

# MIZRACHI MATTERS

## SHABBAT MISHPATIM / SHABBAT MEVARCHIM

This week's newsletter is generously sponsored by **Helen Apfelbaum, Manes Apfelbaum, Rachel Lazar & Families** in honour of the 21<sup>st</sup> Yahrzeit of their late husband & father, **David Apfelbaum ע"ה on 27 Shevat**

This week's Kehillah Kiddush is generously sponsored by **Philip & Ilana Chester and family** in loving memory of **Miriam Chester ע"ה** whose first Yahrzeit was **23 Shvat** & **Sandy & Esther Fixler and family** in loving memory of **Helga Fixler ע"ה** whose first Yahrzeit was **26 Shvat**

In honour of the Bar Mitzvah of Jonah Brooks, his parents Nicole and Zvi have contributed to the Kehillah Kiddush

**PLEASE NOTE: ONE MINYAN ONLY FRIDAY NIGHT in BEIT YEHUDA**

**Mincha, Kabbalat Shabbat & Ma'ariv: 6:40pm**  
**Early Candle Lighting: 7:00 – 7:05pm**  
**Later Candle Lighting: 7:58pm**  
**Drasha: R' Ian Goodhardt**

	Friday 17 February 26 Shvat	Saturday 18 February 27 Shvat	Sunday 19 February 28 Shvat	Monday 20 February 29 Shvat	Tuesday 21 February ראש חודש אדר	Wednesday 22 February ראש חודש אדר	Thursday 23 February 2 Adar	Friday 24 February 3 Adar
1. Beit Yehuda 2. Beit Vitzchak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsterwick 6. Midrashah 7. Goldberger Hall								
Shacharit	6:30am <sup>1</sup> 7:00am <sup>2</sup> ; 7:30am <sup>1</sup>	7:30am <sup>1</sup> 9:30am <sup>1-2</sup>	8:00am <sup>1</sup>	6:20am <sup>1</sup> 7:00am <sup>2</sup> ; 7:30am <sup>1</sup>	6:10am <sup>1</sup> 6:50am <sup>2</sup> ; 7:20am <sup>1</sup>	6:10am <sup>1</sup> 6:50am <sup>2</sup> ; 7:20am <sup>1</sup>	6:20am <sup>1</sup> 7:00am <sup>2</sup> ; 7:30am <sup>1</sup>	6:30am <sup>1</sup> 7:00am <sup>2</sup> ; 7:30am <sup>1</sup>
Dawn	5:40am	5:41am	5:42am	5:43am	5:44am	5:45am	5:46am	5:47am
Tallit & Tefillin	5:57am	5:58am	5:59am	6:00am	6:02am	6:03am	6:04am	6:05am
Sunrise	6:52am	6:53am	6:54am	6:55am	6:56am	6:57am	6:58am	6:59am
Sh'ma (גרא)	10:12am	10:13am	10:13am	10:14am	10:14am	10:15am	10:15am	10:15am
Earliest Mincha	2:08pm	2:08pm	2:08pm	2:07pm	2:07pm	2:07pm	2:07pm	2:07pm
Plag HaMincha (גרא)	6:52pm	6:51pm	6:50pm	6:49pm	6:48pm	6:47pm	6:46pm	6:45pm
Early Mincha/Maariv	6:40pm							6:35pm
Early Shabbat Candles	7:00 – 7:05pm							6:55 – 7:00pm
Candle Lighting	7:58pm							7:49pm
Mincha / Ma'ariv		7:40pm	6:35pm	6:35pm	6:35pm	6:35pm	6:35pm	
Sunset	8:16pm	8:15pm	8:14pm	8:13pm	8:11pm	8:10pm	8:09pm	8:07pm
Night/Shabbat Ends	8:58pm	8:57pm	8:56pm	8:54pm	8:53pm	8:52pm	8:50pm	8:49pm
Late Ma'ariv			9:30pm	9:30pm	9:30pm	9:30pm	9:30pm	

DAF YOMI <small>Via Zoom &amp; in person</small>	Nazir 25	Nazir 26	Nazir 27	Nazir 28	Nazir 29	Nazir 30	Nazir 31	Nazir 32	
	8:15am	6:40pm	8:45am	8:15am	8:15am	8:15am	8:15am	8:15am	
<b>SHIURIM</b> 		R' Leor Broh 9:00am R' James Kennard 9:30am <sup>7</sup> Drashot R' Goldberg <sup>1</sup> R' Leor Broh <sup>2</sup> Shabbat Afternoon Shiur R' James Kennard 6:35pm Daf Yomi Shiur with Brian Wiener 6:40pm		Women's Parasha Shiur with R' James Kennard 9:30am Tzurba Communal Shiur with R' Jonny Brull 8:30pm Ladies Sefer Ezra Shiur 8:30pm	Lunch & Learn Shiur R' Jonny Brull 1:00pm Parsha HaShavua Shiur R' Leor Broh 8:30pm	"Following in the Footsteps of our Fathers" 7 Morrice Street 11:00am Gary's Gemara Shiur 8:30pm	Lunch & Learn Shiur @ L1 Capital with R' Danny Mirvis 1:00pm Moreh Nevuchim with R' Jonny Brull 7:30pm Advanced Halacha Shiur by R' Jonny Brull 8:30pm		
	MISHNAH YOMIT	Eruvin 5:9-6:1	Eruvin 6:2-3	Eruvin 6:4-5	Eruvin 6:6-7	Eruvin 6:8-9	Eruvin 6:10-7:1	Eruvin 7:2-3	Eruvin 7:4-5

EVENTS		Bar Mitzvah Jonah Brooks <sup>1</sup> Seudah Shlishit Amit Shteinhart & Eitan Salomon		Molad for Adar 12:40 (11 chalakim) PM				

YAHREZITS	Bruce Esterman (Father) Sandy Fixler & Miriam Kappel (Mother)	Alan, Stephen & Trevor Shnider (Father) Helen Apfelbaum (Husband) Rachel Lazar (Father)	Michael Gordon (Father) Rachel Heinrichs (Mother)	Adina Waller & Gila Leibler (Mother) Andrew Strum (Father)	Lauren Wiener (Father)	Aryeh Elbaum (Father) Jacob Weinmann (Father)	Anton Lawrence (Father) Judy Seigel & Ruth Paneth (Father)	Hanna Baum (Father) Janie Fixler & Fay Kingsley (Mother)



# We wish a hearty Mazal Tov to

## **Emunah & Rachamim Kennard**

on the occasion of the birth of their daughter

**Mazal tov to her grandparents:** Rabbi James & Vicky Kennard  
Rabbi Reuven & Esther Livingstone (London)

**Mazal tov to her great-grandparents:** Tony & Dorothy Kerron

## **Jonah Brooks**

on the occasion of his Bar Mitzvah

**Mazal tov to his parents:** Nicole & Zvi Brooks

**Mazal tov to his grandparents:** Mera Brooks, Michael Levin, Les Reti and Lee Liberman

**Mazal tov to his great grandmother:** Edith Reti

## **Yael Gosling & Josh Schwartz**

on their recent engagement.

**Mazal tov to their parents:** Susan & Anthony Gosling and  
Stacey & Louis Schwartz (Baltimore)

**Mazal tov to their grandparents:** Eunice Lewis and Hilda Gosling (New Zealand).

## **Lisa Kappel & Tom Goldstein**

on their recent wedding.

**Mazal tov to their parents:** Miriam & Norman Kappel and Sigal & Yoram Goldstein (Israel)

## **BAR / BAT MITZVAH ANNIVERSARIES:**

Joshua Heinrichs, Edward Lichtig, Joshua Lissauer,  
Caleb Epstein, Gideon Tempelhof

## **HAPPY BIRTHDAY:**

**Saturday:** Andrew Strum, Avi Gilboa, Ian Symons,  
Nushi Gordon, Rose Mehlman (HBD)

**Sunday:** Michael Dodge, Rochelle Wunsch

**Monday:** Jonathan Braver, Nushi Gordon (HBD)

**Tuesday:** Pninah Lissauer

**Wednesday:** Ronit Lewis

## **WEDDING ANNIVERSARIES:**

**Wednesday:** Rachel & Yehuda Gottlieb



**Rav Moshe Taragin**

**From the Gush**

## **Mishpatim: Is There Secular Morality?**

**Can Morality exist outside of religion?** This question has been debated throughout history, addressed by ancient philosophers such as Plato and Socrates, as well as by modern thinkers such as Kant and Dostoyevsky.

Unquestionably, we possess the capacity for moral thought and decision making even without religion instruction. Prior to Matan Torah, criminal behavior in Man was severely punished. For his crime of murder, Kayin was condemned to nomadic wandering, while a morally dissolute world was washed away by a global flood. A ruthless Egyptian tyrant was punished for enslaving and torturing our people. Even without divine instructions, humans are expected to act upon basic moral instincts and their innate sense of right and wrong. Evidently, human beings enjoy an internal moral compass and are held accountable for immoral behavior. Hashem's laws aren't necessary for moral integrity.

For many secularists this moral impulse exists independent of Hashem. Immanuel Kant proposed the shared ability of humans to reason, as the basis for moral behavior. Modern, post-Darwinians highlight evolutionary foundations for unselfish behavior. Altruism to others elicits reciprocal generosity which greatly improves our common chances of survival. Similarly, selfless acts are necessary to form larger groups or herds, which in turns enjoy greater odds to survive the evolutionary process. Secular utilitarians believe that humans possess an internal tendency to act in a manner which effects the greatest amount of happiness for the greatest number of people. For all these secular moralists, a deeply lodged instinct drives moral behavior. Religion isn't necessary for morality. As Albert Einstein wrote in 1930: "A man's ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary."

Religious people acknowledge these instincts, but trace them to a divine author. Hashem implanted us with Kant's reason, with Darwinistic evolutionary instincts, and with a utilitarian desire to effect maximal good. What secular moralists define as moral intuition unrelated to Hashem, religious people trace to divine programming. Morality may exist without divine instruction, but it cannot exist without divine engineering.

Though Hashem created innate moral sensibility within the human heart, he also delivered His word and His system of halacha, and expects us to shape our moral experience to that system.

Our double tiered system of morality, one instinctive and one legal, is reflected the two very different passages which bracket the Torah's account of Matan Torah. In parshat Yitro, in the section immediately preceding the delivery of Torah, Moshe erects a rudimentary judicial system to enforce law and order. He also counsels people "from morning till evening" about ethics and social virtues. Even prior to giluy Shechinah (divine revelation) and to the emergence of a legal system, moral instincts motivated us to improve our personal behavior and to assemble an ethical society.

The passage immediately after Har Sinai, contained in parshat Mishpatim once again details moral responsibilities and ethical consciousness. The very first section delivered after Matan Torah details the laws of slaves, damages, legal litigation, general law enforcement and social welfare for weaker members of society such as widows, orphans, converts, and financially disadvantaged. Moral behavior is the foundation of religious experience and is commanded prior to the laws governing festivals, sacrifices and religious rituals. Even though we had displayed moral sensibilities prior to Sinai, our moral system was now updated based on the divine will and Hashem's revealed word. Even though humans possess an internal moral instinct, halacha alters and improves the texture of our moral experience. How does the added divine layer of morality affect and enhance moral experience?

### **Objective Standards**

Sustained moral behavior requires absolute standards, infinite reference points to guide our decision making. Moral challenges are complex, and we can easily justify selfish behavior by gauging them against social standards. Over time, social standards decline tempting us to calibrate our own moral code based upon these relaxed social expectations. Employing relative standards of morality, we can easily validate dishonest or unethical behavior. This leads to gradual moral erosion, the type of which we are witnessing in many modern Western societies.

Hashem's will provides immutable moral expectations which aren't impacted by social or historical context, challenging us to surpassing and absolute moral behavior.

Worse than slowly eroding moral standards, secular moralism also encourages subjective morality, in which there is no absolute moral truth, only the truths that a particular individual or culture happen to believe in. Without absolute "good" and "evil" even heinous crimes can be justified, and all sense of right and wrong becomes discarded.

Religious morality sets objective and fixed absolutes, yielding a more durable and stable moral experience.

### **Decentralizing human ego**

When struggling with moral questions, human beings are often caught between two powerful internal forces. One is our innate desire for altruism, generosity, and selflessness. Alternatively, we are also powerfully driven by ego and self-interest, intensely preoccupied with serving our own needs. In this battle of wills sometimes our ego wins out diverting us from moral behavior in preservation of our own interests. Humans may possess an innate moral compass, but they also possess a strong and hungry ego. Religious experience is predicated upon decentralizing our ego and our needs, while submitting human interest to a higher being. Once ego is decentralized moral behavior becomes more natural. Successfully submitting our needs to Hashem, promotes our ability to serve the needs of others. Once the self is decentralized moral behavior is more easily achieved.

### **Divine image**

Hashem fashioned Man as the masterpiece of His creation. He created us in His likeness, vesting us with distinctive features which no other creatures enjoy. We refer to these qualities such as intelligence, creativity, speech and consciousness as Man's divine image. Hardship and suffering depletes divine image and its potential and our moral behavior restores it. Moral acts are performed not just altruistically, but out of duty to repair Man's divine gift. Moral acts are part of a divine mission and not just a social service. Through our charity and generosity, we partner with our creator in sculpting a more perfect world.

Morality motivated by the divine image extends moral interest beyond the individual, extending it to the social arena. For this reason, religious morality is responsible for social and political evolution. Belief in

Man compels us to construct societies which preserve human dignity and freedom, allowing Man to express his talents without economic encumbrance or political repression. Religion forces us to think of the larger social calculus or morality.

### **Divine surveillance**

What happens when human moral spirit falters and our discipline weakens? Human beings are weak by nature and when left to their own moral instincts will often come up short. Religion establishes accountability to an Omniscient God who observes all human behavior. Almost every moral imperative in the Torah is suffixed by the admonition that Hashem redeemed us from Egypt. Namely, He is part of history, punishes the wicked and surveils human behavior. This divine scrutiny establishes moral accountability and braces our behavior. Even when moral instincts fail, we still stand in the presence of Hashem and must behave in accordance with His expectations.

In our moral journey we aren't alone. Hashem delivers absolute standards and watches and registers our behavior.

### **Moral Role Models**

So, we believe in human morality, but also in divinely legislated moral law. We should build our moral consciousness upon each of these two pillars, both human instinct and divine law. Often, religious people smugly dismiss secular morality arguing, as Ivan Karamazov asserted in Dostoyevsky's novel *The Brothers Karamazov*: Without God, everything is lawful. This is factually untrue and to assert such is condescending. We should be inspired by moral courage even when exhibited by non-religious individuals. Ironically, it is often easier to identify moral courage in those who express outside of religious practice. Just the same, our moral code is formatted by the will of Hashem and is unalterable.

**Religious people should be inspired to act morally based upon their inner voice as well as the divine command.**



### Riddle for Mishpatim

Find 4 consecutive words whose beginnings make up the nam "אליהו"

### Riddle for last week (Yitro)

Which letter of the Alef Bet does not appear in the Aseret HaDibrot in Parshat Yitro? And why?

**Answer** = The letter "ט" does not appear in the Aseret HaDibrot in Parshat Yitro.

It does however appear in the second reading of the Aseret Hadibrot in Parshat VaEtchanan in the 4<sup>th</sup> commandment of Shabbat in the word "נטויה" and also in the 5<sup>th</sup> commandment of Kibbud av VaEm in the word "יטב".

A reason for the absence of the letter "ט" in the first reading can be gleaned from a Gemara Bava Kamma 55a (Steinzaltz commentary) which raised the question as to why the word "good" is missing from the first reading as follows:-

***"But this is what Shmuel bar Naḥum, the brother of the mother of Rav Aḥa, son of Rabbi Ḥanina, said to me, and some say it was the father of the mother of Rav Aḥai, son of Rabbi Ḥanina: It does not mention the word good in the first tablets, since they were ultimately destined to be broken after the Jews made the Golden Calf.***

***The Gemara asks: And even if it had mentioned the term good, and they were ultimately destined to break, what of it? Rav Ashi said: If this term had been mentioned in the first tablets, all good would have, G-d forbid, ceased from Israel once they were broken. Therefore, only the second version, which was written after the breaking of the tablets, contains the word good, so that there would always be good for the Jewish people.***

The letter ט is synonymous with "good", being the first letter of the word טוב. Also, the first time the letter ט appears in the Torah it is in the word טוב. Hence its absence from the first reading of the Aseret HaDibrot can be understood in light of the above Gemara.



# Monday Night Women's Shiur - Siyum Sefer Devarim and Sefer Daniel

This week, on Monday Night the Women's Shiur celebrated a siyum for completing of Sefer Daniel. During Covid lockdown the women completed studying Sefer Devarim. Members of the group who have since made aliyah and continue to participate in the Shiur via zoom, also joined the Siyum.

The siyum was held at the home of Debbie and Robert Nossbaum, with Devrei Torah and the recitation of the Hadran.

The Shiur group has now begun studying Sefer Ezra and Necheniya. Mazal Tov to everyone involved in the learning endeavour.

Dr. Michal Kaufman  
Rosh Midrasha



*We are pleased to introduce  
a new Shiur Series for Men*

Presented by:

**RABBI JONNY BRULL**

# Tzurba Shiurim



# Laws of Nidda and Family Purity

COMMENCING

MONDAY 13 FEBRUARY 2023

8:30PM

BEIT MIDRASH

TORAH תורה  
מציון MITZION  
MELBOURNE



Join a revolutionary way to  
**LEARN HALACHA**





# ShabbatTTogether

GUEST SPEAKER:  
TALYA BASSIN

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Talya is a social worker who started the group 'It Takes a Village'. The group focuses on promoting inclusion and awareness of the Melbourne Jewish neurodivergent and special needs community.



## Sat 18 Feb

@ APPROX 11:15 AM IN KOD



# "YOU CAN'T ASK THAT!?"

Did you have a question that you always wanted to ask but just never did?

Did something come up during the week that you thought you would like to ask a Rabbi but just did not get around to asking it?

Is there a question that is playing on your mind?

## **NOW IS YOUR CHANCE TO GET THOSE ANSWERS!**

Come and join us on Shabbat between Mincha and Ma'ariv for an informal and relaxed "ask the Rabbi" question and answer session. No question is off the table and enjoy the rapid-fire discussion that ensues.

Hosted by a different Rabbi each week.

This week...Rabbi Kennard will be your host

*Beit Midrash | On Shabbat Day |  
Between Mincha and Ma'ariv*

This week's host:

**Rabbi James Kennard**





NCM = R&D of novel  
marine-based nutraceuticals



# SEUDAT SHLISHIT

## AQUACULTURE IN CONNECTION TO JEWISH SOURCES



### EITAN SALOMON

Eitan Salomon, PhD. Graduate of the Hebrew University in Jerusalem. Former Torah MiTzion Shaliach in St. Louis, MO, USA (2014-2016). Currently a scientist working on seaweed biotechnology.

41 years old. Married to Adi, with seven children (Tamar, Naomi, Boaz, Yehuda, Ruth, David and Uri). Living and working in Eilat. Visiting Australia for the first time for a big seaweed conference in Hobart, Tasmania.

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EITANSOL@OCEAN.ORG.IL



**SHABBAT  
MISHPATIM  
FEBRUARY 18 2023  
MINCHA AT 7:40PM**



ShabbaTTogether

**SHABBAT  
MISHPATIM**

**FEBRUARY 18 2023**

**MINCHA AT 7:40PM**

# SEUDAT SHLISHIT

## YOSEPH HADDAD

Yoseph Haddad describes himself as a Christian Arab Israeli. A native of Haifa, he served in the IDF. Israeli Arabs are not required to serve, but Haddad volunteered at the age of 18. A fierce defender of Israel, he once said, "For the first time in my life I learned about the Arab-Israel conflict. In the Arab school system, I didn't learn the Israeli national anthem or about the wars of '48, '67 or the Yom Kippur War in '73." He also learned about the Holocaust. "When I visited Yad Vashem, Israel's official Holocaust memorial, it was the first time I understood the horrific tragedy that had taken place,"

"They say Israel is an apartheid country, yet Arab officers in the IDF give orders to Jewish soldiers. One of my commanders was an Arab. The captain of the Israeli national soccer team is a Muslim. Thirteen members of the Knesset are Muslim.

During the 2006 Lebanon War, a month before his service was to end, Haddad was sent to the Lebanon border. "We were at a point where we had little food or ammo. I was tired, but we had won every battle." One morning Hezbollah launched missiles in the direction of Haddad and his fellow soldiers. "We set out to evacuate while treating some seriously wounded." It took longer than expected and another rocket came their way, passing right by Haddad, hitting a wall. "I flew up in the air," he recalled. "I knew I was injured. I could barely move. Then I saw that my foot had been cut off." As he was evacuated, with his unit still under fire, Haddad sang "Don't Worry, Be Happy." The other soldiers joined in.

He woke up four days after his surgery. "I looked to see if I had a foot. I saw that I had a foot, although it was attached with a lot of metal. That's when I started my own battle. It took a year." One of his doctors had told him it would be a miracle if he could walk with a limp. "I told him I'm going to play soccer. A year later, I went to his office with a soccer ball, kicking it with my foot."

The experience, said Haddad, "made me feel that I was destined to do better things. If you are 20 to 30 minutes from death, you think about how you want to invest in yourself. I wanted to conquer the world. Something was missing; that something is what I'm doing right now." He went on to help found Vouching for Each Other.

Haddad was also deeply affected by a commander named Roi Klein, a religious man who wore a kippah. "He talked to me about life," said Haddad. Klein sacrificed his life to save his fellow soldiers when he jumped on a hand grenade that had been thrown at his unit. He pointed out that Arab news sources are dominated by radical extremists. "The majority of Arab residents are silent because they are afraid." He acknowledged that he sometimes gets death threats, adding, "But for each of those I get 10 messages of support. That's what keeps me going."



# Now open

2024  
Yavneh  
Scholarship



Applications  
closing  
20 February

Leibler Yavneh College is pleased to offer a limited number of academic scholarships awarded to students entering Years 7, 9 or 11 in 2024.

Register for the scholarship exam no later than Monday 20 February 2023 at [yavneh.vic.edu.au/scholarships](http://yavneh.vic.edu.au/scholarships)

You must be in Years 6, 8 or 10 in 2023 to be eligible for an academic scholarship. Exam date: 26 February 2023

To seek further information on any of our scholarships or how to apply, please contact our Enrolments Administrator at [enrolments@yavneh.vic.edu.au](mailto:enrolments@yavneh.vic.edu.au) or (03) 9528 4911.

INVITES ALL WOMEN TO

# "Show up & Unite"

An intimate evening opening the conversation  
around challenges, hope & community

Tuesday, February 21st

ראש חודש אדר תשפ"ג

Doors open 7:45pm | Program Begins 8pm

**Malki Rodal**

*"From heartache to hope"*

**Shterny Dadon**

*Supporting through loss-  
Practical ways to help*

**Special Video Presentation**

Caulfield Shul Hall

572 Inkerman Rd, Caulfield North

Light Refreshments

Cover Charge \$10

Trybooking  
link:  
[bit.ly/SEJW1](https://bit.ly/SEJW1)



For more information email [sejwaus@gmail.com](mailto:sejwaus@gmail.com)

SEJW is a collaboration of community organisations joining together to create awareness, educate and support Jewish women.

THE MIDRASHA & THE EDEN CENTER PRESENT

# DR. GILA GOLD

YOETZET HALACHA, OBSTETRICIAN,  
GYNAECOLOGIST & KALLAH TEACHER

in conversation with

## AVITAL SEIFMAN

KALLAH TEACHER

ABOUT WOMEN'S HEALTH AND HALACHA

Shabbat 25th February | ד' אדר

5.30- 6.30 PM

Ohr David | Mizrachi Shule



Gila Gold (nee Parkes) is an Obstetrician and Gynaecologist as well as a Yoetzet Halacha. She made Aliya from Melbourne in 2012 and currently lives in Jerusalem with her husband and four children.

Gila works in Shaare Zedek Hospital and Maccabi Health, with a special interest in high risk pregnancy. She also advises women on halachic issues related to marriage, intimacy, fertility, pregnancy, contraception and menopause. Together with her husband, she teaches couples in preparation for their wedding.

# Matanot Le'Evyonim

The mitzvah of Matanot L'Evyonim – providing the equivalent of a Purim meal for two individuals on Purim day was always understood by the poskim as being even more important in priority than the monies spent on mishloach manot and personal seudot.

Therefore, one should spend less money on mishlo'ach manot and more on matanot l'evyonim.

Each person above the age of Bar/Bat Mitzvah is supposed to contribute this amount.

As has been the practice for years, Mizrachi will distribute Matanot L'Evyonim on Purim day to Aniyei Ha'Ir (local needy people) and to Aniyei Eretz Yisroel (needy people in Israel).

Please bring your monies to the office as soon as possible or ring through your credit card details on 8317 2504, so that funds can be distributed on Purim day itself, as per the Halachic requirement.

Please give generously.  
A tax deductible receipt will be issued.

As always, baskets will be available on the bimah in all minyanim on Purim night and morning for monies not arranged ahead of time. Please understand, however, that remitting the monies earlier than the morning of Purim enables us to distribute appropriately with greater pre-thought and ease.





# PURIM CARDS



**PICK UP  
NOW**  
at Mizrachi  
\$5.00 each

**OPTION ONE**

or we can  
post for you  
\$7.50 each

**Buy  
Online**

**OPTION TWO** \$50 / \$100 or  
\$150 E-Cards  
for multiple  
use

ALL proceeds go to the Mizrachi Charity Fund  
and are tax deductible



ONLINE E-cards are NOW available  
on [cards.mizrachi.com.au](http://cards.mizrachi.com.au)

OR  
to arrange physical cards  
(for collection or postage)  
be in touch with Rae 8317 2504  
[rae@mizrachi.com.au](mailto:rae@mizrachi.com.au)



# Purim 2023

*Monday 6th March*  
*4:30 - 6:30pm*

*Miznachi Courtyard*

*Megillah Reading*

**LARGE  
BUBBLES**

**BALLOON  
TWISTING**

**DIY  
PHOTOBOOTH**

**COSTUME  
PARADE  
WITH PRIZES**

Dinner and Snacks will be provided

Please purchase your tickets for catering purposes at:

<https://tinyurl.com/purimkids2023>



PURIM  
6 March 2023



**KOD GOES  
RETRO.**



**SANDWICH BAR | DJ | OPEN BAR**



**8:25pm Megillah  
@ LOLA St Kilda  
60 Fitzroy St**

**\$30 ENTRY  
\$25 FOR SEAT  
HOLDERS**



# Purim 2023

*Monday 6th March*

PLEASE JOIN US  
FOR A SUPPER  
AFTER MEGILLAH  
READING IN THE  
Yael Miriam Bloch  
SUCCAH.

Please RSVP for catering purposes by clicking below  
<https://tinyurl.com/purimadults2023>



# DOWNTON REBBE

THE 2023 PURIM SPIEL

SUNDAY 12 MARCH 6PM  
TUESDAY 14 MARCH 8PM  
THURSDAY 16 MARCH 8PM  
SUNDAY 19 MARCH 6PM



With special thanks to our Platinum Donors

EMUNAH  
AUSTRALIA

Bookings:  
[www.purimspiel.com.au](http://www.purimspiel.com.au)

**GANDEL**  
FOUNDATION

**THE BESEN FAMILY**  
**MRS NECHAMA**  
**WERDIGER**