



Melbourne  
Hebrew  
Congregation  
ק"ק שארית ישראל

# DESTINY

5780 - תשרי - כסלו 5780

כתיבה וחתימה טובה



## RABBI'S REPORT

Dear Congregants,

It is a pleasure to write to you as part of our first digital edition of Destiny Magazine. For almost three decades, the Melbourne Hebrew Congregation has published a print version of the Destiny Magazine, which has been appreciated by both members of our congregation and the wider community. Over the years, the publication has evolved and developed and the Board of Management has now decided that the time has come to go digital.

I would like to express my gratitude to all those involved in producing this initial digital edition, especially in light of the time constraints involved. Our thanks go to Vicki Finkelstein for design, production and sourcing, to Rabbi Yossi Salamon for technical support and sourcing, to Tally Stern for photography and most of all to Geoffrey Weinberg who has driven and co-ordinated this project with his usual passion, energy and drive. I look forward to seeing the fruits of your labours in more editions to follow.

We have reached that time of year known as the High Holy Days. The Hebrew term for the period is Yomim Nora'im, which literally means: The Days of Awe. The Jewish Calendar is full of seasons. There are seasons when we are instructed to be happy, to rejoice and to celebrate; others, when we pause and reflect. There are times when we mourn and times when we commemorate. Both Rosh Hashana and Yom Kippur are part of the same season, albeit with variations in their themes, and, like seasons, the timeframe means something different to everyone.



RABBI'S REPORT continued...

To some, yomtov is about family, to others, it means time spent in Shule. Everyone has their own connection to each festival, and, indeed, yomtov is all of these things and more.

There is one dimension of Rosh Hashana that has the potential to be very meaningful, yet, is often ignored. With a New Year, comes the opportunity to live differently. We're used to hearing about New Year's Resolutions in late December and early January, but as Rosh Hashana is the Jewish New Year, shouldn't it be the time for our Jewish New Year's Resolutions? What would we like to change in the year ahead? What would we like to do different? To improve on? Is there something we would like to learn? A new skill to master?

Over the last year, I've been approached by a number of congregants who would like to learn more about the prayer service, to understand it and to make their time spent in Shule more meaningful. This is a wonderful resolution and I hope, G-d Willing, in the New Year, to have classes up and running to help people meet this goal. There are many other such "Jewish" New Year's Resolutions and we have begun to work on a series of programs which will provide opportunities for self-growth and development.

Perhaps ironically, we tend to hear most about New Year's Resolutions once they have failed. Decisions to lose weight or to get fit seem to grind to a halt a couple of weeks after New Years.

Why is it, that despite our best intentions, our resolutions rarely last?

One reason might have to do with the size of our goals. It's a far bigger challenge to achieve success in a big undertaking than it is with something smaller. Often, although we have noble intentions, our goals are simply too far a leap to achieve in a short time and we quickly grow discouraged and give up. Goals that are smaller in nature present us with the opportunity to succeed and stick to our original plans.

As we near Rosh Hashana, what are some small goals that you would like to achieve in the New Year? It doesn't need to be something big and dramatic. To the contrary, we're more likely to succeed with something small. *What is a small Jewish New Years resolution that you can make this year?*

As we near Rosh Hashana, I hope you will give some time to think about the type of year you would like to have and some of the goals you would like to achieve.

I take the opportunity to wish you all a Kesiva Vechasima Tovah, may you all be inscribed in the book of life for a wonderful year ahead.

Warm wishes,

Rabbi Ephraim Lever





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## REPORT FROM THE PRESIDENT

Stephen Stern

Dear Friends,

As we usher in the New Year, this is a good time to reflect on not only where we have been over the last 12 months, but also where we are headed. It is also appropriate to recognise the many people who keep our Congregation running. Before I first joined the Board in the 1990s, I had little idea of what it was like running a shule. I obviously knew that Toorak Shule had a Rabbi, Chazan and choir, and there were several men sitting up on the Bimah (then wearing top hats) who were Board Members.

But I otherwise didn't give much thought to what kept our shule running. In fact apart from being a religious organisation, it is also a business operation that needs financial management, it is a religious institution (apart from being a place of prayer) that has certain customs (minhagim) of its own and which must follow Halachic law, it is a social organisation that must provide for our members needs and (within limits) their wishes and also an organisation that provides pastoral care for its members. And all of these identities must be subsumed within the one organisation.

That is far from an easy task, especially where the ultimate management control resides in a Board of volunteers and not a team of professionals chosen for their particular skill sets. That brings with it its own challenges, most of which I couldn't even have started to imagine before I joined the Board and then became a member of its Executive (first in 1991). The Melbourne Jewish community has its various sub-groups which, like any group of people, each have their own agendas and ideas.

These often overlay the complexities of running our shule. Bear these facts in mind when reading the following report. You will most likely have heard that we have had a turbulent 12 months. With the retirement of our much-loved Rabbi Dovid Rubinfeld, the transition to a new Rabbi was not at all smooth but thankfully, that is now all behind us.

We now have a young and inspiring Rabbi who joined us last August, Rabbi Ephraim Lever. The Rabbi is very learned but also very down to earth and modern. His fortitude over the last year shows a real commitment to our Shule and he is a real pleasure to work with. Rabbi Lever has put together an activities program for the next 12 months that is intended to appeal to all generations and is unlike any program that we have seen over the last 2 or 3 decades.

The goal is to have a broad range of classes and events that will offer all members something of interest and to try to ensure that there is something happening in our community every week. By way of example, whilst in the past we have put on concerts maybe once a year, the new program aims to put on a musical event once a month.

Image of bespoke ketubah courtesy of Australian scribal artist **Nikki Green**



***L'Shana Tova to all members of the Melbourne Hebrew Congregation.***

***I wish you and your family all the very best for a sweet New Year.***

***May it bring you good health and happiness.***

***Josh Frydenberg***





## REPORT FROM THE PRESIDENT

Stephen Stern

It will be of an entirely different scale but hopefully will offer a greater variety to our community. You will learn more about our activities program in the forthcoming months.

A positive outcome from the last year has been that as we approach 5780, we have a Board whose members work extremely well together and which has never been more harmonious. That is not to say that we agree on all issues. For those of you who have never been on a Shule Board, well, let me just say that it can be an extremely "stimulating" experience. Apt is the old anecdote of Golda Meir and Richard Nixon talking. When Golda Meir was explaining the difficulties of managing Israel, President Nixon said "Golda – how can you complain? You have only 3 million people to manage. I have 200 million!" Golda Meir responded "President Nixon – in the US you may have 200 million people to preside over, but in Israel, I have 3 million presidents!" Thankfully the tribulations of the last year have bonded our team together very well, and any dissension is now handled with a good humoured debate.

The whole Board has my thanks for its steadfast support. In particular, our Vice-President Quentin Miller, has been a real rock on which we have been able to rely over the last year. He is also a real pleasure to work with. Our Treasurer Richard Shaw has provided invaluable financial leadership and Graham Smorgon, one of our Trustees, has continued to inspire and support the Board for which we are all very grateful.

The Board needs more young members and more women. If you have any interest in joining the Board (or even in just helping the Board), please get in touch with us and chat about what you can do to help our Congregation and community. It is a very rewarding experience.

I also want to recognise the ongoing work done by Len Yaffe, another of our Trustees. Len attends almost every service, acts as our Gabbai and stops the Executive team up on the Bimah from making too many mistakes. Rabbi Shlomo Nathanson, our part-time Rabbi, continues to support the team and through him, we continue to assist C-Care in its good work for those of our community in need. Whether it be writing the Neir Tamid each week, or assisting with putting together a grant application or assisting with a "mail-out" or our IT issues, Rabbi Nathanson has been there to help and that is very much appreciated.

We have a new office Manager and Secretary, Shani Burnie who started with us in May. Amongst her accomplishments, Shani was an air traffic controller for the Israel Defence Force, perfect training for her new role. Shani previously worked at another major Melbourne orthodox shule and thus she has an excellent skill set perfect for our Congregation. When you next call the shule, spend a moment chatting to her, letting her get to know you and your family.

Our thanks and recognition also go to choir master David Bernshaw who has led the choir for two decades. David puts in countless hours unseen by most people practising with the choir. Amongst the many things that we take for granted but which are essential is the need for David to ensure that the choir synchronises with the person who is leading the service, be it the Chazan, the Ba'al Koreh or the Rabbi. David has managed and led the choir admirably for so long and I would like to extend to him my gratitude and the appreciation of our Congregation. If we had no choir, then our Shule would be a very different and less joyous space in which to pray.

We are also lucky to have Avishai Josephsohn who has taken on the role as our Ba'al Koreh at the start of this year. Those of you have heard him will understand why our regular minyaners very much appreciate his leyning.

Our care-taker Mr. Hoang Duong (Brian) has been great. Any time that we need him to open up the Shule, to help organise functions or other tasks, he is always there, and always smiling. Thank you, Brian!

We all take for granted our security team, but we must thank Norman Diamond who took over the security team during this last year. Normy does a fantastic job, leading our team of volunteers, coordinating with the CSG and with the Victorian Police. He is reliable, efficient and effective. To him and his team, we all owe a debt of gratitude. As you can see, we are lucky to have such a dedicated team.

Finally, I look forward to seeing you over the forthcoming High Holy Days. L'shana Tovah Umetuka

Stephen Stern  
President



## INDONESIA'S SMALL BUT DETERMINED JEWISH COMMUNITY

By Attila Somfalvi

The Jews of the largest Muslim country are descended from those who fled forced conversion in Peru; they number in the scant hundreds and practice their faith in secret, but now they have the support of Jewish organizations abroad - and two of them have even dared to visit Israel.

Despite the dangers and despite the fact that is not easy being Jewish in Indonesia - the largest Muslim country in the world - two members of the Torat Chaim community in the north of the country dared to visit Israel to study Judaism at the Machanayim Yeshiva operated by the Ohr Torah Stone Modern Orthodox movement.

Tikva and Daniel, who arrived in Israel earlier this month, intended to return to Jayapura, Indonesia to teach others in their community about Judaism.

"It's hard to be a Jew in Indonesia," said Tikva. "As Jews, we hide our identity. It's dangerous to admit that we're Jewish, because it's illegal - it's a Muslim state."

**Above: Children living a Jewish life in Indonesia.**  
**Photo: courtesy of Rabbis Tovia Singer and Eliahu Birnbaum**

## WHY IS ROSH HASHANAH BEFORE YOM KIPPUR? IS IT POSSIBLE WE'VE GOTTEN THESE HOLIDAYS ALL WRONG?

By Tzvi Freeman and Menachem Posner

We all know that Rosh Hashanah is the day when G-d decides our fate for the coming year.

Then, 10 days later, on Yom Kippur, we repent, are forgiven, and our judgment is (hopefully) modified for the better.

Every year: Judgment, appeal, better judgment. So I have a great idea: Since we all know the drill, G-d surely knows the drill, as do the members of the Supernal Court (whoever they are)—so maybe now it's time to reverse the order.

Why keep having G-d pass judgment when we all know He's going to reconsider ten days later? Instead, we'll first have Yom Kippur, a day of return, regret, and reconciliation.

Then, with that under our belts, we can all come to judgment on Rosh Hashanah with a clean slate and sail smoothly through the trial into the coming year. It makes such exquisite sense.

On Yom Kippur we deal with the past year—we clean up our messes, get forgiven and forgive others. Shouldn't we take care of the past year before moving on to the next?

Rosh Hashanah is the head of the new year, quite literally. So, in this plan of mine, we first take care of the past year before getting on with the year to come.

Less anxiety. Less stress. Better for long-term health and sanity.

Right?



## INDONESIA'S SMALL BUT DETERMINED JEWISH COMMUNITY

By Attila Somfalvi

Despite the dangers and despite the fact that it is not easy being Jewish in Indonesia - the largest Muslim country in the world - two members of the Torat Chaim community in the north of the country dared to visit Israel to study Judaism at the Machanayim Yeshiva operated by the Ohr Torah Stone Modern Orthodox movement. Tikva and Daniel, who arrived in Israel earlier this month, intended to return to Jayapura, Indonesia to teach others in their community about Judaism.

Tikva and Daniel, members of the Indonesian Jewish community, on a visit to Israel. A deep Jewish identity

'The Jews of Indonesia are descendants of Jews who emigrated from Peru some 400 years ago, after Catholic missionaries forced them to convert. The same Jews arrived in Peru after the expulsion from Spain and Portugal, but there too they were made to convert and fled.

"It's true that as of today they live as Jews and not as forced converts," Rabbi Birnbaum told Ynet. "They have a synagogue, Torat Chaim, they keep Shabbat and the high holidays and they have a deep Jewish identity. I met Daniel and Tikva on a visit to the community in Indonesia, and I felt that they could be the leaders of the community."

Although the family knew that they were Jews, Daniel says they only began to study Judaism seven years ago. "We began to observe Shabbat and study Torah until the Indonesian woman who was our teacher organized the community and introduced us to Rabbi Tovia Singer, from whom we learned." Rabbi Singer, who later became the rabbi of the country's Jewish community and recently who immigrated to Israel, was invited to Indonesia by the Etz Chaim (Tree of Life) organization.

There the rabbi met Jews who had been Messianic Jews for many years, but after three days of study and Q&A sessions, the community voted to stop believing in Jesus and to go back to being Jews.

Despite the danger, Tikva and Daniel decided to study Judaism in Israel and then return to Indonesia. "I think this is a great responsibility for me. With the help of God, I will work on it and become a leader," he said, and expressed the hope that one day he will live in Israel.

According to Rabbi Birnbaum, there are some 100 Jews from all over the world living in Jakarta, and there are other smaller communities throughout Indonesia.

Approximately 400 Jews (or Judaizers - Christians who believe it is necessary to live a Jewish way of life) lead an entirely religious lifestyle in Indonesia, the largest Muslim country in the world.

Hundreds of other people claiming to be Jewish are also living in various communities throughout Indonesia. "Surprisingly, Judaism is beginning to reawaken and find renewal in Indonesia," Rabbi Birnbaum said.

## WHY IS ROSH HASHANAH BEFORE YOM KIPPUR?

### IS IT POSSIBLE WE'VE GOTTEN THESE HOLIDAYS ALL WRONG?

By Tzvi Freeman and Menachem Posner

It's not our fault we're clueless. Rosh Hashanah has to be the most mysterious day in the Torah.

Other Jewish holidays are thoroughly transparent. Passover—everyone knows we're commemorating the Exodus (and Spring). Shavuot—we've got the Mount Sinai Experience to recall, along with the wheat harvest. Sukkot—we're commemorating the 40 years of divine protection in the post-slavery Great Wandering, along with the final harvest of the year.

Yom Kippur—perhaps a little puzzling at first glance. But if you do the math it's exactly 120 days from Shavuot—giving Moses 40 days on the mountain getting the Torah until the golden calf debacle, another 40 days to plead for forgiveness, and another 40 days on the mountain to carve out Tablets 2.0, at which point he comes back down and all the people see they were forgiven. Therefore, a great day to get forgiven G-d tells us to keep a holiday without explaining why and for what every year.

But Rosh Hashanah? Not much data:

*In the seventh month, on the first day of the month, you shall have a holiday. Don't do any work. You will have a day of horn-blowing.*

Rabbi Moshe ben Nachman ("Nachmanides") hit the nail on the head: "G-d tells us to keep a holiday without explaining why and for what," he said. "And then He tells us it's a day for blowing a horn—but with no hint of what sort of horn, how to blow it or why we are blowing it!"<sup>1</sup>

Hang in there—we have an unbroken tradition that tells us just what we have to do, what instrument to toot, and how to toot it. And we have plenty of scriptural allusions to support this tradition. We even have a tradition that this is the anniversary of the creation of the human being. As usual, without tradition the whole thing is almost unintelligible.

But still, this is a big day for Jews. Why the reticence? Why can't the Torah come out in the open and say clearly what this is all about?

It seems the Torah cannot. And that could only be because this day is so deep, so intimate, it simply cannot be said. There are no words. It's just something you either get or you don't get.

So what is it we don't get?

Yom Kippur as Laundry Day

To explain that, I have to deal first with Yom Kippur. It's translated as "The Day of Atonement." That's a very nice title with a lot of meaning, because, as I wrote elsewhere, it certainly is a day of atonement, on which we are all one, and we and G-d are one. But "atonement" is most definitely not the translation of the word "kippur."

*Kippur* or *Kappara* literally means "cleansing." Not in the sense of cleaning tough grease and muddy stains. No—spiritual cleansing. Like when someone is caught up in terrible addictions, just going deeper and deeper into the mud—until finally he turns around and with a little help from his friends, we say, "he goes clean."

On Yom Kippur, we all go clean. Yom Kippur is G-d's laundry day, and we, the souls of humanity, are his laundry. is G-d's laundry day, and we, the souls of humanity, are his laundry.

So it's not just forgiveness, it's not just "Hey, we're sorry. Can we get a good year now?" No, it's "Let's put all this behind us. Let's pretend none of it ever happened. Let's fall back in love with one another, G-d and us, as things always were and are supposed to be."

And now you can see my point. Because if we're going to go straight to Yom Kippur without the deep and mysterious day of Rosh Hashanah, then we're just way out of context. We're just setting up G-d to



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Look, we're talking about G-d here. Not some deity atheists don't believe in and we don't either. We're talking about the One from Whom all thoughts and desires derive, all consciousness, all time and all space. The One Who precedes all existence. We and our entire universe might as well not exist as far as He is concerned. And here we're trying to cuddle up with Him like we've known each other since the very beginning.

Have we? Maybe. Let's dig deeper.

Forward to the Beginning

On Rosh Hashanah, writes Rabbi Schneur Zalman of Liadi, all things return to their origin.

What lies there at their origin? Their tachlis. Tachlis—that's another of those juicy, untranslatable Hebrew/Yiddish words, something like telos in classic Greek, but with a Jewish flavor.

For example: "Let's talk tachlis" means "get to the point already."

I am.

Your *tachlis* is your meaning, your purpose and your ultimate destiny. Each thing exists for some *tachlis*.

So let's talk tachlis with G-d. What's the tachlis with this whole "In the beginning..." idea of His?

Boredom? There was no time in which to be bored—time didn't exist yet. Nothing was missing. Nothing had to be. Anything could have been. Or not been.

So there's no real reason or impetus. What's the tachlis? There's got to be some single theme and unifying element upon which the entire cosmos is hanging. out of any lacking. But there must have been a primal thought, an original seed of all being. And that seed represents the tachlis of all being, and of each and every being.

To put it another way: There's got to be some single theme and unifying element upon which the entire cosmos is hanging. And it's got to be something that involves every last character and prop from the beginning to the end of this drama.

What has to get done to make this cosmic mega-story work?

Here's the obvious candidate, hiding right there in your High Holiday Prayer Book: "...and every thing that is caused will know that You caused it, and every thing that is formed will know that You formed it..."

In the language of the prophets, of the Talmud and of the liturgy, it's called "declaring G-d king." Since we don't like kings nowadays, we'll call it "providing fair attribution to the Author." The meaning is the same: As with every drama, the tachlis is that the Dramatist should be expressed within every nuance of His drama, the Composer within every note of His music, the Artist within every stroke of His art.

Without that, there's no point to this whole creation business. Without that, the entire investment might as well go down the drain. Well, actually, it could just disappear into the nothingness from whence it came, time and space and consciousness, the whole caboodle—and it never would have been to begin with.

So that is what we accomplish on Rosh Hashanah. In the language of the Talmud, on Rosh Hashanah, G-d says, "Make Me your king." We declare Him Sole Author, Master, Composer, Creator and King of the Entire Universe. We blow a shofar. We commit to doing more mitzvahs, more acts of kindness, as is the bidding of the King.

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As a result, the universe is given another year's lease on existence. Because the theme seems to be coming along, after all.

We are the lynchpin of creation.

### The Lost King

At this point, the only way to explain further is to tell a story. Here's a parable told by none other than the beloved tzadik, Rabbi Levi Yitzchak of Berdichev:<sup>2</sup>

A king took a royal hike in the royal forest to enjoy nature, watch the deer, the birds and all the creatures of his royal kingdom play. But eventually he found himself royally lost, without a clue to find the royal highway that takes you straight back to the palace.

He saw some villagers and he asked them, "Excuse me. Do you know the way to the king's royal highway?"

But they did not recognize him as the king, and even if they did, they had nothing to tell him—they had never traveled on the royal highway and didn't even know one existed.

Eventually, the king found a wise and understanding person. He asked, "Do you know the way to the king's royal highway?"

"The wise person grasped that this must be the king. He trembled and stepped back, and then immediately showed the king the way—for, due to his great wisdom, he knew the straight and proper path of the king's highway. He even took the king to his palace and seated him on the royal throne of his kingdom

.This wise man found much grace in the eyes of the king, so the king appointed him above all the ministers of his kingdom and gowned him in precious garments. As for his old clothes, those the king commanded to be stored in the royal treasury chamber.

And yet it came to be, after many years had passed, that this wise man committed a crime against the king. The king was infuriated and commanded that his royal court convene to try this man for treason

.The wise man was, of course, quite troubled. He knew his judgment was not going to be good. It was, after all, treason that he had committed.

So he went before the king and threw himself before him. He pleaded for one last request before his sentencing."

And what is that?" the king asked

."That is," the wise man answered, "that I be permitted to dress once again in my clothes that I wore when we first met

."The king agreed to this request, and when he beheld the wise man dressed in those clothes, he recalled the great kindness this man had done for him when he had brought him back to his palace and sat him upon the royal throne of his kingdom

.The king's compassion was stirred. The wise man once again found grace in his eyes. The king acquitted him of his crime and returned him to his royal station.

### The Day of Origins

Rabbi Levi Yitzchak explained that his story was really our story on Rosh Hashanah. We restored the King of the world his throne when we accepted His Torah, amidst the sounding of a great shofar. So we remind Him of that favor we did for Him on our day of judgment.

Yet, it's obvious that the story must contain much more than that. After all, if it could be stated so simply in those two sentences, why did he have to tell an entire parable to make his point?

For one thing, the story is also about how, on Rosh Hashanah, every being returns to its origin. This king and this wise man, they also had to return to their origin. The wise man had to return to that place where he first recognized that this was the king, to that point where there was no possibility that he would not do all he could to assist the king, never mind rebel against him

.It was that original wise man that the king now sawOn Rosh Hashanah, all things return to their origin. And that includes our souls. before him. This man to whom he owed his entire kingdom, for in those distant woods he was not king, and if not for this man, he would never have been king again.



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Had this man sinned against him? No, not this wise man. That would not be possible. Rather, some corrupted, later version of his persona had surrendered to wicked temptation. The wise man himself, in his pristine origin, was purely good and eminently loyal.

We, too, return to our origin. That is the most essential meaning of the shofar blowing. It is a primal scream, a reaching deeper and yet deeper into the heart and soul, to a place that cannot be spoken, that cannot be articulated in any way other than as the raw, primitive call of an animal's horn. It is our origin, the initial conception of a being capable of discovering the Author within the story, the King within His Kingdom. That which we call the human soul.

*They sat with the king in his craft..."3"*

*With whom did He consult when He came to make the world? With the souls of the righteous..."4*

And so the Great Magid of Mezritch, the great teacher of teachers, heir to the Baal Shem Tov, taught that the very first seed of being that lies at the essence of all things can be found deep at the core of the human soul.<sup>5</sup> So to speak, it was that core-essence of our souls with whom G-d consulted before the very outset of Creation.

And yet deeper: What was it that G-d chose as His *tachlis* in this creation business? In truth, it was nothing less than a glimmer of Himself. As an author desires to breathe into his work the most intimate expression of his own self—the same, indeed, with any artist or creator—so the Creator of All Things desires that each and all of His creations should speak out His unspeakable essential being.

In that sense, we are very much His brainchild—our souls, at their origin, are that glimmer of Self that He envisioned within His creation

.Which is why Yom Kippur can only be after that day of the beginning of all beginnings, once things have returned to their origin, on Rosh Hashanah. When we return to our essential *tachlis* as well

.Because there we are not strangers. Because there, yes, we do live in an intimate relationship with the Creator of all things. Because there, when we return to that place, then G-d says, "I have found you, and you are a pure and innocent child." And now we can say, "So let us begin all over again. How could anything come between us

?"Because it all depends on us.<sup>6</sup>

Who Needs It

?Just as you thought we had everything solved, it turns out we have only created for ourselves a yet bigger problem: Who needs Yom Kippur altogether

?On Rosh Hashanah, as explained, the pristine quintessence of our souls bursts out in all its glory in the cry of the shofar. Now there are no stains of sins, no wounds of battle. Whatever occurred here in our world, within time and space—none of this could ever affect that connection between the very essence of your soul and the very essence of G-d.

If so, everything is forgiven. Just as the king must forgiveWe have only created for ourselves a yet bigger problem: Who needs Yom Kippur altogether ?the wise man who brought him back to his throne, so G-d forgives every Jew

.So who needs Yom Kippur?

The answer is that you do. You, down here, within time and space, a soul packaged in meat and bones going about the things that meat and bone organisms do—you need a cleansing. Just because everything's hunky-dory on the top floor doesn't mean that the basement can ignore its mess.

Take a look at the things we say on Rosh Hashanah. Go through the entire machzor (the festival prayer book) and you'll very little mention of sins. None of the long alefbetical lists of "For the sin that we have committed before You by ..." that we repeat over and over on Yom Kippur. Not even a "Please forgive us and we'll never do it again!" Like we never did anything wrong.

Because we didn't. Not this person now who was released during that shofar blast. That's a pure soul, as it was at its very origin.

Problem is, you can't stay at your origin. You have to go out into the world. You have. And at that point, you can easily become disconnected from your origin—which is what we call a sin: Anything a person can do to become alienated from his or her essential self. Which is what happens when a Jewish soul chooses to do something contrary to the Torah.

## WHY IS ROSH HASHANAH

## BEFORE YOM KIPPUR?

## IS IT POSSIBLE WE'VE GOTTEN THESE HOLIDAYS ALL WRONG?

By Tzvi Freeman and Menachem Posner

Now imagine we went straight from Rosh Hashanah into the year. It would be like nothing happened. All a dream. Like those situations when a great new idea pops into your mind and before you have a chance to hold onto it and allow it to develop you jump into something else. Poof. "Beautiful great idea" just disappeared into the nowhere-land from whence it came.

Same could happen with this beautiful shofar essence-event of Rosh Hashanah. Because nothing was done with it. Just another lost potential.

So you don't do that. Instead, you have a ten day period to acclimate your entire person, from head to toe, to this new, emergent personality; to feel out all the aspects of your character that are inconsistent, incongruent and inharmonious with the song your soul wants to sing and get them in tune

.Those days are called "The Ten Days of Teshuvah."<sup>7</sup> Teshuvah means to return, and these are the days when your entire persona can return to harmony with its true self

.In the language of the Kabbalah of the Ari Hakadosh, Rabbi Isaac Luria, this period is a time for binyan ha-malchut—rebuilding the kingdom.<sup>8</sup> Your malchut, or kingdom, is that persona of yours—the way you deal with the world around you. On Rosh Hashanah, you begin restructuring all that, beginning from the very top and working down.

The final step comes on Yom Kippur. On Yom Kippur all that happened on Rosh Hashanah now comes out in the open—and down to the very physicalness of the human body. That's why we can't eat on Yom Kippur—even though we feast on Rosh Hashanah. Because step by step, every story of your human building has been lifted and connected to a much higher place, until your physical body itself becomes so spiritual that eating and drinking would rip it violently away from its source of life.

On Yom Kippur, your body lives off hunger. Divine hunger. Practically Speaking...

As it turns out, Rosh Hashanah and Yom Kippur are a single process: Get to the origin of all things and bring that down to earth, so that it transforms everything about you and sticks with you the whole year long.

Rabbi Berel Wolf of Koznikov used to ask:

Why is it so hard for a Jew to make a living? The Talmud says it's as hard as the splitting of the Red Sea! But the Talmud also says that all the needs of every Jew are set aside on Rosh Hashanah. If it's just a matter of cashing in on a bill owed from the beginning of the year, why is it so hard?

And he answered:

When the oceans and seas were set in place on the third day of creation, the rabbis say that the Creator made a stipulation with the angel appointed over them: That when the Children of Israel would arrive at the Red Sea, it would part its waters

.But when the Children of Israel finally arrived, the Red Sea at first refused to part. G-d asked the appointed angel, "Why isn't the sea splitting?"

"The angel replied, "It will split. As soon as the Children of Israel arrive there, it will split.

"You see, the angel had been shown all the Jewish souls as they stood in the heavens above. But now, these were the Jewish souls after they had descended into this world and borne the oppression and humiliation of exile and slavery.

So G-d had to explain to the angel that these were the same souls. But to explain to an angel what exile and oppression can do to a soul is very hard.

So too, when a Jew is judged on Rosh Hashanah, all the angels appointed over distribution of divine blessings and abundance are instructed to fill this Jew's plate every day of the year. But when it comes time for those blessings to flow, the angels claim the Jew they saw on Rosh Hashanah is nowhere to be found.

And then G-d has to explain to those angels that this little Jew over here is the same Jew they saw standing in the synagogue when the shofar was sounded on the holy day of Rosh Hashanah. It's just that the Jew had to go out into the world and work for a living. And this is something very hard: to explain to an angel what working for a living in a physical world can do to a divine soul.

## WHY IS ROSH HASHANAH BEFORE YOM KIPPUR?

### IS IT POSSIBLE WE'VE GOTTEN THESE HOLIDAYS ALL WRONG?

By Tzvi Freeman and Menachem Posner

A Jew has to live in two worlds at once—and connect those two worlds. That's our job in this world: to hold tight to that essence of our soul at its originLive in two worlds. Connect two worlds. Make all things holy. It's called a mitzvah. and bring it down to saturate all the human activities that humans must do the whole year long. To make all things holy.

That's why it's so vital that during the Ten Days of Teshuvah from Rosh Hashanah to Yom Kippur, we bring all our inspiration down into practical details. Little details. Like putting up a kosher mezuzah on a door of your house that's still missing one. Like placing a charity box in your place of work. Like choosing to say a blessing out loud before eating your food

.They're little things, easy to take through the door as you leave those Days of Awe and walk out into the world. But they're all the more powerful. They're the divine signature on G-d's creation

.Which is, after all, the theme of all this universe, the *tachlis* for which it was created. To bring that original theme down to earth. To autograph every finite instance of the creation with the mark of an infinite Creator.

And we are the lynchpin. It's all up to us.

#### FOOTNOTES

1.Darshat HaRamban Le-Rosh Hashanah

.2.Kedushat HaLevi, Rosh Hashanah

.3.Chronicles I 4:23

.4.Midrash Rabbah, Genesis 3, 7; Ibid, Ruth 80, 2. Tikunei Zohar Chadash 121, 3.

5.See Ohr Torah 1:1. Magid D'varav L'Yaakov (Likutei Amarim) 1:1.

6.The essay until this point was inspired by a class delivered by Rabbi Shneor Ashkenazi.The next part is based on Likutei Sichot, volume 19, pp. 302-303.

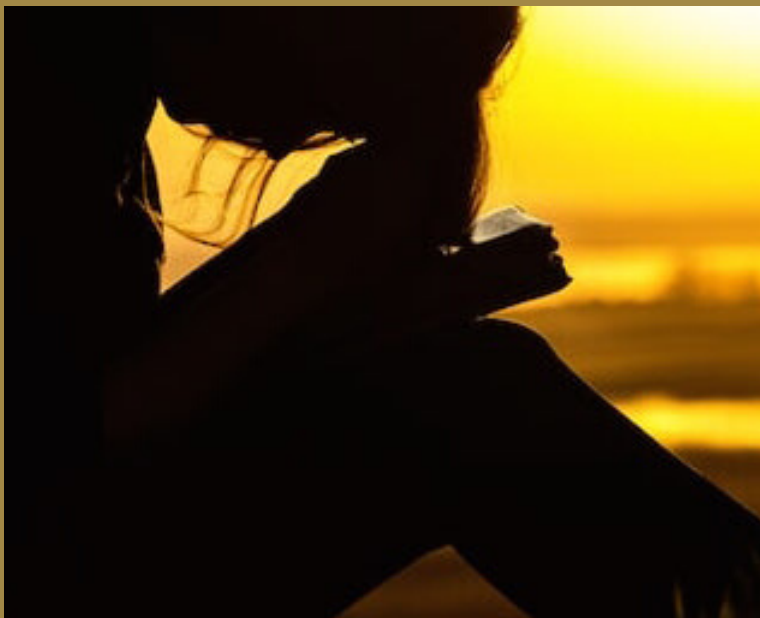
7.Talmud Rosh Hashanah 18a; Yevamot 49b; Berachot 12b. Midrash Tanchuma, Ha'azinu 4:1.

8.Pri Etz Chaim, Shaar Rosh Hashanah.

By Tzvi Freeman and Menachem Posner.







## CHANAH'S PRAYER: THE POWER OF REPENTANCE

by Tzvi Freeman.

Some people see the human being as a lonely creature in an indifferent, and even hostile, universe. They need to look deeper, for the two are essentially one: The soul of man is G-dly, and the soul of the universe is G-d. Only in their outward expression does a conflict appear—or even that which may resemble indifference. But within is a love affair, an eternal, inseparable embrace.

It is a drama King Solomon entitled “The Song of Songs,” for it is what lies at the core of every song, every human expression and all the cosmos: the longing to reunite, to be one, to create a harmony in the outer world that matches the perfect union that lies beneath.

This, too, is the work of prayer: We have our concerns. G-d seems so distant from them. There is a vast chasm between our world and His.

But then He says, “Speak to me about what bothers you. Tell me with all your heart what you desire, and I will listen. For what is important to you is important to me.

Speak to me. I wish to dwell within your world.”

## G-D BEYOND THE HE AND SHE

When we refer to G-d's presence within our world, giving life to all things, then She is the Shechinah. When we refer to G-d's transcendence beyond this world, We call Him “The Holy One, blessed be He.” In our prayers, collectively our souls take the role of the Shechinah, petitioning the Holy One, blessed be He. Our mitzvahs, our Torah study and our prayer unite these two aspects of G-d into a perfect whole. Through them, we reveal the essential G-d who is beyond both the imminent and the transcendent—beyond all description and bounds. And that is what we mean when we say, “On that day, G-d will be One and His name will be One.”

**Credit: [chabad.org](http://chabad.org)**





**LET IT BEE: IN CONVERSATION WITH CO-FOUNDER OF AUSTRALIA'S DAYLESFORD ORGANICS, KATE ULMAN TOGETHER WITH HER 'FARMER BOY' HUSBAND, BRENDON EISNER, THREE DAUGHTERS, A MAREMMA AND HOME TO MANY CHOOKS.**

"In 2001 we spent months driving around Victoria looking for properties to buy and move into, when we found ourselves walking through an organic apple orchard just out of Daylesford. I picked an apple and passed a bit of it to six-month-old Indi who was on my back, and when we saw her delighted reaction, we knew we had found our home and our farm.

Daylesford Organics is a small certified organic and very biodiverse family farm in the hills outside Melbourne. We grow veggies, keep chooks for eggs, manage the forest that makes up half of our land and have thousands of fruit and nut trees, including almost one thousand apple trees." Kate explains.

Kate Ulman: "In 2001 we spent months driving around Victoria looking for properties to buy and move into, when we found ourselves walking through an organic apple orchard just out of Daylesford. I picked an apple and passed a bit of it to six-month-old Indi who was on my back, and when we saw her delighted reaction, we knew we had found our home and our farm.

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Brendon Eisner and Kate Ulman have been farming organically in Muskvale (just outside Daylesford) in Victoria since moving there in the winter of 2001. "MuskValley Farm" included an existing organic orchard and they now have established a market garden along with running a free range egg enterprise.

This is in line with their focus on the importance of sustainability and biodiversity. In any given year they produce up to 40 varieties of apples, hazelnuts, berries, free range eggs and up to 30 different vegetables often with several varieties of each including growing heirloom varieties with lots of different flavours and colour.



**Daylesford Organics roadside market stall, Foxes Lane, Muskvale.**

They sell produce to local cafés and restaurants and at farmer's markets. The entire property has achieved the highest level of organic certification from NASAA, which affords the consumer confidence in a production method based on strict international guidelines.

I have been an avid follower of Kate's super inspiring Foxeslane blog which invites the readers inside their unique and incredibly diverse farming lifestyle. Both Melbourne born and bred Mt.Scopus students, this couple created a conscious pathway to establish a family and business under the same umbrella.

Bold, brave and inspiring; Foxeslane has captured the past decade of their journey from newbie to established famers on the land and as an integral part of the wider community in Daylesford.

In keeping with Rosh Hashanah, I have included: *Spinning Honey: How To Make Liquid Gold* with words and images by Kate Ulman.



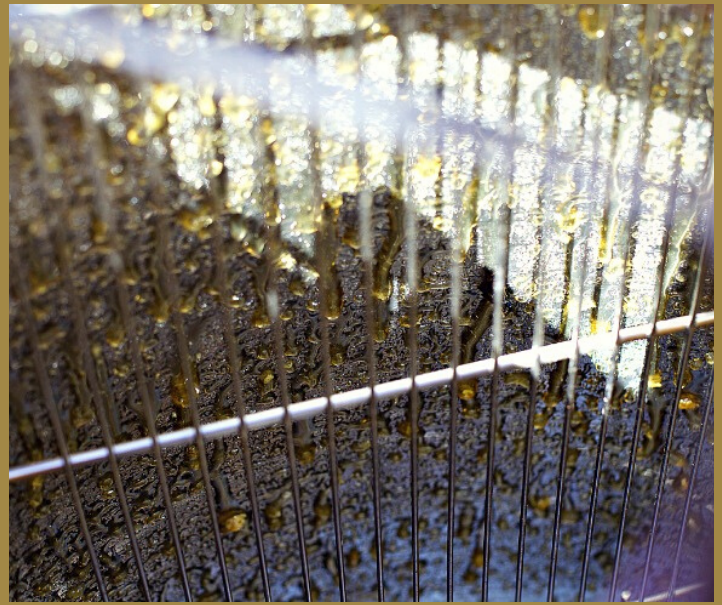


## SPINNING HONEY: HOW TO MAKE LIQUID GOLD with words and images by Kate Ulman.

There are some days where me and my farmer boy frantically rush through the farm jobs all day long hoping to have them done before school pick-up so we can slow down then and enjoy the afternoons with our girls. Then there are other times when we save jobs for when the girls get home. When we plan their after school activities carefully looking forward to sharing these special tasks with them.



Last week we had a few frames of honey to spin, it would have been quicker and easier to get the job done then and there, but there was no way we could resist the thought of the girls' excitement at watching the sticky frames become jars of delicious gold.



Then we placed the frames of uncapped honey in the extractor, and we cranked the handle which using centrifugal force spins the honey right out of the comb and onto the sides of the extractor. We took turns turning and spinning, and spinning and turning, until the frames were empty and the bottom of the extractor was full of honey which had dripped down the sides.



## SPINNING HONEY: HOW TO MAKE LIQUID GOLD

with words and images by Kate Ulman.



After that all there was to do was wash all the sticky fingers and bits of equipment, pour all the honey into jars, eat spoonfuls straight from the jars and then some on toast.



I know I'm writing this blog as if we did all the cool stuff but really we all know that we just took the baton on the last little leg of the honey journey. It's really the bees that live here at Daylesford Organics with us who do the real work pollinating our fruit and veggies, providing our spring soundtrack and not being too cranky when we take a tiny share of their honey now and then.

I feel so very fortunate to have cool activities like honey spinning to share with our girls, to watch their excited faces as they play their parts and to see how proud they are of themselves and how much more connected they are to their food source as they spoon big spoonfuls of golden honey into their porridge each morning.

What a fascinating, exciting, sticky, delicious, buzzy world.

Bee good my friends.  
Farmer Wife, Kate,  
xx





## PERSPECTIVE PLUS PURPOSE EQUALS POWERFUL CHANGE

### In Conversation: Jeremy Heimans by Wendy Williams, ProBono Australia.

Jeremy Heimans is the co-founder and CEO of Purpose, co-founder of GetUp! and co-author of *New Power*, which reveals how the ability to harness the energy of the connected crowd is reshaping politics, business and society.

Heimans has been building movements since the age of eight. As a child activist he ran media campaigns and lobbied leaders on issues like children's rights and nuclear non-proliferation.

By 2004, he had dropped out of Oxford to co-found a campaign group in the US presidential elections that used crowd-funding to help a group of women, whose loved ones were in Iraq, hire a private jet to follow vice-president Dick Cheney on his campaign stops, in what became known as the "Chasing Cheney" tour.

The following year he co-founded GetUp, which has since become an internationally recognised social movement phenomenon and has more members than all of Australia's political parties combined.

In the last decade Heimans has received the Ford Foundation's 75th Anniversary Visionary Award for his work as a movement pioneer, the World Economic Forum named him a Young Global Leader, Fast Company ranked him 11th on their annual list of the 100 Most Creative People in Business and the Guardian named him one of the 10 most influential voices on sustainability in the US.

Heimans, who is originally from Sydney but who now lives in New York, is also the man behind Purpose, which was launched in 2009 as a home for building 21st century movements and ventures that use the power of participation to change the world.

It harnesses what Heimans calls "new power" to work with leading organisations, activists, businesses and philanthropies to put purpose and participation at their core.

Heimans' thinking on "new power" was featured as the Big Idea in Harvard Business Review, as one of 2014's top TED talks with more than 1.25 million views, and by CNN as one of the Top Ten Ideas to Change the World in 2015.

Here he talks to Pro Bono News about what drives him, a new framework for understanding power in the 21st century and why we've got to get good at the new tools before the extremists and the haters do.

### **You've been an activist pretty much all of your life, starting from very young. Where does your drive to change the world come from?**

Well, it helps to be the child of immigrants. So both my parents were immigrants to Australia and I think that always meant that I had a global perspective, and I think also their stories shaped mine, as with all kids their stories are shaped by their parents. My dad was born in hiding from the Nazis, he spent the first 18 months of his life in an attic.

So a lot of the stories of my childhood were stories of injustice and how to overcome that. So I think I had a kind of desire to change the world that was sort of imprinted on me by my parents. I was also always fascinated by politics and politics as means of making change, so I was sort of captivated by the ways that people tried to change the world and I think that was a part of it as well.

### **You are now back in Australia to announce you are opening a Sydney branch to Purpose, what led to that decision?**

In many ways, it was very natural given the fact that we started GetUp! here a number of years ago and it's my home country and really over the years many of the best of our team have really, even out of Australia, have been Australian. So Purpose has always attracted Australians and I think it's a great moment for Purpose to be coming back home.

We do so much work that I think would benefit from both an Australian perspective but also where Australia could benefit. So we work on issues like climate change, refugees, debates around immigration, human rights issues – these are all issues that are very present in the Australian public debate right now. And so I think we can bring quite a bit to that and I also think the background we have as an organisation, purely focused on social impact, certainly among agencies I think is quite unique.

There's some great folks already in Australia, but I think we can add depth of experience on that. And I'm excited to do that.



Above: Jeremy Heimans

I'm also really excited about the possibilities within the philanthropic space in Australia. So I think there's a real opportunity to get philanthropists being bolder in funding movement building, funding public mobilisation, funding things that really help grow power from the bottom up. And I think Purpose can play a role in making the case for that to foundations and philanthropists in Australia, in the same way that we've done I think in the US and in Europe.

#### **What's the driving motivation for Purpose?**

Well really, we exist to use our powers which I think are mobilising people in new ways and telling stories that really shift the public narrative about issues. We exist to do that on any issue that helps to build a more open, a more just and a more habitable world and obviously we're in a big fight right now globally for that world. It's not like everybody supports those values.

And so in the age of Trump, in the age of Brexit, in the age of climate change denialism we have our work cut out for us. And so our work at Purpose is really to advance those values using the tools in our toolkit which are really about how you build movements, mobilise the public and shift public narratives.

#### **What's the importance of storytelling when you're bringing people together?**

It's central. I think one of the challenges of our age is that people who support science and reason and proof tend to think that that is enough. It's enough to be right. And it just isn't.

If you're a climate scientist up against a denier, you need more than trees. You need to be able to prosecute an argument in the ways that arguments get prosecuted in the early 21st century. If you are a doctor up against anti-vaxxers in the same way. I think stories really help bridge that gap. And we've seen on so many issues we've worked on, whether it's Syria, whether it's refugees, even on climate change, that when you can break things down into stories, not just stories, you can connect those stories to action and that's the key thing, you can really break through.

**When you look at the work Purpose does, and the same with GetUp!, it has people at the heart of it and public mobilisation, which speaks to what your book, New Power, is about. At what point did you realise that public mobilisation was the key to new power?**

I guess I've been spending my life thinking about mobilising the public in new ways. You know I was a child activist and I was trying to organise people to send faxes to politicians. Obviously not hugely effective. But you know it was an expression of that. Public mobilisation has always been an important part of social change. I think that what is different now is we all have our hands on the means to mobilise each other.

It used to be that you had to be in a position already of some power in order to really effectively play that mobilisation role and that's no longer the case. So that creates these incredible new opportunities, like we have got the kids in Florida fighting on the gun violence issue right now. These kids are not waiting around for any institution or waiting around their parents. And they're making an unbelievable deep impact, aren't they? I think that's the difference now.

Talking from a new power perspective, the possibilities of this new age are vast. But it's a constantly shifting space. Because the technology's changing all the time and the kind of tools are changing. And so our work at Purpose is partly about constantly experimenting with these new tools in order to stay ahead, especially in the context of a world in which some of the bad guys, as we might think of them, are also using these tools. We've got to get really good at this stuff before the extremists and the haters do.

**You have said before that "whoever is mobilising is going to win", but public mobilisation can be used for both good and bad. Beyond trying to keep ahead of the game is there another way that we can be protecting ourselves against the "bad guys" mobilising?**

Well, I mean there's nothing we can do to stop them unless we're in societies where we've closed up. But we can create a better framework. So for example I think the platforms in our lives, the Facebooks etc have a lot of work to do to find ways of addressing the extremism that often presents on their platform, and frankly that their business model fuels. Because their businesses benefit from all of those clicks.



So a reckoning about things like that, and we talk about this in the book, we talk about the alternatives to some of these platforms and some ways to reimagine their power, that I think can contribute to reducing some of the extremism. But I don't think that that extremism is going away, I think that's going to be a feature of our age unfortunately and so that makes it all the more important that people who do want to build a better world mobilise around that with energy and with passion, and I think with new power.

### **How can we harness that new power to effect change and have an impact on global social issues?**

I think there's some inspiring examples all around us. I think that I mentioned on Q&A the Australian example of the #IIRideWithYou movement which came up after the Sydney siege where people started to organise this movement around riding with Muslim Australians who felt their safety was under threat after all the hostility that was unleashed toward them after the Sydney siege. There are so many inspiring examples out there and some of those examples are one offs like that, others are much more developed movements or institutions really that emerge off the back of some of this new power energy.

So I think there's a lot we can point to, and the stakes are definitely high. You know, the Parkland kids are another great example right now. I think Black Lives Matter which we talk about a lot in the book, there is a lot we can learn from them in how they think about leadership.

Our argument in the book by the way, is not new power is good and old power is bad, it's not even new power is the only thing you need, it is actually that you need to blend the two, that old and new power blended together is likely to be the thing that gets you to the outcomes that you want. On the issue of guns for example in the US, we've seen that the NRA has been very effective at blending old and new power which is part of the reason that we need to do the same on the other side.

### **How does Purpose as an organisation use new and old power?**

I think the example of the guns issue, we helped to start an organisation in the US called Everytown. And Everytown is about bringing ordinary people into that fight against gun violence including a group of mothers who are organising around America on the issue, who have such moral authority, who were doing great local organising.

I think in many ways Everytown brought old and new power together. So it's a well-funded organisation that does lobbying inside the halls of power. But it also has millions of ordinary supporters who can be deployed at these key moments. So that's the sort of thing that will close, what we call the intensity gap, with the NRA. And that's an example of Purpose's work in action.

### **For younger generations who have grown up with social media, does new power come more naturally to them?**

Definitely, I think you already see that, there's a sort of intuitive understanding of new power with those kids in Florida, they really get it. They just have an understanding of how to conjure the crowd, how to mobilise people, how to spread their ideas, how to deal this new form of storytelling and it is a different set of skills.

The old power set of skills were, you knew the right people, you could navigate the bureaucracy, the hierarchy. There are all still very important skills in the world, no doubt. But in parallel there's this new set of skills, mobilising crowds, spreading your ideas sideways, leading in a world in which you can't just rely on your formal authority but you've got a much larger amorphous crowd to manage and that's really what the book sets out.

And a lot of what Purpose does is really about creating new power models which require at the moment a lot of tactical innovation because the space is rapidly changing. That's what Purpose does and we work with philanthropies on that, we work with nonprofits on that and we develop our own initiatives including labs that we have created on climate change and the voting rights and other issues.

### **Do you think we can keep up with the issues by using all of these tools?**

Well certainly that is the goal. That's why groups like Purpose exist to figure out what those new models are, to experiment with new ways to engage people because the technology is going to change. It's not really about whatever the fashionable tool is of the day, it's more about power and changing people's sense of ownership over the institutions in their lives. And that requires more than just mastering technology and new tools, it requires actually taking people more seriously which is a big argument that we make in the book.

### **Are you generally optimistic about the direction the world is heading in?**

I wouldn't say that I'm uniformly optimistic but we wrote the book because we think this is a critical moment and that the fight needs to be engaged at this moment.

I fundamentally believe that there's more good in the world than bad. And I think there's lots of evidence for that. And it's just a question of harnessing that energy and also being I think less distracted by some of the platforms that sometimes take us away from more productive opportunities to change the world, because we're so busy socialising and churning out cat videos and while that's fun and gratifying, we need to remember that these platforms are also a critical arena for democracy and that there's more that we can do.

Inspired entertaining for every occasion

# CELEBRATE

with

*Chyka Keebaugh*



## CHYKA'S HONEY CAKE

butter, for greasing  
3 black tea bags  
4 eggs, separated  
220 g (8 oz/1 cup) sugar  
350 g (12½ oz/1 cup) honey  
250 ml (8½ fl oz/1 cup) vegetable oil  
525 g (1 lb 3 oz/3½ cups) self-raising flour,  
plus extra for dusting  
icing (confectioners') sugar, for dusting

SERVES: 12

TIME: 1 HOUR 30 MINUTES

Preheat the oven to 180°C (350°F). Grease a 24 cm (9½ in) bundt tin with butter and dust with flour.

Make a strong black tea by using the 3 tea bags in 250 ml (8½ fl oz/1 cup) boiling water.

Allow to cool. Beat the egg yolks and sugar in a large mixing bowl, using an electric mixer, until pale, light and fluffy.

Add the honey and beat well, then mix in the oil.

In a separate bowl, beat the egg whites until stiff peaks form.

Alternating the ingredients, gradually beat the flour and tea into the egg yolk mixture. Once all combined, gently fold the egg whites into the batter. Do not overmix – you want to keep the air in the egg whites to help make the cake light and fluffy. Pour the batter into the cake tin and bake for 50–60 minutes, or until a toothpick inserted in the middle of the cake comes out clean.

Leave the cake to cool in the tin, then run a knife along the side and turn it out onto a large round plate or cake stand.

Dust with icing sugar before serving.

## CELEBRATE INSPIRED ENTERTAINING FOR EVERY OCCASION

In **Chyka Celebrate**, Chyka Keebaugh celebrates occasions from around the world and shares tips, inspiration and suggestions for hosting the perfect themed event.

Covering occasions as diverse as Chinese New Year, Eid, Jewish New Year, Mother's Day, Halloween, Thanksgiving, New Year's Eve and Easter,

Chyka shows readers how themed entertaining is done with minimum hassle and at low cost, independent of the location – all in her signature, accessible style.

Organised into thirteen chapters by event, each section provides creative suggestions for decoration, food and drinks, invitations and small gifts, and provides insights into the charming customs common at many of our holidays and festivals.

Beautifully photographed and illustrated, Chyka Celebrate is the perfect manual for themed entertaining in style throughout the year.

This is an edited extract from Chyka Celebrate by Chyka Keebaugh published by Hardie Grant Books \$40.00 and is available where all good books are sold. Photographer: © Commission Studio







## The Art of Living Joyfully: Mirka Mora by Vicki Finkelstein

Tolarno's, a St.Kilda gastronomic institution for many decades of loyal customers gathered regularly to partake the bonhomie and Mirka Mora murals which festooned the walls with ducks, serpents, floral and doll-like motifs.

One of Australia's best-loved artist, Mirka Mora has passed this week, last year - aged 90, much to the distress of the visual art community. Her work has been revered, enjoyed and collected for as long as Mirka has been creating it. Mirka, one of Melbourne's most famous bohemians, transformed the culture of her adopted home town since emigrating to Australia in the 1950s from war-torn France.

Throughout Mirka's life, art was a constant. Her sensuous, cherubic figures – described by one 1960s art critic as 'medieval imps' – are instantly recognisable. Mirka created a prolific output of work spanning across six decades, with a range of media including drawing, painting, embroidery, soft sculpture, mosaics and doll-making.

Right: Mirka Mora with her Soft Sculptures, August 29, 1979. Image Courtesy: Fairfax Media.

***"Art is the child of the imagination and gives life", Mirka famously uttered.***

With more than 35 solo exhibitions throughout her career, including a retrospective at Heide Museum of Art in 1999-2000, celebrated 50 years of her work. Later this year in October, Heide will mark her 90th year with Mirka Mora: Pas de Deux – Drawings and Dolls, with its curators have written a book, Mirka and Georges, to coincide with the exhibition.

It seems nearly every Melbournite who has worked, lived and breathed amongst the artistic milieu has a Mirka tale to tell, each more arresting and controversially charming than the next. She was the pied-piper of the art tableaux, weaving her special brand of magic-like pixie-dust wherever she went. What a life worth living! Mirka seemed to leave a trail of art-lovers; charming them with her whacky yet wise stories of her colourful life, led with joy. Her joy was infectious, with people often referring to her child-like approach akin to madness – Mirka was perhaps the most sane of all.

Widely respected art dealer, son William Mora explains the magic which was Mirka, "an artist and mentor who touched the lives of thousands, she has had an indelible effect on Australia's cultural life. The joie de vivre she has shared with so many will continue in her immense legacy of art and her spirit of generosity." "Her colourful, sensuous iconography has emerged from the breadth of her interests and reading, her love of classical mythology, her desire to reclaim and make





Carrillo Gantner AO, expresses his heart-felt memories in the forthcoming book *Mirka Mora, A life of Making Art* by Sabine Cotte, published by Thames and Hudson Australia, released this year:

"Many years ago my wife and I were sitting with Mirka in the café at the Australian National Gallery in Canberra. I asked her to tell me the story of her miraculous escape at age 13 from the train heading to the Nazi death camp at Auschwitz.

She started to relate how she wrote a note with the names of the stations she was passing on a scrap of paper addressed to her father in Paris and pushed it out through a crack in the cattle truck in which she was being transported.

Someone picked it up and sent it on to her father who worked out where she was headed. He bribed the Nazi authorities and she was released at the gates of Auschwitz with the eyes of the inmates staring out at her through the barbed wire. Then in the midst of the café crowd, Mirka burst into wild, incongruous laughter.

"Those large round eyes staring out at her are there in so many of her paintings and other works. So is her laughter in the face of death and in her commitment to the outrageous and colourful miracle of life. You cannot help but fall in love with Mirka. Everyone who meets her or stands before her work feels the sense of joy and of life lived to the max. If Australia had National Living Treasures as they do in Japan, Mirka Mora would undoubtedly be one of ours".

"Mirka always said that my mother bought the very first painting she ever sold, and many others in the decades that followed. They remained the closest of friends and I grew up with regular injections of her art, her delicious French accent and delicious French cooking, her laughter and her occasional behavioural extremes.



**Above: Mirka's home studio wall, Tanner St, Richmond, Melbourne.**

She always managed to put herself at the epicentre of attention, punching her fist into my 40th birthday cake, grabbing my hand and jumping into the swimming pool fully clothed at a polite Toorak party, turning a thank you speech at a Town Hall dinner in her honour into a dissertation on the delights of the clitoris, or hoisting her hospital gown to show me and her delighted hospital roommates her generous surgical scar and so much more.

"For my mother, Mirka represented the freedom of the artist's life that she wished she herself might have led were it not for family pressures and social convention. For my children, Mirka almost came from another world, bearing the pleasures of surprise and fantasy. She would draw some strange creature for them and inspire them to repay the favour with their own imaginative scribbles.

"First and always foremost, Mirka was an artist. She loved to paint or build soft creatures or embroider pictures or set mosaics. Every day of her life she worked tirelessly at her art, always sketching or pulling out her watercolours or researching images in ancient art books, always with the intensity of someone who treasured life and valued time. Even as she grew old, she told me that she had to work at her easel for hours every day, summoning mythological angels, animals, birds and plants in vivid colours.

And always there were those eyes. "Mirka's vivacious personality and her vitality pegged her as a creative who blurred the boundaries by speaking with spirited sense of humanity. Thank you Mirka – you will certainly always be remembered for your exuberance and for exemplifying the art of joyful living.



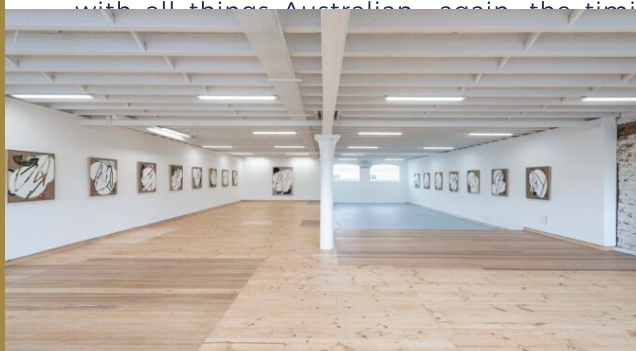
Marc Freeman's paintings are abstract, but the works also contain elliptical evocations of ideas and possibilities beyond themselves. Their synthesis of high- and low-tech methodology and their combination of structure and disorder, hard and soft focus, suggest that comprehension and knowledge are inconstant and unstable.

As the artist states: "You can be forgiven for confusing which side of culture or counter-culture you sit. Current technology will afford safe passage, whichever path you desire, knowingly or otherwise. Seeing is no longer believing."

"I've had the absolute pleasure of watching the metamorphosis of painter, Marc Freeman over the past decade. And what a fantastic unfurling of fabulousness it has been. We chat for a bit about his penchant for quality linen which he hand-stretches over the frames in preparation for ideas ripe for exploration. After completing a coveted Marten Bequest Travelling Scholarship, at Red Gate in Beijing,

Freeman has been busy exhibiting work at SCOPE NY Art Fair as well as a finalist in the recently published Thames & Hudson tome, *100 Painters of Tomorrow* and was lucky enough to enjoy attending openings in both London and New York.

Fast forward a few years, happily married to architect, Lauren Zmood – they decide to make a bold and strategic move to sink their teeth into a bite of the big apple and set up family digs in Brooklyn accompanied by their two young children. In order to best penetrate the marketplace as one of opportunity given NYC's recent love affair with all things Australian, again, the timing to



Marc Freeman  
*Cloudbuster #7*, 2018  
canvas, acrylic, enamel and digital-print on linen  
80 x 65.5cm



Marc Freeman  
*Cloudbuster #4*, 2018  
canvas, acrylic, enamel and digital-print on linen  
80 x 65.5cm

Below: installation images taken at *Cloudstreet* exhibition opening at Blockprojects newly minted gallery space in Cremorne, Melbourne.



## FLUX, FORM & THE FREEMAN EFFECT

by Vicki Finkelstein

*Cloudbuster* is a term which first came into being to describe Austrian psychoanalyst Wilhelm Reich's pseudoscientific process of attempting to influence weather patterns by use of a 'cloudbusting' machine, pointed into the sky, in order to concentrate or disperse cloud formations.

An apt title for Marc Freeman's most recent exhibition with Blockprojects in Melbourne. This scenario plays into the exhibition's visual cues, and into Freeman's method of production, by which forms and shapes are conjured into being; emerging or dissolving; coalescing or fragmenting.

As in the firmament, things here are in flux. Cloud-like forms drift constantly into and out of the picture planes, opaque, or with semi-transparent sections which have been swiped through them to reveal coloured fragments beneath. There is a concentrated light and space within these works, and a sense that the captured shapes and forms are part of a larger whole, which drifts out beyond the edges of the canvases. Freeman arranges the elements in each work with a refined 'collage sensibility'. A collection of abstract paint and collage works, find their resonance in technique and recurrence. Revelling in repetitions of materials, processes and motifs, scrubbed, washed and faded oils are reconfigured and recast, echoed in various collaged forms; swathes of canvas from larger pieces appear throughout the works on paper in a fascination inversion of materials.

With time, hints of figuration and gesture emerge – a skull-like shape seems of particular interest to Freeman – only to drift back into abstraction. It's a quality that permeates his canvases on several planes, evident in the treatment of the the painted surface.

Sponged and rubbed, it might usually invoke a weathered ambience, but his arresting use of collage gives his work a striking sensibility. I am left grasping at hints and clues. Freeman tests and defies his own bounds with every stroke, scrub, cut and layer.





## **PORTRAIT OF AN ARTIST : JUDY CASSAB**

by Vicki Finkelstein

Judy Cassab painted her first portrait at 12, then became only the second woman to win the Archibald Prize in 1960 with a painting of her friend, artist Stanislaus Rapotec (pictured top right). The 95-year-old Holocaust survivor, mother of two and pioneering portrait painter grapples with memory loss but her enthusiasm remained firmly intact. Her remarkable working life was celebrated with an 11-venue exhibition across three cities in Australia throughout 2013 which marked the 60th anniversary of Cassab's first commercial show, with the display of more than 100 works.

Born in Vienna in 1920 to Hungarian Jewish parents, Cassab lived through the horrors of the 2nd World War with her husband taken into a labour camp and her family killed in Auschwitz - she survived in hiding. She then migrated to Australia at a time when few women artists were given serious attention. Making a place for herself as a migrant and an artist in Sydney, Cassab's determination and passion are testament to her



"Judy came from Europe with a much more avant garde attitude and was not about just depiction but interpretation, so she brought a new interpretive dimension to portrait painting," said the former director of the Art Gallery of New South Wales, Edmund Capon.



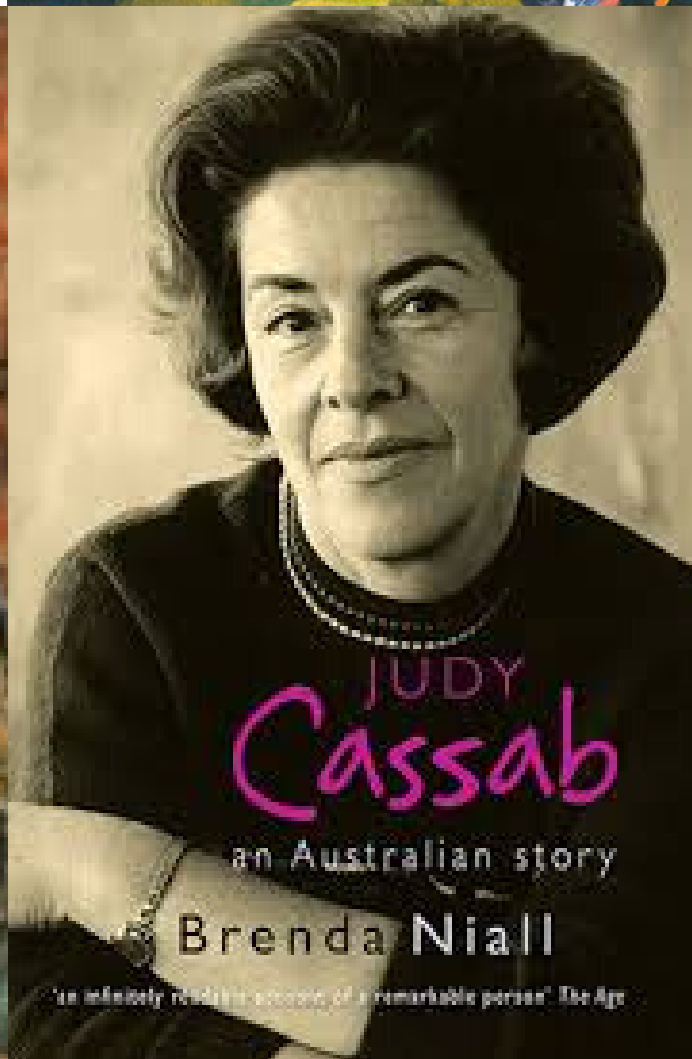
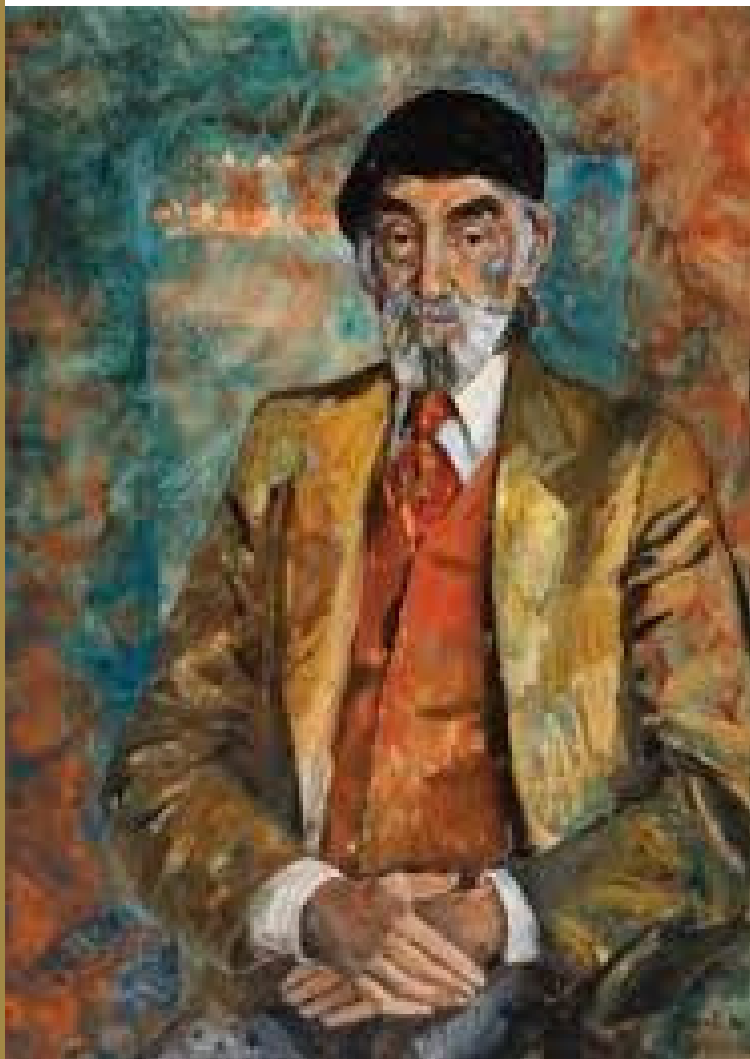
## PORTRAIT OF AN ARTIST: Judy Cassab

Many of her mid 60's portraits held an unmistakable and confronting style. Abstract backgrounds created a confronting and unwavering scrutiny of the sitter.

Her commitment to the portrait was never wavered over the decades spent painting until only recently, at 95, her frail health eventually prevented anything more than sketching. How did she maintain her joie de vie in the light of a potentially duller-than-dull subject she had been commissioned to paint?

Simply, she chose whom she painted – quite pointedly. Sociable and inherently interested in human behaviour, meant that Cassab usually spent time with a potential sitter before she committed to painting their portrait.

The artist was the first woman to twice win the Archibald Prize for her portraits 'Stanislaus Rapotec' (1960) and 'Portrait of Margo Lewers' (1967). She was a prolific portrait painter, with Frank Packer, Margaret Whitlam, and Nugget Coombs among her subjects.







## GOD'S LAWYERS

by Tzvi Freeman

On Rosh Hashanah, G-d puts Himself on trial. G-d is beyond this world He has made, but He is found within it, as well. He is found in every atom, in every event, in every life of this world. If so, though it may sound strange, He, as He is beyond this world, takes Himself, as He is present within this world, to trial. "Is there meaning to be found," He asks Himself, "in sustaining this world and all that inhabits it? Who will plead on His behalf? We, the human being. We act as the defense. We must demonstrate that, yes, there is awe, there is love, there is meaning, there is purpose in every detail of our life, and it is good. In truth, we need only awaken the spark of G-d within our own souls. That spark within us connects with the Infinite Light of G-d above. The circuit is complete and a new universe begins. Each year, it is a different world, an entirely new world. A world of even greater meaning.

**When they tell you,  
"You can't go on that path,  
it's beyond you!"—  
grab that path as your destiny.**



We were not placed here to do the possible.  
Let the heavenly beings bring cause  
into effect, potential into actual.  
He did not breathe from His innermost  
depths into flesh and blood to achieve  
the facile and the ordinary.  
We are here to achieve the impossible.  
To teach the world tricks it feigns it cannot do.  
To fill it with light it does not know.  
To make the blind see, the deaf hear,  
the bitter sweet, the darkness shine.  
To make everyday business into mystic union.  
To rip away the façade of the world and to bring  
it to confess its secret oneness with the Divine.  
When they tell you, "You can't go on that path,  
it's beyond you!"—grab that path as your destiny.

Source: chabad.org

## 10 (DOABLE) STEPS TO FORGIVENESS

by Rosally Saltsman

It's Elul again, and the fragrance of forgiveness is in the air. You've tried and tried, but have never been able to forgive anybody and are not likely to in the future. And this dilemma is compounded by the fact that you can't forgive yourself.

A grudge is a very heavy thing to bear. It can, G-d forbid, cause you illness, as well as suffering for the person you bear a grudge against, both in this world and the next. The reason we don't forgive is because we seek compensation, compassion, validation, revenge, restitution or justice. Unfortunately, bearing a grudge isn't the way to get any of those things. We hold on hoping that the other person will express remorse and ask forgiveness, justifying our pain and anger.

And we wait. Instead, here are 10 steps to forgiveness that may not be easy to implement, but are definitely doable. Do them slowly. If you manage to forgive even one person using this method, you'll have lightened the load on your heart, increased the measure of forgiveness in the world and maybe even tipped the scales in favor of all Jewish people.

1. Think about the person in your life who you feel has wronged you and towards whom you still bear a grudge. Then rate the incident from 1-10, relating to the degree of severity you accord it. For example, if someone forgot your birthday, that might be a 1 or a 2 (OK, maybe an 8 if it's a spouse). A colleague who caused you to be fired might be a 7 and prolonged serious abuse would be a 10. Of course, only you can decide how severe the offense was.

2. If you suffered to a degree of 3 or less from a person, especially if it's in the past (i.e., not still recurring), try to forgive them and let it go. It isn't worth holding on to. Try to be gracious and magnanimous about small insults and sleights to your honor. G-d is described as being slow to anger. Emulate Him. Ask yourself if this is something you want to waste your energies on—something you want to take to the grave? Try to let it go and forgive them.

3. Is this personal? Ask yourself if the person's negative behavior is just the way they behave with everyone; in other words, if the pain they caused you wasn't personal. A teacher who used to pick on you and scarred you for life is in a different category than a teacher who bullied everyone. Although you might have suffered at the hands of this person, everybody did, and although you wish someone had protected you (maybe someone else whom you harbor a grudge against), there's no need to hold on to the pain, seeking validation, because it's already been unanimously validated. This person was bad news. People with difficult personalities suffer a lot. They're usually as miserable on the inside as on the outside. Try to forgive them, or at least let it go. And in future, stay as far away from them as possible.

4. There are people in our lives who are constant naysayers; they rain on our parade, make prophecies of doom and try to discourage us from following our heart's passion. They undermine our confidence and sap our hope. The best revenge on these types is success. If someone told you that you can't draw and now your paintings are worth \$50,000 apiece, do you really need to bear a grudge against them? If someone predicted that you'd never amount to anything and you finished top of the class at an Ivy League college, do you really need to waste your time thinking about them? They were wrong, and maybe you even owe them a debt of gratitude since people's gloomy predictions can often egg us on to achieve. It might give you closure if you send them a message or a gift highlighting your accomplishment, like tickets to your performance to the drama teacher who told you didn't have any talent.

5. Next, ask yourself if the hurt was a one-time or time-sensitive occurrence. Sometimes, someone we love and trust does something very painful, but it's a single instance or they were going through a bad time of it. If they have asked forgiveness, made amends or continued to act in a loving way afterwards, then try to put the incident behind you. We are human. All of us has an off-day, week, month (even a year!) and don't always consider the consequences of our actions. Also, especially if this was a one-time deal, ask yourself how you might have contributed to the offense in some way, even unintentionally. Ask yourself if it's worth ruining a relationship, or the memory of one, by forever harboring resentment.

6. The casting director. We don't cast our own lives. G-d puts people in our lives to teach us lessons, to give us gifts, to help us learn and make amends, to help us on our journey and, ultimately, to grow closer to Him. When they have finished their purpose, He removes them from our lives. Sometimes, He eases them out; sometimes, they leave in what may feel as an act of betrayal. The opposite is also true. You may have experienced a relationship in which you've bent over backwards to terminate, and it just won't go away. People leave us because they are recast by the Heavenly casting director. Wish them well in your heart, thank them for the gifts they bestowed upon you and forgive their sudden departure. They have finished their run in your production. They have finished their Divine purpose in your life.

7. Redefine your relationship. If someone has hurt you and is still in your life, perhaps you would find it easier to forgive them if you redefined your relationship. Maybe the thing that the person did is unforgivable in a best friend, but tolerable in an acquaintance. Maybe if you see the person less often or protect yourself by keeping an emotional distance, the person will be less able to hurt you. And you will find it easier to be more forgiving of them that way.

8. If the person who hurt you is no longer in your life, but still alive and accessible (and who isn't nowadays through social media?), try contacting them and hashing it out. Explain how much they hurt you and ask them to explain, to reframe and to attempt to assuage your feelings. Maybe they can; maybe they can't, or won't, but often just taking the initiative will give you some degree of closure.

9. Nothing happens in our lives without it coming from Above. That doesn't mean people are allowed to hurt us, only that no one hurts even a finger without it being decreed by G-d. G-d is All-knowing, and knows when even what we perceive of as bad is good for us. Review the experience for what you gained from it. Did someone sue you, thereby teaching you how to protect yourself? Did someone's bullying teach you compassion for those weaker than you? Did you learn increased honesty from a thief?

10. A heavy load. Go to the sink and fill up two glasses of water. Hold them up in front of you so that your arms are parallel and at a 90-degree angle to your body. Time yourself and hold them for as long as you can. You will see that you can't hold on to the glasses for very long. Holding them causes you tremendous pain, after even a few minutes. That is nothing compared to the emotional, spiritual and even physical pain we cause ourselves when we hold on to negative emotions. It's our choice how long to hold on to those glasses. But even if we can't release them completely, we can put them down and rest for awhile. So when you find yourself replaying painful scenes from your life and feeling full of anger, hurt and recrimination, stop the film and put it down like you did the glasses. Even if you end up picking them up again an hour, day or month later, you'll have benefited from setting them aside for a while and resting. Remove the memory from your consciousness for a little while and take a break from it. Pain is a necessary ingredient of spiritual growth. So is forgiveness. Forgive others their transgressions and G-d will forgive yours, and we can all enter the New Year with a clean or, at least, a cleaner slate.



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