

# Tell

Kislev - Shvat 5774  
November 2013  
to January 2014



עמנואל

**emanuel  
synagogue**

creating community  
celebrating diversity

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## Organ donation as a paradigm for living mitzvah

Scarlet Ryle was a typical teen – occasionally challenging for her family but mostly concerned about the world around her. She was a beautiful young woman who loved to play music, an intrepid traveller and

believed passionately in social justice. She volunteered her time for a number of causes and regularly watched inspiring documentaries and attended talks on issues that motivated her to come home to tell her family about what she had heard. Early 2012, at the start of her second year at Uni, she came home and told her parents that everyone should carry a donor card as she had just seen a documentary about organ donation and the need for more donors. Not very long after, on a beautiful night, she was at a party with friends. They had been reading poetry and playing music up on the roof. She fell through a skylight that had become brittle with age. Five days later, she died of her injuries and her parents were faced with making an unthinkable decision.

It is an unbelievably hard one to make, but without her parent's knowing her position on organ donation, it would have been even harder. About a month before her accident, her mother had been chastising her about something and Scarlet had retorted, "Don't worry I'm going to do something good with my life". At the National Launch for Donate Life I attended earlier this year, Scarlet's mother Victoria said of her daughter, "We will always miss the music she would have played, the campaigns she would have waged, the stories she would have told. But at least out there we now know that Scarlet *has* done something good with her life. She has enabled five people to live who will hopefully lead full lives and make a difference in their own way." To do something good and make a difference in our own way – this is the essence of Judaism, of living life in response to mitzvah, a sense of obligation to life itself.

Often I am asked, "what does Judaism say about organ donation", with the questioner clearly assuming Judaism opposes it. Each religious leader at the launch pledged to address this issue with his or her community at sometime during the year. I thought it such an important issue, on a variety of fronts, that I chose to speak about it on Yom Kippur, when the entire community comes together to think about the core issues of life. Yom Kippur, our most intense day of the year, when we intone "who shall live and who shall die", when our prayers and rituals have us focus on the tenuous thread that separates life from death, when we push ourselves to become the best we

can possibly be, to do something good with our lives. This day calls us to consider our mortality and ensure that even in death, we enhance life; these are issues for us as individuals, but also as we hear from Scarlet's story, ultimately for families to discuss. The conversation we had on Yom Kippur introduced our learning session, in which Rabbi Ninio and I answered a broad range of questions on Judaism, demonstrating its responsiveness in the service of life.

Despite simplistic and naïve attitudes to the contrary, Judaism's approach to organ donation is yet another example of how Judaism has the ability to develop and respond to contemporary situations with the principles of justice, compassion and service to life at the forefront. It is important to understand this ability for Judaism to change and develop, because religion often informs and influences the public sphere. Religious leaders are often asked their opinion on a broad range of issues – from bioethics to climate change to issues of women's rights, marriage equality and other social justice concerns. Your religious leaders directly influence policy makers – and *you*, as congregants and voters, influence them both.

We vote for political representatives and we choose our religious affiliations. When we knowledgeably engage in religious discourse, we can have a positive influence in our community and society. Instead of turning our backs on what is sometimes perceived as an antiquated tradition, we can actually commit to learning more about how these processes work. Then, as Jews, we can become true advocates for a world in which principle and process produce positive outcomes, instead of one in which prescription emanates from supposedly eminent authorities whose power rests on presumption.

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## "The Prohibited has become the Commanded"

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Indeed, thousands of years ago (based on core principles) Judaism was opposed to organ donation, for to take an organ would have required the death of the donor, and the ability to transplant was still thousands of years away. There were certain principles in play: one, all life is sacred; two, the preservation and protection of life is paramount. The rabbis taught that the mitzvah of saving a life trumps every other mitzvah, except for the prohibitions of murder, sexual immorality and idolatry.

Thousands of years ago, it would have been murder to take an organ from a donor or to attempt to transplant it to a recipient. Since donor or recipient would have been killed in the process, organ donation was forbidden on these grounds.

But medical science has changed. While most people still die of cardiac death, which enables donation of tissue, now clinical tests indicate brain death has occurred when there is no brain function, no blood flow to the brain and no possibility that the brain will recover and function again.

When a person dies of brain death within an ICU setting, their organs may be kept viable for transplantation. Further, medical science has developed technology to transplant these organs and tissues without rejection, in order to save the life of another. *Changes in scientific knowledge have led to changes in religious response.* The interaction between the two fields has always been important and integral to living a life of wisdom, for *science teaches us about what is so, while religion guides us how to live with what is so.* Judaism has responded. The mitzvah with which most Jews are familiar – the body of the deceased must be treated with respect and buried intact and as soon as possible after death - is superseded by the greater principle of saving a life. Now, across all streams of Judaism it is taught that organ donation is a mitzvah, with some variations as to which organs, tissues and under what circumstances. The prohibited has become the commanded.

As we learn from Scarlet's story, becoming an organ donor requires a serious conversation with one's family. Scarlet had not actually registered on [www.donatelife.gov.au](http://www.donatelife.gov.au) website. Even if she had, her family were not obligated to follow her wishes. To donate life and give the greatest gift, it is important to discuss first your organ and tissue donation wishes with your family. In Australia, the family will always be asked to confirm the donation decision of their loved one before transplantation can proceed. Please study the material on the website, discuss with your family, and consider observing the mitzvah of organ donation.

In the most tragic of circumstances Scarlet has done something good with her life. We should be prepared to do the same not just in those tragic circumstances that are exceptional, but also, especially, in our daily lives. The study of Torah can and should lead to a life lived with deeper meaning, purpose, connection and responsibility. As we leave our Yamim Noraim and celebrations of Tishrei we look toward the minor festival of Chanukah – whose name connotes “rededication” and “education”. Let us learn in order to do, to make a difference for good.

Rabbi Jeffrey Kamins

### Exciting News!

**Emanuel Staff are moving off site so that the redevelopment can begin.**

**Our new physical address, from late November, will be**

**Suite 401A, Level 4 59-75 Grafton Street, Bondi Junction.**

**All our telephone numbers and email addresses remain unchanged.**



Hakafot in the Neuweg, Hoshanah Rabah, Sukkot, 5774

### About our cover art and artist

Sid Sledge AKA Steven Durbach is a Maroubra based artist.

Of his work on our cover - “The Dining Room” - he says: “ every moment.. even the seemingly mundane ones like preparing the dining room table is an opportunity; a threshold to move either closer to the light.. or further from it.. that is for me a most beautiful aspect of Judaism.. that all instances present this opportunity ... The Chanukah lights which are turned upside down.. like a candelabra are shedding a beckoning light and hope that the outcome of this moment will be in the right direction... our main figure is surrounded by darker tones to remind us that light and dark are in constant tension.. which must be so.. .. and moreover light does not exist without darkness... She is also clothed in the cityscape to remind us that although the moment may seem mundane.. it is part of a larger moment and impacts of the outcome are not just cloistered in her immediate world.”

Sid worked as a scientist lecturing and doing research in the genetics of bacteria and viruses from 1995 to 2008... since then he has been working as a fulltime artist... but doesn't see much difference between the two disciplines.. “both ask questions about the world we live in... its just the approaches are a little bit different...”

See more of Sid's work on <http://www.sidsledge.com>



## I Just Called to Say I Love You

The young woman held the phone against her ear, tears streaming down her face, laughing and crying at the same time as she read the eloquent, beautiful words before her. The young man shifted uncomfortably as he read his simple yet moving words, stiff and a little embarrassed by the moment.

These two young people were participating in an experiment carried out by Soulpancake. They asked the subjects to think about someone who had made a difference in their lives, someone who had influenced them in a positive way and then to write about it in as much detail as they could. The participants did so, were pleased with the results and thought that was the end of the experiment, but the organisers were not done yet. They then asked the participants to call the person about whom they had written and to read their words to them over the phone.

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**“Now, as we come into the new year, we can shift our gaze and look at the places and relationships which give us strength, courage, inspiration, love, support and shelter and we can be thankful for them.”**

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Many of the participants began, clearly self conscious, saying to the person on the other end of the phone: “look, I just have to read this to you ok? You can’t say anything until I am done alright?” and they started reading. At first, they were stilted, bemused, very uncomfortable but as they continued reading there was a shift as they focused on the words they had written and the reaction of the person on the other end. Many were moved to tears as they expressed their gratitude, admiration and love for the people to whom they were reading and there were so many poignant, special moments.

Interestingly, when these kinds of studies are conducted, they often focus on the person receiving the praise and thanks; about how good they must feel, how important the acknowledgement is for them but this particular study did the opposite. It focused instead on the person who was expressing their gratitude, the one reading the words. And what did they find? They discovered that all

the participants had an increase in happiness after the experiment.

The ones who wrote about the significant person in their lives but did not call them, had increases in happiness levels of 2-4% but those who called and read their words had up to 19% higher levels of happiness than before. And even more fascinating, the ones who had the greatest increases were the ones who had the lowest levels of happiness at the beginning of the experiment.<sup>1</sup>

So what does this tell us? It reminds us of the importance of gratitude, of taking a few moments and being thankful and grateful for the people and blessings in our lives, but more than that, to tell people how we feel. To take the time to express our thanks to the people who have blessed our lives with their presence and who they are.

Intrinsic to Judaism is this wisdom and knowledge. In Pirkei Avot Rabbi Ben Zoma asks “who is happy?” and he answers, “One who is content with their lot.” The person who is most happy is the one who is grateful and thankful for the beauty of their lives, is able to see the goodness but also to acknowledge that goodness. For the natural world and the blessings of food and shelter, we thank God, but for the gifts from other human beings it is important for us to offer them our thanks, not only for their well being but for ours as well.

By expressing our gratitude directly to others we can help improve our own lives. This message is especially important after the period of the High Holydays. The time when we have focused on our failures, repairing relationships which were broken or hurt, when we concentrated on feelings of shame, pain, anger, and distress. Now, as we come into the new year, we can shift our gaze and look at the places and relationships which give us strength, courage, inspiration, love, support and shelter and we can be thankful for them.

So these next months leading into the summer, I encourage you to do the experiment for yourself. Think of someone in your life who has been a beautiful, positive influence, then take up a pen and write down what they mean to you, the ways they have shaped you or been there for you and then, if you are feeling really brave, call them and read them your words. It will make them and you feel great: it is scientifically proven!

**Rabbi Jacqueline Ninio**

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1 Soulpancake Happiness experiment



**AN INFORMATION EVENING ON:  
REFUGEES, ASYLUM SEEKERS & MIGRANTS: HOW OUR COMMUNITY IS ENGAGING**

Our Social Justice Group is holding an informal evening on Tuesday November 12th at 8.00 pm at the synagogue. We are working with migrants on 3 different programs, which we shall introduce during the evening. It should be an informative evening, with talks from volunteers, video, and talks and songs from migrants."

**1. Asylum Seekers Centre in Newtown**

This non-profit organization provides a range of services to community based asylum seekers. Our activities include:

- the preparation and serving of lunches to clients as part of the ASC hospitality program.
- Volunteers teach English and work in the Employment Assistance Program.
- Healthcare practitioners provide a range of services as required.


**2. Regular Visits to Villawood Detention Centre**

A number of people make regular visits with meals, interacting with detainees and also have made their homes available to successful refugees who are making the transition into the community.

**3. Step Up Program**


This new program is being set up with a charity organisation, to assist migrants in setting up new businesses with microloans. Members of our community can assist with these fledgling businesses, by providing assistance with business expertise in various forms including legal, accounting, marketing, business practice etc.

It would be great if you could please email the co-ordinator, Michael Folk, to register your interest in attending [m\\_folk@optusnet.com.au](mailto:m_folk@optusnet.com.au)



# Chanukah by the Sea


**Camp Cove Wednesday December 4  
from 6:00pm**



**Chanukiyah Sculpting Competition**  
(winning chanukiyah will be lit)

- Song circle
- Sufganiyot
- Activities and games
- Bring your own vegetarian picnic
- For directions to Camp Cove please visit Emanuel website
- (If weather is wet phone 9328 7833 or check [www.emanuel.org.au](http://www.emanuel.org.au))

**All Welcome !**



# MitzvahDay Australia



When? **Sunday 17 November 10:00am -12:00pm**

Where? **Emanuel Synagogue, Woollahra**

Why? To join with other Jews and make care packages for women and children escaping domestic violence.

How? Bring in items for us to include in the bags: (toothbrushes, toothpaste, hand lotion, shampoo, soap, lip gloss, small plush toys no bigger than 7-8cm, small note books, textas, pens, pencils) and drop them in the baskets in the foyer, and / or **join us on 17 November** to sew, pack, decorate and prepare the bags.



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## Rosh Chodesh Women's Group

The Rosh Chodesh Women's Group will have two more meetings this year:

**Tuesday November 5 and Tuesday December 3**

Why a Women's Rosh Chodesh Group?

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



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

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

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

All Rosh Chodesh meetings begin at 8.00 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 or email her [jninio@emanuel.org.au](mailto:jninio@emanuel.org.au)

## Get involved with our Social Justice Programs

The poem below was written to our volunteers in the Chapel by the Sea programme:

To the Angels of Shalom  
A Quiet Rhapsody  
You bring to us  
All  
Gifts of Food  
From your Hands  
Gently Wrapped in  
Love  
From Us to You  
Thank You All

Would you like to change the world? Read about how you can volunteer in one of our social justice programmes and make a real difference in someone's life. Here are a few of the projects in which we are involved. Also, don't miss out on Mitzvah Day! Come and join us or donate items beforehand. See information on opposite page.

### The Asylum Seekers Centre: Co-ordinator Gillian De Jong

Since June 2011, Emanuel Social Justice volunteers have been volunteering at the Asylum Seekers Centre (ASC), a non-profit organization providing a range of comprehensive services to community-based asylum seekers.

Our volunteers have been cooking and serving lunches to clients as part of the ASC hospitality program. In addition, we have volunteers who teach English and work in the Employment Assistance Program, and some health care professionals offering pro bono services as well.

In addition to our regular activities, our volunteers have also contributed to the provision of care packages as needed to support asylum seekers who are in crisis or have special needs. These include "pamper packs for pregnancy", "welcome baby packs", and "family care packs".

Our own Jewish refugee history is one of the things that inform our deep commitment to assisting others who have been forced to flee their homes due to persecution. We have been so enriched by our growing relationship with the ASC and have an ever-expanding team of active volunteers to whom we are most grateful. If you would be interested in joining our team, particularly our hospitality program, please contact us - we would love to have you on board.

For more information about any of the programmes or to volunteer, email us on [socialjustice@emanuel.org.au](mailto:socialjustice@emanuel.org.au)

### Chapel by the Sea, Bondi Beach: Co-ordinator Tanya Igra

Each Sunday afternoon a group of 3-4 volunteers provide and serve a meal to guests who attend **Chapel by the Sea** at Bondi Beach. Most of the guests are marginalised in some way: either homeless, without family support, and often suffering from mental health or drug and alcohol issues. This gathering provides both a nutritious meal and a social opportunity for them to gather with others.

There is a quarterly roster and volunteers can choose how often they would like to be involved. Most of the food is now being provided by **Our Big Kitchen** and is supplemented by food from individual volunteers (either pre-prepared) or made on the spot.

As well as chatting to the guests, many volunteers have enjoyed meeting other congregants whom they did not previously know and have made connections with others in the Jewish community. The roster is also open to friends/relatives of congregants who are interested in being involved in social justice programs.

### Canteen at Mathew Talbot Kings Cross: Co-ordinator Peter Keeda

This continues to be a success. After completing a simple induction program, volunteers are rostered in pairs every Sunday morning between 6 and 8am to work in the canteen in the mens' hostel. While a variety of biscuits, lollies, and basic toiletries are on offer, volunteers generally make teas, coffees, soups and hot chocolates, for which the clients pay. The hostel's separate breakfast service in the adjacent dining space commences at around 7.30 am, so business tends to tail off at the canteen towards the end.

### Step Up Microloan Program /Community Commerce for migrants: Co-ordinator Michael Folk

This is a new program, which is just getting off the ground. We are working with a team of professionals called Community Commerce, who are creating a pilot scheme to assist new migrants set up new businesses. An institution sponsors the program financially with microloans, and the plan is to work with volunteers within our own community, utilising their skills in assisting the new businesses, which are about to begin. We are having an information evening on November 12 (see page 5 for details), and would welcome everyone interested to attend.





## Owning Our Tradition

I often hear people say, “I’m not religious, I don’t keep shabbat”, “I’m not religious, I don’t go to synagogue”, “I’m not religious I won’t sit shiva (a week of mourning after a close relative has passed away)”, “I’m not religious...”

Judaism is far more than a religion, it’s also a people, a culture and a tradition.

It might just be, that we are entitled to reconsider our attitude towards the mitzvot (commandments) and the customs that have developed over the millennia.

The first time I ever went to a reform synagogue (15 years ago actually!) I was blown away at the number of people singing along to the Friday night psalms. OK, maybe they drove to shul, maybe they were going to watch TV that night, but they were experiencing Shabbat in a meaningful way, they were involved and owning their tradition.

In our own community I have seen the way each of us make meaning of our connection to Judaism and feel that many hesitate to take it a step further. Here is an example of ‘owning our tradition’: A young Emanuel couple who work in the corporate world, recently told me they were feeling burned out by the pressures of life and decided to experiment with keeping Shabbat. For them it meant a day of rest in which they only did things they enjoy and find restful - from Friday evening till Saturday night. Since they have taken on this practice they feel more relaxed and look forward to Shabbat every week. For them it’s an evolving practice that is a highlight of their week....and they aren’t religious! They proudly tell others they keep Shabbat...in their own way. To me it sounds like they are owning their tradition.

On a recent trip to Israel, in July, I was amazed to see over 500 non-religious people, each Friday afternoon gather either at the esplanade in Tel Aviv or in the centre of Jerusalem, to listen to Kabbalat Shabbat songs, as if they were at a family concert. It made me think about a revolution that is taking place, one where people are saying that even though they are not ‘religious’, they CAN reap the benefits of the wisdom of their tradition.

Let’s get creative. Let’s make it our own. Let’s learn

from the thousands of years of wisdom...it’s our tradition too!

When a loved one passes away, how can we be replenished by the customs that have developed over the years? A friend’s sister passed away recently, and he is not religious. After the funeral he emailed his friends and said he was taking the week off work and would be at home: VISITORS WELCOME, BRING FOOD. He chose not to have prayer services, but his home still became a house of mourning for a week. Family and friends popped in all week, giving him a chance to process his loss and partake of the practice of shiva in a way that was meaningful for him.

The Jewish tradition is there for our benefit, as Reb Zalman Schachter-Shalomi says, it’s our ‘commonwealth’, in the true sense of the word.

Other ways I have seen people observe the week of mourning has inspired this article:

- Having prayers each night at the house of mourning, but during the day family members doing their own thing.
- having a sharing circle each day for the week, where people have an opportunity to relate stories or memories about the loved one who passed away.
- using the synagogue rather than the home as the place of prayer and gathering.

The possibilities are as numerous as the number of us who are part of this people. By knowing the customs and experimenting, we can overcome the attitude that says, “I’m not religious, I don’t...”.

Rather, we could say, “I’m Jewish and I find this aspect of my tradition meaningful and it’s become part of my life in this way.”

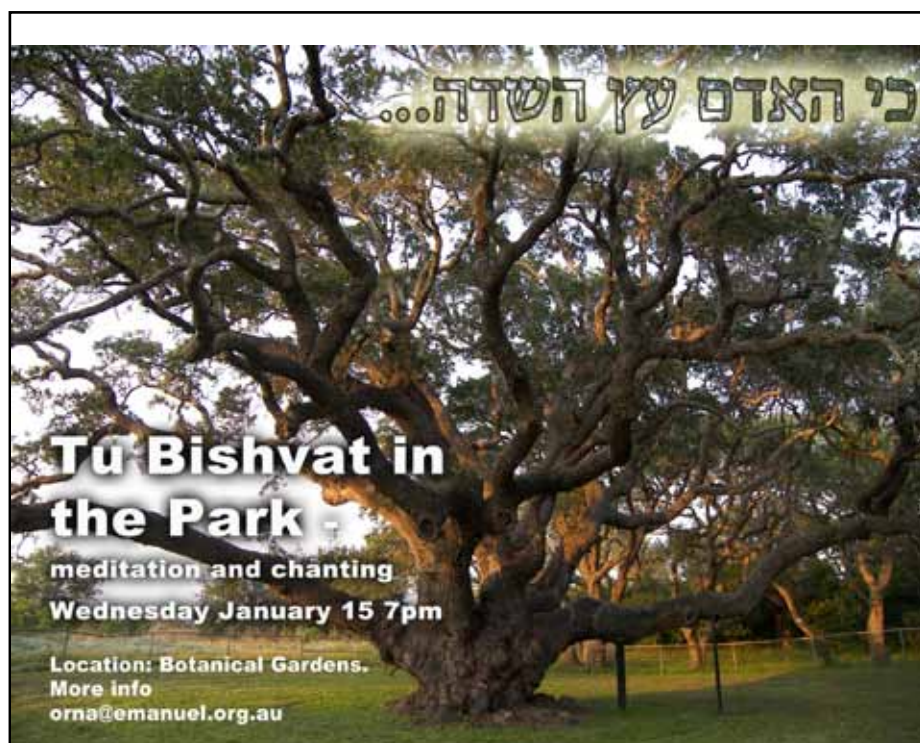
Since Judaism is a culture-people-religion-tradition it can be expressed in many constantly evolving ways. Incorporating Jewish traditions in our life can enrich us. For example, when a girl is born to the family, having a simchat bat – a joyous ritual to celebrate her birth including some meaningful prayers. When we move into a new house, at a house warming, hanging the mezuzah as part of the celebration. When something important is happening in our lives, go to the synagogue on Shabbat and have an aliya la torah – a call up to the Torah.

The more we share them with each other, the more inspired we can become.

May we be blessed to receive the benefits of the wisdom of our ancestors. May it enrich our lives and help make our presence in the world be a blessing.

**Rabbi Orna Triguboff**





## Tu Bishvat in the Park – meditation, music and full moon over the water

**January 15 at 7pm**

Enjoy the new year for trees, with full moon and music at the Botanic Gardens surrounded by the sunset colours. We will meditate on the holiness of nature and our connection with it.

Please email [orna@emanuel.org.au](mailto:orna@emanuel.org.au) for exact location and wet weather address.

# Kabbalah Meditation

All welcome – beginners and experienced meditators

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

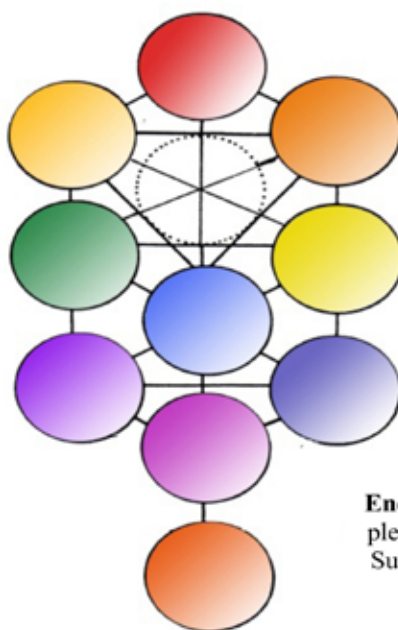
Emanuel Synagogue,  
Neueweg Building

Come to stillness using the  
Tree of Life

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

Open to inner peace,  
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## שפת אמת

**Inspirational Hasidic  
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class**

**Mondays 10-11:15am**  
**January 6, 13, 20, 27.**

This weekly class  
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Orna Triguboff will include  
text study and meditation  
on inspirational Hasidic  
teachings with Kabbalistic  
themes.

It will be held in a private  
home so please email  
[orna@emanuel.org.au](mailto:orna@emanuel.org.au)  
for the address. We will  
explore teachings of the  
Baal Shem Tov, Sefat  
Emet (R. Lieb Alter), Esh  
Kodesh (R. Shapira),  
Martin Buber and Rav  
Kook. Come to one or all  
of the classes.

Cost: free for members,  
\$10 for non members.

## Building Community with Soul

I can no longer live a meaningful life without my Jewish community. My teenage son calls it an addiction. But my love for my community does not stem from mere habit, nor am I guided by compulsive need or blind infatuation. On the contrary, it has taken years of soul searching and trial and error to find the appropriate community where my family has been able to take root, grow and contribute.

Since ancient times, philosophers like Aristotle and more recently, Spinoza have argued that we are social animals. As Rabbi Hillel famously said, “If I am not for myself, who will be for me? And if I am only for myself, what am I?” (*Ethics of Our Fathers* 1:14) In other words, “All Israel are responsible for one another” (Babylonian Talmud, *Shevuot* 39A, *Sifra Bechukotai* 7:5).

The Talmud actually defined the type of society where scholars were allowed to live: The chosen city had to include a *beit din* (law court), an honest charity fund, a synagogue, public baths and toilet facilities, a *mohel* (circumciser) and a surgeon, a notary, a *shochet* (ritual slaughterer) and a teacher (Babylonian Talmud, *Sanhedrin* 17b). As Rabbi Jill Jacobs, Executive Director of *T’ruah: The Rabbinic Call for Human Rights*, has explained, “in order to be a suitable place to live, a community must provide for all its members’ spiritual and physical needs” ([www.myjewishlearning.com](http://www.myjewishlearning.com)).

Yet, it was not until my own father’s death ten years ago that my longing for such community became so urgent. I had once asked him whether he would wish to be buried in the same cemetery as his parents and extended family in Toronto, Canada. “We should be buried within the community where we live,” was my father’s reply. By that time, he had been residing in Melbourne for more than 30 years.

He was espousing the teachings of both Rabbis Hillel and Tzaddok, who urged us not to separate ourselves from the community (*Ethics of the Fathers* 2:5, 4:7). Indeed, Judaism teaches that those who are not prepared to feel their community’s pain and help out when the going gets tough, will not enjoy comfort in the good times either. As the Talmud warns, “The man who secludes himself from the community, which is in distress, shall not see the prosperity of the community” (*Ta’anit*, chapter 1).

A *midrash* goes even further, maintaining that removing yourself from the community is like overthrowing the world. It tells the story of the dying Rabbi Assi, who was depressed because although he had been a great scholar and kind and generous man, he had not been involved in

communal matters or disputes. As he told his nephew, “I might perhaps have been able to render some service, had I not kept to myself but taken upon me the burden of communal affairs” (*Midrash Tanhuma, Mishpatim* 2).

When my father died, I did not know where to turn. Although we had belonged to various Orthodox synagogues in the past, my husband and I had not been able to find a spiritual home since moving to Sydney some years earlier. As a result, we had flitted from one synagogue to the next, sampling a different one on each Jewish holiday but never feeling at home.

Nevertheless, I was touched when Rabbi Jeffrey Kamins, whom I had met in the course of my search, rang several times to see how I was faring. When upon the first *yahrzeit* (anniversary) of my father’s death, he offered me the Neuweg Shule for a memorial service, we finally made up our minds to join Emanuel Synagogue – after such generosity on his part, we believed it was the least we could do.

That sense of welcome, warmth and support through both tough and good times remain major factors in why we renew our membership each year. Judaism ensures that mourners do not grieve alone, stipulating that *Kaddish*, the prayer for the dead in which God’s name is sanctified, only be recited publicly in the presence of a *minyan* (ten Jewish adults – the minimum number required for community). Celebrations also become more meaningful when enjoyed together in community.

As our sons have grown older and undertaken preparation for their Bar Mitzvah, our family has come to attend synagogue every Shabbat, even though this is going against the general trend – only 7.5 per cent of Australians attend religious services regularly. Our service of choice is Masorti: Integrating tradition with modernity, it allows us to sit together as a family.

This egalitarian ethos is particularly important to me as I do not have any daughters and do not want to sit apart from my husband and sons. Nevertheless, it was several years before I felt comfortable being counted in a *minyan* and agreed to be called up to the Torah. Not that there was ever any pressure on me to do so – our synagogue accepts a certain variety of Jewish practice.

It also gives us the freedom to question and acknowledge our right to consider different interpretations and viewpoints. As Robert Gordis, chairman of the Commission on the Philosophy of Conservative Judaism, has explained: “Pluralism is a characteristic not only of Judaism as a whole, but of every Jewish school of thought that is nurtured by the spirit of freedom” (JTS: *Emet Ve’Emunah: Statement of Principles of Conservative Judaism*, 1988, Introduction p14).



In addition to my synagogue, the Jewish day school my children attend is another pillar of my community. Pluralistic and egalitarian too, Emanuel School welcomes students of all backgrounds, who come together in mutual respect and are encouraged to work for *tikkun olam*, making the world a better place. So committed have I become to this philosophy that I decided to volunteer for the School Board when my oldest son was in Year 1 and have remained actively involved ever since.

According to Rabban Gamliel, the son of Rabbi Judah HaNassi, “Those who work for the community should do so for the sake of heaven” (*Ethics of Our Fathers* 2:2). In other words, the early rabbis were urging us to be ethical when we undertake communal work. As Rabbi Yehudah Prero explains, “We must act with pure intentions, with no ulterior motives” (“Community – Then, Now, and Forever, [www.torah.org/learning/yom-tov/holocaust/no3.html](http://www.torah.org/learning/yom-tov/holocaust/no3.html)).

Humility is also an important factor: The Talmud not only regards leaders as the “servants” of the community (*Horayot* 10a), but also stresses that they should always carry “a basket of reptiles” on their back so that if they “became arrogant”, they could be told to “Turn around!” (*Yoma* 22b). In other words, never forget that skeleton hidden in your closet!

Recognizing the frailties of human nature, the ancient rabbis resorted to divine reward and punishment as a means of encouraging ethical communal leadership: those who cause others to do wrong will not be “given the opportunity to repent”, while those who lead others to do good will be credited with their community’s merit (*Ethics of Our Fathers*, 5:18).

Sure, as Rabbi Yitzchak Blau has pointed out, the rabbis did not think it fair that communal leaders should enjoy heaven while their followers rotted in hell, but is there really no hope of redemption for those who lead others down the wrong path? Here scholars disagreed, with some arguing that while God would not help the wrongdoers, they were still free to repent on their own. In contrast, the medieval scholar and physician Moses Maimonides is much more damning in his assessment: for him, there is truly no hope of salvation for such wicked leaders (*Hilchot Teshuva* 4:1, <http://blog.webyeshiva.org/teshuva/inights-in-pirkei-avot-the-implications-of-causing-others-to-sin>).

Admittedly, such threats have little effect in this day and age when many of us do not even know whether we believe in God. Nevertheless, it is still possible to contribute altruistically to and derive meaning from community based on religious civilisation. Masorti Judaism recognizes this position as valid: “One can live fully and authentically as a Jew without having a single satisfactory answer to such doubts; one cannot, however, live a thoughtful Jewish life without having asked the questions” (Statement of Principles of Conservative Judaism, p17).

My oldest son has commented that without faith, a prayer service is just “a group of strangers singing together”. Yet, I have certainly discovered a sense of inner peace, spiritual uplift and intellectual stimulation through regular attendance at synagogue services and communal celebrations like the *Pesach Seder*.

Alain de Botton in his 2012 book *Religion for Atheists* wrote that the relevance of such religions as Christianity, Judaism and Buddhism “to the problems of community are arguably never greater than when they ... remind us that there is also value to be had in standing in a hall with a hundred acquaintances and singing a hymn together ... or in sitting at a table with neighbors and partaking of lamb stew and conversation, the kinds of rituals which, as much as the deliberations inside parliaments and law courts, are what help to hold our fractious and fragile societies together”.

De Botton – who was born Jewish but describes himself as a committed atheist – argues for the removal of religion’s “supernatural structure” before it can help solve “many of the problems of the modern soul”.

My soul, however, does not need to be quarantined from the full gamut of my religion in order to thrive. Indeed, I am quite happy to keep on exploring the laws and customs of my heritage and culture, practicing rituals and contemplating ideas from within Judaism. All I need is my community.

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



## From the President

For those in synagogue at Yom Kippur, you may have heard my brief update about progress on the redevelopment.

Since then, we have been fielding many Requests for Information from several builders who have accepted our invitation to tender. The tender has closed, and we now enter a negotiation period. We will notify you all when a builder is contracted and a construction schedule finalised.

For those who didn't hear the update, here is a brief recap of the main points.

We have spent the past year, 5773, fine tuning the DA plans and obtaining 3 separate approvals from Woollahra Council - no mean feat. We have retained a team of consultants and completed all construction drawings. We have gone to building tender.

The building will necessitate the staff moving off site shortly. We are in discussions to lease offices in Grafton St Bondi Junction, a short walk from Ocean Street. I expect the staff will be offsite for about two years. We hope to complete the initial stages of the project in that timeframe.

The main sanctuary and Neuweg and all services and programmes will continue in operation during construction.

The project will proceed in stages to permit this to occur.

I wish to thank our volunteer expert building committee and board who have ultimate responsibility for this venture, and our consultants, particularly Shelley Indyk our architect, who has worked above and well beyond what could be expected to make the vision a beautiful reality.

Finally, can I publicly thank our rabbis and staff for all they do in leading our services and events, providing us with inspiration and guidance, and being without a doubt the best and most inspirational team in town. I am proud to be involved with the Emanuel community. The building will help us go from strength to strength.

**Rodney Brender**

Send them packing....



but all for a greater cause.







### Cultural Fund Committee

The Emanuel Cultural Fund was established to promote a diverse programme of cultural and artistic endeavour in our community. With the retirement of the former trustees, we are reconstituting the committee charged with planning the Fund's programmes.

We invite anyone interested in volunteering some time to help plan events in 2014 to please contact the office to register their interest in attending the planning meeting scheduled in the next few weeks. It would be great to have different elements represented - be it any of the visual, literary or the performing arts, or even entirely new areas. Contact [info@emanuel.org.au](mailto:info@emanuel.org.au), or call 93287833



## LEARNING OPPORTUNITIES AT EMANUEL SYNAGOGUE

**Lunch n' Learn with Rabbi Ninio Saturday 9 November 12:00 - 2:00pm** "I drash, you drash, we all midrash": An exploration of the art of midrash and an opportunity to create our own.

**Giants of Contemporary Jewish Thought 7:30-9pm in the Neuweg.** A series of four lectures by Rabbi Jeffrey Cohen, exploring the lives and thought of four seminal twentieth century Jewish leaders. Rabbi Cohen is a director of Spiritual Care Australia, and has served as a Rabbi in two congregations in the USA.

**Louis Jacobs November 7-** Jacobs' book *We Have Reason to Believe*, and subsequent writings over the next 45 years helped English speaking Jewry (and beyond) to begin to speak in terms of theology, prayer and practice.

**JB Soloveitchik November 14-** JB Soloveitchik is known to much of the Orthodox world simply as "The Rav". His lectures and writings formed generations of rabbis who studied at Yeshiva University, shaped much of modern Orthodox thought and contributed to the Orthodox resurgence of the last half of the 20th century.

**Leo Baeck November 21-** Leo Baeck first became prominent with his book *The Essence of Judaism* which was a response to a book of a similar title on Christianity. Baeck was the leader of German Jewry at the outbreak of WWII. He inspired the renaissance of European Jewry after the war.

**A J Heschel November 28-** Heschel made his name not only as a philosopher and theologian through his writings, but also through his social activism - for example marching with Martin Luther King Jr for civil rights in the American South. Heschel was born into a Hasidic dynasty [his family were the Rebbes of Apt] but after his studies in Berlin [at the same time as the Lubavitcher Rebbe and Soloveitchik] he chose academia over heading a Hasidic group.

**Inspirational Hasidic Texts and Meditation, January 2014 weekly class, Mondays 10am-11:15am January 6, 13, 20, 27.** This weekly class facilitated by Rabbi Dr. Orna Triguboff will include text study and meditation on inspirational Hasidic teachings with Kabbalistic themes. We will explore teachings of the Baal Shem Tov, Sefat Emet (R. Lieb Alter), Esh Kodesh (R. Shapira), Martin Buber and Rav Kook. Come to one or all of the classes.

Cost: free for members, \$10 for non members. It will be held in a private home so please email [orna@emanuel.org.au](mailto:orna@emanuel.org.au) for the address.



## Masorti To A Latin Beat

*[Steve Rubner's report of the Masorti Amlat Conference in August 2013 written at Buenos Aires Airport during a long wait for a plane to Sydney via Santiago.]*

The plane is delayed over 6 hours. I guess this is typical Latin American manyana! First I wasn't on the passenger list (twice) and then as I subsequently discovered mid flight, neither was my special meal. But do I care? I am still bathing in the spiritual dazzle and aura generated by this Masorti community which has impressed me so much over the last week or so. The vibrant and dynamic rhythm that only Latin America can engender in all of its diversity seems to still linger and override any angst of the airport or the airlines.

I was invited to Buenos Aires for the Masorti Amlat Conference. Amlat is the Masorti organization of Latin America. This is my first time in this wonderful city with a population of about 4 million including 250,000 Jews. I found the Jewish community interesting, inspiring and amazing.

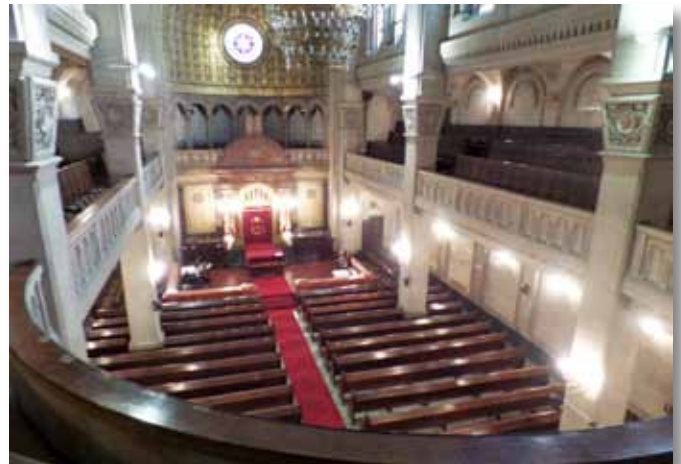


My first exposure to local culture was when I discovered that there is a huge alternative black market in the Argentinian peso. It's called a "blue market", maybe because of the colour of their flag. At initial great cost to me, but thanks subsequently to my friend Ariel Blufstein,

the Amlat executive director, I found that the peso is 40% cheaper on the blue market than any bank. And it seems that every retail business deals only in cash. So I could have left my credit card at home! However by any measure, apart from currency gymnastics, all else was fascinating.

Argentina is a country of about 40 million, but with a large, strong and vibrant Jewish community. Representatives of the Masorti movements of Argentina, Chile, Mexico, Paraguay, Uruguay, Columbia, Brazil, Peru and Equator attended the conference. Representing Australia, I joined others from Canada, USA, UK and Israel. Across all of Latin America, Masorti is not only alive but also thriving and expanding. In Argentina Masorti is by far the largest sector of the Jewish community, far outstripping the Orthodox and Reform.

Latin American Jews to a large extent are the descendants of Sephardi immigrants from beyond the 19<sup>th</sup> century.



The Shul of the Jewish Congregation of Argentina. It is one of the oldest and beautiful in Buenos Aires

Subsequently there was a large Ashkenazi migration in the 20<sup>th</sup> century both before and after the Shoah. Discovering third and fourth generation Masortis, I felt so developmentally deprived as we in Australia are still experiencing our first generation, being only 20 years old.

If you know a little of Latin American history you will know that the region has experienced a tumultuous and traumatic political and military past that we in Australia can barely imagine. But the Jewish community here has shown a resilience that enabled not just survival from every upheaval but an intensity that is reflected in optimism for the future. One conference plenum was devoted entirely to their future planning over the next

The notice board of the shul pictured above. The names on the board tell of the history and roots of the Buenos Aires community.



40 years. They know where they want to go and appear to have the community behind them. I wanted to bottle whatever it was that made them tick!

The young of the community were so impressive. During Motse Shabbat I attended a Noam youth camp-site

just outside the city where 450 teenagers were in their element.



It was inspiring to witness the preparation of the next generation of Masortis. I ask the question what are we doing to encourage, arouse and motivate our Generation Two of Ozi Masortis?

I visited a number of Synagogues both old and new. Their tradition is very much a musical one, which is so consistent with the sound of tango that resonates everywhere here. Although the left hand pages of their



The sign stands at the site where the Israeli Embassy was destroyed in a suicide terrorist attack in 1992 causing the deaths of 29 locals and Israelis and injury to 242.

siddurim and chumashim is Spanish, their Hebrew liturgy and its order is exactly as we practice it.

The community's local infrastructure is awesome. I found a central Jewish Community Centre (that unfortunately was bombed 19 years ago with the loss of 84 lives and which is still the subject of diplomatic negotiations and ructions with Iran) and a Rabbinical College that produces a steady supply of Rabbonim and Chazanim. I attended a ceremony conferring smicha on 3 new Rabbis that felt like being part of a spiritual carnival attended by 500. This reflects a remarkable commitment to the movement in the region.

The city boasts a plethora of kosher restaurants that challenge the quality anywhere else in the world. Of course famous Argentinian steaks top the menus in addition to other local and traditional dishes. I also attended a local Jewish and Kosher fair held in one of the city's many parks and saw a myriad of locally produced kosher products that we can only dream of in Australia.

Subject to the aircraft actually lifting off, I depart BA after a week's exposure to this most remarkable and committed Jewish community. In the future whenever



Jewish Renewal Tashlich at Bronte Beach - a beautiful place to throw away mistakes ("sins")

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## Chanukah: Culture Wars

We all know the festival of Chanukah with the miracle of the 8 days, and have no problems quickly identifying the holiday as a Jewish holiday. We love to light the candles and we struggle not to eat many delicious “sufganiot” (donuts).

Hanukkah is observed for eight nights and days, starting on the 25th day of Kislev according to the Hebrew calendar, which may occur at any time from late November to late December in the Gregorian calendar.

But, I asked myself, why is this holiday so important? Chanukah is not one of the “shloshet haregalim”, 3 main festivities that we observe because they are in the bible, Pesach, Shavuot, and Sukkot. Nevertheless it is a very interesting pillar of our identity as Jews. I realized that Chanukkah is important because it is the symbol of our fight to have a Jewish culture.

It is funny to think that we have today what is called the Maccabiah (Jewish Olympics) as something very Jewish. Don't get me wrong, I love sports and I have been a participant of the Maccabiah more than once. Moreover, you must love sports if you want to live in Australia for a while. Overall I think the Maccabiah is a great shaper of contemporary Jewish culture.

Nevertheless there is a certain irony in the idea of Jewish sportsmen and women. In ancient Greece the Olympics were a cult of the body, a very important ritual for the Hellenic culture. The Greeks dedicated great parts of their culture to the worship of the body beautiful. They devalued other cultures, especially ascetic or puritanical ones like Judaism, which downplayed the importance of aesthetics: (*“sheker hachen vehevel hayofi, isha yirat Adonai he tithallel”* – charm is deceptive and beauty is fleeting, but fear of G-d is praiseworthy (Proverbs 31:3 )

The antipathy was mutual. The identification of Greek and later Roman circuses with boxing, gladiatorial combat, contests with wild beasts, and activities of doubtful morality in general gave rise to comments like those of Rabbi Simeon ben Pazzi in the Talmud: ‘Happy is the man who hath not walked in the way of the wicked’ – to the theaters and circuses of idolaters; ‘nor stood in the way of sinners’ – not attending contests of wild beasts; (Tractate Avoda Zara Folio 18b; Babylonian Talmud).

[http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0004\\_0\\_04319.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0004_0_04319.html)

During the 2<sup>nd</sup> century BCE The Maccabees fought the Greeks, who didn't want to let the Jewish people have autonomy over their land, or religion. If the Maccabees were alive today, they would probably be very angry knowing that the Jewish people have a Maccabiah. Those times were different but probably alike in the search for, and desire to preserve, a distinctively Jewish culture.



The main thing we learn from Hannukah is that throughout our history there were Jews that were more open to new cultures - sometimes too open and who assimilated very fast. There were also always zealous Jews who fought against every kind of change, sometimes without thinking of the future or about the benefits of being an open society.

During the period of the Greek administration over the land of Israel, some modern scholars think the Jewish people were submerged in a civil war: they suggest that the Greek powers were intervening in an internal **civil war** between the traditionalist Jews and the Hellenized Jews. Some scholars think that too many reforms made too quickly were the main reason why traditional Jews rebelled; others argue that behind the ostensibly religious reasons, were many social and economic factors.

History would seem to confirm that when we can't find a way to resolve our problems as Jews, and we fall into *sinat achim* (hate between brothers). As to who won the rebellion, and if Judaism survived thanks to the Maccabees, or rather thanks to the more open streams of Judaism, is an open question – the answer to which usually depends on where you sit on the ideological spectrum.

It is clear that without fighting to preserve our values and culture, there was the possibility that distinctly



Jewish values would be lost or be co-opted by the dominant Greek culture. But, on the other hand as Tevye might say, without Jews that were more open to the Hellenic culture, we might never have survived

during their time as rulers of the land of Israel, and we would never have developed many interesting things in our own culture. The Babylonian Talmud is full of Greek words that became part of Hebrew during this period – for example the Pesach afikomen is a Greek word.



From its inception political Zionism raised some of these questions about "Jewish Culture." The father of modern Zionism, Theodor Herzl, describes in his book "Altneuland" how the "State for the Jewish people" should be. He believes in a state like any other state for the Jewish People. He even describes how the police uniforms might look like but he doesn't describe the nature of the "Jewish State" because for him it was a given that the state will be a secular western state.

Ahad Haam, on the other hand, had a vision of cultural Zionism. He describes the state of Israel more as a Jewish State (the spirit of Judaism) rather than just a "State for the Jews". He insists that Jewish culture should be put into practice in our daily life. Jewish values should be taught, Shabbat should have a special place in the society, our calendar should be the Jewish calendar.... but without becoming a state ruled by Jewish Law. He



asks to create an Israel shaped by the history of the Jewish people, like any other country which has founding legends and narratives. He urges us to create a state that has a history and didn't create itself from nothing, from one day to the other. We have had 65 years of state, but we have thousands of years of history and culture.

Nowadays the new revival of Judaism that is occurring in Israel is the product of these discussions about Jewish culture. We have, for example, MK Ruth Calderon who recently visited Australia. She is a professor of Talmud who helped establish the first secular beit-midrash (house of study), and people like her are leading a big sector of Israeli society towards a new era of Jewish culture. It is clear that the State of Israel initially "forgot" about the thousands of years of rich Jewish culture due to the fact that first we needed to build the "material" Israel first, before being able to reconnect to the spiritual Israel. The Progressive Movement in Israel is a very active part of this "reconnection" with the Jewish culture. It is clear that the state of Israel should be a democratic pluralistic "Jewish state" – just like Italy is an linguistic-cultural- democratic.

Nowadays, the state of Israel is still a mix of "Hellenized Jews" and "Sadducees". We are still fighting about what constitutes Jewish culture. We have politicians trying to lead the country towards imitating other western countries. And we have fanatic ultra orthodox rabbis, who want their very strict interpretation of Jewish Law to govern the state.

We must not repeat our previous mistakes. We must not follow the temptation to be sucked into a "civil war", even if it is just a spiritual one. We have the mission to reconnect to our legacy, culture, values and way of seeing

the world. We as liberal, modern, progressive or masorti Jews are the bridge and the future of Jewish culture.

We should never forget to fight for our culture and values, because they are at the core of our identity, and a tool to repair the world. Nevertheless we should never be fanatic, because we will lose our mission to repair the world. Finally, I believe we should always have discussion and debate in the Jewish world. The school of Hillel, for example, debated with the school of Shammai about the proper order in which to light the Hanukkah flames. Shammai held that eight candles should be lit on the first night, seven on the second night, and so on down to one on the last night. Hillel argued in favor of starting with one candle and lighting an additional one every night, up to eight on the eighth night. Jewish law adopted the position of Hillel, and one of the reasons given is that the school of Hillel always taught Shamai's opinion first, before teaching their own.

Discussion, and respectful debate have always been an important step towards tikkun am (the healing of our people).

Chag Sameach

**Yuval Nemirovsky, Community Shaliach**

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## What's On

Emanuel Synagogue aims to offer a diverse and stimulating spectrum of events. The calendar on page 18 lists our programmes in November, and calendars for December and January 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.

### NOVEMBER

#### **Rosh Chodesh Women's Group Tuesday November 5 at 8:00pm**

We begin with a short prayer to welcome the new month of Kislev, followed by a discussion of topics of interest led by a different person each month. 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](mailto:jninio@emanuel.org.au)

#### **Lunch n' Learn with Rabbi Ninio Saturday 9 November 12:00 - 2:00pm**

*"I drash, you drash, we all midrash"*: An exploration of the art of midrash and an opportunity to create our own.



#### **Harbourview Dinner for Young Adults 8 November 2013.**

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

#### **Giants of Contemporary Jewish Thought November 7, November 14, November 21, November 28 at 7:30pm in the Neuweg.**

A series of four lectures by Rabbi Jeffrey Cohen, exploring the lives and thought of four seminal twentieth century Jewish leaders. Rabbi Cohen is a Visiting Fellow in the School of Public Health & Community Medicine at the UNSW and director of Spiritual Care Australia. (See pg 13 for more details)

**Louis Jacobs November 7** - Louis Jacobs' writings over 45 years helped shaped English speaking Jewry - and beyond.

**JB Soloveitchik November 14** - JB Soloveitchik's lectures and writings contributed to the Orthodox resurgence of the last half of the 20th century.

**Leo Baeck November 21** - Leo Baeck was the leader of German Jewry at the outbreak of WWII, and inspired the renaissance of European Jewry after the war.

**AJ Heschel November 28** - Heschel made his name not only as a philosopher and theologian, but also as an activist, marching with Martin Luther King Jr for civil rights.

**Social Justice Evening Tuesday November 12 at 8:00pm.** Our Social Justice Group is working with migrants on 3 different programs, which we shall introduce during the evening. It should be informative, with talks from volunteers, video, and talks and songs from migrants. Please email the co-ordinator, Michael Folk, to register your interest in attending: [m\\_folk@optusnet.com.au](mailto:m_folk@optusnet.com.au)

#### **Mitzvah Day Sunday 17 November 10:00am to 12:00pm**

Join with us and other Jews around the world and make care packages for women and children escaping domestic violence. Bring in items for us to include in the bags: (toothbrushes, toothpaste, hand lotion, shampoo, soap, lip gloss, small plush toys no bigger than 7-8cm, small note books, textas, pens, pencils) and drop them in the baskets in the foyer, and / or join us on Sunday 17 November to sew, pack, decorate and prepare the bags.



## DECEMBER

**Rosh Chodesh Women's Group Tuesday December 3 at 8:00pm**

Join us to begin the month of Tevet with an evening of lively discussion, learning and joy. Any questions email Rabbi Ninio on [jninio@emanuel.org.au](mailto:jninio@emanuel.org.au)

**Chanukah By the Sea Wednesday December 4 at Camp Cove from 6:00pm**

6:00pm gather at the beach, Chanukiah sand sculpting contest, 7:00pm singing and candle lighting. Bring a picnic and beach games. Please call the synagogue after 3:30pm on the day for wet weather alternative

**Beit Midrash End of Year Shabbat Dinner and Presentation Evening Friday 6 December after services.** Join us as we celebrate another year of study and achievement

**Musical Shabbat All Stars Spectacular! Friday 13 December from 6:15pm**

Service with the Shabbat Live Band, Teen Band, Klezmer Band and the Community Choir followed by a communal Shabbat dinner to celebrate and thank all of our amazing volunteers (who, for example, packed this TELL). All welcome.

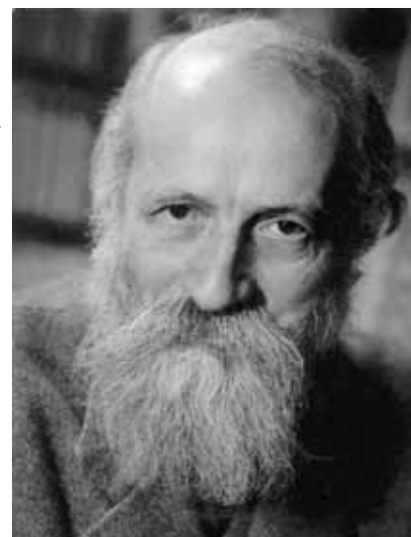
**Harbourview Dinner for Young Adults 13 December 2013****Lunch n' Learn 14 December at 12:00 - 2:00pm with Rabbi Kamins**

**Please note:** There will only be Masorti Carlebach services Friday nights December 20 and December 27 2013 and January 3 2014 (i.e **NO Shabbat Live on those dates**) and a Masorti service only on Saturday December 21, 28 2013 and January 4 2014.

The office will be closed 23 December through to 2 January.

## JANUARY

**Inspirational Hasidic Texts and Meditation – Weekly Class , Mondays 6, 13, 20, 27. January 2014, 10am-11:15am** Come to one or all of the classes. This weekly class facilitated by Rabbi Dr. Orna Triguboff will include text study and meditation on inspirational Hasidic teachings with Kabbalistic themes. We will explore teachings of the Baal Shem Tov, Sefat Emet (R. Lieb Alter), Esh Kodesh (R. Shapira), Martin Buber and Rav Kook. It will be held in a private home so please email [orna@emanuel.org.au](mailto:orna@emanuel.org.au) for the address. Cost: free for members, \$10 for non members.



Martin Buber - I and Thou

**Netzer Federal Camp 6 -14 January.** For seniors (years 10 - 13). Rosh Machane: Sarah Bush. [federalcamp@netzer.org.au](mailto:federalcamp@netzer.org.au). All the info and on line booking available here: <http://www.netzer.org.au/index.php/camp/>

**Tu Bishvat in the Park – meditation, music and full moon Wednesday January 15 at 7pm**



Enjoy the new year for trees, with full moon and music at the Botanic Gardens surrounded by the sunset colours. We will meditate on the holiness of nature and our connection with it.

Please email [orna@emanuel.org.au](mailto:orna@emanuel.org.au) for exact location and wet weather address.

**Netzer Sydney Junior Camp 21 - 26 January** Years 3-8. Rosh Machane: Sophie Glass [juniorgcampnsw@netzer.org.au](mailto:juniorgcampnsw@netzer.org.au)  
All the info and on line booking available here: <http://www.netzer.org.au/index.php/camp/>

**Shomer Achi Social Justice Trip to Thailand January 14 - 28**

# EMANUEL SYNAGOGUE – CALENDAR FOR NOVEMBER 2013/5774

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<div> <div>Services</div> <div>Spiritual</div> <div>Children's</div> <div>Adult Education</div> <div>Festival Services</div> <div>Community &amp; Special Events</div> </div>	<div> <div> <b>4</b>  <b>1 Kislev</b>  <b>Rosh Chodesh</b>  6:30am Morning Minyan  10:00am Our Jewish Story: <i>Our Land, Our People</i>  6:00pm Our Jewish Story: <i>Tradition &amp; Change</i> </div> </div>	<div> <div> <b>5</b> <b>2 Kislev</b>  4:00pm BM Class  4:10pm Beit Midrash  8:00pm Women Rosh Chodesh Group </div> </div>	<div> <div> <b>6</b> <b>3 Kislev</b> </div> </div>	<div> <div> <b>7</b> <b>4 Kislev</b>  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 </div> </div>	<div> <div> <b>8</b> <b>5 Kislev</b>  6:15pm Shabbat Live  6:15pm Erev Shabbat  Carlebach  7:11pm Harbournview Shabbat Dinner </div> </div>	<div> <div> <b>9</b> <b>6 Kislev</b>  Parasha Vayetzei  9:00am Masorti service  10:00am Progressive service  BM Lisa Lichtman  12:30pm Lunch 'n' Learn </div> </div>
<div> <div> <b>10</b>  <b>7 Kislev</b>  <b>Kristalnacht</b>  <b>Commemoration</b>  75<sup>th</sup> Anniversary  6:30pm Great synagogue </div> </div>	<div> <div> <b>11</b> <b>8 Kislev</b>  6:45am Morning Minyan  10:00am Our Jewish Story: <i>Our Land, Our People</i>  6:00pm Our Jewish Story: <i>Tradition &amp; Change</i> </div> </div>	<div> <div> <b>12</b> <b>9 Kislev</b>  4:00pm BM Class  4:10pm Beit Midrash  8:00pm Social Justice evening </div> </div>	<div> <div> <b>13</b> <b>10 Kislev</b> </div> </div>	<div> <div> <b>14</b> <b>11 Kislev</b>  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 </div> </div>	<div> <div> <b>15</b> <b>12 Kislev</b>  6:15pm Shabbat Live  6:15pm Erev Shabbat  Carlebach  7:18pm Emanuel School Shabbat Dinner (Years 3 – 6) </div> </div>	<div> <div> <b>16</b> <b>13 Kislev</b>  Parasha Vayishlach  9:00am Masorti service  10:00am Progressive service  BM Leo Carroll  10:00am Renewal service </div> </div>
<div> <div> <b>17</b> <b>14 Kislev</b>  10:00am Mitzvah Day </div> </div>	<div> <div> <b>18</b> <b>15 Kislev</b>  6:45am Morning Minyan  10:00am Our Jewish Story: <i>Our Land, Our People</i>  6:00pm Our Jewish Story: <i>Tradition &amp; Change</i> </div> </div>	<div> <div> <b>19</b> <b>16 Kislev</b>  4:00pm BM Class  4:10pm Beit Midrash </div> </div>	<div> <div> <b>20</b> <b>17 Kislev</b> </div> </div>	<div> <div> <b>21</b> <b>18 Kislev</b>  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 </div> </div>	<div> <div> <b>22</b> <b>19 Kislev</b>  6:15pm Shabbat Live  6:15pm Erev Shabbat  Carlebach  7:24pm </div> </div>	<div> <div> <b>23</b> <b>20 Kislev</b>  Parasha Vayeshev  9:00am Masorti service  10:00am Progressive service </div> </div>
<div> <div> <b>24</b> <b>21 Kislev</b> </div> </div>	<div> <div> <b>25</b> <b>22 Kislev</b>  6:45am Morning Minyan  BM Jacob Burnett  10:00am Our Jewish Story: <i>Our Land, Our People</i>  6:00pm Our Jewish Story: <i>Tradition &amp; Change</i> </div> </div>	<div> <div> <b>26</b> <b>23 Kislev</b>  4:00pm BM Class  4:10pm Beit Midrash </div> </div>	<div> <div> <b>27</b> <b>24 Kislev</b> </div> </div>	<div> <div> <b>28</b> <b>25 Kislev</b>  <b>Chanukah Day 1</b>  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  Light 2<sup>nd</sup> Chanukah candle after 8:17pm </div> </div>	<div> <div> <b>29</b> <b>26 Kislev</b>  <b>Chanukah Day 2</b>  6:15pm Shabbat Live  6:15pm Erev Shabbat  Carlebach  Light 3<sup>rd</sup> Chanukah candle prior to Shabbat  7:31pm </div> </div>	<div> <div> <b>30</b> <b>27 Kislev</b>  <b>Chanukah Day 3</b>  Parasha Lech Lecha  9:00am Masorti service  10:00am Progressive service  BM Matthew Doust  Light 4<sup>th</sup> Chanukah candle after Havdalah </div> </div>



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### **Mission of Heritage and Hope: Poland and Israel 23 April – 8 May 2014.**

Growing cultural, political and social diversity in Australia has led to repetitive outbreaks of xenophobia, nationalism and anti-Semitism. The old, never

challenged, cultural stereotypes are still used for social or political purposes, aimed against different minorities. Raising historical and cultural awareness of people can help us to prevent the repetition of the injustices of the past.

The social texture of Poland before the Second World War is a perfect study case of multi cultural society and the challenges it brings. For one thousand years, Poland was the cradle of Jewish civilisation, and even today, the majority of world Jewry can claim their ancestral roots there. The purpose of the UPJ "Mission of Heritage and Hope" is to learn of this rich and vibrant past and to confront the evils of mankind.

There are remarkable things to see in Poland. It is a space in which the memory of the past and the spirit of the present live together, and today, in Poland there is a small yet devoted Jewish community. It is a living entity, with a future as well as a past. If size were the only measure of its significance, there would be no truth in the fundamental Jewish belief that "Whosoever saves a single life it is as if he saved an entire world." The fact that there are Jews today in Poland who want to live as Jews — after the Holocaust, as well as the post-war pogroms and the anti-Zionist campaign that followed the Six-Day War — should inspire awe.

During the first leg of our journey we will visit Krakow, Warsaw and Lublin, all once vibrant Jewish communities and centres of great learning. We will join with the fledgling Progressive Jewish community of Krakow under the leadership of the energetic and dynamic Rabbi Tanya Segal, and we will experience a Shabbat service in the beautiful Krakow Temple allowing us to confront the memories of the communities of the past. In Lublin we will visit the wonderful 40 person strong community who have returned and are rebuilding Jewish life in the shadow of Majdanek concentration and death camp.

In all the cities we will visit, there is one thing in common — the Jewish populations which was the foundation and centre of Jewish life around the world are now almost a memory. Some of the places connected with those events are still standing as silent witnesses of the past sending us the strong message not to forget.

In Poland, we will search for traces of a world that is no more, discover that of the hundreds of Jewish schools, synagogues and institutions that existed before the war, only a handful remain today. We will journey to the death camps and the remnants of these communities.

After seeing the faded marks of mezuzot that have been removed from the doorposts, and trying to picture the life that was, the second leg of the trip will take us to Israel. We will have an opportunity to confront the many difficulties facing the Middle East and the Peace Process through lectures, discussions and visits. The participants will connect and reconnected with our history, having moved from the grey death of Poland to the vibrancy of Israel.



Women of the Wall. On right Anat Hoffman, Executive Director of IRAC - Israel religious Action Centre, which has fought to challenge the Orthodox - Haredi monopoly on religious expression in Israel.

Through participating in Tikkun Olam projects, we will have the opportunity to reaffirm our commitment to the Jewish communities of Klal Yisrael.

In Israel we will be meeting with representatives of the Progressive community, the Women of the Wall and the Arab and Palestinian communities, experiencing, learning and showing our solidarity as we travel

We will all return to Australia and New Zealand enriched and empowered to continue to share with others in our community.

Why don't you join us on this journey?

For details please contact [jocelyn@upj.org.au](mailto:jocelyn@upj.org.au) or phone 94131282.

**Sandy Hollis**





## One Small Step...

Most readers of this article will agree that the past 64 years has been a long journey to try and get the Government of Israel to provide the same level of acknowledgment and support to all denominations of Judaism rather than the current situation where every Orthodox rabbi and congregation receives State funding while the streams of Pluralistic Judaism (Progressive, Conservative, Renewal etc.) receive none.

At a recent conference organized by the Zionist Federation of Australia it was possible to take one small step towards achieving the equality that will truly make Israel a home for all Jews. Invited to speak on behalf of ARZA Chairperson, Barbara Ford, about recent developments in our work I was able to express the view that "igiya z'man" ("Enough. It's time").

I suggested that it is a ludicrous and embarrassing situation that there is just one country in the free world where a Jew can't choose the Rabbi who marries them; where they can't nominate the Rabbi to perform a Bar or Bat Mitzvah; and where they can't choose the Rabbi to officiate at the funeral of a loved one – and that country is Israel.

Further, I posited that it should not only be pluralistic Jews calling for religious equality, it should be every person that wants Israel to be the democratic and inclusive society described in her Declaration of Independence and longed for by the majority of Jews around the world, including the vast majority of Jews living in Israel.

As such I suggested that it is the Zionist Federation of Australia and similar organisations around the world should call on the Government of Israel to bring this change now, before the younger generations join many American Jews and become totally alienated from the Jewish State that does not recognise or accept the way that they express their Judaism.

I am delighted to report that, with the generous support of ZFA President, Philip Chester and CEO, Ginette Searle, we proposed such a resolution to the recent

meeting of the ZFA – and it was approved. The resolution is now being given to the Ambassador of Israel to deliver to the Prime Minister and Government of Israel.

A similar resolution will also be presented to the forthcoming meeting of the Va'ad Hapoel of the World Zionist Congress to be held in Jerusalem in November.

Given the intractable nature of the establishment Chief Rabbinate of Israel we have not yet reached the end of this long path. However, with such initiatives and with the support of our world movement and new people in the Knesset such as MK Ruth Calderon, I honestly believe that this is a small step that was well worth taking.

**Steve Denenberg**

UNION FOR PROGRESSIVE JUDAISM

# Join us on a Mission of Heritage and Hope to Poland and Israel

## 23 April - 8 May 2014

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Above: Senior Shabbat Dinner in September at Shoshana's house



Pics from  
Machane  
Charif Camp  
Reunion held 4  
August





## We Want YOU For Machane Festival!

With Netzer's annual Summer Camps fast approaching, we thought we'd take a moment to ask our Camp Roshim (Heads) about what makes camp so special, and why you should join in the fun on Machane Festival (Camp Festival) these upcoming holidays!

Sarah Bush, the Rosh Machane (Head of Camp) for Netzer Senior Federal Camp, says:  
*"The event you've all been waiting for, watching for and wishing for is almost there - Netzer's Federal Summer Camp, Machane Festival! Federal Camp is a time for the Senior movement (Years 10-13) of chanichim (participants) to take their Netzer experience to a new level and engage in creative, challenging and inspiring adventures!"*

*And, like every good festival, this Federal Machane Festival is about seizing opportunities, being challenged, getting lost, finding your way again and making the most out of summer - all with a backdrop of music, mystery and mayhem! Our Federal Senior Camp is being held from the 6<sup>th</sup>-14<sup>th</sup> of January, 2014, so get your ticket to Machane Festival, quick, and we can't wait to see you there!"*

The Rosh Machane for our Junior Camp, Sophie Glass, had this to say:

*"That's right! It's time for Netzer Summer Junior Camp 2014! Netzer camp is an amazing opportunity for kids from years 3 - 8 to have fun, learn and experience Judaism and Zionism with friends and community. Our Machane Festival, as the name suggests, will be full of excitement and energy for 5 unforgettable days."*

*We at Netzer are keen to get everyone involved in our incredible movement, and there's no time like a Summer Camp to do it.*

*So come along from January 21st-26th, and bring a smile. Can't wait to see you all there!"*

We're so excited to see everyone on camp, and for further questions about our Netzer activities in Sydney, please do not hesitate to contact Eliza McCarroll (Netzer Sydney Mazkira – Chairperson) at [sydney@netzer.org.au](mailto:sydney@netzer.org.au), or go to [www.netzer.org.au](http://www.netzer.org.au)

Please also see opposite - some pics from recent events, as well as the camp flyer for Machane Festival!

### Upcoming Netzer Dates:

November 2nd – Senior (Years 9-12) Sleepover

November 3rd – Junior (Years 3-8) Meetings

December 15th – Camp Pre-union Event

January 6th-14th, 2014 – Netzer Senior Federal Summer Camp!

January 21st-26th, 2014 – Netzer Sydney Summer Junior Camp!

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](mailto:martinyafe@emanuel.org.au)



**Ari Duchon**

**School:** Sydney Grammar

**Pets:** 2 dogs

**Likes** Lego, being curious  
Rugby, swimming, skiing golf

**Dislikes:** fishing

**Plans for the future**

I would like to get involved with environmental projects which reduce pollution and support nature preservation

**What will you remember?**

I loved learning Hebrew and enjoyed my time with my Tutor, Kim Gottlieb

**Jack Zimmerman**

Sydney Grammar School  
Swimming, hanging with friends, going to movies, sport

Likes - movies, acting, performance, beach, training

**Dislikes** - avocado, getting up early

**Plans for the future**

I think that charity is the future and should be the future. I am with Netzer. I would love to succeed and become an actor. I am part of many sport teams but I love swimming. My favourite school subjects are languages.

**Social Justice/ Tzedaka Projects?**

**I was part of a group that helped me learn** about poverty, charity and the Holocaust and what it takes to become a good person.

**What will you remember?**

I will remember most my Hebrew tutor Emily. She was really helpful and really supportive of me even when I didn't get things right.

**Naomi Arnold**

**School:** Ascham

**Pets:** I have two very noisy budgies

**Likes:** I like playing French Horn, playing netball, learning languages, singing, acting, circus skills, hanging upside down and sleeping

**Dislikes:** I dislike sitting around doing nothing, hearing racist comments and going to the dentist

**Future Career:** When I am older I would really love to teach. I enjoy helping people to reach goals, and I would love to tutor kids for Hebrew preparation and/or German

**What Tzedaka projects have you been involved in?:** Since I was nine, I have asked for money to go to charity instead of receiving birthday presents. I have sent my birthday money to Barnardos, The Orangutan Project, CARE Australia and this year I donated all my Bat Mitzvah money to the ALNF (Australian Literacy and Numeracy Foundation)

**What will you remember most about the time you spent preparing for your Bat Mitzvah?:** The thing I will remember most about my Bat Mitzvah is the amazing support I received from my teachers Irit and Kim, my parents, my sister Miriam, Rabbi Ninio, Martin and all my amazing family and friends who came to celebrate with me!



**Lisa Lichtman****Moriah College****Likes:** Video making, being with friends, art, ice cream, music**Dislikes:** meat, mean people**Pets:** guinea pig, dog

I go to habo, I like art, I play the guitar, I would like to be an RSPCA volunteer and "you-tuber"

**Tzedaka:** I have been donating pet food and objects to the RSPCA, I would like all animals to find a home and be cared for and respected

**What will you remember?**

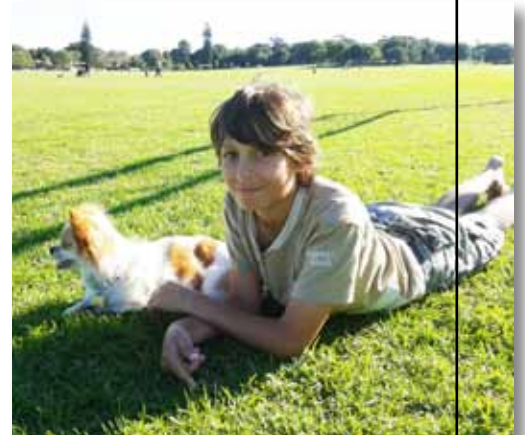
The RSPCA, my bati teacher Irit, pretty much everything

**Michael Shenfield****School:** Emanuel**Pets?** Dog Misty, frog Kermit**Likes:**

G a m e s ,  
s p o r t ,  
hanging out  
with friends

**Dislikes**

Tomatoes,  
Hebrew,  
being  
harassed by  
brothers



**About myself** I play basketball with Maccabi. I also go to 3rd Rose Bay Judean Scouts and in January this year I went on the Australian Jamboree in Queensland for 2 weeks. There were 11,000 other scouts and leaders there. It was amazing.

**Tzeddaka?** I am participating in the Mitzvah project for my BarMitzvah and I am donating money to RSPCA

**What I'll remember** Practice with Kim and going to friend's Bar & Bat Mizvah's.

**Max Leveton**

Emanuel  
School

**Pets?** Amber  
a Kelpie Dog  
/ Fish



**Likes and dislikes?** I like surfing, finger boarding, sushi swimming

**More about me:** I would love to become a professional surfer. I'm not involved in any Jewish organisations but I'd love to do the "March of the Living" when I'm in year 11. I don't belong to any sports club at present. I enjoy PDHPE and HSIE at school. My favourite music is DUB-STEP, RAP & POP.

**Tzedaka?** I haven't done any social (justice) projects. I would like to stop global warming. I'd also like to improve my concentration as I can become distracted easily.

I will remember the most about being able to learn all the blessings and the amount of time it involved. I learnt that there are very interesting stories told in the Torah.



Michael Linton with baby Ashley



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! Pictured below left are some of the Shomer Achi kids with Martin yafe and the OzHarvest driver, who came to pick up the large amount of food donated by Emanuel congregants. Left above: Sally-Ann Janks and Rachel Stanton sorting out food bags. Below Eliza Buchman, Jacob Riesel, Nimrod Ktalav and Tim Steiner

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.



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 Mr Gary & Mrs Aliza Jacobs  
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 Mr Anthony Kahn & Mrs Judith Kahn  
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 Professor Ilan Katz & Ms Julia Meyerowitz-Katz  
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 Professor Robert Kummerfeld & Dr Judy Kay  
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 Mr Peter Hecht & Ms Louise Kell  
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 Mr Danny & Mrs Anna Marcus  
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 Mr John Marsden  
 Mr Robert Mayer & Mrs Ailsa Sacks  
 Mr Eric McDonald  
 Ms Judith McLallen  
 Mr Nico Meer  
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 Mrs Victoria Nadel  
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 Mrs Susan Selby  
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 Mr Damon Sharwood & Ms Miriam Belnick  
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 Mrs Lyubov & Mr Naum Shmulburd  
 Mrs Faina Shmulburd  
 Mr Jacob & Mrs Ludmila Shneidman  
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 Mrs Regina Shusterman  
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 Mr Phillip Silove  
 Ms Judith Silver  
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 Mrs Adele Simson  
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 Mr Jeff & Mrs Fiona Singer  
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 Mrs Allene Symonds  
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 Mr Michael Taksa  
 Mr Feliks Tchoudnovski  
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 Ms Agnes Weiner  
 Mr Frederick Weisinger  
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 Mrs Marta Weyland  
 Mr Scott Whitmont & Mr Christopher Whitmont-Stein  
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 Mrs Robin Wilson  
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 Mr Gordon Woolf & Mrs Virginia Baker-Woolf  
 Dr Robert Woolf  
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 Prof Anna Yeatman  
 Ms Rosanna Zettel  
 Dr Dennis & Mrs Jane Zines  
 Dr Ruth Zwi  
 Mr Norman Zylberberg



**B'NEI MITZVAH**

*To Honour our B'nei Mitvah who have "attended the House of Study"*

Naomi Arnold  
Miriam Bellamy  
Reece Buchman  
Ari Duchon  
Aaron Ellis-Bloor  
Jordan Haifer  
Max Kanuk  
Hugo Klimt  
Max Leveton  
Noah Linker  
Lucia Meyerratken  
Sonia Redman  
Maggie Rosenwax  
Zev Shteinman  
Jonathan Sinani  
Richard Yavits

**WEDDINGS**

*To rejoice with the bride and groom*

Mrs Dina & Mr Gennadi Gofman  
Mr Daniel & Mrs Elina Kluger-Wynne  
Mr Sam Scholar & Ms Tanya Kletskaya

**NEW MEMBERS**

*To welcome the stranger*

Ms Lissy Abrahams & Mr Roger Cohen  
Mr Adam Arnold  
Mr Maurice & Mrs Nadine Ben-Mayor  
Ms Marian Bloom  
Mr Victor & Mrs Pauline Brand  
Mr Andrew & Mrs Leanne Brandon  
Mr Mark Timchenko  
Mrs Jennifer Burman  
Mr Garry & Mrs Michele Charny  
Mrs Ilse Charny  
Mrs Karen Christolis  
Ms Pamela Clements  
Ms Anne Crooks & Mr Ricardo Nemirovsky

Ms Genevieve Cumming-Jaffe  
Ms Carline Dorrian  
Ms Belinda Epstein-Frisch  
Mr Moshe & Mrs Shelley Ezekiel  
Mrs Irina Farbman  
Mrs Eleonora & Mr Colin Fleischmann  
Mr Michael Folk  
Mrs Stella Freund  
Dr Peter & Mrs Anna Gabor  
Ms Audrey Gabor  
Mr David Garvin & Ms Suzanne Tavill  
Ms Caire Gil-Munoz  
Mr Peter & Mrs Sara Glaser  
Ms Kate Gonski  
Ms Rebekah Goodman  
Mrs Deborah Gor  
Mrs Anya & Mr Andrew Grant  
Mr Raphael Hammel & Ms Anne Classine  
Mr David & Mrs Courtney Harris  
Mr Peter Herman  
Ms Natalie Hersch  
Dr Helmut & Mrs Ellen Heydt  
Ms Lauren Hoffman & Mr Alexander Mead  
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Mr Andrew & Mrs Tamara Isaacs  
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Mr Richard Jacobson  
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Mrs Jeanette & Mr Danny Kidron  
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Mr Edward & Mrs Margaret Rutstein  
Billi Ryba Hayes  
Mrs Kobe Ryba Hayes Gowland & Mr Samuel Gowland

Ms Jane Sebel  
Ms Jacqui Slade  
Mr Kai Smith & Mr Timothy Wilson  
Mr Eliot Smolyansky  
Ms Johanna Somerville  
Ms Beverley Stoch  
Ms Inja Stracenski  
Prof Phillip & Mrs Jennifer Stricker  
Ms Rachel Szekely  
Mr Daniel Szekely  
Dr Victoria Timchenko  
Miss Isabella Williams

**BABY NAMINGS**

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

Reef Sharabani-Kat (Reef ben Erez) son to Erez Sharabani & Nic Kat

Kai Sharabani-Kat (Kai ben Erez) son to Erez Sharabani & Nic Kat

Noa Bloom (Noa bat Joshua v'Naomi) daughter to Dr Naomi & Joshua Bloom

Max Revelman (Aharon Shimon ben Shlomo) son to C & P Revelman

Liora Melman (Liora bat Orin v'Aviva) daughter to Ryan & Alla Melman

Jake Goldstein (Zev ben Ilan V'Leah) son to Ilan & Carmen Goldstein

Aviva Singam (Leah bat Ruth) daughter to Amy & Stephen Singam

**DECEASED*****To comfort the bereaved***

Ruth Blacina  
Taisa Bregman  
Gertrude Brokman  
Clare Butow  
Yakov Chudnovskii  
Leon Yehuda Cohenca  
Vera Cooks  
Susan Curtis  
Doreen Fabri  
Raymond Factor  
Jennifer Faust  
Ibolia Gladstein  
Arnold Gold  
Lynn Joseph  
Joseph Kuscentsky  
Celia Lewinsky  
Hilda Liebeskind  
Thomas Luthy  
Fanny Nahum  
Veljko Nisner  
Peter Sapir  
Reuben Saul  
Raymond Segal  
Alfred Smoliansky  
Rosemary Stern  
Elimelech Ze'ev  
Marcelle Zulaikha

**SERVICES****Monday & Thursday:**

6:45am Morning Minyan Neuweg

**Friday:**

6:15pm Erev Shabbat Service

**Saturday:**

9:00am Conservative Shabbat Service - Neuweg

10:00am Progressive Shabbat Service - Main Sanctuary

10:00am Jewish Renewal

Shabbat Service once a month, upstairs in the Education Centre, see website for details.

**DIRECTORY**

7 Ocean Street

Woollahra 2025

Ph: 9328 7833 Fax: 9327 8715

email: [info@emanuel.org.au](mailto:info@emanuel.org.au)

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

**Rabbis**

Jeffrey B Kamins

Jacqueline Ninio

Orna Triguboff

**General Manager**

Sam Zwarenstein

**Tell design, advertising & editorial**

Immanuel Suttner

This Tell was packed  
by volunteers.

Thank you for all your hard  
work and dedication.

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

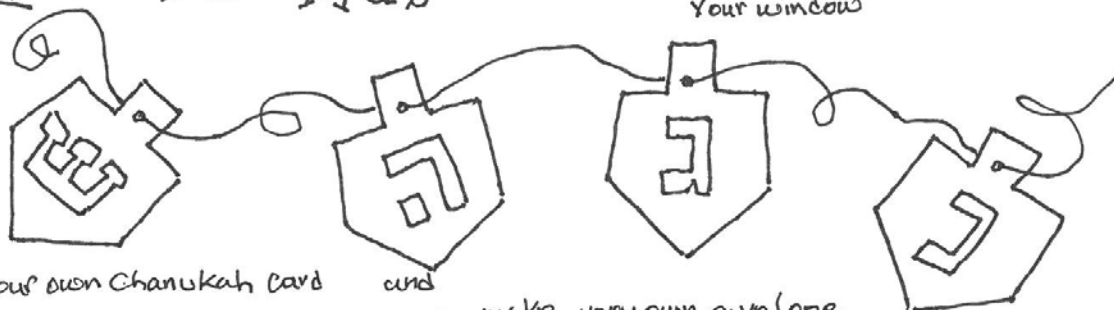


# Chanukah

## for Kids

Draw or trace dreidels on light cardboard. Colour. Punch hole through each top. Cut out dreidels. Pull a string through the holes.

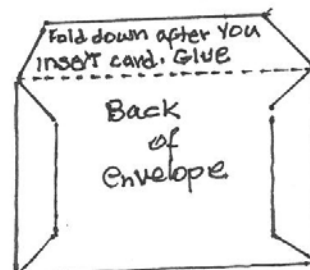
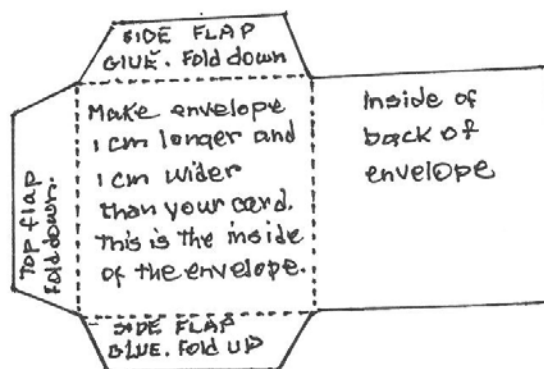
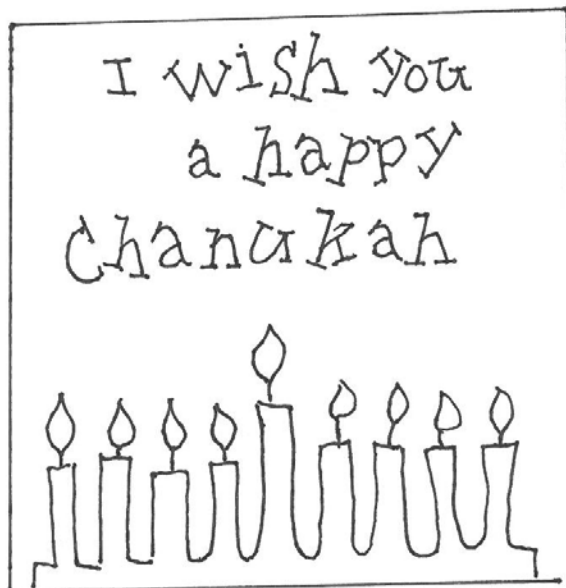
Wear as a necklace or hang on your window



Make your own Chanukah card

and

make your own envelope.



The wind has blown away the children's Chanukah gifts. Can you find the correct gift for Rami, Ali and Amy?

ANSWER

Rami has gift 1  
Ali has gift 2  
Amy has gift 3

Anne Wolfson

**PHIL  
FAVERO**

**THE GOOD GUYS®**

# SPECIAL OFFER

from The Good Guys Rockdale

## OFFER 1

**BONUS  
\$25  
STORE  
CREDIT**

With any purchase  
over \$150<sup>^</sup>



Valid for use at The Good Guys Rockdale store only. Offer valid 1/11/13-31/1/14, not in conjunction with any other offer. Personal purchases only. Valid on ticketed prices only, no further discounts apply. See below and in store for full details.

## OFFER 2

**BONUS  
\$65  
STORE  
CREDIT**

With any purchase  
over \$500<sup>^</sup>



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## OFFER 3

**BONUS  
\$135  
STORE  
CREDIT**

With any purchase  
over \$1000<sup>^</sup>

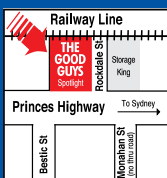


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