



קול ישראל TEMPLE TIME

The magazine of The Temple Beth Israel Community

AUGUST 2009 / Av-Elul 5769

Mizmor Shir



a celebration
of Jewish music
at TBI

Temple Beth Israel,
76 Alma Road St Kilda
Sunday 16 August, 7 pm

Tickets \$12 members
\$15 non-members
Light refreshments
will be available

Advance purchase at TBI
office, or at the door



Featuring Jason Kaufman,
VUPJ cantorial intern
and the choirs and
cantorial soloists of TBI



That song is from *Les Miserables*, right?

Jason Kaufman



Was that song from *Les Miserables*? Or maybe *Phantom of the Opera*? Oh, didn't it sound just like 'We Are The World'? Wait, was that Sephardic? That doesn't sound Jewish. That definitely sounds Christian. That is not a Reform piece. That song does not belong in a Reform temple. That song makes me uncomfortable. That sounds orthodox. You sound orthodox. That's too operatic. That's not the traditional melody. That's not what I grew up with. That's too dramatic. That's too loud, that's too soft, that's too fast, that's too slow.

Those are some of the comments I've heard, either directly or indirectly, about music that I've brought to the synagogue since arriving at TBI in June of last year. If you happen to be one of those individuals who shared these thoughts with me – thank you! You have helped me to become a better teacher of Jewish music and to write this article.

What is this thing we call Jewish music and why is it so important to us? Why are we so emotionally invested in it and why does change scare us so much? These concerns are not specific to TBI. For as long as there has been a temple, there has been music and debate about it.

What, exactly, is Jewish music? It's not as clear-cut as you might think. Is it music that is only in Hebrew? What about all the incredible Yiddish, German, and English liturgical music? Is Jewish music written only by Jews? What about the pieces we sing whose origins are in the church? The answers, just like the questions, are complicated and differ from community to community. My personal definition of Jewish music is any piece of music that is used to elevate, ritualise, and beautify a Jewish experience.

Why is it that, on hearing a new piece of music in services, our common first response is, 'That doesn't sound Jewish'? Louis Lewandowski, as well as those who followed in his style, is often used as our example of what Jewish music is. I agree that Lewandowski is a composer of great Jewish music, but in his own time there was much debate

as to whether or not his music 'sounded Jewish'. When he came to prominence in the late 1880s in Berlin, he was surrounded by Christian organ music and masterfully shaped this in a way that would be appropriate in the synagogue. In other words, Lewandowski radically brought the sounds of Christian music into the synagogue and we, as a Jewish community, are incredibly fortunate for this.

Jewish music was born in the time of the first Holy Temple. Our texts go into great detail on the significant instrumentation of that time. One of the oldest styles of music that we have, as a people, is Torah cantillation, the quintessential Jewish music. *Nusach*, a style often described to me as 'orthodox sounding', developed later. This is an improvisatory style based on traditional Jewish musical scales called modes.

Jewish communities around the world have all created Jewish musical styles that are authentic for their communities. Our ideology as a Progressive Jewish community is one of openness and innovation. Yet, when it comes to music, it's so easy for us to get into a rut. We all come to synagogue for many reasons. One reason is to be a part of a 'tradition' and with that, a musical tradition. The word 'tradition' is a tricky word when it comes to religion. We, as a praying community, want to hear the 'tradition'. We find it comforting. But, do we really want to always be comforted when we walk through the doors of this sanctuary? Let me put it

continued on page 4



FROM THE PRESIDENT BRIAN SAMUEL

Finding points of connection

I recently attended a dinner party where the guests ranged from Progressive Jews to Orthodox Jews. During the course of the evening the conversation turned to synagogues, rabbis, boards of management, etc.

I was interested in the history of the Conservative movement, how they were established and, more importantly, how we at TBI differed. The Conservative movement in Melbourne has been operating for a relatively short time. In the United States the Conservative movement is quite large but in Australia it has only become a reality in recent times. From the conversation I learnt the movement was established in Melbourne as a desire to maintain a more traditional form of worship while at the same time adopting an egalitarian approach

towards female participation in the service and shul management. I understand that some of the founding members were raised in the TBI community. We had a very warm and friendly discussion and one of the guests suggested that there were activities that we may even be able to share.

During the conversation it was made clear to me that when the Conservative movement was set up in Melbourne it was offered facilities at TBI but the overwhelming majority of the founding members voted to set up separately. One of our Sydney sister congregations, the Emanuel Synagogue in Woollahra, started out as a Progressive community but has since established a Conservative branch to its tree. The services are held concurrently with their rabbis rotating between streams on a roster. When I look at the Conservative movement here, I wonder how far apart we really are today.

In the sixty-odd years that I have been associated with TBI the Progressive community has changed dramatically. In some areas it has become more liberal although it has moved to the right simply as a reflection of the changing tastes of the community. My earliest memories were of the main service substantially in English with a small portion in Hebrew. The Torah service has not changed but, in the 1950s and 1960s, female participation in TBI was minimal. Whilst our founder, Ada Phillips, was an early example of feminism, Boards of Management of early TBI were almost exclusively male.

Today we have moved to complete gender equality but the Shabbat service itself has moved to a more traditional realm. I believe this because many of our children are educated in Jewish day schools where Hebrew is a second language. In addition, there is a worldwide trend towards more conservative religions. Even within Judaism the biggest percentage growth in the last twenty years has come from the orthodox stream.

The Conservative movement is one

branch of Judaism that accepts the Progressive movement quite openly. It still amazes me that, after all the horrors of the Holocaust, we still have some branches of Judaism that will not recognise us, do not treat our rabbis with respect nor recognise our conversions. They continue to spread myths that the children of those married at TBI will not be recognised as Jews.

All of this animosity when we are facing extinction through intermarriage and anti-Semitism on an unprecedented scale since the Second World War. The Nazis in Germany didn't differentiate between orthodox, conservative, progressive and liberal Jews, as some of our surviving members can so easily testify. Let us hope that in the not too distant future all Jews can learn to live and accept one another as true equals.



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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.

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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.

HIGH HOLYDAYS FAMILY INNOVATIONS

MISHPACHA HIGH HOLYDAYS SERVICES

Designed especially for our littlest children, welcome the Jewish New Year through song and story. In our main sanctuary at 9 am on Rosh Hashanah and Yom Kippur.

FAMILY SHACHARIT SERVICES

Aimed at making the important lessons of this sacred time relevant to primary school aged children, these services will run parallel with our main shacharit services for parents to join their children in this family friendly experience.

In the Magid Resource Centre at 10:30 am on Rosh Hashanah and Yom Kippur.

Remember to bring your Gates of Repentance!

SUKKOT CELEBRATION

Create unique decorations for the synagogue sukkah using our craft supplies – separate crafts for young children and **for teenagers we'll have a brand new Graffiti Wall** where they can go wild.

The whole family is invited on Friday 2 October, to decorate the sukkah from 4:30 pm and then experience Sukkot through story and song at 5:15 pm.



Entering a new era in our worship

Every now and then someone approaches me to say how confused they get when a service leader at TBI reads from a different prayer book than the one the congregation has. They are surprised when I explain that we are all reading from the same book, *Gates of Prayer*. Whoever is leading the service simply changes the English readings so that references to God are gender neutral and references to people are gender inclusive.

At TBI we have been doing this now for several years. It's still confusing, occasionally even for those leading services, but pretty soon the confusion will be over.

As you are probably well aware from previous Temple Time articles, sermons, classes and community forums, in about six months time we hope to be welcoming a new prayer book. We have been anticipating its arrival for several years and, barring any complications, we are looking forward to its introduction in late 2009 or early 2010.

In case you have missed this discussion, we will be adopting a locally edited World Union Edition of the North American *Mishkan T'filah*, that was released in the US in 2007.

Gates of Prayer has been with us for over 30 years. Many of us have no memory of previous *siddurim* and, no doubt, the new *siddur* will take some getting used to. In the lead up to its arrival we will be highlighting some of the differences we will notice in our edition of *Mishkan T'Filah*.

One of the more obvious differences will be that all the English is gender neutral with respect to God and gender inclusive when talking about humans so we'll all be reading the same words – no more confusion!

Another difference will be that virtually every Hebrew passage will have a line by line transliteration next to it – very handy and welcoming for those coming to the *siddur* for the very first time or after a long break since last learning Hebrew. It's hoped that with transliteration even more people will feel comfortable connecting with and participating in our services.

Of the many other differences I'd like to focus here on just one – the seasons.

Those of us who have grown up in the southern hemisphere are used to metaphorically 'standing on our heads' to understand the seasonal connection of the Jewish festivals. Pesach, the spring festival, happens in our autumn. Sukkot, the autumn harvest festival, happens in our spring and so on.

Our edition of *Mishkan T'filah* resolves this in two ways.

First of all, wherever a reference is made to a festival and its season, for example, Pesach and spring, we've added the phrase 'in Israel' so we are all clear about context.

The second way we have dealt with this issue is in a part of the liturgy that is not included in our current *Gates of Prayer*. *Mishkan T'filah* re-introduces the seasonal prayers for wind, rain and dew.

Those who are familiar with the classical *Amidah*, or central prayer will know that in Orthodox and Conservative congregations it is typical to include an extra line in the second paragraph, the *Gevurot*. That line changes depending on the time of year. In winter we say: *Mashiv ha'ruach umorid ha' gashem* – '[we praise God] who causes the wind to blow and the rain to fall.' In summer we say: *Morid ha'tal* – '[we praise God] who causes the dew to fall.' In other words, we pray for the appropriate weather for that season.

In returning these to our prayerbook there is a problem for us here in the Southern Hemisphere. The winter prayer, according to classical Halakhah, is to be said from Sh'mini Atzeret to Pesach – during our summer, while the summer prayer is to be said between Pesach and Sh'mini Atzeret – during our winter.

One way to resolve this confusion is to simply relate these prayers to the Land of Israel, to which these prayers are traditionally directed, and this has been the classical approach. While praying for the weather patterns in Israel is a worthy and meaningful thing to do in itself, many of us feel uncomfortable about doing this while apparently ignoring our own browning or drowning back yards and communities. And what about communities in equatorial regions, where there is no summer and winter but only hot and wet or hot and dry?

In our region's edition of *Mishkan T'filah* we will retain these extra blessings, add one more phrase to provide liturgical

balance and will include them in our prayers all year round. The text will read: *Mashiv haruach umorid ha gashem, Mazriach hashemesh umorid ha'tal* – '[We praise God] who causes the wind to blow, the rain to fall, the sun to shine and the dew to fall.'

This formula will serve to remind us of our reliance on the precarious balance of weather patterns regardless of where we live. Our prayers will be directed to our brothers and sisters in Israel as well as to our own region, and indeed to all those who are praying for the weather to be what it needs to be for the crops to grow in their part of the world.

This formula, which is already in use in the Liberal movement in the United Kingdom, echoes the respected 19th century Reform prayer book, *Minhag America*. Its inclusion has the added benefit of reducing confusion – we won't have to change the words of our prayers every six months. And, of course, for us in Melbourne it's perfect – we can pray for all four seasons in one day!

As we enter the Hebrew month of Elul we here in Melbourne are seeing the signs of spring all around us and we can feel in our *kishkas* that the High Holy Days are approaching. Our new *siddur* will help us to be in touch with the natural rhythms of the Jewish year in a way that is sensitive to our location on the globe and yet which connects us to our beloved heritage and our ancient land in Israel.

Adapted from a sermon delivered by Rabbi Zylberman on 17 July 2009 at TBI. Over the months ahead look out for more about our new prayer book, 'Mishkan T'Filah'.

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TBI Hostess Luncheon another outstanding success

Did you manage to come along to the Hostess Luncheon? If not, you missed out on something really special.

Approximately 150 guests, members and friends, enjoyed hearing our guest speaker the Lord Mayor of the City of Melbourne, Robert Doyle, who spoke to us about the city of Melbourne and all its wonders and accompanying complexities. He addressed the problems of violence in the city and the many homeless who use the city centre as refuge, discussing the strategies being put into place to improve the situation for all those affected by these issues. He spoke to a captivated audience who followed his address with insightful questions from the floor.

Sue Silver, our Community Development officer, organised a wonderful day, with fabulous food, a fun raffle and the opportunity for much social conversation.



Photos courtesy of Joe Lewit



At the luncheon we were fortunate to be entertained by our visiting student cantor, Jason Kaufman, who has such a beautiful voice, to the accompaniment of Joe Stupel on piano. Rabbi John Levi gave the vote of thanks and presented our guest with an autographed copy of his book.



That song is from *Les Miserables*, right? *continued from page 1*

this way, do we want to hear a rabbi give the same sermon each week? Do we want to hear the exact same readings each week? Do we want to just recite our service by rote – or do we want to be inspired each week in a new way as we leave services?

At its best, music elevates our emotions; it expresses what our spoken liturgy simply cannot. When words can't express what our hearts feel and our minds think, we have no other option but to join in song. Our music may entertain us, but it should not be viewed as entertainment. Good music should make us question. It should provoke us. It should inspire us. At times, it should even disturb and anger us. How can we possibly achieve this if we sing the same music, in the same style, week after week, year after year?

Photos courtesy of N Gleeson



Every community brings its own customs and its own interests and tastes. There is no 'one size fits all' model for how synagogue music should be chosen for any given community.

As cantorial intern for the entire VUPJ this year, I have the opportunity to work with all the progressive communities. There are certain styles of music that I might choose for TBI that I may not choose for another synagogue, and vice versa. The one thing that I hope is prevalent in all synagogue communities is an openness and willingness to explore Jewish music in the same serious fashion that we explore other aspects of Jewish life. We owe it to those who came before us to learn the beauty of their music and we owe it to those who will come after us to create a style that is uniquely our own.

Midrash, Jewish legend, teaches that God sung the world into being. By the power of God's song, our planet was formed and humanity was created. Our own voices and our own song has its own power to create. Our song creates tradition, creates beauty in our lives. May we have the strength to continue the act of creation through song.

Unorthodox Judaism

Monica Hyams

At the recent Limmud Oz, I presented this educator's perspective on a panel discussion with the Executive Director of the Union for Progressive Judaism, Steve Denenberg, and Senior Rabbi of Emanuel Synagogue, Jeffrey Kamins.

Recent independent research in Israel indicates that the value system of most Jews corresponds with the values of Progressive Judaism yet few know what Progressive Judaism is. It also found that many Israelis are seeking a religious and spiritual dimension to their lives.

The Israel Movement for Progressive Judaism (IMPJ) works very hard to appeal to secular Israelis. As a pluralistic, egalitarian Judaism, it promotes the study of Jewish texts and values as a connection between tradition and modernity. Unquestionably these values are embedded in the contemporary Jewish-Israeli identity.

The IMPJ's Education Department educates students, teachers and parents in Israeli public schools and pre-schools on the values of Progressive Judaism in contemporary society, emphasising pluralism in Judaism and in Israeli society.

Progressive Jewish education here in Australia is based on the same principles. Supplementary education strives to foster a sense of Jewish identity. It is never going to replace a Jewish day school education but, certainly, a sense of *kehillah* – community – and the foundation for Jewish knowledge is set.

The difference that a Progressive approach makes is evident in the variety of families who choose a Progressive setting for their kids. These families represent a range of backgrounds, orientations and family units. From Orthodox, to mixed marriages, to Jews by choice; from same-sex family units to previously unaffiliated individuals. The Progressive movement offers each child a place to be Jewish, to become learned, to be included. The classroom in a Progressive setting is a melting pot of backgrounds and beliefs. The children learn tolerance and develop a better understanding of their own beliefs because they have to carve out a place for their personal differences and values. Children involved in discussion, justifying their code of beliefs, is commonplace in a Progressive setting.

Education is also focused on gender equality; empowering women through the study of Jewish texts, continuing a Jewish

history of women raising their voices and adapting traditions to the modern world. This is Progressive Judaism in the twenty first century.

IMPJ is dedicated to making Judaism accessible to a secular public, providing knowledge and experience in the hope that the development of a positive Jewish identity will emerge. The hope is that these values become integral components of Israeli society.

Constructing a bridge between tradition and modernity is challenging when it is applied to the education sector. Considering the pluralistic nature of Progressive Judaism, it is a delicate balancing act in the classroom. The gender issues, the needs of broader Israeli society and the lifestyle of the secular Jew – these are all areas of need. The task of the Progressive educator is arduous across the globe.

Jonathan S Woocher in his article, *Jewish Education in the Age of Google*, asks, 'Is good education nothing more than giving consumers what they want?' He answers 'Education...requires effort and communication...We can provide more differentiated offerings and a greater variety of options and opportunities to try these. And we can make the entire experience of Jewish education more responsive to what people are seeking as well as to what we so earnestly want to give them. A Jewish education that is more customer-centric and customer-friendly is a necessity today...'

Jewish identity, providing a way of life that combines Torah study with *Derech Eretz*, critical thinking with faith and tradition, a life that embraces pluralism, respect for different opinions, protecting the rights of others, gender equality and social justice, underwrite the life of a Progressive Jew. It is only from an educated perspective that Jews can make decisions about the way in which they live Torah.


In 2008, a Joint Task Force on Reform Day School Education responded to the North American situation and found that Jewish Day school education contributes to:

- Building a vibrant Jewish present

- Ensuring the Jewish future
- Strengthening the Reform movement
- Providing individuals and families with the tools to negotiate their hyphenated identities as [American] Jews so they can live more fulfilling and contributing lives as Jews and as [Americans]
- Creating a just society (*tikkun olam*)

'Visions of Jewish Education', 2003, Cambridge University, opens with a suggestion that Jews have a renewed interest in their religion, literature, culture and education yet the '...new social and cultural circumstances both in Israel and in communities elsewhere... (need) new efforts to develop an education of the future that will fully value the riches of the Jewish past and grasp the need for creative interaction with the general culture of the present.'

As we look toward that future, we strive to maintain our heritage as we live a Jewish life today. In building a foundation for all Jewish children, let's embrace the spiritual, educational and social values of Progressive Judaism. Our authentic stream of Judaism will continue to grow around the world as more people understand what it is and discuss the validity and, more importantly, the possibilities and vitality of Judaism within their lives.



Join Rabbi Gevurtz
Wednesday 19 August, 7:30 pm
 in a private home to
 welcome the Hebrew
 month of Elul.

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.

Rabbinic addition to our Progressive community

In August, Rabbi Gersh Lazarow, who recently returned to Melbourne with his wife and family after eight years of work and study in Israel and America, will be installed as the first Rabbi of The King David School.

Rabbi Lazarow, who was born in South Africa and spent his teenage years in Melbourne, has a Graduate Diploma in teaching, a Masters Degree in Hebrew Letters, and a Masters Degree in Jewish Education. He also has a long history of involvement with Jewish youth groups.

In being appointed as Rabbi of TKDS, Rabbi Lazarow seems to have found a niche that fits him like a glove.

‘This is the only true rabbinate that I could have,’ he said. ‘My personal focus has always been on teaching. I thrive on working “at the coal face” with students, but I

also seek the richness that a broader school community holds. I want anyone involved with the school to know that there is someone they can pick up the phone to discuss anything that is of importance to them, anything that is close to their heart.’

Rabbi Lazarow is deeply conscious of the immense historical connection between the school and TBI, as it was the leadership and rabbis of TBI which founded the school. Commencing from the establishment of the school, the rabbis of the Progressive community have dedicated time and effort to the school.

‘There is also an irrefutable physical connection – TKDS regularly makes use of the TBI sanctuary for important school gatherings, and the choice is made not out of convenience but because of the mission of the School as a Progressive entity.’

‘The King David School approaches Judaism in a modern, progressive egalitarian manner. It is a very honest school. It encourages students to ask probing and challenging questions and this is essential to Judaism. It is precisely within such a framework that real learning takes place.’

Rabbi Lazarow considers it a luxury to have arrived in the middle of the school year with the curriculum already in full swing so he can integrate gradually into the school systems.

‘I want to investigate and understand why things work so well here, then see how I can best contribute.’

‘I would love to see more TBI families seriously question, “why not TKDS”, before they look elsewhere. I regret that so many TBI families who decide that a Jewish education is beyond their means don’t come to talk to us first. We have an immense capacity to support and an immense willingness to do so.’

‘This is the only school in this city, in this country, which is defined by progressive ideology, both in terms of religious and educational approach.’

‘Our student body is incredibly diverse, culturally and religiously. We educate every single type of Jew and it is our progressive identity that allows us to do it. Academic excellence is important, but it is not more important than the core values of Judaism, not more important than *menschlichkeit*.’

He reflects for a moment. ‘I don’t think it is by chance that the founders of the school chose the motto, “To Know and Understand”. That is the essence of Progressive Judaism.’

Reflecting on 25 years in the rabbinate

Rabbi Fred Morgan participated in a public conversation with ABC broadcaster Rachael Kohn at Temple Beth Israel on 5 July 2009 as part of the celebrations of his 25 years as a rabbi and 12 years of service at TBI. The conversation ranged over many topics including monotheism, Rabbi Morgan’s pathway to the rabbinate, interfaith dialogue and how to motivate a community.

More than 150 people joined Rabbi Morgan and Rachael Kohn and participated by asking questions from the floor.

For a full transcript of this conversation and a video of the event, check the TBI website on www.tbi.org.au



Beyond Maturity Blues

More than 20 interested people attended TBI’s Beyond Maturity Blues workshop held in mid-June 2009, on depression and how it affects people in their later years.

A trained peer educator gently coaxed participants through an interaction session on depression. Older people have a limited knowledge of the signs and symptoms of depression and often don’t recognise this illness in themselves or in others.

The primary message was that depression is not a normal part of growing older and it is not weakness but an illness. Participants were provided with information on the various avenues for treatment.

Fact sheets can be downloaded from www.beyondblue.org.au and a full report on the workshop is available on our website www.tbi.org.au



Photos
courtesy of
Peter Kolliner



THE BIG WEEKEND

INSTALLATION SERVICE



The School Council of The King David School cordially invites you to join the community in welcoming Rabbi Gersh Lazarow and celebrating his installation as School Rabbi

Temple Beth Israel
15 August 2009 at 10 am
A kiddush will follow the service

MIZMOR SHIR A celebration of Jewish Music

Temple Beth Israel
Sunday 16 July at 7 pm
(further details on our front cover)

PANEL DISCUSSION

Monday 17 August, 7:30 pm
An evening with three Israeli speakers
of different faiths on the topic
'JEWS, CHRISTIANS AND MUSLIMS
IN DIALOGUE IN ISRAEL'

Dr Deborah Weissman, Co-Chair Inter-Religious Coordinating Council in Israel and President International Council of Christians and Jews.

Issa Jaber (Muslim) Director of Education in town of Abu Ghosh and has served as a facilitator for Education for Arab-Israeli Coexistence in the Knesset.

Rula Shubeita (Christian) has been involved specifically in women's dialogue between Israeli Jewish women and Palestinian Christian and Muslim women.

Part of TBI's Israel Awareness Program. If you would like to be involved in setting up Israel programming of this nature, contact Rabbi Fred Morgan with your name and email address.

A Clash of Ideologies

Miriam Feldheim

Israel is a Jewish and democratic state, but can a country be democratic and religious at the same time? What does it mean to be Jewish when there are many different ways that people think of themselves as Jewish? Where do non-Jewish citizens fit in, if at all? In Israel, over the last decade these issues have come to a head on the issue of land.

These issues were recently covered during a three-part *Limmud on Sundays* short course in June titled, 'Israel: The Land, Its Symbolism and Jewish Identity'.

The sessions generated vigorous discussion and debate which continued long after the formal ending of each session as participants grappled with the intellectual, legal and emotional responses.

In Israel 93 per cent of the land is nationally owned. Of that 93 per cent, the State of Israel controls 75 per cent, 13 per cent is owned by the JNF and 12 per cent is land where the ownership is disputed. Disputed land is land which is registered in the name of Arabs who fled in 1948. The Israel Land Authority (ILA) is responsible for the administration of all nationally owned land, including JNF land.

In 1995, Adel Qa'adan, an Arab citizen of Israel, was denied an application to lease property in the Jewish community of Katzir. Qa'adan filed a suit against the Jewish Agency and the ILA in the Supreme Court, challenging the right of a community to exclude someone who is an Arab. In 2000, the Supreme Court decision upheld the principle of equality on state-owned land, in keeping with the Jewish and democratic character of the State of Israel.

The decision was difficult because it challenged the Zionist ethos of Jewish settlement. Nevertheless, the Court decided that the Zionist goal of settlement should not have been a barrier to the Qa'adan family establishing a home in Katzir.

In October 2004, Adalah, The Legal Centre for Arab Minority Rights in Israel, filed a petition in the Supreme Court representing all Arab citizens. The petition seeks a cancellation of the JNF policy whereby only Jews can participate in tenders for land owned by the JNF.

The petition has not been heard. However there has been much debate about the issue within Israel. The JNF response acknowledges that a contradiction exists between the Zionist goal of settlement

and the principle of equality. In this contradiction the JNF argues that the Zionist objective takes precedence over the issue of equality.

The Supreme Court decision was based on liberal democratic ideas which hold individual rights as the basis of democracy. Inherent in liberal democracy is the idea that government has a responsibility to treat citizens equally regardless of ethnicity or religion. Adalah argues that these principles should be extended to JNF land.

The Zionist ideology took on a new dimension in 1967 after Israel occupied the territories. Some sections of Israeli society demanded the annexation of the territories. The religious and orthodox Temple Mount and Land of Israel Movement as well as Gush Emunim have since become prominent in asserting the claim for the West Bank to become part of Israel.

The religious claim is based on Leviticus 25:23, 'But the land must not be sold beyond reclaim, for the land is Mine...' The settler movement uses a literal interpretation of this verse. Any surrender of land is seen as treason against God's promise to the Jewish people. Democratic values are of secondary importance.

Closer examination of the text offers a much clearer interpretation of the Jubilee Year. The idea of return of the land to the original owners every fifty years is based on the idea of enacting justice by preventing poverty. This injunction applies equally to the Jew and the resident alien. The right to use the land comes with the responsibility to apply justice. This view is one which is in keeping with progressive Jewish values.

These three shiurim were part of our Israel Awareness Program. Next is the Panel Discussion on Monday 17 August, 7:30 pm, an evening with three Israeli speakers of different faiths (see box at left).

Miriam Feldheim is a post-graduate student in Jewish studies at Melbourne University.

SELICHOT INNOVATION

Selichot presents an opportunity for reflection and preparation as we enter the High Holy Days period. This year, we will commence Selichot with a screening of **'Tackling Peace'**, the inspirational story of Israeli and Palestinian youths who unite over the game of Australian football. The Peace Team is an initiative of the not-for-profit Peres Centre for Peace, which works towards peace in the middle east.

Join us on Saturday 12 September at 9 pm for the screening and discussion followed by a brief worship service.

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 is 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 Holy Days and you can place your personal, handwritten inscription in the Book.

Yamim Nora'im 5770 Services

All our services will take place in the Main Sanctuary unless otherwise indicated.

SELICHOT	
Saturday 12 September	9.00 pm
ANNUAL VUPJ MEMORIAL SERVICE	
Sunday 13 September	3.00 pm
Jewish Memorial Gardens, Botanical Cemetery, Springvale (Necropolis).	
EREV ROSH HASHANAH	
Friday 18 September	6.00 pm
ROSH HASHANAH 1ST DAY	
Saturday 19 September	
Mishpacha service (toddlers – 7 year olds)	9 – 9.45 am
Shacharit (main morning service)	10.30 am
Family Shacharit service (8 – 12 year olds) in MRC	
- <i>BYO Gates of Repentance</i>	10:30 – approx 12 pm
ROSH HASHANAH 2ND DAY	
Sunday 20 September	
Shacharit	10.00 am
Tashlich (Elwood Life Saving Club)	approx. 1.00 pm
EREV SHABBAT SHUVAH	
Friday 25 September	6.15 pm
SHABBAT SHUVAH	
Saturday 26 September	10.00 am
KOL NIDRE	
Sunday 27 September	7.00 pm

YOM KIPPUR	
Monday 28 September	
Mishpacha service (toddlers – 7 year olds)	9 – 9.45 am
Shacharit	10.30 am
Family Shacharit service (8 – 12 year olds) in MRC	
- <i>BYO Gates of Repentance</i>	10:30 – approx 12 pm
Minchah	approx 2.00 pm
Ne'ilah	approx 6.00 pm
Fast concludes at 7.00 pm	
EREV SUKKOT	
Friday 2 October	
Sukkah decorating & graffiti wall	4.30 pm
Singing & story time	5.30 pm
Shabbat & Festival service	6.15 pm
SUKKOT	
Saturday 3 October	10.00 am
EREV SIMCHAT TORAH	
Friday 9 October	6.15 pm
SHEMINI ATZERET/SIMCHAT TORAH	
Saturday 10 October	10.00 am

Please be sure to bring your copy of Gates of Repentance if you have one at home. Copies are also available for purchase from the TBI office. There will be no machzorim available at services as demand exceeds capacity.

THE 2009/5770 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 28 AUGUST 2009. 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)

- _____
- _____
- _____
- _____

ADDITIONAL NAMES (\$6 EACH)

- _____
- _____
- _____
- _____
- _____

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 28 August 2009. Late entries and telephone entries cannot be accepted under any circumstances.



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 BOOK OF DEUTERONOMY AND THE CONSTRUCTION OF A JEWISH PAST

9, 16, 23, 30 August with Rabbi Fred Morgan

Deuteronomy, fifth and final book of the Torah, is different in character from the other four books of Torah. Moses addresses a new generation of Jews in the wilderness about the experiences of their parents and grandparents, those who left the land of bondage. On the basis of these experiences he lays down a code of laws – a way of life – which will provide the people with a shared memory and corporate identity as a people in their new home, the land of freedom, the land of Israel.

Over these four sessions we shall use the portions from Deuteronomy that we are currently reading in synagogue to shed light on the “construction of a Jewish past” that has dominated our debates about the past and future – the history and destiny - of our people ever since.

PREPARING FOR THE HIGH HOLYDAYS

6 & 13 September with Rabbi Gersh Zylberman

Two sessions of spiritual and textual preparation for the High Holydays.

ONGOING LIMMUD OPPORTUNITIES

INTRODUCTION TO JUDAISM

A fascinating 12-month journey through Jewish history, culture, ethics and religion. Next intake in January 2010.

Entry is by interview with a rabbi only. If you are interested in participating in the coming intake, please call the office now to make a date to see one of the rabbis.

Tel. 9510-1488

TUESDAY TALK

4 & 18 Aug, 1 & 8 Sep 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.

SHERIDAN HALL SHMOOZE

Join Rabbi Morgan on the first Monday of every month at 2 pm 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. **3 Aug, 7 Sep**

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.

HEBREW CLASSES: ALEF ISN'T TOUGH

Beginners' Hebrew classes with Karen Rosauer, 10 Thursdays 6 Aug to 8 Oct at 7:30 pm

You will be able to recognise all the letters and have a basic understanding of Hebrew word structures and an elementary vocabulary of key prayer terms.

HEBREW CLASSES: ALEF ISN'T ENOUGH

Intermediate Hebrew classes with Albert Bentata, Thursdays at 7:30 pm

Building on the fundamentals to establish a more comprehensive understanding. Dates of the next course on 9510-1488 or call Albert on 9555 2527

MEN'S GROUP

An opportunity for Jewish men to gather for discussion on issues of concern. Meeting monthly in private homes, on **23 August, 13 September at 8 pm**. Contact Albert on 9555-2527 for details.

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. **8 Aug, 12 Sep**

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 **7 Aug, 11 Sep**

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!* **28 August.**

SHABBAT MISHPACHA

A Shabbat service geared to young children up to grade 2 and their families on the second Saturday of each month. Shabbat mornings, 9–9:30 am in the Sanctuary with Rabbi Rayna Gevurtz. **8 Aug, 12 Sep**

YOUNG TBI DINNERS

Join a diverse group of younger TBI members on the fourth erev Shabbat monthly for a Shabbat meal. **28 August.** Check Young TBI group on Facebook. No need to RSVP.

Smachot

Celebrating the milestones in our congregational family

NEW MEMBERS

We welcome these new members of the TBI family:

• Martin & Julie Hoffman • Vernon & Sandra Jedwab • Lydia Kramarov with her adult children Marcia & Ilana • Darren Mendies & Bree Dinneen • Linda & Ron Newman • Leo Sambor & Irene Shrayner • Leonard & Marie Shenker • Charles & Susan Slowo • David Slowo

NEW BABIES

Mazal tov to these families who have welcomed new babies:

• to Anton & Naomi Kolliner on the birth of their son Hugo; and to Peter & Barbie Kolliner on the birth of their grandson.

ENGAGEMENTS

Mazal tov to:

• **Alex Feigin** (son of Monica Feigin, grandson of Abrasha Feigin) & **Danielle Robinson** (daughter of David & Maureen Robinson)
 • **Michelle Samuel** (daughter of Neil & Marion Samuel) & **Aaron Max**
 • **Lisa Hoffman & Mark Levi** (son of Peter & Jenny Levi, grandson of Miri & Peter Curtis)

SPECIAL BIRTHDAYS

Mazal tov on celebrating a special birthday, 1 August – 6 September:

• Ellias Appel • Simon Bancroft • Lauren Basser • Dylan Black • Evelyn Bresner • Ilse Breth • Elphine Bridgeman • Max Bruch • Kim Chaitman • Eve Cohen • Leora Cohen • Joel Dodge • Howard Elton • Arie Freiberg • Inge Friedlaender • Samuel Goldsmith • Fran Goodman • Jack Gould • Liselotte Graetzer • Sylvia Greenberg • Michael Greiner • Nikki Grinstein • Jessie Hartman • Rodney Hartman • Eric Herz • Rose Ingleby • Simon Jakobovits • Mark Jelinek • Asheley Jones • Benjamin Kalmus • Gabriel Alejandro Kaplan • Jeremy Koadlow • Lauren Kozica • David Krasnostein • David Krygger • Rabbi John Levi • David Lipszyc • Edna May • Margaret McKenzie • David Mendelson • Esther Michael • Barbara Michaels • Judith Montag • Nan Moss • Lisa Naphtali • Leslie Paleg • Yehuda Rabin • Daniel Reuben • Rose Rood • Clive

Rosenberg • Fela Rosenbloom • Harry Ross • Ashley Rosshandler • Wilma Sackville • Marion Samuel • Morel Saunders • Marianne Schwarz • Freozia Schweitzer • David Segal • Paul Silberscher • Karen Spernat • Jean Splitter • Janet Starr • Mila Wagner

AUGUST & SEPTEMBER B'NEI MITZVAH

Mazal tov to families celebrating b'nei mitzvah:

Charlotte and Saul Churcher (1 August)
 • Jordon Brown (22 August) • Mikaela Brand (5 September)

SPECIAL ANNIVERSARIES

Mazal tov on their wedding anniversaries, 1 August – 6 September:

• Michael Burrows & Noe Harsel (5th) • David & Katarina Freedman (15th) • David & Barbara Precl (25th) • Rabbi Fred & Sue Morgan (30th) • Athol & Pamela Morris (35th) • Ian & Shayndel Samuel (35th) • Ralph & Joan Snyder (40th)

RECENT BA'ALEI KRIYAT TORAH

Thank you to our Torah leyners who chanted Torah for us 27 June – 1 August:

• Saul Churcher • Charlotte Churcher • Nic Cozens • Miriam Feldheim • Sophie Fink • Rhondda Hall • Sam Heselev • Jason Kaufman • Devorah Komesaroff • Allison Liley • Bruce Levin • Olivia Metter • Efi Morawetz • Sue Morgan • Gemma Morgan • Daniel Orbach • Josh Piterman

MAZAL TOV

• To **Pam & Harry Brown** on the achievement of their grandson Jordan Brown in representing Australia in the Asian Football Confederation soccer competition in Malaysia.

• To **Joe Lewit**, long-time member and former TBI president, whose architectural team was awarded a prestigious architectural award. The team was presented with the 2009 Design & Health Academy Award by their peers in the International Academy for Design and Health for their design for the Royal Women's Hospital.

The team was up against nine other finalists, all international projects by major design firms.



Bereavements

ב"ט

We remember these recently deceased and offer sincere condolences to their families: May their memories be a blessing.

- **Michael Fink** (husband of Avril, father of Richard)
 - **Mary Fox** (mother of Viv Fox)
 - **Joan Freadman** (mother of Prudence Douez & Anne Freadman)
 - **Lucy Gladwin** (mother of Henry)
 - **Leslie Gross** (husband of Barbara)
 - **Lilly Korn** (mother of Helen Mann & Daniel Korn)
 - **Hanna Koskie** (mother-in-law of Helen Wolfram)
 - **Regina Lesnik** (mother of Robert Waryszak, grandmother of Adam Waryszak)
 - **Tamara Messer** (wife of Harry, mother of Ruth Jacob, Alan Messer, Paula Messer & Ian Messer)
 - **Catherine Onto** (mother of John & Terry Onto)
 - **Louis Perlen** (husband of Helen, father of Nadine & Steven)
 - **Taj Spencer** (baby son of Tahlia & Michael, grandson of Pauline & Sean Rockman)
 - **Maria Strusinski** (mother of Ann Boresnsztajn)
 - **Trudie Westheimer** (mother of Peter Westheimer)
- All yahrzeits are recorded on the weekly Shabbat synagogue supplement.*

If you would like to leyn Torah on Shabbat, call Rhonda Nirens on 9510-1488 to arrange a date. We will provide all the support you need to ensure you are confident and prepared.

Donations to support our congregation

With thanks for your generous donations received 24 April – 10 June 2009

TBI GENERAL FUND

• Richard Asznovicz • Tony & Asya Balsim
• Jacob & Steffi Bando • Adrienne Basser •
Howard & Barbara Bellin • Irene Benjamin
• Norma Benjamin • Arnold & Mary Bram
• Libby Brooke • Geoff Broome • Berti &
Mary Burger • Ken County • Jonathan Cur-
tis • Peter & Mirri Curtis • Philip & Debra
Dalidakis • Marie Davis • Judi Dubiner •
Pamela Durra • Graham & Stella Edgar •
Abrasha Feigin • Anne Felder • Nina Fih
• Erika Fisher • Hannah Forshaw • David
& Katarina Freedman • Daniel Fromm &
Fiona Carnes • Ethel Goldin • Roger & Jan
Goldsmith • Yossi & Fran Goodman • Tom
& Jenny Gorog • Eric & Beverley Gorr •
Liselotte Graetzer • Alain & Judi Grossbard
• Felicity Guthrie • Dennis & Suzanne
Hain • Rodney & Jessie Hartman • Gary
& Susan Hearst • Andrew & Joan Hegedus
• June Helmer • Marilyn Hyams • Greg &
Jo Hyde • Alwynne Jona • Emelie Josephs
• Zeleck & Shirley Kaminsky • Masza Kaye
• Suzanne Kimmel • Hymie & Judy Kolt •
Alan Kozica • Henryk & Emily Kranz • Ben
& Julia Krug • Mark & Sharon Kuperholz •
Sam & Gertie Langer • Hal & Roslyn Levy
• Helen Light • Lewis & Eve Lustig • Brian
& Jeanette Mandie • Bernard & Wendy
Marin • Joy Mariner • Stan & Eva Marks
• Harold & Doreen Miller • Rabbi Fred

& Sue Morgan • Marta Mote • Michael &
Tamara Mote • Paul & Dorothy Nathan
• Peter Nathan • Rachel Nathan • Estelle
Newmark • Magda Niekrasz • Nathan &
Marian Orbach • Brian & Marylin Parkin •
Claire Petzall • Mark & Clare Pomeroy • Pe-
ter & Bette Pulver • Emile & Kathy Roch-
man • Clive Rosenberg • Peter Rosenberg •
Harry & Deanna Ross • Susan Rosta • Reva
Same • Peter & Judi Schiff • Tess Schwarz •
Marion Segal • Benn Selby • Sam Sharman
• Barbara Sharp • Ron & Evelyn Sharp •
Otto & Gerda Shelton • John Silberberg •
Jack & Lesley Silberscher • Jeff & Marion
Simmelmann • Daniel Star & Karen Salter
• Olga Sztainbok • Joshua Szuklaper •
Lorraine Topol • Morris & Freda Trytell •
John & Sally Unglik • April Weiss • Lewis &
Deborah Woolf • Robert & Kathy Zucker
• Michael & Bobbi Zylberman

PROGRESSIVE JEWISH CULTURAL FUND (TAX DEDUCTIBLE)

• Ellen Bando • Phillip & Grace Bando •
Albert & Carol Bentata • Sylvie Berchick •
Philip & Andrea Bliss • Jack & Fay Bock •
Howard & Yvonne Elton • Ethel Goldin •
Andrew & Joan Hegedus • Peter & Anne
Isaacson • Barbara Jacob • Andrew &
Penny Jakobovits • Denise Joyner • Peter
& Vivienne Kahan • Zeleck & Shirley
Kaminsky • Ken & Carol Klooger • Peter &

Barbie Kolliner • Michael & Lyn Lawrence
• Peter & Jenny Levi • Andrew & Simone
Markus • Lindsay & Rosy Matthews • Carl
& Madeleine Muller • Justice Howard
Nathan • Leslie Paleg • Gerald Pearce • MV
Reeve • Kitty Ross • Harry & Deanna Ross
• David & Raquel Ryan • Kurt Schwarz •
David & Danielle Segal • Leslie Sheffield
• Jonathan Shiff • Neil & Kerri Slonim •
Oscar Sokolski • Norman & Sue Sonenberg
• Peter Stach • Keith & Ursula Steinhardt
• Lorraine Topol

COUNCIL FOR RELIGIOUS EDUCATION IN SCHOOLS (TAX DEDUCTIBLE)

• Ronald Aarons & Sandra Farber • David
& Jenny Arkles • Trevor & Claire Cohen
• Pamela Durra • Anneliese Falkenstein •
Don & Jan Flash • Malcolm & Barbara
Fredman • Geoffrey & Pauline Green •
Zeleck & Shirley Kaminsky • Andrew &
Irene Metter • Rosemary Michael • Leslie
Paleg • Gerald Pearce • Peter & Bette Pulver
• Ian & Shayndel Samuel • Jack & Lesley
Silberscher • Andrew Smith & Sheree Krass
• Robert & Jennifer Sward • Geoffrey Sward
• Karen Wayne

Correspondence

We welcome letters to the editor from members and friends of the community.

HEARTFELT THANKS TO TBI FAMILY

I want to express my sincere and delighted thanks to all the members and friends of TBI who participated in marking the 25th anniversary of my rabbinic ordination over the weekend of 4-5 July.

I was deeply touched by the number of good wishes and mazal-tovs that I received, the generosity of the Board of Management in providing such a lavish *kiddush*, and the thoughtfulness of everyone who contributed to the beautifully bound and presented book of remembrances. A special thanks to Dot Nathan and her cronies for organising the albums of greetings from North West Surrey Synagogue in the UK and 'Szim

Salom' community in Budapest; I know how much effort was involved and I'm overwhelmed by it.

I also want to thank Rachael Kohn for joining me on the podium on Sunday afternoon and asking such intelligent and often provocative questions; her real-life persona is just like her radio personality, warm, gracious and full of wisdom. I was touched by the number of people who chose to eavesdrop on our conversation rather than stay home to watch St Kilda defeat Geelong on TV.

The Shabbat service on 4 July was everything I could have hoped for, very musical, *heimish*, crowded, filled with exu-

berance, humour and hope. It was TBI at its best. To the cantorial singers, the massed TBI and Ruach choir, Eli Firestone, all those who *leyned* Torah and those called to the Torah, those who performed other honours, our many guests from the wider VUPJ, Jewish and Christian communities, and the President and Board members of TBI – thank you. And to my wife and children, *yasher koach!*

Everyone has been wishing me well for the next 25 years in the rabbinate. That may be over-stating it a little. Let's just say, *l'chayim* for many tomorrows of good health and success in our undertakings!

RABBI FRED MORGAN

August-September 2009 at TBI

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>12 Av 5769</p> <p>2 pm Launch of TBI art calendar TWELVE and art auction</p> <p>2 August</p>	<p>13 Av</p> <p>2 pm Sheridan Hall Shmooze with Rabbi Morgan 7:30 pm Dementia Support Group</p> <p>3</p>	<p>14 Av</p> <p>12 noon Tuesday Talk with Rabbi Morgan 4 pm Matan Hebrew and Jewish Studies 4:30 pm Coffee with the rabbi 7:30 Introduction to Judaism</p> <p>4</p>	<p>15 Av</p> <p>11 am Friendship Club</p> <p>5</p>	<p>16 Av</p> <p>6</p>	<p>17 Av</p> <p>6:15 pm Erev Shabbat service <i>Netzer-led alternative minyan at LBC this month</i></p> <p>7</p>	<p>18 Av</p> <p>Parshat Ekev</p> <p>9 am Shabbat Mishpacha (Sanctuary) 9:45 am Geshet service (MRC) 10 am Shabbat Shacharit service</p> <p>8</p>
<p>19 Av</p> <p>10:30 am Limmud on Sundays 'The Book of Deuteronomy and the construction of a Jewish past' with Rabbi Morgan</p> <p>9</p>	<p>20 Av</p> <p>10</p>	<p>21 Av</p> <p>4 pm Matan Hebrew and Jewish Studies 4:30 pm Coffee with the rabbi 7:30 Introduction to Judaism</p> <p>11</p>	<p>22 Av</p> <p>10:30 am Drop In & Chat/ Knitting Circle</p> <p>12</p>	<p>23 Av</p> <p>7:30 pm TBI Board meeting</p> <p>13</p>	<p>24 Av</p> <p>6:15 pm Erev Shabbat service</p> <p>14</p>	<p>25 Av</p> <p>Parshat Re'eh Shabbat Mevarchim</p> <p>10 am Shabbat Shacharit service Installation of Rabbi Gersh Lazarow as Rabbi of The King David School</p> <p>15</p>
<p>26 Av</p> <p>10:30 am Limmud on Sundays 'The Book of Deuteronomy and the construction of a Jewish past' with Rabbi Morgan 7 pm Mizmor Shir: A celebration of Jewish music</p> <p>16</p>	<p>27 Av</p> <p>8 pm Panel discussion with Dr Debbie Weissman sponsored by the ICCI</p> <p>17</p>	<p>28 Av</p> <p>12 noon Tuesday Talk with Rabbi Morgan 4 pm Matan Hebrew and Jewish Studies 4:30 pm Coffee with the rabbi 6:30 Ruach rehearsal 7:30 Introduction to Judaism</p> <p>18</p>	<p>29 Av</p> <p>11 am Friendship Club 7:30 pm Women's Rosh Chodesh group meeting (private home)</p> <p>19</p>	<p>30 Av</p> <p>Rosh Chodesh</p> <p>20</p>	<p>1 Elul 5769</p> <p>Rosh Chodesh</p> <p>6:15 pm Erev Shabbat service</p> <p>21</p>	<p>2 Elul</p> <p>Parshat Shoftim</p> <p>10 am Shabbat Shacharit service Bar Mitzvah of Jordan Brown</p> <p>22</p>
<p>3 Elul</p> <p>10:30 am Limmud on Sundays 'The Book of Deuteronomy and the construction of a Jewish past' with Rabbi Morgan 8 pm Men's Group meeting (private home)</p> <p>23</p>	<p>4 Elul</p> <p>24</p>	<p>5 Elul</p> <p>4 pm Matan Hebrew and Jewish Studies classes 4:30 pm Coffee with the Rabbi 7:30 pm Introduction to Judaism</p> <p>25</p>	<p>6 Elul</p> <p>10:30 am Drop In & Chat/ Knitting Circle</p> <p>26</p>	<p>7 Elul</p> <p>27</p>	<p>8 Elul</p> <p>6:15 pm Shabbat Alive! Service with our Junior Chazzanim 7:30 pm Young TBI dinner</p> <p>28</p>	<p>9 Elul</p> <p>Parshat Ki Tetze</p> <p>10 am Shabbat Shacharit service Bar Mitzvah of Julian Rosenstein</p> <p>29</p>
<p>10 Elul</p> <p>10:30 am Limmud on Sundays 'The Book of Deuteronomy and the construction of a Jewish past' with Rabbi Morgan</p> <p>30</p>	<p>11 Elul</p> <p>31</p>	<p>12 Elul</p> <p>12 noon Tuesday Talk 4 pm Matan Hebrew and Jewish Studies classes 4:30 pm Coffee with the Rabbi 7:30 pm Introduction to Judaism</p> <p>1 September</p>	<p>13 Elul</p> <p>11 am Friendship Club</p> <p>2</p>	<p>14 Elul</p> <p>3</p>	<p>15 Elul</p> <p>6:15 pm Erev Shabbat service 6:15 pm Netzer-led alternative minyan (MRC)</p> <p>4</p>	<p>16 Elul</p> <p>Parshat Ki Tavo</p> <p>10 am Shabbat Shacharit service Bat Mitzvah of Michaela Brand</p> <p>5</p>
<p>17 Elul</p> <p>10:30 am Limmud on Sundays 'Preparing for the High Holydays' with Rabbi Gersh Zylberman</p> <p>6</p>	<p>18 Elul</p> <p>2 pm Sheridan Hall Shmooze</p> <p>7</p>	<p>19 Elul</p> <p>4 pm Matan Hebrew and Jewish Studies classes 4:30 pm Coffee with the Rabbi 7:30 pm Introduction to Judaism</p> <p>8</p>	<p>20 Elul</p> <p>10:30 am Drop In & Chat/ Knitting Circle</p> <p>9</p>	<p>21 Elul</p> <p>10</p>	<p>22 Elul</p> <p>6:15 pm Erev Shabbat service</p> <p>11</p>	<p>23 Elul</p> <p>Parshat NitzavimVayelech</p> <p>9 am Shabbat Mishpacha (Sanctuary) 9:45 am Geshet alternative minyan (MRC) 10 am Shabbat Shacharit service (Sanctuary) Bar Mitzvah of Max Milstein 9 pm Selichot</p> <p>12</p>