



MIZRACHI
MELBOURNE

SHABBAT KI TEITZEI

8 ELUL 5783 - FRIDAY 25 AUGUST 2023



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Candle Lighting: 5:35pm
Mincha: 5:40pm
Drasha: R' Jonny Brull


SHABBAT KI TEITZEI

8 ELUL 5783 - FRIDAY 25 AUGUST 2023

	Friday 25 August 8 Elul	Shabbat 26 August 9 Elul	Sunday 27 August 10 Elul	Monday 28 August 11 Elul	Tuesday 29 August 12 Elul	Wednesday 30 August 13 Elul	Thursday 31 August 14 Elul	Friday 1 September 15 Elul
1. Beit Yehuda 2. Beit Yitzchak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall								
Shacharit	6:30am ¹ :7:00am ² 7:30am ¹	7:30am ¹ : 9:30am ¹⁻⁴	8:00am ¹ 9:00am ³	6:20am ¹ :7:00am ² 7:30am ¹	6:30am ¹ :7:00am ² 7:30am ¹	6:30am ¹ :7:00am ² 7:30am ¹	6:20am ¹ :7:00am ² 7:30am ¹	6:30am ¹ :7:00am ² 7:30am ¹
Dawn	5:41am	5:40am	5:39am	5:37am	5:36am	5:34am	5:33am	5:31am
Tallit & Tefillin	5:59am	6:00am	5:57am	5:55am	5:54am	5:52am	5:51am	5:50am
Sunrise	6:53am	6:52am	6:51am	6:49am	6:48am	6:46am	6:45am	6:43am
Sh'ma (ג'רא)	9:37am	9:36am	9:36am	9:35am	9:34am	9:33am	9:32am	9:31am
Earliest Mincha	12:51pm	12:50pm	12:50pm	12:50pm	12:50pm	12:50pm	12:49pm	12:49pm
Plag HaMincha (ג'רא)	4:43pm	4:44pm	4:44pm	4:45pm	4:46pm	4:46pm	4:47pm	4:47pm
Candle Lighting	5:35pm							5:40pm
Mincha / Ma'ariv	5:40pm	5:20pm	5:45pm	5:45pm	5:45pm	5:45pm	5:45pm	5:50pm
Sunset	5:52pm	5:53pm	5:54pm	5:55pm	5:56pm	5:56pm	5:57pm	5:58pm
Night/Shabbat Ends	6:32pm	6:33pm	6:34pm	6:35pm	6:36pm	6:36pm	6:37pm	6:38pm
Late Ma'ariv			Not tonight	9:30pm	9:30pm	9:30pm	9:30pm	

DAF YOMI Via Zoom & in person	Kiddushin 12	Kiddushin 13	Kiddushin 14	Kiddushin 15	Kiddushin 16	Kiddushin 17	Kiddushin 18	Kiddushin 19	
	8:15am		8:45am	8:15am	8:15am	8:15am	8:15am	8:15am	
SHIURIM 		Reb Leor Broh 9:00am R' James Kennard 9:30am ⁷ Drashot R' Doron Perez ² Shabbat Afternoon Shiur R' James Kennard 4:30pm	Ramban Parasha Shiur with R' Jonny Brull Not this week Students Gemara Kiddushin Shiur with R' Jonny Brull Not this week	Parasha Shiur with R' Jonny Brull for Ladies 9:30am Tzurba Communal Shiur R' Jonny Brull 7:30pm Sefer Ezra Shiur for Ladies with Dr. Michal Kaufman at the Lewis's 8:30pm Gemara Shiur with R' Jonny Brull at 8:30pm	Lunch & Learn with Aryeh Roberts – 1:00pm Young Ladies Gemara Shiur (20's-30's) R' Jonny Brull 7:45pm Gemara chabura for returnees from Shnat R' Jonny Brull 8:30pm Parsha HaShavua R' Leor Broh Not this week	"Following in the Footsteps of our Fathers" 11:00am Gary's Gemara Shiur 8:30pm	Lunch & Learn Shiur @ LI Capital R' Jonny Brull 1:00pm Moreh Nevuchim R' Jonny Brull 7:30pm Advanced Halacha Shiur R' Jonny Brull 8:30pm R' Chaim Brisker on the Rambam R' Marcus Rosenberg 8:30pm		
	MISHNAH YOMIT	Rosh Hashanah 4:4-5	Rosh Hashanah 4:6-7	Rosh Hashanah 4:8-9	Taanit 1:1-2	Taanit 1:3-4	Taanit 1:5-6	Taanit 1:7-2:1	Taanit 2:2-3

EVENTS		MizKids 10:30am						
			Bnei Akiva 4:30pm Seudah Shlishit R' Jonah Sieger & R' Doron Perez					

YAHRTZEITS 		Geri Kras (Mother) Rachel Heinrichs (Brother)	Lawrence Cher, Leonie Balbin & Nathan Cher (Father) Ursula Cher (Husband)	Anne Shnider (Father)			Henry Debinski (Father) Jeff & Gary Herz (Mother)	

BENJI JOTKOWITZ

FROM OUR PRESIDENT



Already 3 weeks into the role and a lot is going on at Mizrachi!

Our first committee meeting was a great success, led by an external facilitator who separated us into small working groups armed with butchers paper and challenged us with the following questions:

- What do each of us need to do to make this committee a success?
- What needs to be done to strengthen individual member connection and commitment to Mizrachi?
- What are our short-term actions, low lying fruit, immediate to do list?
- What are our longer-term priorities?

We also explored our strengths and what could get in the way of our success. This thought-provoking meeting left everyone excited and ready to roll up their sleeves and get to work. Various sub-committees were then established and are listed here in Mizrachi Matters with various events and programs being planned. It is pleasing to see so many members excited to help and be involved. Please do not hesitate to reach out if you too wish to be of assistance in any way for the benefit of our wonderful community.

The first Executive meeting was long but also beneficial for everyone to be brought up to speed across Kosher Australia, Beit Midrash, Building & Maintenance and Leibler Yavneh College.

It is exciting to announce the appointment of Cara Esterman as our MizKids Coordinator. Together with her team, they have created a new and revamped program for the upcoming year.

Torah Tidbits has added a nice touch enabling community members to share a Dvar Torah and special thanks to Hadar Slonim for taking on the role of refreshing our Instagram page. In no time she has brought it back to life and I suggest you follow us immediately for up-to-date information @mizrachimelb.

Our community is a tapestry woven with threads of diverse backgrounds, shared values and a common purpose. Mizrachi Matters is also your opportunity to share with our membership your special moments. It is a real Kiddush Hashem to read about the AJAX Sunday 3rds team established for those boys not able to play football on Shabbat led by KOD stalwart and captain Josh Jones. Wishing you Hatzlacha Raba on Sunday in the preliminary final.

I wish Mazel Tov to Arnold Bloch Leibler on its 70th year anniversary. As it states in Pirkei Avot בְּןֵי שִׁבְעִים לְשִׁיבָה - At seventy, fullness of years. On behalf of the Mizrachi organisation I thank Mark Leibler and ABL for its ongoing pro-bono support and value our close and ongoing relationship. We are also proud to have Mark & Jeremy Leibler, Jonathan Wenig, Philip & Joel Chester and Raph Leibler as our mitpallelim.

Please join us for a special pre-Selichot Kumsitz together with Isser Feiglin and Bnei Akiva where we will sing together as we gear up towards the Yamim Noraim and diarise Tuesday night Chol Hamoed Succot for a spectacular Simchat Beit Hashoeva. Chessed opportunities will also be available enabling us all to give back and support those in need.

I encourage each of us to take an active role in shaping our future. Whether it's volunteering your time, attending an event, program or shiur or contributing your unique skills, your involvement matters.

Shabbat Shalom

Benji

COMMITTEE UPDATES

FIRST COMMITTEE MEETING

Zandy Fell (ZALT Group) ran an interactive planning and brainstorming session for the committee, focusing on how to achieve our goals for the year ahead.



NEW SUBCOMMITTEES

The following subcommittees have been established.
Look out for exciting updates coming soon!

Events and Programs

Benji Jotkowitz
Daniel Braver
Alon Esterman
Belinda Fisher
Toby Holzer
Avital Seifman
Matan Slonim
Ari Fisher

Women's Engagement

Avital Seifman
Toby Holzer

MizKids

Cara Esterman

Building and Design

Rafi Lamm
Danny Segman

Beit Midrash

Alan Lotzoff
Isaac Berkovits

Bnei Akiva

Yona Epstein
Alon Esterman
Karen Franks
Rachel Teller

Security

Yehuda Gottlieb
Daniel Goodhardt

Strategy and Planning

Mark Cohen
Daniel Goodhardt
Yehuda Gottlieb

Mizrachi Cares

Karen Franks
Belinda Fisher
Rachel Teller
Talilah May

Kosher Australia

Stephen Shnider
Isaac Berkovits
Darren Katz

If you would like to get involved in any of these areas,
please contact a committee member.

TORAH TIDBITS

FROM OUR COMMUNITY



פרשת כי תצא Parshat Ki Tetzei

Susan Miller

Inspiring Self-Betterment and Reconciliation During Elul

Parshat Ki Tetzei is a diverse collection of 74 of the 613 mitzvot in the Torah, significantly more than any other parsha. These mitzvot encompass laws about family relations, moral and legal obligations towards neighbours and fellow citizens, ethical behaviour in relation to financial matters, and other rules of social responsibility. In the continuation of Moshe's speech, he is preparing Am Yisrael for living a free and independent life in the Land of Israel, Bezelem Elokim, by delving into the details of the covenant between Israel and Hashem.

This week's parsha opens with the words "ki tetzei lamilchamah al oyevecha" – "when you will go out to war against your enemy", but it could have said "ki tilcham im oyevecha" – "when you will be at war with your enemy". Why does it use the words chosen, and what is the difference between the phrases?

Ki Tetzei is fittingly read during the month of Elul, the designated time for doing teshuvah; it not only discusses a physical war but also alludes to a one's spiritual battle. Man has a yetzer tov - good inclination and a yetzer hara - evil inclination; both fighting to control one's direction and behaviours, with a powerful yetzer hara innately difficult to overcome.

However, our sages (Shabbat 104a) have declared that "haba letaheir mesai'im oto" – "the one who wants to purify himself (improve his ways) is assisted from Heaven." In encouraging us to do teshuvah, the Torah is assuring us that "ki tetzei lamilchamah" – if you will only resolve to actively go out and wage war "al oyevecha" – "against the enemy" – i.e. the yetzer hara – you will surely be victorious because Hashem will hand him over to you. This is why the Torah uses this active phrase to "go out to war" rather than passively "being at war".

Another interpretation from the Zohar (Bamidbar 243:a), compares the inner struggle in man during prayer to a time of war. "Your enemy," the yetzer hara, tries in every way to distract the person and disturb his kavanah, and man endeavors very hard to overcome him. Therefore, the Torah advises that the ideal solution is "ki tetzei" – to "go out", i.e. one should leave his home and go to shule to daven with a minyan. There, one will eliminate many distractions encountered while praying at home.

The connection between parshat Ki Tetzei and Elul can be made by emphasizing the themes of compassion, empathy, and ethical conduct prevalent in the parsha. In order to control our yetzer hara, and undertake proper teshuva, we need to actively "go out" and pursue ways to return to Hashem: through mitzvot, tefilla, and chessed. As we engage with the introspective and repentance-oriented activities of Elul, the teachings of Ki Tetzei can serve as a source of inspiration and guidance in our journey toward self-betterment and reconciliation with others during the Yamim Noraim.

As a new initiative, each week we will have a community member share a dvar Torah in the Mizrahi Matters and online. If you would like to contribute, please contact Toby on 0439 846 100.

MAZAL TOV to:

Miriam and Mickey Polevoy on the birth of their son.

Mazal tov his grandparents: Abi Cooper, Mark Polevoy (Beit Shemesh) and the extended Syber Family.

Judy & Rabbi Yitzi Kennard on the birth of their daughter.

Mazal tov to his grandparents: Vicky & Rabbi James Kennard, Rivky & Rabbi Joseph Halpern (UK).

Mazal tov to his great grandparents: Dorothy & Tony Kerron

Shevi & Yehuda Simon on the birth of their daughter, Shira

Mazel tov her grandparents: Chana & Rabbi Chaim Weissman (Israel), Eta & Rabbi Dovid Simon (Israel) and Ilana & Rosh Kollel Rabbi Dovid Horwitz (Israel)

Mazel tov to her great-grandparents: Ruth Figdor and Naomi Simon (Israel)

Happy Birthday to:

Abi Barnett, Avidan Baum, Raphael Leibler, Andi Lotzoff, Daniel Mainzer, Keren Mond, Josh Rubin, Lorrane Shwartz, Eva Slonim, Ber Vorchheimer, Jack Zuckerman, Natalie Zuckerman

Wedding Anniversaries:

Belinda & David Fisher, Amanda & Daniel Teller (HWA)

Bar Mitzvah Anniversaries:

Benny Menahem, Joshua Rubin, Adrian Weinberg

If you have an occasion or milestone event that you would like to be mentioned in Mizrahi Matters, please email it to office@mizrachi.com.au by 9:00am on Thursdays.

AJAX Sunday Thirds – Josh Jones, Captain

So many in our community love Australian Rules Football but for so long the opportunity to play competitively wasn't available.

However, with the pioneering work of Zev Aron and many other important stakeholders at AJAX, the Thirds Team got off the ground in 2013, providing the platform for religious members of the community to play competitive football.

The calibre of the teams we play against in the VAFA is exemplary and the respect and support from other clubs for our needing to play on a Sunday is admirable. Being a Saturday competition, our matches are specially moved to a Sunday.

The team grew significantly since its inception, showcasing the demand for a shomer-Shabbat team, with a first finals campaign in 2015 followed by successive finals appearances in the following two seasons.

With impacts of Covid and losing some key players, the team remained competitive without finals experience until this season.

One of the hallmarks of the team has always been the culture and camaraderie of the group. Regardless of level of observance or age, the team has always been an inclusive environment and a great bridge for different sects of the Melbourne Jewish community.

We hope this team continues for many years into the future and we hope to find success this season, only 2 wins away from the Premiership flag!

Come down on Sunday to Whitefriars College, Donvale @ 2:10pm to support the team especially the Mizrahi boys - Sammy Brygel, Yehuda Gottlieb, Jeremy Herz, Ara Herszberg, Doron Kessler, Amir Meyerowitz, Sam Paneth, Lior Smart & Gil Zelwer.



From the Gush - Rav Moshe Taragin Ki Tezey: Religion and the New Scientific Frontiers

Judaism reveres the divine gift of human life. In our efforts to preserve life we adopt every possible measure to prevent senseless or accidental death. For this reason, the Torah obligates us to construct fences upon the flat roofs of our homes so that “you should not situate blood in your homes”.

Surprisingly, in parshat Ki Tezey, the mitzvah to maintain safe home environments is juxtaposed to a seemingly unrelated aveirah of mixing seeds and grapes, mandating that these dissimilar species be planted at a distance from one another. The instruction to erect a fence upon a flat roof and the violation of mixing different agricultural groups appear to share little in common.

The Price of Progress

The mitzvah to construct a fence on a roof has broader metaphoric implications. Fences are only necessary in multi-storied homes. When humans lived in modest, single-story thatch huts, fences weren't necessary. Rickety roofs couldn't support human weight and the heights

Mizrachi Matters can now be found on the Mizrachi website at <http://mizrachi.com.au/mizrachi-matters/> or on Facebook at <https://www.facebook.com/MizrachiMelb>

weren't substantial enough for a fall to be lethal. Fences on roofs only become necessary as humans acquired the skills to construct solid and tall edifices. The need for fences only emerged with the advance of technology.

Constructing taller buildings is crucial for human development. Living in straw huts or mud homes exposed humanity to the violent forces of Nature. Additionally, in the absence of multi-storied structures, populations were scattered across broad regions. Achieving the ability to manufacture bricks and mortar enabled the generation of the Migdal Bavel to condense the population and to inaugurate the first recorded city, effectively eliminating the curse of Kayin to nomadically wander the earth. Building tall structures with high roofs was a major milestone of architectural achievement.

But it also presented new perils. Solid roofs expanded human living space but also introduced the deadly hazard of falling off those roofs. By cautioning us to build a fence, the Torah signals a broader message: pay attention not just to the benefits of human innovation, but also to the undisclosed dangers which new technologies create. As the human spirit advances, we must not allow technology to endanger life or to harm human welfare.

The First Revolutionary Phase

We have all experienced a dizzying 300 years of industrial and technological revolutions, each of which has dramatically advanced the human condition. However, each revolution introduced new threats to human well-being.

The industrial revolution revolutionized human labor, relocating industry from the farmlands and local shops into massive factories. But it also stationed workers in cramped conditions with poor ventilation and toxic exposure to hazardous materials. These dark and inhuman caverns often callously exploited child and immigrant labor. Furthermore, industrialization polluted our environment, and accelerated global warming, the effects of which we are first beginning to suffer.

The industrial revolution also created a demographic shift, rapidly accelerating urbanization and creating overcrowded concrete jungles of crime and urban blight.

For its part, the technological revolution and the internet have radically diminished human interaction creating more loneliness and less communal belonging. Every technology advances human progress, but also introduces new and unspoken menaces to human welfare. By charging us to build fences upon our tall homes, the Torah is, effectively cautioning us to be sensitive to the dangers which accompany new technologies.

Changing Nature

The adjacent prohibition to the commandment to build walls bans the mixing of grains and grapes. Unlike the instruction to build a fence upon a roof, the Torah doesn't rationalize this prohibition based upon its potential negative impact. It states the prohibition without any explanation or reasoning. Evidently, mixing different agricultural species and manipulating Nature is banned even if they don't harm the human condition. Hashem fixed inviolate boundaries in Nature which are not to be crossed, even in the pursuit of science and progress.

We are currently standing at an important threshold of human innovation and technology. We are not just developing the ability to build taller homes, but are beginning to reengineer Nature herself. We have passed from the stage of building tall homes to the stage of mixing grains and grapes.

Past industrial or technological revolutions didn't alter the basic chemistry of Nature, but merely harnessed her potential more efficiently. For example, successive revolutions in energy empowered us to draw more energy from our natural world. Initially we sailed the

oceans on wind powered ships, aided by human muscle. We soon discovered that heating water would release steam energy and that burning coal would release heat energy. Each of these discoveries allowed us to mechanize labor and production and to revolutionize travel. Ultimately, we discovered that natural gas and fossil fuels contained even greater energy capacity which could be released by controlled burning. At no point though, did our manipulation of energy sources alter the basic configuration of Nature.

All this changed, however, over the past century, as quantum physics and Einstein's discoveries allowed us to peer into the sub-atomic level of our world. We soon discovered that by splitting atoms we could unleash enough energy to destroy the world. We are now discovering that by fusing atoms we can release even more energy. By splitting atoms and by combining atoms we are reengineering the basic model of Nature.

Another example of technological advance changing the basic design of Nature are the advances in the field of medicine. Over the past 500 years the progress of Western medicine has dramatically improved human health and significantly expanded life expectancy. These inventions didn't alter Nature, but equipped us with the skills and the tools to better understand human physiology and to provide both preventional and interventional procedures. These revolutions didn't mix grains and grapes, but merely built taller homes. Medical science is now entering a bold new era. Having mapped the human genome, we can reengineer human DNA and, potentially, alter human identity. We can clone new life and we can 3D manufacture artificial limbs and organs. Artificial Intelligence will, ultimately, enable the creation of enhanced human beings by fusing technology with human biology. We are toying with the building blocks of the world Hashem created. This is a very different type of technology and poses a very different religious question.

As with everything else, the Torah provides direction. Technology itself should never be vilified. For a religious Jew, the march of science and progress is driven by a religious impulse. Hashem is kind and compassionate and desires that we improve our condition and welfare. Greek mythology depicted Prometheus stealing fire from the gods and being eternally punished for his crime. By stark contrast, the gemara describes Hashem delivering fire to Adam immediately after the first week of creation. This passing of fire from God to Man, is effectively a passing of the baton. Hashem signaled that His creation was completed and that now, he expected humanity to improve the world He intentionally left imperfect.

Yet there are limits to human creativity. There are basic boundaries of Nature we aren't meant to encroach upon. Or, as Hashem instructed Adam, it is his world "to develop, but also to preserve". We must develop but must also preserve. Balancing the two divine mandates will never be easy.

We do not possess any clear masorah or tradition about larger issues such as global warming, genetic engineering, or quantum physics. The best we can do is to maintain a delicate balance. In our pursuit of science and innovation we must respect the boundaries Hashem installed in nature. When we sense that we are crossing those boundaries, we must pause and consider whether we are developing Hashem's world as he desires or are mixing grapes and grains.



RIDDLE OF THE WEEK

Reb Leor Broh
Riddle for Ki Tetze

Find a four-letter word that appears three times in Parshat Ki Tetze and connects with blessing.

Riddle for last week (Shoftim)

In Parshat Shoftim the Torah uses two very similar terms for a number. The slight difference has nothing to do with gender. What is the number and what are the terms?

Answer: The Torah uses 2 expressions for the number 2 - שְׁנַי & שְׁנַיִם
עַלְפֵי שְׁנַיִם עֵדִים אוּ שְׁלֹשָׁה עֵדִים יוֹמֶת הַמֵּת לֹא יוֹמֶת עַלְפֵי עֵד אֶחָד:

A person shall be put to death only on the testimony of two or three witnesses; no one shall be put to death on the testimony of a single witness. (17:6)

עַלְפֵי שְׁנַי עֵדִים אוּ עַלְפֵי שְׁלֹשָׁה עֵדִים יִקוּם דְּבָר

On the testimony of two or three witnesses shall the matter be upheld (19:15)

The Baal HaTurim (19:5) comments on the change in expression noting that the latter verse deals with monetary cases where the witnesses are not warned with the same severity regarding telling the truth as are witnesses in capital cases such as in the former case at 17:6.

But how does that explain the association of the two words שְׁנַי & שְׁנַיִם to these cases?

The Davis Edition of the Baal HaTurim quotes the Maharil Diskin cited in Shaarei Aharon who gives the following explanation.

In capital cases, the witnesses constitute a pair from the time of the deed about which they testify. However, if each of the two saw the act from a different position and was unaware of the other's presence, they are not considered as a 'pair of witnesses' and as such their testimony cannot be used to condemn the accused to death.

In civil cases, the witnesses need not constitute a pair until they stand in testimony before the beis din.

This halachic difference accounts for the change in terms. The ending - ים often indicates a matched pair. For example, the plural of - יד hand is ידים - a pair of hands, but when י is used in borrowed form such as for 'handle' or 'share' the plural is ידות.

In 17:6 the Torah refers to capital witnesses who are described as 'שְׁנַיִם' to indicate that they must be a 'matched' pair, right from the start, whereas in a civil lawsuit, such as in 19:15 where the witnesses need not be an established pair from the start, it is sufficient if they are merely שְׁנַי עֵדִים two witnesses.



MIZRACHI
MELBOURNE

Shabbat Morning Drasha

Beit Yehuda



R' Doron Perez

Rav Doron Perez is the Executive Chairman of World Mizrachi. He previously served the South African Jewish community for 15 years as the Rabbi of the Mizrachi Movement, Senior Rabbi of the Mizrachi Shul and the Head of Yeshiva College schools.

MIZRACHI
MELBOURNE

SEUDAH SHLISHIT
SHABBAT KI TEITZEI
MINCHA 5:20pm



Rabbi Jonah Sieger

Rabbi Jonah Sieger is a 4th year 4th grade Rebbe at Yavneh academy in Paramus.

Originally hailing from Los Angeles, Rabbi Sieger completed two years of intensive study at Yeshivat Har Etzion. He is a graduate of Yeshiva University, where he studied Marketing and Management at the Sy Syms School of Business. While at YU, he studied under Rav Michael Rosensweig, Rabbi Mayer Twersky and Rabbi Daniel Feldman among others and received his Semikha from the Rabbi Isaac Elchanan Theological Seminary.

Rabbi Sieger completed his masters degree at the Azrieli School of Jewish Education and was selected as a Azrieli PELE fellow, a program which emphasizes constructivist methods in the classroom. He is a sought after Chazzan and has attended courses at the Belz School of Jewish Music where he studied under the tutelage of Cantor Joseph Malovany and Cantor Sherwood Goffin. There he learned the art and nuance of Nusach Hatefilah. Among Rabbi Sieger's many hobbies and interests are Chazzanus, Safrus, sports, scuba diving and traveling.

Rabbi Jonah Sieger resides with his incredible wife Abby, a pediatrician, in Highland Park, NJ.



Rav Doron Perez

Rav Doron Perez is the Chief Executive of the Mizrachi World Movement, a position he has held since he returned to Israel in 2014 from Johannesburg, South Africa.

During his 15-year shlichut in South Africa, Rav Perez fulfilled multiple leadership roles, as Executive Director of Mizrachi South Africa, the Senior Rabbi of the Mizrachi Shul, and Head of the Yeshiva College school, the first and largest Torah school in Southern Africa.

Rav Perez was born and raised in Johannesburg, South Africa, and made Aliyah at the age of 18. He studied for 10 years in some of Israel's leading Yeshivot, served in the IDF as part of the Hesder program, and completed his rabbinic ordination and a Bachelor of Education majoring in Jewish Philosophy. He is currently studying for an MA in Jewish History. He is the author of the book Leading the Way, and a sought-after speaker and scholar-in-residence in communities in Israel and around the world.

At World Mizrachi, Rav Perez's major focus is on organizational transformation and invigorating the global Religious Zionist movement with its dual focus on Jewish and Zionist identity and destiny.

WE ARE **HIRING**

EXECUTIVE OFFICER

Emunah is looking for a proactive, organised, tech savvy individual to join our team in the next exciting phase of growth in our incredible not for profit organisation supporting vulnerable children and families in Israel

- ✓ Admin & Org Management
- ✓ Donor Communication
- ✓ Newsletter writing
- ✓ Committee Coordination
- ✓ Social Media Strategy
- ✓ Website and Database Management
- ✓ Financial Liason
- ✓ Office Email Management



EMUNAH
AUSTRALIA

IDEAL CANDIDATE

- Empathetic with a passion for Israel and a desire to support a an incredible non-profit helping children and families.
- Strong organisational, written, and verbal communication skills with attention to detail.
- Proactive and capable of independent or collaborative work within a volunteer-driven organization.
- Self-motivated and eager to learn and enhance skills.

Casual Employee 8-12 hours per week with the scope for the right person to grow this role and increase hours in the future

APPLICATION SUBMISSION BY 23RD OF AUG :

✉ taliaboltin@hotmail.com

OUR HESDER BACHURIM ARE ARRIVING 8 SEPTEMBER

Would you like to host the bachurim for a meal over a Shabbat or Yom Tov? Please call the Mizrachi office (8317 2504) to arrange



Chananya Yeres



Natanel Kronenberg



Noah Duker



Tziki (Tzvi)
Himelstein

TORAH תורה
מציון MITZION
מחנה תורנית ציונית



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בס"ד

More information to follow when we know the arrival date of our Hesder Bnot

SELICHOT AT MIZRACHI

11:15 P M

Please join us for a Kumzits led by Isser Feiglin with Bnei Akiva

12:00 A M

Divrei Hitorerut by Rabbi Dr. Alan Kimche followed by an inspiring Selichot led by Isser Feiglin.

Motzei Shabbat
9th September

TORAH תורה
מציון MITZION
MELBOURNE



VOLUNTEER AT C-CARE THIS ROSH HASHANAH

Sunday 10 September: 10am - 11.30am
C CARE - 2 Bath St, St Kilda
All ages are welcome!

Reserve your spot:
events@mizrachi.com.au





בס"ד

MIZRACHI CHARITY FUND

Please support the Mizrachi Charity Fund Rosh Hashana Appeal enabling us to assist families across the entire Melbourne Jewish community facing financial hardship. As the demand for assistance steadily increases, we are reliant on your support to ensure that we can make a significant impact on improving the lives of those in need.

Please help us change people's lives.



**Ways
to
Donate:**

Online: <http://charity.mizrachi.com.au/>

Direct Deposit: Mizrachi Charity Fund Ltd
BSB: 083 510 Account: 461 329 183
Please use your surname as reference

Phone the office: 8317 2504

Upcoming Events

sept
9

KUMZITS WITH BNEI
AKIVA & SELICHOT WITH
R' KIMCHE & ISSER

oct
6-7

SHEMINI ATZERET

sept
10

C-CARE - CHESED
HONEY CAKE BAKING

oct
7

MIZKIDS
HAKAFOT AND DINNER

sept
15-17

ROSH HASHANAH

oct
7

SIMCHAT TORAH
ADULTS SUPPER,
KOD DINNER,
BNEI AKIVA ANNUAL
DINNER

sept
24-25

YOM KIPPUR

oct
8

SIMCHAT TORAH
WOMENS' FORUM
MIZKIDS MORNING TEA &
LUNCH
BY/BH CHATTANIM LUNCH
KOD CHATTANIM LUNCH

sept
26

MIZKIDS SUCCA
DECORATIONS

oct
15

3-PART SERIES WITH
ZACH GOMO

sept
29

EREV SUCCOT

oct
28

PINK KIDDUSH FOR
BREAST CANCER

oct
3

CHOL HAMOED
SUCCOT FIESTA | LIVE BAND |
ADULTS ONLY

oct
5

CHOL HAMOED SUCCOT-
MORNING TEA IN THE
SUCCA WITH FRIENDS

nov
4

KIDDUSH FOR
MOVEMBER



MIZRACHI
MELBOURNE





The sale of *kibbudim* for the *yamim nora'im* in Beit Yehuda has always been an important source of revenue to help fund the many activities of the Mizrachi Organisation. As the sale of *kibbudim* by auction prior to *k'riat ha'Torah* can sometimes lead to a lack of decorum in the *shule* and lengthen the *tefilah* times, we are selling the *kibbudim* in advance of the *yamim nora'im*.

Procedure:

1. We invite you to consider purchasing any of the following *kibbudim*, in advance, by completing the form below and returning it to the Mizrachi office by email (scan and send to office@mizrachi.com.au) or drop it into the letterbox.
2. As we are not conducting an auction, you are required to indicate your bid(s) only once. The highest respective bids received by the deadline of COB on the respective dates will be successful.
3. The minimum bid that will be accepted for each *kibbud* is listed. Bids should be in \$50 increments.
4. If the highest bid is shared by two people, and an alternative equivalent *kibbud* is not available, a phone conference will be held between the bidders to run an open, over the phone auction. Priority will be given to a *chiyuv* or anyone commemorating a special event so please make it clear if this is the case. Otherwise, there is no need to fill in the 'Reason / For whom' column.

Name: _____ Mobile: _____
 Email: _____

Rosh Hashana Day 1			
Kibbud	Min Bid	To honour:	Purchased by:
Petichah	\$400		
Kohen	\$400		
Levi	\$400		
Shlishi	\$400		
Revi'i	\$400		
Chamishi	\$400		
Shishi	\$400		
Shevi'i	\$400		
Hagbah 1	\$200		
Gelilah 1	\$200		
Maftir	\$600		
Hagbah 2	\$200		
Gelilah 2	\$200		





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Name: _____ Mobile: _____

Email: _____

Rosh Hashana Day 2			
Kibbud	Min Bid	To honour:	Purchased by:
Petichah	\$400		
Kohen	\$400		
Levi	\$400		
Shlishi	\$400		
Revi'i	\$400		
Chamishi	\$400		
Shishi			
Shevi'i			
Hagbah 1	\$200		
Gelilah 1	\$200		
Maftir	\$600		
Hagbah 2	\$200		
Gelilah 2	\$200		

