



# Adelaide Hebrew Congregation News

Volume 7 Issue 5

July 29, 2011

## Notices

### Shabbat Details

- Friday night service  
6.15pm
- Saturday morning  
service 9am  
followed by special  
Kiddush
- Times for Shabbat:

LC 5:13 PM

ends 6:12 PM

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- **Rosh Chodesh Menachem AV Minyan-** Monday 7:00am.
- **The Fast of Tisha B'Av** - Eicha - Monday August 8th at 6:00pm  
Shacharit and Kinot- Tuesday August 9th - 7:00am
- **Bone Marrow Drive-** On August 14 we will be holding a donor drive to add potential donors to the Stem Cell and Bone Marrow Registry. If either you or someone in your family is between the ages of 18 and 45, this makes you or them eligible to join the registry. All that is required is ten minutes to fill out the paperwork and a further 30 seconds to draw a small amount of blood. Although everyone is welcome to come along, those of Jewish descent are especially encouraged, because it is often so difficult to find a match for Jews in need of a stem cell or bone marrow transplant. You might be able to save a life some day! The donor drive will be held at the offices of Jewish Community Services at 199 Sturt Street in Adelaide from 10:00 a.m. to 4:00 p.m. If you are able to participate, please let me know straight away and also let me know what time of day will work for you. Thank you in advance for being part of a lifesaving effort! Contact Debbie Booke on 0439720077
- The Board of the AHC, with Rabbi Friedler as the teacher, will be commencing a **Cheder** for children from age 5 to 12/13 this term. If you have a child in this age group and are interested in having them attend Cheder, please contact Clara in the AHC office, 8338 2922 to book in and get all the details. The Cheder will be run at the Shul on Tuesday and Thursday afternoons from 4.30pm to 5.30pm, plus possibly on a Sunday morning as well. Final details and cost available on booking.
- We wish **Refuah Shlemah** to Jordana Bolaffi, Myer Solomon, Rosy Costi , Nina Hassan, Mara Zaks, Judith Bayer and Janette Ailion. If you know of someone who is unwell please contact the office or the Rabbi.

## Yahrzeits:

**We wish the following member long life on their Yahrzeit:**

Mrs K. Katsman for sister Esther Epschtein



## Parashat Masei

### It's All in the Attitude

In the beginning of Parashat Maseh, the Torah lists the different stations where Beneh Yisrael encamped during their forty-year sojourn in the wilderness. One of the places listed is Mara, which literally means “bitter.” After Beneh Yisrael left Mara, we are told, they encamped in a place called Elim, where they found twelve springs of water and seventy date trees (33:9).

This account gives us the opportunity to analyze the events that took place in Mara and Elim as told earlier in the Torah, and to draw the life lessons that these events teach us.

In the Book of Shemot (15:23), the Torah relates that after traveling for three days without finding a water source, Beneh Yisrael finally discovered water upon their arrival in Mara. However, the waters were “bitter” and undrinkable, and for this reason they named the site “Mara.”

Although this is the conventional reading of the Torah’s account, the Ba’al Shem Tov (Poland, 1700-1760) offers a different explanation. He commented that when the Torah writes, “but they could not drink water from [the waters of] Mara, because they were bitter,” it means not that the waters were “bitter,” but rather that the people were “bitter.” When Beneh Yisrael arrived in Mara, they were aggravated and despondent. And when a person feels unhappy, everything seems “bitter.” Indeed, psychologists say that a depressed person’s food tastes sour; his mood affects even the sense of taste. The Ba’al Shem Tob says that the waters of Mara were not inherently bitter, but this is how it tasted to the people because of their emotional state. Depression has a way of clouding a person’s senses and distorting his judgment. Things that are good seem bad; he experiences sweetness as bitterness.

This is why the Torah affords such importance to joy and happiness. There is no greater Misva than being happy, because this state of mind is critical for observing all other Misvot. It is what enables us to make the right decisions of how to act and what to say.

The story of Mara also instructs us how to find happiness and serenity. The Torah relates that God instructed Moshe to resolve the crisis by casting a tree into the “bitter” waters. After Moshe threw the tree into the water, it miraculously became fresh and drinkable. How does a tree turn “bitter waters” into “fresh waters”?

The Torah is referred to as an “Etz Haim” – a “tree of life.” The way we transform “bitterness” to “sweetness” is through Torah study. Torah has a calming effect on a student, as it provides meaning and direction, and reassures him during difficult times. The secret to avoiding “bitterness,” depression and anxiety, is the “tree,” the Torah, which is the source of ultimate fulfillment and satisfaction. (For this reason, Torah learning is forbidden on Tisha B’Ab, when we are required to feel saddened and empty, and therefore should not be experiencing the elation and satisfaction that Torah study brings.)

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## Parashat Masei (cont.)

As mentioned, after Beneh Yisrael left Mara they arrived in Elim, where they found seventy palm trees and twelve water springs. A nation of three million people can certainly not be properly fed by seventy palm trees and twelve water springs. Nevertheless, Beneh Yisrael rejoiced upon discovering these resources. After learning the message of Mara, that through Torah we gain a healthier and more positive perspective on life, they were able to celebrate the water springs and palm trees of Elim. They engendered an attitude of looking favorably at whatever they are given in life, rather than seeing everything as "bitter."

Attitude is everything. Nothing will bring us satisfaction and happiness if we do not look at what we have in life from a positive angle; it will all taste "bitter." But through the joy of Torah we are able to recognize and appreciate our blessings in life, and thereby achieve the happiness and fulfillment that we seek. (Based on an article from Rav Mansure -Daily [halacha.com](http://halacha.com) )

As this week we started the Torah learning in our small "Cheder". It is very important that parents will send their children to the Cheder, and also to keep it going will need your spiritual and financial support.

**Shabbat Shalom and Chodesh Tov,**

Rabbi Netanel Friedler

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### **MORE ABOUT ADELAIDE AND THE A.H.C. 1939-1945** **MEMORIES OF KITTY ANDERSON**

War against Germany was declared on 3<sup>rd</sup> September 1939 and even though there had been spasmodic newspaper reports of troubles in Europe, most Adelaideans were shocked at the reality of an actual conflict. Another trickle of European refugees arrived soon after. However, life in Adelaide continued smoothly in its comfortable way. Several men in our community enlisted, including John Asher (R.A.N.), Raymond Goldberg (R.A.A.F.), Samuel Solonsch (A.I.F.), Philip Solomons (A.I.F.), Ben Griff (A.I.F.) and Dr. Syd Krantz (A.I.F.). Solonsch lost his life in the Middle East; Griff and Krantz were Japanese P.O.W.'s. Sara Solomon was the only girl I can recall who joined the A.W.A.S.

In February 1941, the Japanese bombed Pearl Harbour bringing the United States of America into World War II, and soon after there was an influx of American troops including a big camp at Sandy Creek (near Gawler) in South Australia. The English sent us R.A.F. fighter squadrons and personnel, most of whom were stationed in Darwin, and Dutch and Javanese (now known as Indonesian) troops also came to Adelaide. In February and March, 1942, the Japanese bombed Darwin and Broome causing considerable property damage and a large number of deaths and casualties. On 31/5/42, three Japanese midget submarines attacked ships moored in Sydney Harbour, and my life-long friend John Asher was killed when H.M.A.S. Kuttabull was torpedoed and sunk in this raid. Early in 1942 several families escaped from Singapore and settled in Adelaide, including Vera Storch and her three children, and Ray Meyer with only child Ken, plus Grannie Emanuel; the two husbands Isador Storch and Reggie Meyer were imprisoned in Changi P.O.W. camp for the duration of hostilities.

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Ken enrolled with the R.A.A.F. on reaching 18.

About this time the Shule Board decided to hold a Sunday night dance in the Memorial Hall to cater for the young in our community as well as service men and women of any denomination. Three matrons were rostered each week to act as chaperones and they supplied the supper. We danced to live music with our own Max Shertock on drums, pianist Darryl Blackwell (funeral director) and Bill Dowling on saxophone. This very successful project went from 7:30 p.m. to 10 p.m. and was well attended. The U.S. Army sent down a busload of their boys from Sandy Creek each week. No smoking or alcohol was allowed on the premises, but no-one complained or broke the rules. My first-cousin Joan Morris met her husband Kevern Dawes through these dances.

I invited some friends to form a 3B Club (Bach, Beethoven and Brahms) and once a month we met in various homes to listen to classical records played on my wind-up gramophone. David Waxman ran a monthly chess night at his home in Medindie and we had a very lively Debating Group. I remember being the lead in a play with David Waxman and Gunther Baer. I opened the curtain to see how many people had come; the hall was packed and I promptly forgot my lines. But Gunther produced a flask, so a sherry later and I was word perfect! Then followed a concert.

The war years were worrisome as most people had a friend or family member involved in the conflict, but we all felt perfectly safe here. My father served in the Merchant Navy carrying troops and ammunition between the Pacific Islands and bringing Japanese P.O.W.'s back to Australia for internment, so mother and I saw little of him and then only at irregular intervals.

The only real inconveniences we suffered were the rationing in Oct. 1940 of petrol, and a "brown-out", and then in 1942 we received coupons for clothing, and sugar, butter, tea and meat were also rationed. During the "brown-out", every house had black curtains covering the normal ones, and A.R.P. wardens patrolled the streets by night to check that no glimmer of light could be seen at a window. Fines were imposed on people who failed to ensure complete darkness. It was an offence to light a cigarette outdoors at night.

There were still daily deliveries though, by the milkman, baker and ice-man (a fridge was an absolute rarity). The greengrocer, "bottle-o", "rabbit-o" and "rags and bones" men visited once a week – they all had a horse and cart, and first neighbour out with a shovel got the "prize" for their garden!! The postman came a.m. and p.m. every weekday and a.m. on a Saturday, riding a bicycle to deliver mail and parcels.

My mother Hettie (nee MORRIS) was always very active in the Shule and served on a number of committees such as Sewing Guild (clothes for the underprivileged), the Welfare Society, the Ladies' Social Club and N.C.J.W. She organised fund raising night card parties and two fashion parades yearly (summer and winter) all held in the Memorial Hall. These events were followed by a sumptuous supper and the Hall was always decorated. My task was to collect the flowers from several gardens, help with floral arrangements, set up tables and chairs and, of course, help with cleaning up.

In 1944, Reverend Abram Berman, wife Francesca and son Gerry came from Broken Hill when he was appointed Second Minister. He and his wife were the kindest, most generous couple whose hospitality knew no bounds, and they were popular in our community.

And that's how we Adelaideans sat out WWII.