

TRIBUTES TO RABBI DR RAYMOND APPLE AO RFD AT THE MEMORIAL SERVICE HELD AT THE GREAT SYNAGOGUE, 22 FEBRUARY 2024, Z'L

Rabbi Dr Benjamin Elton, Chief Minister of The Great Synagogue

Rabbi Apple loved *tefilla*, Jewish liturgy. He enjoyed writing prayers, preparing guides to the service and planning special occasions such as this one. He arranged the memorial service for his predecessor, Rabbi Porush, in 1991, and now over 30 years later we have gathered to pray for the soul of Rabbi Apple and pay our tributes to him. As I selected and read through the psalms we have just recited, I thought how appropriate they are for this occasion:

The teaching of the Lord is his delight, and he studies
that teaching day and night.

He is like a tree ... whose foliage never fades

The lines have fallen for me in pleasant places; surely
I have a delightful inheritance

'Because he loves me,' says the Lord, 'I will rescue
him; I will protect him, for he acknowledges my name.
He will call on me, and I will answer him; I will be with
him in trouble, I will deliver him and honour him. With
long life I will satisfy him and show him my salvation.'

Rabbi Apple was a constant student and teacher of Torah, from the bookshelves of Melbourne University Library religion section that he worked his way through as a student, to a pile of Jewish books that he read on the deck of the ship that carried him from Australia to his training at Jews' College in London, to the weekly instalments of *Oz Torah* that are still appearing. That passion did not fade in old age. Although he slowed down physically, he retained his intellectual vitality and continued to write on classic and contemporary issues to the end. I always knew that any email I sent him would receive a swift, precise, informative and helpful reply.

As he told his last *Neilah* service as Rabbi in 2004, he was grateful to God 'for casting my lines in pleasant places'. He was happy at The Great Synagogue, for its ethos and traditions and for the wider role it encouraged. He worked hard, very hard in fact, for his 32 years here, as he had done during his thirteen years in the Bayswater and Hampstead Synagogues, and as he continued to do after retirement.

God saw his dedication to *avodat hakodesh*, his sacred work, and rewarded him with long life, with honour, and ultimately what was most important to him, children, grandchildren and great grandchildren following in the way of Torah and *mitzvot*.

Rabbi Apple was not destined for the rabbinate. His parents were *shule-goers* at St Kilda in Melbourne, but not *Shomer Shabbat*. Under the influence of mentors, especially Dr Samuel Billigheimer and his own inclinations, he adopted full *halachic* observance. As a university student in Arts and Law he started teaching others. He left for England in 1958 and it became clear over the next two years that he was set for a career in the pulpit.

The early Rabbi Apple, Rev Apple as he was in those days, was formed by a series of rabbinic models. Rabbi Jacob Danglow of St Kilda remained an exemplar of a dignified minister who gave thoughtful sermons. In London, Chief Rabbi Brodie, Dr Isidore Epstein, Rabbi Kopul Kahana and others, represented the different elements of the ideal rabbi, both more modern and more traditional, as teachers and as preachers. In his early positions he showed his energy and imagination. He started a range of initiatives for all ages at Bayswater between 1960 and 1965 and at Hampstead between 1965 and his appointment here in 1972.

It was during this period that Rabbi Jonathan Sacks came under his mentorship. Rabbi Apple officiated at Rabbi Sacks's wedding because, as Rabbi Sacks wrote, 'Elaine and I knew that he was a very special human being. More than anyone else he cared for Jewish students. He spoke our language. He was accessible, understanding, generous and wise. We loved him then. We love him now'.

That reveals a side to Rabbi Apple which is different to the more formal and reserved image often associated with him, but which was always revealed to those he mentored throughout his time in Sydney, the youngsters he took under his wing, the people who saw him in informal moments. He certainly felt that he had left The Great warmer, friendlier and less starchy than he'd found it. Rabbi Porush believed the

same about himself too, and both can be correct, if we compare what they inherited and what they bequeathed.

When Rabbi Apple arrived in Australia, all the major rabbis of the community shared his style of dress, of speech, of attitude. They followed the ideal of the cultured western European rabbi. Some of the young rabbis present at the end of his career had rejected this model of *Torah Im Derech Eretz*, a combination of Jewish and wider culture and a religiously motivated engagement with the world. Rabbi Apple was aware of this and wryly contrasted their disapproving attitude with their continued and continual requests for his help and advice, which he gave generously, and which often solved their problems. He did share with the new generation a preference for the rabbi as scholar and teacher over the old Anglo-Jewish model of pastor and functionary.

In Sydney his courage showed itself. In his last *Neilah* sermon at Hampstead, he had been booed for calling for the end to their mixed choir. The choir here became all male at his insistence a year after he arrived. At the same time, as someone who was guided both by *halacha* and an inclusive ethos, he greatly expanded the role of women within the synagogue, most notably the Shabbat morning individual *bat mitzvah*, women on the Executive and through his support of the Sydney Women's Tefillah Group. He made other major changes at The Great Synagogue; he introduced the Priestly Blessing and Israeli pronunciation into services.

Is there a paradox here? Was Rabbi Apple a traditionalist or a progressive? In a sense he was both. He was a Jewish religious leader at a time of transformative change. Sydney and Sydney Jewry altered more between his arrival and his retirement than in any other period of a similar length. When it came to substance, Rabbi Apple did not fear change. As well as his innovations within the synagogue, he pioneered and championed Aboriginal reconciliation, interfaith dialogue with Muslims as well as Christians and he publicly favoured a Republic in the 1990s. That is because although his external forms remained traditional, and he loved and upheld the dignities, decorum and historic practices of The Great Synagogue, inside he possessed a marked progressive streak.

As someone raised in the 1940s, trained in the 1950s and who found his rabbinic style in the 1960s and 1970s, by the early twenty-first century, he was bound to reflect the world in which he was formed,

even as he helped to create the new world that we have inherited. What insights into both worlds we have lost now he is gone.

Rabbi Apple kept himself amazingly busy. I think he was addicted to work, and he, and we, have Marian Apple and their children to thank for his scope to do that work. Within The Great Synagogue he was a totally involved rabbinic leader. In any document relating to the Synagogue and its running, his handwriting is literally all over it. He was passionate about the Education Centre, the Falk Library and the AM Rosenblum Museum. There were streams of booklets, and of course all the namings, marriages, funerals, and services week in and week out. His congregational efforts were not confined to the Synagogue building, but included his home, in his family surroundings. He was steadfastly supported by loyal colleagues, especially Rev Gluck, Rabbi Belfer and Rabbi Kastel, and responsible and hard-working Boards.

Outside the Synagogue he was involved in a blizzard of organisations, the Jewish Board of Deputies and the ECAJ, the Australian Jewish Historical Society, the Sydney Beth Din, military and police chaplaincy, the universities, Mandelbaum House, the BJE, the State and national rabbinical associations, interfaith bodies, freemasons and more. In what spare time he had, he wrote. His copious writings on history and Torah will be a lasting legacy.

What did Rabbi Apple achieve? He found The Great Synagogue large and strong and he left it large and strong. He guided many individuals, from a member who needed help to heads of government and state. He made a huge contribution to very many organisations, but ultimately his contribution was less formal. He said in that *Neilah* sermon in 2004:

I have tried to build not edifices but attitudes, not buildings but bridges, not institutions but ethics. If Australians and Australian Jews are a little saner and more tolerant because I happened to be here, then I am content.

We can answer that his efforts were successful, through ceaseless restatement of the ideas he believed in most: truth, tolerance, respect, integrity, dignity, reason and faith, he made his impact. He should be content, and we should be grateful.

Yehi zichro baruch. May the memory of Rabbi Dr Raymond Apple, Morenu Harav Betzalel ben Chaim Yitzchak, be a blessing and more importantly may it continue to be our guide.

Rabbi David Rogut OAM on behalf of the Rabbinate

The Talmud in the volume Sanhedrin makes a powerful statement, ‘*chaval al di'avdin velo mishtakchin*’ – ‘woe to a world, to a country, to a congregation which loses a great leader’ – for it is so very difficult to find a replacement.

We are gathered here tonight to pay tribute to our beloved and distinguished Rabbi Dr Raymond Apple who graced this synagogue for very many years. On my arrival in Sydney in 1975, to lead the North Shore Synagogue, I had the privilege of establishing a wonderful rapport with Rabbi Apple, both on a personal level and as a revered colleague. Rabbi Apple was a kind gentleman, ever ready to help anyone seeking his guidance. He was a loyal colleague who inspired his many co-workers and always observed strict confidentiality in all his deliberations.

Rabbi Apple and I were *dayanim* [judges] of the Beth Din for 36 years. He was a role model, always seeking to accommodate the needs of the community within the strict letter of the *halacha*. He was one of the founders of the Kashrut Authority which continues to provide outstanding services to New South Wales Jewry under the leadership of Rabbi Gutnick. Rabbi Apple served as president of the New South Wales Rabbinate followed by the Leadership of the federal Rabbinate. He was the uncrowned Chief Rabbi of Australasia.

Rabbi Apple is no more but he leaves a great vacuum in all our lives. On behalf of the Australian Rabbinate, we wish Marion and family strength in this challenging time.

May the dear soul of Rabbi Apple be bound up in the bond of eternal life.

Rosalind Fischl OAM on behalf of the lay leaders of The Great Synagogue

Rabbi Dr Raymond Apple AO RFD

The post nominals, while impressive, give little insight into the fullness of the character of Rabbi Apple, now of blessed memory. Erudite scholars have spoken about his achievements within his own congregation and his efforts for the betterment of the broader community of the Australian people. My aim is to reveal Raymond Apple, the person, with whom I had the privilege of working for eleven of my sixteen years on the Board of The Great Synagogue. In order to fulfil this role, I have enlisted the help of my colleagues, former president and a member of

the Board, who have contributed their own experiences working alongside our late esteemed Senior Rabbi.

Norton Whitmont, former president and life member of the Board, recalls the time Rabbi and Marian arrived with their young family to take the place of Rabbi Dr Israel Porush, who had dominated Australian Jewry for the previous 25 years.

By contrast here was a young local rabbi, shy and engaging, with a bunch of young children, bringing a fresh approach to this august role.

In the fullness of time Rabbi Apple became the reference point, not only for the Jewish community, but for every government in Australia.

He became the confidant of politicians of every persuasion.

He played a pivotal role in interfaith communication and cooperation.

He was the driving force behind the Australian Jewish Historical Society and was intimately involved in the organisation and preservation of the Rabbi Falk Library.

Rabbi Apple was the quiet guiding hand of many organisations. He sought no recognition for this important role.

At the conclusion of his time of service to the congregation, he had reached the status of a sage – while still being quiet, unassuming, modest, and very approachable.

Former President David Newman gave a eulogy for Rabbi Apple at Lodge Mark Owen recently. He said:

There is so much to say about the man, but in retrospect I was blessed to have worked with him, gained from his intellect, and learnt from his diplomacy.

Former President, now Synagogue Governor, Jake Selinger says:

Rabbi Apple was always impressive.

His intellect and knowledge of history, religion, contemporary politics and interfaith issues belied the fact that he was by nature quite shy.

During my presidency when the tragedy of losing our younger son David struck our family in January 2001, although he was in Israel, Rabbi Apple spent a considerable amount of his time giving support. As well, he offered himself as teacher for our son Ben's Bar Mitzvah, going way beyond what other teachers normally do.

At the time Sue's father was very ill so Rabbi suggested bringing a *Sefer Torah* to Sue's parents' home, where he organised a *minyán* and conducted a *mincha* service so that Ben's grandfather could hear his grandson *leining* from the Torah. That for me that was the mark of a real *mensch*, a truly great man, whose kindness and compassion in our time of need will never be forgotten.

Board member Avril Symon recalls from her regular meetings with Rabbi Apple his keen interest and knowledge of the synagogue's textile collection. Avril was also chair of the Education Committee and noted that Rabbi was able to communicate to all. She commented:

He could articulate ideas with fluency and humour and was pragmatic and honest in his answers to questions. He was devoted to the production of the *Oz Torah* weekly teachings which he developed in the latter part of his term with TGS, and which have continued long after.

My portfolios as a Board member covered a wide range of duties, but most rewarding were those working with Rabbi to enhance the role and participation of women. I found him to be a wise and willing mentor, always calm and approachable even when he was extremely busy.

Rabbi was not inclined to impose change to traditional roles until the need arose from within the congregation, but without his support women would not have been allowed to assume roles of leadership on the synagogue Executive.

Rabbi conducted services with dignity and formality, observing the traditions of The Great and insisting on decorum. No throwing of lollies for bridegrooms or bar

mitzvah boys was permitted during his time!

However, early in my period on the Board I approached him about the possibility of a girl having an individual bat mitzvah on Shabbat morning. He said he would give it some thought.

In due course he called me into his office with a proposal which would be acceptable under *Halacha* (Orthodox Jewish Law). In the first year we had over 30 applicants!

Thus began several initiatives to include women and girls in the services when appropriate within *Halacha*, such as carrying the Torah around the women's gallery, and the creation of an annual Women's Shabbat during which a woman of achievement would be honoured as a speaker.

These and many other changes to the role of women attracted criticism, until they were adopted by other orthodox congregations around Australia. Marian was a staunch supporter of all these initiatives for women, and her loyalty and strength helped him through this period of difficulty.

As Susan Bures has written, Rabbi Apple was 'a passionately committed religious mentor to the Women's Tefillah Group'. This group of observant women, founded by Shelley Einfeld Baram and others, learned to read from the Torah and attended our Women's Shabbat on several occasions. In time they conducted the afternoon *mincha* service in the synagogue while the men conducted their service separately in the Falk library. Revolutionary!

Through all these innovations, which were frowned upon by some in the rabbinate, Rabbi Apple believed he was helping women to fulfil their religious aspirations without breaking Jewish Law. His courage and dignity under pressure never wavered.

On a personal level I found him wise, kind, humane and compassionate, always ready with a sensible solution to a problem, putting things into perspective. His gentle sense of humour quickly dispelled any tension, as he gave respect and received it in equal parts. There was never any fuss as he went about his tasks and challenges. He was an indefatigable worker.

Rabbi Apple's leadership and commitment to many causes, especially his huge influence on interfaith relationships and multiculturalism, was admired throughout the broader community. The Board recognised the importance of this work and allowed him the space to continue his efforts in this public role, as representative of our Jewish community on religious matters.

I was honoured to host a dinner at our home in Lavender Bay marking Rabbi and Marian's twenty-fifth year of tenure at The Great, at which he insisted on arriving by boat. A water taxi duly brought them to our marina where they alighted like royalty, followed by a contingent of Board members and their wives. It was great fun and showed a lighter side of him than most would normally see.

At his farewell event at the Art Gallery of NSW, Rabbi enjoyed all the teasing and humour in good spirits, as part of the show, as much as he did the musical delights that accompanied them. He was indeed 'A Man for All Seasons', words which playwright Robert Bolt used of Sir Thomas More as 'the ultimate man of [conscience](#), remaining true to his principles and religion under all circumstances and at all times.' This description also fits Rabbi Raymond Apple, who faced many challenges in his time but who stood by his beliefs and principles despite pressure.

You may have noticed the rather 'unorthodox' portrait of Rabbi by artist Robert Hannaford, which was hung among the finalists in the Archibald Exhibition of 2003. There is a story attached to this. Rabbi was seated at a chair without arms when we realised that we had forgotten to bring a prayer book for him to hold, as was custom for this style of portrait. By the time I had returned with the prayer book, Hannaford had sketched out the pose with arms folded, and they both declared that was how he would be portrayed.

I smiled as I thought, 'Yes, that's the mark of the man. Determined, and not to be swayed once he believed something was worth fighting for.'

A legacy for all of us in these troubled times.

Vale Raymond Apple, of blessed memory.

Professor Emerita Suzanne D. Rutland OAM on Rabbi Apple as historian and communal leader

I have been asked to say a few words about Rabbi Apple's manifold contributions outside of his ministerial duties and key role at the Great Synagogue. In the few minutes that I have been allocated, I can only

touch the tip of the iceberg. Rabbi Apple was a towering figure, not only in the Jewish community but also in the general community. In his quiet, determined but diplomatic way he became a highly respected spokesperson for our community.

Rabbi Apple's authoritative position reflected his deep knowledge and passion for Australian Jewish history, a passion which began at a young age. Over a period of 65 years, Rabbi Apple dedicated so much of his life contributing to the workings of the Australian Jewish Historical Society. As a young man of only 19, he was involved in the founding of the Victorian branch of the Australian Jewish Historical Society in 1954. In 1972, when he assumed the position of Senior Rabbi of the Great, he immediately became involved with the New South Wales Society, following in his predecessor's footsteps. He joined the committee and after the late Maurice Forbes stepped down as president, he was elected to that position. Subsequently, he became patron, continuing with his dedication to the Society.

Rabbi Apple's signature tune for Australian Jewish history were his weekly *OzTorah* articles, which later were published on the web. Here he covered so many different topics, leaving us with a rich legacy of historical materials. As well, he published several books, too numerous to enumerate here. Of the greatest importance for Australian Jewish history was his book, *Sydney's Big Shule*, dealing with the history of the Great Synagogue. The origins for this book started in the 1970s, in preparation for the Great's centenary, when Rabbi Apple started to gather material, finally resulting in a magnificently produced and beautifully illustrated book published in 2008.

Over his lifetime, Rabbi wrote 42 articles for the *AJHS Journal*. In 1955, at the age of 20, he published his first article which analysed the nature and constitution of the Victorian Jewish community during the first decade of the twentieth century. After his retirement in 2005, when he finally had more time to devote himself to scholarship, he would send me, as editor of the Sydney journal, an article to be published almost every year. I have a strict rule of only publishing one article from the same author in each year, so that in 2022 he had an article published in both the Sydney and Melbourne editions of the journal – he must have felt that his time was running out.

In his original 1955 article, he described the key Melbourne rabbi of the late nineteenth and early twentieth century, Rabbi Dr Joseph

Abrahams, and I quote: ‘his views were deep, but shrewd. He was never afraid to speak his mind. What is more, when he was outspoken people listened and took note.’ His penultimate article, which I published in June last year, dealt with the three Abrahams brothers. It was entitled ‘The Doctor and his Brothers: the Abrahams Family’. Just as his very first article focused on one of the foundational rabbis on Australian Jewry, so his penultimate article returned to the same theme.

His 1955 article began with the words: ‘The great Dr Arnold once said of history that there were two things we ought to learn from it – “one, that we are not in ourselves superior to our fathers; another, that we are shamefully and monstrously inferior to them, if we do not advance beyond them.”’ There is no doubt that Rabbi Apple has ensured that we have advanced well beyond our fathers in the realm of Australian Jewish history, an area to which he dedicated his life.

But this is not the only aspect of Australian life to which Rabbi Apple dedicated himself. His efforts reached into two other major areas on Australian life: as a tireless worker for Jewish-Christian relations and in his contributions to the chaplaincy.

A discussion of Rabbi Apple’s involvement with Jewish/Christian relations requires a lot more than a few minutes, so all I can only give you now is a taste. He certainly lived through a period of radical change. In his 2020 reflections article, he wrote:

The story involves two farewells. The first was in Melbourne in early 1958, when a function at the Toorak Road Synagogue Hall marked my departure for study in London. In England I gained rabbinic ordination, a wife and children, and I started my pulpit career there, before returning to Australia in late 1972. The second farewell was in 2005 in Sydney, when the Great Synagogue gave me a reception on my retirement. Both functions had Catholic symbolism. In 1958 a Catholic lady who worked in the Jewish Education Board office felt unable to enter a synagogue because she felt it would infringe Church doctrine. In 2005 the synagogue function was attended by three cardinals; no one thought it strange, not even the cardinals.

Thus, his lifetime bookended the radical changes brought about by *Nostra Aetate*, the key document of 1965 which changed the Roman

Catholic Church's relationship with the Jewish world. When Rabbi Apple came to Sydney in 1972, he sought to establish a Christian-Jewish Council, but the Anglican leadership was reluctant. Instead, he established a Jewish-Christian luncheon at the Great Synagogue. He willingly joined the Catholic-Jewish dialogue created by the late Dr Joachim Schneeweiss even though the Liberal rabbinate was also involved, a controversial issue. He was instrumental in the formation of the NSW Council of Christians and Jews in 1987 and represented the community during the papal visits. Again, he was involved with the formal Catholic-Jewish Dialogue introduced by the ECAJ in 1998.

Chaplaincy was another key involvement and interacted with his interfaith work. His association with the Defence Force goes back to his schooldays when he was a cadet-lieutenant at Melbourne High School. He became an army reserve chaplain in 1973. Succeeding Rabbi Dr Alfred Fabian in 1988 as Senior Jewish Chaplain and Jewish representative to the Religious Advisory Committee to the Armed Services, he served in this role for 18 years with two terms as its chairman. He also served as NAJEX chaplain.

In all his activities, Rabbi Apple was a bridge builder. He has contributed so much to a positive relationship between the Jewish and general communities, as well as to the historical understanding of our community. In his reflective piece writing about his lifetime of contributions, published in the *AJHS Journal* in 2020, he wrote that 'the way to be a good Australian Jew is to be good as a Jew and good as an Australian'. There is no doubt that Rabbi Apple was both. We are very much in his debt for all his important contributions. *Zichrono Livrachá* – may his memory be a blessing.

Marian Apple on behalf of the Apple family

I want to say 'Hello' and 'Thank you' to all our friends and former congregants who have come tonight to honour Rabbi Apple's memory. He enjoyed our 32 years here at the Great – as did I. He was able to institute many programs, fill the gap in areas where there needed to be representation, activities, lectures or happenings.

The work stretched and engaged him, especially in helping congregants in many ways and forming lasting friendships with them. He was thankful to have such colleagues as Rev. Israel Gluck, Rabbi Edward Belfer and Rabbi Mendel Kastel to share the work with. Rev. Gluck and his wife Rochel lived in the same apartment building as we did in

Elizabeth Bay Road and were our children's de facto grandparents. They taught us how to speak colloquial Hungarian and various juicy Yiddish phrases. Their son Nathan was like a brother to our children.

The presidents – over the years – were helpful, full of advice and support for the Rabbi's effort at making the Great, greater. My husband also had a close working relationship with the office staff, including Norman Goodman, Esther Alleck, Susan Bures and Bill Wigoder, who made his work so much easier.

We were both involved with the Great, as was our family, and bringing Judaism closer to people by example was our aim. We have fond memories of all those whose lives changed because of us and of all those we entertained in our home.

There was never a Shabbat when we didn't have guests over, and the Shabbat afternoon *oneg* was a regular occurrence at our place. Rabbi Apple instituted the *oneg* as an alternative to having to walk back into town to *shule* for *mincha* and *ma'ariv* and made it a very *heimish* get-together for many Great Synagogue families. I would bake cakes and make tea and coffee for the 40-plus people who attended, and Raymond would give a *d'var Torah* in between *mincha* and *ma'ariv*. It was always a pleasant way to spend Shabbat afternoons.

We enjoyed meeting our engaged couples and others from the community at our engaged couples' courses. It was a two-way relationship as we became part of their successful and happy marriages and really got to know our younger members who felt they had met a Rabbi they could talk to should the need ever arise.

We met many famous people over the years including politicians, ambassadors, clergy and academics and famous visitors to Sydney. They included Israel's President Chaim Herzog, the Pope and even Queen Elizabeth.

Quoting from the Rabbi's memoirs about the meeting with the Queen:

I met the Queen at a reception at the Wentworth Hotel. The then Premier of NSW, Neville Wran, was walking Her Majesty through the assembly. I was standing with Cardinal Freeman and the Premier said, 'Your Majesty, may I present His Eminence the Cardinal? May I present Rabbi Apple of the Great Synagogue?' The Queen shook hands (I told people I didn't wash my

hands for weeks) and, quick off the mark because she is such a professional, she said, ‘The Great Synagogue – is that in Sydney?’ I felt like saying, ‘Yes, Your Majesty, and every week we pray that you should have *nachas* from your children’, but I behaved myself.

We were on friendly terms with our interfaith colleagues and other Sydney rabbis, both Orthodox and Reform, and when they were invited to our sons’ *bar-mitzvahs* or our children’s weddings they felt part of our family, as did our congregants and friends.

So, what did it feel like for over 30 years to be the Rabbi and his wife of this large congregation? It was not just a job. It was our life, almost our family as we celebrated with those at a *simchah* and mourned with those in trouble. They were people we cared for and whom we are still in contact with by email or whom we see when they visit Israel.

During the last 18 years here in Jerusalem the pace has been different. Raymond was involved with writing and with activities of the Israeli branches of the Jewish Historical Society of Britain and the Rabbinical Council of America – of which for a time he was president. Our children and grandchildren and even our great-grandchildren take up our time, and there are always more expected at regular intervals (*ken yirbu*).

As a fitting ending, I will quote the prophet Micah, who sums up Raymond’s life well: ‘What does the Lord require of you: to do justice, to love mercy, and to walk humbly with your God.’

If that is Rabbi Apple’s legacy, we can only be proud!