

Remember to check our website ...www.hobartsynagogue.org regularly for calendar updates, interesting info, etc. etc.

# CHAVERIM

## PESACH (PASSOVER) ISSUE



Hobart Chaverim, PO Box 128, Hobart, Tasmania 7001

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## PRESIDENT'S PIECE

Another "Chaverim" and lots to write and tell you. I do hope that you find this edition interesting and informative.

Even though it is the end of summer here in Hobart and southern Tasmania, we are continually being contacted by visitors. Some arrive off the "Spirit of Tasmania" ferries in their own vehicles ... it's marvellous to see that there's now "Spirit of Tasmania III" which plies the Sydney to Devonport route, as well as the other two "Spirits" which bring visitors from Melbourne. This is a time of opening and showing our *shul* to Jews and non-Jews and they are all fascinated by the history and tell us how wonderful our *shul* looks! All very heartening and it's great to be able to show others our "Jewel in the Crown" of Australian Jewry.

It's also interesting to see people's faces when they learn that, "No, we don't have a resident rabbi...." – "However do you manage?" is a frequent question. They're also very interested to see our books "A Few from Afar: Jewish Lives in Tasmania from 1804" and Hedi Fixel's "150 years of survival against all odds".

One thing I always stress is that we now have our very own website – [www.hobartsynagogue.org](http://www.hobartsynagogue.org) which is an updated version of the original website produced by Martin Schweitzer of Melbourne. We are indebted to Martin for his initial work, and now for the ongoing work of keeping us all up-to-date by our resident webmistress Roz Chapman. She's doing a fabulous job of bringing us into the 21<sup>st</sup> Century and for showing others around the globe what a fantastic shul and congregation exists here in the Antipodes .... we're the best !

So, now you know that we have a website, with many links to other interesting sites, please put us on your "Favourites" list. Another feature you may not know is that we are now part of the Amazon affiliates program. If you wish to buy books through Amazon.com, please click on our link within our website and we receive a commission on whatever you buy. It does not cost you any extra but it helps us raise money for our *shul*.

Our Tu B'Shevat (Festival of Trees) celebration was enjoyed by all in spite of the temperamental weather conditions. Our next celebration is our Pesach (Passover) Community Seder. Please be sure to get your reservation and payment in early – see form later in this issue.

Happy Reading .....

CAROLINE

### TZEDAKAH [CHARITY] COMMUNITY PROJECT

It is a mitzvah (commandment) to give charity. It is proposed to place a box in the foyer of the synagogue in which it is hoped that members of the congregation will place items of non-perishable food when coming to shul. These will be given to the Hobart City Mission to distribute to needy families.

### Yom Ha'Shoah

Holocaust Remembrance Day

**"Don't Let the Light Go Out"**

Please remember Sunday April 18<sup>th</sup> 2004 is our Yom Ha'Shoah service in Shul starting at 10.30am

## **NETZER ..... SEAN'S REPORT**

following his attendance at this year's Netzer Senior Federal Camp

Machane Babait (Camp 'In da House'), this year's Netzer Senior Fed Camp, was a very special camp for our group 'Chug'. It is our last camp as 'Chanichim' (participants) and in one year all of us in 'Chug' will all be the 'Madrachim' (leaders) of the Netzer movement. Another very important part of the camp is, that less than two weeks after returning from camp we will all be going on Shnat 2004, a ten-month program in Israel, for members of Zionist Youth Movements.

A major part of the camp was geared at preparing us for Shnat, teaching us how to pack and what to pack, learning Hebrew, learning about the organizations that can help us in Israel and of course lots of stories about Israel experiences from the Madrichim. This year's group is the largest that Netzer has sent for years. We are a very close group and I am glad to be a part of it.

Apart from our preparations, there was plenty of time for socialising and fun. We went on a bushwalk and slept under the stars, we held plays and performances for the other groups, and had a talent show. Every supper a group got to choose a theme and gave a performance relating to the theme.

Shabbat was a special day on the camp. Everyone put on their nicest clothes and we had an outdoor service. After the service we made Kiddush and ate challah with our dinner. During our Shabbat dinner each of us drew the name of someone else out of a hat. We were then their secret Shabbat fairies, and we did nice things for them during Shabbat, such as giving them messages, massages and sweets. After supper we sang songs and learnt Israeli dances. The next morning we had a service and spent the rest of the day relaxing and doing Shabbat chuggim (activities).

Another special day was Veida (meeting) day. The day was spent discussing changes to the 'Policies, Beliefs and Agreements of Netzer Australia' booklet, year projects that Netzer members would be undertaking in 2004 and electing the madrichim for positions. It was an intense day, which started in the morning and continued till after midnight. It was great to hear people were so concerned about Netzer's PB & A, and how seriously the Veida was run.

By the time we had come to the last day of camp we were all truly exhausted, both mentally and physically, and everyone was looking forward to sleeping in their own beds again\*. It was easier saying goodbye to everyone as I left to get the train to the airport, because I knew I'd be seeing them again in just 12 days.

\* It was a great shock to discover on my return that my room was completely taken over by Kim's things, because Sven was in the midst of renovating Kim's room! Unfortunately for me, the next few days at home Kim and I had to sleep on mattresses in the living room...

Sean Ladiges

## Bon Voyage to Sean Ladiges

Sean is the very first Tasmanian participant of the Australian Zionist Youth Council's year-long shnat program. He will be one of 135 Australians leaving for Israel (end-January). We are very proud of Sean and the fact that he will be able to put the Hobart Hebrew Congregation AND Tasmania "on the map"!

Everyone from the Hobart Hebrew Congregation wishes Sean a safe journey to *Eretz Yisrael*.

Sean – you will be sorely missed within our community but we know that you have worked very hard over the past few years, firstly at your studies and during the past year, to save up for your *shnat* trip. You will be in our thoughts and prayers and we certainly look forward to hearing about what you are doing, where you visit, etc. etc. If you have time to send the occasional email .....

Bon Voyage !

## AN EMAIL UPDATE FROM SEAN

Hi everyone,

I hope you are all well. I am currently in the the Etgar stage of my program which lasts 4 months. In Etgar I live in a flat with 9 other Netzeriks (7 Aussies, a Brit and a Dutch person). We study half the time and do community action half the time. We are studying Hebrew, Jewish history and traditions, Israeli politics and history, Progressive Judaism and Hadracha. For community action I am working in an Israeli kindergarten, teaching English to underprivileged children and painting a huge mural at a religious primary school.

Of course I get time off to relax and enjoy myself. I get Thursdays and Fridays off most weeks and we also do frequent trips. Last week we went on a 4 day trip which I really enjoyed. We started off by travelling south to the Negev. There we visited the air force museum and did a hike at Machtesh Ramon. The next day we went to En Evdar and visited Ben Gurion's house and did a hike in the area. That night we were treated to Bedouin hospitality at a permanent camp which was set up to show people the Bedouin way of life.

The next day we were going to Mt Masada and we decided that we wanted to be up on top of Masada in time to see the sun rise. I was rosh tiyul (hike leader) for the day and so I had to get everyone up at 4 in the morning. It was all worthwhile when we got there though, it really was spectacular watching the sunrise over the Jordanian mountains and the Dead Sea. After we had hiked back down we went to the Dead Sea. Even though it's still in winter here it's really warm and it was warm enough that day to go into the water and float around. In the evening we made Kabbalat Shabbat at the Ein Gedi youth hostel.

On the last day of the tiyul we visited ancient synagogue ruins from the time of the Romans and did our Shabbat morning service there. Afterwards we hiked around En Gedi and stopped for lunch at a waterfall. Afterwards we visited Kumara, where the dead sea scrolls were found and learnt about the Jewish community that lived there 2000 years ago. It was then time to return to our flat for some well deserved rest.

Ok, thats all from me for now,

Love Sean.

P.S. I'll probably be able to send a few photos in the next email.

## TODAH RABA

Thank you, thank you, thank you to all the wonderful hosts of our Potluck lunches and dinners and thank you to Carol Samuelson in being our PC – our Potluck Co-ordinator

## WELCOME

Welcome to our newest “Hobartians” – Norm & Patsy (also known as the “Kosher Couple from Eggs and Bacon Bay”) and Mhoira who arrived from Canada. I know you will want to join with me in making a special effort to make them feel at home within our community whenever and wherever possible.

## SICK LIST

Bill Stuart is recuperating after his operation and would welcome contact from his friends.

Geoff Boughey is the proud owner of 2 new knees and after a couple of set-backs, will soon be up and running! (pun intended)

“Praying for those who are sick and are suffering is considered a “Mitzvah”, a good deed that carries with it a blessing.”

Thank you to our Community Care Co-ordinator, Sandy Graetzer, for so ably looking after those on the sick list, and thank you to all who have visited the sick and injured.

## wel come home, Debbie !

We also welcome back Debbie Brown, who has been down to Antarctica. Debbie has been away for a month and we look forward to catching up with her and hearing of her “adventures” on the White Continent.

## Have Your Say...!

This is where you get to have your say about how your shule is run. In this issue of Chaverim, we need your input on the issue of re-carpeting the shule – strip carpeting vs wall-to-wall.

It should be stressed here that there is no financial gain from choosing either method. Strip carpeting costs more to lay but uses less carpet. Wall-to-wall costs less to lay but uses more carpet. Those who favour wall-to-wall carpeting might argue that it would make the shule easier to heat in winter. We are running a bit low on reasons to use wall-to-wall, but rather than dismiss it out of hand, we ask for your ideas.

Strip carpeting would be more in keeping with the heritage aspect of the building, which cannot be lightly put aside. Although there are safety aspects to consider, modern carpet laying methods overcome the risk of tripping on carpet edges.

Maybe some of you might argue that the existing carpet, although threadbare in places, is an integral part of the history of the shule and should not be removed at all! We want to hear from you too. Send us an email (shule@hobart.org) or write us a letter (GPO Box 128 Hobart TAS 7001)

## Mountain Festival 2004

### A Mountain Peace Prayer

**11.30am for 12.00noon Sunday 28 March**  
**The Springs on Mt. Wellington (former Springs Hotel Site)**

The World Conference on Religion and Peace invites you to celebrate the inspiration of the "Mountain" in our many faith traditions, acknowledging our commonality and diversity and to pray for peace. Share meditation, affirmations and prayer making music, dance and poetry with multi-cultural sweets and treats to follow.

'We keep our hearts open and sense the sacred in each other.' James Charlton © 2004

Phone the World Conference on Religion and Peace for more details. 6272 6521

## PURIM 2004

Thank you to Gareth and Pam for hosting our Purim 2004 pot luck event at their home in Eaglehawk Neck. The recurring question of "why would you want to live way out there?" which those of us who live more than 15 minutes from town are familiar with, was answered by the gentle woosh-woosh of the ocean interrupted only by the occasional tweet-tweet of the birds. After the reading of the Megillah, which was read in English so that everybody could participate, our appetites were well and truly sated by the magnificent spread of food supplied by our new as well as our regular pot-luck devotees.

After months of negotiation with the authorities, an old Talmudist from Odessa was granted permission to visit Moscow. He boarded the train and found an empty seat. At the next stop a young man got on and sat next to him. The scholar looked at the young man and thought:

This fellow doesn't look like a peasant, and if he isn't a peasant he probably comes from this district. If he comes from this district, then he must be Jewish, because this is, after all, a Jewish district. On the other hand, if he is a Jew, where could he be going? I'm the only Jew in our district who has permission to travel to Moscow. Ah! But just outside Moscow there is a little village called Samvet, and Jews don't need special permission to go there. But why would he be going to Samvet? He's probably going to visit one of the Jewish families there, but how many Jewish families are here in Samvet? Only two - the Bernsteins and the Steinbergs. The Bernsteins are a terrible family, and a nice looking fellow like him must be visiting the Steinbergs. But why is he going? The Steinbergs have only daughters, so maybe he's their son-in-law. But if he is, then which daughter did he marry? They say that Sarah married a nice lawyer from Budapest, and Esther married a businessman from Zhitomer, so it must be Sarah's husband, which means that his name is Alexander Cohen, if I'm not mistaken.

But if he comes from Budapest, with all the anti-Semitism they have there, he must have changed his name. What is the Hungarian equivalent of Cohen? Kovacs. Hmmmm...but if they allowed him to change his name, then he must have some special status. What could it be? A doctorate from the university.

At this point, the scholar turns to the young man and says, "How do you do, Dr. Kovacs?"

"Very well, thank you, sir," answered the startled passenger. "But how is it that you know my name?"

"Oh," replied the Talmudist, "it was obvious."

## YOM HA'SHOAH

What we need is not one day to remember, but one day to forget...

*an unnamed survivor*

Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky.

Never shall I forget those flames which consumed my faith forever.

Never shall I forget that nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget those moments which murdered my God and my soul and turned my dreams to dust. Never shall I forget these things, even if I am condemned to live as long as God Himself. Never.

*Elie Wiesel*

First they came for the socialists, and I did not speak out -- because I was not a socialist. Then they came for the trade unionists, and I did not speak out -- because I was not a trade unionist. Then they came for the Jews, and I did not speak out -- because I was not a Jew. Then they came for me -- and there was no one left to speak for me.

*Pastor Martin Niemoller*

Where books are burned, in the end people will be burned.

*Heinrich Heine*

A desire for knowledge for its own sake, a love of justice that borders on fanaticism, and a striving for personal independence -- these are aspects of the Jewish people's tradition that allow me to regard my belonging to it as a gift of great fortune.

*Albert Einstein*

In spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

*Ann Frank*

If we could ask the six million for a final request, what would it have been? Certainly, they would have expressed a desire for the continuity of the Jewish people. They, who died as Jews, would have wanted us to live as Jews, to continue to grasp the faith to which they held so tightly. The proper way, then, to memorialize the six million is to strengthen our commitment to Judaism, and intensify our study of Judaic learning. With this effort, may we merit to link ourselves to them in the bond of everlasting life.

*Rabbi Yehudah Prero*

## UPJ ANNUAL CONFERENCE – 13 – 16 NOVEMBER 2003

Following the custom for many years, as President, I represented this congregation at the recent *Union for Progressive Judaism* conference, held at The Entrance, New South Wales [approximately 1½ hour's drive north of Sydney]. This annual conference is a wonderful opportunity to learn and 'schmooze' with other like-minded Jews and the feeling of "togetherness" is always palpable! This year's conference was voted the "best ever"!

The theme of this year's conference was *Tzedek Tzedek Tirdoff [Justice Justice you shall pursue]*. The keynote speakers were Mrs Nicky Maor, originally from Chatswood, Sydney and now living in Tel Aviv, and Mr David Knoll, Vice President of the NSW Jewish Board of Deputies – David is a barrister, with a keen interest on migrant affairs. Both Nicky and David are absolutely focussed on justice for every one, whoever they may be, and this came through loud and clear in their speeches.

I found it particularly heartening to hear all the speakers during the 3½ day conference emphasise the importance of "justice for everyone". Yes, we have daily reminders of terrorism, the need for security here and abroad, the economy and so much more. But here we all were, listening to speakers talk about peoples' rights, things which we may well take for granted.

During the conference we heard from representatives of the JNF and the work being done in Israel, especially at Kibbutz Lotan. We saw some great photos of what has been achieved virtually "out of nothing" .... Inspirational! (I have recently learned from Daphna Yalon, the Israeli student now living in Launceston, that she has lived and worked at Kibbutz Lotan and I'm hopeful that on one of her visits to Hobart she will be able to give us an insight into this fascinating place.

We had a wonderful session ... where we did a lot of brainstorming. Various topics were discussed in groups and from these came some excellent suggestions on how we, as Jews, can help to make a difference to peoples' lives "at the coalface" so to speak. I'm hopeful that over the next year, we will all have the opportunity to think about others in our [wider] community [near and far] and put into practice some of the ideas which have emanated from the UPJ Conference, and from the NCJW.

## NEW UPJ APPOINTEE

The Union for Progressive Judaism (UPJ), in Australia, New Zealand and Asia, has appointed Mrs Janice Alper to fill its new full-time position of Director of Programming and Development, starting in May.

Mrs Alper is a well-known and highly respected Jewish educator with 25 years experience working in the United States. She is highly qualified and has had broad experience in the areas the UPJ seeks to develop. She is a trained Jewish educator, and was founding Executive Director of Jewish Educational Services in Atlanta, a central communal agency, providing innovative Jewish programming servicing a population of more than 100,000 Jews. In 2003, Mrs Alper was awarded an honorary Doctorate of Jewish Religious Education, *honoris causa* from the Hebrew Union College- Jewish Institute of Religion.

Building on the sound foundations set by the former UPJ Regional Director, Rabbi John Levi, Mrs Alper's task will be to take a leading role in the development and implementation of the Union for Progressive Judaism's strategic vision and objectives. Her role will also focus on the provision of formal and informal family education and professional development opportunities, delivered using leading edge technologies, and support. She will be involved in the provision of advice and support for the UPJ congregations, schools, youth movement and Reform Zionist organisation, ARZA.

It is expected that Mrs Alper and her husband, Marvin, will arrive in Australia to take up this new position in May 2004.



## News from the Board

Some of the topics discussed at our last Board meeting were:

- Safety in the synagogue. A survey was done, and suggestions made for improvement, by the Tasmanian Fire Service.
- Putting new carpet in the Synagogue and providing heating upstairs and on the left side downstairs.
- Correction of the heading on the Memorial Board
- The formation of a sub-committee to advise the Board on matters relating to the provision of services
- A change of time and place of Board meetings
- Combined insurance of Hobart and Launceston
- Entries in the White and Yellow pages of the telephone book for the Hobart Hebrew Congregation
- National Trust open day at the Synagogue on Anzac Day – Sunday 25 April
- Rules in the Constitution for acceptance of new members.

## PROJ-ED

PROJ-ED – a ‘service’ offered by the Union for Progressive Judaism and which could/should be useful to a small community/congregation like ours. We encourage you to subscribe .....

“The main purpose of the list is to facilitate discussion between Progressive Jewish educators in the Australia, New Zealand, and Asia region. We should use this list to trade ideas, share resources, and help each other resolve problems. The final goal is Jewish Continuity through providing quality education, enabling people to make informed choices about how they practice Judaism.

The list is particularly valuable to those of us in smaller communities, in that it gives us direct access to professional Jewish educators in the larger communities in our region.

To date, the discussions on the list have contained many useful web resources, as well as conference announcements, and requests for assistance for unusual educational situations.

To subscribe, point your web browser at:

<http://pacific.thinktank.co.nz/mailman/listinfo/proj-ed>

... and fill in the subscription information.”

## TU B'SHVAT POT LUCK LUNCH

On February 14<sup>th</sup>, the Tu B'Shvat pot-luck lunch was held at our home, Atherfield House, in New Norfolk. Despite a previously fine and sunny day, our optimism that we could eat in the garden under the shade of the olives trees was not justified! The morning of the 14th was wet and miserable. However we've never allowed a little bit of rain to dampen our spirits, so it was decided to set up the festivities on the large front porch where the garden and scenery could be admired in relative comfort.

Naturally, as soon as everything was set up, and the guests had arrived, the clouds parted, the sun shone and we had to consider whether to move everything to the garden or stay put. So being democratic, we had a vote and chose the path of least resistance and decided to stay put. We were delighted to be joined by Rabbi Stephen Goldrich and his wife Phyllis from Cleveland Ohio, and Emma Bedford from Hartford, Connecticut.

Highlight of the meal was the fruit platter with not just the compulsory 15, not 20, not even 30 but 32 different fruits! We had apples, bananas, grapes, papaw, mandarins, olives, tomatoes, passionfruit, pomegranate, cherries, raspberries, peaches, lemons, limes, blackberries, nectarines, rockmelon, rosehips, almonds, hazelnuts, walnuts, brazil nuts, kiwifruits, dates, figs, coconut, apricots, pistachios, pears, ginger, plums and mint. After someone lodged a protest that mint was not a fruit, the mint was quickly replaced with a jar of red currant jam and before anybody else had a chance to question whether nuts should be counted as fruit, we began to eat.

As always, the food was delicious and it made me think we should have no trouble getting recipes for our upcoming cookbook, with all the wonderful cooks in our community.

Rozzie Chapman



Rabbi and Mrs Goldrich with Emma Bedford



32 fruits, yes count them 32!

## Project for the NCJW (National Council for Jewish Women)

We needed a project that takes into account our limited numbers and resources, something that would benefit our community and beyond. We think we have found just such a project. We hope to create a book with recipes, traditions and/or handy hints – sort of a mother-to-daughter passing on of information.... What do you think? Do you have any recipes, traditions or handy hints to contribute?

## Executive Council of Australian Jewry Annual General Meeting

30 November/1 December 2003

As the sole Tasmanian delegate, I attended the two day AGM held in Sydney. I met many interesting people and since this was my third or fourth [annual] attendance many people now know who I am and where I'm from!

I feel it is very important that the larger congregations and organisations, all from the mainland, know that the Hobart Hebrew Congregation exists. This congregation is at the centre of Australian Jewry in terms of history and continuity. The AGM offers an invaluable opportunity for the delegate to listen to what is happening -nationally and internationally . Prior to leaving for the AGMs I always seek the counsel of our Vice President, who is also Senior Vice President of the Multi-cultural Council of Tasmania, and others, so that any problems, questions, etc. can be asked whilst I am at the AGM.

There were some very interesting speakers at this year's AGM: Mr Dennis Richardson, the Director-General of ASIO; Dr William Jonas, Human Rights Commissioner; Mr Greg Hunt, MP for Flinders [who has worked closely with Alexander Downer, Federal Minister for Foreign Affairs]; Mr Nihat Ersen, Consul-General of Turkey; Mr Gabby Levy, now former Israeli Ambassador to Australia; and HE Sir Michael Jeffery, Governor-General of Australia. Mr Kevin Rudd, Shadow Federal Minister for Foreign Affairs could not attend due to the 'then' impending Labor leadership crisis.

The ECAJ Annual Book of Reports and a separate report on Anti-Semitism in Australia are available for any reader who may wish to see them.

CAROLINE HEARD

## NCJW – Council Shabbat Address

NCJW was founded in Australia by the late Dr Fanny Reading in 1923, initially as the Council of Jewish Women in Sydney, growing to a national organization in 1929 with branches called Sections in many states. In 1932, an NCJW Section was formed in Hobart but it did not continue. In 2004, a group of Tasmanian Jewish women expressed interest in becoming part of NCJW A and have been welcomed into the friendly community-minded organization.

Today is Council Shabbat around Australia - always the Shabbat pre - Purim, from the earliest days of the organization. All around Australia, in synagogues in Adelaide, Brisbane, Canberra, Gold Coast, Melbourne, Sydney and Perth as well as here in Hobart, members of NCJW are being honoured for their work in the community, both Jewish and general, and their support for specific Council projects in Israel. This is the 3 point plan of NCJW and shows the wide diversity of its reach. Around Australia NCJW progresses and educates in Status of Women issues, in Interfaith and Intercultural programs, supports Jewish immigrants from diverse backgrounds and currently is setting up a Mentoring program for Jewish women entering or returning to the workforce. Members of NCJW contribute to their communities both by service work and by fundraising for causes.

All Sections of NCJW donate to local Jewish causes and promote education as well as to general community charities. In Israel, NCJW supports 4 very different projects: an NCJW/JNF project, currently a children's playground in Shlomit; the Ilan Foundation for disabled children in Tel Aviv; Ethiopian women's scholarships to Haifa University; a South American new immigrant support project at Haifa Rape Crisis Centre.

We join our fellow Jews around Australia in giving thanks for their fine work to the members of National Council of Jewish Women and pray that their future endeavours be blessed.

Robyn Lenn – National President

## HAPPY PESACH / PASSOVER!

MavenSearch 2004 Passover Feature

<http://www.mavensearch.com/features/passover2004.htm>

For the third year, MavenSearch.com is happy to inform you that the Passover 2004 Feature is now online and can be viewed by visiting <http://www.mavensearch.com/>

With so many of us using the Internet for our Passover needs and the vast number of websites available, it is sometimes difficult to easily find what you are looking for and quickly!!

The MavenSearch.com Passover 2004 Feature provides you with a comprehensive and selective set of websites that have been checked for their quality and authenticity, including:

- \* Passover and Judaica items for purchase
- \* Kosher Passover vacations in the US and worldwide
- \* Kosher for Passover Food Delivery
- \* Gift ideas for Children and Adults
- \* Fine Judaica and Art

And of course a further 100 websites providing you with all the information and answers you might need to make your Seder a different Seder from all other Seders !!

Wishing you and your families a Happy Passover

About MavenSearch.....MavenSearch.com is the leading Jewish Website and Search Engine since 1994 listing over 20,000 Jewish Content related websites including a comprehensive worldwide Synagogue and Jewish Community Directory

And don't forget to look regularly at <http://www.jewishaustralia.com.au> and <http://www.jewish-food.org>, and of-course our own webpage at <http://www.hobartsynagogue.org>

## THE SEDER GUIDE

the who, why, what, when & where of hosting a seder

The first two nights of Pesach, we conduct a Seder -- a festive yet Solemn event. At a table royally set with our best crystal and silver and the Finest of kosher wines, we re-enact the Exodus from Egypt in ancient Times. We also pray for the forthcoming Redemption speedily in our days.

IN THE FOOTSTEPS OF OUR FOREFATHERS

At the Seder, each person considers himself as if he were going out of Egypt. We begin with our

ancestors, Abraham, Isaac and Jacob; we are with our people as they descend into exile, and suffer cruel oppression and persecution. We are with them when God sends the ten plagues to punish Pharaoh and his nation, with them as they leave Egypt, and with them at the crossing of the Sea of Reeds (Yam Suf). And we witness the miraculous hand of God as the waters part, allowing the Israelites to pass, and then return, thundering over the Egyptian legions.

#### MATZAH, THE "FOOD OF FAITH"

We left Egypt in such haste that there was no time to wait for the dough to rise, and we ate matzah, unleavened bread. With only this unleavened food our ancestors faithfully relied on the Almighty to provide sustenance for our entire nation of men, women and children. Each year to remember this, we eat matzah the first two nights of Pesach and fulfill the commandment of "Matzahs shall you eat . . ."

#### THE HUMBLEST OF FOODS

The matzah itself symbolizes faith. For in contrast to leavened food, the matzah is not "enriched" with oil, honey, etc. It is rather simple flour and water, which is not allowed to rise. Similarly, the only "ingredients" for faith are humility and submission to G-d, which comes from the realization of our "nothingness" and "intellectual poverty" in the face of the infinite wisdom of the creator.

#### HOW TO PREPARE FOR THE SEDER

The Pesach Seder is not just to be observed symbolically. Each of its physical "acts" has great significance and should be fulfilled properly to make the Seder a meaningful and truly spiritual experience.

#### THE MAIN MITZVOT

The main mitzvot (commandments) of the Seder are:

To eat matzah.

To tell the story of the Exodus (the reciting of the main parts of the Haggadah)

To drink four cups of wine.

To eat maror--bitter herbs.

To recite "Hallel" -- praise to G-d (found towards the end of the Haggadah).

#### THE MATZAH

On each of the two seder nights shmurah matzah should be used. Matzah is eaten three times during the Seder. After telling the story of the Exodus from Egypt -- Motzie Matzah -- two ounces of matzah are eaten. For the "sandwich" -- korech -- one ounce of matzah is eaten. As the Afikomen at the end of the meal -- Tzofun -- 1-1/2 ounces of matzah are eaten. In each instance, the matzah should be eaten within 4 minutes.

#### THE WINE

For each of the four cups at the Seder it is preferable to use undiluted wine only. However, if needed, the wine may be diluted with grape juice. Of course, someone who can not drink wine may use straight grape juice.

One drinks a cup of wine four times during the Seder: at the conclusion of Kiddush, after telling the story of the Exodus from Egypt (before eating the 20 matzah of Motzie Matzah), at the conclusion of the Grace After Meals and after reciting the "Hallel."

It is preferable to drink the entire cup each time. However, it is sufficient to drink just the majority of each cup. How large a cup should be used? One containing at least 3-1/2 fluid ounces.

#### THE MAROR

The maror is eaten by itself after the matzah, and then together with the matzah in the (korech) sandwich. How much maror should be eaten? 3/4 ounce. Any of two different types of maror may be used at the Seder, individually or in combination: peeled and grated raw horseradish, 3/4 ounce has a volume of 1 fluid ounce and/or Romaine lettuce

#### HOW TO PREPARE THE SEDER PLATE

##### THE K'AHRAH--THE SEDER PLATE

Three matzahs are placed on the table, one on top of the other. They are symbolic of the three types of Jews: Kohen, Levi and Yisroel. They also commemorate the three measure of fine flour that Abraham told Sarah to bake into matzahs when the three angels visited them.

And when we later break the middle matzah, we are still left with two whole loaves for lechem mishne, as on all Sabbaths and Festivals.

On a cloth spread over the three matzahs, or a plate, the following items are placed:

BAYTZAH; ZROAH; MAROR; KARPAS; CHAROSET; CHAZERET

Z'roah -- a roasted chicken neck or a lamb shank - symbolic of the pascal sacrifice brought at the Holy Temple in Jerusalem on the afternoon before Pesach.

Baytzah -- the hard boiled egg. It is symbolic of the festival sacrifice brought at the Holy Temple, in addition to the pascal lamb.

Maror -- bitter herbs (Horseradish and/or Romaine Lettuce stalks). It is symbolic of the bitter suffering of the Jews in Egypt.

Charoset -- the mixture of chopped apples, pears, walnuts and a small amount of wine (red, if possible). The mixture resembles mortar, symbolic of the mortar used by the Israelites to make bricks while enslaved in Egypt.

Karpas -- the cooked potato or raw onion.

Chazeret -- more bitter herbs. Used as maror in the sandwich (korech) later in the Seder.

#### THE ORDER OF THE SEDER SERVICE

##### KADESH--THE BENEDICTION

The Seder service begins with the recitation of Kiddush, proclaiming the holiness of the holiday. This is done over a cup of wine, and on this evening it is the first of four cups that we all drink, reclining, at the Seder.

##### THE FOUR CUPS OF WINE

Two of the explanations of the four cups:

Four expressions of freedom or deliverance are mentioned in the Torah in connection with our liberation from Egypt (Ex. 6:6,7).

The Children of Israel, even while in Egyptian exile, had four great merits:

- (1) they did not change their Hebrew names;
- (2) they did not change their Hebrew language;
- (3) they remained highly moral; and
- (4) they remained loyal to one another.

Wine is used because it is a symbol of joy and happiness.

#### WHY WE RECLINE

When drinking the four cups, as during most of the acts of the Seder, we lean on our left side to accentuate the fact that we are free people. In ancient times only free people were allowed to recline while eating.

#### UR'CHATZ--PURIFICATION

We wash our hands in the usual prescribed manner of washing before a meal, but without the customary blessing. The next step in the Seder, Karpas, requires dipping food into water. Such an act calls for purification of the hands by washing, beforehand. This observance is one of the first acts designed to arouse the child's curiosity.

#### KARPAS--THE APPETIZER

A small piece of onion or boiled potato is dipped into salt water and eaten. Before eating, the blessing over vegetables is recited. Eaten not reclined. The dipping of this appetizer in salt water is an act of pleasure and freedom which further arouses the curiosity of the child. The four-letter Hebrew word karpas when read backwards connotes that the 600,000 Jews in Egypt (the Hebrew letter samech 60 times 10,000) were forced to perform back-breaking labor (the other three Hebrew letters spell perech--hard work.) The salt water represents the tears of our ancestors in Egypt.

#### YACHATZ--BREAKING THE MATZAH

The middle matzah of the three placed on the Seder plate is broken in two. The larger part is put aside for use later as the Afikomen. This unusual action not only attracts the child's special attention once again, but also recalls God's breaking the Red Sea asunder, to make a path for the Children of Israel to cross on dry land. The smaller part of the middle matzah is returned to the Seder plate. This broken middle matzah symbolizes humility and will be eaten later as the "bread of poverty."

#### MAGGID--THE HAGGADAH

At this point the poor are invited to join the Seder; the Seder tray is moved aside; a second cup of wine is poured; and the child, by now bursting with curiosity, asks the time-honored question:

"Mah Nish-tah-na Hah-lailo Ha-zeh Me-kol Hah-leiloat? What makes this night different from all other nights?"

- (1) On all nights we need not dip even once; on this night we do so twice!
- (2) On all nights we eat chametz or matzah, and on this night only matzah.
- (3) On all nights we eat any kind of vegetables, and on this night maror (bitter herbs)!
- (4) On all nights we eat sitting upright or reclining, and on this night we all recline!

The child's questioning triggers one of the most significant mitzvot of Pesach and the highlight of the Seder ceremony: the Haggadah, the telling of the story of the Exodus from Egypt.

The answer includes a brief review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited upon the Egyptians, and an enumeration of the miracles performed by the Almighty for the formation and redemption of His people.

#### ROCHTZO--WASHING BEFORE THE MEAL

After concluding the first part of the Haggadah with the drinking of the second cup of wine (reclining), the hands are washed -- this time with the customary blessing, as usually done before eating bread.

#### Motzie Matzah--Eating Matzah

Taking hold of the three matzahs, the broken one between the two whole ones, recite the customary blessing before bread. Then, letting the bottom matzah drop back on the plate, and holding the top whole matzah with the broken middle one, recite the special blessing ". . .Al Ah-chee-las Matzah." Then break at least one ounce from each matzah and eat the two pieces together, reclining.

#### MAROR--THE BITTER HERBS

Take at least 3/4 ounce of the bitter herbs. Dip it in the charoset, then shake the latter off and make the blessing ".....Al Ah-chee-las Maror." Eat without reclining.

#### KORECH--THE SANDWICH

In keeping with the custom instituted by Hillel, a great talmudic rabbi, a sandwich of matzah and maror is eaten. Break off two pieces of the bottom matzah, which together are at least one ounce. Again take at least 3/4 ounce of bitter herbs and dip them in charoset. Place them between the two pieces of matzah, say: "Kein Ah-saw Hillel. . ." and eat the sandwich reclining.

#### SHULCHAN OREICH--THE FEAST

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into salt water. A rabbi was once asked why Jews eat eggs on Pesach. "Because eggs symbolize the Jew," the rabbi answered. "The more an egg is boiled, the harder it gets."

Note: The chicken neck/lamb shank is not eaten at the Seder.

#### TZOFUN--"OUT OF HIDING"

After the meal, the half matzah that had been "hidden" -- set aside for the afikomen -- "dessert" is taken out and eaten. It symbolizes the pascal lamb that was eaten at the end of the meal. Everyone should eat at least 1-1/2 ounce of matzah, reclining, before midnight. After the Afikomen, we do not eat or drink anything except for the two remaining cups of wine.

#### BAIRACH--BLESSINGS AFTER THE MEAL

A third cup of wine is filled and grace is recited. After grace we recite the blessing on wine and drink the third cup while reclining. Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage that symbolizes an invitation to the Prophet Elijah, who is the harbinger of the coming of Moshiach, our righteous Messiah.

#### HALLEL--SONGS OF PRAISE

At this point, having recognized the Almighty, and His unique guidance of His people Israel, we go still further and turn to sing His praises as Lord of the entire Universe. After reciting the "Hallel," we again recite the blessing for wine and drink the fourth cup, reclining.

#### NIRTZOH--ACCEPTANCE

Having carried out the Seder service properly, we are sure that it has been well received by the Almighty. Then we say: "Leh-shah-na Hah- bah-ah Be-ru-sha-law-yim" -- Next year in Jerusalem!

#### COUNTING OF THE OMER

On the second night of Pesach, we begin Sefirat Ha'omer, counting forty-nine days between Pesach and Shavuot, the day when the Torah was given to the Jewish People. This is done every night following the evening prayer leading up to the night before Shavuot.

HAVE A KOSHER & HAPPY PESACH!

(Thanks to David and Pnina Clark for this article)

## CAN ANYONE SOLVE THIS MYSTERY?

In the year 2000 I spent quite a lot of that year traveling overseas (with the world situation as it is now, I am very grateful that I did go and “explore the world” at that time!) One of my journeys took me from Hong Kong to St Petersburg, firstly on the Trans-Mongolian Railway and then on the Trans-Siberian Railway, a journey which took 3½ weeks – a marvelous experience!

The train journey took us to Eastern Siberia and we stayed in Irkutsk, visiting Lake Baikal for a few days. Back in Irkutsk, I decided to see if there was a *shul* there; I discovered the Jewish Cultural Centre which is a two-storey sky-blue building. I met the President and his son (a trainee dentist). The President told me that his other 4 children now live in Israel. The President and his son had about the same amount of English (“Yes” and “No”) as I had Russian (“Da” and “Nyet”) so there was a lot of sign language between us!

They told me that they had originally had 9 *sefer torah scrolls* but I saw only 2 – they made “ripping/tearing” actions with their hands, followed by “throwing away” motions, from which I understood that 7 of their scrolls had been destroyed or ???

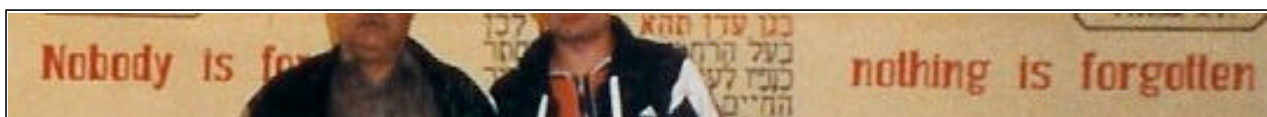
All this time I had been facing towards the front of the room. Then I turned around to look at the back wall. Imagine my amazement to see, along with Russian and Hebrew, six **ENGLISH** words towards the bottom of the wall:

***Nobody is forgotten    Nothing is forgotten***

Who wrote them? When were they written? Why were they written. You will see that the words are in *upper* and *lower* case/script, not *capitals*, so perhaps the writer had English as his/her first language?

By telling this story, I hope that *someone* out there will have the answers to my questions. I do hope so.

CAROLINE HEARD



## **VALEDICTORY by Peter Elias**

I believe that I have had a fortunate life.

I was born into a middle-class Jewish family in Vienna. My parents were not very 'religious'; nevertheless, they instilled long-standing Jewish principles of behaviour into me.

Despite the world-wide depression in the 1930s, my parents had a reasonable income. But in 1938, having witnessed Hitler being welcomed into Austria, they moved quickly to leave Vienna, and were lucky enough to be able to arrange to settle in London.

Thereafter, for the rest of their lives, my parents' income was quite modest, but they managed to give both myself and my sister a good education, and I was able to take up a London County Council scholarship to Guy's Hospital Dental School, part of the University of London.

Soon after qualifying, I was called up for my deferred National Service, in which I worked as a British Army Dental Officer in Germany. This provided me with a valuable two-year period of practical experience.

My father served almost three years in the British Army during the war. As a result, in 1947 he could apply to become a naturalised British subject, and was thus able to achieve his dream of getting as far away as possible from the horrors of Europe. He chose to emigrate to Tasmania, because long-standing friends had settled in Hobart.

Having completed my National Service, I too was able to come to Australia as a '£10 Pommie migrant'. Early in 1954 I sailed on the *Strathaird* at very short notice, and was allocated a single berth cabin on the top deck!

I joined the Tasmanian School Dental Service and spent a satisfying five years based in Southern Tasmania. In 1959 I decided to go into private practice in Hobart. It was a time of great shortage of dentists in Tasmania. I am proud of the fact that, as a very junior member, I was an enthusiastic supporter of the Dental Association's campaign for the fluoridation of water supplies, even though we sincerely thought, at the time, that it would put dentists out of business. (I wonder if there is any other profession that can make such a boast)?

A few years later, as a result of not saying 'No' quickly enough and firmly enough, I found myself the secretary of the Tasmanian branch of the Australian Dental Association. I held other positions during the next 20 years or so, including two terms as president, after which I reverted to being minute secretary! I was also for 15 years an elected member of the Dental Board of Tasmania, the body responsible for administering the Dental Act I was deeply touched, upon my retirement from dentistry, to be elected an honorary life member of the Tasmanian branch of the Australian Dental Association.

All this took place within a happy marriage (of 40 years) and a loving family (of 3 sons and, more recently, 4 grandchildren). For 24 years, I looked forward to relaxing at our country cottage on Bruny Island. I also participated in bushwalking with the Hobart Walking Club and in snow-skiing at Mount Field National Park, where I was a foundation member of the Oldina Ski Club. During over 20 years involvement at Mount Field I helped to build, maintain and operate all the ski-tows, and had various roles in the administration of the Southern Tasmanian Ski Association.

After retirement from full-time private practice, I had a fulfilling 12-year period which included several visits to Israel, on two of which I worked as a part-time volunteer dentist at a kibbutz at Caesarea on the Mediterranean coast (halfway between Haifa and Tel Aviv), and also at a clinic in Jerusalem which treated disadvantaged children - Jewish, Christian and Muslim.

In recent years I have become an active member of the Hobart Hebrew Congregation. When the preparations for the Bicentenary of European settlement in Tasmania began to get under way, I became involved in seeking an appropriate contribution to this event from the Congregation. As always in our marriage, I had the enthusiastic support of my wife Ann. Three years of very hard work for both of us resulted in the publication of our book '*A Few from Afar: Jewish lives in Tasmania from 1804*' on 25 May 2003. We have been highly gratified by the way in which it has been received by scholars and laymen alike. This has been the 'grand finale' of my life.

I have always enjoyed good health and many friendships. It is a pleasure to have former patients still greet me in the street after my ceasing practice twelve years ago. In my seventy-fifth year, I feel quite ready to make way for others.

**PETER ELIAS**  
**(1929 – 2003)**