

Tell

Elul - Cheshvan 5773/4
August - October 2013

Today
the world
comes into being

היום הרת עולם



- Yamim Noraim
- What's on
- Redevelopment
- News and Views



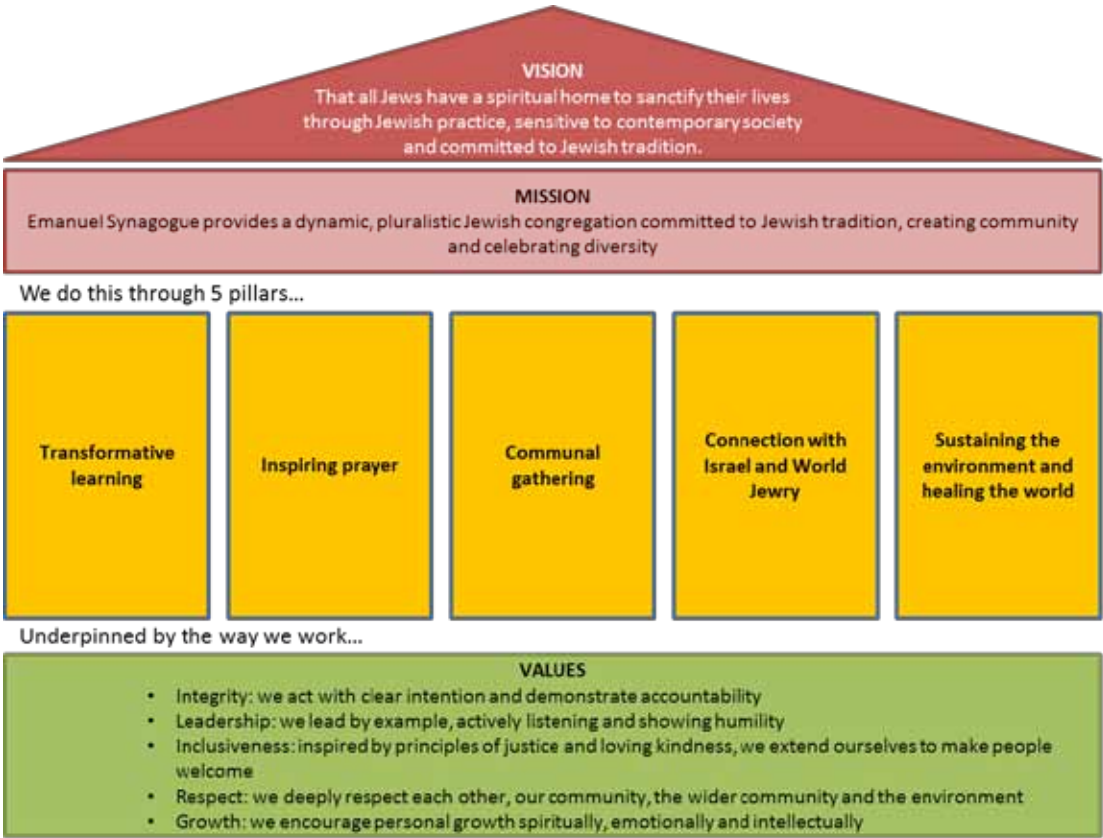
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emanuel synagogue
creating community • celebrating diversity



Strategic Planning for our New Year

As we prepare for the Yamim Noraim, the kind of planning that has helped with Emanuel Synagogue’s new five year strategic plan (July 2013 to June 2018) can inform our personal preparation and development. First and foremost, much thought and conversation occurred among members of the staff and board, along with consultations certain members of the community as well (for example, our listening campaign and congregational survey). To get the most out of the ten days from Rosh Hashanah through Yom Kippur, each of us should begin thinking in this month of Elul that precedes our New Year as to what are the goals and aspirations we wish to achieve in our days to come. We can emulate the process of strategic planning in the Synagogue, checking in with trusted members of family and others close to us who will give us honest and clear reflection. Conversations like these will help you hone your goals, which will be based on your core values.

We articulated our our vision, mission, pillars and values as follows:



This led us to our very challenging five-year goals, summarised below, which are for Emanuel Synagogue to have:

- 1) a highly engaged and growing community with more members, where the great majority of members feel related and connected to the Synagogue and the community;
- 2) most our members able to articulate what our community stands for and able to share this vision beyond the membership of the Synagogue;
- 3) enhanced the spiritual experience within the synagogue by integrating inspirational music across religious services and other programming, increasing regular attendance and participation in services;
- 4) built long-term financial sustainability through the development of a fundraising strategy, including a \$5m endowment and bequest program;
- 5) designed and constructed the redevelopment of the campus to be fit for purpose, on time, on budget and optimising community engagement.

While these goals set our sights high as a community, they relate to ways as individuals we can also set high aspirations for ourselves.

The first goal of our synagogue speaks of connection, and this is at the heart of what this season is about. Over time, fault lines happen within our relationships, often due to poor communication, misunderstanding, or hurt feelings. This month, each of us can begin those conversations, which are often risky and fraught, to help heal wounds and reconnect with those most important to us. We can also use this time to step out bravely and think of new areas in which we wish to connect and engage – and that may even be through the synagogue, which is the life breath of the Jewish community.

The second goal of our synagogue speaks about the members having knowledge of our vision, mission and values, and being able to articulate them. Essentially, Emanuel is a pluralist community – recognising that ultimately there is only “One” (that which we call God) of which we are all part – but that there are as many ways as there are people to experience and express that sense of ultimate meaning or unity. At Emanuel, we do so respecting the tradition of our ancestors, yet also knowing that to claim our place as Jews in the 21st century we need to be approaching life with the best of our values and the test of making them ring true for now and the future. In a similar way, each of us can be striving to know what our deepest values are, and how we can turn them into our mission in daily living.

Emanuel’s third goal concerns enhancing our communal spirituality through song and music. We have great talent in Andrea Catzel, Simon Lobelson and Martin Yafe who will lead us through the Yamim Noraim, and we just had the visit of Matias Shapiro who helped us launch our klezmer band and teen choir. Shabbat Live is just an aspect of what we can do, and any of us who ever has sung in the shower or the car knows how good it can feel to let one’s voice free. Our spiritual growth depends on our finding and expressing our voice. This is why tefillah, prayer, is one of the core practices of the Yamim Noraim.

Our fourth goal as a community is to provide a fund for the future. In the wake of the GFC and economic transition, nearly all commentators are suggesting the younger generations will not have the same wealth as their parents and grandparents. They also have greater expenses in housing and schooling for their children. These factors make it more difficult to support a synagogue. Emanuel Synagogue, which is dependent on membership dues and donations to support its core activities of transformative learning, inspiring prayer, communal gathering, and engagement with our world is unique – Australia’s only pluralist synagogue, and the

most inclusive. The elders of our generation, through gifts and bequests, can establish the fund for the future that will ensure that Emanuel’s enlightened approach to Judaism will exist for generations to come. And each of us, as we prepare for this New Year, should think personally of how we can give to others to help sustain our values. No wonder that tzedakah is a second core practice of these upcoming days.

After two years of raising funds and moving forward with drawings, we are about to begin our major redevelopment, reported on more fully by our President, Rodney Brender. While ultimately the synagogue is about the people who comprise the community, space that is beautiful, harmonious and sacred will enhance all our activities here. This is why Judaism teaches that for the soul to flourish the body must be taken care of – our morning prayers open with the prayer for the health of the body before our prayer for the care of the soul. Part of our personal strategic plan will be on how best to maintain our physical health so our soul can flourish – the fasting of Yom Kippur heightens our awareness of the interdependency of the two.

Making strategic plans is not easy, and fulfilling them is not guaranteed. Whether as a community or as individuals, to make our existence meaningful we need to be clear on our values and our vision so that we can check and ascertain our progress and growth in life. That is the gift of this time leading up to the Yamim Noraim, and those ten days especially. Wishing each and every member of our congregation health, peace, growth and blessings in this New Year 5774.

About our cover

Our cover art is by Rabbi Joanne Yocheved Heiligman. It’s not always easy to combine two passions, but Rabbi Heiligman, spiritual leader of Columbia’s Congregation Shalom Aleichem, strings together Judaism and art into a perfect tapestry. “In my quilts, I blend the traditional with the contemporary,” she said, “which is also what I do as a rabbi.”

This quilt is called Yom Revi’i - the Fourth Day. The sun is in the centre and moving outwards are the seasons. the month of the Jewish year illustrated by holidays amd the Torah readings, the Zodiac signs of the months, the phases of the moon, day and night, and the psalm of the day. For more of her beautiful work see <http://www.jewishartquilts.com>

And what of the words “HaYom Harat Olam”?

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I will never forget the day that I was sworn in as a lawyer. We were given the option of swearing on a Bible or saying an oath without a religious text. I approached the court and said that I would very much like to swear on the Bible but not the Bible that they had which was Christian. I would like to swear on the Torah. This led to a dilemma. They had never had such a request before. I guess every other Jewish person had either used the Bible presented or said the oath. The woman suggested that I could just say the oath instead. I replied that it was important to me to make my oath using a religious text of significance to me. She said she would talk to some people and find out what to do.

In the meantime, I went to my Rabbi and asked him what I should do. He, not very helpfully, told me that swearing on a religious text was not the traditional Jewish way of doing things. In the Torah, when people took an oath they would hold each other's thigh, (he implied it was always men and connected with a part of the body which linked them to the covenant.) I thanked him for his very useful information but suggested the judges of the court would probably not appreciate me gripping their thighs as I said my oath and I probably needed a Jewish thigh anyway.

Eventually the court got back to me and said I could be sworn in using a Torah but they did not have one. I said I would gladly provide them with a copy. They were most grateful and I delivered them a chumash.

The day arrived and it came time for my group to be called. We approached the bench, dressed for the first time in our wigs and gowns, we placed our hands on our books and recited the oath. Everyone else had a nice, small, discrete black Bible and I had an enormous red tome. A whole row of judges leaned forward, peered over at me from the bench, I am sure, wondering what the crazy woman with the red book was doing. It was incredibly important to me to hold a Jewish religious text when I took my oath. It made the moment moving and significant. There I was, the child of an immigrant who came to Australia escaping religious persecution because he was a Jew, standing before the highest court and swearing an oath holding the Torah.

Recently, Ed Husic, the first Muslim elected to parliament again made news when he became the first Muslim front bencher and was sworn in as Parliamentary secretary. He took his oath of office swearing on the Koran, a copy that his immigrant father had brought to Australia when he

escaped persecution in Bosnia. Ed said "It is who I am." Quentin Bryce said it was a great day for multiculturalism, everyone present gave a rousing hear hear! And went off to eat cucumber sandwiches and drink tea blissfully unaware of the storm of abuse which was about to be unleashed on social media.

The head of the Family Council of Victoria said "Australia is what it is because of the Bible not the Koran, so to allow the Koran to be used instead of the Bible means we are not only dismissing the very heritage and foundation of who we are but we are affirming and endorsing a book which is inimical to our very values." Where do I begin with the level of wrongness of this quote? But there was more, "I am disgusted," wrote one internet troll, "sharia law is next on your agenda is it?" Another; "I am disgusted and embarrassed for the Australian people," "you are undermining our culture and our constitution," and "you are introducing creeping sharia and stealth jihad." All this vitriol because a person with a religious conviction which inspires his work for good in the community, his civil service and his civic duty, dared to swear an oath on his own holy book.

What happened in response to Ed Husic's taking of an oath of office was a disgrace and has scratched the surface and brought into the light the racism and bigotry which exists in our country. Often it is couched in terms which attempt to sugar coat the hate filled language but it is there and we cannot stand by and allow these voices to go unchecked. Josh Frydenberg, a political opponent of Ed Husic's and a Jew said "Criticism of Ed Husic in this was is a disgrace...we live in a democracy where freedom of religion must be respected." How powerful that a Jewish parliamentarian from a different political position, spoke out so strongly in defense of his colleague. And we must add our voices to his and Michael Danby, another Jewish politician who spoke out condemning the vitriol directed at Ed Husic.

Last month, I was privileged to be invited as a delegate to a mission in Washington DC by the Foundation for Ethnic Understanding. They brought together Jewish and Muslim leaders from Australia, New Zealand and South Africa, to meet with congressmen and officials from the government in the USA who were working on interfaith dialogue and harmony. It was inspiring to meet leaders who were practicing their faith traditions and were proud to talk about how it informed their work for change and creating a more fair and just society. We met congressman Keith Ellison who was the first Muslim elected to the US Congress, he spoke on a panel with Congresswoman Debra Wasserman, a Jewish congresswoman about their support and friendship of each other. He said that she was the first one to offer her hand and voice of support when he suffered a similar backlash and vitriol for being sworn in to Congress using the Koran.

Aisha Amjad, one of the delegates who had worked for Ed Husic wrote of her meeting with Keith Ellison: "I was looking forward to meeting Ellison, especially since I had worked for the first federal Muslim MP in Australia, Ed Husic, and wanted to discuss his own experiences in the debate and divide between politics and religion. I asked him about his thoughts and reaction to the treatment at the hands of his colleagues and the media, as I had witnessed some of it here when Husic used the Koran to be sworn in as an MP in 2010.

As I heard what Ellison had to go through, I thought "wow, we actually don't have it too bad in Australia." However, the past two days have proven otherwise. What should have been a proud moment for Husic and his family as Australians was marred by controversy, condemnation and callous name-calling by internet trolls - all of whom completely misunderstood the significance of him choosing the most holy book for Muslims to demonstrate his dedication to the country and people he will serve. If Husic had chosen a bible or any other religious book to take oath on, it would be like taking an oath with your fingers crossed behind your back.

The oath on the Koran was also a humble tribute to his heritage because the Koran belonged to his father, himself a Bosnian immigrant. It was a tribute to the faith he was born into and an acknowledgement of his identity as an Australian of Bosnian descent who just happens to be Muslim. It was every bit as sentimental as it was sincere." (The Daily Telegraph July 4, 2013)

I remember also sitting in that meeting and others where they spoke of the alarming rise in both anti-Semitism and Islamophobia in the United States, and thinking how lucky we are to live in Australia, a place where religious difference is embraced and celebrated.

It turns out I, like Aisha, was wrong. There is hatred, vitriol and bigotry directed against different religious faiths here, as in America.

But one of the most inspiring parts of the trip was seeing the connections and links between the Jewish and Muslim communities, each one speaking out on behalf of the other, being a voice to combat the extremist, hateful attacks which have taken place. When a mosque was attacked and burned, the next day, a rally was held by the Jewish community, thousands came out in support of their Muslim brothers and sisters. When Gilad Shalit, the young Israeli soldier was held captive by Islamic extremists, Congressman Keith Ellison brought together moderate Muslims to sign and send a letter to the group holding Gilad captive to say; "let him go, he is not our battle, he is a young boy, return him to his family." Very soon after that letter, Gilad Shalit was released.

When his father came to America to thank those who had supported him in his fight to release his son, he held Congressman Ellison's hand and said: "you have no idea what you did and how you helped. Thank you."

When we stand up for one another and for what is right, when we speak out against these heinous acts, we are making change, we are countering the extremist voices which, if we are not careful, can come to define us as Australians and as Jews. There were so many powerful examples of Muslims and Jews speaking out for each other.

Here in Australia, when there were discussions about banning the Hijab, the Jewish community spoke out for the Muslims, it is such an incredibly important and poignant statement when we do. And with the controversy and situation with Ed Husic the Jewish community were quick to offer him their support. AIJAC offered him congratulations for his new position, spoke of the person he is and how highly he is regarded in the Jewish community, and then deplored the acts of those who would speak out in the way they did. Also the ECAJ "strongly condemns the inappropriate remarks directed at Ed Husic...stating that his "elevation to the front bench is a wonderful affirmation of the freedoms which underpin our society and the unlimited opportunities enjoyed by Australians of all faiths...there is no place for religious intolerance in our society."

In a few weeks on Yom Kippur we will read the words of the prophet Isaiah. He berates the Israelite people, saying in no uncertain terms that their rituals and religious ceremonies mean nothing if they are not accompanied by action. What God wants for us is to create just, caring societies, where the vulnerable and the weak are sheltered and protected, where they are lifted from their place of pain to one of strength, where they are enfolded in the arms of community. We hear the rally cry from Isaiah: go out and make a difference, speak out for justice and protect one another.

And we do that best when we are the voice standing up for other religious faiths and being the voice for righteousness, justice and compassion. It is so powerful when we stand up for others, not just for ourselves and we work together to combat the forces of bigotry and racism which can tear our world apart. I hope that we can continue to do so in the new year.

Shana tova, a good, sweet and blessed new year to all.

Rabbi Jacqueline Ninio

ROSH CHODESH

WOMEN'S 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.

Below we have listed the dates for this year. The form, structure and content of 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 month. 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.

The meetings for 2013:

Sunday	February 10	Adar
Monday	March 11	Nissan
Thursday	March 28	Women's Seder
Thursday	April 11	Iyar
Thursday	May 9	Sivan
Thursday	June 6	Tamuz
Sunday	July 7	Av
Tuesday	August 6	Elul
Sunday	October 6	Cheshvan
Sunday	November 3	Kislev
Tuesday	December 3	Tevet

All Rosh Chodesh meetings will begin at 8.00 pm in the homes of our members. Please call the Emanuel office before the meeting to find out the location on 9328-7833. Any questions: call Rabbi Ninio



Ms Fritz Rittman (date of birth 26/07/1913) celebrated her 100th birthday at the Randwick Monte on Friday 26th July. Andrina Grynberg presented her with some flowers on behalf of the entire Emanuel Synagogue Family



Shomer Achi kids (Nimrod Ktalav, Brendon Rutstein, Glenn Schach, Jacob Riesel + friend from Kool Kids Club (a programme of the non-profit organisation Weave) master chef-ing at Emanuel. Opposite page top left: Brendon Rutstein with Montefiore resident. Top centre Eliza Buchman. Centre left: Hannah Rubenstein Centre Right Sally-Ann Janks with more Kool Kids, Centre Bottom Sally-Ann Janks at Montefiore.

Lexi Landsman and Ricky Clennar were married by Rabbi Kamins on 19 May 2013 on Hayman Island

The Australian Religious Response to Climate Change (ARRCC) is a multi-faith network taking action on one of the most significant issues of our time - climate change, and the modes of consumption which drive global warming. In the picture leaders from different faith traditions in Australia gather at an ARRCC meeting:



L to R:

Rev Dr Brian Brown (Uniting Church), Shiek M o h a m m a d Trad, Keysar Trad, Jacqui R e m o n d (Catholic Earthcare), Rev Dr Charles Rue (Columban Mission Institute), Br Joe McKay (Franciscan Friar), Rabbi Jeffrey Kamins (Emanuel Synagogue), Prof Nihal Agar (Hindu Council), Graeme Lyall (Amitabha Buddhist Assoc. NSW) To read more about ARRCC's work visit <http://www.arrcc.org.au>



Shomer Achi offers kids in years 7-10 the opportunity to help those most in need in our society, such as refugees, the elderly, and children-at-risk - all while having a great time!

On the left are pictures from their visits to Montefiore Home, and on the right from activities with Kool Kids Club. To learn more about Shomer Achi activities please visit <http://www.emanuel.org.au/Page/Shomer-Achi-Activities.cfm> or contact Martin Yafe at the synagogue.

Guide to the High Holy Days

Yamim Noraim

“In the seventh month on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with the loud blast of horns. You shall not work at your occupations and you shall bring an offering by fire to Adonai.” Leviticus 23: 24-25

The two themes of the *Yamim Nora'im*, (the Days of Awe or Reverance) are **judgement** and **forgiveness**. On Rosh Hashanah we focus on human responsibility and divine judgement. On Yom Kippur we consider human frailty and divine forgiveness.

The *Yamim Nora'im* provide the opportunity for *cheshbon nefesh* (an account of one's soul) - i.e. taking the time to review the highs and lows of your life during the previous year.

Traditions

The whole month of Elul is an opportunity to prepare for the *Yamim Nora'im*. During this time the Shofar is blown after the morning service, every day except Shabbat. Many people use this time to visit the graves of parents and loved ones who have died. The end of Elul is marked by Selichot - special penitential prayers - commencing on the Saturday night before Rosh Hashanah.

During this time we wish each other *Shanah Tova* - a good year - in person and in writing. During the month of Elul traditional greetings include: *Shanah Tova* - “A good year”; *Le-shanah tova tikatevu* - “May you be inscribed for a good year (in the Book of Life)”; *Le-shanah tova u metukah tikataivu* - “May you be inscribed for a good and sweet year”; or *Ketivah Tova* - “A good inscription (in the Book of Life).

The response to any of the above is: *Gam lecha* - “The same to you”. On Yom Kippur the greeting is *Gemar hatimah tova* - “A good sealing (inscription) for you”.

Selichot

During the month of Elul, the month before the *Yamim Nora'im*, we are called to engage in *cheshbon nefesh*, an examination of our souls. The climax of this month is Selichot, a service which introduces many of the themes of the liturgy of the *Yamim Nora'im*. At Selichot we ask ourselves if we like who we have become, and consider how we (as a community and as individuals) can improve and grow. It is a time to reflect upon our contribution to each part of the created world, and to consider the possibility of doing more.

Rosh Hashanah

Rosh Hashanah is the beginning of the Jewish year. At this time we celebrate the creation of the world and our place in it. Rosh Hashanah has two other names which reflect the nature of the day. It is called *Yom Hazikaron*, the Day of Remembrance, (not to be confused with the more contemporary Day of Remembrance for Israel's fallen, which was only initiated in 1948) for on that day God remembers us and we remember God and our actions of the previous year, as well as those who have entered and those who have gone from our lives.

It is also called *Yom Hadin*, (the Day of Judgment). It is a day of judgment because legend tells us that on this day God begins to write in the Book of Life, inscribing us for the year ahead. God weighs our deeds and considers our actions during the year that has passed.

Rosh Hashanah is an extraordinary opportunity to stop, reflect on the year and evaluate one's current position in life, within self and relationship.

Traditions

Shofar - the blowing of the shofar is said to represent the wordless cries of the Children of Israel.

The Rabbis have determined that each set of blasts should include three blasts of *teruah* (9 short blasts), preceded and followed by *tekiah* (1 long blast). The full pattern of blasts includes *shevarim* (3 short blasts) and becomes *tekiah teruah tekiah*, *tekiah shevarim tekiah*, *tekiah shevarim teruah tekiah*, *tekiah shevarim teruah tekiah*.

Food - At Rosh Hashanah we eat sweet foods, especially apples dipped in honey, in hope of a sweet year ahead. We also eat round challah representing the cycle of the year and life and ensure that no salt (bitterness) is on it.

Prayer - as well as attending services, thanking God for the goodness of the year that has passed and asking for a good, sweet year ahead at home we light candles and make kiddush.

Tashlich

Tashlich means “you will cast” and is a ceremony which takes place on the first day of Rosh Hashanah or any day in the ten days between Rosh Hashanah and Yom Kippur, other than Shabbat. This ceremony has its origins in a saying by the prophet Micah, “You shall cast out your sins into the depths of the sea”.

Tashlich continued

At this time of year when we attempt to wipe the slate clean and remove our sins, we symbolically cast our sins into a body of water and watch them disappear. There is a short prayer service conducted beside the water, followed by the symbolic throwing of bread crumbs into the depths.

Just before the evening service on the first day of Rosh Hashanah we will join together for Tashlich when we walk to Centennial Park, at the pond just inside the gates on York Road. (Renewal Tashlich will be at Bronte Beach) Bring along some breadcrumbs to throw into the water. The short service includes time for reflection. **Please check pgs. 19, 20 and 21 (or your ticket) for the exact times.**

The Ten Days Of Repentance

The ten days between Rosh Hashanah and Yom Kippur are part of the process called *aseret yemei teshuvah* - the ten days of repentance. It was said that “the world is judged in accordance with the majority of its deeds, and the individual is judged in accordance with the majority of their deeds. Therefore, one person can tip the scales for humanity by performing a single act of kindness” (Rabbi Elazar)

This is seen as an important time for each of us as most people are a combination of good and bad, this is the time when a good deed can tip the balance. During this time we offer special prayers to be inscribed in the Book of Life and recite *selichot* each morning.

Shabbat Shuvah

The Shabbat between Rosh Hashanah and Yom Kippur is known as Shabbat Shuvah - the Sabbath of Turning - named after the haftarah which opens *Shuvah Yisrael* (“Return Israel to the Lord”). It is also known as *Shabbat Teshuvah* - the Sabbath of Repentance.

Yom Kippur

Yom Kippur is the most solemn day in the Jewish calendar, marking the end of the ten day period of repentance which begins at Rosh Hashanah. On this day we spend our time in prayer and reflection, making right the wrongs that we have committed during the past year. We abstain from food, drink, sexual relations, bathing and anointing ourselves, from sunset until the stars come out the following day (25 hours later), so that we think not of matters of the body, but rather matters of the soul. It is a time for reflection and contemplation. It is a tradition also to refrain from wearing leather shoes and to wear white.

We have an evening Kol Nidre service as well as a full day of prayer services, learning discussions and meditative reflective opportunities in which each person can participate during Yom Kippur. Yom Kippur is focused in the synagogue around 5 services:

Kol Nidre - the evening service named after the opening prayer

Shacharit - morning service

Musaf - the additional service

Mincha - afternoon service, including the Book of Jonah

Ne'ilah - the unique service that concludes Yom Kippur.

Yom Kippur Evening/Kol Nidre

Kol Nidre means “all the vows” and refers to the introductory prayer of the evening service. The Kol Nidre prayer is chanted to a beautiful, haunting melody which brings tears to the eyes of many people. The melody brings back memories of years past as well as providing an introduction to the solemnity of the festival.

Traditions

On Yom Kippur we can achieve atonement for our sins between God and us. However, it does not help with atonement for sins against other people. Therefore, now is the time to seek forgiveness from those we have offended and to repair any damage and pain we have caused during the past year.

Kapparot - the tradition of killing a chicken and giving it away “with your sins” has been replaced by giving money as *tzedakah* and support to those in need - through programs like Mazon, social justice or other charitable funds in the synagogue.

Vidui - a ‘confessional’ prayer is said in each service, encouraging us to reflect deeply on our current situation and opportunities for healing.

This is the only evening service during the year where participants wear a tallit. Kol Nidre, written in Aramaic, is a legal formula renouncing vows unable to be kept.

Yom Kippur Morning/Shacharit

The Yom Kippur morning service is filled with contemplation and reflection and includes the reading of the Torah. As at all the services of Yom Kippur, we recite Selichot, asking for God's forgiveness. Vidui (a confession of sins) and Al Chet which reminds us of all the sins we committed during the year. In the Masorti minyan the morning prayers are followed by Yizkor, the memorial service when we have the opportunity to remember those who have died and to honour them and their gifts to us.

The Progressive Service is preceded by a children's service and begins later than the Masorti Service. Please note that the Progressive minyan's Yizkor service takes place during the afternoon.

Additional/Musaf Service

Musaf is the additional service held in the Masorti minyan on Shabbat and festivals. Some of the major prayers of Yom Kippur are found in Musaf, including Unetaneh Tokef, remembering our martyrs and re-living the original Temple Yom Kippur service.

Yom Kippur Afternoon/Mincha

During the afternoon of Yom Kippur, the service moves to a more introspective and reflective mood. To enhance our prayers during this time we have a number of alternatives from which to choose.

The afternoon prayer service in the Progressive minyan contains a history of our people from biblical days until now. The paths of the Jewish people are traced in prayer, prose and song. At the conclusion of the journey we read the Torah and then the story of Jonah, the prophet who sought to flee from God's presence.



In the Masorti Service, the Torah and the book of Jonah are read and reflective prayers are recited.

Memorial/Yizkor Service

Yizkor is the service where we remember those who have died. Yizkor is recited at Pesach, Shavuot and Sukkot, the times when our ancestors made a pilgrimage to Jerusalem, as well as at Yom Kippur. The service is filled with psalms and beautiful music which leads us and guides our memories and reflection. At the end of the service we recite Yizkor, a personal prayer recalling our loved ones, El Maleh Rachamim, asking that their souls be at peace, and Kaddish, praising God for the gift of life.

The Masorti minyan conducts Yizkor services during the morning of Yom Kippur and the Progressive minyan does so in the afternoon. Yizkor is also recited in the Progressive and the Masorti services on the morning of Shemini Atzeret.

Concluding/Ne'ilah Service

Ne'ilah is the final service of Yom Kippur and it contains much of the most wonderful poetry and music of the day. This service speaks in imagery of the gates which have been thrown open to receive our prayers, beginning to close slowly as the day comes to an end. Our prayers move from "zocherainu le chayyim" ("remember us") to "chotmainu le-chayyim" ("seal us") in the Book of Life.

At the conclusion of the service the shofar is sounded to herald the end of another Yom Kippur. We end with a short Havdalah service which separates the holy day from the rest of the week.

Sukkot

Sukkot, translated as Tabernacles or 'the Festival of booths', is the festival which falls immediately after Yom Kippur for 7 days from 15 - 21 Tishrei.

It is the third pilgrimage festival - Pesach celebrates the Exodus from Egypt, Shavuot celebrates the giving of the Torah and Sukkot marks our 40 years wandering in the wilderness. Sukkot also celebrates the autumn harvest of wheat and is also known as *chag ha-asif* - "the festival of gathering".



In ancient days our people made a pilgrimage at this time of the year to Jerusalem to thank God for the harvest and to bring produce as offerings. Today we build booths, Sukkot, in our gardens to remind us of the dual nature of the holiday: the booths in which we dwelled during our desert wanderings and the booths in which we lived during the gathering of the harvest.

We decorate our Sukkot to make them beautiful and comfortable places in which to dwell. It is customary to eat at least one meal in the sukkah during the festival. We also wave a 'lulav' and smell the 'etrog' whilst reciting blessings and praising God.

Hoshanah Rabah

Hoshanah Rabah ("the many hosannas") is the seventh day of Sukkot. A special morning service is held with the recitation of hoshanot, songs of praise to God. Traditions for this day include circling the synagogue sanctuary carrying the Sifrei Torah and beating willow leaves on the ground as a symbol of casting away sins.

Shemini Atzeret

Shemini Atzeret is the concluding festival of the month of Tishrei (mentioned in the Torah) and the last day of Sukkot. About 1,000 years ago, the second day of Shemini Atzeret became Simchat Torah, literally, the celebration of the Torah.

Traditions

Ushpizin - seven mystical guests who are said to visit the sukkah each day: Can also refer to the custom of inviting guests for each day of the festival.

The lulav consists of 4 species - palm, willow and myrtle leaves tied together and with the etrog (a lemon-like citrus fruit) representing the 4 types of Jews, as well as displaying the fertility not present in the sukkah while wandering in the desert. It is traditional to wave it in six directions every day.

Shemini Atzeret is a full festival day and it includes the rituals of kiddush, candlelighting and not working. Yizkor prayers are recited in addition to the festival liturgy and the service includes prayers for rain to assist the harvest in Israel.

Simchat Torah

The celebration focuses on the completion and beginning of a new cycle of reading the Torah. It is a festival of great joy and merriment where we dance with the Torah and sing in celebration of the gift God gave to us.

In our Simchat Torah service we honour our Chatan Torah and Kallat Bereishit, the people who will receive the honour of being called to the Torah for the last and first readings of the year. We also complete the traditional hakafot - seven rounds of the sanctuary carrying the Torah and everyone who chooses may carry the Torah.

Sof Hadavar

Having completed the wonderful journey from seeking forgiveness and redemption through to the commencement of a new Jewish year we begin 5774 fresh, unencumbered and open to possibility.

HOUSEKEEPING

Disabled Parking - must provide copy of Disabled Permit, Drivers Licence, car rego, model & colour, NOT transferable, limited spaces only. No guarantee of a space on the day.

Childcare: There will be some childcare provided this year. **Please note that prebooking is essential.** A letter with details about how to prebook will be sent out together with your tickets.

MEMORIAL BOOK REMINDER

The deadline for submitting the names of your loved ones to be included in our 'Yizkor' Remembrance Book to be published for and used during the Yizkor (memorial) Service on Yom Kippur is **27 August 2013**. You will find the form for our Remembrance Book included with this copy of Tell.

HIGH HOLY DAY HOSPITALITY

If you are hosting family and friends on erev Rosh Hashana / Lunch/ breaking of Yom Kippur fast - and have room at your table and would like to host a visitor, please contact Andrina at the office on 9328 7833.

Thank you in advance for fulfilling this mitzvah.

HIGH HOLY DAY MACHZORIM

Enhance your enjoyment of the Services by purchasing a copy of the 'Gates of Repentance' for the Progressive Service or *Machzor Lev Shalem* for the Masorti Service for each member of your family.

We have a very limited number of 'loan' Machzorim and urge you to get your own copy and bring it with you to services.

Please mark your machzor clearly. Cost: \$55 per copy

Call the synagogue office on 9328 7833 to order your copy.



Here I am sitting in a café in Jerusalem, reflecting on my time here so far. I have just been to an end of year celebration at a primary school near Beit Tsafafa, which teaches children from different ethnic backgrounds – Jewish, Arab-Palestinian-Israeli and Christians. Speaking to parents of the school, they all say how good it is to meet parents from different backgrounds and normalize relations. They are also really proud of the school and feel like they are part of the pioneer spirit of Israel. It's one of the constructive things happening in Israel! Next week I'm participating in a three-day course for rabbis and Moslem leaders at the Hartman Institute. And...of course am learning Kabbalah with fabulous teachers.

Rosh ha-Shana and Yom Kippur

During the High Holidays Jewish renewal will be offering services as well as meditative sessions. Once of the great things about our community is that there are three minyanim (styles of prayer) happening simultaneously, so please feel free to sit in on a renewal service as part of your High Holiday experience.

High Holidays as a Spiritual Workshop

For those of you who are used to attending or facilitating workshops, it could be interesting to look at the renewal High Holidays as a spiritual workshop.

Elul – and a return to authenticity

It begins with a preparation during the Hebrew month of Elul (August 7 - September 4), during which we are invited to reflect on the year gone by, how we are feeling about the different aspects of our life. Asking ourselves: what is going well and what can be improved? As an aid to this the Union of Progressive Judaism is offering a daily Elul email to inspire you, so please let us know if you want to receive them. The month of Elul is also seen as a month to foster compassion and forgiveness, for yourself and for others. It is a period of *tshuvah* – usually translated as 'repentance' but can also be understood as "return to authentic Self".

Rosh ha-Shana – new beginnings

During Rosh ha-Shana, the Jewish New Year, we celebrate the concept of new beginnings and the possibility of change - to name but two themes of the day. Hearing the shofar during Elul and on the new year, is a wake up call, reminding us that change is possible. Meditating near a body of water, either a pond, stream or the ocean, the practice of tashlich, is another practice we do in community. This year we will have a Jewish renewal tashlich at Bronte Beach in the late afternoon on Rosh ha-Shana. It is a time for hitbonenut, inner-reflection and significantly it is done by the water, symbolizing the ebb and flow within our lives. Breadcrumbs are traditionally thrown into the water as a symbol of letting go of transgressions and consciously stepping into new possibilities.

Ten days of Awe

Starting with the Jewish New Year and ending with Yom Kippur, these ten days are known as aseret yemei t'shuvah – the ten days of repentance. The word t'shuvah has as its root – shav meaning 'return' and so it is a time of return to your essence and to your heart. It is called a time of awe because it's a time to be in touch with the awesome essence of yourself and others – as in the yogic greeting Namaste – seeing the holiness in yourself and in others.

It's a time to recognize our own shortcomings and make genuine efforts in the direction of self-improvement...and at the same time coming from a space of kindness to ourselves and others. The idea of looking at transgression can be transformed into a balanced practice of seeing where we have 'missed the mark' and also being aware of when the times we have succeeded (success in broad terms).

The Ten Days and the Tree of Life

The ten days, from a kabbalistic perspective, is a time to reflect on the process of t'shuvah in relation to the ten divine qualities, the Sefirot – which make up the Tree of Life.

Day 1: We begin on the new year and become mindful of the quality of Kingship, Malkhut. One way of understanding the idea of king, is to know that we have 'ruling principles' that are basic to the way each of us live our life. They are like the roots of the tree.

Day 2: Vitality. In terms of the t'shuvah process, we become aware of how we can improve things in our life such as our eating habits and physical exercise.

Day 3: Gratitude. Explore your relationship with the quality of humility. It is an opportunity to cultivate an attitude of gratitude for the gifts and abilities you have.

Day 4: Ambitions. This is a day to think about your ambitions and whether your daily life is in synch with your goals.

Day 5: Love. Reflect on the various aspects of love in your life.

Day 6: Structure and organisation. We move up the 'tree of life' and are mindful of the boundaries we set in our lives and the order and structure that support us.

Day 7: Chesed, Compassion. Cultivating compassion for all creatures and for the environment.

Day 8: Binah, Understanding. A day of seeing things from different points of view.

Day 9: Chokhmah, Wisdom. Connecting with the wise person that you are. Sometimes one can be encouraged to know that there is a deep wisdom and knowingness within ourselves waiting to be connected to.

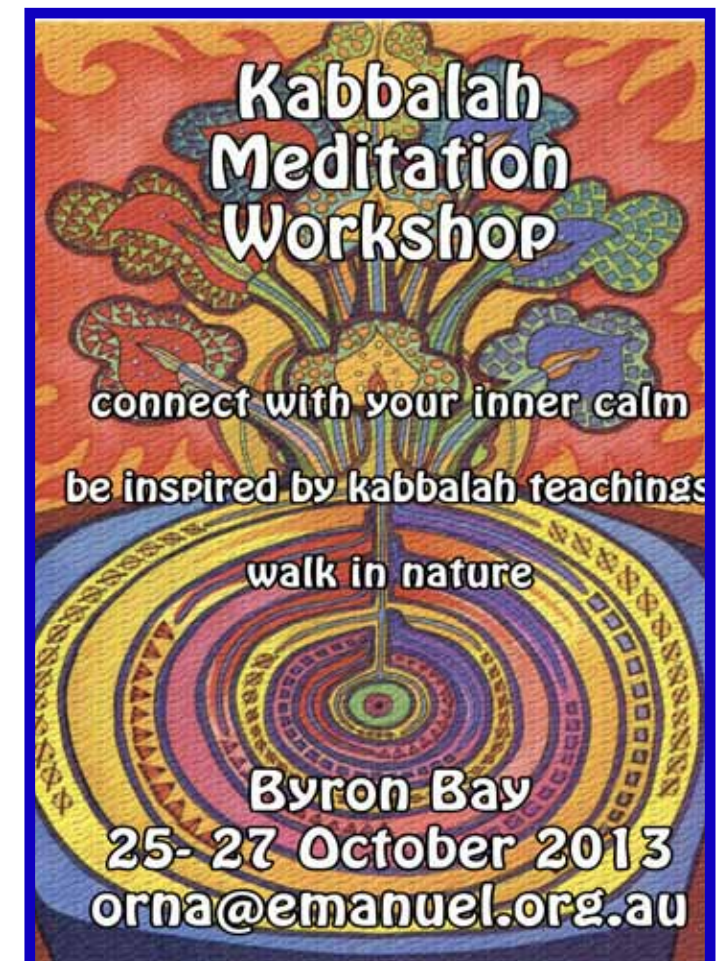
Day 10 Yom Kippur: Deep Spirituality and the longing for purity.

Yom Kippur – Day of At-One-ment

You are invited to join the renewal meditations and services at Emanuel Synagogue with Jewish Renewal. We begin Yom Kippur in the evening with the spiritual practice called kol nidre 'all my vows'. It is a chance to reflect on the promises and vows you have made during the year and to assess whether they are still relevant and whether you intend to renew them in the year to come. The ancient Hebrew songs and prayers remind us of what is important to us in our life.

Yom Kippur morning service from 11am-1pm is an opportunity to hear Torah being chanted and connect with the deep aspirations of your heart. From 1pm – 4pm there are one hour sessions devoted to practices of forgiveness, compassion and self-examination. This will be followed by a study session and the closing service, neila. Neila, literally 'locking', is at sunset and is a symbolic sealing of the day. It is also an end to the Ten Days of Awe and the completion of the 40 days from the first day of the month of Elul and our journey of t'shuvah, compassion and forgiveness.

We hope you will be part of the communal experience of this season and experience the support of giving and receiving that happens when conscious community is created in this way.



- Preschool for 3 – 5 year olds
- Independent, co-educational, Not For Profit, inclusive Jewish Preschool
- Curriculum designed to nurture each child's individuality
- School-readiness program



Visit us at www.emanuelpreschool.com.au



Emanuel Woollahra Preschool

Tel 02 9363 1809
Fax 02 9327 8715
Web www.emanuelpreschool.com.au
Email Info@emanuelpreschool.com.au
Postal 7 Ocean Street Woollahra NSW 2025

- That Rosh Hashanah, the Jewish new year, is an autumn holiday (in Israel), taking place at the beginning of the month of Tishrei, **which is actually the seventh month of the Jewish year** (counting from Nisan in the spring). Confusing, isn't it?
- That the origins of Rosh Hashanah may be sought in a royal enthronement ritual of biblical times, though the Bible itself never mentions the "New Year" or "Day of Judgment" aspects of the holiday. Even though Rosh Hashanah falls in the seventh month, later rabbinic tradition decided to designate it the beginning of the year.

Although the origin of this tradition may have been adopted from the Babylonians, the rabbis imbued it with Jewish significance as the anniversary of the day on which the world was created, or of the day on which humanity was created. Another explanation can be found in the significance of Tishrei as the seventh month, hence the Sabbath of the year.

- That, on the second night of Rosh Hashanah there is a custom (*minhag* in Hebrew) to eat a "new fruit." This means a fruit that has recently come into season but that we have not yet had the opportunity to eat. When we eat this new fruit, we say the *shehechyanu* blessing thanking God for keeping us alive and bringing us to this season. This ritual reminds us to appreciate the fruits of the earth and being alive to enjoy them.

A pomegranate is often used as this new fruit. In the Bible, the Land of Israel is praised for its pomegranates. It is also said that this fruit contains 613 seeds just as there are 613 mitzvot. Another reason given for blessing and eating pomegranate on Rosh Hashanah is that we wish that our good deeds in the ensuing year will be as plentiful as the seeds of the pomegranate.

- That some people avoid eating nuts at this time, since according to a somewhat convoluted *Gematria* (mystical numerical interpretation) the Hebrew words for nut (*egoz*) and sin (*het*) have the same numerical value.
- That three unique sets of prayers are added to the morning service during Rosh Hashanah. These are known as Malkhuyot, which address the sovereignty of God, Zikhronot, which present God as the one who remembers past deeds, and Shofarot, in which we stand in nervous anticipation of the future. Each of these sections culminates in the blasts of the Shofar, the most potent symbol of the holiday.
- That the shofar is alluded to in the most memorable Torah reading for the holiday, the Akedah or Binding

of Isaac (Genesis 22). The story and the shofar serve as reminders of the covenant between God and the people of Israel, carrying with them the message of sacrifice, hope, and continuity.

Yehuda Amichai, the late great unofficial poet laureate of Israel, both refers to, and subverts the story of the *akedah* by seeing it from the point of view of the ram that was sacrificed, the ram about which no one in the biblical narrative seems to care.

*The real hero of the Isaac story was the ram,
who didn't know about the conspiracy between the others.*

*As if he had volunteered to die instead of Isaac.
I want to sing a song in his memory—
about his curly wool and his human eyes,
about the horns that were silent on his living head,
and how they made those horns into shofars when he
was slaughtered
to sound their battle cries
or to blare out their obscene joy.*

*I want to remember the last frame
like a photo in an elegant fashion magazine:
the young man tanned and manicured in his jazzy suit
and beside him the angel, dressed for a party
in a long silk gown,
both of them empty-eyed, looking
at two empty places,*

*and behind them, like a colored backdrop, the ram,
caught in the thicket before the slaughter.
The thicket was his last friend.*

*The angel went home.
Isaac went home.
Abraham and God had gone long before.*

*But the real hero of the Isaac story
was the ram.*

Yehuda Amichai, "The Real Hero" (The Selected Poetry of Yehuda Amichai, trans. Chana Bloch & Stephen Mitchell)

Calling all Bakers!

We would like to be able to serve our own home baked biscuits and cakes at our education programmes and events, so we are looking to create a group who will bake once a month and prepare delicious treats for us to enjoy. If you are interested in being part of this group please email info@emanuel.org.au and we will get baking!



Israeli Brunch at Emanuel - a celebration of contemporary Israeli culture held on Sunday June 23

SHABBAT LIVE

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

Shabbat services at Emanuel Synagogue
7 Ocean St. Woollahra

emanuel synagogue
creating community • celebrating diversity

Shabbat Tot

A short and very noisy prayer service tailored for young children

First Friday of the month
5:00pm - 6:00pm
Children aged 2 - 5

A story, craft activity and Kiddush follow the service

Parents and grandparents welcome

2013 Dates:
8 February (special guest from USA)
1 March
5 April
3 May
7 June
2 August
1 November

No Shabbat-tot:
July
September
October
December

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July 2013 Building Update

I am very pleased to report significant progress this quarter.

Both remaining final Council applications were approved without qualification in the past month.

The first approval was for the new Temporary Preschool and final Learning Centre, on the site of the current offices. This involves demolition of the offices and construction of a purpose built building. It will be 3 stories, with a lift. It will include access to the upstairs gallery of the existing Synagogue.

Initially, for about 6 months, it will be the site of the preschool. There will be 3 classrooms, together with all necessary DOCS compliant amenities for students and staff. The front courtyard will be dedicated play space, with soft fall ground covering. Cars will no longer have any access. We expect the temporary space to be ready prior to mid next year. In the meantime, the preschool will stay where it is and will be unaffected by the construction at the front of the site.



The Rear Facade of the Synagogue



View from the Kiddush Courtyard, looking at the New Sanctaury, and stairs leading to the Preschool and Roof Garden.

The second approval was for the fine-tuning of the major part of the project - Stage 2 - the new Sanctuary, final Preschool, Art Gallery foyer, Kiddush courtyard and Mikvah in the Woods Ave cottage. All changes were approved. They were designed to make the project less expensive to build, and more functional in a number of respects.



New Sactuary looking North, Doors Open

The sanctuary will be a magnificent round structure, with no pillars. An acoustic model is being built and tested to ensure top quality sound. Discussions have commenced about the decorative features and art to be acquired.



The New Sanctuary, with Doors Open, looking West

The committee continues to meet monthly. We expect all plans to be complete in the next few weeks, with a view to going to building tender in August. Hopefully by the next quarterly update we will have a builder, a contract and a firm start date. The architect and all consultants continue to work well together under the supervision of our Project Manager. A Superintendent for construction has now been retained.



The Synagogue Foyer looking North

Planning for the staff relocation is underway, however we will not commit to a lease until we have a firm construction start date. We expect the staff to be moving to the Bondi Junction or Edgecliff area, in about October.

Finally, thanks to all donors who made payment of their second annual pledged amount in the preceding year, including many who did so prior to 30 June. We have had a very good rate of promised payments.

I look forward to continuing progress in the next quarter

Rodney Brender



Entrance to the Main Sanctuary

What's On

Emanuel Synagogue aims to offer a diverse and stimulating spectrum of events. The calendar on page 22 lists our programmes in August, and calendars for September and October will be mailed out, but for your convenience we've selected a few of the highlights across the next three months and presented them briefly below. You can find more details about all of them on the website.

AUGUST

Shabbat Tot 2 August 5:00-6:00pm - a short and very noisy prayer service tailored for young children. First Friday of every month. Please see advert on pg. 15 for remaining dates this year.

An evening of Kabbalah meditations & music with Rabbi Dr Orna Triguboff & Nadav Kahn. Sunday 4 August 7pm. A workshop focusing on several key themes in the Kabbalah, and exploring meditative practices and chants that draw on sacred Jewish texts. These ideas are open to all -no prior knowledge of Kabbalah or Judaism required. Cost: \$25. Address: KM Yoga Studio, 26-30 Spring St. Bondi Junction

Rosh Chodesh Women's Group Tuesday 6 August 8:00pm
We begin with a short prayer to welcome in the new Hebrew month (in this case the month of Elul), followed by a discussion of topics of interest. We have a broad range of ages and perspectives in our group which is warm, welcoming and open. Any questions email Rabbi Ninio on jninio@emanuel.org.au

Kabbalistic reflections on Tshuvah presented by David Solomon Thursday 8 August 7:45pm. In this unique class, David Solomon presents Kabbalistic teachings about the idea of *teshuvah* - inner transformation and connecting with your authentic self. Cost: \$15. Please email orna@emanuel.org.au to book and find out the address.

Harbourview Shabbat Dinner for Young Adults Friday 9 August. Harbourview is a young adults group for people in their 20's and 30's. For more information visit their website <http://www.harbourviewsydney.org> or email info@harbourviewsydney.org. Dinners are usually hosted in the home of one of the group's members.

Lunch n Learn - Saturday 10 August 12:30 - 2:00pm with Martin Yafe. Giving God a hand: how humanity reclaimed its role in the Torah.

My Playspace (last one before redevelopment begins) **Friday 23 August 9:30 - 11:00 am**
For children 0 - 3. A great opportunity to get to know other new parents and their families. Friday mornings **during school terms**, \$5 non-members, gold coin donation members.

Selichot and Screening of Hitler's Children Saturday 31 August 9:30pm Hitler's Children is a powerful dialogue between the children of the perpetrators of the Holocaust and the children of the survivors. Both live out the Holocaust daily, unable to move forward. Both finally face the past and are empowered to move on.

SEPTEMBER

Erev Rosh haShana: Wednesday 4 September. Office will close at 12pm. For detailed information about times for Rosh HaShanah services, please see page 19 and 20

Jewish Renewal Tashlich at Bronte Beach Thursday 5 September, 4pm. Tashlich is a traditional Rosh ha-Shana ritual where we contemplate the deep meaning of the New Year, hopes for the new year and self-improvement. We meet on the sand in front of the surf life saving club at Bronte Beach.

Erev Yom Kippur- Kol Nidrei: Friday 13 September. For detailed information about times for Yom Kippur services, please see page 19 and 20

Erev Sukkot: Sukkah decorating Wednesday 18 September 5:30pm. Bring your children (and inner child) and help us decorate our sukkah. This year "sukkah-riyot" - a lolly theme! Then stay on for a short family service in the sukkah.

Shemini Atzeret Thursday 26 September

Simchat Torah Thursday evening 26 September 6:15pm. Come dance with the Torah as we celebrate the completion of the yearly cycle of Torah reading

Simchat Torah Family Service Friday 27 September. Games, a craft activity and a chance to get up close and personal with the Torah!

Harbourview Young Adult Shabbat 17 September For more information email info@harbourviewsydney.org

OCTOBER

Rosh Chodesh Women's Group Sunday 6 October 8:00pm.
We welcome in the Hebrew month of Cheshvan

Lunch n Learn 12:30 - 2:00pm with Sandy Hollis

Harbourview Young Adult Shabbat Dinner Friday 11 October at Emanuel Synagogue . Attend the Progressive or Masorti (Carlebach) services at 6:15 and then join us for a vegetarian potluck dinner afterwards. Please bring a dish to share. This is an opportunity for young adults in their 20s and 30s to enjoy good food, new friends and a great time. Feel free to invite your friends but please RSVP to info@harbourviewsydney.org so we have numbers. We look forward to seeing you.

Jewish Renewal Full Moon chanting and Havdallah at the Beach in Dee Why Saturday 19 Oct, 7:30pm
An evening of nature appreciation, music and meditation. Please contact us if you are interested in coming and we will email you the exact location and the address in case of rain, orna@emanuel.org.au

Kabbalah Meditation Retreat 25-27 October in Byron Bay
A weekend for immersing yourself in Kabbalah teachings, meditations and spiritual music, surrounded by glorious nature. Facillitated by Orna Triguboff, Amir Paiss (musician and Kabbalah teacher) and Avishai Barnatan (musician and sound-healing facillitator). For more details please email orna@emanuel.org.au

FAMILY & CHILDREN'S SERVICES 2013/5774			
Rosh Hashanah 2nd Day Family Service	Fri 6 Sep	10:00 am	Main Sanctuary
Yom Kippur Children's Service	Sat 14 Sep	9:00 am	Main Sanctuary
Yom Kippur Family Service	Sat 14 Sep	9:45 am	Main Sanctuary
Sukkot: Sukkah Decorating & Service	Wed 18 Sep	5:30 pm	Emanuel Synagogue Sukkah
Simchat Torah Children's Service	Fri 27 Sep	9:30 am	Emanuel Synagogue

MASORTI SERVICES 2013/5774			
Selichot	Sat 31 Aug	9:30 pm	Main Sanctuary
ROSH HASHANAH SERVICES			
1st DAY EVENING	Wed 4 Sep	6:15 pm	Main Sanctuary
1st DAY MORNING	Thurs 5 Sep	8:30 am	NCJW Council House
Tashlich	Thurs 5 Sep	4:45 pm	Centennial Park ¹
2nd DAY EVENING	Thurs 5 Sep	5:45 pm	NCJW Council House
2nd DAY MORNING	Fri 6 Sep	8:30 am	
YOM KIPPUR SERVICES			
KOL NIDREI	Fri 13 Sep	5:45 pm	NCJW Council House
**Chanting & Meditation		8:30 pm	Neuweg Sanctuary
YOM KIPPUR	Sat 14 Sep		NCJW Council House
Shacharit		8:30 am	
Yizkor		after 11:15 am	
Musaf		around 1:00 pm	
Minchah		around 2:30 pm	
Study Session		4:00 pm	
Ne'ilah		5:15 pm	NCJW Council House
Havdalah		after 6:24 pm	

¹ Centennial Park, Model Yacht Pond, York St

** Masorti Congregants are welcome to this Renewal service.

PROGRESSIVE SERVICES 2013/5774			
Selichot	Sat 31 Aug	9:30 pm	Main Sanctuary
ROSH HASHANAH SERVICES			
1st DAY EVENING	Wed 4 Sep	6:15 pm	Main Sanctuary
1st DAY MORNING	Thurs 5 Sep	9:00 am	
Tashlich	Thurs 5 Sep	4:45 pm	Centennial Park ¹
*2nd DAY EVENING	Thurs 5 Sep	5:45 pm	NCJW Council House
*2nd DAY MORNING	Fri 6 Sep	8:30 am	
YOM KIPPUR SERVICES			
KOL NIDREI	Fri 13 Sep	6:15 pm	Main Sanctuary
**Chanting & Meditation		8:30 pm	Neuweg Sanctuary
YOM KIPPUR DAY	Sat 14 Sep		Main Sanctuary
Shacharit		11:00 am	
Minchah		2:00 pm	
Study Session		4:00 pm	
Yizkor		5:00 pm	
Ne'ilah		5:45 pm	
Havdalah		after 6:24pm	

¹ Centennial Park, Model Yacht Pond, York St

* Progressive Congregants are welcome to these Masorti service.

** Progressive Congregants are welcome to this Renewal service.

RENEWAL SERVICES 2013/5774			
* Selichot	Sat 31 Aug	9:30 pm	Main Sanctuary
ROSH HASHANAH SERVICES			
** 1st DAY EVENING	Wed 4 Sep	6:15 pm	Main Sanctuary
1st DAY MORNING	Thurs 5 Sep	10:00 am	Neuweg Sanctuary
Tashlich Meditation	Thurs 5 Sep	4:00 pm	Bronte ¹
* 2nd DAY EVENING	Thurs 5 Sep	5:45 pm	NCJW Council House
* 2nd DAY MORNING	Fri 6 Sep	8:30 am	
YOM KIPPUR SERVICES			
KOL NIDREI	Fri 13 Sep	7:00 pm	Neuweg Sanctuary
Chanting & Meditation		8:30 pm	
YOM KIPPUR DAY	Sat 14 Sep		
Shacharit		11:00 am	
Meditation and Contemplation Sessions Hourly		1:00 pm	
		2:00 pm	
		3:00 pm	
Study Session		4:00 pm	Main Sanctuary
** Yizkor		5:00 pm	
** Ne'ilah		5:45 pm	
** Havdalah		after 6:24pm	

* Renewal Congregants are welcome to these Masorti services.

** Renewal Congregants are welcome to these Progressive services.

¹ Meet in front of the surf life saving club

For more information contact orna@emanuel.org.au

SUKKOT SERVICES			
1st DAY EVENING	Wed 18 Sep	6:15 pm	Neuweg Sanctuary
1st DAY MORNING	Thurs 19 Sep	9:00 am	
2nd DAY EVENING	Thurs 19 Sep	6:15 pm	
2nd DAY MORNING	Fri 20 Sep	9:00 am	
HOSHANAH RABAH MORNING SERVICE	Wed 25 Sep	6:30 am	
SHEMINI ATZERET SERVICES			
EVENING	Wed 25 Sep	6:15 pm	Neuweg Sanctuary
MORNING (YIZKOR)	Thurs 26 Sep	9:00 am	
SIMCHAT TORAH SERVICES			
EVENING	Thurs 26 Sep	6:15 pm	Main Sanctuary
MORNING	Fri 27 Sep	9:00 am	Neuweg Sanctuary

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Services Spiritual Children's Education Adult Education Festival Services Community & Special Events				1 6:45am Morning Minyan 8:00am Kabbalah Meditation 4:00pm BM Class 4:10pm Beit Midrash 4:15pm Shomer Achi 6:30pm Hebrew classes 7:30pm BJC	2 9:30am MyPlaySpace 9:30am Wedding G. Gofman & D. Madorsky 4:58pm 5:00pm Shabbat-tot 6:15pm Shabbat Live 6:15pm Erev Shabbat Carlebach	3 Parasha Re'eh 9:00am Masorti service 10:00am Progressive service BM Ari Duchon
4 28 Av 7:00pm Meditation with Orna Triguboff (Yoga Studio - Bondi Jnc)	5 29 Av 6:30am Morning Minyan 10:00am Our Jewish Story: Our Land, Our People 6:00pm Our Jewish Story: Tradition & Change	6 Rosh Chodesh 4:00pm BM Class 4:10pm Beit Midrash (K-2) 8:00pm Women Rosh Chodesh Group	7 1 Elul Rosh Chodesh	8 2 Elul 6:45am Morning Minyan 8:00am Kabbalah Meditation 4:00pm BM Class 4:10pm Beit Midrash 4:15pm Shomer Achi 6:30pm Hebrew classes 7:30pm BJC Kabbalistic Reflections with David Solomon	9 3 Elul 9:30am MyPlaySpace 5:03pm 6:15pm Shabbat Live 6:15pm Erev Shabbat Carlebach 7:30pm Harbourview (Young Adults)	10 4 Elul Parasha Shoftim 9:00am Masorti service 10:00am Progressive service 10:00am Renewal service 12:30pm Lunch 'n' Learn
11 5 Elul 7:30pm B'nai Brith Human Rights Address	12 6 Elul 6:45am Morning Minyan 10:00am Our Jewish Story: Our Land, Our People 6:00pm Our Jewish Story: Tradition & Change	13 7 Elul 4:00pm BM Class 4:10pm Beit Midrash (K-2)	14 8 Elul	15 9 Elul 6:45am Morning Minyan 8:00am Kabbalah Meditation 4:00pm BM Class 4:10pm Beit Midrash 4:15pm Shomer Achi 6:30pm Hebrew classes 7:30pm BJC	16 10 Elul 9:30am MyPlaySpace 5:08pm 6:15pm Shabbat Live 6:15pm Erev Shabbat Carlebach	17 11 Elul Parasha Ki Teitzei 9:00am Masorti service 10:00am BM Noah Linker Progressive service BM Reece Buchman
18 12 Elul	19 13 Elul 6:45am Morning Minyan 10:00am Our Jewish Story: Our Land, Our People 6:00pm Our Jewish Tradition & Change	20 14 Elul 4:00pm BM Class 4:10pm Beit Midrash (K-2)	21 15 Elul	22 16 Elul 6:45am Morning Minyan 8:00am Kabbalah Meditation 4:00pm BM Class 4:10pm Beit Midrash 4:15pm Shomer Achi 6:30pm Hebrew classes 7:30pm BJC	23 17 Elul 9:30am MyPlaySpace 5:12pm 6:15pm Shabbat Live 6:15pm Erev Shabbat Carlebach	24 18 Elul Parasha Ki Tavo 9:00am Masorti service 10:00am BM Maggie Rosenwax Progressive service BM Ricky Yavits
25 19 Elul	26 20 Elul 6:45am Morning Minyan 10:00am Our Jewish Story: Our Land, Our People 6:00pm Our Jewish Tradition & Change	27 21 Elul 4:00pm BM Class 4:10pm Beit Midrash (K-2)	28 22 Elul	29 23 Elul 6:45am Morning Minyan 8:00am Kabbalah Meditation 4:00pm BM Class 4:10pm Beit Midrash 4:15pm Shomer Achi 6:30pm Hebrew classes 7:30pm BJC	30 24 Elul 5:17pm 6:15pm Shabbat Live 6:15pm Erev Shabbat Carlebach	31 25 Elul Parasha Nitzavim Vayelech 9:00am Masorti service 10:00am BM Jonathan Sinani Progressive service BM Hugo Klimt 9:30pm Selichot (Screening Hitler's Children)



I Have A Dream

The great challenge of education is to examine existing paradigms and dream of new ones. In recent decades, traditional notions about where and how people learn have been re-examined, and new (and sometimes

unlikely) milieus and modes are emerging as contexts for education.

One hundred years ago and more, a man would approach his rabbi and say, “Rebbe, don’t you worry about my children. I’ll take care of them. I can teach them, I want you to teach me.” For decades of the last century, the man and woman approaching the Rabbi would say, “Rabbi, don’t worry about me. Just take care of my children. Teach them.” More recently there is a new type of exchange taking place. “Rabbi,” the man and woman would say, “teach my children and teach me too. I want to learn, and I want to help you teach my children and my grandchildren.” (What we Know about Jewish Education, edited by Stuart L. Kellman, Taura Aura Productions, 1992)

There is little doubt of the link between a strong commitment to education and perpetuation of Jewish literacy, lifestyle, and peoplehood. In Jewish organisations around the world, people voluntarily participate in cultural, educational, ideological and social activities. People enjoy being together, “hanging out” with friends and addressing topics that are immediate and of interest to the group who set the subject matter of study.

The central focus of this kind of education is the individual and his/her growth. Human beings are not simply empty vessels waiting to be filled, as John Locke’s “impression model” of teaching would suggest, but rather, the individual is an active dynamic organism who grows and is shaped through his/her own active engagement in learning. This kind of education places primacy on the person’s own involvement and progress. He/she is considered an active partner in the educational dynamic. In terms of Jewish education, this principle means helping each individual grow and find meaning as a Jew. The emphasis is on personal Jewish development rather than the transmission of Jewish culture, and the individual is actively engaged in his/her own journey of Jewish growth.

The notion of experiential education derives from the idea that participating in an event or a moment through the senses and the body enables one to understand a concept, fact or belief in a direct and unmediated way. Experience in education refers to learning that happens through participation in events or through other direct

action, or by direct observation or hearing. John Dewey expanded upon this idea by suggesting that people are active centres of impulse rather than passive vessels and that they learn best when they are actively rather than passively engaged in experiencing an idea or an event. E.g. an experiential approach to Shabbat focuses on enabling people to experience Shabbat in real time—buying flowers Friday afternoon, lighting candles at sunset, hearing kiddush before the meal, and eating challah.

In contemporary Jewish life there is a diversity of views regarding the core experiences and values of Jewish tradition or culture. Religious approaches are likely to



emphasis prayer, study, holidays, and rituals. Ethnic approaches are likely to emphasis Hebrew, holidays, music, and customs. National approaches are likely to emphasis the Land of Israel, travel to Israel, Hebrew, and Jewish history. However, there are some Jewish experiences that seem to be shared by the majority of Jewish educational systems: (1) Jewish holiday and calendar experiences; (2) Jewish lifecycle experiences; (3) studying Jewish texts; (4) Jewish cultural and peoplehood experiences; and (5) acting upon Jewish values.

So – I have a dream - WHAT IF?

- We have a Family School – an opportunity for parents and children to come together on a regular basis to learn, study and celebrate.
- How about adding an Adult Layer to our Beit Midrash? Where adults will devote a few hours at the beginning of each term to learn about what their children will be studying in class.
- We could introduce the idea of a Secular Yeshiva where small groups of people can study text together.
- We could create a program of Jewish identity and heritage where the content is the lived experience of the family – drawing from the deep well of family memory to learn together.

But you may have many ideas of your own that we could implement together.

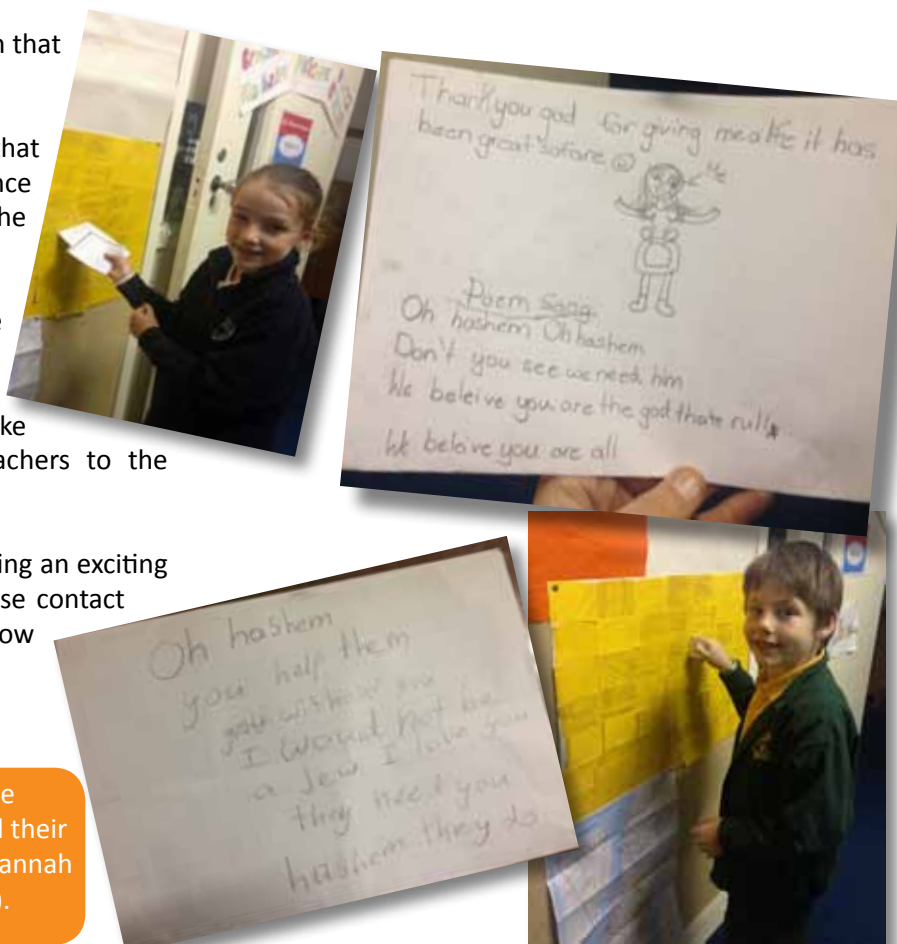
Rabbi Abraham Isaac Heschel said that "When a fellowship of spiritual experience is established, the parent connects to the child's soul."

At Emanuel Synagogue we would like to share significant moments with you through having a common educational experience. We would very much like to empower everybody to become teachers to the community.

If you are interested in learning and creating an exciting and stimulating dynamic together – please contact me at the Synagogue office and let us grow together.

Sandy Hollis

In one of our Beit Midrash classes the children made a "kotel" and then inserted their notes into their "wailing wall". Top left Hannah (Year 3). Bottom right Aiden (Year 3).



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Masorti Strengthens its Role in Building a Pluralist Israel

The new government in Israel has provided a transformed environment favourable for the rise of new religious opportunities.

Members of the Knesset and Ministers address Rabbinical Assembly conference.

For the first time in many years, the haredi parties do not have the balance of power in the Knesset. This is a remarkable development.

At the recent conference of the (Masorti/Conservative) Rabbinical Assembly in Israel, various Ministers and Knesset members addressed the gathering, including friends like MK Ruth Calderon and also Nafthali Bennett, the right of centre Religious Services Minister, who is also the leader of the national orthodox The Jewish Home party. In a speech that was more open and generous than one might have expected given his religious and political orientation, he is reported as saying:

"Israel is the home of all Jews in the world, and I feel the magnitude of the responsibility when Jews do not feel at home here."



Bennett stressed the need for unity among Jews and said that all Jews, "in their own way," can "contribute to the chain of generations of the Jewish nation...."

"I don't have all the answers or the solutions, so we need to form a dialogue as equals and in partnership. I'm committed to a roundtable with all denominations and every part of the Jewish people, until we can feel like we are one family once again," said Bennett.

"I am not just the minister for the national-religious but for all of the Jewish people," he explained

Official reception at the residence of President Peres

In another first, the Rabbis were invited to a special reception at the home of President Peres. This was a first for the Rabbinical Assembly, and President Peres comment that "Every Jew has the right to be a Jew as he sees fit. We've always had different streams within Judaism."



It would be naive to imagine that such statements and symbolic inclusion will automatically lead to positive changes, but there is no doubt that there is an increasing recognition of the political importance of incorporating the non Orthodox religious movements into the life of Israel and reducing the dominance of the *haredi* (ultra-orthodox) religious leaders. The breakthroughs achieved by the Women of the Wall are also important symbolically and it is hard to believe that they would have occurred without the change in the balance of power in the Knesset.

MK Ruth Calderon to visit Australia in August

MK Ruth Calderon became a social media sensation with her speech to the Knesset during which she demonstrated her scholarship - teaching Talmud, and emphasising the need to widen the tent of those with access to our tradition. If you have not viewed the video, it is readily available on the web. MK Calderon is close to the Masorti movement and during her academic career also studied at the (Conservative) Jewish Theological Seminary in New York. The Zionist Federation of Australia has been able to secure her as keynote speaker at the ZFA Plenum meeting in Sydney in August. Please email info@mercaz.org.au for more information

You can help build a pluralist future in Israel by joining MERCAZ, the international Zionist organisation of the Masorti movement. Every single member contributes directly to the voting power of our organisation in the World Zionist Organisation, and through this YOU can help ensure equity in the funding received by the Masorti movement in Israel. It is really that simple.

Just email us on info@mercaz.org.au or let the synagogue office know you would like to join.

It is the single most important thing you can do to help build a religiously pluralist Israel.

Eric Lundberg



Time to 'Pull Yourself Together'

It is my contention that even though Progressive Judaism faces a number of external threats, the main challenges that we face are to "pull ourselves together"; to understand that we are members of the world's largest denomination of Judaism; and to overcome our current practices of rarely appearing to act "in union" and seldom adopting marketing practices that are "progressive."

The external problems, such as the continued failure of Israel to recognise our rabbis; the seemingly insoluble "who is a Jew" question; the dominance of the Ultra-Orthodox in Israel's Chief Rabbinate; and the overwhelming apathy of most Israelis to religion are all worrying challenges. For, without a vibrant movement in the Jewish homeland the rift between Israel and Diaspora Jewry will grow, to the detriment of both. As if all of this was not enough, the incessantly negative picture of the Jewish State in the world's media does little to strengthen affiliation or support for the State, or to challenge rising antisemitism.

These challenges are real but we need to implement Reinhold Niebuhr's prayer: "God, give us the grace to accept with serenity the things that cannot be changed; the Courage to change the things which should be changed; and the Wisdom to distinguish the one from the other."

I believe that we can distinguish between what we can influence and what is beyond our control and that if we can address these issues with imagination and, most particularly, in unity, we will indeed transform into the movement of "Judaism for the 21st century" that will resonate with the younger generations. Our smaller communities need to learn from the North American experience and to insist on taking their place in the mainstream Jewish community rather than be seen as "poor cousins of the Orthodox". We also need to ensure that our members become more "Jewishly literate" and understand how our Judaism is rooted in the fundamentals of Jewish values. Marketing guru Steve Yastrow said that "Your brand is not what you say you are... Your brand is what your customers think you are."

Progressive Judaism is a wonderful "brand" – highlighted by our respect for our traditional values; our commitment to gender equality; and our passion for Tikkun Olam.

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If combined with a more intense practice of welcome and hospitality I believe that a unified approach would bring benefits around the world and, most particularly, in the small communities who often feel overlooked and neglected by larger congregations and roof bodies.

Under the leadership of the World Union for Progressive Judaism, our movement could then work to achieve the inevitable recognition of Progressive, Conservative and all pluralistic denominations of Judaism in Israel, thereby fulfilling the promise of the Declaration of Independence and making it a home for all Jews.

Being aware of the tremendous wealth of expertise, knowledge and passion within our movement I am confident that this will lead to the growth of Progressive Judaism around the world. However, this will not happen if we remain focused on our problems and shortcomings.

Non violent activist Gene Sharp said "Some people naively think that if they assert their goal strongly enough it will somehow come to pass. Others assume that if they remain true to their principles and ideas, even during adversity, that they are doing the best they can to achieve them. Assertion of desirable goals and remaining loyal to ideals are admirable but are, in themselves, grossly inadequate to change the status quo and achieve the designated goals."

We will achieve our designated goals when we combine the power of our shared beliefs with the use of technology and take action – in unity. This may not be easy - but as John F. Kennedy said "There are risks and costs to action. But they are far less than the long range risks of comfortable inaction".

As you reflect on our achievements of the past year and your goals for the coming year if they include ensuring that there is a strong brand of Judaism that is inclusive, compassionate and determined to try and make the world a better place for your children and grandchildren, then I invite you to become more involved in your congregation and in the work of the UPJ.

Shana Tova Tikateyvu
Steve Denenberg



If you are between 13 and 16 years of age, and want to meet new friends and enjoy yourself, while making a difference, send Martin an email at martinyafe@emanuel.org.au



Machane Charif - Netzer Camp 2nd to 7th July 2013!

Netzer Australia is a Progressive, Zionist Youth Movement, which aims to inspire and educate the youth of our community. We are a nonprofit organization run by skilled volunteer youth leaders (madrichim) of university age who have completed intensive leadership training and education. Netzer uses informal education to run a variety of activities that are both fun and intellectually challenging. We run two camps a year besides our regular activities. Our last winter camp was called *Machane Charif*, (Camp Spicy), and here are some words from our Sganit (second in charge) of camp Shoshana Booth:

"We have just come back from Machane Charif, Netzer's 2013 Winter Camp, and I am pleased to say that it was an absolute blast! The camp was huge, with 94 *chanichim* (participants), a record number for Netzer Sydney. The large number of *chanichim* meant that Machane Charif had an amazing energy, which was only compounded by the madrichim's (leaders') excitement. Although the weather was very cold - the camp was held in Bathurst - we were blessed with beautiful clear days and a stunning campsite.

Personally, I was quite nervous before camp, we had some challenges due this amazing amount of *chanichim*. However, both Josh (Rosh Machane - Head of Winter Camp) and I were so impressed with the passion and quality of our madrichim, and the way that our *chanichim* responded to them. That feeling of mutual respect and energy was so evident on the last night of camp at the Talent Quest, where *chanichim* felt comfortable enough to perform, often solo, in front of their peers. Watching the way older kids supported younger ones - and vice versa - made me so proud to be a part of Netzer.

Overall, Machane Charif was a huge success and I know that I'm not alone when I say that I cannot wait for the next camp - watch this space for more details soon! "

Being part of Netzer as this amazing education framework has a tremendous value. During my years in youth movements and experience with many communities around the world, I've seen, what an important contribution youth movements make, for the confidence and social development of kids, and how influent our Jewish and Zionist education are to build their identity. I couldn't be more proud and happy to be the Netzer shaliach. Yashar koach! See you all in Netzer. **Yuval Nemirovsky, Netzer and community Shaliach NSW** For more information about Netzer, please contact Eliza McCarroll (Netzer Sydney Mazkira - Chairperson) at sydney@netzer.org.au, or go to our website, www.netzer.org.au



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Rosh Hashana - New Beginnings

There are many beginnings in the Jewish calendar. Pesach falls in the first month of the Hebrew calendar, while Rosh Hashana marks the "birthday" of the world, and simchat Torah the beginning of a new cycle of Torah reading.

The truth is that all these new beginnings give us the opportunity to start again, fresh, so we can focus our minds on something positive.

Second chances and new challenges are crucial for our life as Jews. We sometimes, live a life with no meaning, or we see ourselves becoming submerged in the numbing routine of daily life and we forget to look in our hearts if what we are doing can influence for the good.

Rosh Hashana is one of those opportunities. It is a time when we can change things and accept new challenges. It is a time when we can start thinking about what I can do to make a difference.

Rosh Hashanah occurs on the first and second days of Tishrei. In Hebrew, Rosh Hashanah means, literally, "head of the year" or "first of the year."

The Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to be made in the new year.

Probably the most meaningful Rosh Hashana of my life was right after I made Aliyah. As many of you already know I was born in the small Jewish community of Lima, Peru. In 2004, when I was 19 I took the decision to move to Israel. It was a big step to take. I was studying at Uni and I was a *madrich* (leader) in the youth movement. I told my parents that I was moving to Israel. After some discussions with them, they supported my decision. It wasn't easy for them watching their younger son moving to Israel by himself but they understood my feelings and thirst for "new beginnings"

My idea was to study at the Hebrew University in Jerusalem. I fell in love with its campus in Mount Scopus and I was motivated to take the challenge of this "new beginning". I left my parents and my sister and threw myself in this adventure that is life in Israel.

Soon after my arrival at the Hebrew University Ulpan (Hebrew School), I found myself surrounded by other students and new friends. But still, I had no clue about how hard or easy it can be to live in Israel.

I was living at the dorms, going to Hebrew class in the mornings and then trying to find a job so I could support myself. One of my first goals after moving to Israel was to be economically independent. Thanks to the absorption ministry and the Jewish Agency, olim (new immigrants) are able to have some help for the first year in Israel. Having my studies paid by the government, I only needed to worry about myself and not worry about how to pay Uni. I was looking for a job so I could be fully independent of financial help from my parents.

Less than a month after my arrival, high holidays were already around the corner in Israel. I looked for a job and the only thing I could find then, was being a waiter at the Sheraton hotel for the high holidays.

So there I was, 19 years old, with not so fluent Hebrew, serving and cleaning the big hall of the Sheraton Hotel (Now Leonardo Hotel) in Jerusalem. I was serving ultra orthodox Jews during Rosh HaShana. The only workers in the kitchen that day were myself and other new immigrants friends and Arabs workers from different villages close to Jerusalem.

I started asking myself if the decision to make Aliyah was the right one. For the first months, I had some good times and also many times when I struggled to find myself in this new society.

Like many immigrants, life is not easy during the first months or years. But besides (or beneath) that understandable anxiety, frustration and bewilderment, something inside me kept me calm. Yes, I didn't have my family with me during the high holidays and yes it was a "strange" place. But "Judaism" was everywhere in Israel. There is no way you can forget about Rosh Hashana or Yom Kippur, there is no way you can forget about new beginnings and new hopes in Israel. They are everywhere.

It is amazing how we Israelis still have faith and hope and we fight for new beginnings, not just during Rosh Hashana or Pesach, but everyday of the year. We believe in peace, not withstanding all the hard times we have had. We believe in changes, and we don't simply accept that the current political or economic situation is "how it has to be."

We, Israelis, realize that we live in the new beginning. We are the beginning of a new era. The opportunity to change, to create something "different" is here. Yes, you may say we have problems in Israel, and you are 100% right, we have many problems and we criticize the government and many decisions they make regarding, security, refugees, freedom of religion and much more.

But the idea of Israel is the idea of a new beginning.

continued from previous page

We as Jews didn't have the opportunity to create a society where we can put into practice our values of freedom, equality and justice. We were part of other societies for many years.

Being a Zionist, is the recognition that we have the right and the obligation to create that society. That society that we want to live in. Our legacy for history and Tik-kun Olam.

I wish you all meaning in life, and that may you start new beginnings based on hope. I have found my "new beginning" and I will work on it every day to make it succeed. I hope you do it with me.

Chag Sameach
Yuval Nemirovsky
Community Shaliach

Hunter Wright

Cranbrook

Rugby, basketball, hanging out with friends

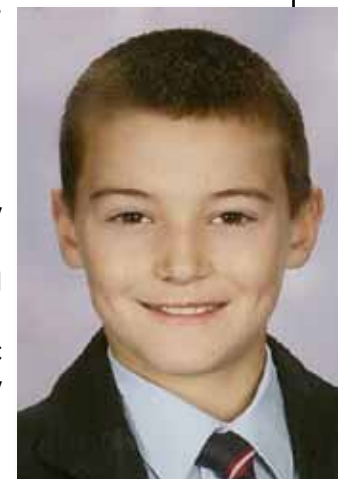
Likes: Sport, listening to music, clothes

Dislikes: Doing homework and chores

I like helping people so I would like to be a doctor or physio. I play rugby and basketball for my school. I like studying languages at school as well as the creative subjects. I really like listening to club music and making my own music on my laptop.

I just wish people could be kinder to each other. I hate seeing all the terrible things people do to others on the news.

I was really nervous about learning everything when I started but ending up really confident at the end!



Jemima Firestone Greville

Emanuel School

Hobbies: Swimming animals and drawing

Pets: 3 fish and a cat

Likes and dislikes: I like spending time with family and friends and I dislike cockroaches and statues

I go to Habo In winter and my favourite subjects at school are english and D&T Social justice projects/ tzedakka projects that I do: I do fundraising for schools in Kenya by baking cupcakes and then selling them and giving to schools the money. I also help out at OBK

The thing that I will remember most about my Bat Mitzvah: The party and the Friday night service.

Romy Juliet Glass

Moriah College

Hobbies: singing, dancing, acting, playing basketball and rock climbing.

Pets: One dog named Kateisha - my dad wanted to have a laugh so he called our dog Kateisha assuming everyone would abbreviate to Kat and he could say do you want to meet our dog Kat - but the joke is on him as we call her Tish. 2 Hermit crabs - Lucy and Hermie

Likes: I love animals, 1D (1 direction) and Glee.

Dislikes - Fruit

I would describe myself as a young girl who has an outgoing enthusiastic personality. I enjoy getting involved with Maccabi and Hineni and the Big Kitchen. I hope to be able to use my strengths to contribute to the world by helping others and giving back.

I am looking forward to doing the Stand Up program that is run by Jewish Aid Australia. It is an organisation committed to helping the Jewish Community pursue social justice. I hope it helps me become more socially responsible and empowers me to stand up for what is right.

One thing that I will remember most about preparing for my Bat Mitzvah is my tutor Irit helping me have a deeper understanding about our Jewish heritage and identity. I thank her for that.



**Benjamin Dobrin**

Emanuel School

Pets? Axel, Spoodle.**Like:** soccer, any sport, Axel my dog, reading**Dislike:** school work, needles

I participate in Maccabi for soccer, support real Madrid in Liga la Liga (soccer), like maths and hope to be a lawyer

when I'm older.

Tzedaka? Victor Chang Institute - donating a portion of my gifts. I also studied him in year 5, and let people become aware of his actions so that they can contribute to the research.

I will remember the many practices that I had.

**Guy Suttner**

Sydney Boys High School

Likes: reading, sport, friends, Coldplay**Dislikes:** Long rainy days where you can do nothing except stare out the window, not having fun, excessive amounts of homework

I think it is important that everyone gets a fair go and an equal opportunity at life. I think the world can be a better place if everyone worked together and didn't just bicker. When I am older I want to be something that will help people and be cool (I don't know what that job is yet but I am sure it will all be revealed.....). I like playing sports and messing around with drums, yet I also know that there are kids who can't do these things. To help them joins my ever-growing list of things do in the future.

Tzedaka: I want to help people whose living standards are not very high. We are very lucky to live in such a very lucky country and must make efforts to help those less fortunate.

What do you remember most about your bar mitzvah? I learnt a lot about Judaism and got to see my family (which live overseas), I think overall a stressful but memorable experience.

Annabel Remen

Kambala

Hobbies: Horse riding, spending time with friends, hockey**Pets?** 1 dog, 2 horses, 2 rabbits

I like to dance and play the drums. I dislike animal cruelty and poaching.

Some values that are important to me are courage and perseverance. When I'm older I would like to become a molecular biologist, and need these values to pursue this dream. I am currently in a percussion band, dance class and hockey team.

Last year I was a part of the charity committee and held bake sales for the Queensland flood appeal. For all of my birthdays I have donated money to numerous charities and worked at the infants home for children with mental, physical and learning disabilities.

What do you remember most about your bat mitzvah?

I will remember all the times I sat down with my dad to learn Hebrew. he taught me how to read and gave up his precious time to spend it with me.

**Sean Torban**

Emanuel School

Likes? Dancing and computer games**Dislikes?** Bullying and unfairness.

I want to be able to help other children in the future and ensure opportunity to succeed for all children. I have collected money for charities.

What do you remember most about your time spent preparing for your bar mitzvah?

I learned to go slowly but thoroughly and believe in myself.



Eleven babies and a wedding: In the last few months the Emanuel community has enjoyed a bountiful crop of babies....here are a few of our births. We also feature some older children who had their baby namings at Emanuel across the last three months...and a wedding!



Adam Frederick Grunseit born
6/6/2013



Amelie Ayelet Ben-Naim born
16.06.2013



Asher Wilson Lavigne & Milo Judah
Lavigne. born 26/3/2013



Eli Jake Nesher, born on the 7/6/ 2013



Samson Dennan Hofbauer
born 5/4/2013



Toby Suslik born
04/04/2013



Moses Pine Blake born
29/4/13



Eleonora Zaira Trono
born 5/4/2012



Tullius Joseph Fox Sharpe
born 20 /4 / 2013



Keeping the Flame: Samara
Strugar, who was born 20/3/10



Jennifer Brown and
Steven Barrett were married
on the 26/05/2013



Daniel Makhlin born
4/6/2013 with older
brother David

Cont. from page 3 - HaYom Harat Olam

We hear the shofar and call out, 'Hayom Harat Olam'! "Today is the birthday of the world; Today the world is born." So says the liturgy according to most readings. But let's look more closely at these words, to see what they can teach us.

'Harah' means pregnancy, conception or gestation. Not birth, but the process which leads up to birth. 'Olam' can mean world, but if we wanted to say "the conception of the world," we would say "harat **ha**-olam." 'Olam' really means eternity, from the root that means "hidden," or more precisely, the infinite that is hidden, that is, beyond our limited perception.

If we wanted to say "the birth of the world" we would say "leidat ha'olam." 'Harat Olam' means very literally, "pregnant with eternity", or "eternally pregnant." Today is pregnant with eternity. What does this mean?

"Today is pregnant with eternity." What deeper evocation could one find of this wondrous and miraculous creation than "eternally pregnant," always bringing forth new lives, new creatures, even new species? Always dynamic, growing; balanced not like a pillar on its foundation, but like a gyroscope, turning and turning. What higher praise of the Creator than, "How wondrously diverse, how limitless, how changing are your works! *Mah rabu ma'asekhah Adonai*"? (How varied are your works, O Lord - a paraphrase of Psalm 92 from Kabbalat Shabbat.)

You show us the infinite in the finite, the world in a grain of sand, a child's grasp, a caterpillar's transformation, a leaf unfolding. What greater potential in this moment, than for it to be "pregnant with insights, with hopes, as great as eternity"? It is as unbounded as the hidden potential of every gestation and every birth—or, in the archaic sense of 'great' as pregnant, it is "great with eternity!"

On Rosh haShanah - but indeed, at any time - we can honour the still small voice that comes after the sound of the shofar, the moment when we can hear the echo and potential of this eternity, of this infinite creativity. Every time we hear the shofar blasting, again and again and again, we respond: "Hayom Harat Olam!"

This moment, this day, this year, this world, gives us a new chance to pause and reflect on what Kabbalah calls the "or ein sof," the infinite light which filled the beginning of creation with lovingkindness. Every time we hear the shofar, it gives us a moment where we can, if we choose, reflect on what we are doing to this earth, our home and our womb.

Rabbi David Seidenberg, Fellow on Eco-Judaism for The Shalom Center and webmaster of neohasid.org

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Congratulations to all of our congregants who participated in the **Maccabi Games**, and in particular to **Daniella Goodridge**, who won **gold, silver and bronze** medals in **swimming**, **Joshua Zwi** who won **bronze** in **swimming**, **Elizabeth Baral** who won **silver** in the **track & field** events, and **Ella Regan-Lacey** who won **gold and silver** in **track & field** events. Well done!

Tikun Olam

Sometimes I get a crazy desire to fix things
not the world
for which I don't have a licence
but something like a mobile phone
into which a zealous child has stuffed
the sim card the wrong way round
and then I will wrestle with it
like Jacob with the angel
for hours and hours
until both it and I
are broken

Immanuel Suttner

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Mrs Yetty Windt

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To honour the father and mother at the naming of their child

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daughter to Mr Gary & Mrs Melanie
Rodney

Annaliese Rodney (Aliza bat Gershon)
daughter to Mr Gary & Mrs Melanie

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(Melech ben Atalia) son to Ms.
Augustina Fleischer & Ms. Neridda
Hutchinson

Samson Hofbauer (Shimshon ben
Adam v’Aliza) son to Mrs Aliza & Mr
Adam Hofbauer

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Alyssa Binger

Toby Suslik (Tov ben Menahem
v’Yael) son to Mr Igor & Mrs Julia
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Moses Blake (Jacob ben Sara) son to
Samantha Morgan & Jen Blake

Jacob Brompton (Yakov Yechiel ben
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Mrs Amy Brompton

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Mrs Simone Kery

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son to Mr Pavel & Mrs Marina
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Lucinda Freeman (Maya bat Michael
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twins to Erez Sharabani and Nic Kat

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Diana Encel
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