

קול ישראל TEMPLE TIME

The magazine of The Temple Beth Israel Community

PrintPost 343396/00017

Exciting new family services for the High Holydays

Rabbi Rayna Gevurtz

Our rabbinic team looks forward to seeing all of our Temple families and children at our new Family Services for Rosh Hashanah and Yom Kippur.



Services on the mornings of First Day Rosh Hashanah and on Yom Kippur will begin at 9 am in the Main Sanctuary and will be geared toward families with children from new-

borns to grade 5. We encourage our pre-Bnei Mitzvah students in grades 6 and 7 to attend our main service. Through music,

prayer, song and story our rabbis and cantorial soloists will lead us as together we share in these holiest of days.

During our main services for Rosh Hashanah and Yom Kippur we also invite our families to join us upstairs in the Magid Resource Centre from 10:30–12 pm for fun and engaging activities to further our children's understanding of the significance of these days.

A creche will be available from 10 am to 1 pm on both Rosh Hashanah and Yom

Kippur, but booking in advance is essential to ensure we have enough carers.

Our congregation has recently introduced some innovative new services for families with young children to help you to participate further in the life of our community. Many families have already participated and enjoyed our Shabbat Mishpacha services, which run on the fourth Shabbat morning of every month from 9 am in our main sanctuary. This is a fun, relaxed and innovative service, thoughtfully structured to be easy on parents while involving our little ones.

And now, we're inviting you to try our brand new program, Bubs 'n Bagels! See the details below and contact me with any questions or suggestions you may have at rabbi.gevurtz@tbi.org.au or 9510-1488.

Rabbi Rayna Gevurtz



TBI Bubs 'n Bagels

First Tuesday of each month commencing 7 August 2007

10:30 – 11:30 am at Temple Beth Israel



Join Rabbi Rayna Gevurtz in our new monthly babies group right here at TBI!

Grab yourself a bagel, then sit down, relax and get to know other Temple families with littlies.

Each month we'll have a different Jewish surprise to keep things lively.

Please RSVP to rabbi.gevurtz@tbi.org.au or call 9510-1488

And don't forget Shabbat Mishpacha: A worship experience especially for young children and their parents on the fourth Shabbat morning of each month, 9–9:30 am.

Mizmor Shir

a celebration
of Jewish music
at TBI

Featuring our TBI singing groups, cantorial soloists Rhondda Hall and Bruce Levin and visiting cantorial intern Katie Oringel.

Accompanied by Joe Stupel & Eli Firestone.

Sunday 19 August
3–5 pm at TBI

\$12 / \$8 concession

\$36 Patrons (reserved seating and High Tea following the concert)



**FROM THE PRESIDENT
ROGER MENDELSON**

What we take for granted

Several weeks ago I attended a weekend conference of UPJ congregational presidents, which was held in Adelaide.

When I attend such functions, I always have a feeling that we do not realise just how lucky we are. The congregation in Adelaide is an active and friendly one. They lack the resources and numbers that we have so the members know that if something needs to be done, they have to roll up their sleeves and do it themselves.

The evidence of this involvement is readily observable. Both Erev Shabbat and the Shabbat services were noticeable for the full involvement of the congregation. Songs which we leave to the cantorial soloist were sung by the full congregation, for the simple reason that they did not have a cantorial soloist. Everyone seems to know every song and every prayer and the result was a level of music which was quite outstanding. The services were followed by wonderful meals which were cooked by members of the congregation.

In talking to presidents from congregations in areas with small Jewish populations, I appreciated just how hard a small band of people in these congregations need to work, in order to maintain Jewish life and offer Jewish services.

Brian Green, the president of the shul located about 100 kms north of Sydney, is not only president, but also actively runs the Hebrew school, which has twenty-two students, leads many of the services, is engaged in outreach and counselling as well as conducting funerals.

The stories of many such people are quite inspirational and affirmed the view I have previously held, that larger shuls such as TBI really have an obligation actively to assist the UPJ in its task of developing the Progressive movement across the region. They are also a reminder to us of the joy that comes with being involved with our community.

Same-gender commitment ceremonies

You will have read in the Jewish News that the TBI Board have affirmed the decision of the UPJ Moetzah that individual rabbis would be entitled to choose to officiate at same-gender commitment ceremonies, where both parties are Jewish.

The format of the ceremonies is to be worked out by the rabbis and there will probably be a degree of uniformity between those UPJ rabbis who will be performing the ceremonies.

As a rule, our Board of Management endorses the decisions of our rabbis except in the most rare and exceptional of circumstances. In this case, the Board has strongly endorsed the resolution of our rabbis. A good deal of communal discussion and debate over an extended period has demonstrated there is strong support for our decision.

The range of arguments for and against have been outlined in previous issues of *Temple Time* and at community forums, but the bottom line can be summed up in the words of the rabbis' resolution itself: the decision to permit same-gender commitment ceremonies is 'in keeping with our deep concern for the abiding Jewish principles of justice (*Tzedek*) and human dignity (*Kavod haB'riot*).

From TBI's point of view, we see this decision as being in accordance with our desire that TBI be a warm, welcoming and non-judgmental community.

I look forward to seeing you in Shul.

Roger Mendelson

Successful visit for our scholar in residence

Rabbi Professor Jonathan Magonet spent four hectic weeks with us in Melbourne, teaching, stimulating and learning with our community. Amongst the public highlights of his visit were the lecture, 'German-Jewish Reconciliation: the way forward', and 'Who owns Abraham?'. He also offered workshops, seminars, Midrash text study, a master class with our teachers and inspired, provoked and invigorated those with whom he came into contact.

It was a most successful visit organised by the VUPJ.

From top to bottom, at the public lecture 'Who Owns Abraham?' held at Temple Beth Israel: Philip Mayers, Sharene Hambur & Rabbi Gersh Zylberman; Maureen Potsma, CEO Victorian Council of Churches, Emre Celik, Australian Intercultural Society, Rabbi Professor Jonathan Magonet; Turkan Demircan, Norrene Hill, Emine Celik; Rabbi Fred Morgan & Rabbi Professor Jonathan Magonet.




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Temple Beth Israel celebrates
**Rabbi Fred Morgan's
10th anniversary service**
with our congregation
on Saturday 1 September 2007!

Please join us at 10 am
for this special service
and oneg Shabbat kiddush



How do we read Torah as Progressive Jews?

One of the most famous passages of Torah, Leviticus 19:2, reads: ‘You shall be holy, for I the Eternal your God am holy.’ The verb in this verse is deliberately in the future, or incomplete, tense. It conveys a notion of holiness not as something static, our inner essence, but quite differently as the product of a dynamic process, a goal that we are bidden to seek. By enquiring after and internalising the values of Torah, we progress up the ladder of holiness. This is our purpose as Jews, and the *raison d’être* of our Progressive movement.

It also captures our understanding of Torah itself. Just as the Progressive approach to life is to focus not on where we find ourselves, but rather on where we hope to be, so its approach to Torah is to focus not on where the text was historically at its redaction, but rather where its values would carry us in the future.

Leaving aside the debate as to whether and in what manner Torah was given to the Jewish people by God – some people believe in revelation, others do not. Literalists believe that God ‘dictated’ Torah to Moses on Mt Sinai. Others read the traditional narrative as an extended metaphor. I am among those who believe that God did indeed give us Torah, but the manner of this giving (*matan*) is a mystery to me. However Torah was given, the text of Torah is a product of history. As a text, it is embedded in an historical milieu. Compare the narratives and laws of Torah with the writings of contemporaneous ancient Middle Eastern cultures and they make sense when situated next to one another.

What is eternal about Torah is not its detailed prescriptions and case law, but the values it communicates. The starting

point for religious understanding among Progressive Jews are the concepts at the heart of Torah: the notion that humanity is created equally ‘in the image of God’; the idea that ‘justice, justice shall you pursue’. These values provide the touchstone against which the detailed prescriptions of Torah may be tested. Reading Torah is dynamic; it is intended to progress from one historical moment to the next and that is how Torah remains alive, even over 3000 years. It is ever new, because it subjects itself to dynamic re-readings in every age.

This process, known as ‘progressive revelation’ or traditionally as ‘Oral Torah’, can occur only when Torah is read not literally but liberally, as an extended metaphor on the values at its heart. As soon as Torah is read literally, not in its values but in its details, its metaphorical power is lost, and it no longer operates within the realities of history.

In order to demonstrate the liberal reading of Torah, I’d like to share with you four examples. The first involves the Torah law that forbids us to have fire in our residences over Shabbat. This law was subjected to a critique by the ancient rabbis,

‘As soon as Torah is read literally, not in its values but in its details, its metaphorical power is lost, and it no longer operates within the realities of history.’

the *Tanna'im*, who determined that exactly the opposite should take place. They ruled that we should light at least two flames in our homes before the commencement of Shabbat, and that the flames should remain burning into Shabbat. We know these flames as the Shabbat candles and they have become the very definition of what it means to be Jewishly observant today. Yet the candles are proscribed by a literal reading of Torah and the rabbinic ruling was not accepted by all Jews. The literalists of the time, called *Karaites*, refused to have fire in their homes over Shabbat. They would sit in darkness. But the rabbis, seeking to endow Shabbat with *oneg*, delight, and *ora*, light, introduced fire into our homes, and with it, a liberal reading of Torah enshrined in law.

The second example is slavery, an institution taken for granted in the ancient world. Slavery is never questioned within Torah itself, though its effects are ameliorated by the application of the value of *tzedek*, justice. But the value of *tzedek*, introduced in Torah through the narrative of the Exodus from Egypt (our ‘house of bondage’), teaches us that, when the historical conditions are right, it is our obligation to struggle for an end to slavery. Concurrently, we critique the Torah’s own acceptance of slavery in its historical epoch. None of us would support slavery today, despite its presence in the text of Torah.

The third example is that of *mamzerut*, literally ‘bastardy’. This is the status of a child born from a prohibited sexual relationship, including an adulterous liaison. The status of *mamzer* does not affect the immediate offspring alone but extends through ten generations. The *mamzer* is not allowed to marry another Jew who

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PUBLIC LECTURE SERIES

Community invitation to hear

**Cardinal Idris Cassidy
Rev. Tim Costello &
Rabbi Fred Morgan**

**The effect of the Holocaust on
Christian and Jewish Theology**

Tuesday 24 July, 8 pm
Jewish Holocaust Museum and Research Centre
13–15 Selwyn Street, Elsternwick

Entry \$10/\$7 concession
Bookings essential 9528-1985 or admin@jhc.org.au

Still taken

The Progressive community was out in force in Melbourne on Monday June 25 at the rally in support of captured Israeli soldiers Gilad Shalit, Ehud Goldwasser and Eldad Regev. Temple Beth Israel provided the venue for the creation of the support banners carried on the day.



Time flies...

Student Rabbi Scott Segal

It is hard for me to believe that it was just over three weeks ago that I landed in Melbourne.



Since my arrival, my time here has been dominated by a variety of 'firsts', ranging from my first Australian Shabbat and sermon, to my first footy experience, to my first time driving on the left side of the road, to my first haircut in two years.

I have had an opportunity to meet a number of wonderful people who have made me feel very welcome in the Melbourne and TBI communities and I eagerly anticipate the opportunity to meet more of you.

As stimulating as the past few weeks have been, I also have a lot to look forward

to in the weeks to come. I will have the opportunity to participate in the JCMA conference and Netzer senior camp. There will be more opportunities for me to teach and learn with the *Parashat Ha'shavua* group, the *Intro to Judaism* class as well as the Australian Prayerbook Project series that will be getting under way. I am especially intrigued by the Prayerbook Project, having been privy to some of the issues and discussions that came about during the development of the new American Reform siddur, *Mishkan T'filah*. I think it is a tremendously important project that the community is embarking upon and I am excited to be able to take part.

On a personal note, my younger sister (and only sibling) gave birth to her first child, a healthy baby boy! Mother and son (and father) are all resting and recovering and the *brit* will be next week, when his name shall be given.

There are a lot of exhilarating prospects ahead of me, both personal and professional, and I look forward to sharing them with you in the weeks to come.

How do we read Torah as Progressive Jews? *continued from page 3*

him/herself is not a *mamzer*. Nor is such a person allowed to participate in the ritual life of the community. They are effectively ostracised for their lifetime. There was a historical reason for the ancient institution of *mamzerut*, but it is not surprising that *mamzerut* was abrogated by the early Progressive movement in Europe. Yet it still exists in Orthodox Judaism. While I was living in England, I had dinner with a Chabad rabbi and we got into a discussion of *mamzerut*. He expressed his distress at the injustice of *mamzerut*, and he told me that if he could, he would abolish the institution. He has good rabbinic precedent to end *mamzerut* but he is trapped by his literal reading of the details of Torah law.

My final example, like the preceding, is a matter of recognising and respecting the dignity of a group disenfranchised by Torah. This is the community of gay and lesbian Jews. Male homosexuality is labelled *to'evah*, an abomination, by a single verse in Torah. The specific textual setting for the verse suggests that cultic sexuality (idolrous behaviour) is the abomination being addressed historically by Torah. A literalistic reading leads to a blanket condemnation of gays and lesbians and their sexual orienta-

tion. But the Torah value of *kevod-habriyot*, respect for the dignity of others, leads us to see within Torah itself an expression of injustice in this verse. We can see today what our ancestors would have been historically incapable of seeing. This is why the Rabbinic Council (Moetzah) of the Union for Progressive Judaism: Australia, New Zealand and Asia, recently resolved, after several years of discussion and reflection, to permit its members to officiate at same-gender commitment ceremonies.

We see this not as a deviation from Torah but as a step forward in our appreciation of Torah; a step up the ladder of holiness leading to the goal of justice and respect for difference. If we don't re-read the text of Torah in the light of Torah's timeless values, allowing those values to provide a critique of Torah itself in its presentation as an historical document, I believe that we take a giant step backwards – into *mamzerut*, into slavery, into darkness. All of these examples are cut from a single cloth, the garment of Torah, as worn by the progressive-minded Jew.

Zaed Morgan



Being in Two Minds about Tisha b'Av

Tisha B'Av is an important date in Jewish tradition yet most of us approach it, at best, with a great deal of ambivalence.

According to tradition (*Bavli Ta'anit 29a*) Tisha b'Av (the 9th day of the Hebrew month of Av) became designated as a day of fasting and great sorrow in response to our ancestors' bewailing their fate and indicating their lack of faith in God when the spies returned from the Land of Israel with their negative report (Num. 13-14). God is said to have decreed on Tisha b'Av that the generation of the Exodus would not be permitted to enter the Land and from then on that Tisha b'Av would be a day of calamity for the Jewish people. The first and second Temples are believed to have been destroyed on Tisha b'Av (586 BCE and 70 CE, respectively). On Tisha b'Av in 1290, King Edward I signed the edict expelling Jews from England and in 1492 the expulsion of the Jews from Spain began. World War One commenced on Tisha b'Av and many dates related to the horrors of the Shoah have been linked to it.

Yet, even though it is laden with so much historical sadness for our people, many of us feel reluctant to acknowledge or mark this solemn day.

One reason for this reluctance relates to the prophet Zachariah's promise that the four fast days (one of which is understood to be Tisha b'Av) would be transformed into 'seasons of joy and gladness' (Zech. 8:19). Following the establishment of the modern State of Israel many felt (and continue to feel) that Israel's existence represents the realisation of that messianic dream and so Tisha b'Av ought to be abandoned in our day. Yet, most of us would agree that the full realisation of the messianic promise remains incomplete. The State of Israel exists and flourishes but not within safe and secure boundaries. Anti-Semitism is on the rise in many parts of the world. Globally our environment is under attack. For those who mark it, Tisha b'Av remains as a reminder

that there is much left for us to do before the messianic time can be upon us.

Others simply feel reluctant to accept that Tisha b'Av truly is such a sad day in Jewish history. After all, so much has occurred to our people over the centuries. Just about every day could be dedicated as a day of mourning for some event or other. Besides, the ancient biblical events said to have occurred on Tisha b'Av cannot be scientifically verified. Yet for those who mark it, Tisha b'Av can act as a focal point for grieving for the tragedies of our people's past. Rather than mourning every day, we can concentrate our sadness on certain key days like Tisha b'Av.

In the past several years all the Progressive communities in Melbourne have gathered together to observe Tisha b'Av. As we did last year, this year we will gather at TBI, commencing with a study session and continuing with a solemn service, which will include the haunting chant of the Scroll of Lamentations (see box below).

Many of us feel ambivalent about Tisha b'Av. Yet, regardless of how we feel, we cannot escape the fact that it is an integral part of our Jewish calendar. It has no name of its own. It is only a date, a date that is weighed down with historical sadness and cast with hope for a bright future.

Rabbi Gersh Zylberman

"Alas! Lonely sits the city once great with people! She that was great among nations is become like a widow...Bitterly she weeps in the night, her cheek wet with tears. There is none to comfort her of all her friends..."

Tisha B'Av
Shiur (study session) 7 pm
Service 8 pm

A moving and intimate service for all constituents of the VUPJ with readings from the Scroll of Lamentations (*Eicha*).

Temple Beth Israel
Monday 23 July



My First Week in Melbourne

Student Cantor Katie Oringel



I could not have asked for a better, more interesting first week on the other side of the world! I have been astounded by the hospitality and welcome that I have received. I have had the honour of meeting many people from the variety of congregations and Jewish organisations around Melbourne and I'm getting a beautifully painted picture of the wealth of Jewish music taking place in the congregations, schools and community organisations.

Of particular interest this week has been hearing the music of Louis Lewandowski (1823-1894) blended with the advancements of Dr Hermann Schildberger (1899-1974). Dr Schildberger set out to

make the Germanic music of Lewandowski unique for his new community is Australia. I have studied the music of Lewandowski in school in a classroom environment, but this has been my first experience of hearing this music dominating worship. It was a moving Shabbat largely because of this. It truly sparked my musical interest to further understand the metamorphosis through which Dr Schildberger put Lewandowski's music. I look forward to learning more about the musical history of your community in the coming weeks and sharing my own knowledge with you in the process.

Student Cantor Katie Oringel recently arrived in Melbourne from New York City, where she is studying to be a cantor. Katie will begin her fourth of five years when she return from her cantorial internship for Union for Progressive Judaism. Katie grew up in Florida, attended Jewish summer camp where she was first exposed to Jewish music, and attended graduate school at Hebrew Union College-Jewish Institute of Religion, School of Sacred Music. Becoming a cantor has been her professional

Home hospitality

We are still seeking accommodation for Katie from 2 to 22 August. If you can assist please call Alan Samuel on 9510-1488

Global Social Action and Advocacy Network

Dr Philip Bliss



Last year the World Union for Progressive Judaism commissioned a study into how the WUPJ could advance the cause of Social Action and Advocacy within our commitment to *Tikkun Olam*. Members all over the world were interviewed at length to see how involved they would like to become and what sort of programs would interest them.

The report and the WUPJ recognised that there were many programs that were very successfully being run by our own congregations locally, while organisations such as the Religious Action Centre in Washington and the Israel Religious Action Centre were also very active in this area of social action.

The executive of the WUPJ asked me to chair the newly created Global Social Action Network (GSAN) set-up in response to the report. It has become very clear that many Jews, both young and more mature, wish to participate in helping underprivileged communities both Jewish and non-Jewish.

The aim of GSAN is threefold. One is to develop training workshops, particularly for younger Jews, to advocate to governments and authorities on behalf of groups within society who have no voice of their own.

Another is to help create a group of articulate ambassadors able to support progressive communities around the world who are under pressure.

But the most exciting is the aim of formulating activities that will involve Jews

in helping poor communities that lack their own resources.

There is no lack of areas of need in which we could get involved, but it will require much work to ensure that such programs are effective and sustainable. The sort of areas we are researching at the moment are particularly those of education and self-advancement. Research has shown that there are many young, recently qualified graduates and retirees who have skills they wish to share and use to help others.

There are also exciting programs that we can advance in ecological sustainability that are already being perfected both here and in Israel that can help other communities that lack resources.

On a local level within our own region in which the UPJ operates we are assessing the feasibility of setting up training programs for both our own members and other committed Jews to create a growing group of people trained to teach English and numeracy to disadvantaged groups in our own society, particularly Aboriginal communities, refugees and street kids. If our own Jewish community has a particu-

lar strength it is in education and we can utilise those skills to advance others not so fortunate.

We need to ensure that all of our volunteers are effective in this mission and not just well meaning. We want to prepare them to maximise the effectiveness of this project so the target groups will benefit and our volunteers also gain skills that they can use for other endeavours.

On a global level we are seeking seed funds to get the process under way and we hope to launch a regional program at the Hobart biennial conference of the UPJ in October. We will be asking for volunteers (and patrons!) to advance this very worthwhile cause.

Anyone interested in becoming involved or wishing to support such programs can contact me at Philipbliss@philipbliss.com

Common Dreams:

Progressive religion as a transforming agent

A unique gathering of progressive religions

Organised by Centre for Progressive Religious Thought, Canberra
Sydney, 16-19 August

EXCELLENT INTERNATIONAL AND LOCAL SPEAKERS

Bishop Jack Spong	Revd Stephanie Dowrick	Prof Brandon Scott
Dr Nigel Leaves	Prof Joe Bessler-Northcutt	Dr Jenny Te Paa
Revd Sherri Weinberg	Dr Val Webb	Dr Jim Veitch
Izzat Abdulhadi	Rabbi Jonathan Keren-Black	Michael Morwood
Julie McCrossin	Sen. Bob Brown (Greens) will open the conference	

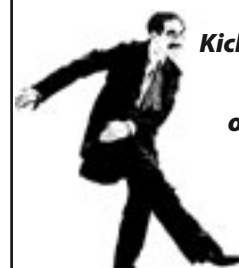
For information, or to register, visit www.commondreams.org.au

PURIM SPIEL 2008

**It's never too early
to plan a little spieling!**

**Positions now open for cast, crew,
writers, producers, schleppers,
and cheer squad.**

**Contact Jamie Wajnberg
9510-1488**



**Kick starting now
to knock
our socks off
in 2008!**

Educators' Seminar provides valuable new skills for Matan teachers

Sheryl Topol

Matan teacher Sheryl Topol was selected to attend the recent Limmud Oz and the Progressive Jewish Educators' Seminar in Sydney recently.

I was excited to meet and get to know Jewish educators from all over Australia and New Zealand. The camaraderie and support for each other was clear from the beginning, with everyone eager to share their experiences and thoughts. The most important aspect of the seminar for me was the networking opportunity, and confirmation that I do not teach in isolation. My challenges are similar to others', and we have each other with whom to brainstorm and learn.

Some of the education sessions made a sustained impact on me. I was particularly interested in the session that addressed the Progressive view of Jewish education though I was disappointed that there was not enough time to discuss the topic in more detail.

I have always been confronted with the need to compare Progressive Judaism with Orthodox Judaism in Melbourne, in conversations with others but also on an internal, personal basis. Having come from a Progressive background, with no formal Jewish education other than Sunday school until my bat mitzvah, I went to Israel on an orthodox education program when I was 20 years old. This assisted me in developing my own Progressive Jewish identity after feeling more informed to make my own decisions. I am interested in learning more and therefore being more comfortable in teaching from a Progressive Jewish point of view.

I enjoyed Jamie's session on prayer, as it demonstrated a participatory process of learning from peers while learning text. I would be interested in implementing this teaching strategy in my classes.

Caryn Granek's seminar on teaching the Shoah to children was fascinating. I often find addressing serious topics such as death and war challenging, particularly when teaching young children. I learned some very useful approaches on the kinds of language to use as well as how to relate these topics to children's own experiences.

Documents that were handed out at the seminar, which I will find very useful in my future planning and teaching include

- Best Practices in Jewish Education
- Perspectives of Progressive Jewish education
- Pedagogical tools such as the multiple intelligences and Bloom's taxonomy

Time was very limited, but I would have liked to have spent more time looking into the perspectives of Progressive Jewish education and best practices in more detail. They are directly and immediately relevant to ensuring that my teaching is interesting, relevant and appropriate. I look forward to learning more regarding these areas in the future.

My thanks to the Union for Progressive Judaism for giving me this opportunity to attend the seminar, and further develop my interest, passion and knowledge of Judaism and Jewish education.

Matan students learning about prayer used our Jerusalem courtyard for a real life experience, writing their own brachot on pieces of paper and tucking them into the Jerusalem stone wall and meditating on the prayers of their heart.



You want to add some shmooze and spice to your Shabbat experience?

You're looking for our Young TBI dinners!

For those aged 18 – 35+ on the fourth Friday night of each month, join a disparate group of younger TBI members for a Shabbat meal following our erev Shabbat service. Meet old friends and make new ones, shmooze and relax, enjoy music and delicious food.

If you're keen, join the organisers to prepare the meal!
Contact jamie.wajnberg@tbi.org.au or 9510-1488



SHABBAT ALIVE!

On the **fourth erev Shabbat** of each month, welcome Shabbat with drums and cymbals, guitars, singing, vibrant rhythms and the energy of our junior chazzanim!

A service for everyone who enjoys some extra *va-va-voom* in their Shabbat experience.

Get your Machzor!

The Gates of Repentance is the only prayerbook used during our High Holy Days services. Purchase your copy from the Temple office as the shul cannot provide copies at services. Cost is \$45. TBI also has a small number of large print 'Gates of Repentance' suitable for those with sight impairment. Cost is \$72.50

Ticketing

High Holydays tickets will be sent to members in good standing by mid-August. If you have not received your tickets by mid-August, please call the office on 9510 1488.

Selichot Service

Selichot is a time for spiritual self-examination that ushers in the High Holy Day period. Join us on Saturday 8 September at 10:45 pm. We begin in the Friedlander Synagogue with a light supper, then continue with preparatory prayer in anticipation of the new year.

Rosh Hashanah second day

Temple Beth Israel congregation with Kehillat David haMelech (Kedem) and Leo Baeck Centre conduct an informal Second Day service in a more intimate prayer space in the Slome Hall. It is very participatory, without organ accompaniment, and the sermon makes way for a congregational study session. Additional readings replace some traditional prayers. Please join us and see for yourself!

In remembrance of our children

Temple Beth Israel offers an opportunity to parents and grandparents who have lost a child or baby, at any time from conception onward, to commemorate that loss with a personal entry in our congregation's Memorial Book. The book will be placed in the Ark during the Yiskor service on Yom Kippur. There is no cost; simply visit the TBI office during office hours before the High Holydays and you can place your personal, handwritten inscription in the Book.

Annual VUPJ Memorial Service

Sunday 2 September, 3 pm
Jewish Memorial Gardens
Botanical Cemetery, Springvale.
(Necropolis)

YOUTH WORKER

The Leo Baeck Centre is seeking to employ a part-time Youth Worker to expand its programs and activities for young people, especially teenagers. The position has flexible working hours of up to 25 hours per month for a trial period of six months.

Applicants should have a background in youth leadership and a good knowledge of and commitment to Progressive Judaism. The job requires an energetic self-starter with demonstrated teamwork and administrative skills and the ability to work without supervision. Applicants should hold a current driver's licence.

Further information from the LBC office (9819 7160).

THE 2007/5768 VUPJ BOOK OF REMEMBRANCE

Each year, the VUPJ prepares a Book of Remembrance, recording the names of those loved ones whom we wish to remember on Yom Kippur. The Book of Remembrance is dedicated to the memory of our loved ones & the heroes and martyrs of our people, and is distributed during the Yizkor service on Yom Kippur. **To include the names of your loved ones in the Book of Remembrance please return this form and appropriate fee by FRIDAY 24 AUGUST 2007.** Telephone bookings or late entries cannot be accepted under any circumstances.

Your name: _____

Address: _____

Postcode: _____

Tel. _____

Congregation: _____

First four names (\$30 minimum) \$ 30.00

Additional names (\$6 each) \$ _____

Total enclosed \$ _____

“IN LOVING MEMORY OF...” (\$30 MIN. FEE)

1. _____

2. _____

3. _____

4. _____

ADDITIONAL NAMES (\$6 EACH)

1. _____

2. _____

3. _____

4. _____

5. _____

REMEMBERED BY

Please make cheques payable to the Victorian Union for Progressive Judaism (VUPJ) and mail to PO Box 128 St Kilda, 3182 to arrive by Friday 24 August 2007. Late entries and telephone entries cannot be accepted under any circumstances.

Jews and Poverty down under

Philip Mendes

There is a widespread stereotype that most Jews are wealthy, and conversely that few Jews are poor. Historically, however, while a small number of Jews formed economic elites, most Jews have lived in poverty.

Nevertheless, the majority of Jews in advanced western countries have moved into the middle or even upper middle classes since World War II, and the Jewish working class has faded in most countries except Israel. As a result of consistent upward social mobility, Jewish poverty has become both hidden and a source of considerable personal stigma.

Australian Jewry is also regarded as a highly affluent community with a disproportionate number of ultra-wealthy individuals and families. Nearly half of all Jewish households report gross weekly incomes over \$1 000, compared to approximately 35.3 per cent of all Australian households.

Yet there is persistent evidence of social disadvantage among Australian Jews as well. Two surveys based on the 2001 Australian census document such concerns. Sociologist John Goldlust found that more than 27 per cent of Australian Jewish households, including a significant number of Jewish immigrants from the former Soviet Union, live on less than \$32 000 per annum. A detailed study of Jews in Victoria by Barbara Schwarz identified 29 percent of Victorian Jewish households earning less than \$600 a week (or \$31 200 a year) and hence in the category of 'near poor.' More than 1 000 Jewish households (4.4 per cent) earn less than \$200 per week or \$10 400 per annum. This compares to 4.6 per cent of all households in Victoria.

Schwarz found rates of low income especially among persons living alone, the elderly (particularly widows), single mothers with children (many of whom have experienced domestic violence), and immigrants. It is also probable that those in poverty include a significant number of ultra-Orthodox families with large numbers of children, although the current research has not specifically addressed this question.

Poor Jews struggle to find enough money to make ends meet and live decent and fulfilling lives. They also face the additional challenge of engaging with a Jewish

community that is overwhelmingly based on middle- or even upper-middle-class norms.

Most communal leaders, whether educational, religious, cultural or social, seem to assume that all Jews can afford significant affiliation fees. There are also unwritten expectations, particularly among Jewish children and youth, about material possessions such as cars, clothes, homes, holidays, and general spending capacity. While most Jewish day schools provide scholarships to children from poor families, there remain serious educational and social barriers to integration. Class snobbery has been identified as a significant problem within Victorian Jewry.

Research in the US has shown that Jews living below the low-income threshold are consistently less likely to affiliate with Jewish institutions and partake in communal programs. This applies in Australia to joining synagogues, purchasing kosher food, visiting Israel, and attending Jewish day schools. Many cannot afford to live in Jewish neighbourhoods. As a result, poorer Jews often find themselves socially marginalised and excluded from participation.

The major Australian Jewish response to poverty comes via Jewish Care, an organization which provides a range of professional social welfare care, services and facilities to the Jewish community. Jewish Care acknowledges that the Jewish community in Australia experiences the same social and economic challenges that face the wider community including unemployment, domestic violence, substance abuse, psychiatric and physical disabilities, and the stresses of caring for the aged. Responses offered include crisis intervention, housing support, financial assistance, and free loans to members of the Jewish community through a Jewish Mutual Loan company. The aim of this enterprise is to enhance individuals' autonomy and self-respect while maintaining their privacy and independence.

Judaism regards poverty as a challenge to the community. Numerous biblical and

rabbinical texts emphasise that responding to poverty is not optional, but rather a communal obligation. Jews are assigned a positive religious duty (*tzedakah*) to assist the more vulnerable members of society – the poor, the elderly, the widow, the orphan, the stranger, the sickly, and the helpless. The poor are entitled to assistance, rather than being subject to moral judgements about their character. Judaism does not view poverty as a result of individual deficiencies (such as laziness or sinfulness), but rather as being structurally determined by broader societal inequalities (such as in education, taxation and the labour market).

It is arguable that the idea of the modern welfare state actually emanates from the Bible and Talmud, which endorses a system of organised communal *tzedakah* rather than discretionary acts of charity. Overall, Jewish charity is a collective project based on collective responsibility. Contemporary Jews have a responsibility to address poverty at both the micro and macro levels by providing individual assistance to those experiencing poverty and disadvantage, and by campaigning at a more structural level for government action to promote greater equity and opportunity.

The TBI Social Justice Group will be examining ways we might respond to this issue in future months. If you would like to join us, email me at johnhillel@yahoo.com.au or contact the TBI office.

(Abridged by John Hillel from an article in Jewish Currents 15 July-August, 2007.)

Philip Mendes is senior lecturer in Social Policy and Community Development at Monash University and co-editor of 'Jews and Australian Politics' (2004). His most recent book is 'Inside the Welfare Lobby: A History of the Australian Council of Social Service' (Sussex Academic Press, 2006).

The TBI Social Justice Group webpage is being updated!

- Access a recording of the talk by the Burmese refugee who addressed our last meeting about conditions in Burma and the resettlement of Burmese refugees in Australia
- Read minutes of meetings (wow!)
- Find out about current and future projects

Visit us on www.tbi.org.au and give us your feedback!



Up 'n' Running

A fortnightly event calendar for retired folk and those lucky souls with leisure time

Alternating lively discussions while enjoying coffee and cake, with bus outings all over Melbourne, **Up 'n' Running** is all about YOU! Keep your suggestions coming and we will try to fulfil them.

DISCUSSIONS

Tuesdays at 11:30 am – 1 pm at TBI

Join us for coffee and cake (and occasional surprise guests!) on **31 July, 28 August, 25 September, 30 October, 27 November**

FABULOUS OUTINGS

Tuesdays departing from TBI

Join us for outings on 14 August, 11 September, 9 October, 13 November, 11 December. **Put the dates in your diaries now!**

Call Rhonda for information on 9510-1488 and to take your place in Up 'n' Running!

Living with Dementia

The TBI Caring Community team runs a support group for members of the Jewish community caring for someone with dementia.

The group, facilitated by Social Workers, Denise Same and Carmella Grynberg offers support and information to family members and friends caring for someone with dementia, with regular speakers and useful resources.

We meet every six weeks at TBI and new people are always welcome.

Mondays, 7.30– 9.00 pm
30 July, 3 September,
22 October, 3 December

For more information, or if transport is a problem, please phone Dot via the TBI office on 9510 1488

Teaching Torah

You, too, can be part of this process of giving!



Teaching Torah is the glue that holds Am Yisrael together. Dor L'dor – from generation to generation we pass on our heritage.

Can you read Hebrew and are willing to learn new skills? Then come and join our incredible team of B'nei Mitzvah tutors at Temple Beth Israel. You will be guided through all of the specifics of the teaching process and all materials will be provided.

For information, Jamie on 9510-1488 or jamie.wajnberg@tbi.org.au

Do you have a child who has become ultra-orthodox?

If so, you may be interested in joining a new discussion group for parents who share this situation.

For more information please contact Rabbi Zylberman on rabbi.zylberman@tbi.org.au

ON THE WEB...

- Temple website www.tbi.org.au
- For news and information about Israel and the Progressive Jewish world, subscribe to ProjeNews-subscribe@egroups.com
- Bet Olam Jewish Funeral services 24 hours, 7 days a week. www.jewishfunerals.org.au or call 9883-6237

ONLINE DONATIONS FACILITY

You can now donate to the tax-deductible Progressive Jewish Cultural Fund (PJCF) online at www.ourcommunity.com.au/progressivejewishculturalfund

LEONARD JOEL

THE AUSTRALIAN AUCTION HOUSE - SINCE 1919

ANTIQUES CARAVAN

Are your heirlooms really valuable or are they just lovable?

Find out in October 2007!

Warren Joel from Leonard Joel's Antique Auction Rooms has very kindly offered to make himself available to value your paintings, jewellery, ceramics, Judaica pieces - even that interesting old kitchen chair! Rabbi Levi (in his capacity as a Judaica expert) will assist in valuing Judaica.

During the afternoon, there will be tours of Temple Beth Israel's beautiful windows with Rabbi Morgan as well as some very informative talks on Judaica.



Afternoon tea and a wine-tasting will be available for all.

Please register your interest with Rhonda Nirens, 9510-1488 or email rhonda.nirens@tbi.org.au by 10 August 2007 and you will be kept informed.

Celebrating Life!

Temple Beth Israel recently celebrated some milestone events in the lives of two valued members of our community.

Robert Raynor AM



Robert Raynor, a stalwart of our congregation, has been an active member of our congregation since the time of Rabbi Sanger.

He is one of our most generous and quiet philanthropists, giving to many worthy causes.

Robert celebrates his 100th birthday in July with a party for friends and family. We wish him good health and the ongoing love and support of his family.

Heinz Lutwak



Heinz is well-known to all who participate in the many social activities the Temple offers as well as being a regular presence at services.

Heinz celebrated his 100th birthday during the Friendship Club's social meeting on 20 June. His good humour, quick wit and sharp mind are appreciated by the many friends and acquaintances in our community

We wish him ongoing health and active enjoyment.

Katherine Pogany



A member of Temple Beth Israel for over 30 years, Kathy celebrated her 99th birthday in June. Kathy moved to Canada 11 years ago to be near her son Jim, and she has maintained contact with our community, receiving Temple Time and communicating with longstanding friends. TBI member Susie Balint visited her and reports that Kathy is very well, lives independently, plays bridge, helps with her local senior citizens club and enjoys life.

Spotlight on Irene Benjamin

Rhonda Nirens

Whew – where to begin! Mrs Irene Benjamin will be known to 99 per cent of our congregation as a lady who is a stalwart of Temple Beth Israel.



Irene has always been a shining example of dedication and devotion to Temple Beth Israel. She began her volunteering days helping in the office when her son Gordon – now one of our *shammash* team – had his bar mitzvah some 45 years ago when our congregation was much smaller.

From there, with the help of a small number of ladies from the Women's Guild, Irene began her famous luncheons. For 20 years Irene would diligently arrange interesting speakers and be on the phones inviting and encouraging members to attend. Together with the late Josie Grinblat (who prepared the lunches), they set a standard of volunteering that I, and I'm sure many others, inspire to.

Nothing is ever too much trouble for Irene. She always puts her hand up first when help is sought. Irene was inspirational and an incredible help when the JIM program began, always attending planning meetings and offering helpful advice. Then when we began the Friendship Club some 10 years ago, again Irene was there to help. To this day, when you enter the Slome

Hall to attend the Friendship Club the first smiling and welcoming face that greets you is Irene's.

When I asked Irene what keeps her volunteering at a stage in her life that perhaps could be a bit less hectic, she looked a bit bewildered at the very thought of an alternative and said: 'Temple is my second home and my love of being involved with all the different aspects of Temple keeps me going.' Indeed, Irene is a lady who always makes newcomers to Temple feel welcome – in fact, she has mentored several young people over the years. She has attended every AGM for the last 32 years. In 2000 Temple Beth Israel honoured Irene with life membership for her long standing volunteering and support of Temple – an honour richly deserved.

Social Network

An alphabetical listing of some of our TBI social activities. Call 9510-1488 or check monthly calendar

DROP IN & CHAT/CRAFT CIRCLE @ TBI

Tabletop games and knitting. Second and fourth Wednesdays monthly at 10:30 am.

LIVING WITH DEMENTIA

Meeting every six weeks or so, offers companionship, support and provides helpful information to carers. Mondays, 25 June, 30 July at 7:30 – 9 pm.

MEN'S GROUP

An opportunity for Jewish men to gather for discussion on issues of concern. Meeting monthly in private homes. Contact Albert on 9555-2527 for details

NISHMAT COL CHAI

Jewish meditation, chanting, discussion on first Wednesday evening of the month. Occasional Jewish Renewal services with lay facilitators. Eva Light on 9510-1488

VUPJ Rabbis swap Shabbat

On Saturday 25 August
the VUPJ Rabbis will be swapping bimas across the city.

Rabbi Rayna Gevurts will lead Shabbat Mishpacha for young families at Temple Beth Israel at 9 am.

Rabbi Jonathan Keren-Black will lead the main service at Temple Beth Israel at 10 am.

Rabbi Gersh Zylberman will lead the service at Bentleigh Progressive Synagogue at 10 am.

Rabbis Aviva Kipen and Fred Morgan will lead the service at Leo Baeck Centre at 10 am.

Jewish Care Mental Health Program

Providing a range of services for individuals and families affected by mental illness.

- Day, evening and weekend activities for adults aged 18 to 65 years. Young Adults group caters specifically for ages 18 to 30. Current activities include social skills training, art studio and therapy classes, outings, Jewish Festival dinners, cooking and Open House.

- Family and carers support group meets on the last Wednesday of the month with guest speakers and workshops designed to educate and support participants.

- Short-term outreach support for individuals with an emphasis on relapse prevention.

Enquiries and referrals on 8517-5777

Temple Time Mailbag

An open letter to the UPJ Council of Progressive Rabbis (Moetzah)

About 17 years ago, I stepped up to a microphone in a crowded Hakoah Club hall in Bondi and outed myself as a lesbian in Sydney's first large-scale public debate on Jewish homosexuality.

The debate, organised by Jewish Free University in 1990, was called *Lies my father told me: There is no such thing as a Jewish gay or lesbian*. About 500 community members came to hear me.

It was initiated by an extraordinary young man, Nic Seaman, following the suicide of a Jewish gay friend who could find no place in the Jewish community.

I remember telling the audience of a profound change that was happening for Jewish Australian homosexuals at that time.

Jewish gays and lesbians were returning from the inner-west gay ghettos of Sydney back home to Jewish community and we wanted to be welcomed.

We were making the symbolic aliyah from Balmain to Bondi, from Leichhardt to Vacluse. And we were knocking on the doors of your Jewish house and exploring 'let us in'.

I asked the community to please hear the knock and welcome us back into our father's house. I said it was cold outside. But it was not enough to invite us inside but tell us to leave our spouses in the street.

We were your daughters and sons, your parents, your uncles and your cousins twice removed, knocking on the doors of your house, our loved partner beside us. Ready to be part of the Jewish community.

Last week, you threw the doors wide open. You resolved that 'the relationship of a Jewish, same-gender couple is worthy of affirmation through appropriate Jewish ritual'.

You have welcomed us and our loved ones into the warmth of your heart. And with your press release, affirming our right to Jewish commitment ceremonies, you have sent an invitation to friends and family to join in the celebration.

Thank you. You have changed my world.

It is hard to describe how it feels for me to know never again will a Jewish teenager have to go through profound alienation from his or her own community for being

gay. Never again will a gay Jewish migrant to this country have no synagogue to join safely. There is now an option.

You have saved future generations of Jewish gays from the agony of invisibility and exclusion. And you have helped those who have gone before to make meaning of our past suffering. We know now we have been able to use our experience of oppression to help make the change.

May the contribution made by future gay and lesbian generations to Progressive Jewry match the generosity and integrity of your welcome.

I THANK YOU
DAWN COHEN

Dawn Cohen is a co-founder of Dayenu, the Jewish lesbian and gay organisation. Dawn has a long association with our sister congregation Temple Emanuel Woollahra.

Temple Time welcomes feedback from our readers. Please send your letter to: **Temple Time Mailbag, PO Box 128 St Kilda, 3182** or email the editor at zoi.juvis@tbi.org.au

Temple custodian brings back news from China

Our Temple custodian Rob Coutts recently visited China to visit his son. And what does a Temple custodian do while on holiday in Shanghai? He visits the old ghetto synagogue, of course!

The Ohel Moishe Synagogue was built in 1935 by the refugee Jewish community of Shanghai. After Hitler came to power in Germany and began the frenzy of persecution of the Jewish community, and particularly after the invasion of Poland in 1939, which marked the beginning of World War II, Jews began to flee Europe for whichever port of safety they could find.

Many thousands fled to Shanghai – so very different from the European homeland – and they did what Jews have always done: they banded together to create community, founding many organisations including the Ohel Moishe Synagogue.

When the Pacific War broke out in 1941 and Japan entered the picture, the Japanese authority persecuted the Jewish refugees in Shanghai, setting up a ghetto and forcing all the Jews to move into the tiny enclave. Ohel Moishe was just inside the ghetto and became the hub of Jewish activity. Almost 10 000 Jewish refugees lived in the Shanghai ghetto but the Jews and their Chinese neighbours got along well and the community flourished.

Today, the Ohel Moishe Synagogue is the site of a museum, the Jewish Refugee Memorial Hall of Shanghai, with both permanent and temporary exhibitions dedicated to documenting the history of the Jewish community and the Holocaust.

Quite a number of older members of Temple Beth Israel spent the war years in Shanghai - including the late George Shannon, the late Isador Magid, Sam Moshinsky, and Ernst and Edith Kohn Kohn. Peter Kohn has written a book based on his parents' experiences in Shanghai, titled *Rachel's Chance*, which provides a glimpse of the refugee experience in China. A copy is available for loan from the Temple Beth Israel library.



Entrance to the Jewish Refugee Memorial Hall museum, formerly the Ohel Moishe Synagogue - centre of Jewish life in the Shanghai ghetto. The partially restored building now houses permanent and temporary exhibitions commemorating the Shanghai Jewish war experience. Photos are courtesy of our Temple custodian Rob Coutts.



Smachot

MAZAL TOV!

Two former presidents of Temple Beth Israel were recognised in the Queen's Birthday honours for their contribution to the community.

Dr Howard Freeman received a Medal of the Order of Australia (OAM) for service to the Jewish community, particularly through the preservation of historical documents. Dr Freeman has headed the Australian Jewish Historical Society since 1984.

Peter Kolliner, a founding sponsor of Monash University's Australian Centre for the Study of Jewish Civilisation, received a Medal of the Order of Australia (OAM) for service to the Jewish community through cultural and religious organisations, to materials engineering and metallurgical education, and to the arts and tourism promotion in Melbourne.

Our community proudly congratulates them both and wishes them ongoing strength.

RECENT BIRTHS

We welcome the new babies who have expanded our congregational family!

Taylah Ellie (daughter for Stephen & Tammy Nathan, granddaughter for Dot and Paul Nathan)

SPECIAL BIRTHDAYS

(15 July to 25 August) Mazal tov on celebrating a special birthday to:

• Armin Abish • Louis Abrahams • Jack Bando • Alan Bentley • Richard Boyar • Barry Broons • Alon Cohen • Kingsley

Davis • David Dean • Lorraine Dennerstein • Stella Edgar • Jan Epstein • Mark Etinger • Sarah Etinger • Sara Finch • Noemi Fooks • Joseph Freidin • Maurice Frenkel • Simon Frid • Inge Friedlaender • Jack Gould • Leo Gouzenfiter • Liselotte Graetzer • David Greenberg • Fanny Hall • Steve Halperin • Jill Harris • Tony Heselev • John Hillel • Peter Isaacson • Miriam Josephs • Joshua Kahan • Izak Kiven • Anton Kolliner • Phillip Krynski • Dan Langer • Gertrude Langer • Bryce Lawrence • Betty Lesh • Alexander Lew • Yvonne Lewis • David Lipszyc • Eve Lustig • Nathan Orbach • Roni Palti • Rubin Piekarski • Margaret Poll • Robert Raynor • Gerda Rogers • Thea Rosenberg • Fela Rosenbloom • Joel Ryan • Natalie Samuel • Joshua Samuel • Morel Saunders • Marianne Schwarz • Henry Sheffield • Morris Sher • Julie Shulkin • Rifka Silver • Harry Silver • Sarah Simon • Alexander Slonim • David Sonenberg • Sophie Swart • Pinchas Tidor • Lorraine Topol • Henry Wagman • Joy Waller • Sybil Weller • Hymie Weller • Talia Zucker • Reyzl Zylberman • Dvora Zylberman • Feygi Zylberman

SPECIAL ANNIVERSARIES

(15 July to 25 August) Mazal tov on their wedding anniversaries to:

• Steven & Lydia Zozula (5th) • Andrew & Irina Cohen (5th) • Arron Wood & Amy Auster (10th) • Fiona Sweet & Paul Newcombe (15th) • Craig & Tonina Joel (15th) • Steve & Di Morton (30th) • Tony & Barbara Michaels (30th) • Ernest & Jeanette Frederick (40th) • Joe & Eva Stupel (50th) • George & Shirley Upton (55th) • Jascha & Eve Landman (55th)

JULY/AUGUST B'NEI MITZVAH

Mazal tov to our b'nei mitzvah and their families:

Daniel Stiglec, Joshua Arkles, Dana Hamilton, Joshua Starr

RECENT BA'ALEI KRIYAT TORAH

Jordan Bade-Boon, Rabbi Rayna Gevurtz, Rhonda Hall, Rosie Heselev, Jake Kalmus, Simon Morawetz, Rabbi Fred Morgan, John Reed, Danya Sterling, Jamie Wajnberg,

Bereavements

DEATHS

We remember these recently deceased and offer sincere condolences to their families:

• **Betty Akkerman** (mother of Charles Akkerman) • **Judith Block** (mother of Marti Hunter Block and Michael Block, sister of Rosemary Michael and Alan Michael) • **Molly Elvish** (mother of Valerie Silberberg, Margot & Sandra) • **Helen Epstein** • **Chloris Ignace** (mother of Jeanette Frederick, Elka Gaensler, Manson Ignace and Nareene Ignace) • **Valerie Kyd** (sister of Rosemary Friedman) • **William Nederman** • **Leo Sherwin** (brother of Martha Sanders) • **Ruth Stein** (mother of Michelle Huppert) • **Irene Strauss** (grandmother of Philip Dalidakis) • **George Weisz** (father of Kathy Popper, step-father of Reuben Urban)

YAHARZEITS

Zecher Tzadik Livracha

Observed 21 July

• **Rebecca Armstrong** (sister-in-law of Olga Finkelstein) • **Bianca Kate Aubor** (niece of Max Fremder) • **Geoffrey Ber- man** (cousin of Philip Mayers) • **Rachel Bloom** (mother of Marie Davis) • **Marion Copeman** (mother of Maureen Bereson) • **Lily Edinburg** (mother of Doreen Miller) • **Rodger Elkman** (son of Estelle Newmark) • **Margaret Forgacs** (mother of Judy Langfelder) • **William Gladstone** (son of Tonya Gladstone) • **Nathan Kaye** (father of Regina Kaye) • **Maxine Krantz** (mother of John Levi & Charles Levi, grandmother of Katherine Sylvan) • **Simon Lang** (father of Allen Lang) • **Richard Langfelder** (father of Kurt Langfelder) • **Gerty Law** (mother of Marion Selton) • **Ralph Lazarus** (father of Rhonda Jacobs) • **Arthur Lehrer** (grandfather of Daniel Aghion & Gabriel Aghion) • **Derek Jack Levi** (father of Peter Levi) • **Wayne Barry Lewis** (brother of Vicki Black) • **Edward Lipa** (father of Leila Kleiman) • **Arnold Lipson** (father of Gerda Cohen) • **Adolf Loeb Lustig** (father of Lewis Lustig) • **Anna Martin** (mother of Judi Grossbard) • **Shimon Mohrer** (husband of Inge Mohrer) • **Rudolf Moser** (father of Carol Klooger, Robyn Griffin & Yvonne Hershan) • **Fred Mote** (husband of Marta Mote, father of Michael Mote & Margaret McKenzie) • **Robert Edward Nathan** (brother of Peter Nathan) • **Kate Newman** (aunt of Jeffrey Nathan) • **Samuel Paleg** (father of

Temple Beth Israel

76-82 Alma Road St Kilda
P.O.B. 128 St Kilda, Vic 3182, Australia
T. (61-3) 9510-1488 F. (61-3) 9521-1229
info@tbi.org.au • www.tbi.org.au

Temple Time is free with annual membership of Temple Beth Israel. To receive *Temple Time* by email instead of, or in addition to, a conventional copy, please advise alan.samuel@tbi.org.au

Editor/Design & Production zoi.juvris@tbi.org.au

Publication of any/all material is at the discretion of the editor. Articles express the views of the author, not the Temple Beth Israel Board of Management. Articles in *Temple Time* may be reprinted but please acknowledge your source.

Temple Beth Israel acknowledges that we are assembled on land whose traditional custodians are the people of the Kulin Nation.

Temple Beth Israel is proud to be affiliated with the Union for Progressive Judaism.

Leslie Paleg) • **Isaac Pose** (father of Valda Heyman) • **Frieda Redlich** (mother of Max Redlich) • **Maurice Rose** (father of Irene Benjamin, grandfather of Gordon Benjamin) • **Millie Rosenberg** (mother of Clive Rosenberg & Peter Rosenberg) • **Paul Rosta** (brother of Michael Rosta) • **Michael Sadlon** (husband of Edith Sadlon) • **Kurt (Bobby) Schindler** (father of Lotti Eisinger-Philipp) • **Feliks Sender** (father of Jerry Sender) • **Abraham Shneider** (father of Joseph Shneider) • **Jokel Wicks** (father of Barry Wicks) • **Annie Witting** (mother of Marion Segal)

Observed 28 July

• **Barnett Bornheim** (uncle of Elaine Bourne) • **Galina Braun** (wife of Moris Braun) • **Sam Ciddor** (grandfather of Alan Samuel JP) • **Israel Jack Collinson** (father of Stella Harris) • **Ignacy Drzewiecki** (father of Jadzia Holcdorf) • **Anne (Honie) Faiman** (mother of Alan Faiman) • **Joseph Fradkin** (father-in-law of Theo Moss, grandfather of Marcus Moss) • **Arthur Goldsmith** (husband of Jacqui Goldsmith, father of Jenny Goldsmith) • **Ernest Leo Kaufman & Marianne Emily Kaufman** (parents of Ellen Bando & Evelyn Sharp) • **Lily Levy** (mother of Hal Levy) • **Walter Lippmann** (brother-in-law of Marion Lippmann) • **Kathe Lobs** (aunt of Peter Pulver) • **Ray May** (mother-in-law of Edna May) • **Bella Berta Mayer** (mother of Greta Redlich & Olga Brooke) • **Sadie Mcgregor** (sister of Jeannie Segal) • **Harold Isaac Michael** (father of Alan Michael & Rosemary Michael) • **Henry Nathan** (husband of Rachel Nathan, father of Jennifer Sward) • **Hans Paneth** (father of Charlotte Layton) • **Patricia (Dora Phoebe) Peck** (mother of Caroline Heard) • **Sylvia Ross** (mother of Harry Ross) • **Hugo Schwarz** (father of Kurt Schwarz) • **Alf Sojka** (step-father of Susie Davies-Splitter) • **Frank Spernat** (father of Stephen Spernat) • **Alfred Sussman** (father of Edith Spencer & Ruth Rossdale) • **Cuyler Thayer** (father of Ann Thayer-Cohen) • **Zora Weiss** (mother of Eric Gorr)

Observed 4 August

• **Jacob Alterwein** (husband of Yvonne Alterwein) • **Julie Baitz** (mother of Frances Lowe) • **Alfred Abraham Bancroft** (father-in-law of Kay Bancroft) • **EthelVictoria Bentley** (mother of Alan Bentley) • **Alfred Bourne** (father of Elaine Bourne) • **Abraham Chakman** (father of Joe Chakman) • **Andrew Dobos** (husband

of Rose Dobos, father of Peter Dobos) • **Romy Sabina Dorey** (daughter of Ron Dorey, granddaughter of Ann Dorey, niece of Phyllis Dorey) • **Erna Durra** (sister of Else Frohlich, mother of Frank Durra) • **Berenice Emanuel** (mother-in-law of Sandra Masel) • **Alfred Esser** (father of Max Esser) • **Leah Fisher** (mother of Vicky Kosky) • **Abraham Freidin** (father of Bob Freidin) • **Danny Hamilton** (son of Fella Harbig) • **Lilie Harris** (mother of Paul Bridgeman) • **Naomi Melwit Hills** (aunt of Anna Cowen) • **Emmanuel Jacobson** (father of Janet Nicoll) • **Sidney Kaufman** (husband of Esther Kaufman, father of Diana Sher) • **Schlama Kohn** (father of Sym Kohn) • **Maria Krindler** (aunt of Anna Paul) • **Anthony Layton** (grandson of Charlotte Layton) • **Alfred Loewy** (father of Peter Loewy) • **Nyna Loewy** (sister-in-law of Jeffrey & Violet Loewenstein) • **Miriam Moshinsky** (grandmother of Sam Moshinsky) • **Abraham Peck** (father of Mina Shafer) • **Esther Posesorski** (mother of Meryl Rood) • **Hymie Rockman** (father of Shayndel Samuel) • **Amalia Roiter** (mother of Yona Abish) • **Edith Rose** (sister of Michael Rosta) • **Martha Rosendahl** (mother of Ken Rossdale) • **Leo Sack** (father of Maree Paykel) • **Ada Samuel** (grandmother of Alan Samuel, Brian Samuel, Graeme Samuel, Ian Samuel & Neil Samuel) • **Sol Sandler** (father of Geoff Sandler) • **John Schwartz** (father of Madeleine Popper) • **Nathan Segal** (husband of Jeannie Segal) • **David Silver** (son of) • **Cuni Smadic** (brother of Sara Finch) • **Sonia Smith** (mother of Mary Cohen) • **Ernest Trebitsch** (father of Erika Fisher) • **Bert Troy** (father of Chester Alan Troy)

Observed 11 August

• **Moshe Abish** (father of Ben Abish) • **Eli Adourian** (brother of Kathy Kaplan) • **Max Arndt** (father of Lolo Jackson) • **Bella Beraha** (mother of Jean Berah, grandmother of Ruja Varon) • **Mike Aron Bonus** (cousin of Jack Silberscher) • **Janet Frances Bourne** (mother of Elaine Bourne) • **Anne Brand** (mother of Paul Brand) • **Grete Burman** (mother of Frankie Blei) • **Myer Caplan** (husband of Shirley Caplan, father of Anthony Caplan & Harvey Caplan) • **Pamela Judith Cohen** (daughter of Eva Felts, wife of Saul Cohen, mother of Andrew Cohen & Tammy Musman) • **Morris Barnet Dabscheck** (father of Deanna Levin & Marlene Dryen) • **Kurt Geiger** (father of Judith Shaw) • **Gerda Grebler** (mother of Robert Hershman) • **Lois Grigg** (mother of Helen

Chakman) • **Michael Hyams** (husband of Rita Hyams) • **Charles Jonas** (father of Sylvie Jonas-Frankel) • **Olga Lippmann** (mother-in-law of Marion Lippmann, grandmother of Helen Light) • **Harry Herman Martin** (father of Judi Grossbard) • **Geoffrey Masel** (brother of Sandra Masel) • **Joseph Melwit** (grandfather of Anna Cowen) • **Phoebe Metz** (mother of Miri Sward) • **Barbara Nelson** (daughter of Evi Nelson) • **Rebecca Rapaport** (mother of Shirley Caplan) • **Johanna Sachs** (mother of Danielle Gross) • **Sonia Shor** (mother of Annette Gladwin) • **Szmit Silberscher** (father of Jack Silberscher) • **Elsie Sonenberg** (mother of David Sonenberg & Norman Sonenberg) • **Michael Harold Southwick** (father of Stuart Southwick) • **Boris Abraham Stupel** (father of Joe Stupel) • **Alex Taryan** (husband of Magdee Taryan, father of Suzanna Taryan) • **Isidore van Embden** (father of Conrad van Embden)

Observed 18 August

• **Raymond Bayer** (brother of Rosy Matthews) • **Zalia Bellon** (mother of Pat Urban) • **Olive Berg** (wife of Ralph Berg) • **Phillip Burns** (brother-in-law of Ann Greenwood & Harry Mrocki) • **Clara Felbel** (aunt of Hayley Southwick) • **Regina & Shaja Gleitman** (parents of Ilona Oppenheimer) • **June Hutchinson** (mother of David Greenberg) • **Jane Kaye** (mother of Warren Kaye) • **Esther Kelley** (mother of Helen Silver) • **Juda David Kiffer** (father-in-law of Lili Kiffer) • **Eunice Kindler** (mother of Janis Upton) • **Franzi Langfelder** (mother of Kurt Langfelder) • **Morris Lurie** (father of Elstynne Sive) • **Saul Sassoon Mahlab** (father of Frank Mahlab) • **Richard Mayers** (brother of Philip Mayers) • **Sheila Oliver Mayers** (mother of Philip Mayers) • **Norman Mendelson** (father of Roger Mendelson) • **Tess Michael** (1st wife of Alan Michael) • **Athol Louis Opas** (brother of Philip Opas) • **Esther Philipp** (wife of Henry Philipp) • **Arthur Radolnik** (husband of Sylvia Radolnik) • **Frida Rosenthal** (grandmother of Gunter Lesh) • **Nelly Ross** (mother-in-law of Kitty Ross) • **Max Schaeffer** (father-in-law of Leslie Paleg) • **Josef Unger** (father of Tania Nahum) • **Mark Wilenski** (stepfather of Albert Zylberman & Michael Zylberman)

Observed 25 August

• **Violet Davis** (mother of Bruce Davis) • **Frederick Dodge** (father of Sandy Benjamin & Ron Dodge, grandfather of Joel

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TBI directory

Roger Mendelson (President)
rgm@prushka.com.au
tel 9751-1340 (ah)

Rabbi Fred Morgan
rabbi.fred.morgan@tbi.org.au

Rabbi Gersh Zylberman
rabbi.zylberman@tbi.org.au

Rabbi Rayna Gevurtz
rabbi.gevurtz@tbi.org.au

Alan Samuel (Executive Director)
alan.samuel@tbi.org.au

Jamie Wajnberg (Youth & Education Director)
jamie.wajnberg@tbi.org.au

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