

HaMerkaz

ACT Jewish Community Magazine

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Members of the Vitek & Kruyer families at the ACT Jewish Community's 'Kites for Hope' event held in the Centre's grounds on 18 November 2018.

Editorial

by Yvette Goode, Karen Tatz and Robert Cussel

What a year we have had! At the AGM the Annual Report for 2018 was a very thorough document, with a myriad of reports. As a result, this edition of Hamerkaz will only feature reports/items not covered in the Annual Report. Our outgoing and incoming Presidents of the Board have their say, as do our Rabbis, Rabbi Eddi and our visiting Rabbi Robuck.

We thank retiring members of the old Board and warmly welcome the new Board, wishing them success in all areas of their governance. It was very gratifying to see so many attendees at the AGM and there were opportunities for all to have their say. Communication is extremely important but as it was pointed out, it is a two way street. The incoming Board has committed to reviewing the Governance Document with a view to streamlining communication. Members are reminded that anyone can write to the Board on any pertinent matter. Such correspondence is discussed at Board meetings.

We are proud to present two extremely important features, Kristallnacht and the Centenary of Armistice. Both attest to the strength of our Jewish heritage and act as a reminder that we are vulnerable as individuals in the face of anti-Semitism and also in global war. That Sir John Monash rose to the heights he did in World War 1 proves that being Jewish was no barrier to

success then, despite prevailing attitudes towards Jews. He continues to serve as an inspiration for us all.

Chanukah has been and is reported on. We were indeed fortunate to have had so many activities for all community members, children and friends. The Chanukah recipes included are for you to try and perhaps incorporate into your Chanukah repertoire next year. The message of Chanukah should linger with us all throughout the year. We need to keep the light of truth burning to counter those who would bring darkness to us by plotting for our eventual demise.

In collating this edition of Hamerkaz, we need to pay tribute to the many talented people that comprise our community. This can be seen by the range of experiences available throughout the year. What we need to move forward is for more of you to think of how you could enhance our vibrant community and volunteer a little of your time. Whether it is for security duty, running a meeting/class /event on a specific interest of yours or just turning up at events and assisting with the tasks that have to be done to make it a success, we need each and every one of you to give something of yourself over the year. The Welcome Committee headed by Jo Dixon and the Book Club organised by Karen Tatz are examples.

Our Shlichim, Shay and Shir Pinsker, certainly hit the ground here in Canberra with their running shoes on. Their energy and enthusiasm in organising events for families and children are very much appreciated. Their initiative with the Kites afternoon was a wonderful example, as were the Chanukah parties. The children, their parents and the Madrichim are full of praise for these two amazing young Israelis.

Please take the time to read our Presidents pages and as you do so, reflect on the past three years with Yael Cass as President. She works tirelessly always for the good of our community. No "Prima Donna", Yael can often be found in the kitchen before and after events, doing all sorts of menial tasks, including the dishes! With a very demanding job and a family, Yael goes the extra distance to make a difference in all our lives. A truly remarkable woman, her significant efforts on behalf of our community during her Presidency have been outstanding.

As we farewell 2018, we say a big "thank you" to all our regular volunteers and you know who you are. We simply could not function without your input. There are always tasks waiting for those who are willing to donate a little time.

Similarly, our brilliant Office Staff work extremely hard to ensure the necessary administrative tasks are completed. They are a very precious resource so please always have a smile on your face when you come to the Office. It will truly be appreciated.



ACTJC Board 2018-19

The ACT Jewish Community held its Annual General Meeting on 27 November 2018.

The following members were elected to the 2018-19 Board.

President: Veronica Leydman
Vice President: Yael Cass
Treasurer: David Rosalky
Secretary: Robert Cussel
Assist Sec/Treas: Jesica Dowell

Ordinary Board Members:
Sarah Bloustein
Stefan Misrachi
Simon Pollak
Tamsin Sanderson

Ex-officio:
Rabbi Shimon Eddi

2018 President's Farewell Message

by Yael Cass

Dear members of our community,

This is my last year as President of the ACT Jewish Community and it has been a privilege to be President of this community. To be honest it has been, in turns, demanding, time consuming and extremely rewarding.

It has been demanding because we expect our Board members to commit significant time and effort to building our community. These are not trifling or figure head positions. Board members must, often on top of very full-time jobs, perform roles as event and program managers, fund raisers, advocates, negotiators, construction managers, bottle-washers and team leaders! All this work is done to ensure the growth, vitality and sustainability of our community.

It has been rewarding because we have achieved tangible and remarkable outcomes for our community. After raising substantial funds from donors for the redevelopment of the Centre, we have completed redevelopment of the main wing of our Centre, built the security perimeter fence and landscaped and installed perimeter lighting. We are about to commence the tender and construction of the new wing.

We have built the Australian Jewish War Memorial as a ceremonial space in our grounds. We have seen our Cheder and pluralist youth movement CATZ flourish under the leadership of a third set of marvellous shlichim to support the development of our children, youth and young adults. We have run successful adult education programs with our Rabbi and a communal Seder night, Purim, Rosh Hashanah and Sukkot events.

We have a new Welcome Committee and a set of secular programs for members. We have a well organised community library and museum to benefit our members and the broader community. We have engaged a visiting Progressive Rabbi, Gary Robuck, to support programs for our Progressive congregation. Furthermore, we have developed a Strategic Plan to capture the vision, purpose and priorities for our community to guide our work over the next five years.

None of this could have been achieved without the remarkable leadership and hard work of fellow members on the Board. This includes: David Rosalky, Sarah Greenbaum, Merrilyn Sernack, Donald Chambers, Sarah Bloustein, Robert Cussel, Jo Dixon, Daniel Casey and Simon Singer. I give my sincere thanks to all these incredible people. They have each invested, in their own way, time, intellectual effort, creativity and sweat into improving the services, security and facilities for our community.

My thanks also to our marvellous volunteers, to Rabbi Shimon and Skye Eddi for their dedication over the year and to our exceptional office staff, Vicki, Alice and Arava who provide the backbone for our work. The challenge to all

members is to participate, to contribute and to actively engage in the flourishing Jewish life of our community. This community is for all of us – and you can all play a role in our future.

I hope all of you enjoy some quality time with your family and friends over the end of year holidays.



PHOTOS: Yael with her family

Our Incoming President



by Veronica Leydman

I am delighted to have been elected as the new President of the ACTJC. No doubt I have some very big shoes to fill but I am looking forward to the challenges and opportunities that the new year will bring.

As many of you know, Ilya and I arrived in the nation's capital 15 years ago with our then 3 month old daughter, Naomi. Not knowing a soul when we first arrived, my first port of call was the Jewish Community Centre in Forrest which very soon became our second home. By the time our twin boys Gaby and Rafi were born in 2005, we were deeply entrenched in all aspects of communal life, starting a Jewish playgroup for the growing number of Jewish families, organising a myriad of events for this wonderful community and of course, attending shul on a weekly basis. I have acted as Principal and taught in our Cheder as well as the Matan Bat-Mitzvah program, I have served on the Board and the Executive and have spent a considerable amount of time in the kitchen catering for many of our communal celebrations (bris', birthdays, Bar/Bat Mitzvahs, Kiddushim, seders, and even the occasional wedding!). Needless to say, I love this rich, warm and wonderful community and my whole family is heavily invested in the

community's continued growth.

So what can I bring to the board apart from the occasional chocolate babka? I want to continue the remarkable work the Board has achieved over the past few years. We cannot take any of our past achievements for granted and we must keep looking forward. I will ensure that further channels of communication between the Board and our members are open and work to ensure the Board stays connected and maintains an open dialogue with all. I want to encourage active communal engagement amongst all our members. I urge all of you, young and old, to think about how you can make a positive contribution to our Community, whether it be religious, educational, social or putting your hand up for one of our many sub-committees. Our existing committees represent a unique opportunity for everyone to actively participate in the management and direction of the ACTJC. We need your voice, your expertise and your input and I will do my best to act in the Community's best interests. So as incoming

President, I bring my commitment and passion for all things Yiddishkeit, my strong organisational skills, a passion for Jewish continuity and as a lawyer who specialises in administrative law, a knowledge of good decision making principles and good governance practices.

As we celebrate Chanukah, the festival of lights we remember and honour the victory and spirit of the Jewish people. Chanukah is the holiday of the menorah, the holiday that lights up the darkness and we are inspired by the story of one tiny jar of oil and one tiny flame. As we learn from lighting the Chanukah candles, the way to fight darkness is not by maintaining the same amount of light, but by increasing the light each night. Chanukah is also a holiday of peace and an auspicious time to come closer to one another.

We have many celebrations over Chanukah. I feel confident knowing that together the light of the ACTJC will continue to grow.

From the Rabbi's Desk

by Rabbi Shimon Eddi

The story of Chanukah teaches many lessons and runs much deeper than at first meets the eye. Yes, there was the miracle of the oil, which shows God's providence over everything, but even before that there was the military victory which enabled the rededication of the Temple in the first place.

The fact that such a small, poorly equipped band of rebels managed to score an upset over the much greater and more numerous Seleucid Empire was in itself cause for celebration and the establishment of a new Holiday. Clearly, reasoned the Sages, this victory was a sign of God at work. But the recognition of God's providence cannot negate the effort of those brave warriors who picked up their swords and shields and marched off to battle. Even the greatest miracle requires our effort; after all, God would never have stretched a one-day supply of oil out to eight days if humans hadn't bothered to light the candles on that first day! To that end, this Chanukah the ACT Jewish Community was once again called upon to play host to a representative gathering of chaplains to the ADF. It is incumbent upon us to recognise the physical service our defence forces contribute to Australia, as exemplified by the National Jewish War Memorial on our grounds, even as we pray for their well-being every Shabbat morning. The chaplaincy of the ADF supports the spiritual needs of our military and our gratitude extends to them as they provide this essential service to those who serve our nation.

It is our joy and our honour to host these dedicated servants of God and of Humanity.



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YEARS OF 'CONVERSATIONS'

by Jeremy Jones



The 20th Anniversary "Conversation" involving representatives of the **Australian Catholic Bishops' Committee and the Executive Council of Australian Jewry** took place on 26 November 2018 at Mary MacKillop Place in North Sydney.

I co-chaired with Bishop Michael McKenna and was given the opportunity to present an extensive overview of the history and progress of the Conversations.

All participants contributed insights and wisdom on the broad range of issues we considered during the course of the afternoon.

Respect, openness, honesty and genuine friendship were evident throughout.

Attendees were:

Louise Zavone;
Bishop Michael McKenna;
Bishop Max Davis;
Bishop Amel Nona;
Bishop Robert Rabbat;
Sr Giovanni Farquer;
Peter Wertheim;
Rebecca Lacey-Ehrlich
Bill Arnold.

MAKING EVERY ENCOUNTER *a Sacred Meeting*

by Rabbi Gary J Robuck

I would like to express my appreciation to the ACTJC for its invitation to serve your community during 5779 and to wish its leadership teams – past and present and our members – both upstairs and downstairs, the very best in 2019. I extend special thanks too to Yvette, Rob and Karen, the editors of Hamerkaz, for the chance to share my thoughts with you in this journal.

Both my wife Jocelyn and I are grateful for the kind welcome afforded to us by Rabbi Eddi and wish him and his family our very best for their future. Likewise, we say, l'hitraot to our new and dear friend, Sarah Greenbaum. Sarah possesses a rare and wonderful neshome (spirit). The community is fortunate and better for her having shared with us the considerable gifts of her heart, mind and hands.

The Progressive congregation Sarah led so ably for the last several years is alive with energy and enthusiasm. A full program of activities is being planned culminating with an immersive Shabbaton experience offsite on the weekend of July 19-21. All are welcome and urged to enquire of the committee or myself.

But as important as being active may be, creating new relationships and deepening older ones is even more vital. It is congregational engagement and not congregational activities that best measures a synagogue's vitality.

Rabbi Yitz Greenberg, a gadol, a giant figure in American Jewish Life, argues that successful congregations are built upon service and kindness towards one another. "Each of us, the young and the old, the healthy and the infirm, alike, in order to become fully human must

act as partners to serve, nurture and sustain each other. By doing so, we discover within everyone, the image of God."

My colleague and friend Dr. Ron Wolfson, twice the Scholar in Residence at the Union for Progressive Judaism's Biennial Conference here in Australia, makes the same argument in his most recent, game changing book, "Relational Judaism: Using the Power of Relationships to Transform the Jewish Community."

A review written by Arnold Samlan for the Jewish Book Council, sums up his position succinctly: "Connecting Jews to synagogues, Jewish organisations, and to Judaism itself is all about relationships; relationships between Jews, between Jews and others, between Jews and Judaism, between Jews and God, and more. Theology, programs, and gimmicks don't drive Jews to connect."

To me, it is clear and has been for some time: to successfully compete for the attention of Canberra's new and sophisticated Jewish population we must be persistent, exhibit "audacious hospitality", and extend our reach well beyond the corridors of the centre. It is incumbent upon us to make every encounter a sacred meeting – whether it takes place at the shul or at the shops in

Manuka. We have not only to open the doors to the synagogue, but just as importantly, the doors to our home; for Shabbat, for Festivals – to new friends and to old.

Finally this: Rabbi Rachel Cowan, Former Executive Director of the Institute for Jewish Spirituality and co-Author of the seminal book, "An Orphan in History" wrote. "In these days when Jews are frightened, confused and exhausted from work – worrying about Israel, climate change, job security, the identity of the next generation – we need places where we can build community, faith and courage while supporting creative thinking and visionary leaders."

Our community can be such a place. There already exists a hunger for Torah and spirituality and a desire for connection. It is up to us to supply a "product" that is worthy of these noble desires; a "product" generated and delivered in the best of spirit and offered freely and with love. Doing so will transform individual lives and build and strengthen our sacred community.

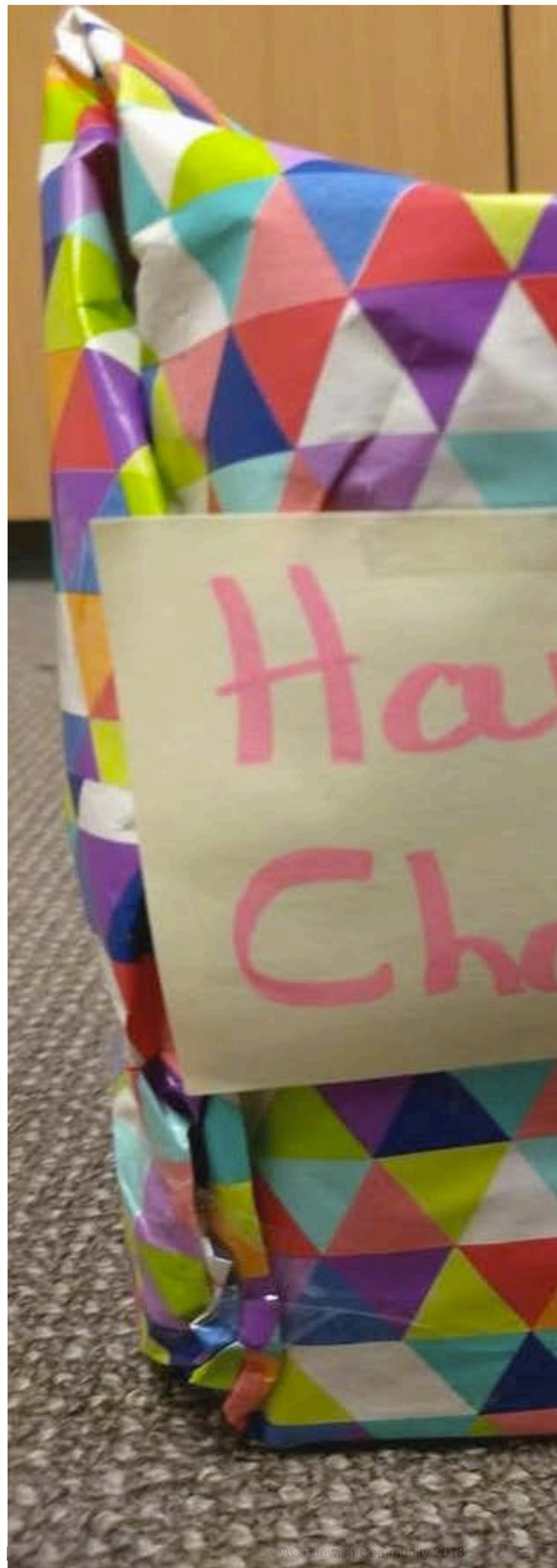
YOUNG ADULTS' **CHANUKAH**

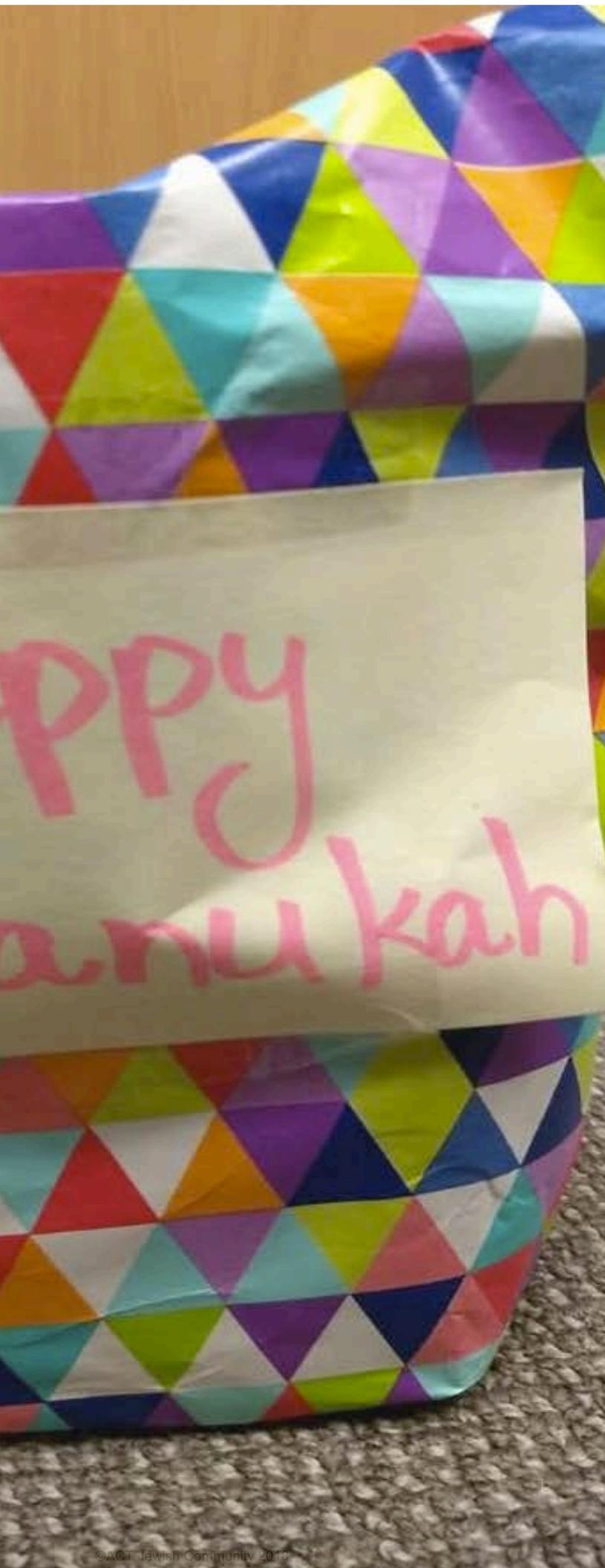
by Tamsin Sanderson

On the fourth night of Chanukah, around 30 young adults gathered at my house to celebrate Chanukah. We lit our Chanukiot, sang Chanukah songs together, and enjoyed just hanging out. With the generous support of the Moshe House Project, we made two types of sufganiyot – filled with Nutella and raspberry jam – and drank hot chocolate with marshmallows.

Our lovely shlichim, Shir and Shay, arranged a variety of Chanukah-themed games, complete with a giant dreidel, and presents for all attendees. It was a really fun evening, with lots of new faces, and hopefully new friendships too.

I was especially glad to have with us some young Israelis who are in Canberra for work, without their families; several friends from the Israeli Embassy; as well as some new members of our community, whom we treasure.





Design sources for the **Orthodox** **Shul**

by Adele Rosalky
Curator ACTJC Museum

The community has been using the refurbished and versatile new space for six months now, both as a shul, and as the Sir John Monash Lecture Room. Many members of the ACTJC have admired the new configuration of the Orthodox shul, and its flexibility as a lecture space with up to date audio/visual facilities incorporated into the design. The arrangement is fulfilling the hoped for success by the community planners who spent many hours with the architects (Leesons) and the contracted builders (Manteena).



Sculpture at Parliament House by Zelig Segal

Community members may be interested to understand the sources of inspiration that the planners drew on for the refurbishment, and the provenance of original items incorporated in the new shul.

The designers adopted battens around the ark as a reference to the ark designed by the building's original architect in 1971, Dr Ernst Fooks, with the grey concrete blocks repeating the bricks of the entire building. The re-design stays true to the mid-20th century style of the original building. The battens were then repeated in the new bima and lectern to augment the theme.

The ark doors drew inspiration from the aluminium sculpture by Zelig Segal, the Israeli sculptor. This sculpture is located in the House of Representatives gardens, less than a kilometre from the National Jewish Memorial Centre. The sculpture was a gift of the Knesset of Israel to the Parliament of Australia at the opening of the New Parliament House in 1988. The design was suggested by the community planners, and modified by the architects and



Battens, lectern and bima

Blue curtain and ark door

Gold curtain and Ner Tamid

manufacturers to create the contemporary menorah as the dominant feature of the space. The design of the mechitza then repeated the same menorah shape.

Two new ark curtains have now been created to enhance the ark. They were gifted by Adele (and David) Rosalky in honour of her parents, Anne and Earle Hoffman. The two curtains were designed and created by Linsay Meltzer, wife of our former Rabbi, Alon Meltzer. Linsay is an accomplished designer of bespoke fashion garments, and the workmanship on the curtains is a fine example of her skill.

One curtain, which is designed for year round use, is made of beige linen-like fabric, appliqued with blue silk Hebrew script, the words reading: **'All of Israel is responsible for one another'**, a quote from the Talmud. The design also incorporates a reference to the original curtain used by the orthodox congregation since the opening of the building in 1971, with the menorah/tree of life motif and olive branch. That 1971 curtain was a gift of the Embassy of Israel. The new curtain design is completed with an embroidered inscription: 'In loving memory of Anne and Earle Hoffman founding members of the ACT Jewish Community'.

The second curtain was designed for use over the High Holydays, and is made of white linen fabric, appliqued with the same design, but with gold silk lettering. When the building opened in 1971, a white curtain had been donated by another founding family, Elizabeth and Norman Stanton, for use over the

High Holydays (ref. Hamerkaz, 16 September 1971, p. 4).

The original Ner Tamid, donated in 1971 by Anne Hoffman in memory of her parents Stacia and Isaac Eshensky, and lit by Earle Hoffman on 12 December 1971, has been placed in front of the new ark (ref. Hamerkaz, *ibid.*). The two high-backed chairs which stand on either side of the ark were donated by Mrs Hinda Hoffman of Brisbane, Adele's grandmother, in memory of her brother and sister (ref. Hamerkaz, 19 September 1972, p. 3).

The twin candelabra on the wall, on either sides of the original ark (now the first classroom), have been left *in situ* and are visible in the shul when the space is opened to its full width. These were a gift of Mr and Mrs Al Farber of New Jersey (ref. Hamerkaz, 25 September 1975, p. 6). On 11

September 2012 at an AJHS(ACT) committee meeting at the home of Sylvia Deutsch, Earle Hoffman added the following information: In 1975 Earle had been giving a talk to a group of visiting school children at the NJMC when Al Farber arrived and heard Earle speak. He later offered the community the two candelabra as his shul in Hasbrouck Heights, New Jersey, had amalgamated with another shul which already had candelabra.

Some donated items which adorned the previous orthodox shul have not been re-used, but have been carefully stored for possible future use, or to display as museum objects.

*BELOW:
The shul before refurbishment*





AUSTRALIAN JEWISH HISTORICAL SOCIETY (ACT)

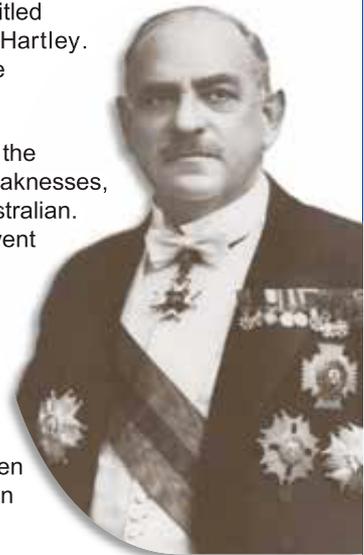
by Adele Rosalky

On Wednesday 14 November members and friends heard an illustrated talk entitled **Lessons in Leadership—The Life of Sir John Monash** delivered by Rolfe Hartley. The talk took place in our newly refurbished Sir John Monash lecture hall and in the presence of our recently commissioned and framed portrait of Monash.

Rolfe's talk gave a chronological discussion of Monash the man, the engineer, and the soldier. Monash was a complex man, an outsider, who had failures and human weaknesses, but whom many regarded as the greatest general of WWI and an extraordinary Australian. The talk included much fascinating detail of many aspects of Monash's life. The event coincided with the week of the centennial Remembrance Day, and follows the centenary of Monash's knighthood.



Rolfe Hartley, a retired civil and environmental engineer, was the former President of Engineers Australia's Canberra Division in 1998 and the National President in 2007. As well as remaining active in Engineers Australia affairs, he is also a volunteer guide at the Australian War Memorial and has spoken frequently on Monash. He delivered the prestigious 2015 John Monash Oration in Jerilderie, NSW, where Monash spent his formative years.



An enjoyable supper followed which had been prepared by committee members Leonie, Susanna and Judith.

Details of our 2019 AJHS (ACT) program for your diaries:

Wednesday 6 February – AGM followed by the *Earle Hoffman Memorial Lecture in Australian History*. Our speaker will be the retiring Director of the National Portrait Gallery, **Angus Trumble**. His talk is entitled: *The Rothschilds, the Montefiores, and the Victorian Gold Rush*.

Wednesday 27 March – the AJHS archivist **Sabrina Elias**, will talk on the importance of retaining records in Jewish communities. The following day she will be giving a workshop to a small group from the community on how to maintain our own archive.

Later in the year (dates yet to be finalized) we will hear from two distinguished Australians:

Alpha Cheng, Canberra teacher whose father, Curtis Cheng, was tragically gunned down outside the Parramatta Police HQ in 2015. Alpha has trained at Yad Vashem and is a teacher of Holocaust studies.

Helen Lewis, who has just been awarded the Mark and Evette Moran Nib literary award for her book *The Dead Still Cry Out*. Helen's Jewish father Mike Lewis was a British paratrooper and combat cameraman who filmed the liberation of Bergen-Belsen. His were the first images of the Nazi's crimes which shocked the world.

We look forward to seeing you at AJHS (ACT) events next year.

Please consider becoming an AJHS (ACT) member in 2019.
All details at: <https://www.actjc.org.au/ajhs>

Centenary of Armistice Commemoration Service and Launch of AJWM Commemoration Booklet

Sunday 11 November 2018

by Yvette Goode

At our National Jewish Memorial Centre, a solemn service was held to commemorate the centenary of Armistice. Proceedings commenced with Yael Cass, President of the ACTJC, welcoming Gai Brodtmann MP, Senator David Smith MP, members of the Diplomatic Corps and members of the community and friends.

Yael reminded us that on 11 November 1918, World War 1 ended. With a population of approximately 4.5 million, 416,000 Australians enlisted and more than 60,000 did not return. The war affected every community, including the Jewish community. In commemorating the centenary of Armistice, we reflect on all who died in both war and peacekeeping missions.

The flag was then raised by Squadron Leader Phil Creagh. This was followed by the singing of our national anthem, Advance Australia Fair, which was led by Ms Sarah Greenbaum.

Yael acknowledged the traditional owners of the land on which we met and paid respects to elders past, present and emerging.

Four Anzac Centenary Yahrzeit candles were lit by the youth of our community, Miss Naomi Leydman, Master

Gabbi Leydman, Master Amram Eddi and Master Zevulun Eddi.

This was followed by the Prayer for Australia, read by Ms Judith Eisner, and the Prayer for the Australian Defence Force, read by Sgt Rachel Aboitbol.

Yael invited Gai Brodtmann MP, a staunch friend and supporter of our community since 2010, to give the keynote address, which was both comprehensive and moving. Gai said it was an honour and privilege to have served Canberra and the Jewish Community here. She pledged to continue this support in a non political manner when she retires from politics.

This is her very poignant speech.

I acknowledge the traditional custodians of the land we are meeting on, the Ngunnawal people and pay my respects to elders past, present and emerging.





Despite its size, the Canberra Jewish community is strong and vibrant and makes a significant contribution to Canberra, and I hope it will continue to flourish in the future.

Despite its size, the Australian Jewish community has also made a significant contribution to Australia's defence with its participation in the armed services – from the Boer War to the most recent conflicts.

Today I want to share some of the stories of the individuals who have made that contribution.

The Boer War

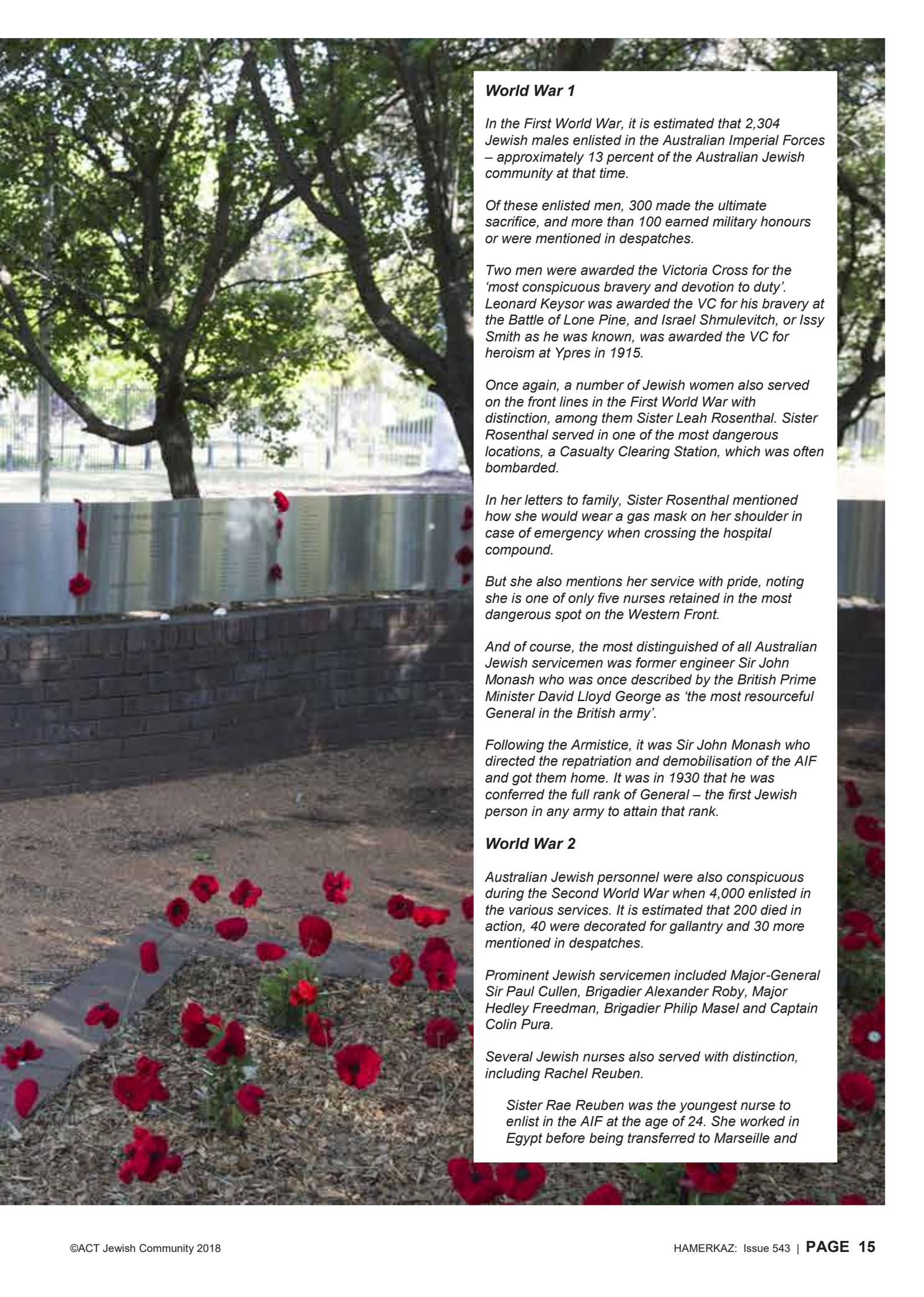
In the Boer War, there was a small, but solid Australian Jewish presence, including Major Walter "Karri" Davis who

endured two years as a prisoner of war, Myer Blashki, Louis E Phillips, Alfred Saunders who was the son of Melbourne Rabbi Reverend Moses Saunders, and two sons of Ballarat's Rabbi Reverend Israel M Goldreich.

Jewish women also volunteered to tend the sick and wounded on the South African front, including Sister Rose Shappere who was the only Australian nurse who went through the entire siege of Ladysmith.

Her experiences – of organising neutral hospitals to tend to both English and Boer fighters, her train being shelled by the Boers, of nursing in a flooded camp filled with 12,000 sick and wounded people - led to Sister Shappere being mentioned many times in despatches and receiving the Royal Red Cross honour along with another medal from the King.

PHOTO: Ms Gai Brodtmann MP with Senator David Smith

A photograph of a memorial wall with red poppies and trees in the background. The wall is made of grey bricks and has several red poppies attached to it. In the foreground, there are more red poppies on the ground. The background shows large trees and a fence.

World War 1

In the First World War, it is estimated that 2,304 Jewish males enlisted in the Australian Imperial Forces – approximately 13 percent of the Australian Jewish community at that time.

Of these enlisted men, 300 made the ultimate sacrifice, and more than 100 earned military honours or were mentioned in despatches.

Two men were awarded the Victoria Cross for the 'most conspicuous bravery and devotion to duty'. Leonard Keysor was awarded the VC for his bravery at the Battle of Lone Pine, and Israel Shmulevitch, or Issy Smith as he was known, was awarded the VC for heroism at Ypres in 1915.

Once again, a number of Jewish women also served on the front lines in the First World War with distinction, among them Sister Leah Rosenthal. Sister Rosenthal served in one of the most dangerous locations, a Casualty Clearing Station, which was often bombarded.

In her letters to family, Sister Rosenthal mentioned how she would wear a gas mask on her shoulder in case of emergency when crossing the hospital compound.

But she also mentions her service with pride, noting she is one of only five nurses retained in the most dangerous spot on the Western Front.

And of course, the most distinguished of all Australian Jewish servicemen was former engineer Sir John Monash who was once described by the British Prime Minister David Lloyd George as 'the most resourceful General in the British army'.

Following the Armistice, it was Sir John Monash who directed the repatriation and demobilisation of the AIF and got them home. It was in 1930 that he was conferred the full rank of General – the first Jewish person in any army to attain that rank.

World War 2

Australian Jewish personnel were also conspicuous during the Second World War when 4,000 enlisted in the various services. It is estimated that 200 died in action, 40 were decorated for gallantry and 30 more mentioned in despatches.

Prominent Jewish servicemen included Major-General Sir Paul Cullen, Brigadier Alexander Roby, Major Hedley Freedman, Brigadier Philip Masel and Captain Colin Pura.

Several Jewish nurses also served with distinction, including Rachel Reuben.

Sister Rae Reuben was the youngest nurse to enlist in the AIF at the age of 24. She worked in Egypt before being transferred to Marseille and

moved up to just behind the firing line on the Somme. She fell victim to a gas attack while in France, which affected her health for the rest of her life. Sister Reuben died at the age of 45.

Centenary of ANZAC

In the gardens of the Australian War Memorial, a sea of handmade, red poppies pays tribute to Australians who made the ultimate sacrifice in the First World War. More than 330,000 Australians served overseas in the four years of the war, and 62,000 Australians died.



Today, we pause to commemorate 100 years since the guns fell silent on the Western Front.

It is 100 years today since the Armistice was signed ending the First World War – the war that was supposed to war to end all wars; only, it didn't.

Today, we pause on the 11th hour of the 11th day of the 11th month to remember those who have died or suffered for Australia's cause in all wars and armed conflicts.

Today, we remember the bravery, honour and sacrifice of all those who served during this conflict and the ones that followed.

As the sun sets on the Centenary of ANZAC, we must also remember the hundreds of thousands who came home wounded from previous wars, and provide support for those veterans who return from current conflicts.

Australia salutes the courage and honours the sacrifice of all who served, and their families.

Lest we forget.

The Prayer of Remembrance was read by Mrs Adele Rosalky.

This was followed by Rabbi Eddi reciting **El Malei Rachamim** and Master Raffi Leydman reading the **Ode for the Fallen**.

As is customary on such occasions, The Last Post (recorded) was played, followed by a minute of silence.

Rabbi Eddi concluded this memorial service by making a few closing remarks, followed by reciting the Kaddish.

The assembled group were then invited to move to the Sir John Monash Lecture Hall for the launching of the AJWM Commemoration booklet by Yael Cass.

This is her speech.

Tonight, we are launching our Commemoration Booklet for the Australian Jewish War Memorial (AJWM) – a record of history in the making.

This booklet is our record of the initial conception of the AJWM:

A labour of love initiated by Earle Hoffman, Past President of the ACT Jewish Community and founding President of the AJHS (ACT Branch) and of Margaret Beadman, a long serving member of the AJHS and a dedicated volunteer at the Australian War Memorial.

Their commitment was long and personal to ensure we could build a

list of names of fallen Jewish service men.

This is an ongoing project – with names to be supplemented should more information come to light on Jewish Australians who have made the supreme sacrifice.

This project has been picked up by a dedicated committee to ensure the AJWM became a reality. This included Merrillyn Sernack, Adele Hoffman (Earle's daughter) and David Rosalky.

We were delighted to receive a Federal grant from the Department of Veteran's Affairs for construction of the AJWM panels and we commissioned the framed portrait of General Sir John Monash, kindly donated by Ron Rosalky, Dr David Rosalky and Dr Jonathan Rosalky in memory of their parents, Lionel and Hope Rosalky, who were active members of the North Shore Synagogue in its early days.

On 12 August 2018, the cenotaph was unveiled by General Sir Peter John Cosgrove and Lady Cosgrove – accompanied by Government, Defence force, diplomatic and national Jewish community dignitaries from across Australia.

The Commemoration Booklet is our record of this significant event.

It is being posted on our ACTJC website along with a video of the dedication and commemoration services.

Please join me in thanking all the marvellous people who contributed to this Booklet and to our office manager, Vicki Coleman, who ensured its professional production. It is a beautiful record of history in the making.

The launch of the booklet was followed by a lavish supper, giving all who attended an opportunity to view the portrait of Sir John Monash and to discuss the proceedings with friends.



National Council of Jewish Women of Australia Canberra Section

by Karen Tatz

Things have been fairly quiet for NCJWA since the last issue of HaMerkaz.

We held our AGM on Sunday 29 July at the home of Sarit Cohen. We had a good attendance and were lucky to have a delightful guest speaker, the investigative journalist, Estelle Blackburn, who spoke about how she helped a man find out the true story of how his mother was killed when he was a child.

We said good bye to Sarit Cohen, Anne Isaac and Yael Cass and welcomed Jessica Rennie, Deborah Hurwitz and Tracy Massil, who join with Barbara Butow, Jo Dixon, Anita Shroot, Deb Sims, Judith Eisner and Karen Tatz to make up the Steering Committee.

At our most recent meeting, we planned a number of events for next year, including a garden party, women's health panel, and a number of movie nights. We will note the dates once they have been confirmed.

We are keen to work more closely with the Israeli Embassy and to include female staff and partners to join in our events. We are also keen for more women in the Community to join us and welcome guests to all of our events.



WIZO in Canberra

Over the weekend of 18-19 November 2018, WIZO representatives visited Canberra. This was organised by Paulette Cherny, President WIZO (Women's International Zionist Organisation) Australia.

The Women's International Zionist Organisation is a non-party, apolitical movement dedicated to the advancement of the status of women, children and the welfare for all sectors of Israeli society and encouragement of Jewish education in Israel and the Diaspora.

WIZO is recognised by the United Nations as a Non-Government Organisation, with consultative status on ECOSOC and UNICEF.

WIZO enriches the lives of children and youngsters in Day Care Centres and schools, provides framework for youth in its network of youth clubs and one-on-one assistance for teenage girls in distress and victims of domestic violence, who obtain psychological counselling, rehabilitative care and legal assistance.

For more information, their website is <https://wizoaustralia.org.au>

WIZO very kindly co-sponsored a lavish Kiddush after Shabbat services at the ACTJC so that Shelley Seligmann, committed volunteer and Executive Assistant of WIZO Australia, could speak to community members about the work done by WIZO in Israel. Shelley spoke with passion about the range of services provided, as well as the esteemed place WIZO has within Israel. She provided booklets for members to peruse.

On Sunday the Israeli Embassy hosted Shelley at a similar event.



Remembering AND HOPING

REMEMBERING THE 80TH ANNIVERSARY OF KRISTALLNACHT

by Yvette Goode

On November 7th, 2018, the ACT Jewish Community and the Wesley Uniting Church in Canberra combined to present a multi-faith Commemoration, praying together in hope and love for friendship and peace among all the peoples of the world. Many members of the Diplomatic Corps were in attendance.

To begin, dignitaries and representatives of many faiths and backgrounds assembled at the National Jewish Memorial Centre to walk together as one in a Walk of Peace. Leading the walk were descendents of William Cooper, an indigenous man, who in 1938, when he was 77 years of age, walked from Footscray to the German Consulate in Melbourne to protest the events of Kristallnacht he had read about in the newspaper.

The official welcome was given by Rabbi Shimon Eddi of the ACTJC and Rev Dr Ockert Meyer of the Wesley Church. They both warmly welcomed in mutual respect and peace all in attendance from such diverse religious, ethnic and cultural backgrounds. They spoke of the need to strengthen our commitment to peace, healing and restoration in the world.

Rabbi Eddi reflected on the events of Kristallnacht, not as a history lesson but for what we can learn from such an appalling tragedy, to inform our future actions. We need to remember what human beings are capable of doing to one another. Just as there were those non Jews who risked their lives to help Jews and others during the Holocaust, it is symbolic that on this occasion people of various faiths joined together to see the inherent humanity in each other. We need to remember we are more alike than different.

Music was a key element in this special

commemoration, which commenced with "Prelude on an Old Synagogue Intonation" by Moritz Deutsch (1818-1892), played on the church organ. This was closely followed by the 23rd Psalm, sung in Hebrew by a combined choir of the ACTJC and Wesley Uniting Church. ACTJC members, Jo Dixon, Sally McDonald, Anne Isaac, Helene Stead, Eric McDonald, Robert Cussel and Peter Wise sang with solemnity. Hearing the Psalm rendered in this manner was powerful, beautiful and haunting.

*....together in hope and
love for friendship and
peace among all the
peoples of the world.*

The focus on Kristallnacht was the reason for the gathering. Two eye witnesses, both members of the ACTJC, spoke movingly about their memories of that terrible time. Peter Witting spoke first. This is his commanding, heartfelt testimony.

"In two days time on the night of November 9th 1938 anti-Jewish violence erupted in a well-organised rampage throughout the German Reich, which then included Austria and the

Sudetenland. This pogrom which had been carefully orchestrated and planned well in advance by the Nazi regime was called Kristallnacht – Crystal Night or the night of the broken glass.

Within 48 hours hundreds of synagogues were burnt, 7,000 Jewish businesses were trashed and looted, 96 Jews were killed and Jewish cemeteries, hospitals, schools and homes were destroyed. Some 30,000 Jews were arrested and incarcerated at the Dachau, Buchenwald and Sachsenhausen concentration camps.

Jews could not claim for damages and any insurance payments received were confiscated by the Reich. As a further irony, the Jewish community was held responsible for clearing the rubble of the ruined synagogues and a fine of 1 billion Reichsmark, about 400 million US dollars, was imposed collectively on the Jewish community as punishment for their "hostile attitude towards Germany and their abominable crimes". Wealthy Jews were held to ransom.

It will be 80 years since this shameless event happened and I was 10 years old at that time. My experiences of that day have been indelibly imprinted on my mind.

My parents, sister Marion, who is a year younger than me, and I were living in Berlin at the time in an apartment in Berlin - Schoeneberg.



On 9th November my father had been warned to stay away from home for that night by a righteous gentile neighbour. So my father spent the night travelling around on the circular subway line to avoid being caught. As it so happened, the Nazis did not call at our apartment.

Not having been aware of what had happened during the night, my mother sent my sister and I on our way to school in the morning. I still vividly remember walking to the Joseph Lehmann Jewish School at 13 Joachimsthalerstrasse, near Kurfuerstendamm, on the morning of 10th November and seeing the shattered shopfronts, people being brutally beaten and taken away, graffiti on Jewish shops and homes such as dirty Jews, Jews perish, etc.

It was a very frightening experience for us kids of 9 and 10 which we shall never forget. We, of course, did not have any understanding of what was going on. When we arrived at the school we were immediately sent home again as some of the teachers had been taken away and nobody knew what was going to happen next.

These crimes were committed in full view of the German public yet most Germans remained silent, either because they were paralysed by fear or indifferent to the plight of the Jews. The ultimate

German goal was to make Germany "Judenrein", to free Germany, Austria and other countries they had occupied of all Jews.

However, Kristallnacht was only the beginning of the atrocities which were committed during what later became known as the Holocaust.

On this solemn occasion I would like to laud and honour the brave and principled action of William Cooper and his Yorta Yorta Aboriginal Elders who were so incensed by the Crystalnight events, that they walked from his home in Footscray to the German Consulate near the Yarra River in Melbourne in order to deliver a protest note. However, they were barred from the Consulate.

Cooper and his small Indigenous community stood up for the Jews under Nazi oppression in a largely indifferent world. I understand that some of Cooper's family members are here tonight.

Let us hope that these terrible events will never happen again so that our children and grandchildren will be able to live in peace.

Finally, I would like to quote Pastor Martin Niemoeller, who had been imprisoned by the Nazis:

First they came for the Socialists, and I did not speak out--Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out-- Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out-- Because I was not a Jew.

Then they came for me--and there was no one left to speak for me."

Ruth Landau then spoke, with an equally significant and moving testimony.

"Thank you for inviting me again to this beautiful church. It is gratifying that this year is 17 years since I first spoke here. There seems now to be even more interest in the terrible events that took place eighty years ago.

Like Peter, I have strong memories of that date when my father came out of hiding specifically to take me on the streets and show me the devastation. We walked on the broken glass and looked at the terrible graffiti, ugly graffiti, and my father said not to forget this. And I never have.

On November 9, 1938, Nazi Germany declared that laws and regulations designed to suppress employment,

speech and movement of Jews were no longer enough. From now on, laws didn't exist. The German education system had always placed great emphasis on dates.

And every schoolboy would remember that November the 9th 1918 was the date the German Republic was declared, taking over from the old imperial system.

On November 9th, 1923, Hitler assayed his first beerhall putsch.

On November 9th, 1925, the SS was formed by the Nazis.

And so you can see that the date for Kristallnacht was not random.

Nor were the events of that night spontaneous. Rather they were an orchestrated assault foreshadowing the horrors of the Holocaust to follow. Fire brigades had been told not to attend, and there was no Police presence on the streets. Emergency services were only allowed to attend if a building owned by an Aryan was in peril.

November 9th was also not coincidentally the day the Berlin Wall fell.

And two years ago, on November 9th, Trump was elected President of the USA.

As the last surviving member of my family I feel it's my privilege and duty to bear witness, and share the story so others can continue to bear witness."

After these testimonies, Rabbi Eddi gave a brief explanation of the traditional prayers of El Male Rahamim and the Kaddish as being a sanctification of His name. All joined in these memorial

prayers.

A poem, 'Kristallnacht' by Barbara Fisher was read by Professor Jocelyn Chey. The poem was written after Ms Fisher returned from a visit to Germany. 'Kristallnacht' considers the German 'flair for poetry' that applies such an appealing word to an outrage, to a point of such duplicity. Fisher adds the further contradiction whereby the Bayreuth synagogue was spared destruction similar to the German Parliament, on account of the synagogue's proximity to the Wagnerian Festspielhaus.

Professor Chey reflected on life as we age. Having witnessed hostility and xenophobia she thought it incumbent on us all to build bridges of understanding between and among people.

Because she believes that music can help us build a better future, she commissioned a piece of work by Elena Kats-Chernin, "To mend Broken Crystal." It commemorates the anniversary of 1938 in Germany as well as other disasters in the same year, such as the deliberate breaching of dams on the Yellow river in China by Chiang Kai-shek, leading to the drowning of hundreds and thousands of civilians. The work expresses a hope for reconciliation between faiths and peoples of the world and for a future peaceful future for us all.

The composer, Elena, then spoke about the piece to be performed. She understands as we do that music can touch emotion, not describe an event, but her aim was to provide the feelings we might have about horrific tragedies such as Kristallnacht.

The piece was in three movements. The first was trumpet and organ, representing memory before an event, like a child's song, a happy time. The second movement, again in trumpet and organ, was harsh, ugly, more like a strident march but also anxious, on edge. The third was optimistic for the future and featured the addition of a soprano using her voice as an instrument, which lent a calm feeling, almost like a lullaby. At the conclusion silence was observed.

Art Sound FM, a Canberra radio station, generously recorded the musical segments of this commemorative event. They will broadcast this as a program early in 2019.

"Golden Crystal Hope" by Sarah Agnew was used as the concluding Benediction and was recited by both Rabbi Eddi and Rev Meyers.

*Hope is the gold we melt and pour
between the crystal pieces, shattered,
smatterings and scatterings beneath our feet.*

*Tread carefully, hold gently the shards,
bear the wounds the healing cuts.*

*Offer the sacred price for peace, to mend
the broken crystal at our feet.*

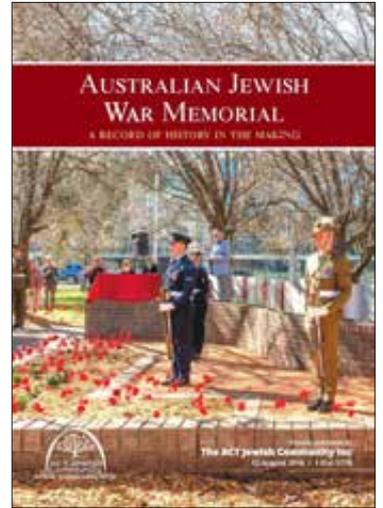
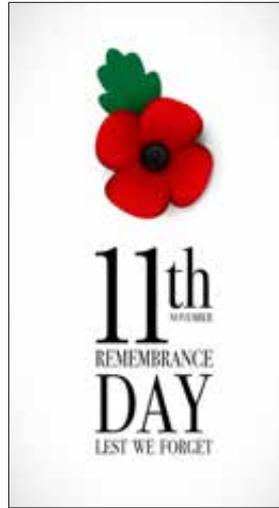
*May the Holy bless us as we go, in
peace.*

Amen.









The Canberra Times

Kristallnacht lives long in the memory of those that survived it

By **Elliot Williams**
4 November 2018

Ruth Landau can still remember walking the streets of Berlin, glass crunching underfoot, the morning after Kristallnacht.

She was nine years old and her father wanted to show her what had taken place on the "night of broken glass", despite being a Jewish man and in serious danger of being captured by the Gestapo.

Kristallnacht was a series of attacks by the Nazis on Jewish homes, businesses and synagogues. More than 7000 Jewish businesses were destroyed and more than 90 Jews were murdered.

On Wednesday Mrs Landau will speak at a commemoration of the 80th anniversary of Kristallnacht at the Wesley Uniting Church in Forrest.

The event will be a chance for Canberrans of all religious and cultural backgrounds to come together and remember the events of November 9 and 10, 1938 and all those lost in the Holocaust.

Looking back, Mrs Landau said it was the culmination of a frightening time for her family in their native Germany.

"The Germans had, for six years, been putting in more and more draconian laws targeting Jews," Mrs Landau said.

"Kristallnacht was the sort of crescendo which said 'ok bugger all this, forget about the law, we can do what we like'.

"It was orchestrated, it wasn't isolated. The fire brigades had been told not to come unless it was a non-Jewish building that was on fire."

Mrs Landau's father had been staying overnight in different homes to avoid the Gestapo who had been making regular visits to Jewish homes and taking the men away.

But on the morning after Kristallnacht he returned home to show his daughter the horrors that had been committed.

"I remember it was very quiet and the glass was crunching and my father said, 'I want you to see this'," Mrs Landau recalled.

"Even though he was in some danger himself still, he said 'I want you to see this and don't you forget it'.

"And I haven't."

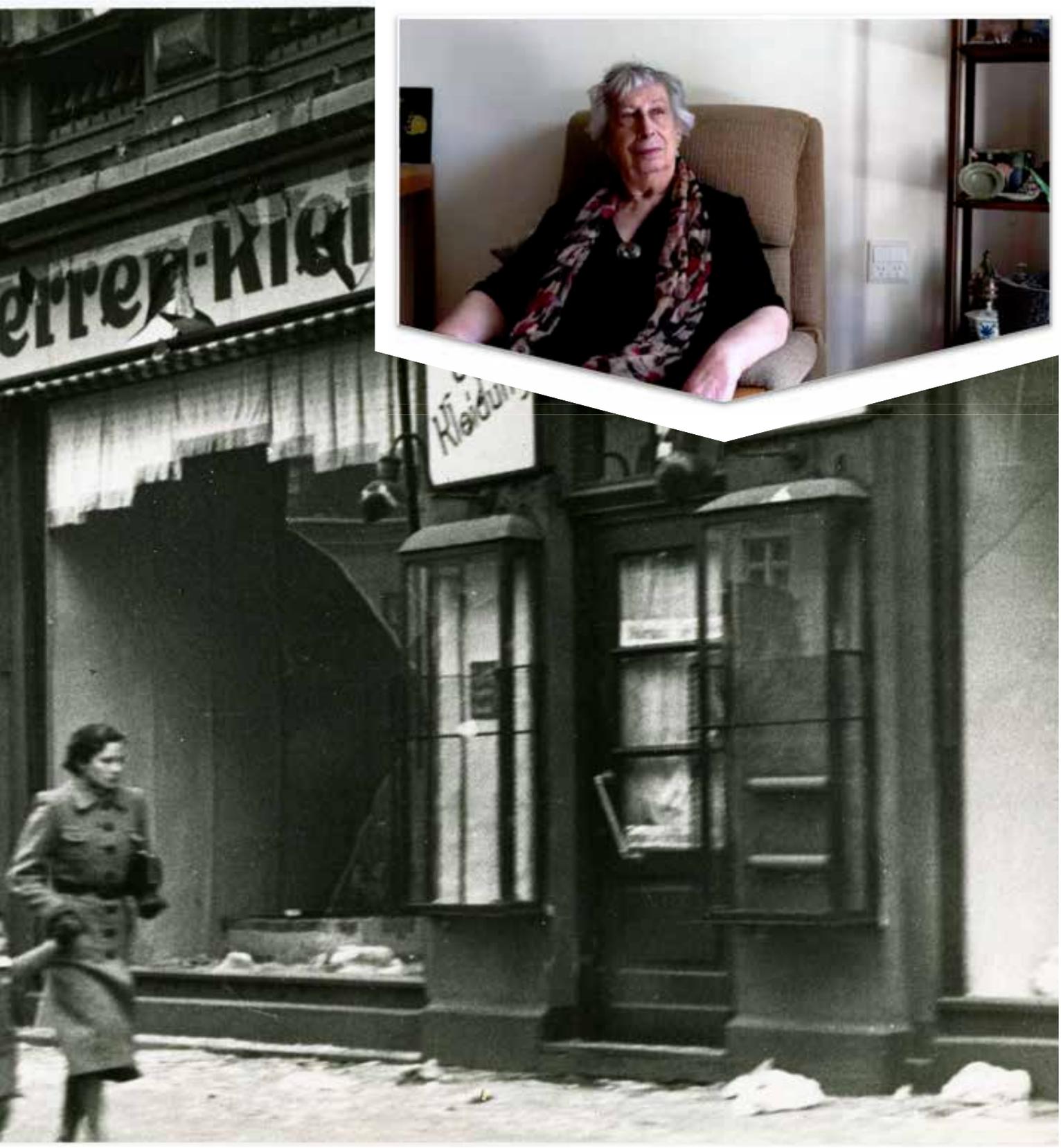


On New Year's Eve of 1938 Mrs Landau and her parents left Germany bound for Australia after a six-year wait for a permit. All but one of her relatives perished in the Holocaust.

She said she has been very disturbed in the interim 80 years seeing others persecuted and imprisoned by authoritarian regimes.

The 80th anniversary commemoration occurs at a time of heightened tensions with the recent Pittsburgh synagogue shootings in the United States an example of prejudicial attacks committed on certain groups.

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Kites *for* Hope

by Yvette Goode

This brilliant event attracted many families. The children were very enthusiastic about constructing their kites under the watchful eyes of the madrichim, the shlichim, their friends, siblings and parents. The madrichim had been provided with some instruction prior to the event by Shay and Shir Pinsker, our wonderful shlichim.

There were Israeli flags and peace music as well as some new representatives from the Israeli Embassy. When Ron Gerstenfeld, DCM at the Embassy, spoke about the significance of the kites it was to let us know of the contrast in the lovely, friendly atmosphere of our kite making and the hostility behind the kites sent from Gaza to destroy Israeli crops, trees and homes within their deadly reach in Southern Israel.

The atmosphere in the grounds of the ACTJC was happy and friendly, with busy participants and some not so

busy eating the BBQ lunch and popcorn so generously provided, as well as chatting to friends and meeting new people. Once the kites were constructed and decorated, the time came to test them in the erratic winds nature had provided. Whenever a kite flew, even for a few seconds, there was much applause and even more excitement. Rabbi Eddi was assisting his children along with other parents in trying to get the kites airborne.

The reunification of families and the general

atmosphere of a group of people who gathered together to stand behind a common idea of hope for peace and quiet in the State of Israel warmed the heart until the evening.

It was altogether a most pleasant afternoon. Thanks go to Shay and Shir for making such a meaningful activity for all.



‘WELCOME’

NEWS

by Jo Dixon, Convenor, Welcome Committee &
Karen Tatz, Convenor, Book Club

The Welcome Committee has had an exciting couple of weeks with a Ceramic Decorating Workshop and a special tour of the National Portrait Gallery. Both are reported on below.

We will be meeting in the next few weeks to plan 2019 continuing with our current initiatives and hopefully introducing some new outings or activities.

The Book Club

The Book Club is going from strength to strength thanks to the efforts of Karen Tatz. They are gathering every two months to discuss a range of books with a Jewish theme or by a Jewish author.

So far, enthusiastic participants have read “People of the Book” by Geraldine Brooks, a novel that focuses on imagined events surrounding the Sarajevo Haggadah, the oldest surviving Jewish illuminated text, and “The Missing File” by D.A. Mishani (an Israeli detective story).

On 17 December, members will be discussing “Extremely Loud and Incredibly Close” by Jonathan Safran Foer, where an eccentric and perhaps autistic 9 year old boy comes to terms with his father’s death in the Twin Towers.

Future dates and books will be advertised in Grapevine. Anyone is welcome to one or all meetings – the only rule is that you have to have read the book!

Sarit’s Ceramic Class

On Sunday 25 November, some enthusiastic members were drawn to the invitation issued by Sarit Cohen to try to learn how to decorate a ceramic object. Sarit provided the objects, the special ceramic pens and paints, ideas for decorations and a wealth of knowledge and experience about the process.

Sarit suggested we first try drawing our designs on paper, which was excellent advice. Not being artists, we were at first a little apprehensive, but we tried to make our designs look as professional as we could.



Sarit then showed us how to prepare our blank objects and how to draw on our chosen object, which were plates of different shapes and sizes. There was intense concentration for this activity.

After the designs were pencilled in, the next challenge was to use both pens and paint to bring our designs to life. After a few tentative strokes, we felt more confident and proceeded to create our works of art on ceramic plates.

Leonie Webb had this to say about her experience.

“Many thanks to Sarit for her time and effort to give us such a fun and enjoyable time. My hidden artistic talents were



released with the creation of my new Chanukah plate.”

Jesica Rennie added, “Thank you so much to Sarit for a wonderful creative workshop. It was so inspiring and I loved coming home with a beautiful Chanukah piece of my own. I hope we get the opportunity to have another workshop in the future - I’m already planning designs!”

Sarit has indicated her willingness to hold another ceramic workshop next year so more people can enjoy the experience of learning how to create their own special item.

National Portrait Gallery

On Sunday December 2, a group of 20+ culture vultures met at the National Portrait Gallery for a tour focussing on Jewish subjects and artists. Our guide Annette Twyman was truly excellent.

We began with an introduction in the foyer where Annette described the significance of the design of the Gallery. She also told us that there were many more works that would be of interest to us that were not currently hanging and said that if an individual or a small group would like to see any of them they could call and arrange it. A list of these works will follow.

I had asked Annette to concentrate on about half a dozen works so that we could discuss them in some depth. We started with a beautiful bust of Sir Sidney Myer, then moved on to a painting of Sir John Monash. On the way we looked at a death mask of Ned Kelly and Annette told us that Monash had met Ned Kelly at his father’s store in Jerilderie.

We then looked at a tongue in cheek self-portrait of George Lambert who, while not

Jewish, was the artist who painted our next subject George Judah Cohen, a banker and chairman of the board of CBC. Up next was a wonderful portrait of Helena Rubinstein. Annette told us some interesting and amusing details of Helena’s life and more about this portrait sitting.

Annette had photos to accompany some of the discussion including one of Helena Rubinstein showing her surrounded by portraits of herself!!

We then looked at the work of two Jewish women artists. The first was Jenny Sages’ portrait of Emily Kame Kngwarreye, a very moving and beautiful piece indeed. The second was Judy Cassab’s portrait of the pilot Nancy Bird Walton. Annette had explained earlier that the portraits in the collection were chosen on the basis of the subject having had a significant impact on shaping Australia. While introducing the work on Nancy Bird Walton she said that quite a few of the women sitters were there because they were the first women to break some particular glass ceiling.

We finished our tour with a stylistic and haunting portrait of Lily Brett by her husband David Rankin.

I really encourage everybody to take advantage of the offer to view the works by one or more of the individuals listed below.

Ashkenazy Vladimir, Baier Kurt, Barnett H Walter, Bernhardt Sarah, Bonney Lores, Brett Lily, Cassab Judy, Castan Ron, Cohen George Judah, Cowen Sir Zelman, Cox Eva, Cullen Major General, Fabian Erwin, Fox Alexander, Friedeberger Klaus, Gene Sherman, Georges Mora, Goldstein Vida, Gonski David, Gruen Fred, Grunstein Binem, Helfgott David,

Hilmer Fred, Kahan Louis, Kahler Carl, Kats-Chernin Elena, Krimper Schulim, Langhammer Walter, Lee Ben, Levi

John, Manne Robert, Mayer Henry, Michaelis Margaret, Mirka Mora, Molnar George, Sir John Monash, Myer Sydney, Nossal Gus, Obarzanek Gideon, Rene Roy Rene, aka ‘Mo’, Rubenstein Helena, Sages Jenny, Samuel Frances, Samuel Sir Saul, Seidler Harry, Sherman Brian, Sherman Emile, Singer Peter, Sitsky Larry, Smorgon Victor and Loti, Talbot Henry, Tedeschi Simon, Tycho Tommy, Wolfensohn James, Wolfson Hugo.

Some of you may know that the Portrait Gallery will be closing for urgent repairs for much of 2019. Annette said that during this time they will be touring the collections but also presenting at community organisations and that they would be happy to present to us.

If anybody has suggestions for other institutions they would like to feature in this programme please let me know. At this stage we plan to have two tours a year.

Lastly we would like to remind people that we are trying to initiate a hosting matchmaking service for new arrivals and we are looking for volunteers. So far we have heard only from a couple of people and I know there are more of you out there!! The idea is that we find a host that has as much in common with the new member(s) as possible. A host would ideally have a new member for a meal and then act as a “buddy” at community events until they find their feet.

PLEASE let the office know if you feel you could help with this.



EARLE HOFFMAN LIBRARY

by Leonie Webb
Library Coordinator

Access to our online catalogue for the collection of the Earle Hoffman Library is now available from the Community's website—look for the 'Library' tab.

Look for the image as below and it will take you to the ACT Jewish Community's Online Catalogue.



Our Collection covers Jewish theology and liturgy, history, language, culture and literature, Israel, Zionism, the Holocaust, Australian Jewish military personnel in all wars, and the Australian Jewish experience. Only one copy of each title is held unless of special significance.

Members can use the catalogue to search and browse. Leonie can provide, at the Centre, training sessions on how to use the catalogue.

You can search by title, author or phrase using the Quick or Advanced searching options. Locations of items includes General, Fiction, Journal, Junior, Foreign Language, Reference of Rare Books collections. Religious and education material has not been catalogued. Searching documentation is available under the 'Library' tab on our website.

You can borrow items of interest: four weeks for Community members, and two weeks for non-Community members. Unless a title is reserved, items can be renewed once. After this renewal period, items must be checked into the Library before then can be reissued.

Registration of users, borrowing and the reservation of items will be processed by our Office staff and Library volunteers.

With future developments we hope to achieve include improving the functionality of the online catalogue options, library links, news and book reviews. From 2019 we intend to use

Grapevine to give members News and Happenings in the Library.

Any financial donations (tax deductible) to support the Library are appreciated. Donations of items for the collection will be assessed to ensure they accord with collection policy.

Many thanks to Merrilyn Sernack for all her hard work and support for the Library. With her vision and determination Merrilyn and the team of volunteers have achieved amazing results for the Community.

Feedback is appreciated. Our library management tool is meant for small libraries and so does not have many of the features that are available from commercial library management systems.

Please email actadmin@actjc.org.au if you would like more information regarding any of the above topics.



2010: Sorting books for the library in February.

*LEFT: Harry Opperman, Tom Frommer and Sylvia Deutsch.
ABOVE: Peter Witting, Janet Frommer and Tom Frommer.*



2016:
 New shelves were installed once sorting of the collection was finished.

2018:
 Launch of the online catalogue and website pages.

ACT Jewish Community Library

ACT Jewish Community
 NATIONAL JEWISH MEMORIAL CENTRE

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 JOHN IRONS

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 Ilana Kurshan

To my brave wife : Dunera notes from a Jewish 'enemy alien'
 Kurt Epstein
 Paper Book

The role of the defeat : Nazis and powers, World II
 Edward M. Ro
 Paper B

The Canberra Times

Holocaust survivor Peter Witting calls Canberra home after his escape from hell

by Kimberley Le Lievre
26 January 2018



Holocaust survivor Peter Witting holds his Jewish identity card. Photo: Jamila Toderas

Peter Witting still keeps an identity card from Germany's Third Reich era with a big 'J' printed on the front and a photo of him as a young boy inside.

The 89-year-old Yarralumla resident, who is passionate about genealogy and table tennis, has a sharp recollection of a remarkable life and his family's escape from the Holocaust.

He was born in 1928 in Gleiwich, a town - then in Germany - with a colourful history. Gleiwich, now Gliwice, Poland was where the Nazis enacted a covert attack on a radio tower which led to the Second World War. The area also served as a location for one of the many sub-camps of Auschwitz concentration camp in 1944 and 1945.

Thankfully, Mr Witting said, his parents had the foresight to get out.

At the age of eight in 1936, Mr Witting and his family left Gleiwich to escape "rampant anti-semitism".

"I remember being abused at school," Mr Witting said.

"I was the only Jew at school, I was beaten up often and put down by the teachers. Once during swimming lessons - we were taught to swim by having a belt around the midriff suspended from a rope around a pulley on the ceiling which the

teacher held - once, the teacher dropped me in the middle of the pool. I don't think he would have let me drown, I don't know, but I'll never forget that. Ever since, I hate putting my head under the water."

About that time, Mr Witting's father, an economist, lost his job because he was Jewish.

The family packed up and moved to Berlin, where both sets of Mr Witting's grandparents lived. Mr Witting and his sister went to a Jewish school, as they were no longer allowed to go to public schools. The family stayed in Berlin for

the next two years.

"My parents tried to get out ever since we went to Berlin, but it was very difficult," Mr Witting recalled.

"Nobody wanted Jewish refugees."

Etched in his memory is the night of Kristallnacht on May 9, 1938, known as the Night of Broken Glass. The family's neighbours, a devout Baptist family who would later be recognised in the highest honour for hiding and assisting Jewish people, warned Mr Witting's father not to stay at home. He spent the night on the underground to avoid capture.

"The Nazis destroyed hundreds of synagogues and imprisoned about 30,000 Jewish men," Mr Witting said.

"They destroyed the windows of Jew's shops. It was a terrible thing."

Mr Witting recalled walking to school the following morning with his little sister and seeing the damage, seeing the broken windows and the graffiti that read, "Jews perish".

"My sister and I, we were 9 and 10 years old. We didn't know what was going on. We came to school and were immediately sent back home. That was something I'll never forget."

Less than a year later, the family was on the boat to Shanghai. Mr Witting said at the time, it was the only place they could get to.

"It was an open city, you didn't need any passport or visa or other documents to get into Shanghai. That's why a lot of refugees and criminals congregated there."

But shipping to the Orient was limited, Mr Witting said, so only very few Jewish refugees could escape.

The family was allowed to take a total of USD\$10 equivalent on the journey.



LEFT: The Jewish Badge (Judenstern) that was worn by Peter's grandmother Margarethe Wilhelm. Photo: Jamila Toderas
RIGHT: Peter Witting's Jewish identity card that was issued in 1939. Photo: Jamila Toderas

At the age of 10 Mr Witting farewelled his grandparents and boarded the boat for China.

The family spent eight years in Hongkew, Shanghai's ghetto, an area of one square mile, about 2.5 square kilometres, that housed an estimated 20,000 Jewish refugees and about 100,000 Chinese.

Back in Berlin, Mr Witting's parents had studied trades to make themselves more employable. His mother studied hat-making, and his father learnt dry cleaning and laundering. But those skills were useless, Mr Witting said. They were no competition for the Chinese. Both his parents were employed for short periods initially, his father as a clerk of an import

firm before he was fired when the war broke out, and his "enterprising and resourceful" mother sold leather goods to sailors. On one outing though, his mother was "relieved of her products and money" by thieves, which put an end to that.

The family relied on the charity of the existing Jewish community in Shanghai. A soup kitchen offered one meal a day. Mr Witting trained as a fitter and turner apprentice and was given a loaf of bread each day that he shared with his mother, father and sister.

They lived in one room of a house which had a toilet, unusual for Shanghai in those days. The rent was paid by an uncle in South Africa.

About a year before they moved to Australia, Mr Witting fell ill with malnutrition. After they were liberated by the Americans in August 1945 and the food supply returned, his health began to improve.

At 19, Mr Witting and his family finally made it to Australia, sponsored by relatives in Melbourne.

They got off the boat in the "paradise" of Brisbane before catching the train to Melbourne.

Sadly, just a few years after first arriving in Australia from Shanghai, Mr Witting's parents died, both aged in their mid-60s.

But Australia was good to Mr Witting and

his sister. Aside from a news article announcing their arrival where their noses were enlarged in a touch-up, he said he never experienced any anti-semitism.

"I was always hypersensitive in this regard, but I haven't had any problems," Mr Witting said.

Although he did learn Judo for 15 years, just in case.

Mr Witting's first job was sitting down in a factory assembling propelling pencils.

"I've still got my first pay packet, I think it might have been six pounds a week."

Once he fully recovered from sickness, which was greatly helped by the "beautiful food" available, he served another apprenticeship - as his Shanghai training was not recognised in Australia - at Singer sewing machines as a mechanic.

For the next 13 years, Mr Witting worked full-time during the day and studied part-time at night.

"It was very difficult to get into university because my basic education has been very much neglected," he said.

For seven years he studied engineering at the Melbourne Institute of Technology to receive a diploma, before entering Melbourne University to study a Bachelor of Commerce, which took a further six years part-time.

He finished his apprenticeship at Singer and established his own sewing machine repair business, with capital provided by a relative.

Mr Witting sold his business when he became the technical advisor for an export company. He was sent to Germany in 1955 for training, where he met his late wife, Lesley. The Wittings went on to have three daughters, all born in Australia.

They moved to Canberra in 1965 for work with the Department of Trade. Mr Witting was seconded to the Department of Immigration and posted to London for three years, where he, his wife and their three young girls spent "the best three years of our lives".

Back in Berlin during Nazi occupation, many of Mr Witting's relatives perished.

Mr Witting's paternal grandmother died in 1940, and his maternal grandfather in 1941. His maternal grandmother committed suicide in 1942 after going underground to avoid deportation to a

concentration camp. She was an insulin-dependent diabetic who was helped by many people during that time, Mr Witting said. In particular, the same family who had warned Mr Witting's father previously, and a doctor who removed the Jewish badge from her coat. Just five years ago, a researcher contacted Mr Witting with the details of his grandmother's death, and the badge was returned to him.

Mr Witting's paternal grandfather, a World War I veteran, was interned in a concentration camp where he suffered very badly, Mr Witting said. He survived the ordeal, was liberated from the camp and came to Australia in 1949. He died three months after Mr Witting's wedding in 1956.

During his subsequent trips to Germany, Mr Witting stayed in contact with the people who helped his family. He had the highest order of honour bestowed upon the family and the doctor, the Righteous Among the Nations. Mr Witting is still in contact with relatives of those people today.

Last year, Mr Witting and his eldest daughter Jenny returned to Germany to discover more about their family history. They visited Gliwicz, the town where Mr Witting was born, and the school where he went as a child.

"We were fortunate that my parents, my sister and I were able to escape," he said.

"We came to Australia with nothing, and we had the opportunity to get a good education, earn some money, make a living and live comfortably. We will be ever-grateful."

Saturday marked International Holocaust Remembrance Day, commemorated in Canberra at the Jewish Community Centre in Forrest.



Peter Witting and his sister Marion 1931.
Photo: Jamila Toderas



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Jewish Chaplaincy Canberra Chanukah Party held on 4 December 2018





PHOTOS: from our Chanukah Party on 2 December 2018.



Chanukah at the Centre

by Shay and Shir, and Yvette Goode

What a delight to have seen so many children with their families at the children’s carnival organised by Shay and Shir, our hard working and very enthusiastic shlichim.

The madrichim had various activity tables for the children, including “Hit the Sufgania with Darts”, “Chanukiya Building”, “Candle Race”, “Find the Dreidel”, “Extinguish the Candles”, “The Bottle Game”, “The Chanukah Story”, “Dreidel Competition”, “The Chanukah trail” and set out station to make pictures with faces inside a huge donut.

The wonderfully talented Tamsin proved her artistic ability by some very clever face painting. The long line of children waiting to be decorated was proof enough that this activity was very popular. The rainbow paint was especially sought after, with more than one adult tempted to undergo a “rainbow” makeover.

What would a Jewish function be without food? There were drinks, beers, falafel, pita bread, humous, salads, fruits and of course, latkes and sufganiyot. After all of this, the ice cream cones were devoured by children and adults alike. While chocolate is an ever popular choice, the coconut and mango servings were delicious. The Catz madrichim, the shlichim and Veronica all assisted with the food preparation and various community members also helped organise the rush on the tables.

The evening continued with trivia in the hall upstairs. Rabbi Eddi and Rebbitsin Skye, who had constructed the quiz, led this activity. They had advised us to have a variety of ages on our tables and it soon

became apparent why. The questions included TV show theme tunes, songs, cartoon characters, flags of the world, general knowledge and much more. They made a wonderful team, asking some very interesting (hard for some of us oldies) questions.

Additional snacks on the tables meant we all ate too much as we scratched our heads trying to come up with the answers! More sufganiyot accompanied the lighting of the menorah with the first candle. There was also a special table prize for the best-decorated paper tablecloth, with the winning table receiving free entry to next year’s Purim party. What a great idea!



Dear Community

NOTES FROM SHAY & SHIR

November is our second month on the Shlichut. Over the past two months, we have learned a lot about the Jewish community in Canberra, about Australia, about the children, the young families, the students, and the young adults.

In the past month, we have tried to assimilate some of our goals as shlichim into the community. As we have noted in the past, we lived in Kibbutz Kfar Aza in southern Israel for the last 3 years and that's why we started this month with "Kites for Hope" event as a sign of support for hope, love and peace for the residents of

southern Israel and the Jews around the world as it is written in Mishnah Avot III, "Know where you come from and where you are going".

Over the past month, we have had Friday meals at our home for young families in the community, we hosted about 25 young adults for a traditional Friday dinner at our house, we took part in the Jewish and Christian Delegation to Parliament House in Canberra, and we planned the Chanukah event which included a festive carnival for children and a trivia evening for families in the centre.

In addition, we were at a Shlichim conference this month in Melbourne, which made us understand with all our heart that Canberra is the most pleasant and homely place for us in Australia.

We would like to take this opportunity to thank you, members of the ACTJC community, who care about the community, the centre and the emissaries. We wish for a fruitful year of successful work together.

Happy Chag Chanukah,
Shay and Shir Pinsker





CHANUKAH HISTORY & FOOD TRADITIONS

by Karen Tatz and Yvette Goode

The festival of Chanukah is a celebration! Our Jewish survival and our religious freedom was hard won and we continue this struggle as a people.

This festival of lights dates back to 167 BCE. The story is based largely on legend, as few historical details remain. At the time, the Jews were living in Israel, under the control of the Syrian-Greek king Antiochus Epiphanes. Antiochus' reign brought with it a violent attempt to force the Jews in the kingdom to assimilate to Greek cultural norms.

The breaking point came in 165 BCE, when Antiochus placed an altar to Zeus in the Temple Mount in Jerusalem. A group of brothers, called the Maccabees, led a revolt against Antiochus and liberated the temple, getting rid of the idols that Antiochus had installed there.

When the Maccabees took the temple, they cleansed it, building a new altar to replace the old one. The menorah was to be lit and stay lit continuously through the night, but there was only enough olive oil to last a single day.

Miraculously, the single day's worth of oil burned over the course of 8 days, long enough for new oil to be brought to the temple so the menorah could stay lit, and the Temple was rededicated to Judaism.

Upon the temple's rededication, the Maccabees decided to celebrate (belatedly) the harvest festival of Sukkot — due to Antiochus' having defiled the Temple, it had been unusable for that year's Sukkot. They then instituted an

annual winter holiday to commemorate the rededication of the temple and the miracle of the oil.

On Chanukah, it is traditional for families to invite relatives and friends over for the lighting of the menorah, play dreidel, sing songs and give gifts. Children particularly like the customary Chanukah gelt (money), often given as gold-wrapped chocolate coins.

Chanukah food is oily! This represents the miracle of the oil in the Temple lasting for so long. Traditional fried foods include



potato latkes (Yiddish) or levivot (Hebrew). These small shredded potato pancakes are fried until crispy and often served with sour cream on the side. Most families have their own version, often handed down from mother to daughter, but there are many hundreds of creative variations as a quick internet search will reveal. They often incorporate local vegetables and spices.

Sufganiot, those amazing deep fried doughnuts filled with jam and rolled in sugar, are loved by all those with a sweet tooth. Again, many variations exist, incorporating fruits, nuts and spices.

If cake is more to your taste, try an olive oil cake or bake olive oil cupcakes or

cookies and decorate with Jewish symbols, such as a menorah, dreidel or Magen David (Star of David).

One of Yvette's family's favourite Chanukah sweets was Rugelach, a pastry of Ashkenazic origin, which has become very popular in Israeli cafes and bakeries. Traditional Rugelach are made in the shape of a crescent by rolling a triangle of dough around a filling. Some have surmised that the modern croissant is a descendant of this favourite Jewish pastry. An alternative form has the dough and filling rolled into a log and sliced before baking. There are numerous versions of this sweet, but the pastry must be made with cream cheese for it to have an air of authenticity.

When it comes to family dining, there are two main options, a traditional dairy menu or a traditional meat meal.

One Chanukah tradition calls for eating dairy products, especially cheese. This commemorates the Jewish heroine Judith (Yehudit). Judith managed to secure an important military victory by employing her home made cheese. A fairly typical dairy menu for Chanukah would include some fish, such as salmon and/or a baked pie such as spinach and cheese, a salad incorporating vegetables and cheese as well as some bread made with olive oil.

If your family prefers a meat meal, such as might be offered on Shabbat, roasted chicken is popular as well as slow-cooked brisket for colder climates. Of course the oily treats are essential as desserts.

Chanukah is not a time to begin a diet!



Recipe Courtesy of Nigella Lawson
From *Food Network Magazine*

APPLE LATKES

Ingredients

1 large egg
1/3 cup plain Greek yogurt plus 1/3 cup low-fat milk, or 2/3 cup natural plain yogurt
1 cup all-purpose flour
1/2 teaspoon baking powder
1/4 teaspoon baking soda
1/2 teaspoon ground cinnamon

2 tablespoons superfine sugar
2 apples (1/2 pound), to make
1 cup grated apples
Vegetable oil, for frying

Maple syrup (or confectioners' sugar and ground cinnamon),
for serving

Method

1. Beat the egg with the yogurt and milk (or just the yogurt, if you're using the plain normal variety) and set aside.
2. Combine the flour, baking powder, baking soda, cinnamon and sugar in a bowl.
3. Peel, quarter and core the apples, then grate them; I use a food processor, but a coarse Microplane or other grater would work easily, I'd imagine.
4. Pour the yogurt mixture into the flour bowl, tip in the grated apples and fold it together.
5. Pour enough oil to come about 1/4 inch up in a skillet and put on the stove to heat.
6. Dollop spoonfuls -- I use a round soup spoon -- of the apple batter into the sizzling oil; a rubber spatula (the one you used to fold the batter together) will help you scrape the batter off the spoon and press down on the little latkes in the pan.
7. Don't worry about making perfect round pancakes; I like these a bit raggedy and skew-whiff.
8. Fry for a minute or two, until the latkes are a golden brown on the undersides; you can see from the top as they start firming up underneath.
9. Flip them with 2 metal spatulas and fry for another minute on the uncooked side.
10. Remove to a tray lined with paper towels to blot the excess oil and continue cooking until you've used up all the batter.
11. Top with maple syrup.



ROASTED SWEET POTATOES & FRESH FIGS

This unusual combination of fresh fruit and roasted vegetables is one of the most popular at Ottolenghi. It wholly depends, though, on the figs being sweet, moist and perfectly ripe. Go for plump fruit with an irregular shape and a slightly split bottom. Pressing against the skin should result in some resistance but not much. Try to smell the sweetness. The balsamic reduction is very effective here, both for the look and for rounding up the flavours. To save you from making it you can look out for products such as balsamic cream or glaze.

Figs are abundant in Jerusalem and many trees, bearing the most delectable fruit, actually belong to no one, so anybody can help themselves. Summer months are always tinted with the

smell of wild herbs and ripe figs. The mother of Sami's childhood neighbour and friend, Jabbar, used her roof to dry the glut of figs (and tomatoes) in the hot summer sun, spending hours cleaning and sorting them meticulously. Poor Um Jabbar, Sami and her son never wasted time and used to sneak up to her roof regularly, stealing her figs at their peak and causing havoc. This wasn't enough for Jabbar though. The boy had such a sweet tooth that he always carried around with him an old match box full of sugar cubes, just in case. Unfortunately, this habit had clear ramifications, evident in his 'charming' smile.

Ingredients

4 small sweet potatoes (1kg in total)
75 ml olive oil
Maldon sea salt and black pepper
40 ml balsamic vinegar (you can use a commercial rather than a premium aged grade)

20 g caster sugar
12 spring onions, halved lengthways, cut into 4cm segments
1 red chilli, thinly sliced
6 fresh and ripe figs (240g in total), quartered
150 g soft goat's cheese, crumbled (optional)

Cook's notes

Oven temperatures are for conventional; if using fan-forced (convection), reduce the temperature by 20°C. | We use Australian tablespoons and cups: 1 teaspoon equals 5 ml; 1

tablespoon equals 20 ml; 1 cup equals 250 ml. | All herbs are fresh (unless specified) and cups are lightly packed. | All vegetables are medium size and peeled, unless specified. | All eggs are 55-60 g, unless specified.

Method

1. Preheat the oven to 240°C.
2. Wash the sweet potatoes, halve them lengthways and then cut each again similarly into 3 long wedges. Mix with 3 tablespoons of the olive oil, 2 teaspoons of salt and some black pepper.
3. Spread the wedges out on a baking sheet, skin-side down, and cook for about 25 minutes until soft but not mushy. Remove from the oven and leave to cool down.
4. Meanwhile, to make a balsamic reduction, place the balsamic vinegar and sugar in a small saucepan. Bring to a boil then reduce the heat and simmer for 2-4 minutes, or until it thickens. Be sure to remove the pan from the heat when the vinegar is still runnier than honey; it will continue to thicken as

it cools. Stir in a drop of water before serving if it does become too thick to drizzle.

5. Arrange the sweet potatoes on a serving platter. Heat the remaining oil in a medium saucepan and add the green onions and chilli. Fry over a medium heat for 4-5 minutes, stirring often, making sure not to burn the chilli, and then spoon the oil, onions and chilli over the sweet potatoes.
6. Dot the figs among the wedges and then drizzle over the balsamic reduction. Serve at room temperature with the cheese crumbled over, if using.

Recipe from Jerusalem by Yotam Ottolenghi and Sami Tamimi

Recipe by
Michael Solomonov,
Zahav, Philadelphia, PA



JAM-FILLED CHALLAH DOUGHNUTS

Ingredients

Dough

1½ teaspoons active dry yeast
1 tablespoon plus ¼ cup sugar
5 large egg yolks
1 teaspoon kosher salt
2⅓ cups all-purpose flour, plus more
6 tablespoons unsalted butter, room temperature, cut into pieces
Vegetable oil (for bowl)

Method

Dough

1. Mix yeast, 1 Tbsp. sugar, and ½ cup warm water in the bowl of a stand mixer fitted with paddle attachment to combine; let sit until mixture is foamy, 8–10 minutes.
2. Add egg yolks, salt, and remaining ¼ cup sugar and beat on medium-low speed to combine, about 1 minute.
3. Increase speed to medium and gradually add 2⅓ cups flour; mix until combined and thick, about 3 minutes.
4. Remove paddle, scrape down mixture back into bottom of bowl, and swap in dough hook.
5. With mixer on low speed, add butter a piece at a time, mixing until incorporated after each addition.
6. Once all the butter has been added, mix until dough is smooth, shiny, and elastic, about 5 minutes.
7. Turn dough out onto a lightly floured surface and knead, adding more flour by the tablespoonful, until no longer sticky, about 3 minutes.
8. Place dough in a lightly oiled large bowl and turn to coat.
9. Cover loosely with plastic wrap and let rise in a warm, draft-free spot until doubled in size, about 1 hour.
10. Punch down dough and roll or pat out on a lightly floured surface to ½" thick.

Frying and Assembly

Vegetable oil (about 8 cups; for frying)
1 cup sugar
1½ cups any flavour seedless jam

Special Equipment

A 2-inch-diameter biscuit or cookie cutter, deep-fry thermometer, pastry bag, and ¼-inch-diameter pastry tip

11. Punch out rounds of dough with cutter and place on a parchment-lined baking sheet, spacing 1" apart. Reroll scraps once and cut out more rounds.
12. Cover doughnuts loosely with plastic wrap and let rise until not quite doubled in size, 30–40 minutes.

Frying and Assembly

1. Fit a large heavy saucepan with thermometer; pour in oil to come 3" up sides and heat over medium-high until thermometer registers 350°.
2. Working in batches and adjusting heat to maintain oil temperature, fry doughnuts, turning once, until golden brown, about 2 minutes.
3. Transfer to a paper towel-lined baking sheet; let cool slightly.
4. Place sugar in a medium bowl, and working in batches, toss doughnuts to coat. Transfer back to baking sheet.
5. Stir jam to loosen and spoon into pastry bag fitted with tip (or use a squeeze bottle).
6. Working one at a time, poke a small hole into side of doughnuts (a chopstick works great) and gently pipe in a generous amount of jam.



RUGELACH (EASY VERSION)

Total preparation time: approx 2 hours **Cooking time:** 15 min

Makes about 4 dozen Rugelach, depending on the size you want. Balls of prepared dough may be frozen until needed.

Ingredients

230 g (approx) cream cheese, at room temperature
230 g (approx) unsalted butter, at room temperature
1/4 cup granulated sugar plus 9-10 tablespoons
1/4 teaspoon salt
1 teaspoon pure vanilla extract
2 cups all-purpose plain flour
1/4 cup packed light brown sugar

1 1/2 teaspoons ground cinnamon (to taste)
3/4 cup raisins or sultanas
1 cup walnuts or pecans, finely chopped
1/2 cup favourite jam/preserve, pureed in a food processor
1 egg beaten with 1 tablespoon milk, for egg wash

Method

1. Cream the cheese and butter in the bowl of an electric mixer until fluffy and light.
2. Add 1/4 cup granulated sugar, the salt, and vanilla. Beat lightly until combined.
3. With the mixer on low speed, add the flour and mix until just combined.
4. Turn the dough out onto a well-floured board and roll it into a ball. Cut the ball in quarters, wrap each piece in plastic, and refrigerate for 1 hour.
5. To make the filling, combine approx 6 tablespoons of granulated sugar, the brown sugar, 1/2 teaspoon cinnamon, the raisins/sultanas, and walnuts/pecans.
6. On a well-floured board, roll each ball of dough into a 22-24cm circle (about the size of a dinner plate). Spread the dough with 2 tablespoons pureed jam and sprinkle with 1/2 cup of the filling. Press the filling lightly into the dough.
7. Cut the circle into 12 equal wedges, like a pizza, cutting the whole circle in quarters, then each quarter into thirds.
8. Starting with the wide edge, roll up each wedge. Place the Rugelach, points tucked under, and curved slightly, on a baking sheet lined with parchment paper. Chill for 30 minutes.
9. Preheat the oven to 180 degrees C. Brush each Rugelach with the egg wash. Combine 3 tablespoons granulated sugar and 1 teaspoon cinnamon and sprinkle on the Rugelach. Bake for 15 to 20 minutes, until lightly browned. Remove to a wire rack and let cool.

Some people prefer to make life easier by rolling the dough with the filling into a roll, then slicing it before baking for a shorter cooking time. The cooked, cooled Rugelach are then usually sprinkled with icing sugar.

Rugelach are best eaten on the day they are made but can be kept for a short while in an airtight container.



Chanukah under the Stars

by Jessica Dowell

What better way to farewell Chanukah than under the starlit Canberra skies!

A truly special evening was spent picnicking atop Red Hill, watching the sun set over our magnificent city. We made use of Rabbi Robuck's 'travelling Shabbat kit' and made Havdallah alongside a curious kangaroo.

Menorahs were lit, blessings made and songs sung.

Thank you to all who attended, particularly Rabbis Robuck and Eddi for making the evening truly special.



AMERICAN JEWS FACE A CHOICE: CREATE MEANING OR FADE AWAY

FIVE NEW BOOKS TOUCH ON AMERICAN JEWISH IDENTITY AND WHAT WILL SUSTAIN IT INTO THE FUTURE.

By Gal Beckerman

When a gunman slaughtered eleven worshipers in a Pittsburgh synagogue on a Shabbat morning last month, American Jews were left with a jumble of intense emotions: horror and fear, certainly, but also an old embattled feeling, centuries in the making. They were victims, in America, a country that has never seen even a hint of a pogrom. In their pain and worry, individual Jews had a rare chance to feel themselves part of a larger community — one that mourns together, gets angry together, imbued with a separate and unique identity, threatened yet resilient. And in this, victimhood offered an illusion.

For one thing, the violence of Pittsburgh is far from the everyday reality of American Jews. They live in a country that has offered them a great deal more love than it ever has hate. We're beyond mere tolerance. A recent Pew poll found that Americans felt "warmer" about Jews than any other religious group. There is an accumulated sense of comfort and acceptance that has persisted even with a president whose winks have emboldened thousands of internet trolls and hundreds of white men bearing tiki torches. The positive side of the ledger remains plentiful.

A shared sorrow may have provided the briefest taste of unity after Pittsburgh, but anti-Semitism is not what defines the experience of Jews in America today; assimilation is. To hear the professional worriers in the Jewish community, it's love, not hate, that poses the bigger existential challenge. A vast majority of Jews — 72 percent among the non-Orthodox — now marry outside the tribe. The infrastructure of Judaism, from the synagogue to the long-established liberal denominations, is being steadily abandoned. Almost a third of millennial Jews are so unidentified with Judaism they say they have no religion at all. And Israel, which once inspired, now alienates many, especially the young.

Even the massacre in Pittsburgh, for those who knew where to look, offered hints of this demise. The average age of the victims, those mainstays who turned on the lights and made sure the grape juice and cookies were set up for the kiddush, was 74. Three congregations gathered in one synagogue that morning because of dwindling numbers.

Once the candlelight vigils are over, where is the solid ground for the future of American Jewish identity? It won't come from being victims — it shouldn't — and cultural and ethnic identity, the bagels and lox version, is disappearing fast. From where then? As a handful of new books make abundantly clear, there really is only one source left: the religion — Judaism itself, and its unique capacity for adaptation.

Reformers have been here before, in a radical moment of reinterpretation during the 19th century when a minuscule community numbering in the thousands ripped up received rituals and theology in order to adjust to the new reality of living in an open society. But it has been some time since American Jews have needed a dynamic religion to give them purpose. The 20th century brought the Holocaust and the foundation of Israel, two events that offered greater, world-historical,

anchors of identity — the genocide creating an obligation to the murdered, and the Jewish state creating a homeland that offered dignity and pride.

Those anchors, weighty though they were, have now come unmoored. The last Holocaust survivor will most likely die within the next decade or two, and Israel, increasingly since 1967, is a thornbush. American Jews are now back to where they once were: on their own, as they haven't been in over a century, left to try to sustain themselves. The choice, according to Tal Keinan, the author of a new book to which I'll return, is stark and, to my mind, true: "Create meaning in Judaism or accept extinction."

The rest of this interesting article about Jewish identity (at least, the author's identity) in contemporary America looks at how American Judaism evolved; two proposals for change; and the key to survival.

NEW YORK TIMES NOVEMBER 12, 2018
SEE [HTTPS://WWW.NYTIMES.COM/2018/11/12/BOOKS/REVIEW/STEVEN-WEISMAN-CHOSEN-WARS.HTML](https://www.nytimes.com/2018/11/12/books/review/steven-weisman-chosen-wars.html)

Submitted by Karen Tatz

Another interesting book about Jewish identity is

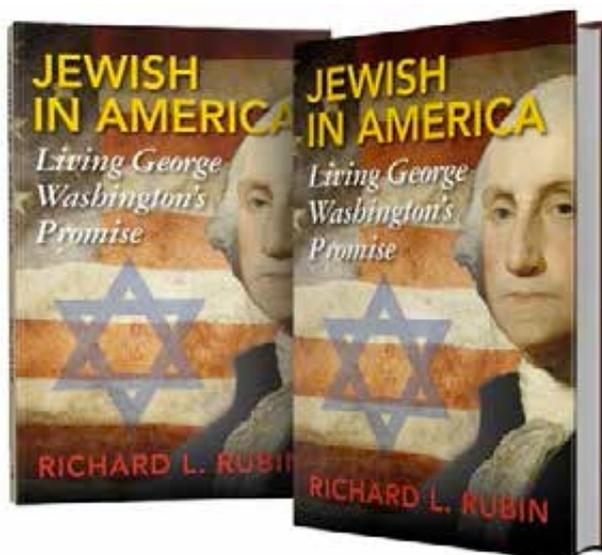
JEWISH IN AMERICA

Living George Washington's Promise

by Richard Rubin

In a 1790 letter to the Touro Synagogue in Rhode Island, President George Washington promised that America's Jews would always enjoy the full rights, privileges, and protections of U.S. citizenship. Since that auspicious beginning, Jews have flourished in America as they have nowhere else in the modern world. The last half-century in particular has been a kind of "Golden Age" for American Jews, during which they have achieved unprecedented levels of social acceptance, professional success, and political and cultural influence.

But has all that come at the expense of Jewish distinctiveness? Many Jewish leaders today would answer yes. They point to declining religious observance and rising rates of intermarriage as evidence that Jewish Americans are losing a sense of themselves as Jews, and that they are no longer passing on a sense of Jewish identity to their children and grandchildren.



But in *Jewish in America: Living George Washington's Promise*, Richard L. Rubin offers a less pessimistic view. Though it is true, he writes, that the majority of Jews in our country have been in some sense "Americanised," they continue to be shaped by Jewish history, culture, and religion in ways that affect everything from their social attitudes to their child-rearing methods to their voting patterns. Moreover, as products of a "fusion" between uniquely American values and characteristically Jewish ones, they are distinct not only from non-Jewish Americans but from Jews in other lands. It is this "hybrid" Jewish identity that they must continue to cultivate, and bequeath to future generations.

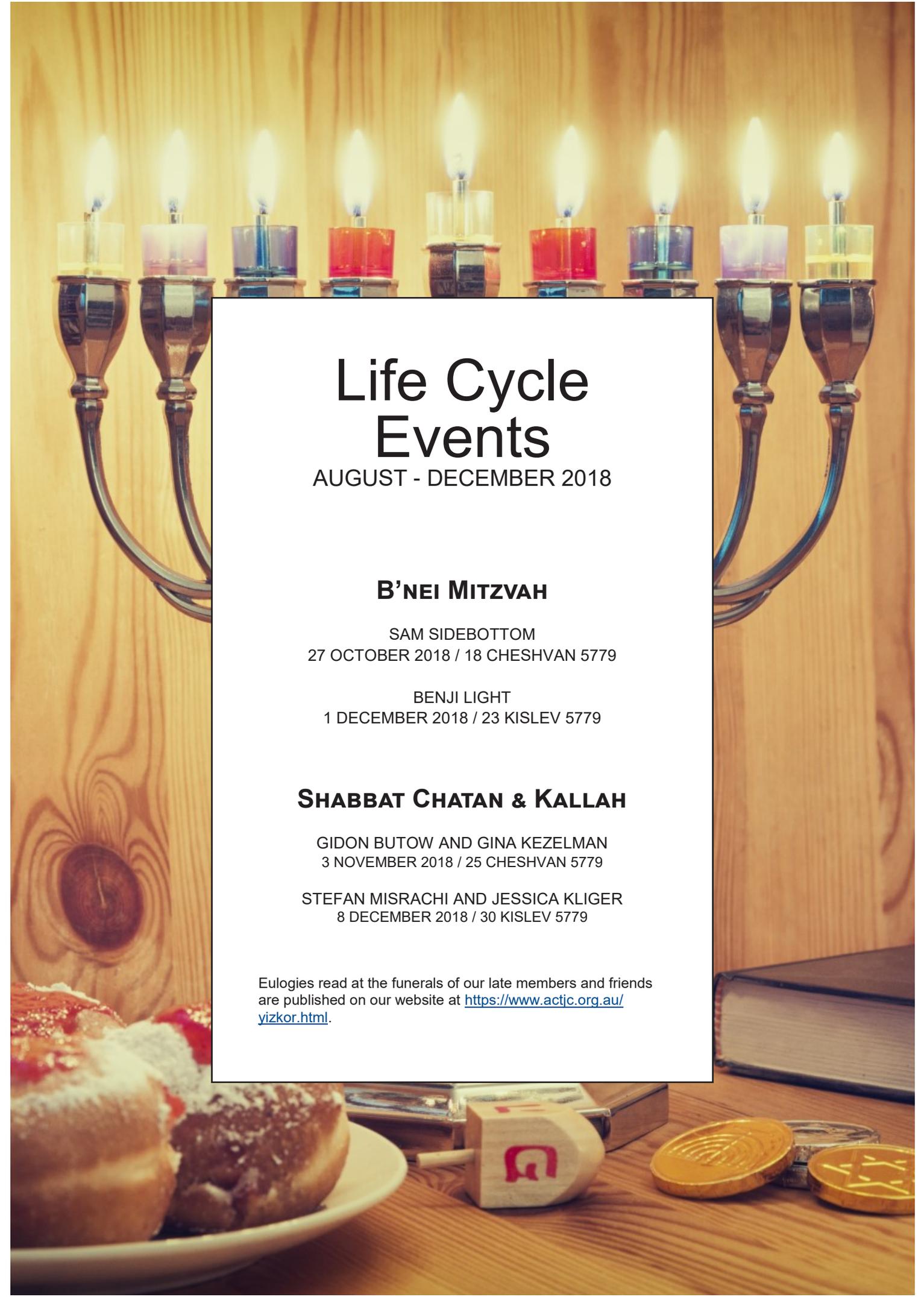
Delving deep into Jewish history and

drawing on the latest social-science research, Rubin provides answers to many intriguing questions. For instance: Why have Jews fully embraced, as few Gentiles have, the Protestant ideals of pluralism and tolerance woven into our Constitution? How did the Jewish experience of oppression, persecution and genocide lead to the disproportionate involvement of American Jews in the civil rights movement and other socially liberal causes? What accounts for Jewish prominence in academia, business, the medical and legal professions, the arts, and other fields—and what can this teach non-Jewish Americans, especially those from historically marginalized groups?

But *Jewish in America* doesn't ignore the situation of Jews elsewhere in the world—such as in France, where anti-Semitic terrorism is on the rise, and in perpetually embattled Israel. What responsibility, Rubin asks, do American Jews bear toward their brethren abroad? Is it time for Jews to leave Europe? And finally, does America have a claim equal to Israel's as a Jewish "promised land" and place of refuge?

Insightful and original, *Jewish in America* will challenge readers to see Jewish Americans as distinctively Jewish and distinctively American, possessing an identity that reflects both their ancient heritage and their adoptive nation.

Submitted by Karen Tatz



Life Cycle Events

AUGUST - DECEMBER 2018

B'NEI MITZVAH

SAM SIDEBOTTOM
27 OCTOBER 2018 / 18 CHESHVAN 5779

BENJI LIGHT
1 DECEMBER 2018 / 23 KISLEV 5779

SHABBAT CHATAN & KALLAH

GIDON BUTOW AND GINA KEZELMAN
3 NOVEMBER 2018 / 25 CHESHVAN 5779

STEFAN MISRACHI AND JESSICA KLIGER
8 DECEMBER 2018 / 30 KISLEV 5779

Eulogies read at the funerals of our late members and friends
are published on our website at [https://www.actjc.org.au/
yizkor.html](https://www.actjc.org.au/yizkor.html).

