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Editorial

By Noah Loven (Melbourne Rosh Chinuch - Head of Education)

The Torah states that following the collective sin of the Jewish people at Mount Sinai in building the Golden Calf, Moses pleaded with God to forgive the Jewish people. Finally, on Yom Kippur, the Jewish people atoned for their sins enabling Moses to bring the second set of Tablets down from Mount Sinai. Following this, our tradition commands us that in order to reconcile with God, it must be preceded by reconciling with other people. The designated time to accomplish this lofty task is the month of Elul, which requires apologising to those we have hurt or wronged and concentrating on ways to transcend past differences and reconcile previous transgressions. This period of intense introspection culminates on the holiest day in the Jewish calendar, Yom Kippur. Every Yom Kippur carries the opportunity to rectify mistakes (both individually and collectively) and to wipe the slate clean. In turn, the notion of responsibility and recollection underpin the day of atonement.

On every Yom Kippur, there are four steps to reconciliation:

Displaying regret - acknowledging that a mistake was made and feeling regret at having squandered some of our potential.

Ending the bad deed - stopping the harmful action shows a true commitment to change.

Confession - admitting our mistake aloud and asking forgiveness from anyone we may have harmed.

Resolution - making a firm commitment not to repeat the harmful action in the future.

On Yom Kippur, we have the opportunity to stand before God, hand on heart and say, "God: it's not your fault" it is my transgressions that I am atoning for. Furthermore, the sombre note of shevarim that echoes from the Shofar represents the sobbing of our wrongdoings and acts as a reminder that t'shuvah, repentance, is the start of the journey to take reasonably in reconciliation with God.

Yom Kippur enables us to take responsibility for our actions and reconcile our differences, grudges, personal flaws and our relationship with God.

This journal and its essays will accentuate how Yom Kippur and its central themes of responsibility and reconciliation are required in every facet of our lives.

As the Jewish people, we have the collective divine mission to be a אור לגויים (light upon the nations). In turn, we must set an example to the world that acknowledging our mistakes, taking responsibility and the need to reconcile with others even in the most challenging and precarious times is necessary in ensuring that the world becomes a better place for us all.

Thank you to all the writers who contributed to this publication and those who have enabled this publication to be realised. I hope you find this journal meaningful and that it inspires you to overcome the challenges in 5783.

Hineni Youth and Welfare hope you find this Yom Kippur meaningful and wish you well over the fast.

G'mar Chatima Tova.

Federal Hineni 2022 update

By Tali Praver (Federal Rosh)

Hello all,

My name is Tali Praver and I have had the absolute honour of being Hineni's Federal President for 2022.

To me, Yom Kippur is a time of personal and collective reflection. I wish to take this opportunity to consider Hineni's activities in relation to this year's theme (responsibility and reconciliation).

At the start of this year, a number of daunting tasks lay ahead in the wake of the pandemic. I felt an enormous personal and professional responsibility to the movement and my co-madrachim in ensuring the reconciliation of the federal movement and ensuring the maintenance of the overall health of both the Melbourne and Sydney movements. However, if I have learned anything from my peers this year, it is that responsibilities can be wonderful and fulfilling. As the madrichim of 2022 have proven with their tireless passion and commitment, shouldering responsibilities can prove rewarding and encourage others to also take up the mantle and pitch in to create a vibrant and thriving community.

The past few months at Hineni have been extremely busy and rewarding. For three and a half years, our federal movement has been unable to be together in person, given the bushfires and the pandemic. As one can imagine, this has brought with it its own set of challenges for the movement. In truth, most madrichim did not know each other, our two branches became estranged family. I, along with the entire Hineni family, are proud to say that we have achieved our goal in spades, thanks to the efforts of the wonderful leadership teams and volunteers within both state branches who have taken upon themselves the responsibilities of their own states, as well as that of The Movement as a whole.

Federal Hineni is thriving and healthy. So far, we have had our first-ever Federal Winter camp at full capacity! Our chanichim from every age group had the very fortunate chance to see their federal friends twice in one year!

We recently held an ideology seminar (Idsem) in Melbourne, during which we passionately debated our ideology, held a federal AGM and enjoyed reuniting

with our state counterparts after winter camp and overall enjoyed our time together.

Hadracha seminar took place shortly before Yom Kippur for year ten enthusiastic chanichim. This seminar facilitates future-ready leaders equipped to help run the junior movement next year and, hopefully, the whole movement in a few years! It was a joy and a pleasure to see the year tens experience this seminar.

The Hineni Shnat program has seen a return to normal with the return of the Shnat group of 2022, and the planning and sign-up process for shnat 2023 is well underway!

We look forward to seeing all our chanichim and madrichim on Hineni Federal summer camp 2023!

I want to take this opportunity to thank the Federal Mazkirut, particularly those who have accepted responsibilities that are above and beyond the expectations of their tafkidim. I would also like to thank those madrichim without an official tafkid who have truly embodied the Hineni spirit; shouldering responsibilities simply because they are passionate about the work we do. Kol Hakavod and Todah Rabah!

Lastly, to our synagogues, Caulfield Hebrew Congregation and Central Synagogue in Sydney, your support in the work we do is invaluable, and we are forever grateful for the bond we share with you in bringing both the youth and community together. We sincerely thank you for all you do and look forward to continuing to build our connection well into the future.

I wish you all a meaningful Yom Kippur in which you contemplate that with which you must reconcile with yourself and perhaps others. May your responsibilities in life be interlinked with your passions, and may they bring you joy and meaning.

Chag Sameach to the Hineni family and wider community.

Tali Praver

Federal President

P.S If you are passionate about the work, we do in providing a modern-orthodox, pluralist zionist and socially and politically active space for the youth of our community, please consider donating to Hineni. We are entirely not-for-

profit, and your support makes all the difference in our being able to continue to function. To donate, please see the back of this publication. Thank you in advance for your support.

Insight into Hineni Melbourne

**By Gabi Saffer (Rosh Melbourne) & Keila van der Plaat
(Sgan Melbourne)**

Wow, we cannot believe that it is already time for Yom Kippur. The year has gone by so fast and has been so full of adventure and life.

Semester one was full of incredible opportunities that we got to experience together. Our shabbat programs welcomed 50 plus Chanichim a week, which led to the first Federal winter camp.

However, prior to the camps – Hineni has the chance to fundraise for our very own Sefer Torah, a chance to grow our Modern Orthodoxy within the Youth. The Torah was created in the name of Chaim [Henry] Granek, a big supporter of Youth Movements. We held a campaign and ran a successful telethon which in total helped us raised enough funds to facilitate a Torah. Then on Lag Ba'Omer, we held a Siyum Sefer Torah together with Caulfield Shul and the wider community.

When Shavuot came around, we had the opportunity to hear from so many inspiring people, ranging from Rabbis to current and past Bogrim, as well as some amazing Chanichim – all of whom took this opportunity to inspire our community.

This year Hineni Melbourne participated in two winter camps. To begin we hosted our first ever Junior winter camp, 'Machane Hapuch - Reverse' which was a time to look back at Hineni's history and bring it to the future [this camp was led by Benjamin van der Plaat and Sasha Klein]. In turn, we hosted a federal winter camp 'Machane Ayeka – Where are you?', which is the first federal event Hineni has hosted since the beginning of 2019. We received the opportunity to bond with our friend's interstate and pursue a growing relationship together. These camps were an incredible way to finish the semester for both our Madrichim and Chanichim and will be savoured in the memories of Hineni forever.

After camp, we welcomed back our Shnatties from Israel and into the folds of our amazing mad body. And we cannot wait to see where they go and what they can bring for everyone.

In Semester 2, we have been keeping a consistent schedule of programs, intertwined with events for our Chanichim – growing the youth engagement within our communities. Our amazing madrichim have truly gone above and beyond for their Chaimchim with their beautifully written programs that speak on a range of topics.

Recently, Hineni held a Hadracha (leadership) seminar for our year 10 students where they come together, federally, to learn how they can be the best madrich that they can. We had a busy weekend, as simultaneously, we held a Junior Adventure Camp where Chanichim had the chance to experience a mini-camp (prior to summer camp) and explore a range of activities.

We are so excited to see what the rest of the year will bring for us and cannot wait for our upcoming camps. We will have a Junior summer camp in December – led by Ellie Shwarz and another Federal summer camp in January – led by Bec Hertz and Jack Zines.

Keep updated on all of Hineni Melbourne's doings through our socials (Instagram @hinenimelbourne, Facebook Hineni Melbourne, Tiktok @hinenimelbourne and contact us directly to subscribe to our weekly newsletters)

Chag Sameach and Shana Tova U'Metukah to the entire community and to you.

Hineni Sydney Reconciliation and Responsibility

By Laila Harrity (Rosh Sydney) & Jaime Taitz (Sgan Sydney)

2022, 5781- has been our year. Our year of bouncing back, our year of reconciling friendships and reconnecting, our year of growth, and our year of magic! Hineni Sydney has had many magical moments that truly shaped our experience in leading the movement.

Some of these amazing memories include: Madsem at the beginning of the year, where Madrichim and Madatzim came together on a three day camp to get to know each other whilst reigniting their passion for Hineni. Following this, Hineni Sydney, alongside Central Synagogue, ran a Purim fair, which judging by the smiles on the kids' painted faces, was a huge success. Our annual Junior Adventure Camp in the April holidays saw Hineni's junior movement grow. Whether the Chanichim were gliding on the ice or sliding down a water slide, they truly had a blast. Other memories from this year were the Hineni alumni Shabbat, Hineni's first-ever federal winter camp, where both the Melbourne and Canberra movement joined the Sydney movement for an unforgettable experience. Senior Chanichim took part in Ruach, manoeuvre, skit nights, and more! Additionally, Hineni remembers our mini day camp, visiting Mount Sinai and Moriah on Yom Haatzmaut, and most recently, Hineni Federal Idsem, our ideological seminar for Bogrim. And, of course, who can forget our weekly mad meetings with our amazing team of Madrichim and Madatzim!

We, Laila Harrity and Jaime Taitz took on the responsibility of Rosh (Head) and State Sgan (Vice) this year. Though the year had many challenges, our creative and passionate Madrichim, and our strong framework surrounding our ideology created a positive environment for us to work together in reconciling disconnections and rekindling the Hineni spark.

None of us could predict the frightening and destabilising experience of Covid-19. We had the unfortunate ordeal of cancelling or cutting short many camps during the pandemic and...

As we bring in the new year of 5782, we should reflect on our past and let go of our Covid frustrations and move forward...

It is not often that children are able to come together weekly, monthly, or even just in the holidays to bond over their Jewish culture. No matter how observant or 'religious', there is a place for every child at Hineni. הנני זו התנועה שלי- Hineni is my movement. Hineni is everyone's movement.

Though, 5781 recently came to an end. 2022 is not over yet and Hineni has a lot of exciting things happening that we can look forward to!

Sukkot

Senior Adventure Camp, on the 1st and 2nd of October for year levels 7-12

Chofesh, our Federal Senior Summer Camp, on the 9th- 15th of January.

Hadsem, our hadracha intensive for year 10's on the 1st and 2nd of October

Shnat program

All of Hineni's happenings can be found at www.hineni.org.au. We have a monthly newsletter too, where we post updates of events happening in the year! We are always excited for the Hineni family to grow.

We hope you have a Shana Tova u'Metukah, and may each of you be inscribed in the book of life.

True Forgiveness

By Rabbi Daniel Rabin

Have you wronged someone over the past year? Have you acted unjustly or dishonestly towards another? Maybe you were rude to a waiter or to a call-centre rep? Has a family member, friend or colleague been upset or offended by your words?

Maybe you've had a long-standing feud with someone, and you haven't spoken in years. It is because we humans are multifaceted that I ask these questions.

We all desire connection with others, but sometimes our interactions can become complicated. Things can get strained and, sadly, people hurt each other.

As a congregational rabbi and counsellor, I have witnessed some really tough family disputes. Members of my own extended family have had issues. I am not sure they can even recall what started the conflict.

So, how do we make things right? What are the best ways to ask for forgiveness?

A common misconception is that the High Holydays are simply about improving our relationship with God. The truth is that it is equally important to review our interpersonal relationships. Yom Kippur prayers are helpful when it comes to rectifying our misdeeds in relation to Hashem, Bein Adam L'Makom, unfortunately, they will not assist when it comes to issues Bein Adam L'Chaveiro - problems in our relationships with others.

It's not easy to make things right. Each situation is different and has layers of complexity. When it comes to seeking forgiveness, I would like to share some overarching principles. I would also like to provide some thoughts on receiving an apology.

When it comes to asking forgiveness of another, as mentioned above, praying in shule will not help. Engage the person you have wronged. Apologise without qualification. Adding BUT to an apology negates and invalidates it almost immediately. If you can't remove the BUT, you are not ready to apologise.

Don't repeat the mistake. Many children say "I'm sorry" to their parents and then straight away repeat what got them into trouble in the first place. Doing so as an adult is an indication that you are not really sorry at all.

Apologising without a full and open heart is also meaningless.

Be vulnerable. Reflect on what you did wrong. Sincerity comes from vulnerability and a sincere apology is more likely to be accepted.

Offering forgiveness is also rather challenging. It must be stated on the outset that offering another forgiveness does not necessarily absolve someone of their wrongdoing. Actions still have consequences.

Start by removing any ill wishes you may have for that person.

Next, let go of your anger. People who have been hurt by others often live with constant anger, which is detrimental to their health. Forgiveness will lighten your load.

Then, work to restore the relationship. Doing so is, of course, not always possible or even recommended. It is hardly likely to be an instant fix, rather something that may occur over time.

All of what I have said is better navigated with the support of a friend, mentor or professional.

So, sure, High Holydays are a time to reflect on our relationship with Hashem, but also an opportunity to mend broken interpersonal relationships. Let us do so with sincerity, empathy, kindness and respect.

Forgiveness and Responsibility

By Tzuri and Fiona Avila

Yom Kippur is a phenomenal day. Most of us, unfortunately, think it's a day of pain and suffering because of fasting, however, it's quite the opposite. It's a day of absolute unity, happiness and joy. Yom Kippur is a day where we really are more alike, and therefore have an opportunity to make positive changes in our lives as well as others.

This idea is exemplified through a unique prayer that is only said on Yom Kippur, the Al Chet prayer. The prayer seems to be a personal confession of activities we might have fallen short on and which could do better this upcoming year. However, as I read the prayer each year I can't help but notice some of the Al Chet confessions such as "For the sin which we have committed before you with immorality" and "For the sin which we have committed before you by scheming against a fellowman". The reason I can't help notice some of these Al Chets is because I know that throughout the year I did not scheme against a fellowman or commit anything with immorality.

So I ask myself, why should I or we have to confess, declare and ask for forgiveness for things/activities that we have not done?

I believe the reason we attentively say these Al Chet confessions is because we are looking to achieve what the British Cycling team did with Dave Brailsford. David and his team went from the worst team to one of the best in history by accepting responsibility and reconciliation. Once they accepted responsibility to make just a marginal change, just 1 percent change in everything and everyone on the team, and then committed to reconciling these changes. The team won more than 60% of the Gold Medals in the 2008 Olympics in Beijing and won 5 out of 6 Tour de France's.

During Yom Kippur, one of the main activities is fasting. Fasting is an equaliser that all of us can experience in the same manner regardless of our health, wealth and status. If you were to compare the alternatively let's say we can all eat, the place, the people and the type of foods will all differ depending on our health, wealth, and status. So by committing to fasting we place ourselves on the same playing field. Then by applying the second main activity which is prayer that focuses on bettering ourselves as well as those around us by just 1 percent we become united.

At Hineni we experienced something quite similar this year on our first Federal camp in more than 2.5 years. We came together from different states to deliver an experience that would leave everlasting memories for Chanichim and Madrichim/ot. When we first got together we knew that all of us as individuals were not perfect and could not achieve everything we wanted to on our own. So, we committed to taking responsibility to help each other out and then worked on reconciling, bringing us the Mad group together, so our Chanichim could be together.

As we get ready for this upcoming year let us continue taking responsibility to work on ourselves to get better, to help each other get better, and to better our communities so we can echo the words of David Hamelech - הִנֵּה מֵה־טוֹב וְיִמְהַר־נָעִים לְשִׁבַּת אֲחֵים גַּם־יַחַד "Behold how good and how pleasant it is for brethren to dwell together in unity.

Ketiva V'Chatima Tova !

Tzuri and Fiona Avila

Reconciliation: Our attitudes towards a problematic Torah

By Lital and Avigal Weizman (Federal Rosh Chinuch)

CW: discussion of homophobia

We are constantly faced with Torah learnings and orthodox traditions that we find incongruous with modern values. How can I reconcile calling myself a feminist and a modern orthodox Jew when each morning in tefillah, men thank God for "not making me a woman"? How can I consider myself progressive on gender issues, and then set up a Mechitza which relegates women to the non-leadership roles in shul? As a supporter or member of the LGBT community, how do I deal with the Torah verse that describes homosexual intercourse as an "abomination", with death as punishment? I could go on - evolution and creation, animal rights and animal sacrifices, equality and entrenched religious hierarchy. These are not new questions; Jewish people have been dealing with them in some form or other for generations. And over the generations, our responses to these questions have varied widely, depending, as we will argue, on how we view our responsibility to Judaism and its texts. Among these responses, I think we can identify three broad camps. I'll call these Fundamentalism, Apologetics and Disavowal. Let's look at each in turn:

Fundamentalism

The fundamentalist perspective is pretty straightforward. If the Torah says X, then X is good. The above moral conflicts don't come up, because the Torah is by definition, moral, so opposing viewpoints are immoral. If you take the fundamentalist view, your responsibility towards Judaism is that of a caretaker. You received the tradition from your parents, who received it from their parents and so on. You have been entrusted with the ancient artefacts of the Torah, too sacred for you to interpret. This type of responsibility is a heavy one; retaining the iron-clad belief in biblical morality requires quashing every influence of non-religious morality. This only fits with a highly cloistered existence - like a cult, or a closed ultra-orthodox community.

Apologetics

Apologetics refers to the practice of defending religious ideas using reason and logic. You are still a caretaker of the Torah - you still see yourself as responsible

for protecting the tradition - but you're a more modern steward, and you can no longer ignore the questions. So when faced with a moral quandary, you need to find a logical solution. The approach goes back at least to the Rambam, who used rational arguments to explain all kinds of biblical inconsistencies. In fact, much of the Torah's commentary is apologetics, setting out to systematically identify and solve the incongruities in the Torah's logic. If you went to a Jewish school and raised any of the issues I mentioned earlier, you've probably heard apologetics: women don't wear a kippah or lay tefillin because they are inherently holier than men and don't need to; or that the biblical attitude to animal sacrifice -- or slavery, or monarchy -- was actually quite progressive for its time. Entire books of apologetics have been written about Judaism and feminism, Judaism and homosexuality, Judaism and science, all of which rest on the assumption that the text is, at its core, Good - we just need some creative interpretation to reveal it.

Disavowal

If you reject the assumption that the Torah is inherently Good - if the answers of your Jewish studies teacher weren't satisfying - then you might find yourself in this camp. The Torah, on its face, says that homosexuality is a sin, that the world was created in seven days, and that slavery is legitimate. Why bother with the mental gymnastics involved in trying to morally rescue a flawed and ancient text? If you're in this camp, you disavow responsibility to the Torah. Maybe your parents heeded to the religion- old fashioned, or modern - but you're having no part in the family business. You're the kind of secular person that actively dislikes religion. Your definition of Good is not in the Torah, but comes from some combination of intrinsic morality and societal norms. If the Torah opposes the Good, then you disavow the Torah.

Quick digression: Cancel culture

While writing this I realised that these three perspectives fit surprisingly well with the modern discourse around the phenomenon of Cancelling. Let's say you are a fan of a particular celebrity, called, just hypothetically, Moses. What do you do if Moses comes out and says something outright offensive? Well, you can take the fundamentalist view and stand by him: Moses is infallible, so the thing he said couldn't have been offensive, and anyone who was offended is just out to get him. You can take the Apologetics route: Moses obviously didn't mean it like that, he's been taken out of context, and when you think

about it, what he said was actually revolutionary! Or you can Disavow - cancel Moses and everything he stands for: unfollow, unsubscribe.

A fourth way: Reconciliation

Having laid out three approaches, you'll be unsurprised to hear that we, two current and/or former Hineni members, have thought up a proverbial fence to sit on. You will also be unsurprised to find out, given the theme of this publication and the title of this section, that we call this view reconciliation. We reconcile the facts that we find value in the Torah, with the fact that it is imperfect and problematic. Not by denying our moral qualms, or making apologies for the problematic parts, and not by disavowing what has otherwise been a valuable part of our lives, but by accepting its existence in all its problematic fascination. Maybe we can find beauty in the inconsistencies. If the Jewish moral code was perfect, we wouldn't need to argue about it, countless hours would not have been spent, immeasurable amounts of ink split, trying to figure out what it all means. But there's 70 faces to the Torah, and even more ways to practise Judaism. That means that even in the parts of the religion we find most upsetting, infuriating, we can find some beauty. Jacob got the name Israel after wrestling all night long with the angel. To be a Jew is to wrestle with religion, with God, with ethics. Maybe the wrestling and the tension is the beauty. This means forging out different pathways, setting forth a battle between our modern values, and our ancient traditions, and finding some pathway that works. What wins out? This is different for everyone, and precisely why there's so many different streams of Judaism, each one more progressive, more and more willing to do away with the traditional voice of religion, and more willing to put more stake in the modern moral code. I don't fundamentally endorse one way or another, but just condone each person weighing these two oppositional powers for themselves and choosing a path for themselves.

One thing being in Hineni has taught me is that there's no right way to be Jewish. True, we provide a modern orthodox environment in which we keep Shabbat and Kashrut because we believe it a good way to provide a framework to engage with, and experience Jewish practice, while in the Hineni space. But even within the mad body, there's so much diversity in the ways we practise and connect to Judaism. Whether you keep Shabbat, or Kashrut, or believe in God, or follow the laws of Tzniut, it doesn't really matter, and doesn't give you any more or less place in Hineni. We care that you've chosen, consciously, to

come to Hineni and take part in Judaism. That doesn't just mean hanging out with a Jewish group of people, it means facing what Judaism has to offer, the comforting and the uncomfortable, and finding your place within it. Being part of Hineni is complex and difficult, we don't offer you a rule book on how and what to think. We urge you to be a member of the Jewish tradition and wrestle with the Torah, to value your different values and try to reconcile them, in any way you can, and truly, forge your own path.

Reconciling our Jewish Privilege

By Eva Boroda (Rosh Federal Winter Camp)

The history of the Melbourne Jewish community was built on our dedication to our country and our ability to create and support our community. A Jewish population has been present since the beginning of Melbourne's inception, with its first synagogue built in 1841, only five years after Melbourne's foundation, and many of them are active in the city's commercial life.

Following the Gold Rush, the Jewish population reached 3000, with help from a major influx of Jews from Britain. The existing Jewish community established "many philanthropic societies to assist the many impoverished immigrants and settlers", one of which is still running under the new name, Jewish Care. Since then, we have had many achievements, the building of institutional structures, community and welfare organisations and an extensive network of independent Jewish schools that has consistent success in post-education qualification.

It is undeniable that our Jewish values of taking care of one another and giving back has been the foundation of our incredible ability to build and nourish self-reliant communities. We have essentially built our own extensive network of cultural and social capital in which any immigrant who joins the Jewish community is immediately welcomed with social connections, welfare options and access to education, giving them the best chance to make a life here, something that other immigrants could take years to find. Cultural capital are resources transmitted from parents to their children, through values, tastes, skills and knowledge, familiarity with cultural codes and behaviours which is of the dominant culture. The values that are passed on through Jewish education, an important aspect of our culture that has aided in the continuation of our faith tradition for over 2000 years, gives tools to young Jews on how to succeed and therefore have access to opportunities that aren't so easily accessible by members of other minority groups. Another form of cultural capital that has aided the formation of a sufficient and flourishing community is the passing on of our deep values in our tradition and literature. A powerful concept in the Talmud is "all Jews are responsible for one another". This feeling of responsibility towards fellow Jews shapes the collective action of Jewry worldwide and forges a commitment to protecting the Welfare of each other.

The idea that Ashkenazi Jews have white privilege is difficult to consider in the face of our history of being scapegoats, prosecuted and massacred. While many of us are defensive of the privilege that comes from being a member of the Jewish community, I argue that this is not something we should be ashamed of. We are lucky to be in a country that protects our religious freedoms and allows us to build a community, with the capacity to support one another, express one's culture and have access to quality education for future success. I feel so blessed to be a part of this beautiful community, a place where anyone can practise their beliefs without fear and where we can forge opportunities for ourselves. We have created a perfect recipe to build a strong community, and I believe that when we begin to understand our extensive capital, and how it benefits us, we can begin to identify how to share this knowledge with others. During this Yom Kippur while you walk the streets on your way to Shule, look around at all we have built as a Jewish community. And while we reflect on ourselves and all we have done, think about the minority groups around the world that don't have the same privilege.

Indigenous Reconciliation: Action or Truth-Telling?

By Eva Boroda (Rosh Federal Winter Camp)

It has been 14 years since Kevin Rudd relaid his infamous 'Sorry Speech', expressing his regret for all the past discretions of the Australian government's policies that "inflicted profound grief, suffering and loss on our fellow Australians'. While the symbolic gesture has started the conversation and made Australians more aware of the sovereignty Indigenous Australians have over this land, no productive change has been adopted to address the inequalities First Nation peoples face. 98% of Indigenous Australians have reported at least one racist incident, the life expectancy of Indigenous Australians are 15-20 years lower than their non- Indigenous counterparts, Aboriginal people are 27 times more likely to be in police custody and while only being less than 2% of the adult population, they account for 25% of deaths in prison. It was only recently that it was disclosed that police officers handling the Kumanjayi Walker case intentionally didn't release details of his police shooting out of fear of "cultural payback", showing how much ignorance still exists within Australia and how much work still needs to be done.

The Federal Government has committed to the adoption of the 'Uluru Statement of the Heart', a statement that rallied the Australian people to support the First Nations voice to parliament in the constitution in order to ensure that Indigenous Australians have the right to give advice on laws that affect them. The Statement points to the powerlessness Indigenous Australians feel in dictating their own outcomes and calls for a "fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination. The Uluru Statement of the Heart outlined the three major elements of Reconciliation with our Indigenous Peoples: Voice, Treaty and Truth telling. While these three steps are widely accepted across the Indigenous community there has been a Machloket between the order in which these steps should be carried out for meaningful change.

Lidia Thorpe, an Indigenous Greens Senator argues that the referendum is a "complete waste" of money, and calls for a treaty over the symbolism of a referendum change. Her perspective is that reconciliation requires first truth-

telling, followed by a treaty and then a voice. Their reasoning is that without resolving colonisation and creating a treaty that recognises Indigenous sovereignty, the referendum is just tokenistic. From the other side of the political spectrum, conservative Northern Territory senator Jacinta Price agrees with Thorpe's sentiment, calling this referendum "virtue signalling" and "federal funded bureaucracy" that won't develop any positive outcomes for Indigenous Australians. Both Thorpe and Price agree that the referendum change will do very little to reduce structural inequality facing Indigenous peoples. On the other hand, Linda Burney, member of the Labour party and minister for Indigenous Australians, has championed the referendum to bring a voice to parliament, trusting states and territories to work in conjunction with the Federal Parliament. She debunks the idea that it is only symbolic, assuring it will make a "difference to social justice issues". While both Queensland and Victoria have committed to their own truth-telling royal commissions, those who prioritise truth-telling are demanding that the first step of reconciliation be the implementation of the Makarrata commission to oversee the truth-telling process at the national, regional and local levels.

This debate about how to truly reconcile with our Indigenous peoples has implications on our understanding of Teshuva. Rashi outlines the following 6 steps to teshuva: Regretting one's errors, renouncing our actions as wrong, confessing our mistakes aloud, reconciling with who we have wronged, making amends and resolving to not repeat the same behaviour. In theory, it seems that Thorpe's perspective of prioritising truth-telling is in line with Rashi's, as both calls for fully understanding one's wrongdoing before any reconciliation or action can be taken. Can one truly make amends if they don't understand the extent of how their sins have impacted the injured party?

Reconciliation and responsibility

By Sebastian Starr (Year 11 Chanich/Madatz)

Reconciliation and responsibility. Lack of control. The two sentences at first seem to not be connected, but it is crucial to understand both when being a madrich or a madatz.

As a madrich/madatz, it can be frustrating when you are faced with delinquents trying to disrupt your tochnit that you spent hours on. When you become a madrich, you have a responsibility to educate and have fun with the kids. First of all, they are not delinquents, they may be disinterested or struggling to understand the tochnit but they are not delinquents. Every single kid has the option to engage and each kid has the option to derail the activity. In my experience, when children choose to be dissonant, it's because of a reason: They may find it hard to understand the tochnit and are embarrassed to ask (which I did as a kid), they may find the activity boring or hard to focus on and they may also have a lot of energy.

For lack of understanding, I'd recommend having a private talk with the kid. Without the social pressure of the other children, the kid is more likely to be honest and then you could explain the tochnit more accurately for them.

For lack of focus or bored feelings, I'd try to put more energy into the program. The more energy you put in, the more energy the kids will!

For excessive energy, I'd recommend doing a big activity before doing one sitting down and talking.

The bottom line is that they are their own individual and no matter how much you encourage or discourage certain behaviors, it comes down to the kid's choice. The sooner you can understand that you can not control any of the chanichim, the better you can be responsible. You can try to educate and encourage certain positive traits but it's the kid's choice.

You control absolutely nothing except yourself.

Hineni translates to 'Here I am', which perfectly summarises the value of individuality.

The meaning of Unetaneh Tokef

By Holly Feldman (Rosh Kiruv Melbourne)

Who by fire, one of Leonard Cohen's most beloved songs, was inspired by the medieval liturgical poem Unetanneh Tokef, which is read on Yom Kippur. The loose translation of Unetanneh Tokef is 'We Shall ascribe holiness to this day'. Although it has been three years since we have heard its beautifully evocative words reverberate throughout Shule, the questions kindled by this poem transcend any singular belief system, religion and, indeed, time itself.

Here is an excerpt from the poem, translated into English.

On Rosh Hashanah, it is written, and on Yom Kippur, it is sealed.

How many will pass and how many will be created?

Who will live and who will die?

Who in their time, and who not their time?

Who by fire and who by water?

Who by sword and who by beast?

Who by hunger and who by thirst?

Who by earthquake and who by drowning?

Who by strangling and who by stoning?

Who will rest and who will wander?

Who will be safe and who will be torn?

Who will be calm and who will be tormented?

Who will become poor and who will get rich?

Who will be made humble and who will be raised up?

But teshuvah and tefillah and tzedakah deflect the evil of the decree.

Unetaneh Tokef, was supposedly written in the Middle Ages; a precarious time for the Jewish people, rife with forced conversions and massacres. The poem conjures images of G-d's calculation of our deeds, and envisions G-d's determination of our fates. In these moments, when the sound of the Shofar is

resoundingly heard, with the silence that follows, the poem imagines that even the angels in heaven tremble as the judgment begins.

However, Unetaneh Tokef, does not appear in the bible or the Talmud; the authorship is ambiguous, and the poem itself is predominantly composed of vivid, yet vague imagery. So there must be a reason this poem has not only endured, but also come to be considered one of the most famous of the High Holy Days. I believe that this is because it captures our queries, contemplations and imaginings as we look toward the future.

A few years ago whilst flicking through my Machzor in Shule, I first came across this translation of the poem, and was captivated by the vast list of questions in the above passage. Beyond their lyrical brilliance, in our modern world, we have become accustomed to leading questions. And yet not one of the questions in this poem can be rhetorical or ignored. No Rabbi nor scientist, believer nor atheist, could present a precise answer to any of these. Any of the questions, from those that are more benign such as "Who will rest and who will wander?" to those more startling such as 'Who will live and who will die?' are at the heart of our fundamentally human desire to understand our world and to know the plot points of our lives.

Although we may characterise some of these questions as dramatic today, it reminds us that we cannot know what will have happened by the next time we reflect on our lives. This may be true every day, but Unetaneh Tokef reminds us to stop and reflect on how the story of our life might unfold. There are certain facets of life that we cannot control. Yet the fact this poem is read over Yom Kippur, a time when we are given the opportunity to purposefully and actively reflect and repent, prompts us to remember the countless ways we can take responsibility in our own lives, whether it be through our personal morality, care for others, or our contribution to Tikkun Olam. We should not merely read the questions in Unetaneh Tokef as frightening; they should encourage us to seize each moment and imbue them with empathy, compassion and curiosity.

So this year, I am looking forward to hearing Unetaneh Tokef in Shule again, and revelling in the unknowable. The poem recognises the fragility of human life, yet this recognition, as much as it can instil fear in G-d, can also propel us towards inspiration and action. The idea that there is unpredictability in some areas of life, for both the better and worse, can empower us to take action over the things that we know for certain. It is telling that after Yom Kippur, we

shift over to Sukkot, one of the most life-affirming periods in the Jewish calendar. Even if there are some parts of our own personal plotlines that are unknown, we can work to cultivate our impact, to ensure our stories are as meaningful as possible.

What is reconciliation?

By Tyla Aaronson (Sydney Rosh Chinuch - Head of Education)

Reconciliation is defined as the restoration of friendly relations, but to say this is all it is, feels as though it diminishes the meaning behind such a powerful word. In actuality, I think reconciliation truly means to allow oneself to move forward in their life through forgiveness. Yom Kippur is meant to be a time where we ask forgiveness to those we have hurt. It is something we must be responsible for, but I think most people don't understand the impact that asking for forgiveness can mean to someone. There is a certain sense of relief that comes from this act, but I don't think people realise who that relief is for.

There will almost always be times in your life when someone has hurt you. The pain and sadness that another person can cause, can be immeasurable. But now on Yom Kippur, they are meant to ask for forgiveness. Is this to say that you must give reconciliation and mend the relationship that has been broken? I think for many people, that answer is Yes. People give second chances because they want to believe in the good in others. It is true that Yom Kippur is a time to let grudges go and move forward. This is incredibly important. I believe it is necessary to forgive to move forward. But I hear you now, many of you read this sceptically, "reconciliation is not always possible. Some wounds are too deep to let go of." I believe this also to be true. I think many of you will notice the contradiction in my thought process. How can I believe in moving forward and forgiveness but also agree that sometimes it is not possible to reconcile with a person who has hurt you? That is because I see the purpose of forgiveness differently. Many view the purpose of forgiveness as a way to absolve the person who hurt you, and this can be true, but I think forgiveness is not meant for them. Forgiveness is for the person who was hurt.

As I said before, the person hurt holds onto that pain and sadness. This is not the same as the person who caused that grief. They don't have that same pain. They don't have to carry that same sadness with them. In forgiving the person who pained you, who caused you harm, you can let go of the weight you carry. In forgiving them, you get to move forward, no longer letting the grudge and anger hold you back, tying you to a painful time. Forgiveness is an important and necessary tool in allowing yourself to heal and grow from the experience.

This is why asking for forgiveness is so important. In taking on this responsibility you allow those you've hurt (maybe even by accident) to forgive you and give them the opportunity to move forward and be happy. Every year on Yom Kippur my closest friends and I send each other a message. We all ask for each other's forgiveness. We know that if we had really hurt each other, we would have talked it through and reconciled then. But we also know there is so much unseen grief that can be caused. Things we don't realise we do or say that can hurt someone. So, we ask every year, no matter what, because we understand the relief you can give someone in allowing them to forgive you.

On Yom Kippur, keep this in mind. Remember your part in asking for reconciliation because you are doing more than helping yourself move on, you are giving those around you that same significant opportunity. And for those being asked, remember that you are doing more than giving someone a second chance. You are giving yourself the ability to make the new year ahead a happy and sweet one.

Gmar Chatima Tova

KeTiva V'Chatima Tova to you, your family and community.

What Is Hineni?

Hineni Youth & Welfare is a Modern Orthodox, Politically Active and Zionist youth movement that educates within a politically non-partisan framework. Hineni strives to create well-educated, critically thinking, empathetic and worldly youth who possess strong and proud Jewish and Zionist identities. Hineni is an outreach movement welcoming participants of all Jewish backgrounds. Hineni espouses mutual respect for all Jews, nurtures each participant's unique sense of individuality and, in doing so, strives to produce the future leaders of the Jewish people and wider community.

Hineni runs bi-annual camps during which Madrichim (leaders) provide Chanichim (participants) with a fun and educational experience, utilising an informal teaching format, in a relaxed environment. Our camps serve to strengthen both the Jewish and wider community through promoting involvement and activism. Our Chanichim create lifelong positive Jewish experiences that ensure they remain engaged with and active within the community. It is a place where education and fun are mutually inclusive.

Hineni also conducts youth leadership and developmental programs, securing the future of the Jewish community through creating strong and active leaders. We send a group of enthusiastic school-leaving youth to Israel each year on an educational, leadership year course. Many Hineni leaders have gone on to take significant roles within the community, whether in Synagogues, community organisations, governmental organisations and abroad.

Support your Jewish Future

Due to the recent cost of living increases affecting Australian Households, an unprecedented 4 out of 10 Parents had to request financial support to send their children to our past Hineni Camp.

Take the opportunity to support your Jewish community

\$100 Sponsor one child's camp food

\$700 Sponsor one child's summer camp

\$2100 Sponsor one family's summer camp

\$50,000 Sponsor this year's summer camp

To donate, please deposit at:

Hineni Youth & Welfare- Australia inc.

BSB: 012 241

Account number: 499736331

Reference: Name and Phone number

Hineni Youth & Welfare - Australia (ABN 46706005660) is a registered Non-for-Profit Organisation.

None of our staff receives salaries - We are a 100% volunteer-led and run organisation.

All our financial reports are audited and publicly available on www.acnc.gov.au.



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Trentham Tucker

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