

ANZAC DAY 2020

בס"ד



Anzac Day will look very different this year due to social distancing restrictions in place across Australia. Commemorative services, when held, will not be open to the public. Anzac Day marches have been cancelled.

Anzac Day also falls on Shabbat this year.

With this in mind, we encourage you to participate in the RSL's initiative and stand outside your front door, in your driveway, on your balcony or wherever you may be for a minute's silence at 6am on Saturday 25th April.

The Jewish ADF Chaplains have prepared a selection of some appropriate tefillot and reflections. Please read, reflect and offer tefillot to remember the sacrifices of all our fallen servicemen and servicewomen.

Rabbi Ralph Genende OAM – Senior Rabbi to the ADF

Rabbi Dovid Gutnick – Army Chaplain

Rabbi Yossi Friedman – RAAF Chaplain



Anzac Day 1915

Very early on the morning of 25 April 1915, long before sunrise, the ANZACS were getting ready to go into battle. They had sailed from Egypt and now lay off the coast of Turkey in the darkness. They quietly climbed down rope ladders and stepped into small rowboats. These were then towed as close as possible to the beach before the men rowed the last part to the shore.

They had practiced this many times. But they were still nervous. They didn't know if the Turkish soldiers would be awake or how many were there. All they knew is once ashore, they had to go inland, as far from the beach as possible, and make room for more men to land behind them. That was the plan. Suddenly, a bright flare went up into the sky, turning night into day. The ANZACs were still making their way to the shore. Then the machine guns and rifles opened up. The ANZACs who jumped out of their boats that day were met with terrible gunfire.

Turkish bullets were whizzing through the air like hail, and many were killed or injured in those first few hours. Some men didn't even get out of their boats before they were shot. Others, who jumped out as they ran aground, found the water was up to their shoulders. Some men drowned because their packs were so heavy, or because they had never been taught to swim. Once ashore the ANZACs became confused. They expected a flat beach but instead they were on the base of some cliffs.

They had landed in the wrong place. They were scared but excited. Clawing their way up the cliffs, they called for their mates to follow. They dodged the bullets and ran from sand dune to sand dune, always heading inland, always into terrible rifle fire. At the end of the first day 2000 ANZACs lay dead. Against all odds however, they had held their ground.

On that day, the Australian and New Zealand Army Corps, ANZAC as it has become known, received its baptism of fire and became one of the immortal names in history. We who gather here think of the comrades who went out to the battlefields in WWI, WWII, Korea, Malaya, Borneo, Vietnam, various United Nations Peace Keeping and Peace Making deployments, and the wars in Iraq and Afghanistan, but did not return. We wish to be worthy of their great sacrifice. Let us therefore dedicate ourselves to the service of the ideals for which they died. As the dawn is even now about to pierce the night, so let their memory inspire us to work for the coming of the new light into the dark places of the world.

And so, the spirit of ANZAC was born.



Introductory Prayer

אב הרחמים שוכן מרומים. ברחמיו העצומים. הוא יפקוד ברחמים החסידים והישירים והתמימים. קהלות הקדש שמסרו נפשם על קדשת השם. הנאהבים והנעימים בחייהם ובמותם לא נפרדו. מנשרים קלו ומאירות גברו. לעשות רצון קונם וחפץ צורם: יזכרם אלהינו לטובה. עם שאר צדיקי עולם.

Father of compassion, Who dwells on high, In His profound mercy, He will be compassionately mindful of the pious, the upright, and the blameless ones; the holy groups who gave their lives for the sanctification of the Divine Name. They were beloved and pleasant in their lifetime, and in their death are not parted [from Him]. They were swifter than eagles and stronger than lions to do the will of their Possessor and the desire of their Rock. Our God will recall them favorably together with the other righteous of all time.

Psalm 23

A psalm of David:

The Lord is my shepherd; I shall not want.

He makes me lie down in green pastures,

He leads me beside restful waters.

He restores my soul,

He guides me in the paths of righteousness for His name's sake.

Though I walk through the valley of the shadow of death,

I will fear no evil, For you are with me;

Your rod and Your staff, they comfort me.

You prepare a table before me in full view of my adversaries;

You have anointed my head with oil, my cup runneth over.

Surely goodness and kindness will follow me

all the days of my life:

And I shall dwell in the house of the Lord for ever more.

תהילים פרק כג

מזמור לדוד: יהוה רעי, לא אֶחָסֵר.

בְּנֵאוֹת דָּשָׁא, יִרְבִּיצֵנִי; עַל-מֵי מַנְחוֹת

יְנַהֲלֵנִי.

נִפְשִׁי יִשׁוּבֵב; יִנְחֵנִי בְּמַעְגְּלֵי-צֶדֶק,

לְמַעַן שָׁמוּ.

גַּם כִּי-אֵלֶךְ בְּגֵיא צַלְמוֹת, לֹא-אִירָא רָע

כִּי-אַתָּה עִמָּדִי;

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ, הֵמָּה יִנְחֵמֵנִי.

תַּעֲרֹךְ לִפְנֵי, שִׁלְחֹן נֶגֶד צָרָרִי;

דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָה.

אֵךְ, טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי;

וּשְׁבַתִּי בְּבֵית-יְהוָה, לְאָרֶךְ יָמִים.



ANZAC PRAYER: ZACHOR - REMEMBER

“Biblical Hebrew has no word that means “history” Instead it uses the root zachor, meaning “memory.” There is a fundamental difference between history and memory. History is “his story,” an account of events that happened sometime else to someone else. Memory is “my story.” It is the past internalised and made part of my identity. That is what the Mishnah in Pesachim means when it says, “Each person must see themselves as if he (or she) personally went out of Egypt.”

Rabbi Sacks: Covenant and Conversation.

Our G-d & G-d of our fathers, and mothers – Zachor: Remember and help us remember.

Remember this day, the souls of our brothers and sisters, who fought for our freedom, for liberty, democracy and justice in the Great Wars and conflicts over the last century. We remember this day their humanity, heroism and their courage.

We remember the Anzacs at Gallipoli, on the Western Front and in the Holy land and shall not forget.

Remember this day the Australian servicemen and women and also those in New Zealand, British, French, South African, Canadian, American and other allied forces, who served their countries, who risked and lost their lives – who were called to stand firm against tyrants and tyranny.

Zachor. Remember those who fought on land - in the trenches, across the deserts and through the jungles. Remember those on the high seas and those below the waves. Remember those who took to the skies; those men and women who served in the medical corps; remember those who served at home.

Remember those who served in the many theatres of war then and since: in Europe and the Middle East, in Africa, South-East Asia, Australia, New Guinea and the Pacific. Those who perished in conflict, those who were captured and suffered in camps, those who fought as partisans. Zachor.

Let the memory of their self-sacrifice and heroic deeds never be lost. May we honour their memory and live our lives with pride and with the values they championed. Let their souls be bound for ever in the Eternal Bond of Life. May they find peace in Gan Eden.

May we and our children be spared the horrors of war. May we live to see a better world of peace and understanding.

And let us join together and say, Amen.

Selected Verses from Psalms

These verses are typically read at a funeral or Jewish Memorial service. They tell of the fragility of our mortal lives but also of the eternal nature of the upright person and the righteous act.

יְהוָה מִה־אָדָם וַתִּדְעֵהוּ בְּן־אָנוּשׁ וַתַּחֲשֹׁבֵהוּ: אָדָם לַהֲבֵל דָּמָה לְמִי כֶּצֶל עוֹבֵר: בְּבֹקֶר יִצְיַע וְחָלָף
לְעָרֵב יִמּוֹלֵל וַיִּבֶשׁ: מִי־שָׁנוּתֵינוּ בָּהֶם שְׁבַע־יָמִים שָׁנָה וְאִם בְּגִבּוֹרֹת | שְׁמוֹנִים שָׁנָה וְרַחֲבָם עֵמֶל וְאָוֶן
כִּי־גַז חַיֵּשׁ וְנִעְפָּה: לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבְא לְבַב חֲכָמָה: שְׁמֵרְתֶם וּרְאֵה יִשְׂרָאֵל כִּי־אֲחֵרִית לְאִישׁ
שְׁלוֹם:

O LORD, what is man that You should care about him, mortal man, that You should think of him? Man is like a breath; his days are like a passing shadow. At daybreak it flourishes anew; by dusk it withers and dries up. The span of our life is seventy years, or, given the strength, eighty years; but the best of them are trouble and sorrow. They pass by speedily, and we are in darkness. Teach us to count our days rightly, that we may obtain a wise heart. Mark the blameless, note the upright, for there is a future for the man of integrity.

A Prayer for Australia

This original prayer was composed by Rabbi Ralph Genende OAM and is often recited in Synagogues and at communal events.

Bless, oh God, our country of Australia

And all its people.

Let us have dreams in this land of long dreams

Let the hot winds from the desert fire our imagination

Let the red soil of the plains keep us rooted to the things that matter.

Let the deep waters of our oceans and lakes

flow into our hearts giving us depth and understanding.

Let us remember the original inhabitants of this land of lingering song lines.

May we stand as strong and as mighty as our mountains and be as gentle as our places of quiet beauty.

May Your spirit vitalise this great land, may it enter the hearts of our government and leaders. Guide them with wisdom, compassion and integrity. Protect the members of the Australian Defence Force in all their endeavours at home and overseas. Implant in our hearts a spirit of love and unity that we may work and live together in harmony and fellowship for the well-being of this society that we are building together.

Lord God may your promise be with us always.

A unique perspective of the 1st World War by Australia's first Jewish Chaplain

The spiritual leader of the Perth Hebrew Congregation, Reverend David Freedman, was the first Jewish chaplain of the AIF.

With the assistance of Melbourne Synagogue's Rabbi Dr Abrahams, Reverend Freedman obtained permission from the Australian military authorities to wear a Magen David Corps badge in place of the conventional chaplain's Maltese Cross. This badge is still worn by our Jewish chaplains today.

In a letter written by Reverend Freedman from Gallipoli and published in the *Jewish Herald* (March 10, 1916), he wrote:

"The Magen David badges I am wearing on my tunic and cap are answering their purpose splendidly. In many instances, I have been stopped by soldiers to whom I was a perfect stranger who were attracted to the badge and who introduced themselves to me as Jews. One of them was good enough to say it was like a ray of sunshine to him."

Reverend Freedman survived sniper fire at Gallipoli and was living on tins of kosher sardines and biscuits up to his evacuation from Gallipoli in December 1915. Later in northern France, his duties extended across a 50-mile battlefield, and he contended with the added handicap of seeking irregular means of transportation to reach the Jewish boys at the front. He was constantly ministering to the wounded soldiers and writing reports to their families.

He was well respected around Australia. Melbourne's newspaper *The Herald* editorialised on March 24, 1916: "We may indeed take it that the very appointment by the military authorities of the Jewish chaplain to the expeditionary forces, spontaneous as it was, is by itself practical and official recognition of the considerable part borne by the Australian Jews in the sacred duty of fighting for king and country ... He [Reverend Freedman] must have the courage of a hero, the self-sacrifice of a saint and the sympathy and gentleness of a mother..."

While he was in Egypt early in 1916, Reverend Freedman took the opportunity to obtain a s'micha (rabbinical ordination) from recognised rabbinical authorities who were in Egypt at the time, including a leading rabbi from Jaffa who had been exiled by the Turkish authorities as part of the Palestinian Jewish community expelled from the Holy Land for their pro-British sympathies.

The Egyptian Jewish community admired this friendly little rabbi in the uniform of a British officer. One of its leaders, Moise Cattai Pasha, gave him a small Torah to take into battle. Dubbed the "ANZAC Torah", it sits with pride of place in the Holy Ark of the Perth Hebrew Congregation, and is now publicly displayed on significant community occasions.

In a letter written on 22 May 1916 by Freedman from Egypt to his congregation, he wrote:

"In Cairo, where, as I have mentioned, I spent the last days of Pesach [ed. Passover], Cattai Pasha presented me with a small Sepher Torah for use at my services in the different camps. It is enclosed in a wooden case, which is flat-bottomed so that the surface stands direct with it. It

goes without saying that the soldiers are very pleased to hear the Law as part of the service. They like being 'called up' and to have the opportunity of saying the blessings. The last I held was in the desert at a spot not far from where the Children of Israel crossed the Red Sea. Probably our ancestors had trod the ground we were standing on. The thought touched the imagination that sons of Israel, armed for battle in the cause of the freedom of the world, should be assembled in prayer on the very ground where, four thousand years ago, our forefathers stood soon after they had struck the first blow for a free nationhood. At the reading of the Law, General Monash stood Segen [ed. assistant to the reader], and the three 'called' to the Law were Major (Elazar) Margolin (1875 – 1944), Captain Hyman (1880 – 1947, an ex-member of the Board of Management of the Great Synagogue, Sydney), and Lieutenant Goldstein. All day, as it did all week I spent with this Division, it scorched terrifically. It was a very trying week and demanded of us all the strength of our endurance. The sun burnt us, the dust-laden wind choked us, and the sand baked us. I have now learned to forgive all the murmurings of our forebears in the desert, and I can appreciate more than ever I did their splendid spirit of endurance during their 40 years wandering in this parched country."

With thanks to Joe Lederman for this contribution



The Ode

"They shall grow not old, as we that are left grow old;

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning

We will remember them."

Lest We Forget

A Concluding Prayer

As we commemorate the past sacrifices of our fallen we commit to live with the principles and values for which they died. In so doing their journey continues through us.

We are links in a chain that make up the story of this great country. We remember the chapters written by the giants before us and now we journey on to write our own.

May the G-d who remembers all forgotten things help us to honour the memory of our fallen and walk in their ways so that we in turn are remembered favourably.

May He who makes peace on high make peace for all of us here on earth and let us say Amen!

עושה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן



If you require any pastoral, religious or welfare support please do not hesitate to contact your ADF Chaplains, and we will do our very best to assist you.

The Jewish chaplaincy email is jewishpadre@gmail.com