grown up. This house has brought you luck, you have found your son, our son, why don't we live here together." And they did, and they do.

What an incredible story of two women looking beyond their differences, recognising the humanity in one another and forging a connection which is heart to heart and not just skin deep. It was only because they were able to open themselves to one another on that very human level that the real miracle occurred. Because they were able to connect as women who found themselves widowed and in similar circumstances, they were able to meet as people. I fear today that meetings such as this one will be few and far between. We no longer see the human being, too often we see only the outer shell, we group people together, we categorise them and we don't see the person inside. I wonder if the remarkable encounter that day in Jerusalem could or would happen today. In a country where Netanyahu believes that he can motivate his people to vote using racism and scare tactics which demonise the other, is there space for people to meet each other on that very human level? I remember watching a very powerful documentary, *The Gatekeepers*, where six heads of the Shin Bet spoke about their role from 1967 to the present. The older members of the group spoke about how, in the early years, they would sit together with the Arab residents in their vineyards and fields, they drank coffee and shared stories. They connected in their commonality rather than focusing on their difference. Today, it seems so much harder to find those places of connection, to meet one another human to human.

And the challenge exists not only in Israel. In Australia the situation is just as critical. I was shocked and saddened by the recent "Reclaim Australia" rallies. Protesters calling for a ban on halal, arguing: "we don't hate Muslims, we just hate Islam." I heard an otherwise relatively reasonable radio announcer stating he was no longer going to buy any products which have halal certification because he did not want to "support that." My first thought, to my shame, was "thank goodness all these people don't realize that many products on the shelves have a kosher certification and turn their attention to us as well." Pastor Niemoller's words came

flooding back to me: "first they came for the socialists but I was not a socialist so I did not say anything...and when they came for me there was nobody left to speak for me." There is a growing sentiment of xenophobia in our country, a racism and fear of the other which is gaining momentum. Instead of attempting to learn about our differences and celebrate them, the first reaction is often fear and a desire to make them "conform." The reclaim Australia rallies were supported by neo nazi groups, by white supremacists by all manner of hate groups and "ordinary" Australians were standing beside them, spreading a message of ignorance and hate.

*At that moment I felt three sets of arms around me and kisses coming from three women and my tears were just flowing, tears of joy that I broke the barrier."*

And against this backdrop the government has just committed to spending four million dollars to make a film deterring people from seeking asylum here. Four million dollars which could be spent helping to reduce the processing time for asylum seekers claims, Four million dollars which could be spent helping and supporting the people in our detention centres, giving them counselling, a purpose, making them safe. Four million dollars which could be spent helping people, reducing the stigma attached to difference, bringing people together, creating the welcoming society that we should be, rather than promoting fear and difference.

I was struck by the number of people at Malcom Fraser's funeral and the events leading towards it, who wanted to thank him for helping them to find a safe haven in Australia. The Vietnamese community was especially grateful and expressive of its appreciation to him for giving them a chance, for helping them to find a place of safety and freedom. And what incredible contributors to Australia each of them has been, what richness and diversity they have brought to our country. And what a lesson for our government today about the human face of the refugees, about compassion and humanity which can be shown by a government, not just for the benefit of the refugees but the whole nation.

There is so much misinformation, so much fear, and so few opportunities for encounters like the women in the story. We are becoming more and more distant from one another, more separated and more suspicious and fearful of the other. But there is much we can do. Each one of us has the power to make change, to be the one who sees the good and the humanity in the other. We are taught in the midrash that God could have populated the entire world in one go but instead God created a single human being and from that person all of us grew.

The rabbis ask why? They answer, to teach us that we are all the same, we have a common source, an innate equality and connection. We need to find that godliness in others and to banish hatred, bigotry and stigmatizing of the other which is creeping slowly into our lives.

I recently watched an episode of *Compass* called "Taste of Memory." In it, three remarkable women, each a survivor of the Holocaust, were cooking their recipes for Pesach with their grandchildren, sharing the stories of their oppression, enslavement, survival and redemption. I was brought to tears many times during the programme but one part of the story has stuck with me. It was told by Eva Grinston, an elegant, intelligent, articulate woman who arrived in Sydney on Australia Day in 1950, a young girl who had lost everything trying to build a new life from the ashes. More than 60 years later, she has a beautiful family and has lived a remarkable life. Every year on Australia Day, she returns to Sydney Harbour. She said: "I try to cross the bridge and remember and say a million thank yous: thank you for making me feel so secure after the period I left behind in Europe." On her last Australia Day walk, Eva met some newly arrived Muslim women wearing hijab. She says: "I told them: 'I love this country and I hope that you will be made welcome and love it like I do.' At that moment I felt three sets of arms around me and kisses coming from three women and my tears were just flowing, tears of joy that I broke the barrier."

Four women meeting as human beings, feeling compassion, seeing the commonality, embracing one another, three on the cusp of a new tomorrow, one remembering when she too stood in that place, a young girl whose life was shattered, trying to find the courage to go on. She found it in the warmth of the embrace of her new land. We need to now be that embrace for others, to focus the connections between us not the differences and one by one, like Eva, try to make a difference in this world, bringing humanity, love and harmony, one embrace at a time.

**Rabbi Jacqueline Ninio**

## MILK & HONEY



You can find remarkable things online. I just finished watching a video on YouTube of the great African-American jazz singer Nina Simone, with full band, singing an extraordinary version of the Hebrew folk song, Eretz Zavat khalav uD'vash (a land flowing with milk and honey). You can find it

at [www.tinyurl.com/simone-eretz](http://www.tinyurl.com/simone-eretz). This passage, which comes from Exodus 33:3, originally refers to the Land of Canaan – the Land of Israel – which God has promised to the Israelites following their redemption from slavery in Egypt. The term “milk and honey,” as a metaphor, has come to mean all good things — the fulfillment of God’s blessings and that the Promised Land will be a land of richness and abundance. If the land is blessed, then the people who dwell there will be blessed as well. Simone’s beautiful rhythmic version of the song, which she apparently learned from the folksinger Rabbi Shlomo Carlebach, demonstrates the universality of the yearning for even basic goodness in one’s life. We all share the need to recognise and express gratitude for all the blessings we do receive.

*Just as a mother’s milk has the ability to fully sustain the body of a nursing baby, so too the Torah provides all the “spiritual nourishment” necessary for the human soul.*

The phrase “milk and honey” is also used as a metaphor for Torah, as in the verse from Song of Songs 4:11, “Honey and milk [the Torah] lie under your tongue”. Just as a mother’s milk has the ability to fully sustain the body of a nursing baby, so too the Torah provides all the “spiritual nourishment” necessary for the human soul. It is because of this association between milk (and honey) and Torah that eating sweet dairy treats has become an enduring tradition on the Festival of Shavuot, the time of the giving of Torah. Other associations between milk and Torah include a numerical association. The gematria (numerological equivalent) of the Hebrew word for milk, chalav, is 40, which is the number of days that Moses spent on Mount Sinai receiving the Torah. The Talmud (Bechorot 6b) also suggests that the special instructions for how to slaughter and prepare meat for eating were not given until Torah was received. The ancient

Israelites, therefore, maintained a strictly dairy diet until this time, which required no special preparation. We continue to eat dairy to this day at Shavuot in order to emulate the experience of our wilderness ancestors as they prepared to receive Torah.

And this really is, ultimately, the entire point of the Festival of Shavuot. Just as the Haggadah tells us on Pesach that each of us is to feel, “as if we, ourselves, came out of slavery in Egypt,” on Shavuot each of us is to feel as if we, ourselves, stood at Sinai and experienced the very first revelation of Torah. Torah is the very foundation of what it means to be a Jew. The holidays, the customs and traditions, our history, Israel – all of it is meaningless without Torah. It is Torah that defines who we are and defines our relationship with our God. It is through Torah that Israel became a nation, and it is through the ongoing progressive revelation of Torah and our continuous reaffirmation of our commitment to Torah that we, as Jews continue to be a people, existing in a unique covenantal relationship with God. It is at Shavuot when, as a people, we traditionally reaffirm that commitment, and so we learn from the experience of those who actually stood at Sinai how to make that sincere, authentic and meaningful commitment. Whether it is through the consumption of dairy foods, staying up all night to study to avoid missing revelation (the origin of the Tikkun Leil Shavuot), or the honouring of those who, through conversion have made their own mature commitment to Torah, the traditions of Shavuot all point to one key idea: as Jews, we can never take Torah for granted. It defines who we are and guides every aspect of our lives. Like milk and honey, Torah represents all good things for a Jew. As the sage Ben Bag-Bag says of the Torah in Pikei Avot (5:25): “Turn it and turn it again, for everything is in it. Pore over it, and wax gray and old over it. Stir not from it for you can have no better rule than it.”

Be sure to join us on Shavuot, beginning at sundown on May 23, to receive Torah all over again in your own life. Prayer, study and delicious food; there is no better way to celebrate the gift of Torah!

**Rabbi Jordan D. Cohen**

### THANK YOU & MAZEL TOV!

We wish Rabbi Cohen Mazel Tov on receiving his honorary Doctor of Divinity.

We also thank him for his dedicated service to Emanuel Synagogue these six months from January to June. His presence will be deeply missed.

## **REDEVELOPMENT UPDATE**

At the recent presentation of the redevelopment plans to the Emanuel Synagogue community in February we received constructive and creative suggestions for improving the design from various people. We subsequently implemented a number of changes which we are confident will result in a substantially improved design outcome for the community. We are grateful for Ed Lippmann's significant contribution to this process.

One of the key amendments is the reintroduction of underground parking in the forecourt. Although expensive, by putting the car parking underground we give ourselves the opportunity to create a much more beautiful forecourt which will be free of vehicles. We are pleased to be pursuing a vision of a natural and inviting landscaped entrance to the synagogue.

Other amendments include tweaks to the layout of entrances to the new mid-sized sanctuary and amenities on the ground floor. Levels have also been subject to minor changes.

We are confident that the above changes will result in significantly improved outcomes for the final design. Cost savings have also been derived in the course of this design review process by reducing the amount of excavation required, both in the forecourt for the underground parking and at the south of the site where the new mid-sized sanctuary will be built.

We recently received advice from our Israel-based security consultant who reviewed our updated plans and prepared a report accordingly. Our architect has adopted the security recommendations which will be reflected in the plans to be submitted to Council shortly.

We expect to submit our development application to Council in the week commencing 18 May 2015. Plans are almost complete and consultants' reports are in the process of being updated.

We look forward to providing the community with regular updates and access to the plans when available shortly. At this time we will also be asking those congregants who are residents of Woollahra Municipality to submit letters of support to council.

As always, should you have any queries regarding the redevelopment project, please email [reddevelopment@emanuel.org.au](mailto:reddevelopment@emanuel.org.au) and we will be in touch promptly to answer your questions.

Thank you for your continued understanding and support.

Sincerely,

**Louise Thurgood-Phillips**  
Board President

**Alex Lehrer**  
Chair of Redevelopment Committee



# Coming soon: ACO@Emanuel

Hear the acclaimed Australian Chamber Orchestra in its 40th Anniversary year, for the first time in the elegant surrounds of our own Emanuel Synagogue on the evening of **Monday 19 October, 2015**.

Led by Richard Tognetti AO, celebrating his own 25th Anniversary as this world-renowned Orchestra's Artistic Director, the ACO will perform a showcase of string repertoire from Tchaikovsky's lyrical Serenade for Strings, to the power and drama of Mendelssohn's Violin Concerto in E Minor, to the haunting beauty of Ravel's Kaddish. The concert will also include a short performance by talented young musicians from Emanuel School and other associated schools.



More details soon — email [aco@emanuel.org.au](mailto:aco@emanuel.org.au) now to register for priority booking.



## ALL IN ALL IT'S NOT ANOTHER BRICK IN THE WALL



The success or failure of Jewish education in the 21st century will depend on breaking down the boundaries that are determined by traditional learning and the walls of the classroom, and bringing in the technological developments and the social changes that now

determine the breadth of the students' interaction with the world around them.

On an institutional level, this means that education may not necessarily take place in the classroom and not necessarily be face-to-face. Hybrid formats will become more common – the teacher becoming a moderator and bringing in multiple stimuli to include multi generational involvement. Creative partnerships between organisations will mean the sharing of resources and people, those skilled in teaching various areas will be able to reach out to students all over the world.

The Khan Academy is an organisation that was started in 2006 by Salman Khan, an educator, whose aim was to “provide a free, world-class education for anyone, anywhere”. In 2004, Khan began tutoring his cousin online in Maths. His lessons attracted more and more people, and he decided to provide lessons to a wider audience on YouTube. He eventually quit his job as a hedge fund analyst in order to focus on what would become a not-for-profit organisation — now known as the Khan Academy. In the beginning, the Khan Academy offered videos, mostly about mathematics. Thanks to donations, Khan Academy has been able to expand its faculty and offer courses about history, healthcare, medicine, finance, physics, chemistry, biology, astronomy, cosmology, American civics, art history, economics, music, and computer science. In addition to faculty, the organization has a network of content specialists.

The Khan Academy also has thousands of resources translated into other languages. There have (according to the *Washington Post*) been more than 160 million viewings of its material. It launched the Spanish version of the website in September 2013. It is supported by partners and volunteers in languages including Indonesian, German, Spanish, Czech, French, Italian, Swahili, Norwegian, Polish, Portuguese, Russian, Turkish, Xhosa, Greek, Bulgarian, Ukrainian, Urdu, Arabic, Persian, Bengali, Hindi, Malayalam, and

Chinese. As of June 2014, Khan Academy's website has been translated to 23 languages and its videos to 65. The project is now supported by major donors and is changing the rules of education.

*Any school or classroom or educator that ignores the digital information landscape...is doomed to irrelevance.*

In the context of Jewish education, the curriculum presented will have to have fluid boundaries. Rather than a one-size fits all, the classroom will help the students learn and cultivate a ‘personal learning environment’, where learning does not start and end at the classroom door and where the students can continue to investigate and study after school hours by using electronic media, where the learning is not limited by the words on a page of a textbook. The students become active co-producers of content and need to be directed into becoming self-regulated learners who acquire both the basic and complex personal knowledge skills essential for creating and managing their learning.

So now, this is what I know: Any school or classroom or educator that ignores the digital information landscape, or relegates children to passive consumption rather than active participation and interaction in that landscape - is doomed to irrelevance.

True integration of technology into curriculum is still a new, emerging and rapidly evolving field. Often we see schools laying technology on top of curriculum to be able to demonstrate that they're a “21st century school,” but “technology for technology's sake” is never a good answer. What's interesting about social media is not the technology, it's what the technology makes possible. Learner empowerment is part of the Jewish vision of education. The great revolution effected by the rabbis of the Talmudic era was to transform Torah from something that one heard, into something that one studied, wrestled with, and reshaped – and to do this not only for an elite caste, but, at least in principle, for everyone. The Jewish ideal of learning is a democratic one. This shift of power to the learner may create a sense of insecurity among some teachers who feel the foundation of their profession shifting under their feet and worry that they cannot live up to the expectations of their learners to be both engaging and effective. Great teachers, as we know, also want their learners to be empowered.

**Sandy Hollis**  
Director of Education

## GOING BACK HOME



Three years ago our journey to a strange country, a new culture and a huge adventure began. We had recently married, and for us being shlichim was a way to show our love of Judaism, Israel and education.

I chose to be sent to Sydney rather to a Spanish speaking country (because of my South American background and Spanish skills I was asked to be a shaliach in Colombia). “Why did you choose Australia?”, many people have asked. Well, I wanted to be seen as an Israeli going on shlichut, and not as a South American going back to South America. I gave this answer many times.

Shlichut is a journey that was very appealing to many young Israelis some decades ago. It was a great way to build personal bridges with Jewish communities around the world, and it was a way to keep everybody informed about the needs and developments of a young Israel.

Shlichut expanded all around the globe. Nowadays there are Jewish Agency shlichim in many different communities, youth movements, schools, and University campuses around the world. There are shlichim who speak many different languages, sharing their personal Israel experience, developing leadership, sharing concerns, trying to answer difficult questions and educating about Judaism.

But shlichut seems to have been taken for granted in more recent years. With an Israeli presence in many different communities, families moving to Israel, and many other factors connecting us to Israel very easily, we may begin to wonder why we actually need shlichut.

In a world where almost everything we learn is from a tablet, a computer or a TV; where formal institutions struggle to give attention to the individual; where almost everything is approached in business terms, YOU – through your community – still invite young Israelis, who are just starting to build a life, you still invite young Israelis into your synagogues and your youth movements, to your lessons, into your home and into your hearts.

Shlichut is more than a job. It is obvious that what is being sought is something more than just an employee. You are welcoming a “relative” into your community. You know that this relative will show you his love for Israel, as well as his concerns and fears about Israel. He will share his skills and knowledge with your children, who are at the same time growing up and learning skills

for life. You know that this relative wants the best for your community, in the same way that he knows that you want the best for him and for Israel.

Shlichut is more than just a long-term investment. It is the link to the identity you are seeking for your kids. Avraham Infeld, a well-known South African born, Israeli Jewish professor, developed the five-leg table Jewish identity theory. He asks the question what is being Jewish all about?

Infeld explains in his theory that a table that has five legs is a very stable table. If it has one leg is not a table at all. If it has two legs is not stable. Three legs make the table stable, but obviously having four or five legs will make the table stronger. He suggests that in order to have a strong Jewish identity you need to understand these “legs”.

- He explains that the first leg of this table is MEMORY. While history is about what happened in the past, memory is about how that past drives our present and our future. As Avraham says, If history is prose, memory is poetry. As Jews, we don't have Jewish history —rather, we have memory. We remember what happened to us in the past. We remember receiving the Torah at Mount Sinai.
- The second leg is FAMILY. Jews are one big family, tied together by a common past and a shared future. And how do we know that? Because the Torah refers to us as “Bnei Yisrael” — “The children of Israel”. Plus, we argue all the time! That makes us a family. As Jews, we are not just fellow congregants, we are one big family.
- The third leg is the COVENANT. The Jewish people made a crucial stop on their way to Israel (leaving Egypt). And what happened there? We are still debating that amongst ourselves, but Avraham thinks that we made there three commitments; to recognise one God; to make the world a better place for all people; and to use certain rituals to define and shape Jewish time and space. So, for Jews who observe any or all of the mitzvot, and those who are committed to Tikkun Olam (repairing the world), and those who serve the Jewish community, or move to Israel, the covenant established at Mount Sinai is still a tie that binds.
- The fourth leg is HEBREW. Why do Jews pray in Hebrew? Is it because God doesn't understand English?! NO! The language of the Jewish People is Hebrew, because language is the way that every group transmits its culture to the next generation. And the Hebrew language contains Jewish values and beliefs that teach and sustain us.
- The fifth leg is ISRAEL: Avraham believes that Israel is the place where Jews are writing the next chapters of the story of the Jewish People.

Infeld believes that these legs are the key for a strong Jewish identity. It has been my pleasure to be a part of these legs. It has been an honour to be part of this wonderful community, the Emanuel family. Shlichut is a clear example of your commitment to Jewish Identity.

In July, we go back to Israel, with an incredible experience in our hearts. We (my wife and I) won't be the same. We will be carrying the responsibility that you gave us by welcoming us here. We will be your ambassadors back home in Israel.

We will be waiting for you to write our next chapters there, and we will be in contact all the time so we can continue to write these chapters together.

Yours,

**Yuval Nemirovsky**

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## **ROSH CHODESH WOMEN'S GROUP**

**Upcoming meetings:** *Tues May 19 (Sivan), Tues 16 June (Tamuz), Thurs 16 July (Av) Sun 16 August (Elul)*



### **Why a Women's Rosh Chodesh Group?**

There is a legend told that when the Israelites came to create the golden calf, the men asked the women to give them all their jewellery and gold to be melted down for the calf. The women refused to supply their jewels and as a reward a special festival was given to them: the festival of Rosh Chodesh, the celebration of the new moon.

A number of women in our congregation expressed an interest in participating in a Rosh Chodesh group and began meetings in 1999. We decided to hold the events on the day of the new moon and as such, the day of the week changes every month.

The form, structure and content of the group is evolving as we come to know one another better and discover common interests and pursuits. We begin with a short prayer to welcome the new month. Followed by a discussion about topics of interest led by a different person each meeting.

We have a broad range of ages and perspectives in the group which is warm, welcoming and open. We would love to have anyone who is interested or curious come and join us at any or all of our gatherings.

All Rosh Chodesh meetings begin at 8:00pm in the homes of our members. Please call the Emanuel Synagogue office before the meeting to find out the location on **9389 6444**.

Any questions: call the office or email [info@emanuel.org.au](mailto:info@emanuel.org.au)



## NOW IS THE TIME FOR ACTION

For many progressive and liberal Jews the result of the recent General Election in Israel was disappointing, and not least of all as the return of Ultra-Orthodox groups to the Knesset will greatly hinder the tremendous progress made by the Israel Movement for Progressive Judaism (IMPJ) and the Israel Religious Action Centre (IRAC) over recent years. Fortunately, we in the Diaspora now have the opportunity to act and secure these progressive developments that have been making Israel more inclusive and democratic, particularly with regard to religious and gender equality.

The World Zionist Congress (WZC) is the place where Israelis and Diaspora Jews come together to take decisions on issues like this that genuinely affect Israel and the Jewish world.

A new World Zionist Congress will convene in Jerusalem in October of this year. With your help ARZA, representing progressive and reform Zionists, will increase the number of delegates we send to the WZC. It is, therefore, crucial that every person who cares for Israel's status as an open society and a home for all Jews makes the effort to register as a member of ARZA.

Earlier this year, the General Council of the WZC met and, after two days of committee meetings, arguments, re-drafting of resolutions, the meeting concluded with 34 of the 35 Resolutions that ARZA supported being approved for implementation.

These decisions included ensuring that Zionism remains synonymous with ensuring Israel remains a democratic Jewish State opposed to all forms of racism. It also called on the disproportionate flow of funds to Settlements to be properly monitored and supervised

by the WZO; for additional funds to be allocated to the education and encouragement of Youth; and for the WZO and the Government of Israel to work with the Jewish communities of the Diaspora to combat antisemitic and anti-Israel activities through education and engagement with organisations that can promote peace and tolerance.

In addition to resolutions to encourage and support the Government of Israel and the WZO, there were also a number of approved resolutions that will bring unprecedented accountability and inclusiveness to the WZO and Zionist Federations around the world.

This conference showed that as the strongest faction in the WZC, the Progressive Jewish coalition is really providing a major contribution to making Israel stronger and more inclusive, as well as promoting democratic and egalitarian values throughout the Zionist movement.

ARZA's recent membership recruitment campaign was a tremendous success that we now need to build on by ensuring that every person who will be 18 before October of this year is ready to register and vote. More details will be circulated in the near future, as well as being available on the website [www.arza.org.au](http://www.arza.org.au) about how to show your commitment to a strong, proactive, democratic, inclusive and anti-racist Israel.



## KNIT IT

**Wednesday 20 May 10am–12pm & Sunday 14 June 2-4pm**



Do you love to knit? Would you like to learn? Would you like the chance to gather together with others and create something to bring warmth to those who need it most?

If so, we would love you to join us at our knitting circles. We will be knitting scarves, hats and gloves to donate to the homeless of Sydney as well as teddy bears for mitzvah day. We will have patterns, guidance, tea, scones and lots of great conversation. We will have some wool but if you can bring your own needles and any extra wool, that would be great.

Looking forward to knitting together,  
**The Social Justice Team**

## WHY YOU SHOULD SUPPORT THE UIA PROGRESSIVE TRUST



During April you would likely have received communication from both the United Israel Appeal and the UIA Progressive Trust. We hope that you have supported both campaigns as they are both aimed at making Israel strong and able to provide important services to refugees and migrants.

However, providing support for the Progressive Trust is also vital for every person who wants Israel to be a home for all Jews, and for the Jewish State to be an inclusive and democratic society that respects the rights of people to express their Judaism in different ways. It is also a significant opportunity to demonstrate to the local community that pluralistic Jews show their support for Israel in tangible ways that focus on internal strength and the development of pluralism.

The previous campaign provided real support to these projects:

- \$85,000 to the World Union for Progressive Judaism's (WUPJ) Aliyah Department, offering advice and support to refugees and migrants making Aliyah.
- \$80,000 to the Legal Action Centre for Olim (LACO) – i.e. refugees and migrants – giving legal support to new arrivals with problems related to status, benefits and the ability to be resettled.

- \$107,000 to the Israel Religious Action Centre (IRAC) and its work on behalf of migrants, especially women, receiving equal access to essential services.
- \$280,000 went to the Israel Movement for Progressive Judaism (IMPJ) to provide salaries for Progressive Rabbis to establish and support new congregations for migrants and others. At this time every Orthodox rabbi is paid by the State, while only a handful of rural-based Progressive rabbis receive any assistance.
- \$25,000 to the IMPJ's pre-Army leadership training program, Mechina, which includes intensive volunteer work with migrant children.
- \$251,000 was provided for the IMPJ's activities to encourage immigration to Israel and to support those who made Aliyah; &
- \$28,000 was provided for our Zionist Youth Movement, Netzer, and its global programs of integration and education.

For every person who wants Israel to remain strong and healthy – and to be the place that they, their children and their grandchildren look to as their spiritual home and a vital part of their Jewish identity – supporting the UIA Progressive Trust is an investment in the current leadership of Israel's Progressive movement, and in the continued growth of pluralistic Judaism there.

To receive a pledge form, to make a donation, or to receive more information go to **[www.upj.org.au](http://www.upj.org.au)** or call **(02) 9413 1282**. Please make a donation now.

**Steve Denenberg**  
Executive Director



## WOMEN'S SEDER



Women from our congregation gathered once again for our annual women's seder. Hosted by Lolita Lewis in her magnificent home, it was an evening of wonderful food, great conversation and a chance to explore the themes of the haggadah from the perspective of women, acknowledging and celebrating the role women played in the Exodus story and also in each of our lives, shaping who we are.

## WE ARE ALL RESPONSIBLE FOR EACH OTHER



**This is an excerpt of an article by Rabbi Adam Stein of our sister congregation, Kehilat Nitzan, Melbourne.**

The month of February this year was a harrowing opportunity for the Jewish community to reflect, look inward, and see the deep wounds and flaws in our community.

For all of us in the Jewish community, those few weeks were full of shame, shock, and horror. The Catholic Church spent a decade or more dealing with abuse and coverups, and its subsequent media coverage. In the past few years since Manny Waks opened up about his childhood abuse in the Yeshivah Centre community, and during the Royal Commission hearings, it was our turn to see the awful abuse that went on in the Jewish community over many years, the coverups that hid it, and rabbis and other leaders who refused to acknowledge or deal with it.

Soon after the Commission finished its hearings probing the Jewish community, the Masorti Beit Din released a reflective statement. The Beit Din is composed of Rabbi Jeffrey Cohen, Rabbi Jeffrey Kamins, and me. Rabbi Cohen is our Av Beit Din (convener), Rabbi Jeffrey Kamins is Senior Rabbi at Emanuel Synagogue and founder of the first Masorti minyan (now called Masorti@Emanuel) there in 1991, when our own John Rosenberg was a member.

The statement reads as follows:

*The rabbis of the Masorti Beit Din have observed, with sadness and disappointment, the proceedings over the past fortnight of the Royal Commission into Institutional Responses to Child Sexual Abuse.*

*We are deeply concerned about the testimony given by individual rabbis regarding the treatment of those who experienced abuse as well as their families. We are further concerned that many rabbis who gave evidence showed an ignorance of what constitutes abuse while others showed a failure to act in a timely manner when the abuse first came to light. Several rabbis also showed a lack of knowledge of Australian law, or knew the law but chose to ignore it and thus ignored the*

*halakhic dictum that “the law of the land is the law [Dina de-Malchutcha Dina].”*

*The Masorti Beit Din celebrates the diversity of religious identification, education and skills found in the Australian rabbinate as well as the rabbis’ involvement in the Jewish community and beyond.*

*Our community has an expectation of rabbis and as such deserves a better quality of public representation than the current leadership recently on display.*

*As the Beit Din reflects on the victims of the abuse, we are reminded of the saying from Pirkei Avot: “Our Rabbis taught: ...The sword comes into the world, because of justice delayed and justice denied...”, [Avot 5:7]*

There is a famous saying in the Talmud (tractate Shavuot 39a), which comes up when discussing the domino effect of transgression: *kol yisrael arevim zeh bazeh*, meaning all of Israel is responsible for each other. This phrase is the basis of the notion of communal responsibility in Jewish law. If one Jew messes up, it affects all of us. If we see, or know of, other Jews (or anyone, for that matter) committing acts such as those revealed in the Royal Commission, or covering them up, we are obligated to step in and help. Even more so, it implies an obligation for all Jews to ensure that other Jews – particularly the innocent and vulnerable – are protected and safeguarded.

As a community, we have abdicated this responsibility. Children’s innocence was stolen, perpetrators protected and families ostracised while there were people in positions of authority and supposed leadership, who held onto information and protected the perpetrators.

This is a Jewish issue, and it requires a response that recognises and reflects the concerns of our entire community. I am here when you need to talk to someone about difficult times. I may refer to professionals such as psychologists when helpful or necessary. But if abuse is disclosed, I will encourage and help victims to go directly to the police, or I’ll do it myself. We have seen what happens when rabbis cover up abuse, and it must not happen again.

My hope is that there will be much positive growth that stems from the atrocious behaviour of those who abused and those who covered up the abuse. A variety of communal leaders working together for the welfare of the community, especially children, is one promising bit of growth. The Melbourne Jewish community has many fractures and factions, but by focusing on



that which unites us, rather than that which divides us, we may be able to restore the confidence of our community and the trust of families.

May there soon be a solemn period of healing and support for those abused, as well as just consequences for those who abused, covered up, and

made outrageous and hurtful statements during the Royal Commission hearings. And may we continue to work hard to prevent such horrors in the future.

**Rabbi Adam Stein**

Kehilat Nitzan Synagogue, Melbourne

**In response to these issues, the NSW Jewish Board of Deputies has established a “Task Force on Child Protection” that will focus on the protection of children in Jewish communal institutional settings. The Task Force will develop and run a series of workshops that will focus on child safety policies and practices and will expand the concept of child protection to include all abuse of children and young people, sexual, emotional and physical. Emanuel Synagogue’s Social Justice Committee will also hold an information evening on Trauma and Child Abuse. You may also wish to view Danny Ben-Moshe’s Walkley award-winning documentary *Code of Silence*, which provides background and context to what was revealed at the Royal Commission.**

## WELCOME: CANTOR KEN COHEN

*Since the departures of Rabbi Paul Jacobson and Martin Yafe, we have been searching for clergy to guide our learning and music programs. We have been blessed by Rabbi Jordan Cohen’s presence from January–June 2015 while on sabbatical from his home congregation in Toronto.*

*We now look forward to welcoming Cantor Ken Cohen, who will be joining us from mid-July to mid-October 2015, to help guide us from Tisha B’Av through Simchat Torah.*



Cantor Ken Cohen grew up in suburban communities in and around New York City, attending a combination of Jewish day and public schools. He graduated from Harpur College, where he received degrees in History (B.A.) and Ethnomusicology (M.A.), then was ordained from the Jewish Theological Seminary of America as

Cantor. At New York University, he pursued his Ph.D. studies in Ethnomusicology, studying the Sephardic Jewish communities in Brooklyn, New York. He received an honorary Doctorate in Music from the Jewish Theological Seminary in New York City.

Cantor Cohen recently served congregation Beth Shir Shalom in Santa Monica, California. There, he built a career centre for those seeking employment, created interfaith bridges with the Baptist and Muslim communities, directed a religious school, and composed and arranged original settings for the synagogue’s eight-piece musical ensemble.

Before moving out west, Cantor Ken served as Cantor at Temple Shalom in Greenwich, Connecticut, for nearly 20 years. Additionally, he founded and directed the Cantorial School at the Academy for Jewish Religion in New York City where he developed a new vision of the cantorate, focusing on “the cantor as facilitator and educator,” while emphasising the collaborative leadership roles of cantors and rabbis.

Cantor Cohen’s sweet tenor can be heard on various sabbath and holiday recordings, included in the Spirit Series of the Conservative movement, reaching over 100,000 Jewish homes across America. Cohen has published monographs in the periodical, Journal of Synagogue Music, including An Interview with Lazar Weiner, noted 20th century composer–conductor, and the Oral Transmission of Biblical Chant surveying the largest body of professional cantors in the world.

Witnessing the contraction of the modern synagogue, Cantor Cohen began to explore what lies in the hearts and minds of Jews of all ages in the hope of reinvigorating synagogue life in the U.S. by holding a new conversation. For the past four years, Ken has interviewed over 300 Jewish ‘lights’ from across the country, speaking with Jewish creatives, spiritual mentors, and leaders of the Jewish people. Listening to their passion, perspectives, and wisdom, his hope is to share these inspiring conversations to create a fresh current of ideas within Judaism, exploring new paradigms of religious life for the 21st century that speak to the Jewish heart and nurture its soul.

*Nb. if you have a granny flat or are looking for a house sitter for a few weeks from mid-July, Cantor Cohen would appreciate that time to find his bearings while he looks for longer term accommodation. Please email [melissa@emanuel.org.au](mailto:melissa@emanuel.org.au) or call the office if you can help, or if you would like to host Cantor Cohen for a Shabbat dinner during his stay.*



## PURIM

Purim at Emanuel was a wonderful celebration with activities for children, hamantaschen baking and our annual Purim Spiel. Purim began with our annual hamantaschen baking where our community come together to bake over 1,000 hamantaschen for our Purim celebrations. Then on Purim day, our children enjoyed an afternoon of fun and games, singing and a retelling of the Purim story. The highlight though was the evening when over 400 people gathered in the shule for this year's Purim Spiel: "Chozen" Our actors sang and danced their way through the fiords of Woollahra to the music of Frozen. Haman and his Swedish Viking gang: Abba, the Swedish chef, tried to destroy the Jewish people by building the largest Ikea store in the Southern Hemisphere right on top of Emanuel Synagogue. They were thwarted by Esther and her gang: Mordechoylaf the snowman, Ven the reindeer, Kugelhoff his right hand man and Hannah with the help of two teenage troll love experts in an epic battle of Family Feud. It was a night of riotous laughter and fun.





## PURIM SPIEL: CHOZEN





## WHAT WAS, IS



As I approach the 60th anniversary of my bar mitzvah, I reflect on the importance of Emanuel Synagogue (known back then as “Temple Emanuel”).

As the congregation in those days was either refugees from war-torn Europe or assimilated Australian Jews, Friday

night services started at 8.30 p.m. as progressive services had in the “old country”. The shule was too small to hold the congregation on Rosh Hashanah or Yom Kippur and services were held either at the Town Hall or the Uniting Church Assembly Hall in Margaret Street. While this may have solved the space problem, it created another in that the wonderful feeling of community which exists today was somewhat lacking.

My first vivid memory is of Sunday School. Clearly designed to give parents some weekend respite and hopefully their children a Jewish education, kids such as myself felt a sense of betrayal as our non-Jewish friends were at the beach, playing on the street or just doing

what kids do on a Sunday morning. Much was taught at Sunday School but regrettably, little was learnt.

The morning comprised 45 minutes of Hebrew, and I don’t think we ever got far past the first two letters of the alphabet, 15 minutes of recess followed by 45 minutes of Jewish history and then an assembly of the entire school under Rabbi Brasch who, although small in stature, was a very imposing “headmaster”. Noon could not come fast enough.

Notwithstanding that we may not have learned much at the time, and hopefully we all did subsequently, there was an outstanding outcome — a wonderful friendship which started at Sunday School. Graham Newstead, Alan Slade and I, born within two months of each other, met around 1953. I knew Graham from school but Alan, I met at Temple. Even if we didn’t really want to be there, the rewards of that sixty-plus years of close friendship more than compensated for our lack of enthusiasm at having to forego our Sunday morning freedoms.

In 1955 as we were all now in the senior class “studying” for our bar mitzvah, Alan was captain of house Stephen Wise while I was captain and Graham vice-captain of house Leo Baeck. Perhaps this is where our sense of community was nurtured. Alan went on to become Federal President of JNF, Graham became a leading figure in the education of medical students looking to



Ian at the “at home” for his Bar Mitzvah in 1955, flanked by his parents.

become surgeons and I was involved with JCA from 1969 to 1994 becoming Appeal Chairman in 1989 as well as serving on the boards of Jewish Care and the Australia Israel Chamber of Commerce.

1955 and 1956 were what I have always described as our formative years. My bar mitzvah was unique in that my singing voice was so bad, I recited rather than sang my parsha. (Even today when I sit in shule with my grandchildren and sing along, they cringe.) I was therefore taught by Charlie Aaron while Graham and Alan were taught by the new chazan who had recently escaped from Hungary, Michael Deutsch and another lifelong friendship was created. Barmitzvahs were modest affairs in those days — either a Kiddush after the Shabbat morning service or perhaps an “at home” as it was called, for the friends of the parents of the barmitzvah boy on Sunday afternoon was the extent of the celebration. The dress code on the bimah was a suit and as the only suit we were likely to have was a school uniforms, that was what we wore.

Gifts were also modest. Every boy could expect to be given a copy of Ausubel's *Pictorial History of the Jewish People*, the *Complete Works of Shakespeare*, perhaps even a dictionary, with alarm clocks and pens other inevitable gifts. Perhaps my greatest disappointment was not receiving a Parker 51 pen, the only present which I really wanted and achieved retribution over the ensuing sixty years with illegible handwriting.

We went to single-sex high schools and outside school, our lives revolved around Temple Emanuel and it became the centre of our social activities. This was where we first really met and started to socialize with girls. All the major synagogues had active programs to engage the youth, we had Temple Emanuel Ner Tamid (TENT) which was divided into junior 12–15 and senior 16–18. Post-bar mitzvah there was no more Sunday School, however as members of TENT, we still came to Temple every Sunday but now in the afternoon and by bus rather than in our parents' cars, very happily, for social activities. In the school holidays we arranged outings such as “hikes”, ice skating or tennis parties etc. It was all just innocent fun. We made wonderful friends, many we still see today although regrettably, some are no longer with us. We often thought we were in love and spent a lot of time on the phone between those Sundays discussing these profound relationships. We saw ourselves as grown-up and worldly. I do recall at the age of 13 or 14, as president of Junior TENT (oh yes, we had a hierarchy), having to address the Annual General Meeting of Senior TENT and finding it nerve-wracking. Kids today would not have the same problem.

We envied Senior TENT. They were allowed to hold parties on Saturday after dark, film evenings on Sunday and even go for “coffee” but it was all so wonderfully

innocent. When Alan, Graham and I graduated to Senior TENT, we arranged dancing lessons conducted by Phyllis Bates. Through experience, she knew that we (particularly the boys) didn't know our left from our right feet and so instructed us by referring to them as Bates foot and wall foot. None of us became Fred Astaire or Ginger Rogers but we had a lot of fun.

We grew up, we moved on, forged careers, attended each others' weddings, had children and now they have children. We have laughed together often, we have cried together sometimes. It is wonderful now to reflect on the important part that Temple Emanuel played when we were young and to know that Emanuel Synagogue is still quite central to Alan, Graham, me and so many others who will be celebrating the sixtieth anniversaries of their bar or bat mitzvahs in the next year or so.

When my oldest grandchild has her bat mitzvah at Emanuel Synagogue later this year, it will be very nostalgic seeing her standing on the same bimah as I stood sixty years earlier. I hope that in 2075, on her sixtieth anniversary, she will write about her experiences at Emanuel Synagogue and Emanuel School with the same warmth and enthusiasm that I feel as I write this.

Ian Pryer

**Limmud-Oz**

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## BOARD SPOTLIGHT



*Alex Lehrer currently sits on the Emanuel Synagogue Board as Honorary Secretary. Alex joined the board in 2014 and is also the Chair of the Redevelopment Committee.*

### **Where did you grow up?**

Eastern Suburbs, with a short stint in Birmingham when I was a baby.

### **What does your typical Sunday look like?**

My girls (aged five and three) usually make sure there is no sleep beyond 6am. My son (aged six months) is there for back up in case the girls sleep in. After we're up, we usually head out to a park or café to give mum a break. Later on, we all have a nap if we're lucky. Sometimes the girls get sushi for dinner on Sunday as a special treat.

### **What's your favourite book/film?**

I love the book *The Three Musketeers* by Alexandre Dumas and I never tire of watching the very funny film *Return of the Pink Panther* starring Peter Sellers.

### **What's the first album you ever bought?**

Guns 'n' Roses – *Appetite For Destruction*.

### **If you could have dinner with one "celebrity" (dead or alive), who would it be?**

Rabbi Kamins – alive please.

### **What one word would your friends/colleagues/family use to describe you?**

According to my 5-year-old daughter, as of yesterday I was 'gorgeous'. Apparently this assessment may change when she becomes a teenager.

### **Tell us a bit about your family.**

In addition to the three kids mentioned above, we have a border collie Freckles and a matching black and white cat called Phantom. My grandparents are Polish holocaust survivors on one side and Norwegian on the other.

### **What's your favourite Jewish holiday/festival?**

I enjoy the intensity and focus of Yom Kippur and our magical tradition at Emanuel Synagogue of concluding the Neilah service by candle light under our tallitot.

### **What's your first memory of Emanuel Synagogue?**

Having my hand crushed in a handshake by Cantor Deutsch.

### **What made you want to join the board at Emanuel Synagogue, rather than offering your time & expertise somewhere else?**

Emanuel Synagogue is a uniquely open, inclusive and diverse community which I have a strong desire to support. Particularly, in the context of the redevelopment project, I felt I could contribute meaningfully to what is a tremendously exciting opportunity for the community.

### **What's your "day job"?**

I work in property, with a focus on investment and development in the industrial space.

### **What has surprised you most about being on the board of the synagogue?**

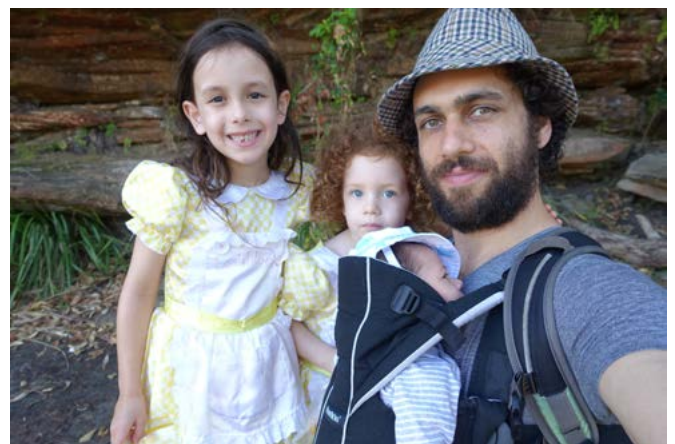
It has been very interesting to gain a deeper appreciation for the dedication and hard work done by our rabbis, staff, directors and volunteers which contributes to the rich experience provided to our diverse and thriving community.

### **What's something that your fellow board members might be surprised to learn about you?**

My first language was Norwegian.

### **Anything else you think we should know?**

I have played first grade rugby for Eastern Suburbs and in 2009 won a gold medal as captain of the Australian Rugby team at the Maccabiah Games in Israel.





## STAFF SPOTLIGHT



**Michelle Kasimov**  
*joined the synagogue staff in 2014 as our Events Coordinator.*

### Where did you grow up?

I grew up in Johannesburg, South Africa.

### What does your typical Sunday look like?

A typical Sunday in the Kasimov household involves, sport and lots of it. My children love all ball sports including soccer, rugby, cricket. Some would say my children are a little obsessed with sports and balls.

### What's your favourite book/film?

My favourite film is Dirty Dancing, I've lost count of how many times I've watched it. My favourite book is Confessions of a Shopaholic by Sophie Kinsella

### What's the first album you ever bought?

The first album I ever bought was the soundtrack to the movie *In the Name of the Father*.

### If you could have dinner with one "celebrity" (dead or alive), who would it be?

If I could have dinner with any celebrity it would definitely be Jimmy Fallon, he is seriously very funny.

### Tell us a bit about your family.

My husband Roch (pronounced "rock") is a wonderful, intelligent and witty man. We have two beautiful boys, Max who is five and Zach who is three. We are recent immigrants to Australia, and I am so proud of the my family and the way we have adapted. I am especially proud of my children, who have fitted in so beautifully and are making the most of every opportunity given to them living in Australia.

### What's your favourite Jewish holiday/festival?

My favourite Jewish festival is Rosh Hashanna, I love the "sweetness" that surrounds the festival, Apple dipped in honey, challot with raisins.

### What's your first memory of Emanuel Synagogue?

My first memory of Emanuel Synagogue is my interview with my General Manager, Sam Zwarenstein.

### What made you decide to apply for a job at Emanuel Synagogue?

I applied for the job at Emanuel Synagogue as I thought it would be a wonderful opportunity to get involved with, assist and develop the Emanuel community

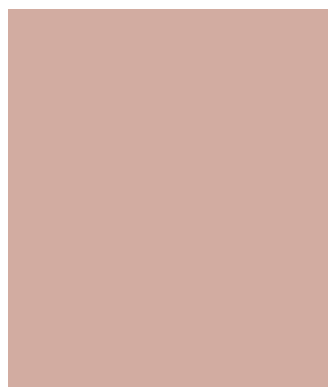
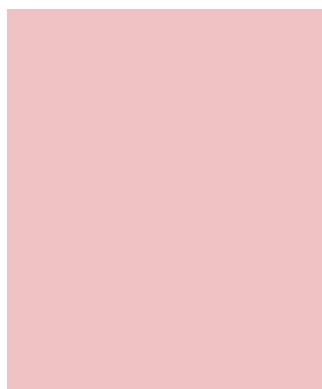
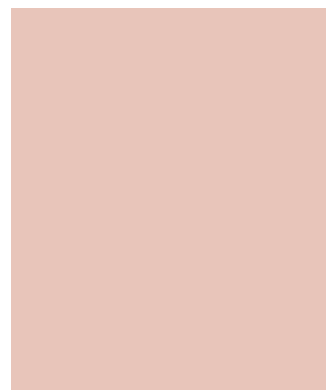
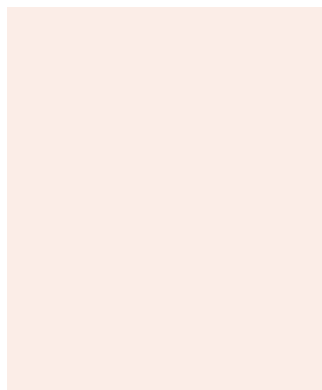
### What has surprised you most about working at the synagogue?

The thing that has surprised me most is the wonderful people I work with, each and every one of them are lovely people. I have also been surprised but grateful for the warmth and openness of the Emanuel congregation.

### What's something that your colleagues might be surprised to learn about you?

My colleagues might be surprised to find out I did synchronised swimming at primary school.





# A CONVOCATION OF CONTROVERSIAL CONCEPTS

EREV SHAVUOT: SATURDAY 23 MAY • 6:15 PM–MIDNIGHT

Join us for an evening of stimulating and contentious conversation at our annual *Tikkun Leil Shavuot*. Ten-minute bites at controversial and dangerous ideas, and an irresistible feast to fuel the controversy.

### Mazel tov to Samuel Dawson Kelly on his Bar Mitzvah!



School: Emanuel School

Hobbies: Playing Sport and spending time with friends

Likes: Music, Trooper our dog, going to the movies, tennis and playing FIFA with friends

About me: I really enjoy playing sport particularly tennis, and soccer at lunchtime with friends. Spending time with family and friends relaxing, laughing and going to the movies is important to me. I'm also interested in the news and what is happening in the world and enjoy discussing it, as there is always more than one side to a story.

*What will you remember most about your Bar Mitzvah?*

The day was incredible and the lead up was equally as intense, all in a positive way as Rabbi Ninio and my tutor Kim where incredibly supportive and made feel at ease. It was a challenging experience, which Kim made fun and I can't imagine having any other teacher. My Bar Mitzvah was a truly memorable experience and key to my Jewish identity, standing at the Bimah and looking at my family and friends was amazing and a memory I'll treasure my whole life.

### Mazel tov to Daniel Van Sluys Erlich on his Bar Mitzvah!



School: Emanuel School

Hobbies: Playing soccer, hanging out with friends, listening to music

Likes: eating, good music, friends & family, pizza, sushi, fun, nature

Dislikes: bullying, global warming, jazz music, golf

About me: Some values that are important to me are conservation and stopping global warming, preventing world hunger, creating world peace! I think when I grow up I will become a historian or scientist! I am involved in sport because I do swimming and play soccer for Queen's Park FC. I also play tennis every Wednesday. My favourite school subjects are probably history and sport. I listen to any popular songs, and some old 80s stuff too. I also like to listen to some sweet songs by 'Flux Pavillion'.

Social justice: I will donate half of my Barmi money to the WWF and Alzheimer's Foundation. I want to make the world a better place, by conserving the environment, preventing racism and having world peace.

*What will you remember most about your Bar Mitzvah?*

I will also remember the fun lessons I had with my tutor, Kim, and that he always gave me chocolate at the end of the lesson! Also my parents for supporting me all the way.



## FINDING HAPPINESS



I recently surprised myself by turning down a rare opportunity to attain what I had long considered to be my dream job. Having compromised my career for motherhood for many years, I had often compared myself to those I consider high achievers, judging myself as coming up short.

Yet here I was saying no. For weeks I had toyed with the proposal, feeling flattered. At last, I felt needed by someone other than family and community. I could contribute to society at large. After all, my children were older now and surely able to cope. Doubts lingered, however. The job would be all consuming. Was this really what I wanted?

Then the realisation hit me. I rather liked my life. True, I had to juggle work and family and never got the balance quite right. But I suddenly saw how much I cherish the time I have to write and the precious hours I spend with my children, who are growing up so fast, not to mention the importance I place on my voluntary work. I was not prepared to sacrifice any of them for another job, which I now recognised was no longer even my dream vocation.

That realisation has been a major step in my finding happiness. Not necessarily the emotional state of happiness, which Hugh Mackay in his 2013 book, *The Good Life*, dismisses as “the most elusive and unpredictable of emotions”, but rather happiness in its original sense, meaning to flourish.

While Mackay doesn't like using the word “happiness”, lest it be confused with its modern, more selfish meaning of how you may feel at a particular moment, I don't see any problem in striving to discover ‘the happy life’, becoming fully and meaningfully engaged in whatever is on offer.

Like many of us, I have often thought that what really matters is what makes us happy. We're all going to die some day and few will long be remembered. So why not make the most of life? Indeed, didn't the Americans think so highly of the pursuit of happiness that they enshrined it as an inalienable right in the Declaration of Independence?

Rather than seeking external factors such as pleasure, wealth, or honour, Mackay, however, argues that we should aim to live ‘the good life’, by which he means being motivated largely by compassion, treating others according to the Golden Rule of how we would like to be treated ourselves.

‘We ought to pursue goodness for its own sake...No one can promise you that a life lived for others will bring you a deep sense of satisfaction, but it's certain that nothing else will.’

In contrast, observant Jews seem able to find an opportunity for growth and meaning in every good deed they do and each bit of wisdom they acquire, apparently experiencing true happiness along the way. No wonder the 2011 Gallop survey found that religious Jews are amongst the happiest in the US!

Those ultra-Orthodox Jews who identify as Chassidim go further still, promoting spirituality and joy through Jewish mysticism. As Rabbi Shloma Majeski explains: “Their radiant life and energy stems from their profound spiritual awareness and absolute clarity of direction. These are people who live for a purpose and derive vitality from it” (*The Chassidic Approach to Joy*).

In other words, doing good can make you happy and when you're happy, you do more good. So happiness is actually a moral obligation.

Indeed, Rabbi Zelig Pliskin, who calls himself a ‘student of joy’, has an answer for the mother of young children, who is unable to pursue her career as planned. In his book, aptly titled *Gateway to Happiness*, he maintains that caring for family is an ‘act of kindness’ of the highest order since it usually goes unappreciated. By making the effort to remind herself how meaningful her God-commanded work really is, the mother will overcome her frustration and find true happiness. Oh to have that level of faith!

But what about the doubters or non-believers among us? Don't we deserve the prospect of finding peace of mind and happiness too? Bertrand Russell thought so, maintaining ‘the happy life is to an extraordinary extent the same as the good life’.

As a child, my family urged me to find an interest in life to sustain me. Indeed, my grandfather lived as if on an insatiable intellectual quest, telling me, ‘life is full of exciting curiosities, joy and deep feeling for the world's mysteries’. My family's view of life involved plenty of struggle towards a noble cause – a view Rabbi Jonathan Sacks has identified as a form of happiness in Judaism: ‘the happiness that comes from challenge...there is fulfilment...passion...and moments of exhilaration’.

Today my children are taught a broader idea of happiness. Influenced by positive psychology, their teachers get them to identify their ‘signature strengths’, which they are to use to lead engaged and meaningful lives. This reflects the ancient wisdom: ‘Raise a child according to their way’ (*Proverbs 22:6*). In other words, you need to concentrate on what works for you. As 20th century philosopher Rabbi Eliyahu Eliezer Dessler said, ‘Every man was created with a unique personality, strengths and challenges...and therefore everyone has a unique slice of heaven that is completely their own’.

My children are also taught gratitude. As the Talmud says, “Who is rich? The one who appreciates what he has” (*Ethics of the Fathers 4:1*).

Developing positive relationships is another area of focus. After all, we are social creatures who need connection through family, friendship and community. Surely such ‘social happiness’ is crucial to a society's survival. In fact, the principle to “love your neighbour as you love yourself” (*Leviticus 19:18*) has been called the most important in all of Judaism and the earliest form of the Golden Rule.

I certainly intend to continue focusing on relationships, finding meaning and purpose through work and community, and hopefully savouring many emotionally happy moments along the way.

**Shira Sebban** is a writer and editor, a congregant of Emanuel Synagogue, and vice-president of the Board of Emanuel School.

## UPCOMING RENEWAL EVENTS

### Kabbalah Seminar for Yoga Teachers and Yogis

**9 and 16 August, 2pm–5pm**

This is an opportunity to learn about the connections between yoga and kabbalah. The sessions are designed for yoga teachers or people who are committed to their yoga practice so we can go deep into an exploration of the energy centres of the body called chakras in yoga and sefirot in Judaism. We will also explore ideas about life force — called chayut (from the root word chai-life) in Hebrew and prana in the Indian tradition.

These two seminars will be facilitated by Orna Triguboff and Nadav Kahn.

### Cantor George Mordechai Visiting Musician at the Kabbalah Music and Meditation Urban Retreat

**19–23 August**



This retreat will take place in Sydney in the Bondi/Woollahra area. It will include devotional spiritual music connected to kabbalah teachings on traditional poetry and prayers as well as Reb Nachman's classic story of the Seven Beggars. We will enjoy the beauty of Sydney in a new way.

Hazzan George Mordechai, visiting from the USA, will

be our special guest. George is originally from Sydney and now lives and works in New York. His passion is connecting Middle Eastern Jewish sacred music with spirituality and Kabbalah. Other teachers at the retreat include Toni Whitmont and myself. The sessions for the retreat will be modular so you can come to some of the retreat or to all of it.

### Meditative Concert: Middle Eastern Spiritual Music

**22 August 7:30pm**

Hazzan George Mordechai, visiting from the USA, will be performing at this concert with a difference. Singing melodies from Israel, Turkey, Yemen, Iran and Iraq we will explore the beauty of ancient words of prayer in a meditative way. He will be accompanied by our very own musicians Aliza Waxman and Ben Adler.

### Kabbalah Meditation classes with Sue Beecher

These classes are suitable for beginners and experienced meditators. In these weekly classes in the eastern suburbs and north shore we come to stillness using the kabbalistic Tree of Life, connect with and develop awareness and qualities such as lovingkindness and strength. It is an opportunity to gently heal and grow, opening to peace, clarity and joy feel harmony within ourselves, and between ourselves and life draw on weekly Torah parasha for spiritual development.

*For more details about any of these, please email [orna@emanuel.org.au](mailto:orna@emanuel.org.au)*

## KABBALAH TOUR OF ISRAEL



Sixteen Emanuel Synagogue members and friends travelled around Israel in January 2015 for 12 days. We studied with some of the best kabbalah teachers in the world, sang with brilliant musicians who specialize in Jewish sacred music and learned about Israel from different perspectives: politics, geography, history, spirituality and social issues.

Some highlights were:

- Singing and meditating in an oasis near the Dead Sea, where some Arab Israeli women spontaneously joined our circle, borrowing our drums, leading us in their music.
- Finding a little synagogue in Tsfat in the Galilee, going up to the bima and praying in our own way.
- Sitting at a café overlooking the Kotel and the Dome of the Rock, whilst learning ancient folklore about the creation of the world.
- Dancing at the Machane Yehuda markets on a Friday morning and celebrating Shabbat in the snow in Jerusalem.

## WHAT'S ON

Emanuel Synagogue aims to offer a diverse and stimulating spectrum of events. Please see below some highlights from our calendar over the next three months.

[You will find further details about all of our upcoming events online.](#)

### MAY

#### Friday 1 May

##### Shabbat Tot — 5:00–6:00pm

A lovely way to introduce your children to Shabbat and an opportunity to meet other families in the community. Join Rabbi Ninio for a noisy, song-filled prayer service, followed by some dancing, stories and a craft activity. Visit [tinyurl.com/shabbat-tot-2015](http://tinyurl.com/shabbat-tot-2015) for details.

#### Saturday 9 May

##### Lunch 'n' Learn with Yuval Nemirovsky — 12:00–2:00pm

"48 years from 1967 and 67 years from 1948, from the independence to the reunification of Jerusalem". Nourishment for mind, body and soul. Enjoy lunch, meet friends and delve into Torah.

#### Friday 15 May

##### Harbourview Dinner for Young Adults — 7:15pm

Harbourview is a young adults group for people in their 20s and early 30s that holds regular social events and learning sessions. For more information see the website: [www.harbourviewsydney.org](http://www.harbourviewsydney.org) or contact Molly Fields at [info@harbourviewsydney.org](mailto:info@harbourviewsydney.org)

#### Tuesday 19 May

##### Rosh Chodesh Women's Group — 8:00pm

We welcome in the new month of Sivan.

#### Wednesday 20 May

##### Knit It — 10:00am–12:00pm

Join us to help knit scarves, hats and gloves to donate to the homeless of Sydney as well as teddy bears for mitzvah day. A Social Justice Committee Shavuot initiative.

#### Saturday 23 May

##### A Convocation of Controversial Concepts — 6:15pm

Our fantastic Tikkun Leil Shavuot program, following on immediately from Erev Shavuot service.

#### Sunday 24 May

##### Kid's Sundays on Sunday — 6:00pm

Kids Shavuot activities.

#### Tuesday 26 May

##### AGM — 7:00pm

All members of the congregation are invited to attend the Annual General Meeting.

### JUNE

#### Tuesday 2 June

##### Tai Chi — 10:00am

Learn with Tai Chi master Yu-Yuan Wang. Yuan gives you the tools to take responsibility for your own health and healing, and come back into alignment with your self. A one-hour class for all levels. \$12/\$15 (members/non-members).

#### Friday 12 June

##### Harbourview Dinner for Young Adults — 7:15pm

Harbourview is a young adults group for people in their 20s and early 30s that holds regular social events and learning sessions. For more information see the website: [www.harbourviewsydney.org](http://www.harbourviewsydney.org) or contact Molly Fields at [info@harbourviewsydney.org](mailto:info@harbourviewsydney.org)

#### Saturday 13 June

##### Lunch 'n' Learn with Rabbi Jordan Cohen — 12:00–2:00pm

"Ten Essential Ideas that Judaism Introduced to the World". Nourishment for mind, body and soul. Enjoy lunch, meet friends and delve into Torah.

#### Sunday 14 June

##### Knit It — 2:00pm–4:00pm

Join us to help knit scarves, hats and gloves to donate to the homeless of Sydney as well as teddy bears for mitzvah day. A Social Justice Committee Shavuot initiative.



**Tuesday 16 June****Rosh Chodesh Women's Group — 8:00pm**

We welcome in the new month of Tamuz.

**Sunday 28 June****The Diary of Anne Frank — 5:00pm**

The New Theatre (Newtown) is showing The Diary of Anne Frank to commemorate the 70th anniversary of Anne's death at the Bergen-Belsen concentration camp. Full-priced tickets are \$32 — join us at this Sunday performance for a special price of \$25 using our discount code "EMANUEL". Book now: [www.newtheatre.org.au/the-diary-of-anne-frank](http://www.newtheatre.org.au/the-diary-of-anne-frank)

**JULY****Friday 10 July****Harbourview Dinner for Young Adults — 7:15pm**

Harbourview is a young adults group for people in their 20s and early 30s that holds regular social events and learning sessions. For more information see the website: [www.harbourviewsydney.org](http://www.harbourviewsydney.org) or contact Molly Fields at [info@harbourviewsydney.org](mailto:info@harbourviewsydney.org)

**Tuesday 16 July****Rosh Chodesh Women's Group — 8:00pm**

We welcome in the new month of Av.

**Saturday 11 July****Lunch 'n' Learn with Rabbi Jeffrey B. Kamins**

— 12:00–2:00pm

"The Third Temple: If Not Now, When?" Nourishment for mind, body and soul. Enjoy lunch, meet friends and delve into Torah.

**EMANUEL SYNAGOGUE ADULT EDUCATION COURSES**

Details on these sessions can be found on the Emanuel Synagogue website, and will be published in our weekly bulletin. Education courses run on Tuesday evenings in the Board Room from 7:30–9:30pm.

**APRIL–MAY****War & Peace in Judasim — with Rabbi Jordan Cohen**

Israel's war against Hamas last July and the threat of a nuclear Iran raise many moral and ethical questions about our Jewish tradition's understanding of peace and the sometimes inevitable need to go to war. For Israelis and Jews around the world, the theoretical questions raised by our traditional texts take on a whole new level of meaning in response to a daily barrage of rockets aimed directly at the Jewish State. In this course we will look at many traditional texts and some contemporary scholars and commentators to try and discern the answers to many difficult questions about the nature of war and peace in Jewish tradition.

**JUNE****Numbers and Writings — with Ari Ilisar**

A close look at the story of Creation and Sefer Yetzira and the surprises within.

**JULY****From Bratislava to Bnei Brak: The History of Haredi Judaism — with Simon Holloway**

They are often depicted as the enemies of liberalism and as the antagonists of progress, but there is as much political, religious and social diversity within the "ultra-Orthodox" world as there is outside of it.

## TZEDAKAH

### *The Torah begins and ends with acts of caring loving-kindness*

Mr Garry & Mrs Carmel Abeshouse  
 Mrs Beverley Adcock OAM  
 Mr Laurence & Mrs Suanne Adelman  
 Mr Kevin & Mrs Deborah Adler  
 Mr Peter Adler  
 Mrs Judy Agoston  
 Mr Harry Aizenberg  
 Mr Michael & Mrs Melanie America  
 Mr Albert-Maurice &  
     Mrs Suzanne Amzallag  
 Ms Mary Levy  
 Mr Stephen & Mrs Wendy Baer  
 Mrs Yvonne Bahar  
 Mrs Rosalyn Baker  
 Mr Victor Baskir  
 Mr John & Mrs Yvonne Bear  
 Mrs Ruth Bender  
 Ms Susan Benjamin  
 Ms Beverley Berelowitz  
 Mrs Edith Berger  
 Dr David & Mrs Sandra Berman  
 Dr Adele Bern  
 Mr Joseph Bern  
 Dr Joel & Mrs Denyse Bernstein  
 Mr Lewis & Mrs Joy Bloch  
 Dr David Block A.C. & Mrs Naomi Block  
 Mr Lester & Mrs Frankie Blou  
 Mr George Bogнар & Mrs Rony Bogнар  
 Ms Sue Bogнар  
 Mrs Marla & Mr Dennis Bozic  
 Ms Judith Brandl  
 Mr Rodney Brender & Ms Bettina Kaldor  
 Mrs Julianna Brender  
 Mrs Wendy & Dr David Brender  
 Mrs Dahlia Brigham  
 Mr Wesley & Mrs Sari Browne OAM  
 Mr Frank Buyers  
 Mr David Castle  
 Mrs Ruth Catts  
 Dr David & Mrs Noirin Celermajer  
 Mrs Lynette Chaikin  
 Mr Bernard Cohen  
 Mrs Glenda Cohen  
 Mrs Wendy Cohen  
 Ms Lissy Abrahams & Mr Roger Cohen  
 Rabbi Dr Jeffrey Cohen  
 Mr Ronald Coppel AM &  
     Mrs Valerie Coppel  
 Mrs Sheila Corne  
 Mrs Nereida Cross  
 Mrs Jacqueline Dale  
 Mr Albert Danon &  
     Mrs Dinah Danon OAM  
 Ms Suzanne Davidson  
 Dr Sacha Davis & Ms Minna Perheentupa  
 Mr Roger Davis  
 Mrs Sally Davis  
 Mrs Sonia Davis

Professor Graham De Vahl Davis AM  
 Ms Dahlia Dior  
 Mr Alex & Mrs Monica Drexler  
 Mrs Lily Dreyer  
 Melissa Drinkwater  
 Dr Richard & Mrs Ellen Dunn  
 Mr Andrew Dziedzic  
 Mr Martin Einfeld QC &  
     Mrs Leone Einfeld  
 Ms Naomi Elias  
 Ms Mally Ellis & Mr David Bloor  
 Gary Elsass  
 Mr Colin & Mrs Rosy Elterman  
 Ms Sasha Elterman  
 Mr Jonathan Leslie & Ms Susan Engel  
 Mrs Coryl Engel  
 Mrs Marlene Epstein  
 Mr Aaron & Mrs Margaret Ezekiel  
 Mr Anthony Faust  
 Mr Alex & Mrs Elizabeth Feher  
 Mr Benjamin & Mrs Anna Feller  
 Dr Michael Levy &  
     Mrs Renee Ferster Levy  
 Mr Lloyd Gayst & Mrs Tamara Fettmann  
 Ms Maria Finlay  
 Ms Judy Fischer  
 Mr John Fleischer  
 Mrs Giza Fletcher  
 Mrs Barbara Ford & Mr Charles Simon  
 Mrs Erika Fulop  
 Mr John & Mrs Judy Gal  
 Mrs Kathy Gellert  
 Mr Ronald Gerechter  
 Mr Yitzhak & Mrs Susan Gerichter  
 Mr Heinz & Mrs Yvonne Gerstl  
 Dr Robert & Mrs Eva Gertler  
 Dr Elliot Gilbert & Dr Kumudika de Silva  
 Mrs Noeline Gilray  
 Mrs Phyllis Glasser  
 Mr John & Mrs Judith Gleiber  
 Mr Charles Golan  
 Mr Harold & Mrs Jill Gold  
 Mr Alex & Mrs Greta Goldberg  
 Mr Michael & Mrs Sylvia Golding  
 Dr Peter & Mrs Milly Goldman  
 Mr John & Mrs Tova Goldstein  
 Mrs Becky Goliger  
 Mr David & Mrs Karen Gordon  
 Dr Lorna Graham  
 Mr Jonathan Grant  
 Mr Robert & Mrs Vicki Grant  
 Mr Jon & Mrs Susan Green  
 Mrs Elizabeth Green  
 Ms Tracey Griff  
 Dr Ary & Mrs Mira Grinberg  
 Dr Reg & Mrs Kathie Grinberg  
 Dr Claude & Mrs Roslyn Hakim  
 Dr Graham & Mrs Judi Hall  
 Mr Ross Halpin  
 Dr Christine Harris  
 Mr Les Hart

Mrs Gisella Heinrich  
 Ms Lesley-Ann Hellig  
 Mr Michael & Mrs Anthea Hemphill  
 Dr John & Mrs Joanna Hempton  
 Mrs Jennifer Hershon  
 Mrs Michaela & Mr Steve Herzberg  
 Dr Ralph & Mrs Margaret Hilmer  
 Mr Ralph & Mrs Adrienne Hirst  
 Mr Ivan & Mrs Dolores Holland  
 Mrs Valerie Hosek  
 Mr Philip & Mrs Tessa Hoser  
 Mrs Tanya & Mr Anthony Igra  
 Mrs Rosalind & Mr Wayne Ihaka  
 Mr Benjamin Isaacs  
 Mr Bernard & Mrs Vera Jacoby  
 Mrs Yolanda Johansen  
 Mr Barry & Mrs Dianne Joseph  
 Mr Anthony Kahn &  
     Mrs Judith Kahn Friedlander  
 Professor Steven & Mrs Andrea Kalowski  
 Mr Barry & Mrs Pamela Karp  
 Mr Emery & Mrs June Kater  
 Mrs Shirley & Mr Bernard Katz  
 Ms Kirsten Kay  
 Professor Robert Kummerfeld &  
     Dr Judy Kay  
 Mrs Elise Kaye  
 Ms Tanya Kelly & Ms Melissa Dawson  
 Mr Andrew & Mrs Dorothy Kemeny  
 Ms Moya Kertesz  
 Ms Ann Kirby  
 Mr Jack & Mrs Maxine Klarnet  
 Mr Robert & Mrs Deborah Klein  
 Mr Philip Klisser & Ms Jennifer Girson  
 Ms Renee Koonin  
 Ms Yvonne Korn  
 Mr Edward Krieger  
 Mr George & Mrs Hedy Kritzler  
 Mrs Judith Lander  
 Mrs Eugenia Langley  
 Mr Uri & Mrs Betty Laurence  
 Mrs Cathy & Mr Peter Laurence  
 Ms Yittah Lawrence  
 Mr Daryl & Mrs Jeanette Lees  
 Mr George & Mrs Marika Lenart  
 Mr Bernard & Mrs Barbara Leser  
 Mr Philip & Mrs Lorraine Levy  
 Mrs Beth Levy  
 Prof Amnon Levy  
 Dr Ronald Lewis OAM & Mrs Joan Lewis  
 Mr Barry Lewis  
 Mrs Anne-Marie Lewy  
 Mr Sydney & Mrs Valerie Lonstein  
 Dr Ivan & Mrs Judith Lorentz  
 Mrs Kitty Lowe  
 Miss Debbie Ludwig  
 Mrs Dorrit Mahemoff  
 Dr Isaac & Mrs Denise Mallach  
 Mr Sylvain Mani  
 Mrs Janka Mansberg  
 Mr Robin Margo S.C.

Mrs Ruth Marks  
 Mr John Marsden  
 Mrs Hilary May Black  
 Dr Bernard Maybloom  
 Ms Judy Menczel  
 Dr Graeme Mendelsohn  
 Mr Henry Mendelson AM &  
     Mrs Naomi Mendelson  
 Ms Judith Mendelson  
 Mr Peter Mintz  
 Mr Gavin & Mrs Louise Morris  
 Mr Kurt & Mrs Lilly Mosberg  
 Gerald Moses  
 Mrs Anita Moss  
 Mr Frank Muller  
 Mrs Helen Mushin  
 Mr Lawrence & Mrs Sylvia Myers  
 Mr Ervin & Mrs Sarolta Nadel  
 Dr Leslie & Mrs Marcia Narunsky  
 Miss Dianne Nassau  
 Mr David & Mrs Sarah Nathan  
 Mr Michael & Mrs Ruth Nathanson  
 Mrs Sonja Neumann  
 Thomas Neumann  
 Mr Terry & Mrs Anne Newman  
 Mr Mikhael Nisner & Mr Barry Robinson  
 Mrs Vivienne Olian  
 Mr Maurice Oxenburgh  
 Mr Alfred & Mrs Elizabeth Parker  
 Mrs Cecily Parris  
 Mr Barry & Dr Yvonne Perczuk  
 Mrs Helen Perko  
 Mr Peter & Mrs Yvonne Perl  
 Mr David & Mrs Susie Phillips  
 Mr Justin Phillips &  
     Ms Louise Thurgood Phillips  
 Dr Dennis Pisk  
 Mr Wolfie Pizem OAM &  
     Mrs Karen Pizem  
 Mrs Edith Port  
 Mr Peter & Mrs Carol Reismann  
 Mr Andrew Rich  
 Ms Fritz Rittnerman  
 Mrs Patricia Roby  
 Mr John Rogen  
 Dr Ellis & Mrs Lyn Rosen  
 Mr Leslie & Mrs Jennifer Rosen  
 Ellis Rosen  
 Mr George & Mrs Shirley Rotenstein  
 Mr John Roth & Ms Jillian Segal AM  
 Mr Stuart & Mrs Yvonne Rubin  
 Mr Steve & Mrs Ann Rubner  
 Mrs Helen Sacks  
 Dr Neville & Mrs Ingrid Sammel  
 Mr Robert Sandy & Ms Odin Kay  
 Ms Julie Saunders  
 Ms Betty Saunders-Klimenko  
 Mrs Marianne Schey  
 Mrs Cherry & Mr Sydney Schneider  
 Dr Vivienne Schnieden

Miss Jacheta Schwarzbaum  
 Dr. Ilan & Mrs Shira Sebban  
 Mr Roger & Dr Eleanor Sebel  
 Mr John & Mrs Joan Segal  
 Mr Kenneth & Mrs Cathy Shapiro  
 Mr John Sharpe  
 Mrs Vivienne Sharpe  
 Mr Damon Sharwood &  
     Ms Miriam Belnick  
 Mrs Minnie Shaul  
 Mr Alastair Bor & Ms Kerry Shaz  
 Ms Merril Shead  
 Mr Brian Sherman AM &  
     Dr Gene Sherman  
 Mrs Faina Shmulburd  
 Mr Jacob & Mrs Ludmila Shneidman  
 Professor Gary Sholler  
 Mrs Regina Shusterman  
 Mr Andrew Silberberg &  
     Ms Michelle Katz  
 Ms Irene Sills  
 Mr Phillip Silove  
 Mr Michael Silvers  
 Mrs Rosemarie Silvers  
 Mrs Esther Simons  
 Dr Wendy Sinclair  
 Mr Jeff & Mrs Fiona Singer  
 Mrs Shirley Singer  
 Ms Lilly Skurnik  
 Ms Leslie Solar  
 Dr Jennifer & Mr Peter Solomon  
 Eleonore Solomon  
 Mrs Agnes Spencer  
 Mrs Sofie Spring  
 Dr Stephen & Mrs Anne Steigrad  
 Dr Jeffrey Steinweg OAM &  
     Mrs Sandra Steinweg  
 Daniel Stern  
 Mrs Janet & Mr Tim Storrier  
 Mrs Allene Symonds  
 Mr Les & Mrs Suzaner Szekely  
 Mr Michael Taksa  
 Professor Lucy Taksa  
 Mrs Ruth Tarlo  
 Mr Jacob & Mrs Rosalind Tarszisz  
 Davida Thomas  
 Mr Bob & Mrs Gabriella Trijbetz  
 Mr Mark & Mrs Barbara Troitsin  
 Mrs Nicole & Mr Daniel Ungar  
 Mrs Ericka Van Aalst  
 Mrs Sylvia Vasin  
 Mr Frank Waldman  
 Mr Maurice Watson  
 Mr Leon & Mrs Tracey-Ann Waxman  
 Mr Gerald & Mrs Audrey Weinberg  
 Ms Agnes Weiner  
 Mrs Thea & Mr John Weiss  
 Mrs Viola Wertheim  
 Ms Deborah Wicks  
 Mr Henry & Mrs Ruth Wirth

Mr Gerald & Mrs Vivian Wolff  
 Ms Dianne Wolff  
 Mr Harold & Mrs Lana Woolf  
 Ms Eve Wynhausen  
 Mrs Zara Yellin  
 Mr Maurice & Mrs Betty Zamel  
 Mr Sam Zwarenstein &  
     Mrs Michelle Lyons-Zwarenstein  
 Mrs Anita Zweig



## NEW MEMBERS

*To welcome the stranger*

Bess Arenson  
Eve Ash  
Sydney Bader  
Igor & Lilia Berelekhis  
Yvette Binetter  
Ilana Blum  
Deborah Boswell  
Nicole Brandes  
Rachel Buch  
Geoffrey Cohen & Jana Byrne  
Daniel Cousens  
Alexandra Dean  
Simon Dukes  
Eli Ezra & Galit Rieder-Ezra  
Renee Freedman  
Michael & Ruth Goulburn  
Graham Kaplan & Michelle Gray  
Alex Koerber  
Gil Laishevsky & Rochelle Leivenzon  
Jacqueline Lindeman  
Danielle Marmot  
Monique Morton  
Daniel Morton  
John Nemesh & Helene Robertson  
James Ortner & Micky Zucker  
Kitti Papp  
Elizabeth Riordan  
Sara & Martyn Roberts  
Sophie Schlosser  
Adam & Samantha Schwartz  
Shannon Selby & Sara Beth Watson  
Benjamin Silverstein & Ms Sara Dehm  
Stiofan Mac Suibhne  
Greg Weisz

## BABY NAMINGS

*To honour new life*

Biréli Cassiel Thomas Hallis  
*Yakov ben Yaron*  
*Son of Yaron Hallis & Edith Ann Lowthe*

Jeremy Hammel  
*Yirmiyahu ben Raphael*  
*Son of Raphael Hammel & Anne Classine*

Peter Ezekiel McFarlane  
*Ezekiel ben Reuven Daniel*  
*Son of Daniel & Holly McFarlane*

Lili-Adina Rajasingham  
*Lili-Adina bat Avi Lev v'Ronit Yaffa*  
*Daughter of Dilan & Ronit Rajasingham*

Katya Rose Sandy  
*Hadassah bat Reuben v'Ophra*  
*Daughter of Robert Sandy & Odin Kay*

Nina Trono  
*Hannah bat Naomi*  
*Daughter of Giovanni Trono & Naomi Solomon*

Beau Lionel Westheimer  
*Josef ben Adam v'Yael*  
*Son of Adam & Yael Westheimer*

Eve Rose Wicks  
*Eve ben Adam*  
*Daughter of Adam & Maria Wicks*

Felix Raphael Zimmet  
*Ya'akov Asah ben Tuvia v'Miriam*  
*Son of Marcel Zimmet & Miriam Raphael*

## B'NEI MITZVAH

*To honour our B'nei Mitzvah who have "attended the House of Study"*

Matthew Bozic  
Romy Cohen  
Lachlan Corne  
Samuel Dawson Kelly  
Eisak Gilbert  
Emily Herzberg  
Ben Leslie  
Felix Moses  
Adam Riesel  
Sarah Sharwood  
Daniel Van Sluys Erlich  
Cassie Woods

## MARRIAGE

*To rejoice with the happy couple*

Shaun Greenblo & Jana Zurawlenko  
Joshua Golburn & Veronica Fardell  
Harry Goldberg & Qi Han  
Daniel Frybort & Anna Hirst  
Hezie Lazarow & Michaela Kalowski  
Jamie Ortner & Michaela Zucker  
Ryan Polovnik & Natalie Hersch  
Jeremy Rosen & Samantha Nahum  
Danny Stern & Georgia Snow  
Daniel Tsyboulski & Olga Constantinova  
Greg Weisz & Jane Sebel

## DECEASED

*To comfort the bereaved*

Sarah Pearl Benjamin  
Ida Frish  
Edith Hofbauer  
Gregory Kaplan  
Betty Libbert  
Agneta Rosenfeld  
Emily Sarkadi  
Mary Solomons  
Ilona Vogel  
Robin Wilson  
Rachael Wineberg  
Stephen Zador

**NEED A CELEBRANT?**

*Jon Green*  
*Civil Marriage Celebrant*

**WEDDINGS**

**RENEWAL OF VOWS**

**BABY NAMINGS**

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# SHABBAT LIVE

A spiritual, meaningful & musical  
Shabbat experience.  
Every Friday 6:15pm.

Shabbat services at Emanuel Synagogue  
7 Ocean St. Woollahra



**Resumes 8:00am Thursday 12 February, 2015**

## Kabbalah Meditation

All welcome – beginners and experienced meditators

**Thursday mornings**  
**8.00 – 9.00 am**  
during school terms

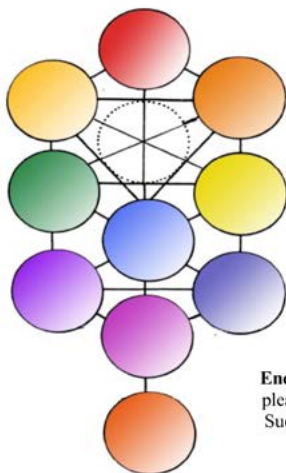
Emanuel Synagogue,  
Neueweg Building

Come to stillness using the  
Tree of Life

A Jewish framework to  
develop awareness, loving  
kindness, inner strength,  
balance, harmony

Open to inner peace,  
clarity, joy

Draw on weekly Torah  
parsha for spiritual  
development



**Emanuel members \$20**  
**Non-members \$25**  
Concessions available  
**FIRST CLASS FREE**

Facilitator: **Sue Beecher**  
psychologist, social worker,  
lecturer, author, meditation  
teacher

**Enquiries:**  
please feel free to call  
Sue on **0405 241 710**

## Walter Carter FUNERALS

302 Oxford Street Bondi Junction  
Phone (02) 9389 3499  
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**[www.waltercarter.com.au](http://www.waltercarter.com.au)**

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**2 to 5 year olds**

**Fridays: 1 May, 5 June, 7 August, 4 September & 4 December**

A lovely way to introduce your children to Shabbat and an opportunity to meet other families in the community. Join Rabbi Ninio for a noisy, song-filled prayer service, followed by some dancing, stories and a craft activity.

Visit [www.emanuel.org.au](http://www.emanuel.org.au) for details.



**EMANUEL SCHOOL**

**Interested in our Year 5 Opportunity Class?  
Like to learn more about our Year 5 programs?**

**Join us on Wednesday 20 May 2015 at 7.00pm to find out more.**

Register your attendance at [www.emanuelschool.nsw.edu.au/scholarships](http://www.emanuelschool.nsw.edu.au/scholarships)

If you wish your child to be considered for a place in the OC, please print and complete the OC application form available on our website.

This must be returned by Tuesday 26 May 2015 to [registrar@emanuelschool.nsw.edu.au](mailto:registrar@emanuelschool.nsw.edu.au) or by mail to

The Registrar, Emanuel School, PO Box 202, Randwick NSW 2031.



OC testing will be held on Friday 29 May 2015  
at Emanuel School, 20 Stanley Street, Randwick 2031

Further information is available from the Registrar by email or on 8383 7333.

A member of the JCA  
Family of Organisations

[www.emanuelschool.nsw.edu.au](http://www.emanuelschool.nsw.edu.au)  
EMANUEL SCHOOL Where the Individual Excels



## NOTICE OF ANNUAL GENERAL MEETING

Notice is hereby given that:

**THE SEVENTY FIFTH ANNUAL GENERAL MEETING OF EMANUEL SYNAGOGUE (ACN 000 049 329)**  
will be held on **Tuesday 26 May 2015 at 6:30pm** in the Neuweg Sanctuary at 7 Ocean Street, Woollahra.

### ORDINARY BUSINESS

- a) To read and receive the minutes of the Seventy Fourth Annual General Meeting.
- b) To receive and, if thought fit, to adopt the accounts for the year ended 31 December 2014.
- c) To consider and, if thought fit, to adopt the Directors' Report.
- d) To elect the Honorary Officers and other Members of the Board.
- e) To transact such other business which under the Constitution ought to be transacted at an Annual General Meeting.

### APPOINTMENT OF NEW AUDITORS

- f) To appoint Grant Thornton, having consented in writing and been duly nominated in accordance with Section 328B(1) of the Corporations Act 2001, as Auditor of the Company; subject to the consent of the Australian Securities & Investments Commission to the current auditor's resignation.

**All members of the congregation are invited to attend the Annual General Meeting**  
**BY ORDER OF THE BOARD OF EMANUEL SYNAGOGUE.**

*Board Secretary*

Woollahra, 30 April 2015

# KEEP CALM we've MOVED OFFICE

In preparation for the building phase of the redevelopment,  
the Synagogue offices have moved off-site.

**We are now located at:**  
**Suite 401a, 59–75 Grafton Street**  
**Bondi Junction, NSW 2022**

Tel: 9389 6444  
Fax: 9327 8715

Unless otherwise stated, all services and classes will be  
held at the Synagogue (7 Ocean Street, Woollahra).

## SERVICES

### **Monday & Thursday:**

6:45am

Morning Minyan — Neuweg

### **Friday:**

6:15pm Erev Shabbat Services

Masorti — Neuweg

Progressive — Main Sanctuary

### **Saturday:**

9:00am Conservative Shabbat  
Service — Neuweg

10:00am Progressive Shabbat  
Service — Main Sanctuary

10:00am Jewish Renewal  
Shabbat Services — see  
website for details.

## DIRECTORY

7 Ocean Street  
Woollahra 2025

Ph: 9389 6444 Fax: 9327 8715  
email: [info@emanuel.org.au](mailto:info@emanuel.org.au)  
[www.emanuel.org.au](http://www.emanuel.org.au)

### **Rabbis**

Jeffrey B Kamins  
Jacqueline Ninio  
Orna Triguboff

### **General Manager**

Sam Zwarenstein



Find us on  
**Facebook**

This Tell was packed by volunteers.

Thank you for all your hard work and dedication.

Please contact the office if you would like to volunteer in the future.



# Shavuot

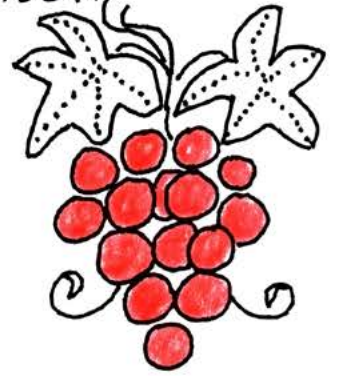
for kids



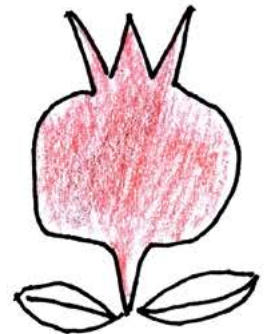
Can you unscramble the "First Fruits" of Israel?

Then write the answer under the fruit.

1. prgase
2. patmgoeenra
3. seivlo
4. htaew
5. lbeYra
6. gfi
7. stead



1. \_\_\_\_\_



2. \_\_\_\_\_



3. \_\_\_\_\_

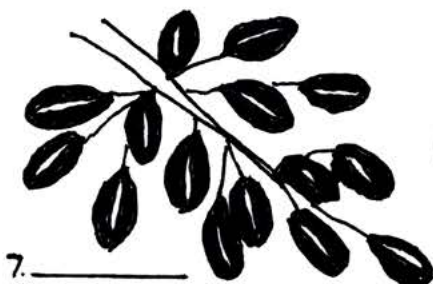


4. \_\_\_\_\_

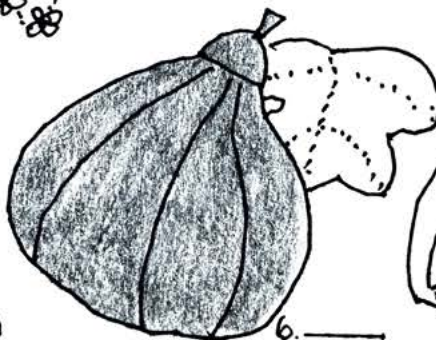


Connect the dots to find the Hebrew letter that starts 3 beautiful words.

The letter SHIN for shalom  
Shabbat, Shavuot



7. \_\_\_\_\_



6. \_\_\_\_\_

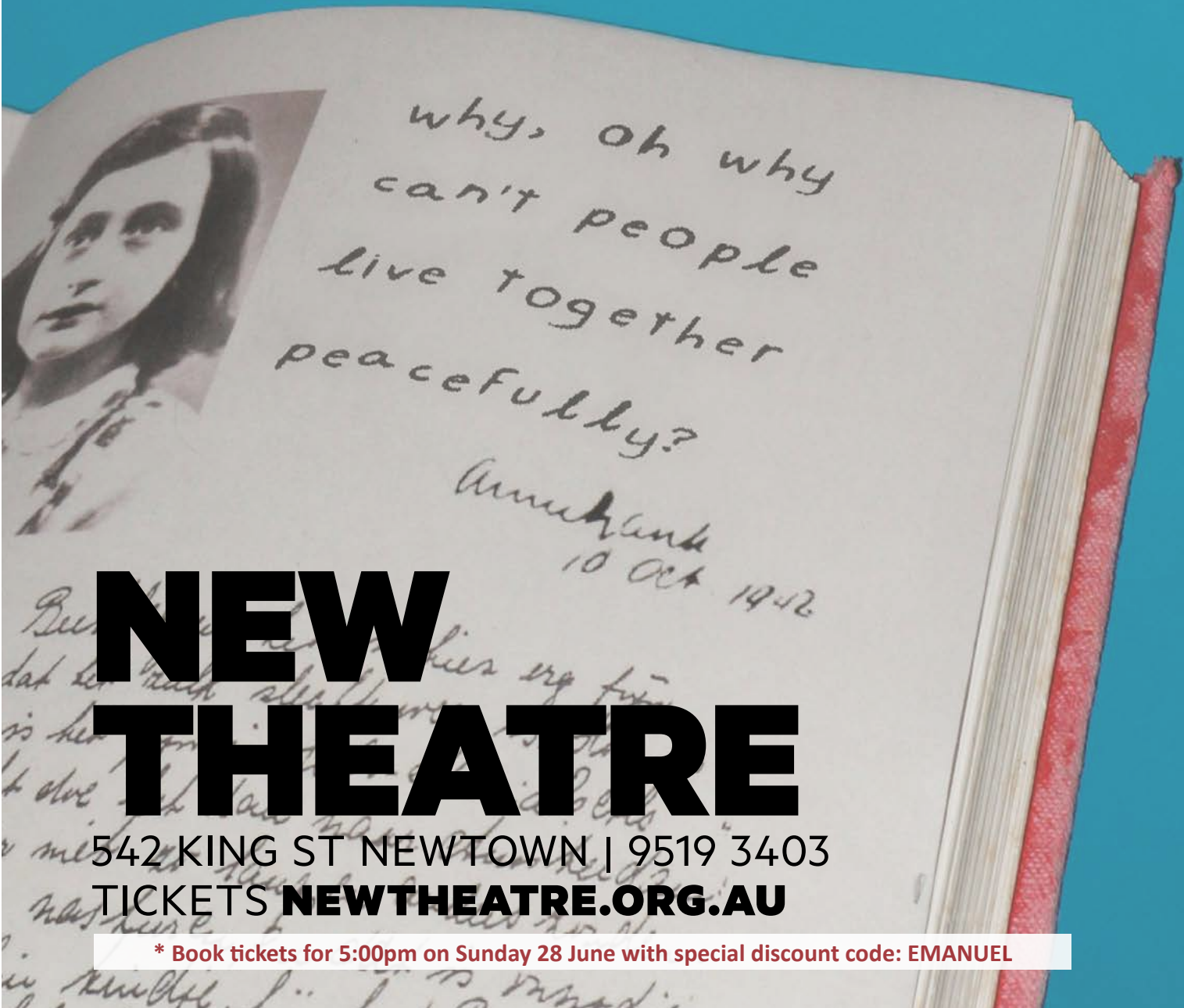


5. \_\_\_\_\_

# THE DIARY OF ANNE FRANK

BY FRANCES GOODRICH  
& ALBERT HACKETT

9 JUNE – 11 JULY 2015\*



why, oh why  
can't people  
live together  
peacefully?

Anne Frank  
10 Oct 1942

# NEW THEATRE

542 KING ST NEWTOWN | 9519 3403

TICKETS [NEWTHEATRE.ORG.AU](http://NEWTHEATRE.ORG.AU)

\* Book tickets for 5:00pm on Sunday 28 June with special discount code: EMANUEL