



עמנואל

emanuel synagogue

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Tell

December 2009/January 2010
Kislev/Tevet 5770

Volume 27 No11

**TWO AMAZING EVENINGS
WITH THE WORLD'S
LEADING RABBIS**

Tuesday 1 December: Rabbi David Saperstein

Wednesday 2 December: Rabbi Michael Lerner

Further details inside

The Union for Progressive Judaism and Emanuel Synagogue
are delighted to invite you to an evening with

Rabbi David Saperstein

Director of the Religious Action Center of Reform Judaism



Tuesday 1 December 2009
7:30pm
Emanuel Synagogue
7 Ocean St, Woollahra

Rabbi David Saperstein was designated in Newsweek's 2009 list as the most influential rabbi in the United States of America and was described in a Washington Post profile as "the quintessential religious lobbyist on Capitol Hill," Rabbi David Saperstein represents the national Reform Jewish Movement to Congress and the Administration as the Director of the Religious Action Center of Reform Judaism.

During his more than three-decade tenure, Rabbi Saperstein has headed several national religious coalitions and serves on the boards of numerous national organizations. In 1999, he was elected as the first Chair of the U.S. Commission on International Religious Freedom, created by a unanimous vote of Congress, and in 2009 was appointed by President Obama as a member of the first White House Council on Faith-Based and Neighborhood Partnerships. Also an attorney, Rabbi Saperstein teaches seminars in both First Amendment Church-State Law and in Jewish Law at Georgetown University Law School as well as being a prolific writer and speaker.

Don't miss this unique opportunity to meet and hear one of
the most influential rabbis in the world.



Emanuel Synagogue together with
Jewish Voices for Peace and Justice

present

An evening with Rabbi Michael Lerner



**TIKKUN OLAM -
THE PLACE OF RELIGION IN HEALING THE WORLD**

on Wednesday 2nd December 2009
7.30pm sharp

Eric Caspary Learning Centre
University NSW, Barker Street, Kensington

\$10, \$5 concession

Rabbi Michael Lerner is Rabbi of Beyt Tikkun Synagogue of San Francisco, editor of *Tikkun*, author of the 2006 *New York Times* best-seller *The Left Hand of God* (Harper San Francisco), and national chair of the Network of Spiritual Progressives. He is one of the most outstanding leaders in Social Justice, Spirituality and Judaism in America today.

Tikkun website: www.tikkun.org

For further details contact Donna 0417 241 418



The celebration of Chanukah, for all its song and laughter and joy with children, should make us reflect on our history and the origin of Chanukah itself. More than 500 years after the event, the rabbis asked in the Talmud, "What is Chanukah?" They answered, "For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean dynasty prevailed against them and defeated them, they made search and found only one cruse of oila miracle was wrought and they lit the lamp for eight days. The following year these days were appointed a festival with the recital of Hallel and thanksgiving." (Talmud Shabbat 21b). Thus, Chanukah was confirmed as a day of celebrating light in a time of darkness.

Reading the First and Second Book of Maccabees, written relatively contemporaneously with the war of the Hasmonean-led Judeans against the Greek-influenced Syrians; one discovers a story, not of miracles of oil, but miracle of victory. Those events are recalled in our Siddur's Chanukah addition in the Thanksgiving prayer: 'You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah.' Indeed, the Maccabees had prevailed, cleansing the defiled

Second Temple in the year 165 BCE and re-establishing Jewish sovereignty over the Land of Israel. Unfortunately, over time, the Hasmonean state became corrupt and weak and was taken over by Rome when Pompeii's forces entered Jerusalem 100 years later in 66 BCE; in 70 CE Rome destroyed the Second Temple and began the long exile of our people from our land.

It is in the light of these historical events that we must read the question posed by the rabbis, "What is Chanukah?" They were asking: "How can we celebrate the rededication of the Second Temple and the establishment of Jewish sovereignty over the land of Israel when that Temple has now been destroyed and we live in exile?" They re-interpreted the festival as one of miracles, of light coming into darkness, and to this day, more Jews know of and believe in a 'miracle of oil' never mentioned in the Books of Maccabees than the historical events that Chanukah originally commemorated.

We now live in a very different time than the rabbis. For the first time in nearly 2,000 years, we too know what it is to have Jewish sovereignty over the land of Israel – and nearly all Jews agree that this is a good thing for our people, essential not just to our physical security but also our national consciousness and desire to be 'a light to the nations'. As Chanukah speaks of miracles, we celebrate the 'miracle' of Israel. It really is incredible that 19th and early 20th century idealists could lay the foundations of a State that would be populated and defended by survivors of the Shoah and then refugees from Arab lands and other countries such as Ethiopia and the Soviet Union where Jews had suffered oppression. It is extraordinary to look back on Israel's accomplishments.

As Fania Oz-Salzberger wrote in the Australia-Israel Culture Exchanges publication, 'Rhapsody' (Issue 4, 2008):

This little country of 7.3 million souls is today the world's number one target of international research and investment. Its citizens, both Jews and Arabs, enjoy the ninth highest life expectancy rate in the world (Australia is sixth). This besieged society is number seven on The Economist's world innovation index measuring business and research creativity. Despite its huge military bills, it spends more on education than 96% of the world's countries and has one of the best ratios of medical doctors per population. Of the 150 countries established in the aftermath of World War II, only Israel and India have continuously remained a democracy. All this is just a shortlist of some of contemporary Israel's measurable achievements. I will not dwell on the unmeasurable ones: the arts and music, literature and cinema, the academic energies, the tremendous flair for sharp but non-violent argument. All these are the cumulative accomplishments of 'Middle Israel', the moderate, liberal, hard-working and successful majority of Israelis who are seldom represented in media reports.

Israel has become this remarkable country in the face of implacable and violent opposition from its neighbours and also a comity of oppressive regimes that deflect attention of own crimes onto Israel through concerted effort in the United Nations. Israel is given a horrific image by those who regularly commit human rights abuses; Israel is vilified by citizens of western governments who have acted no differently. A sample site to look at is: <http://www.honestreporting.com/a/UNHypocrisy.asp> In many ways, this anti-Israel rhetoric, often in combination with Holocaust denial, masks antisemitism.

However, the obverse is not true. Criticism of Israel's policies may be as fair as criticism of Australia's or the United States'; to be critical of Israel at times over specific issues is not to be antisemitic or a self-hating Jew. One can be nuanced enough to recognise and admire the accomplishments of our people in building the State of Israel against all odds yet to be concerned about some of Israel's policies. In that same article, Oz-Salzberger notes forces exist within Israel that threaten its democratic, Jewish character – those who still dream of a Greater Israel and those who work for a one-State solution. In an article published in the May issue of Commentary, the same month he was appointed Israel's ambassador to the United States, Michael Oren wrote that while external threats to Israel such as a nuclear armed Iran and other forms of terror remain great, Israel's greatest threat came from within. Oren writes of the 'Haemorrhaging of Sovereignty', Israel's failure to apply its laws equally and totally to its Arab, Haredi, and settler populations. (Interestingly, these are the groups that Oz-Salzberger identifies as potential threats to Israel's democratic, Jewish character – in that religious radicals and some settlers undermine its democratic potential while Arabs do not embrace its Jewish identity.) Oren also writes

about corruption of the leadership as leading a breakdown of public morality. Others, such as Rabbis for Human Rights and B'tzelem, highlight and attempt to reverse the inequity within Israeli society and rights violations primarily to its Arab population or Palestinians under its authority. To speak of these problems in Israeli society, as many Israelis do, is not the action of self-hating or antisemitic Jews. Rather, it is the commitment to a thriving Israel, one that will hopefully live up to the promise of being a 'light to the nations' that motivates this criticism.

Chanukah actually celebrates this nuance. The rabbis chose as the haftarah for Shabbat in Chanukah this reading from the prophet Zechariah, 'It is not by might, nor by power, but by my spirit says God.'

I hope we can have the triumph of the spirit, the faith that our love for Israel permits us to shape it as the homeland of which we dream.

Rabbi Jeffrey Kamins



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**Wishing
you a
Happy
Chanukah**



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Friday 11 December

5:00 pm Children's Chanukah Extravaganza

6:30 pm Special Erev Shabbat & Chanukah Service

Shabbat & Chanukah Dinner following services

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

Bookings: 9328 7833



As always, at this time of year, I look for a Chanukah story to share with you. This year, as always, I searched and I found many wonderful stories but my mind kept returning to one I read many years ago and I could not let it go. I have shared this story with you before but I believe it is just as powerful the second or third or even fourth time. It speaks of the messages of this season and reminds us all of what is truly important. So, here is the story.

There was a family living together in Germany before the war. They were comfortable and happy and every Chanukah they would light the tiny chanukiah which had been a part of their family for as long as anyone could remember. Generations of this family had stood together around the chanukiah and kindled its lights in all circumstances. Often the chanukiah was proudly displayed in the window of their home as the tradition requires. Other times though, it was hidden behind closed curtains or beneath the table for fear of inciting hatred and attacks upon them. But this particular year there was no time to light the candles, the family were preparing to flee for their lives. Each member of the group

was entrusted with one valuable family heirloom and David, the seven year old boy, was given the little silver chanukiah. He placed it in his satchel and the family went on their way, fleeing as far as they could from the hatred and persecution of their homeland. Unfortunately, early in their wanderings, they were discovered by the Nazis. Each one was sent in a different direction and David found himself in a camp. He took his precious chanukiah with him and managed to hide it.

Miraculously, David survived the war but when he returned to his family home he found strangers had occupied the space and there was no sign of his parents, his siblings or indeed any of his family. After a time, he was found wandering the streets in a dazed confusion of torment and grief. His eyes were dark and clouded with pain. The Red Cross gathered the helpless young boy from the street and found his only living relative, a distant uncle who lived in the United States. David was sent to live with him, his wife and children.

David settled into life in America. He went to school, made some friends, but there always remained a terrible darkness and sadness in his eyes, as if his spirit had been extinguished in the flames of the Holocaust and all that was left was an empty shell. David's uncle worried about him. On the outside he seemed to be fine, but he knew that inside he was a troubled and wounded soul. Every now and then David's uncle would see him in his room, polishing the tiny chanukiah, caressing it and staring at it almost lovingly, it was his only link to the family and life he once knew.

One day, a friend of his uncle's came to visit and saw David's chanukiah. He was an antique expert and recognised its age and uniqueness immediately. He saw that it was an extremely valuable artefact and he offered David a large sum of money to buy it. David looked at the man, tears welling in his eyes, clutching the chanukiah until his knuckles were white and said he would not sell it. The friend offered more money, but still David refused to sell it. His uncle suggested David think about it. He was offering a lot of money and it would mean David would not have to worry about money again in his life. But David was steadfast in his refusal and his uncle did not want to push, the poor boy had been through enough.

A few days later, the man returned and asked if he could have the chanukiah on loan for the museum, it would be safe, displayed in a case for everyone to enjoy and he could give David a small fee to 'hire' it, everyone would win. But David would not budge. He had guarded and protected that chanukiah with his very life, it was the only link to his family and he could not and would not part with it. David's uncle saw the fear and defiance in his nephew's eyes, eyes which had seen things nobody should see let alone a child, and he gently asked his friend to leave and never to mention the chanukiah again.

David continued to polish and care for the chanukiah and soon it was Chanukah. The snow was flying about wildly on the streets outside, there was wind and a bitter cold as the family gathered to light the candles. They stood around the table as was their custom, lit the lights, sang the songs and began to celebrate the holiday. David lit his candles but looked uncomfortable, as if something was not right. They asked him what it was, and he replied that the chanukiah should go in the window. The windows had thick curtains to keep the warmth in and the cold out. It was difficult to open them and would be even harder to place the chanukiah on the window sill. But David looked so sad and fragile that his uncle and family wanted to do whatever they could for him. They opened the curtains, made a space and David carefully carried his candles to the window sill. He stood for a long time just staring into the flames until his family called him away to eat latkes and play dreidle.

Just as they were settling into their meal there was a knock at the door. Normally David's uncle would have left it, they were in the middle of celebrating Chanukah and he did not want to be taken away from his family, but it was so bitterly cold outside he felt he should go and see who was there. When he opened the door he saw a small, slender woman with a scarf around her head and a threadbare coat barely covering her body. She was shivering and shaking, crying and pointing to the window. She began to speak rapidly in a language that David's uncle did not understand, all the while staring and pointing at the window. David's uncle brought the reluctant woman into the hall closed the door against the cold. She was crying and pointing and he did not know what to do. He looked into her eyes and he realised

they had the same haunted look as David, the same fear, terror and numbness. He did not know what to do. He decided she must have been European, maybe a survivor like his nephew who did not realise it was Chanukah until she saw the chanukiah. Maybe it was bringing back to her memories of her family. David's uncle tried to invite her in but she refused to come any further and she remained fixated on the candles. By now the rest of the family were in the hallway trying to find out what was going on. And then David lifted his eyes, he saw the woman and cried out "Mama!" They raced into one another's arms and embraced, sobbing and heaving. Soon all the family were crying together.

Later the family gathered around the table and David explained what had happened. His mother had also survived the war and when she returned to her home she too found nobody. Like David, she assumed she was the only survivor and she applied to come to America, to run as far from the pain of Europe as she could. She was living in the other end of New York but that evening she had slept on the train by accident and missed her stop. She came out of the subway in a completely unfamiliar area. She did not know where she was or what she should do to get home. So she started walking in the cold and sleet trying to determine what to do, and then she saw the chanukiah in the window, she stopped to look and instantly recognised it as the one belonging to her family. She assumed someone had bought it after the war. So she summoned all the courage she had in her broken body to knock on the door. She was hoping she could convince the family to sell it to her, she had no idea how she would do that for she had no money but she had hope that something might finally go right for her. She never dreamed she would find her son alive!

A Chanukah miracle. This season is the time for miracles, a time of wonder and joy. That small chanukiah, worth more than money to a young boy, brought his family home to him. In our age of rational thought, of looking for explanations and reasons, maybe it is important sometimes to hear these stories and to let go of all of that to revel in the miracle. Small, incredible happenings are occurring around us all the time. It is rare to experience an event like the one which happened for David and his mother, and for many others there was no miracle, no reunion. But there are wonderous events all around us and we can see them if we take a moment to look. So as the summer comes and the pace of life shifts to be a little more relaxed, quieter, I invite you all to take some time out to think about the blessings in our lives, to appreciate the beauty and to notice the amazing moments which happen around us.

Rabbi Jacqueline Ninio



Judith's Cooking

Sick of take-aways? No time to cook? ? I can create everyday meals for the family, make Shabbat dinner or cater for small events. Can do kosher.

Judith (02) 9398 3793

Shlichah Wish List

Our new Community and Netzer shlichah has just arrived from Israel, and we are trying to help furnish her one bedroom apartment. If you are able donate any of the following, please contact Allan at the synagogue office: 9328-7833.

- double or queen bed**
- dresser or chest of drawers**
- small dining table and chairs**
- sofa/lounge**
- lounge chair**
- fridge**
- microwave**
- small appliances**


Women's Rosh Chodesh Group

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 to supply their jewels 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.

Next meeting:

Tevet: Thursday 17 December

Contact 9328 7833 for location



From Rabbi Jacobson: Revisiting White Ribbon Day



I was first exposed to 'White Ribbon Day' in November 2006, shortly after joining the Emanuel community. A representative of JewishCare came to meet with us, informing us of a developing worldwide campaign to take a stand against domestic violence. I decided to devote a sermon and subsequent newsletter article to the subject, helping to raise awareness about the problem of domestic violence, highlighting efforts to offer support and resources for anyone who might be in need. At the beginning of 2008, we held a Shabbat dinner for young adults with guest speaker Lana Sussman from JewishCare. Ms Sussman helped us to explore aspects of healthy and unhealthy relationships, and identify signs of physical, financial, psychological, and emotional abuse. After each of these efforts, why is it necessary to devote another newsletter article to the subject of domestic violence? Haven't we 'gotten the point' already?

Unfortunately, statistics related to domestic violence are absolutely harrowing.

· Nearly two-thirds (57%) of Australian women report experiencing at least one incident of physical violence or sexual violence by a man over their lifetime. Just under half (48%) have ever experienced physical violence, and one-third (34%) have experienced sexual violence.

- Close to half of all women (40%) have experienced violence since the age of 15;
- Just under one third of women (29%) have experienced physical assault;
- Nearly one in five women (17%) have experienced sexual assault;
- Since the age of 15, one third of women (33%) have experienced inappropriate comments about their body or sex life, one quarter (25%) have experienced unwanted sexual touching, and one in five (19%) have been stalked.

In the last year alone, between five and ten per cent of Australian women experienced at least one incident of physical and/or sexual violence by a man. On any given day, these statistics would be considered harrowing reminders of the painful and dangerous world in which we live. But we must also acknowledge that nearly one in six women (16%) have experienced violence by a current or previous partner in their lifetime, and that patterns suggest that the most likely place that a woman will be assaulted is in her home.

Perhaps after reading this article and reviewing these statistics, you may be thinking, "I don't know anyone who fits into these statistics. I am in a healthy relationship. Domestic violence is someone else's problem."

Wrong.

Domestic violence is everyone's problem because it strikes at the heart of the very beautiful, supportive, and loving relationships that we are seeking to create in our marriages and families. Violence against women cannot be treated as a nameless statistic.

Because no woman is nameless.

Even if we may not know a victim of domestic violence personally, we still know them by other names – they are someone's wife, mother, sister, daughter, auntie, girlfriend, or partner. We would not want any act of violence to be perpetrated against our wives, our mothers, our sisters, our daughters, our aunties, our girlfriends, or our partners. And this is why we must continue to take a stand against acts of domestic violence in our community and in our world.

This year, JewishCare is participating in a worldwide program known as '16 Days of Activism.' For 16 days, beginning 25 November (The International Day for the Elimination of Violence Against Women), JewishCare will join other organizations like Amnesty International and the United Nations, in raising awareness about the problem of domestic violence in our world. Emanuel Synagogue, along with every other congregation in Sydney, has been asked to join this effort. The easiest way to demonstrate your support during these 16 days is to wear a white ribbon. The white ribbon is an internationally accepted symbol whereby men promise:

Never to commit violence against women

Never to excuse violence against women

Never to remain silent about violence against women

The more that we work to spread the word that domestic violence is unacceptable, the closer we will move to eradicating such an awful problem from our world. Furthermore, we continue to be responsible for helping others when they reach out to us, either directly, or by our knowledge of community resources. If a friend or someone else should come to us and express that they are in an abusive relationship, we should listen, believe what they say, acknowledge their courage in seeking help, and assist them. In the event of emergencies, or for support, we can instruct them to call the synagogue, Jewish Care, or the Domestic Violence Helpline on 1 800 200 526.

We continue to pray and hope that those women – those wives, mothers, sisters, daughters, aunties, girlfriends, and partners -- who are victims of brutality and violence will be blessed with strength, will receive the care that they need to triumph over these difficulties, and will be granted peace of mind, body, and spirit. May we continue to take a stand against domestic violence, offering our help, our support and our love.

Rabbi Paul Jacobson

1 <http://www.whiteribbonday.org.au/media/documents/>

Raising Awareness Through Our Special Shabbatot

During the last month, our congregation has participated in a number of incredibly significant Shabbatot. The first was 'Forget Me Knot' Shabbat where we sought to raise awareness of the incidence, pain and suffering of those who are survivors of child abuse. We heard the shocking statistics and acknowledged the on going impact that childhood abuse has on its victims.

The following week we addressed the issue of domestic violence during 'White Ribbon Day' Once again we were disturbed by the statistics and recognise that they are only the tip of the iceberg. So often people do not seek help, they are ashamed, afraid and the resources are not available. We pledged to continue to talk about these terrible events, to support all the victims and survivors and to make our synagogue a safe haven and a place for healing.

Finally we participated in 'RUOK? Day' This year was the inaugural RUOK Day which acknowledges the incredibly large number of people suffering from depression and how many of those stories end in suicide. The organisers encouraged us to make sure, on that day, to reach out and ask "Are you OK?" to someone we may suspect is having a difficult time, is not coping or just needs a listening ear or a shoulder to cry on. We pledged to try and be aware of the pain of those around us not only on RUOK day but every day, recognising that one kind word can make a huge difference.

We hope that by participating in these initiatives we can raise awareness of the issues faced by so many in our community and we can help remove the shame and stigma so often associated with them. We want to continue to build our congregation to be a safe place where we can help heal and soothe the wounds we face.

Rabbi Ninio



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Sue Beecher
psychologist,
social worker,
lecturer, author,
meditation
teacher.

Enquiries please
feel free to call Sue
0405 241 710

- 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



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Meet Our New Shlichah: Anat Baruch



I was born in Haifa Israel 31 1/2 years ago. My parents are doctors in the hospital of Haifa. I have a sister, Nurit, 2 years younger who is married and lives in Haifa studying for her doctorate in education. My brother, Yoav, is 4 years younger than me, he is studying medicine in Rome Italy and is married to one of my best friends from the army. They have a gorgeous 2 year old named Adam.

Joining me in Sydney is my boyfriend Ofer. We studied in

the same year in high school but hadn't seen each other for 12 years. Last year we ran into each other in a 'Lag Baomer' medoora (fire) in the Carmel woods and the rest is history... or shall I say future...

I was a scout girl as a teenager and served in the IDF as a logistics officer. I stayed in the army for 6 years in different jobs, in 2 of them I was the first female to get the position (today there are many more). At university I studied economics, history of the Middle East and political science.

During my student life I lived in Tel Aviv working as an aerobics guide. I worked for 2 years as a Ballroom and Latin dances teacher and in the last year I was teaching and helping people with the Pilate's method and equipment.

I am very happy to start my Netzer and Progressive community shlichoot in Sydney Australia. I am looking forward to meet the community and the youth. I am honored to have the chance to work with everyone, and to have the opportunity to be a part of the progressive community in Sydney and the Netzer Sydney movement. I am sure I have a lot to learn from everyone and from this great experience ahead of us.

*Anat Baruch
Sydney Shlichah*

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Shabbat Tot

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A story, craft activity and Kiddush follow the service

First Friday of the month
Next date: 4 December
5:00pm - 6:00pm
Children aged 2 - 5

Parents and grandparents welcome

Rabbi Jacobson Contributes Chapter To International Text

Rabbi Paul Jacobson was invited to contribute a chapter on Basic Jewish Practises to *One World - Many Paths to Peace*, being launched by HH Dalai Lama when he visits Melbourne this month.

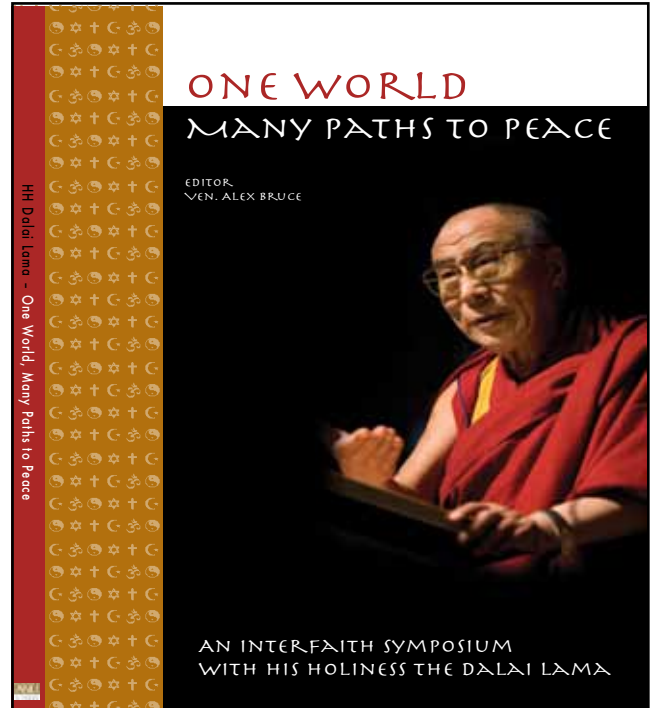
One World—Many Paths to Peace edited by Venerable Alex Bruce

In June 2007, The Australian National University's College of Law hosted an extraordinary symposium in Canberra of religious leaders to discuss the issue of religion and world peace. In a world torn by violence and intolerance in the name of religion, the visit to Australia of His Holiness the Dalai Lama represented an ideal opportunity to bring together representatives of the Buddhist, Christian, Islamic and Jewish traditions to further the fundamental message that the world's religions are really causes for peace and harmony.

In the presence of His Holiness the Dalai Lama, representatives of the Christian, Jewish and Islamic spiritual traditions explained why their respective traditions embodied the highest ideals of wisdom and compassion and thus were not the principal cause of war and dissention within society. As part of that process, this volume includes chapters that explain the basic tenets of Christianity, Buddhism, Islam and Judaism. Experts in their fields have written these chapters for the sole purpose of presenting their spiritual tradition in as transparent and accessible a form as possible.

The text is available from
http://eview.anu.edu.au/one_world/index.php

ISBN 9780980728408 (Print version) \$19.95 (GST inclusive)



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

PM sides with conservatives, not Shas.

By M. Wagner

Prime Minister Binyamin Netanyahu notified the Conservative Movement last week that statements made by Religious Services Minister Ya'acov Margi against non-Orthodox streams of Judaism "do not reflect" his own positions. "We have informed Minister Margi that his recent statements in The Jerusalem Post do not reflect the positions of the Prime Minister," wrote Ron Dermer, senior adviser to the prime minister in a letter dated October 28.

The Prime Minister's Office also "made it clear that decisions regarding the allocation of public funds must be fully consistent with Israel's laws." Netanyahu "strongly believes that strengthening the connection between Israel and Jewish groups throughout the world is a source of our national strength," the letter also said. "He will continue to fully protect freedom of worship for all and to work toward bringing the various streams of Judaism together."

At the end of August Margi told the Post in an exclusive interview that non-Orthodox streams of Judaism did not have a right to state funding. "I recommend to those organizations that do not want to accept [Orthodox] Halacha to build their own mikvaot and their own synagogues according to their own Halacha," Margi said.

"According to the Jewish Religious Services Law, the Chief Rabbinate is the sole body responsible for providing religious services. And they do this in accordance with Halacha. Since the Conservative and the Reform do not conform to Halacha, they are not eligible for state funds.

"Nor do they have the right to use existing mikvaot and synagogues."

The prime minister's letter last week was a response to an appeal by leaders of the Conservative Movement in Israel and in North America who were shocked by Margi's comments. "We need to have a clear statement from you that the policy of your government is not as Minister Margi states and that you and your entire government are committed to assuring fair and equal treatment for the major recognized streams of Jewish life," Netanyahu wrote.

Yizhar Hess, executive director and CEO of the Masorti (Conservative) Movement in Israel, said that while he was pleased with the response he hoped that the prime minister would "follow through with actions." "We are waiting for the day when non-Orthodox streams of Judaism will be given an equal standing here in Israel from a budgetary perspective and will stop being discriminated against," said Hess. "After all, the majority of Jews in North America are not Orthodox."

Hess added that "the letter is proof that the PM took seriously what we had to say."

David H. Lissy, executive director and CEO of the Masorti Foundation in New York, said, "We appreciate the response. As passionate supporters of Israel, we believe that a thriving spiritual life both for Israel and the Diaspora depends upon a pluralistic and democratic Israel. No one political party has the right to dictate. Opinion polls in Israel show that overwhelming numbers of Israelis support pluralism; the government of Israel should follow this lead."

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As a start to its regional Gathering of Presidents, Rabbis and Executive Committee members the participants were reminded by their Executive Director of the many achievements that occurred during the past 12 months, despite the constant threat of financial gloom and doom.

“Thanks to the extremely successful partnership between the volunteers and professional staff we some substantial achievements, including the completion of the first-ever Siddur specially adapted to the needs of the Southern hemisphere” said Denenberg. “We have also been extremely proud to be the first non-North American organisation to receive funding from the United Nations Foundation to establish the ‘Nothing-but-Nets’ fundraising program. To date this has meant that we have already saved many thousands of lives and we are only half way through the Appeal”.

A special guest to the Gathering was Naomi Abelson from the American Reform movement’s Religious Action Centre who is visiting Australia and New Zealand to promote the Nothing-but-Nets program.

In an act of ‘positive discrimination’ the organisation has deliberately sought to employ people who have been through the youth movement, Netzer, and also people who are personally committed to the development and growth of Progressive Judaism throughout our region which includes Australia, New Zealand and Asia.

Aviva Beecher-Kelk was with us for a few months and Nicola Ossher continues to work to find ways to promote and develop the work of both ARZA and Tamar. Nicola has been involved in developing a new communications program for ARZA that has included the redesign of the websites of the UPJ and ARZA, as well as creating a fortnightly e-magazine for ARZA supporters to make sure that they have quick and easy access to the main stories of interest – both in Israel and around the Jewish world. It has also meant that we have created our own electronic newsletter – Gal Chadash (New Wave) which will soon be launched.

We have also been involved in some outstanding Gatherings during the year, commencing with our Conference last November with special guests Rabbi Lenny Thal and Director of Operations Shai Pinto. We also sent a lively delegation to Connections 2009 as well as having an excellent meeting of our rabbis, presidents and executive committee in May, and having a delegation of 6 people attending the recent Union for Reform Judaism Convention in Toronto.

Our congregations continue to grow in size and number, including the appointment of 2 new rabbis to the region; the funding of another in their rabbinic studies and the formal affiliation of a new congregation, as well as the current nurturing of fledging communities. We have also worked closely with our Council of Rabbis, the Moetzah to develop a template for a rabbinic contract - particularly helpful for small congregations without a history of employing professional staff.

Last, but definitely not least, we are very proud of our annual campaign to raise funds, via the UIA Progressive Trust, for the Israel Movement for Progressive Judaism to spend on the immigration and absorption of refugees and migrants in Israel. Our annual campaign for this year led by Ian Samuel – from a total community of around 6,000 people – raised approximately \$1.3 million.

At this time the movement is about to commence a special anniversary – 80 years of Progressive Judaism in our region – we invite all members of Emanuel Synagogue to help by becoming involved in the many events that will run during the coming year and join us in celebration of our movement, our region and our 80 years of progress.

For more information on the Union for Progressive Judaism, or the coming events, call Steve or Jocelyn on 9328 7644.

Bottoms Up Breakfast Success



Don't be embarrassed to death. No ifs. No buts. Just get tested!

Colorectal Cancer is the most common cancer in Australia. Professor Newstead, Chairman of the International Council of Coloproctology, spoke to a breakfast crowd of over 40 people, on the importance of getting tested for colorectal cancer and on the prevention and treatment of this disease.

This was the final breakfast in our 2009 Health Breakfast series. We will be bringing the successful series back in 2010 with all new topics to continue helping spread the word on a range of important health issues facing Australians today.

Religious Leaders Meet With Penny Wong



Image courtesy G O'Donnell

A single prophetic stance unified leaders from six different religious traditions when they met with Penny Wong on October 27th. With the negotiations in Copenhagen around the corner, they advocated that Australia adopt courageous, ambitious targets for the sake of the world's poor and for future generations.

"We share the moral values of justice, compassion and mutual responsibility for humanity and for the life that sustains us on this planet and the planet itself," said Rabbi Jeffrey Kamins, Chairman of the Council of Progressive Rabbis. "We also share a belief that human contribution to climate change requires urgent and immediate attention." Among the "asks" were that Australia should set a target of emissions reductions of 40% from 1990 levels by the year 2020 and contribute in the range of \$1-4 billion dollars annually to those affected by climate change in developing countries and who need assistance to adapt.

The religious leaders, all from different traditions, were amazingly unified on this position. "Truth is one. The wise speak of it in many ways," said Mr Kanti Jinna, Vice Chairman of the Hindu Council of Australia.

Sr Geraldine Kearney, representing Australian Catholic Religious, spoke from her first-hand experience of the islands of Kiribati. She said people there are trying to build sea walls as best they can but are fearful for the next generation. She reiterated President Anote Tong's plea to Australia for continued partnership, sacrifice and compassion especially in support of adaptation, skills training and if necessary future relocation.

Rev. Professor James Haire, Director of the Australian Centre for Christianity and Culture, expressed concern for people in sub-Saharan Africa: "Even a small rise in global temperatures would have the effect of compounding their water shortages and devastating their populations."

Each of the leaders wanted to impress on Senator Wong the growing concern about climate change among their constituencies. This is demonstrated by many communities switching to Green Power and conducting energy audits. The delegation's visit attracted media coverage and also included Br. Ikebal Patel, President of Australian Federation of Islamic Councils and Bhante Sujato of the Federation of Australian Buddhist Councils. Other people visited were Shadow Ministers, the Hon. Tony Abbott and Hon. Greg Hunt and Clare Penrose from the Prime Minister's office. Members of the delegation all belong to the Australian Religious Response to Climate Change (www.arrcc.org.au), which organised the meetings.

ARRCC's website has a letter-writing guide for people wishing to write to their local MP about these issues before Copenhagen.

*Greg O'Donnell
Executive Officer
Australian Religious Response to Climate Change*

Chanukah

First Night: Friday 11 December
5:00pm Children's Chanukah Extravaganza
6:30pm Special Erev Shabbat & Chanukah Service
7:45pm Shabbat & Chanukah dinner
 Cost: Adults \$25 members, \$30 non-members
 Children \$15 members, \$17 non-members
 Bookings essential: 9328 7833

Fifth Night – Tuesday 15 December, 7:30pm
Please call 9328 7833 for location and directions
 The community is invited to celebrate the fifth night of Chanukah at the home of Lisa and Rabbi Paul Jacobson. Please bring canned or non perishable food to support families in need.

Womens Rosh Chodesh Group

Thursday 18 December, 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.

Special Events

An Evening With Rabbi David Saperstein
Tuesday 1 December, 7:30pm
 Rabbi Saperstein is the Director of the Religious Action Center of Reform Judaism. He was designated in Newsweek's 2009 list as the most influential rabbi in the USA and this year was appointed by President Obama as a member of the first White House Council on Faith-Based and Neighborhood Partnerships. Don't miss this unique opportunity to meet and hear one of the most influential rabbis in the world.

Rabbi Michael Lerner: Tikkun Olam - The Place of Religion in Healing the World
Wednesday 2 December, 7:30pm
Eric Caspary Learning Centre, UNSW, Barker St, Kensington, \$10, \$5 concession
Further details: 0417 241 418
 Rabbi Lerner is Rabbi of Beyt Tikkun Synagogue of San Francisco, editor of Tikkun, author of the 2006 New York Times best seller The Left Hand of God and National chair of Spiritual Progressives. He is considered to be one of the most outstanding leaders in Social Justice, Spirituality and Judaism in America today.

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Chanukah Fifth Night Community Celebration

Tuesday 15 December, 7:30pm
Please call 9328 7833 for location and directions



The community is invited to celebrate the fifth night of Chanukah at the home of Lisa and Rabbi Paul Jacobson.

Please bring canned or non perishable food to support families in need.

HAPPY CHANUKAH!

Swedish Committee For Antisemitism

Lena Jersenius has won many Swedish and Israeli awards for her efforts supporting Jewish causes. She also directs The Swedish Committee Against Antisemitism (SCAA). The SCAA is an organization with no affiliations to any political party or religious organization. Its purpose is to counteract and inform about Antisemitism. The activity is financed with voluntary contributions. Due to the global financial crisis, the SCAA requires continued support.

Formed in 1983, the initiative grew from a result of the wave of Antisemitism that was expressed at the time of the Lebanon War in 1982. Besides legitimate critics against Israeli politics, the war triggered anti-Jewish reactions all over Europe and also in Sweden, in many ways unparalleled since the Second World War.

The SCAA continuously covers the public debate and mass media, counteracting anti-Semitism through education, and resources provided to teachers, school pupils, media, and political organisations. Antisemitic and racist expressions are criticized and answered.

The SCAA regularly organises study tours to places connected to the Holocaust, for instance to Poland, the Baltic countries, Austria and Ukraine. The SCAA also arranges seminars on Antisemitism, The Holocaust and related topics in cooperation with research organisations in Israel (Yad Vashem) and other countries.

The SCAA also has a book for the remembrance of the Holocaust: 'Tell Ye Your Children' by Stephane Bruchfeld and Paul A. Levine. This can be purchased by donation. The SCAA is at the moment printing 1 million copies of this book.

All donations would be gratefully accepted.

Attn: Lena Jersenius
Swedish Committee Against Antisemitism
POBox 22330
S - 104 22 Stockholm
Sweden

Ph: +46 8 667 6090, Fax +46 8 652 6090, Mob +46 70 345 9995, info@skma.se www.skma.se

The book can be ordered directly from the publisher: Natur Och Kultur

Box 27323,

S - 102 54 Stockholm, Sweden

The book is also available in the Emanuel Education Centre for anyone who wishes to read it.

Ben Isaacs

We invite all potential vintners to join us for.....

The Inaugural Emanuel Synagogue Kiddush Wine Making Competition

Judging will take place on
27 February 2010, Purim

See inside for recipe
and more details.

Register on 9328 7833

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Best Label
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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 4: 23 October - 4 December

Time: 10am - 12pm



Emanuel Eats Sneak Peak: Potato Latkes

A Chanukah tradition, these Latkes are sure to be a hit with the whole family as you celebrate the festival of lights.

INGREDIENTS:

600 grams potatoes (about 5 medium), peeled and grated
1 small sweet potato (about 150 grams), peeled and grated
1 small onion, grated
3 tablespoons plain flour
1 teaspoon baking powder
1 teaspoon sugar
¼ teaspoon salt
½ teaspoon white pepper
1 egg, lightly beaten
Oil for frying

METHOD:

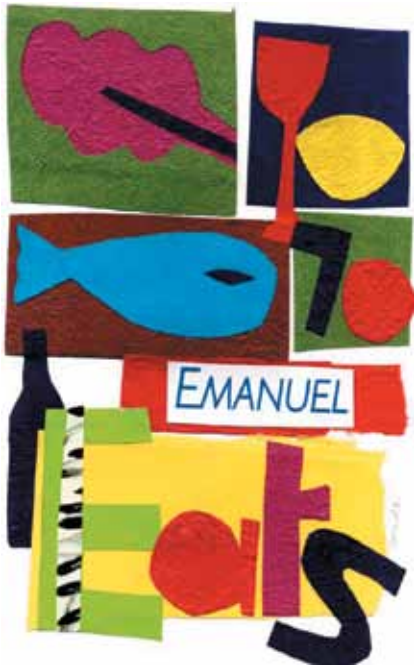
- 1 Place potatoes in bowl and squeeze out as much moisture as possible. This will ensure that the latkes will be crisp.
- 2 Mix all other ingredients into potatoes.
- 3 Heat oil in pan, and drop spoonfuls of mixture into hot oil, flatten the latkes and fry on medium heat till crisp and golden. Don't crowd the pan!
- 4 Drain well on absorbent paper and put into a hot oven to crisp.
- 5 Serve with cinnamon and sugar.

COOK'S TIP:

Potatoes can be grated in food processor. Grated potatoes can be placed into a clean towel, and firmly squeezed, to drain off all the moisture.

■ *This is just one of the delicious recipes you will find in the wonderful Emanuel Eats cookbook.*

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 2

Over the coming months we will continue to introduce you to members of the Emanuel Team and help you find out a little bit more about the people behind all the great things that go on here.



Sandy Hollis
Director of Education

Sandy Hollis was born in South Africa, lived in Israel and migrated to Australia in 1986. She has been involved in Jewish Education for over 20 years and served on the NSW Board of Studies Consultative Committee for Studies of Religion, the Modern Hebrew Curriculum Writing Committee and the Modern Hebrew HSC Exam Writing Committee. Passionately involved in Inter-faith dialogue and Education, Sandy has taught at Masada College and has been actively involved in leading the March of the Living Holocaust program to Poland and Israel for many years. She is Director of Education for Beit Midrash Emanuel and the Board of Progressive Jewish Education in Woollahra. Along with the Rabbis of the congregation, Sandy teaches the Bar Mitzvah students, the Basic Jewish Concepts class and the Advanced Jewish Concepts class. She also coordinates the booking of Bar Mitzvah and organises the festival and family education days.

Katie Gluckman
Director of Marketing

Katie joined the Emanuel Team in April 2009. Prior to Emanuel, Katie worked in Museum Marketing at the Museum of Contemporary Art, Sydney and at Auckland Museum, NZ. She has an honours degree in Philosophy, majoring in Medical ethics. Born in San Francisco but raised in NZ, Katie moved to Sydney two years ago in search of bigger pastures and a strong Jewish community. Committed to community organisations throughout her life, Katie was active in Bnei Akiva New Zealand and was the president of AUJS in Auckland. After university and a few years of exploring the globe, she cut her teeth on the world of marketing in the hair and beauty industry, before realising the work of non-profit community organisations was really where her heart lay. Katie is behind the new look of Emanuel Synagogues TELL, What's On guide and other marketing collateral.



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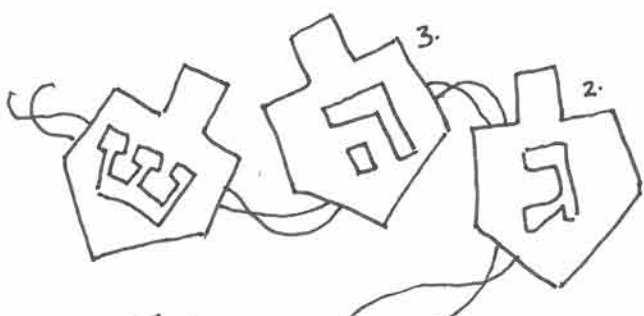
Chanukah Fun

Anne Wolfson



You need:

- 3 large potatoes
- 1/2 small grated onion
- 1 egg
- pinch of salt and pepper
- oil for frying
- Peel and grate potatoes
- Add grated onion, egg, salt, pepper
- Heat oil in frying pan
- Add spoonfuls of mixture into pan. Press down. Let them brown. Then turn over. Fry other side. (Ask mum or dad to supervise).

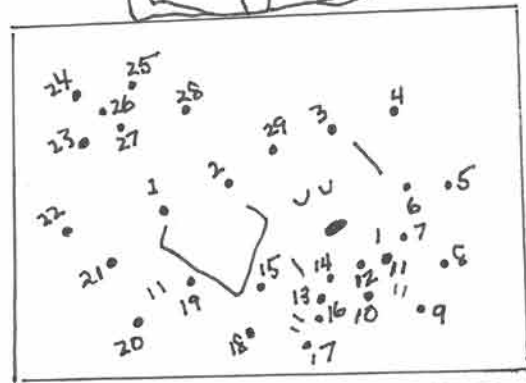


What do the Hebrew letters tell us?

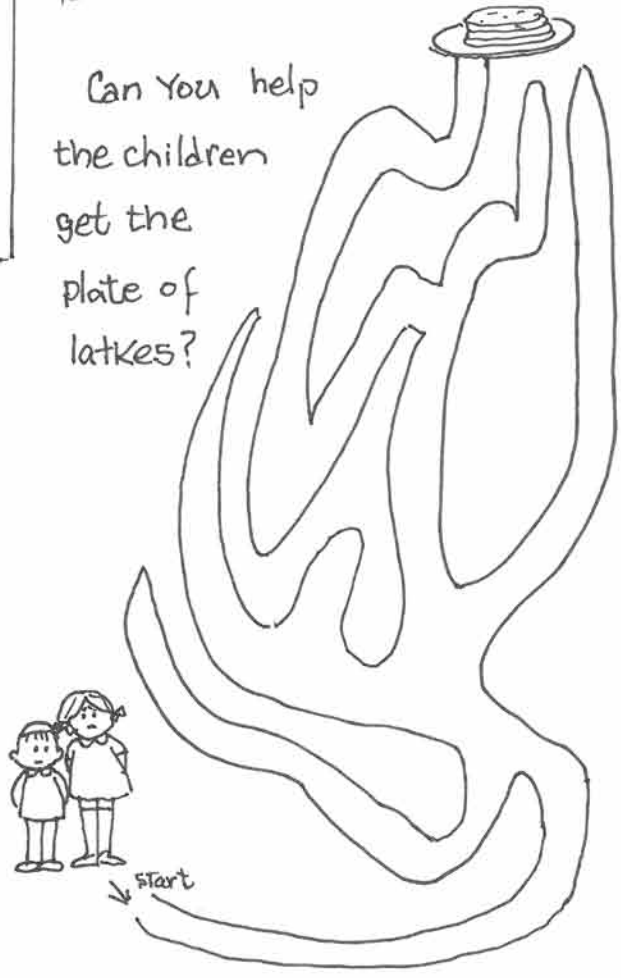
Answer: They are the first letters for: A GREAT MIRACLE HAPPENED THERE (in Israel).

What are the children getting for Chanukah?

Connect the dots to see the answer.



Can you help the children get the plate of latkes?





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**Wishing
you a
Happy
Chanukah**



We invite you to join us for a
night of warmth and light

Friday 11 December

5:00 pm Children's Chanukah Extravaganza

6:30 pm Special Erev Shabbat & Chanukah Service

Shabbat & Chanukah Dinner following services

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

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

Bookings: 9328 7833