

The President, Rebecca Silk, together with the Board, Rabbis and staff of TBI, welcomes you to our community.

SHABBAT NOACH

Parashah: Genesis 11:1-32 (page 80)
Haftarah: Isaiah 54:1-55:5 (page 326)

KABBALAT SHABBAT

MAIN SYNAGOGUE

6pm Kabbalat Panim

6.15pm Friday Night Shabbat Service

Board member: Judi Cohen
Darshanit: Rabbi Kim Ettlinger
Shira: Cantor Michel Laloum

SHACHARIT SHABBAT

FRIEDLANDER SYNAGOGUE & CULTURAL CENTRE

10am Geshet Service

MAIN SYNAGOGUE

10am Saturday Morning Shabbat Service

Board members: Gary Lewis and Joanne Loewy Irons
Shammashim: Denise Joyner and Jackie Birkett
Darshan: Rabbi Gersh Lazarow
Shira: Cantor Michel Laloum
Bar mitzvah: Samuel Lowe
Torah readers: Herme Rabl, Cantor Michel Laloum, Jade Karp and Samuel Lowe
Kiddush: Kindly sponsored by the Lowe family

MINCHAH SHABBAT LECH L'CHA

MAIN SYNAGOGUE

3.30pm Afternoon Service

Board member: Rebecca Silk
Darshan: Rabbi Gersh Lazarow
Shira: Ari Sharfstein
Bar mitzvah: Max Adler



We kindly ask that phones and cameras not be used during services*

DRASH FOR SHABBAT NOACH BY RABBI DAVID KUNIN, JEWISH COMMUNITY OF JAPAN

In The Tower of Babel story human action leads to the overturning of culture and community. The story seems to be an explanation of the diversity of human language. If all humans were part of a single family, the text seems to ask, how can we explain all the languages spoken across the globe? We were, the Torah teaches, spread across the globe because of our arrogance (through the building of a gigantic tower), which challenged the authority of the Divine. Our languages were confused so that we could never again join to act against God.

The text, however, is not as straightforward as this. The Tower was not built to challenge the Divine, but instead as a unifying symbol bringing people together. God's reaction seems harsh and based on inferences (that the people's next act would be to conquer the heavens). God appears to punish potential thoughts and future actions rather than current activities. The lack of a clear explanation of God's action allows for midrashic explorations into the human and Divine motivations that better explain the story. Our ancient rabbis taught that the Tower was so tall that it took a year for a stone to be carried to the top. If one fell then the people despaired, but if a person fell no one cared. There were people to spare. The stones were more valued. This failure to value human

life, the rabbis explain, led to the destruction of the tower and the dispersion of humanity. Rabbi Jonathan Sacks, on the other hand, interprets the story as a rejection of enforced universalism. The universalistic society represented in the text claims that its unity and technology give it the power of God. It is their arrogance and hubris that leads to the division of humanity into different nations speaking different languages. The Renaissance Italian commentator Obadiah ben Jacob Sforno also suggests that universalism was the real sin in the generation of the Tower. Sforno states that the crime of the builders was their attempt to impose one religion on all people in the valley (within the Biblical myth this means all humanity). God dispersed the people so that each nation would individually participate in the search to understand the Divine.

These challenges are still relevant. Too often we value the edifices that we create, forgetting the people who are lost in our drive for acquisition. The Tower story provides us with a challenge. We can continue on the path of arrogance believing that our constructs are unquestionable, no matter whom is lost on the way. Or we can refocus on building a world embracing many truths and paths, a world where all are valued.

HINEINU - הינינו

We are present

Third Friday of every month, 6.15pm

Commencing Friday 19 October

An alternative lay-led Kabbalat Shabbat and Maariv experience.



Saturday
20 October 9.30am

A playful 1-hour program for toddlers and their families, with challah plaiting, songs, stories and crafts.

*TBI services are now streamed live and archived on our website tbi.org.au for the benefit of the community. If you are positioned near the front of the synagogue or near the bimah your image will be recorded. Attendance and participation in our services will be deemed as consent for your image, or the image of minors in your care, to be used for the purposes of filming and promotion. We thank you for your support.

CHOOSING JUDAISM: PERSONAL JOURNEYS PANEL

Sunday 21 October 3-5pm



For the first time at TBI, a panel of those amongst us and in the wider Melbourne Jewish community who are Jewish by choice will share the story of their Jewish Journey.

ROSH CHODESH WOMEN'S GROUP Sunday 21 October 7.30pm

Women and Tallit, T'filin and Kippah

Discussion and workshop learning how to thread tzitzit and put on T'filin. Led by Rabbi Kim Ettlinger. Call 9510 1488 for location.



MONTHLY PRE-SHABBAT DRINKS FRIDAY 26 OCTOBER 5.30PM



Join us for Pre-Shabbat Drinks in our candlelit courtyard.

Unwind and get into the spirit of Shabbat with drinks and a catch up with friends prior to the Kabbalat Shabbat service.

CALENDAR

לוח

Sunday 14 October

3.30pm Binah Aleph program
5.15pm Kol Simchah Choir rehearsal

Tuesday 16 October

4pm TBI Tamid
7pm Melton School
7.30pm Parashat Hashavua

Wednesday 17 October

10.30am Nash 'n' Drash - 'Jews in the News'
7pm Melton School

Thursday 18 October

10am Melton School

Friday 19 October

10am Bubs & Bagels
4.15pm Emmy Monash Kabbalat Shabbat (OFFSITE)
6.15pm Hineinu alternative Kabbalat Shabbat service
6.15pm Kabbalat Shabbat service

Saturday 20 October

9.30am Tot Shabbat
10am Shabbat Lech L'cha service
Taylor Levin bat mitzvah
3.30pm Minchah service
Celine Razbash bat mitzvah

The Melbourne UPJ Biennial

*Book for 1 day...or 2 or the whole event.
The choice is yours.*

November
15-18

Call the UPJ office on 0416 700 613
or email upj@upj.org.au

Full details: www.cvent.com/d/xtqg57

We'd love to see you there.

REMEMBRANCE

זכור

SHLOSHIM

- Andrew Benjamin Blecher Father of Peter and Anthony
- Jack Friedman Father of David
- Sylvia Gelman Close friend and confidante of Caroline Heard
- Marie Gold Mother of Sandra Lewin Smith and Robyn Johnson
- Sophie Haimowitz Grandmother of Rabbi Allison Conyer
- Jeanne Hill Mother of John Hillel
- Manfred Klein Father of Don and Stephen
- Jillian Raile Mother of Michael and Rebecca, sister of Ted Goldstein
- Aaron Sheynin Husband of Ida, father of Alla Kogan
- Rosslyn Silver Wife of Leno, sister of Lillian
- Anne Starr Mother and mother-in-law of Alex and Janet, Robin and Rosemary
- Paulette Winograd Mother of Claude

Yahrzeits Observed This Shabbat

- Maurice Berah • David Davis • Marion Eckstein • Wilma Esser
- Leah Theresa Favel • Moshe Finkelstein • Paul Fox
- Andor Herman • Marcus Heselev • Lyle Jacobs
- Russell Jacobson • Anthony Kaplan • Ernst Hermann Krauss
- Shirley Levy • Janice Mansfield • Jim Matthews
- Cyril Mayers • Brane Devorah Rechter • Kalman Rogers
- Pnina Tamir • Julia Thurin • John Tregoning
- Laura Tregoning • Greta Unger • Armin Windholz

MISSION: Temple Beth Israel is a kehilla kedosha (spiritual community) bringing innovation and creativity to Jewish traditions. We provide multiple pathways for our members and friends to enjoy an engagement with Progressive Judaism that enhances their lives through spiritual enrichment, learning and community. We are guided by principles of egalitarianism and respect for others. We are inspired to continually develop and grow and to provide a spiritual home for all who wish to embrace our values. Temple Beth Israel acknowledges that we are assembled on land whose traditional custodians are the people of the Kulin Nation.

Please take this news sheet with you



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