

L'Shanah Tovah



- Saga of the Burning Bush
- Thessaloniki: a Jewish Presence
 - Cantor Michel Laloum
- Honouring Margaret Beadman
- Naomi Leydman's Bat Mitzvah



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When you look into your heart as the New Year approaches, may you discover a renewed commitment to your faith, a new belief in the gifts you have to share and a new connection to the people around you.

Rabbi and Rebbetzin Meltzer and Board of the ACT Jewish Community wish you all a Happy and Sweet New Year.

Cover: Digital artwork created by Vicki Coleman

On this page: Rosh HaShanah Fruit Bowl. Original artwork created by ACTJC member, Judith Eisner.

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The ACT Jewish Community is celebrating its 64th anniversary this year.

We are a pluralistic, member-run community consisting of Orthodox and Progressive and Secular Jews. We offer educational, religious, social and practical Assistance and Services for all ages, including a playgroup for very young children, a Sunday School (Cheder) for children and teens, Bar and Bat Mitzvah classes, youth groups, social events for young adults, Hebrew and Talmud classes for adults of all ages, prayer services, arranging kosher food in Canberra including supermarkets, Jewish Care (practical assistance, prison and hospital visits), guest lectures, Shabbat and Jewish festival celebrations, end-of-life support including tahara, and more. We look forward to seeing you at the Centre and at our functions, and welcoming you into our community of friends.

Please remember that the views expressed in HaMerkaz by individual authors do not necessarily reflect the views or policy of the ACT Jewish Community.



Photo: Courtesy of rosieschwartz.com

Office of The
CHIEF RABBI **chiefrabbi** **chiefrabbimirvis** **chiefrabbimirvis**

chiefrabbi.org

**THE CHIEF RABBI'S MESSAGE
ROSH HASHANAH 5776**

At the height of our High Holyday services we will declare: "Penitence, Prayer and Charity can avert the evil decree". We will recognise that prayer is a central, fundamental and transformative ingredient of our Jewish experience. According to the Talmud, prayer is "worship of the heart" and one of the pillars upon which the world stands.

During the past year I have enjoyed wonderful prayer services in numerous communities across Great Britain and the Commonwealth. In recent months I have begun engaging with our Rabbis and other community leaders to explore ways in which we can stimulate added enthusiasm for tefilla, including, for example, seeking to encourage Batmitzvah and Barmitzvah celebrants to have greater knowledge of and proficiency in our tefillot.

The Hebrew term *tefilla*, is, however, significantly different from the English "prayer", which is derived from the Latin *precari*, meaning to beg or entreat. The root of *tefilla* is the Hebrew word "pileil," meaning to judge. It is found in the Torah in situations in which action has been taken or an intervention has been made. For example, in recounting the famous Biblical story of Pinchas' intervention when he encountered a couple engaging in an adulterous relationship, the Book of Psalms states 'Vaya'amod Pinchas Vayefalel' - "Pinchas stood up and intervened".

From here we learn that tefilla is far more than words spoken in supplication to or in praise of God. The reflexive "lehitpaleil," means to judge or to analyse oneself. Through self-evaluation we engage in a constructive and healthy activity that can re-fashion our lives. Tefilla affords us the opportunity to take a long, hard and honest look at ourselves in the Divine shadow of God's presence, where nothing can be denied or hidden; to differentiate between what we want and what we need; and to give voice to our deepest hopes and aspirations, resolving to work passionately to achieve them.

Sometimes, those for whom tefilla is second nature can pray as a matter of routine and can struggle to find genuine meaning in what they are saying. Conversely, those with less grasp of the liturgy sometimes find that a catchy melody or special atmosphere provides them with great inspiration. It is revealing that as we finish the 'Amidah' we say, "Let the words of my mouth **and** the meditation of my heart be acceptable before You." Neither the words nor the sentiment alone are sufficient - both are required together to be truly impactful. This is something that every one of us can achieve.

5775 has been a challenging year for Jewish communities at home and abroad. Murderous attacks on Jewish communities in Europe have left many feeling vulnerable and concerned. None of us can change the world overnight, but we can change ourselves, which, in turn, does indeed transform the world we live in. Tefilla provides us with the key to unlocking that potential if we can approach it with the requisite humility and vigour.

May we all merit to discover the great beauty and value of tefilla, so that we begin 5776 with renewed positivity and sense of determination. Valerie and I extend to you all our very best wishes for a happy, healthy, peaceful and fulfilling New Year. *Shana tova.*



Chief Rabbi Ephraim Mirvis
September 2015 • Ellul 5775



We live in a Time of Change

YVETTE GOODE



In this edition, “The Saga Of the Burning Bush” article gives us the history of our community’s emblem and we are very lucky that through the hard work of some of our members it still graces our building.

We live in a time of change. Since the last edition the ACT Board has adopted a new logo for its official letterhead as significantly voted on by members, yet we have still retained the Burning Bush emblem as part of who we are in the ACT Jewish Community. The image of the elongated Burning Bush has always needed some additional information and explanation for strangers, and indeed for some newer community members, to fully understand everything Issy Kingsberg wished his sculpture to represent. The new logo pays tribute to the elements of the Burning Bush, the Menorah and to the symbolism of the tree, all tremendously important to us as Jews. This main component is housed under a wide arch, with our community name beneath. As it presents, the new logo has features the Burning Bush did not have and its size and shape makes it more suitable for letterheads and other official correspondence. In this edition, “The Saga Of the Burning Bush” article gives us the history of our community’s emblem and we are very lucky that through the hard work of some of our members it still graces our building.

Whenever there is change not everyone will be pleased but as we live in a free society, members can always voice their opinions, maybe to their friends at first but also in correspondence to the Board, where all correspondence is freely discussed at monthly meetings. The matter of the logo has been thoroughly discussed at Board level for most of this year. As we move forward with our ambitious building for the future project, it is important that we are seen as being modern in outlook and receptive to change. In the eyes of potential donors we have to be seen as building for that which is yet to come, in a dynamic, developing community, otherwise there is no point in making a significant investment in a stagnant community, which we are most definitely not. We are growing in many important ways!

As a member of the Board I have spoken to many people about their feelings with regard to some of these changes and have published a letter to the editor from Vicki Lehrer, which follows this editorial. After much thought the way I see it is that the Burning Bush sculpture historically for many years was the motif for our community, will always be emblematic of the ACT Jewish Community and will continue to be used in this symbolic manner; however, the new logo with our name will become the official logo for letterheads and other correspondence. In time I hope that all those who were not in favour of change can see that we have not lost anything in this process, but rather that we have

gained much in this new logo, which speaks to the world of who we are now.

A number of community members attended the recent lecture given by Bob Carr at the ANU on his now favourite topic of the Palestinians. The link to the original notice for the Bob Carr talk is here. <http://www.anu.edu.au/events/the-hon-bob-carr-palestine-and-middle-east-peace>. Prior to the event outside the auditorium, the University’s Friends of Palestine had an array of literature, mostly denigrating Israel, spread over several tables. It was biased, to say the least. Carr’s talk was problematic from a Jewish perspective, where he selected tiny pieces of information and then employed them to prove his new-found belief in the “dignity of the Palestinians” and compared this to the “Israel Lobby” where the connotations were not pleasant. The link for the actual Bob Carr talk is here. https://soundcloud.com/experience_anu/bob-carr-01

The manipulation of events did nothing to advance the cause of peace between Israel and the Palestinians, yet the mostly enthusiastic audience seemed willing to hang on his every word. When asked a penetrating question by Kim Rubenstein-Sturgess, which he could not answer, his tone and manner became markedly different. Both Robert Cussel and I independently wrote to Mr Carr but as yet we have received no reply. The ECAJ website published an outstanding repudiation of this lecture. The link for the ECAJ critique can be found here <http://www.ecaj.org.au/2015/critique-of-carr-speech-at-anu-14th-july-2015/>. Kim Rubenstein-Sturgess wrote an excellent opinion piece for The Canberra Times, plus there were also letters to the Editor in The Canberra Times for the following

few days. There is much work to be done, in combating this creeping new anti-Semitism masquerading as anti-Zionism and also in letting the world know about the high quality innovations that are the hallmark of the modern State of Israel.

In this edition of HaMerkaz there is a full report on the special ACT event, “Jewish Refugees and Shanghai”, where Peter Witting was the keynote

speaker; Angie Glance has written the introduction. In an interview with Veronica Leydman she explains what a huge effort by so many people went in to making her daughter Naomi’s Bat Mitzvah such a success, plus there is much more associated with this remarkable event. Please read the wonderful piece by Fiona Sweet-Formiatti about “The Jews of Thessaloniki” after her recent trip to Greece. The final item in the Special Events Section showcases our wonderful living treasure, Margaret Beadman OAM,



who was honoured by The Australian War Memorial for her excellent service this past quarter of a century.

There is also a new feature, 'Food for Thought', in which various aspects affecting Jewish life and learning are discussed. These essays and articles are interspersed throughout this edition.

In the Community Section, Judith Wimborne provides an account of the Historical Society event featuring the personal writings of Sir John Monash and I include my reports on the Lunch and Lectures at which Shraga Shoval offered us a most interesting and informative talk on aspects of robotics, plus the presentation by Greg Marks on International Law and the right to be different, with specific reference to Australian Aboriginal society.

The NCJWA Canberra Section provides reports on the popular Show and Tell function held at Karen Tatz' home as well as the AGM, kindly hosted by Yael Cass. Alan Shroot provides his impressions of the special Tisha B'Av day of learning, while Dan Rosauer and Becca Lehrer write about the very impressive visit of

Cantor Michel Laloum. Finally there is a report on this most special collection of little people, Playgroup, by Gabrielle Werksman.

As we approach Rosh HaShanah it is time for all of us to review our lives and to think about what we might have done better. We need to cleanse ourselves morally and spiritually and to do this we need to look deeply into our hearts. For many of us the intense sound of the shofar is like a wake-up call. Individually we all have our hopes and dreams but it is important as a community that we share a collective dream, a vision for the future. We pray together in sincerity for a sweet New Year, where we hope we will be granted health, happiness and prosperity. We also need to pray for peace and security for all Jews in Israel and everywhere else. Whether we meet at shul over the Chagim or we observe in our own preferred manner, I wish you all a personally satisfying and fulfilling New Year.

Yvette Goode

Letters to the Editor

Hi Yvette

I enjoyed reading the Hamerkaz that Robert sent me. Well done!

I would like to correct one thing however. The new Board of Directors is incorrect. The 2 Vice Presidents are Sylvia Deutsch and Victoria Nadel. Carolyn Goldsmith is a Director but not a Vice President. Can you make that correction in your next edition please?

I hope you are well. I can see you have been working hard. NCJWA had excellent coverage.

Warm regards

Di Hirsh,

Immediate Past President NCJWA

Dear Editor

With regard to the recent vote for a new logo, I wrote a response to Board and would like to make the same points to the wider community

The National Capital Memorial Centre was established not only as a memorial for Jewish Australian servicemen and women but also a memorial to the Holocaust martyrs. Issy Kingsberg was a Holocaust survivor and long standing Community member. Issy's Burning Bush sculpture was specifically designed as a Holocaust memorial, to remind us that though the bush burnt, it was not consumed, and to complement the plinth in the foyer in memory of fallen Jewish servicemen.

Issy's sculpture was noted by the National Capital Development Commission (now National Capital Authority) for its art value and was included in their book of Canberra artworks. It was very fitting therefore that a few years after the building was erected in 1972, Issy's Burning Bush design was taken and used as our distinctive Community logo.

Issy's Burning Bush depicts all that the new burning bush describes: a Holocaust memorial, the seven branched candelabra and being a tree of life. Why can it not be used under an arch with both the Community's named umbrellas? Why lose such a valuable Community legacy?

I also wonder why the Community is yet again being presented with a fait accompli by the Board, no discussion, and simply a vote within a very restricted timeline.

Further, utilising any logo to identify the different congregations of our Community seems to me to add to divisiveness, something our Community used to, and still purports to, actively work against so we strongly remain two viable congregations as part of the same Community.

We used, with consent, Issy's original burning bush design for a tefillin bag for Joey for his BarMitzvah (picture below). Issy's original design was stretched for the existing sculpture to fit within its assigned place on the building. This attached version of Issy's burning bush for the logo would be 'new' but would also keep its distinctive and historical value for the Community. This shorter squatter version would be perfect for an arch and accompanying text if so desired.

Kol tuv
Vicki Lehrer



Rosh Hashanah & Yom Kippur Service Times

Orthodox Services

Rosh Hashanah Eve - Sunday 13th September

Candle Lighting 5:35pm
Afternoon Service: 5:50 pm
Rabbi's Sermon in Auditorium: 6:00 pm
Evening Service: 6:10 pm

Rosh Hashanah Day 1 - Monday 14th September

Morning Service: 8:45 am
Reading of the Law and Children's Services: 10:30 am
Rabbi's Sermon: 11:00 am
Shofar: 11:15 am
Mussaf: 11:30 am
Kiddush: 1:30 pm
Mincha and Maariv at 5:50pm
Candle Lighting 6:36pm

Rosh Hashanah Day 2 -Tuesday 15th September

Morning Service: 8:45 am
Reading of the Law and Children's Services: 10:30am
Rabbi's Sermon: 11:00 am
Shofar: 11:15 am
Mussaf: 11:30 am
Kiddush: 1:15 pm
Havdallah 6:36pm

Shabbat Shuva - Saturday 19th September

Shabbat Shuva was traditionally one of two times when the Rabbi was contracted to give a Sermon (the other time was Shabbat Hagadol - the Shabbat before Pesach). Usually a topic surrounding repentance is expounded upon. Please join us for this important occasion, the first of hopefully many Shabbat Shuva Sermons with our Rabbi
Morning Service: 9:30 am
Traditional Shabbat Shuvah Sermon for both Congregations at 11:30 am

Yom Kippur Eve - Kol Nidrei - Tuesday 22nd September

Afternoon Service: 1:30pm
Candle Lighting 5:42pm
Kol Nidrei: 5:50pm
Rabbi's Sermon and Kol Nidrei Appeal: 6:15pm
Evening Service: 6:45pm

Yom Kippur - Wednesday 23rd September

Morning Service: 9:00am
Reading of the Law and Children's Services: 11:30am
Rabbi's Yizkor Sermon: 12:00pm
Yizkor: 12:15
Mussaf: 12:45 pm
Mincha: 4:15 pm
Rabbi's Neillah Sermon: 5:40 pm
Neillah: 5:45 pm
Fast Ends: 6:42 pm

Progressive Services

Rosh Hashanah Eve - Sunday 13th September

Candle Lighting 5:35pm
Rabbis Sermon in Auditorium: 6:00 pm
Evening Service: 6:10 pm

Rosh Hashanah Day 1 - Monday 14th September

Morning Service: 10:45 am
Kiddush at: 1:30 pm

Rosh Hashanah Day 2 -Tuesday 15th September

No Progressive Services to be held on 2nd Day - all are welcome in the Orthodox Service

Shabbat Shuva - Saturday 19th September

Shabbat Shuva was traditionally one of two times when the Rabbi was contracted to give a Sermon (the other time was Shabbat Hagadol - the Shabbat before Pesach). Usually a topic surrounding repentance is expounded upon. Please join us for this important occasion, the first of hopefully many Shabbat Shuva Sermons with our Rabbi
Traditional Shabbat Shuvah Sermon for both Congregations at 11:30 am

Yom Kippur Eve - Kol Nidrei - Tuesday 22nd September

Candle Lighting 5:42pm
Kol Nidrei: 6:15 pm
Kol Nidrei Appeal: 7:15 pm

Yom Kippur - Wednesday 23rd September

Morning Service: 10:00 am
Afternoon Service: 2:30 pm
Yizkor Service: 4:30 pm
Concluding Service: 5:45
Fast Ends: 6:47 pm

Learning, Prioritising and Relaxing

RABBI ALON MELTZER



How do we change our mindsets and properly prepare for the beauty of the Yamim Noraim, literally the days of awe?

Well we come to that time of year again as we prepare ourselves for the hard slog of back to back festivals.

Rosh Hashanah, Yom Kippur, and Succot, are meant to be joyous occasions. They are meant to be approached with solemnity and seriousness, reflection and introspection, and most importantly with a clean slate. Yet unfortunately, for many of us, they are marked by continuous cooking, preparing the house (or the multiple sermons), or catching up on missed work. They lose some of their aura and their grandeur, simply because we seem to focus on the mundane rather than the kedusha, the holiness of those days.

What can we do about it? How do we change our mindsets and properly prepare for the beauty of the Yamim Noraim, literally the days of awe?

I think the answer lies in three parts; learning, prioritising, and relaxing.

Learning

We must use these last few weeks to take a moment to learn about the importance of the upcoming period. It doesn't necessarily have to be hours each day, but try setting aside a few minutes each morning, or each evening when you go to sleep, perhaps forgoing one of the Letters to the Editor in the Canberra Times (they can be quite frustrating). You could choose a myriad of topics; repentance, philosophy, prayer. You can choose to approach it in varied methods - deep thinking, small essays, and simple inspiring statements.

If you take a moment to learn and prepare for yourself, you will come into shul on Rosh Hashanah morning feeling like you are ready to accept the New Year upon yourself.

Prioritising

It's going to be a busy few weeks, it always is, and by the end of it, you are likely to come out the other-side 'shuled out'. However, if you take some time now to prioritise, you will likely feel a little more willing to take those dancing shoes out from the back of the wardrobe come Simchat Torah. There are numerous little tricks, and you will likely have your own when the busy season approaches but here are a few that work for us. Make lists - whether you are hosting one meal, or all of them, or perhaps you are eating at a number of different families, make a list of who is coming, where you are going, and what you are eating/giving as a gift. Clean in stages - whether you're having the family in from interstate, or you are having those once a year guests, instead of cleaning the day before Rosh Hashanah, do it in stages over the next few weeks. Pre-cook - trust me on this one, we will be hosting a lot of people this year, and nothing makes it easier than

throwing a few things in the oven over the next couple of weeks to prepare - whether its mains, side dishes or desserts - if it freezes well do it early.

Relaxing

The chaggim are not meant to be overly stressful, when you come into shul on Rosh Hashanah we don't want you to be stressed about who is coming for dinner and whether everything is spic and span. We want you to be relaxed and focussed - ready to join together with the rest of our people around the world as we welcome in the New Year. In order to do this, take some time to relax. Whether its catching a movie, going to a spa, or reading a book - find some time over the next few weeks to take some 'you time' - you will feel all the better for it come the first of Tishrei - though if fishing is your idea of relaxing, perhaps wait until after Yom Kippur, we don't necessarily want to hear your personal Jonah story.

From my family to yours, we wish you a Shannah Tova u'metuka, a happy and sweet new year.

Kesiva v'Chasima Tova, may you be written and sealed in the book of life.

Rabbi Alon Meltzer

YIZKOR

Our sages tell us that we donate money in memory of our loved one's souls, in order that good deeds are continually accumulated by the departed. This enables them to continue coming before God on days like Rosh Hashanah and Yom Kippur and presenting themselves with additional merits in order to be looked on favourably by the heavenly court.

Please take a moment to look at your account details on the website and confirm that your Yahrzeits are all correct - this will be the basis of the Yizkor Booklet and List - if you have any trouble updating them, please email Rabbi Meltzer, rabbi@canberrajewishcommunity.org

As is customary, please fill in the form at www.actjc.org.au/hhschedule to make a donation to the Yizkor Appeal for 5776.

President's Report

Growing the ACT Jewish Community

ROBERT CUSSEL



Our development plans have now been approved by the National Capital Authority. This will provide for new community facilities at ground level suitable for family use and the important and essential perimeter security barrier.

Naomi Leydman Bat Mitzvah

Mazal Tov to Naomi Leydman on the occasion of her Bat Mitzvah on August 22. Mazal Tov to the entire Leydman family. Thank you to Rabbi Meltzer and David Rosalky for all your hard work in teaching Naomi. The Leydman family have contributed so much to the Community over many years. Their generosity to the Community is amazing on so many fronts. It was wonderful to witness the Community 'coming alive' with the synagogue full for both scheduled and women's services, children everywhere and the Fanny Reading Auditorium full for the Shabbat lunch, where all were welcome. It was a truly remarkable and memorable occasion.

New Members

I would like to welcome as new members to the ACT Jewish Community, Shraga and Carol Shoval.

Program for the Chagim

Congratulations to Rabbi Meltzer for the published program for the High Holydays. It is also great to see many communal events included. As usual, all are welcome to the ACT Jewish Community Centre over the Chagim. See Hamerkaz, our website and Grapevine for details.

Continuing Limmud Program

Thanks to all who supported the visit of Ken Lander and his fascinating and inspirational presentation on Israel's Technion. This Israeli university is making a profound and positive difference to people around the world through the work of its graduates and research schools. We were privileged to have Professor Shraga Shoval, Technion graduate, inventor of the robotic spider and a new member of the ACTJC, in the audience. Ken Lander featured on the Genevieve Jacobs Mornings show on ABC local radio on Tuesday, September 1.

A visit of an Indian Muslim scholar, Dr Navras Aafreedi, October 9 - 11 is planned, which will also have special significance to a number of our members of Indian descent. Dr Aafreedi was originally brought to Australia by AIJAC. This is part of our plans to introduce more cultural, current affairs and history themes.

Community Meeting July 12 and Annual General Meeting October 18

Thank you to all members who supported the Community Meeting on July 12. A full record of the meeting has been distributed to members. Thanks to Yvette Goode for all your hard work in ensuring we had an accurate record of the meeting. Notices are

about to go out for our AGM on October 18, 12.30 pm. We hope to see as many members as possible at the meeting. Please mark this in your diaries.

Visit of Jewish Care Sydney

Recently, three Jewish Care Sydney professional staff members visited Canberra, as advertised. A very informative talk on navigating the aged care system was offered. Thanks to our Jewish Care Coordinating Committee, chaired by Anita Shroot, who met our Jewish Care Sydney visitors to discuss ways of improving local access to these excellent services. We are very fortunate to have the support of Jewish Care Sydney and we will be communicating more fully the range of services available. Contact Arava Klein, our local Jewish Care support worker for more information, or ring the Jewish Care number.

Our Building Project

Our development plans have now been approved by the National Capital Authority. This will provide for new community facilities at ground level suitable for family use and the important and essential perimeter security barrier. Our plans have been the subject of continued and substantial community consultation for a number of years now and the process has involved a large amount of volunteer time. Thanks to all who have offered their views. We are now applying to the Jewish Communal Appeal (JCA) to be the nominated Capital Appeal member organisation for 2016, which will provide a unique opportunity for us to fundraise in Sydney. We also plan to fundraise in Melbourne. It is by no means certain that we will secure the JCA Capital Appeal for 2016. Only one JCA constituent secures this position each year. An appeal has the potential of raising substantial funds and we cannot proceed with our plans without this funding.

We also cannot undertake a Capital Appeal without the full support of the membership. The JCA needs to be convinced that we are worthy of securing this nomination. This is a once in a generation opportunity for the membership of the ACTJC to support a process that will potentially provide up to date, secure and modern facilities that will help to ensure a continuing Jewish life in Canberra.

Zionist Federation of Australia (ZFA) 2015 Plenary Conference

Rabbi Meltzer and I attended the ZFA conference on August 16. The ACTJC has not been a member of the ZFA, although we have benefitted from Shlichim visits over the years. One of my most enduring memories of the Conference was to witness the obvious

camaraderie of the group of shlichim in Australia, who were present at the Conference. They represent diverse groups such as, Hineni, Netzer, Betar, Habonim, Bnei Akiva, Tzofim (scouts), Hashomer Hatzair (socialist Zionist). This obvious friendship and unity seemed to transcend any religious or ideological differences.

Jewish Communal Appeal (JCA) Meetings

On August 17, David Rosalky and I attended the JCA Board of Governors' meeting and the JCA Allocations Committee. The committee has a difficult job and is trying to balance competing demands from member organisations, which is quite normal and expected. We faced some tough questioning and have subsequently responded with a written response to the questions

posed. We welcome the opportunity to elaborate on our plans for the future.

On August 18, Rabbi Meltzer, Yael Cass, David Rosalky, Yvette Goode and I attended a meeting of the JCA Building and Capital Committee, in an effort to secure the Capital Appeal slot for 2016. The fact that we had five enthusiastic representatives was a positive. Our 30 minute presentation as a cohesive leadership team seemed to go well and this is the feedback that we have received. Thanks to all who made the effort to travel to Sydney for this important meeting.

Shana Tova to all,
Robert Cussel



UNION FOR PROGRESSIVE JUDAISM

High Holy Day Message from the Union for Progressive Judaism

Like many viewers around the world, we watched – horribly transfixed – the live broadcast of Australian surfing champion Mick Fanning's encounter with a shark during the South African J-Bay Open competition in mid-July. We waited anxiously as a large wave obscured both surfer and shark, and thankfully Fanning emerged a few seconds later, swimming to safety.

Our UPJ community has encountered similar waves this past year, as we have undergone an intense strategic planning process that has often been difficult and uncertain, the way forward obscured. We now find ourselves safely on the shore, and ready to move forward to establish a new wave of positivity, with ripple effects that will enhance the profile of Progressive Judaism in our region.

We are thankful to the many members of our region who support the work of the UPJ to promote Progressive Judaism, both in our communities and in Israel. Support for the Progressive Trust has remained strong, helping to make Israel and the Jewish world more egalitarian and inclusive.

As always, we strive to make our organisation the best that it can be. In keeping with the tradition of the High Holy Days, if we have inadvertently upset or offended anyone, we sincerely ask for forgiveness.

May the new year 5776 bring blessing to you, your families and congregation, and may the continued growth of Progressive Judaism in our region help bring about a lasting peace for Israel.

Shana Tova,

Stephen Freeman
President

Jocelyn Robuck
Executive Officer

Rabbi Adi Cohen
Chair Moetzah



Bring a Friend

Do you know any Jewish people who
 live in Canberra not members

Invite them along to an event
show them what a vibrant
community we are and the range
of activities we provide.

Help Grow Our Community



ACTJC Financial Progress



ACTJC Treasurer reports on the finances of the ACTJC and provides a progress report on the Building Project.

The finances of the Community remain strong. As well as the parking revenue and the Community donations to the Rabbi's Education Fund, we have recently received a grant of \$10,000 from the Board of Progressive Jewish Education for our cheder, and a bequest of \$5,000 from the estate of the widow of a former president of the Community Peter Graf.

It is gratifying to see and to hear how the JCA appreciates and respects our Community and its efforts. We have been commended for our initiative in engaging a rabbi/educator as a project geared to advancing Jewish continuity; our substantial contribution from members to fund this initiative; and our healthy and well managed financial position. This standing in the JCA is critical in our efforts to raise finances for development.

Building Committee

As has been discussed with the Community on previous occasions, we now have approved plans for the components of the new building project, comprising the new wing, a restructured Orthodox synagogue and a security perimeter fence. We are moving ahead to prepare the documentation for the works and to proceed to tender or a construction management contract to undertake the works. The works will be carried out in stages because of the limited availability of finances until we conclude the JCA Capital Appeal. The security fence and the Orthodox synagogue restructure will be commenced first and the new wing a little later. It is expected that these two elements will commence construction before the end of the year and will take a few months to complete.

Work on the existing building will continue to upgrade its fabric and services. This upgrade will not increase any operational capacity which is urgently needed. Moreover, the substantial elements (e.g. a lift, new toilets etc) need to await the availability of the new wing so as to maintain operational effectiveness. This dictates the sequencing of works - to undertake the construction of the new wing and then the major elements of upgrade. Smaller scale maintenance and upgrade to the existing building is an ongoing activity.

As required by the Constitution of the Community, approval from the Community will be sought for the various capital works as the costs and works plans are prepared.

Members are welcome to request a copy of the approved plans.

David Rosalky

YAMIM NORAIM BEIT MIDRASH
JOIN US FOR THREE NIGHTS OF IN-DEPTH TEXT BASED LEARNING

CAUGHT IN A THICKET - WHAT IS A SHOFAR?
TUESDAY 8TH SEPTEMBER

PARIS FASHION WEEK OR THE TEMPLE – THE COHEN GADOL'S FIVE SETS OF CLOTHES
SUNDAY 21ST SEPTEMBER

IS AN IGLOO A FROZEN SUCCAH – WHAT IS A SUCCAH
WEDNESDAY 30TH SEPTEMBER

WE WILL BE EXPLORING THE MISHNAH, TALMUD AND A VARIETY OF COMMENTARIES IN A TRADITIONAL YESHIVA FORMAT

ALL LESSONS AT 7:30PM

Orthodox Committee

There has been a heightened sense of activity within the Orthodox community of late. Over the past month there have been several visitors, both from interstate and overseas. These extra visitors help swell the minyan numbers, which is very gratifying.

Rabbi Meltzer organised a program of services and learning on Tish'a b'Av which took place on Saturday night and Sunday 25/26 July. On Sunday the congregation was augmented numerically, spiritually and educationally by contributions from three learned rabbonim: Rabbi Shmuel Feldman, Rabbi Selwyn Franklin and Rabbi Meltzer. The solemn commemoration of tragic acts befalling Jews throughout the centuries was contained in prayers, elegies (kinnot) and in the rabbis' addresses.

Rabbi Meltzer has been publishing in Grapevine the topic upon which he will be giving his drasha on Shabbat. This is successful in attracting some additional worshippers who are interested in that particular topic. Some drashot lately have incorporated current issues in society, such as gay marriage. It is very interesting to hear a modern Orthodox point of view on these sometimes controversial current issues.

Over the shabbat of Friday 14 - 15 August there was a scholar in residence, Dr Gavriel Ansara and his partner, Dr Israel Berger. We extended our warmest greetings to both men for making a special trip to Canberra to be with us for shabbat. We first met these people over the Limmud Shavuot event. Gavi gave freely of his

time to speak to the community, on Friday night and again after the kiddush on Shabbat, which was really appreciated. His topics were for Friday and Saturday, "Poverty, Structural Violence and Economic Justice: What Does the Torah Say?" and "What Can We Do About Violence in the Name of God?" respectively.

The high point in August was surely the Bat Mitzvah celebration for Naomi Leydman, which was extremely well attended. Veronica and her family have set a very high standard for such future events! Naomi gave a short D'Var Torah and then later leyned at a women's Mincha tefillah service, led by interstate visitors. The Kiddush was lavish, as was the luncheon after the services, with catering by Sasha and decorations for the tables by a friend of Veronica's.

On the night of Friday, 28 August there were special guests in the shul, Andrew Leigh MP, Member for Fraser, together with his son Sebastian. Dr Leigh said a few words to the community.

Rabbi Alon has been very busy organising for the upcoming Chagim, with services and festivities being publicised for all of the ACT Jewish Community. Please take your time in reading through the service times, plus the range of social events planned for the Chagim and remember to book where indicated.

Yvette Goode

Progressive Committee

The Progressive Congregation runs services every Friday night starting at 6pm. Services are held on Saturday mornings when we have a simcha or are being visited by a Progressive Rabbi, Cantor or shaliach tzibbur. We also run a service on Rosh Hashanah (Erev and 1st Day) and Yom Kippur.

Cantor Michel Laloum, from Temple Beth Israel in Melbourne, visited the Community on the weekend of 31 July-2 August to conduct services and lead two musical sessions - "From the Bima to Broadway", and "Music and Kabbalah". These sessions were open to the entire Community, and were well attended. We plan to have further visits by other Cantors, Rabbis, and shlichei tzibbur in the future.

The members of the Progressive Committee are Dan Rosauer, Peter Wise, Rebecca Lehrer, Robert Cussel, Athol Morris and Bill Arnold.

For enquiries, please email Peter Wise at peterdwise@yahoo.com or Rebecca Lehrer at beclehrer@gmail.com.

Peter Wise

HINENI YOUTH AUSTRALIA
ACT Jewish Community NATIONAL JEWISH MEMORIAL CENTRE
בני עירובין

Simchat Torah Party
Monday Night (Labour Day)
October 5th
6:30pm – Dancing and Light Dinner
Tuesday Morning 9:30
October 6th
Dancing, Kids Aliyah to the Torah, Year 2-5 Siddur Presentation
Kids can be dropped off at 9:00am and picked up at 5:00pm for all day programs and activities.

Jewish Care Coordinating Committee

The ACT Jewish Care Committee facilitates support for those in the community who are in need at home, hospital and sick visiting, prison visits, transport to ACTJC functions and our popular Lunch'n Lecture. We have also been supporting the Board of Management draft an appropriate Child Protection Policy.

We would like feedback from the community about general community communication. Most of our communications are now digital and we are concerned that a few of our senior members may not be aware of all events. Please contact the office on 62951052 if online communication is a problem for you. Grapevine is published weekly, but Hamerkaz is only published quarterly and if there a need, a monthly calendar of events can be posted out; however, we are currently working on a range of issues connected to communication.

A team from Jewish Care Sydney visited Canberra recently. The visitors from Sydney were Renata Lereimias (Senior manager Family Support Services), Zimra Segall (Manager Aged Care Services), and Sandy Brandt (social worker/caseworker Family Support Services). Claire Gill-Munoz (Manager Mental Health and Well-being Services) was unable to attend with them on this occasion. The team met with the Board of the ACT Community, the Jewish Care Co-ordinating Committee and as well as with individual members of our community.

An open meeting about Aged Care Services was held at the Centre on Tuesday 1st September. The issue of aged care will become even more important for the community in the future as members grow older.

Our local community worker, Arava Klein is employed by Jewish Care Sydney. Arava is often the first person who becomes aware of a person's health or other issues. We thank them for their support in providing this valuable resource for our community.

Anita Shroot
Chair, Jewish Care Committee



L to R: Arava Klein, Zimra Segall, Renata Lereimias and Sandy Brandt

Caring for you in Canberra

We are here to help you and your loved ones. Please contact us to see how we can support you in your later years.

Arava Klein

(02) 6295 1052

arava.klein@canberra jewishcommunity.org

Local Jewish Care Support

6295 2298

The Jewish Care Service (Sydney)

130 133 660

Jewish  Care

Food For Thought

Rosh Hashanah Symbols

The symbolic foods are mostly everyday items that take on a special significance because of the small supplication that is associated with them.

Each year, come Rosh Hashanah time, Lindsay and I take a moment to plan our Rosh Hashanah menu, and each year we start by planning our Rosh Hashanah Seder. *Whoa! Hold up* - I hear you thinking - *isn't the seder reserved for Pesach* (which by the way is only 7 months away). Well the answer is yes and no. Yes, the traditional seder is found on the first two nights of Pesach, but no, a seder is not only reserved for that auspicious occasion.

In fact there are two other times during the year that we find a 'seder'. On Tu'B'Shvat we have a kabbalistic seder of four cups of wine varying from white to red and everything in between, and on Rosh Hashanah we have a seder of symbolic foods.

So back to menu planning. The great thing about this seder is there is no specific way in which one needs to eat the customary foods. Its not like the Matzo, Maror etc that have to be eaten in a specific manner or at a specific time. The symbolic foods are mostly everyday items that take on a special significance because of the small supplication that is associated with them. Each year we try to design a new way of eating the simanim - whether its pumpkin soup, leek latkes, beetroot salad - we elevate regular mundane food, to having an extra special place at our Rosh Hashanah evening meals.

Some of them will be familiar to you, others will be new.

The Talmud in tractate Kerisus (6a) states "Abaye said 'Now that you have said that an omen is significant, at the beginning of each year, each person should accustom himself to eat gourds, fenugreek, leeks, beets and dates...'" Because of this Talmudic excerpt, there is a custom to eat these listed foods, as well as other foods, which represent good things.

Kara or Gourd - The word "Kara" like "read/proclaim" and "tear." When we eat the gourd, there are two possible "Yehi Ratzons" that can be said. The first is "Yehi Ratzon milfanecha... sheyikaru lifanecha zechuyoseinu", that our zechusim should be read. The



other is "...sheyikora g'zar de'nainu", our bad decrees should be torn.

- Rubia or fenugreek or black eyed peas. The word "Rubia" like "yirbu" which means increase. We say a Yehi Ratzon that contains the request "may...our merits increase."
- Karsi leeks or cabbage, sounds like the word "kares" to cut off/destroy. We say a Yehi Ratzon that asks "may... our enemies be destroyed."
- Silka or beets, like "siluk," meaning removal. We say a Yehi Ratzon that requests "may our adversaries be removed."
- Tamri or dates, like "sheyitamu", that they be consumed. So, we say a Yehi Ratzon, may... our enemies be consumed.
- Honey, because of its sweet taste. We dip Challah and apples in honey. Upon eating the apple and honey, we say a Yehi Ratzon: that "You (should) renew us for a good and sweet year."
- Pomegranate: "...she'nirbeh zechuyos k'rimon", which has many seeds.
- Fish: "...She'nif'reh v'nir'beh ki'dagim", may we multiply like fish.
- For the head of a fish or sheep: "...She'nihyeh l'rosh v'lo l'zanav", may we be a head and not a tail.
- The Yiddish word "meren" means both carrots and to increase. Carrots symbolize our hope that our merits increase. Yehi ratzon ... sh'yirbu zechuyoseinu.
- Round challo - the round shape symbolizes a perfect year to come. Sometimes raisins or honey are added to make it extra sweet.

You don't have to all of them, actually you don't have to have any of them (though I am sure we all love a good round challah, and apples dipped in honey) - even better is the idea from later sages that one can make their own ones up. I remember Rabbi Jeremy Lawrence (when he was the Rabbi of the Auckland Hebrew Congregation, prior to his coming to the Great Synagogue) challenging us to make a *yehi ratzon*, a special supplication, for the Maori vegetable called Kumara (a purple sweet potato).

So here's a challenge, find some exotic vegetable and make your own siman and yehi ratzon, and may you find yourselves having a year that is good and healthy.

Or you could chose the path of one of the Hassidic masters who made a yehi ratzon for a special siman he created of raisins and celery.

Yehi Ratzon (may it be your will) that we have a-raisin-celery.

Rabbi Alon Meltzer

The Saga of the Burning Bush

The external aspects of the building are enhanced through the extant Burning Bush sculpture, with the siting and orientation providing an external aesthetic appeal which draws visitors from across Australia as well as internationally.

A Short History by Adele Rosalky

The National Jewish Centre building was funded by private donation and opened in 1971 to meet the needs of the Jewish community in Canberra and across Australia. The architect was Dr Ernst Fooks, FRAIA. Dr Fooks was the first lecturer in town planning at the Melbourne Technical College (now RMIT), and established a highly successful architectural practice. He published widely on urban design and town planning, and was also an accomplished artist, holding exhibitions over the period from 1944 to 1984.

The National Jewish Centre has been home to a vibrant local Jewish community which dates back to the 1950s, as well as serving continuously from 1971 as a national forum for Australian Jewry.

In an Australian Jewish Historical Society monograph on The Canberra Jewish Community (1951-1981), Rabbi Dr Israel Porush OBE, then Chief Minister of the Great Synagogue in Elizabeth Street, Sydney, provided the following description:

The facade of the building is adorned with a large sculpture by the Canberra artist Izzy Kingsberg representing the "Burning Bush" where G'd first revealed Himself to Moses in the wilderness. It was the artist's gift to the Community, a miniature replica of this symbol was embossed on sets of cuff links which were presented by the Community as a memento to its well-wishers. [p. 218]

Issy Kingsberg was a Canberra sculptor of note who undertook many commissions and who exhibited locally during the 1960s and 1970s. His work is cited in the Illustration Index to Australian Art - reproductions in art monographs and exhibition catalogues compiled by Ray Choate (University of Adelaide Bar Smith Library). Mr Kingsberg was a Holocaust survivor, and to him the Burning Bush was a symbol of Jewry having survived after going through the flames of the Holocaust. This is in line with the traditional Jewish interpretation of the biblical Burning Bush, which burned but was not consumed, as a symbol of God's sheltering presence during times when the Jews will go through "burning difficulties."

The extant Burning Bush sculpture records a distinct phase in Australian Jewry: the arrival in Canberra of enough Jewish people from across Australia with a desire to preserve their traditions to establish an active Community. The cultural significance of the Burning Bush in terms of historic provenance can be compared to the extant Margo Lewers 'Expansion' mural on the façade of the Canberra Rex Hotel facing Northbourne Avenue. The Lewers mural has been registered on the ACT Heritage Register as an object.

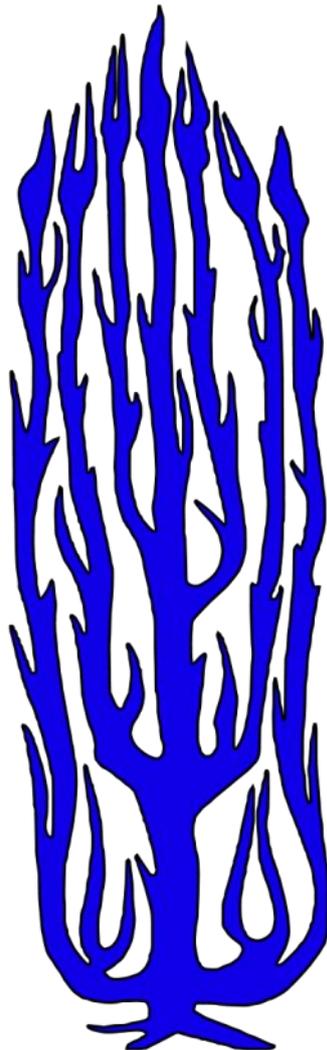
Similarly, the cultural significance of the National Jewish Centre may also be compared to Toad Hall constructed at ANU in 1977. Toad Hall has been listed on the Commonwealth Heritage List as a building of architectural significance designed in the late twentieth century Late Modern style. The National Jewish Centre is a comparable concrete building with a clear distinction between public and private spaces expressing function through form and sculptural massing. The external aspects of the building are enhanced through the extant Burning Bush sculpture, with the siting and orientation providing an external aesthetic appeal which draws visitors from across Australia as well as internationally.

The Burning Bush sculpture has been part of the Canberra visual landscape since the building was opened in 1971. Its cultural and historic significance has been perpetuated by the Canberra Jewish Community through extensive use of the Burning Bush graphic in all community publications and correspondence.

The Question of Restoration

There is a Board Art and Heritage Committee, which meets when needed, that advises on aspects of art and heritage at the National Jewish Memorial Centre. Of prime importance to this committee has been the Burning Bush sculpture. There is evidence that even during

the lifetime of Izzy Kingsberg, who passed away in October, 1986, there was need for maintenance of the sculpture. Over the last twenty years and more, the question of the restoration of the Burning Bush has been proposed on at least five occasions. Owing to the importance and heritage value of the sculpture, it was seen as of high importance. Those who have served on the Board can attest to this.



Over the last decade, various quotes have been obtained to repair and restore The Burning Bush. For whatever reasons at the time, the proposals were rejected by the Board, mainly it seems because of the costs, which were much more than the community could afford. In the early stages the piece was not in an advanced state of decay and timely intervention may have greatly extended its life. One very expensive quote was to remove the piece and then cast the sculpture in bronze. Heritage grants were applied for, but were not successful.

As the sculpture deteriorated, other “experts” considered the sculpture to be either unsuitable for outdoor display, or for a great deal of money the piece might be restored, if it were removed, stabilised and then reinstalled, with a canopy above it. Finally in 2012, two sculptors from the ANU School of Sculpture provided a further on-site assessment and advised the sculpture was beyond saving and needed to come down. It seemed as though the degrading of the sculpture from water seeping into the structure had damaged the piece beyond repair. In addition, the backing board for the piece was made from marine ply, which was mounted too close to the wall to permit access for painting. The irretrievable deterioration of the sculpture was essentially due to lack of maintenance over the years. However, the sculpture has been the symbolic representation of the Community for many years and as such all agree that it has such great historic, artistic and cultural importance that it should be replaced, but partial restoration could and should be attempted first. If it could be safely removed and restored then it could be reinstalled somewhere within the interior of the building.

The material for this section has been obtained through interviews with some of those who have served on ACT Boards over the past decade.

The Attempted Rescue

Towards the end of September 2013, some of the Grumps devised a plan to refurbish and so rescue the Burning bush. The main work was to be done by John Rimmel, Arturo Castano Morillo with Raffi Lehrer and Tom Frommer assisting. A qualified plumber and roof specialist, John had a lot of experience with the protective coating of silicone which was needed to preserve the structure.

The men completed a test run of the lower portion of the Burning Bush several months earlier. It was very satisfactory and indistinguishable from the untreated portion of the Bush. It was their plan to embalm the remainder of the Burning Bush

sculpture, that is the complete artwork, back and front so that it would be fully sealed and waterproof.

The main expense involved was hiring the scissor lift with a 10 metre reach, which was obtained from Coates Queanbeyan at a cost of about \$730 for 1 week including two way transportation. The other main expense was approximately 100 tubes of silicon costing approximately \$500. It was suggested that John (a member of ACTJC) who would do most of the work be offered an ex gratia payment. The total amount requested was \$2,000 to complete the job, with a built in contingency figure to cover any miscellaneous items such as protective gloves etc.

The repair of the Burning Bush had been going on for some ten years, with various amounts of money, materials and labour quoted and allocated to fixing or replacing the sculpture, which was not done, perhaps because it all seemed too expensive and just too difficult. Besides, there was no consensus as to how this project should proceed.

Advice was sought as to whether painting over the silicon finish would further protect it. The result of consultations was that painting was unnecessary as no known paint would lastingly adhere to the silicon surface anyway.

With a lot of ingenuity and hard work by these four men, and at a fairly minimal cost, the Burning Bush sculpture has been saved, at least for the present. As a community, we are very grateful that this much loved symbol that adorns our community building, is still on display. However, the materials from which the sculpture was created, and the fact that it was not waterproofed when installed, means that there is a finite amount of time for the piece before it ultimately crumbles. Now, had it been made of bronze, that would be a different story...

The material for this section has been taken from a letter by Tom Frommer and from other past and present Board members.

Adele Rosalky and Yvette Goode



The original Burning Bush design embroidered on the tefillin bag given to Joey Lehrer for his Bar Mitzvah

ACTJC Education Programs



**Jewish Education at Cheder
Youth Group and Youth Activities
Adult Education Classes**

For details contact the Office: 6295 1052
actadmin@canberra jewishcommunity.org

Right: View from gallery, Monasteriotes Synagogue, after Yom HaShoah service. The Greek reads 'Everlasting [is] the memory'



Above: Fiona at the Holocaust Memorial, Athens



Above: The Roman Rotunda in whose grounds are Jewish gravestones
All Photos: Courtesy of Fiona Sweet-Formiatti

Thessaloniki: a Jewish Presence



The community's heart is a building near the old markets that houses the charming Lezikaron Synagogue, community rooms, and 'the club'. The synagogue contains some artefacts from destroyed synagogues

This isn't a research article with footnotes. It's some of my impressions, supplemented by what I've read, what people have told me, and what I've seen.

Earlier this year I spent two months in Thessaloniki as part of three months' research in Greece towards my PhD in Ancient Greek (aspects of hospitality in Homeric epics). I'd won a research scholarship from the ANU Friends of the Australian Archaeological Institute in Athens.

Why Thessaloniki? It's home to the prestigious Aristotle University (AUn), which had offered me visiting status.

I wanted my research to go well. I hoped that I would enjoy my stay. But I wasn't prepared for the extent to which I felt at home in this city of one million people in the northern Greek state of Macedonia. Almost from the first day. Most people were warm, hospitable, and helpful.

I stayed in a little flat on the edge of the Ano Poli (Old City), just a few minutes' walk to the AUn. The very large centrally-located AUn campus. Yes, well, part of it used to be the large Jewish Cemetery - destroyed by the Nazis. I saw some sad Jewish gravestones at the edge of the grounds of the nearby Roman Rotunda ... I knew that there was a Jewish presence since antiquity in this city of many layers - pre-historic, Bronze Age, Iron Age, Archaic, Classical Greek, Hellenistic, Roman, Byzantine, Ottoman, and modern Greek.

My reading had told me that the Sephardi were not the first Jews to live in Thessaloniki with its beautiful protective harbour, many springs, and view across the bay to the majestic 'violet-crowned dwelling of the gods', Mt Olympus. An organised Jewish presence in Greece dates from 400 BCE with what became known as the Romaniotes (who spoke a Greek dialect). The Romaniotes were present at the founding of the Thessaloniki as a city. The Inquisition led to many Sephardi arrivals.

At the turn of the 20th century, Thessaloniki had a population of 150,000 - *half of whom* were Jewish. By the Second World War, the Jewish population had decreased to 50,000. A huge fire in 1917 saw most of the city's housing and many public buildings destroyed. Ironically, much from antiquity survived. An influx of ethnic Greeks from what became Turkey put an even greater pressure on the city. Many Jews decided to move on.

A staggering 96 per cent of Thessaloniki's Jews were murdered in Holocaust. Only 2,000 returned. A staggering 87 per cent of all Greek Jewry perished. How many know this? Not enough. How many people know about the effect of this on the Romaniote Jews? Not enough.

A wonderful woman from Melbourne, Carol Gordon, is working on a multi-faceted project, 'Shira's Journey' to tell the story of the Greek Jews. Gordon wrote and co-directed a documentary, 'Following Shira's Journey', that screened in the USA in July this year. I really hope that one day we can screen this film at the National Jewish Memorial Centre. (Google Shira's Journey for more information. Facebook: Following Shira's Journey.)

With all this in mind, and the fact that my mother's heritage is Portuguese Sephardi, I looked forward to making contact with the local Jewish community. It comprises about 1,000 members (including a few Israeli families who call Thessaloniki home). I quickly made friends, good friends. I spoke French and German with some (good practice). Many people speak English. And I started picking up a little Modern Greek.

The community's heart is a building near the old markets that houses the charming Lezikaron Synagogue, community rooms, and 'the club'. The synagogue contains some artefacts from destroyed synagogues. Each Erev Shabbat a lively, family-friendly meal is served in The Club. I was made to feel part of 'the big family'. Greek-Jewish food is my kind of food: for example, spanakopita (spinach and feta pie) for Shavuot.

The Monasteriotes Synagogue - more grand - is used on certain festivals and occasions. A friend visiting from Sydney and I attended the Yom HaShoah memorial service there. The 24-strong choir's singing was achingly beautiful. A very, very moving occasion, especially when the 92-year old survivor, Mr Kounion, stood up and rallied us with a spirited 'Poteh tsana!' (Never again!)

The Sephardi services were beautiful. Many Jewish visitors attend them, as well as visit the Jewish Museum. During my stay Rabbi Fred Morgan from Melbourne visited with a group on his Jewish tour of Turkey, Greece, and the Balkans. Who should be among them but our own Peter Wise! We enjoyed an afternoon sightseeing together.

Thessaloniki's Jewish community has an important Australian connection. Its Israeli rabbi spent two years in Sydney. I can think of no better symbol for Thessaloniki's Jewish community than the Holocaust memorial in Athens. The six points of the Magen David have been 'broken off'. On each point are carved the names of the main Jewish communities in Greece before the Holocaust, including Thessaloniki. But the heart remains alive, capable of renewal and growth.

I may not have left my heart in Thessaloniki, but I certainly carry it in my heart.

A sobering postscript. The mayor of Kavala, a small coastal town nearby, cancelled the unveiling of a Holocaust memorial just two days before the event in June. (Mr Victor Venesilio from Thessaloniki had campaigned 15 years for the memorial, donating most of its cost.) The mayor demanded that the Magen David be removed. We were all stunned. After an outcry (including by the Minister for Religious Affairs), the Mayor backtracked, asserting that her objections were 'aesthetic' ... A very well-attended unveiling eventually took place.

[Highly recommended: 'Salonica, City of Ghosts' by Mark Mazower].

Fiona Sweet-Formiatti

Community Conversation

Two Musical Presentations by Cantor Michel Laloum

CANTOR MICHEL LALOUM



We were invited to sit in a darkened room and immerse ourselves in a range of music that has tried to capture the mystical aspects of Judaism.

The Community enjoyed a visit from Michel Laloum, Cantor at Temple Beth Israel in Melbourne for the Shabbat and weekend of 31 July to 2 August. Cantor Laloum has served in a range of communities in Israel, France, the United States and Australia.

He lead vibrant Progressive services for Kabbalat Shabbat and Shabbat morning. A visiting professional always adds a lot to our services, and this visit was no different, with the added benefit of a Michel's wonderful voice.

Michel took the opportunity to give us a more in depth experience with the Shema. We looked at it, as part of the week's parsha, and there was also a lightning lesson for the congregants in the basics of leyning, or cantillation - ie: recognising the written symbols which indicate the tune for each phrase. We discussed the amazing history of our progressive Sefer Torah, and its rescue from the Shoah. Our torah was carried out of Europe wrapped around an unknown (unless someone has this information) man's body and concealed under his coat. There are arm holes cut out of it - now repaired - and you can see some wrinkling of the parchment where the heat and perspiration have warped it. It is an amazing story, and even more so when you realise that it was preserved as a usable Torah to this day, after a few minor repairs. We were also shown the differences in design and materials between a sephardi and an ashkenazi torah.

After enjoying lunch with Rabbi Meltzer, and a well earned Shabbat rest, the Cantor presented a fascinating whirlwind tour of Jewish music titled from Bible to Broadway. The event began with Havdallah, after which he packed a 3000 year history of Jewish music into 90 minutes. His well attended presentation was followed by a delicious supper of soup, salad and cake prepared by Yvette Goode and several helpers.

On Sunday afternoon, the Music and Kabbalah session was a very different presentation. We were invited to sit in a darkened room and immerse ourselves in a range of music that has tried to capture the mystical aspects of Judaism. It was almost an experiential session where we were asked to let our minds move out of the way and feel into it with our hearts and souls. There was a wide range of music to let wash over you.

A great visit by a wise and inspiring Jewish leader. Hope it will be the beginning of a growing relationship between our community and Temple Beth Israel.

Rebecca Lehrer and Dan Rosauer



Above: Hebrew prayer, 'The Shamah', carved into both of the necks. Custom one of a kind King David Lyre, with 10 nylon strings

IN MEMORIAM OF DAVID WEISSER

We note with sadness the passing of one of our members, David Weisser. Only a few long term members in our community knew David well. His sons in much earlier years each had their Bar Mitzvah at the ACT Jewish Community.

His eulogy was delivered by a Professor at the Nuclear Physics School and showed that he was extremely well respected by those with whom he worked. Excerpts from that eulogy state ...

he was a tower of strength...Many were the hours that I sat in his office soliciting his advice and talking through ideas and problems, and I was certainly not alone in this... (his) talents were widely recognized in the international accelerator community, where he achieved a guru-like status, and was frequently consulted by other laboratories. Tributes have been pouring in from his international colleagues, many of whom became personal friends....

David was a brilliant natural leader, as many of the technical staff would testify. He was able to get the best out of his technical team, both because his own technical knowledge and intuition matched or exceeded theirs (and these were guys who built their own cars), and because he respected and trusted them. This is not to say that there were not robust disagreements from time to time (guys who build their own cars tend to be strong characters), but the respect was mutual.

His influence also extended out into the wider University. He was a powerful advocate for the technical staff of the research school, particularly those in the mechanical and electronic workshops, and served on and had a major influence on several reviews of technical resources within the School.

David's talents were employed well beyond just the accelerator. His fingerprints are all over every major piece of experimental equipment in the lab. Not only was he intimately involved at the concept and design stages, where his contribution was always seminal, but he then went on to project manage the construction and installation. The same applied to every major building project in the Department over the past 25 years - the Carver Building, the redevelopment of the office building, the building of the laboratories for Accelerator Mass Spectrometry, the redevelopment of the Control Room, and even the building of the laboratory for the new radiocarbon accelerator up in the Research School of Earth Sciences. In all of these, he was the one who was on top of every aspect and detail, and ensured that the Department got exactly what it wanted, not what the architects and builders thought that it wanted or could get away with.

So yes, he was a Tower of Strength. We will miss his deep fund of knowledge, wisdom and sound common sense. His confidence that nothing was too difficult to overcome - and with the outstanding capabilities to match that confidence - has been an inspiration to us, and will continue to guide the ethos of the Department. There will be many occasions when we will think, gee, I wish I could have discussed this with David. But perhaps we can draw from our experience of the man and ask ourselves, what would David have done here?

We have lost a valued colleague and friend, but Susan, Karen, Eric and Adam have lost a wonderful husband and father. The thoughts of the whole Department, and many beyond it, are with them today.



Security Volunteers Needed

When you attend the Centre, do you see a familiar person at the door welcoming you?

We have a small band of volunteers who provide security at our functions. Someone seen at the door welcoming people is a great deterrent to people who may wish us harm.

If you can assist your community's safety, please contact me. You will receive training with an experienced person before being asked to 'fly solo'. The Board has offered a \$100 reduction in membership fees for anyone doing security five times or more in one year.

At the moment, the load is being carried by a relatively small group of people - please join us.

**Security Coordinators: Peter Neeson and John Serra
Email: secureyourcommunity@gmail.com or 0412 935 973**

Special Report

Honouring Margaret Beadman at the Australian War Memorial

Margaret Beadman OAM has been named a Fellow of the Australian War Memorial. It is the first time this award has been presented and recognises Maggie's volunteer work at the Memorial since 1988.

For those of us who are privileged to know Margaret well enough to call her "Maggie", it is no surprise that she has been so honoured by the Australian War Memorial for her boundless energy and enthusiasm for her work as a researcher, guide, historian, curator, educator...the list could go on for quite a while and still not capture everything that makes her such a special person. We are fortunate indeed to have Maggie as a member of the ACT Jewish Community and also a member of NCJWA Canberra Section.

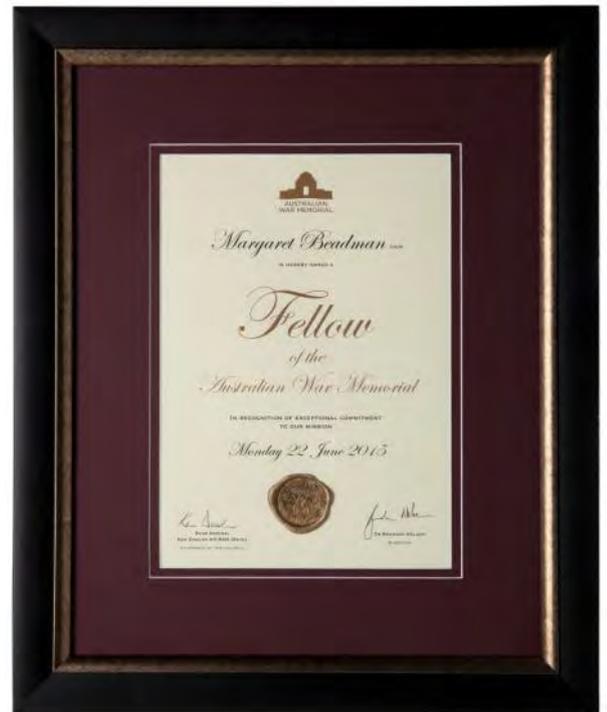
When I first met Maggie some six years ago I was drawn to her sense of humour, her zest for life and for adventure. In fact, as I write this, Maggie is overseas again, visiting relatives and also places of interest. Travel can tire even young, strong people but it only seems to give Maggie more energy for whatever task may come her way. I am personally in awe of this impressive and amazing lady with such a remarkable work ethic.

Recently Maggie provided the research for this year's Matan Program Bat Mitzvah class, on the service of Jewish women in uniform from the Boer War onwards. Her Anzac Day speech related to this research. Her on-going research into Jewish servicemen and servicewomen continues, as does her investigation into the service of indigenous service personnel. However, on her own efforts during World War Two, she is far more reticent.

Whenever there is a function in a private home or in the Community Centre, Maggie will always help clean up afterwards, which is greatly appreciated. No task is considered too small for her as she recognises that "it all has to be done." With her brightly coloured and distinctive wardrobe she cuts a unique, distinguished figure wherever she goes, whether it is carrying plates to the kitchen or escorting foreign dignitaries around the war Memorial.

In the time honoured Jewish way we say "Mazal Tov" for this new honour!

Yvette Goode



Above: Fellowship of the Australian War Memorial Award



Left to Right: Dr Brendan Nelson, Director Australian War Memorial; Margaret Beadman and Rear Admiral Ken Doolan, A.O. (Ret'd) Council Chairman
Photo: Courtesy of Australian War Memorial

Margaret Beadman OAM



Margaret 'Maggie' Beadman is one of life's very special people — a 'giver' in every sense of the word who enriches all whose Lives she touches.

Margaret has been an energetic volunteer at the Memorial for 26 years. a guide, part curator, and in support of administration. She has acquired a deep knowledge and understanding of Memorial, its ethos and history.

Commencing on 6 Sept 1989, Margaret was an 'art guide' and developed her skills to perform highly valued detailed tasks, often undertaking research for the art section.

Margaret compiled biographical notes on artists, searched catalogues for information on artists and their work and sorted through slides to support presentations delivered by staff in the art section. A essential, time-consuming task before our digital world, was to sort photographs of works of art into catalogue sheets — many, many boxes of them.

Margaret has provided a great deal of research and administrative support to the Jewish community to develop a list of its veterans who served in the Australian Defence Forces.

Margaret was awarded the OAM in the General division of the Australia Day honours in 2006 for her “service to the community through support for the Australian War Memorial as a volunteer and guide, and to the Jewish community”.

Margaret has undertaken a large amount of research work on major exhibitions such as Stella Bowen, Love and War, Ivor Hele: The Heroic Figure, Send me more Paint and Too Dark for the Lighthouse — just to name a few.

She has worked more recently on researching Semakh and the diorama for the First World War galleries, and has provided hours of invaluable and detailed assistance working to identify those Indigenous service personnel and add them to our database.

Margaret is an accomplished and sought after volunteer guide for families, the general public and an array of visiting dignitaries and VIPs.

Commendation of Margaret's guiding and research skills are from far and wide;

- From parents - for her guiding expertise with their children riveted to Margaret's stories.
- From teachers - for her valuable time and for being such a dedicated and passionate researcher.
- Israeli embassy for her dedication and professionalism and being such an accomplished guide, providing assistance with a number of professional and high-level diplomatic tours she has conducted
- Hawkesbury Regional Museum and Gallery — for assisting research of indigenous servicemen from the Hawkesbury district.

Quotes from letters of thanks received about Margaret

- “I learnt a great deal from your vast knowledge in war history. I feel professionals like you are work that is sacrosanct and very meaningful.” **Ming Tng Singapore**
- "Margaret's knowledge was amazing and her ability to bring people and events to life was incredible." **Greek Orthodox Church Group**
- “Margaret is an asset to the Memorial.” **Ms Rubenstein**
- "Your energy and passion are truly inspiring." **Mr and Mrs Miller**
- “Thank you for being a living treasure.” **US Ambassador Jeffrey Bleich**

Margaret Beadman, it is my honour on behalf of the Australian War Memorial to confer upon you, Fellowship of the Australian War Memorial in recognition of the Outstanding contribution you have made to it and our nation's understanding of the Australian experience of war.

Brendan Nelson
Director

Jewish Refugees and Shanghai Exhibition

On 7 July, the Australia China Friendship Society ACT Branch, in collaboration with the Shanghai Jewish Refugees Museum, hosted the opening of the travelling exhibition titled: Jewish Refugees and Shanghai Exhibition.

Invited guests included members of the ACT Jewish Community (including members of the Board), the local Chinese community and various public figures. The exhibition was introduced by the Chinese Ambassador to Australia, His Excellency Ma Zhaoxu, who spoke of the history of Jewish refugees in Shanghai and just as importantly, the blossoming friendship between Australia and China, which was most evident that evening.

Following the Ambassador's address, Peter Witting, the ACT Jewish Community's very own holocaust survivor, spoke of his family's seven years in Shanghai, recounting the conditions in which he, his parents and sister had to endure during those years of World War II. Peter's spoke very movingly about the kindness of the Chinese people toward the European Jewry migrant population at the time, echoing the sentiments of the Ambassador who spoke of enduring friendships.

The Exhibition features extensive coverage of the Jewish experience in Shanghai and follows a timeline. It provides an excellent ground to understanding Jewish Refugee presence in China, often an element of the Holocaust which receive less attention, given the geographic distance from war torn Europe.

Angie Glance



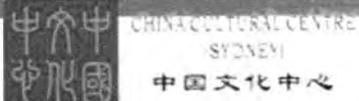
Exhibition
Jewish Refugees
and **Shanghai**
犹太难民与上海

Invitation

The Australia China Friendship Society, ACT Branch cordially invites you to the Opening of the travelling exhibition

Jewish Refugees and Shanghai
Date: 6.30pm on 7 July 2015
Venue: Level 2 Theo Notaras Centre
180 London Circuit, Canberra City
RSVP: acfsevent@gmail.com by 3 July

Canberra 6-25 July 2015
Level 2, Theo Notaras Centre
180 London Circuit, Canberra City

Hosted by:   

Speech by Peter Witting

Thank you Carol Keil, President of the Australia China Friendship Association, for inviting me to speak to you tonight. Welcome your Excellency (Chinese Ambassador), distinguished guests, ladies and gentlemen, Huanying to our Chinese friends.

I have been asked to relate to you my family's background and experiences as Jewish refugees in Shanghai.

Both of my parents' families lived in Berlin, originally having come from the former German Province of Posen. In 1925 my parents moved to Gleiwitz, Upper Silesia, where my father had been appointed an executive at a large coalmine.

I was born in Gleiwitz in 1928 and my sister was born a year later. I went to primary school there and then the Hermann Goering Realgymnasium (a middle school). I was the only Jew in the Realgymnasium, and was subject to abuse and beatings; culminating in an incident when I was nearly drowned in the school swimming pool. This incident together with the increasing anti-Semitism in that small provincial city and the fact that my father was sacked due to the 'aryanisation' of his company, induced my parents to move back to Berlin in early 1938.

It was becoming clear to my parents that there was no future for them in Germany. This was confirmed by the events on "Kristallnacht" (crystal night) - the night of the broken glass on the 9 - 10 November 1938 - a euphemism for the largest pogrom in Germany - when the Nazis went on a well-organised rampage in Germany and Austria. They destroyed over a thousand synagogues and other Jewish property by setting fires, smashing windows of shops, looting. They attacked Jews on the streets, killing and raping, and finally arresting 30,000 Jewish men in their homes and taking them to concentration camps.

I still vividly remember walking to school with my sister the next morning and seeing the shattered shop-fronts, people being beaten and lead away, graffiti on Jewish shops and homes - such as dirty Jews, Jews perish, etc. It was a frightening experience for us kids of 9 and 10 which we shall never forget. A further irony - Jews had to pay for the removal of the rubble from the properties damaged in the crystal night pogrom.

The German goal was to make Germany 'Judenrein' - to cleanse Germany, Austria and other countries they were to occupy of all Jews. Jews were eliminated from the German economy, they were excluded from schools, universities and public facilities, and all their business enterprises and property were transferred into Aryan hands. All insurance payments due to Jews for their damaged properties were confiscated by the State. Wealthy Jews were held to ransom and the Jewish community was collectively fined one billion Reichsmark as punishment for their so-called 'hostile attitude towards Germany and their abominable crimes'.

To prevent Jews from taking their assets out of Germany, bank accounts were frozen and emigrants were subjected to various taxes such as the 'Reichsfluchtsteuer' - an exit tax.

My parents redoubled their efforts to try and get out of Germany somehow but this was very difficult as there were literally

hundreds of thousands of people looking for asylum and most countries shut their doors or would only let in a relatively small number of Jews. The pre-war Jewish population in Germany was about 500,000 representing just under 0.8% of the total population of some 60 million. Some 300,000 managed to emigrate in time to escape the "Final Solution".

We had relations in the USA, South Africa and Australia, and our parents explored these and other possibilities. The decision was made to emigrate to the USA and an uncle of my father's sent us an affidavit. However, getting a visa was a problem, because of the long waiting periods, which in some cases lasted years, due to the restrictive immigration quotas imposed by the US Government. So rather than wait for this visa in Germany, our parents decided to go to some other country in the meantime. Shanghai appeared to be the only place one could emigrate to with a minimum of formality, which at the time allowed free access to anyone without the need for passports or visas.

On 7th May 1939, just 4 months before the outbreak of WWII, we left Berlin by train for Trieste, Italy, to board the "Conte Verde" for Shanghai. The farewells from our extensive family in Berlin were heart-rending as nobody knew whether we would see each other again. On 9th May we boarded the ship. As it was not possible to take out any money from Germany apart from 10 Reichsmark per person (equivalent to US \$ 2.50 at the time), our parents paid for the best cabins they could get aboard ship. It was indeed sheer luxury and a stark contrast to what we were to experience in Shanghai.

On arrival in Shanghai on 4th June 1939 we were picked up in flat-top trucks and taken to the Ward Road Heim, a shelter in Hongkew, which had been set up by Jewish communal organisations. We were assigned beds in a dormitory room with 34 other men, women and children. Beds were arranged in double-decker style, in some cases partitioned from the adjoining beds with bed sheets. There was very little room left between the beds and the accommodation was very cramped. Washing, toilet and dining facilities were communal and very primitive. We had to queue up at the dining room for quite some time at each mealtime. A typical breakfast consisted of a cup of tea, which was served in enamel mugs, and dry bread. At lunchtime we would receive a single course of gruel or beans with some meat, and for dinner we had tea, dry bread, and 2 eggs or 2 bananas.

Fortunately, my mother's brother had forwarded some money from South Africa to a bank in Shanghai and the first thing my parents did was to find some alternative accommodation. After a few days we moved out of the camp into a small single room in Hongkew (now Hongkou). Hongkew was a kind of voluntary ghetto where most of the refugees had settled. It was part of the Shanghai International Settlement which had been allocated to the Japanese, and during the 1937 war with the Chinese had been almost totally destroyed. Many of the

Continued over page...

houses had been rebuilt by or for the refugees and provided relatively cheap accommodation. We were fortunate in that the room we rented was in a large 3-storey brick western-style house, which we shared with some 20 other people and which had a WC, hot and cold water and telephone - all of which were the exception rather than the rule in the type of accommodation which the refugees could afford.

A declaration promulgated by the Japanese in February 1943 required all stateless European refugees to move into a designated area in Hongkew, about 1 square mile in size, by May 1943. Almost all Jewish refugees from Central Europe were affected by that decree as they had previously been stripped of their German, Austrian, etc. citizenship by the Germans. The designated area also contained about 100,000 Chinese residents, various factories, storage depots and Japanese military objectives. The house we were living in was fortunately in that area.

My parents by doing various odd jobs were able to accumulate some limited savings initially and these carried us over for a while. When these were exhausted, we had to rely on relief assistance provided by Jewish organisations by way of meals which we picked up at the Ward Rd. Heim communal kitchen at lunchtime. Such assistance was augmented by further sales of personal belongings and household goods - to supplement our diet. The few valuables that we were able to get out of Germany and which were saleable had been sold.

As a parent myself now, I tried to put myself into my parent's situation - namely a couple in their mid-30s with 2 young children, trying to survive in a strange environment under the difficult prevailing conditions at that time - a truly terrifying task. The extreme and debilitating climatic conditions, language difficulties and lack of knowledge of local conditions all presented additional problems. And yet, on the other hand, one must appreciate how much better off we were, relatively speaking, than our fellow Jews that were caught in Europe.

The Shanghai European community numbered some 50,000 persons in total out of an overall population in Shanghai of about 4.5 million in 1939. The Central European Jewish refugee community, which arrived between 1933 and 1941, comprised up to about 18,000 persons at its peak, of which some 2,000 died, were killed or committed suicide during the years of our sojourn in Shanghai.

I must add here that the Jewish Refugee population in Shanghai always lived harmoniously with the local Chinese population, many of whom were even worse off than we were. There was absolutely no anti-Semitism.

The first Jews to settle in China are believed to have been traders from Persia travelling on the Silk Road to Kaifeng in the 10th century. At its height the population was estimated at about 5,000 people. The next wave of Jewish immigration was of Iraqi Jews who came with the British colonisers to Shanghai in the mid-19th century, numbering about 500. The third wave of Jewish immigration, mostly to Harbin, was from Russia at the end of the 19th and beginning of the 20th century as a result of pogroms, anti-Semitism, and the Russian Revolution and was estimated at some 20,000 people.

It is estimated that at its peak, about 1941, the Jewish population

in Shanghai amounted to about 30,000 people, comprising mostly Central European refugees, Russians and Iraqis.

Without the charity shown by our fellow Jews in Shanghai and overseas during those difficult years, we would never have been able to survive, as we faced the uncertainty about the future, quite apart from the immediate problems of hunger, disease, etc. which very much depressed and distressed people.

It was generally believed that the Germans were trying to exert pressure on the Japanese concerning a 'final solution' for the refugee community. A Colonel Meisinger, known as the 'Butcher of Warsaw' had been sent by the German Government to Shanghai for that purpose. After liberation by the Americans in August 1945 we were told that the Japanese had apparently given in towards the end of the war to that pressure and commenced building gas chambers in Pootung, across the Whangpoo River from Shanghai, in order to dispose of us. Another report has it that the Germans tried to induce the Japanese authorities to put the refugees in unseaworthy ships, tow these ships out into the Yellow Sea and scuttle them. Whether there is any truth in this I do not know.

As soon as the Pacific War had ended in August 1945, my parents contacted relations in Australia and the USA and applications for entry into those countries were made. After long delays and a lot of correspondence, we received our permit to enter Australia early in 1947. This had been arranged by a relation in Melbourne, with the assistance of the Jewish Welfare Society. On the following day our papers for the USA arrived but our parents decided to go to Australia.

We left Shanghai on the 'Benjamin Latrobe' a 10,000 ton Liberty-type freighter, together with 8 other refugees on 21 May 1947 and arrived in Brisbane, Australia, on 8 June 1947. However, our settlement in this wonderful country is another story.

Human nature being what it is, one tends to remember only the good things and forget or push into the background the not so pleasant experiences. It is easy to talk about our 8 years in Shanghai but each of those years had 365 days, some of which had been very hard indeed. There were terribly hot and humid summer days and nights with no air-conditioning or even electric fans, no refrigerators or even cold drinks. The nights were plagued by mosquitoes and often bedbugs, which were difficult to get rid of.



Above: Peter Witting

The bitterly cold winters with little or no heating facilities and insufficient food often resulted in sickness. The hygienic conditions required numerous precautions to be taken such as having to boil drinking water, washing fruit in alcohol or potassium permanganate and then peeling it. I thought of the many times I walked with pots and pans from Tongshan Rd. where we lived, to the Ward Rd. Heim in order to pick up the daily meal from the soup kitchen. How I cherished the daily loaf of bread I received at the ORT School where I was studying, and which I dared not touch until I got home, so I could share it with my parents and sister. How I was longing for sweets which were a very rare treat indeed.

I am now 87 years old and looking back over my life, I must say that I have been very fortunate in that our immediate family was able to escape from Germany before World War II and receive refuge in China, which saved us from almost certain annihilation in Europe. Whilst the war years were not easy and our health had been impaired, our experiences just cannot be compared with what many of our family members and compatriots had to endure in concentration camps of Europe. Many of our family members perished during the Holocaust.

Thank you for inviting me to talk to you tonight.
Peter Witting



Above: Part of the Exhibition



Above: Chinese Ambassador to Australia, Ma Zhaoxu



Above: Peter Witting



Above: Dr Mike Kelly and his wife, Shelly Sakker-Kelly



L to R: Bill Arnold, Ambassador Ma Zhaoxu, and Peter Witting.



Above: Poster advertising event

Earle Hoffman Memorial Lecture Commemorating General Sir John Monash

On 15 June 2015 The Australian Jewish Historical Society ACT held the annual 'Earle Hoffman Memorial Lecture' which commemorates the Society's inaugural President, Earle Hoffman OAM, who served with dedication in that position for 24 years.

It was most appropriate in this, the Centenary year of the ANZAC event at Gallipoli, the topic is "General Sir John Monash, the man, through his papers at the National Library of Australia." He was a great Australian who, as a World War I commander and a civil engineer, was a man of great achievements. It was presented by Susannah Helman, Curatorial Manager, National Library of Australia.

Monash's parents immigrated to Australia in the 1850s. John was born in 1865. He trained as an engineer and a lawyer, becoming involved in the militia about 1880.

With access to approximately 300 boxes of Monash's personal papers and memorabilia, (one of the great manuscript collections of the National Library) she presented us with a picture of him as a man, not only as a great soldier, but also as a husband, a father, and one who took great interest in his garden, among other things.

She quoted from his diary for 1914. It contained mostly social engagements and weekends filled with notes on his garden.

The entry for Tuesday 4th of August states "War declared by England agst (sic) Germany" and on Friday the 7th of August "Neil cuts down Petunias" and "Daffodils well above ground". He is, after all, human.

Her impressions of him: " he kept painstaking records, was incredibly organised, was warm to those he admire and loved, an emotive writer, sentimental yet firm, straight talking, imposing, always busy, aware of his talents, possessed of an enormous facility with words and never afraid to argue strongly for those things he believed in."

The talk was illustrated with pictures of people, places and personal objects. He kept a variety of souvenirs and momentos, most of them were documented with names of people and occasions. For example, photographs or postcards of the places his family had lived, a menu with family names on the back, his training manuals, pay books, and the telegram received from Buckingham Palace in July 1918.

He was businesslike and very orderly in his collection of things. She felt he probably recycled often and disposed of items not worth keeping. The papers in the collection include details of what he spent, to whom he wrote, what he wrote and what he

did. He made to-do lists and crossed out items when they were done.

Another aspect of the man was his sense of knowing his place in history. His wife helped by collecting newspaper articles about him. He kept detailed diaries and copies of his correspondence, both the letters he sent and those he received. Some letters he wrote but thought it better not to send them. He kept those as well. They give us an insight into his views and opinions.

Those sent to his family are very frank. Susannah quoted from a letter to his wife, dated July 1918, when there were rumblings about whether he had been the right person to be appointed Australian Corps Commander. "It is a great nuisance to have to fight a pogrom of this nature in the midst of all one's other anxieties, but it is part of the price one has to pay for higher responsibilities". (P.159, vol 2, Monash, correspondence.)

Among his keepsakes are the telegram his wife received telling her of his promotion, and a photograph of his knighthood being bestowed by King George V.

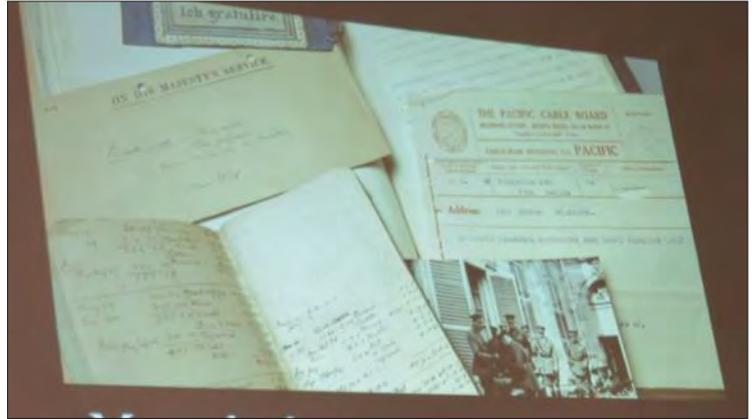
This most illuminating presentation ended with another quote. This time from what Susannah felt was a key letter, to his relative Gustav, explaining why he joined up.

It is dated 19 October 1914. "It may cause you and your people surprise that I should myself take up arms in this quarrel, but then, you must not fail to remember that I am Australian born, as is my wife and daughter that my whole interests and sympathies are British, and that Australia is very vitally and effectually concerned in this horrible war, and that every man who can, and is able to do so, must do his best for his country. To be entrusted with a command like mine is, according to my view, a crowning honour, and whether I get thro' safely or not, at any rate the mere fact of being chosen for such a task is its own reward."

Judith Wimborne



Above: Sir John Monash



Above: Monash documentation



L to R: Susannah Helman, Victor Isaacs and David Rosalky giving vote of thanks to Susannah for her talk



Above: Susannah Helman, Curatorial Manager, National Library of Australia



Above: Susannah Helman delivering her 'Monash' talk. Victor Isaacs on the right.

Lunch 'n Lecture: Can a Robot have a Soul?

SHRAGA SHOVAL



Humanoid robotic technology, combined with artificial intelligence can make the distinction between humans and machines unclear.

Our guest speaker was Associate Professor Shraga Shoval, Head of Industrial Engineering, Ariel University, with the topic, “Can a Robot have a Soul”. His premise was that humanoid robotic technology, combined with artificial intelligence can make the distinction between humans and machines unclear.

Short Bio

Associate Professor **Shraga Shoval** received his B.Sc. and M.Sc. in Mechanical Engineering from the Technion - Israel Institute of Technology in 1985 and 1987. Between 1987-1990 he worked as a scientist with the CSIRO - Division of Manufacturing Technologies in Sydney, Australia. In 1994 he completed his Ph.D. at the Mobile Robotics Laboratory - University of Michigan in Ann Arbor.

In 1994 he joined the Faculty of Industrial Engineering & Management at the Technion, Israel as the Head of the Robotics and Computer Integrated Manufacturing Laboratory. Between 1996-1997 he worked for Chrysler Corporation in the development of the unmanned car for their Automatic Durability Road test (ADR) facility at the Chrysler Proving Ground in Chelsea Michigan.

Since 1998 he has worked in the Department of Industrial Engineering & Management at the Ariel University, and served as the department chair between 2000-2007, and 2009-2015. Between 2007-2009 he worked at the Defence and Systems Institute (DASI) at the University of South Australia and currently he is on a sabbatical leave as a research associate with the University of New South Wales, at the ADFA, Australian Defence Force Academy in Canberra.

Associate Prof. Shoval has authored more than 100 scientific publications, including a textbook on Computer Aided Manufacturing that was published by the Open University in Israel.

Shraga held all twenty five of us enthralled from the start to the finish and illustrated his talk with interesting power-point graphics. He began by providing some definitions of robots and then went on to discuss the use of robots in manufacturing technology, such as in the automotive industry. Industrial robots have been designed to facilitate manufacturing where it may be dangerous, difficult, dirty or just dull for human operators.

These industrial robots are based on the human skeleton and usually have about six moveable joints. They are designed for a very specific purpose. In large factories such as a vehicle assembly plant there now may be only thirty or so humans to oversee the operations being carried out by three thousand or more robots. These service robots can operate round the clock for many months, greatly increasing the output of factories.

Shraga explained that now there are estimated to be about nine million service robots in the world today. These robots have become increasingly sophisticated, such as those used in medical technology. The applications for these robots are expanding, as those involved in robotic design continue to explore new horizons.

It was interesting to have a historical perspective of robots, from the Jewish legends of “The Golem”, to Leonardo Da Vinci’s design for a humanoid robot. This six hundred year old design has been

built by a modern engineer and is capable of performance, a testimony to the genius of Leonardo.

The term robot was used for the first time in 1921. In 1941 science fiction writer, Isaac Asimov, first used the term “robotics” to describe the technology of robots. He predicted the rise of a powerful robotics industry. In 1942 he wrote the famous three laws of robotics:

1. A robot may not injure a human, or, through inaction, allow a human being to come to harm.
2. A robot must obey the orders it is given by human beings except where such orders would conflict with the First Law.
3. A robot must protect its own existence as long as such protection does not conflict with the First or Second Law.

These laws have now had an extra rule added, a rule “0”, that states “a robot must act in favour of humanity”.

As technology progresses robots can be given the ability to make important decisions, which we have seen in some modern movies, such as “I, Robot”. We need to decide where we place the limit for autonomy, e.g., do we want a robot to make important decisions in warfare? It is clear that what was dreamed of only a few years ago, such as a robot vacuum cleaner, is now reality.

One of the modern challenges is to build a robot that thinks like a human and acts like a human. These androids have been developed since the mid 1980's, to interact with humans and to work with humans and now have about sixty joints. They can be programmed to read and play music and now the aim is to have robots able to play games, such as soccer, either against other robots or humans.

It will be important for these androids to sense and understand the environment and have better sensory capabilities than humans e.g., robots assisting in medical procedures such as heart surgery need a very delicate tactile sense so that tissues are not damaged. Their ability to measure in microns far exceeds that of a human, plus they can be programmed to see a spectrum beyond human vision, e.g., ultra red and ultra violet.

Another application of robotics is in the area of artificial limbs. These limbs can be controlled in various ways, but the ability to have these limbs controlled by the human brain of the person fitted with the artificial limb is a huge step forward in providing independence to people who otherwise would have a limited lifestyle. In this field, the exo skeleton of the "RE-WALK" invention enables wheelchair-bound people to move around on their feet. The exo skeleton can be programmed for a range of motions, depending on the needs of the individual.

The military also has various uses for robots. Humanoid robots have been developed to test uniforms in various situations. It is essential for precise tests to be carried out on all military equipment. Many millions of dollars have been invested in such tests. It is also possible for a soldier, fitted with an exo skeleton, to be able to run very quickly with heavy loads. The thought of a bionic person is closer than many realize. The "Blade Runner", Oscar Pistorius, showed he could win against able bodied men in the Olympics.

It is now possible to create humanoid robots to mimic facial expressions, making interaction much more lifelike. With cameras in their eyes, they can record and react to humans and have conversations. Special small robots, about sixty centimetres high, have been developed to work with children with autism. The children seem to react to these small robots better than to humans. These types of robots now have the capability to be used to assist other special needs in children, such as behavioural disorders.

These remarkable developments in humanoid robots lead one to ponder the question, "Do robots have a soul?" The boundaries seem to be somewhat blurred and may depend more on a person's own religious beliefs. There are certainly some very clear differences between robots and humans:

- Humans can create robots, robots cannot create humans (just yet)
- Robots do not have intuition and cannot react to it (but they may be able to have future programming to mimic intuition)
- Robots are programmed to carry out tasks. They do not possess the facility for creative thinking
- Humans have highly social needs and social/survival

requirements, needing people around them, robots do not

- Human bodies eventually die, robots have the capacity to be repaired over and over

It may be wise to keep these clear differences so that there is not too much overlap. Science fiction writers predicted much of what has become reality, therefore it is quite scary to think of robots being able to take over the world, such as we have seen in numerous science fiction films.

At the conclusion of Shraga's talk there were many interesting questions from the audience, who all felt we had just scratched the surface of this important and quite vast technological area. A vote of thanks to Shraga was moved by Yossi White.

We hope to invite Shraga again to address us on another aspect of robotics.

Yvette Goode



Above: Robot used at Shraga's laboratory in Israel
Photo: Courtesy of Shraga Shoval



Above: A/Professor, Shraga Shoval addressing the audience

Lunch 'n Lecture: International Law and the Right to be Different: A Personal Perspective

GREG MARKS



The right to equality means the right not to be discriminated against. An age-old problem for Jews, a 200 plus years problem for Aborigines.

Greg Marks (BA (UNSW), Dip Education (Sydney University), Master of International Law (ANU) is an international lawyer and policy analyst, specialising in Indigenous rights. He is the Convenor of the Indigenous Rights Committee of the International Law Association and a Centre Associate of the Indigenous Law Centre at the University of NSW.

He has previously worked in education, international labour standards and international development. He has represented Australia in bilateral development assistance negotiations and at meetings of UN bodies and agencies.

Before coming to Canberra, Greg worked in the Northern Territory in Aboriginal education and Aboriginal Affairs. He maintains an active interest in Indigenous affairs.

On leaving the public service in 2000 he provided consultancy services to a range of organisations including state and federal Government agencies, the Human Rights Commission, Aboriginal organisations, and NGOs such as UNICEF and Amnesty International.

Greg has authored submissions to UN treaty bodies and Australian Parliamentary Inquiries, and published several articles.

Background

As a background for his talk Greg referred to comments by the Prime Minister, Mr Abbott, who had described the desire of Aboriginal families and clans to live in their own communities, sometimes in relatively remote locations, as a 'lifestyle choice'. But Greg posed the question: is it that simple? Or do people have a *right* to be different?

Greg's career has revolved around these issues, both at a practical 'on the ground' level and at the academic and diplomatic levels. He provided a number of anecdotes from that career to provide a personal perspective on issues of difference. The talk also focussed on how international law protects difference, including UN Conventions and Treaties.

He asked: Is there a Jewish connection? Of course.

Greg started by saying that he wanted to take us on a journey about what it means to be different, with respect to Aboriginal people, with whom he has had close contact during his professional career, especially when in the Northern Territory where he and his wife Anne lived from 1974 to 1983.

He introduced us in a DVD to a dignified Aboriginal woman, "Agnes Abbott - Hard Worker". The DVD was produced and distributed by CAAMA, the Central Australia Aboriginal Media Association. Greg noted that some thirty or forty years ago there was little coverage of or by Aboriginal people in mainstream media, but now this has changed with the advent of Aboriginal media organisations such as CAAMA.

Reference: CAAMA website: <http://caama.com.au>

Agnes described how important it was to her that she pass on to her family her knowledge of the places she values, so that in time they can pass that knowledge on to their children. The Aboriginal connection to their country was clearly stated. She also referred to "right skin", the complex set of social laws that govern interactions such as marriage.

The sad story Agnes began to tell was how the pastoralists simply moved onto land east of Alice Springs, as they did in other places.

No permission was sought and no payment was made to the traditional owners, but the Aboriginal people who were living there tried to make lives for themselves. If they were able to gain work then at least that was a bonus.

Through these difficult early times, and even today, the underlying assumption by non-Aboriginal Australia has been that Aboriginal life is inferior; attempts to hold on to a traditional way of life are seen as a reluctance to change to be more like white society. There has been little understanding of the Aboriginal way of life, their culture, religion, customs, marriage laws, relationship to the land and how different their views on life are.

Greg gave as one example of difference how to refer to those who have passed away. In our society we might add a word like "late" to their name to describe someone who is dead, but in Aboriginal society it is not allowed to speak the name of the deceased at all. When it is absolutely necessary to refer to a deceased person, the first name is replaced by the word 'kumenjai'. That is, all deceased persons are simply known as kumenjai. Alternatively, to accommodate outsiders, the surname only can be used. For example, the late Charles Perkins is often referred to as "Mr Perkins", as a sign of respect and a way of avoiding saying his given name.

As an example of this practice, Greg told us of a young girl whom he talked to at a remote community school in his role as an Education Officer. Greg, still unfamiliar then with Aboriginal beliefs, asked the young student about her mother, but the girl did not engage in conversation. He was somewhat frustrated by her refusal to speak, until he was told later that her mother was recently deceased and in Aboriginal society the girl simply could not talk about her mother. This was embarrassing on Greg's part as he did not intend to cause the girl difficulty but simply did not know then of this different practice.

Greg then went on to discuss the idea of “reciprocity” which binds all Aboriginal relationships.

In marriage, this is only possible between those of the “right skin”. There are eight subgroups in Central Australian Aboriginal society. All social interactions are based on the group you are in. White people can be “related in”, otherwise they can't have personal relationships. Indeed, central Australian Aboriginal society has, according to the famous anthropologist Claude Levi-Strauss, the most complex rules of any society for marriage and social relationships.

One prime example of the differences between Aboriginal society and the prevailing white culture is in the area of environmental attitudes. Aboriginal people have been amazed and confounded by the destruction they have witnessed, asking Greg, “Why did the white people come and kill the wildlife?” To them it is not possible to understand the motives behind this lack of sensitivity to the land.

A right to be different

After these anecdotes and the DVD, Greg posed the question: “Do people have a right to be different?”

Basic to the right to be different is the right to exist, but even this can't be taken for granted. Aboriginal people are traumatised by attempts to wipe them out. Massacres occurred frequently in the early days of white settlement and were either authorised by officials of the day or concealed from public view. These massacres were brutal - men, women and children were shot in cold blood. The people often had to flee their land, only to end up as refugees away from their country.

The first example given by Greg was of the Coniston Massacre in the Northern Territory in 1928, which was the last known authorised massacre of Aborigines. Both Greg and Anne have stories about Coniston. In Anne's case, she knew an older Aboriginal man at the community where she was teaching who still carried a bullet in his shoulder from when he was shot at Coniston as an eight year old about 50 years before. Greg was present during a family argument at dinner at a pastoral station about one of the family forebears changing the telegram first reporting the shootings before it was sent. The figure of 71 dead was deliberately reversed to 17 dead. This became the accepted figure for many years.

There was an Inquiry into the Coniston Massacre. The Board of Inquiry found that the shootings were justified. Accordingly no one was ever brought to justice and no one was punished.

There were similar massacres all over Australia, such as the Hospital Creek Massacre near Brewarrina in 1849, where perhaps four hundred Aborigines were murdered, men, women and children.

Almost always these killings occurred with total impunity for the perpetrators.

*References: C D Rowley, The Destruction of Aboriginal Society
Tony Roberts, Frontier Justice UQP 2005. The art work, 'Dispersed', by
Fiona Foley at the Australian National Gallery.*

International Law

Greg then turned to a consideration of the protections under international law for the right to be different.

Genocide - the right to exist

In 1948 the Convention on the Prevention and Punishment of the Crime of Genocide, known as The Genocide Convention, was one of the very first achievements of the newly established United Nations. The word “genocide” had been invented by the Polish Jewish lawyer Raphael Lemkin. Lemkin was concerned that it was a crime to murder an individual, but not a crime to murder a race. Lemkin, whose own parents were killed by the Nazis, devoted his life to making the murder of peoples an international crime and was finally successful with the Genocide Convention.

Reference: Donna-Lee Frieze (ed), Totally Unofficial - The Autobiography of Raphael Lemkin

In 1949 Australia ratified this Convention. The definition of genocide is:

“any of the following acts committed with intent to destroy, in whole or part, a national, ethnical, racial or religious group, as such:

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within the group;
- Forcibly transferring children of the group to another group.”

Equality

Greg then turned to the right to equality as fundamental to the right to be different.

The right to equality means the right not to be discriminated against. An age-old problem for Jews, a 200 plus years problem for Aborigines.

In 1966 the UN outlawed racial discrimination through the International Convention for the Elimination of All Forms of Racial Discrimination. Australia has ratified this Convention and so is bound in international law by it.

Definition

The International Convention on Racial Discrimination defines racial discrimination as:

“...any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

The 1975 Commonwealth Racial Discrimination Act is based on the Convention. The Racial Discrimination Act in section 18C says that is unlawful for a person to do an act, otherwise than in private, if

The act is reasonably likely, in all the circumstances, to offend, insult, humiliate or intimidate another person or a group of people, and

The act is done because of the race, colour or national or ethnic origin of the other person or of some or all of the people in the group.

The Commonwealth Government wanted to amend this Section, restricting the range of protections it provides. However, community pressure, including from the ECAJ, convinced it to abandon the proposed amendments.

Reference on racism: Colin Tatz, *Human Rights & Human Wrongs - A Life Confronting Racism*.

Greg also noted that there are a number of other international instruments that apply to the situation of Australia's Indigenous peoples. In particular, in 2007 The UN established the Declaration of Rights of Indigenous People.

Conclusion

Greg concluded by noting that two things are fundamental to human society. One is difference. The other is a shared humanity. They may seem contradictory, but they are not. This is how humans come. We have to respect and value our difference, and by doing so we embrace our common humanity.

Questions

Following his presentation Greg took questions from the audience. In responding he talked about the pressures on traditional society and questions of change and of continuity. Finding employment opportunities and economic paths forward is a big challenge. The dispossession of Aboriginal peoples and the destruction of much of the traditional economy has often led to pauperisation. However, not enough has been done to create an economic base for survival. The dispossessed soon lose their place in the world. People need a future to work towards.

When government intervenes to “fix things up” the situation is often made worse, as the traditional checks and balances of Aboriginal society are ignored and intervention is top down, unilateralist, paternalistic and fails to understand Aboriginal aspirations. There needs to be genuine consultation with Aboriginal communities.

The effects of trauma on Aboriginal people are still evident. One participant pointed out the psychological impact of experiences such as the taking of children - “Stolen Generation” and that these traumas can be passed down the generations.

One indicator for Aboriginal people is the rate of suicide and self destructive behaviour compared to the white community. For some young Aboriginal people the choices available seem to them extremely difficult; if the future for them holds no hope as an Aboriginal person, should they abandon that and become more like a white person? Where does that then leave their Aboriginality and their thousands of years of cultural inheritance.

Perhaps the best conclusion should be left to a former Prime Minister of Australia. In 1972, Gough Whitlam said:

“More than any foreign aid program, more than any international obligation which we meet or forfeit, more than any part we may play in any treaty or agreement or alliance, Australia’s treatment of her Aboriginal people will be the thing upon which the rest of the world will judge Australia and Australians.”

Yvette Goode, with edits by Greg Marks



SCHOLAR IN RESIDENCE WEEKEND

DR NAVRAS JAAT AAFREEDI

FRIDAY 9TH OCTOBER AT 6:15PM – COMMUNAL SHABBAT DINNER – KEY NOTE ADDRESS INDIA’S VARIED JEWISH CONNECTIONS

SHABBAT 10TH OCTOBER AT 9:30AM – CLASS AFTER SERVICES - INDIAN JEWS IN ISRAEL

SHABBAT AFTERNOON AT 6:30PM WITH SEUDAT SHLISHIT - INDIA’S RESPONSE TO THE HOLOCAUST

SUNDAY EVENING AT 7:00PM – AJHS CANBERRA CHAPTER - JEWISH CONTRIBUTIONS TO INDIAN CINEMA

PLEASE SEE THE WEBSITE FOR ALL THE DETAILS AND TO BOOK FOR THE MEALS



Destiny and Fate: Prayer of the Days of Awe

REBBETZIN LINSAY MELTZER



Rosh Hashanah and Yom Kippur provide us with a myriad of ways to meditate and reflect on the prayers that are said.

As you know during the months of July and August I was away from my family, friends and community. I missed my family, home and community and am very happy to be back. However while I was away I had the opportunity to learn and spend time in the land of Israel, I was introduced during my program, to a new style of learning.

When one engages in the pursuit of learning Torah there is great value in being able to reflect and understand ones very self and the world around us. The Torah is a living text and even though the words are eternal and do change, we can always learn something new about ourselves and those around us; in fact the midrash writes that there are 70 faces to the Torah¹ - 70 (or more) ways in which we can understand the Torah always based on our environment, and historical or societal realities.

I would like to share a thought on the high holidays that I have reflected from what I have learnt.

One of the inspiring classes that I participated in was a class on the writings of Rabbi Joseph Dov Soloveitchik, the preeminent scholar of Modern Orthodoxy and the Rosh HaYeshiva of Yeshiva University, known as the Rav.

In his address, *Kol Dodi Dofek*² he spoke about the dichotomy of fate and destiny. Fate being, that we give up our power over our own futures and refuse to grow and evolve from our experiences. In the Rav’s words an existence of fate is “a purely factual existence, one link in a mechanical chain, devoid of meaning, direction, purpose, but subject to the forces in the environment”³. Destiny being, that we accept what has happened and find a way in which we can learn from the situation and take control of our futures. The Rav defines one who creates his destiny as doing so when a “man confronts the environment into which he was thrown, possessed of an understanding of his uniqueness, of his special worth, of his freedom, and of his ability to struggle with his external circumstances”⁴.

Reflecting upon this I would like to apply this thought to a prayer which we recite on Rosh Hashanah and Yom Kippur during Mussaf. The prayer is called Unetane Tokef, and was likely compiled in the 7th century or even earlier, though the earliest full transcription of the prayer is from the 13th century by the Or Zarua, Rabbi Isaac ben Moses of Vienna.⁵

The poem could be read in two different ways. The first would be to accept that our fate is not within our control. We could believe that our environment (social and natural) ultimately have

full power and control over us and our actions and that we have no say or cannot influence the events of the year to come. This would mean that when you leave shul on Yom Kippur there is no need to take actions to improve our lives or the lives of others.

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed
how many will pass from the earth and how many will be created,
who will live and who will die, who will die at his predestined time and who before his time, who by water and who by fire, who by sword and who by beast, who by famine and who by thirst, who by upheaval and who by plague, who by strangling and who by stoning.
Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.
But Repentance, Prayer, and Charity annul the severe Decree.

בְּרֵאשׁ הַשָּׁנָה יִכְתָּב וְיִסָּמַד
וּבְיוֹם הַכִּיפּוּר יִחְתָּמוּן
כַּמֶּה יַעֲבֹר וְכַמֶּה יִבָּר
מִי יִחְיֶה וּמִי יָמוּת
מִי בָקָו וּמִי לֹא בָקָצוּ
מִי בַמַּיִם
וּמִי בְאֵשׁ מִי בַחֲרָב
וּמִי בַחֲתָהּ מִי בַרְעֵב
וּמִי בַצְּמָא מִי בַרְעֵשׁ
וּמִי בַמַּגֵּפָה מִי בַחֲנִיקָה
וּמִי בַסְּקִילָה מִי יָנוּחַ
וּמִי יִיָּוֵעַ מִי יִשְׁקֹט
וּמִי יִטְרַף מִי יִשְׁלֹו
וּמִי יִתְיַסֵּר מִי יַעֲנִי
וּמִי יַעֲשֶׂר מִי יִשְׁפֹּל
וּמִי יָרוּם וְתִּיבָה
וְתִפְּלָה וְצַדִּיקָה מַעֲבִירִין
אֶת רֵעַ הַגֹּזֵרָה

The alternate way to read this poem is to understand that it is not a call to surrender to fate, rather a call for action to build our destinies and the destinies of others whom we can help. When we believe that we can create our own destinies, it does not mean that bad things won’t happen, but rather it means that when the bad things happen we will respond to them and work to rebuild and overcome.

The poem itself even outlines how we should not be passive; how we have power. Through repentance, prayer and charity we are able to begin shaping our own destinies even in the last hour. We even have power over the destinies of others: we have modern medicine, we can heal the sick, we have modern agriculture, we can feed the starving, we have social systems, we can improve the lives of those worse off; the list of ways in which we can act is endless.

I hope that this year when we recite this poem that we resolve to actively improve our own world and the world that we share.

Rebbetzin Lindsay Meltzer

¹ Midrash Bamidbar Rabbah 13:15

² Literally The Voice of My Beloved Knocks, delivered on Yom Haatzmaut 1956 at Yeshiva University

³ (Soloveitchik 1956, p 2)

⁴ ibid, p 5

⁵ (Planer Fall 2013, p 171)

Food For Thought

Tisha B'Av

The observance of Tisha B'Av, commemorating the destruction of both temples 2000 and 2600 years ago, has had a lower profile in recent years.

Rabbi Selwyn Franklin, our scholar in residence over Tisha B'Av, highlighted the dilemma that the Israeli government had in the early days of the State nominating a day of commemoration for the Holocaust and combining with Tisha B'Av. After all, there have been so many catastrophes in our history that there are not enough days in the calendar for each to have a special observance. Tisha B'Av already exists, and many other tragedies are already recalled in the Kinot. Why not just introduce some further prayers (and that has actually occurred). Former Prime Minister Menachem Begin argued that Tisha B'Av falls during school holidays in Israel and the Holocaust would consequently have a low profile for the new generation, especially while the survivors are still alive. While others disagree this argument won and Holocaust Memorial Day has a special day which many survivors observe as yartzeit for loved ones whose dates of death are unknown.

Rabbi Franklin continued on the theme of trying to understand the destruction. The First Temple was destroyed because the people had strayed from Hashem's laws but the second temple was different. Sometimes there is just no answer as to why a disaster has befallen us.

Our own Rabbi Alon Meltzer commented that Rabbi J B Soloveitchik, one of his teachers at Yeshiva University, believes that it is inappropriate to have Kinot for the Holocaust as there are no Rabbis currently of the calibre of those who composed the Kinot. (Personally, I am not sure how anyone can decide on Rabbis of a particular generation. Who is fit to decide who compares with whom of generations past? Who would be fit to form a current Sanhedrin and look at all sorts of issues? Perhaps there are such Rabbis!) Both Rabbis Franklin and Meltzer, as graduates of Yeshiva University, have been greatly influenced by Rabbi Soloveitchik and both quoted extensively from his works. Rabbi Franklin admitted to attending Tisha B'Av services conducted by him. (I think he passed away before Rabbi Meltzer was born!)

Rabbi Meltzer talked about many other disasters that had befallen the Jewish people over the years, some of them being traced to having happened on Tisha B'Av. The massacres in Mainz and Worms in Germany & France during the Crusades he dealt with in depth. The First World War started on 9th Av.

Rabbi Shmueli Feldman showed a moving film on the Holocaust entitled "Triumph of Hope-Faith, Horrors of the Holocaust". It was a well presented film and our

thanks to Rabbi Feldman and Chabad of ACT for joining with us for the observance of Tisha B'Av Shacharit and Mincha.

In Canberra, as elsewhere, only a handful used to attend services on Tisha B'Av. Apart from 2 occasions when Camp Kanfei Nesharim were visiting and Rabbi Benzion Scheinfeld led services to large numbers of his students and our congregants, we had evening services when on week-days, Shacharit & Mincha on Sundays and more recently Mincha on weekdays. Rabbi Meltzer's arrival has seen an increase in attendance and observance (as with other observances) and this is pleasing.

Alan Shroot



Tisha B'Av
A People Yearning

Join us at the ACTJC for multiple learning opportunities over Shabbat Chazon and Tisha B'Av

Shabbat Chazon
25th July - Services at 9:30am
Sermon given by Rabbi Selwyn Franklin
First President of ORA, Rabbi at Ohr Chadash
"The Unique Experience of Judaism"

Tisha B'Av Evening
Fast begins at 5:15pm
25th July - Services at 6:30pm
Reading of the Megillah Eicha

Tisha B'Av Day - 26 July
Shacharit **8:30am**
Kinnot (Poems of Lamentation) **9:30am**
Rabbi Shmuel Feldman **10:30am**
Triumph of Hope - Faith and The Horrors of the Holocaust
Rabbi Selwyn Franklin **12:00pm**
Why did it happen? Trying to understand the Destruction
Mincha with Tallis and Tefillin **1:00pm**
Rabbi Alon Meltzer **1:45pm**
Rav Soloveitchik: Yom Hasboah vs Tisha B'Av
Shoah Movie: Playing For Time (1980) **2:45pm**
Maariv and Havdallah **5:30pm**
Fast Over 5:46pm

Tishah B'Av is day of mourning for the destruction of both the First and Second Temples of Jerusalem along with the many calamities that have befallen our people.

On this day we do not eat or drink, and we observe various customs of mourning.

National Council of Jewish Women of Aust (Canberra Section)



The NCJWA Canberra Section have been active over hosting a number of successful events, social nights and its Annual General Meeting.

The Winter Movie Night

The winter supper/movie night for NCJWA Canberra Section was held on Saturday evening 4 July 2015. On the previous Thursday evening some willing slaves gathered in the upstairs kitchen to make the soups, an ever popular pumpkin soup and an Israeli style tomato and couscous soup. Another group of slaves made some chocolate brownies. By the end of that evening the slaves were very happy as they knew the movie goers would not go hungry.

On Saturday night the supper of soup, challah bread, fruit, cake and coffee was enjoyed by all. The crockpots donated to the community by Council were well used on this occasion. The movie, 'The Matchmaker,' was a hit, with its depiction of a particular period in Israel, interesting interwoven stories and its memorable characters. The door cover charge of \$12 per person enabled us to contribute to The Ethiopian Women's Fund, Haifa.

Our next supper/movie night will hopefully be in November 2015, but we have not confirmed the date just yet. There seems to be a great deal happening around that time!

Canberra Section AGM

Canberra Section Inc. held its Annual General Meeting on Sunday 9 August. Yael Cass graciously hosted the afternoon meeting where proceedings went without a hitch. The AGM was addressed by Rysia Rozen OAM, National President of NCJWA, who had flown up from Melbourne specifically to be at our meeting. She listened very carefully to the discussions during the meeting on a range of issues currently being debated in Sections throughout Australia. This first-hand information is crucial for Rysia to enable decision-making at National level to be well-informed by the views of members in different Sections.

After a scrumptious afternoon tea four young Jewish women professionals who are currently working in Canberra, Angie Gance, Samantha Goston, Shifra Joseph and Tamsin Sanderson generously shared their life experiences from study to work and their goals for the future. To listen to these young women explain what brought them to Canberra, what their current work positions entail and what they would like to be doing in the future was absolutely riveting. The audience asked a range of questions to gain the most of the time we had with these remarkable young women. We were absolutely in awe of their achievements so far. It is quite possible we were treated to a preview of a future Prime Minister...now, wouldn't that be excellent, female AND Jewish!

Events

One of our most popular events, the Short and Sweet Poetry afternoon which Yvette Goode hosted, was held on Sunday 6 September. A report will be provided in the next HaMerkaz.

We are planning our next supper/movie night which will be held in November 2015, date to be advised in 'Grapevine'.

In December we commemorate Founders' Day with a special guest speaker.

Janet Frommer and Yvette Goode
For Steering Committee



Show and Tell

On a delightful winter's afternoon 15 ladies gathered at the home of Karen Tatz for the ever popular annual "Show and Tell" function. While it may be a challenge to think of something suitable to bring to such an event, the range of presentations is always fascinating as are the stories that accompany the demonstrations. Additionally, the depth of talent of our ladies, particularly in the arts and crafts department, is awe-inspiring to those of us who are not so blessed, so some ladies are content to support their peers with active attention. With our \$5 entry fee we were able to raise \$75 for the Haifa Rape Crisis Centre.

Home functions rely on the generosity of our members and so we are indeed very thankful for the efforts of our superb hostess Karen. The ample lounge room was warm and welcoming, providing a truly great atmosphere from start to finish. The afternoon tea was mouth-watering and we all appreciated the efforts of the members who brought along delicacies for us to indulge in with great relish.

Thanks to our very able facilitator Yvette. She as always did an excellent job of informing everyone about what was happening, in our chosen charity of the day, the Haifa Rape Crisis Centre, as well as the ACT Jewish Community and of course the new style HaMerkaz, which was her "Show and Tell", yet to come. It is worth noting that Carole Shoval (who has lived in Israel for many years, was able to confirm the excellent reputation the Haifa Rape Crisis Centre has in Israel and how its outreach extends to the Arab populations of the nearby villages.

It was wonderful to welcome three new ladies to this event: Carole Shoval, Sanchia Glaskin, who is Irma Starke's daughter and Sonja Weinberg. Shirley White came along as well. She has retired from her job at Parliament House and is returning to Melbourne. We will be sad to see her depart from within the Canberra community. It was very gratifying that Sanchia asked for a membership form, as her late mother had been very active within Council for much of her time in Canberra.

The "Show and Tells" were:

Yael Cass, showing a photo of her grandmother as a 4 year old in Lithuania; she came to Perth on her own aged 15.

Jude Eisner showed a clear glass oval pendant she made at Canberra Glassworks.

Adele Rosalky is still producing magnificent quilts, throws, scarves and samples, all of which are handmade.

Sonja Weinberg surprised us with a selection of crocheted animals, including an elephant and an ostrich.

Karen Tatz chose her own family including her gorgeous grandson; she also showed a book on Jewish girls growing up in the country as she had written a chapter.

Margaret Beadman brought along an oval black cloth beautifully embroidered by Vernon Kronenberg's mother.

Sanchia Glaskin brought along the signed menu from her degustation experience in Rome; her description of some of the courses showed it was truly an enviable culinary experience.

Carole Shoval showed an Ethiopian white muslin scarf, with brightly coloured appliqué borders, given to her from the charitable organisation she works in Israel; when the older women come to Israel and have changed diets they are very susceptible to illnesses such as diabetes.

Deb Sims brought along a beautiful coloured pearl multi strung necklace that she had made.

Ruth Landau had a historical photo with grandmother standing in front of a large tenement building in Berlin along with others in front of their tobacconist shop. The photo had been enlarged and framed. The subsequent story was both sad and inspiring.

Thanks you to everyone for making this event such a happy occasion.

Janet Frommer



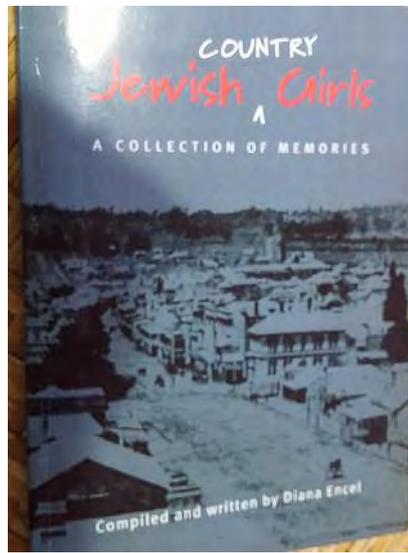
Above: Karen Tatz with Janet Frommer in the background



Above: Ruth Landau, Adele Rosalky and Carole Shoval



Above: Carole Shoval and Yael Cass



Above: Karen Tatz's book



Above: Judith Eisner showing the group her handmade oval pendant



Above: Sonja Weinberg's crocheted animals



Above: Deb Sims and Sanchia Glaskin



Above: Janet Frommer



Above: Margaret Beadman's embroidered cloth



Deb Sim's handmade necklace



Left to Right: Adele Rosalky, Carole Shoval, Yael Cass & Ruth Landau



Above: Photo of Yael Cass' Grandmother

times -- a constant reminder to remain humble and follow G-d's Laws.

And then, we also find laws about going out to war - the limits put on soldiers to remind them of their humanity in a context that can be particularly inhumane at times. For example, God instructs the people to offer peace before attacking a city and there is also a prohibition against unnecessary destruction of something of value. NO fruit trees are to be destroyed to build siege towers -- only non-fruit-producing trees may be cut down (this is the source of the prohibition of Lo Tashchit - not to be wasteful).

These laws and many more that are spelled out in Shoftim is the Torah's version of providing checks and balances on our behaviour. So for me, I guess this parsha is greatly connected to my becoming a Bat Mitzvah - a daughter of the commandments and an adult. Becoming a Bat Mitzvah is all about being responsible for your actions and learning and acting within certain boundaries.

As I go forward, I can take the lessons of Shoftim to heart - I can look to my parents and the Torah and my community to help me set those boundaries and motivate me to putting all I have learned and all that I have yet to learn, into practice.

Shabbat Shalom
Naomi Leydman



Above: Naomi practising her Bat Mitzvah with Rabbi Meltzer



Twelve Verses for Your Bat Mitzvah

We are under strict instructions
To only say nice things
You don't want to be embarrassed
So we promise not to sing.

We want to speak with all our love
With special words for you today
But your brothers helped to write this poem
So you might want to run away.

We chose the name Naomi
Which in Hebrew just means pleasant
Why? do we keep reminding you
Because now you're an adolescent.

Of course when you were little
You refused to speak to us at all
When not one but two more babies
Turned up at your front door.

Sometimes brothers are annoying
But we know you love them true
And you're just about the only one
Who can tell us who is who.

It seems like not so long ago
You were our little baby girl
You've become so independent
And you're taking on the world.

You're sporty and you're musical
A very creative soul
But did you have to choose the euphonium?
It's too heavy for me to hold.

But in truth we think it's lovely
And you are a musical star
Not only the euphonium
You play a wonderful guitar.

You're very energetic
You find being active cool
First you go for a morning run
And then you ride to school

Today you read from the Torah
We are so very proud
You've put a lot of effort in
And really impressed the crowd.

Its been a hectic time for us
And perhaps it's fair to say
I was more of a bridezilla
Than on my wedding day!

Today is Your Bat Mitzvah
And you know that we love you a lot
May you reach your full potential
In a life of Torah, Chuppah and Mitzvot.

*Written by
Veronica & Ilya Leydman*

Rabbi Meltzer's Sermon in Honour of Naomi's Bat Mitzvah

Authority and Action: Rabbinic vs Individual Authority

Elul is a time of action, and we are meant to take the inspiration of the spiritual guidance and authority of our Rabbis and teachers, as well as the authority we each have as Jewish individuals and we are meant to begin making changes.

Please join me back to the year 2000, to a beautiful scene in the West Wing where President Bartlett engages Dr Jenna Jacobs in a debate.

"Excuse me, doctor," "It's good to have you here. Are you an M.D.?"

"A Ph.D."

"In psychology?"

"No, sir,"

"Theology?"

"No."

"Social work?"

"I have a Ph.D. in English literature,"

"I'm asking, because on your show people call in for advice and you go by the title 'doctor,' and I didn't know if maybe your listeners were confused by that and assumed you had advanced training in psychology, theology, or health care."

"I don't believe they are confused. No, sir,"

"Good, I like your show. I like how you call homosexuality an abomination."

"I don't say homosexuality is an abomination, Mr. President, The Bible does."

"Yes, it does! Leviticus 18:22. I wanted to ask you a couple of questions while I had you here. I'm interested in selling my youngest daughter into slavery as sanctioned in Exodus 21:7. She's a Georgetown sophomore, speaks fluent Italian, always cleared the table when it was her turn. What would a good price for her be?"

"While thinking about that, can I ask another? My chief of staff, Leo McGarry, insists on working on the Sabbath. Exodus 35:2 clearly says he should be put to death. Am I morally obligated to kill him myself or is it OK to call the police?"

"Here's one that's really important, 'cause we've got a lot of sports fans in this town. Touching the skin of a dead pig makes one unclean, Leviticus 11:7. If they promise to wear gloves, can the Washington Redskins still play football? Can Notre Dame? Can West Point?"

"Does the whole town really have to be together to stone my brother John for planting different crops side by side?"

"Can I burn my mother in a small family gathering for wearing garments made from two different threads?"

"Think about those questions, would you? One last thing. While you may be mistaking this for your monthly meeting of the ignorant stuck up club, in this building when the president stands, nobody sits."

We confront authority all around us - our elected officials, our bosses, our parents (Naomi that's a good one to remember), our Community President - all of us have authority in some way - even our Rabbis.

Devarim (17:10-11)

And you shall do according to the word they tell you, from the place the Lord will choose, and you shall observe to do according to all they instruct you.

According to the law they instruct you and according to the judgment they say to you, you shall do; you shall not divert from the word they tell you, either right or left.

The Talmud tells in the Babylonian Talmudic Tractate of Berachot 19b, that all rabbinical enactments were based by the sages on the injunction of "you shall not turn aside". We have a biblical command, which sets the playing board for Rabbinic Judaism - for authority given to our Rabbis - to look at Jewish law and establish the path for our society.

Pirkei Avot - the Ethics of our Fathers tells us the flow of authority from when the Torah was given up until this very day.

Moses received the Torah from Sinai and gave it over to Joshua. Joshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly. They [the Men of the Great Assembly] would always say these three things: Be cautious in judgement. Establish many pupils. And make a safety fence around the Torah.

משה קיבל תורה מסיני ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרה לאנשי כנסת הגדולה.

הם אמרו שלושה דברים:

הוּו מתונים בדין, והעמידו תלמידים הרבה, ועשו סוג לתורה.

וְעֲשִׂיתָ עַל פִּי הַדְּבָר
אֲשֶׁר יִגְדֹל לְךָ מִן
הַמָּוֶה וְהוּא אֲשֶׁר
יִבְחַר יְהוָה וְשָׁמַרְתָּ
לְעֲשׂוֹת כְּכֹל אֲשֶׁר
יֹרֶוּךָ:

עַל פִּי הַתּוֹרָה אֲשֶׁר
יֹרֶךְ וְעַל הַמִּשְׁפָּט אֲשֶׁר
לֹא יִדָּו לְךָ תִּעַשׂ לֹא
תִסּוּר מִן הַדְּבָר אֲשֶׁר
יִגְדֹל לְךָ יְמִין וּשְׂמָאל:

However the verses from our Parasha also tell us another

important rule. In the Jerusalem Talmud, Horiyot 1:1 it states as follows;

I might think that if they tell you the halachic equivalent of right is left and left is right, the very opposite of what is explicitly governed by the Torah, you should, notwithstanding, listen to them; it is therefore written 'right or left' - if they tell you that right is right and left is left - they identify Halacha for you appropriately, then you must follow their advice.

Supreme authority is not granted by the Torah to the Rabbinic elite, rather the ability to look at the grey areas - to ensure that our people are following a proper path and governing their lives in a way that is fitting and congruent to Torah values.

We as individuals - we have the authority to ensure that our Rabbis have checks and balances - we have the power to ensure that right is not left, and left is not right. We have the power to ensure that we and our leaders are moving in the correct direction.

Last week I spoke about the importance of reflection and *cheshbon hanefesh*, the reckoning of one's soul - both at an individual level and a communal level. And while that is the crux of Elul, the last month of the year, to search through our deeds and actions from the past year, to take a pulse of our self and our nation, it cannot be the only thing we do.

How many of us at some point in our lives come the end of December, have made a New Year's resolution - lose weight, give up coffee, give up soft drinks, go for a run each week, anything? Hands up? How many of us come January 2 have given up on that goal? Hands up?

Elul is a time not to make resolutions that begin on the first of Tishrei, and end on the second, rather we are meant to change our lives for the better, right now.

Elul is a time of action, and we are meant to take the inspiration of the spiritual guidance and authority of our Rabbis and teachers, as well as the authority we each have as Jewish individuals and we are meant to begin making changes.

This past Sunday, I had the pleasure of attending the Induction of Rabbi Shua and Rebbetzin Michal Solomon, the new Rabbinic couple of Mizrahi Bondi, and as I sat with my rabbinic colleagues from New South Wales, I listened to the sage words of Shua's father, Rabbi Marcus Solomon QC.

He told a story for some research he is doing as part of his work in the legal field, where he went to Melbourne and he interviewed around 20 Rabbis about their perception of the authority they held. One Rabbi turned around and said to Rabbi Solomon, "I don't think about authority, if I have to use authority to engage people or inspire them into action, then ultimately I have failed. My job is to teach them, to inspire them, and to get them to use the authority they have by their very free will, to come to a conclusion that Jewish action is better than the lack of action".

I cannot tell you how much this meant to me - beyond some of the policies of this building - you will know that there has not been once instance of my working with congregants where I have said you have to do this, rather it is my goal to inspire and educate so that you will come to the realisation of self, saying 'I have to do this'.

However, because it is Naomi's Bat Mitzvah, I would like to give her some authority, I want to share with you some ideas that will inspire you all into mirroring this fine young woman. Baruch Hashem our shul is filled to the brim - it's a beautiful feeling, there have only been a few times during this year when we have had such a fantastic crowd.

Naomi however, has been here every single week. Whether it has been a small crowd or a large crowd, a simcha or a regular Shabbos - each and every week she is here, with her family, with her shul and community that she holds so dear.

Veronica and Ilya described their family to me they told me that they believe they are caring, energetic, generous, but mostly they identify as a Jewish family. They are a family that is steeped in Judaism and the beautiful middot, character traits that go along with it.

They are a family as Naomi describes as welcoming, emulating the midah of our original family Abraham and Sarah - who welcomed all travellers no matter who they were; a house of *hachnasat orchim*. The Leydman family is also a house of *hachnasat orchim* - hosting Shabbos meals, and sleep overs, and Sunday night dinners - guests, travellers, members - all somehow make their way to the Leydman home.

They are a family that engages in *Bikkur Cholim*, of visiting the ill. Many of you would have received a meal from Veronica or one of the kids, when you have been under the weather. Just several weeks ago, Veronica took Daliah on a trip with her for meals on wheels. Many of you will know that the past two weeks either I or the girls have been sick over Shabbos - and whom as at the door Motzei Shabbat to help out - it was Veronica.

They are a family that is devoted in the pursuit of Jewish learning. We have just heard Naomi publically proclaim in her drasha that she has been learning here in our Cheder since she was just 5 years old, and that she looks forward to a more profound learning experience now that she has become an adult of our community. Veronica is a dedicated teacher of our cheder and is our Principal.

They are a family that is devoted to community. Ilya is here on a regular basis ensuring that our IT is up to scratch, or working on something, or helping with a project or an event. This is a family of Jewish action. This is a family that should inspire us all to ensure that we take Jewish action within our own lives each and every day.

Naomi you described yourself as hardworking, clever and caring, words that put you on par with Prophetess Miriam, who was a hardworking leader, who was intelligent and connected with God even at a young age, and who was caring in all aspects of her life - as a sister, midwife and a leader. Your parents note your creative side - musically and artistically, that you are resourceful and inventive, and determined.

They shared with me that they are extremely proud in everything you have achieved up until this day, and hope that your Jewish knowledge, understanding and pride will only continue to be strengthened as you move on in adulthood.

I will share with you their wish, and will claim it not only as their wish, but also the wish from all of us here in the community Nomi: may you grow in Torah and Mitzvot and realise your full potential using the unique set of talents that God has given you. May you be a source of inspiration to your brothers and to all those around you, particularly all the young girls and boys in this community that may look up to you as a positive and influential leader and role model.

We wish you a Mazal Tov, and hope that you only continue to grow from this day forward.

Rabbi Alon Meltzer

Veronica Leydman Interview about Naomi's Bat Mitzvah

As this interview took place, Veronica was in the kitchen, making cakes for the Kiddush this coming Shabbat, as it was to be Naomi's English birthday. The enticing aroma of melting chocolate and butter for the brownies filled the air...

Yvette: So, now that the Bat Mitzvah celebrations have been such a remarkable success, how do you feel now it is all over?

Veronica: Well, for a week I was still bathing in the glow of the Bat Mitzvah, it all went spectacularly well, Nomi did a great job, she was loud, she was clear, she read from the Torah, everyone enjoyed themselves, there was a lot of food, so I think it went really splendidly well.

Yvette: Mazeltov on behalf of the community because all the people I have spoken to have said it was brilliant from start to finish.

Veronica: I have a friend who couldn't make it and she said "I feel like I'm missing out on the Jewish occasion of the year!"
Yvette: How long ago did you actually start planning for Nomi's Bat Mitzvah?

Veronica: We started thinking about options in October/November last year. One of the disadvantages of being in Canberra is that we don't have a lot of simchas, particularly Bat Mitzvahs, so I didn't really know what people do, what the options are, so I spoke to three or four girlfriends about different options for girls. One friend didn't find the idea of leyning from the Torah so appealing. Another friend said Nomi could just give a Dvar Torah while another friend suggested something far more practical such as leading a havdallah ceremony which also would have been lovely. It was another friend Judith Sterling from Maroubra Shul who convinced me leyning was, in fact, the best idea. Judith was in favour of leyning saying that women should take Torah for themselves, this is something that boys do so much learning for so why can't we say this is what we as girls do as well, if that's what the girl wants to do.

Yvette: And we had the historical precedent of Cohava (Rubenstein-Sturgess) of leyning.

Veronica: Yes, that's right, so Nomi had someone to look up to in our community. Cohava did the whole parsha but Nomi could just do the three paragraphs for the Mincha service.

Anyway, I put forward all possible options to my daughter and I'm very happy she chose the road less travelled and she chose to leyn. It was entirely her choice, I didn't push her, and I had asked her what she thought about all of the ideas.

Yvette: And so she chose to do the D'var Torah and to leyn...in fact, to do the lot.

Veronica: Yes, but when she chose I don't think she actually knew how much work was involved! So once she chose to leyn then the next issue was, who is going to teach you. We have David (Rosalky) and Alan (Shroot) in our community, who normally teach Barmitzvah boys in the Orthodox congregation and both were happy to teach Nomi. David also taught Cohava, and he was happy to teach Nomi too.

Yvette: Yes, of course.

Veronica: I sat with her for hours and hours reading and reading and getting it right and David made a tape for her and we had a

few singing lessons with David. Thankfully my daughter is very musical, unlike me, so we made it through two of the aliyot and she asked me if I could do the third, but I said we will see how we go, so I sent her off with the Chumash and her I Pad with David's recording and a few minutes later she knew the third aliyah by heart so it was all I needed to do.

Yvette: And you probably knew it off by heart as well by the end.

Veronica: Well, yes, and it's still spinning around in my head! So then we sat down and talked about that week's parsha, which was Shoftim, which I think was very appropriate as I was pregnant with her while I was in law school, and the parsha deals with setting up law enforcement and systems of justice in every city, so it was very timely. I wanted her to really think how the parsha was relevant to her becoming a Bat Mitzvah.

Yvette: Excellent. So, when did you decide not to do all the catering yourself?

Veronica: Oh, at the very beginning, when my daughter asked me to do the catering, and I said NO WAY and that was the end of that conversation!

Yvette: When did you sit down with Sasha to discuss the catering?

Veronica: Well, we invited Sasha and Sarah (Weisman) to come over for dinner and we worked out a rough menu and being a Jewish mother I thought there was not going to be enough food, and I think they thought I was crazy (which was probably true!), so I decided to supplement the menu, which of course wasn't necessary.. and I bought extra items as we wanted a cheese platter and of course smoked salmon, .after all, you can't have a Jewish function without smoked salmon!

Yvette: So you are doing some extra for the Kiddush this week?

Veronica: Yes, because tomorrow (Shabbat) is actually Nomi's birthday so I am baking brownies and some other cakes and noshy stuff that I didn't get a chance to put out last weekend so we are having that for tomorrow's kiddush.

Yvette: Wonderful! And what was the impact like on the rest of the family for all the Bat Mitzvah preparations?

Veronica: I felt I neglected them and I kept apologising to the boys (Gaby and Rafi) but I said don't worry it's your turn next. It was all consuming as it was a lot of preparation and off course all the decorations as well as you can see from the pictures, as it was going to be her party, we weren't going to do anything more on the Sunday, it was just going to be for the whole of Shabbat, the Friday night and all Saturday.

Yvette: Did you have a friend come from Sydney to do the decorations?

Veronica: No, so my friend from work, Melita, who is a lawyer, and her identical twin sister, who is a doctor, are both very

creative souls. I asked them a few months ago could you give me some ideas and then gave them free artistic licence and they took off with that and it was just amazing.

Yvette: Everybody in the community I have spoken to said it was all really, really good, just wonderful in fact. I was devastated on a personal level that I could not be there, which was just one of those things. But in terms of teaching Bat Mitzvah girls as you do with the Matan class, were those girls there?

Veronica: Yes, I think all but one of the girls were there.

Yvette: So tell me about this lady from Sydney, Judy.

Veronica: She has a lot of experience in running women's services so she gave me the booklet and Linsay (Rebbetzin Meltzer) made the beautiful cover for it. The service was all done in accordance with Halacha. Judy ran through the service with me and then she offered to come down and be the gabbayit and Cohava led the service so it was really good for Nomi to have such wonderful role models. I had lots of women coming up to me afterwards telling me they had never been to a women's service before and how much they really liked it and it was so enjoyable. Another lady commented on how she loved the songs which she remembered from her childhood. I think having the women's service probably had more of an impact on the women especially since so many women have said to me that they wouldn't mind having a service like that more often.

Yvette: I remember when we had the Limmud women's service that Sibella (Stern) led that the same thing happened, with women saying they had never been to a service led by a woman.

Veronica: And if I could sing I would do that!

Yvette: I think the women's services are wonderful. Before we end, is there anything else you would like to add or to specifically mention?

Veronica: I was a little disappointed that some people had mobile phones out in shul and I had asked Vicki (Coleman, from the Community Office) to make the sign to switch off the mobile phones bigger and put it on the table so it was the first thing people saw when they came in so I was a bit annoyed that people had ignored that sign. I was just a bit disappointed that the non-Jewish guests showed far more respect than some of the Jewish guests. I know some of my non-Jewish friends wanted to take photos but they didn't as they showed respect for the occasion.

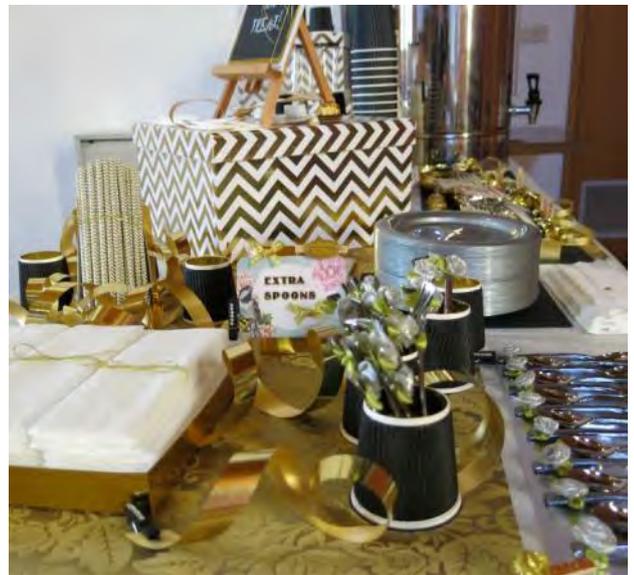
Yvette: Well, when we have such big occasions on Shabbat in the future we probably need someone like the Rabbi to tell people that it is not appropriate to be using mobile phones on Shabbat.

Veronica: Yes..two mobile phones rang in shul during the service and I was really upset. I think they should know, and even if they don't, there was a really big sign at the door. It is an area to be worked on for the future.

Yvette: Well, I hope that people who read this will remember when they come to shul over the Chagim that they need to have the required standard of behaviour and observe the sanctity of the Sabbath.

Thank you very much for your time, Veronica, and once again, on behalf of the community, Mazeltov!

Yvette Goode



Keeping Kosher - A Link to Heritage, Culture and Ritual

Tamsin is an active young woman within the ACT Jewish Community, who is embarking on a journey to become Kosher. She participates in the ACTJC's Jewish University, and has written this article discussing her approach to one of the many topics that we have learnt during the series. You are welcome to join us at any stage on Monday evenings at 7:45pm at the Centre.

What do a blowtorch, flamingos, and an enormous saucepan have in common? They were all part of our recent class on Kashrut, as part of the 'Jewish University' Adult Education program that has been taking place each Monday night at the ACT Jewish Community.

Alongside providing important technical and religious knowledge about how to keep kosher and why, our class also set me thinking about food and cooking, and their connection to Jewish practice and identity.

When I was growing up, my connection to Jewish culture went through the tummy. My mother was not religious, but she chopped liver, fried latkes and stuffed cabbage leaves, and these foods became part of my heritage.

As an adult, I came to realise that these foods were part of a larger heritage, and that through cooking, I was connected to a community that was about much more than just food. This was the start of my Jewish learning journey.

But it seems to me that food - especially when it comes to Kashrut - is more than heritage and culture. As I begin to keep kosher, I am experiencing cooking and eating also as ritual, and a daily reminder that food is about more than just physical nourishment. If keeping kosher is a *chok*¹ - a mitzvah for which there is no rational explanation - then I believe we do it as a religious act, to bring ourselves closer to our creator. I try to remember this as I wander around the supermarket squinting at packages in search of *hechsherim*², and fumbling with the kosher guide app on my phone!

In addition to connecting us to Jewish ritual, heritage and culture, Jewish cooking also bears witness to the history of Jewish communities in the diaspora. When I was about 12, in German class we cooked potato pancakes. Proudly I told the teacher that I knew the word for this: we were cooking latkes! There is no such thing, she replied. But indeed there is, and it shows the links between Central European Jews and the countries they live in in the diaspora. Germans bake a plaited, yeasted bread called Hefezopf, which looks very much like challah, and a love of soup dumplings, poppy seed cakes and pickled foods is common to both Ashkenazim and their gentile neighbours.

Other Jewish communities have a rich culinary heritage too, of course. One of my favourite cookbook authors, the Egyptian

Jewish writer Claudia Roden, as a matter of course (pun intended!) includes many Jewish recipes alongside all others in her classic 'Book of Middle Eastern Food', which was published in 1968. In this way, Roden reinserts Jewish life back into the Middle East, where it has always belonged. As someone who has lived for many years in the Arab Middle East, this moves me, because all too often nowadays Jews are seen by their Muslim neighbours as a foreign body in the region. The historical reality, and enduring traces, of Jewish life are ignored or actively denied, even in Arab countries with thousands of years of Jewish heritage.

An Israeli friend of mine, who is a chef, recently lamented that kosher food is bland and boring. But I'm convinced that it needn't be so, and will go into battle with my newly-koshered spoon and saucepan to prove it. I'd like to think that we weren't made to eat badly, if only out of respect for the plants and animals we consume: surely no carrot wants to end up a limp sideshow! They, and we, deserve better! And if cooking and eating really can bring us closer to God, then I intend to make the best kosher food I can, to celebrate this connection.

Tamsin Sanderson



¹Rambam, Mishneh Torah, Korbanot, Temurah 4:13

²Small symbols which are placed on food packages to identify them as kosher, or listed in a Kashrut Guide produced by a local Kashrut Agency.

Stop Running Jonah

We have to ask ourselves the question, as we look deep into our souls and the fabric of our lives, are we going to run away, or are we going to confront the issues, and fight?

In the 1994 film *Forrest Gump*, the title character, played by Tom Hanks, has a very well thought out solution to dealing with any trouble, trial, or tribulation. Whenever something negative comes around he just starts running – many times he runs into success, others he runs into misery, sometimes he just keeps running.

You might think that running away from a problem, is the right thing to do. If it can bring success great, if it can get you away from trouble, even better. It is the classical human condition; fight or flight. How many of us stand up and say we are going to fight? How many of us look the other way and just take up flight.

Judaism doesn't really appreciate this model – we are not a people that is meant to just run away from the struggles presented to us. Just go back to the very beginning of our history and see Abraham, how he confronts even the most serious tests with the utmost faith in the Almighty, or to Moses, our greatest prophet and teacher, who unwillingly accepts the mantle of leadership, a task that will stay with him for over 40 years. We are meant to stand our ground – ensuring that Hashem, our people, our country, and our faith are preserved no matter what the challenge.

It is therefore problematic that our Yom Kippur hero, Jonah, is the archetypal character of the flight model. Jonah did not ask for the task of delivering the message of the Lord to Ninveh, in the similar vein that Moses, our greatest prophet, did not ask to be tasked with leading the Jewish people from Pharaoh's servitude to freedom and the yoke of heaven. Jonah ran from his task, and from that point everything goes wrong. He gave up on his most primary task, and while the wake-up calls that God puts in front of him spurs him to action, at the end he sidelines himself, humanity, and God.

One might be surprised to see the Midrash and commentators show Jonah in a positive light. David Goldstein believes that this portrayal is a rabbinic ploy in which to bring people closer to the Torah, creating a deep love of characters that will encourage lay-people to engage more emotionally with God, the text and our national destiny¹. The Midrash of Pirkei D'Rabbi Eliezer stresses that Jonah was extremely successful, that each and every time he brought the word of God – whether to Jews or non-Jews – he was successful in persuading them to turn their actions around.²

But ultimately Jonah ran from his responsibility – sure he succeeded in the short term, but if we look towards the end of the story, Jonah ends up miserable and lacking faith and direction. In his book *The Prophets*, Abraham, Joshua Heschel, describes the feelings of Jonah towards the end of the saga of Ninveh vs. God. "The prophet was now alone, angry with man and displeased with God; man is wicked, and God unreliable."³

The period from Rosh Chodesh Elul until Yom Kippur are meant to be days of action, change, and growth – they are meant to be days where we fight for our very existence in the Kingdom of the Almighty. Rabbi Dovid Miller the Mashgiach Ruchani of Yeshiva University and director of YU's Gruss Institute in Jerusalem, once shared a beautiful story.

In the good ole days of Europe, when the first of Elul came around, the mood of the shtetl changed considerably. A heavy air set in, and people moved around in a different way, conducted business in a different way, were careful of the way they spoke, and the way they acted. It was as if during that time the King had really entered the field.⁴ But then Europe was destroyed, and the Jewish communities of old, who had created a society that was deeply connected to its spiritual side, were vanquished, suddenly the period of Elul to Rosh Hashanah lacked meaning. There wasn't a feeling of change, and growth and action – people just kept on running, kept on doing the daily grind.⁵

We are meant to be a people that are a light unto the nations, and there are meant to be a group within the nation, that in turn is meant to be a light for us all. Traditionally that was meant to be the Cohanim and the Leviim, the teachers and spiritual guides. Over time that was replaced by the Rabbis and formal educators. We are meant to take time to evaluate our actions and our deeds, and increase our knowledge – all of us – so that we can pick up the torch, and not run away, but share the light.

Forrest Gump ran away, Jonah ran away, and honestly society is running away to – unwilling to confront the challenges of the world, especially the Jewish world, head on.

We have to ask ourselves the question, as we look deep into our souls and the fabric of our lives, are we going to run away, or are we going to confront the issues, and fight?

The Baal HaTanya explains that the revelation during the month of Elul is similar to a king who is traveling in the countryside- all are permitted access to approach him – though one does so in the proper manner.

Rabbi Alon Meltzer

¹(Goldstein London)

²(Friedlander 1916)

³(Heschel 1962, p 67)

⁴The Baal HaTanya explains that the revelation during the month of Elul is similar to a king who is traveling in the countryside- all are permitted access to approach him – though one does so in the proper manner.

⁵Sichat Mussar, 2012
Sichat Mussar, 2012

ACTJC Lifestyle Groups

ACT Jewish Playgroup

We offer activities to families with children from 0-5 years free of charge throughout the year.

ACT Jewish Playgroup is gearing up to celebrate its third birthday.

From arts and crafts, to garden picnics and hamentaschen baking, since October 2012 Canberra's Jewish Playgroup has offered families a fun environment to develop lasting friendships with other children, parents and carers.

Managed and run by volunteer parents on roster, playgroup continually evolves based on the preference of our families.

Until recently, playgroup members have met every second Tuesday from 10am to 12pm at the ACT Jewish Community Centre in Forrester.

For the next few weeks we will trial fortnightly meetings on Mondays in the same time slot, before starting a new roster.

During the last three years, our families have also generously offered activities from their homes and arranged for gatherings at a range of kid-friendly locations across Canberra including Questacon, Old Parliament House, Tulips Café in Pialligo and Boundless Playground on the shores of Lake Burley Griffin.

We also organise occasional weekend events - mostly recently to Corin Forrest for some snow play and tobogganing - including for those families who can't make the weekday catch ups.

One of playgroup's founders and mother of two under five, Ashley Sneader said, "Being part of the Jewish playgroup has been such a positive experience for our family, as I hope it has for many others."

"The kids really look forward to seeing each other, and it has developed into an amazing support network for those of us with young children. Even the parents get to meet up and go out once in a while!"

Playgroup is now in session, so if you are interested in joining our fortnightly or alternative weekend meets, we'd love to hear from you.

For more information, please contact:
ashleysneader@hotmail.co.uk or
gabrielle_werksman@yahoo.com.au

Gabrielle Werksman
Coordinator



Grumps R Us

Members of the 'Grumps R Us' meet every Thursday at the Centre. On the first Thursday of each month, lunch is prepared, served and enjoyed by the members.

Grumps R Us is an informal forum for men who have retired or are working part-time.

The group builds a culture where all men are welcome and where mutual respect and trust are paramount. It provides a focal point in the Jewish community where men can discuss health issues and actions to resolve those issues.

The group meetings provide an additional link between the community and the many men who have no regular contact with the primary health network. It can also support the transition of men from full-time employment to other activities in retirement.

Many Grumps R Us members attend the Lunch 'n Lectures that often occur on Thursdays just prior to the regular meetings. These provide topics for discussion that are continued into the next meeting.

Men meet to play table tennis and often work on projects within the Centre and can include small maintenance jobs such as fixing shelves, hanging pictures, repairing cupboard doors. The ACTJC Office staff are always very appreciative of the tasks the Grumps undertake which is always done with a smile. Their experience and advice regarding the maintenance of the building is invaluable.

Hardly Grumps at all!

Come along to enjoy,
table tennis, projects,
great company,
great coffee
and great cakes!



Kiddushim Volunteers Needed



Do you enjoy participating in a delightful Kiddush after a morning Shabbat service?

Volunteers are always needed to prepare Kiddushim. Opportunities exist for both men and women.

To be included on the Kiddush roster, please contact Anita Shroot by email: ashroot@iinet.net.au

Help us enhance our community spirit

Have we told you how much we appreciate your

RSVP

Letting us know you are coming to our events helps us plan catering and seating.

Thank you



Bequests

There are many ways you can help the ACT Jewish Community to thrive.

You may wish to give a specific cash gift, a specific asset, the remaining assets of your estate, a bequest of a life insurance policy or the establishment of an income generating endowment.

Bequests, like other gifts, can be designated for a purpose or given without restriction. It is advisable to consult a solicitor when preparing your will to ensure that your wishes will be settled according to your instructions.

If you would like to leave a bequest to the ACT Jewish Community, please contact the President or Treasurer for further information.

Lunch 'n Lecture

You won't want to miss these fascinating talks.

You are invited along to meet interesting guest speakers and enjoy lunch with your friends - all for only \$7!



Event dates are advertised in our Grapevine newsletter

RSVP is essential for catering purposes.



Chinese in the Succah

Communal Succot Dinner

Sunday, 27 September

Services 6:00pm followed by dinner

Adults and Childrens Activities

Members:

Per Adult: \$15

Per Family: (3+more): \$45

Non Members:

Per Adult: \$20

Per Family: (3+more): \$60

Limited spaces available. RSVPs are required.
Register online at www.actjc.org.au or 6295 1052

Succot Camp

with Bnei Akiva and Hineni



We have **TWO DAYS** of **AMAZING ACTIVITIES** and programs for children aged 7+

\$25 per child

Start:
3:00pm on Monday,
28 September 2015

Finish:
7:00pm on Tuesday,
29 September 2015



Register online www.actjc.org.au or ph: 6295 1052

Scotch

in the Succah



Thursday, 1 October - 7:30pm



Members: \$15
Non-Members: \$20

Register online at www.actjc.org.au



Jewish Holidays and Festivals



Rosh Hashanah

Begins at Candle Lighting on Sunday, September 13, 2015
Ends nightfall of Tuesday, September 15, 2015

- The Month of Elul - August 16 - September 13, 2015
- Fast of Gedaliah - September 16, 2015



Yom Kippur

Begins at Candle Lighting on Tuesday, September 22, 2015
Ends nightfall of Wednesday, September 23, 2015



Sukkot

Begins at Candle Lighting on Sunday, September 27, 2015
Ends nightfall of Sunday, October 4, 2015

- Hoshanah Rabbah - October 4, 2015



Shemini Atzeret & Simchat Torah

Begins at Candle Lighting on Sunday, October 4, 2015
Ends nightfall of Tuesday, October 6, 2015



Chanukah

Begins at Candle Lighting on Sunday, December 6, 2015
Ends nightfall of Monday, December 14, 2015



Fast of Tevet 10

Begins at Candle Lighting on Tuesday, December 22, 2015
Ends nightfall of Tuesday, December 22, 2015

September 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 (17 Elul) 7:00pm Technion Nation 7:30pm Talmud Class Sunrise: 6:24am Sunset: 5:44p m	2 (18 Elul) Sunrise: 6:23am Sunset: 5:45pm	3 (19 Elul) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 6:21am Sunset: 5:46pm	4 (20 Elul) Bnei Akiva Shabbaton 5:28pm Candle Lighting 6pm: Progressive & Orthodox Services Sunrise: 6:20am Sunset: 5:46pm	5 (21 Elul) Ki Tavo Bnei Akiva Shabbaton 9:30am Orthodox Serv. 10am Progressive Serv. 6:29pm Havdalah Sunrise: 6:19am Sunset: 5:47pm
6 (22 Elul) AUJS Political Training Seminar Bnei Akiva Shabbaton 8:30am Shacharit 9:45 mC heder Short & Sweet. 2:00pm Sunrise: 6:17am Sunset: 5:48pm	7 (23 Elul) AUJS Political Training Seminar 7:45pm Jewish University Sunrise: 6:16am Sunset: 5:49pm	8 (24 Elul) AUJS Political Training Seminar 7:30pm Talmud Class Sunrise: 6:14am Sunset: 5:49pm	9 (25 Elul) Sunrise: 6:13am Sunset: 5:50pm	10 (26 Elul) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 6:12am Sunset: 5:51pm	11 (27 Elul) 5:33pm Candle Lighting 6:00pm Progressive Service 6:00pm Orthodox Friday Night Sunrise: 6:10am Sunset: 5:51pm	12 (28 Elul) Nitzavim 9:30am Orthodox Service 6:34pm Havdalah Sunrise: 6:09am Sunset: 5:52pm
13 (29 Elul) Erev Rosh Hashana 5:35pm Candle Lighting 6:00pm Mincha/Maariv Sunrise: 6:07am Sunset: 5:53pm	14 (1 Tishrei) Rosh Hashana Tashlich 6:00pm Mincha/Maariv 6:36pm Candle Lighting Sunrise: 6:06am Sunset: 5:54pm	15 (2 Tishrei) Rosh Hashana 6:00pm Mincha/Maariv 6:36pm Havdalah Sunrise: 6:04am Sunset: 5:54pm	16 (3 Tishrei) Fast of Gedalia Sunrise: 6:03am Sunset: 5:55pm	17 (4 Tishrei) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 6:02am Sunset: 5:56pm	18 (5 Tishrei) 5:39pm Candle Lighting 6:00pm Progressive Service 6:00pm Orthodox Friday Night Sunrise: 6:00am Sunset: 5:57pm	19 (6 Tishrei) Vayeilech Shabbat Shuva 9:30am Orthodox Service 6:39pm Havdalah Sunrise: 5:59am Sunset: 5:57pm
20 (7 Tishrei) 8:30am Shacharit 9:45am Cheder Sunrise: 5:57am Sunset: 5:58pm	21 (8 Tishrei) 7:45pm Jewish University Sunrise: 5:56am Sunset: 5:59pm	22 (9 Tishrei) Erev Yom Kippur 5:42pm Candle Lighting 6:00pm Mincha/Maariv Sunrise: 5:54am Sunset: 6:00pm	23 (10 Tishrei) Yom Kippur Yizkor 6:00pm Mincha/Maariv 6:42pm Havdalah Sunrise: 5:53am Sunset: 6:00pm	24 (11 Tishrei) 2:00pm Grumps R Us Sunrise: 5:51am Sunset: 6:01pm	25 (12 Tishrei) 5:44pm Candle Lighting 6:00pm Progressive Service 6:00pm Orthodox Friday Night Sunrise: 5:50am Sunset: 6:02pm	26 (13 Tishrei) Ha'Azinu 9:30am Orthodox Service 6:45pm Havdalah Sunrise: 5:49am Sunset: 6:03pm
27 (14 Tishrei) Erev Sukkot 5:45pm Candle Lighting 6:00pm Communal Dinner 6:00pm Mincha/Maariv Sunrise: 5:47am Sunset: 6:03pm	28 (15 Tishrei) Sukkot Succot Camp with Hineni and Bnei Akiva 6:00pm Mincha/Maariv 6:46pm Candle Lighting Sunrise: 5:46am Sunset: 6:04pm	29 (16 Tishrei) Sukkot Succot Camp with Hineni and Bnei Akiva 6:00pm Mincha/Maariv 6:47pm Havdalah Sunrise: 5:44am Sunset: 6:05pm	30 (17 Tishrei) Chol Hamoed Sukkot Sunrise: 5:43am Sunset: 6:06pm	Notes:		

October 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4 (21 Tishrei) Hoshana Rabah 8:30am Shacharit 9:30am Cheder 6:51pm Candle Lighting Sunrise: 6:37a Sunset: 7:09p	5 (22 Tishrei) Shmini Atzeret Yizkor 6:00pm Mincha/Maariv 6:30pm Simchat Torah Part. 7:52pm Candle Lighting Sunrise: 6:36am Sunset: 7:10pm	6 (23 Tishrei) Simchat Torah 9:00am Simchat Torah Part. 6:00pm Mincha/Maariv 7:52pm Havdalah Sunrise: 6:34am Sunset: 7:10pm	7 (24 Tishrei) Sunrise: 6:33am Sunset: 7:11pm	8 (25 Tishrei) 2:00pm Grumps R Us Sunrise: 6:32am Sunset: 7:12pm	9 (26 Tishrei) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 6:55pm Candle Lighting Sunrise: 6:30am Sunset: 7:13pm	10 (27 Tishrei) Bereshit Shabbat Mevarchim 9:30am Orthodox Service 7:56pm Havdalah Sunrise: 6:29a Sunset: 7:14p
11 (28 Tishrei) 8:30am Shacharit 9:30am Cheder Sunrise: 6:27am Sunset: 7:14pm	12 (29 Tishrei) 7:45pm Jewish University Sunrise: 6:26a Sunset: 7:15p	13 (30 Tishrei) Rosh Chodesh Cheshvan 7:00am Shacharit Sunrise: 6:25am Sunset: 7:16pm	14 (1 Cheshvan) Rosh Chodesh Cheshvan 7:00am Shacharit Sunrise: 6:23am Sunset: 7:17pm	15 (2 Cheshvan) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 6:22am Sunset: 7:18pm	16 (3 Cheshvan) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:01pm Candle Lighting Sunrise: 6:21am Sunset: 7:19pm	17 (4 Cheshvan) Noach 9:30am Orthodox Service 8:01pm Havdalah Sunrise: 6:20am Sunset: 7:19pm
18 (5 Cheshvan) 8:30am Shacharit 9:30am Cheder 12:30pm AGM Sunrise: 6:18am Sunset: 7:20pm	19 (6 Cheshvan) 7:45pm Jewish University Sunrise: 6:17am Sunset: 7:21pm	20 (7 Cheshvan) 7:30pm Talmud Class Sunrise: 6:16a Sunset: 7:22p	21 (8 Cheshvan) Sunrise: 6:14am Sunset: 7:23pm	22 (9 Cheshvan) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 6:13am Sunset: 7:24pm	23 (10 Cheshvan) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:07pm Candle Lighting Sunrise: 6:12am Sunset: 7:25pm	24 (11 Cheshvan) Lech Lecha 9:30am Orthodox Service 8:08pm Havdalah Sunrise: 6:11am Sunset: 7:26pm
25 (12 Cheshvan) 8:30am Shacharit 9:30am Cheder Sunrise: 6:10am Sunset: 7:27pm	26 (13 Cheshvan) 7:45pm Jewish University Sunrise: 6:09am Sunset: 7:28pm	27 (14 Cheshvan) 7:30pm Talmud Class Sunrise: 6:07a Sunset: 7:28p	(15 Cheshvan) Sunrise: 6:06a Sunset: 7:29p	16 Cheshvan 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 6:05am Sunset: 7:30pm	30 (17 Cheshvan) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:13pm Candle Lighting Sunrise: 6:04a Sunset: 7:31p	31 (18 Cheshvan) 9:30am Orthodox Service 8:08pm Havdalah Sunrise: 6:03am Sunset: 7:32p m

November 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (19 Cheshvan) 8:30am Shacharit 9:30am Cheder Sunrise: 6:02am Sunset: 7:33pm	2 (20 Cheshvan) 7:45pm Jewish University Sunrise: 6:01am Sunset: 7:34pm	3 (21 Cheshvan) 7:30pm Talmud Class Sunrise: 6:00am Sunset: 7:35pm	4 (22 Cheshvan) Sunrise: 5:59am Sunset: 7:36pm	5 (23 Cheshvan) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 5:58am Sunset: 7:37pm	6 (24 Cheshvan) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:20pm Candle Lighting Sunrise: 5:57am Sunset: 7:38pm	7 (25 Cheshvan) Chayei Sara Shabbat Mevarchim 9:30am Orthodox Service 10:00am Progressive Service 8:21pm Havdalah Sunrise: 5:56am Sunset: 7:39pm
8 (26 Cheshvan) 8:30am Shacharit 9:30am Cheder Sunrise: 5:55am Sunset: 7:40pm	9 (27 Cheshvan) 7:45pm Jewish University Sunrise: 5:54am Sunset: 7:41pm	10 (28 Cheshvan) 7:30pm Talmud Class Sunrise: 5:54am Sunset: 7:42pm	11 (29 Cheshvan) Sunrise: 5:53am Sunset: 7:43pm	12 (30 Cheshvan) Rosh Chodesh Kislev 7:00am Shacharit 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 5:52a Sunset: 7:44p	13 (1 Kislev) Rosh Chodesh Kislev 7:00am Shacharit 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:27pm Candle Lighting Sunrise: 5:51am Sunset: 7:45pm	14 (2 Kislev) Toldot 9:30am Orthodox Service 8:28pm Havdalah Sunrise: 5:51am Sunset: 7:46pm
15 (3 Kislev) 8:30am Shacharit 9:30am Cheder Sunrise: 5:50am Sunset: 7:47pm	16 (4 Kislev) 7:45pm Jewish University Sunrise: 5:49am Sunset: 7:48pm	17 (5 Kislev) 7:30pm Talmud Class Sunrise: 5:49am Sunset: 7:49pm	18 (6 Kislev) Sunrise: 5:48am Sunset: 7:50pm	19 (7 Kislev) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 5:47am Sunset: 7:51pm	20 (8 Kislev) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:34pm Candle Lighting Sunrise: 5:47am Sunset: 7:52pm	21 (9 Kislev) Vayetzei 9:30am Orthodox Service 8:35pm Havdalah Sunrise: 5:46am Sunset: 7:53pm
22 (10 Kislev) 8:30am Shacharit 9:30am Cheder Sunrise: 5:46am Sunset: 7:54pm	23 (11 Kislev) 7:45pm Jewish University Sunrise: 5:45am Sunset: 7:55pm	24 (12 Kislev) 7:30pm Talmud Class Sunrise: 5:45am Sunset: 7:56pm	25 (13 Kislev) Sunrise: 5:44am Sunset: 7:57pm	26 (14 Kislev) 2:00pm Grumps R Us 7:45pm Tanach Exploration Sunrise: 5:44am Sunset: 7:58pm	27 (15 Kislev) 6:00pm Progressive Service 6:15pm Orthodox Friday Night 7:41pm Candle Lighting Sunrise: 5:44am Sunset: 7:59pm	28 (16 Kislev) Vayishlach 9:30am Orthodox Service 8:35pm Havdalah Sunrise: 5:43am Sunset: 8:00pm
29 (17 Kislev) 8:30am Shacharit 9:30am Cheder Sunrise: 5:43am Sunset: 8:01pm	30 (18 Kislev) 7:45pm Jewish University Sunrise: 5:43am Sunset: 8:02pm					



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ROSH HASHANAH