



TEMPLE

קול ישראל TIME

The magazine of The Temple Beth Israel Community

APRIL-MAY 2009 / PESACH EDITION NISAN-IVAR 5769

Purim photos courtesy of Joe Lewit and Jeff Nirens

Purim at TBI

An afternoon and evening full of fun for young and not so young!

We dressed up, we painted our faces, sang & danced, we were entertained, we loved the circus, we swivelled hula hoops & juggled poi, we ate & drank, we cheered for Esther & booed for Haman, we were silly & playful & had a fabulous time!

Join us again next year!

And now we prepare for Pesach! See page 4



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FROM THE PRESIDENT BRIAN SAMUEL

A time to celebrate

The month of Adar is a time of fun and merriment and as I write this column I have just attended another very successful Purim party at TBI.

As long as I can remember we at TBI have had an excellent reputation for catering to the needs of our young ones. Whether it is a *Shabbat Mishpacha*, our regular monthly services held for the very young or the vast number of children's services that we hold during the High Holydays and festivals, we always draw a large and enthusiastic crowd.

However, we have two very important celebrations coming up for two special Shabbatot and I ask that you note these in your diary as they are not to be missed.

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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.

Farewell to Alan Samuel

The first function on the horizon is the farewell function for our long serving Executive Director Alan Samuel. When Alan retires on 12 June he will have served the congregation for just on fifteen years. A truly remarkable milestone! All of us, young and old, will have come into contact with Alan over the years. He is the TBI version of *Wikipedia*. Everything that there is to know about who is who, etc. just refer to Alan. His role extends way beyond that of Executive Director. He has contributed countless hours of volunteering for various activities and is seen by everyone as the face of TBI both within the TBI family and in the larger Jewish community.

I would really like you to mark in your diaries **Saturday 30 May**, when we will be having a special Shabbat service followed by a farewell function in the afternoon.

Quarter century in the rabbinate

On 4 July, Senior Rabbi Fred Morgan will be celebrating the 25th anniversary of his ordination as a rabbi. Your Board will honour Rabbi Morgan with a Shabbat Service followed by a very special Kiddush.

Every member will have had contact with Rabbi Morgan since he joined our congregation in 1997. As Senior Rabbi he has set the tone for the current generation. TBI has only had three Senior Rabbis since the Second World War which is extraordinary at a time when most individuals change their employer every five years. It is especially amazing in that a congregational rabbi is appointed by the members. Christian clergy are generally chosen by a central authority or, where congregations are involved, they are given a short list of candidates from which to choose. With our rotating presidency, a rabbi must not only adapt to the changing nature of membership but also be able to work with each of the presidents and Board that change every two years. This achievement deserves a gold medal. Each president brings to the organisation a different style of management and

Rabbi Morgan has, with his calm demeanor, managed his way through five presidents and Boards and has successfully challenged and introduced many new programs into our Progressive community.

Mark this date, 4 July, into your diaries and help us to celebrate this milestone.

What's in a name

At a recent Board meeting, a motion was passed to change the name from **Board of Management** to **Board of Governance**. This is not merely a name change but a major step in changing the focus of our Board. It will encompass all that we do and the way in which we conduct ourselves. The recommendation was prepared in great detail by Board members Alain Grossbard and Dorothy Graff and I quote from their Introduction:

The proposal for a name change is not to provide a facelift or change of name for the sake of a change. Successful organisations benefit by reviewing themselves periodically to ensure that the wisdom of the Board effectively reflects the realities of our modern, ever changing world.

Modern best practice organisations, both for-profit and not-for profit, now place greater emphasis on their governance structure and processes than ever before. A review of our own governance approach is timely, having recently agreed on revised vision and mission statements and values. The impact of the major world financial issues on TBI finances and the appointment of a new Executive Manager also need to be considered in context. To do so will take us to the next level of Board performance where TBI members can be assured that the organisation is conducted on principles of transparency, openness and consistency.

The actual name change will need to be changed in our Constitution. I will provide you with details of this and how we are progressing during the year.

As this issue arrives we will be in the process of celebrating the festival of Pesach. On behalf of the Board of Governance I would like to wish you all a very Happy Pesach and look forward to seeing you in Shul.



Our new prayerbook

One of the most challenging aspects of Jewish life today is finding inspiration in prayer. The earliest reformers of Judaism saw this challenge and recognised liturgical development as an essential component of striving toward a more meaningful and impactful Judaism.

And so, over the last 200 years or so, a series of prayer books have emerged in the Liberal and Reform Movements in Britain, in the Reform and Reconstructionist Movements of North America, and in the Conservative (Masorti) Movement. In the last fifteen years virtually every region of the World Union of Progressive Judaism has produced a new prayer book, with the most recent addition being North America's *Mishkan T'filah*.

We in the Progressive Movement in Australia, as well as our regional partners in New Zealand, Asia and South Africa, have, for the most part, connected ourselves liturgically with the largest movement of Progressive Judaism, the North American Reform Movement. *The Gates of Prayer* that we have prayed from for some thirty years at TBI and the *Union Prayer Book* before it have served us well. Some of the innovations of the 1975 *The Gates of Prayer* were the introduction of more modern English (no more Thees and Thous); the incorporation of multiple services with a variety of themes; the inclusion of material relating to the *Shoah* (Holocaust) and the establishment of the State of Israel. An important 'innovation' was the reintroduction of some traditional material that had been omitted in previous liberal prayer books.

The recently released *Mishkan T'filah* contains several exciting innovations including a brand new, beautifully clear layout. Throughout most of the book the Hebrew prayer is found on the right side of the page. A transliteration lies to the left of the Hebrew and a faithful translation is found below. On the left hand (facing) page, creative readings, connected to the themes of the Hebrew prayer can be found, either for congregational recitation or private reflection. Each page has a mar-

ginal apparatus that clearly indicates where the current prayer fits into the structure of the service as a whole and there are brief explanatory footnotes throughout. *Mishkan T'filah* is gender-neutral in the English with respect to God and sensitive to gender when it comes to references to human beings. In general, the Hebrew prayers are at least as traditional as in our current *The Gates of Prayer* but in several cases more so.

Now, after years of consultation and consideration and a great deal of anticipation, we are drawing closer to the publication of a *siddur* that we will be able to call our own more than ever before. We are working with the Reform Movement in North America to publish a World Union edition of *Mishkan T'filah* that, while substantially the same as the North American edition just described, will contain important changes that reflect the nature of Progressive Judaism in our region and other parts of the English-speaking Progressive Jewish world.

Our World Union edition, currently being finalised, is anticipated to have all of the above innovations plus several important differences from the original. For example, a number of Hebrew prayers will include more traditional passages (such as the full three paragraphs of the traditional Shema); references to the seasons will be sensitive to our location in the Southern Hemisphere; and there will be additional explanatory notes along the way.

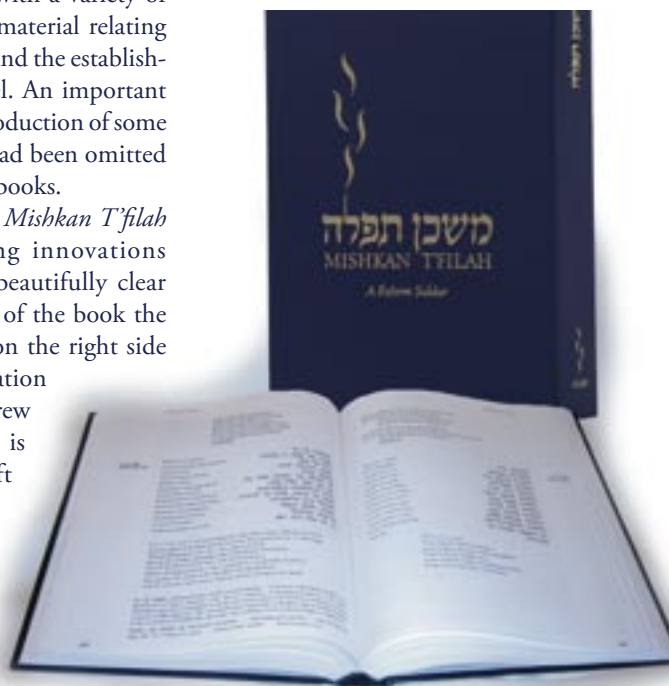
We are aiming for the release of our World Union edition of *Mishkan T'filah* at the end of 2009. Look out for more information coming your way about how you can help in the realisation of this exciting project. Feel free to take a look at sample pages and read more about both the original edition and our region's edition via the TBI website at tinyurl.com/bfb8ef.

TBI needs your spare copies of *Gates of Prayer*

With our new *siddur* on its way later this year, and our current stocks of *Gates of Prayer* suffering from attrition, we are in a dilemma. *Gates of Prayer*, which will all be replaced within 12 months by our new *Mishkan T'filah*, is no longer being printed by the publisher, so we cannot restock.

We are therefore asking congregants who may have spare, unused copies of the *Gates of Prayer* on their shelves to consider donating them for congregational use.

Any copies you can spare will be gratefully received by the TBI office, or hand them to the Shammashim when you arrive at services.





RABBI FRED MORGAN



'So now that we're free, what happens next?'

Or: Jewish life after the Seder

Picture the scene: for what feels like forever the Jewish people have been oppressed, slaving away at their seemingly endless task, scouring and scrubbing, shoving and heaving, toiling in their sweat and grime to finish the tasks allotted to them.

Now, finally, their work is concluded, their servitude at an end. Yes, the *chametz* is gone, the matzah sits on the table and the celebration of Pesach is about to begin. Yet again, for the 3000th time, the seder weaves its liberating magic over the gathered company. We are free, free at last, from the pervasive and chronic traces of *chametz* that everywhere threaten to overcome us!

The next morning the hosts view the field of carnage that was the seder table. Crumbs of matzah ground into the carpet, wine stains on the tablecloth, haggadot bent and discoloured with *charoset* stuck between their pages; signs that everyone had a good time, but also that chaos aims ceaselessly to overturn order, that freedom is a fleeting gift.

When the original Jewish tribes left Egypt for freedom, they had no idea what they were doing or where they were going. The first thing they did after crossing the Sea was to complain to Moses: we have no water, we have no food, oh for the good old days in Egypt! They said, 'So now that we're free, what happens next?'

The answer that Jewish tradition gives to this question is bound up with that strange institution known as the counting of the Omer. In ancient days a sheaf of the new wheat harvest was waved ceremonially from the second day of Pesach onwards. The sheaf of grain was called in Hebrew *omer*. It gave its name, *omer*, to the counting of 49 days – 7 X 7 weeks – described in Torah. The counting began on the second day of Pesach for seven weeks and the fiftieth day, was given the Hebrew name *Shavuot*, meaning Weeks. The Rabbinic sages associated this day, Shavuot, with the 'moment of the giving of our Torah' on Mt Sinai, *zeman matan Torateinu*.

The gift of freedom experienced by the Jewish people as they exited Egypt and the gift of Torah they experienced at Mt Sinai are thus connected. Once free, we count

the days until we receive Torah. Torah is the completion of freedom, the destination of the journey that we began as slaves in Egypt. Without Torah, the people ask, 'So, now that we're free, what happens next?' With Torah, 'what happens next' is 3000 years of Jewish tradition and life, the celebration of the journey 'from slavery to freedom', *me'avdut l'cherut*, as the Haggadah puts it.

This is the essential meaning of the counting of the Omer; it counts the days we spend journeying from the seder to Shavuot, from the heightened experience of the Exodus to the heightened experience of Sinai. The period of the Omer is itself a 'low' period, a period of transition and uncertainty. The Rabbis associated the Omer period with the ill-fated rebellion of Bar Kochba against the Roman legions that occupied Judea in the second century CE. They focused their story on Rabbi Akiva, one of the greatest of Jewish scholarly heroes, who supported Bar Kochba in his rebellion. They tell us that Rabbi Akiva's disciples suffered from plague over the Omer period; thousands died, and as a result (we can surmise) the rebellion was quashed.

Hence we mark the Omer with many restrictions associated with rituals of mourning. It is customary to avoid listening to music for pleasure. Since music is an integral part of a Jewish wedding, we do not hold *chuppot* over this period except at rosh chodesh, new moon/month days which are semi-festive occasions, and the 33rd day in the counting of the Omer, known by its numerical value as Lag B'Omer, reputed to be the day on which the plague came to an end.

In modern times we have seen the addition of other special days over the Omer period, all of them associated with events in the 20th century. These days include *Yom HaShoah*, Holocaust Memorial Day; *Yom Hazikaron*, the Day of Remembrance for those who gave and continue to give their

lives for the wellbeing of the State of Israel; *Yom Ha'Atzma'ut*, Israel's Independence Day; and *Yom Yerushalayim*, the day on which Jerusalem was reunited during the 1967 'Six Day War'.

None of these special days has yet generated a form of service or expression that is universally accepted. These events are too recent in time for us to know their long-term effect on the Jewish people and on Jewish self-awareness. We know that they are very powerful in the consciousness of Australian Jews though, even here in Melbourne, there is a marked difference in the ways that they are observed among the groups that make up our remarkably diverse community.

At our synagogue, for example, we hold an intimate, moving commemorative service for *Yom HaShoah* before the communal gathering in the Robert Blackwood Hall. We do not hold separate services for the Israel-related days, though the Erev Shabbat service nearest to *Yom Ha'Atzma'ut* is always a celebratory occasion. Last year we marked *Yom Yerushalayim* with a major community event, our **Virtual Tour of Israel**, and this year we hope to host a guest speaker on the Sunday nearest to Jerusalem Day.

Clearly, the Omer period has become a very rich source of Jewish activity and expression. For those who wonder what happens next, we can testify that, yes, there is Jewish life after the seder! We hope you'll want to be a part of it.

Sue joins me in wishing you a healthy, happy, and peaceful Pesach – *chag sameach!*

**Prepare for Pesach
'A Family Haggadah'**

The Progressive family haggadah with contemporary interpretation by Rabbi John Levi, a cookbook of delicious Passover recipes and a CD of the ceremony's ageless songs.

Haggadah, CD and cookbook are available separately from the TBI office at \$22 each.



Searching for a soulful celebration this Pesach

As I rushed through the maze known as *The Fashion Capital*, in a hurry to find a decently-priced winter coat for Adira before I needed to take a tired Noa home for a nap, a well-intended lady stepped out of her beauty supply stall and directly into my crazed path.

As she smiled at me, she asked, 'Tell me, would you like to try some of our face lotion?' 'No thanks,' I said, 'I really need to get going.' As I took a couple of steps away to continue my mall dash, she said to me, 'Can I ask you a question?' Naively thinking she needed to know the time, I turned back and said, 'Sure.' 'Tell me, what are you doing for your skin?' she persisted. I forced a smile, and in my head shouted back at her, 'Tell me, what are you doing for your soul?' (In reality, I just walked away.)

Yes, of course we do live in a society which continues to bombard us all with the shallow message that we should judge a book by its cover; that the superficial is of utmost importance. This is nothing new and comes as no surprise. What is surprising and, frankly, disappointing, is the extent to which we Jews have forgotten that this message is not our message. That Judaism has, since its beginning, promoted the very countercultural message to look beyond what we can perceive with our eyes. That if we are patient and determined enough to look beyond the external, we will see the inner soulful aspects of living that have the potential to bring deeper meaning to our days.

But, as we look forward to Pesach, it seems that we too have been caught up in the externals. We are so busy cleaning our

cupboards, standing in a long line to pay for a box of overpriced *pesadich* breakfast cereal and deciding who will make the *charoset* this year, we overlook the soulful messages of this season of our freedom. While we are worrying about nourishing our stomachs, we forget to take the time to nurture our souls.

Pesach is a festival filled with symbols. Symbols intended to help us look beyond the surface to the messages that are meant to penetrate our souls.

- We spend weeks cleaning out our cupboards of *chametz* not because the presence of a few bread crumbs in our home is in and of itself, wrong. Rather taking the time to remove *chametz* from our kitchens is an opportunity to remember that *chametz* is a symbol of the puffed up, arrogant behaviours that we are meant remove from our hearts. Let us look beyond the *chametz* and see our own actions. How can we strive toward more humility in our relationship with others?

- We eat matzah for a week not because we happen to love *matzah brei* for breakfast and *matzah* pizza for dinner, but to remind us of our people's haste in leaving Egypt AND of the many people today who are displaced from their homes due to war, genocide, and natural disasters. Our fellow human beings who have had to flee from

their homes in great haste and may only have the most meagre morsels of food to sustain their family. Let us look beyond the matzah and see their poverty. How can we make *tzedakah* a more integral part of our lives so that we continually work toward the day when all people have the basic necessities to live and enjoy a life of freedom: food, shelter, clothing, medical care, and a decent education for their children?

- We drink four glasses of wine throughout the seder not just to get a little *shicker*, but because wine is the symbol of joy and we have so much to rejoice in. When we truly rejoice in our festivals we recognise all the goodness that fills our lives and are able to say *dayenu*, we have enough. Let us look beyond the overflowing glasses of wine and see all gifts that overflow in our lives. How can we fill every day of our lives with the sense of gratitude we feel at our seder?

As we begin our Pesach preparations let us proudly embrace our people's historic determination to look beyond what our eyes can see and our mouth can taste, to discover the important messages within this season. May Pesach be a joyous time for you and your family, inspiring you to tap back into the deeply spiritual path of our tradition.

A Zissen-Pesach!

Rabbi Rayna Gevurtz

New Look, New Feel Family-oriented Community Seder 2009

Thursday 9 April, 6:30 pm, TBI



Join **Rabbi Fred Morgan** for our community **Second Seder** service especially structured to be a meaningful and fun experience for the whole family! Let us do all the work of organising, planning and cooking so all you have to do is turn up and enjoy! Bring the whole family, from the youngest to the oldest, and bring friends as well. Professional catering with all the ritual trimmings, lots of music, lots of laughter, and a big helping of *seder* cheer.

Adults \$50 members / \$65 non-members **Children to 13** \$20

Young TBI members \$40 *Concessions available on request*

Please ensure you advise of any dietary requirements at the time of booking.

Bookings will be accepted with payment by Thursday 2 April, on 9510 1488, or email info@tbi.org.au or come in person.

Note non-refundable fee for cancellations after 2 April.



Temple Beth Israel
Host and Hostess Luncheon
proudly present

Lord Mayor of
The City of Melbourne
Robert Doyle



Wednesday 8 July, 12 pm
Slome Hall, Temple Beth Israel
82 Alma Road, St Kilda
under the patronage of Lady Anna Cowen

Fully catered buffet lunch, two courses with wine,
tea/coffee to follow

Guest \$35 / Host or Hostess \$45 / Donor \$75
Bookings and enquiries with Sue Silver 9510 1488

ROBERT DOYLE

Robert is Chairman of the Melbourne Hospital Foundation and a Trustee of the Shrine of Remembrance. He is an Ambassador for Odyssey House, a drug and alcohol abuse rehabilitation facility and an Ambassador for SecondBite, an organisation committed to making a positive difference by sourcing fresh food that would otherwise go to waste and distributing to the disadvantaged.

A Member of Victoria's Parliament for 14 years, Robert was Leader of the Opposition and Leader of the Liberal Party. Robert has extensive experience of regulatory, legislative and legal frameworks, as well as all aspects of public policy.

TBI film night another great success story

We had a full house at the Palace Dendy Cinema when the TBI family turned out in force in February to see *Defiance*.

TBI Community Projects Officer Sue Silver was thrilled to introduce as special guest the only living relative, now living in Melbourne, of the Belski brothers whose exploits with the partisans inspired the film.

Refreshments and conversation in the foyer were enjoyed after the viewing.



photos: Joe Lewit



Cantorial Intern Jason Kaufman returns!



Jason Kaufman made quite an impact on our TBI family last year, sweeping into our musical life through his work with all of our musical groups and the master-minding of our wonderful Mizmor Shir concert - and not least with his joie de vivre.

Jason vowed to return to us and he is a man of his word! Jason arrives in early June as the VUPJ intern and will be with us into the middle of August. Once again, he will be working with all our musical family - with our choirs, our junior chazzanim and our cantorial soloists. With his passion for preserving and enriching the musical heritage of the Jewish community, his two months with us will undoubtedly create ongoing evolution in our musical life.

Jason will once again take over as maestro of Mizmor Shir concert of Jewish liturgical music. This will be the third year of this successful musical program, bringing together the expertise and beautiful voices of our musical team. With organisation already under way, Jason is confident of an even bigger and better performance.

DIARISE NOW!
MIZMOR SHIR, SUNDAY 16 AUGUST

The Journey begins



Rebecca Silk

When I started the *Introduction to Judaism* class in February 2008 I imagined that I would learn a bit of history and some religious concepts. Rabbi Morgan asked me at the time if I was ready for the journey. In hindsight I realise I was not ready, yet I am so glad and grateful that I began it.

Many of my fellow *Intro* students were either choosing Judaism or had grown up in observant households and were now learning about Progressive Judaism. I, however, grew up in a secular Jewish home. My assimilated parents were survivors of the Shoah and, until a few years ago I would have described myself as a person of Christian values.

So what did I learn during the year? Yes, I learned about the history of our people, I learned about the festivals and how to celebrate them, I learned about prayer and the services and how to make sense of the *Siddur* and locate the transliterations. I learned about Jewish literature and the significance of the Torah and the Talmud and I got to understand the lifecycle events.

Some things fell into place for me quickly and some I was slow to get. I only understood *Havdalah*, for instance, when I saw it done at the synagogue. The first time I went into Golds I had no idea what all the silverware pieces were for!

But I also got much, much more than simply the syllabus. For I learned that there is so much more to learn about the history and culture I have the privilege to be born into. I have changed the way that I answer the 'where do you come from?' question. I no longer say I was born in England and grew up in Sydney. Now I say I was born in Europe and my parents chose Australia as a safe place for a Jewish family.

I read different books now, I am reading Jacob Rosenberg at present. I read the *Jewish News* and the *Jerusalem Post* on line now and I read Australian papers differently.

While I always knew that God was in my life I now have ways to be really conscious of God. For instance, when I arise, whenever I eat, and when I struggle to read a few lines of Hebrew.

I thought before that Jewish observances such as keeping kosher were about lifestyle. I don't think that any more. Lifestyle is whether you prefer Shiraz to Char-

donnay. Now I think that *kasbrut*, Shabbat observance, worship and all the rest are a way of life. While I have been a vegetarian for a long time, I shop differently now and include a trip to the kosher section of Coles on Balaclava Road every month.

I have made lifelong friends from the wonderful group at *Intro* class of 2008. It has been said that the bonding in this group was a lucky thing. I am grateful for this luck but I also think that we all took risks in getting to know one another and sharing our stories and our homes. For anyone starting the *Intro* class I recommend that you talk to people in the break times because they are your new family.

And the bottom line is that I have discovered a joy and a pride in being Jewish such as I have never felt before. I have discovered that Judaism is a joyous religion. While there are tragedies in my background that must be remembered, I now have the sweet as well as the bitter. Slowly and surely I am relishing the elements a Jewish life that I believe in and practise And I'll be doing it

INTRODUCTION TO JUDAISM

A fascinating 12-month journey covering the history, culture, religion, ethics, and heritage of the Jewish people.

The course is open to Jews who wish to deepen and strengthen their knowledge and understanding of their heritage, as well as those who are seeking to join the Jewish people.

The course is interactive, with multi-media learning and in-depth discussion. Course leaders include rabbis and educators of the VUPJ.

Entry is by interview with one of our rabbis. If you are interested, syllabus details are available from our website, www.tbi.org.au or call 9510-1488

for the rest of my life.

I am immensely grateful to the TBI community and to the rabbis of the VUPJ who give their time and share their considerable wisdom in leading the *Intro* classes.

For those starting the course, if you read, listen and open your hearts I am sure that, like me, you will come away enriched with knowledge, religious practice and a sense of connection to the timeline of Jewish history. You might also, like me, find yourself singing new songs (in Hebrew!) and thinking new thoughts in readiness for the next stage of the learning. Because Rabbi Morgan was right, my journey has just begun.



Phyllis Goldstein celebrated her 90th birthday at Drop In & Chat/Knitting Circle with friends Bella Ackerfeld, Marion Freedman, Brenda Leveson, Rose Rosonberg, Ruth Inwald, Rita Richter, Claire Wynn, Lilo Graetzer, Ria Cassen, Ian Locks, Marily Hyams, Dot Nathan & Neomy Reuben.

God is in the little details



Lior Zalmanson

The Torah portion *Terumah* is not easily read, not even by Hebrew speakers. It is dedicated entirely to a meticulously detailed description of the building of the *Mishkan* (Tabernacle), for which all the materials were brought in by the Israelites.

It tells us which materials are to be collected, what part should be placed on top and what should be placed next to what. It seems like a complicated IKEA instruction manual, with exceptional depth and elaboration.

A famous saying claims that ‘God is in the little details’, and this is beautifully demonstrated in this Torah portion. God is in the place where a lot of thought was invested, where men laboured.

This reminds me, my father used to say: ‘if you do something, do it right’. To earn respect, to leave a trace, to do something significant, don’t do it offhandedly, do it right, put your heart into it, put in the time, effort and thought it requires.

On the other hand, my mother had a saying of her own. When I brought home something I made in art class—the figure of an animal that bore little resemblance to anything you may find in a zoo—my mother would say: ‘it’s the thought that matters’. Even if you didn’t invest time and thought and the result is not exactly right, it is your good intentions that are important.

So, how should I tackle the tasks of life? Should I put my entire self into each task, perform each with all my heart and soul? Is it possible, with so many things to do and such limited time? On the job front, the family and social circles, not to mention studying and the social causes to which I am eager to commit. Maybe I should do a little of everything?

When I was quite young I wanted very much to go to university. I remember looking through university websites, selecting courses. I was amazed to read about the professors who had dedicated their lives to their specific research, such as investigating some African beetle. What could be so important about one tiny beetle, I wondered. Yet, as one of the world’s experts on this beetle, he gave the world his very own, distinct contribution, backed by all his heart and courage.

As a member of the Board of the Israeli Reform Movement, I know this dilemma preoccupies our whole movement. Israeli society is full of gaps that need to be filled. In secular schools, too little emphasis is given to Jewish education, and our surveys show that the Israeli secular public is eager for more Progressive Jewish content. Hundreds of thousands of new immigrants are waiting for Jewish leaders who will welcome them into Judaism through a process that respects them as modern people. Millions of Israeli Jews are waiting for that Jewish experience that is also Israeli and communal in nature, an experience that will allow them a peek into their own tradition without violating the value of equality that is so dear to them.

Many assignments are facing the Israeli Reform Movement, but too little time and too few resources are at hand. Should we do one small thing with our best efforts? Or should we help out in many areas on a smaller scale?

The *Mishkan* required materials brought by different people – each brought their own special contribution. Some donated gold, others brought crimson-dyed wools. To create meaning, to leave a trace, to do something the way it should be done, we need to work together. We need to realise

that ‘no man is an island’, that each of us can give a little something, and together, as a society, a movement, an international Jewish community, we can achieve our goals.

Everybody contributed something to the *Mishkan* but probably not all participated in the actual building. I think this is fine. This is the only way we can live. Some build, others help, and with the next project, it will be those others who will do the building while their friends contribute.

We should each ask ourselves: in what area will my contribution be distinct? What is my expertise? What are my most outstanding characteristics which can be of use to society? In answering, we will know where to commit and where we should be helpers and contributors, assisting others who are performing the task.

The task described is not just ordinary building; it is the building of the tabernacle – a process that served as a spiritual experience that strengthened the Israelites. May we dedicate ourselves, as Rabbi Kook once said, to increasing the goodness in the world.

Lior Zalmanson, a member of the Executive of the Israel Movement for Progressive Judaism, visited Melbourne in February courtesy of the UIA Progressive Trust. Lior delivered this drash during our Shabbat service on Shabbat Terumah, 28 February.



Caring Community Circle volunteers gathered to light the second candle of Chanukah and reflect on a year of serving the TBI family with joy and compassion.

Creating a Holy Society

It is apocryphal that when a Jewish community is formed, the first structures created are a *shul*, a school and a *chevra kadisha* - a 'holy society' or burial society.

The Progressive movement in Victoria has several *shuls*, we have The King David School and now we are looking at the feasibility of establishing a *chevra kadisha* as a natural extension of our VUPJ Bet Olam Progressive Jewish Funeral Service. TBI members Alan Chanesman and Sue Blashki are enthusiastic proponents of the initiative, which will offer community-based burial society traditions as an alternative to the Melbourne Chevra Kadisha.

'Essentially, the *chevra kadisha's* task is to show proper respect for the deceased by the ritual cleansing of the body and subsequent dressing for burial,' explains Alan Chanesman.

Sue Blashki adds that another central task is the personalised and practical support to mourners.

'Members of a *chevra kadisha* serve families during the *shivah* (mourning period) with very practical support, like arranging prayer services, offering meals, comfort and other assistance. It goes beyond the professional support of a funeral director.'

At present, Bet Olam outsource funeral preparations to Nelson Bros Funerals. Upon the passing of a loved one, Bet Olam coordinate closely with Nelson Bros for the collection and transport of the deceased.



'Essentially, the chevra kadisha's task is to show proper respect for the deceased by the ritual cleansing of the body and subsequent dressing for burial.'

Nelson Bros then perform all necessary preparations and look after the deceased until the funeral, which is conducted by the Bet Olam team.

While Nelson Brothers Funerals has always offered excellent, professional and compassionate funeral services and support to our Progressive families, naturally they have not been in a position to include Jewish ritual traditions, such as *tahra* (spiritual purification) or *halbasha* (dressing in shrouds).

If there is a request for orthodox *chevra kadisha* tradition, Bet Olam will make arrangements with the Melbourne Chevra Kadisha for all ritual preparations, while Nelson Bros continue with the transportation arrangements.

SEEKING EXPRESSIONS OF INTEREST

A Bet Olam Chevra Kadisha would be, for the most part, staffed by volunteer members with crucial community support backing.

'As a first step, we are seeking expressions of interest from members who are willing to offer their services,' says Susie.

Volunteers would provide their services on a rotational basis in various different support roles once the Bet Olam Chevra Kadisha is established. Full training and ongoing support will be available to all volunteers.

'Obviously, not every volunteer would want to undertake every one of the various ritual requirements. Some people would feel honoured to undertake various aspects of the *tahara* (purification); others may wish to be *shomrim* (guards),' Alan explained.

For information, please contact either Alan Chanesman on 0400-224-566 or e-mail achanesman@lipmanjames.com or, Susie Blashki on 0418589768 or e-mail susie.blashki@gmail.com

What is a Chevra Kadisha?

Chevra kadisha (aramaic) means 'holy society' acting as a 'burial society'. It is a structured organisation of Jewish men and women who see to it that deceased Jews are prepared for burial according to *halacha* (Jewish law) and are protected from desecration until burial.

At the heart of the society's function is the ritual of *tahra* (spiritual purification). The body is first thoroughly cleansed of anything that may be on the skin, it is then ritually purified by *rechitza* (physical washing) by immersion in a continuous flow of water from the head over the entire body.

Tahara may refer to either the entire process, or to the ritual purification. Once purified, *halbasha* (or dressing) is done in *tachrichim* (shrouds) of white pure cotton or linen garments made up of ten pieces for a male, and twelve for a female. These are identical for each Jew, symbolically recalling garments worn by the *kohen gadol* (High Priest). A sash (*avnet*) is wrapped around the *tachrichim* and tied in the form of the Hebrew letter shin representing one of the names of God. In Hebrew, *tachrichim* means to 'enwrap' or 'bind' (its origins come from a verse in the Book of Ester).

Once the body is dressed, a sheet (*sovev*) is laid into a plain pine coffin (*aron*) with rope handles and a number of small holes in the bottom. If the person wore a prayer shawl (*tallit*) during their life, one is laid in the coffin for wrapping the body once placed there. One of the corner fringes (*tzitit*) is cut and removed, signifying that it is no longer kosher and cannot be used for prayer. The casket is then sealed (in Israel a casket is not used).

The *chevra kadisha* may also provide *shomrim* (or watchers) to guard the body until burial, though in some communities this is done by people close to the departed. This custom has become a way of honouring the deceased.

A specific task for the *chevra kadisha* is tending to the dead who have no immediate next-of-kin. This is *meit mitzvah* (a mitzvah corpse) as tending to a *meit mitzvah* overrides virtually any other positive commandment of Torah law.

The task of the *chevra kadisha* is considered a laudable one, as tending to the dead is a favour that the recipient cannot return, making it devoid of ulterior motives. Its work is therefore referred to as a *chesed shel emet* (a good deed of truth), paraphrased from Genesis 47:29 (where Jacob asks his son Joseph, "do me a 'true' favour" and Joseph promises his father to bury him in the land of Israel).

TBI members commemorate a 25 year Melbourne miracle

Stan Marks

TBI members Eva and Stan Marks recall almost 18 memorable years as volunteers with the Melbourne Holocaust Museum and Research Centre which this year commemorates 25 years since it was established.



The Centre, described by Nobel Peace Prize winner and writer, Elie Wiesel, as a 'Melbourne miracle', has become an Australian landmark. With its emphasis on the need for vigilance in safeguarding Australia's democracy, it combats racism, hatred and prejudice and tries to foster understanding among all people.

Uppermost in Eva and Stan's minds are the incredibly dedicated volunteers, survivors from extermination and concentration camps and hidden children and members of partisan groups.

'Working with them was a privilege,' says Eva, who was assistant curator for years, helping to arrange many exhibitions.

'I gained such insight into how men, women and children survived and how, with little or no English, no money but with determination and hope, they started new lives and contributed to all aspects of Australian society and daily life.'

As editor of the *Centre News*, Stan published stories by survivors and local writers and interviewed such people as German Chancellor Angela Merkel, Holocaust historians, film makers and writers. Stan was also vice president of Friends and a member of the Board.

The survivors' message, especially to the hundreds of thousands of school students who have visited the Centre: Never hate. Never forget, but never hate.

The comments of student visitors are testimony to the importance of the centre.

Macmillan Delaney, of Ivanhoe Grammar, wrote to the Centre, saying, 'I always knew that the Holocaust was one of the most evil things that man has ever done. What I learnt at the Centre was only a small part of what happened. But what you taught me has changed my life forever. I have no doubt in my mind that freedom is worth fighting for.'

'They are a remarkable group of people, who can still smile and make jokes despite all they have been through. Humour is an important ingredient of their lives. They really are inspirational', said Stan.

The Jewish Holocaust Centre will be holding special events and exhibitions throughout 2009 in recognition of its 25 year milestone, including an Open Day in May and a cultural, film and literary later in the year. Details from the Jewish Holocaust centre on 9528-1985 or www.jhc.org.au



Temple Beth Israel supports the Victorian community celebration concert
28 April 2009, 7:45 pm
Hamer Hall, The Arts Centre
Tickets: 9272-5555 or www.jewishaustralia.com



TBI celebrates Yom Ha'atzmaut on Friday 24 April, 6:15 pm

Shabbat Alive!
Junior Chazzanim with Israel-inspired musical accompaniment for our Erev Shabbat worship followed by *Young TBI Oneg Shabbat* Israeli dinner.

Yom Hashoah Commemorative service

An intimate memorial service at Temple Beth Israel
Monday 20 April at 6 pm
followed by



JCCV Commemoration
Rekindled Hope
Robert Blackwood Hall
Monash University, Clayton Campus
at 7:30pm



Yom Hazikaron Remembering Israel's fallen & ANZAC Day

Commemoration during our Shabbat service on Shabbat morning 25 April at 10 am with the participation of those who served in the Israel Defence Force and ANZAC families

Victorian community Yom Hazikaron commemoration

Monday April 27
Robert Blackwood Hall,
Monash University, Clayton Campus
If you have lost a family member or friend and would like to be involved in the commemoration, please call Ely Shalev on 92725519

Modelling little acts of loving kindness



Monica Hyams

Judgements are made every day. We have to determine as teachers, parents, co-workers and friends what the best courses of action may be for those for whom we are responsible, or whom we are obliged to guide.

I was called for jury service earlier this year and completed my civic duty over a period just short of a week. What was interesting to me was what happened on the jury once we were dismissed from service. Upon being escorted out of the building as a group, there was a moment in which we were all ill at ease.

The first day in the lift going up to the court room awkward silence had prevailed amidst glances which were surreptitiously exchanged. We spent five days getting to know each other within a confined space. Now, outdoors, free to return to our workplaces, families and universities, we were suddenly self-conscious about how we fared-welled each other. We were thrust back into the reality of life outside, as individuals.

The feeling of embarrassment was odd, given that we had developed a familiarity with each other. I wondered how these people would respond as random members of society if someone needed help. It made me consider just how Jewish my response was to the situation.

There was a woman in her early 70s who had suffered rather bad asthma throughout the week. You may recall the weather was very windy, hot and dusty over the summer. She had travelled by taxi after the first day as she was very uncomfortable with her asthma. On the last day, some people bade a fleeting farewell, others lingered for a while but everyone had left within minutes, other than this woman and I. She needed a taxi and I was the only person to wait with her and assist in flagging one down.

As I stood out on the curb watching the others leave I wondered how these people, who had just fulfilled one aspect of their civic duty, could simply walk away from assisting a person who could have used a bit of help. After the taxi drove off and I made my way to the train I questioned my own motivations. Granted, there may have been valid reasons to make a speedy departure but I couldn't walk away from this woman without knowing she was safely on her way home and protected from the elements

which so clearly had made it difficult for her during the week we were together.

G'milut chasadim, the responsibility we have to perform acts of loving kindness, in order to make the world a better place. It was my civic, and also my religious, obligation that made it impossible for me to leave her.

The *mitzvot* (obligations) and the *mid-dot* (Jewish values) which we instil in our children—how often do we model these and do we ever recognise the prominence of such lessons in our lives? I didn't tell this story to my family because I didn't consider it to be important enough. Yet, it is vital that we share our personal values and speak to each other about our actions if we

are to provide a *dugmar*, an example. We role model positive behaviours in an overt manner when we deem it appropriate. Why not broaden the behaviours to include those actions that may go unseen? We need not sound trumpets every time we help another person, but we do need to be less secretive about the good things we do!

It helps others to become more cognisant of the possibilities in their lives. Motivation and leading by example is another form of *avodah*, the work we do to find sacred connections to God, oneself and the community.

Reflecting on whether we have performed acts of loving kindness is something we can do, with little effort. Whether it is a civic or a religious obligation, the key is to act. The horrific Victorian bushfires clearly demonstrated that we do want to help each other but it shouldn't take a natural disaster to motivate us. We can simply act when we have the thought of doing good for someone, rather than putting it aside. We are obliged to guide our children by setting a *'dugmar'*, an example of how to live a full Jewish life.

KDS Academic year begins at TBI

Temple Beth Israel was filled to the rafters when the The King David School held its annual commencement service in our sanctuary in March.

The close association of TBI and KDS was clearly evident. Rabbi Fred Morgan led the service with members of the student body, with students *leyning* Torah while the KDS student choir included *Junior Chazanim* Yossi Torbiner & Danielle Cohen.

Bonim (Builders) Awards, given in recognition of exceptional service to the school, were presented by Principal Michele Bernshaw and School Council President and TBI member, Michael Lawrence, to Judi Cohen, Gary Lewis, Julian Heffes, Geoff Sandler and Nicole Brown — all five are long-term members and supporters of our TBI congregational family.

Mazal tov to the *Bonim* recipients, and a good academic year to the KDS community.

Photos: Joe Lewit





Limmud at TBI

Bookings and enquiries for all limmud and social programs on 9510 1488.



Photo: Reuben Urban

LIMMUD ON SUNDAYS

Adult learning on Sundays, 10.30 am – 12 noon, with TBI rabbis and guest lecturers. Gold coin donation.

THE FESTIVAL OF FREEDOM

29 March, 5 April

Prepare spiritually for Pesach with Rabbi Gevurtz. Delve into the sacred texts found in the midrash and the talmud that will deepen our understanding of the Festival of Freedom.

VISIONS OF THE MESSIAH

26 April, 3 May

Rabbi Gersh Zylberman leads an exploration into the many ways the Messiah is viewed in Jewish tradition. Answer the question: what does *Moshiach Now* really mean?

MYSTERIES OF THE SEFER TORAH

17, 31 May with Rabbi Morgan

For these sessions we shall become 'scroll detectives'! The scroll of the Torah is filled with all sorts of strange and mysterious things: letters written smaller and larger than the norm, dotted letters, inverted *nuns*, 'jots and tittles', and many other curiosities that we will investigate by delving into the scroll itself. We'll also be looking at how a scroll is written and comparing the scroll with printed versions of the Torah. An investigation filled with surprises, we guarantee that you'll never look at a sefer Torah in the same way again.

THE LAND OF ISRAEL: OWNERSHIP AND REDEMPTION

14, 21, 28 June with Miriam Feldheim

Session 1. Two landmark cases on land ownership in Israel, *Qaadam v. Katzir* and the *Adalah* petition, delving into some background material on basic laws on land ownership and the role of the High Court in protecting human rights.

Session 2. Leviticus 25 and the laws regarding aliens resident within the ancient Biblical State will be our starting point in investigating Biblical concepts of justice and ideas of how this relates to the modern understanding of equality. We will touch on the concept of land for redemption.

Session 3. Zionism, the importance of the land, JNF land purchases and the attitudes to the Arab population. In particular we will discuss the role of JNF in the 21st century and the heated debates in Israel on these issues.

MODERN DISCOVERIES IN BIBLICAL ARCHEOLOGY

12, 19, 26 July with Rabbi Levi

Three sessions on one of his favourite topics, biblical archeology.

Melton Adult Mini-school 2009

Judaism in Transition: social and religious transformations

175BCE – 200CE

5 May to 30 June with Rabbi Fred Morgan

This course will cover the centuries overlapping the destruction of the 2nd Temple in Jerusalem, the period during which rabbinic Judaism was coming into being. This is one of the most exciting and intriguing periods in the history of religions universally and of Judaism in particular, and it provides the background to who we are and how we see ourselves today.

We shall use as our textbook *Judaism in Transition: Christian and Jewish Perspectives*, edited by James McLaren and published in 2008 by the Council of Christians and Jews (Vic), \$15.

The six chapters of the book will give us the themes for sessions 2-7 of the course: Jewish literature over this period, the central idea of Torah, Jews and foreign rule, evolution of forms of worship, messianic expectations, and attitudes towards non-Jews.

For bookings and details of costs and locations, please call (03) 9534 0083. Pre-booking is essential to ensure a textbook.

IN THE BIBLICAL 'SENSE'

Council of Christians and Jews (Victoria) presents Dr Yael Avrahami PhD on Sunday 19 April, 3:30 pm at Toorak Uniting Church 603 Toorak Rd Toorak

Based on a book by Yael Avrahami, describing the perception of the senses in the Torah in a twofold way — the thought about the senses as well as the use of the senses in the culture.

What people think about the senses has a dialectical relationship with their vocabulary, as well as with the way they use their senses. The main obstacle for such inquiry is that there is no term in biblical Hebrew that parallels the modern word 'sense' or any of its derivative terms.

Yael Avrahami is the Biblical Studies coordinator at the University of Sydney, NSW, where she lectures on biblical studies and classical Hebrew.

Bookings on 9817-3848 or email ccjvic@bigpond.net.au

ONGOING LIMMUD OPPORTUNITIES

NISHMAT COL CHAI MEDITATION

Jewish meditation, chanting, discussion on first Wednesday monthly with Eva Light in her home. Open to beginner and experienced meditators. **Contact Eva Light on literate@bigpond.com for details.**

TUESDAY TALK

3, 21 April, 5, 19 May at 12 noon

Join Rabbi Morgan on the 1st and 3rd Tuesday of every month for lively discussion on contemporary events in the Jewish world. BYO lunch. Gold coin for refreshments.

MEN'S GROUP

An opportunity for Jewish men to gather for discussion on issues of concern. Meeting on **19 April at 8 pm** and monthly in private homes. Contact Albert on 9555-2527 for details.

SHERIDAN HALL SHMOOZE

Join Rabbi Morgan on **6 April & 4 May at 3:30 pm** and the first Monday of every month for an informal shmooze on the current topics of the day, at Sheridan Hall. Non-residents are welcome to participate, at 6 Northcote Avenue, Caulfield.

COFFEE & CHAT WITH THE RABBI

Weekly on Tuesdays during the Matan teaching term at 4:30 pm.

Stop by TBI on your way home from work or school, or stay after dropping off your kids to Matan classes. Chat with the rabbis about current events, shul activities, religious issues or whatever is on your mind. No cost, refreshments available.

Limmud at TBI: A participants perspective

Dianne Silman

*Dianne has participated in a number of our limmud programs and was so enthusiastic about Rabbi Morgan's recent course, **The Meanings of Creation**, she wrote a review.*

How do we define creation and which point of view do we accept? Rabbi Morgan presented a lively and interesting discussion on the different theories and interpretations of Creation, drawing on sources as diverse as Genesis, Rashi, Maimonides, Einstein's Theory of Relativity, Kabbalah and Lemaitre's Big Bang Theory. Fifty participants attended the interactive discussion, and variously described the series as 'Interesting, informative and challenging!', 'Enlightening and informative', 'Opened up an insight into different aspects', and simply, 'Great!'

Discussion between participants was encouraged, and some very insightful questions were asked and participants all brought their different outlooks and experience to the discussion.

I found Rabbi Morgan's approach very refreshing, as he is able to deal with subjects in a manner that non-Progressive rabbis would not be willing to approach, giving weight to intellectual ideas that don't fit with orthodox Jewish thought. In fact, all the rabbis respond enthusiastically to questions, breaking down complex ideas to make them comprehensible to those of us who are not biblical scholars.

Over the last 6 months or so I have participated in a number of limmud programs and found them all stimulating. Why don't you give it a go!

Social Justice GROUP

Some of the SJG members at the Feb meeting

JOIN US!!

All welcome! Lots of initiatives to add your energy to, or initiate your own. Meetings every 6 weeks. For meeting dates, or for more info, contact John Hillel johnhillel@yahoo.com.au

Some current initiatives:

<input type="checkbox"/> Pen Pal (Prisons)	<input type="checkbox"/> Telechat
<input type="checkbox"/> Aboriginal Community Liaison	<input type="checkbox"/> Soul Food
<input type="checkbox"/> Sacred Heart Mission	<input type="checkbox"/> Refugee Projects (various)
<input type="checkbox"/> Family Violence	<input type="checkbox"/> Anti-Poverty Week
<input type="checkbox"/> Chessed Project (Eildon)	<input type="checkbox"/> White Ribbon Day Promotion
<input type="checkbox"/> Sulha	<input type="checkbox"/> Liaison with JECO

Impact for Women

IMPACT exists to warm the hearts and lift the spirits of women in need due to domestic violence, by providing those things most of us take for granted. In December, IMPACT volunteers prepared Christmas hampers for distribution to various shelters around Victoria.

Mothers' Day is coming up in May and IMPACT will, again, work to make this day a little brighter for the women and children who have had a very difficult time.

If you are interested in assisting the work, by donating your time, or sourcing appropriate goods for our gift packs, or simply want more information, contact Impact on info@impactforwomen.org.au

TBI SOCIAL NETWORK

DROP IN & CHAT/CRAFT CIRCLE @ TBI

Conversation, light refreshments, BYO tabletop games or join our knitting circle. Second and fourth Wednesday of the month, **8 & 22 April, 6 & 20 May at 10:30 am**. \$2 for refreshments.

LIVING WITH DEMENTIA JEWISH SUPPORT GROUP

Meeting every six weeks or so, offers companionship, support and provides helpful information to carers. **Mondays at 7:30 – 9 pm, 11 May 2009.**

VA'AD MISHPACHA

Join Va'ad Mishpacha, a group dedicated to expanding and enriching our family programming. Call Rabbi Gevurtz on 95101488 or rabbi.gevurtz@tbi.org.au

FRIENDSHIP CLUB

Entertainment & social interaction on the first and third Wednesday of each month. **Next on 6 May (none in April due to Pesach)**. 11am to 1:30pm. \$8 includes lunch & raffle ticket.

A CORPS OF PHOTOGRAPHERS

Temple Beth Israel now has a terrific team of photographers and archivists! These keen amateur photographers will attend our various activities on a voluntary basis to take lots of happy snaps for our website, magazine and other printed matter and, more importantly, to maintain our media archives for posterity.

WORSHIP OPTIONS @ TBI

GESHER L'TEFILLAH

On the second Shabbat monthly at 9:45 am in the Magid Resource Centre, an intimate self-led gathering with Torah study instead of a sermon. All welcome. **11 April & 9 May.**

NETZER-LED MINYAN

Netzer-led Shabbat service upstairs in the MRC on the first Friday monthly at 6:15 pm. Relaxed *kabbalat Shabbat* service, with guitar accompaniment for our brachot. Please join us **4 April & 1 May**

SHABBAT ALIVE!

On the fourth erev Shabbat monthly, welcome Shabbat with drums and cymbals, guitars, singing, vibrant rhythms and the energy of our *Junior Chazzanim!* **24 April & 22 May.**

SHABBAT MISHPACHA

NOTE! 2nd Saturday of each month.

A Shabbat service geared to young children up to grade 2 and their families on Shabbat mornings, 9–9:30 am in the Sanctuary with Rabbi Rayna Gevurtz. **18 April & 9 May**

YOUNG TBI DINNERS

Add some shmooze and spice to your Shabbat experience! Join a diverse group of younger TBI members on the fourth erev Shabbat monthly for a Shabbat meal. Check Young TBI group on Facebook. No need to RSVP. **Next on 24 April & 22 May 2009**

Bereavements

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

• **Phoebe Adler** • **Abraham Estraich** (father of Dean Estraich) • **Fanny Hall** (mother of Sonia Sicree & Lorraine Fabb) • **Thelma Holt** • **Renate Kamener** (wife of Robert Kamener) • **Jacob Lubansky** (baby son of Raymond & Heather Lubansky, grandson of Harry & Jill Lubansky) • **Bessie Sack**

BEYOND MATURITY BLUES

Are you 50+ and feeling low?

Is your parent in aged care?

Are you caring for someone at home?

Come to a free information session by two peer educators at TBI

**Sunday 14 June 2009, 4 pm
Slome Hall, 76-82 Alma Road St Kilda**

Trained educators will lead participants through an interactive session on depression.

Feedback and questions encouraged. Light refreshments will be provided.

RSVP to TBI office on 9510-1488.

An initiative of the TBI Caring Community Circle



Join Rabbi Gevurtz
Wednesday 22 April, 7:30 pm
in a private home to welcome the
Hebrew month of Iyar.

Each month the women of our congregation are invited to come together and rejoice in the new month with sacred learning, in depth conversation and, of course, a little nosh.

For more information and location, email rabbi.gevurtz@tbi.org.au or call the office at 9510-1488.

Bubs n' Bagels moves on

As the bubs have grown, attendances have diminished so we will no longer hold **Bubs n' Bagels** on Tuesday mornings.

We are eagerly working on a new program for families of our youngest congregants and look forward to sharing this with you in the weeks to come!

Thank you for your understanding,
Rabbi Gevurtz

Donations to support our congregation

With thanks for your generous donations received 10 November 2008 to 19 January 2009

TBI GENERAL FUND

• Ronald Aarons & Sandra Farber • Paulette Bancroft • Victor & Sally Barnes • Adrienne Basser • Erika Bence • Albert & Carol Bentata • Henry & Raquella Birner • Rachelle Blakey • Elaine Bourne • Hilda Brous • Joseph & Estelle Brown • Joe & Helen Chakman • Raymond & Mary Cohen • Leon & Gaby Cohen • Ula Curry • Susie Cymbalist • Lea Donald • Lotti Eisinger-Philipp • John & Jenny Fast • Myra E Feldman • Helen Fisher • Erika Fisher • Howard & Lorraine Freeman • Vera Freidin • Betty Frey Taylor & Julie Vears • Stephen & Joanna Genis • Jasmine Genis • Greg & Nellie Goodvach • Rita Greiner • Felicity Guthrie • Gary & Susan Hearst • June Helmer • Sharon & Daryl Herbert • Ian Heyman • Bella Hiler • Greg & Jo Hyde • Symon Hyman

• Jeffrey & Brenda Kahan • Diana Kahn • Brad & Carolyn King • Ken & Carol Klooger • Ernst & Edith Kohn • Peter & Barbie Kolliner • Rose Levant • Greg Levine & Barbara Kamler • Dr & Mrs Machlin • Lin & Rosy Matthews • Ross & Lyn Maver • Alan & Esther Michael • Evi Morawetz, David Morawetz & Ben Morawetz • Victor & Shirley Nathan • Fay Nussbaum • Diana Opat • Stephen & Annette Opat • Brian & Marilyn Parkin • Margaret Poll • Irene Popper • Ron & Madeleine Popper • Yehuda & Rena Rabin • Daniel Ravech • Irvin Rockman • Howard Rogers • Ken & Ruth Rossdale • Zilla Roth • Alan & Lilliane Rotman • Ruth Rozenberg • Sam & Sheryl Salcman • Alan & Dianne Samuel • Martha Sanders • Lynnette Schifftan • Robert & Rita Schulberg • Michael & Cheryl Spivakovsky • Frank & Sarah Steen • Keith

& Ursula Steinhardt • Neville & Vivien Swinnerton • Thomas Tenenbaum • P Terracall • John & Tanya Tescher • Susan Tescher • Miriam, Frank & Ruth Tisher • John & Ruth Wexler
With thanks to those who gave a Yahrzeit donation this month. All yahrzeits are recorded on the weekly Shabbat synagogue supplement.

PROGRESSIVE JEWISH CULTURAL FUND (TAX DEDUCTIBLE)

• Barry & Pam Fradkin • Caroline Heard • Philip & Rhona Mayers • Daniel & Susi Rabinowicz • Ian & Shayndel Samuel • Dorothy Graff & Felix Wyss

COUNCIL FOR RELIGIOUS EDUCATION IN SCHOOLS (TAX DEDUCTIBLE)

• Frank & Deany Arnheim • Lili Kiffer • Roger & Sue Mendelson

Smachot

Celebrating the milestones in our congregational family

RECENT BIRTHS

Mazal tov to members celebrating a new family arrival:

• to **John & Margot Hillel** on the birth of their granddaughter Ava Rose Hillel. Congratulations to their son David Hillel wife Kate Grant

• to **Naomi & Anthony Arrow and Adam & Yoko Ryan** on the birth of their son and grandson, Darcy Noah Arrow

• to **Mark & Ariella Levin and Mary Levin**, on the birth of daughter and granddaughter, Sienna Mia Levin

• to **Amnon & Jessica Kelemen and Jenny & David Arkles** on the birth of their daughter and granddaughter, Willow Ora Kelemen. Congratulations also to Basil Arkles on his new great granddaughter.

ENGAGEMENTS

Mazal tov to:

David Wengier (son of George & Ruth Wengier) **and Emma Zingler**

SPECIAL ANNIVERSARIES

Mazal tov on their wedding anniversaries, 30 March – 17 May

Uri & Nili Palti (50th) • Jeffrey & Diana

Sher (50th) • Sybil & Hymie Weller (49th) • Simon & Leonie Marks (30th) • Sam & Frances Stiglec (30th) • Gregory & Elena Barger (30th) • Les & Monica Davidovits (25th) • Jeffrey & Rhonda Nirens (20th) • Stephen & Karen Spernat (20th) • Sean & Desiree Sacks (10th) • Simon & Louisa Frenkel (5th) • Luke & Joanna Wajsbrem (5th)

APRIL/MAY B'NEI MITZVAH

Mazal tov to families celebrating b'nei mitzvah:

Arielle Meretz (4 April) • Theodore Rosenthal (18 April) • Jasmin Bade Boon (2 May) • Sabrina Lewis (16 May) •

RECENT BA'ALEI KRIYAT TORAH

21 February - 28 March

• Dana Bar-Zuri • Danielle Davidovitz • Sara Fink • Ian Heyman • Bruce Levin • Kane Malka • Evi Morawetz • Simon Morawetz • Rabbi Fred Morgan • Walter Wagner • Rabbi Zylberman

SPECIAL BIRTHDAYS

Mazal tov on celebrating a special birthday, 30 March – 17 May:

• Leonard Abrahams • Marc Akkerman • Mary Appel • Daniel Arkles • Allan Barger • Barry Batagol • Robert Bennett • Arthur

Best • Norman Black • Raissa Borovik • Roman Boyar • Max Brenner • Myer Brott • Joseph Brown • Andrew Cashmore • Tonya Cashmore • Brian Chaitman • Gerda Cohen • Raymond Cohen • Les Davidovits • Judy Dodge • Susi Engel • Linden Erlichman-Gross • Pam Fradkin • Helena Frosh • Karen Fuerst • Alex Garfinkel • Susanna Geiro • Gary Goldsmith • Jenny Gorog • Anneliese Gries • Heinz Gries • Martha Gries • Sharon Hamilton • Dean Herbert • Tess Herbert • Mark Herz • Rhona Herz • Gabriel Hoening • Ruth Inwald • Penny Jakobovits • Peter Kahan • Anneke Kangisser • John Kaufman • Ernst Kohn • Emily Kranz • Graham Lasky • Basja Levy • Justin Lipinski • Carolyn Luntz • Ray Magid • Stan Marks • Stella Mitchell • Carl Muller • Ariel Palti • Aviv Palti • Jessica Palti • Uri Palti • Edith Peer • Michael Polonsky • Phillip Rosenwax • Ken Rossdale • Edith Sadlon • Deborah Sandler • Sara Segal • Benn Selby • Fred Seligmann • Mandy Sharp • Lesley Silberscher • Michael Starr • Irene Stern • Rachel Svoray • Felix Syber • Raymond Thompson • David Thurin • Viva Tremayne • Michael Wassertheil • Martha Weiner • David Wengier • Trudie Westheimer • Nancy Wicks • Trude Wieder • Russell Wiese • Jeremy Wrobel • George Wynn • Oscar Zent • Ilse Ziffer

April/May 2009 at TBI

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4 Nisan 5769 10:30 am Limmud on Sundays: 'The Festival of Freedom' with Rabbi Gevurtz March 29	5 Nisan 7:30 pm Chevra Kadisha meeting 30	6 Nisan 4 pm Matan 4:30 pm Coffee with the Rabbi 7:30 pm Introduction to Judaism 31	7 Nisan April 1	8 Nisan 7:30 pm Beginner Hebrew 'Alef is not tough' with Karen Rosauer (MRC) 7:30 pm Intermediate Hebrew 'Alef is not enough' with Albert Bentata (Friedlander) 2	9 Nisan 6:15 pm Erev Shabbat service 6:15 pm Netzer minyan (MRC) 3	10 Nisan Shabbat Tzav/Haggadol 10 am Shacharit Shabbat service batmitzvah of Arielle Meretz 4
11 Nisan 10:30 am Limmud on Sundays: 'The Festival of Freedom' with Rabbi Gevurtz 5	12 Nisan 2 pm Sheridan Hall shmooze 6	13 Nisan 12 noon Tuesday Talk <i>Matan term break</i> No Coffee with the Rabbi 7:30 pm Introduction to Judaism 7	14 Nisan Erev Pesach April 1	15 Nisan Pesach 1st day <i>Office closed</i> 10 am Pesach festival service 6:30 pm TBI community family seder 9	16 Nisan Pesach 2nd day 1st day of Omer Good Friday Public Holiday 6:15 pm Erev Shabbat service 10	17 Nisan 2nd day of Omer Shabbat Chol Hamoed Pesach 9 am Shabbat Mishpacha 9:45 am Geshet service 10 am Shacharit Shabbat service 11
18 Nisan 3rd day of Omer 12	19 Nisan 4th day of Omer Easter Monday Public Holiday 13	20 Nisan 5th day of Omer <i>Matan term break</i> No Coffee with the Rabbi 14	21 Nisan Pesach 7th Day/Yizkor 6th day of Omer <i>Office closed</i> 10 am Pesach festival service 15	22 Nisan 7th day of Omer 7:30 pm Hebrew: 'Alef is not tough' with Karen Rosauer 7:30 pm Hebrew: 'Alef is not enough' with Albert Bentata 7:30 pm TBI Board meeting 16	23 Nisan 8th day of Omer 6:15 pm Erev Shabbat service 17	24 Nisan 9th day of Omer Shabbat Shemini 10 am Shacharit Shabbat service batmitzvah of Theodore Rosenthal 18
25 Nisan 10th day of Omer 2 pm Introduction to Judaism off-site class 8 pm Men's Group (private home) 19	26 Nisan 11th day of Omer 6 pm TBI intimate commemorative service for Yom Hashoah 8 pm Yom Hashoah community commemoration at Robert Blackwood Hall, Monash University 20	27 Nisan 12th day of Omer Yom Hashoah 12 noon Tuesday Talk 6:30 pm Ruach rehearsal 6:30 pm Junior Chazzanim rehearsal 21	28 Nisan 13th day of Omer 10:30 am Drop In & Chat/knitting circle 7:30 pm Women's Rosh Chodesh Group (private home) 8 pm Maccabi Toastmasters 22	29 Nisan 14th day of Omer 7:30 pm Hebrew: 'Alef is not tough' with Karen Rosauer 7:30 pm Hebrew: 'Alef is not enough' with Albert Bentata 23	30 Nisan 15th day of Omer 6:15 pm "Shabbat Alive" Erev Shabbat service with Junior Chazzanim, Netzer & ARZA 7:30 pm Young TBI dinner - Israel theme in celebration of Yom Ha'atzmaut 24	Rosh Chodesh / 1 Iyar 5769 16th day of Omer Shabbat Tazria Metzora Anzac Day 10 am Shacharit Shabbat service with commemoration of Yom Hazikaron and ANZAC Day 25
2 Iyar 17th day of Omer 10:30 am Limmud on Sundays: 'Visions of the Messiah' with Rabbi Zylberman 26	3 Iyar 18th day of Omer <i>Temple Time deadline for all material</i> Yom Hazikaron community service at Robert Blackwood Hall 27	4 Iyar 19th day of Omer Yom Hazikaron 4 pm Matan 4:30 pm Coffee with the Rabbi 7 pm Yom Ha'atzmaut community concert at Hamer Hall 28	5 Iyar 20th day of Omer Yom Ha'atzmaut 29	6 Iyar 21st day of Omer 7:30 pm Hebrew: 'Alef is not enough' with Albert Bentata 30	7 Iyar 22nd day of Omer 6:15 pm Erev Shabbat service 6:15 pm Netzer minyan (MRC) May 1	8 Iyar 23rd day of Omer Shabbat Acharei Kedoshim 10 am Shacharit Shabbat service batmitzvah of Jasmin Bade Boon 2
9 Iyar 24th day of Omer 10:30 am Limmud on Sundays: 'Visions of the Messiah' with Rabbi Zylberman 3	10 Iyar 25th day of Omer 2 pm Sheridan Hall shmooze 4	11 Iyar 26th day of Omer 12 noon Tuesday Talk 4 pm Matan 4:30 pm Coffee with the Rabbi 7:30 pm Introduction to Judaism 6:30 pm Junior Chazzanim rehearsal 5	12 Iyar 27th day of Omer 11 am Friendship Club 6	13 Iyar 28th day of Omer 7:30 pm Hebrew: 'Alef is not enough' with Albert Bentata 7	14 Iyar 29th day of Omer 6:15 pm Erev Shabbat service 8	15 Iyar 30th day of Omer Shabbat Emor 9 am Shabbat Mishpacha 9:45 am Geshet service 10 am Shacharit Shabbat service 9
16 Iyar 31st day of Omer 10	17 Iyar 32nd day of Omer 7:30 pm Dementia support group meeting (Friedlander) 11	18 Iyar 33rd day of Omer Lag B'Omer 4 pm Matan 4:30 pm Coffee with the Rabbi 7:30 pm Introduction to Judaism 12	19 Iyar 34th day of Omer 10:30 am Drop In & Chat/knitting circle 8 pm Maccabi Toastmasters 13	20 Iyar 35th day of Omer 7:30 pm TBI Board meeting 14	21 Iyar 36th day of Omer 6:15 pm Erev Shabbat service 15	22 Iyar 37th day of Omer Shabbat Behar Bechukotai 10 am Shacharit Shabbat service batmitzvah of Sabrina Lewis 16