

THE GREAT VINE

ISSUE #4

ROSH HASHANAH 5779 / 2018-2019



*Community.
Tradition.
Great.*



THE GREAT SYNAGOGUE
SYDNEY

*Refresh.
Renew.
Great.*

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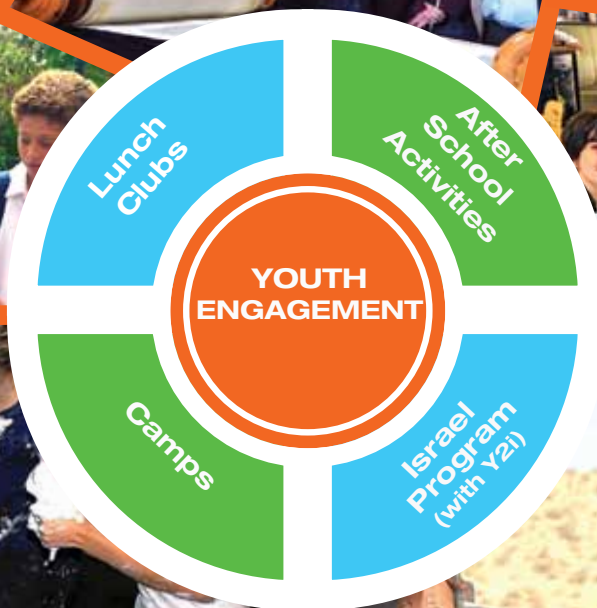
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Gladys Berejiklian MP
Premier of New South Wales

Rosh Hashanah

It is a pleasure to offer my best wishes to everyone at The Great Synagogue celebrating Rosh Hashanah.

The sound of the shofar is a joyous herald to the New Year, reminding us to celebrate our blessings and repent our sins.

As Sydney's first Jewish service, The Great Synagogue has provided a place of worship for the Jewish community of NSW since 1878.

For generations, The Great Synagogue has been a place for celebration, creating memories that last a lifetime through weddings, bar mitzvahs, bat mitzvahs and Jewish festivals.

On behalf of the NSW Government, I thank our Jewish communities for their many contributions to our prosperous state and social cohesion, and wish everyone a happy and healthy New Year.

Gladys Berejiklian MP
Premier



Message from the Chief Rabbi

Rosh Hashanah 5779

The Talmud prescribes a blessing to be recited upon seeing royalty: “Blessed are You, Lord our God, King of the Universe, who has imparted of Your glory to flesh and blood”.

The Talmud (Berachot 58a) recounts how the renowned sage, Rav Sheshet, once joined throngs of townsfolk as they lined the streets in anticipation of the momentous arrival of the King. A heretic mocked the Rabbi, who was blind, since he would surely not be able to appreciate such an auspicious event. Yet, when the audible excitement of the crowd increased and the heretic believed that the King’s appearance was imminent, Rav Sheshet told him that he was mistaken – the King had not yet arrived. This sequence repeated itself a number of times until, eventually, to the astonishment of all around him, Rav Sheshet announced that the King was about to arrive and, at the precise moment at which he passed, the Rabbi recited the prescribed blessing. The heretic was stunned by what he had witnessed. Rav Sheshet explained, “Earthly royalty is like heavenly royalty. God, who is the King of kings, is not found in the wind, an earthquake or a fire, but ‘in a still small voice’” (I Kings 19:12). With this in mind, it was from the hushed silence that Rav Sheshet knew that the king had indeed arrived.

I was reminded of this passage a few months ago, when I was privileged to accompany HRH The Duke of Cambridge on his historic visit to Israel. He arrived at the Kotel on a Thursday morning to the sound of dozens of Barmitzvahs and thousands of vocal worshippers. In preparing Prince William, I had explained that he should expect the entire Kotel plaza to be filled with a loud cacophony of soulful supplication and joyful song. Yet, something quite extraordinary happened. As we reached the Kotel itself, silence fell. Services came to a standstill, as countless people stood in quiet reverence. How would he react to this very special experience? What would he say? The aura of the occasion was palpable – had Rav Sheshet been there, he would have sensed that something special was happening.

The prophet Isaiah (55:6,7) taught, “Seek Hashem while He may be found, call upon Him while He is near”. The Talmud tells us that “while He is near” refers to the High Holy Days. For this reason, the central theme of Rosh Hashanah is *‘malchut’* – the kingship of Hashem.

Understanding the privilege of being in the presence of ‘earthly royalty’ can give us an inkling of what it means to be in the presence of ‘heavenly royalty’. Over the High Holy Days, our attention should be undivided. How will the King of kings react to what He sees? What will He decree? His presence should be met by no more than the ‘still small voice’ of introspection and prayer.

Let us utilise this timely opportunity to appreciate Hashem’s presence and to be empowered by that awareness to transform our lives for the better.

Valerie and I extend our heartfelt wishes to you all for a happy, peaceful and fulfilling New Year.

Chief Rabbi Ephraim Mirvis
September 2018 • Tishrei 5779





The 2017-2018 Board of Management

Over the past twelve months the affairs of the Synagogue have been directed by a group of dedicated volunteers: the Executive and Board of Management. We thank them for their efforts on behalf of the congregation.

Justice Stephen Rothman AM, President



Stephen Rothman was brought up in The Great Synagogue. After an early career in the trade union movement he worked as a barrister and is currently a Justice of the Supreme Court of New South Wales. He is a former President of the NSW Jewish Board of Deputies and Moriah College and has been widely involved in other communal institutions.

Max Freedman, Senior Vice President



Max Freedman joined the Board in 2009. His father Jack, served as President (1993-96) and his father-in-law and uncle were also leaders of the Shule. His company, Howard Exports, promotes trade of Australian goods to south Pacific island nations and the US. He is committed to ensuring that The Great continues to play a vibrant, relevant and leading role in Sydney and Australian Jewry.

Caroline Lewis, Vice President



Caroline joined the Board in 2004-2009 and returned in 2013, becoming Vice President in 2014. With over two decades in brand marketing and now a teenage life coach, Caroline supports marketing and events, most recently creating the inaugural WOW 'Women of Worth' Weekend. Originally from London, she has two daughters and is married to David, a fifth generation member of The Great.

Ken Gresham, Treasurer



Ken Gresham has been a member of The Great Synagogue since marrying Sara in 1966. He is a past Commodore and Treasurer of The Royal Motor Yacht Club, President of the Double Bay Chamber of Commerce and West Woollahra Association and a past Director of Point Zero Youth Outreach. He is a retired public company CEO and has been Treasurer for four years.

Daniel Abbott, Board Member



Daniel Abbott is the Group Head of Mergers and Acquisitions at Lendlease. He has a Bachelor of Commerce (Honours) and a Bachelor of Laws (Honours) from the University of Sydney. He is a proud fourth generation member of the Great Synagogue Community and has been on the Board since 2014.

Darryl Green, Board Member



Darryl Green's family has had continuous involvement with The Great for over 100 years. Darryl grew up in, celebrated his Bar Mitzvah and married at The Great. His work life is one serving the greater community at the City of Sydney Council. His volunteering life has included The Great Synagogue for many years, most recently on the Board.

Eli Green, Board Member



Eli Green is a qualified CPA. He is the fourth generation of his family to have his Bar Mitzvah and to be married at The Great. He joined the Board in 2017 and has taken the under 35s portfolio. His three children all enjoy coming to The Great.

David Hartstein, Board Member



David Hartstein is a long-serving member of The Great Synagogue Board and is a former Vice President. He is Chairman of the Services Committee and a stalwart of the Friday evening service. Professionally, he is a solicitor and a member of the Mental Health Review Tribunal.

Simon Havas, Board Member



Simon has been attending The Great Synagogue for 37 years. He has a long family history here and celebrated his Bar Mitzvah, wedding and both his children's namings at the Synagogue. Professionally, Simon is an owner and director of a BRW Top 100 Chartered Accounting firm and in the past has run a consulting company and worked at Macquarie Bank. Simon is a recent addition to The Great Synagogue Board.

David Newman, Board Member



David Newman first attended The Great Synagogue in a pram in 1944, and was involved with GSY as a teenager. He built the Education Centre in 1981-2, served on the Board in the 1980s and 1990s and is a former Treasurer, Vice President and President. He rejoined the Board in 2016 and has the Building portfolio, which draws on his long experience in the construction industry. He has also been involved with B'nai B'rith, the Montefiore Homes and the Sydney Hospital.

Lauren Ryder, Board Member



Lauren has been on the Board since 2016, focusing on creating events to engage our thriving community. Most recently, she helped run the WOW "Women of Worth" Weekend. She is the CEO of Leading Edge Global, a consulting company enabling Business Strategies through leading technology solutions. She is married with two children, Jackson and Mikaela who are both active at The Great.

Craig Shulman, Observer



Craig Shulman is from the North Shore, has lived in Melbourne and has recently moved to Glebe. He has been the Chair of Sydney Yom Limmud and is now Chair of YG – Young Great, The Great Synagogue under 35s committee. In that capacity he recently became an Observer on the Synagogue Board.

Shana Tova
שנה טובה



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AND JOY!

From Lauren Ryder and the team at
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From the President:

Interesting Times

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

Being the President of The Great Synagogue is an honour and a privilege. In the time that the current Executive and Board have been in place, much has changed and improved. And everything is interesting! The Great is unique in Sydney Orthodoxy. It presents a stunning environment; and an intelligent, inclusive, open and socially-aware model of modern Orthodox Judaism. It has much to offer and we are proud of its place in the Jewish community and its place in the general NSW and Australian community.

We have managed over the last four years to build a more inclusive community, reflecting greater warmth and friendliness. We have learnt from the past and we have sought to retain what has always been positive about The Great. We have turned around the decline in membership, with over one hundred and fifty new members in the last three years. We need to grow more, but, it's not just about numbers, it's the personal approach to every person, no matter how large the Shule may become, that is important now and into the future.

Our finances remain an important issue. We have managed to reduce our trading deficit to a point that is manageable taking into account our earnings from investments. We are not a Shule that has been financially focussed in our dealings with members and the attitude we adopt results in a warmer, less affected (and less elitist) relationship within the congregation, even if we enjoy fewer donations than some other shules. We will continue not to announce the level of offerings made



on Shabbat and Yom Tov, for example. My thanks to those who support the Shule financially and I encourage more people to do likewise. We are focusing on securing the financial success of The Great through the operation of a Foundation, the interest from which will be used to cover our operating deficit and on continuing to build the reputation of The Great and its activities.

The establishment and successful operation of YG (Young Great), chaired by Craig Shulman, will be instrumental in that future and in the generational change necessary for the future to remain bright. The volunteer Pastoral Care Committee continues to contact members of the community, particularly the older or less well members. Ros Fischl chairs that group and we thank her for her efforts. In the case of more urgent issues, the Rabbi and Rev. Weinberger visit congregants at home or in hospital.

Thanks to the largesse of the Federal government, we will be further enhancing the security of the building, particularly

with more bollards, better CCTV coverage of the premises and improvements to the Elizabeth Street entrance. We thank the Federal Government and the CSG for their support.

The Executive and Board would like to see alterations that will enhance the inclusivity and enjoyment of the services on offer; and facilities that will bring benefits to our members and encourage others to join and get involved. We have discussed plans for the development of the Castlereagh Street Building to create a community centre, with a focus on real needs for current and future generations: a crèche; educational facilities; a lounge; maybe a café and more.

The best services are on Shabbat morning. The Shabbat service is quite exceptional: superb music; insightful sermons; and friendly atmosphere. I extend our thanks to our Cantor, Rev Josh Weinberger, and the Choir. The social contact is always enjoyable, and more are now participating

These are enhanced by the Tot Shabbat and the Communal Lunch that occur every month and the other regular events. For those and the many other activities, I thank our Women's Auxiliary and Hinda Young. Under Rabbi Richter's watchful and trained educationalist's eye, the regular Children's Service is a learning experience for all who attend. Thank you Rabbi Richter, and thank you for your excellent leining every Shabbat. We are all grateful to Prof Steve Schach and Toby Hammerman for the work they do in ensuring the services run smoothly. I would also like to thank those who lead early Shacharit.



We have daily Shacharit services, which almost invariably have a minyan (although sometimes only just). We have weekday and Shabbat Mincha services and those services have also maintained a minyan, with a number of regulars, not all of whom are Great members. I extend my thanks to all our attendees at services – you make The Great a real Shule!

The Rabbi is continuing to provide talks on Rashi, modern ethics, religious philosophy and Mishnah and Gemara. He has engaged in classes at Moriah College and at the Emanuel School. Through Michael Sassoon, we now offer bar and bat mitzvah classes at schools.

There were some very special events this year. Most members attended the one hundred and fortieth anniversary Shabbat – what an occasion! The presence of the Governor and Premier and representatives of the NSW Opposition, both sides of Federal Parliament, local Councils and many other faiths and communities reinforced the place of The Great in our community

The Executive and Board would like to see alterations that will enhance the inclusivity and enjoyment of the services on offer; and facilities that will bring benefits to our members and encourage others to join and get involved.

(both Jewish and general). The most enjoyable feature of the event was the obvious feeling of warmth and positivity among the members. Your presence, and particularly the presence and involvement of so many children, showed the future that we can and will enjoy. I congratulate all those connected

to the recent WOW (Women of Worth) weekend. It was well-attended and enjoyed by all who did. I also want to mention the LGBTQI community dinner, from which extraordinarily positive feedback was received.

I wish to thank the Executive (Max Freedman, Caroline Lewis and Ken Gresham), the rest of the Board (David Newman, David Hartstein, Lauren Ryder, Eli Green, Darryl Green, Dan Abbott and Simon Havas and Observer Craig Shulman). Linny, Ilana, Judith and Ezra in our office, have often given above and beyond to keep the place humming. We have had changes in staff, and there will be some more, but it has generally worked well, despite the changes, and that is due to the professionalism of all.

The Great could not survive without the work of volunteers, in the office, as guides and in other functions. Our Guest Curator, Jana Vytrhlik, has produced another outstanding museum exhibition. The Women's Auxiliary works tirelessly to ensure that each week and every Yom Tov, we are provided with a Kiddush and every month a Communal Lunch, so that we can enjoy the company of our fellow congregants.

Most importantly, I would like to thank our Chief Minister, Rabbi Dr Benjamin Elton, together with his wife Hinda, who have brought new ideas, and invigorated all that we undertake. Rabbi's leadership and approach has been the rock upon which could rest much of the responsibility and the implementation of the ideas. It has been he and Hinda who have brought people back to The Great. We join with them in celebrating the birth of their first child, Elizabeth (Lizzie) (Esther Chen) and we wish them and her mazal toy, much success and good health.

I thank all of you for the confidence that you have shown in me and the Board and, I look forward to working with Rabbi Elton, Rev. Weinberger, the Board and Executive and all of you to ensure The Great has an even brighter future than it has a past. 🌸



From the Rabbi

Growing Together

Chief Minister Rabbi Dr Benjamin Elton

As we embark on 5779, we can look back on a year full of activity, achievement and growth. Our beloved synagogue community is becoming busier, larger and happier. This is especially fitting as we celebrate our first one hundred and forty years of service to the Almighty and to the Jews of Sydney, and prepare for many successful years ahead.

When I hear feedback about our Shule, either directly, or second- or third-hand, the same themes emerge over and over. Of course we are used to people enthusing over the beauty of the building, and they still do, but there is so much more than that. They talk about the sense of warmth and community, the quality of the service, the sense of inclusivity and acceptance, and occasionally they even say something nice about the sermon! Bring your friends and family along, encourage them to experience our Shule, and then to become part of our growing community.

As you know, we are not only attracting more members, we also have more people on a regular Shabbat, more semachot being celebrated in the Shule, more people marking their yahrzeits and anniversaries and more reliable minyanim during the week. Our daily morning service has been going very strong of late. The lunchtime service has restarted and is more popular than ever. Of course, evening services are



Rabbi, Hinda and Lizzie.

always relatively small, and we still need more people to come along regularly or occasionally to keep them in good shape. I should add that those who do attend those services find an intimate community where they are immediately welcomed and feel at home.

Over the past year, with the help of many people, every aspect of our services has become stronger. Tot Shabbat, for one- to four-year-olds, complements the already well-established Children's Service. Michael Sassoon's Jewish Enrichment Program (JEP) for bar and bat mitzvah students has attracted very positive feedback, and we have seen kids and parents at

Shabbatonim at the Shule. YG, the young adult group, is now led by young adults themselves, providing for the needs and interests of their own demographic. The Pastoral Care Committee is providing invaluable support to the clergy as we look after our members. My adult education classes range from Talmud to music and architecture, and I've been most pleased with the attendance — and I must especially thank congregants who hosted classes in their homes. We are using the main sanctuary as a wonderful venue for classical concerts and other public events, such as the Falk Lecture. The monthly communal lunch is delicious and popular, and fulfilling its



Rabbi Elton and The Chief Justice.

function of enhancing the social aspect of the congregation.

A highlight of the year was certainly the One Hundred and Fortieth Anniversary Service, with around eight hundred people attending, and with guests of honour including the Governor, Premier, Lord Mayor, Israeli Ambassador and Dame Marie Bashir. Few who were there will forget it in a hurry, and the primary organisers, Dan Abbott, Yoav Hammerman and Steve Schach, and the benefactors and sponsors deserve all due recognition. Shortly after, we launched a special museum exhibition to mark the one hundred and fortieth anniversary, with fantastic new items and insights. The WOW 'Women of Worth' Weekend, spearheaded by Caroline Lewis and Lauren Ryder, was a fantastic new event this year, and created an outstanding two-day event.

I have many important thanks. Above all to Hinda, who makes my job possible in so many ways, who runs Tot Shabbat, teaches brides and conversion candidates, hosted extensively even late into her pregnancy, and is such a friendly and sympathetic presence in Shule. We are all lucky to have Rev. Josh Weinberger as our Chazan, leading our services with his outstanding voice, and I am grateful to him for all the work he performs as my colleague on the clergy.

I have relied on the support of two visiting rabbis, Rabbi Daniel Hoffman and



Rabbi Elton is the current President of the NSW Council of Christians and Jews.

Rabbi Philip Kaplan, who have taken the weight off as I adjusted to fatherhood, and also brought their own considerable talents. You will be able to enjoy Rabbi Kaplan's skills as both a Rabbi and Cantor over the High Holidays. I want to thank the Choir, our retiring Choirmaster Robert Teicher and his successor Justin Green, for all they have done to enhance our services.

The Executive and Board are volunteers who pour their energies into the wellbeing of the Shule, and we all owe them a huge debt of gratitude, and that goes for all the other volunteers who give of themselves, including Jana Vytrhlik, Joe Kensell, the Women's Auxiliary, the Judaic Textile Group, the Gabbai Steve Schach and Assistant Gabbai Toby Hammerman, the Guides and everyone else who helps out. Over the course of the year, the members of the office staff have included Linny

Gompes, Judith Indyk, Ilana Moddel, Ezra Wexler, Rebecca Seidman, Ilana Klein, Rivka Ray and Rivka Lazarus. They are the essential engine room of the Shule, and we couldn't manage without them.

Finally, and most fundamentally, my thanks go to the members of congregation. You give The Great Synagogue life, meaning and purpose. Serving as your Rabbi, providing religious and pastoral support is the privilege of my life, and I feel the love and kindness you extend to me and my family. May we walk together into the coming year, and into many years to come, going from strength to strength, and building an ever more beautiful community. On behalf of Hinda, Lizzie and myself, I wish The Great Synagogue community Shanah Tovah – may we all be inscribed and sealed in the Book of Life! ❀



Cantor's Corner

Rev. Joshua Weinberger



The Weinberger family.

On behalf of myself, Gila, and our children, Adira and Lital, I would like to wish you all a Shana Tova – may we all be written in the Book of Life! This past year has been exciting and busy, as I'm sure you will see as you read *The Great Vine*.

The Choir has seen some changes in its leadership with Robert Teicher, our long-serving choirmaster, stepping down. Since I came on board in 2014, Robert has been extremely encouraging and given freely of his time, and I would like to take this opportunity to thank

I have been teaching the children songs from the service, and it has been an absolute delight to hear their sweet voices sing the beautiful melodies

him for his considerable service to the Synagogue.

This, of course, has meant that the choir has needed new direction. We have looked to our own, and we are lucky enough to have Justin Green, a longstanding member of the choir, to take up the mantle. I believe it will be a most exciting era under his leadership. Justin is a talented and capable musician. Many of you would have heard and greatly enjoyed his arrangement of *Adon Olam* to the tune of 'I Still Call Australia Home' in honour of the Aufruf



of Gary Elsass, a retired Qantas pilot. I look forward to working with Justin in the coming year to bring exciting and uplifting music to our services.

As with last year, I have continued to make weekly visits to Reddam House School to set up a mock Friday night table, including blessings over wine and challah, for the Jewish primary school children. For some of the children, this is the only form of Shabbat they will experience.

I decided to take the visits one step further and, with the assistance of Karin Mervis, the Jewish Studies teacher, we have held our first Reddam Friday Night Shabbat service at The Great hosting more than 100 parents and children. I have been teaching the children songs from the service, and it has been an absolute delight to hear their sweet voices sing the beautiful melodies. I look forward to this partnership continuing and growing. I would like to thank Karin for her support and effort in getting this off the ground. I would also like to thank Rabbi Kastel for making the connection between our two institutions.

I have been fortunate to represent The Great within the community and beyond by being invited to sing at communal events throughout the year. Some highlights have included singing at Parliament House in Canberra for Israel's 70th Anniversary celebration, the Yom Hashoah commemoration at Rookwood, the Youth PoWR (Parliament of World Religions) event and others. Another highlight has been performing alongside the Affinity Collective string quartet and the Sydney Jewish Choral Society in their respective concerts at The Great. It was a real privilege.



The Rev. Weinberger and children of the congregation.

In January this year a great honour was bestowed upon me. In the week I turned 30, I was surprised in Shule by Rabbi Elton who presented me with the title of Reverend. It was completely unexpected and I would like to thank Rabbi Elton for this gracious recognition, belief and support, and seeing fit to award me this title.

We have all seen the tremendous work that Rabbi Elton and Hinda have put into The Great Synagogue and wish them unlimited success for the future.

I look forward to assisting the Rabbi in any way I can to continue bringing the community the best The Great has to offer. I also wish them many years of nachas and happiness from their new bundle of joy. Lastly, a big thank you to the Board and the Executive for their ongoing support.

I look forward to seeing and greeting you in Shule over the High Holidays, and I encourage you to sing along with your favourite melodies. Shana tova! ❁



Write about *Rosh Hashanah!*

By Rabbi Dr Raymond Apple AO RFD, Emeritus Rabbi of The Great Synagogue

‘Write an article!’ I was told. ‘What about?’ I asked. ‘Something about Rosh Hashanah!’ – that’s what they said. No problem, you say? Surely he’s been a rabbi so long that he can write about anything! But it’s not so easy at all. I have been writing about Rosh Hashanah for many years. I can’t always remember all the things I said. Maybe there’s nothing new that I can say.

But having been told to write about Rosh Hashanah, the anniversary of the world’s Creation, I decided to write about the Creator. Haven’t I often written about Him? Certainly, but He has such an endless fascination for me that there’s always some aspect that my mind seems to be grappling with at the given moment.

The aspect that bothers me most at this moment is the nature of God. People have always debated His existence. But now there’s a new problem: it’s not that our age is uncertain about Him but that for many people it’s too certain about Him. For some He’s cruel, intolerant, vengeful; He doesn’t love all His creatures but only the bigots! Anyone else has no right to exist but must be eradicated! That’s the problem I can’t handle.

But that’s not the end of my puzzlement. I don’t go along with those that say He only loves them but not me, but when I insist that He does love me (and you, and everybody else) I wonder



*People who were
afraid used to be
told, ‘Put your hand
in God’s!’ I used to
wonder what the advice
means*

how He shows it. People who were afraid used to be told, ‘Put your hand in God’s!’ I used to wonder what the advice means. In the meantime, I saw a book by Emil Fackenheim that relates a moment in May 1940 when the British government rounded up thousands of Germans, mostly Jewish, who were refugees in England. It put them on a boat to some destination that it did not reveal. On Friday evening, the Jews had a service and Fackenheim gave the sermon. Years later he met one of the men who had been on the ship who said he remembered the service and the sermon. ‘What did I say?’ asked Fackenheim. ‘You said that we did not know where we were going or to what fate or destiny, but that wherever and whatever it was, God would be with us.’ That’s how God holds our hands. We don’t know what life will bring – but whatever it is, be assured that God will be with us.

Another book I saw was Samuel Belkin’s *In His Image*. It looks at Judaism as an idea. It shows that the Jewish concept of Man is ahead of other religions. It draws practical implications from being made in God’s image. It says that Man can’t become God, but he can be godlike. He can devote every fibre of his being to the life of wisdom, dignity and creativity. He can choose not to accept the task – but once he accepts it, the Jewish code shows the way.

Thank God for God! ❁

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Visiting Rabbi:

Rabbi Daniel Hoffman

This year we have welcomed two visiting Rabbis, to provide some rabbinic support to Rabbi Elton during his parental leave and over the High Holidays. Here they introduce themselves.

Rabbi Daniel Blumenthal Hoffman is the spiritual leader at Oakland Hebrew Day School in Oakland, California, USA. He completed his rabbinic studies at Yeshivat Chovevei Torah in New York, and before that graduated from Yale University with a B.A. in Judaic Studies and Psychology. In his preparation for the rabbinate, he also learned at Yeshivat Machanayim in Efrat, Israel and is a graduate of the Strauss-Amiel Program in Practical Rabbinics. Rabbi Hoffman spent twenty years as a camper, counsellor, Unit Head, and Assistant Programming Director at Camp Yavneh in Northwood, New Hampshire and taught for three years at Akiva School in Nashville, Tennessee. He lives in Berkeley, California with his wife, Eliezah, and baby, Yarden.

Rabbi Hoffman writes:

We were all looking forward to experiencing the Jewish Community in Sydney and particularly at The Great Synagogue (especially Yarden, as it is his first time travelling internationally). When talking to people about this great opportunity, we repeatedly heard about how special the Jewish community is in Sydney, and in particular how many unique people one encounters at Shule on a weekly basis. Our stay exceeded all our expectations. We loved our time at The Great and made many wonderful new friends. 🌸



Rabbi Daniel Blumenthal Hoffman and family.



Visiting Rabbi:

Rabbi Philip Kaplan

Rabbi Philip Kaplan writes:

I am so excited to be joining you all for an extended holiday season this spring. Allow me to tell you a little bit about myself. I was born and raised in New York – I grew up in Queens and Long Island and then attended college at CUNY Queens College in Flushing, NY. I received my BA in Judaic Studies in 2012, after spending the first three years of college studying Classical Voice, and switching to Judaic Studies for my final year once I knew I was heading towards a career in the clergy.

My home always had a strong, cultural Jewish identity, but I didn't grow up observant. My journey closer to Judaism began early on in college and progressed over the next few years. This October, I will be entering my final year of rabbinic training at Yeshivat Chovevei Torah in New York. When I'm not studying, I work part-time as a singer with the Jewish a cappella group, Six13, as well as tutoring a few bar mitzvah students each week. I also work with AIPAC (American Israel Public Affairs Committee), as a mikveh guide, and in Israel education.

I am greatly looking forward to my visit to your community. Please God we'll have many opportunities during my month's stay to learn Torah, pray and celebrate together. I am also excited to be in Australia for my first time, and to experience the sights and culture.



Rabbi Philip Kaplan.

Last but not least, I am eager to catch up with Rabbi Elton. We overlapped at yeshiva for only one year, but in that time, I was blessed on a number of occasions to learn from his character and knowledge. We also shared a bond as the only two yeshiva students with

an affinity for opera! I am very grateful to Rabbi Elton and all of The Great Synagogue leadership and staff for inviting me. I am so looking forward to meeting you all. Please come introduce yourselves when I see you in Shule! 🌸



Fresh Talent *on the Board*

This year, the Board welcomed two new full members, Eli Green and Simon Havas. Both Eli and Simon are from families with long-standing connections to The Great, and they are both young men with energy and ideas. We asked them each to say a little about themselves.



Simon Havas and family.

Simon writes, 'I grew up in Sydney with a strong family connection to The Great Synagogue. My family has occupied an entire row in the same position for a

number of years. I remember coming to Shule as a young kid and sitting with my father, grandfather, great uncle, brother, and cousin, and looking at people

manoeuvre their way around on a packed Yom Kippur, jostling for any free seat they could find. I would love to see the Shule like that again and the current



Eli Green and family.

management is making great headway.

'I had my bar mitzvah and was married at The Great. My brother had his bar mitzvah here and my parents were married here as well. My mother has taken over the mantle of my late grandfather as a Great Synagogue guide. Both my girls had their baby-naming ceremonies here, and I would like to see them grow up with the same feeling of belonging and community that The Great gave to me as a child.

'In my employment, I have spent time at Macquarie Bank and work now as a director of a chartered accounting firm.

I am looking forward to utilising my professional skills as part of the Board of Management, to grow membership and to help the Shule continue its vital function, as a hub of Jewish life in and around the city.'

Eli writes, 'I am 37 and a recovering CPA. A father of three young children, and husband to Lee. My favourite movie is *The Big Lebowski* and the only sport I enjoy watching is *Monster Trucks*.

'I am the fourth generation of my family to have my bar mitzvah and to be

married at The Great. Needless to say, I have a deep connection, and have been involved with the synagogue for most of my life.

'Joining the board of the synagogue in 2017 was an honour and a continuation of the connection I have with the synagogue. I'm excited to help by specifically engaging with our members who are under thirty-five. They are the future of the synagogue and I'm passionate to be a part of shaping this future. Walter Sobchak said it best: "If you will it, dude, it is no dream"'. 🌸



Some *New Members*

At our most recent New Members' Lunch, to celebrate 140 new members since 2015, we invited some of our recent joiners to speak. Here is what two of them said.



Viv Selwyn spoke on behalf of herself and her husband Michael:

Although I'm Australian we have no direct links with Sydney. We grew up in England and were always members of our local shuls. We married in London – officiated by Rabbi Sacks before he became Chief Rabbi – had two children and moved to Belgium. There we helped start a new community on the outskirts of Brussels. We were part of the nine original families that ensured a minyan each Shabbat and brought in as many as we could for the Yom Tovim.

We spent our first 20 years here in Sydney on the North Shore in a vibrant, mainly South African, community and also added another child to the family. When we moved East we were looking

for a shul to join that would give us a real sense of belonging.

We didn't choose The Great just for the

*We didn't choose
The Great just for the
beautiful building, or
the chazan's voice,
impressive though
both are.*

beautiful building, or the chazan's voice, impressive though both are. Nor is it the

remembrance of my childhood shul in Golders Green, built to the exact same plan. We are here because of the way that, from the start, we were welcomed by everybody and have been made to feel part of the community. Whether it is the Haftorahs Michael has been invited to recite, or getting to know my neighbouring seat holders, or bringing our grandson to Tot Shabbat, they are all important elements that make us feel connected to this institution.

We respect the efforts being made to revitalise the community of The Great Synagogue and to ensure its place as an important part of Sydney's Jewish Community and we are very happy to be part of this. 🌸



Some *New Members*

Another new member, Jake Campbell, shared these thoughts:

For the two years before this one (2015-2017), I had been working as the Jewish Student Life Coordinator for Hillel at Florida State University in Tallahassee, Florida. A small town that was slow as syrup, especially in the summer, there was little local Jewish community for me to engage with. Indeed, there was little to engage with at all, for as my old boss would say, "Tallahassee is either a drinking town with a football problem or a football town with a drinking problem, and little else."

Two years later, I was lucky enough to receive a fantastic opportunity as the Executive Director of the Australasian Union of Jewish Students (AUJS) and found myself for the first time in a financial situation where I could afford synagogue membership. However, I knew that there were specific qualities I wanted from any Jewish community I would support.

I needed the shule to have leadership in its board and its Rabbi that was inspiring and respected. Many Jewish organisations, particularly synagogues, can find themselves drowning in controversy due to the leadership of its Board and its Rabbi. I wanted a shule that celebrated diversity and was intentional with its execution of inclusivity. That understood that, as a Jew who did not have a Jewish friend outside of my family until I started university, to fully engage with services I would need a transliterated siddur. The shule that I supported would need to authentically and genuinely provide meaningful roles



for women both inside and outside of the service, and it would need to welcome and celebrate all its members free of judgement, regardless of their gender, sexuality, or any other area of diversity. Finally, I needed the shule that I would support to see itself as proudly Australian. Only by fulfilling the above could I proudly support a synagogue as a member.

Upon meeting Rabbi Elton, it became clear that the mission of The Great was in line with my needs. As a Shule that inspired pride through its leadership, took the role of women seriously, prioritised inclusivity, and celebrated its Australian heritage in and out of services, I felt that I could be proud to call myself a member of The Great. 🌿



A Day at Government House

By Alex Abulafia OAM



In the most recent Australia Day Honours, our member Alex Abulafia was awarded the Medal of the Order of Australia (OAM). We wish him a warm mazal tov and many more years serving the community in good health! We asked Alex to reflect on the honour and its meaning.

Seven months after finding out that I had been nominated for an OAM and nearly four months after the Australia Day announcement, the day of my investiture finally arrived. I had my mum Rhoda, wife Natasha and our son Joshua with me. My two sons who were away at university could watch the ceremony online because it was live streamed.

Government House could not have been a more beautiful setting to receive the award. Nestled on our beautiful foreshore, bathed in sunlight and blue skies on the day, this was Sydney in all its glory!

At the start of the ceremony, the Governor, who was presenting the medals, described how the granting of awards is not a top-down, but rather a bottom-up process, in which

recipients are nominated by their peers. This means that not only have recipients been able to improve the lives of others, but their work has been recognised by the community at large and that we should take great pride in that.

I did.

Most importantly, I was overwhelmed by the company I was in and how many contribute in such meaningful ways to our country. It was most humbling. I wondered how I managed to sneak into such an inspiring group! But then a feeling of real gratitude came over me. Gratitude for everyone who has participated in my journey that led to my having that medal pinned on me. It was indeed overwhelming in terms of life events.

The day the award was announced on Australia Day, I was inundated with messages, starting from just after midnight. More flowed in over the next month. They came again when I posted some photos from the day and expressed thanks to everyone who had been part of the journey. The inspiring common theme was not just the congratulations, the mazal tov, but most importantly

the widespread “well deserved”. To me this meant that there was general recognition that I have been able to have a positive impact, a very fulfilling and satisfying life endeavour for me. It perhaps also means I have been a good rôle model for my children.

Community work has its ups and downs, but this award affirmed to me how worthwhile it is to serve others and how lucky I have been to have had the opportunity to do so. My mum naturally takes much pride in her son, and I understand that. However, that pride is not within me, but recognises that thanks go to everyone who played a role and to the team effort involved and that the award is for them. I take pride in the multiplicity of relationships gained and efforts of so many over the years. Most importantly, it is an award for my wife Natasha and sons Joshua, Daniel and Noah, who have perhaps sacrificed to enable me to serve others.

I gave much thought to my deceased father, long gone, who I think would have been proud of what I have done in my life to assist others, being a hallmark of the Abulafia family from the time of the Golden Age in Spain. 🌸



Monday Morning Cooking Club

The Monday Morning Cooking club has become a beloved part of the Sydney Jewish community. Here they share their philosophy and a recipe.

Monday
Morning
Cooking
Club



It's always about the food

Carrot Soup with Harissa and Coconut

(from the kitchen of Ronnie Fein, NYC)



Our books are an anthology of the very best home cooking from around the world, also telling intimate and moving stories of sharing and survival, love and hope, friendship and family.

We are four passionate Jewish Sydney women known as the Monday Morning Cooking Club. Cooking together as a unique sisterhood for over 12 years, we have published three best-selling cookbooks which are sold all over the world.

Our mission is to collect, curate and share treasured recipes and heartfelt stories from our food-obsessed global Jewish community so we can preserve recipes from the older generation for us, and from our generation for the future. And raise some money for charity along the way.

Our first book *Monday Morning Cooking Club* (2011) shared the best of our own Sydney community, our home. Our second book, *The Feast Goes On* (2014), shared the best recipes from our community across Australia. Our latest book *It's Always About the Food* (2017) is a delicious, rich, story-filled snapshot of cooking in the global diaspora.

In searching the world for the best cooks, we learnt that it is a mighty big place, as small as we think our community is. First, we had to think of ways to find those cooks in the world. Then we had to actually find them. We had to email or cold call, or find someone to introduce us. They then had to respond and,

perhaps most importantly, want to give us their recipes. And their recipes had to be different to the thousands already collected and the hundreds we had already published. And then we had to be able to recreate each and every one in our kitchen – perfectly. And of course, it had to be absolutely delicious.

In our most recent book, for the first time, we actually document our story – the involvement of the Monday Morning Cooking Club in the process. And it really is a process; one full of hope, angst, joy, worry and happiness. Each recipe now has our input, our take, our story, our emotions.

Thanks to the many wonderful cooks like Ronnie Fein from NYC, we are creating a snapshot of our community across the world. And it really is always about the food.

We are now working on our fourth cookbook (Harper Collins 2020), a collection of the very best sweet recipes from across the world. If you or someone you know is able to help us connect with those best cooks and balaboostas in Sydney or anywhere else in the world, please get in touch with lisa@mondaymorningcookingclub.com.au.

Because winter is approaching, we thought we'd share a lovely warming soup from our recent book, Carrot Soup with Harissa and Coconut. Enjoy! 🌸

2 tablespoons coconut or vegetable oil
1 onion, finely chopped
2 cloves garlic, crushed
700 g (1 1/2 lbs) carrots, peeled and sliced
1 litre (4 cups) vegetable stock (broth)
6 cloves
1 1/2 – 2 teaspoons harissa
250 ml (1 cup) coconut milk
sea salt to taste
toasted shaved coconut, for garnish

Heat the oil in a large saucepan over medium heat. Add the onion and cook for 10 minutes, or until it is soft and translucent. Add the garlic and cook for a minute. Add the carrots and toss through and then add the stock and cloves, bringing it to the boil. Lower the heat, partially cover the pan and cook for 25 minutes or until the carrots are tender. Remove the cloves. Puree the soup with a stick blender (or blender). Return the soup to the pan and whisk in the harissa and then the coconut milk. Bring the soup to a simmer and cook for 10 minutes. Season to taste with salt and harissa.

Sprinkle with toasted coconut to serve.



Two Centuries of *Solomons*

Graham Barnett



MORDECAI BICENTENARY CELEBRATION

Mordecai Solomon's Farm Site, Solomon's Gully, Avondale Road, Dapto, NSW

Standing (L-R): Bronwen Casey, Robert Marks, Geoff Shrimski, Sandi Shrimski, Keren Wise, Jack Herrman, Nick Solomon, Liz Solomon, Susan Domann, Anthony Scott-Norman, Richard Shrimski, Adrian Paul, Brad Domann, Julie Chenery, Wendy Barnett, Maurice Todhunter, Graham Barnett, David Nicholls, Denise Sher, Ian Nicholls, Sandy Lewis, Graeme Lewis, Jennifer Rosewood, Beth Todhunter, John White, Beth Campbell,
Front Row (L-R): Charlotte Domann, Charlotte Solomon, Joshua Solomon, Angela Wootton, Cath McDonnell

The descendants of Mordecai Solomon have just celebrated the bicentenary of his arrival in Sydney from London on the thirtieth of April, 1818. His great-great-grandchildren, great-great-great-grandchildren, and great-great-great-great-grandchildren held reunions and events to honour

and remember Mordecai and his wife Elizabeth. Mordecai's father, Meir (or Myer) Solomon, a wealthy philanthropist and antiquarian in London in the early nineteenth century, was a member of the Leaderhall Street Synagogue and one of the leaders of the Western Synagogue.

Meir and his wife, Gittel Kalisch,

had no issue of their own, but Meir had affairs and Mordecai was the illegitimate son of Meir. In or about April 1817, Mordecai was indicted for stealing ten live, tame rabbits. He was sentenced to be confined for six months in the Clerkenwell House of Correction.

In December 1817, two months after his release, he departed England on the



Lady Castlereagh. His name does not appear in the list of the 300 convicts on the vessel. That means that he arrived as a free settler, having been shipped off to Australia at the age of eighteen by his father Meir to prevent him



causing disgrace to the family name.

In 1834, Mordecai moved to Dapto to clear and farm a parcel of land on Solomon's Creek below the escarpment of Avondale Colliery. In 1835, in an arranged marriage, Mordecai married Elizabeth Haines, aged 24, in a marriage performed by a Baptist Minister under Jewish rites.

Elizabeth Haines was born in London in 1809 to Henry and Catherine Haines, née Russell. Elizabeth was the third of ten children who all came to Australia except one, the youngest daughter. Henry was a tailor and later ran a curiosity shop. Three of their children were born

in Dapto: Sarah, Myer and Jane.

In or about 1840, the family moved to Sydney and lived at Strawberry Hills where the rest of the children were born: Henry, Ellen, Joseph, Catherine and Lewis. Mordecai and Elizabeth's oldest daughter, Sarah, married George Myers, president of the York Street Synagogue and first president of The Great Synagogue.

The emotional journey of researching Mordecai's life and tracing his descendants culminated for me on

*In or about April
1817, Mordecai was
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ten live, tame rabbits.*

the third of March, 2018 at the 140th Anniversary service marking the consecration of The Great Synagogue. I felt a tap on my shoulder, and a voice said, "I am related to you". It was Denise Sher. There we were, sitting together as Great Synagogue volunteers and great-great-grandchildren of Mordecai, at the service marking the consecration of The Great Synagogue in 1878, which Mordecai may have attended to support George Myers, the great-grandfather of Adrian and Denise.

Mordecai's Bicentennial celebrations

kicked off on the twenty-sixth of April, 2018 with a tour of The Great Synagogue that I gave as a Great Synagogue volunteer tour guide, with forty family members attending. The next day, on twenty-seventh of April 2018, following a meet-and-greet luncheon with sixty family members participating, we strolled across Hyde Park to the Cenotaph where Geoff Solomon gave a moving commemoration in memory of Mordecai's twenty-five descendants who served in the Armed Forces. Geoff recited the Ode and read the names of those family members. We all then attended The Great Synagogue's Friday Evening service.

In framing his whole sermon around Mordecai and his descendants, Rabbi Dr Elton paid the family a great honour and compliment. Rabbi Elton summed it all up most succinctly when he observed that we all know that ten rabbits went missing in England, but when Mordecai arrived in Australia he rehabilitated himself, gave himself a second chance and seized the opportunity to become a successful member of society.

Concluding events over the following two days included visits to Mordecai's farm at Solomon's Creek in Dapto and to his grave in the Rookwood Jewish Cemetery. He died on the ninth of March, 1883 (30 Adar 5643), at the age of eighty-three. His headstone reads, "Here lies an old man with fulfilled life. Mordecai son of Meir". ❀



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Jewish Enrichment Program

From Strength to Strength

Michael Sassoon, Community Educator



2018 was a strong year for The Great Synagogue's Jewish Enrichment Program. This year even more students from Rose Bay, Bellevue Hill and Reddam schools joined together in Jewish learning to guide them towards bar and

bat mitzvah and ignite passions to grow further.

The learning is at once deep and fun. Students express their understanding of maturity and responsibility. Along with reflections on coming-of-age, they leave each lesson having exercised two

forms of educative experiences that we encounter in Judaism's central prayer, the Shema: 'v'shinantam l'vanecha', and 'v'limad'tem otam'.

The former comes from the same root as Mishna, having a connection as well to shinayim – or rather the chattering of



top teeth against the lower in repetition of both Judaism's basics and its laws. It is in this mode of learning that JEP students hone their Hebrew reading skills utilising core prayers readily applicable to daily life, the bar and bat mitzvah experience, synagogue services and the Shabbat table.

The latter, v'limad'tem, refers to the questioning mind, the truth-seeking heart, the 'Why' part of us that takes such centre stage on Pesach Seder night and grows within us more intensely towards bar and bat mitzvah and beyond into teenage years. The direction this year for the JEP is towards character development.

Just as God is Good and Holy, so we, too, must be good and holy. Before one

can be a Bar Mitzvah, or a Ben Mitzvah, one must first prepare to be a Ben Adam – an effective, mindful, directed human being. As we learn: Derech Eretz Kadma laTorah, proper personal conduct precedes the Torah.

But where to begin? Students first learn about our chain of tradition (and transmission) before they arrive at the Great Eagle – Rabbi Moshe ben Maimon, Maimonides. We delve into his fascinating guide to personal conduct: Hilchot De'ot.

From laws dealing with love of one's fellow Jews and consideration of others' needs to 'best practice' holistic laws, not just for one's soul but also for one's body, such as how much sleep to get, the importance of exercise, how much to eat

during summer versus winter, and even which side to sleep on at night, Judaism reveals itself to be an all-encompassing way of life.

Students bring both these learning styles with them into the Great Synagogue on fun, interactive (and delicious) JEP Family Shabbatonim – a new feature of the course this year in addition to excursions around Jewish Sydney. What's more, JEP students display these two learning styles during classroom 'Ask the Rabbi' visits from 'Rabbi Ben' – a real treat!

If you know someone that might like to join in on the JEP journey, contact The Great Synagogue office today! 🌸

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Young *Great*

Craig Shulman – Chair, YG



YG pre-Shvuot cheese and wine event.

The Great Synagogue's young professional group continues to evolve. Building on last year's events and initiatives, the Committee has grown, giving us further opportunities, ideas and resources to provide for young professional members and young professionals working in the Sydney CBD.

To ensure that the Committee fulfilled its goals and did so in a way over which

it felt ownership and pride, there was a renaming: the Young Leadership Committee is now **Young Great**, or more commonly, **YG**.

The change involved us in rethinking the types of events we wanted to provide for young professionals. The Committee is to be congratulated for its willingness to push the boundaries to attract members and non-members alike to The Great. An example of this is the growing use of the Shule's Portico

for after-work events. The Portico hosted our Chanukah *DIY Donuts* party, which was our most popular event of the year. Seventy attendees enjoyed one another's company, whilst making delicious donuts to enjoy. A personal word of advice to those who intend to come to our next *DIY Donuts* event: don't use icing as filling!

The Portico was also host to an enjoyable afterwork wine and cheese tasting for Shavuot, which included



YG purim event.

some delicious cheesecake, a recipe from the Monday Morning Cooking Club, and some Torah. The Committee should be extremely proud of the success of this event.

YG also continued with another popular Purim event. This year, we embraced the mitzvah of *Mishloach Manot* and made lavender-scented heat packs from scratch. Twenty-five attendees made over fifty bags which were gifted to members of the Montefiore Home for them to use, with some beautiful heartfelt messages attached. Thanks to all who participated. We hope that residents of the Montefiore have kept a little warmer this winter with our assistance!

The Committee has also continued with our popular Lunchtime Law Lectures, which provide young lawyers

*The Young
Leadership Committee
is now Young Great, or
more commonly, YG*

with an intimate setting in which to meet and hear career advice from The Great's many successful members in the law profession. This year's most notable lecture was given by Murray Tobias AM, former judge on the Court of Appeal at the Supreme Court. We are pleased to see that this series of talks continues to attract many regulars.

The Committee has proudly supported broader Synagogue initiatives, including

the Women of Worth weekend held in July.

These successes have strengthened the foundations of YG, enabling us to build and prosper in the coming year. I'd like to thank the YG Committee (Julia Glass, Eli Levi, Ezra Wexler, Josh Weinberger, Shosh Kwiet, Joe Constable, Eli Green and Adam Kaye) for their passion, creativity and commitment as our group continues to grow and adapt. Thank you for the times you have stepped up when things simply needed to be done and supported one another. This group would not be as successful without the willingness and desire of Committee members to fulfil our mission of engaging young adults in the community. If anyone else would like to get involved, please feel free to contact me or the Shule office. ❁





Adult *Education*

Learning more about our faith, traditions and culture, and making them available to everyone, is a central part of The Great Synagogue's mission.







This year Rabbi Elton and guest speakers presented on bible, Talmud, history, philosophy, architecture, politics and more.




A tour of Rookwood's Jewish Notables with Rabbi Elton

To mark 150 years of Rookwood Necropolis, hear about its Jewish celebrities.

**Sunday
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Meet at the Jewish Office




George Schneider

will give a special Torah presentation directly after services

Monday 21 May 2018 **2nd day Shavuot**

George is the Sydney Director of Stand Up, the Jewish Social Justice organisation. He holds a Masters in Biblical Studies from Tel Aviv University and received his BA in English Literature and Classical Hebrew from Sydney University.



 THE GREAT SYNAGOGUE SYDNEY

MIRIAM YOU






Welcoming Miriam Young - Defending Israel on American College Campuses

Miriam Young is a student at George Washington University, where she has been fighting BDS and other anti-Israeli movements. She served as a Page in the US Senate and an Intern in the Obama Whitehouse.

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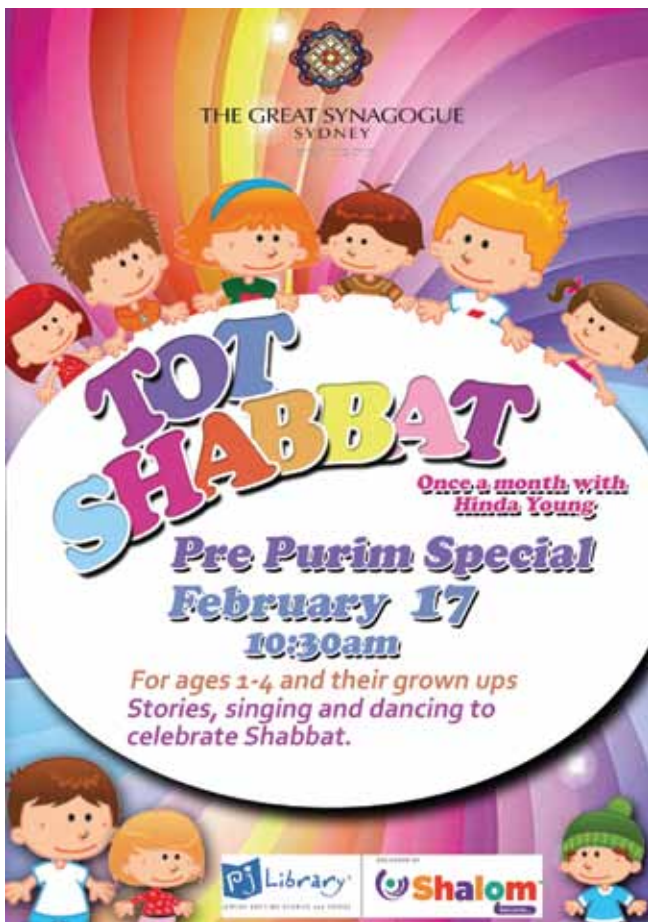
RABBI DR BENJAMIN ELTON IS THE CHIEF MINISTER OF THE GREAT SYNAGOGUE. HE RECEIVED SEMICHA FROM YESHIVAT CHOVEVEI TORAH (YCT) AS WELL AS FROM RABBES IN ENGLAND AND ISRAEL. AT YCT HE WON THE PRIZE FOR EXCELLENCE IN TALMUD STUDY AND WAS A MEMBER OF THE KOLLEL (GROUP FOR ADVANCED TALMUDIC STUDY).

RSVP: 9363 0257 E: admin@ncjwnsw.org www.ncjwansw.org.au



Great Kids!

Kids love coming to The Great! With Rabbi Richter's weekly Children's Service, monthly Tot Shabbat with Hinda Young (and Davy the Dinosaur!) and the Jewish Enrichment Program for pre bar and bat mitzvah students, we offer a fun way for our children to engage with Judaism.



The Richter family.

Danny the Dinosaur



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Births



Naming of Eadie Kessler.



Nili Palmer.



Reese Abbot.



Elizabeth Elton baby naming.



Oliver Selwyn.



Lior Levine and Selah Ruby Gregor.



Ari Paskez.



Blake Isenberg.



Noah Finger.



Camilla Havas.



Great Synagogue staff with Rebecca Seidman and baby boy Shiloh.



Mila Lazarus.



Bar Mitzvahs



Joshua Samuel.



Benjamin Lore.



Harrison Fischl.



Michael Stizhevsky.



Bat Mitzvahs



Lara Greenfield.



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Weddings



Gary Elsass and Hilary May Black.



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Jewish House



Rabbi Mendel Kastel OAM together with the Jewish House Board and Staff wish all of our friends a happy and sweet new year.

We thank all of our volunteers, our supporters and all the other organisations with whom we work to ensure the best outcomes for our clients.

Our doors are open to all and we offer a warm, safe and professional welcome to all in need.

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- Q & A with Community History Experts
- SBS Documentary - "Old Songs in a New Land"
- Stall by The Lindfield Bookshop
- Kids' Activities
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**SUNDAY
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One Hundred and Fortieth *Anniversary Service*

One of the most special days in the life of The Great Synagogue in the last half century took place on Shabbat, 3 March 2018, at the service to mark one hundred and forty years since the opening of The Great Synagogue. The synagogue welcomed 800 VIPs, guests and members, led by the Governor of New South Wales, the Premier of New South Wales, the Lord Mayor of Sydney, the Israeli Ambassador and Dame Marie Bashir. The President of the Synagogue, the Governor and the Premier all spoke beautifully. We can share a photo of the Premier arriving, taken surreptitiously by a member of her staff and shared on Twitter! The event was brilliantly organised by Dan Abbott, Yoav Hammerman and Steve Schach, with the help of many others. We thank again the sponsors of the morning's event, including the delicious refreshments that followed.

Below is part of Rabbi Elton's sermon at the service.

The curtain hanging in front of the Ark, the repository of our sacred Torah scrolls, bears the same verse that was embroidered on the curtain that was hung there one hundred and forty years ago, when the Synagogue was consecrated. The text is a quotation from the Book of Haggai:

The glory of this latter house shall be greater than that of the former, says the Lord of hosts; and in this place will I give peace, says the Lord of hosts.

That verse sums up the spirit of optimism in which this Synagogue was built, and which has guided it ever since. When The Great Synagogue was consecrated there were more seats than there were



members of the congregation. Others might have built on a smaller scale, but not our founders. Our Synagogue was also built with optimism for the future. The founders predicted that the community would grow, and they were right. When we stand here on Kol Nidre Night, on the Eve of the Day of Atonement, when almost every seat is taken, we see that their vision has been vindicated. Every generation of The Great Synagogue has believed that the glory of the latter house would be greater even than the glory of the former, and they were right. We still believe it, and we are still right.

All of the work done over the past 140 years, and longer even than that, took immense effort, discipline, resources of time and money, but above all it needed faith: faith in



Judaism, faith in the Jewish community and faith in the Jewish future. We have faith that if we approach Judaism and community with passion and commitment we will find an enthusiastic response.

The Great Synagogue stands today, as it always has, for traditional Judaism, welcoming of all Jews, and open to the wider world. This is an Orthodox synagogue and always will be. We are committed to classic Jewish belief and Law, but we do not approach them simplistically or with narrow minds.

Our faith is combined with acceptance, inclusivity, a rejection of judgmentalism, to make everyone feel at home and valued, regardless of their identity or circumstances.

As well as a place of faith we are a place of community. One of the happiest aspects of today's service is that we are joined not just by our dedicated and appreciated members, not just by our honoured dignitaries, but by people who may not be members at the moment, but who have been associated with the Synagogue over the years and who have come to be part of our special day. To all those people I say, 'friends, welcome home'. See and enjoy what The Great Synagogue is in 2018.

We are drawing energy into the congregation. In the last two and a half years we have welcomed close to 130 new members and more are on the way. We have seen increased attendance at Shabbat and Festival services, and on weekday mornings and afternoons too; we are celebrating more semachot – weddings, baby namings, bar and bat mitzvahs – than we have for years. We are growing larger, deeper and fuller as a community. I believe that is because we are driven by our values. The Jews of Sydney are responding to those values and they want to be part of a congregation that champions them.

Above all, we know the importance of simple human connection. The Great



Rabbi Elton and Justice Rothman greet the Premier (Photo taken by premier's staff)

Synagogue has retained its glory and its splendour without sacrificing the spirit of fellowship that is at the heart of any successful synagogue. When I hear existing members, new members and visitors talk spontaneously about the warmth they feel here, I know that the Synagogue is going in the right direction.

Today is the last day of our one hundred and fortieth year, which means that tomorrow is the first day of our one hundred and forty first. That has to be our focus now. This magnificent anniversary and its celebration is the time for us all to resolve to continue the work begun

fourteen decades ago, and make every Shabbat, and every day, one to celebrate.

The glory of this latter house shall be greater than that of the former, says the Lord of hosts; and in this place will I give peace, says the Lord of hosts.

That verse has guided this Synagogue since 1878, embroidered on the curtain protecting the holiest items we possess, our Torah scrolls. This morning, one hundred and forty years after our doors first opened, let us embroider it again on our hearts and minds. May God bless us and this Synagogue with an ever brighter future. Amen. ❀



Great Concerts

Rev. Weinberger singing with the Sydney Jewish Choral Society.

The Great Synagogue's sanctuary is a wonderful location for concerts. With its fantastic acoustics and beautiful interior, it is no wonder that we have been approached by so many wonderful artists and groups to host their concerts. This year we were privileged to have the critically acclaimed Affinity Collective string quartet and The Sydney Jewish Choral Society perform in our Synagogue.

Affinity Collective String Quartet: Affine Territories

'This group of young musicians has a collective wisdom and maturity which is singularly impressive ... Affinity Collective is a musical force with which to be reckoned.' (Richard Gill)

After an extremely well received performance in East Melbourne Synagogue, The Great was delighted to welcome the members of the Affinity Collective who were on their 'Affine

Territories' tour of Australia. This program endeavoured to showcase and explore music's ability to embrace differences, whether political, personal, or aesthetic. Repertoire for the 'Affine Territories' concert was chosen as a tribute to the European heritage of many who have found asylum here since World War Two.

The program included the string quartets by Pavel Haas, a composer who died in Auschwitz, and Leoš Janáček, his teacher and mentor. These pieces are extremely difficult to play, however these talented musicians handled them with great finesse and captured the audience with their abilities. It was easy to see why they won the 2015 Australian National Academy of Music (ANAM) Chamber Music Competition. The program also included a special performance of *Sheyibaneh Beit Hamikdash* by Israel Schorr, sung by Cantor Weinberger and accompanied by Affinity Collective in honour of Chanukah. All proceeds from

the concert went towards assisting the NSW Jewish Board of Education.

The Sydney Jewish Choral Society: Commemoration – Music of War and Peace

'Raise a shout for the Lord, all the earth; worship the Lord in gladness; come into His presence with shouts of joy.'

On 15 April this year our Shule rang out with those words of Psalm 100, set to music in the Chichester Psalms by the legendary Leonard Bernstein and sung passionately by the Sydney Jewish Choral Society. The Great Synagogue was honoured to host the Choral Society's concert to commemorate those Australians and New Zealanders who served and died in all wars, conflicts, and peacekeeping operations. This year had added significance because 2018 marks the hundredth anniversary of the end of World War I. Many members of our congregation were among the choristers and the special event, part of our 140th



Anniversary celebrations, allowed us as a community to reflect upon the contribution of Jewish Australians who have served our country in the defence of freedom, peace and tolerance.

Composed in 1965, *The Chichester Psalms*, written in three movements, is an overtly Jewish work. With a text in Hebrew taken from a number of psalms, the work traverses the emotional spectrum. The score is full of contrast and dramatically evokes war and peace, especially in the second movement and with strains of *Hatikvah* in the third movement.

Risers were constructed in front of the Bimah for the fifty-member choir and soloists, and the Shule looked splendid with two side stages to accommodate percussion, harp and organ.

During the commemoration and candle-lighting ceremony at the commencement of the event, we heard about the Australian Jewish servicemen and women who made the ultimate sacrifice for their country. We learned of the personal experiences of former Great Synagogue congregants who served in the Great War, based on the letters of one soldier, Captain Roy Blashki, the son of a former Great Synagogue President.

Roy lived with his parents, Aaron and Minnie Blashki, and sister Vi in Challis Avenue, Potts Point. He attended Sydney Grammar School, then worked as a law clerk before enlisting for service at the age of twenty-one. He was a prolific correspondent to his family, who had the wisdom to deposit his letters at the Australian War Memorial in Canberra. From these letters, we learn that Roy strove to retain normalcy during his life on service.

This was underpinned by practicing his Jewish traditions. Wherever he was, be it at sea as he sailed abroad, in Egypt, France, in synagogue or on the battlefield, he, Alroy Cohen and other Jewish servicemen would get together for Shabbat and Festival services. Alroy Cohen QC (1881 – 1966) was a fellow officer of Roy's and many of us remember



world has ever known and I hope to do my little bit. We are hoping for a great success as it ought to go the best part of the way towards ending the war. If anything should happen to me I hope you will look on it with more pride than grief. It isn't going to be an easy job as far as I can see but I will feel better able to go through it if I can feel that you realise my place as a pawn in the game whose sacrifice may at any time be demanded to further our cause, the greatest and most honourable of all. However I hope for a whole skin and long before you receive this it will be decided one way or the other".

Indeed, it was so decided, four days



Affinity Collective String Quartet.

his imposing presence in the front row of our Synagogue.

The tone of Roy's letters was generally upbeat, full of news, questions about family and friends, and would have been most comforting to his family at home, who were doubtless anxious about his welfare. He never gave them any clue as to how he was really feeling, until he wrote what was to be his final letter home on 30 July 1917.

The MC of the concert, Squadron Leader Daniel Mendoza-Jones, read out this excerpt to a hushed audience:

"Before this letter leaves France there will probably be the biggest battle the

later on 3 August 1917, when Roy lost his life at the Third Battle of Ypres, also known as the Battle of Passchendaele.

In a moving build-up to the finale, our Rev. Josh Weinberger performed three songs accompanied by the choir, and three solo pieces. These included a rendition of *Bring Them Home* from *Les Miserables* which had many of the audience close to tears.

With over four hundred people present and general acclaim at the success of the concert, the Sydney Jewish Choral Society thanked Rabbi Elton and the Board for their support and all look forward to future joint events. 🌸



Hyde Park, c. 1880 by Julian R. Ashton (1851-1942), hand-coloured engraving. Private collection. Photo TGS Archives.

The First 140 Years:

A new exhibition at the A.M. Rosenblum Museum

Jana Vytrhlik, Guest Curator

A new exhibition entitled *The First 140 Years: The Great Synagogue in Sydney 1878-2018* opened as part of the series of special events marking the 140th anniversary of The Great Synagogue.

The Great Synagogue is housed in an iconic building, admired by all who pass through its portals. The architecture has been studied and depicted countless times and many exhibitions have featured the Synagogue's treasures. The

exhibition *The First 140 Years* sets a new task: to bring to the visitor's attention new material as well as a different perspective and interpretation – ones never explored before.

The exhibition is a portrait of a



Dr Fanny Reading (centre 2nd row) with members of the National Council of Jewish Women of Australia, 1920s, in front of The Great Synagogue. Photo State Library of NSW, FL 444021.

synagogue which draws on rare photographs and documents, artworks, and Judaica objects from the A. M. Rosenblum Jewish Museum and other historical collections in Sydney. As an example, on display are two original drawings by the Synagogue's creator, Thomas Rowe, one of the leading architects of the time in New South Wales. Rarely seen in public, the two quick and unassuming sketches are highlights of the exhibition. They were donated to the Museum by direct descendants of the architect, and so come with an indisputable provenance. Their firm lines are from the hand of an artist who already had an idea of the building forming in his mind.

An Anglican by faith, Rowe had possibly never entered a synagogue before. The only standing house of Jewish worship then was the York Street Synagogue, built in 1844 in a vastly different style,

*The Great Synagogue
is housed in an iconic
building, admired by
all who pass through
its portals.*

the Egyptian revival. Perhaps these two pencil drawings were drawn in early 1875 when Rowe would have met with the Jewish leaders and commenced sketching as he listened to their vision of the cathedral-like structure.

At the other extreme of the spectrum of items on display are several newly discovered letters documenting an active correspondence between the new Synagogue and the City of Sydney

Council. Right from the opening of the new building, there were everyday matters to be resolved. These ranged from an insufficient level of lighting provided by the gas lamps on Castlereagh and Elizabeth Streets, to several complaints about the noise generated by the newly introduced transportation system, the tram. This had a stop at The Great's front gates on Elizabeth Street.

There are many more discoveries to be made and enjoyed in the exhibition. Of course, a selection of the beautiful Synagogue Judaica treasures is on display as well. Some of them are shown with new information drawing on recent research into their provenance. These include the famed pair of The Great Synagogue silver finials (*rimmonim*). Others, such as the 1878 Torah Ark curtain (*parochet*), have been freshly restored, ready to evoke the memorable day of the consecration 140 years ago. ❁



Lauren Ryder



The Great Synagogue showcased the best of our wonderful community at the Inaugural 'Women of Worth' Weekend on 28-29 July. The conference hosted over 120 attendees from across Sydney,

connecting women of different ages and diverse backgrounds.

Vice President Caroline Lewis's vision for WOW was to create an event by women for women that gave them time and space to reflect on their own self as

an Eshet Chayil, a Proverbs 31 'woman of worth'. It was designed to raise awareness of other people's struggles and to raise spirits and confidence in their own strengths and capabilities. Our mantra for WOW was 'share our



stories, challenges and creative ideas, and inspire and empower each other so we can connect with past, present and future generations and celebrate each other's successes.

This vision came to fruition through collaborating with a twenty-person committee of community organisation members who promoted WOW through their networks. The uplifting and stimulating program of events was enjoyed by all and was enthusiastically supported by businesses and volunteers alike. We showcased the Shule's majestic sanctuary, the auditorium and Sky Room for sessions, so women could chat over a coffee with those they may have otherwise never met. Shabbat afternoon concluded with the Sydney Women's Tefilah Group hosting a Mincha service where women participated and were called to the Torah, some, tearfully, for the first time followed by Seudah Shlishit and Havdalah.

The speakers brought colour to the event through their stories. Judy Friedlander spoke on her cultural initiative FoodFaith; Kerri Sackville shared her hilarious experiences of divorce and dating in midlife; Olga Horak told of her tragic survival of the Holocaust. Twenty-seven-year-old Genna Radnan described being held at



gunpoint in Kenya yet returning to build schools through her charity Gennarosity. One of the highlights was Dr Lisa Jackson-Pulver sharing her journey from homeless indigenous teen to successful Jewish doctor. She proudly established Shalom Gamarada for indigenous medical students.

Juliet Lewis ran a speed-friendship making session that was so popular it could be run monthly! Shalom provided a Yom Limmud session: 'Modesty Stripped Bare' with a diverse panel of women. And Henry Roth ran a self-image workshop that had the room up and dancing! Caron Kaplan gave us a brilliant presentation on Jewish sex, and Leanne Piggott showed us the impact results from the Gen17 survey. We finished the weekend with a High Tea generously donated and

catered by my amazing mum, Sharon Schach, complete with champagne and delicious chocolate treats.

The warmth and inclusivity that radiated throughout the weekend filled our spirits making the atmosphere palpable. The fact that we reached so many women from different backgrounds demonstrated that we have created a movement that has an audience – an inclusive atmosphere that supports women from all ages, backgrounds and beliefs.

'I could not have hoped or dreamed for a weekend as WOW as it was!' says Caroline. 'We loved creating a program we felt was relevant to all ages and stages and it succeeded and exceeded in all aspects. We laughed and cried together, danced and sang; it was inspiring, it created discussions and made us look inward. There were honest conversations and realisations and above all a feeling of love, friendship, acceptance and belonging. Over and over again, I was told how unique and needed this was.' WOW Weekend is just the beginning of a much bigger movement. Caroline and I will be launching more WOW community events through the year, and we look forward to making the WOW Weekend 2019 bigger and even more relevant. 🌸

New Year's Greetings

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

Wishing the Great Synagogue family a happy, healthy and sweet new year. Mauri and Daniel Abbott

Happy New Year and well over the Fast to our friends & family and Happy 140th Anniversary to The Great! Caroline & David Lewis



Sunny and Michael Gold expressed their warmest Good Yontif wishes to all.

Wishing our family and friends a happy, healthy and prosperous New Year - Robyn and Garry Browne and Family.

Avril and Joe Symon wish a happy, healthy and peaceful new year to our family, friends and congregants. Wishing you all well in the fast.

Shana Tova! From Louis and Neve and their Families too.

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

Wishing the ministers, Board and all our family and friends and the entire congregation Shana Tovah. Sari Browne OAM and Wesley Browne OAM

Barbara and Max Freedman and family wish all members of the Great community a happy and healthy New Year. Shana Tova



Shanah Tovah to all our friends at the Great, especially Rabbi Elton and Hinda and Rev. Weinberger and Gila and their families. Ros and Alex Fischl

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

Susan and David, along with Daniel, Julia and Joel Brieger wish all the members of the Great Synagogue a happy and healthy New Year.

New Year's Greetings

*Justice Stephen & Sandra Rothman and family wish all friends and congregants a healthy, happy New Year - one of peace, prosperity, health and happiness.
SHANA TOVA UMETUKA
UGMAR CHATIMAH TOVA*

Happy New Year to the whole community from Rabbi Elton, Hinda and Elizabeth

Chag Sameach everyone, Jane Levi, Eli Levi and Ezra Wexler

Simone and Darryl Green wish family and friends a happy and healthy new year and well over the fast.

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

Wishing our dear children Hinda and Benjamin and our beloved granddaughter Elizabeth Grace and The Great Synagogue family a sweet, healthy and peaceful New Year. Mavis and Peter Elton

Ron and Margaret Sekel wish all their family and friends health and happiness for the coming year

*שנה טובה
May your year ahead be filled with blessings.
Genevieve Cumming-Jaffe.*

Wishing our family "Great Family" and friends a sweet, healthy, prosperous and peaceful New Year. Well over the fast. Sue, Jake and Ben Selinger

Shana Tova from the YG Committee, The Great Synagogue's young professional group!

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

The Havas family would like to wish the congregation a restful and peaceful Rosh Hashanah

*Wishing everyone a healthy and happy new year.
L'Shana Tova
Adrian and Jackie Abbott*



The Great Synagogue *Pastoral Care Team*

Rosalind Fischl OAM, TGS Pastoral Care Team Co-ordinator



Who are we? What is our function?

If you are one of our treasured older members you may have received a call during the past year or so from one of our team.

The members are a small group of dedicated volunteers who make contact with many of our chevra every few months, or more often as required. Their 'clients' are congregants who are no longer able to attend services through frailty, or, due to illness, have been in

hospital and are now back at home.

We are the support service for our rabbinic team, Rabbi Elton and Rev. Weinberger, our primary Pastoral Care providers, who visit the seriously ill in the hospitals or at home. Please be aware that they do rely on the family to advise the Shule office when a relative is hospitalised or needing their rabbinic support.

The Pastoral Care Team also notifies the Rabbi through their own feedback

when a member would appreciate a rabbinic call or a visit.

The current support team of Michael Gold, Susan Selinger, Liane Graf, Kira Weiss and myself find that our calls are very much appreciated on the whole. This regular contact helps to bind those members to The Great who may otherwise be isolated. Not everyone has family around them for support and our contact gives comfort and assurance that they are not forgotten, especially if

they are still in their own homes.

Many of our congregants are now resident at the Montefiore Home campuses or other nursing home facilities. It is gratifying that our rabbinic team makes regular visits to connect with them in a group setting.


My sincere thanks to our volunteers, listed above, as well as former Pastoral Care Team members Caroline Lewis and Faye Frischer for their earlier valuable assistance. We all agree that we derive great reward when speaking with our elderly members, at the same time providing a support service to our beloved Shule. 🌸



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"Best wishes for hatzlacha to Rabbi Elton and the Great team!"
Isser Feiglin, Director

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Women's *Auxiliary*

Ros Brennan, President of the Women's Auxiliary

Yet another year has flown past and our Women's Auxiliary has been as busy as ever. We started with celebrations for Succot and, with the help of Daryl and Simone Green, David Hartstein, and Steven and Ilana Cohen, our ladies decorated the Succah beautifully. For our Morning Tea in the Succah, Lily Skurnik was our guest speaker, talking about 'Living without Sight'. Guests both young and old were fascinated by her story and we look forward to welcoming her back again in the future.

Every kiddush that we prepared was thoroughly enjoyed by all. Our kiddushim have had an injection of creativity thanks to Ilana Moddel. Over Pesach, a variety of fruits, cheeses, pickles and crackers, biscuits, cakes and cookies, chips and marshmallows provided an appetizing spread to complement her amazing table decorations and mural. The treats for Shavuot, including three varieties of cheesecake, fruit platters, and a selection of ice cream flavours with toppings, were particularly well received by people of all ages. Many thanks, Ilana, for all your input.

More and more congregants have requested that we cater their kiddushim,



WA Succot tea.

which have a wide choice of menu options. The members of our team of volunteers, led by Denise Sher, work very well together and the results speak for themselves. We regularly bake our own cakes which complement and enhance

the food items that we outsource from our suppliers. Various items of serving equipment for our kiddushim have been purchased recently, as well as donations to the shul for communal lunches and festival celebrations.

GRENCORP MARINE
Ahead in marine coatings



I'm sure that many of you have attended a communal lunch which requires a huge effort from our ladies: setting the tables, pouring the wine and grape juice for kiddush, preparing to serve the main meal and dessert options and cleaning up at the end

Our visit to the Art Gallery for the Archibald Exhibition is always well attended and this year was no exception.



WA kiddush.

of the day. I sincerely thank all our volunteers who give so generously of their time, because the Women's Auxiliary would not survive without their dedication and support. We continue to provide challah cloths to each couple prior to their wedding day, as well as Siddurim to bar and bat mitzva boys and girls.

Our visit to the Art Gallery for the Archibald Exhibition is always well attended and this year was no exception. Having our own tour guide to walk us through the artworks makes such a difference and allows us to socialise and enjoy ourselves, too. Everyone is welcome to join us, even friends outside

The Great, so please consider coming next year. I look forward to welcoming you at all our events.

For our AGM this year, we invited Victoria Hartstein to be our guest speaker. She gave us an insight into her pathway into the legal profession and the various positions she had held along the way. We all thoroughly enjoyed what one member described as 'the best morning tea in town', consisting of delicious sandwiches, cakes and seasonal fresh fruits.

As always, elections were held for the forthcoming year's Committee. The successful nominees are listed:

President –
Ros Brennan
 Treasurer and Kiddush Coordinator –
Denise Sher
 Vice-Presidents –
Eleonore Solomon and Yvonne Kinney
 Minutes Secretary –
Linda Reitzin will relieve Ilana Cohen while she is working
 Publicity –
Ilana Cohen
 Correspondence Secretary –
Janette Rosenthal Kahn
 Committee Members –
Judy Lewis, Lea Portrate, Johanna Nicholls 🌸

*Wishing everyone good
 humour for the coming year*

– Rodney Marks, comedian.com.au



Rabbi Falk and *Holocaust Rescue*

Annie Thompson, Falk Lecturer for 2018

This year's Falk Lecture was delivered by Annie Thompson. Here she describes her research and findings in the letters of Rabbi Falk from the 1930s.

For many years a file of letters sat, largely ignored, in the archives of the Australian Jewish Historical Society. When I came to research these agonizing letters as part of my honours thesis, I felt immensely privileged to be given the opportunity to delve into the plain manila folder that contained the letters, the plain exterior of which belied its significance. The folder contained a world of diverse stories of pre-war Jewish refugees, as well as a glimpse into the character of Rabbi Falk, Minister at The Great Synagogue and the man to whom the letters were addressed.

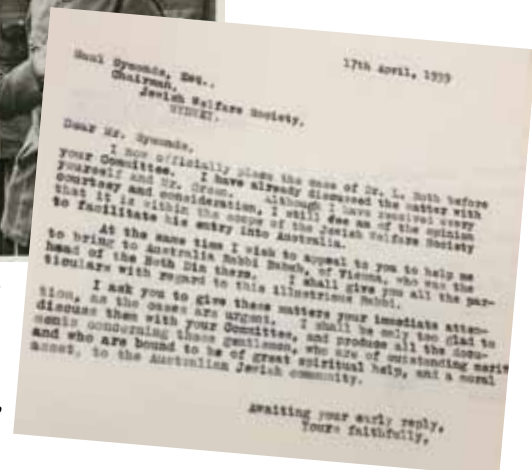
In the immediate pre-war period Falk received an inundation of letters from Jewish refugees who desperately sought to emigrate to distant Australia. These men and women either personally appealed to Falk for aid in emigrating to Australia, or had their case presented to him through an intermediary figure, such as an acquaintance in Australia, or a rabbinical leader in Europe. The predicament that faced many European Jews was encapsulated in a letter from Professor Nathan Rubenstein, a sixty-year-old mathematics professor from Vienna, who wrote to Falk in June 1939: 'now I really do not know what I am to do.



As a Jew, I cannot stay here, neither can I emigrate.'

The letters provide insight into the conditions of severe disenfranchisement, impoverishment, and the significant abrogation of civil rights that compelled Jews to seek to leave Europe with great urgency. Concurrently, for religious Jews, imploring Falk for help was an action that often denoted their sense of a Jewish spiritual connection, which transcended geographical boundaries and offered a final recourse in which they could place hope for intervention.

While Auschwitz was certainly 'unimaginable' at that moment, the desperation articulated through these letters interweaves these diverse narratives and exposes the indifference of the Australian response to the crisis of European Jewry. In response to such appeals, Falk asserted that: 'each letter relates a tragic chapter of anguish and



sorrow ... such cries as these must rend not only the human heart but the very heavens' and he personally undertook significant practical efforts to assist refugees.

While Falk continually appealed to the Australian government and Jewish communal organisations for greater generosity to be extended towards his afflicted co-religionists, his advocacy for refugees met significant challenges. I was honoured to present the findings of my research to approximately sixty people, including many of Falk's descendants, for the annual Falk Lecture in February in the place where Falk had delivered many stirring sermons, appealing on behalf of European Jewry. ❀

Secrets of the *Rimmonim*

The Great Synagogue was not the first purpose-built Jewish worship place in Sydney but through its inherited collection of Judaica, it is directly linked to the earlier stages of Jewish life in Australia. The collection, now housed in the A.M. Rosenblum Jewish Museum, includes some noteworthy artworks on paper, embroidered textiles, oil portraits of Australian colonial provenance and a substantial group of silver ceremonial objects. These were often brought to the young colony or purchased from Europe, frequently without accompanying records, by early free settlers of the Jewish faith.

Amongst these mysterious ceremonial objects is a pair of Torah finials or rimmonim. Although there are serious gaps in their provenance, the rimmonim are nevertheless thought to be the oldest known silver Judaica objects used in synagogue services in Australia. To unravel some of their story, Jana Vytrhlik, guest curator of our Judaica collection, recently presented a lecture reporting on the progress of her research.

The Great's rimmonim have a rich Sephardic form, resembling a multi-tiered and bulbous tower with many arches filled with little bells. Similar objects can be seen on display in synagogues and Jewish museums in Amsterdam and London. The high-quality silver workmanship points to a similar provenance and the investigation of



**Pair of Torah finials, rimmonim, attributed to Johannes Schouten, Amsterdam, 1773.
Jana Vytrhlik with the rimmonim.**

the hallmarks and monograms revealed some new and interesting details. It had always been thought that the relic came from a Dutch silversmith, but now we can put a name to the maker's mark punched into the stem of each finial: the silversmith Johannes Schouten who was active in Amsterdam from around the middle of the eighteenth century. It seems that he made other commissions for the Portuguese synagogue in Amsterdam at

this time and that one of the congregants commissioned Schouten to make this pair of the rimmonim around the year 1773. It is not known for what occasion the donor decided to present the finials to that synagogue but, as nowadays, it was common then to mark a special communal or personal occasion with a gift.

How the rimmonim finally appeared on the Australian shores a century later also remains an unfinished story, but Jana has increased our knowledge on that front as well. Citing the earliest known records of the Sydney's Jewish congregation, Minutes of Sydney Synagogue [Bridge Street], 1837-1842, Jana has speculated as to the possible journey of the finials. She suggests that they may have been purchased in Europe around the year 1840 and shipped to Sydney, together with two Torah scrolls and maybe another pair of silver ornaments. This would have seen them used in the oldest purpose-built synagogue in Sydney, the York Street Synagogue.

Yet, irrespective of their inconclusive provenance, the striking rimmonim which are more than two centuries old, remain unrivalled in the Australian Jewish context. It is therefore no surprise that beautifully ornate Dutch silver gild rimmonim are one of the highlights of the current exhibition The First 140 Years featured at The Great Synagogue, marking the 140th anniversary of the consecration of The Great Synagogue. ❁



Yom HaShoah 2018

Rebuilding Lives

Paul Drexler

We are honoured to share the address our member Paul Drexler gave to the 2018 communal commemoration of the Shoah.

Dear fellow survivors, dear friends,

Life is good. I am a very lucky man. I have a loving family – a beautiful wife, two lovely daughters, two great sons-in-law and three grandchildren. I am privileged. I live a comfortable life in Sydney. However, to get to this place where I am now I have travelled a long way – in distance as well as emotionally and far from the life I experienced in the past.

I was born in 1938 in a small village called Spacince. As a young boy, I enjoyed a happy family life in rural Slovakia. In 1942, 60,000 Slovak Jews were sent to death camps. The total Jewish population was 90,000; only a small number survived.

The Slovak government realised that some Jewish people were involved in industries that were essential to the

economy. My father was a wheat expert and was granted one of the 13,000 Exemption Certificates. However, in 1944, when I was six years old, all exemptions were cancelled. The Germans were

After her beating my mother calmly walked towards me with outstretched arms to pacify me.

making their final round ups. My parents and I were forced to go into hiding.

I remember hiding in attics of farm houses. At the age of six I lost my childhood. We were forced to return

to our home as it was broadcast on the radio that anyone hiding us would face death if found out. The next night there was a knock at the door – two Gestapo agents and a young policeman told us to pack two small suitcases. My mother wrapped my two small blankets around her suitcase. The blankets were cashmere and given to me by my father when I turned three and had my first haircut. They had an interesting frieze on each end: a man leading a camel, with a pyramid and palm trees in the background.

I witnessed the torture of my parents at the police station. I remember their backs were black and blue and bloody from the whipping by the police. After her beating my mother calmly walked towards me with outstretched arms to pacify me. The state I was in cannot be described.

We were taken to Sered transit camp where my mother and I were separated from my father. In the evenings, our meal of soup and bread was distributed by two men. One evening I got a big surprise seeing my father pushing the trolley of soup along the corridor towards our dormitory. I had not seen him for about three weeks. He put his arms around me giving me a big hug and kisses. It was a wonderful moment, though I had never seen such sadness in his brown eyes before. That cold night in December 1944 was the last time I saw my father.

The next day my mother and I were assembled with all the women and children outside in the cold with our small suitcase containing our meagre belongings. We were herded into cattle trains. Guards were shouting “Schnell, schnell!”

My mother held my hand so tightly that she was hurting me. Children were crying, women were screaming. Once the cattle carriage was full the doors were shut and bolted. There were no windows, only cracks in the timber of the sliding doors. My mother put one of my blankets on the floor for me to sit on and the other wrapped around me. The only object in



to a place I later came to know as Theresienstadt. On our arrival I was separated from my mother. I was placed in the Boys' Home in Hauptstrasse. I felt extremely insecure as this was the first time in my life I had been separated from my mother. I was one of the youngest boys in the home and could not cope with the winter cold and could not eat the artificially made soup. I became extremely sick. My mother pleaded with the administration to allow me to move in with her in the Hamburg Barracks. With her tender care my health improved. My

With her tender care my health improved. My mother saved my life.

the carriage was a bucket in the corner to be used as a toilet. It was the most frightening journey ever.

Our journey lasted for five days. The train stopped at two stations where soup and bread was distributed. We were not allowed to leave the carriage. At the third platform the train stopped for a long time. Unknown to us our transport had arrived at Auschwitz. Auschwitz was in turmoil. The Red Army was advancing – all evidence of the death factory had to be obliterated. The gas chambers and crematoria had been destroyed.

Our transport was redirected west

mother saved my life.

I feared each day in Theresienstadt wondering if my mother would return to the camp in the evening after her day's work on a farm outside the camp. I missed my father and would use one of my cashmere blankets to make up games with the frieze: the man, the camel, the

pyramid and palm tree.

We had a typhus epidemic during the last weeks of the war, costing hundreds of lives. I witnessed the removal of dead bodies from the cattle trains arriving in Theresienstadt. There was a stench of death in the streets of Theresienstadt. I saw men pushing carts with dead bodies just covered with a black blanket.

I remember liberation on 8 May 1945 and as a seven-year-old boy going back home with my mother. I could not wait to see my father again. But he never returned and our family was shattered forever. Fifty years later, I began searching for the man known as Eugen Drexler – my father. He was murdered on 3 May 1945 at Lubeck Bay, North Germany.

My mother and I migrated to Australia when I was nine years old. We were sponsored by my mother's sister and brother-in-law. We came here with less than nothing because my mother owed her sister £150 for sponsoring us. In order to repay the money, my mother had three jobs while I went to school. I left school at fifteen years of age to get a job to help my mother. Later I went to night school and was successful in achieving my chosen career. My mother was an optimist believing that nothing is impossible. Hard work is what matters to achieve. My mother was my only mentor and she was the best.

I have been happily married for 44 years. My family is the most important thing to me in the world. ❀



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The Black Jews of *Southern Africa?*

Professor Steve Schach

I grew up in Cape Town under the racist *apartheid* regime. At that time, South African Jews talked about the Lemba tribe in an undertone, if at all. The National Party, which ruled South Africa from 1948 to 1994, had somewhat grudgingly decreed that Jews were to be categorised as 'White', and many South African Jews feared that the mere existence of a tribe consisting of tens of thousands of Black people who claimed to be Jews might be enough to jeopardise the privileged status of the Jewish community.

Not surprisingly, this rule of silence strongly piqued my curiosity and I

spent hours in a university library researching the Lemba. I learned that they were a Southern African Bantu-speaking tribe, living primarily in South Africa, but also in Rhodesia (now Zimbabwe) and Mozambique. They practised male circumcision and discouraged intermarriage. The Lemba people observed *Shabbat* and *Kashrut*, including ritual slaughtering; the latter is uncommon in African ethnicities. They had a tradition regarding an intensely sacred object, the *ngoma lungundu* [drum that thunders] that they claimed they had brought to Africa from a place in the Middle East they called 'Sena', and

they asserted that the *ngoma* was in fact the Ark of the Covenant. No one was allowed to touch the *ngoma* and only the hereditary priesthood could carry it on poles that they slid into rings that were fastened on each side. The location of the *ngoma* was secret.

That was all I could discover. In particular, I could not find the answer to two questions that intrigued me: Was 'Sena' a corruption of Sana'a, the capital of Yemen, as many scholars have claimed, or was it originally 'Sinai'? And was this mysterious *ngoma* indeed the Ark of the Covenant?

In 1983, Sharon and I emigrated from

South Africa and moved to Nashville, Tennessee. One consequence of living in America was that the Lemba were no longer at the forefront of my mind.

DNA testing started in 1985 and has become a staple of crime investigation, both on TV and in real life. But genetic testing is also widely used to study ancestry. In 1996, newspapers all over the world reported on research undertaken by Amanda Spurdle (currently Head of the Molecular Cancer Epidemiology Laboratory at the Queensland Institute of Medical Research) and Trefor Jenkins that was published in the *American Journal of Human Genetics* [i]. The two researchers concluded that 50 percent of Lemba Y-chromosomes were Semitic in origin and 40 percent Negroid; the remainder couldn't be resolved. The fact that 'Semitic' is by no means synonymous with 'Jewish' didn't discourage reporters from writing sensational articles about the 'Black Jews of Southern Africa', notwithstanding the authors of the article stating explicitly that, 'It is not possible ... to distinguish between Jewish and Arabic Semitic ancestry of the Lemba'. Sadly, sensationalism often takes precedence over scientific facts in newspapers.

In 2003, Magdel le Roux, of the Department of Biblical and Ancient Studies at the University of South Africa in Pretoria, published a book [ii] entitled *The Lemba – A Lost Tribe of Israel in Southern Africa?* She stressed that many of the rituals of the Lemba 'suggest a Semitic influence or resemblances, embedded in an African culture'. Nowhere in her book did she state that the Lemba had Jewish roots. Nevertheless, you can imagine the sensationalistic articles that were published as a consequence of reporters reading the title of the book and ignoring the question mark, let alone bothering to read more than just the cover.

The results of the latest research [iii] [iv] continue to reflect a lack of support for the Lemba claim of Jewish ancestry. Y-chromosomes, that is, the male line,

exhibited links to non-African ancestors, but no evidence was found that this genetic heritage was specifically Jewish.

When they used mitochondrial DNA, which in humans (except for a single documented case [v]) is inherited exclusively in the female line, no observable difference was observed between the Lemba and neighbouring tribes [iv]. Halachically, Judaism is determined by showing an unbroken female line of descent. Accordingly, members of the Lemba tribe have to undergo a conversion process in order to be accepted as Jews. ❀

Endnotes:

- [i] Amanda B. Spurdle and Trefor Jenkins, 'The Origins of the Lemba "Black Jews" of Southern Africa: Evidence from p12F2 and Other Y-Chromosome Marker', *American Journal of Human Genetics* 59:1126-33, 1996.
- [ii] Magdel le Roux, *The Lemba – A Lost Tribe of Israel in Southern Africa?* UNISA Press, Pretoria, 2003.
- [iii] Himla Soodyall, 'Lemba Origins Revisited: Tracing the Ancestry of Y Chromosomes in South African and Zimbabwean Lemba', *South African Medical Journal* 103:1009-13, 2013.
- [iv] Himla Soodyall and Jennifer G. R. Kromberg, *Human Genetics and Genomics and Sociocultural Beliefs and Practices in South Africa*. In: Dhavendra Kumar and Ruth Chadwick, *Genomics and Society: Ethical, Legal, Cultural and Socioeconomic Implications*, Academic Press/Elsevier, 2016, pp. 309-16.
- [v] Marianne Schwartz and John Vissing, 'Paternal Inheritance of Mitochondrial DNA', *New England Journal of Medicine* 347: 576-89, 2002. ❀



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Two Sydney Families:

The Seligs and the Goldbergs

David Lewis

The marriage of the parents of my mother, Naomi Lewis, was of one of great love. It was also the union of two of the most influential Sydney Jewish families of the 1800s: the Seligs and the Goldbergs. Mum's father's family, the Seligs, commenced immigration to Australia as early as 1850. The Seligs were Danish; they lived in Friedrichstadt in what was Danish Schleswig-Holstein up to 1864.

Naomi's great-grandmother, Rieke

*So the story goes,
the captain got so
drunk that the ship
went as far south as
Antarctica!*

Selig, widowed when her husband Joseph died in late 1863, sailed for England and then on to Sydney in late 1864, aged forty-six, with six children, no husband and speaking no English. She arrived in Sydney on 14 March 1865 on the ship *Himalaya*. The voyage lasted eighty-eight days and brought more than four hundred immigrants to Australia. So the story goes, the captain got so drunk that the ship went as far south as Antarctica!

To support her family, Rieke opened an eating house at 236 Pitt Street in Sydney by 1887. This was one of the early Kosher



Rieke Selig.

eateries. Rieke was strictly Orthodox, and her restaurant was patronised by many interstate visitors for this reason. She had a wonderful Chinese cook who wouldn't allow anyone in his spotless Kosher kitchen.

Naomi's paternal grandfather and eldest of Rieke's children was Jacob Selig. Jacob was twenty-three when he arrived in Sydney and is reputed to have fought against Germany in 1864 back in Schleswig-Holstein. He was married in The Great Synagogue in mid-1879 to Sarah Solomon (of the Solomon Matzah family), one of the earliest ceremonies held in the 'Big Shule'; he was one of the

major 'Shule builders' of Sydney in the late 1800s and early 1900s. Jacob helped fund the old Druitt Street synagogue and later was a pillar of the Baron de Hirsch Synagogue before also founding the Newtown Synagogue with the Goldberg brothers in 1919.

Naomi's father Morrie, Jacob and Sarah's youngest child, was born in Sydney on 31 July 1896.



Jacob Selig.

On her mother's side, Naomi was equally influenced by the powerful characters of the Goldberg family. Maternal grandfather Myer Goldberg first arrived in Sydney in 1885 on board the *Cuzco* with younger brothers Leon and Joel.

Myer was a serial entrepreneur and was always at the 'bleeding' edge. He sailed back and forth to the UK in the late 1890s, imported furniture from China, manufactured menswear, indulged in



Myer Goldberg.

novel approaches to finance, sought and obtained Royal patronage, together with a host of other outrageous schemes.

He married Amelia Goldstein in a lavish ceremony in 1895 in London before finally returning to Sydney in 1911.



Golda Goldberg.

In December 1926, Myer submitted a copyright registration to the Commonwealth Registrar of Designs for 'two knickers in one by reversing'. Upon receipt of Myer's application, the slightly prudish Registrar ruled that the title of the design was 'of a fancy nature, and therefore objectionable', and proposed the more tempered title 'reversible [sic] trousers or knickers'.

Myer and Millie's second daughter, Golda Gertrude Goldberg, married Morrie Selig on 26 September 1928 at The Great Synagogue.

Not only did Naomi have the benefit of these two great families, she was also heavily influenced by powerful female activists on both sides of the family. Rieke Cohen (nee Selig), Naomi's aunt, was the founder of WIZO in Australia. She was a foundation member of the (National) Council of Jewish Women of New South Wales in 1923. She met ships from

*Rieke was a
radical champion
of Zionism at a time
when the cause was
unfashionable*

Europe, escorted Jewish immigrants to the NCJW hostel at Pymont and helped them to find employment. In 1930, she travelled overseas with her husband and saw the degradation of the Jews in Poland and the pioneering efforts of Jews in Palestine. This strengthened her resolve to work for the Zionist cause.

Rieke was a radical champion of Zionism at a time when the cause was unfashionable, and she campaigned tirelessly to increase the intake of Jewish refugees to Australia prior to and during the Second World War.

On the Goldberg side, Naomi was equally influenced by her mother's sisters, May and Rita. May Jessop (nee Goldberg) was another of the wonderfully eccentric Goldberg sisters. May was reputedly the first white woman to walk the Kokoda Trail in PNG in the early 1920s.

And then there was Rita van Cleef (nee Goldberg)! Rita worked tirelessly for causes and was a major rebel in her



May Jessop.

time. A woman's liberationist well before that term was known, she worked as a journalist and later for the Blind Society.

Rita changed her last name to 'Trees' before a trip to Germany for the *Women's Weekly* in 1937 to report on matters



Rita van Cleef.

for the magazine. She also travelled to Russia in April 1963 and penned a wonderful article providing an insight into life in the USSR. She wrote about Moscow 'flourishing' and that 'there is a sense of achievement in the air'. Rita, true to her women's liberationist philosophies, made much of the fact that 'Russian women seem to be every bit as efficient as the men. They drive the buses, mend the roads, tar and clean the streets and so forth. It is not unusual to see them on scaffolds, scraping paint off old buildings and repairing them'. ❀



Monash being knighted by King George V.

Is No Man a Hero in *His Own Country?*

Johanna Nicholls

'No Man is a Hero in his own Country.' – Sir John Monash.

In April 2018, approaching the 100th anniversary of Armistice Day, 11 November 1918, our Australian Prime Minister Malcolm Turnbull announced his decision not to honour Sir John Monash posthumously. He did so by

refusing to grant Monash the highest military rank of Australian Field Marshal.

This shock decision, made on the advice of the Chief of the Australian Defence Force Mark Binskin, was despite Australia-wide support from returned servicemen and women, NAJEX,

historians, lawyers, authors, the Saluting Monash Council, including the chair, Tim Fischer, a former Deputy PM, as well as many MPs on all sides of Federal and State Parliaments. All are united in the request to grant Monash his rightful place in history.

So in the case of John Monash, if not

then – why not now? This question has remained unanswered for 100 years. Why was John Monash denied this honour in his lifetime? Was it because he was a Jew? Was it because of his German parentage? Was it because of the rumours circulated by Australian war correspondent, Charles W. Bean (later Australia's official historian of the 1914-18 war) that Monash was a German spy?

Or was a major reason then (as now in 2018 by the Australian Defence Force and Australian Defence Association) that Monash has continued to be denied the rank of Field Marshal because the Melbourne-born son of Prussian immigrants, a highly educated engineer, was a civilian soldier, not trained in the military – yet proved himself a military genius who cut across obsolete, centuries-old military tactics of warfare?

According to Professor Roland Perry's remarkable dual biography *Monash and Chauvel* (Allen and Unwin 2017), there are many instances of Bean's antagonism. Many critics have pointed out Bean's racism, his description of Monash as a 'pushy Jew' and his recorded statements: 'We do not want Australia represented by men mainly because of their ability, natural and inborn in Jews, to push themselves,' and describing 'the Jewish capacity for worming silently into favour without seeming to take steps towards it.'

ABC-TV's acclaimed documentary series 'Monash and Me', (27 April and 1 May 2018) by Walkley award-winning investigative journalist and war correspondent Peter Greste, shows how Monash learned from witnessing the disastrous Gallipoli campaign's needless waste of men due to officers' lack of concern for front-line troops. How later, promoted to Major-General, Monash argued in favour of the co-ordinated use of infantry, aircraft, artillery and tanks. His war strategy, unique at the time, led to victories and advances at the battles of Hamel, Villers-Bretonneau, and



the Somme River, and broke the long stalemate at Amiens. Monash chased the retreating German armies with victories at Mont St Quentin and Peronne. Between 8 August and 11 November 1918, the

*His war strategy,
unique at the time,
lead to victories and
advances at the battles
of Hamel, Villers-
Bretonneau, and the
Somme River, and broke
the long stalemate at
Amiens.*

Australian Army Corps destroyed thirty-nine German divisions.

In contrast to opposition to him by key Australians, British historians and military leaders acknowledge Monash

as 'the best man in France,' 'the greatest citizen soldier in World War 1,' and 'the allies' best battlefield commander.' Monash's brilliant leadership was also acknowledged by the German High Command. His German rival, General Erich Ludendorff wrote: 'August 8 (1918) marked the end of our military power and took from me the hope that ... we could restore the situation in our favour ... the war had to be ended.'

On 12 August 1918, at the chateau near the battlefield of Villers-Bretonneux, Monash was knighted by King George V in recognition of his extraordinary, innovative military tactics that, following four years of Allied battles and stalemates and their horrendous casualties, dramatically turned the tide and shortened the war by many months, saving thousands of lives. This was a major factor in achieving the Armistice of 11 November 1918. Monash's knighthood was the first time in 200 years that a British monarch had honoured a commander on the battlefield in this way.

Before the end of the war Monash was awarded the Croix de Guerre with Palm by France; made a Grand Officer of the Order of the Crown and Croix de Guerre by Belgium. The United States, late to enter the war, offered Monash the Distinguished Service Medal. In contrast, how did the Australian Government honour Monash? Not a single award or honour was awarded to him post 11 November 1918.

George Washington was promoted to General of the Armies of the United States (a rank even higher than Field Marshal). This honour was bestowed 176 years after his death. So it's never too late to right a wrong! I respectfully suggest to Prime Minister Turnbull that he has a perfect opportunity to 'right the wrong' at the forthcoming 100th anniversary of the Armistice at the Canberra War Memorial, on 11 November 2018. 🌸



Services Times for the High Holiday & Festival Services Tishrei 5779 - 2018

✧ **Erev Rosh Hashanah**
Sunday 9 September, 2018
Candlelighting
Ma'ariv

Eruv Tavshilin
5.23 pm
6.00 pm

✧ **First Day Rosh Hashanah**
Monday 10 September, 2018
Shacharit
Torah reading
Shofar and Musaf
Sermon and end of Services
Mincha
Candlelighting for Second Day
Ma'ariv

7.45 am
9.15 am
10.15 am
Approx. 1.15 pm
1.35 pm
After 6.21 pm
6.30 pm

✧ **Second Day Rosh Hashanah**
Tuesday 11 September, 2018

Shacharit
Torah reading
Sermon, Shofar and Musaf
End of Services
Mincha
Yom Tov ends

7.45 am
9.15 am
Approx. 10.15 am
Approx. 1.30 pm
Approx. 1.35 pm
6.22 pm

✧ **Fast of Gedaliah**
Wednesday 12 September, 2018
Fast begins
Fast ends

4.44 am
6.10 pm

✧ **Shabbat Shuva**
Friday 14 September, 2018

Shacharit
Shabbat Shuva Drasha followed by
Kiddush and Mincha
Shabbat ends

8.45 am
11.00 am
6.25 pm

✧ **Kol Nidrei**
Tuesday 18 September, 2018

Candlelighting and Fast begins
Kol Nidrei Service

5.29 pm
5.30 pm

✧ **Yom Kippur**
Wednesday 19 September, 2018

Shacharit
Torah reading
Sermon
Yizkor (Memorial Service)
Musaf
Mincha, Jonah read in English by members
of the congregation, and Ask the Rabbi.
Sermon and Ne'ilah
Ma'ariv and Shofar (Fast ends)

8.45 am
10.45 am
11.00 am
Approx. 12.00 noon
12.15 pm
3.15 pm
5.15 pm
6.28 pm

✧ **Erev Succot**
Sunday 23 September, 2018

Candlelighting
Ma'ariv
Communal Dinner

5.32 pm
6.00 pm
6.30 pm

✧ **First Day Succot**
Monday 24 September, 2018

Shacharit
Lulav, Hallel and Torah reading
Kiddush followed by Mincha
Candlelighting
Choral Ma'ariv and Kiddush

8.45 am
9.30 am
12.45 pm
After 6.30 pm
6.31 pm

✧ **Second Day Succot**
Tuesday 25 September, 2018

Shacharit
Lulav, Hallel and Torah reading
Kiddush followed by Mincha
Yom Tov ends

8.45 am
9.30 am
12.45 pm
6.30 pm

✧ **Hoshanah Rabbah**
Sunday 30 September, 2018

Communal Shacharit at TGS
Festive brunch in the Succah
Candlelighting
Ma'ariv and Kiddush

8.30 am
10.30 am
5.37 pm
6.00 pm

✧ **Shemini Atzeret**
Monday 1 October, 2018

Shacharit
Hallel followed by Torah reading
Yizkor (Memorial service)

8.45 am
9.30 am
Approx. 10.30 am

✧ **Simchat Torah (evening)**
Monday 1 October, 2018

Children and Family Program
including Dancing and Dinner
Candlelighting
Ma'ariv, Hakafof and Dancing
Dinner for the Honourees

5.30 pm - 7.00 pm
6.36 pm
6.45 pm
7.45 pm

✧ **Simchat Torah (morning)**
Tuesday 2 October, 2018

Shacharit
Hallel, Dancing and Torah reading
Kiddush followed by Mincha
Yom Tov ends

8.45 am
9.30 am
Approx. 1.00 pm
6.37 pm

Weekday morning services between Rosh Hashanah and Yom Kippur, and on Chol Hamoed Succot (with the exception of Hoshanah Rabbah) will, take place at 6.45 am. Enter via Castlereagh Street.

Youth Programs

Rosh Hashanah (both days)

0-2	9.30 am - 12.45 pm	Board Room (behind the Shule)
3-5	11.00am - 12.45 pm	Children's Senior Room (3rd Floor)
6-11	11.00 am 12.45 pm	Israel Green Auditorium
Teen	11.00 am - 12.00 pm	The Teen Sky Lounge will be open in the Succah between 9.00 am and 1.00 pm

Yom Kippur

Food will be available for pre-Bar/Bat Mitzvah children)		
0-2	10.00 am - 1.30 pm	Board Room (behind the Shule)
3-5	11.00 am - 12.45 pm	Children's Senior Room (3rd Floor)
6-11	11.00 am - 12.00 pm	Israel Green Auditorium
Teen	11.00 am - 12.00 pm	The Teen Sky Lounge will be open in the Succah between 9.00 am and 1.00 pm

Succot

There will be children's services all days of Succot beginning after Torah reading



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