

HINENI YOM KIPPUR JOURNAL MEAFAR KUMI

5779/2018







מעפר קומי

MEAFAR KUMI- RISING UP FROM THE ASHES

The 5th edition of Hineni's annual Yom Kippur Journal, a compilation of short essays from Madrichim and members of the community

What is Hineni?

Hineni Youth & Welfare is a Modern Orthodox, Politically & Socially 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 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.

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Editorial

By Jemma Katz

The term מעפר קומי (Meaphar Kumi), which underlies the theme of this publication, directly translates to 'Rising from the dust'. This can be interpreted in a number of ways. One might think back to our history as a Jewish nation, while another may revert to ideas of continuity and perseverance. However, the theme of this year's Yom Kippur publication concentrates on the first half of this term, rising up. The articles throughout this publication encompass themes of growth, inspiration and enlightenment.

מעפר קומי comes from a verse in the song, Lecha Dodi, in which we recite:

הַתְּנַעֲרִי מַעֲפָר קוּמִי. לְבָשִׁי בְּגָדִי
תַּפְאֲרֶתָהּ עָמִי

עַל יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי. קִרְבָּה
אֶל נַפְשִׁי גְאֻלָּה

This song is one of the first things we partake in to bring in Shabbat each week, together with our friends, family and community. The song also serves as a favourite

amongst many Kabbalat Shabbat (Friday night Shabbat service) 'go-ers'. So while you flip through the pages that this journal has to offer, try to keep in the back of your mind the feeling you experience when you're at Kabbalat Shabbat or your weekly family dinners surrounded by the ones you love most.

Yom Kippur, in fact, could not provide us with a more appropriate time to discuss such a theme. The notion of challenging ourselves, our communities and our nation to strive to be better is central to the meaning of Yom Kippur. As we fast, repent, and inhibit ourselves from partaking in our daily routines, we are able to focus in on our spiritual selves. This is where the themes of growth, strength and empowerment arise. All 365 days of the year we are trying to be better, and this day serves as a catalyst, or perhaps a reminder, to improve, to make a difference, to rise up.

The theme of this journal

is educationally, as well as spiritually relevant. However, the theme also reflects much of what Hineni encapsulates and has managed to achieve in the past year. Not only as Hineni Youth but as community representatives and future leaders, we are constantly pushing ourselves, our peers, our chanichim and surrounding communities to stand up and become active members of society, change-makers and a דוגמה (example) to the future generations.

Before you become too absorbed within the pages to come, I want to take a moment to give thanks to everyone involved in the production of this year's annual Hineni Yom Kippur publication. Multiple current madrichim as well as Hineni alumni, community Rabbonim and current Shnat participants have taken the time to research and construct educational and insightful articles that you will be able to indulge in. We are also extremely thankful to have some words from Our Victorian premier, Daniel Andrews, and current Israeli Ambassador, Mark Sofer, included in this journal, who have taken

the time out to address our community for these high holidays.

The involvement in this journal's production demonstrates our community's commitment to educational enlightenment and growth.

I hope upon completion of this journal, you are able to take something you have learnt and pass it onto a friend, a loved one, or maybe even your shule seat neighbour – and contribute towards their spiritual growth.

Gmar Chatima Tova.

Jemma is a member of shichvat Lavi participating in her third year as a bogeret. She completed the Hineni shnat program in 2015 and currently leads the year ten shichva. Jemma is the current Federal Roshei Chinuch.

This article was Sponsored by Paul and Fiona Katz, proudly supporting Hineni youth and Welfare. In memory of Lloyd Gavin Lang



Message from Ambassador of Israel to Australia

By Mark Sofer

Jewish edicts, prayers and customs and Jewish history have always been inextricably intertwined one from the other and these are reflected over and over again in our minds and thoughts during the week and on Shabbat.

One of the most poignant of the prayers we recite, the theme for this year's publication "מעפר קומי" is a phrase which appears on a number of occasions in the scriptures and prayer books, but perhaps the best known is in the Friday night prayer of Lecha Dodi, where we read:

“הַתְּנַעֲרִי מֵעַפָּר קוֹמִי ...”
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה

In essence, "Meafar Kumi" could be taken to mean "rising up", but perhaps another maybe freer translation could be "shake yourself free of the dust, arise...." It is an order, an instruction, whose bottom line is that the burden is upon us and there is a profound lesson to be learned, especially for the Zionist youth of today.

Jewish history, since Biblical times, has been replete with dust, with ashes, with sorrow, with tragedy. Yet alone among the ancient nations of the world, the Jewish people have overcome their hardships, have remained true to their principles, have remained strong and resilient as a people and for the past 70 years have re-established and strengthened their own state in their ancestral homeland.

Have the dangers dissipated? Have the deep problems facing the Jewish people vanished into thin air? Of course not. In many respects we continue to encounter many of the ills that have plagued us over the centuries.

Antisemitism in the international arena continues to raise its ugly head. Jeremy Corbyn and his ilk in the UK continue to espouse both it and its modern manifestation – anti-Zionism – and sadly it finds resonance among parts of the British public. Synagogues around Europe are under

constant attack. Even here in Australia, and despite the palpable success of multiculturalism and inter-communal tolerance, there exist pockets of the BDS stream of anti-Jewish prejudice. Thankfully they are few and far between and remain the purview of extremists, devoid of mass traction. Peace in the Middle East continues to elude Israel; extremism, as illustrated by the terrorists of Hamas, Hizbollah and others, orchestrated by the Iranian regime, is far from being on the wane.

And so, my message to the wonderful Zionist youth of Hineni emanates from this call to action, this imperative of “meafar kumi”. Its modern paraphrasing must mean – do not sit around waiting for something to happen or for someone to fix things on your behalf. On the contrary, go and do it yourself, remain permanently active, for only in such manner will the Jewish People and the modern State of Israel continue to flourish.

Elie Wiesel once wrote “Indifference can be tempting....yet it is always the friend of the enemy” Indifference is not and must never be an option.

And hence it is up to you, the youth of today and the leaders of tomorrow,

to forever remember the instruction to shake yourselves from the challenges and obstacles and not to sit idly by. Israel and the Jewish People reach yet another Rosh Hashanah, one filled with hope and ordeals. Only by action can we realise our hopes and overcome the ordeals facing us. These are the ideals which Hineni stands for and which arise out of “meafar kumi” and this is the only way to ensure our future.

I wish you all a Shana Tova U'metuka

Mark Sofer Ambassador of Israel.



Hineni Melbourne

By Samantha Retman and Charlotte Eizenberg

In this special time of Elul we have the opportunity to listen to the Shofar. The shofar acts as a spiritual and personal alarm clock for our lives and our community. The Shofar wakes us up to the future, guiding us to achieve great things. The Shofar also urges us to reflect on our past year.

As a youth movement, we strive to always improve and constantly learn how to better ourselves and further positively influence our community. This year we have created impact through, weekly programs, meetings, shiurim, camps, seminars and so much more!

Hineni Melbourne has held a diverse number of successful events and programs. We started off the year with our inaugural welcome back event, this year at Inflatable world with many new chanichim (students). Next, we had Purim, where together with

Caulfield Shul we put on an amazing Purim Carnival with raashan making, a jumping castle, petting zoo and many more exciting activities.

For Pesach we invited all our seniors for a tasty chocolate seder, and all our juniors to decorate special afikoman covers to take home. We have had many special events such as science week, pizza making, Yom Ha'atzmaut Israeli shuk, pyjama week and winter wonderland.

To celebrate Shavuot we held our own Tikkun Leil with over 60 people made up of Ex-Hineni bogrim (leaders), current bogrim, chanichim as well as community members. Tikkun Leil is a very special night of the year. This night culminates our love of education and youth empowerment. Tikkun leil gives us the opportunity to see our chanichim use their skills and knowledge to provide others with a

thought-provoking evening.

Semester two culminated in our annual winter camp, Machane Nekudat Mifneh (Camp Turning Point). Chanichim explored turning points in Jewish History, world history and their own lives. On camp chanichim from grades 3-12 delved into Hineni's ideology, had lots of fun singing and dancing during ruach before meals, and had an amazing time making new friends and creating lifelong memories.

Coming up we have our exciting leadership seminar for year 10s. On this seminar, our chanichim learn integral skills. They learn teamwork, interpersonal skills, problem-solving and much more. All of these skills guide them to become the future leaders of our community.

Hineni holds a significant place in our community. We are still a young movement with so much ahead of us. Hineni provides a non-judgmental and inclusive space. We see Hineni Melbourne as a family, a tight-knit community which values education, Modern Orthodoxy, activism and inclusivity. We are constantly blown away by the beauty and love that fills our programs and camps. Every year we see chanichim go through the movement, making friends, learning and trying new things. We have an immeasurable amount of gratitude to our community; To Caulfield Shule for supporting us, to the parents for

letting us help shape future Jewish leaders and to our madrichim for working tirelessly, daily and weekly to produce an experience that shapes our community. Most of all we would like to thank our chanichim for constantly teaching us new things and being a part of our Hineni family.

This year has been an absolutely amazing adventure. We look forward to the coming year and all the adventures and excitement that it brings.

Daniel and Sally jenshel wish the executive, madrcihim, chanichim and parents of Hineni shana tov and a successful year ahead.



Hineni Sydney

By Lauren Klimt & Jordana Weiner

5778 - what a year it has been! 5778 has seen over 200 chanichim and 25 madrichim immerse themselves in Jewish culture, Jewish learning and Jewish friendships at Hineni Sydney. The Hineni community is stronger than ever and has continued to reach new heights in the past year. מעפר קומי - we have risen up together and will continue to do so with our growing family of passionate young Jews.

In not many environments can school children from all walks of life come together over the special bond of Judaism. No matter what each child practices at home, everyone has the opportunity to experience an authentic and accessible Modern Orthodox environment. There is nothing quite like watching your chanicha take their first bite of challah or sing Hatikvah with beaming pride.

Friday nights are a highlight

on any Hineni camp - the ruach (spirit) and energy on the campsite are second to none. This year, one of our madrichim compiled transliterated siddurim that were specially made for our Kabbalat Shabbat service. Never before this last camp have we seen every person in the room following along to every single word. It was magical to watch the excitement on the faces of chanichim who often struggle following Hebrew, when they were finally able to engage in the service like everyone else. It's these kinds of experiences that make the Hineni experience so special and pivotal in helping to shape a Jewish identity.

The best part about Hineni is that all of this magic is achieved through fun. Every moment of camp is spent laughing and experiencing something new together. There really is something for everyone.

Whether we are racing down the flying fox, gliding down the slip and slide, roasting marshmallows late at night by the bonfire or dressing up our madrichim as zombies to take over the haunted campsite, we are making memories to last a lifetime and sharing them with our new and old friends.

5778 has seen the Hineni Family reach new heights. 135 chanichim in year 2-6 joined us for our Junior Summer Camp in December and our Winter Camp in July was the largest youth movement camp in NSW with 165 chanichim from Sydney and Canberra. Each and every chanich contributes something special to camp, making it the unique and powerful experience that it is.

One thing that we know for sure is that none of this would be possible without the hard work and dedication of our passionate madrichim (leaders). Week after week our madrichim come to meetings, write programs and come up with fun, new ideas to make the experience the best it possibly can be for our chanichim. We would like to take this opportunity to thank this year's hard working madrichim, as well as those that came before us. It has been an accumulation of a huge team effort and passion for the Jewish community that allows our movement to continue to grow and helps everyone involved to become proud members of the Jewish community, meeting lifelong friends and having a lot of fun along the way.

The Hineni year definitely isn't over yet as we have a lot of exciting events coming up that we expect to be bigger and better than ever. We look forward to

Senior Adventure Camp on the 6th-7th of October for years 7-11,

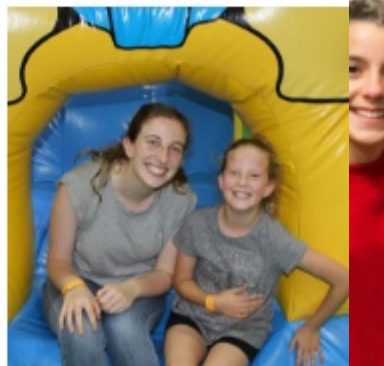
Junior Summer camp from the 24th-28th of December for years 2-6, and

Chofesh, our Federal Senior Summer Camp, on the 14th-22nd of January.

Junior activities will also be continuing on Sundays throughout the school term for years 2-6 where we explore and engage in a fun new topic each week.

All of Hineni's happenings can be found at www.hineni.org.au! 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.







Message from Premier of Victoria

By Daniel Andrews MP

Young Victorians have the biggest stake in our future.

It's why, as we build a better and fairer Victoria, our Government is committed to listening to what they have to say.

That begins with making the investments in schools, training, infrastructure and jobs that help make sure young Victorians can reach their full potential.

Across our state, we're building 70 new schools while delivering more than 1,300 upgrades.

And as we make record investments in the projects that will set us up for the decades to come, we're also investing in the Victorians who will deliver them.

We've brought training back from the brink, by re-opening campuses, restoring funding, and making 30 priority TAFE courses and 20 pre-apprenticeship courses free.

These are the biggest reforms to training since

TAFE began – and they'll ensure that young Victorians can get the skills they need for the jobs they want.

Through these investments, we're building a state that gives every young person every opportunity.

But supporting young Victorians also means giving them a platform.

Earlier this year, we staged Victoria's first-ever Youth Week.

Youth Week culminated in the flagship Youth Summit, which brought together more than 300 young people to showcase their skills and ideas.

We've also formed the Victorian Youth Congress to give young Victorians from all walks of life the chance to identify and work on the issues that matter most to them: jobs, education, housing, and mental health.

Supporting young Victorians also means creating opportunity for those who – through

no fault of their own – don't get the chances they deserve.

That's something we've been committed to since day one.

In 2016, we established the Aboriginal Youth Mentoring Program. This important initiative gives young Aboriginal Victorians more opportunities to develop skills, networks, and strengthen their connections to culture.

Similarly, through the Empower Youth program, we're helping vulnerable young people stay grounded in their communities, while finding pathways to education, training and employment.

We've also partnered with the Centre for Multicultural Youth to launch the Regional Presence Project, which connects young people in regional Victoria to education and community services, while supporting them to advocate for the issues that matter to them.

It's only by giving every young Victorian a voice – and listening to what they have to say – that we can continue making our state a better and fairer place.

Anything else would break the promise we made to every Victorian: that we would use every day, and take every opportunity, to improve our state.

But as important as all these investments and initiatives are, we can't do it alone.

That's why organisations like Hineni are so important.

For over 20 years, Hineni has helped young Jewish Victorians remain connected to their culture while supporting them to become future leaders.

In so doing, you've helped our state to become more open, more compassionate, and more forward-looking.

Our Government will always greatly value the many contributions of our Jewish communities.

And we will also greatly value the important work done by Hineni.

There will be days like this...

"I must remember there'll be days like this when no one steps on my dreams... There'll be days like this when you ring out the changes of how everything is."

The lyrics are from Van Morrison's 1995 album by the same name but they could have come out of the young Biblical Joseph's life: At the cusp of his adulthood he imagines a day like this to share the dreams, to ring out the changes:

He dreams of sheaves of wheat and he dreams of the sun, the moon and the stars.

Rav Soleveichik suggests that Joseph was able to see beyond the present moment, to grasp that different days were coming... He looked ahead and saw new family circumstances, a new agrarian economy with new challenges. Unlike his brothers, Joseph

wasn't chained to the present, he was on a trajectory to the future. With an unbounded vision of the sun and the stars.

Like Joseph, we adapted, we changed, and we, the Jewish people, became the agent provocateurs, the game changers.

We stand on the cusp of a new digital age. We have every reason to be fearful and anxious about the tsunami of change transforming our world.

Journalist Thomas Friedman suggests that we've got two choices about how to react: We can become wall people or web people. Wall people build bigger walls to keep out the chaos. Web people embrace the change and focus on empowering people to compete and collaborate in a world without walls.

Joseph's brothers opted



**BY RABBI RALPH
GENENDE**

for walls. Joseph chose the web.

The truth is, the world still needs some walls. Even the world-wide-web needs to protect itself with fire-walls. There's a deep, dark side to the web. We need walls to protect our way of life, our communities, our children, our shuls and our schools.

But we don't need walls to block our minds and control our thoughts. One of the greatest gifts of the internet and the web is its connectivity. It's giving us more access to knowledge. It's giving us the freedom to explore ideas and identities and reach out to others.

We Jews have always been better 'webbers' than 'wallers'. From Abraham destroying his dad's idols to Moses taking on Pharaoh, from Spinoza confronting authority to Freud challenging convention, we have been at the forefront of change, a nation that prefers to start up, rather than shut-up.

And that's why we as Jews and Israel as a nation are ideally placed to ride this tiger into the future.

We need to reach out and be part of the change, be it climate change or more openness to those who are different, be they GLBTI or women seeking greater involvement in their community. We need to reach out and ensure we're part of the multicultural and multifaith face of Australia. And we need to ensure our voice remains firm against racism and xenophobia and

singling out specific groups.

As Jews we've always understood that to be open doesn't mean you stand for everything; we've always known only the sure of faith, with confidence in themselves can afford to be open. The stronger we are as Jews, the more we will have to offer. So stand strong, deepen your Jewish knowledge, expand your Jewish practice, be a literate Jew, be a Joseph Jew, a web Jew, serious Jew, because only then can you be a serious Jewish contributor to the revolution which is already here.

Stay with us, stand with us, join us as we help lead the change here in Melbourne, as we continue to transform our community. Be part of the change. After all, my mum told me there will be days like this; when people share the dream, when they ring out the changes.

Shana Tovah Ketiva Ve Chatimah Tovah

Rabbi Ralph Genende is the senior rabbi at Caulfield Hebrew Congregation. He joined the synagogue after serving as a rabbi Auckland, NZ and as the college Rabbi of Mount Scopus. He continues to provide Hineni with wisdom, warmth and an open door.

Paid in Full

This is such a holy time of year, infused with reflection and introspection – an extraordinary opportunity to contemplate all that we are and all that we can be. In this spirit, the following story really resonated with me ...

One day, a nine-year-old girl walked into a jewellery shop in Israel, looked up at the shop owner and confidently announced, “I am here to buy this bracelet.” With that, she pointed to one with the retail value of a cool \$3000. The proprietor was incredulous but courteously replied, “Wow, you have exquisite taste. Who do you want to buy it for?”

The girl advised it was for her older sister and explained, “I don’t have parents and my sister takes care of us. We want to buy her a present and I’m willing to pay for it.” With that, Miss Nine delved into her pocket and offered just under eight shekels. The owner’s eyes lit up,

“Wow! That’s exactly the cost of this bracelet!” As he silently wiped tears, he wrapped the gift and suggested the girl write a card to her beloved older sibling. The deal was done – both parties delighted.

A few hours later the older sister entered the shop, “I’m terribly embarrassed, my sister should not have come here and taken this expensive bracelet without paying! My sincere apologies.”

The shopkeeper replied, “Young lady, you couldn’t be more wrong – your little sister paid me in full! The grand total was seven shekels, eighty agurot and ... a Broken Heart. I am a widower and lost my dear wife a number of years ago. Customers with healthy bank accounts buy costly pieces of jewellery daily. When your sister walked in, for the first time in so long I saw an act of true love – I felt it on a visceral level. With that, he gave the speechless older sister the bracelet and



**BY RABBI LEVI
WOLFF**

wished her well.

Life ebbs and flows – for many of us, this is punctuated by some periods of tremendous hardship. Tallying the sales that Israeli jeweller made across his career, which do you think is most memorable? We have opportunities to share daily, to help. Let's resolve to do just that!

Over the upcoming High Holy Days, we beseech the Almighty to grant us things that, if measured on a pecuniary scale, would be considered the big-ticket items. Yet here I'm not talking diamonds. We ask for Life, Health, Peace ... very often, we don't have the meritorious credit to seal the deal. Instead, we dig into relatively empty pockets offering Good Deeds plus assurances for a more meaningful future. This year I will endeavor to reach out to a lonely person in my world; join a Torah class; be kind ... pray with my whole heart. In many ways I think, that's what Hineni Madrichim already do all year!

And when The Almighty witnesses this, He sees our genuine yearning to improve. We emotionally hear the response, "You have touched my heart" and we are each granted a sweet, happy and healthy new year – paid in full!

From my dear family to yours, wishing you all a very healthy and sweet year.

May you each find continues success

in your holy work!

Shana Tova!

Rabbi Levi & Chanie Wolff

Rabbi Levi Wolff has served as the chief Rabbi at The Central Synagogue for the past 16-years. He also serves as the spiritual leader of Hineni Sydney, regularly running shirum for Madrichim and Chanichim.

The Musings of a Curious Jew

Perhaps the most significant moment in my life as an educator occurred during a peulah with a group of eager Year 2's. The topic was charity, hardly ground breaking or a revelation to Year 2's. Equipped with metaphor and the physical tzedakah box created in the peulah the final conversation began. Participants joined in the ping pong-style questions and answers. Participants were empty vessels being filled through the fountains of knowledge – the madrichim. It was rather ordinary. It changed when one chanich, who, up until that point had been rather disengaged embarked on a search for truth and wisdom. He spoke up, asking a question: where do you give charity? And then another: where does it go? And another: How do you know it gets there? The determination of this child to satiate his curiosity was bottomless, endless, infinite.

Curiosity is a desire to know everything, it is the uniting characteristic between all those who go to Hineni. It is the bridge that connects university students studying chemistry, literature and physics to the students in year 2 learning the basic rules of grammar. It is a bridge which is resistant to time and lived experiences. The insatiable thirst for knowledge (both tacit and explicit) is the instrument through which Hineni education occurs and thrives. In more ways than one, curiosity is like my grandmother's Pesach macaroons. Once you start you can't stop and also strangely, no matter how much you consume you remain hungry for more. Curiosity in this sense is not a blunt tool, but a rigorous process through which questions are answered and created. The difficulty arises, both as an individual and as an educator is how to face the questions which



**BY BENJAMIN
PRAWER**

have no answers, the questions that quash curiosity rather than nurturing it. Questions which are impermeable to the youthful search for questions. Questions involving God who is infinite and unknowable.

In the face of such questions we experience the thrust of a curious mind and the weight of the reality of the unknowable. The only theologically honest and consistent view of God is an infinite being which is so beyond comprehension

and so fundamentally different to the essence of humanity that God is unknowable. Although impossible to maintain linguistic sense, descriptions of God are limited to the statement that God is God. The impression the word leave on our hearts and souls may be something we mistakenly understand or desire to understand, however, ultimately, if God is to remain in the ethereal heavens and us mere curious mortals on Earth, these impression are simply imagined. We must, for the sake of God's integrity (philosophically of course) remain on two parallel lines, destined to never interact (not spiritually but at least intellectually).

How is the curious Jewish mind supposed to respond to this reality?

The reality is the that the Judaism which each of everyone of us connects to is a lived Jewish experience. It is a cacophony of feelings the aggregate of which culminates in a connectedness that is our Jewish experience. It is not the knowledge of God which defines our Jewishness (certainly the acknowledgement) but the questions we ask about God and the questions we ask in general. The mere fact that we are curious sets us on the path.

Curiosity should therefore be a tool which we add to the Jewish tool box, perhaps it already is, perhaps it is the tool which is fundamental to all others.

These are merely the thoughts of a curious Jew, who is both not a scholar

but who did discover that being curious about that which is unknowable creates new life and allows you to stumble on to new questions?

What will you be curious about these Yamim?

Benji is a member of shichvat Lavi and is partaking in his third year as a boger. Benji completed the Hineni shnat program in 2015 and is the current Federal Rosh of Hineni.

The struggle of Yom Kippur

I just watched a video on YouTube. It wasn't a trailer for the next Disney movie, it wasn't 'Toy' by Netta, it wasn't the baby shark video and it certainly wasn't a vine compilation (if you don't know what that is, find the nearest person under the age of 25 and ask them). No, this was a ted talk of a girl who learned to forgive the killer of her brother and mother. So, unlike much of the other content on YouTube, this video has me thinking. Moreover, this video has me challenging the concept of Yom Kippur, the premise that every year we are commanded to absolve our personal sins and forgive the sins of others.

In her talk, Sarah Montana warns about forgiving too early. She defines two paradigms that are prerequisites for true forgiveness.

Firstly, she describes the

importance of feeling the heat, pain and anger that are the consequences of someone's wrongdoing – just like our wounds need to be cauterized, anger is the pathway to scarring which is the step before healing.

The second paradigm is understanding how you were specifically affected by someone else's actions. There is a Jewish concept that a family of a murdered person cannot forgive the murderer, rather they can only forgive them for the pain, anguish and loss that was caused by that action. (Please don't flip away, I know we've discussed murder a lot, and it's starting to feel like Heathers or slender man, but we're getting to the real-life stuff soon, I promise). We cannot forgive for things that happened to others, only the consequences those events had on ourselves.



**BY EITAN
MEYEROWITZ**

Forgiveness is eternally linked to the concept of atonement within Jewish thought. It is said that one cannot be forgiven by Hashem before they are forgiven by their fellow man. Yet, if the circumstances for true forgiveness are only products of hard emotional work, how are we expected to forgive all those in our lives every year?

Now I promised we would get to real-life stuff soon, but we just said Kol Nidre, so I guess all my promises are absolved for now. I just want to talk about one musical, super quick, I, well, I promise. The musical I'm referring to is obviously the classic Jewish tale; Fiddler on th... Joseph and the Technicolored Dream Coat! Towards the end of the show Joseph (who is now king of Egypt) reveals his identity to his brothers, and immediately after grants them full forgiveness for their villainous roles in act one. To be honest, I'm not entirely sure this happens in the musical, I just didn't want to go full bible after my already heavy intro. The Torah, however, does describe Yosef's defining moment of great forgiveness (Genesis 45:4-5)

וַעֲתָהּ אֶל־תַּעֲצֹבוּ וְאֶל־יֹחֵר בְּעֵינֵיכֶם כִּי־מִכְרַתֶּם אֹתִי הִנֵּה כִי לְמַחִיָּה שָׁלַחֲנִי אֱלֹהִים לִפְנֵיכֶם:

Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you.

Do you know what these guys did to Yosef? They threw him into a pit with crabs and then sold him into literal slavery, I struggle to forgive my brothers if they don't close my

bedroom door properly- this is some serious forgiveness.

It seems that Yoseph demonstrated the ability to see past their previous actions and through to the entire person. He did not say to them 'what you did to me was acceptable' rather he says, I accept you as a person now. Sarah Montana (from the ted talk), also describes this process, in which she understood that just as she didn't want her life to be defined by a singular traumatic moment, she couldn't allow a singular moment of evil to define another person.

This is the struggle of Yom Kippur, for forgiveness is not only relevant to the person you are forgiving, but also to yourself. the Talmud (Rosh Hashanah 17a) tells us "Whose iniquities does G-d tolerate? A person who forgives the transgressions of another." I don't know if it's possible to truly forgive everyone who has wronged you in the space of a year, but perhaps Yom Kippur serves as a reminder to engage in the work of forgiveness, actively participating in the process of feeling the anger, defining exactly why you are hurt and then allowing yourself to see beyond the singular action of a person.

Eitan is a member of Shichvat Nachson and graduated from the Hineni Shnat program last year. He is currently in his first year as a boger and leads year eleven. Eitan ran Hineni Melbourne's Winter Camp in July of this year and is the incoming Rosh of Melbourne for 2019.

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Next Year in Jerusalem!

The final words recited by every congregation around the world on Yom Kippur's final service, Neila, are l'shana ha'baa bi-yerushalayim – next year in Jerusalem!

Jerusalem lies at the heart of the Jewish world.

Physically, it lies at the heart of Eretz Yisrael and the modern State of Israel, and houses the historic center of Jewish life – Har Habayit and the Kotel, as well as the the parliament, government and national courts of the first Jewish sovereign state in two millennia.

It is the center of Jewish spirituality – we pray towards it three times daily, there are certain mitzvot that can only be performed in Jerusalem, and the commandment of aliya l'regel, of visiting Jerusalem on the shalosh regalim, is in many ways practiced today, with millions of Jews from around the world flooding into Jerusalem's alleys every Pesach, Shavuot and Sukkot.

Rabbi Shlomo haLevi Alkabetz, author of Lecha Dodi, almost certainly had Jerusalem in mind whilst composing his famous prayer welcoming Kabbalat Shabbat

הַתְנַעֲרִי מַעְפָּר קוֹמִי לְבָשִׁי בְּגָדִי.
תַּפְאֲרֶתָּךְ employs blatant intertextuality in borrowing numerous phrases (bolded) from יִשְׁעִיהוּ נָב, of which Jerusalem (underlined) is evidently the subject matter:

עוֹרִי עוֹרִי לְבָשִׁי עוֹזֵךְ צִיּוֹן, לְבָשִׁי
בְּגָדֵי תַּפְאֲרֶתָּךְ יְרוּשָׁלַיִם...
הַתְנַעֲרִי מַעְפָּר, קוֹמִי שְׁבִי
יְרוּשָׁלַיִם

"Awake, awake, clothe yourself in splendor, Zion! Put on your robes of majesty, Jerusalem... Arise, shake off the dust, sit [on your throne], Jerusalem" (verses 1-2, chapter 52, Isaiah).

Lecha Dodi was written at a time when the Jewish people were dispersed around the world in exile, and Jerusalem, although home to a small Jewish community, largely lay in



BY ALON TAL

ruin. The Jewish people, and Jerusalem, indeed needed to arise from the dust.

However, the situation in 2018 is largely different. As a proud resident of Jerusalem, I can testify that Jerusalem is more than awakening, it is alive and very much adorned in its robes of splendor. Jerusalem is now not just the focus of Jewish thought and prayer, but rather the epicenter of Jewish spirituality and national revival. It is not just the metaphysical place that we sing about returning to at Neila on Yom Kippur, but the physical place that millions of Jewish olim l'regel visit and pray at on our auspicious national festivals.

Whilst the Temple has not yet been rebuilt, Jerusalem is thriving and the din of construction is constantly heard. Whilst the Sanhedrin does not sit, more people are learning Torah within Jerusalem's yeshivot, midrashoth and batei midrash than ever before in history.

That same verse in Lecha Dodi pleads for the coming of redemption through the Moshiach:

על יד בן ישי בית הלחמי

קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה

However, what do the days of geula look like? How close are we to the days of Moshiach? What are we praying for when we scream 'next year in Jerusalem!'?

The Gemara (Makkot 24b) speaks of Rabbi Akiva laughing with joy at the sight of a desolate Jerusalem, as he is

comforted by the fact that if the prophecy of the destruction of Jerusalem is true, then surely the prophecy of the rebuilding of Jerusalem will come true. And what is the prophecy that he quotes? Zechariah (8:4-5): "Old men and women shall yet sit in the streets of Jerusalem... the streets of the city shall be filled with boys and girls playing in its streets." Anyone who lives in, or visits Jerusalem today, can testify that this is most certainly the case.

If this is the conception of redemption, we are certainly extremely close to the geula. We are so privileged to live at a time in which Jerusalem is not only a sovereign Jewish city, but a thriving metropolis and capital of a strong, independent, Jewish state, and accelerating the Jewish people towards its full spiritual redemption.

This Yom Kippur, as we close Neila with l'shana ha'baa biyerushalayim, let us pray that Jerusalem and the whole of the Jewish people can continue to shake off the last of the dust and adorn the crown of its clothes of majesty with the coming of the Moshiach and the rebuilding of the Temple, speedily in our days.

Alon Tal was part of shichvat Namer and participant on Hineni Shnat in 2010. Alon was Rosh Hineni Sydney in 2012 and Federal Rosh Hineni in 2013. Alon made Aliya in 2014, learned in Yeshivat Har Etzion and served in the Israeli army in COGAT. Currently, Alon works at the Israeli Venture Capital platform "OurCrowd", is studying his Masters at Hebrew University and lives in Jerusalem with his wife Zoe.

Individual Blessings, Collective Achievement

It's the beginning of the year 5779 and we still haven't figured out exactly what we're doing. We're about to start the Torah again, but we can't agree on whether creation leaves room for evolution. We spend yet another chag eating, but is it chulent or cholent? We sing the same tunes in shule, the same jokes are made at the table, we go to school, university, work.

Time passes so slowly we barely notice it, and then it's Rosh Hashanah and everyone wonders 'when did it get to September again?'.

Yet every moment we spend working, grumbling or sleeping something extraordinary is happening. A baby is born. Somebody learns to walk again, or hears for the first time. A life is saved, a battle is won. If we knew about these moments perhaps we would stop

and reflect on our own lives, but, alas, it is only when we are personally involved that the enormity of life truly hits us.

We are told so often to stop and appreciate the little things, to smell the roses and say 'Thank you G-d for giving me life!'. But what reason is there to be grateful during, say, peak hour traffic?

This period of High Holy Days is nothing if not disruptive to our everyday lives, with another chag every week and barely any time to prepare in between. But the truth is we have been preparing all year. Every day when we wake up and drag ourselves out of bed without feeling grateful for Monday morning, that is when we prepare for a sweet new year.

Rosh Hashana may not permeate our everyday lives, but it reminds us



BY EMMA ORWIN

that next year could be better; there is always a way to improve. Life goes on; this week might have been dull, and no, that miraculous rescue you read about won't change the amount of paperwork you need to do, but maybe next year it will be you receiving the miracles, or even creating them for yourself.

And you know what, you did it! You've survived another whole year! You've beaten every bad day so far, pushed through every hardship, and you are standing here, on a day you might normally be at work or school, taking a breath and saying thank you. Thank you for avocado toast and that time I caught the last train and the coin I found in my pocket when I needed it; thank you for all the small things I didn't get to appreciate during the year. When we're in the middle of a bad day we won't notice the small miracles. But every bad day comes to an end, and this is a whole new year! Imagine how great it could be.

In a few weeks we'll be starting the Torah again from the beginning. **הָאָרֶץ**
אֶת הַשָּׁמַיִם אֶת אֱלֹהִים בָּרָא בְּרֵאשִׁית

– In the beginning G-d created heaven and earth: how incredible that! Every day we get to see the sky above and and walk on solid ground. The sun rises and sets every day. We live in a place with food and water whenever we like and a beautiful community. We cannot possibly keep this in mind every day. But maybe once a year we can look towards the future, read the

words we've been saying for hundreds of years, and think about just how incredibly lucky we truly are.

Chag Sameach!

Emma is a member of Shichvat Barak and participated in the Hineni Shnat program of 2016. She is the current WOP (without portfolio) for Hineni Melbourne and is preparing to Rosh This years melbourne junior camp in December.

This article was sponsored by the Eizenberg family, proudly supporting Hineni Youth and Welfare. Wishing a shana tova to Hineni and all of its participants

The centrality of History

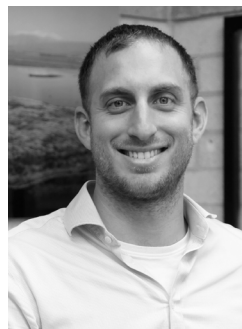
If you were to stand at the base of a mighty mountain, at the front door of an extravagant palace, or an inch away from a sweeping tapestry, you might know that you were standing in the presence of something special, but you would fail to grasp its greatness. A single stone of the Kotel or a solitary chunk of rock at the base of Mount Everest can fail to impress. Retreat to a point at which you can take in the magnificence in its entirety and only then will you be able to truly appreciate what your eyes behold.

On Rosh Hashana, we spend a great deal of time mentioning remembrance. Indeed, a centerpiece of the main prayer service is called Zichronot, or remembrances, during which we invoke many heroic deeds of our ancestors in the Bible (such as the righteousness of Noah, the self-sacrifice of Isaac and the ironclad faith of the Jews in the Desert). We beseech God

to remember these great individuals – and in their merit, to remember us too. Like all compositions of prayer, these paragraphs are not addressed solely to God – they are equally written with the intention of impacting each of us. While we will never be able to fully comprehend the notion of God ‘remembering’, this focus on memory and on memories teaches us a crucial lesson about the underlying meaning of Jewish living.

To be a Jew is to remember.
To actively remember.
Zachor.

This principle constitutes the essence of our existence and permeates throughout the contours of our calendar. Every Friday night we lift a glass of wine to remember that there is a Creator behind creation, every Seder Night we engage our senses to relive and remember the salvation from oppression of the Exodus, every Tisha



BY RABBI BENJI

B'av we remember and commemorate the tragedies of a long, painful history, and every Yom Ha'Atzmaut, we remember and celebrate our miraculous national resurrection.

To be a Jew is to set aside time for intense and active remembrance – affording us an opportunity to reflect upon our history, our mission, and our lofty purpose in this world. As Jews, we must learn the art of contextualization – to orient our internal paradigms until we perceive ourselves not only as individuals (which is important in and of itself), but as an essential element of an enormous tapestry of breathtaking beauty and irreducible meaning.

Rosh Hashana, as the first moment of the Jewish year, represents the opportunity to put this into action. This is the time to step back and contextualize. The 'memories' that we invoke in our prayers compel us to recalibrate, to take the time to remind ourselves to see beyond our own interests and understand our larger contexts as we create new memories. This process reminds us that we do not stand alone before God – rather, we are linked to vast networks that imbue our lives with purpose, significance and commitment. We remind ourselves that we are part of a global Jewish community that lives in a time of both obstacles and opportunity, and therefore we pray for the strength to overcome the challenges. We remind ourselves that we are part of the magnificent Jewish story, a narrative

replete with heroines and heroes, whose faith and righteousness serve to guide our own decisions in the service of God and our people. We remind ourselves, finally, that we are part of humankind as a whole, whose peace and prosperity we yearn and pray for every day.

Through remembering the greater context in which we live our lives, we give meaning to our existence that exceeds the fleeting pursuit of our own individual ends alone. This expanded consciousness and broadened perspective enables us to connect to something infinitely greater than ourselves.

May we merit, this Rosh Hashana, to truly grasp the greatness of our existence, to experience this deeper level of meaning throughout the upcoming year, and to spread our light throughout the entire world.

Speak for yourself...

Maybe it's just me, but I've always found speech confusing. Despite the complex, extraordinary evolutionary advancements that allow us to communicate and collaborate with one another in the realm of abstract thought, speech is... Easy. Vocalisation has adopted an informality; one that is perhaps necessary, considering its place as the fundamental precursor to almost all of our social structures.

It takes a truly multidisciplinary team to holistically understand speech in its complexity. You need the anatomists and physiologists to understand the processes of phonation and articulation; how your body projects air through your vocal chords, stretched to different tensions to produce different pitches of sound, coordinated with movement from your tongue and jaw all in order to produce sound discernible as speech.

Next, you need your sound engineers to explain how sound travels through the air; how the simple vibrations propagate through the oscillation of adjacent molecules. Then, you'll need your physiologists again to explain how these vibrations are detected by the ear drum, processed into recognisable signals by the inner ear and sent to the auditory cortex at the back of the brain. Then you'll need your arts and linguistic students to explain the unfathomably complex nature of language which, I won't even try to attempt.

But we don't think about these things when we're catching up with our mates, or recapping last night's game, or caught in deep theological debate. How could we? We would be too overwhelmed to communicate the idea we were initially attempting to convey. Choosing which words to say seems so infinitesimally insignificant in comparison. This of



BY JASON GLASS

course, is not the case. All the words we choose to say, all the words we choose not to say; simply another complex aspect of our speech. One that happens to be more on the forefront of our minds.

It's very easy for ask to gauge the complexity of this aspect of speech. We've all had conversations where we couldn't find the words to adequately express our thought. We've all laboured away at English essays for hours in pursuit of the perfectly constructed paragraph, only to later read over the work and realise it is utter gibberish.

Consequently, it is this conscious process of speech that is of most philosophical interest to us. After all, vocabulary is the vehicle through which we our sophisticated thought can manifest. And sophisticated thought is pretty cool. It has let us do... Well, a whole bunch of stuff. Create computers, compose music, design skyscrapers, build spaceships, perform brain surgery. It shouldn't surprise you, that the list goes on.

But there's one more thing that's always confused me about speech, that fits right in the middle of this dichotomous paradigm; an aspect of speech that seems to be simultaneously conscious and unconscious. Indeed, the aspect I'm referring to, is the way in which our speech affects the world around us.

All of us know – intuitively and academically – the power speech. Speech can tear down walls and move mountains. Speech can inspire

laughter and induce weeping. Speech can liberate and oppress. We know this.

We know this on a grand scale (i.e. speech's capability to change the world), but also interpersonally. We know that the things we say and the way in which we say them has a profound impact on those around us. And yet it's so easy to forget.

Perhaps it's a coping mechanism to hold our own against the devastating intricacy language poses to us. Perhaps, on occasion, we need to forget, as some sort of prophylactic measure to prevent existential meltdown. Nonetheless, it doesn't require cosmic insight to see the self-evident merit in taking more time to consider others in our actions.

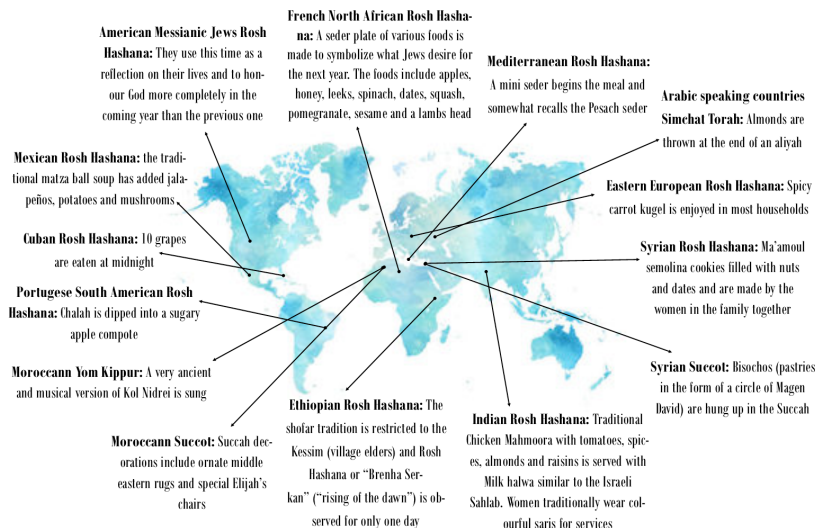
So this Yom Kippur, when you're in the midst of your personal reflection, contemplate on the people in your life. How do you speak to them? How should you speak to them? What effect are you having on the people around you? How are you influencing them? Could you be making more of a conscious effort to change your language to be less aggressive? More inclusive? More considered?

Jason is a member of shichvat Barak and is leading the year eight shevet in his second year as a Hineni Boger. Jason participated in the Hineni shnat program in 2016 and is the current Rosh Chinuch for the sydney movement.

Kef Corner

Eye Spy





מרגל העין קטל קאמ

Try and find all these items at the kotel!

2 telephone poles

16 red shirts

2 minarets

9 archways

1 Mechitzah

6 umbrellas

2 Sukkot

2 staircases

1 single chair

1 blue box

1 tent

2 construction scaffolds

1 israeli flag

The Secret Behind Mitzvot

A stranger stops you on the street and asks you for \$1. You comply. The stranger proceeds to buy food with that money. This results in saving his life from starvation. You are unaware that it saved his life, yet you still provided the means to do so. Did you perform a mitzvah?

Though you would like to think that this act is a mitzvah, it is actually just a good deed. But what is classified as a mitzvah, and what is the difference between a mitzvah and a good deed?

A mitzvah is a certain type of transcendent connection that you create when you do some actions (such as good deeds) with the right frame of mind. Therefore, the good deed can't be considered a mitzvah because you weren't aware of what was going to result of it (the stranger could have used it to buy cigarettes which actually shortens his life).

In order for the action to be classified a mitzvah, while handing the stranger the dollar, you had to have in mind that you're doing a holy act such as saving his life.

In reality, you could spend your whole life doing good deeds, but never do a mitzvah.

With 613 mitzvot, there are multiple ways to interpret what the definition of a mitzvah actually is. Nine out of ten Jews would say that a mitzvah is a good deed, a helping hand, or returning a favour. While all of these definitions are technically correct, the word 'mitzvah' literally means 'commandment', whereby carrying out a moral deed becomes a religious duty.

If one were to look deeper into the root of the word Mitzvah, they will discover that it comes from the word 'Tzavta' meaning connection. There are 613 mitzvot and therefore 613



**BY CHANTALE
SYMONDS**

ways to connect or reaffirm the link between either man and G-d or man and man.

The Western world today places a big emphasis on an individuals' right to choice. Jews who are brought up with this value could often find the word 'commandment' being uncomfortable because it deprives them of the right to choose how to behave. It is important to note that within the Torah it mentions that when G-d gave the Commandments after he saved the Jews from suffering and slavery in the land of Egypt, G-d declared;

"Behold, I have set before you the blessing [of observing the commandments], and the curse [the potential punishment for failing to observe the mitzvot] - therefore, choose life."

Within that statement, G-d clearly recognised that while he commands the Jewish people to perform the mitzvot in return for their freedom, they still have a choice, and G-d subtly hints to the right one.

Typically, when one thinks of a mitzvah, they think of giving time to a charity, providing interest free loans, money to the poor, and procreate. Are mitzvah's purely for others and G-d, or are they allowed to benefit you too?

While the Torah teaches that a mitzvah should be performed simply because it is what G-d wants without personal

considerations or incentives, it doesn't mean that one can't benefit from doing a mitzvah.

If a person gives money to the poor, they are allowed to do it in order to heal their child or to make one feel compassionate because the mitzvah is still being done. Though we are also commanded to empathise with our fellows' plight and genuinely desire to be of assistance. A simple answer to this question is that one can definitely perform a mitzvah for themselves as long as they simultaneously and genuinely want to do the mitzvah and help the other person.

With Rosh Hashana coming up, we are given the opportunity to rise up from last years mistakes and hardships, and to essentially restart our relationship with G-d. As we cast our past aside and start fresh, we perform our first Mitzvah of the year. We declare G-d as the one and only King of the universe. With that, we can continue to flourish and join our fellow Jews in Tikkun Olam (perfecting the world), throughout the year and in essence, our lives.

Chani is a member of shichvat neshet and is leading year eight in her first year as a boger Chadash. She is coordinating this year's Senior Adventure Camp for the Sydney movement.

Uniting Holiness On Yom Kippur

What is Holiness in Judaism? It's a term that comes to mind in religious ritual. However, if we stop and attempt to define Jewish holiness we realise that it may prove elusive. Our obvious first reference would be the primary Jewish source, the Torah. In Parshat Yitro, immediately preceding the revelation at Sinai, G-d commands the people to be 'a kingdom of Priests and a Holy Nation'. We are left wondering, how can this be achieved? This question is then answered in the giving of the ten commandments. Basically the Torah is saying, "Be a holy people. How? Well here's the instructions".

Thinking through Jewish practice, two other dimensions of holiness immediately come to mind, those of time and space. The first appears in the ten commandments and is the point around which Jewish communal life revolves. Shabbat, as Rav

Sacks says, 'is the room we make for G-d within time.' It is a holy dimension of time contrasted to the weekday, the ultimate of which is the 'Shabbat Shabbaton', Yom Kippur. Our second dimension of holiness is space. Most of the Torah narrative revolves around the Jewish people's journey towards the promised land. Once entering the land the narrative continues as the Jews strive and succeed in building the Beit Hamikdash. A dwelling place for G-d's presence on earth and the centre of Jewish life.

One aspect that is striking is the human contribution to all three types of holiness discussed thus far. To quote Rabbi Eliezer Berkovits 'whenever we encounter the word holy in relation to G-d it refers to his involvement with humanity, not his transcendence or mystery'. It seems that the parameters of Holiness



BY KELILAH SLONIM

are set by G-d and then entered into by man. For example, G-d gives us the Torah guidelines for how to be a holy people, but we must act out the Mitzvot ourselves. G-d gave us the location and instructions for building the Beit Hamikdash, then we as a nation had to (and have to again) build it. But where is the human contribution in time? The Torah set out a calendar based on the moon (and sun) cycle, and it was up to the people to watch for and announce the new month, later leading to the set calendar we have today. There is an astounding story in the Talmud, Tractate Rosh Hashana, where two great Rabbis disagree over the calculated date of Yom Kippur. Rabban Gamliel commands Rabbi Yehuda to appear in front of the rabbinical court with his walking stick and wallet on the day Rabbi Yehuda calculated to be Yom Kippur, essentially violating the day. He agrees to do so accepting the court's jurisdiction to determine the calendar (based on the Torah's instructions). The above examples show us the astounding partnership between G-d and man that is Jewish Holiness.

If we are able to define three separate realms of Jewish Holiness, at what point do they come together? There appears to be one place in Jewish practice where they do. In the times of the Beit Hamikdash on Yom Kippur, the Kohen Gadol (High Priest) would enter the Kodesh Kedoshim, the Holy of Holies. This inner chamber of the Beit Hamikdash was off limits to any human being, as they would die upon entering. However, on Yom Kippur, the

Kohen Gadol must enter. If the nation as a whole has repented and been accepted by G-d the Kohen Gadol would exit alive, if not he would die. For this extraordinary moment to happen the three realms of holiness had to come together completely. A person could only survive entering the holiest place on earth on the holiest day of the year, and only if the nation had purified themselves into a holy people.

What is the message from this miraculous incident for today? We no longer have a Kodesh Kedoshim, or a Kohen Gadol to enter it. But what we still have is a people. I think two things can be learnt from this. The first is the awe of the Yom Kippur service which we have even today, which attempts to emulate and evoke the rituals of our past. The second is to realise the communal importance of Yom Kippur. While the teshuva/repentance journey towards Yom Kippur is often seen as a uniquely personal one, it is important to appreciate that this day is only complete when we can reach a communal level of teshuva. This is what the Kohen Gadol's life depended on. We can only achieve true holiness.

Kelila was a chanicha in hineni for all of school in shevet Nir. After completing a gap year at Midreshet Lindenbaum she was a madricha and rosh chinuch for Hineni Melbourne. After making Aliyah, Kelila is currently studying tanach teaching at Mattan Beit Midrash for Women.

Build a bridge

In Harry Potter Dumbledore has a pet phoenix, a mythical creature that obtains new life by emerging from the embers of its predecessor. I couldn't think of a better creature, albeit mythical, that encapsulates the resilience of the Jewish people quite like the Phoenix. We as a people have gone through a gauntlet of hardships. From slaves in Egypt, destruction of both temples, multiple exiles and the Holocaust to just name a few. In my opinion, when dealing with such trials and tribulations there are two main reactions - Rejection or Resistance.

Either you begin to deny any connection you have with the thing that is causing you to be targeted or you fight against your assaulter, which in turn manufactures a stronger sense of pride in that targeted aspect. For example, the pogroms and anti-semitism that the Jews dealt with during the *haskalah* (Jewish enlightenment

between 1770-1881) created the desire for Jews to assimilate into European culture. However, on the other side, gave more justification for wanting to live in isolated *shtetls* or special Jewish communities/suburbs in order to unify as a proud Jewish nation - ultimately leading to the rise of Jewish Nationalism and Zionism.

So, I pose this question to you, Do Jews reject or resist Judaism when dealing with adversity? Personally, I think that Jews resist more when it comes to adversity and I found this answer by examining the Australian Jewish community. We are a community that has been founded by Holocaust survivors, South Africans who understand the ramifications of marginalisation through apartheid and Hungarians who fled after the catastrophe of the Hungarian Revolution. What makes this significant is that these groups of people understand hardship and understand that



BY JONO SEREBRO

if we come together as Jews we can create a unique and vibrant community.

So to the older generation, I honestly say thank you! You have created a Jewish community in Australia that is proud to be Jewish and proud to be Zionist. A community whereby kids want to go to Jewish schools, have Shabbat dinner instead of clubbing on a Friday night and spend their free time at youth movements like Hineni.

When I was on Hineni Shnat (Hineni's gap year program) I was in Majdanek and as a year level, we said Kaddish in the mausoleum that stands at the end of the former "black path" to the crematorium. This mausoleum is basically a circular building as big as the men's section in central synagogue filled completely with ashes and bones. Standing there made me realise that just like the red and orange feathered Phoenix in Harry Potter, we the Australian Jewish community have risen from the literal ashes of our predecessors. However, our feathers are blue and white.

Soon we will be going into Simchat Torah, a happy festival that comes after multiple chaggim surrounded by sorrow and mourning, so how can we actually celebrate and be cheerful? I think we can achieve this 'melancholy-to-merry' mentality shift because we as Jews understand the importance of resistance and not letting our suffering weigh us down. We may wish each other 'Shana tova and

have a sweet new year' but we as Jews accept the reality that times will always be riddled by moments of adversity. Nevertheless, our community has displayed that we can use adversity as the bricks to build ourselves a bridge, crossing into a better world for future generations.

Jono is a member of Shichvat Barak and is partaking in his second year as a boger in the movement. Jono completed the Hineni shnat program in 2016 and leads year eight. Jono was also this years Rosh of Hineni Sydney's Winter Camp.

Jewish Values, Social Consciousness and Youth - a 21st Century Issue

As educators, we are faced with a challenge. How do we ignite passion in the youth of today? How do we as their mentors, facilitators and guides help them navigate their journey through the deep wide world of social justice and giving?

The Gen17 survey produced by Monash University reported that over 75% of the interviewees aged 18 and above stated that supporting social justice causes both philanthropically and voluntarily is an important factor in the Australian Jewish community's identity.

Gen Z teens (born mid-1990s – 2000s) are different from millennials. Millennials are more cynical to a nation of ever-changing prime-ministers, and sacrificing our smashed avo intake in order to afford a

house in Caulfield. Gen Z is different. They grew up in a technologically advanced society with the world at their fingertips. These teens want empowerment; they want to be at the forefront of change.

In the US, the March for Our Lives movement was led by strong, powerful and impactful teens, from a variety of youth movements like Hineni. They were driven by a collective fire, a collective message and a collective value, and came together to make a change.

Similarly, as young Jews, we must recognise the shift in communal identity. The teens of today are not just looking for their own personal passion, but are searching for their connection to Judaism demonstrated by research coming out of



**BY ANDREA
LIPSHUTZ**

the US. Throughout this Jewish identity journey; in school, movements, social interactions with friends and family, educators and mentors have a responsibility to nurture this growth and support them in the process. Regardless of the Jewish education delivered to teens, there remain key Jewish values that continue to maintain significance in the contemporary world.

One such value is *Lo Ta'Amod, You Shall Not Stand Idly*

By. (Leviticus 19:16) This value teaches about standing up for one's beliefs, for injustice and for the others. As the youth of our community, we must recognise that this ability to not be a bystander and to turn our passions into actions is an immense privilege and must be used to its full potential. This ability to not stand idly by is a driving force in helping these teens find their passions and the ways in which they want to make a difference in the world.

Teens are hyper-connected, able to link up with someone on the other side of the world in an instant and can learn more about people even in the face of so much ignorance and intolerance in our world today. Ahavat Ger, Loving the Stranger (Deuteronomy 10:19) is a key tenant to the value based Judaism that teens are striving for. They see the other and are looking for ways to learn from them and engage with them. This love for the stranger is a driving force in helping these teens find their passions; teens today are sitting on refugee network councils, are activists and inspirations for the LGBTQI+ community and are working with the youth of the First Nations people.

Tikkun Olam, Repairing the World is the all-encompassing value that often drives teens thoughts, feelings and beliefs towards Judaism. Rabbi Jonathan Sacks, former chief rabbi of the Commonwealth said:

"we are here to make a difference, to mend the fractures of the world, a day at a time, an act at a time, for as long as it takes to make it a place of justice and compassion where the lonely are not

alone, the poor not without help; where the cry of the vulnerable is heeded and those who are wronged are heard."

This statement rings true for Gen Z. They are looking to give using the 4 principles of philanthropy; their Time, Talent, Treasure and Ties, in order to repair the world, make a difference and be the change makers of today, not of tomorrow. There are more opportunities than ever for teens to volunteer, they are better skilled and connected than ever before and they are understanding the value of Tzedakah from a younger age. They are the future givers to our community and it is our responsibility as educators to nurture this leadership.

Jewish education is at a crossroads and we as the educators of today need to foster these Jewish values. As we step into the new year, it is important to ask yourself 3 questions: What am I passionate about? What are my values? And where do my passions and my values meet?

This article is proudly sponsored by The Jewish Teen Giving Initiative, a program of The Australian Jewish Funders.

Andrea has always had a strong passion for Jewish education. From her time in Hineni to her current role as the Program Manager of The Jewish Teen Giving Initiative, a year long program engaging youth with ideas of philanthropy, social justice and giving. This program combines her passion for changing the world and philanthropy as well as working with teens and fostering meaningful Jewish educational experiences.

Phoenix in the flames

It isn't easy travelling without your personal human reminders there with you (also known as one's parents) but it does allow you to step up into the roles that need filling.

From the beginning of the year up until today, I have been recreating myself, making mistakes and learning from them. I've learnt how to handle myself in various roles and scenarios; as a madricha, a friend, or even just working and living together with the people in my life now – both new and old.

There is more to a person than just being a friend or being independent, there is more to a person than knowing their favourite colour or how they are going to react to certain stimuli. Knowing a person is when you know the first things they do every morning when they wake up, how they think and adjusting your routine to theirs. I now understand this from my shnat year so far. This new me is actually not new at all, it is just the

reaching of my potential... spreading my eagle wings and flying on my own. The difference between what I need and what I want are now very easy for me to decipher. And if there is one thing we all need to learn, it's to have the patience for those around you; for without patience there cannot be much growth.

We've just hit $\frac{3}{4}$ of the way through our shnat year, which almost seems impossible but when I think about all I've seen and achieved over these last eight months, it makes perfect sense.

Not only have I met people from all over the globe, but I've lived with them for over three months in Jerusalem. This program was called 'Machon L'Madrichei Chutz La'Aretz'. I lived along with my fellow Hinenites as well as people from other Jewish youth movements on a worldwide scale. We had an abundance of different classes and insightful teachers to choose from on a daily basis. From the



BY LEAH HAIN

most basic to the most sophisticated Hebrew classes as well as lessons on Jewish History, leadership development and an abundance of other educational sessions that focus on Israel, Zionism and Judaism.

We've also been to Poland this year, which whilst extremely emotional, was an extremely insightful period for all of us. We learnt about the past of our people as we were privileged enough to visit camps and read testimonies. I developed a newfound appreciation for not only what has been overcome, but our future as well.

I've just finished another big part of my gap year, our options period. We were given a number of programs to choose from including Camp America, MDA, Marva (army experience), the ecological farm as well as my choice - Big Idea. This involved volunteering as a madricha (leader) on an international tech summer camp in Israel. It was one of the most eye-opening experiences, to be able to work with kids and see their imaginations.

I still have a few months to go, but am so grateful for what I have had and what there still is to come.

Leah is a member of Shichvat Nesher and is currently partaking in the Hineni Shnat program for 2018. Leah has been attending Hineni as a chanicha since she was a junior and will return as a bogeret for the movement.



Wake up! Wake up! Hineni.

We often forget to stop and think about the divine way in which our bodies operate. Our body, a single unit, is home to a broader network of cells and organs that gives the body life. Without the support of the networks within it, the body cannot function. It cannot operate. It cannot live. Each organ and mechanism within us play a unique role, often different to its neighbour. However, each one of these elements shares something so great that unites them like nothing else – a genetic code. This genetic code serves as a bond that provides identity and purpose, in turn, providing them with the means to operate. Similarly, you and I share something so great some cannot comprehend. We share a bloodline of ancestry and history that unites us with an unbreakable sense of identity and mateship. We share a code of morals, ethics and law that is not universal, but rather

specific to you and me.

Rabbi Jonathan Sacks defines a kehillah as a community that is made up of individuals who are different to those beside them and are “orchestrated together for a collective undertaking”. Judaism is unique in the way in which it demands of its people to be an active community, it is built on this notion of communal responsibility. We are commanded to invite guests into our home; to carry loads with others; to give charity; to live by the values of Tikkun Olam.

Just as genetic codes have aspects that unite, so too they have aspects that differ from another. I believe a person’s mission or purpose in life works the same way.

I was recently in discussion with a friend of mine about life after university. We discussed if they would work at the completion of their degree in the corresponding industry,



**BY MICHELLE
SHMAILOV**

or if they would return for a master's degree and pursue a new avenue of learning. However, a large part of the conversation had them questioning how they were supposed to know. How are they supposed to know what their purpose in life should be?

I've always been taught that Judaism is the rarest of phenomena: a faith-based on asking questions, sometimes deep and difficult ones that seem to shake the very foundations of faith itself. So, I began a quest to find my answers to the above questions within this phenomenal religion.

We are blessed to be a part of a belief system that often acts as a guidebook to life that encourages thought and deep exploration. This system has laid the foundations for a unique structure in which an individual possesses two purposes – one that is unique to them, and one that demands of them to be engaged with and responsible for their larger community. Additionally, it provides a structure in which its people are constantly reminded of their responsibility.

התעוררי התעוררי כי בא אורך קומי אורי

“Wake up! Wake up! For your light has come, rise up and shine”

Each Shabbat as we sing Lecha Dodi we are reminded to return to the brilliance that one made us great. We are reminded of the light that shines within us, the light of a new day. This wake-up call shakes us to reignite the sense of purpose within us, the sense of responsibility to those around us. Whilst we may not know what differs within our genetic code or our individual

responsibility, we are reminded of our collective duty and the elements of our code that do unite us.

This verse has always been my favourite. When sung, I've always felt a surge of energy, of inspiration run through me. And whilst it may sound ridiculous it truly is a wake-up call, reminding me to refresh, to think back to why I do what I do each and every day. Similarly to the verse, Hineni has the same effect.

When Avraham responded to Hashem's question, “Ayeka?” Avraham replied with such certainty, with such conviction, with no hesitation, “Hineni (I am here)”. Rashi comments that the question asks where are you in this moment? What are you doing? Where are you going in this life?

The phrase Hineni is a powerful reminder to continue searching for that differing genetic code, but so too, to strengthen those that unite so that when asked you too can respond with such faith.

May we all be blessed and continue to fulfil our purpose.

Shana tova ve'gmar chatima tova

Michelle is a member of Shichvat Lavi and participated in the Hineni shnat program in 2015. This is Michelle's third year as a madricha at Hineni and she is this year's Shnat Rakezet (head of shnat). Michelle also leads the year 12 shichva.

It is now the month of Tishrei! What comes to mind? I think of the phrase 'Jews cleanse'.



BY SARAH SACK

Juice cleanses can be a gateway to a more balanced diet. A kickstart to your healthy habits. When you remove those harmful, toxic, processed foods, saturated fats and empty refined carbs and replace these foods with vegetable and fruit juices. Plant-based foods. You will naturally feel healthier!

Another "JEWs cleanse" is called 'Teshuva' (Repentance). This also has an effective and enduring benefit to life.

According to Jewish tradition, the period of Teshuvah starts with Rosh Hashanah, continues through Yom Kippur and culminates at the end of Sukkot. These days are an opportunity for reflection and atonement where we can feel refreshed, renewed and 're-JEWvinated'.

After our "JEWs Cleanse," we embrace the festival of Sukkot where we start with a new clean slate and meet our Ush-

pizin.

The idea of the Ushpizin (Aramaic for 'guests') comes from the Zohar and the 16th century mystic, Rabbi Isaac Luria, where it says that on each night of Sukkot we should invite seven holy beings into our Sukkah "When a person is seated in his (or her) succah, Abraham and six distinguished visitors partake of his (or her) company."

So now we must invite not only earthly but also spiritual and supernatural guests. What a full Sukkah!

Our traditional Ushpizin are Avraham, who represents Chesed (loving-kindness), Isaac who represents Gevurah (personal strength), Jacob- Tiferet (beauty and truth), Moses- Netzach (endurance), Aaron- Hod (empathy), Joseph- Yesod (holiness) and David- Malchut (leadership).

The Zohar teaches that the

traditional Ushpizin and Ushpizot are with us all year round. However, during Sukkot when we leave the physical security of our houses, we experience their spiritual presence more intensely.

It has also become custom to welcome seven Ushpizot into the Succah. These Ushpizot were prophetesses who either featured alongside the Ushpizin or had their own stories. The Ushpizot remind us of the vital role that woman has played in our history. They each represent a value. Sarah represents- Chesed (loving-kindness), Miriam- Gevurah (strength), Deborah- Tiferet (splendour), Hannah- Netzach (eternity), Abigail (- Hod (glory), Esther- Malchut (kingship) and Hulda - Yesod (foundation).

We also welcome contemporary historical figures as Ushpizin/ Ushpizot because their values and teachings inspire us. People like Hannah Szenesh the heroine of Jewish resistance in WWII, former Israeli Prime Minister Menachem Begin and the great philosopher Martin Buber, to name but a few.

We welcome the legacies of each of the Ushpizin and Ushpizot. We endeavour to emulate them in our everyday lives.

I wish everyone a year full of happiness and success.

Lots of delicious meals washed down with plenty of spiritual juice.

Lechayim

Chag Sameach.

Sarah Sack is a member of Shichvat Nachshon and participated in the Hineni Shnat program in 2017. She currently holds the tafkid of Rosh Limmudei Kodesh as well as leading the year eleven shevet in Sydney.

A Quick Rant About Youth Movements, Empowerment, and Communities



BY ROMY SHER

I've had the privilege of being on Jewish youth movement camps around the world, and despite their differences, there's something I've noticed in these movements that's always there, but not always talked about. Youth movements advertise how much fun they are, how great their informal Jewish education is, that they can build friendships, and develop leadership skills... but there's something unique about the actual structure of a youth movement that you can only really understand the value of if you've been a part of one yourself.

But first, an introduction. Hi, I'm Romy, one of your friendly neighbourhood Hineni Madrichot. Now, this article is going to be a tad less formal than those you might have read in the past. So if you're already

not digging the tone it might be time to give this one a miss - but if you're here for it, strap in and join me as I try to articulate one of those special things about youth movements that is so hard to put into words.

So back to it. What I really want to get into here is the idea of empowerment. The verse from Lecha Dodi that this publication's theme comes from also contains the phrase "rise up and shine", and honestly that pretty much sums up what I think movements allow our young community to do.

It's so easy to see the impact that youth movements can have on a community. Young members go into schools, run programs, raise funds and awareness for local causes. At any

community run event, you can almost guarantee you'll find youth movement representatives. Which is great! But if you're not on the inside of one of these groups you might not notice that there's actually another community being built from within.

It is a community that lets young kids socialize and interact with others from different schools, upbringings, and even countries. It's a community that gives kids a chance to learn about local and global topics and form unique opinions on them. It's a community based on ideology with traditions, rules, legacies, and history. And maybe most importantly, it's a community that gives young adults legitimate responsibilities, positions, and power to influence a group bigger than themselves.

There are so many ways to empower young people, and by far one of the coolest ways youth movements do this is by giving its members actual power. What's that you want? An example? Well, I've seen teenagers sit on federal and international boards to make decisions about worldwide organisations. There are 20-year-olds who build community events from scratch. High school kids who sit at meetings and debate topics and resolutions they're passionate about within their community. If you're after an example of how youth movements give their members power all you have to do is talk to anyone who's been a part of one. I guarantee they'll be able to tell you about a time they felt that they had the power to make a change.

So often young people are told that they're the future. That they can change the world. But I'm sorry - have you seen how big the world is? It's huge. Like really, really big. Not to say that you can't change the world if you want to. More that you don't always have to aim to change the world to make a genuine difference in it. Youth movements have the power to change communities, and young people have the power to change their movements.

I guess the main takeaway of this article is that if you haven't been in a youth movement, I hope you can recognize how complex and powerful these communities that young people have built really are (if you can't, or want to know more, go have a chat to anyone who's been involved in one and ask!). If you're an ex-member of a youth movement, you can reflect on how it felt to be a part of such a tight-knit community and the impact of the power you had. And if you're still in a youth movement, you can appreciate how deep the power that you have runs, how unique the community you're a part of is, and how easy and important it is for you to rise up and shine within it.

Romy Sher is a member of Shichvat Lavi, and participated in the Hineni Shnat program in 2015. Romy is currently leading in her third year as a bogeret for the year 11 shevet and successfully ran Hineni Sydney's winter camp for 2017.

Make art not war

The other day I attended the MOMA exhibition held at the National Gallery of Victoria. I came across a small painting titled 'Explosion,' by a man George Grosz. The artwork made in 1917, depicts a scene from World War 1, buildings ablaze and shrouded in smoke and shadow. A deep, intense red colour blankets the canvas and the scene before you, symbolising the raging fire and spilt blood present during the horrific event.

Upon first glance, I thought it was a collage made out of assorted glass pieces but then realised that it was actually all oil paint on canvas. The building is drawn slanted and exaggeratedly geometric as though you are looking through a kaleidoscope. The placement is haphazard and unnaturally close together, creating a sense of claustrophobia and chaos. Your view of the scene is from below, creating a feeling of being dominated and oppressed. 'Explosion' immediately reminded me

of another painting made just 20 years later. 'The Guernica,' made in 1937 by Pablo Picasso is a huge mural painted in bleak, black and white.

Picasso portrays the Nazi bombings in Spain during the Spanish Civil War, depicting a scene of panic and terror through the eyes of the people, animals and objects affected by the bombs which are all drawn animated, cartoon like and extremely animalistic.

Picasso uses sharp, geometric lines and shapes layered on top of one another in order to create a distorted and disjointed perspective that provides a sense of inescapability.

Both artworks aimed to illustrate the destruction and devastation of war, notably the impact on the personal homes of the painters. Grosz was born in Berlin in 1893, growing up inspired by the romanticism of the American wild west, sketching mostly soldiers



BY SHIREE VALLINS

and horses in his early years. Grosz attended the Dresden Academy of art and became immersed in the bustling, city lifestyle, using the realism of the working class as motivation for his art. At age 20 he was drafted twice into the army to fight in World War I and when

he was discharged he came back with a noticeably more cynical tone in his art style. Choosing to paint his experiences during the war and becoming more politically minded. Grosz became part of the art movement called 'new objectivity' which aimed to present truth and realism in the art they made rather than simply painting for aesthetics and superficial pleasure. His anti-war pieces reveal a more explicit disgust with the violence that occurred because of Germany's decisions. Grosz had a warrant issued for his arrest for his satirical illustrations which he got published in political magazines published by his friends.

Picasso was not as young as gross when he came into his own art style, developing a new, abstract and more expressive approach now known as cubism over the course of many years. Picasso was a Spanish painter born in 1881 who grew up in a freely creative environment as both his parents were artists. He travelled around Europe in his early art training period, growing into a deep depression after his artist friend from Barcelona committed suicide. Picasso cemented his vision of the 'Cubism' art style by painting the figures in his works from multiple viewpoints, layering them all onto the one two-dimensional surface. He found this to be a great tool in breaking down the fundamental forms and shapes of an object in order to then play with the emotions it can express in an art piece. In his later years, he slowly became more politically involved after the growth of the Nazi Party in Germany in the 1930's, speaking outwardly his distaste for their agenda. His biggest

expression of this came in the form of the 'Guernica' which was made in retaliation to the bombings by the Nazis in Spain where he was born and has since been a symbol for political protest in the art world.

Grosz and Picasso both dedicated parts of their lives to documenting and commenting on the world around them through their art, highlighting the wrongs that need to be changed and amended. 'Explosion,' and 'The Guernica,' were literal representations of the ashes from which we as a society had to rise from. It's important that we in a culture that is constantly feeding and sharing new information to be mindful of what it is that we are hearing and seeing. We can take the knowledge of our own experiences and our passions and make an impact on others perspectives by finding a forum to communicate our ideas. Picasso and Grosz did so through the meaning behind their paintings and they had big impacts on both political history and art history.

Shiree Vallins is a member of Shichvat Nesher. She is a Bogeret Chadashot this year and has taken on the tafkid of Rosh Yachasei Tzibur (head of public relations) and is in the stages of coordinating Melbourne's Junior Adventure Camp to be held at the end of September.

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