



The
GREAT VINE

ISSUE #2

ROSH HASHANAH 5777 / 2016-2017



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Renew.
Great.*



THE GREAT SYNAGOGUE
SYDNEY



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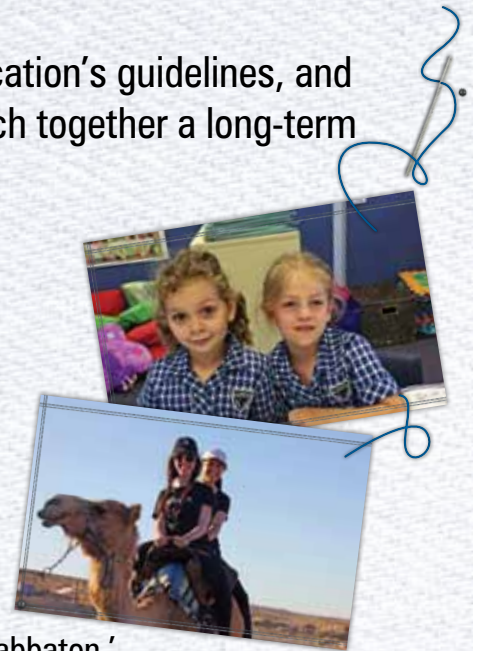
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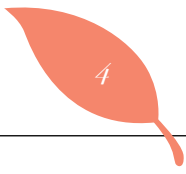
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Message from the Chief Rabbi

Rosh Hashanah 5777

Chief Rabbi Ephraim Mirvis

11th Chief Rabbi of the United Hebrew Congregations of the Commonwealth since 1704

"בראש השנה יכתובו וביום צום כיפור יחתמו"
– 'On Rosh Hashanah it is inscribed and on Yom Kippur it is sealed'.

As we recited these moving words in the *Unetaneh Tokef* prayer last year, we could hardly have anticipated the devastation that would be wrought by the relentless terrorist atrocities that would follow. The daily threat of terror is one to which our brethren in Israel have long become accustomed, but that awful reality has largely been greeted by silence in the mainstream media. Global terrorism has spread its tentacles far and wide, making no place on earth immune to this scourge. As the French philosopher and author Bernard-Henri Lévy has said, the world must now learn from the experiences of the Jewish State.

Never before in the history of human conflict has every innocent man, woman and child found themselves on the front line. As we endure an onslaught on our freedom, our democracy and our very civilization, what should our response be?

The Unetaneh Tokef prayer provides an answer: תשובה תפילה וצדקה - Repentance, Prayer, and Charity.

תשובה - Repentance

Teshuvah comes from the Hebrew word meaning 'to return'. Over our High Holy days we are tasked with making a uniquely honest and comprehensive assessment of ourselves so that we can return to our natural state of piety and purity. Our global challenge is to return to the values of human dignity, tolerance, mutual respect and peaceful

coexistence. That process must begin with ourselves and those upon whom we can make a positive impression.

תפילה - Prayer

#PrayersForParis #PrayersForMunich #PrayersForBrussels. If these popular sentiments from social media are anything to go by, it seems that the world is rarely more united in prayer than after devastating terrorist attacks. In July, after a particularly brutal murder of a beloved Catholic Priest in Normandy, one Twitter user responded to my own message in despair: "The time for prayer is long gone," he said. I couldn't disagree more.

The Talmud describes prayer as *avodah shebalev* – the 'service of the heart' – because, in essence, prayer is about training oneself to love and serve God. The Hebrew word for prayer, *tefillah*, is linked to *tofel*, which means connecting to a greater power. We pray with a deep sense of humility and responsibility because we understand that we can never simply be a 'law unto ourselves'. The power of prayer has always been and will always be a force for good; a spiritual connection with something greater than ourselves, elevating our souls and directly affecting our future actions. We will never fully comprehend the potency of our prayers or how things would have turned out without them but we do know that while terror thrives on a sense of narcissism and superiority, through prayer, we act with modesty and accountability.

צדקה – Charity/Righteousness

The first Chief Rabbi of the Holy Land, Rav Kook, taught that the antidote to causeless hatred is causeless love. Having embraced *Teshuvah* and *Tefillah* with all of the self-improvement that they require, we will have an instinctive and deeply rooted love for peace. But *Tzedakah* is the means by which we look beyond ourselves and turn that goodness into positive, meaningful action that will leave a lasting impact on the world around us.

Every one of us can increase the degree to which we give of ourselves to others, whether as part of an organised charitable campaign or by investing our time and energy into kindness and generosity. There is no degree of evil that cannot be overcome and outshone by an equal and opposite desire to do good for others. Embracing more fully these three fundamental principles of Jewish life as a response to global hatred and violence might feel inadequate, even naïve. But, I believe that we are far more likely to change the world through positive action and leading by example, than simply by standing in judgement.

May this coming year be one filled with only peace and reconciliation among the peoples of the world.

Valerie and I extend to you all our very best wishes for a happy and fulfilling New Year.

Chief Rabbi Ephraim Mirvis

September 2016 • Ellul 5776 ❁



**GOVERNMENT HOUSE
SYDNEY**

Message from

**His Excellency General The Honourable David Hurley AC DSC
(Ret'd) Governor of New South Wales**

NEW YEAR GREETINGS TO THE GREAT SYNAGOGUE, SYDNEY

I am delighted to send my best wishes for a wonderful New Year to The Great Synagogue, Sydney, and to the wider Jewish community.

Rosh Hashana and Yom Kippur are times to look back and to look forward, to be thankful for past blessings and prepare for the future.

The Great Synagogue is a vibrant, contemporary congregation, and a vital part of our diverse and rich society of New South Wales. Enjoying one of the most beautiful places of worship in our State, it offers a warm welcome to all who attend.

Your exceptional history of leadership in our community provides a strong platform for the future, which, in turn, has inspired the fresh and dynamic energy of the new generation of leaders and their passion to serve.

On behalf of the people of New South Wales, I wish all members of The Great Synagogue, and all Jewish citizens of New South Wales, a year of health, prosperity and blessing.

May we all have the opportunity to contribute towards the common good with enthusiasm and success over the next year.

Shana tova umetuka!

A handwritten signature in black ink, appearing to be 'D Hurley', written over a diagonal line.

**General The Honourable David Hurley AC DSC (Ret'd)
Governor of New South Wales**



My first year at *The Great*

Chief Minister Rabbi Dr Benjamin Elton

It is difficult to believe I have completed my first year at The Great Synagogue. First, Hinda and I want to thank the congregation for the wonderfully warm reception you have given us since we arrived in Sydney. Although I was appointed in June 2015 and spent some time here in July, I mark the real beginning of my Sydney rabbinate to 8 September 2016, when Hinda and I landed and our work with the Synagogue began. You have been unfailingly kind, friendly and welcoming and you have made our adjustment to a

new city and a new community so much easier. We have enjoyed getting to know you in shule and around our Shabbat and Yom Tov table. To those whom we have not yet been able to invite, we look forward to hosting you in the future. We have also been delighted to welcome so many people to our home at the monthly open house Oneg Shabbat program on Saturday afternoon, an initiative we want to see continue and grow.

I want to thank those who have been a particular source of support. **Rev David Hilton, Rabbi Danny Yaffe and Cantor Josh Weinberger** have been wonderful colleagues and each made a very important contribution. **Rebbitzen**

Sara-Tova Yaffe has delivered popular and effective classes and programs for women. I wish Rabbi Danny and Rebbitzen Sara-Tova every success in their future endeavours. The choir under **Robert Teicher** is an ornament to our services. **Rabbi Yakov Richter** is an outstanding reader of the Torah and charismatic leader of the children's service. **Steven Jurke** continues as our experienced and hard-working Shammash. We have welcomed back **Rabbi Mendel Kastel** as Rabbinic Fellow, and he has already made a significant contribution. The **President, Executive and Board** have been unstinting in their support and encouragement. The

I have taught and spoken in wider community forums, to highlight the approach we pursue at The Great.



Rabbi Elton speaking at a Montefiore Home.

office staff led by **Linnny Gompes** are hard-working, pleasant and efficient. I am grateful to them all, but above all to **Hinda**, without whom I simply could not carry out this role.

I was inducted into office just two days after arriving, and on that occasion I dedicated myself to leading the Synagogue with unfailing energy and I asked for your support, moral and practical, as I set about my task. We have achieved a great deal over this past year. There have been larger attendances on Shabbat morning, new Shabbat afternoon services and an increase in weekday services. There have been several new education classes: *Talmud, Jewish History, Ethics of the Fathers, Tea and Torah* on a Shabbat morning, prayer and meditation, Jewish philosophy and more. We have hosted world class speakers, including the President of Bar Ilan University, the Vice President of the World Jewish Congress and the editor of *The Forward*, America's leading Jewish newspaper. We

have hosted high profile events, including the Law Service, the commemoration of the *Nostra Aetate* and hosted the Governor-General. We have started new Bar at Bat Mitzvah classes at Reddam House and with the BJE at Rose Bay Public School, which Rev Hilton delivers. Rabbi Yaffe organised a series of events on Shabbat and before festivals for 18-35 year olds and invited many to his home for Shabbat meals.

The congregation has enjoyed a succession of aufrufs, weddings, bar and bat mitzvahs and baby namings which has brought simcha into the shule. I have done my best to support members of the congregation at times of grief and distress, and it has been a religious privilege to be allowed to offer you that service. There has been a series of special Shabbatot, celebrating grandparents, marking Anzac Day and other important occasions. I have been honoured to represent the Sydney Jewish community at Government House, at the

Prime Minister's residence and at several public functions. Along with the other Ministers I have visited hospitals, spoken at the Montefiore campuses and visited members at home. I have taught and spoken in wider community forums, to highlight the approach we pursue at The Great.

As we look forward to the new year, I want to invite everyone who reads this report to invest as much in the Synagogue as you are able. If you are not a member, please join: you can find a form at the back of the magazine and the annual fee is only \$500. Come along to services, you will hear outstanding singing by Cantor Weinberger and (I hope!) a thought provoking sermon. Try a class on a topic you find interesting or intriguing, get involved with our Events Committee, join the Women's Auxiliary, or find some other way to get involved. We will continue to energise this Synagogue together. Hinda and I are incredibly excited for that work: Join us! 🌸



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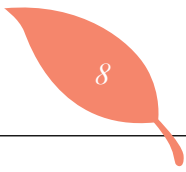
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The Baker's Year (13 months)

A Retrospective and a Glance at the Future

*The Honourable Justice Stephen Rothman AM
President of The Great Synagogue*

“It was the best of times; it was the worst of times; it was the age of wisdom; it was the age of foolishness; it was the epoch of belief; it was the epoch of incredulity.”

While Dickens certainly did not have in mind The Great Synagogue when he penned his Tale of Paris and London, the foregoing is apt to describe the past 13 months. Much has been done; more needs doing.

While I have doubts about the political slogan that we are in exciting times in Australia (unless it is adapting a Chinese curse), it is certainly true that The Great Synagogue is at an exciting point in its revival. There are exciting opportunities ahead and we will be busy for the next 12 months; but we must continue the direction, if we are to grasp the opportunities available.

That direction is spearheaded by our new Chief Minister who has taken up his position in the last 13 months and already settled in. He and Hinda have been a breath of fresh air and the Congregation have applauded their appointment, as has the Jewish Community throughout Sydney and Australia. Rabbi Elton has been at the centre of some already significant events in the community: his Inauguration was, of itself, a Sydney event and the ANZAC Service was a Centennial Celebration that only The Great could conduct.

The Congregation learned last Rosh Hashanah and Yom Kippur that the new Chief Minister was bringing a new, younger style to The Great.

Rabbi Elton and Hinda have undertaken



a comprehensive entertainment program for members of the Community and those celebrating or commemorating events.

Our Cantor, Josh Weinberger, whom the whole community in Sydney has been complimenting, has moved to a full-time Ministerial position and he and Gila have taken to their new roles with enthusiasm. We are looking forward to the further fulfilment of Josh's potential and the continuation of his unbelievably good Chazanut at The Great. Josh and Gila are also starting to entertain Congregants and others at home from time-to-time.

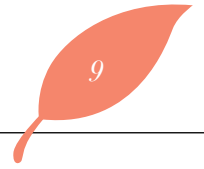
Once more, I would like to thank Reverend David Hilton for his role in ensuring the Services continue and the events are held smoothly and professionally in the absence of the Chief Minister or Cantor Josh Weinberger and his undertaking of an array of other duties, including Leining during the week, teaching Bar Mitzvah and Bat Mitzvah classes and the occasional necessary

catering functions, as well as directing ceremonial procedures and undertaking the tasks necessary to ensure the smooth running of services.

There have been some mistakes in attempting new things. We sought to emulate the youth program that was initiated in Los Angeles by Rabbi Mendel Simons, through the work of Rabbi Yaffe. It is no criticism of him that the program, while an excellent program for the Community at large, to bring uncommitted youth into the Community, was not found to be a program suitable for a synagogue. Ultimately, while it may have been a good “Communal expense” it was not one from which The Great derived a benefit, other than in the very, very long term. As a consequence, the program was discontinued and Rabbi Yaffe has gone elsewhere.

While I am dealing with the new broom, I would like to welcome and thank Linny Gompes, our new General Manager, who has undertaken the administrative tasks necessary to seek to ensure the Synagogue works smoothly. She is more than ably assisted by Ilana Modell, Batsheva Strauss and, our Accountant/Bookkeeper, Judith Indyk. Each of them has, with temporary assistance from time-to-time, managed to bring the administration into the 20th Century – but work needs to be done to bring it into the 21st, which will be the next steps. Our thanks to them, to the Ministerial team and to all who have assisted the Synagogue operations, from time-to-time.

In that vein, once more, I would like to express my continuing gratitude to the Women's Auxiliary, who, every week, work at the Synagogue to ensure a range of services, including Kiddushim every week,



for the benefit of our Members and to facilitate the friendly conversation that occurs after the Services.

This year we have sought to implement (as I reported on the last occasion) the new computer program. Unfortunately, this has been delayed beyond anyone's estimation due to the corruption of data that occurred when the last two computer programs were merged, some time ago. Michael Lewis, a dear friend of The Great and former Member, has assisted, of late, to unscramble that egg and to enable the cleansing of the data and its ultimate transfer to the new system. Thank you, Michael.

While thanking people, I would like to thank all of the tour guides who continue to assist The Great in its function as a landmark of the Sydney and Australian Community. Over and above the tour guides, there are many volunteers, too many to name, who continue to assist in the running of the Synagogue and to all of you I would like to express the Congregation's gratitude.

One group who receive thanks too seldom is the Communal Security Group. Without them, our Community and our Community's way of life would not be protected to the extent that it is and we as a Congregation, and Sydney as a Jewish Community, are eternally grateful for the work of the CSG and its protection of all of us. I would also like to thank Jake Selinger who is the liaison on behalf of The Great with CSG and continues to fulfil that function.

While thanking former Presidents, I would like to thank David Newman for his continuing work on the building structure, utilising his obvious expertise in that regard.

The approach of the current Board is to revitalise activities at The Great and make it the Community Centre for the Jewish Community in Sydney. Indeed, in the long-term, we would like to see the operation of a Sydney Jewish Community Centre in the Castlereagh Street premises. Even without capital infrastructure, we have been able to increase the number and level of activities at The Great significantly.

The style and professionalism

associated with activities such as the Purim festivities, Grandparents Shabbat, the lunch to acknowledge and learn about Ovarian Cancer, each of which was a relatively recent event, were extremely successful and a credit to the Ministerial and administrative team associated with their conduct and planning. We continue to make improvements.

The revitalisation and renewal of Shacharit Service every morning; the growing popularity of Minchah (even on Shabbat) and the far greater and more significant number of classes, both in Jewish subjects and secular subjects (and some a combination of both) have seen much more activity in and at The Great.

Friday night Services are now much better attended; Shabbat morning Services continue to be well attended, particularly on the Shabbatot on which we have one of the growing numbers of celebrations; and the Oneg Shabbat (which during summer will also have the Minchah Service) have been a growing and much loved series of events. The Congregation is indeed already in debt to Rabbi Elton and Hinda for their extraordinary hospitality and courtesy to all Congregants and their families.

We have also reinstated hospital visits and contact with Members of the Community who are unwell or those celebrating or commemorating events.

The attempts at providing activities in a community centre functioning from The Great are being implemented, bit-by-bit. The Board recently decided to provide a "hot desk" facility for Members and we will soon be undertaking some minor renovations to provide that facility and a meeting room facility for such users. We are also investigating the proposition that we combine The Great Synagogue Shop with a Café facility enabling Members of the Congregation and the wider Jewish Community to obtain a kosher light lunch or breakfast (with coffee and tea) in the City. We are also seeking to investigate whether The Great can enable the conducting of a crèche in the current facility for the use of the youngest Members of the Community.

The purpose is to increase membership and increase activities, particularly from

children and grandchildren of Members. In that regard, the new membership structure, of which Congregants have already been informed, will allow persons to be Members of the Congregation for \$500 and be guaranteed a seat for Services, albeit not a seat that will necessarily remain constant, which facility is limited to those who contribute a greater amount for a "Plaquet" seat.

The idea is a new one for Orthodox synagogues and was intended to be pitched at a cost which would enable even the younger generation to afford it (given, in Sydney, the extraordinary costs that they face). That membership can be paid quarterly, if desired. Plaquet seats are still available for those who want it.

We are encouraging all of you to take up membership, encourage other members of your family to take up membership and all of your friends. There are many in Sydney, who belong to no synagogue and who may, for \$125 a quarter, want to join The Great and engage in its activities.

The Board and Ministers are championing an inclusive membership and an inclusive direction for all the Community. Continuity depends on the third generation!

The future depends on a continuing drive to include all; to build membership; and to increase activities that are attractive to a broad range of ages and to differing tastes. We, as a Congregation, have been lucky to have a Board committed to that future and an Executive prepared to work to implement it. Thank you to the Members of the Board. To the other Members of the Executive go my, and the Congregation's, undying gratitude for your foresight and work ethic. Thank you!

And thank you to all the Congregation for the continuing opportunity to restore the soul of The Great.

It is only through growing membership, particularly amongst the younger, and a growing number of celebrations and events that we can address the continued vitality of The Great and build on one of the most beautiful synagogues in the world and one of the most beautiful services. ❁

Reverend's *Reflections*

Reverend David Hilton

This last year has been my ninth in serving The Great Synagogue congregation. It has seen me develop an initiative of The Great Synagogue in running Bar/Bat Mitzvah courses at Reddam School. This has been very successful and I have commenced an additional course at Rose Bay Public School. I also run regular classes for BJE at Rose Bay, Bellevue Public and Fort Street School. The importance of this work cannot be understated in giving Jewish children attending secular schools a comprehensive and enjoyable interaction with Judaism.

I have given concerts at Wolper Hospital and at Monte Randwick. The annual Wolper concert enables people who have been unable to get to Synagogue for the high holy days an opportunity to hear those wonderful traditional melodies. It is extremely moving and the thanks that I receive from both the patients and staff are wonderfully heart-warming.

This year I was delighted to be invited to give lectures at the University of the 3rd Age where I spoke on Jewish music, cuisine where I prepared dishes for the students to eat. The Monday business club lunch and minyan has given me the opportunity to demonstrate my culinary skills in providing lunches. Again on the food front I have prepared all of the food for the Friday Night Live sessions for The Great Synagogue young adults.

I was invited to Canberra for Limmud over Shavuot. There I had the opportunity to daven, lein Megillat Ruth in addition to giving two lectures. This was an exciting event with nearly 1200 people attending



over the course of the Chag.

I have given talks at the Nunyara care home in Peakhurst. To date I have run a comedy show and talks on food for Pesach. Undoubtedly the highlight of the year was the presentation on Tu Bishvat where together with the residents we planted three citrus trees.

I appeared in episode four of the Rake series on ABC TV which was shot in The Great Synagogue. This caused quite a concern for our security guard who

on arriving at 7.30 in the morning was confronted by a black coffin lying on the pavement. He immediately assumed that this was a terrorist threat until a young lady from ABC television sweetly asked him if it was okay to leave the prop there.

Hospital visits, Funerals and Consecrations are part of my regular schedule. Many people think that dealing with bereavements and terminally ill patients can be extremely upsetting. Nothing could be further from the truth. The people that I have come in contact with have enriched my life beyond all measure. Their lives and accomplishments together with the love and support of their families never cease to inspire me. I am, also working on transcribing the shule's musical repertoire for Chazan Weinberger. I'm currently running a course on the Amidah and meditation at my home which has also been the venue for so many wonderful communal events. Stephanie and I so much enjoy sharing our table with members of The Great over the Yom Tovim and Shabbat. ❀

Cantor's Corner

Cantor Joshua Weinberger

This past year has been an exciting and busy one for me and the choir. Personally it has been the first year of my full time employment with The Great. The team has been hard at work to deliver some interesting, fun and thought-provoking programs and events to cater for all. There has been so much offered over the course of one year. I am proud to have been involved with them in one way or another; either planning it from the ground up, helping out with its organisation or simply promoting it to our congregation and the wider Sydney community.

Musically this year has been thrilling and filled with new experiences for me and the choir. Just as the synagogue has been offering new programs and events we thought it suitable to introduce new services and musical pieces to the repertoire. During the time between Pesach and Shavuot we count the Omer in anticipation of receiving the Torah on Shavuot. This is practiced every day during the Ma'ariv service. As in nearly all Jewish rituals there is a blessing said which gives ample opportunity for the Cantor and choir to show what they are made of. The choir worked diligently this year to successfully make this service, which included two significant and intricate pieces, a must-hear event. This service to my knowledge has not been heard in The Great before. All those who were in attendance can testify to the quality of the service and performance.

Additionally the choir has been working hard on establishing new repertoire



for Shabbat, Yom Tov, Selichot service and High Holidays. Across all these services we would have introduced 14 new pieces and many more new arrangements of current repertoire.

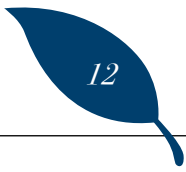
We have also been fortunate to have some new recruits into our choir: **David Politzer (Tenor), Aidan Baron (Baritone), Ilya Shvartsman (Bass), Michael Wallch (Tenor) David Jaccobs (Bass)**. With these gentlemen and our regular choristers, we have been producing a wonderful

sound and been able to accomplish the tasks that we have set out. I must also thank Robert Teicher, our choirmaster, for his willingness and enthusiasm in preparing these new pieces.

In addition to the above I have been privileged to represent The Great by singing at a number of important communal events. I was fortunate to be asked to sing at the Yom Hashoah commemoration held at The Recital Hall with some 1300 people in attendance, the Yom Hashoah commemoration at St-Mary's by the society for Christians and Jews, the Yom Hashoah name reading held at The Great and the Yom Hazikaron service put on by ZCNSW.

I am looking forward to the coming year and trying to build upon the success of the events and musical accomplishments of this year. I look forward to seeing you in shule over Rosh Hashanah and Yom Kippur

May we all have a happy and sweet new year. 🌸



Welcome from our *New General Manager*

Linny Gompes

I grew up in Mosman on Sydney's North Shore, where I spent every spare moment of my childhood enjoying Balmoral Beach. My first language was Dutch as my parents are of Dutch Jewish origin.

In 1980 I completed my teaching qualification in infant's and primary school education at Kuring-gai College of Advanced Education (now part of UTS). In later years, I continued my education through studies in Business Administration.

My employment background spans a diverse range of fields and sectors including higher education, the media, public relations and primary school education.

My early career focused on marketing and media, in particular SBS-TV. In 2004 I joined Macquarie University where I spent 8 years with *Alumni and Community Relations*. My primary focus was on community engagement through the university's Cultural Events and Guided



Tours Programs.

During the latter years at the university, I worked in student and academic administration for the Department of Modern History, Politics and International Relations and the Department of Health Sciences.

After 10 years in the university sector, I moved in to the not-for-profit sector. I worked for The Ethics Centre in Sydney, providing research and marketing

support for the project *Intelligence Squared*, a series of live, televised public debates. During this period, I also provided assistance to homeless young people through *Oasis Youth Support*. In addition I took on the role of researcher for *Food is Love*, a Jewish social history project that examines the life stories and wisdom of women who survived WWII and are still alive today. Tied in with these stories are their cooking secrets and recipes which are being published for future generations.

I joined The Great Synagogue as the new General Manager in March this year. I am a 'people person' and a team-player. I tackle things positively and always look for synergy in outcomes. The Great Synagogue is the ideal environment for me to build relationships and draw on my project management, marketing and communications experience.

I have 4 beautiful adult children, a wonderful husband (originally from 'the other side of the bridge') and a passion for singing acapella with the group known affectionately as, *The Cleftomaniacs*. ❁

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Meet the *Admin Team*

The Great Synagogue is lucky to employ outstanding staff

Ilana Moddel – Admin ‘guru’, Graphic Designer

There’s a deep connection between Ilana and TGS. She has worked here for more than 7 years and in that time, she got married, had two beautiful children and her eldest had his bris here at TGS. In her ‘spare’ time, she designs and makes fabulous cakes! What would we do without Ilana?!

Batsheva Strauss – Admin, Graphics, Events

Batsheva joined TGS almost exactly one year ago and has a background in the non-profit sector. She is originally from New York but left in 2008 for a new life in Israel. Batsheva met an Australian bloke and the rest... as they say, is history!

Judith Indyk – Accounts

Judith has been with TGS since 2013. She brings a wealth of knowledge to TGS with her 35 years of experience in finance and administration. Judith has a passion for volunteering for Jewish and non-Jewish organisations.

Linny Gompes – General Manager

Linny joined TGS earlier this year after 10 years in alumni and community relations in the university sector. Linny is passionate about community engagement and has also volunteered at The Ethics Centre. Linny has 4 beautiful children (all young adults) and loves singing with an inner city acceppela group.

We’re not just a voice at the other end of the phone...We’re always happy to help so call us any time, or better still ... drop in! You’re always welcome.

Our Busy Office - In the Engine Room

There’s more to The Great’s back office than meets the eye! Ever wonder what really goes on behind the scenes? The Great Synagogue office staff takes great pride in providing services to our congregants. We work closely with our Ministers to create memorable Simchas and other Life Cycle Events ... from the very beginning for a bris and baby-naming; to Bar and Bat Mitzvahs; to weddings and other occasions.

There’s not a day that goes by when our team isn’t involved with ...

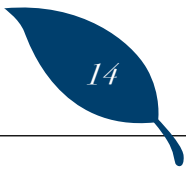
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More Questions than answers?

Why I write on Biblical subjects

By Raymond Apple, Emeritus Rabbi of The Great Synagogue

These days the Bible is the focus of my research and writing. I promised myself this for many years. But I was always so busy with urgent things that I had little time for study. Services, sermons, counselling, life-cycle events, pastoral work, teaching, chaplaincy, community representation, all these and more filled my hours, days and weeks. I was a pulpit rabbi and at the same time the ambassador of Judaism and the mentor of other congregations and their rabbis. Life was like that for forty-five years.

The ancient sages warned, "Don't say, 'When I have leisure I will learn Torah'... perhaps you will have no leisure!" They were right, but what could I do? Moments here and there, that's all the leisure I could find for learning, though I did actually delve into many subjects, largely because one can't be a teacher without being a student. But sustained, rigorous study was rarely possible, and I comforted myself that one day I would retire and indulge in scholarship. Eventually that day did come, and I began working in two main fields – history and the Bible.

I developed a philosophy of history, but that's for another time. My theme in the current article is my work on the Bible. I admit that despite promising myself to keep going until I mastered the whole of Tanakh in depth, I still get waylaid, but this time by the sheer fascination of the subject, which makes me slow down and stay as long as necessary on one particular theme... though one day, if God gives me the



time, energy and lucidity, I will finish the task. Today, let me address myself to the question that someone asked about my adventures in Bible studies, "How can you really believe all that stuff?"

I was always a believer, but the longer I live and the more I study the Book of Books, the more I believe it, the more I see how the hand of God has led us through so many vistas - and vicissitudes. I am awestruck at how His word has outlasted the broken reeds of the critics.

I don't always find the explanations or reach the answers, but I don't blame or judge the Bible. I blame myself

and my own flaws and failings. I often conclude, "It's already an achievement to arrive at the right questions, even if the answers still remain elusive".

My teachers constantly re-appear to my mind's eye. How can I pretend to be greater and cleverer than them? If I come up against a difficulty, I ask myself what they would have done. Maybe they would simply have said, "*Kavveh el HaShem*, Wait for the Lord! When He is ready, He will reveal the answers!"

Marian and I send our love and best wishes to the congregation. Make this a year of asking the right questions and waiting for the Lord. ❀

Rabbi Mendel Kastel

- *Rabbinic Fellow*

Rabbi Mendel Kastel – Rabbinic Fellow, The Great Synagogue, Sydney

Rabbi Elton asked me to give an account of my career culminating in my being honoured as a Rabbinic Fellow by The Great Synagogue. I will try to summarise my journey.

After qualifying from Yeshiva and receiving my rabbinical ordination, I started my career by initiating a new Chabad Shule in Double Bay. While I was there a vacancy arose at The Great Synagogue working with Rabbi Raymond Apple which I keenly accepted.

It was a great opportunity working at The Great. I was responsible for the youth activities, increasing membership and events generally. We were very innovative and started many exciting traditions at The Great.

It was wonderful working with Rabbi Apple, the staff and the Board. We ran successful day camps for children 5 – 12 years old twice a year, we organised huge Chanukah events in Hyde Park which brought the community out in their thousands. Our singles' functions were really successful and on all the chagim and simchahs we organised dinners and parties which were really well received.

After 14 years at the Great I was offered this fantastic opportunity to head up Jewish House, a crisis centre in Sydney's Eastern suburbs. I found the offer very enticing as the work involved in running Jewish House allowed me to work directly with people in crises, and to make a meaningful difference in the lives of individuals and the community.

Jewish House is a crisis centre that exists to help people in crisis. When I



Rabbi and Tzippy Kastel

arrived it was operating as a residence for families and singles who were in danger of becoming homeless. We have 5 rooms with 12 beds upstairs from our offices.

My first order of business was to implement policies and procedures, employ professional staff who were able to work together with the clients in crisis to ensure a more stable outcome for them. I introduced myself and staff to other organisations working in the same arena as us, and we formed partnerships and alliances with them once again ensuring the best outcomes for our clients.

The more successful we were with assisting our clients, the greater the need for our services became. We were fortunate to meet a very generous donor who was impressed with the work we do, and she helped to fund the purchase of a block of apartments, around the corner from Jewish House where we were able to house a further 14 people while case managing them and helping them with psychological services.

The work at Jewish House has now evolved to include a new project "JH KIDS", a care coordination and advocacy service that integrates strategies that will

Continued on Page 26

Continued from Page 25

Whenever I attended functions there or joined a minyan, it felt like coming home.

produce the best outcomes for children within the dynamics of the family and the school. This service evolved from our work of over 30 years of dealing with families in crisis.

All through my career at The Great and thereafter, I have visited the hospitals and nursing homes in the Eastern Suburbs as chaplain. I am chaplain for the NSW Police and spend every New Year's Eve visiting the police stations and spending time at the Emergency ward in the hospitals. I am also chaplain for BJE and some of the non-Jewish day schools in the East.

Throughout my tenure at Jewish House, I was in touch with many members of The Great Synagogue and always felt that I belonged to the community of The Great. Whenever I attended functions there or joined a minyan, it felt like coming home.

Last July Rabbi Benjamin Elton arrived at The Great to replace Rabbi Jeremy Lawrence. He brought with him a feeling of warmth and acceptance that was immediately apparent to the congregation and the staff. I felt encouraged to reconnect with The Great in a more meaningful manner, and Rabbi Elton was keen for this to happen.

I was invited to become a Rabbinic Fellow of The Great Synagogue. I was very flattered to be considered, and accepted without hesitation. Once again I would be working with The Great amongst people that I know, some of whom I watched grow up and others where I had been involved in their weddings who were now growing families.

We work together now on events



Receiving an award



Lighting Channukah candles

such as bar and bat mitzvah training, contact management, engagements and weddings and other life events that I feel privileged to be a part of in our community.

The Great Synagogue is an historic edifice that has been a part of Sydney Jewry for more than 135 years. The building is magnificent and it is a credit to the Boards and the management of

The Great through the years that The Great has been so well maintained and cared for.

I feel honoured to hold the title of Rabbinical Fellow of The Great Synagogue. I really enjoy working together with the Rabbinical staff, and seeing all the old faces of the congregation is always heart-warming and fun. ❁

View from *the Pew*

Craig 'Shulzi' Shulman

I was born and bred on Sydney's upper north shore. I have a great love for my upbringing, but once I finished my undergraduate degree, I had a desire to explore living elsewhere. Consequently, over the past several years, I have not been based in Sydney. Over the past year I decided to return to Sydney. My new life stage prompted me to move outside of where I grew up to a place which I felt I was closer to my friends, and an area that gave me easier access to enjoy a trendier lifestyle.

Nonetheless, I still wanted to be near a shule. After hearing positive things about Rabbi Ben Elton and Chazzan Josh Weinberger, I felt that the Great Synagogue could be my new local shule and community. After moving into the area, my expectations were definitely met, with an additional welcome from Rebbetzin Hinda and the other clergy and staff. I am also privileged to have made friends at shule, an essential element to making a shule feel like a real community. I've also enjoyed welcoming Rabbi Ben and Hinda to Sydney!

Beyond the people I've met and



reconnected with through the Great, I feel like I've come across one of the Sydney's Jewish community's unintentionally best kept secrets. I truly believe that Josh is the best Chazzan in Sydney, one of, and if not the, best Chazzans I've heard. I also feel that Rabbi Ben adds an essential and special level of nuance to Sydney's religious conversations that we did not have before. I honestly feel with Rabbi Ben

that I am talking with someone who is very understanding of my perspective and holds a wealth of knowledge that I don't get to tap enough.

In addition, it is nice to see that the shule is working hard to welcome new attendees by providing a friendly demeanour, invites to regular meals and events, and trying new ideas. I only look forward to attending more often in the future. 🌸

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Kids at *The Great*

Children's Summer Camp



Children are a priority at The Great Synagogue. We are proud to run a children's service every Shabbat and Yom Tov, and The Great's children's service has something for everyone. (Even parents and grandparents are welcome and may learn a thing or two as well.)

The service begins with Tefillah; singing and learning select prayers from the beautiful siddurim. Tefillah is full of meaning as prayers are discussed, explained and connected to the children's own world. New prayers are always being introduced and children gain an appreciation for the role of prayer in their lives.

The highlight of the service is the fun and interactive learning. Children get a chance to learn about the weekly parasha, upcoming holidays, customs or special Jewish events. Stories, fun games, discussions and even in-text learning are all used to engage the children. Each age group is catered for and are challenged to expand their understanding and appreciation of the Torah, its commandments and the moral values that guide us.

To top that off, children enjoy a wonderful 'Kid's Kiddush' of snacks and fruit, a weekly raffle for all participating children and a chance to sing along with the choir in Shule! All of that makes the Great Synagogue a wonderful place for kids to be every Shabbat and Yom Tov.

Aside from our Shabbat and Yom Tov offering, we've had fun-filled and engaging activities for children at The Great Synagogue these past few months. Hearing their laughter as they jumped on a bouncy castle or shrills of joy when they found the hidden prize in a scavenger hunt were highlights of our year. But knowing that it happened in a framework devoted to educating about the holidays in the Jewish calendar is even more enchanting and rewarding. The Great Synagogue team created programs geared towards children to teach, inspire and excite them about their

traditions. We focused on Tu B'Shevat, Purim and Pesach.

Tu B'Shevat, known as the New Year for Trees fell in January and we were very lucky with a beautiful day in the park. Families enjoyed a light meal with the seven species of the land of Israel; the highlight was a delicious barley salad cooked up by our very own Reverend David Hilton. Kids and adults alike enjoyed mapping out Israel with a guest from the Jewish National Fund, where we actually stepped on a huge map of Israel while hearing about agriculture in specific areas. While the adults had a short learning session with Rabbi Elton, the children relished an Israel-themed scavenger hunt in Centennial Park. This is a day that is often overlooked in the Jewish calendar but it is ripe with meaning and The Great Synagogue brought it alive for the children who participated.

As we all know, one of the most exciting days of the Jewish year is Purim. It is filled with nosh, costumes, noise-makers and more. We had a blast at The Great Purim Fair which we hosted in the Israel Green Auditorium. We had a wonderful showing of children of all ages who came along with their parents and grandparents. Kids had a blast on 'King Achashverosh's jumping castle', baking their own hamantaschen and designing mishloach manot gift baskets. The Women's Auxiliary helped out with carnival style food and we ended the night with an exciting costume contest. Everyone was a winner and left with a

goody bag, prize and a bright smile.

There is so much on Pesach for kids to enjoy from the songs to the matzah baking and it was all happening at The Great Pesach Workshop. Hinda Young and Caroline Lewis organised a stimulating array of toys, games and props available for purchase to help keep members' Seders buzzing. Cantor Josh Weinberger taught the traditional Seder tunes and some original ones as well. This was all after kids had their hands full with preparing matzah and while waiting for it to bake in a special oven.

We had some of the same kids attend all three programs and some new faces at each. It was exhilarating to see so many families come take part in their Jewish traditions and have the children interact and engage with it all on their level. The kids had fun Jewish experiences and we look forward to sharing more of them together. 🌸



Pesach preparation



Tu B'Shevat picnic

The Golden *Green Girls*

Interviewed by Josh Weinberger

Lea Portrate and Eleonore Solomon

Sisters Lea Portrate and Eleonore Solomon are treasures of the Great Synagogue community. Their connection to the Great goes as far back as their paternal grandfather. The auditorium is named after their father, Israel Green, who was also a president of the Synagogue on two different occasions. Both Lea and Eleonore have spent their entire lives as part of The Great.

Q. What was it like growing up in the Synagogue when you were young?

Lea: I don't remember a time when we didn't come to shule on a Saturday. We weren't allowed to sit in the ladies gallery until we could behave so we stayed with Dad.

Eleonore: Which was thought as a punishment but we thought it was great. It meant we could eye out all the boys (laughs).

Lea: We sat with dad in the second to back row of the centre block until he approved of our behaviour and then we could go sit with mum upstairs.

Eleonore: Not only that. We had to be able to follow the service and say the prayers from beginning to Adon Olam.

Lea: I can still remember plaiting the fringes of Dad's tallit.

Q. Were you allowed to go to children services?



Lea: In those days there wasn't a children's service to go to as such. After the service finished on a Saturday, there wasn't a Kiddush, but all the kids would stay for a Jewish studies class. There were three teachers who would take three different age groups for about an hour after the service.

Eleonore: Then we would all compare afterwards who had the worst teacher (laughs)!

Lea: I fondly remember Ms Wolinski; Ms Boaz, who was singing in the mixed choir in those days and a Mr Rothfield who won the military cross in World War One.

Eleonore: Then there was Ms Zeuntheim who frightened the life out of me. All

good people but could have made the classes more interesting with a bit more teaching experience. But to be fair our stomachs were probably rumbling and we wouldn't have wanted to be there.

Lea: Of course we would also attend Sunday school at The Great, as if Shabbat wasn't enough. Sunday school was really well done. It also served as a social centre. I remember fluttering the eyes at some boys (laughs). It was fun.

Q. So I take it that Shabbat was set aside for family in those days?

Eleonore: Yes Shabbat lunch was always a big family occasion. Both grandpas would be waiting at every meal after shule and downed a few schnapps before lunch.

Lea: Also there was a rule that no matter if there was a party on Saturday night, if you weren't well enough to go to shule in the day you weren't well enough to go out that night.

Eleonore: We have lovely memories of growing up in the synagogue, the tradition and most hilarious lunches where my parents were very generous in inviting both young and old to our home.

Lea: Just like being in a big shtetl. All our friends would have grown up the same.

Q: Would you say that these fond memories and experiences have kept you connected to the Synagogue?

Lea: It is my other home. It was instilled in us from our parents. There was no argument what and where we would be going to on a Saturday. Our mother was always active in the Women's Auxiliary. She would be rostered on different Shabbats to help with the Kiddush when they were introduced. We would naturally go with our mother. We learned from a very early age how to prepare the Kiddush, decorate the Succah and the Synagogue for Shavuot.

Eleonore: She really set the path for us. It was expected of us and our friends had the same experiences.

Q: I have heard many people talk about the famous GSY (Great Synagogue Youth). Were you both involved in it?

Lea: Well it was introduced to shule by Rabbi Porush and Dad (Israel Green) in 1944, the GSY was formed with a lot of help from Israel Green. He really was a very special man. He wasn't a very tall man.

Eleonore: But he had a very loud voice and that's who taught us to speak up.

Lea: And he would have been able to sing any Haftarah, and laid tefillin every day of his life.

Lea: Leon and myself actually formed the intermediate group of GSY, when we were in our late teens, and then became the seniors. We headed the committee, with someone overseeing. We would all come after Uni to have meetings, and I can still see Harvey Cooper, who is a high court judge eating a sandwich after his lectures.

Q: If we can move to slightly later in your lives. Can I ask if you were all married at The Great?

Eleonore: Yes Lea, myself and our sister Yvette, who passed away not too long ago, were all married at the Great. Most of our children were also married there.

Q: Can you tell me more about your involvement with the Women's Auxiliary.

Lea: Back when Rebbetzin Porush was heading the WA, they wanted to start a junior division and we were recruited.

Eleonore: We all respected Rebbetzin Porush very much. I didn't misbehave for her (laughs).

Lea: We were then tutored as to how the plates and food should be displayed etc.

Eleonore: We had the nicest taskmaster, Mrs Berman.

Lea: Then eventually the junior division fell away and we all became full fledged members of the Women's Auxiliary. We would always bring our children to shule and they would help out as well.

Eleonore: And I was fortunate enough to be president of the WA twice in my many years of being involved

Q: So I can really see that a sense of tradition was instilled in you by your parents.

Both: Yes

Eleonore: There was never a question as to which Synagogue we would belong too.

Well, ladies, I can honestly say that your smiling faces in shule on a Saturday really brighten up the place and thank you for agreeing to this interview and for your past and continued involvement in The Great and more specifically the WA. May you have many more wonderful years ahead. 🌸

Wishing everyone good
humour for the coming year

- Rodney Marks, comedian.com.au

My Gosh!

Where have the top hats gone?

David Newman

Rabbi Elton asked me to describe how I felt on returning to the “big shule” after more than twenty years’ absence.

Memories flood my mind! Now when I am in shule with my tallis over my head, I am joined by memories of the past – of both congregants and family. I grew up here, and walking into the shule I am continually amazed at its beauty and atmosphere. As a small child, the massive size and height, the white ribs and stars on the ceiling, the ark and the choir gallery, the Levy family ladies upstairs in the gallery, the rose window, the stern faces of Rabbis Porush and Falk, and Mr Kahan, the shamas, were all overwhelming.

As a youngster I would see the incumbents in the executive boxes in top hat and morning suit – long tailcoat, striped grey trousers and silver grey tie. Most of them were awe-inspiring except for Izzie Green who handed us chewing gum after Adon Olam! Many years later I also sat in those boxes, having the honour to serve our community as an Executive and later as President of the Board.

In the middle of last year I rejoined the shule, an easy walk from my new home in Edgecliff. There were lots of changes: the ministers were younger than my children, with their youthful exuberance balanced by Rev Hilton’s mature experience tempered with his unique sense of humour.

The quality of services at The Great is second to none. Rabbi Elton’s droshas (sermons) have been intellectually



A Bat Mitzvah 35 years ago



stimulating and provocative, relating the day’s Torah portion in ways that open up discussions, for many of us, away from shule, around the dinner table. The chazanut and choir complement the beautiful services for which The Great was always renowned. Rabbi Elton has initiated many endeavours which I believe are unique in TGS. On Shabbat, before davening, we have a class on the comments of Rashi (R Solomon ben Isaac of twelfth century Troyes) on the Shabbat parasha. During the winter months we have Mincha after Kiddush on the mezzanine in the hall and in summer Rabbi Elton and Hinda host Oneg Shabbatot in their home. Rabbi Elton’s Talmud classes are an excellent addition. I am looking forward to them becoming

a regular feature of his activities.

Communal initiatives, catering for our elder congregants in the Montefiore homes and elsewhere, and initiatives with the younger generation, continue to enhance the historical status of The Great as a leading communal institution.

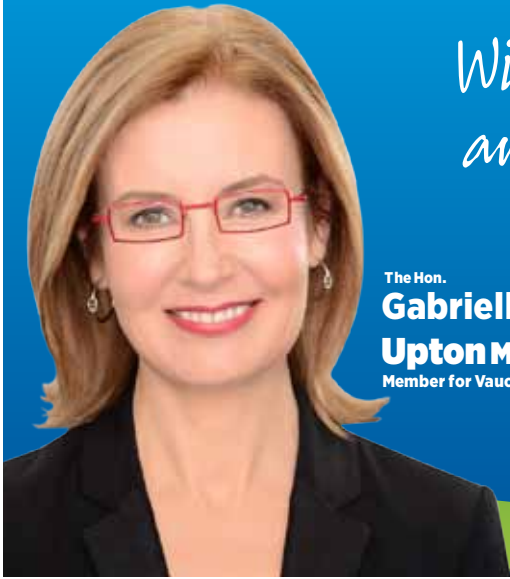
I am excited to have returned HOME, with Rabbis Elton and Yaffe and the Chazanim Josh Weinberger and Rev David Hilton, attending regularly on Shabbat and back in my old job of assisting with the maintenance of our “heritage icon”, the building I have loved from childhood. I look forward to assisting with the Board’s initiatives to improve the cost effectiveness and amenities in the building. Unfortunately, the need for security has increased and I am thankful that we have the dedicated CSG youngsters looking after us, each time there is a service in the main shule. I always thank them and I hope others do also.

As I said, I am glad to be home, making positive contributions where possible to the services, a little leining, an occasional siyum to mark the completion of a tractate of Talmud, and rekindling special friendships, some of which go back many decades. ❀

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Dr *Emil Milder*

Dr Dan Milder

Our member, Dr Dan Milder, has shared these biographical notes of his father, a much loved member of our congregation. We are delighted to include an article about this remarkable man.

Emil Milder was born in 1902 in Sobrance, a hamlet within Slovakia, then part of the Austro-Hungarian Empire. His parents were the proprietors of an inn. He was the youngest of approximately twelve children, nine of whom died in infancy or early childhood. Yiddish, Slovakian and Hungarian were the languages of his childhood. He attended cheder and also received tuition from itinerant 'melamdin', to whom his parents gave food and lodging. His thin frame in childhood gave him the nickname 'herring'.

The First World War sounded the death knell of the Hapsburg Empire. Out of the ashes of that conflagration arose a new entity, the country of Czechoslovakia, including the German speaking people of the Sudetenland. Emil Milder began to study Medicine. He helped to support himself by tutoring high school students and graduated in 1929.

During his medical studies, he was drawn to the renowned Professor Karl Kreibich, Chairman of the Department of Dermatology. Emil Milder began to study Dermatology and Venereology within Professor Kreibich's Department, rising after seven years to the position of First Assistant to the Professor. He taught medical students and trainees



Freda Milder



Dr Emil Milder

in Dermatology, presented and he published. He enjoyed the music that pervaded Prague. In 1937, Emil Milder began private practice as a Consultant Dermatologist in his beloved Prague.

Storm clouds were gathering over Europe. Hitler marched into the Sudetenland in 1938. Emil Milder was unable in 1944 to continue in private practice. He was sent to work as a doctor in Slovenia, part of Yugoslavia and later to perform manual labour in

forced labour camps. He had obtained prior a visa to emigrate to the United States, that expired after he chose instead to visit his mother in Sobrance. During his visits, he had become aware of a young girl, boarding with his brother's family. Despite her tender age and her parent's objections, he began to take her on outings, the arrangement raising a deep bond developed between the young, intelligent and beautiful girl and the more worldly older man. The two promised themselves to each other.

Conditions became more difficult daily. In June 1944, Emil Milder and Frida Herman were simultaneously transported by cattle wagons on rail tracks to Auschwitz. They gazed at each other silently, as men and women were forced to strip naked by German guards. In Auschwitz, Emil Milder was required to repair and assemble aeroplane parts. A German guard trampled upon his glasses. Frida Herman, in charge of one of the kitchens, spoke to him on occasion across a barbed wire fence. She and other girls threw food over the fence to he and his colleagues. She promised him they would survive, but did not believe it herself.

The collapse of the Stalin-Ribbentrop pact in 1941 and the Allied invasion of France in 1944 led to a pincer movement on the German army. The German army dissembled, suddenly aware of its incalculable evil. The desire to destroy all evidence led to a massacre: Jewish men were taken to a forest and systematically shot at close range. Emil Milder, wearing his heavy overcoat, sat down, his back against a tree trunk, another man next to him. A German guard, moving quickly, fired

at him from several feet, the bullet passing through his shoulder pad and into the heart of the man next to him. The guard moved on, convinced he was dead.

Emil Milder stayed in the same forest for three days, eating snow, while the bullets passed overhead and the front moved on. He made his way to a Polish village, where peasants took him in and fed him. He made his way to Slovakia. He and Frida Herman had given each other a year to find each other.

The Czech government returned from exile in London in 1945. The Minister of Health appointed Emil Milder Director of the Department of Dermatology in Kosice, Slovakia, the liberated part of Czechoslovakia. Some months later, in the afternoon, he heard a knock on the door of his hospital quarters. Frida Herman, had made her way back to Slovakia. Emil Milder had lost, amongst others, his brother, his brother's wife and their two boys. Frida Herman had lost, amongst others, her parents. Emil Milder and Frida Herman wed in a restaurant in Kosice in July 1945, with two witnesses present. The remnants of European Jewry began to stir. A Jewish community, vastly diminished, sought to reorganise itself in Czechoslovakia.

In 1946, an 'Iron Curtain' descended upon Europe. By 1948, the "jewel of democracy" in Central Europe was no more. Emil Milder was informed he might well remain Director the Department of Dermatology in Kosice, were he to take up membership of the Communist party. In 1949, he, his wife and son boarded a train to Paris, ostensibly to attend a conference, travelling with two suitcases. Life in

*Emil Milder and
Frida Herman were
simultaneously
transported by cattle
wagons on rail tracks
to Auschwitz.*

Paris as a refugee was sparse and poor, but free and uplifting. The queue for visas to the United States was long. Emil and Frida Milder boarded a boat in Genoa, Italy and arrived in Australia in September 1950.

He had been assured by the Australian Consul in Paris, he would be able to practise as a Dermatologist in Australia, were he to emigrate. An application to the New South Wales Medical Board was rejected on the basis qualifications from European Universities were not recognised. The stresses of the previous ten years and the prospect of an inability to support a young family resulted in a severe heart attack. He recovered gradually. He moved from Bronte to Kings Cross, where he established, without permission, a practice in Dermatology and Venereology. His wife established a camera store to aid the family income.

The Labour Government of New South Wales in 1956 under the premiership of Joe Cahill had little time for the anti-competitive and restraint of trade practices of the New South Wales Medical Board. In 1957, Emil Milder was

registered to practise as a Consultant Dermatologist in the State of New South Wales. His practice, by that time considerable, expanded further. He was able in 1959 to purchase a home in Bellevue Hill, which he renovated. Within it, he created an atmosphere both Jewish and central European; furniture, books and music attesting a quiet, cultured and cultivated individual.

Emil Milder enjoyed Australia. He enjoyed its strong democratic traditions, its lack of pretence and its natural beauty. He began to attend The Great Synagogue, where he enjoyed the beauty of the building, the quiet decorum of its services, the musicality of its choir and its Chazan, Reverend Kezelman, and the friendship of its senior Ministers, Rabbis Porush and Lubofsky. He attended the Adas Yisroel Congregation on High Holidays, which corresponded more closely to his own Slovakian traditions.

Emil Milder was invited to address the Israel Dermatologic. He was able to attend an Independence Day Parade. He was able to witness in June 1967 the victory of Israel. He was able to witness in Sydney the visit of General Moshe Dayan and to reflect upon the tumultuous events of the Jewish people, that had unfolded in his own lifetime.

Emil Milder began to suffer ill health in 1968. A stroke rendered him unable to practise Medicine further. He was looked after, at all times, with great love and care, by his wife, who ensured he felt at all times secure. He passed away in April 1973 shortly after a second stroke. ❀

Coming *to The Great*

Shosh Kwiet



Shoshi Kwiet, her mother Jane and Eli Levi.

Shabbat at The Great Synagogue is a window of time, in a week dominated by study and work in which I can reflect on the week just past: the experiences, successes, blessings and challenges. The weekly prayers and parasha serve to guide this reflection. To be completely frank, it is often not until the explanation of the parasha by our congregation leaders that I am able to fully grasp the meaning and lessons that can be derived from the text.

I am always struck by the remarkable ability of our leaders to interpret and

teach the parasha (and Torah generally) in such a manner that each congregant, regardless of background, prior knowledge, age, level of observance etc. may apply Torah to some aspect of his or her life, whether it be career, family life, relationships with others, or the way in which he or she sees him or herself. Our leaders have the unique ability to provide this spiritual guidance to all, fostering a sense of inclusiveness and acceptance within the Shule. Each individual can find his/her own space in which to tap into Godliness and spirituality in a very personal way without pressure to conform to any status quo.

Not only is Shabbat at The Great Synagogue an opportunity for introspective reflection but also a time to acknowledge that we as individuals are not the centre of the world. Acknowledging a higher power and the community around us serves to ground and humble us. To me, The Great Synagogue's atmosphere of warmth and inclusiveness fosters a strong sense of Godliness that each congregant, through prayer, meditation and reflection, can tap into. However, to give an honest explanation of what draws me to the Great Synagogue, acknowledgement must also be given to the pickled herring at Kiddush! 🌸

From the *Choir Gallery*

Justin Green

A year and a half ago I chanced upon a small poster on the community noticeboard outside the Sydney Conservatorium of Music Library. It called for, what I have learned, indeed a rare beast – the singing Jewish male. Of course most people enjoy singing, but how many men actively join a choir? Choirs are institutions that are notoriously short of blokes. The last time I had sung (tenor) was the previous year in the Macquarie University Singers (MUS) based in North Ryde. This community choir boasts over one hundred active members and tackles diverse repertoire; pop music and classical 'art' music of all stripes. However beyond an occasional crack at *Erev Shel Shoshanim*, a community ensemble of this kind does not attempt the kind of choral music I



Justin Green

had been drawn to as a boy. At about eight years I was gently pushed (along with my brother Stuart) into the North Shore Synagogue choir as a soprano. We sang there for many years under different choirmasters and clergy. These included Rabbi David Rogut and Solly Goldberg, and besides our showpiece *B'Rosh Hashana Yikatevun* duet, we had the rare privilege of being surrounded by chazzanut on a weekly basis. Especially for boys in the secular

school system, this was a lifeline to Yiddishkeit and Jewish identity. Thus, when The Great's poster showed up on the Library wall where I am currently studying Music Education, it seemed like a timely and rare opportunity.

For eighteen months I have happily shared the choir loft with a small motley band of singing yids. Some stand-out events from this time: the 100 Years ANZAC service where we sang with a massed Jewish schools choir; the Law Service; the Selichot Service leading up to Yom Tov; and this year, the service on Pesach for the Counting of the Omer featuring fresh repertoire suggested by Rabbi Elton. For a Synagogue choir, each Shabbat and Chag is a fresh opportunity to beautify the service for the congregation by supporting our world-class clergy, and I am very pleased and honoured to be a part of this ongoing tradition. 🌸

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Some Sunday *School Memories*

John Lenn

Sunday school at the Great during the early 1960s was a party. There were more than 100 kids rushing around. The atmosphere in the boardroom (now the Library) where we learned was pleasingly reminiscent of Israel Green's cigars. We kicked off at 8 am with Tefillin Club: half an hour of davenning in the shule, then a rushed but sumptuous breakfast upstairs followed by benching. Rabbi Porush was ever-present. He loved children. We had huge model Seders and rollicking youth services. One of our class mates, David Freilich, davenned so well that we gave him a nickname: "Rabbi Freilich". For me and a lot of others it was our first real life experience independent of our parents, other than school.

Let me evoke the memory of two teachers of that era. Firstly there was Isaac Norman ("Ike") Goodman, the synagogue secretary. Mr Goodman was everywhere. Once I found boxes of old photos in one of the shule storerooms. It is no exaggeration to state that Mr Goodman appeared in dozens of them, posing with prime ministers, governors-general and other dignitaries of every description. Mr Goodman – sometimes "Goody" but never "Izzy" – even ran the downstairs kitchen for a while as a restaurant and also performed the duties of shammas in the synagogue. To the surprise of some and the delight of many, he bedecked himself in a top hat and tails for the latter role. He was really steeped in shule life. For communal service he was made a Member of the Order of the British Empire. In later years,

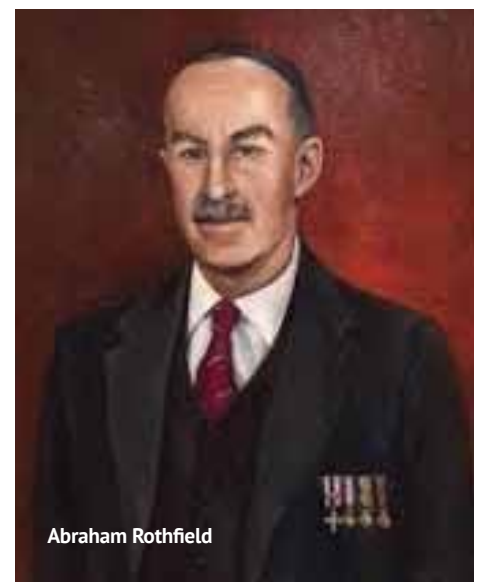


Norman Goodman

Mr Goodman courteously provided me with a seat one Yom Kippur in the Surfers Paradise synagogue, of which he had become secretary.

My most unforgettable teacher was the beloved Abraham Rothfield. Short in stature, pipe-smoking and possessed of a broad Glasgow accent, "Rothy" was a pious and learned Jew who had emerged from the First World War as a decorated hero. As Captain Rothfield, he won the Military Cross twice. Rothy was a goldmine of stories and anecdotes. His speciality was synagogue folklore and personalities. My friends and I used to visit him in his Bellevue Hill flat after high school where he would tutor us in leining for any forthcoming Youth Service. We were guaranteed a hot cuppa served by his dear wife, Olive, as well as a treasure trove of fascinating recollections. I have been privileged to perform a role that was once Mr

Goodman's – that of headmaster of the Great Synagogue Sunday Hebrew Centre – and, in some measure, to follow in the footsteps of the blessed Mr Rothfield as a teacher of Torah to boys. ❀



Abraham Rothfield

Changing the *Prayer Book*?

Professor Steve Schach

The first part of the service on Friday Evening is called *Kabbalat Shabbat* (Welcoming the Sabbath). In some synagogues, the Cantor leads this part of the service from the *Bimah* (the desk from which the *Torah* is read), rather than from the *Amud* (the Cantor's lectern), in order to make the point that the 400-year old *Kabbalat Shabbat* is a "new" part of the service, added during the sixteenth century by the Kabbalists in Safed [i]. In fact, other than prayers for the State of Israel, the last modification to the *Siddur* (prayer book) was made in the seventeenth century when Psalm 30 was added to the Preliminary Morning Service [ii].

But then in 1969 an event occurred that necessitated a change to the *Siddur*. First, though, some background information. *Kiddush Levanah* (Sanctification of the Moon) is a ritual conducted outside on a night when the moon is visible. Specifically, we perform *Kiddush Levanah* once each month, no earlier than three nights and no later than fourteen nights after the appearance of the new moon [iii].

The prayers we recite to bless the new moon include the following sentence: "As I dance before you and cannot touch you [the moon], so my enemies will not be able to touch me". But on 21 July 1969, at 02:56 UTC, Neil Armstrong stepped onto the lunar surface [iv], contradicting the phrase, "I ... cannot touch you."

There was consternation in the Jewish world. On the one hand, a mistake in the *Siddur* could not be countenanced. But making a change to the prayer book was equally unacceptable.



At that time, Rabbi Shlomo Goren was undoubtedly the best-loved rabbi in the Jewish world. Rabbi Goren was the general who headed the Military Rabbinate of the Israel Defence Forces during the Six Days War. He was present at the capture of East Jerusalem on 7 June 1967. The photograph of Rabbi Goren at the Western Wall holding a *Sefer Torah* and blowing a *Shofar* for the paratroopers who had taken the Kotel earlier that day [v] went viral in the Jewish world and catapulted him to fame.

After the moon landing, Rabbi Goren (in his capacity as Chief Chaplain) issued an instruction to the armed forces of Israel that the wording in the Military *Siddur* was now to read [vi]: "As I dance against you and do not touch you, so others, if they dance against me to harm me, they will not touch me".

The consternation grew to a fever pitch. How dare even Rabbi Shlomo Goren modify the liturgy? After all, if you make one change to the *Siddur*, who knows what other changes might ensue? Surprisingly, it took a little while before

the Jews of the world finally realised what Rabbi Goren had done. Far from trying to reform the *Siddur*, he had taken an exceedingly conservative position and had simply gone back to the original orthodox formulation of the prayer in a minor tractate of the *Talmud* [vii].

On the other hand, Deuteronomy 17:8–11 recognises that new decisions may be necessary from time to time. An extract [viii]:

"If there arise a matter too hard for thee in judgment ... thou shalt come unto the priests the Levites, and unto the judge that shall be in those days; and thou shalt inquire ... and thou shalt observe to do according to all that they shall teach thee."

So, can the *Siddur* be changed? That's for you to decide! 🌸

Endnotes

- [i] Stephen R. Schach, *The Structure of the Siddur*, Jason Aronson, Northvale, NJ, 1996, p. 208. [ii] Abraham Z. Idelsohn, *Jewish Liturgy and Its Development*, Henry Holt, New York, NY, 1932, p. 81. [iii] *The ArtScroll Siddur*, Mesorah Publications, New York, NY, Second Edition, 1990, p. 55. [iv] https://en.wikipedia.org/wiki/Moon_landing [v] <http://www.jewishpress.com/blogs/Israel-shield/he-was-a-great-rabbi-a-soldier-he-liberated-jerusalem/2014/10/10/> [vi] <http://opensiddur.org/prayers-for/new-moons/dancing-with-the-moon-innovations-in-the-kiddush-levana-in-light-of-the-first-moon-landing/> [vii] *Talmud Bavli, Masechet Sofrim*, 20:2. [viii] *The Tanach*, Jewish Publication Society, Philadelphia, PA, 1917.



Kids *Events*



**Shavuot
Ice Cream Party
for Kids**

Sunday, 12 June

Children will be invited
to stand on the Bimah
for the reading of the
10 Commandments
at 9.45 am

Children's Service
at 10.15 am
with Ice Cream

Free Event
For children under 12
Come and bring your friends!



Kids *Events*



Matza Baking



Camp



Purim



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Pick up 4:30pm - 5:00pm

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Email admin@greatsynagogue.org.au to register your child

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Matza Baking

At Home with the *Rabbi and Hinda*

Shabbat and Yom Tov afternoons have taken on a new flavour at The Great Synagogue in the past year. When they arrived, Rabbi Elton and Hinda restarted an old congregational favourite: Oneg Shabbat. This program was created by Rabbi Apple and for many years took place either at his home or at the home of Rev Gluck. The format is the same. About once a month, 90 minutes before the end of Shabbat congregants gather at the Rabbi's home, we begin with the afternoon service (Mincha) followed by a light meal (Seudah Shelishit – the third meal of Shabbat). There is always a delicious spread of challah, dips, fish, fresh fruit, cakes and biscuits, hot and cold drinks, crisps, chips and snacks.



After people have taken something to eat we sing a little and then there is a presentation or discussion. Rabbi Elton has spoken about the blessing on the candle in Havdalah at the end of Shabbat, David Newman has discussed a tractate of Talmud he has completed and there have been lively discussions about the weekly Torah portion. The evening concludes with Grace after Meals, the evening service (Maariv) and Havdalah, before the group disperses to enter the workaday week once more.

There have been three special instalments of Oneg Shabbat. We were delighted to host a Shabbaton for members of Bnai Akiva. They stayed and ate in the shule, and on Shabbat afternoon they were joined by the Ministers and members of the congregation. Rabbi Elton gave them a special class, followed by Seudah Shelishit with enthusiastic singing, words of Torah from members of Bnai

and finally Havdalah in the main shule, with the lights dimmed and the polished wood, brass and stained glass windows reflecting the candle.

The Shabbat before Pesach is called Shabbat Hagadol (the Great Sabbath) and traditionally the Rabbi gives a lengthy and detailed presentation about the coming festival, called the Shabbat Hagadol Drasha. This year we incorporated it into Oneg Shabbat and Rabbi Elton spoke about the blessing we make in the middle of the Seder, between discussing the Exodus and the meal.

On the Saturday evening before the first night of Shavuot, we rearranged the event slightly, so that people arrived just after Shabbat went out. We said Maariv for yom tov. There was a sumptuous dairy meal, with home made lasagne and Glick's best cheesecake. Then Rabbi Elton kicked off a fascinating and involving discussion of inclusive Orthodoxy, as an approach that The Great has followed and continues to pursue.

Oneg Shabbat has been a real highlight of the past few months. Every gathering has attracted 30-40 people of all ages, from senior members to kids playing cards on the floor. It has been a way to build a sense of community in a warm and homely atmosphere. Rabbi Elton and Hinda are creating a welcoming home, by individual invitations to Shabbat meals, by their housewarming/Chanukah party and through these Shabbat and yom tov events. They have become a fixed and popular staple of activities at The Great and they are going to continue and grow into the future. ❀

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Jokes Corner

Henry Goldberg calls his son, Melvin in Brisbane.

The father says to Melvin, "I hate to tell you, but your mother and I can't stand each other anymore, and we are divorcing. That's it!! I want to live out the rest of my years in peace. I am telling you now, so you and Rachel shouldn't go into shock later when I move out."

The father hangs up, and Melvin immediately calls his sister, Rachel in Melbourne and tells her the news. Rachel says,

"I'll handle this."

Rachel calls Sydney and gets her father on the phone. She pleads to her father, "Don't do ANYTHING until Melvin and I get there! We will be there Friday night."

Henry says, "All right, all right already."

After Henry hangs up the phone, he hollers upstairs to his wife, "Gillian, it's okay, they're coming for Rosh Hashanah. Now, what are we going to tell them for Pesach?"

MILLEE'S

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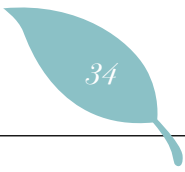
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Some Events at The Great 2016

YOM YERUSHALAYIM SHABBAT

Saturday 4th June

Join us this Shabbat as we celebrate the reunification of Jerusalem.

GUEST SPEAKER - DEB KAHN

"MY ISRAEL, THEN AND NOW"
 Deb Kahn was a volunteer in the Israeli army during the 6 day war and served in the Yom Kippur war. He will be addressing the congregation about his experiences and the meaning and significance of Yom Yerushalayim.

admin@greatsynagogue.org.au | 9167 2422

Ministers of The Great Synagogue at the Montefiore Homes

From this month, our Ministers will be speaking every month at one of the three Montefiore centres, to connect with residents who are connected to our shul.

All Great Synagogue members, and others, are welcome to attend, and we hope this will be a way for us to reach many more of our senior members.

Monday 9 May	11am - 12pm	Woolahra in the Main Lounge with Gidon Weisberger
Tuesday 18 June	11am - 12pm	Hartford Hill in the Recreation Room with Rabbi Eitan
Monday 1 August	11am - 12pm	Woolahra in the Main Lounge with Rabbi Yaffe
Tuesday 20 September	11am - 12pm	Hartford Hill in the Recreation Room with Gidon Weisberger
Wednesday 23 October	2.00pm - 3.30pm	Hartford Hill in the Recreation Room with Julia Levy Lorange on Level 3 with Rabbi Eitan
Monday 31 November	11am - 12pm	Woolahra in the Main Lounge with Rabbi Eitan
Tuesday 27 December	11am - 12pm	Hartford Hill in the Recreation Room with Rabbi Yaffe

BOOK CLUB

The Great Synagogue's book club

GREAT BOOKS

Our next meeting

30 June 2016

7:30pm
at the home of Anna & David Rosenzweig

With discussion led by Judith Sperling

RSVP to admin@greatsynagogue.org.au for location details.
 If you would like to host a meeting please let us know

ANZAC SHABBAT

23 April 2016

The Great Synagogue will be observing the traditional ANZAC Shabbat on the first day of Pesach.

There will be a brief memorial ceremony after the service.

If you would like to lay a wreath please contact the synagogue office. We will be joined by representatives of NAJEX and the RSL.

We would be particularly pleased to see members and friends of The Great Synagogue associated with the Australian Defence Forces.

What's Jewish about Ovarian Cancer?

Hinda Young invites you to join us at The Great Synagogue for a Shabbat lunch to raise awareness about ovarian cancer and support Ovarian Cancer Australia

FAMILIES WELCOME

6th August 2016

Saturday Morning service - 8.45am
 lunch following kiddush 12.30pm

Tickets - \$45

Guest Speaker
Dr Lesley Andrews
 Head of Department Hereditary Cancer Clinic Prince of Wales Hospital

RSVP by Sunday 31 July 2016
<https://www.trybooking.com/210742>

Mums & Dads, kids of all ages, we invite you to our special Grandparents Shabbat Service, to thank and celebrate the wonderful work of our TGS grandparents.

Grandparents Shabbat

30th July

Service begins - 8:45am
 Torah Reading - 9:30am
 Special Childrens service - 10:30am
 Grandparents blessing of children and grandchildren - 11:25am
 Family Kiddush - 12:00pm

Send us some family pictures, to admin@greatsynagogue.org.au so we can decorate the midbarim - THE GREAT SYNAGOGUE SYDNEY for a fun family Kiddush.

"Grandparents make the world a little warmer, a little kinder, a little wiser"

GREAT PERSONALITIES

PORTRAITS FROM THE AM ROSENBLUM JEWISH MUSEUM

AN EXHIBITION AT THE GREAT SYNAGOGUE, SYDNEY

THE GREAT SYNAGOGUE SYDNEY

LAUNCHING 7 MAY 2016 11:45AM



New Year's Greeting
L'Shana Tova Great Synagogue
Leslie & Ginny Green

Induction of Rabbi Elton *as Chief Minister*



Rabbi Elton, Hinda Young, Vicky Kennard and Rabbi James Kennard.

Just a few days before Rosh Hashanah The Great Synagogue witnessed the induction of Rabbi Elton as the seventh Chief Minister of the congregation. A large assembly of members of The Great, rabbis, community members and leading Sydney and Australian figures was present for the historic occasion and Chief Rabbi Mirvis sent his best wishes. Before the service, the Israel Green Auditorium was packed for a festive Tea, when Rabbi Elton and his wife Hinda managed to meet many members and friends of the congregation. The inauguration itself was a beautiful and memorable occasion. Cantor Weinberger and the Choir were in fine voice and were assisted in the musical presentation by the Leonora String Ensemble. Rabbi Yaffe and Rev Hilton officiated as Ministers of the Synagogue.

One of the leading Modern Orthodox rabbis in Australia, Rabbi James Kennard, inducted Rabbi Elton. Rabbi Kennard is the Principal of Mount Scopus College in Melbourne, and was Rabbi Elton's Talmud teacher when they both lived in Manchester. He has remained an important mentor and there could not have been a better choice. In his address, Rabbi Kennard reflected on the words above the Ark, which translate as Know Before Whom You Stand. This has the simple meaning that the worshipper must know they are standing before God when they pray, but they have a second, special meaning for the rabbi. He has to be aware of congregations before whom he stands. He has to know them, understand them, empathise with them



Gabrielle Upton MP with a message from the Government of New South Wales.

and care about them. That connection between rabbi and congregation is essential for a successful rabbinate and synagogue.

Rabbi Elton delivered a heartfelt sermon which inspired the congregation. Here are extracts from his address:

“I stand before you as the new Chief Minister of this congregation deeply humbled, and fully aware of the privilege to hold this office and the profound responsibility that comes with it.

I want to share a particularly moving moment from my time here in July. As the Sefer Torah was taken out of the Ark one Shabbat morning I took a close look at the silver breastplate and I read the small plaque fixed to the front, which records that it was a gift from the United Synagogue in London, and that it used to hang on a Torah scroll in the Ark of the Great Synagogue in Aldgate. The Great Synagogue was destroyed in enemy action in the Blitz in 1941, but not before it had created not just a community, but an ideology; an ideology of ‘everybody in, nobody out’, an ideology which became the founding principle of this congregation. We are an independent Orthodox synagogue, but that is where we take our inspiration. This Great Synagogue like that Great Synagogue is not just capacious in its architecture, but also in its outlook. There are no barriers to entry, there are no requirements for membership other than being part of the Jewish People. We stand for inclusivist Orthodoxy, in which all are welcomed to join us, as they proceed on their Jewish journey.

The covenant between God and the Jewish People encompasses all Jews, whether they come to the synagogue every day, once a year or not at all. It includes the whole of Beit Yisrael, the entirety of the House of Israel, and it is not by chance that Beit Yisrael is the Hebrew name of the Great Synagogue. That means that everyone is equally valued, equally welcomed, equally cared for. We want to nurture a modern Orthodox Judaism, in touch with the best currents in contemporary civilisation and culture. We want a loyal and authentic Judaism, true to our ancient traditions,

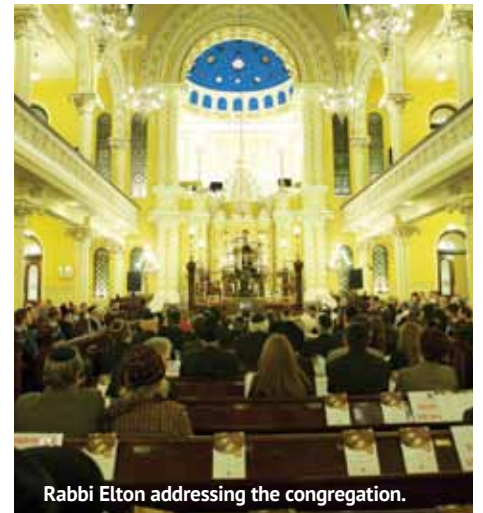


Justice Stephen Rothman AM welcomes the congregation.

*We have one of
the most beautiful
synagogue buildings
in the world, capable
of creating a unique
atmosphere of holiness
in our prayers.*

belief and practices, rooted in Torah and mitzvot. We want a forward looking Judaism, that gives new opportunities to women and gives access to those who have been sidelined or ignored. We love and support the State of Israel but do not dogmatically assert that there is only one way to be a Zionist.

That is why I want to make the Great Synagogue, and the whole religious and lay leadership want to make the Great Synagogue a vibrant centre of Jewish life, in which everyone can find a place and a connection. Although it brings its challenges, we are blessed with our location in the centre of Sydney. Many people live within walking distance and many more pass by here to work, shop or relax. We have one of the most beautiful synagogue buildings in the world, capable of creating a unique



Rabbi Elton addressing the congregation.

atmosphere of holiness in our prayers. We have outstanding cantors and a celebrated choir. We have Ministers who teach Torah that is relevant, compelling and inspiring. We have social events for people of all ages. We ensure that those who need support at times of sickness, bereavement or personal struggle find that support in our congregation.

I ask you to join with me and the leadership of the Great Synagogue to make it a reality, and let us all pray in the words of the Psalms: May the favour of the Lord our God rest upon us; may He establish the work of our hands. Truly establish the work of our hands.

The congregation left the Synagogue with new confidence in the future of the community and in the rabbinic leadership for the years ahead”.

Young Adult *Events*

The last year saw an exciting range of activities for the 18-35s. Rabbi Danny Yaffe arranged events on Friday nights, before and during festivals and other special occasions. He has now gone on to explore other opportunities, and we thank him for his work and wish him well. Here are some of the events over the past twelve months. Young Adult activities will continue into the future.

Under 35's Only

The Great Charity COOK-OFF

Test your culinary skills, socialise and have fun while fundraising for charity

Wednesday 13 April, 7:30pm
OBK, 36 Flood Street, BONDI
\$15 Entry

THE GREAT SYNOGOGUE
BIG KITCHEN
YIPN
Jewish Home

You are cordially invited to

The Great Persian Purim Feast

Come in your Persian Finery!
Wednesday 23rd March
Doors open 8:30 PM

Megillah reading will take place at 7:00pm at TGS, followed by the feast at a different venue.
Venue: Given upon booking
Under 35's | ID Required
\$28 at the door

THE GREAT SYNOGOGUE
YIPN

This event is brought to you by The Great Synagogue and YIPN. For more details and bookings contact Rabbi Danny on 0425 152 404

Sunset Shavuot Picnic

UNDER 35's ONLY

Sunday 12 June
BYO Blankets
Dairy Treats will be served

Reading of the 10 Commandments: 3:30pm
@ The Great Synagogue, 187A Elizabeth Street
Followed by a picnic in Hyde Park
Evening Services 6pm

Rabbi Danny: 0425 152 404

THE GREAT SYNOGOGUE
YIPN

PLEASE JOIN US AT THE

SKYROOM ON CASTLEREAGH

Enjoy an evening of decadence with wine samplings
Savour the flavours of various cheeses from around the world

6:00PM - 8:00 PM, Thursday, 21st May

HELD IN THE SKYROOM

(direct entrance from 166 Castlereagh Street)

\$20 entry
registration upon entry is a must.

Entry only for 18-35 year olds
Please bring ID

For further info call Rabbi Danny on 0425 152 404

THE GREAT SYNOGOGUE

FRIDAY NIGHT LIVE

5:45PM Friday, 26th June, 2015

Oriental Cocktail Kiddush

5:45 pm - 6:30 pm | 187 Elizabeth Street, SYDNEY
6:30 pm onwards | 166 Castlereagh Street, SYDNEY

Ages 18-35

Please RSVP to Rabbi Danny on 0425 152 404
Proudly sponsored by Michael and Dorothy Goldstein
Project of TGS Young Adult Division

THE GREAT SYNOGOGUE
YIPN

Holiday *Events*

THE GREAT PESACH WORKSHOP

- Matzah Baking for kids
- Sale of Pesach Judaica
- Insights into the Seder from the Rabbis
- Tunes for the Seder from our Chazanim

SUNDAY 10 APRIL
9:30am - 12:30pm

TEL: 9267 2477 FAX: 9264 8871
admin@greatsynagogue.org.au

MATZAH RAMBLE
Monday 25 April

Join us for a family outing on ANZAC Day/Chol HaMoed Pesach. We will be meeting at 4pm at the corner of Notts Avenue & Campbell Parade for a leisurely walk to Coogee in time for the sunset. Bring Pesach snacks, all ages welcome!

Choral Service for the Counting of the Omer

Cantor Jordan Weinberger & the Choir of The Great Synagogue will lead a choral Maariv & perform Samuel Admon's masterpiece for the Counting of the Omer.

Thursday 28 April 2016
7th night of Pesach
6:00pm

Followed by Kiddush

Celebrate Tu B'Shevat with The Great Synagogue

Mapping out Israel with JNF Shaliach for Adults
Scavenger Hunt for Kids

Tu B'Shevat Picnic Seder

- Light Meal with 7 Species of Israel
- Short Insights by Great Synagogue Ministers

Centennial Park - Learners Cycleway
Sunday, 24 January 3.30 to 6.30 pm
\$5 per person
RSVP: admin@greatsynagogue.org.au / 9267 2477

Special Shavuot edition of Oneg Shabbat
Simchat Yom Tov - The Joy of the Festival

Saturday, 11 June 2016 at 6 pm
at the home of Rabbi Elton & Hinda

Shavuot celebrates the receiving of the Torah on Mt. Sinai and to mark this occasion it is traditional to engage in extra Torah learning on the 1st night of the Festival

Maariv 🥞 **Delicious Dairy Dinner** 🍰 **Learning**

Rabbi Elton will speak about 'Rabbi Jonathan Sacks and Inclusive Orthodoxy: A Model for The Great Synagogue'

Free of charge & open to everyone
admin@greatsynagogue.org.au / 9267 2477



Senior Judges and the Attorney General of New South Wales

Law *Service*

Every year The Great Synagogue welcomes the Chief Justice of New South Wales, the Judiciary, representatives of the legal profession and distinguished visitors to a service to mark the opening of the Law Term. This year the service on 10 February was conducted by Rabbi Elton, Cantor Weinberger and a guest, Rabbi Alon Meltzer of the ACT Jewish Community.

The Cantor and Choir performed extremely well, and the increased numbers attending were well rewarded. It was also an opportunity for Rabbi Elton's parents to enjoy one of the showcase events in The Great Synagogue's year. Readings were selected by Rabbi Elton and given by leading judges and lawyers, male and female, Jewish and non-Jewish. The Attorney General of New South Wales, the Hon. Gabrielle Upton MP, delivered a message from the State Government. In his sermon, Rabbi Elton shared

these thoughts:

'It is my privilege to pray with you as the new Law Term begins, to ask God to advance the welfare of our justice system and those who serve it. For over sixty years, The Great Synagogue has held this service and we are proud to maintain our tradition, as we show the commitment of the Jewish community to the wellbeing of the society in which we live and flourish.

'God manifests Himself in the world as a righteous Judge. Human judges are called Elohim, which is another name

for God, because they are to be like Him. When a judge sits in court their task is not only to be fair, conscientious and thorough, though all of these are necessary. They have a higher duty and calling, which transcends these particulars: they are summoned to imitatio dei, they are asked to emulate God, to follow in His ways and stand in His place. That is surely an awesome responsibility, but it is the only way in which God's vision for the world can be realised. When God told Moses to assemble seventy men to serve as his associates in judging the people, He assured Moses 'I will take of the spirit which is upon you, and will put it upon them; and they shall bear the burden of the people with you, that you bear it not yourself alone.' Judges do not just need particular qualities or training, they must be endowed with Divine Spirit, for theirs is a holy calling, and all who take part in the legal process are part of that sacred endeavour.'

The reception which followed was extremely convivial and enjoyable, and the dinner which concluded the evening was well attended and successful. We were honoured not only that the Chief Justice, the Hon. Tom Bathurst AC, attended and read at the service, but also that he addressed the dinner. The Chief Justice is always thoughtful, and his remarks that night were no exception. He said:

'The service is an occasion to celebrate the breadth of the legal profession and, more broadly, the multicultural diversity that sits at the heart of our society. I know that many of the judges and their staff look forward to the service as an important annual event in the Court's calendar. There is always great excitement about meeting members of the community and hearing the recital of traditional prayers in such a beautiful synagogue as this. I have a deep respect for the Jewish community's resilience and its consistent civic contribution.

'The promotion of diversity, multiculturalism and respect for other cultures and beliefs is clearly

Judges must be endowed with Divine Spirit, for theirs is a holy calling, and all who take part in the legal process are part of that sacred endeavour.'

beneficial to enhancing the wellbeing and protecting the human rights of both minority groups and all Australian citizens. Our society has

been undoubtedly enriched by the unique experiences that people from other countries and cultures bring to our shores. The promotion of multiculturalism has as its core a respect for the human rights and individual liberties of citizens. Thank you again for the invitation to speak tonight and for the opportunity it has afforded me to become better acquainted with the remarkable contributions the Jewish community has made to Australian society.'

We hope that the Law Service will continue to grow and strengthen over the coming years, with more people from The Great Synagogue and the wider Jewish and non-Jewish community coming to enjoy a truly splendid occasion. ❀



Rabbi Elton and Hinda, with Rabbi Elton's parents, Mavis & Peter Elton

Education *Classes*

Rabbi Elton, Rabbi Yaffe and Rev Hilton are all exciting and enthusiastic teachers, and presented very well received courses over the last year. Rabbi Elton covered Talmud, theology, history and Rashi's commentary on the weekly Torah reading; Rabbi Yaffe taught Midrash, the Rabbinic expansion on the text of the Five Books of Moses; Rev Hilton taught about the Prayer Book and Jewish meditation. Here are some posters and photographs from those courses.



The Great Synagogue and Dr Chabuk present

PREPARING FOR THE NINTH OF AV

Every year Jews remember the Temple which was destroyed on 9 Av, and tragically since. Rabbi Elton will be presenting these classes on the historical background to these events.

8:00PM

- 19 July Destruction of the First Temple
- 26 July Destruction of the Second Temple
- 2 Aug Crusader Massacres

Kindly hosted by Shelley Einfield
RSVP for location details to: TGSRVSP@greatsynagogue.org.au

THE JEWISH JOURNEY IN THE MODERN WORLD

SIX JEWISH HISTORY CLASSES WITH RABBI ELTON

- 3 MARCH: GERMANY
- 10 MARCH: HUNGARY
- 24 MARCH: FRANCE
- 31 MARCH: USA
- 7 APRIL: BRITAIN
- 14 APRIL: AUSTRALIA

ALL CLASSES START AT 8PM
KINDLY HOSTED BY AVRIL & JOE SYMON
FOR LOCATION DETAILS AND TO RSVP
TGSRVSP@greatsynagogue.org.au

Bar & Bat Mitzvah Program

Rabbinic House School and The Great Synagogue are delighted to launch a new program for Bar and bat mitzvah.

Enhance your child's Jewish education as they enter the next phase of their religious lives. Concentrating on Hebrew, the weekly Torah portion and Jewish rituals. Taught by Rev David Wilson from The Great Synagogue, based at Rabbinic.

Thank us and innovative teaching will give your child's passion for Judaism.

Meeting every Wednesday during the school term
4.30 pm to 5.30 pm.

£10 per session paid to The Great Synagogue. Children in the program will be able to hold their Bar or bat mitzvah at the Synagogue at a discount.

To register please contact Karin Morris via karin.morris@rabbinichouse.com.au

The Great Synagogue welcomes Rabbi Noah Leavitt Scholar in Residence for Shabbat Va'era

Rabbi Leavitt will speak Friday night 8 Jan & Saturday 9 Jan after kiddush

ABRAHAMADABRA SYNAGOGUESH?

Rabbi's Name: Rabbi Noah Leavitt
Scholar in Residence at the Great Synagogue
Congregation Oratit Chaim in Manhattan.
Former Rabbi of Netivot Shalom in Baltimore

THE GREAT SYNAGOGUE & THE CENTRAL SYNAGOGUE

THE RADICAL ORTHODOXY OF RABBI ELIEZER BERKOVITS

WITH RABBI DR BENJAMIN ELTON

WEDNESDAY JUNE 15: GOD

WEDNESDAY JUNE 22: LAW

WEDNESDAY JUNE 29: SHOAH

RABBI BERKOVITS WAS THE RABBI OF THE CENTRAL SYNAGOGUE (1946-52) AND ONE OF THE MOST IMPORTANT ORTHODOX THINKERS SINCE WORLD WAR II

AT THE CENTRAL SYNAGOGUE AFTER THE 7.30 PM MAARIV

METUS & LORE

THE GREAT SYNAGOGUE

At the home of Rabbi Elton

At the home of Rabbi Elton

JEWISH MEDITATION

"A Walk through the Amidah, our gateway to G-d"

How do we interpret its messages in terms of our daily lives and individual needs?

7.30pm - 9.00pm

at the home of Rev David and Stephanie Wilson for both Men and Women

Thursday 15 May
Tuesday 22 May
Thursday 29 May
Shabbat 5 June
Shabbat 12 June

Eight refreshments will be served

Women's *Events*

Rebbetzen Sara-Tova Yaffe took the lead organising events for the women of the congregation over her twelve months with the shule. There was challah baking, sushi making, Tea and Torah after the sermon each month, and a weekly class on the Ethics of the Fathers. Here you can see the range of events. The Great Synagogue will continue to cater to female members in the year and years to come.

Women of TCS are invited to join a revolutionary learning experience

Pirkei Avot
Ethics of our Fathers

relationships, family, ethics and interpersonal relationships from women's point of view

Series 2

Wednesday Evenings, 8-9pm
Commencing 30 March

At the home of Rebbetzin Sara-Tova Yaffe

Tea and refreshments will be served

To reserve the series contact
Rebbetzin Sara-Tova on 0422 478 681

THE GREAT SYNAGOGUE
SYDNEY MELBOURNE

Torah & Tots

Come and enjoy a cup of coffee, cake and interesting insights in contemporary Jewish thought, while your child is looked after by a babysitter.

"Can women read the Megillah for men" - discussed by Rabbi Elton

Monday 14 March
10am

Talk will be hosted by
Gila Weinberger

please RSVP to
admin@greatsynagogue.org.au
for address and numbers for the babysitter

The Great Hamantashen Bake-Off

Discover the art and mystique of this famous ancient Purim treat.
Bake for yourself, friends, family and your community!

Includes light refreshments and your very own range of home baked Hamantashen

Monday 21 March | 7:45pm - 9:30pm | \$20

Women's only event in the home of Rebbetzin Sara-Tova Yaffe

RSVP Essential as space is limited
Contact Sara-Tova on 0422 478 681 by Friday 18 March

Tea & Torah

Women of The Great Synagogue are invited to join an inspiring monthly learning group.

Delve into the insights of the Parsha and discover the practical application of our weekly portion

2 April 2016
after R' Elton's Sermon
(approx. 11 am)

Tea and Refreshments served

THE GREAT SYNAGOGUE
SYDNEY MELBOURNE

Madam *President*

Ros Brennan

My parents, Mannie and Ethel Rapaport, were married at The Great Synagogue in 1950 but my childhood and teenage years involved attendance at Central Synagogue. Visits to The Great were only occasional, for the Bar Mitzvahs of my cousins, and other family friends' celebrations.

On finishing high school, I completed a Bachelor of Commerce in Economics and a Diploma in Education before starting my career in secondary teaching. I also completed a retraining course for infants and primary teaching which I loved.

Moving to the Inner West with my young family, we joined Strathfield Synagogue where my sons attended Sunday School until the BJE directed us to The Great. Here I began helping out with the breakfast preparation for the children (often 25-30) after Tefillin Club, as well as providing their morning tea. It didn't take too long before I was also helping out with the kiddush preparation on Shabbat on a regular basis. I really enjoyed working with the ladies and making a valuable contribution.

Life was very busy for me, teaching at Concord High School, taking my four sons to their scout meetings as well as their sports events. Within two years, I was asked to take on coordinating the Student Representative Council, as well as the Student Volunteering and Fundraising programs in addition to my regular teaching duties. My passion was always to empower my students



My passion was always to empower my students to consider the needs of others besides themselves, as well as develop their leadership skills.

to consider the needs of others besides themselves, as well as develop their leadership skills, so I willingly agreed. It warmed my heart to watch them grow and develop as they worked hard to support many needy charities, and volunteer their time to a wide range of organisations.

In September 2015, after 20 years of

teaching, I retired and chose to continue my personal volunteering as I now had more time. As well as assisting with the kiddush preparation every Shabbat and Yom Tov, I work with Denise Sher and the other regulars to bake cakes for our catered kiddushim. I also complete the stitching of the challah cloths that the Women's Auxiliary present to every bride. Before Succot each year, I assist with decorating the Succah, and act as an usher for the Law Service and other events.

Most recently I accepted the role as President of the Women's Auxiliary. I feel this is a real honour and I hope that I can encourage more congregants to join us at our monthly meetings, as well as bring many women to the special events which you will hear about in the coming months.

Away from the Shule, I have also joined Western Suburbs Legacy, a group that my students supported enthusiastically for the past six years by selling badges, pens and wristbands for Badge Week. There are still many widows and families that need the support provided by Legacy and I look forward to my involvement with them.

I have had a wonderful role model in my late mother who was very involved with National Council of Jewish Women. In the 1980s and 90s, she ran an Arts and Craft class for seniors, and also knitted beautiful jumpers and cardigans for babies and children with the proceeds going to NCJW. She was very passionate about helping others and I am continuing on what she began, hopefully for many years to come. I am sure that both my parents are looking down on me with great pride. 🌸

Another Active Year for the Women's Auxiliary

Ros Brennan

This year was an important year for the Women's Auxillary. It marked the 75th anniversary of the wonderful work and selfless contribution that the past and current members have given to our community. This event was marked with a lovely brunch with over sixty people in attendance.

Sari Browne, a former President of the Auxiliary, gave a beautiful speech which detailed the history of the Auxiliary and the outstanding leaders and contributors to the group and the synagogue. All who were in attendance enjoyed some very tasty scones and were able to catch up with past members who they may have not seen for years.

Another stand out event was the fascinating tour of the Archibald Prize Exhibition that included a private tour with detailed background stories of the portraits. We have been proud to be involved with the food preparation not only for the weekly kiddushes but also to other events such as the Purim Fair for kids.



Back left to right: Wendy Diamond, sister Loretta Don, Debbie Sleigh. Front left to right: Nina Glasser, Hinda Young.

The Auxiliary has a proud tradition of giving challah covers to newlyweds in our congregation and it was indeed a pleasure to present Rabbi Elton and Hinda with their very own cover. We hope they will use it in good health for many more years to come!

Succot is a special time of year for the auxiliary as it allows for our

decorative flair to come to the forefront. All the members took extreme pride in decorating the Succah and enjoyed the wonderful tea that took place in the days that followed.

The Women's Auxiliary looks forward to making many more contributions in the year to come and wishes you and your families a sweet new year. 🌸



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Community Organisation

Sari Browne at the 75th Anniversary Tea *of the Women's Auxiliary*



The year 2016 marks the 75th anniversary of The Great Synagogue Women's Auxiliary. The shule is immensely fortunate to enjoy the contribution of this dedicated group of women, from the weekly Kiddush, to the decoration of

the Succah, to their generous donations to the Synagogue.

The Israel Green Auditorium was filled on 6 April for a morning tea to celebrate this major milestone. Sari Browne, a long standing member, and former member of the Synagogue Board, gave a fascinating address which kept the audience spellbound. We reproduce extracts below.

“Our story is one of continuous dedication to, and love for our synagogue. Over the years, so many women of the congregation, contributed their time and effort in many ways. I would like to take you back to the days before the consecration of the great synagogue in 1878.

According to the records, in 1875, the



Sydney Hebrew Ladies Bazaar was held in Martin Place and George Street, and the proceeds of which, formed a very important part of the fund with which the synagogue was built. The women organised the sacred vestments guild, and in addition to the maintenance of the vestments, they undertook catering for the communal Seder held in the Maccabean Hall and for other festivals.

In June 1940 the late Rabbi Dr. Israel Porush took up the position of Chief Minister of The Great Synagogue and brought with him his wife Bertha and their two young daughters. Mrs. Porush's foresight and influence on the women of the community is one of the reasons we are assembled here today. Her influence on The Great Synagogue (especially the women) and the wider Jewish community, is well documented and those who worked with her on a variety of committees, say, they considered her an example and inspiration to all Jewish women. She suggested that all the women's groups and those who had worked for the congregation, as well as the Sacred Vestments Guild, come under the one umbrella. The inaugural meeting of The Great Synagogue Women's Auxiliary

took place on 1 April 1941.

Ever since, harmony and diligence, constancy and dedication, were the hallmarks of the auxiliary. The record of service to the synagogue, the community and the country is one of which, we can be justly proud. During World War II, the main activities of the auxiliary were naturally directed towards the war efforts. The Auxiliary participated in Red Cross work, the collection and provision of comforts for the Armed Forces, organising hospitality for both Australian and American servicemen and women, giving assistance to war victims. The Auxiliary always looked after the succah, the floral decorations of the Synagogue on Shavuot, the festival celebrations for the youth, Kiddushim on Shabbat and the rich collection of sacred vestments.

In 1970 we participated in the Captain Cook bi-centenary celebrations, by setting up a model succah in the foyer of the Sydney Town Hall, as our contribution to an exhibition promoting all women's organisations. Approximately 100 organisations were represented. The Queen and Princess Anne attended and were very impressed. We assisted with the opening of

the Sydney Opera House in 1973 by packing and distributing information bags. We always entertained members of National Council of Women in the succah.

The Auxiliary participated in the celebrations for the 70th, 90th, 100th and 125th anniversaries of the Synagogue, giving practical assistance on each occasion. On our 60th anniversary, we held a Shabbat lunch, at which the state governor, Professor Marie Bashir was guest of honour. Over 120 people attended.

As we care for our home, we lovingly care for our Synagogue. The Auxiliary has worked hard to raise funds to provide furnishings, such as two new chairs for the Bimah – a request from Rabbi Porush and the refurbishing of the bridal room at the entrance to the synagogue, as well as replacing vestments where necessary and fulfilling any other request from the Rabbi or Board of Management. The members continue to carry on the past traditions and we will endeavour to continue for many years to come. As Rabbi Apple said, "the Women's Auxiliary is the foundation stone of the congregation". ❁

The March *of the Living*

Robyn Bloom

Living in Australia, a democratic country that became the new home for my parents and grandparents in 1939, has been a privilege which I value now more than ever. I have had a fortunate life. I have a wonderful family, had a successful career and travelled to many places. Nothing could ever have prepared me for what I have just experienced in Poland as part of the 2016 March of the Living.

I thought that I knew and understood the suffering and scope of the Shoah. Nothing could be further from the truth. I knew nothing. I have listened to many survivor testimonies, visited many Holocaust Museums, read books and seen movies and documentaries but being on the ground in Poland has been my real education.

Visiting concentration and death camps was the most unimaginable experience. In Auschwitz Birkenau I just wanted to wash my hands all the time. Walking there was shocking as we were walking on Jewish souls. Seeing the name of Hanna Levy, my dad's aunt, who stayed in Germany to look after her aged parents (who fortunately died of natural causes in Germany) affected me greatly. To be in Auschwitz and see her name in the huge books with millions of names of the murdered was too shocking. Seeing the display cases of suitcases, kitchen



utensils, shoes and glasses just added to the excruciating pain. These were human beings that had the most unimaginable deaths. What for? Just for being Jews!

As a group we said Kaddish and lit memorial candles. I had specially brought stones that I took from Israel in December and left them.

The worst of the worst was learning what happened in the death camps where there was no chance for escape. Thousands of Jews transported there for the most horrific deaths.

The pools at Birkenau where ashes of Jewish people were “dumped”. And for me the most brutal image of all was the enormous pile of ashes at Madjenek.

To provide the background of the Shoah and Jewish life in Poland before the war we visited Kraków and then Warsaw. The Jewish people were an integral part of Polish life. They were farmers, merchants, rich and poor. They had a vibrant life. In both Kraków and Warsaw there are remnants of that life in a few buildings and even fewer Jews but the stories of what was around. It was sad to know what was once a rich, diverse and vibrant community is now almost confined to history. As we drove from Kraków to Warsaw our guide Jacob told us that every town and little village along the route had a Jewish community with all that that entails.

The journey to Poland was made bearable by the opportunities we had to meet some courageous people. At the Yom Hashoah commemoration ceremony we heard from Rabbi Yisrael Meir Lau and Ed Mosberg who were both survivors. We learnt of pockets of resistance by both Jews and Poles.

We met Lola Kline whose uncles Tevye and Zus were the Bielski Brothers. You may remember the movie “Defiance” which was based on their story. Lola shared her story, being a baby living with a catholic family during the war. She also told the story of her family’s survival in the forests of Bellaurus. We met Maude Dahme another survivor with an amazing story of hiding in Holland.

There were some Righteous Among the Nations in all this turmoil and meeting with one was a highlight and a privilege.



*Meeting Polish
people who have
come back to Judaism
was cause for hope.*

Chestawa Zak, was a girl in Warsaw when her family, parents and uncle hid 16 Jewish people in their apartment; a very courageous family. We learnt about the role of the administrator of the Warsaw Zoo, Jan Zibinski and how he and his wife, Antonina, saved many, many Jews in the cellars of their home and in the animal cages.

We walked in the area of the Warsaw Ghetto and walked the way thousands of Jews marched to the Umschlag Platz to board trains to the death camp of Treblinka. We learnt about the most courageous people who resisted the Germans and died heroes in ghettos, but Warsaw in particular. One wonders whether one would have had that courage.

Meeting Polish people who have come back to Judaism was cause for hope. They live in a country that no longer has a strong community and one can feel the tentative nature of their practice. They

are courageous in their choices. Their choices are not straight forward. I met sisters Joanna and Katarina, their mother is Jewish and their father is Catholic. One sister lives a Jewish life and the other is Catholic. Meeting and speaking to them one feels their difficulties. They almost seem to live in a void but never the less they are committed and determined to be Jewish.

Amongst the extreme horrors of the War years there were good Polish citizens and there are still many. We met some incredible people in the town of Otwock. There is a group of people who have established a Museum to honour the Jews of Otwock. One of the coordinators is a local high schoolteacher, Piotr Cimieli. His students help care for the Jewish Cemetery.

The mention of Poland evokes ambivalence in me. As we journeyed I had an intense feeling of walking on people with no graves but yet there were aspects that provided a sense of hope.

The greatest evidence of that was when about 10,000 Jews from around the world (mostly young people) marched from Auschwitz to Birkenau as proud Jews, many draped with Israeli flags and declared that we will never forget what happened but declaring proudly that the Jewish people have survived and with Israel have a been able to rebuild and thrive.

Am Yisrael Chai! 🌸

New Year's Greetings

Rabbi Elton & Hinda Young wish the entire community a happy, healthy and prosperous new year, and thank The Great Synagogue family for their kindness over the past year.

Stephen & Sandra Rothman & family wish all friends and congregants a healthy, happy new year - one of peace, prosperity, health and happiness. L'SHANA TOVA U'M'TUCHA V'GMAR CHATIMAH TOVAH



Alex and Rosalind Fischl and family wish our Ministers, Board and The Great Synagogue family Shana Tovah. May you be inscribed for a healthy and prosperous year.

Wishing our family & friends, both near & far, a peaceful New Year, filled with only happy occasions. Fast well. Caroline, David, Charlotte, Juliet & Naomi Lewis

Wishing the entire Great community a sweet year full of health, happiness and peace. With love from Lauren, Jackson & Mikaela Ryder

Good wishes to all from Alan and Eva Green

Wishing all our friends Shana Tova - a good and healthy year. Barbara & Max Freedman

Sara and Ken Gresham together with Aylie and Tom Brutman, Jonathan, Danielle and Noah wish all the community Shana Tova and well over the fast.

Shana Tova to one and all. May your new year be sweet, happy and healthy. Daniel & Mauri Abbott



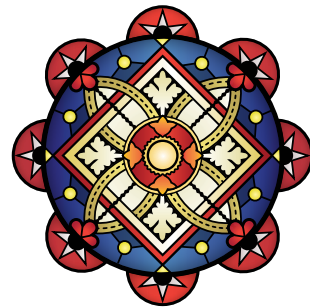
New Year's Greetings

*Judith Cowan and David,
Eleanor and Isabel Hartstein
wish all their family and
members of the congregation
a happy and healthy New Year
and well over the Fast.*

*Wishing all our family and
friends Shana Tova
and well over the fast.
Steve & Sharon Schach*



*Wishing our family, 'Great'
family & friends a sweet,
healthy, prosperous & peaceful
New Year and well over the Fast.
Sue, Jake & Ben Selinger*



*Sharon & Stephen Green &
Family wish all their family
and friends a very happy and
healthy New Year*

*Wishing our dear children
Hinda and Benjamin, and The
Great Family, a sweet, healthy
and peaceful New Year, and
well over the Fast.
Mavis & Peter Elton.*

*Shana Tova to the Great
Synagogue community.
Jane and Eli - Shifra Levi*



*Wishing all our friends in the
"Great" community & beyond,
Shana Tova, a happy & sweet year!!!
David Newman & Family*

*Hilary May Black and Gary
Elsass and family wish the
congregation, friends and family
a sweet new year.*

Judaic Textile Group *and a New Mechtiza*

Carol Chirlian

In early 1999, when the Powerhouse Museum held an exhibition called "Precious Legacy: Treasures from the Jewish Museum in Prague," June Lewis, Win Rubens, Jan Kaplan and Naomi Temple, members of the Embroiderers' Guild, came together and floated the idea of forming a sewing group associated with The Great Synagogue.

From there, the call went out for keen embroiderers to join the new Synagogue group. The convenor was the late June Lewis. As June wrote in the Great Synagogue Journal in February 1999, the aim was to combine the old and the new, the traditional and the modern, the secular and the Judaic and to attract experienced needleworkers or a beginner who is keen to learn.

After the successful first meeting at Avril Simon's home in March 1999, June wrote: "We now have a name for our fledgling organisation! We have agreed to call ourselves The Great Synagogue Judaic Textile Guild" (now *Group*.) Monthly meetings have given much pleasure, being held at members' homes. The Group has enjoyed workshops in gold thread work, in candlewicking and others, with our aim to create co-operative projects where members could each work on a square. Warm friendships have been made.

Forward to 2016. In the seventeen years since our start, we have presented the Great with some beautiful and very special creations



L to R - Carol Chirlian, with work in progress. Win Rubens - completed work. Zelda Feigen - almost completed



Embroidery: Win Rubens, Zelda Feigen (2), Beverley Abrahams, Golda Benjamin, Heather Bloch, Heather Joffe, Tessa Green, Jacqui Yudelowitz. Assembly: Barbara Radzevicius.

showcasing our work. Our first, of which we are very proud, was a blue and white satin Chuppah, consisting of a series of squares embroidered with Australian wildflower motifs, with a central panel representing the Synagogue. The

Chuppah was designed by June Lewis, Win Rubens and Avril Symon and put together by Barbara Radzevicius. It's a popular choice for wedding couples. Next was a lovely pink linen and lace table cloth with wildflower motifs, to be

used as a backdrop in the Museum's exhibitions.

Then came truly magnificent black linen cushion covers, decorated with brightly coloured Australian wildflowers, designed in South Africa and brought to the group by Heather Joffe. Three of them were our third presentation to the Great and reside on chairs on the Bimah. Our fourth project was designed by Win Rubens – joyously coloured wall hangings in patchwork quilt style, featuring the Hebrew alphabet. Two have been donated to Jewish kindergartens, the third made with love for the young son of Rabbi Alan and Tanya Garber.

A smaller project was a replacement Children's ark cover which was initiated by Johanna Nicholls, assembled by Barbara Radzevicius, embroidered by Avril Symon. Last year, we completed our second Chuppah, in more robust linen and with wildflowers as before, to be used

"We now have a name for our fledgling organisation!"



for weddings outside the Shule. We are now in the process of embroidering "The Mechitza Project" – requested by Rabbi Elton. A mechitza is the partition separating men and women when they worship in an Orthodox synagogue on the same level, as takes place in our Synagogue on Friday nights. When completed it will be installed along three sections of men's seating. The Women's Auxiliary is kindly donating towards the project.

The new Mechitza was created by
 Win Rubens
 Zelda Feigen
 Beverley Abrahams
 Golda Benjamin
 Heather Bloch
 Heather Joffe
 Tessa Green
 Jacqui Yudelowitz
 Barbara Radzevicius (assembly)



Shanah Tovah



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Golden Hope

– *an author reflects*

Johanna Nicholls



'The past is a foreign country. They do things differently there.'

This perceptive quote from L.P. Hartley's classic English novel, *The Go-Between*, was a constant reminder to author Johanna Nicholls while researching and writing *Golden Hope*, her fourth Australian historical novel. The need to re-create a past era from the perspective of the story's characters – free from modern attitudes, moral codes and reactions to events now influenced by historians' hindsight.

Golden Hope, a 'haunting saga of love, gold and betrayal', is set in 1901-2 in a gold-mining town in Victoria's Gold Triangle, against the background of Federation, Women's Suffrage, the 2nd Boer War, circus life – and the extraordinary pioneers of the Australian film industry established years before Hollywood was invented.

Published by Simon and Schuster (Aust.), *Golden Hope* is currently being translated into German for publication by William Goldmann in Germany, Austria and Switzerland in 2017. Here Johanna shares her research 'journey' from the first blank page to *Golden Hope*'s successful launch in July 2016 – and her plans for the movie version.

The idea for *Golden Hope* began with a dream. I was a spectator on the side of a remote bush road. Coming towards

me were two young soldiers wearing shabby, old-fashioned army uniforms, kit bags slung over their shoulders. Unaware of my presence, they were shouting, locked in argument. One was suffering from amnesia, angry at being trapped into playing 'go-between' in some complex relationship.

Like a sudden change of scene in a movie, I was watching a young girl driving her mother in a circus wagon past a signpost marked Ballarat. I was startled awake, convinced that the dream figures had come to show me they were the characters in my next book. I had no idea what their story was – only that I had no choice but to follow wherever they led me. For me as a writer this is always the thrill of the chase.

Two years later I delivered *Golden Hope* – after a challenging research route. I am a storyteller who mentally and emotionally moves into the story's era. I began with sketchy knowledge of Australia's 'forgotten war', the Boer War. I plunged into libraries, moved to tears reading unpublished diaries and letters written by young Australian volunteers who had answered the Empire's call. I read endless history books, accounts by war correspondents, theatrical biographies, art books, photographic records – and googled the treasures of Trove. Sometimes I needed to distil a whole book to gain valid insight into a single character's reaction to an event in their era – not coloured by historical hindsight or personal bias.

Golden Hope led me into startling dramatic territory. Dr Robert Hundey, the town's devoted bush doctor, is limited by the medical knowledge of his era in treating T.B. gold-mining accidents, venereal disease, childbirth, mental illness. My feisty young 'heroine' Clytie Hart, a daring equestrienne, is inspired by the fight for Women's rights – and cops a barrage of rotten tomatoes at a suffrage meeting. I dramatised memories from a childhood spent in my grandmother's bush cottage in rural Victoria, a gold town that became the template for the fictional Hoffnung and its eccentric characters. My father's



Golden Hope's challenge for me was to interpret the distant South African war through the eyes of a diverse bush community.

stories of gold rush legends, Lola Montez, Ned Kelly and Captain Moonlite (sic), wove themselves into the fabric of the book. My Dad, Freddie Parsons, wrote radio comedy material for Roy Rene 'Mo' McCackie, (born Harry van der Sluys) and later wrote the biography, *The Man Called Mo*; and TV comedy for Graham Kennedy. I inherited Dad's love of our peculiar Australian humour, Shakespeare and circuses. One dramatic scene in *Golden Hope* was drawn from my horrifying experience at age five when Dad took me to Wirths' Circus. A glamorous young elephant trainer slipped and fell in the direct path of the elephant, saved by a crew of brave circus hands armed only with chairs.

Dad's stories about the Salvation Army's Major Joseph Perry, the brilliant pioneer of the Australian film industry, inspired a narrative vein that I owe to research help from Lindsay Cox, Territorial Archivist at Melbourne's fascinating Salvation Army Museum which houses Perry's Limelight Studios.

Golden Hope's challenge for me was to interpret the distant South African war through the eyes of a diverse bush community. I came to sympathise with

both perspectives of a tragic war and the changing attitude of Australians, from pride as a new nation eager to take its place on the world stage – to disenchantment when ordered to burn Boer farms and fight the valiant Boer 'Bitter Enders'.

All my novels have a Jewish narrative vein. In *Golden Hope* the town's sole Jewish family is headed by Solomon Levi, whose son, a physician in the Australian Medical Corps, died in South Africa. Ironbark's defence lawyer Joseph Bloom fights to free the Romany heroine charged with murder; Ghost Gum Valley's son of a wealthy emancipist is the business partner of jeweller Josiah Mendoza; The Lace Balcony's Jewish tailor and sons have a wealthy clientele. This is my way of showing there has been a respected Jewish presence in Australia since the First Fleet.

The characters in my fifth novel are already coming to me in dreams, nudging me to write their story. And I am working towards the planned film adaptation of *Golden Hope*. ❀

Art and History *meet at the Synagogue*

Jana Vytrhlik



'Great Personalities' exhibition curators Rabbi Benjamin Elton and Jana Vytrhlik with two Archibald Prize portraits. (left) Rabbi Apple by Robert Hannaford, 2003. (right) Rabbi Porush by William Pidgeon, 1961. Photo TGS Archive.

In May 2016 the AM Rosenblum Jewish Museum at The Great Synagogue in Sydney launched a new exhibition called 'Great Personalities'. It presents the highlights of the historical and contemporary portraits in the Museum collection. It was co-curated by experienced museum professional and art historian, Jana Vytrhlik and Rabbi Dr Benjamin Elton, Chief Minister of The Great Synagogue, an historian and scholar. The exhibition introduces the faces of more than twenty Jewish men and women who contributed to the development of the oldest continuous

congregation in Australia, going back to the 1820s. The exhibition also inspires sharing stories of the past between generations and reflecting on the vision for the future strong community.

The AM Rosenblum Jewish Museum was established by Sylvia and the late Rodney Rosenblum in 1982 to safeguard and document the history of the local Jewish community. These efforts have been greatly appreciated and generously supported by the Synagogue community. As a result, the Museum has been recognised for its excellence in research and conservation work.

Many portraits in the new exhibition have been displayed previously and most of them had been hung up high in the

Great's Israel Green Auditorium for years. In fact they hung there for so long, that they became almost an invisible 'part of the furniture' and were only *noticed* when they were taken down!

The portraits' new showing in the 'Great Personalities' exhibition has brought a sharper focus and revived interest in the collection. For the next eighteen months, the Museum has been transformed into a portrait gallery. It provides an insight into the quality of early Anglo-Australian painting as well as an introduction to the Ministers, choristers and lay leaders of The Great Synagogue and its predecessor congregations.

Portraiture was very popular in the

first decades of the nineteenth century. The growing Jewish community and its developing confidence led to a demand for portraits manifesting social status. Several paintings commissioned by Jewish leaders in the twentieth century were entered into the prestigious Archibald Prize for portraiture, and one of them, the portrait of Rabbi Dr Israel Porush (1907-1991) by William Pidgeon won the coveted prize in 1961.

As this article goes to print, the finalists and the winner of the 2016 Archibald Prize are on display. Today valued at \$100,000, the Archibald Prize was first awarded in 1921, and is still undoubtedly the most desired and eagerly sought award by Australian artists. It is therefore quite remarkable that apart from the artist William Pidgeon, the 'Great Personalities' introduces five other Archibald's finalists. One of them, Robert Hannaford (b.1944), who painted the portrait of Rabbi Dr Raymond Apple AO, and is now a highly accomplished Australian portraitist with a large retrospective show at the Art Gallery of South Australia. Hannaford is admired for his ability to capture the nature of his subject. This was certainly remarked upon by many at the 'Great Personalities' opening, including past presidents and long serving board members Dr Harry Lewis, AM and Rosalind Fischl OAM, the Great's first and only woman President (2005-9).

Looking at the Hannaford's portrait of Rabbi Apple, Ros recalled a charming anecdote. She was one of several Great's board members who initiated and commissioned the portrait in 2003 as an appreciation of the Rabbi's 30 years of service to the congregation. The artist was flown to Sydney and the sitting for the portrait took place at a hotel in the city. Ros was there for the first sketching session and observed the preparations. Hannaford was very particular about the lighting and colours. He settled the Rabbi in the right position and in the chosen robe and hat. Then the entourage suddenly realized that Rabbi Apple was sitting empty handed and that perhaps a prayer book would be a good choice for him to hold. Ros quickly walked to the



Rosalind Fischl, OAM, former President of The Great Synagogue. Photo Alex Fischl.

The Great Personalities exhibition is rich in history. It stimulates the conversation between the modern and historic portraits, between the past and the present.

shule... only to find out that the prayer book was no more needed. By the time she returned, the artist had sketched Rabbi Apple with his arms comfortably folded. Both, the sitter and the artist were very happy with this position. So, depicting Rabbi Apple in his typical pose of folded arms, remained one of the main features of the portrait. Hannaford's brilliant painting was amongst the Archibald Prize's finalists that year and subsequently toured museums and galleries in Australia to the great acclaim for both the sitter and the artist.

In total, the curators selected sixteen artists spanning over 150 years, from the 1850s to present, and embodying the development of portraiture in Australia

in that era. This largely corresponds with the European developments – from the detailed academic realism of the mid 19th century – to more bold and experimental brushstrokes of the 20th century.

The 'Great Personalities' exhibition is broadly arranged around three historical themes, and chronicles not only the evolving definition of portraiture, but the changing face of the Jewish community in Sydney and Australia. Jewish religious leadership in Sydney grew gradually. Worship was at first lay-led and the congregation used temporary premises before building the first dignified house of worship. This was the York Street Synagogue which opened in 1844 and whose unique documents feature in the 'History in Focus', a special change-over display of the exhibition.

The fine academic portrait of Rev. Alexander Barnard Davis (1828-1913) by an unknown artist is thought to have been presented to The Great Synagogue at the time of his appointment as a Chief Minister. Davis became Minister of the York Street Synagogue in 1862, and later served as Chief Minister of The Great Synagogue when it opened in 1878.

Rabbi Francis Lyon Cohen's portrait was painted in 1921 by Joseph Wolinski, a renowned Australian artist whose works are represented in the collections of major national galleries. With the portrait of Rabbi Cohen, Wolinski became the finalist of the inaugural year of the Archibald Prize competition. Rabbi Cohen (1862-1934) established the Sydney Beth Din in its modern form and oversaw extensions to the Synagogue. His successor, Rabbi Ephraim Levy (1893-1969) did not flourish and only stayed in Sydney for three years. All we have from his legacy is a large black and white portrait photograph presented by his family in recent years.

The Great Personalities exhibition is rich in history and historical references. It stimulates the conversation between the modern and historic portraits, between the past and the present. The portrait of Rabbi Falk (1889-1957) was painted in the 1940s by Valerie Lazarus, another

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Portrait of Rabbi Falk by Valerie Lazarus, c. 1940.
Photo TGS Archive.

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frequent finalist in the Archibald Prize. Lazarus painted Falk with his religious as well as military insignia to emphasize his strong commitment to the Jewish community during the World Wars.

Many of the members of the Great's older generation still fondly remember the multi-talented and resourceful Rabbi Falk. It took only a brief visit to the rich archives of our sister organisation, the Sydney Jewish Museum, to find the evidence! Amongst the numerous photographs and documents there is the sepia photograph showing Rabbi Leib Aisack Falk in his captain's uniform of World War II when he was commissioned as a chaplain to the Australian military forces. He was also sent to assist the internees at Hay Internment camp in the 1940s. Falk provided not only religious services, but he also brought books and art equipment for Jewish internees to pursue their interests during their free time at the camp.

The portraits of lay leaders are equally important and fascinating. Phillip Joseph Cohen (1802-1864) arrived in Sydney in 1828 as a free man and has been recognised as one of the founders and pioneers of the community. He took up the work of providing a regular service soon after his arrival and conducted the first Jewish marriage in Australia. His pastel portrait is attributed to Myra Felton (1835-1920) one of the first successful and entrepreneurial female



Photograph of Rabbi Falk in uniform, c. 1940.
Sydney Jewish Museum Collection (M2007/010).

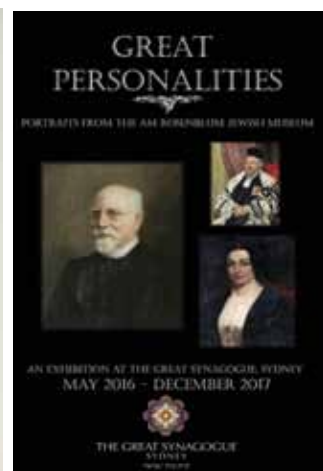
professional artists in Australia. Moses Joseph (1804-1862) came as a convict in 1827 and soon became a driving force behind the development of the early Jewish community. Supported by his wife Rosetta Joseph (1810-1891, née Nathan), Moses founded and sponsored the York Street Synagogue. George Judah Cohen (1842-1937) was a well-known Jewish philanthropist, businessman and acknowledged leader of the community at the turn of the twentieth century and had very close links with The Great Synagogue and participated in many communal and religious activities.

Given its cathedral-like interior and acoustics, it is not surprising that The Great Synagogue has had a proud tradition of choral excellence. The exhibition introduces several

distinguished Synagogue choir members. On display is the unique 1905 United Choir group photograph portrait, featuring young men and women of the mixed choir which had delighted the congregation more than a century ago. Next to it is displayed another photographic portrait of the First Reader (cantor) of the congregation Rev. Marcus Einfeld (1874-1937). Photographs of his successor Rev Aaron Kezelman (1897-1980) and the beloved Rev. Isidor Gluck (1923-1997) are also on display. The latter's powerful tenor voice and pastoral dedication earned him the love of the congregation for many years.

The 'Great Personalities' exhibition of the portraits and other treasures of the past provides a rich and meaningful experience for the visitor. It brings the Jewish community's history in focus. It records the historical period of experimentation and far-reaching political, social and cultural changes in Australia. The portraits manifest a strong sense of community awareness and concern. We hope you will stop by to examine the portraits and contemplate the spirit of the people who had the vision of establishing the Jewish community of Sydney and creating The Great Synagogue, still one of the most admired buildings in Australia.

Prague-born Jana Vytrhlik is currently researching historical silver collection from the Great Synagogue for her PhD thesis at the Art History Department of the University of Sydney. She is also Curator at the Sydney Jewish Museum. 🌸



Left: Photograph of the United Choir of The Great Synagogue, 1905. Right: 'Great Personalities' exhibition flier, 2016. Photos TGS Archive.

Silver of *The Great Synagogue*

Jana Vytrhlik

The Great Synagogue was designed by Thomas Rowe, one of Sydney's leading architects in the 19th century. Photography by Kerry & Co. Collection: Powerhouse Museum, Sydney



In 2013 the Silver Society of Australia celebrated its silver anniversary. Founded in 1988, the Society unites and connects Australian silver enthusiasts, collectors, connoisseurs, silversmiths, jewelers, art & antiques historians, and all who simply love and appreciate this precious metal. To celebrate the special occasion, the Silver Society arranged a tour of The Great Synagogue together with a behind-the-scenes visit to the AM Rosenblum Jewish Museum.

The following article first appeared in the April 2014 edition of the Silver Society Newsletter.

The visit to the AM Rosenblum Museum in The Great Synagogue in Sydney was one of the highlights of the 25th Anniversary's celebrations held by the Silver Society of Australia in May 2013. For many, it was the first time they had ever entered the cathedral-like interior of The Great Synagogue and learnt about Jewish ceremonial services.

Participating members spent several hours closely investigating the outstanding collection of ritual artefacts, liturgical textiles and historic paintings. Some of the Synagogue's silver treasures also featured in the talk on Judaica delivered to the Silver Society at their March 2014 meeting. It is again thanks to the generosity of The Great Synagogue's management, and in particular the curator Brittany Frelander, that I was

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The AM Rosenblum Jewish Museum was established in 1982 within The Great Synagogue Sydney. The collection includes ritual objects and important historical documents. Exhibition of the Synagogue's Treasures, 2014

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able to go behind the scenes of the AM Rosenblum Museum and view selected silver objects in more detail.

But before we immerse ourselves into the Synagogue's depository of Judaica treasures, I'd like to share with you another thrilling discovery which surfaced at a very different location - the Powerhouse Museum. Amongst its hundreds of thousand of objects are original plate glass negatives by Kerry & Co., a photographic studio which operated in Sydney at the turn of the 20th century.

The image illustrated here shows the 'Elizabeth Street Jewish Synagogue' in all its glory during the 1890s, well before the later structures begun to dominate the street. It depicts The Great Synagogue, still today one of Sydney's most beautiful heritage buildings (opened in 1878), and provides an historical setting to silver relics we are going to bring up from the vaults.

We will investigate an interesting textile and silver piece, which has been in the Synagogue's collection for 50 years. It is a dark-red velvet Torah mantle



Torah mantle made by Rabbi Leib Aisack Falk (1889 - 1957). Red velvet, silver ornaments & letters, 1953. AM Rosenblum Jewish Museum

with a considerable silver appliqué decoration. Torah mantle is a fabric cover used to protect and adorn the precious parchment of Torah scrolls when rolled in together and stored in the synagogue's ark between services. Traditionally, it is made from luxurious material and decorated with Jewish symbols and Hebrew inscription embroidered in gold- or silver-thread.

The Jews of France, Germany, and Eastern Europe (called Ashkenazim) use two rectangular pieces of fabric sawn together on three sides, with two apertures on the top for the scrolls' wooden staves. Torah mantles created by the Jews of Spain, Portugal, North Africa and the Middle East (called Sephardim), also use embroidered fabric, however, their top is characteristically flat, curved and firmer, with two round openings cut out for the Torah's staves. Sephardic Jews also traditionally safe-keep the Torah in a sizeable silver case, as can be seen in the exhibition of the Sydney Jewish Museum.

While it could appear that The Great Synagogue's red velvet mantle was constructed in the Sephardic tradition, the Synagogue's scholars are adamant that it is of an Anglo-Ashkenazi provenance. All other Torah mantles used at The Great Synagogue have similar form of a rather flat and firmer top. This conclusion is consistent with



Torah Scroll and its silver ornaments including pointers, finials (rimmonim) and a Sefhardic Torah case. Permanent exhibition at the Sydney Jewish Museum, 2014

practices based on British synagogue's tradition which had a strong Jewish population from Portugal and Spain.

The red velvet mantle was designed by Rabbi Leib Aisack Falk who also accomplished the detailed embossed silver decoration and created the rather rare cut-out silver Hebrew inscription attached to the mantle's fabric. Historically, the vast majority of dedication texts on synagogue textiles in Europe had been embroidered, either by hand or - since the late 19th century - by machine.

Leib Aisack Falk (1889 – 1957) was born in Latvia and left for England at the age of 19. He arrived in Australia in 1923 to become a minister to The Great Synagogue, where he remained for 34 years until his death. Falk was a talented craftsman, cabinetmaker, bibliophile and bookbinder – but it is his silversmithing skills that are of our interest. Falk made the monumental silver Hannukah Lamp, a tall nine-branch candelabrum, which the Silver Society members were able to closely admire last year. Inspired by other ceremonial objects of the Synagogue and by the biblical story of Twelve Tribes of Israel, Falk worked on two almost identical velvet Torah mantles in the mid 1950s, the 'red' one and a 'blue' one.

On its front, the mantle prominently features a set of 12 rectangular, quite sizeable silver tablets embossed and chased with figurative motives. The plates are connected together by a silver chain to form a rectangular composition adorning more than half of front field of the dark red velvet body. Each silver plate bears an embossed and chased image, a symbol of one of the Twelve Tribes of Israel - a lion for Judah, a bull for Ephraim, an eagle (or a serpent) for Dan, a deer for Naphtali, a tree for Asher and a ship for Zebulun. Inside the field is a Hebrew inscription with letters cut out from silver sheet and inventively attached to the fabric. It reveals that the mantle has been presented to the Synagogue in 1953 in memory of the late Saul Symonds, president of the congregation. The additional four corner plaques contain Hebrew texts reflecting on Mr Symonds work and good deeds.



Detail of Torah mantle by Rabbi Leib Aisack Falk, 1953. Silver tablets embossed with symbols of the Twelve tribes of Israel, corner tablets with Hebrew text, central dedication in cut-out silver letters. AM Rosenblum Jewish Museum

A single row of silver wire tassels decorates the bottom and top seam, with two miniature silver bells on the top.

The lot is surmounted by a chased silver crown, a pinnacle of the Torah ornaments' symbolism, and another, one-line Hebrew inscription executed in silver letters. A single row of silver wire tassels decorates the bottom and top seam, with two miniature silver bells on the top.

Familiarity with the Prague Jewish Museum collection, which contains one of the largest repositories of the 19th century Ashkenazic Jewish textiles in the world, makes it possible to see the Sydney textile piece in the context of other collections. The ritual textile adornment was usually embroidered in gold or silver wire. It was not common to attach embossed or hammered silver ornament decoration in the way we see on Falk's mantle. Even more unusual is the application of Hebrew letters cut out of thin silver sheet on the front of the mantle's body. The rectangular

symbolic composition of twelve tablets in fact can be seen as replacing the use of Torah shield, another of the scrolls' ornate accessories used in a synagogue setting. It is important to note that there are no apparent hallmarks nor maker's marks on any of the silver components. Nevertheless, since there are records at The Great Synagogue of Rabbi Falk designing and making the red velvet Torah mantle in 1953, it makes the piece an interesting example of an Australian silver Judaica object of Sydney provenance.

There are many other extraordinary silver treasures in the vault of The Great Synagogue to be explored in the future, including a pair of rare Dutch silver guilt finials from the early 18th century or two pairs of unique Australian silver chuppah poles.

I am grateful to Brittany Frelander, Curator, AM Rosenblum Jewish Museum, Great Synagogue, for generously sharing her knowledge and providing information and translation.

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Jana Vytrhlik is researching The Great Synagogue's silver collection for her PhD thesis at the Art History Department of the University of Sydney. She is also Curator at the Sydney Jewish Museum and guest co-curator of our current portrait exhibition 'Great Personalities'. ❀

Single and Searching

J-Junction

If your idea of matchmaking is *Millionaire Matchmaker*, *Married at First Sight*, *Farmer Wants A Wife* or *The Bachelor* then you're stuck in the unreal world of 'reality television' where everything is manipulated by TV producers and editors trying to create a good story line to keep you hooked.

Or you might be thinking that a matchmaker is like Yente in *Fiddler on the Roof*: quaint, entertaining, but out of date and out of touch. We've moved on from the shtetl. Expectations have been shaped by the modern world of technology, instant gratification and Hollywood romantic comedies. Today's matchmakers have adapted and updated their MO.

If you are single, there are lots of ways to meet people and I'm sure you've tried a few. The best way to meet someone for a serious relationship is to be matched by someone who knows you. This means they have a good idea what sort of person is likely to suit you. Your matchmaker may be a friend who has a talent for putting people together. He or she may be your Rabbi, Rebetzin or one of the matchmakers at J-Junction.

How successful you are in finding your ideal mate depends on choosing the right matchmaker, letting go of some of the things that haven't worked for you and feeling comfortable allowing someone else to guide you and offer you personal advice.

Here's some feedback from Julie who's



in her early 30s and has been working with a matchmaker for the past few months.

I decided to collaborate with a matchmaker from J-Junction in order to aid my search for my ideal partner. Working with a matchmaker can be a thought provoking and eye opening experience. Finding the matchmaker who you can be honest with and take feedback from is important. I have opened up with what I am looking for and in return, my matchmaker has challenged me to evaluate the qualities that I am looking for in a partner. She helped me understand the difference between what I need in a relationship versus what I want, and understanding the difference can make the journey easier. Working with a matchmaker has allowed me to be less superficial about a potential

partner than online and dating apps. The matchmaker is a sounding board to talk through any anxieties around a match and problem solve a way forward. In the time I have worked with a matchmaker, I have come to value and trust her opinion and her advice.

So although there's a little bit of Yente in all of the matchmakers at J-Junction, they have their finger on the pulse of what's happening and can help you reach your relationship goals.

If you'd like to work with a J-Junction matchmaker visit us at www.j-junction.org.au, call the office on 0422 607 678 or speak to Hinda Young at TGS.

Matchmaking not for you? There are other ways to meet through J-Junction too. Call us to find out more. 🌸

Glorious Glassers

Photos courtesy of Caroline Lewis

This year, Nina and Neil Glasser celebrated a remarkable 70 years of marriage. Nina is the daughter of Rabbi Falk, Minister of the Synagogue 1923-1957, and Neil has been one of the most innovative and successful entrepreneurs in the community. His work to restore the Queen Victoria Building earning him the MVO (Member of the Royal Victorian Order) from The Queen.

We wish them many more years of happiness together and share some pictures from the celebration of this wonderful milestone. 🌸



Nina and Neil cutting their cake.



Neil and Nina on their wedding day in 1946



Back row left to right: Aaron, Nina's brother Balfour's grandson with his father David, Joe - husband of Jacki - daughter of Nina's brother Gerald.
Front row: Sitting next to Neil and Nina is Leona - daughter of Balfour, Jacki and Joyce - daughter and wife of Gerald



Back row left to right: Son Jody with his family -Tahlia and Reuben (who will be celebrating his bar mitzvah at The Great in February next year) and his wife Daina, Marcus, grandson, with his wife Natalie, Laurence, brother of Marcus and in front of Laurence is sister Arielle.
Front row left to right: Daughter Sharna sitting next to Neil and Nina, daughter Debbie, her husband Robert and their eldest daughter Aviva (youngest daughter Joanna is overseas).

A Name *in Israel*

Eli Shifra Levi



Eli Levi celebrating her naming ceremony with friends.

There are so many people, places and events that have shaped my recent exploration of my Jewish identity. One of those events happened earlier this year, on a Thursday evening in March, when I formally received a Hebrew name at a ceremony here at The Great Synagogue. I was never given a Hebrew name at birth and over the last four years it became important to me to have one, if, for nothing else, to avoid the awkwardness of not having an answer when people would frequently ask me, 'What's your Hebrew name?'

Of course, there were far deeper reasons why I wanted a Hebrew name. Hebrew names have held the Jewish people in good stead for millennia. For instance, one of the four virtues that God saw in the Jewish people which made them worthy of redemption from slavery in Egypt was that they didn't abandon their Hebrew names.

Practically speaking, one's Hebrew name is what is used in religious Jewish practice, including on the *ketubah* (marriage contract), in prayers for all occasions, when called to the Torah, and more.

So compelling were those reasons, that I picked two Hebrew names: Eli Shifra. Eli, which translates to 'my God', represents my faith in and loyalty to God in all the endeavours I undertake, the decisions I make, and the respect I have for Jewish laws and traditions. As it happens, I have actually always been called 'Eli' as a nickname for my first name 'Elenore', even before I was aware of my Jewish identity.

Shifra was a midwife when the Jews were enslaved in Egypt. We read in Exodus that, when Pharaoh ordered Shifra to kill the Hebrew male babies while they were being born, she was loyal to her people in a pragmatic and admirable way. She told the Pharaoh that she would obey his command, knowing that, if she refused, she would likely be killed and someone else might accept and carry out Pharaoh's plan – someone who didn't have Shifra's strength or faith in God. Shifra continued to help the Jewish women give birth to their children, successfully deceiving Pharaoh even when he noticed that male babies

were surviving birth. Shifra's quick thinking saved the genocide of the Jewish population in Egypt.

The more I read of Shifra's story when deciding on my Hebrew name, the more certain I became that I wanted to take on her name as part of my Hebrew name. Shifra embodied qualities that I hope I have today, and qualities that I aspire to embody as I grow, such as strength of character, a commitment to my Jewish identity and my people, as well as a determination to contribute meaningfully to the world around me.

The naming ceremony itself was very uplifting, and it ran very smoothly thanks to the support of the shule's Ministers and staff. Cantor Josh Weinberger sang *Eishet Chayil* to open the ceremony, and Rabbi Elton delivered a beautiful naming prayer that he had prepared for the occasion. During the very moments that Rabbi Elton delivered that prayer, I felt an incredible warmth and sense of fulfilment. It was an honour for me to also address my family and friends present, speaking in the very shule where my family has celebrated semachot

for five generations, including where my maternal grandparents and great grandparents were married. Rabbi Danny and Rebbetzin Sara-Tova Yaffe also made speeches on the evening, which was very special, as they have been guides to me throughout my religious path.

Instead of gifts, I asked guests to bring a charitable donation on the evening, fulfilling the important mitzvah of charity. The two charities I recommended were Shalom Gamarada (The Shalom Institute's scholarship program that helps Indigenous tertiary students with financial and housing support) and Save a Child's Heart (an Israeli based organisation that aims to improve the quality of cardiac care for children from developing countries).

I feel very blessed to now have a strong Hebrew name, and especially to have had the naming ceremony at The Great Synagogue. Both the name and the positive energy from that evening continue to support me today, as I continue my journey as a religious Jewish woman. 🌸



Simchas for *Simone & Darryl Green*

It has been a joyous year for Simone and Darryl Green. They celebrated the wedding of Daniel Green to Nina Sherman, and the arrival of Ari Andrew Green, a son to Ilana and Leanne Green. In honour of Simon's French ancestry, they are now Mémé Simone and Pépé Darryl.

All this brought back memories of Daniel's arrival, when The Great played a major part. Rabbi Apple supervised the Brit and the Pidyon haBen (redemption of the firstborn), carried by our current Senior Vice President, Max Freedman.



Wedding of

Beth Kaye Berman & Lyon Phillip Robinson

The Great Synagogue was chosen for the recent marriage of Beth Berman and Lyon Robinson, which took place on Sunday 2 March 2016. The chuppah was followed by a reception in the Israel Green Auditorium with a delicious meal and lively dancing.

Lyon was accompanied to the chuppah by his four children: David Robinson from Sydney, Julian Robinson from Sacramento, Baila Shulman from St Louis and Sharon Robinson from Jerusalem. Beth was then accompanied in by her four children Jacqui Baker from Sydney, Mordechai Berman from Melbourne, Lyndall Bell and Roger Berman both from Sydney.

The wedding ceremony was conducted by Rabbi Benjamin Elton ably assisted by Rev. David Hilton and Chazzan Joshua Weinberger. Rabbis Osher Reich, Moshe Gutnick, Chaim Ingram and Menachem Channen were also involved.

Both the Berman and Robinson families have been in Australia from about the mid 1800s and both families have a long association with The Great Synagogue. Beth is still an active member.

Both Beth's and Lyon's previous marriages and their parent's and grandparent's marriages were at The Great Synagogue. There have also been many other family weddings celebrated at this beautiful Shule. Lyon's Bar Mitzvah was also in The Great Synagogue as were those of Lyon's brother Allan, and Beth's two



sons Mordechai and Roger.

Beth and Lyon have always lived in Sydney and their paths rarely crossed. They met by chance at a lunch at Allan and Elizabeth Robinson's home. Beth and her late husband Bill were long standing friends of both Allan and Elizabeth.

Soon after their wedding Beth and

Lyon travelled overseas to the USA and Israel to meet many members of their extended families.

Lyon Robinson continues to work in his Ophthalmology Practice in Bondi Junction and was honoured in the 2016 Australia Day Awards with an A.M. for his pioneering work at the Sydney Eye Hospital. ❀

Weddings

Rael Cohen & Miriam Shoolman 19/06/2016 Photos: Milton Gan Photography



Rael Cohen & Miriam Shoolman 19/06/2016
Photos: Milton Gan Photography



Joshua Marks and Karly Weisbord 06/03/2016



Joshua Marks and Karly Weisbord 06/03/2016

Weddings

Della Einfeld and Gregory Shandler 13/12/2015



Dror Moshe Kehati and Jennifer Michaels 22/11/2015



Della Einfeld and Gregory Shandler 13/12/2015



Dror Moshe Kehati and Jennifer Michaels 22/11/2015

Weddings



Rebecca Solomons and Daniel Gregor 13/03/2016



Bride Rebecca Solomons with bridesmaids.

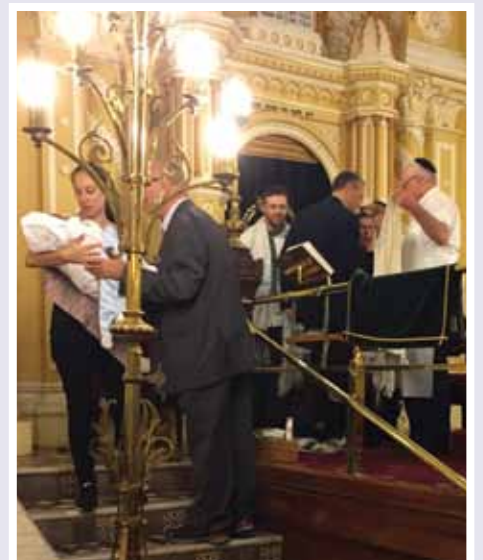
Births



Chelsea Mia Levitt, Baby Naming 19/03/2016



Chloe Rose Goot, Baby Naming 20/02/2016



Samuel Aaron Walter, Brit: 21/07/16

Bat & Bar *Mitzvahs*

Jordan Spicer's Bat Mitzvah.
David & Ruth Spicer's daughter 14/11/2015



Charlie Green's Bar Mitzvah.
Jonathon & Melissa Green's son 26/03/2016



Charlie Green's Bar Mitzvah. Jonathon & Melissa Green's son 26/03/2016



Cooper Levitt's Bar Mitzvah. Raelene & Leon Levitt's son. 20/08/2016

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For further information on The SELF Program please contact Caroline Lewis
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The Passing of a President:

Rodney Rosenblum AM



Rodney Rosenblum and his family

The Great Synagogue family mourned a former President this year. We lost Rodney Rosenblum, who had been a central and committed figure for so long. We extend our deepest condolences to his wife Sylvia, daughter Ginny and son Adam, son-in-law Daniel and daughter-in-law Ety and

grandchildren Sam, David, Jade, Shira, Ronen and Dana.

Rabbi Elton gave the eulogy at the funeral, below is an excerpt as a tribute to Rodney:

“We learn in the Ethics of the Fathers, in the name of Rabbi Shimon: ‘There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingship. And the crown of a good name, a shem tov is superior to them all.’

That was the doctrine that guided Rodney Rosenblum. He was truly possessed of shem tov, which will live on in this world, even as he has gone to the next.

Rodney was born in 1934 to Sadie and Morrie Rosenblum. Morrie was President of The Great, and brought Rabbi Porush to its pulpit. Rodney was raised in the Judaism of Rabbi Porush, and taught to lein by the Chazan, Rev Aaron Kezelman. For the rest of his life, Rodney could

read Haftarah at a moment's notice. He told me how much pleasure he took sitting with his father in shule, and then his son and grandsons.

Rodney was a man of culture, taking great pleasure in music. He was an enormously distinguished professional. At the peak of his career, he was probably the most eminent tax lawyer in Australia. His brilliant intellect was matched by his love of knowledge and learning, his capacity for retention and recall. Yet all of this sat with humility, he felt no need to overwhelm others with his erudition, just as he did not crave honour and recognition. Quite properly, others chose to recognise his eminence, most notably through the award of Membership of the Order of Australia.

The service he rendered Sydney Jewry was outstanding. As a young man, he was deeply involved in the Great Synagogue Youth. Later he was President of The Great Synagogue, working with Rabbi Apple at a time of tremendous success for the synagogue, appointing Rabbi Lawrence and sitting

on the selection panel which invited me to the synagogue. He founded the museum at the synagogue to take care of its material heritage, and to commemorate his parents. After he stepped down as President he became the shule's elder statesmen. He sat on the Board of Jewish Care for over 40 years and on the board of Aus Care, involved in good works across the globe, including clearing landmines in Cambodia.

Rodney Rosenblum was a family man. He was blessed with a long and happy marriage, and was dedicated to the happiness of his wife Sylvia. This extended naturally to their family. He would tell Sylvia: 'it is not enough to love your children, you have to tell them you love them.' He was beloved not only of family, but also his many friends, attracted by his magnetic personality. When I met him I was struck by his dignity, but also his warmth. His children and grandchildren remember his sense of humour, his corny jokes, how he loved to laugh. His protectiveness, his sensitivity, his

emotion, how he was easily moved to tears, especially when talking of his grandchildren, made certain they felt safe and loved. At his eightieth birthday party he wanted to speak about love, but was too moved to complete his speech. That, of course, was more eloquent than any words.

In his youth he had been a very serious sportsman, not far off qualifying for the Olympics. He was held back by problems with his heart. He was not expected to live to 70, let alone 81. Yet he was a good and determined patient. When he was diagnosed with lung cancer, he faced that trial with his usual positive attitude. His face would still light up when a family member, especially a grandchild, came into the room, for that was at the core of his life.

Rodney Rosenblum comes to rest on the Festival of Chanukah, the Feast of Dedication. He dedicated his life: to family, to communal service, to the creation of a shem toy, a good name, which will stand for many years to come. May his memory be a blessing". ❀

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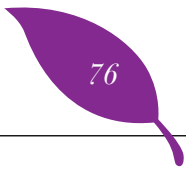
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Bon Vivant

Ros Brennan

Base:

10 Egg whites (See Note at end)
170g Caster Sugar
170g Roasted hazelnuts, ground
45g fine matzo meal or breadcrumbs

Method:

Beat egg whites with caster sugar till firm but not too stiff. Fold in nuts and matzo meal/breadcrumbs. Pour into 26-28cm springform tin lined with baking paper. Bake at 350°F or 180°C for approx 30 mins.

Topping:

10 egg yolks
170g Caster sugar
170g unsalted butter
220g good quality dark chocolate, melted
1 Tablespoon Coffee dissolved in 70mls Hot Water

Method:

Beat butter with sugar until creamy. Add chocolate and coffee mixture, continue beating on medium. Add egg yolks and continue beating until well combined.

Pour over baked meringue, and bake for another 20 minutes at 350°F or 180°C.

Note: Use at least 700g eggs, and preferably 800g for the best result!

Lychee & Avocado Salad

Ros Brennan

Ingredients:

1/2 packet slivered almonds – toasted in oven or dry fry in frypan
Butter lettuce
Baby spinach leaves
Tinned or a similar amount of fresh, lychees, drained and cut
2 Avocados cubed

Dressing:

Make the day before, placing ingredients in a glass jar, give it a good shake then keep in the fridge till serving time

1/2 cup oil
1/2 cup white vinegar
1/2 teaspoon crushed garlic
2 Tablespoons brown sugar
1 teaspoon Soy Sauce
1 1/2 teaspoons curry powder
2 Tablespoons (6) chopped shallots

Method:

Place lettuce and spinach leaves on a platter. Arrange avocado and lychees on top.

Pour dressing onto salad then sprinkle on toasted almonds.

Moroccan Orange Cake

Ros Brennan

Ingredients:

3 medium oranges
6 large eggs
225g caster sugar
200g ground almonds
1 tsp baking powder
Icing sugar to serve

Method:

Place the clean, whole and unpeeled oranges in water to cover and bring to the boil. Simmer for 1 to 1½ hours or until soft, adding more water when necessary.

Drain the oranges, cut into quarters, discard any major pips, and whiz the rest, including peel, in a food processor, then cool.

Heat oven to 170°C. Beat the eggs in a large bowl until pale and frothy. Then add the caster sugar and continue beating till mixture is glossy. Beat in the oranges, almonds and baking powder.

Pour into a high-sided and paper-lined 23cm springform cake tin and bake for 1 hour, until firm to the touch (cover with a loose sheet of foil if over-browning). Cool in the tin. Remove to a serving plate. Dust with icing sugar and serve with whipped cream if desired.

Eat and enjoy.

Roast Chicken with *Dried Fruit & Almonds*

Rev David Hilton



Yield: Makes 8 servings

Ingredients

7 tablespoons olive oil, divided
3 pounds onions, thinly sliced
1 pound pitted prunes, halved
12 ounces pitted dates, halved
10 ounces dried apricot halves (about 2 cups)
3 tablespoons sugar
1 teaspoon ground cinnamon
2 (4 - to 4 1/2 - pound) chickens, rinsed, patted dry
1 teaspoon turmeric, divided
1 1/2 cups (or more) water
1/2 cup blanched slivered almonds, toasted

Method:

Heat 6 tablespoons olive oil in heavy large skillet over medium-high heat. Add onions and sauté until deep golden brown, about 30 minutes; sprinkle with salt and pepper. Transfer onions to large bowl; mix in prunes, dates, apricots, sugar, and cinnamon. Can be made 1 day ahead. Cover and chill.

Preheat oven to 350°F. Spread fruit mixture over bottom of large roasting pan. Tuck chicken wing tips under. Rub each chicken with 1/2 tablespoon remaining olive oil and 1/2 teaspoon turmeric. Sprinkle each with salt and pepper; place chickens, side by side, atop fruit mixture. Pour 1 1/2 cups water around chickens. Roast chickens 1 hour. Turn pan around; add more water to fruit mixture by 1/4 cupfuls if beginning to dry. Continue to roast chickens until brown and juices run clear when thigh is pierced, about 45 minutes. Transfer chickens to carving board; let stand 10 minutes. Spoon fruit onto platter; top with chickens and any accumulated juices. Sprinkle with almonds and serve.

Chocolate & Orange Mousse

Rev David Hilton

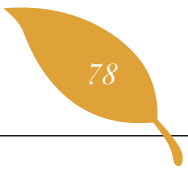
Yield: Makes 4 servings

Ingredients :

250g cooking chocolate
2 tablespoons coffee (liquid, not granules)
6 eggs, separated
Orange zest

Method:

1. Gently melt chocolate in coffee over a low heat.
2. Add orange zest to taste.
3. Leave mixture to cool, then add egg yolks.
4. Beat egg whites until stiff, add a pinch of salt.
5. Carefully add to chocolate mixture.
6. Pour into a bowl or individual dishes, then chill for at least 3 hours



Guide to the *High Holidays*

Rev David Hilton



First night Selichot, 24 September 2016

Selichot are special prayers for forgiveness, recited from the Saturday night before Rosh Hashanah. Again this year there will be a special choral service at The Great Synagogue for first Selichot, which contains many beautiful and emotional melodies. It will take place on the evening of 24 September. Although some recite every night of selichot after midnight, a more common custom is to recite them first thing in the morning. At The Great we begin each morning (apart from Shabbat) at 6.45 before Shacharit.

Rosh Hashanah, 3-4 October 2016

Rosh Hashanah celebrates the start of the Jewish New Year and its major theme is God's Kingship and it is when our judgement for the coming year is written (but not yet sealed). Rosh Hashanah takes up the first two days of the Ten Days of Repentance, when we concentrate on asking for forgiveness for our sins and resolving to do better next year.

The name Rosh Hashanah is not used in the Bible. The Bible refers to the holiday as Yom HaZikkaron (the day of remembrance) or Yom Teruah (the day of the sounding of the shofar). One of the most important observances of this holiday is hearing the sounding of the shofar in the synagogue. A total of one hundred notes are sounded each day. The shofar is not blown if the holiday falls on Shabbat.

A popular observance during this holiday is eating apples dipped in honey, a symbol of our wish for a sweet new year. Some people practice Tashlich (casting off), when we stand by a body of water and symbolically throw away our sins. This year it will take place at the home of Rabbi Elton and Hinda on the afternoon of the first day of Rosh Hashanah, on their balcony overlooking the harbour.

The common greeting at this time is Shanah tovah (for a good year). This is a shortening of L'shanah tovah tikatev v'taihatem, which means May you be inscribed and sealed for a good year.

Fast of Gedaliah, 5 October 2016

The day after Rosh Hashanah is a fast day to remember the Jewish leader Gedaliah, who led the people after the destruction of the First Temple, but was murdered by Jewish opponents. It is a sad day, when we repent our divisiveness and infighting.

Shabbat Shuvah, 8 October 2016

This is the name given to the Shabbat that falls during the week between Rosh Hashanah and Yom Kippur. It is a time for introspection when we look at our actions and see what we have achieved and where we are heading.

The name Shabbat Shuva comes from the first word of the Haftarah taken from the Book of Hosea: Return (Shuvah), Israel, to the Lord your God because you have stumbled in your iniquity.

Yom Kippur, 12 October 2016

The name Yom Kippur means Day of Atonement, because it is set aside to atone for the sins of the past year, through prayer, fasting and other restrictions. On Yom Kippur, the judgement is sealed.

It is customary to wear white on the holiday, which symbolises purity.

The evening service is known as Kol Nidrei, named for the text that begins the service, in which we cancel all vows we made with God in haste or unwisely.

There are many additions to the regular liturgy. The most important addition is the confession of the sins of the community, which is inserted into the Amidah. All sins are confessed in the plural, emphasising communal responsibility for sins.

The concluding service of Yom Kippur, known as Ne'ilah, is one unique to the day. It usually runs for about an hour. The service is sometimes referred to as the closing of the gates, when the doors of heaven are closing for another year. The service and the day ends with a very long blast of the shofar.

Succot, 16-23 October 2016

For forty years, following the Exodus from Egypt, we lived in huts in the wilderness. We remember this by dwelling in a succah, a hut of temporary construction with a roof covering of branches, for the

duration of the Succot festival.

Another Succot observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs). Our sages tell us that the Four Kinds represent the various types and personalities that comprise the community of Israel, whose intrinsic unity we emphasise on Succot.

The seventh day of Succot is called Hoshana Rabbah (Great Salvation) and closes the period of Divine judgement begun on Rosh Hashanah. A special observance is the aravah--the taking of a bundle of willow branches. At The Great Synagogue we hold a special service followed by a celebratory brunch.

Shemini Atzeret and Simchat Torah, 24-25 October 2016

The two days of the holiday of Shemini Atzeret and Simchat Torah constitute the finale of the holiday season, and a final chance to spent time with God before the working year resumes.

On Shemini Atzeret, in addition to the standard holiday service, Yizkor (a prayer supplicating God to remember the souls of the departed) is recited.

After the silent Amidah, the cantor in his repetition recites Geshem (Rain); this prayer consists of a series of piyutim (poetic verses) beseeching God to grant bountiful rain, and bring us all forms of prosperity.

On Simchat Torah we celebrate ending the cycle of reading the Torah and starting it over. On both night and day we dance in the Synagogue. In the morning everyone takes part in the celebration by receiving an Aliyah. The last of these aliyot is reserved for the children when they gather together and a tallit is spread over their heads. They all recite the blessing with an adult.

The next two aliyot conclude the Torah and then begin the new cycle of the reading. The individuals honoured with these two aliyot are known as Chatan Torah (Torah Groom) and Chatan Bereshit (Genesis Groom).

The morning concludes with a communal lunch sponsored by the Chatan Torah and the Chatan Bereshit. 🌸

Services Times for the *High Holiday & Festival Services*

First Night Selichot

Saturday 24 September 2016

Refreshments and panel: 9.30 pm

Service: 10.45 pm

Erev Rosh Hashanah

Sunday 2 October, 2016

Mincha and Ma'ariv: 6.00 pm

Candlelighting: 6.39 pm

1st Day Rosh Hashanah

Monday 3 October, 2016

Shacharit: 7.45 am

Torah reading: 9.15 am

Shofar and Musaf: 10.15 am

Sermon & end of Services: approx. 1.00 pm

Mincha, Tashlich and refreshments

(at the home of Rabbi Elton): 6.30 pm

Candlelighting for Second Day: after 7.38 pm

Ma'ariv (at the home of Rabbi Elton): 7.40 pm

2nd Day Rosh Hashanah

Tuesday 4 October, 2016

Shacharit: 7.45 am

Torah reading: 9.15 am

Shofar and Musaf: 10.15 am

Sermon and end of Services: approx. 1.00 pm

Mincha: approx. 1.30 pm

Yom Tov ends: 7.39 pm

Fast of Gedaliah

Wednesday 5 October, 2016

Fast begins: 5.10 am

Fast ends: 7.27 pm

Erev Shabbat Shuva

Friday 7 October, 2016

Mincha, Kabbalat Shabbat & Ma'ariv: 6.00 pm

Candlelighting: 6.43 pm

Shabbat Shuva

Saturday 8 October, 2016

Shacharit: 8.45 am

Shabbat Shuva Drasha followed by

Kiddush and Mincha: 11.00 am

Shabbat ends: 7.42 pm

Kol Nidrei (Erev Yom Kippur)

Tuesday 11 October, 2016

Mincha (enter from Castlereagh St): 1.15 pm

Candlelighting and Fast begins: 6.46 pm

Kol Nidrei service: 7.00 pm

Yom Kippur

Wednesday 12 October, 2016

Shacharit: 8.00 am

Torah reading: 10.00 am

Sermon: 11.10 am

Yizkor (Memorial service): approx. 11.30 am

Musaf: 11.50 am

Mincha followed by Ask the Rabbi: 4.15 pm

Sermon and Ne'ilah: 6.00 pm

Ma'ariv and Shofar (Fast ends): 7.46 pm

Erev Succot

Sunday 16 October, 2016

Mincha and Ma'ariv: 6.00 pm

Candlelighting: 6.50 pm

1st Day Succot

Monday 17 October, 2016

Shacharit: 8.45 am

Lulav and Hallel: 9.30 am

Torah reading: 10.00 am

Kiddush followed by Mincha: 12.40 pm

Ma'ariv: 7.50 pm

Candlelighting: After 7.50 pm

2nd Day Succot

Tuesday 18 October, 2016

Shacharit: 8.45 am

Lulav and Hallel: 9.30 am

Torah reading: 10.00 am

Kiddush followed by Mincha: 12.40 pm

Yom Tov ends: 7.51 pm

Hoshanah Rabbah

Sunday 23 October, 2016

Shacharit and Breakfast

(enter from Castlereagh Street): 8.30 am

Mincha and Ma'ariv: 6.00 pm

Candlelighting: 6.56 pm

Shemini Atzeret

Monday 24 October, 2016

Shacharit: 8.45 am

Hallel followed by Torah reading: 9.30 am

Yizkor (Memorial service): approx. 10.30 am

Kiddush followed by Mincha: 12.40 pm

Simchat Torah (evening)

Monday 24 October, 2016

Ma'ariv and festivities: 7.30 pm

Candlelighting: after 7.56 pm

Simchat Torah (morning)

Tuesday 25 October, 2016

Shacharit: 8.45 am

Hallel and Hakafot (Torah processions),

Torah reading and festivities: 9.30 am

Kiddush lunch followed by Mincha:

approx. 1.00 pm

Yom Tov ends: 7.57 pm

Weekday morning services between

Rosh Hashanah and Yom Kippur

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Succot, will take place at 6.45 am.

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Cohen, Levite or Israelite (circle one) _____ Honours _____

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Postcode: _____

Postal Address (if different) : _____

Postcode: _____

Phone: _____ Email: _____

Date of Birth: ____ / ____ / ____ Marriage Date / Place: _____

Bar / Bat Mitzvah Date / Place: _____ Bar Mitzvah Sedra: _____

Father's English Name (in full): _____

Father's Hebrew Name: _____ ben _____

Mother's Maiden Name (in full): _____

Mother's Hebrew Name: _____ bat _____

Please attach proof of Jewish status, eg a Ketubah, a letter from a Rabbi or a Certificate of Conversion.

Your Spouse

Applying For Membership

Title: _____ Surname: _____ First Name/s: _____

Hebrew Name: _____ ben/bat _____

Cohen, Levite or Israelite (circle one)

Phone: _____ Email: _____

Date of Birth: ____ / ____ / ____

Bar / Bat Mitzvah Date / Place: _____ Bar Mitzvah Sedra: _____

Father's English Name (in full): _____

Father's Hebrew Name: _____ ben _____

Mother's Maiden Name (in full): _____

Mother's Hebrew Name: _____ bat _____

Please attach proof of Jewish status, eg a Ketubah, a letter from a Rabbi or a Certificate of Conversion.

Yahrzeits

(Please include any family for our community records.)

English Name	Hebrew Name	Date of Passing	Relationship to you	Marked by

Your Children

(Please photocopy if more than 2 children to complete.)

Applying For Membership

CHILD 1 Surname: _____ First Name/s: _____

Hebrew Name: _____ ben/bat _____ M/F _____

Home Address (if different) : _____
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Phone: _____ Email: _____

Date of Birth: ____ / ____ / ____ Marital Status: _____

Bar / Bat Mitzvah Date / Place: _____ Sedra: _____

School Attending: _____

Partner's Name: (if applicable) _____ Date of Birth: ____ / ____ / ____

Hebrew Name: _____ ben/bat _____

Applying For Membership

CHILD 2 Surname: _____ First Name/s: _____

Hebrew Name: _____ ben/bat _____ M/F _____

Home Address (if different) : _____
_____ Postcode: _____

Phone: _____ Email: _____

Date of Birth: ____ / ____ / ____ Marital Status: _____

Bar / Bat Mitzvah Date / Place: _____ Sedra: _____

School Attending: _____

Partner's Name: (if applicable) _____ Date of Birth: ____ / ____ / ____

Hebrew Name: _____ ben/bat _____

Signature of Applicant _____ Date _____

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Useful contacts

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Rabbi Yakov Richter	ydrichter@hotmail.com

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