



MIZRACHI
MELBOURNE

MIZRACHI MATTERS

SHABBAT HA'AZINU / SHABBAT SHUVA
7 TISHREI 5784 - FRIDAY 22 SEPTEMBER 2023



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Candle Lighting: 5:58pm

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Motzei Shabbat: 6:56pm


SHABBAT HA'AZINU & SHABBAT SHUVA

7 TISHREI 5784 - FRIDAY 22 SEPTEMBER 2023

	Friday 22 September 7 Tishrei	Shabbat 23 September 8 Tishrei	Sunday 24 September כל נדרי	Monday 25 September יום כיפור	Tuesday 26 September 11 Tishrei	Wednesday 27 September 12 Tishrei	Thursday 28 September 13 Tishrei	Friday 29 September ערב סיכות
	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							
Slichot to be followed immediately by Shacharit	6:00am ¹ 6:35am ² 7:00am ¹	7:30am ¹ 9:30am ¹	6:45am ¹ 7:45am ¹ 8:45am ³	8:00am ¹ 8:30am ² 9:00am ²	6:25am ¹ 6:55am ² 7:25am 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	4:59am	4:58am	4:56am	4:55am	4:53am	4:51am	4:50am	4:48am
Tallit & Tefillin	5:20am	5:18am	5:16am	5:13am	5:11am	5:10am	5:08am	5:06am
Sunrise	6:11am	6:10am	6:08am	6:07am	6:05am	6:03am	6:02am	6:00am
Sh'ma (א"ג)	9:12am	9:11am	9:10am	9:09am	9:08am	9:07am	9:06am	9:05am
Earliest Mincha	12:44pm	12:44pm	12:44pm	12:43pm	12:43pm	12:43pm	12:43pm	12:42pm
Plag HaMincha (א"ג)	5:00pm	5:01pm	5:01pm	5:02pm	5:02pm	5:03pm	5:04pm	5:04pm
Candle Lighting	5:58pm							6:04pm
Mincha / Ma'ariv	6:05pm	5:45pm	3:00pm	4:10pm	6:10pm	6:10pm	6:10pm	6:10pm
Fast Commences			6:00pm					
Kol Nidre			6:15pm					
Sunset	6:15pm	6:16pm	6:17pm	6:18pm	6:19pm	6:20pm	6:21pm	6:22pm
Fast Concludes				6:58pm				
Night/Shabbat Ends	6:55pm	6:56pm	6:57pm	6:58pm	6:59pm	7:00pm	7:01pm	7:02pm
Late Ma'ariv			Not tonight	Not tonight	9:30pm	9:30pm	9:30pm	

DAF YOMI Via Zoom & in person	Kiddushin 40	Kiddushin 41	Kiddushin 42	Kiddushin 43	Kiddushin 44	Kiddushin 45	Kiddushin 46	Kiddushin 47
	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' Alan Kimche ¹ Reb Leor Broh ³ R' Kimche Shabbat Shuva Drasha 5:00pm ¹	Drashot R' Alan Kimche ¹ R' James Kennard ² Reb Leor Broh ³	Drashot R' Dr. Alan Kimche ¹ R' Jonny Brull ² Reb Leor Broh ³ Drashot pre Ne'ilah R' Dr. Alan Kimche ¹ R' Chezy Deren ² Reb Leor Broh ³	Lunch & Learn with R' Jonny Brull – 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 8:30pm	"Following in the Footsteps of our Fathers" 11:00am Gary's Gemara Shiur 8:30pm	Lunch & Learn Shiur @ L1 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	Megilah 2:6-3:1	Megilah 3:2-3	Megilah 3:4-5	Megilah 3:6-4:1	Megilah 4:2-3	Megilah 4:4-5	Megilah 4:6-7	Megilah 4:8-9

EVENTS		Bar Mitzvah Asher & Raphael Epstein	Childcare Service 6:00 – 9:00pm	Childcare Service 9:00am – 2:00pm	MizKids Decorate your Sukkah Event 4:00 – 5:30pm		
		MizKids 10:30am – 11:30am	Candles will be available for those that wish to light here at Mizrachi in Goldberger Hall	MizKids 10:30am – 11:30am			
		Bnei Akiva 5:30pm Seudah Shlishit R' Chaim Cowen					

Yahrzeits	John Steiner (Brother) Suzanne Steiner (Father)	Lenny Schmidt (Mother) Sam Parasol & Ruth Parasol (Father)	Rita Tugendhaft (Father)	Karl Ginzburg (Mother) Ian Waller (Father)	Judy Goldberger, Suzi Present & Heddy Goldberg (Father)	Tammy Roth & Mary Perell (Mother)	Menachem Vorchheimer (Father) Tommy Klein (Mother)
							

YEHUDA GOTTLIEB

FROM OUR VICE PRESIDENT



In this weeks parsha we learn the pasuk (Devarim 32:7) –
"זכר ימות עולם בינו שנות דר ודר שאל אביר ויגדר זקניך ויאמרו לך"
*"Remember the days of old, Consider the years of generations to generations;
Ask your parent, who will inform you, Your elders, who will tell you"*

The simple reading of this pasuk seems to imply that we should look to history in order to inform the present. It is by virtue of this history that the Jewish people have received their values and morals and this assists in providing them with a guide to living a true life in service of Hashem. This is seemingly the way Rashi initially explains the pasuk in his commentary.

However, Rashi also provides a second explanation. He states that if we are unable to understand and learn from lessons of the past, then at least we should shift our focus from the present, to the future. He says that the consideration of the future generations and the power of Hashem to be able to bestow blessings on us, should provide us with an increased ability to recognise Hashem.

This shows the importance of recognising our past history and legacy, while also being able to look forward to the future. In mentioning the past, we hope you would have all received the link via email to the online Yizkor form which has replaced the Kol Nidrei yizkor cards usually placed in shule. We ask you to complete the online form prior to kol nidrei and wish you comfort over yom tov as we recall departed family members and friends.

The same theme is illustrated by the Divrei Elazar with regard to Yom Kippur. As we know, on Yom Kippur we mention the pasuk "ברוך שם כבוד מלכותו לעולם ועד" out loud. The reason for this is because when Moshe Rabeinu went up to Har Sinai to receive the Torah, he heard the angels saying this pasuk, and out of respect, did not say it aloud, but rather in an undertone. On Yom Kippur, we say this pasuk out loud to show we are like the angels on this day.

The question is asked, why on the night of Kol Nidrei do we say this out loud and yet on motzei Yom Kippur, when seemingly all our sins are forgiven, we go back to saying it quietly. Surely, it is more logical to say it out loud on Motzei Yom Kippur, rather than on Kol Nidrei night. After all, on motzei Yom Kippur we have fasted, davened and done teshuva, whereas on Kol Nidrei night we have just entered Yom Kippur and are not yet on the level of angels, having eaten and drunk barely an hour before?

The Divrei Elazar answers by saying something that is fundamentally inbuilt into the Jewish people. He says that as Jews we are always looking forward. This is how we have constantly been able to evolve and progress throughout history despite antisemitism, hardship and persecution. Therefore on Kol Nidrei night, we look forward to the holiness of the day of Yom Kippur and consider ourselves as angels, allowing us to say the "Baruch Shem" out loud. After Yom Kippur – the same logic applies. We are now going to be looking forward and see ourselves as mere earthly beings and must say it quietly again.

Looking forward to this week, we are excited to be able to celebrate a double Bar Mitzvah in Beit Yehuda this shabbat. We wish mazal tov to Yona and Dion Epstein on the Bar Mitzvahs of Raphael and Asher who will be laing the parsha together and wish them and their families much nachas and good health in future.

We are also excited to have another all-Mizrachi simcha with the engagement of Doron Adler and Noa Strum. We wish a mazal tov to the upcoming chatan and kallah as well as their parents Pnina and Danny Adler and Dinah and Andrew Strum and their extended families.

In addition we wish Mazal Tov to Hadas and David Chester on the birth of a baby boy. Mazal tov to Ilana and Phil Chester and extended families.

Wishing everyone well over the fast, and a meaningful yom tov. Ketiva v'chatima tova.

Yehuda

TORAH TIDBITS

FROM OUR COMMUNITY



פרשת האזינו

Parshat Ha'azinu

Keira Lewis & Eliana Shaltiel

Keira and Eliana are Year 10 students at LYC and are members of Shevet Hashachar

Parshat Ha'azinu, the second last Parsha of the Torah, includes Moshe's famous song. These are his last words before he dies, and Bnei Yisrael move on into Eretz Yisrael. This shabbat is also Shabbat Shuva, the Shabbat before Yom Kippur.

Parshat Ha'azinu and Yom Kippur both invite us to embark on a journey of introspection and spiritual growth. In this week's Parsha, Moshe's song serves as a moving reminder of the natural cycle of human behaviour—our moments of closeness to Hashem and our straying from the divine path.

One of the central messages of Ha'azinu is that we have the capacity for both faithfulness and waywardness. Throughout our lives, we waver between these two states. Similarly, on Yom Kippur, we confront the duality of our nature—the inclination towards both wrongdoing and righteousness.

The essence of Yom Kippur lies in teshuva, or repentance, which means returning to our true selves and our sacred connection with the Divine. Parshat Ha'azinu underscores this idea as well. It describes how, despite us sometimes straying, Hashem remains faithful and compassionate, always ready to accept us back when we return with a sincere heart.

Just as Moshe implores Bnei Yisrael to "*return to the Lord, your God*" (Devarim 30:2), we too are called upon to return to our spiritual essence on Yom Kippur. Through reflection, prayer, and acts of repentance, we seek to mend our relationships with both Hashem, and those around us.

The imagery of Moshe's song reminds us of the power of words, both to harm and to heal. On Yom Kippur, we engage in the Vidui, the confession of sins, acknowledging our transgressions openly and honestly. We take responsibility for our words and actions, understanding that through sincere repentance, we can transform negative deeds into opportunities for growth.

Ultimately, Parshat Ha'azinu and Yom Kippur are intertwined in the beautiful cycle of introspection and teshuva. As we engage with the themes of both, let us remember that it is through recognizing our imperfections and striving for improvement that we draw closer to Hashem and to the best versions of ourselves.

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

MAZAL TOV to:

Hadas & David Chester on the birth of their son (in Israel)

Mazal tov to his grandparents: Ilana & Philip Chester, Edna Vidal and Meir Vidal

Asher & Raphael Epstein on the occasion of their Bar Mitzvah.

Mazal tov to their parents: Yona & Dion Epstein

Mazal tov to their grandparents: Ruth & Robert Epstein, Vera Meran, Rita & Jack Gottlieb

Noa Strum & Doron Adler on their engagement.

Mazal tov to their parents: Pnina & Danny Adler and Dinah & Andrew Strum.

Mazal tov to their grandparents: Marilynne Adler, Gerald and Alegra Adler, Viviane Ninio, Colette Strum, Dvora & Ezra Tepper

Noa Levanon & Josh Diamond on their forthcoming wedding.

Mazal tov to their parents: Karen & Michael Diamond and Milka & Ziv Levanon

Mazal tov to their grandparents: Jill & Leon Diamond, Simcha Levanon

Happy Birthday:

Daniel Adler, Ari Barr, Ellie Casper, Mark Cohen, Lauri Goodhardt, Zoe Heinrichs, Selwyn Hyman, Julie Isman, Adam Reisner (HBD)

Wedding Anniversaries:

Alex Friedman, Adam Reisner, Yoel Rosenbaum

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.



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

TEN SHORT IDEAS FOR ROSH HASHANAH & YOM KIPPUR

As we approach Rosh Hashanah, Yom Kippur and the start of the Jewish year, here are ten short ideas written by Rabbi Sacks to help us to focus our davening and ensure we have a meaningful and transformative experience.

Number one. Life is short. However much life expectancy has risen, we will not, in one lifetime, be able to achieve everything we might wish to achieve. This life is all we have. So the question is: How shall we use it well?

Number two. Life itself, every breath we take, is the gift of God. Life is not something we may take for granted. If we do, we will fail to celebrate it. Yes, we believe in life after death, but it is in life before death that we truly find human greatness.

Number three. We are free. Judaism is the religion of the free human being freely responding to the God of freedom. We are not in the grip of sin. The very fact that we can do teshuvah, that we can act differently tomorrow than we did yesterday, tells us we are free.

Number four. Life is meaningful. We are not mere accidents of matter, generated by a universe that came into being for no reason and will one day, for no reason, cease to be. We are here because there is something we must do; to be God's partners in the work of creation, bringing the world that is closer to the world that ought to be.

Number five. Life is not easy. Judaism does not see the world through rose-tinted lenses. The world we live in is not the world as it ought to be. That is why, despite every temptation, Judaism has never been able to say the messianic age has come, even though we await it daily.

Number six. Life may be hard, but it can still be sweet. Jews have never needed wealth to be rich, or power to be strong. To be a Jew is to live for the simple things: love, family, community. Life is sweet when touched by the Divine.

Number seven. Our life is the single greatest work of art we will ever make. On the *Yamim Noraim*, we step back from our life like an artist stepping back from their canvas, seeing what needs changing for the painting to be complete.

Number eight. We are what we are because of those who came before us. We are each a letter in God's book of life. We do not start with nothing. We have inherited wealth, not material but spiritual. We are heirs to our ancestors' greatness.

Number nine. We are heirs to another kind of greatness: to Torah and the Jewish way of life. Judaism asks great things of us and by doing so makes us great. We walk as tall as the ideals for which we live, and though we may fall short time and again, the *Yamim Noraim* allow us to begin anew.

And number ten. The sound of heartfelt prayer, together with the piercing sound of the shofar, tell us that that is all life is - a mere breath - yet breath is nothing less than the spirit of God within us. **We are dust of the earth but within us is the breath of God.**

So, if you can remember any of these ideas, or even just one, I hope it will help you to have an even more meaningful experience over Rosh Hashanah and Yom Kippur.

The Rabbi Sacks Legacy Trust would like to wish you and your families a *ketivah v'chatima tova*. May we, and all of *Am Yisrael*, be written in the Book of Life for a year of blessing, fulfilment and peace.

Shana tova u'metukah to you all.



From the Gush - Rav Moshe Taragin Yom Kippur: Forgive Us For Forgetting

The Teshuva process can be very vague and elusive. Unwilling to confront our own flaws and face the unpleasant truths of our past, we often spin false narratives, in a futile attempt to justify our botched behavior. For teshuva to be successful we must cut through numerous layers of self-denial. We must also summon the courage to stare at ourselves in the mirror and confront the ugliness looking back at us, without photoshopping it. Authentic teshuva is a difficult journey through the dark recesses of self and the deepest crevices of our psyche.

Viduy or verbal confession is instrumental in helping us pierce the emotional barriers blocking authentic teshuva. Judaism rejects any form of vicarious atonement, and therefore, confession alone can never provide absolution. Verbal confession is merely one step in a larger process of heartfelt and sincere teshuva. Verbalizing sin helps concretize the painful realities which we would rather not consider. Articulating a sin makes it harder to deny or to explain away. Additionally, enunciating sins makes them more vivid and more disturbing. Without distress and remorse, repentance becomes artificial and formulaic. By lending verbal imagery to sin, confessions assure that our past behavior is painful, and that repentance is genuine. Through confession we clarify, quantify and vivify our religious failures.

Registries of Sin

Though, ideally, confession should be personal, throughout history, a rich "liturgy" of confessions developed. Lists of sins were compiled into ritual confessions which were then incorporated into tefillah. Generally, the lists were structured upon the Hebrew aleph bet, with each letter addressing a particular sin or a specific character trait which triggers multiple sins. The two most famous lists are the confessionals recited on Yom Kippur, known as "Ashamnu" and "Al chet".

While these lists provide a common registry of sin, they ignore other important areas of self-improvement. By definition, each of the entries of a viduy list addresses a very specific sin or a very specific area of human behavior. The alphabetized entries are very targeted and narrow, and they do not address deeper or broader character flaws. These foundational character flaws or "super flaws" are responsible for our systemic and large-scale religious failure and underperformance.

Every sin is rooted in a deep-seated character flaw. Ignoring these flaws and focusing our teshuva solely upon actions or behavior increases the likelihood of recidivism. Addressing symptoms of sin and ignoring the root almost assures that we will slip back into old habits and to familiar behavior. Telescopic viduy lists fail to address seminal character flaws or basic behavioral issues. Though the lists facilitate micro-teshuva they aren't as helpful for macro-transformation.

Forgetting

One example of a broader behavioral tendency which causes extensive religious breakdown is our forgetting basic ideas and values of religion. Typically, we trace our sins to the overpowering desires which conquer our will and shatter our discipline.

We possess a clear sense of right and wrong but are overcome by powerful needs and wants.

Often, however, sin doesn't stem from desire but from apathy or neglect. We allow important values to slowly slip out of consciousness and we push important religious principles out of mindview. Often, sins are caused by religious inattentiveness rather than by religious weakness. For teshuva to be holistic and foundational we must repent for the sin of inattentiveness and forgetfulness. To accomplish that we must first ask: what do we forget and why do we forget it?

Forgetting Hashem

Sadly, we live in a secular era, in which much of humanity has completely forgotten that Hashem exists. Even believers though, in their own way, sometimes forget Hashem. We don't deny His existence or His authority, but we become so engrossed in our own lives and our own pursuits that Hashem becomes a sideshow. Instead of fixing Hashem as the epicenter of our lives, we think about Him from time to time, pray to Him when we need Him, but relegate Him to the margins of our consciousness. We don't deny Him, nor do we even devalue Him, but we do decentralize Him. We don't forget Him, but we also don't remember Him often enough.

Additionally, we sometimes "forget Hashem" by not sufficiently attributing our success to Him. Repeatedly, the Torah warns us that success will morally "fatten" us, making us arrogant, ungrateful, and religiously insensitive. The scenes don't portray atheism or the crime of marginalizing Hashem, but a scenario in which we are hypnotized by success and slip into ingratitude. As a gateway to numerous other moral failures arrogance is inherently harmful. In addition, too much self-confidence obscures human frailty and human dependence upon Hashem. Success blurs our vision of Hashem. We know He exists, but we don't trace our success back to Him, so, in effect, we forget him.

We ask forgiveness for the various ways by which we forgot Hashem.

Forgetting Immortality

Sin also emerges when we confuse eternity with transience. Wrapped up in the present, we lose perspective of human immortality. A very famous dictum of the Gemara, recited at funerals, urges us to consider "from where we came, where we are headed to, and in front of "Whom" we will be held accountable". By reminding us of human mortality on Earth, this reductive advice prevents us from being trapped in the present. Often this world captivates us with its glamorous pizzazz, and we ignore duty, mission, responsibility and, of course, eternity. We get stuck in the immediate and lose track of the long term. Every sin is a tragic exchange of eternity for immediate needs, which quickly fade. Endlessly executing these sad transactions of sin, we become stuck in the needs of the present, which often leads us to sin.

We ask forgiveness for forgetting the eternity of Man.

Forgetting Jewish History

A third vision we often forget is the trajectory of Jewish history. We forget that we live as part of a large intergenerational community of people who stand for Hashem in this world. We are all miracles, the product of great sacrifice on behalf of Jewish

destiny. Viewing our lives as part of something larger than ourselves amplifies our experience. Forgetting our common Jewish narrative shrinks us into lonely individuals. Sin is always a triumph of small mindedness over large mindedness.

Over the past year, too many Israelis forgetting our common heritage have sinned. Independent of whatever political opinion we believe in, we have spewed too much hate and have generated too much polarization. Eighty years ago, a murderer named Joseph Mengele divided us into “left” and “right”, horrific designations which decided life and death. Today we glibly use the terms “left” and “right” to cluster people into clumsy political groupings. Once we group them they are easier to assail or to insult.

**We ask for forgiveness for forgetting our common past and our common future?
How could we?**

Hopefully, this Yom Kippur, in addition to repenting for specific sins, we will ask Hashem to forgive us for forgetting. Too often we forgot Him, or forgot to think of Him correctly. Too often, we forgot eternity by tragically exchanging it for the passing needs of transience. Too often, we forgot Jewish history and sank into the dark doctrines of radicalized politics and culture wars.

Forgive us Hashem, for we have forgotten.



Reb Leor Broh

Riddle for Haazinu

I appear 4 times in one verse. Can you find me?

Riddles for Nitzavim-Vayelech

1. Find 2 hints to the shofar in Parshat Nitzavim.
2. In Vayelech, what action is mentioned twice in the same verse, with the same words?

Answer =

- 1) The words **שָׁרַשׁ פְּרָה וְלַעֲנָה** have in their initials the letters that rearranged spell **שופר**.
The words **שָׁרַשׁ פְּרָה** have the letters of **שפר** next to each other.

These words occur in verse 29:17 which warns the Bnei Yisrael about a person/s whose heart strays from Hashem and is a “root that produces hemlock and wormwood” i.e. idolatry.

Sefarim (such as Mayanei Shel Torah) explain that the words hinting to the shofar and always read before Rosh HaShana are a timely reminder that the shofar blowing can help to remove the evil roots that sprout within the heart of man.

2) The action “הוא עָבַר לְפָנַיךָ” - “He will cross over before you” occurs twice in verse 31:3

The first time it appears it refers to Hashem who will “cross over before you”, the second time it refers to Yehoshua who will “cross over before you”.

The verse 31:3 is very rare in as much as it begins and ends with the Ineffable Name of Hashem יקוק!

The Baal HaTurim notes that this is an indication that Hashem will always be “before you” and “after you” in providing Divine protection.



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TIMES FOR YOM KIPPUR 5784



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Sunday 24 September (Erev Yom Kippur)	Selichot followed immediately by Shacharit (BY) 6:45am Selichot followed immediately by Shacharit (BY) 7:45am Selichot followed immediately by Shacharit (BY) 8:45am Mincha..... (BY) 3:00pm Fast Commences and Light Candles BEFORE..... 6:00pm Kol Nidre (Remember Tallit & Kittel)..... 6:15pm R' Kimche drasha in Beit Yehuda R' Leor Broh drasha in Beit Haroeh R' Kennard drasha in KOD
Monday 25 September (Yom Kippur)	Shacharit..... (BY) 8:00am (BH) 8:30am (KOD) 9:00am Latest time to recite Shema (גרא"א).....9:09am MizKidz 10:30 – 11:30am R' Kimche Drasha in Beit Yehuda R' Leor Broh Drasha in Beit Haroeh R' Jonny Brull in KOD Yizkor..... 11:00am (approx.) Mussaf finish time 2:00pm (approx.) Mincha..... 4:10pm R' Kimche will deliver a Dvar Torah in Beit Yehuda before Ne'ilah R' Leor Broh will deliver a Dvar Torah in Beit Haroeh before Ne'ilah R' Chezy Deren will deliver a Dvar Torah in KOD before Ne'ilah Ne'ilah 5:45pm Shofar /Conclusion of Fast 6:58pm Maariv



"The Seruv: Responding to those who refuse a Beth Din summons"

MINCHA @ 5:45PM

On Yom Kippur we say Yizkor to remember dear family members who have departed.

This Yom Kippur we take time to remember respected community members who passed away last year. We wish their families אריכת ימים and a year of comfort and strength.



JACK CHERNY עייה

MARTHA WISE עייה

LEAH GURGIEL עייה

DANIELLE CHARAK עייה

SEYMA LEDERMAN עייה

ANITA LICHTIG עייה

HAYA MOND עייה

RACHEL PARASOL עייה

ELJA PERELL עייה

GERSHON RAPKE עייה

CHAIM REUBEN עייה

REUBEN MOND עייה

KITTY SCHNEEWEISS עייה

MIRIAM ALTHAUS עייה

CARLA TEMPELHOF עייה

LOTTI TUGENDHAFT עייה

FRYDA ZAJDBAND עייה

יהי זכרם ברוך



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MELBOURNE

יִזְכֹּר אֱלֹקִים אֶת נִשְׁמַת (יִזְכְּנִי וְיִזְכְּנוּתִי, דוֹדֵי וְדוֹדוֹתַי, אָחִי וְאָחִיוֹתַי, בְּנֵי וּבָנוֹתַי, בְּעָלֵי, אִשְׁתִּי) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוּר שְׁאַתָּן בְּלִי נֶדֶר צְדָקָה בְּעֵדוֹ.
בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שֶׁרָה רַבָּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שֶׁבָּגְנוּ עִדּוֹ.
וְנֹאמֵר אָמֵן

For centuries, our people have said these words on the final day of each of the *Shalosh Regalim* and on *Yom Kippur*, recalling departed souls on our holiest of days.

Traditionally, *Yizkor* has become a time to give *tzedakah l'ilui nishmat* (for the elevation of the soul) of the departed. The *Shelah Hakodesh* wrote – “one that gives *tzedakah* on behalf of the *neschama* of a departed person is certainly providing them with great salvation and granting their soul much satisfaction (*nachat ruach*).

For many years, our community members have pledged *tzedakah* in memory of departed family members or friends using *Yizkor* cards.

This year, we are trialling a new [online payment system](#) in lieu of the traditional *Yizkor* cards. The ability to settle *nedavot* "electronically" or "online" has long been requested by community members and we hope to roll this out in the coming months pending a successful outcome from this small trial.

Please click [HERE](#) to donate generously.

Please note donations can still be made over the phone and via Rae in the office on 8317 2504, should you prefer.

Gmar Chatimah Tova

Benji Jotkowitz
President

Noam Korbl
Treasurer



עַם יִשְׂרָאֵל, בְּאֶרֶץ יִשְׂרָאֵל, עַל־פִּי תוֹרַת יִשְׂרָאֵל
The nation of Israel, in the land of Israel according to the Torah of Israel.

Yom Kippur - Baalei Tefilla

		Beit Yehuda	Beit Haroeh	Kehillat Ohr David
Night	כל נדר	David Brykman	Daniel Teller	Doron Adler
	דרשה	Rabbi Alan Kimche	Reb Leor Broh	Rabbi James Kennard
Day	פסוקי דזמרא	Rabbi Ian Goodhardt	David Greenberger	Alon Esterman
	שחרית	Noam Korbl	Ashley Tugendhaft	David Smith
	קריאת התורה	David Lindell	Lawrence Cher	Yossi Frenkel
	דרשה	Rabbi Alan Kimche	Reb Leor Broh	Rav Jonny Brull
	מוסף	Daniel Teller	Lawrence Cher	Benji Jones
	מנחה	Ian Waller	Ashley Tugendhaft	Jonny Smith
	קריאת התורה	David Lindell	Lawrence Cher	Yossi Frenkel
	דרשה	Rabbi Alan Kimche	Reb Leor Broh	Rav Chezy Deren
	נעילה	Rabbi Alan Kimche	Daniel Teller	Yonatan Rubinstein



בסייד



The Breaking of the Fast
in memory of

EMANUEL AND SARAH
GOLDBERGER ע"ה

is generously sponsored by
Suzy and Larry Present & family
&
Judy Goldberger






DECORATE YOUR SUCCA

COME DOWN TO MIZRACHI GOLDBERGER HALL
AND CREATE SOME COLOURFUL DECORATIONS
FOR YOUR SUCCA.

TUESDAY 26TH SEPTEMBER
4:00 TO 5:30PM
GOLDBERGER HALL



**SUPPORT BNEI AKIVA &
BUY YOUR ARBA
MINIM WITH US!**

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&
ETROG***

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SUCCOT FIESTA

LIVE MUSIC - TACOS - MARGS
SIMCHAT BEIT HASHOEVA



TUESDAY 3RD OCTOBER
Yael Miriam Bloch Succah | 8PM-10PM
18+ EVENT | \$15 ENTRY
BOOKINGS: [HTTPS://EVENTS.HUMANTIX.COM/SUCCOT-FIESTA](https://events.humantix.com/succot-fiesta)

HOSHANA RABAH FOR 5784



Order your Hoshanot bunches by
filling out this form:

<https://tinyurl.com/hoshanahrabah2023>

Bring \$10 cash per bunch
(CASH ONLY - no exceptions)

Pick up will be on Friday 6 October
Collection time to be confirmed

SIMCHAT TORAH 5784

IT IS WITH GREAT PLEASURE THAT WE ANNOUNCE AND WISH MAZAL TOV
TO OUR CHATTANIM, NESHEI CHAYIL AND THEIR FAMILIES

BEIT YEHUDA & BEIT HAROEH



RABBI DR ALAN KIMCHE
חתן תורה



RABBI JAMES KENNARD
חתן בראשית



BELINDA FISHER
אשת חיל



KAREN FRANKS
אשת חיל



RAFI LAMM
חתן כל הנערים

HASHKAMAH



PHILIP RUBINSTEIN
חתן תורה



DAVID CHAI
חתן בראשית

OHR DAVID



RAV JONNY BRULL
חתן תורה



ALON ESTERMAN
חתן בראשית



SHEVA DEREN
אשת חיל



TOBY HOLZER
אשת חיל



SHIMI LOWINGER
חתן כל הנערים



MIZRACHI
MELBOURNE

MIZRACHI KIDS SIMCHAT TORAH



KIDS DINNER | ENTERTAINMENT | DANCING | LOLLY BAGS

4.30 PM | SHABBAT 7TH OCTOBER | 22 TISHREI

**DINNER & ENTERTAINMENT IN THE YAEL MIRIAM BLOCH SUCCAH
FOLLOWED BY HAKAFOT IN BEIT YEHUDA**



SIMCHAT TORAH WOMEN'S FORUM

TORAH * ISRAEL * FAITH

REBBETZIN- VIA KIMCHE * DVAR TORAH

RIVI FRENKEL * קום והתהלך בארץ
TOURING THROUGH THE LAND

ROMI ISRAELSOHN * FINDING FAITH THROUGH TRAUMA

In the Midrasha at 10.45am Followed by Morning Tea



SIMCHAT TORAH WOMEN'S FORUM

TORAH * ISRAEL * FAITH

REBBETZIN VIA KIMCHE

Via Judith Kimche was born and raised in Post Holocaust Amsterdam in Holland. There she played an active role in Bnei Akiva, filling many leadership positions. After finishing high school, she completed 3 years of Post High School Jewish studies (Beis Yakov and Michlala) as well as earning a BSc in Psychology, Education and Womens' Studies. She holds an Advanced Diploma in Childbirth Education, as well as an Advanced Diploma in CBT Life coaching with EFT skills. She is a Kallah Teacher, Guidance counsellor, Doula as well as Parent Educator. She has taught Torah for over 40 years in a variety of settings. Together with her husband, Rabbi Alan Kimche, they built a wonderful, Modern and Orthodox community in North West London, Ner Yisrael, which they led for 35 years, prior to making Aliya.

Rebbetzin Kimche is the Rebbetzin of the Mizrachi Kehilla.



SIMCHAT TORAH WOMEN'S FORUM

TORAH * ISRAEL * FAITH

RIVI FRENKEL

Born in Canada and raised in New Jersey, Rivi moved to Israel in 2006. With more than 15 years of experience working in informal and experiential education, Rivi has run successful programs throughout the U.S., Canada, Russia, and Israel. Licensed as a tour guide through the Ministry of Tourism, she has guided a variety of groups including Birthright, NCSY, J-Internships, BBYO, JWRP, and a number of seminaries and gap year programs. She also works with private individuals and families of all sizes.



SIMCHAT TORAH WOMEN'S FORUM

TORAH * ISRAEL * FAITH

ROMI ISRAELSOHN

In my professional capacity I am a paediatric Speech & Language pathologist but.. In 2020, at 34 years old with an 18 month old child I was told I had cancer and in order to live would need to have a radical hysterectomy. In one split second my life changed drastically. Since then, I have had my halachically Jewish second child via ivf and surrogacy. I speak openly, candidly and honestly about all things cancer, infertility, ivf, surrogacy and unconditional faith in Hashem. I also volunteer, helping those who have suffered in silence for years have children in unconventional ways.



EMUNAH WALL CALENDAR 2023-24 / 5784

emunah.org.au/wallcalendar



Purchase online



Pick up or delivery



Calendars can also be purchased directly from
the Mizrahi office, Antique Silver or Golds Judaica.

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