



עמנואל

emanuel synagogue

creating community • celebrating diversity

Tell

February 2010
Shvat/Adar 5770

volume 28 No1



A ROLLYING ROMAN ROMP

SATURDAY 27 FEBRUARY
EMANUEL SYNAGOGUE

7:00PM WINE TASTING
7:30PM MEGILLAH READING
9:00PM PURIM SPIEL

The Return of the Purim Spiel!



Shver zu zein a Yid – ‘It’s hard to be a Jew’ - this was a saying I was fortunate not to know in my easy growing up years in Los Angeles, where being Jewish was no cause of suffering at all. I first heard the saying here in Sydney, primarily and understandably from survivors of the Shoah. From them, I understood the saying to refer to the thousands of years of suffering the Jewish people have endured — suffering that begins in the telling of the Book of Exodus, from which we read at this season. The story opens with hardship: Thousands of years ago, ‘a new king arose who knew not Joseph’, and from this Pharaoh immediately decided that Joseph’s family and clan — the children of Israel — could be a potential alien threat within his kingdom. He therefore enslaved the people and later decided to kill all the Jewish boys at birth. Oppression, charges of dual loyalty, murder of the innocents: *Shver zu zein a Yid* – ‘it’s hard to be a Jew’.

But many Jews younger than I am, the majority of contemporary Jews who have grown up in the privilege and safety of the contemporary Western world (even with the reported rise in antisemitism especially in Europe) find it difficult to internalise *Shver zu zein a Yid*. Yet this is a core principle of Judaism as we learn in the Book of Exodus, and then through the rest of Torah and thousands of years of tradition. In a sense it reflects our mission and purpose. However, *Shver zu zein a Yid* is not necessarily about our suffering. We must realise that the remainder of the Book of Exodus moves us rapidly from slavery and oppression to redemption and revelation, and it is in these stories that we understand that it is hard to be a Jew.

The core message of Exodus is simple — we came from being slaves to Pharaoh to being servants to God. As we read the story of standing at Sinai in these weeks (and again at Shavuot in a few months) the message is clear — the Ten Commandments begin with the phrase, ‘I am the Lord Your God who led you out of the land of Egypt out of the House of Bondage. I the Lord am Your God.’ (A similar teaching concludes the Shema which we are meant to read twice daily.) Just before the revelation of the Ten Commandments the Torah states: ‘You shall be for me a kingdom of priests and a holy nation.’ Kingdom: a leadership role; priests: in service of God; a holy nation: different from others in this role of service. To be a Jew is to be in service to God. *Shver zu zein a Yid*.

From that time to this one wonders how many of the Jewish people have truly embraced this message, this challenge. The Torah speaks extensively of the rebels who continuously challenged Moshe during 40 years of wandering in the wilderness. The remainder of the Tanakh (Jewish Scripture) records a history of people failing in their service to God. Moses gave the message simply and eloquently, as in ‘love your neighbour like yourself.’ The prophets who followed him spoke similarly: ‘You shall beat your swords into ploughshares and your spears into pruning hooks;’ or ‘Let justice rise up like the mighty streams;’ or ‘Love justice, act with lovingkindness and walk humbly with your God’ (the teaching inscribed in the foyer of our synagogue.) The sages of thousands of years ago who followed those prophets emphasised the pursuit of peace and the obligation to repair the world as essential aspects of what ‘service to God’ meant.

Yet, from the world which we have inherited, from the way we live, we must ask ourselves how committed are we to the service of God? The problem with the question phrased as such is that many, if not most, Jews these days do not ‘believe in God.’ Therefore, they find it difficult to conceptualise what ‘service to God’ means. How can we relate to the notion of being a nation dedicated to that principle, a holy nation, a kingdom of priests? Can the metaphor still convey a message?

More than ever we need to step forward in our service. Since God is defined as the Creator of Life, then service to God means service to Life itself. Service to this Life Force, especially in our fractured planet of dwindling resources, requires us to lead the way in ameliorating and resolving problems such as environmental degradation, abuse of animals, poverty and hunger, and achieving equal rights, opportunities and dignity for each human being. Study of Torah and tradition reveals that our teachers have been placing these issues at the forefront of our agenda for thousands of years. Study of our history shows that while most of us acknowledge the importance of addressing these problems, few of us are willing to make the personal adjustments and commitments in our lives that will actually make a difference.

I would guess that most Jews are good, decent people who generally follow most of the mitzvot in one way or another. We are for the most part, moral, fair, kind, just, peaceful and generous — at least within the circle of family, friends and general community. But a closer study of Torah and tradition reveals that far more is asked of us - that old concept of ‘being a light to the nations.’ It is hard to know what happened thousands of years ago in Egypt or on the road to Sinai itself, but from that time to this, the message has been clear: ‘You shall be a kingdom of priests, a holy nation.’ Far more is demanded of us and far more so now than ever. Now I understand the phrase, *Shver zu zein a Yid*. I hope we can begin to engage in this hard work together.

Rabbi Jeffrey B. Kamins

YELLADIM

Every Saturday, 10:00am – 11:45am
Children aged 5 – 9

This is a time filled with song, prayer, stories, games, food and laughter. An opportunity for children to be vocal and have fun at synagogue. Facilitated by dynamic and creative youth leaders.



Beit Midrash

Hebrew and Religion School

Learning for Life

Hebrew and Jewish education programs for
Years K–2, Years 3–4, Year 5 and Year 6.

Tuesdays or Thursdays, 4:00pm – 6:00pm
Members \$120/term; non-members \$195 / term

Term 1: 2 February – 25 March
Term 2: 20 April – 1 July
Term 3: 20 July – 16 September
Term 4: 13 October – 5 December

Register on 9328 7833




Rosh Chodesh

There is a legend that when the Israelites came to create the golden calf, the men asked the women to give them all their jewellery and gold to be melted down for the calf. The women refused and as a reward a special festival was given to them -

*The Festival of Rosh Chodesh:
The Celebration of the New Moon.*

All women are welcome to join us in celebration.

Contact 9328 7833 for location details.

2010 Rosh Chodesh meetings:

Adar:	Feb 14	8:00pm
Nisan:	Mar 15	8:00pm
Iyar:	Apr 14	8:00pm
Sivan:	May 13	8:00pm
Tammuz:	Jun 13	8:00pm
Av:	Jul 11	8:00pm
Elul:	Aug 10	8:00pm
Chesvan:	Oct 10	8:00pm
Kislev:	Nov 8	8:00pm
Tevet:	Dec 8	8:00pm

UIA Progressive Trust Shabbat Dinner With Professor Naomi Chazan



Friday 19 February, 6:30pm

Adults: \$25 members, \$30 non-members
Children: \$15 members, \$17 non-members
Bookings essential: 9328 7833

Join us for dinner with guest speaker Professor Naomi Chazan, former Deputy Speaker of the Knesset. Professor Chazan will address the reignition of the debate about pluralism in Israel.

This is a rare opportunity to hear from this highly recognised academic and former politician.



As I sit to write this article, we are beginning the fabulous journey of rehearsing and organising our tenth synagogue Purim spiel. This year, we are going to ancient Rome, for a rollicking Roman romp through the megillah in: "A Funny Thing Happened on the Way to Purim." We will be using the music of Michael Jackson and it is sure to be a fabulous night of entertainment and hopefully a lot of laughter! Each year as we write the spiel, we imagine that we are doing something cutting edge and contemporary but it turns out that we are only doing what many have done before us! I have just finished reading an article about the history of the Purim spiel and I find that we are joining a chain of tradition which goes back to the fifteenth century in Germany. And the parallels between the ancient Purim spiels and our own are remarkable!

The first text of a Purim play that anyone has discovered was from 1697 but given the author, it is presumed the play itself is actually far older. The plays were first performed in Germany but soon, as people moved, spread throughout Europe to Poland and other countries of Jewish migration. The plays became so popular that even the Christian communities attended, prompting the Italian municipality to ban non Jews from attending them. In 1713

soldiers were employed to control the crowds flocking to see the plays. I am hoping that we will have the same "problem" this year as crowds flock to our spiel!

Just as we do today, the Purim plays drew on contemporary themes and made fun of community figures, institutions and dignitaries. On occasion, the humour was risqué and Jewish notables in Frankfurt banned the performance of Purim plays because they were too lewd. There were a number of elements included from singing to juggling, poetry and tricks, as well as telling the story, usually of Esther. Often the plays were compiled by people with knowledge of traditional texts and commentaries and word plays based on those texts were common. But alongside its pure entertainment value, the Purim play was also important for the community. The lives of Jews during these periods were often very hard, and the purim play "lifted him above the level of his tedious often depressing environment" and gave the audience hope when the Jews inevitably defeated their enemies and found freedom.

The Purim plays were often performed by actors moving from house to house. They would do a short performance, solicit donations, then move to the next one. Sometimes the actors were notables from the community and any funds raised were donated to the work of the rabbis and congregations. The actors were not professionals, rather they were people from the community who wished to provide some entertainment and raise some money during Purim time. Just as in our spiel, people donated their time and energy to the Purim enterprise to give pleasure and enjoyment to others. Some, it is recorded, discovered hidden talents and were delighted by the opportunity to air a different side of themselves. As the scholars say "this form of entertainment was frankly justified in the course of time by its material rewards as well as by giving the multitude what they liked." (Purim Anthology) In the same way, we hope to create something which will bring enjoyment and laughter not just to the audience but to the performers as well.

I offer you this description of a Purim play printed in 1708 which remarkably, could describe our spiel in 2010:

"A beautiful new Ahashuerus play composed with all possible art. Never in all its lifetime will another be made so well with such beautiful and pretty lamentation in rhyme. We know whoever will buy it will not regret its purchase, because God has commanded us to be merry on Purim, therefore we have made this play enjoyable and beautiful." (Purim Anthology pg 362)

We too have created a play which we hope will be enjoyable and beautiful and believe there will never be another made so well! So please come and join us on Purim night and see for yourselves. This is our tenth spiel and we are so thrilled that we are able to continue what is a tradition not only for our congregation but also for our people. So don't miss a wonderful night of entertainment! It's free and the best night out you will have for the money. I have a dream that we can fill the sanctuary to the rafters, but that can only happen with your help. So come along, invite your friends, invite people who aren't your friends, come one, come all!

Saturday night February 27th

We begin the night with wine tasting. We are creating our own wines and we have a very brave taster who will be judging in three categories: the best tasting wine, the best label and the best name. The rabbis have made wine, the office staff have made wine and we need you to make wine and be in the greatest contest of the year! Fame and glory await the winner. We have a recipe at the shule, it will take less than 5 minutes to combine the ingredients. So call today, get the recipe and start making your own family wine.

Then, Rabbi Jacobson has organised for a team of megillah readers from the congregation to come and read the megillah for us. It is a chance to hear the story of Purim, to boo Haman and make a lot of noise. If you would like to participate in the reading contact Rabbi Jacobson and he will allocate you a part.

And finally, the Purim spiel!

A huge night of entertainment! And if that were not enough, the following morning are our children's activities, including a retelling of the Purim story like you have never heard!

We guarantee a Purim of unsurpassed fun! Don't be the one person in Sydney to miss out! See you all there!

Rabbi Jacqueline Ninio



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Purim at Emanuel

Hamentaschen Baking

Sunday 21 February, 10:00am - 3:00pm

Purim Extravaganza

Saturday 27 February

7:00pm Wine tasting

7:30pm Ma'ariv followed by reading of the Megillah

9:00pm The return of the Purim Spiel

Purim Carnival

Sunday 28 February 10:00am - 12:00pm

Join us for a sensational Purim. Pull on an apron and bake some Hamentaschen, test your palate with wine tastings from The Inaugural Emanuel Synagogue Kiddush Wine Making Competition, make some noise in the reading of the Megillah, laugh the night away with the return of our famous Purim Spiel and get into the groove at our Purim Kids Carnival.

Full Moon Kabbalah Music Circle with Jewish Renewal

Bronte Beach, Tuesday 2 March, 7:30pm

Please email orna@neshamalife.org to book and find out the address of the music circle if it is raining.

The full moon will be rising at 8:00pm.

Still in the glow of Purim joy, we will gather on the sand at Bronte Beach and watch the full moon rise over the ocean. There will be meditating, listening and singing Jewish music. All welcome.



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pizza with the rabbi

join us as we discuss
the age of facebook:
 social networking, status updates
 and 'unfriending' from a jewish lens

Date: Mondays 1, 8, 15 and 22 February

Time: 6:00pm - 7:15pm

Enquiries: pjacobson@emanuel.org.au

Who: Teenagers who have celebrated their Bar or Bat Mitzvah.

From Rabbi Jacobson: It Can't Hurt



More than six years ago, I was in my third year of rabbinical school and was at home in New Jersey trying to enjoy some part of my winter holidays. I write "trying to enjoy" only because a month earlier my mother had been diagnosed with cancer. I was angry, upset, and worried about my mother's condition. One afternoon, the rabbi at my family's synagogue invited me to lunch. We spoke at length about my progress in rabbinical school, what was happening with my family's congregation, and about my mother's illness.

At one point during our lunch, I became increasingly frustrated. We were talking about how I was dealing with my mother's illness "spiritually." Admittedly, since my mother fell ill, I wanted nothing to do with God, and nothing to do with Judaism in general. I wondered how God could let this happen to my mother. I wondered if the rabbinate would ever be the right path for me, considering all of the doubts I felt in my heart. I threw my hands into the air and blurted out cynically, "Let me guess, rabbi. You're going to tell me that all I need to do is pray, right? Praying will help everything, right?"

My rabbi had a quizzical look on her face. "No," she said, "that wasn't what I was going to tell you. But to answer your question, prayer may not be able to help everything, but it can't hurt."

As I reflect on that particular conversation, I must admit that, at the outset, I was completely unreceptive to my rabbi's words. I wanted prayer to help. I wanted God to answer *my* prayers. I thought that by praying my mother's health would improve and when it didn't I became angrier with myself and even angrier with God.

Slowly though, my views on prayer changed, and became more flexible, more fluid. The summer following lunch with my rabbi, I enrolled in my first unit of Clinical Pastoral Education. I was assigned to the short-stay unit and diabetic ward of the local Children's Hospital. In this programme, I learned more about the essence of my rabbi's words. I was encouraged to develop a level of comfort with spontaneous prayer, to reflect the words and feelings that patients had shared with me during our conversation, to help acknowledge God's presence even in moments of suffering and pain, even in times of unspeakable tragedy, like the death of a child. Our rabbis teach that when we visit someone in hospital, we are only able to take away 1/60 of their pain. Should another person visit immediately after us, they can only remove 1/60 of the pain that remains. Each person can do their part to help someone who is infirm, but we can never expect to heal a person entirely on our own.

I have come to realise that as my rabbi suggested, prayer can't hurt. In most cases, I have found that it helps – the patient, family members, doctors and nurses, and even wrestling rabbis like myself. Walking the halls of that hospital, I learned to pray for different things – for strength, for insight, for the ability to help my mother and my family, to become a better listener. I learned to pray for the gentleness and skilfulness of doctors and nurses, and to pray for the support and presence of family and friends. Sometimes I needed to use prayer to acknowledge those suffering from terminal illnesses, where physical healing would never be possible. I learned that prayer could allow me to appreciate God's presence, to be thankful for beautiful moments and that I could have faith throughout life's more difficult passages.

As a rabbi who visits congregants and members of the community in hospital, and meets with bereaved families, I have come to realise that prayer holds enormous potential. I am surprised when, at the end of a hospital visit, I ask a patient if they would like me to chant a *Mi Sheberach*, and their eyes light up. Sometimes the patient struggles to remember their Hebrew name, and other times they go fumbling through the drawers to find their *kippah*. On some occasions, my offer to chant a prayer for healing is met with cynicism or dismissed. I am not in the business of forcing theology upon anyone. Even though I may not recite the *Mi Sheberach* at that moment, the patient remains in my personal thoughts and prayers.

There is something truly powerful about prayer, something truly special about bringing God's presence into each moment of our lives, no matter how good or how bad that particular occasion. The presence of God adds meaning to our lives; it tells us that no matter the circumstance, we are never alone. Prayer allows us to offer words from our heart, to express our innermost desires and wishes, to reflect on our own needs. And traditional prayers have the timeless power to link us to generations of Jews, who used similar words and heartfelt intention to connect with God. Prayer reminds us that throughout our triumphs and travails, we need to have a little bit of faith, a little bit of hope, a little something that will help to carry us through. I remember what my rabbi taught me about prayer, and in her name, I offer a similar lesson to you: *It can't hurt.*

Rabbi Paul Jacobson

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Laurence now on 0412 397 522

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- Maximise Borrowings
- Secure loan before you buy
- Reduce your monthly mortgage payments
- Create Wealth
- Release Equity
- Save Tax
- Hassle Free Service

Accredited with all the top lenders,
we find the best loans for your purpose
AT NO CHARGE TO YOU



FINANCE

Creating Happy Wealthy Clients through
Smart Tax Effective Finance

Sunday Cinema

Sunday 7 February, 4:00pm – 6:00pm
Lost Islands

A story of sibling rivalry, love and drama set in the 1980s in Israel.

World Wide Wrap

Sunday 7 February, 9:00am

The World Wide Wrap is an international program of FJMC that allows Jews from all over the world to join together to practice and learn about the performance of the mitzvah of wrapping tefillin

Lunch 'n' Learn

Ethical Dilemmas

Saturday 13 February, after services until 2:00pm

Nourishment for body, soul and mind. Enjoy lunch, meet friends and delve into Torah.

Womens Rosh Chodesh Group

Sunday 14 February, 8:00pm

Contact 9328 7833 for location details

Secret Jewish women's business celebrated in conjunction with the new Hebrew month/moon. All women are welcome to attend.

People Of The Book Club

Sunday 21 February, 4:00pm – 5:30pm

Fugitive Pieces by Anne Michaels

A novel of astounding beauty and wisdom, *Fugitive Pieces* is a profound meditation on the resilience of the human spirit and love's ability to resurrect even the most damaged of hearts.

Fugitive Pieces is available from the synagogue office for \$23.95.

Be Part of Chanting the Megillah

Megillah reading: Saturday 27 February

Rabbi Jacobson invites all those who are interested to learn how to chant the Megillah and participate in this year's reading. CDs, coloured handouts, and personal lessons are available for readings between 6 and 10 verses. Please contact pjacobson@emanuel.org.au or call the synagogue to express your interest.

Shabbat Dinners: Bookings on 9328 7833

UIA Progressive Trust Shabbat Dinner
Friday 19 February, 6:30pm

Adults: \$25 members, \$30 non-members

Children: \$15 members, \$17 non-members

Join us for dinner with guest speaker Professor Naomi Chazan, former Deputy Speaker of the Knesset. Professor Chazan will address the reignition of the debate about pluralism in Israel. This is a rare opportunity to hear from this highly recognised academic and former politician.

Mardi Gras Shabbat Dinner

Friday 26 February, 6.30pm. Cost: \$30

Please join Emanuel Synagogue and Dayenu (Sydney's Jewish gay, lesbian, bisexual and transgender group) to celebrate Sydney's annual Gay and Lesbian Mardi Gras festival. We will be celebrating the diversity of the Jewish community as well as the 10th anniversary of Dayenu's first appearance in the Mardi Gras Parade back in 2000.

Purim

Sets, Props and Costume Making

Sunday 7 February, from 7:30pm

Hamentaschen Baking

Sunday 21 February, 10:00am - 3:00pm

Bring family, friends, your children and an apron and we'll supply everything else!

Purim Extravaganza

Saturday 27 February

7:00pm Wine tasting

7:30pm Ma'ariv followed by reading of the Megillah

9:00pm Purim Spiel

Join us for a sensational Purim night. Test your palate with wine tastings from The Inaugural Emanuel Synagogue Kiddush Wine Making Competition, make some noise in the reading of the Megillah and laugh the night away with the return of our famed and fabulous Purim Spiel.

Purim Carnival

Sunday 28 February, 10:00am to 12:00pm

Kids of all ages and all who feel young at heart join us for a fun filled carnival of games, arts and crafts and yummy food.



10TH ANNIVERSARY

Join us Sunday 7 February, 9.00am at Emanuel Synagogue, to learn to lay tefillin—men and women of all ages welcome. A light breakfast will follow.

Shir Madness™ – Sydney Jewish Music Festival

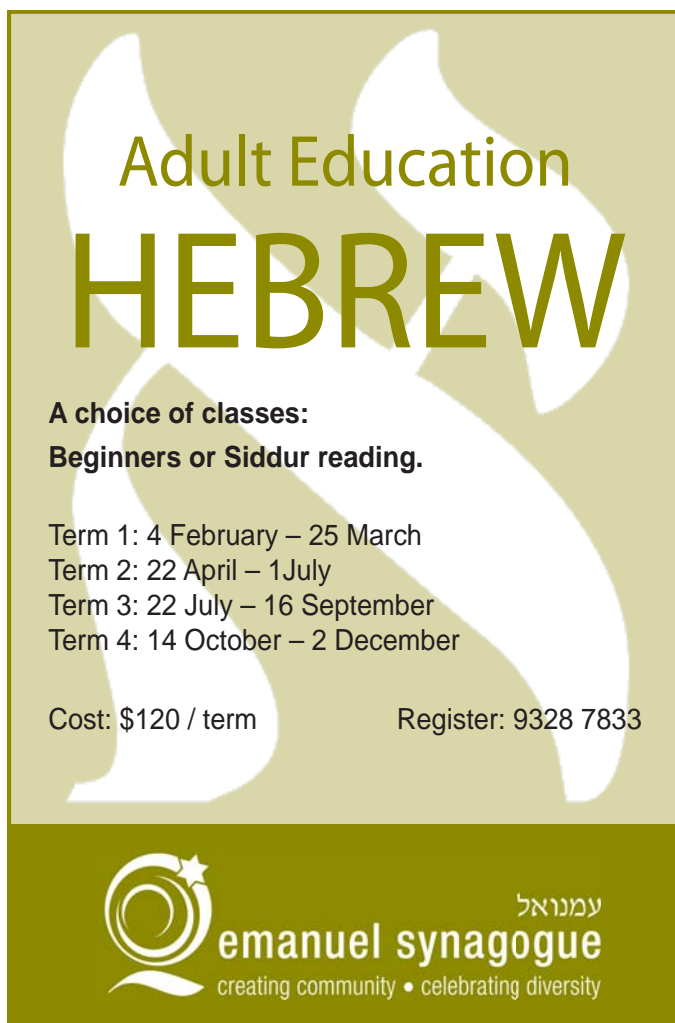
With the plethora of music festivals taking place this time of the year there seems to be a festival to suit all tastes. But there is one music festival that has been noticeably absent for a long time – a large-scale Jewish music festival. This situation will be rectified this August when Sydney will host Shir Madness™ - the inaugural Sydney Jewish Music Festival.

The festival will kick off with a gala opening on Saturday 14 August 2010 at the Science Theatre at the University of NSW. The main festival will be held at the Bondi Pavilion on the following Sunday 15 August 2010, which will be an all day/night affair featuring over 35 acts on 4 different stages. The festival will cover a vast array of musical genres, from traditional forms of Jewish music such as Klezmer and Ladino, to contemporary forms of music performed by Jewish musicians today including blues, jazz, folk, rock, world, reggae, rap and dance.

The festival organisers have set up a rigorous audition system to ensure that all performances will be of a high calibre. The festival organisers are currently calling for interested artists to submit applications to participate at the festival. Although the main emphasis is on Sydney-based Jewish performers, there is also room for some interstate performers and the possibility of one or two international acts. Festival Director, Gary Holzman stated that he had already received enquiries from as far afield as Perth, Auckland and Tel Aviv. The application form is available online at www.shirmadness.com and the closing date for submissions is 15 February 2010.

When asked why he took the initiative to organise Shir Madness™, Holzman said that he had “always found it surprising that Sydney’s Jewish community has, for many years, held a successful Jewish film festival and, more recently, a Jewish writers festival but never an equivalent Jewish music festival”. “Sydney has produced Jewish musical talent of national and international standing including Renee Geyer, Ben Lee, Lior, Monsieur Camembert, Tal Wilkenfeld and even Jimmy Barnes (who knew!)” said Holzman.

“There is currently a new breed of up-and-coming young Jewish performers playing a vast variety of musical styles and at the same time there has been renewed interest in all forms of Jewish-related music from Klezmer and Chassidic to Ladino and Israeli. With so much talent and musical activity it seemed natural to put together a festival to highlight the best of Jewish music and Jewish musical performers to both the Jewish and wider Sydney community” Holzman said.




Adult Education
HEBREW


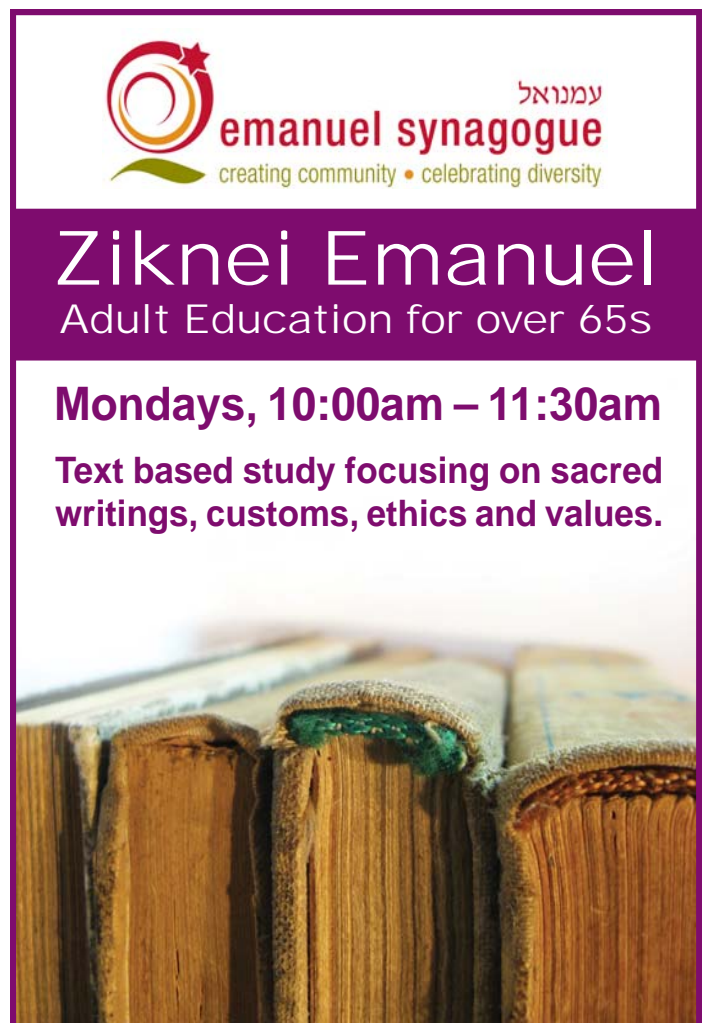
A choice of classes:
Beginners or Siddur reading.

Term 1: 4 February – 25 March
Term 2: 22 April – 1 July
Term 3: 22 July – 16 September
Term 4: 14 October – 2 December

Cost: \$120 / term Register: 9328 7833



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Ziknei Emanuel
Adult Education for over 65s

Mondays, 10:00am – 11:30am

Text based study focusing on sacred writings, customs, ethics and values.



Jewish Community Represented at Pioneering Disaster Chaplaincy Course

Two Jewish chaplains have been appointed to the newly-established NSW Disaster Recovery Chaplaincy Network.

Established to work with the Department of Human Services (formerly known as DoCS – the Department of Community Services), the Network will be responsible for providing pastoral care following a large-scale disaster in NSW.

Rabbis Jeremy Lawrence and Paul Jacobson attended the inaugural two-day training course for the group in Westmead. The course was also attended by JEMP Executive Director Yair Miller as an observer.

The group currently comprises about 15 chaplains and will be expanded over the next few months.

Founded by Uniting Church Rev Dr Stephen Robinson, the Network aims to provide highly skilled chaplains to respond to major disasters anywhere in NSW when support and pastoral care for victims is required and to provide assistance for local clergy.

The need for the Network has been identified in numerous disasters around the world, where, if the pastoral care provided by local ministers was inadequate, it has exacerbated the scale of the disaster as local clergy are often personally affected in a disaster.

Miller stated: "The Network is an extremely worthwhile initiative, and the Jewish community has been very supportive of its establishment. We are fortunate to have two excellent chaplains from our community to represent us and our community's needs."

The Network will be activated by the Department of Human Services in times of disaster. Only recognised chaplains who have completed the training and been certified will be able to participate, and this will ensure uniformity and consistency in practice across the state.



Rabbi Jacobson, Rev Dr Robinson & Rabbi Lawrence

Kabbalah Meditation

Wednesday evenings
7:30pm
+
Thursday mornings
8am

Term 1:
3 February - 25 March

- come to stillness
- using the **Kabbalistic Tree of Life**, connect with and develop awareness
- with a Jewish framework, develop qualities such as lovingkindness, strength, balance
- opportunity to **gently heal and grow**, opening to peace, clarity and joy
- feel harmony within ourselves, and between ourselves and life
- draw on **weekly Torah parsha** for spiritual development
- Jewish chanting

All welcome - beginners & experienced meditators.

Cost: \$20
Emanuel Members: \$15
Concessions available.

Facilitator:
Sue Beecher - psychologist, social worker, lecturer, author, meditation teacher.

Enquiries please feel free to call Sue
0405 241 710

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MyPlaySpace
social networking for the under 3s

What: MyPlaySpace is a space for children 0 – 3 and their carers to meet, talk and play together.

When: Friday mornings during school terms.
Term 1: 29 January - 26 March

Time: 10am – 12pm

Working to stimulate and support Zionist interest and activities in Progressive communities

We would like to put you in touch with articles and news items that we believe to be relevant to you as a religious Zionist. If you wish to give us feedback on these articles and/or tell us what other information you would like to receive from, and about, ARZA please email arza@upj.org.au.

For all the latest ARZA news visit: www.arza.org.au

Reason for hope By Rabbi Dow Marmur

Most Orthodox Jews are individuals who wish to serve God in a particular way, often at great sacrifice. I respect them whether or not I agree with them. But there are at least three groups that, though in the diaspora at worst only annoying, are often a menace and worse in Israel. At times they seem to be a potential threat to the Jewish state.

1. Extremists (black hats) who, urged by their gurus and in need of acting out their aggressions and frustrations in the guise of piety, will physically attack those who have different views. Rioters outside a municipal parking lot and a high-tech firm in Jerusalem, both open on Shabbat, are two among many recent illustrations.
2. The political parties that are at best lukewarm toward the democratic process yet will use it cynically to gain concessions for their adherents and try to foist their ways on others. The latest is an attempt in the Knesset to impose stricter laws about the sale of chametz on Pesach. Every government panders to them and buys their support.
3. The so-called national-religious movement (knitted kippot), nowadays often linked to the settlers. An example of its activities can be illustrated by the current tendency to use state-sponsored institutions (hesder yeshivot are in the news) to plant seeds of insubordination in the army and thus threaten the very fabric of the state.

Though these groups are still remarkably successful, together they've also created a backlash. Whereas a few decades ago, Israel's secular majority tolerated religious extremists because it didn't see them as a menace, and even found it convenient to describe them as the authentic exponents of Judaism – which reassured the secularists to have nothing to do with religion - things have changed in

recent years because:

(a) The anti-religious stance of secularists has motivated some of their children to rebel by being "born again" Orthodox. (b) The general climate in the country has moved toward a greater appreciation of Judaism, often manifest as traditionalism, "spirituality" and a desire to study Torah. Happily for many of us, secularism ain't what it used to be.

The conventional division that Reform Jews encountered a few decades ago when they first tried to establish synagogues and other institutions in Israel was between hostile secularists, whom they couldn't identify with and who despised them, and equally hostile Orthodox Jews from whom they or their forbears had distanced themselves long ago.

In those days it was customary in liberal religious circles to complain about being ignored by the secularists and abused by the Orthodox as the reason for the lack of progress of Reform and Conservative Judaism in the Jewish state. The new situation has changed the religious dynamics in Israel. Liberal Judaism has become an option.

I spent yesterday at a meeting of Reform rabbis held in the very successful Reform congregation in Modein. The agenda included an overview of what's happening in the movement. I came away greatly impressed by the new spirit and energy.

Existing congregations are growing and new ones are being formed. The impact of Reform Judaism on the education system is increasingly noticeable. Most of the some 60 rabbis who have been ordained by the Hebrew Union College are working in Israel. New initiatives are being planned. And all this at a time of severe financial constraints!

We've little cause to style ourselves as victims. Without ceasing to oppose the aforementioned groups and acknowledging the danger they constitute, we've nevertheless good reason to strongly re-affirm our hope in a pluralistic and democratic Jewish state.

Reprinted from ProjeNews – with thanks

CALL FOR OFFICE VOLUNTEERS

The synagogue office is in need of volunteers to assist with light clerical duties.

If you would like to help and can commit to at least four hours a month, please call Toni on 9328-7833.

Auschwitz Tattoo Numbers Photography Project

This project of the L.A Museum of the Holocaust, aims to make a visual documentation of survivors tattoo numbers. Please help assemble this information:

1. A photograph of the person showing their tattoo.
2. A photo of the forearm with the number
3. A close up of the number
4. Full name (including maiden name if applicable), city and country.
5. The tattoo number written clearly.

Please contact: Gabiella Y. Karin
 c/o Los Angeles Museum of Holocaust
 6435 Wilshire Boulevard, Los Angeles, CA 90048
 Email: auschwitznumber@earthlink.net



Israeli President Shimon Peres visited Kibbutz Lotan, an affiliate of the Israel Movement for Progressive Judaism, earlier this week to see for himself some of the work it's doing in the spheres of environmental education and renewable energy. The visit came in the wake of a presentation on development in the Negev at the recent President's Conference: Facing Tomorrow that highlighted Lotan's ecology center.

Accompanied by Australian-born kibbutz secretary Mark Naveh, a graduate of Netzer Olami, the World Union's international Zionist youth movement, Peres toured its award-winning Center for Creative Ecology, where he met young Israelis performing a year of post-high school service who demonstrated the art of making mud bricks. He also learned about assembling a geodesic dome with palm branches from American college students participating in the center's Peace, Justice and the Environment semester program affiliated with Living Routes, the University of Massachusetts and the Jewish Agency's MASA program for young adults.

The president met with kibbutz members at the center's solar tea house, where one of Lotan's founders, Mike Nitzan, related the history of the kibbutz and its Reform Zionist vision. Michael Livni, the Israeli Progressive movement's first shaliah (emissary) to the North American Reform movement, presented Peres with a copy of his book, The Reform Option: Another Zionism.

Peres expressed his appreciation for Lotan's pioneering role in ecological innovation and noted the significance of its affiliation with the Reform movement, the largest stream of Judaism in the Diaspora. He was particularly impressed with the Center for Creative Ecology's sustainable technologies, including organic gardening, solar ovens, straw-bale construction and special sewage treatment methods that employ wetlands. The president's visit ended with a personal evaluation of the center's waterless toilets.

January 8, 2010
By WUPJ staf

Looking for a meaningful gift?

**Forget flowers or chocolate,
buy a net and save a life!**

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and receive a certificate or card of appreciation.





Shaping our Future Together
Kamay-Botany Bay Day of Healing, 2010

A multi-faith celebration on the second anniversary of the National Apology to Australia's Aboriginal People.
All Welcome

Kamay Botany Bay National Park Kurnell
Sunday 14th February 2010
Time: 1 30PM to 5 30PM

Smoking Ceremony
Acknowledgement of Country
Welcome to Country
Earth, Fire, Water Ritual
Traditional Healing Rite - Clay anointing
Reconciliation Speech –
"What Follows Sorry?"

Community Time
A Circle of Peace & Love
Col Hardy Band, Aboriginal dancers and traditional games
Picnic Tea (Bring Something to Share)
No entry fee but \$7.00 parking fee applies.






The Whale – Totem of the Gweagal people, indigenous to Kurnell

Supported and organised by:
Sutherland Shire Citizens for Native Title and Reconciliation
Sutherland Shire Council
Affinity Intercultural Foundation
NSW Jewish Board of Deputies
The Hindu Council of Australia
The NSW State Reconciliation Council
Kurrullu Aboriginal Corporation
Eastern Suburbs Organisation for Reconciling Australia
Clergy from Sutherland Shire and Eastern Suburbs
Members of the Sutherland & La Perouse Aboriginal communities.
Ms. Lorraine Watson -Women's Interfaith Network., (St. George)

The generous financial assistance of Besmaw Pty Ltd is gratefully acknowledged.

Contact: Stuart Hills: 9523-9514

Lots of wine

Perhaps one of the most surprising aspects of any Jewish Festival is the Purim mitzvah to get drunk. Not just to have a sip or two of wine but to get truly sloshed. So drunk that revellers cannot tell the difference between the names of Purim's hero Mordechai and villain Haman [Megillah 7b]. In fact, it could be said that it is from this instruction to have lots of wine that gives the Festival its name [Purim means 'lots'].

Whether or not you find this to be a convincing explanation, based on the firm belief that it is better to make wine than to make whine, Emanuel Synagogue is providing a unique opportunity for budding vintners and aspiring oenologists to demonstrate their skills.

You are hereby invited to make your own wine – and to submit it for judgement as part of the Purim celebrations.

Prizes will be offered for three categories:

1. The "Rabbi Kamins 'Lotsa' prize – for best tasting wine of Purim 5770 i.e. "you will want to drink lotsa glasses"
2. The "Rabbi Jacobson Chutzpah" prize for the best name for your wine. Some examples include "Synagrog" and "He-Brew".
3. The "Rabbi Ninio Chutchka" prize for the cutest, most attractive label (i.e. include pink, fairies and lots of glitter).

Judging will be done by the UPJ Executive Director, Steve "do I really have to drink it" Denenberg – aided by as many members of the audience as possible.

Instructions about how to make your wine, and all the ingredients you might need, are available at no cost – just call into the Synagogue; make your magic brew; and turn up on the night to collect the prize or to taste and view the creations of those people who know what they are doing.

Pesach Cooking Made Easy
Sunday 21 March, 10.30am
Emanuel Hall

Bookings essential: 9328 7833
Cost: \$35 which includes morning tea and a copy of the ever popular Emanuel Eats cook book

Following from the success of last years Pesach Cooking Demonstration, we will be showcasing a range of new and delicious Pesach recipes.

Let us take the stress out of Pesach cooking as we show you how easy it is to whip up something tasty for Pesach!

- * **Preschool for 3 – 5 year olds**
- * **Independent, co-educational, Not For Profit, inclusive Jewish Preschool**
- * **Curriculum designed to nurture each child's individuality**
- * **School-readiness program**



Visit us at www.emanuelpreschool.com.au



Emanuel Woollahra Preschool

Tel 02 9363 1809
Fax 02 9327 8715
Web www.emanuelpreschool.com.au
Email info@emanuelpreschool.com.au
Postal 7 Ocean Street Woollahra NSW 2025

Shabbat Tot

A short and very noisy prayer service tailored for young children

A story, craft activity and Kiddush follow the service

First Friday of the month
Next date: 5 February
5:00pm - 6:00pm
Children aged 2 - 5

Parents and grandparents welcome

Emanuel Eats sneak peak: Hamantaschen Biscuit

If you like the look of these, then why not join us for our pre-Purim Hamantaschen Baking on Sunday 21 February, 10:00am - 3:00pm

INGREDIENTS:

250 g butter
2 cups castor sugar
2 eggs
2 teaspoons vanilla
Juice of 1 lemon
1 teaspoon baking powder
½ teaspoon salt
4 cups plain flour
For poppy seed filling:
200 grams poppy seeds
250 ml milk
100 g sugar
100 g sultanas
50 g butter

METHOD:

- 1 Preheat oven to 170°C
- 2 Cream butter and sugar.
- 3 Beat in eggs, vanilla and lemon juice
- 4 Combine flour, baking powder and salt. Mix into butter mixture. Add more flour if too sticky.
- 5 Roll out, using a part of the dough at a time. Cut into 4 cm circles with cookie cutter. Put a little filling in and pinch edges together to form a triangle, leaving centre open slightly to expose filling.
- 6 Bake about 18 minutes until lightly browned

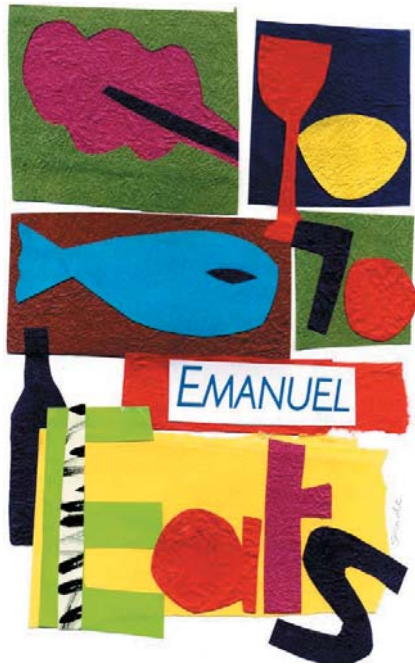
TO MAKE POPPY SEED FILLING:

- 1 Cover poppy seeds with lots of cold water. Bring to boil. Let stand for an hour.
- 2 Drain, add milk, sugar and butter and cook till thick. About 10 minutes before cooking has finished, add sultanas.

Makes about 60

By Debbie Blombery

Emanuel Eats - release your inner chef!



Looking for that special gift?
Need some recipe ideas?

Our Emanuel Eats cookbook is full of delicious and inspirational recipes.

All recipes have been contributed by our congregation reflecting the rich diversity of our backgrounds.

Available now. Contact 9328 7833 or belinda@emanuel.org.au
Atrwork by Sande Bruch



Meet our Team: Part 3



Sara Joffe
Financial Controller

Sara Joffe was born in London and moved to Australia in 1989. She qualified with KPMG as a chartered accountant in England and transferred with them to Sydney where she converted her qualification to become a member of the Institute of Chartered Accountants in Australia. After working in accountancy practices and commerce Sara began working for not-for-profit organisations. Sara worked for a children's cancer charity, a non-profit social venture organisation and with school associations where she gained a detailed understanding of special regulations in the non-profit sector. Sara joined Emanuel Synagogue in May 2007. As financial controller she is responsible for overseeing the accounting functions, budgeting and reporting requirements of Emanuel Synagogue, NSW Board of Progressive Education and associated entities.

Toni Kleiner
Accounts Receivable/Office co-ordinator

Toni was born in Israel and arrived in Australia when she was two years old. She went to Randwick Girls' High and began her working career when she was 15 years old in a solicitors office which led to a career in real estate. She married her husband, Mark in June 1975 and has three wonderful daughters. When her children were all in pre-school she began a career in the video industry and managed Grace Bros. Videoland in Grace Bros, Bondi Junction and then Mostly Movies in Chatswood and Centerpoint.

Toni joined the Synagogue in August 2001 as part-time receptionist. This past year Toni has been full time, involved in office co-ordination and Accounts. She loves watching good movies and enjoys cooking especially in her newly renovated kitchen.,



PRESENTED BY JEWS FOR SOCIAL ACTION AND SHORE THING
\$5 donation, free for students and unwaged, includes supper

Do We Really Live an Ethical Life?

Hear Ray Younis, Director, Teaching and Learning at Curtin University, challenge our concepts of what really makes an ethical life. Ray Younis is an inspiring speaker, and will discuss the ideas in Peter Singer's new book "The Life You Can Save", and his own new book, "On the Ethical Life".

He will also challenge our response to the tragedies that occur effectively on our doorstep, with the dramatic gap between rich and poor.

Janet Granek will give a Jewish viewpoint on this question.

This is a critical dilemma that will be of interest to all of us, both young and old. Come along and join in the debate



"I SPEAK MY MIND"
Sunday 21st February, 7.30pm
North Shore Temple Emanuel
28 Chatswood Av, Chatswood,
9419 7011

Use Your Will

To value the present & to ensure our future

Have you considered how your legacy will live on?

Your Will is what you will leave behind so your family, friends and the organisations you love can continue to flourish and grow. It will also allow you to be an active part of the future development of the community of which you are a valued member, as well as providing a permanent memorial to you and your loved ones.

For a confidential discussion about how you can make a gift to the future, please contact Belinda on 9328 7833



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Program

Emanuel Synagogue Cultural Fund Presents:

A House Like Any Other

A play by Jack Feldstein

Five actors perform on stage at Emanuel Synagogue
Sunday 21 March, 5:00pm - 7:30pm

With humour, compassion and humanity, *A House Like Any Other* tells the story of Joseph Stotland, a Jewish immigrant from Egypt, lost in the world, yet determined to somehow forge a life for his family in small town Adelaide, Australia.

The playreading will be followed by discussion with playwright Jack Feldstein.



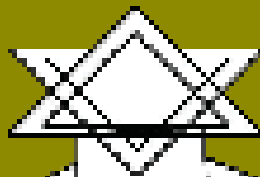
Winner of the 2000 Queensland Speech and Drama Teachers' Jubilee National Playwriting Competition



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SATURDAY 27 FEBRUARY

EMMANUEL SYNAGOGUE

A FUNNY THING
HAPPENED
ON THE WAY TO
PURIM

7:00PM WINE TASTING

7:30PM MEGILLAH READING

9:00PM PURIM SPIEL

A ROLICKING ROMAN ROMP

