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NEVER APART 
CONNECTING SYDNEY JEWRY

HIGH HOLY DAYS
2020 | 5781



A project of Sydney's Rabbis

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Uniting and Empowering Sydney Jewry

RABBI YOSSI FRIEDMAN

IT is quite surreal to reflect back to this time last year and fully comprehend the seismic shift in our reality. I don't know of any other time in history when all of the world's synagogues closed their doors and worshippers were forced to pray from home. Whilst we are fortunate in Sydney to have our Shuls open these high holy days in some capacity (as of the printing of this publication), we know that many Jews will not be attending due to health concerns, and even those who do attend, will have a very different experience from what they are used to. While part of us may grieve what was, there is much for which to be grateful as we welcome the new Jewish year.

Together Never Apart - Connecting Sydney Jewry is a new and united initiative brought to you by Sydney's community rabbis not only to address the unique issue we face with the upcoming high holy days, but also to reframe and reinvigorate how we come together and grow.

Leading up to the high holy days I began reflecting on some of the positive community initiatives that took place during Covid-19. Despite the challenges, we saw many shuls and organisations band together to offer care packages and meaningful content online, joining forces in an unprecedented level of sharing and cooperation. It inspired me to want to replicate this again for the high holy days, the most emotional and spiritually charged time of the year, with the understanding that this year was going to be very different for all of us. So I asked my rabbinical colleagues if they would support an idea to unite our communities whilst seeking to solve our main problem: How do we engage with many of our members when they are NOT with us in shul? How do we create meaningful moments for them in the space of their own homes?

I was overwhelmed by the positive support of my rabbinic colleagues who all contributed to this publication, and made this all possible. We agreed to empower our families to 'do it at home' with a special high holy day pack of which this publication is a part, as well as a 'moment' to unite all of Sydney Jewry in time and prayer. The JCA, UIA, JNF, The Shabbat Project and The Joint all agreed to support our dream and many others jumped on board to help. Then the real work began, with just under six weeks to turn this vision into reality.

The support we received to bring this project to fruition is a true reflection of just how powerful our Sydney Jewish community is and demonstrates how we, as a nation, have continuously banded together in times of need to survive all odds and overcome. Whilst this year has had its unique challenges, we have personally seen how it



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Together Never Apart - Connecting Sydney Jewry is a new and united initiative brought to you by Sydney's community rabbis

has also presented many opportunities. To counter the constant stream of negative reporting and sad stories bombarding our feeds daily, we hope that the insights, messages and inspirational stories contained within this paper raise your spirits and bring joy and empowerment into your life.

Enjoy this unique opportunity to sample the words of all Sydney's orthodox rabbis, to share the spirit as a united Sydney Jewry connecting with our Judaism, in many respects more actively and certainly very differently than ever before.

Some articles have been reprinted with permission

Outline and Guide to High Holy Days 2020

This is meant to serve as an overview of the times, customs and key prayers for the High Holy Days. Please be in touch with your local Rabbi or synagogue if you wish to understand more. All the prayers are found in your Machzor.

EREV ROSH HASHANAH 18th September

- We recite Selichot in the morning before Shacharit
- We recite Hatarat Nedarim (releasing of vows) in the morning after Shacharit
- Light candles before 5:31pm
(*keep existing flame to light on 2nd night)

1st NIGHT ROSH HASHANAH 18th September

- Friday night service begins with Mizmor Shir (after lecha dodi)
- Rosh Hashanah Ma'ariv
- Kiddush followed by a meal. Custom to dip apple in honey and say blessing over the apple and special "Yehi Ratzon", found in your Machzor

1st DAY ROSH HASHANAH 19th September

- Rosh Hashanah Shacharit for Day 1, including additions for the Sabbath
- Torah reading and Haftorah for Day 1
- No Shofar
- Rosh Hashanah Mussaf for Day 1
- Kiddush followed by a meal
- Rosh Hashanah Mincha
- Tashlich - ritual throwing away of sins at a body of water

2nd NIGHT ROSH HASHANAH 19th September

- Light candles from existing flame after 6:27pm
- Rosh Hashanah Ma'ariv
- Kiddush followed by a meal. Custom to eat new fruit and make She'he'chyanu blessing

2nd DAY ROSH HASHANAH 20th September

- Rosh Hashanah Shacharit for Day 2
- Torah reading and Haftorah for Day 2
- Hear the Shofar
- Rosh Hashanah Mussaf for Day 2
- Kiddush followed by a meal.
- Rosh Hashanah Mincha
- Festival end and Havdalah at 6:27pm



EREV YOM KIPPUR 27th September

- We recite Selichot in the morning before Shacharit
- Customary to do Kapparot on Erev Yom Kippur
- Pre-Yom Kippur Mincha prayed earlier to allow for final meal before fast.
- Light candles before 5:37pm
- **Fast begins 5:37pm**
- Kol Nidrei prayer
- Maariv prayer followed by Yom Kippur Eve service

YOM KIPPUR 28th September

- Yom Kippur Shacharit
- Torah reading and Haftorah for Yom Kippur
- Yom Kippur Mussaf
- Yom Kippur Mincha in the afternoon
- Final prayer of Neilah
- Final Shofar blast
- **End of fast and Havdalah at 6:33pm**

Key prayers, explanations and discussion points from our Rabbis



KEY				
Adler	ArtScroll Ashkenaz	Birnbaum	Sefardi Yedid Hashem	Kehot Annotated



“HASHEM MELECH - O G-D YOU ARE OUR KING”

RABBI MICHEAL AND DALIA CHRIQUI, SEPHARDI SYNAGOGUE

Ado-nai Melech

Day 1 105 328 225 277 124

Day 2 203 370 255 297 144

Of all the prayers that we recite during Rosh Hashanah “Hashem You are Our King” would have to be one of the most telling, powerful and significant.

Proclaiming G-d as our King is a major theme behind the significance of Rosh Hashanah. On Rosh Hashanah we do not only acknowledge that G-d created the world we also acknowledge His Majesty’s reign and full and intimate control over every aspect of our existence and world events.

By proclaiming that You Hashem are our King in fact goes much deeper than a simple recognition of his rule. In kabbalistic teachings the tetragrammaton name “Hashem” refers to the omnipresence of G-d, a spiritual level that transcends the limitations of time and place. Hinted in the very letters of G-d’s name – Havaya; are the words He was, He is and He will be simultaneously. The Attribute of G-d’s majesty “Melech” (King) connotes G-d’s rule as he connects, interacts and reveals Himself in the Sphere of Time. Therefore, by proclaiming that “Hashem” is our King we are effectively drawing down and manifesting the lofty transcendence of the Infinite G-dly light in this physical world.

Our objective as Jews is to bring to the whole world a recognition of G-d’s Majesty through causing a great, Divine revelation. When that occurs the world will reach its Tikkun Olam, it’s completeness and redemption. For after all what is redemption if not the fusion of the physical with the spiritual. It is for this reason that in one of our prayers we recite and proclaim Hashem Melech, Hashem Malach, Hashem Yimloch. G-d is our King and He reigns, He reigned and he will reign.

May our prayers this Rosh Hashanah of proclaiming G-d Our ultimate Sovereign and King speedily Herald the epoch of Redemption – a time of peace, health, happiness, and spiritual revelation in this physical world.

Amen

LETS DISCUSS

1. Why do we refer to Hashem as our King on Rosh Hashanah?
2. What is the difference between referring to Hashem as our Creator and the Divine King?
3. The different relationship and meaning behind referring to Hashem as our Heavenly Father or our Heavenly King?



HAFTORAH FIRST DAY ROSH HASHANAH

RABBI SHUA AND MICHAL SOLOMON, MIZRACHI SYNAGOGUE

Haftarah

Day 1 121 416 296 434 170

The Haftarah on First Day Rosh Hashanah tells the story of Channah, a childless woman chastised by her husband, who pours out her heart in prayer before the Almighty.

So important is Chana’s prayer, that we actually learn out some of the Laws of our own prayers in Shul from her story.

Above all, Chana teaches us that it is never too late or not appropriate to turn our hearts and minds to G-d in search of what we really need and want. Eli, the High Priest at the time, finds her praying in the Tabernacle and so intense is her prayer that she believes her to be drunk.

But our Sages view Chana’s prayer in only positive terms and as a framework for how to genuinely approach G-D during a time of distress.

This year, whether at Shul or at home, may we be blessed to find favour in the eyes of G-d through our Tefillot.

LETS DISCUSS

1. What was so special about Chana’s prayer?
2. Why did Eli think she was drunk?
3. Why do we read this story on Rosh Hashanah?



TORAH READING FIRST DAY ROSH HASHANAH

RABBI ARON AND NECHAMA DINA MOSS NEFESH

Torah Reading

Day 1 117 402 287 432 164

We Are All Pregnant

Our matriarch Sarah gave birth at age 90. Don’t try this at home. Why would we read this on Rosh Hashanah?

Because we are all pregnant. Every one of us. We each have a life within that is waiting to emerge. We are pregnant with ideas, dreams, ambitions and yearnings. Some have been there for years and not yet come to the surface.

And we have great excuses why we haven’t given birth yet. We lack the confidence in ourselves, or listen too much to the discouragement of others. We have tried and failed too many times, or we are scared to change the status quo.

But you can’t just stay pregnant forever. You need to give birth to your potential. There comes a time when you have to look at all the obstacles, assess all the risks, face all the fears, and say: YOU CAN ALL GO JUMP. I’M DOING THIS.

Rosh Hashanah is the right time to make this move, because Rosh Hashanah is a new beginning. Maybe I failed in the past. Maybe I never tried. It doesn’t matter. Today’s a new day, a new year and a new world. Today’s the day for giving birth.

So do it. Change your lifestyle. Write the book. Take on the new project. Pop the question. Have the baby. Our mother Sarah gave birth at age 90. It’s not too late for you.

LETS DISCUSS

1. Name a positive outcome from the pandemic, like a new relationship, skill, perspective or lesson you have learnt.
2. If there are limited spaces in shul, and I know that by my attendance, another person will not be able to come, under what circumstances should I go to shul anyway, and under what circumstances should I give up my place?
3. If you knew last Rosh Hashanah what this year would bring, what would you have done differently?



AVINU MALKEINU ROSH HASHANAH DAY 2

RABBI REUBEN KLEIN,
ADASS YISROEL

Avinu Malkeinu (Our Father, Our King)
210 384 271 393 152

"Avinu, Malkeinu - our Father, our King". The curious individual would not be wrong for pausing to consider the complexity and dichotomy in this declaration. Is G-d our Father, or our King? Is one form of relationship preferable to the other? What does this have to do with Rosh Hashanah and Yom Kippur?

Without the correct perspective of our relationship with G-d, it is easy to miss the point of Rosh Hashanah and Yom Kippur. The Jewish understanding of G-d is not one of vengeance and punishment, who eagerly awaits this day of collective and individual judgment. Rather it begins with a view of G-d as a parent whose sole desire is to bestow good and plenty upon us. Furthermore, this parent has an unwavering faith in our ability to live up to our potential. Yet, this vision of greatness comes with a challenge. We are expected to attempt to realise this vision and justify the investment in our cause. This

is where the reckoning of the King comes in. At the same time, the compassionate parent will always accept an honest acknowledgment of our setbacks and a genuine game plan for future self-improvement.

Each specific request we make in this prayer begins with a reminder of this unique relationship. G-d, I know that You love and believe in me (Avinu) and that You expect me to live up to my potential (Malkeinu). With each specific request, we declare our commitment to utilising this blessing in our quest to realise our potential greatness in the coming year of 5781.

(P.S. While every stanza of this prayer is essential, in light of the COVID-19 epidemic it would be appropriate to pay special attention to the appeal of "withhold the plague from Your inheritance i.e. the Jewish People". May we see a speedy salvation in the upcoming year!)

LET'S
DISCUSS

1. What does it mean to view G-d as our Father? What are the consequences of such a relationship?
2. Why do we ask G-d to "bring us back in wholehearted Teshuvah (repentance)"? Isn't this something we need to do ourselves?
3. When we say "do it for Your sake (i.e. G-d's sake), if not for ours" - what exactly do we mean? How can our physical, financial and spiritual health be G-d's personal 'need'?



TORAH READING SECOND DAY

RABBI YOSSE AND
CHANA FRIEDMAN,
MAROUBRA SYNAGOGUE

Torah Reading
Day 1 216 402 299 437 164

Why are we tested in life?

The reading for the second day of Rosh Hashanah, known as 'the binding of Isaac', opens with these words: "And it came to pass after these things, that G-d tested Abraham..."

But what does it mean that "G-d tested Abraham"? If G-d created all beings and knows our abilities, then what's the purpose of any test?

Every person has two dimensions to his or her personality. There is the person who I am today and the person who I am capable of becoming. There is the 'self' that I am aware of, and there is that deeper 'self' that many of us never touch or even know exists. Often, we go through life and we tell ourselves that as long as we are doing good and not causing harm, we must be doing alright. Yet, tragically, we may not realise that we haven't fully explored the deepest part of our identities.

For this Judaism gives us perspective. "And G-d tested Abraham". The Hebrew word used for 'test' is 'nisah', which is related to the word 'nes', meaning, 'flag'. You see, for a flag to function it must be hoisted which necessitates much energy and effort. Similarly, through the effort exerted in overcoming a test, we, too, are able to become hoisted to higher levels.

Life offers us this opportunity each day of our lives by providing us with tests or challenges - some of them easier, and some really painful. Yet we know what our response must be. The function of every challenge is to invite us to go much deeper into ourselves, where we will discover the strength needed to face all our trials and triumph over adversity.

LET'S
DISCUSS

1. How have you been tested in life?
2. What are strategies that you could implement in facing challenging times?
3. How can you effectively support someone else who is 'doing it hard' or in pain?



MUSSAF INTRODUCTION

RABBI ALON MELTZER AND FAMILY
OR CHADASH

Mussaf
Day 1 131 448 327 491 180
Day 2 227 448 327 493 180

There are three key areas of our liturgy and actions that imply the coronation of Hashem as king over all the world.

In the Rosh Hashanah Shacharit we opened prayers at a different starting point than every other day of the year except for Yom Kippur. We started prayer with the words Hamelech yoshev al kiseh ram v'nisa - the king who sits on a throne, high and lofty.

The second is that of the Shofar. In the story of Abshalom, found in Shmuel II 15:10, we see the use of the Shofar in the

attempt to coronate Abshalom as King in Hebron. While this coronation was fleeting, the coronation of God, as described in Tehilim 47:6, is eternal, and masterfully choreographed in the initial set of tekiot, notes, that begins Mussaf.

Finally, in the Mussaf prayers we read through the three sections; Malchiyot, Zichronot, and Shofarot, each one with their accompanied blasts of the coronation trumpet, and filled with repetitive statements over God's sovereignty.

The Babylonian Talmud, Tractate Rosh Hashanah states on 16a And recite before Me on Rosh Hashanah verses that mention Kingships, Remembrances, and Shofarot: Kingships so that you will crown Me as King over you; Remembrances so that your remembrance will rise before Me for good; and with what will the remembrance rise? It will rise with the shofar.

We are instructed to crown the Almighty as king over all the world - a final act of coronation that leads combines statements, belief, and acts.



UNETANE TOKEF

RABBI NOCHUM AND FRUMA SCHAPIRO
CHABAD NORTH SHORE, PRESIDENT OF THE RCNSW

Unetaneh Tokef
146 538 361 487 223

One of the most stirring and poignant prayers within the High Holiday service is the famous prayer, Unetane Tokef.

In this prayer, we pause to reflect upon the fact that on Rosh Hashanah G-d is deciding our fate, who will live and who the opposite. Who by fire and who by water.... Who by plague....

This year, for the first time, I will relate to the words "who by plague" as so many, including my own mother of blessed memory unfortunately succumbed to COVID 19.

Every year, when we listen to this prayer being sung in shul, it stirs us to concentrate and contemplate the meaning

behind it. This year, the melody will be silenced by regulations. How do we focus this year?

The answer may potentially be found in the prayer itself: "A great shofar will be sounded and a still soft voice is heard".

This phrase is first used in the Tanach when describing the famous Biblical episode that transpired on Mount Sinai several centuries after the giving of the Torah. The prophet Elijah, stood on the same mountain and confronted the false prophets of Baal. During this dramatic confrontation, there was a great wind, an earthquake and a fire - but G-d was not heard amidst the noise. Finally, there was kol demana daka, "a still small voice". That is where G-d's majesty and

grandeur was revealed, this is when His voice was heard.

There is something to be said about the sound of silence. The simple sincerity of the heart that penetrates all barriers. It is within this very space of sincerity and silence that we can find G-d if we dig deeply within ourselves.

This year, we need to be self motivated in order to create the mood, pray fervently and call out to Gd with sincerity. When Gd sees that we are making a tremendous effort to pray using our own, internal resources, in a manner that we have never done before, there is no doubt He will respond to our sincere efforts and shower us with His abundant, overflowing blessings.



SHOFAR

RABBI MICHOEL AND
DINA GOURARIE, BINA

Shofar
Day 1 222 432 315 475 175

Simple Sounds - Powerful Message

Our Sages teach us that Shofar blowing is what Rosh Hashanah is all about. What is so special about these seemingly simple sounds?

The Shofar is blown throughout the service in various different ways. But it always follows the same pattern: We always begin by blowing a "Tekiah" - a long straight sound. This is followed by a "Teruah" (or Shevarim) - short, broken up, crying like sounds. These sounds are followed by yet another long "Tekiah". This is the formula: Tekiah - Teruah - Tekiah.

A great Chassidic Rabbi explained that this pattern tells the story of our life journey and expresses the power of Rosh Hashanah.

The long, smooth Tekiah is a symbol of purity, innocence and perfection. On the other hand the broken Teruah sounds are the challenges of life. They represent darkness, confusion, complication and frustration.

Our life begins with a Tekiah. We are born with a natural purity, with an untainted soul that is perfect and unchallenged.

But inevitably, sooner or later, the long and beautiful Tekiah is replaced by the broken sounds of the Teruah. We begin to experience confusion, face difficulties, and are suddenly thrown into the ups and downs of a complicated and sometimes challenging existence.

But this is the power of Rosh Hashanah. When we begin a fresh new year, the past is not always so positive. Not everything in the last year might have been a Tekiah. But on this special day we can turn it all around. We can learn from last year's experiences and make the future more positive.

And so we conclude with a Tekiah again. Out of the Teruah emerges a greater, stronger and deeper Tekiah than the one we began with. Light that comes from darkness is brighter than natural light. Smoothness and purity that emerges from challenge is deeper and stronger than the natural innocence that we experience at birth. Hence the Shofar pattern: Tekiah - Teruah - Tekiah



VCHOL MAAMINIM

RABBI ARYEH LEIB AND
EDNA SOLOMON
KEHILLAT MORIAH
THE HUGO LOWY
SYNAGOGUE

Vchol Maanimim
149 490 486 367 145

This prayer teaches us that for a Jew, belief is intrinsic. We are described as "believers, the sons of believers" and when push comes to shove, our belief is a fundamental part of our life. Yet, the Sages of the Talmud warn us that belief alone is insufficient and that we must act in accordance with it. In Berachot 63a, they describe a scenario of a burglar who actually prays to G-d for success before embarking on a dangerous break-in. The burglar believes in G-d, or otherwise he would not pray, but his belief is so far removed from his everyday thinking that he is able to act in direct opposition to G-d's will and will proceed to break into a home to steal. Rosh Hashanah is a time for us to

endeavour to harness our instinctive belief and, unlike the thief in this story, we try to align our conscious thought and actions with that belief. This is called Knowing G-d, internalizing our belief.

This can be illustrated with a story.

When R. Levi Yitzchak of Berditchev came home from Mezritch, where he studied at the feet of the Maggid, his father-in-law asked him what he had learned there.

"I learned that G-d exists," he replied.

"But even the gentile maid knows that!"

"She says it, but I know it."

A Jew believes in G-d by virtue of the essential Divinity within his soul. Because his soul is "an actual part of G-d," his identification with G-dliness is intrinsic, an inherent element of his being. It is possible, however, that this awareness will not be sufficiently integrated and internalized to affect his daily thoughts and conduct. Rosh Hashanah and Yom Kippur provide an opportunity for this urgent realignment.



L' DAVID HASHEM ORI

RABBI BENJAMIN AND
HINDA ELTON,
THE GREAT SYNAGOGUE

L'David Hashem Ori
170 178 417 - 159

Every day from the beginning of Elul until Shemini Atzeret, we recite Psalm 27, which begins, 'the Lord is my light and my salvation', after Shacharit and Maariv. For the duration of Elul, the Shofar is blown just before we say the Psalm at Shacharit.

The Midrash explains the connection with the High Holidays. 'My light', is a hint towards Rosh Hashanah, 'my salvation' alludes to Yom Kippur, and a phrase later on 'He will hide me in His tabernacle' refers to Succot.

Yom Kippur is clearly a time of personal salvation, as our sins are forgiven, but in what sense is Rosh Hashanah a source of light? It has often been observed that Yom Kippur should come before Rosh Hashanah. First we should discard the sins of the past year and then we should start the new year afresh. While Yom Kippur looks backward, to past mistakes and tries to rectify them, Rosh Hashanah looks forward to the year to come.

Yom Kippur provides salvation from the past, but Rosh Hashanah gives hope for the future; it shows us the light at the end of the tunnel. It does so even more powerfully, because at the time of Rosh Hashanah we still bear the sins of the past year. The hope, the light, of Rosh Hashanah, is that even while we are still sinners, there is still a better future for us to create and to look forward to enjoying.



BIRKAT COHANIM PRIESTLY BLESSING

RABBI CHAIM AND
DINA KONCEPTOLSKI,
CREMORNE SYNAGOGUE

Birkat Kohanim (Priestly Blessing)
164 574 399 530 241

The blessing of the Cohanim can be said by any person but it has a special power to draw down blessings when said by a Cohen, because the Cohanim categorically were given the power of blessing.

The Torah testifies (Zot Habracha, 33,8) that Cohanim have an innate nature of Kindness.

A kind and generous spirit is a prerequisite for an effective blessing because kindness triggers kindness.

Every blessing is a flow from above. It is an act of kindness by Hashem.

In Israel, this blessing is pronounced by Cohanim every single day during the morning service. Outside of Israel, it is only recited on Jewish holidays. The reason is, that the sages understood that this special blessing must be accompanied by a qualitative joy that is felt primarily in the Jewish homeland and on Jewish holidays in the diaspora.

It is a great Merit for men, women and children to hear this blessing from the Cohanim

YOM KIPPUR

KOL NIDREI

RABBI PAUL AND TAYLA LEWIN
THE NORTH SHORE SYNAGOGUE

Kol Nidrei (All Vows...)
15 58 489 92 36

Certainly the highlight for most Jews is Kol Nidrei. The ceremony which begins Yom Kippur, is one of the most emotional services of the year.

However, the text of Kol Nidrei is significantly different to the emotion of the traditional tune. The Text speaks about all the vows, oaths and promises that we have made over the past year. It is a legal text which states that we now know better and express regret for making them. The Chazzan in his rendition of the Kol Nidrei, announces that all these vows are to be null and void.

What are we missing?

The answer relates to the nature of Teshuva and Vidui- repentance and confession.

Yom Kippur is the day of Atonement. It is the day where we confess our wrong-

doings and ask Hashem to forgive us for our sins. But how is that even possible? If we have messed up and sinned how can we possibly make it right? Is there a precedent that we can rely upon to ask that our sins be forgiven?

The answer is yes. The Torah teaches us, in a completely different context, that yes we can undo past mistakes. In Jewish law, if a person makes a vow and subsequently realises that they cannot keep the vow, they present themselves to the Beth Din and declare that had I known how difficult this was I would never have accepted the vow.

In Jewish law, if we sincerely regret the vow that we made the vow can be annulled. This creates the paradigm that we can use for Yom Kippur. On Yom Kippur, we stand before Hashem and acknowledge the

LETS DISCUSS

1. What is your favourite Kol Nidrei Memory?
2. Why is Kol Nidrei recited in Aramaic?
3. What promises did you make this year that you wished you hadn't?

mistakes that we have made. We state that had we understood the consequences of our actions, we would never have done what we did.

We can now understand what is happening during the Kol Nidrei ceremony. The Chazzan stands flanked by the two Torah scrolls, to represent the Beth Din. He intones the text of the Kol Nidrei to declare that like the vows that we have regret for, so too, the other mistakes we have made, may they be annulled via the fasts, prayers and confessions of Yom Kippur.



13 ATTRIBUTES OF MERCY

RABBI PHIL AND ABRA KAPLAN,
MINISTER AND ASSOCIATE RABBI, THE GREAT SYNAGOGUE

The Talmud in Rosh Hashanah sets the scene in which Hashem teaches Moshe the Shelosh-Esreh Middot Ha Rachamim, the 13 Attributes of Mercy.

“And the Lord passed by before him, and proclaimed” (Exodus 34:6). Rabbi Yochanan said: Were it not explicitly written in the verse, it would be impossible to say this. The verse teaches that the Holy One, Blessed be He, wrapped Himself [in a tallit] like a prayer leader and showed Moses the order of the prayer. He said to him: Whenever the Jewish people sin, let them act before Me in accordance with this order and I will forgive them.

So much can be gleaned from these few lines. When seeking to teach the Jewish people about mercy, righteousness

and compassion, God didn't think words alone would suffice. He physically demonstrated the best way to embody a disposition of forgiveness, to both give and receive forgiveness.

The 13 Middot which we recite during Selichot and the High Holidays describe the qualities of Hashem. He is: merciful; compassionate; gracious; slow to anger; abundant in kindness and truth; forgiving of iniquity, transgression and sin; and pardons those who err. The Sheliach Tzibbur, the prayer leader, should ideally possess humility and a profound sense of responsibility in representing his community before God. That is why the Sheliach Tzibbur is the perfect metaphor for how we should approach seeking forgiveness and giving forgiveness, and why God uses this as a model

13 Attributes of Mercy
- 110 529 - 62

LET'S
DISCUSS

1. How is Hashem merciful and compassionate?
2. How can we better be like Hashem in these ways?
3. Who in your life do you think is a good model of these qualities?



TORAH READING SHACHARIT, YOM KIPPUR

RABBI DAVID AND DEBORAH BLACKMAN,
JEWISH LEARNING CENTRE

Our Torah reading on Yom Kippur morning depicts the Temple service; the various sacrifices offered on the Day of Atonement.

Looking at the animals offered up as sin-offerings, Korbanei Chatat, on Yom Kippur, we discern a subtle difference to the sin-offerings brought throughout the year.

On all other Holy days, a single sin-offering of a goat was sacrificed. On Yom Kippur, however, there were two offerings: an ox and a goat. What is the significance of these two animals offered up as sin-offerings?

Rav Kook creatively suggests as follows: The ox is the strongest of all domesticated animals. Oxen were tradition-

ally used in construction, land cultivation, transport and other constructive endeavours.

The goat is seen as a symbol of corrosive power. The Hebrew word for goat is Sei'ir, meaning to storm and rage. The foraging goat devours the very roots of plants. Overgrazing by goats leads to land - erosion and destruction of pasture.

Both of these forms of power - constructive and destructive - may be used for positive goals and both may be used for negative outcomes. Each has its proper place and time.

We use constructive forces to build and advance. Yet we need destructive forces when dismantling existing structures

Torah Reading
110 452 711 557 202

in order to rebuild and improve. Both energies, however, may be abused.

The most common need for atonement lies in the area of accidental damage or hurt caused.

For this reason, the standard Korban Chatat, sin-offering, is the goat a symbol of blight and destruction. On Yom Kippur, however, we seek forgiveness for the misuse of all forms of power. Therefore, we offer a second sin-offering from an ox, the classic symbol of labour. With this offering, we express our regret if, inadvertently, our constructive deeds may have been inappropriate or harmful.



YIZKOR

RABBI DOVY AND RIVKA RAPAPORT,
KEHILLAT KADIMAH

What is the meaning?

What is the meaning of the Yizkor prayer and does Yizkor really have the same meaning for everyone?

There are, it seems, two aspects to the Yizkor service. There is on the one hand the emotional reflection of the past, whilst on the other hand there is an appeal to look ahead to the future.

Regarding the reflective element, it is true that everyone has a subjective experience. For some, the emotions are bubbling at

the surface and for others they lie dormant. For some there is clarity and for others confusion. There is no one size fits all approach to this component of Yizkor.

With regards to the aspect of Yizkor that urges you to look forward however, there is most certainly a message that is applicable to everyone.

The root of the word Yizkor means to remember. This word though is ambiguous.

On the one hand, it can mean to reminisce, to recall the good times we had with our parents and to allow nostalgia to overwhelm

us as we remember our parents or memorialise the heroes of the Holocaust and Israel. This is the first element of Yizkor.

However, remember can also mean to be reminded. We are reminded of that which our parents did for us and the challenges they set us as the next generation. We are reminded of how we must build upon the actions of the Jewish martyrs who fought for the land, people and state of Israel.

It is this message that can be related to by everyone because this isn't a search for nostalgia, but a call to action. It is a reminder that as long as we have a heart beating

inside us, we have a job to do. It does not suffice to cry over the loss of our loved ones, but that we must also work on perpetuating their legacy.

During the Yizkor prayers, as we remember our loved ones, we must not just remember and reminisce, but remember and be reminded of our purpose to continue that which they began, to immortalise their legacy, to achieve what they perhaps couldn't and to maximise our potential here in this world. May their souls indeed be bound in the bond of the living.

Yizkor
119 472 502 576 210



THE MUSSAF SERVICE

RABBI LEVI AND CHANIE WOLFF,
THE CENTRAL SYNAGOGUE

Beyond the Script

The mussaf service can be considered the centerpiece of the entire Yom Kippur service.

Within, it encapsulates so much including details of the avodah - the intricate service performed by the Kohen Gadol, (High Priest) in the Temple, on the holiest days within our lunar calendar.

Before organised prayer as we know it was introduced, the Yom Kippur avodah consisted of a series of elaborate rituals and korbanot, or sacrifices, brought to the Temple on special days. Mussaf is a conduit through which we tap into that in this modern age.

In many ways, the current COVID-19 reality with limited travel of a physical kind, affords us the opportunity to explore the origins of davening, and go 'beyond the script' on a more spiritual journey.

When shule services are not within reach, we are gifted with more time on the homefront and the ability to reconnect to the origins of the High Holy days - discovering deeper meaning than ever before.

We haven't yet had a chance to collectively reflect on the impact of a global pandemic, yet we know from our revered forefathers that determination and resilience emerge in the

face of adversity. When channelled properly it allows us to arrive in a far more spiritual place than ever before!

Let us take the time to slowly and carefully peruse the Mussaf davening, read the Hebrew, read the English - and truly immerse in its timelessness.

Let us remind ourselves that these words are not static or one dimensional - on the contrary, they are a window into a realm that is brimming with connectedness and power. Breathe life into them over the upcoming chaggim ... and you will see exactly what I mean. Don't just merely turn the pages of your machzor, allow the pages to turn you closer to Hashem.

Mussaf
124 486 745 579 215



VECHOL MAAMINIM

RABBI AVROHOM AND CHAYA PERLOW,
TZEMACH TZEDEK COMMUNITY CENTRE

Vchol Maamini
152 538 797 - 241

Vechol Maaminim - "And all Believe", is a Piyut, a Jewish liturgical poem that is recited in Ashkenazi communities on both days of Rosh Hashanah and on Yom Kippur. It is a declaration of our Faith. This Piyut proclaims that our ultimate hope rests in the hand of the King of Judgement and we describe His Majesty, all knowing, all powerful and merciful. The Aron Hakodesh, the Holy Ark is opened, and the congregation rises.

Vechol Maaminim - was composed in the latter part of the 4th century C.E. by the Talmudic Sage Rabbi Yannai. Each verse is based on a verse from Tanach. Rabbi Yannai was one of the sages who composed the Talmud Yerushalmi, the Jerusalem version of the Talmud.

The famous Maharil (Rabbi Yaakov Segel, 1400 C.E) introduced many of the Ashkenazi customs and davening tunes that we follow and sing until today. When he came to the Piyut of Vechol Maaminim, he continued it in the same breath that he concluded the previous Piyut (of B'Ain Mailitz).

This Piyut is very interesting because it is a double acrostic; it

contains a double alphabetical motif. Each two lines begin with and descend in alphabetical order. The opening line of the Piyut is prefixed with the Hebrew letter *Hey* (before the descending letter of the Aleph Bais). The second line repeats the alphabetic word from the previous line but is prefixed with the Hebrew letter *Shin*. Each two lines continue down the Alef Bais, alternating with the prefix of *Hey* and *Shin*. However, it is customarily recited as if the latter phrase is the beginning of a new verse.

This Piyut concludes with the last letter of the Aleph Bais, *Tav*, stating that all His works are perfect.

LETS DISCUSS

1. What is the significance of composing this Piyut according to the Aleph Bais.
2. Why is this Piyut said with an open Aron Kodesh and with the congregation standing?
3. Why is this Piyut begun in the same breath as the previous Piyut is concluded?



ALEINU

RABBI YOSSE AND RIVKY SHUCHAT,
JEMS

Aleinu
157 550 807 - 245

Aleinu - a prayer many of us are familiar with, as it is recited Thrice daily at the conclusion of our prayers. Oleinu takes on special prominence on Rosh Hashanah and Yom Kippur, where it is recited within the Amida, accompanied by a special soul stirring melody as we bow down and prostrate ourselves before Hashem.

Why Aleinu? Who authored this prayer and what's its significance? And why is it given special prominence on Rosh Hashanah & Yom Kippur?

Aleinu begins with our duty to praise Hashem, continues with our prayer for the world to be perfected in G-D's name (Tikun

Olam) and finally concludes with a description of a future world where all of mankind is united in the service of Hashem (the coming of Moshiaich).

According to tradition the aleinu prayer was either authored by Yehoshua Bin Nun, who led the Jewish people into Israel after the passing of Moshe or Rav the author of the Mishna, either way it was Rav who inserted it as the lead prayer of the Malchiyot section of the Rosh Hashanah service, which discusses Hashem's dominion over the world, one of Three key themes in the Rosh Hashanah service.

As we celebrate Rosh Hashanah we pray

that Hashem our King have mercy on all mankind and usher in a world of peace.

LETS DISCUSS

1. How can we partner with Hashem in making this world a better place? Brainstorm some small ideas to help create a catalyst of good
2. Rosh Hashanah is about crowning Hashem as our king, but what does Hashem need from us?
3. Envision a world at peace united for the good of all mankind AKA a world of redemption



THE AVODAH

RABBI YANKY AND LEAH BERGER,
CHABAD DOUBLE BAY

The Avodah
159 554 811 633 246

There is no other day in the Jewish calendar where we devote so much time to Prayer as we do on Yom Kippur. However if you look in the Torah where it describes the Yom Kippur observance, nothing is really mentioned about lengthy prayers.

In the book of Vayikra, almost the entire Chapter 16 deals with the ritualistic observances of Yom Kippur, also known as the "Avodah" The "Service" of the High Priest on Yom Kippur in the times of the Beit Hamikdash.

Ever since the destruction, these rituals do

not apply. However in our Shules on Yom Kippur afternoon we verbalise and recount the high priest's "Service".

We trace his steps through the Beit Hamikdash, his multiple immersions in the Mikve, his change of clothing from the "Gold clothing" to the "White clothing". The Goat offerings and the extra incense etc. However the highlight of the Day was when he would enter into the Holy of Holies. This innermost chamber in the western part of the temple where G-D's energy would shine very strongly.

Nobody ever entered into the Holy of Holies besides the High priest only on Yom Kippur.

In Jewish Mysticism we are taught that There is a chamber within our soul which is normally inaccessible. This is the innermost and deepest part of our soul which is one with Hashem. On Yom Kippur we are like the High Priest gaining access to our Holy of Holies. This is the secret of Yom Kippur, to access the "Yechida Shebnefesh" and from that mindset to see ourselves. There is no sin only atonement and purity from this deep place.

LETS DISCUSS

1. What do you feel when you confess your sins?
2. Why do we recite the confession repeatedly on Yom Kippur?
3. Why would we confess sins that we know we already atoned for in past years?



AL CHEIT

RABBI YEHORAM ULMAN,
CHABAD OF BONDI

Al Chet
49 132 551 197 73

One of the highlights of the Yippur liturgy is the Al-cheit-Confession prayer.

Why do we confess our sins? Why doesn't it suffice to regret our wrongdoing and resolve to be better in the future?

When we verbalise our thoughts and feelings it helps us uncover even those thoughts and feelings that are deeply embedded in our subconscious. In addition, verbalising our thoughts enhances our feelings once they are exposed.

Al Cheit -For the sin...

The Hebrew word used for sin, cheit, actually means defect, imperfection or void. We ask forgiveness from G-d not only for those sins that we committed intentionally, but for our mistakes as well. Our concern on Yom Kippur is to "fill in the void." Accordingly, we must even ask forgiveness for the good deed that we performed, but fell short of the mark.

Our Sages teach that G-d Himself observes all the commandments. How then do we explain G-d saying Al Cheit?

The Talmud answers this question when it states that G-d "regrets" having created Galut/exile.

This means that Galut/Exile is short of the mark G-d had set for the world's destiny. When we ask G-d for forgiveness for our sins, we are in a sense also asking G-d to atone for "His" sin, as it were, the creation of the state of Galut, so we can realise our G-d given potential.

...which we have committed

Why do we confess in the plural? The great Kabbalist, the Ari explained that our confession is said on behalf of all the Jewish people, for we are but one organic whole. As long as one Jew is incomplete, every Jew is incomplete. This explains why the need for Moshiaich and Redemption is not only for those who are suffering, but for each and every one of us.

LETS DISCUSS

1. What do you feel when you confess your sins?
2. Why do we recite the confession repeatedly on Yom Kippur?
3. Why would we confess sins that we know we already atoned for in past years?





THE 10 MARTYRS

RABBI ELOZER
GESTETNER
COOGEE SYNAGOGUE

The 10 Martyrs
178 586 837 640 266

I recall growing up as a child our family prayed with a congregation of Holocaust survivors. In the late afternoon of the Yom Kippur liturgy as the congregants waned slightly, the melodic voice of the reader Rabbi shochet Weiss struck out with the piercing haunting melody of "Tiher Rabban Yishmael - Rabbi Yishmael purified himself and levitated to heaven.. 'Is it true?', he cries 'are the sages of Israel destined to be killed and slayed?'. 'Thus is decreed', said the heavenly voice." and the sages were submitted to martyrdom by the hands of Antiochus the Roman Emperor. The prayer addresses martyrdom, giving your life for the sake of your beliefs and your religion. It is sadly the eternal Jewish narrative. Ever since the first Jew

Abraham was thrown in a furnace by Nimrod and Isaac sacrificed on the alter at Mount Moriah, through to the violent crusades and Spanish Auto de fas culminating in the 6 million murders of the Holocaust. Shochet Weiss himself was a survivor from Auschwitz, he lost his first family and when he sang this passage he sang knowing what it means to submit to martyrdom.

The Talmud gives background to the passage, explaining that the ten sages were destined to be killed to atone for the 10 brothers of Joseph who sold their sibling to slavery. The Talmud further asks, the Talmudic Sages were not required to submit to martyrdom to the Romans. It is only on

the three transgressions of idolatry, adultery and murder that one is required to die rather than live. The Talmud then gives further reasoning for martyrdom when the oppressor is making a point against God and Judaism then one is required to forfeit their lives even for the sake of a minor Jewish Law. The 10 sages were commanded to desist from teaching Torah. This they would not do and thus submitted themselves to death.

Today the enemy of the Jews seem to have this unrelenting hatred for Israel and Zionism. Anti Zionism is now the new anti-Semitism and the very existence of Israel today rests on the soldiers of Israel who are willing to give their lives for their God, their religion and their country.



YOM KIPPUR MINCHA

RABBI GAD KREBS,
KEHILLAT MASADA

Mincha
197 626 887 786 302

Yom Kippur mincha acts as a welcome relief between the intensity of the Kol Nirdei and Mussaf services, on the one hand, and the emotional conclusion of the Neilah service soon to follow.

In many ways it's anti-climatic; all the services of the day seem to have their own feel and flavour, whereas mincha often goes by unnoticed; people return home after Mussaf and most will only return for Neilah, leaving mincha rather deserted of both people and energy.

It is during this "lull" that we read the peculiar story of a man who sought to evade his life's mission; Yona. On being commanded to preach a message of rebuke to the gentile city of Ninveh, Yona flees from Hashem. He initially sets sail for a distant land only to have Hashem

storm his boat and swallowed by fish for 3 days.

Hashem was determined to set him back on his original mission.

Yona flees because he is scared; scared of not fulfilling his mission or perhaps, paradoxically, of fulfilling it. But he cannot avoid his mission, to do so would mean rejecting the divine purpose for Hashem's having created him.

Yom Kippur is about taking responsibility for those things we have done and in those areas that we have erred, but like Yona, it is also about recognising the paths that we've mistakenly taken.

Yona, albeit with some coercion, returns to his mission; the Book of Yona encourages us to do likewise.



TORAH READING MINCHA

RABBI MENDEL AND TZIPPY KASTEL,
JEWISH HOUSE

Torah Reading Mincha
199 630 885 788 304

Traditionally, the Mincha reading is also read from Acharei Mot. This is the last reading for Yom Kippur and instead of talking about serving G-d, the giving of Tzedaka or any other Mitzvot we may begin to do to strengthen our connection with Hashem, the parsha focuses on intimate relationships, describing what is and what is not permitted.

While having appropriate relationships are important, the question we ask is "why when we are at our holiest - just having connected with G-d on the highest of levels and just before we say the Neilah Prayer (the closing prayer of Yom Kippur) is this taught?"

The lesson here is very important in relation to the growth of our relationship with G-d.

We need to understand that when dealing with others there are things that are permitted and even a Mitzvah within relationships,

and there are those that are forbidden.

There are different types of relationships. There are surface relationships and there are intimate relationships. You may think this is a personal and private choice, but this Torah reading, at this time, teaches us that G-d is part of all elements of our relationships. It is important to have G-d's presence in our most private of matters, as G-d is part of every aspect of our lives.

Nearing the end of Yom Kippur, we are at the pinnacle of our relationship with G-d. This is the best time to understand our boundaries and limitations and to make sure all our relationships are appropriate. We set boundaries within our relationships while understanding what is important within these when we step out of the intimate connection we have with G-d over Yom Kippur. This is done in order to set us on a strong path for the year.



NEILAH

RABBI MOTTI AND
ESTI FELDMAN
DOVER HEIGHTS SHULE

Neilah
243 706 957 906 347

The last service of Yom Kippur is called Neilah. Neilah means closing or locking. Traditionally it is so called, because during this time our judgement is about to be sealed and locked in for the year ahead. It is our last opportunity to do Teshuva, and to sincerely return to Hashem on this day. Some say that the word Neila represents the highest moment of Yom Kippur, the unique time at the conclusion of Yom Kippur that Hashem is locked in with each and every Jew, giving us the ability to connect with him in the deepest of ways.

In the teachings of Kabbalah it is explained, that at the time of Neila, the deepest level of a persons soul- the Yechida- is revealed. This is why we find that so many people go to Shule, or feel spiritually awakened, at the time of Neila. There exists a spiritual pull even for those that may feel more distant throughout the year. It is that level within us that connects to G-d and our people, identifying with our heritage, even though we may not act or feel this way on a regular basis.

We conclude the Neila with saying the Shmah, as we affirm our belief in the one

G-d. We also blow one blast of the Shofar. Amongst other things, the Shofar expresses our belief in the coming of Moshiach, which will be announced to the world with the blast of the Shofar.

Some have the custom to sing a joyous song upon completing the Neila service. We are sure that we have been blessed by Hashem for a good year, and have been victorious in judgement. We are then ready to celebrate the festive Yom Tov of Sukos 4 days later with joy and happiness.



THE FINAL SHOFAR

RABBI MOSHE GUTNICK
SENIOR DAYAN,
SYDNEY BETH DIN

Sounding of the Shofar
- 764 802 1017 270

The end of Yom Kippur and the conclusion of the Neilah prayer takes place with the blowing of the Shofar. There is a mystical reason for this blowing which ties this moment with Mount Sinai. The Torah says that the "Shechinah" or divine presence ascended from Mount Sinai with the sound of the Shofar. So too at the end of Yom Kippur, as the Shechina ascends heavenward after being with us for the entire day, we blow the shofar to accompany the ascent of the shechina.

However judging by the reaction of everyone in shule, one could not help but think it is more like the final siren at the end of a Grand Final signalling a hard won victory. In fact according to one opinion mentioned in the Code of Jewish Law, that is indeed the reason. It is blown as a signal of victory, a victory that is worthy of celebration, the victory of the Jewish People over the "accuser".

One of the fundamental teachings in

relation Yom Kippur, is that if a person approaches the day and its obligations with sincerity, he or she are assured by the Almighty that they will be forgiven for any transgression and will be blessed with a prosperous and healthy new year. Such an assurance is certainly worthy of celebration, and in order to remind us to celebrate the shofar is blown. Yom Kippur concludes joyously with "next year in Jerusalem", a festive Yom Tov meal and everyone wishing each other "Chag Sameach"

UIA Unites with Local and Global Family This Rosh Hashanah

UIA

Rosh Hashanah this year will be like never before. UIA NSW is thrilled to collaborate with our local family here in Sydney and be part of this unique initiative.

2020 HAS been challenging. As we unite as a community and show our care for one another, we hope this small token will help make your yom tov special.

UIA is also proud to stand with and support our global family - the People of Israel, now more than ever during the devastating global pandemic.

In partnership with the global Jewish community, we work to further the national priorities of the State of Israel through our many projects, with special emphasis on advancing weaker communities; nurturing disadvantaged and marginalised youth; encouraging Aliyah, and connecting young Diaspora Jews to Israel and Jewish life.

These projects include Aliyah, where we assist new immigrants in realising their dream of making Israel their home.

In 2020, there is a new and urgent motivation to make Aliyah due to global distress and growing anti-Semitism, where Aliyah is expected to increase by 50%.

Another key project is Youth Futures - a revolutionary mentoring program conducted in schools mainly on Israel's periphery, for disadvantaged children aged 6-13 with 14,000+ participants in 36 communities, where qualified mentors provide specialised support to each child and family to help them bridge critical gaps and succeed academically, socially and in life overall. Additionally, Family Matters is a family wellness program conducted during the absorption process, which works to prevent domestic violence amongst Ethiopian Olim struggling to adapt to modern gender and societal norms in Israel.

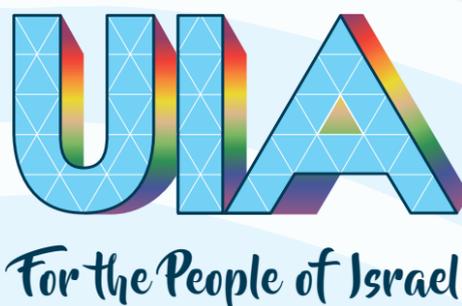
As our local family in the Diaspora reflect together with our

loved ones this Rosh Hashanah, we should also take the opportunity to think about the People of Israel and hope and pray that they too can enjoy the chagim during these challenging times.

While this Rosh Hashanah may be different to those in the past, we hope you will be inspired by our recipes enclosed from renowned Israeli chefs as you enjoy meals around your family table. Although we can't travel to Israel right now, why not bring a taste of Israel to your home?

UIA wishes you Shana Tova and thanks you for your unwavering support For the People of Israel!

Contact UIA at 9361 4273
info@uiansw.org.au or visit uiaaustralia.org.au
Follow @uiaaus on Facebook and Instagram



**The President, Executive and Staff of UIA NSW
together with our beneficiaries in Israel,
wish you & your family a happy and healthy New Year
and a year of peace, hope and prosperity for Klal Yisrael
in these challenging times**



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JNF's Virtual Mission to Israel

JNF

JNF are driven by their deep Zionist values and for over a century have been dedicated to ensuring a sustainable Jewish homeland. Education has always been at the core of JNF's mission, nurturing and maintaining a tangible link between the Jewish Diaspora and Israel.

As part of JNF's efforts to find creative solutions to address the Covid restrictions, remote Zionist education programs have been made available across the community, including to teachers, students, and seniors. This includes a JNF Virtual Mission, led by Education Shaliach Yigal Nisell and one of Israel's best tour guides Ze'ev Kedem, which has quickly been adopted by 100's of households around Australia as well as by schools and the Montefiore homes.

JNF National President Ronit Fraid said "JNF missions always deepen our love and expand our understanding, knowledge and connection to our Jewish nation. The JNF virtual tour is the next best thing to being there".

JNF are honoured to play an

instrumental role in continuing to foster the community's links to Israel through these exciting initiatives. Lynda Dave, Executive Manager Spiritual, Cultural and Community Relations Montefiore Randwick said, "What a wonderful experience for our residents to be able to see Israel in such a unique and fun way. The JNF tour allowed many to reminisce about their visits to Israel and for many who had never been it was a special introduction to the country's beauty and all its fabulous sites."

The tour takes community members on a 4-day adventure through Israel. Beginning in the South of Israel, JNF's guests investigate the Ramat HaNegav region, visiting the home of Israel's first Prime Minister David Ben Gurion. While there, they also explore various agricultural sites, kibbutzim, and the Ashalim Solar facility. For the second leg of the tour, JNF heads to The Anzac Trail and Gaza Envelope, where participants are reminded of the Anzacs incredible contribution to the State of Israel and the courage of residents

protecting the country's borders. On day three, mission participants go to the Galilee and Golan Heights, where they explore the beautiful landscape of the North, including the incredible Hula Valley, Baniyas Waterfall and Mount Bental. The tour concludes in Jerusalem where all the participants have a chance to leave a special private note at the Kotel which is hand delivered on their behalf.

JNF CEO Dan Springer commented that "as with any mission, we tried to strike the right balance between projects and places of general interest, although the two often merge, given the scale and breadth of JNF's work across Israel. Based on the feedback it was evident that participants not only enjoyed this virtual experience but were inspired to join us for the real thing one day soon, when we can travel together on a JNF mission to Israel."

To find out more information about the next JNF virtual tour, please call the JNF Office on 1300 563 563.



JNF IS EDUCATION



jnf.org.au



YIZKOR MOMENT OF UNITY

together
NEVER APART
CONNECTING SYDNEY JEWRY

Just because we can't be together
doesn't mean we can't do something together.

Join the Jewish community of Sydney
for a collective moment of unity to
remember loved ones

@12pm on Yom Kippur
Monday 28 September 2020

Whether you are at shul or at home with family or
alone, **we will all pause** for a Yizkor moment of
reflection, unity and personal prayer.

To assist you in this moment,
see the Yizkor Card in your pack.



Proudly supported by



Bringing community together
even when we're apart.

JCA & Together Never Apart

ALAIN HASSON, JCA CEO

IN my mind, the Chaggim, especially Rosh Hashanah and Yom Kippur, are normally a time for coming together of family and friends. I have numerous childhood memories of large Rosh Hashanah meals where I got to see and catch-up with cousins and extended family that I hadn't seen for most of the year (or at least not since Pesach).



a community initiative like Together Never Apart is a much-needed way to support and remind our community that we are not alone

This year is of course anything but normal. Yet again, COVID has regrettably suppressed – and in some cases even prohibited – our ability as a Jewish community to come together with loved ones and celebrate. For this Rosh Hashanah, I was supposed to be in Melbourne celebrating with my family, but at the time of writing this article that is unlikely to happen. I know many in our community are challenged by the same separation from their friends and families across the world.

In this year of COVID, a community initiative like Together Never Apart is a much-needed way to support and remind our community that we are not alone – even when separat-

ed, we are a part of something so much bigger. A foundational principle of JCA is that we are stronger together as a community, which is exactly why we chose to support this program.

Both JCA and Together Never Apart share a desire and vision to ensure our community remains vibrant and engaged with our Jewish identity and traditions, even when circumstances limit our capacity to do so. Over this High Holiday period, our wish is that even if you do find yourself socially distanced from your loved ones, you can still feel connected and uplifted by our community as we all look forward to a sweeter and better new year.

We are also well aware that the challenge of ensuring good COVID safe practice has meant our Shules have had to limit capacity and, in some cases, this has prevented them from housing numerous community members who would wish to be in Shule for Yizkor – a particularly important moment for remembering and commemorating our loved ones and past generations.

To strengthen our sense of community and togetherness, JCA is proud to support the Yizkor Moment that is part of the Together Never Apart program. It is an opportunity for all of us, on a very personal level but also collectively, to take a moment as a community to remember and reflect on those who are no longer with us – which is even more poignant given the current situation. For those in our community that are saying Yizkor for the first time this year, we want you to know and hope that you feel you are not alone and that your community is with you.

For 5780 years, the strength of the Jewish people has been

that even when physically disconnected we are still very much connected by our history, heritage, traditions, culture, love of food and so much more. This year, no matter where, how or with whom you are able to celebrate and reflect on the year that has been and that is to come, know that you are always connected to a much bigger community. We are never apart and we are stronger together.

On behalf of JCA's Board of Governors, Executive and Office team, I wish you a Shana Tova U'metukah and that we may be blessed with a sweeter new year – and the ability to come together physically as a community in the very near future.



**Let's
remember
together.**

Join our community in a very special Yizkor moment

At 12pm on Yom Kippur day, Jews across Sydney will pause together for a moment of reflection and remembrance. It's a moment to honour those we've lost as well as a time to cherish those who are separated from us this year but remain close to our hearts.

JCA is proud to support this very special Yizkor moment as part of the *Together Never Apart* program that reminds us all of the strength and unity of our Jewish community.



Well wishes from our community and around the globe

Message from the Chief Rabbi of Israel

CHIEF RABBI DAVID LAU

David Lau
Chief Rabbi of Israel
President of the Great Rabbinical Court



דוד לאו
הרב הראשי לישראל
נשיא בית הדין הרבני הגדול

ANOTHER year has passed and we are on the verge of entering a new year.

May this year come to an end with its curses. A difficult year has passed for all of us. The world is dealing with something invisible that hurts everyone, without distinguishing between one and the other. The virus has changed our lifestyles and things that were hitherto self-evident have become unattainable. This is a time of personal accounting, It is time to put the emphasis on the real things. We also learned that a person must understand how much he can harm others and his environment; he must know that there is nothing that has no effect on the environment and the responsibility placed on him is great.

Community life changed as a result, meetings in public are avoided, and in the synagogues the sound of prayer was silenced. Grandparents are alone and cannot even be visited. Total helplessness reigns over the world, and man sees the limitations of his power and great dependence on the Hands of Heaven. The mutual commitment between every Jew wherever they are received an alternate strength in this period.

Just as a person has the power to cause negativity, how much more so they have the power for good, everyone can add and positively influence others and their environment.

These days we have the power to mould new ideas and ways into our lifestyle. These days include the month of Elul, the

high holidays - Rosh Hashanah and Yom Kippur. It is a time when it is possible to reach spiritual achievements, to repair what needs to be repaired and to come out strengthened for the rest of the year.

Man cannot add years to life, but he can add life to years.

We pray that a year and its blessings will commence and I send my blessings for a good year, a year of blessing, a year of good decrees of welfare and success. A year that looks only good in all our deeds, the year our congregation will be saved, may His mercy be upon us and the whole world. And the plague will stop.

Ketivah Vachatimah Tovah
And in prayer for the year of Redemption and Salvation.

Strength in our community

LESLI BERGER, PRESIDENT OF NSW
JEWISH BOARD OF DEPUTIES

DESPITE the challenges we have faced over the past few months, the Sydney Jewish community has continued to thrive – showing unprecedented unity and strength in what has been a long year.

As our community made the switch from gathering in person to online, we saw our community adapt to the uncertain times. Food deliveries were made to those who could not leave their homes.

Phone and video calls were used to maintain relationships. We even saw the return of letter writing as people sought new (or old) ways to connect with friends, family and loved ones.

Fortunately our community has been able to avoid the worst of the pandemic. We remain cautious, but overall optimistic.

At the NSW Jewish Board of Deputies we have continued to engage both within and beyond our local community. Working on behalf of the community, the Board of Deputies has reached hundreds of new people over this period with our online

commemorations and events, dealt with countless antisemitic incidents and continues to act as a voice for the community with the Government and media throughout this period of uncertainty.

While the High Holy Days this year will be different – they are just as significant as those of the past, and the ones still to come. This moment in time is one we will all remember, whether we are celebrating with those close to us, or for the first time find ourselves apart.

Connecting to one another has never been more important than it is today, and as we all strive for meaningful connections throughout this upcoming High Holy Day season I encourage you all to take a moment and reflect on the community you are a part of, and remember we are stronger when together.

This High Holy Days brings about a new way of engaging.

Together in spirit, occasionally in person, but never apart.

Hands of Almighty G-d

SYDNEY BETH DIN

TO the Sydney Jewish Community The Eve of Rosh HaShana 5781

For all of us other than those, (till 120), who experienced the Holocaust, the past year has literally been like no other. Who could have imagined, when we said the words: "On Rosh HaShana it is written and on the fast of Yom Kippur it is sealed ... Who at his appointed time, who not at his appointed time (and) who by plague" that we would face a pandemic that has literally affected the entire world in a manner almost all of us have never seen.

We have to be grateful to Hashem that we live in Australia where our governments both State and Federal put human life at the forefront, and have successfully kept down the number of deaths compared per capita to almost every other country in the world.

While indeed thanking Hashem for our good fortune we still ask ourselves what sense are we to make of this calamity that has befallen the entire world and that impacts each and every one of us? While none of us can fathom the ways of Hashem or know the reasons behind his judgement, we are all still enjoined to try and learn lessons from what transpires around us.

We all know the story of the Tower of Babel, when men decided to build a tower to the heavens hopeful that they too could become like gods. Their plans all came to nought and they spread from there throughout the entire world.

Upon reflection one could argue, that perhaps looking back at 2020 we had built a sort of tower of Babel of our own. Were we not becoming like gods? Our scientists were once again reaching for the moon and Mars. Economies were booming. Technology continues to proceed at an exponential rate. We were conquering disease. We were even creating life through fertility treatments that were making the once thought impossible the norm. Is there anything that we are now not be able to do?

And out of the blue appears a virus. The tiniest of organisms, that brings the world to its knees. And with all our science and technology we are still at its mercy. How humbled we should be. We are only human; we are not gods. It is Hashem that runs the world ... "There are many thoughts in the heart of man, but only the counsel of Hashem endures."

We are not at the mercy of a virus, we are in the hands of Almighty G-d.

May we all stay safe adhering to all the guidelines associated with Covid 19, and may Hashem grant our entire community only good health.

May we, together with our brothers and sisters throughout the world, together with all of humanity be blessed with a happy, sweet new year. May we see G-d's sovereignty over the entire world be manifest with the coming of Moshiach speedily and in our days.

Together Never Apart

ALEX RYVCHIN, CO-CEO EXECUTIVE
COUNCIL OF AUSTRALIAN JEWRY

TOGETHER Never Apart is a truly beautiful concept that reveals the best of this community. Jewish life is built around community. We pray together, we mourn together, we celebrate together. How then can our community sustain and our customs endure when we are forced to remain apart? The answer is to be found in initiatives like Together Never Apart and in the determi-

nation of our community to find a way. We have been here before. Jewish custom and culture has survived through millennia of peril and upheaval not only because it is founded in the timeless truths of our laws but because it has adapted to the challenges of the time and the place. When the Jews of Venice lived through the plague of the 17th century, knowing that supplies to the

Jewish ghetto could be cut off at any time, they obtained extra flour in advance so that they could still celebrate Passover. When the Jews of Pittsburgh faced the Spanish Flu in 1918, women prepared "broths and nourishing foods" for the sick and Jewish nurses and other workers visited hundreds of homes "to help the sick and bring cheer and comfort to the bereaved." This year in Australia, we

have our own uncertainty to navigate and challenges to overcome. Together Never Apart will ensure that 5,000 Jewish families will find some cheer and respite through the High Holy Day packs. While the moment of silence for Yitzkor will inspire and fortify us all by showing that even in solemn silence observed in our own homes, we are all together, as Jews, in comfort and in prayer.

Message from the Chief Rabbi of the United Kingdom and the United Hebrew Congregations of the Commonwealth

CHIEF RABBI EPHRAIM MIRVIS

I WOULD like to extend my very best wishes to the entire Sydney Jewish community.

As I reflect on an extraordinary year, my first thoughts are with those whose lives were tragically cut short by the Coronavirus. May their memories be for a blessing and may their families find comfort in their sad loss.

My heart goes out to the many whose health, whether physical or mental, has been affected and to those who are facing severe financial hardship or crises in their personal relationships. The restrictions on social interaction, abrupt changes to our routine and the grip of deep uncertainty have dramatically impacted the fabric of all of our lives in ways that we could never have imagined.



This year, without any preparation whatsoever, every one of our communities was plunged into a crisis of unprecedented proportions.

In the years to come, while many will admirably recall our resilience and forbearance during these most trying of times, ultimately the success of our response to this Pandemic will be judged not by how we felt, but by how we acted.

The Torah portion of Nitzavim, which is always read immediately prior to Rosh Hashanah, commences with these words: "You are all standing this day before the Lord your God; your heads, your tribes (shivtechem), your elders and your officers".

In this list of national leaders, 'tribes' appears to be out of place. Mindful of the fact that 'shevet' also means 'staff' or 'sceptre', our commentators explain that the lead-

ers of our people are being referred to according to the item that they carried that symbolised their role. In the same way as 'the Crown' refers to the monarch and 'First Violin' refers to an orchestra's lead musician, a person who leads is known by the instrument of that leadership.

The message that emerges is extremely powerful. You are defined by what you do. The essence of a person is measured according to what they have achieved.

For this reason, we call community leaders 'machers' (makers). 'Macher' is a role that conveys respect, because the people who change the world are not the dreamers and thinkers; the people who change the world are the 'doers'.

On Yom Kippur, we read the book of Jonah, in which the prophet informs the inhabitants of Nineveh of their impending doom.

In response, they fast and repent for their evil ways. The text captures that epic event in just a few words: "God saw their deeds". Their words of apology and their fasting were merely steps towards a life-changing moment. What concerned God was not their protestations, but their actions.

This year, without any preparation whatsoever, every one of our communities was plunged into a crisis of unprecedented proportions.

The response of Jewish communities right across the Commonwealth has been simply magnificent. With our Shuls closed, our communities redoubled their creativity and their altruism. We have never known such an outpouring of compassion, such acts of selfless care for the vulnerable and such generosity in charitable giving.

I have no doubt that such action will remain at the heart of our Covid-19 response for as long as it takes us to overcome the dangers it presents to all of humankind.

As we commence 5781, may Hashem inscribe and seal each and every one of us in the Book of Life, good health, peace and fulfilment.

Message from the Chief Rabbi of South Africa

WARREN GOLDSTEIN

CT. 191 Buitenkant Street, Vredehoek
JHB. 58 Oaklands Road, Orchards
P. Box 46559, Orange Grove, 2109



CT. + 27 (0)21 461 6320 JHB. + 27 (0)
E. office@thechie
W. chief

Dear Friends,

THANK you so much for the opportunity to address your incredible Sydney Jewish community. You have such a warm and inviting community filled with people who care so much about one another and who do a remarkable amount of chesed. I know that there are so many South African Jews who have made a great contribution to Sydney and I'm so proud of that – I feel a real kinship with your community.

The Sydney Jewish community has also been, for many years, the most amazing Shabbat Project partner, and I am so grateful for your partnership throughout the years, which has made Sydney one of the most active Shabbat Project cities among the more than 1 500 cities who participate globally.

This year has been unprecedented in so many ways, as the coronavirus pandemic left no one untouched in its spread and severity. But in many ways, it also served as a reminder to the world to slow down and take a step back – to take the time to breathe and to value what really matters in life.

We are so blessed to be reminded of this each year, as the shofar does this with intense clarity. It calls us to take note, to step away from the turbulence of day-to-day life and to hear the crystal-clear call of G-d, the blast of the shofar that pierces our souls. It stops us in our tracks, and calls on us to disengage from all the things that we become attached to, all the extraneous things that are not part of the map of our lives. And it calls us to move forward, into the future, with determination and with conviction.

The shofar is a call to return to our best selves. It goes beyond the physical process of converting air vibrations into nerve impulses and then ordering them in our brain. It's an enriching, potentially life-changing intellectual, emotional and

spiritual experience.

Sometimes, we cruise through life on autopilot. Not thinking too much about what we say or do, not stretching ourselves to be better. The shofar is our Divine wake-up call. It can arrest our moral and spiritual slumber, jolt us into being present, jump-start our lives. It can reawaken us to our priorities and purpose, and return us to a path of personal and spiritual growth. The moments of hearing the shofar being sounded in shul on Rosh Hashanah can become truly a deep spiritual experience for us as we are literally hearing G-d calling out to us through the sounds of the shofar to become better people, to fulfil our potential.

It's interesting that in the blessing recited before the sounding of the shofar, we refer to lishmoa kol shofar

– "hearing the voice of the shofar". The shofar isn't just a sound, it's a voice. It's a voice with an explicit message, something directly intelligible. We are called on to hear that message, not just in the sense of hearing the notes, but to listen intently and receive it. Listening is foundational in Judaism. The mission statement of the Jewish people is Shema Yisrael – "Listen O' Israel." We recite the Shema every day before we go to bed and when we wake up. We begin and end each day with listening.

On Rosh Hashanah, we usually hear the sound of the shofar 100 times each day in shul. It is the sound that can awaken us. It is the sound that stirs us to look deep inside ourselves and make changes. It is the sound that opens the door and beckons us to a new, glorious future – to who we were meant to be. And all we need to do is listen.

I wish the Jewish community of Sydney shana tova, and may Hashem bring health and healing to the world in 5781.

Message from the Chief Rabbi of Russia

CHIEF RABBI BEREL LAZAR

Dear Friends from Sydney,

FIRST of all, I wish you a Happy New Year, let it be kind and sweet for each of us.

Before the epidemic, each of us had our own plans. One said: "In the summer I will go to Europe" or "I will go to the Holy Land"; the other - "on my birthday I'll gather at least fifty guests, I'll rent a room in a restaurant ..." That is, everyone knew something about himself, about his "I"

absolutely for sure. What happened? And now no one makes plans - everyone understands what happens is fully in G-d's hands

That is why we say on Rosh Hashanah first of all that G-d is king over the world and over us. The world exists because G-d created it, and now every moment continues to give it its life. And we, each of us, exist because G-d sent us into this world and constantly sends us strength, energy and blessings.

And if this is so, it is quite obvious that His instructions on how to live properly must be observed in full! And here we are reminded of the need to return to G-d through repentance, "teshuva"; the need to keep in touch with G-d through prayer, "tefilla"; and the need to serve G-d through good deeds, Charity "zedaka". This is the acceptance of the kingdom of G-d, this is the revelation of the Divine presence in our lives. And not only in your personal life, but in the life of

everyone who surrounds you: G-d "reigns over the whole world".

May G-d grant that everyone's prayers are heard, that our good deeds improve the world around us. After all, then we will see His glory with our own eyes and we will feel His goodness and His blessing for success in all our affairs - and the new year will become kind and sweet for us!



Something to CELEBRATE!

Our kids preparing for Rosh Hashanah

Mount Sinai College



Masada College



Emanuel School



JEMS



Yeladim ELC



Kesser Torah College



Shofar “How to” guide

For those ‘keeping it from home’, here is a guide on how to blow your own Shofar!

1. Here are the 2 blessings to recite before fulfilling the Mitzvah (and have in mind to fulfil the mitzvah of Shofar – for yourself and all those who may be listening):

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר: (אמן) — Cong.)

*Ba-ruch A-ta A-do-nai E-loi-hei-nu me-lech ha-o-lam
asher ki-dish-anu be-mitzvot-at vetzi-vanu lish-moa kol shofar.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחִינוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה: (אמן) — Cong.)

*Ba-ruch A-tah A-do-noi E-loi-hei-nu me-lech ha-o-lam
she-he-chee-ya-nu viki-yi-ma-nu vi-hi-gi-anu la-ze-man ha-zeh.*

2. Place Shofar on right side of mouth and tighten lips as you blow through.

3. Blow three sets (a total of 30 sounds) of the following arrangement:

Tekiah – Shevarim – Teruah – Tekiah *3

Tekiah – Shevarim – Tekiah *3

Tekiah – Teruah – Tekiah *3

(Make the final blast of the final set a Tekiah Gedolah)

4. The four sounds explained:

Tekiah – 1 continuous blast. It should last the length of the broken notes that you are blowing in that set. (ie, approx. 6 seconds in first set and 3 seconds in second and third sets).

Shevarim – 3 shorter blasts. Each blast should last the length of 3 of the 9 Teruah sounds.

Teruah – At least 9 staccato (very short) blasts in quick succession.

Tekiah Gedolah – Lasting over 6 seconds

5. Breathing: Make sure you take a short breath after and before each Tekiah. When you blow the Shevarim – Teruah combination in the first set, take a short pause in between those two sounds without taking a breath. Also ensure not to breath in the middle of any note.



**Jewish House
PROJECT SHOFAR**

Bring the Mitzva & joy to the community this Rosh Hashanah.

As we enter the month of Elul, many people are asking:
How will Rosh Hashanah be experienced this year during COVID19?

How will we be able to hear the shofar if we can't go to Shule?

A major coordinated campaign by the Jewish House called "Project Shofar", is being organised across Sydney to make sure no one misses out on hearing the Shofar this year.

Would you or someone you know like to hear or blow the Shofar?

WE NEED YOU!

To register, visit www.jewishhouse.org.au/shofar

For more information please email shofar@jewishhouse.org.au



**Together
Never Apart**

Learn how to blow a shofar - Watch our tutorial on our YouTube channel:

Together Never Apart

Rosh Hashanah kids fun page



Rosh Hashanah is often referred to as the birthday of the world - it's a time to reflect, sing, pray, gather with loved ones, and of course, eat delicious apple treats and round challah. Special thanks to PJ Library and JEMS for supplying the great games and quizzes for us all to enjoy.

Move from 1 to 2, 2 to 3, 3 to 4 until you end up at 20 at the bucket of honey



1	2	3	5	7	13
4	3	8	9	10	11
5	6	7	12	11	14
11	9	8	13	16	15
12	11	15	14	8	9
14	17	16	17	11	10
15	18	12	18	19	20



ROSH HASHANAH RIDDLES

I'm red or green and make a tasty treat
Year round and on Rosh Hashanah you do eat

Tekiah-Shvarim-Truah are the sounds we love to hear,
Singing out so loudly, ringing out so clear.
And Tekiah-G'dolah, when the end is near,
Blasting from the _____, as we start our brand-new year!

Golden, sweet and good to eat.
I come from bees who buzz in trees

Make and Bake me every week,
But on Rosh Hashanah I'm more unique
From a loaf shape I become round
And inside me raisins can be found

Once a year I do appear
To celebrate the Jewish New Year

1. An Apple,
2. Shofar,
3. Honey,
4. Round Challah
5. Rosh Hashanah



Help the animals get to the Rosh Hashanah Challah



WORD SEARCH

The words may run forward, backward, diagonally, up or down. Some may overlap or even run backward.

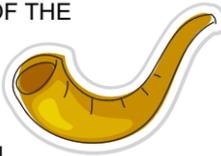


P F D D C Y E C A E P Y P R Y C N V P L
 B Z L C D T X T A P H W C P G V T T Q A
 E R R K M L R Q R C O C A L C J Q C U U
 E M O O H A T O V Z T I M S W O L F Z V
 D Z W T O H C I L E S Y N H A P F A S J
 P R E H O P X H Y X M A S E A O Q T P T
 O O H O B G W V Z F E U P L P M W B I Z
 N S T N C X Z Z T O D N P U P E N U E U
 E H F E D G V L A D R S F L L G N K R E
 W H O Y C A Q K I V U Z U T E R X I H H
 Y A Y Y E G Y K B F O U C R S A V T S F
 E S A L J E F S A V H T T T I N P E I V
 A H D G I G Z M O C R T A G V A T V T R
 R A H H R M J F I F I A Q N Y T V C A Y
 D N T G Q I A L J A A T M R A E G F C M
 E A R W Y X H F Q Y H W I S R H O E V R
 W H I L X S P U Q D R O E J H H S B U M
 X R B B A I Q M F P Y F J S S O U J U G
 F X L T L C H A L L A H I B K Y R G V H
 O H O O S K S A Y R L M E K I Q J N F F

APPLES
 CHALLAH
 FAMILY
 MACHZOR
 PEACE
 ROSH HASHANAH
 SHOFAR

BEE
 DAYS OF AWE
 HONEY
 MITZVOT
 POMEGRANATE
 SELICHOT
 TASHLICH

BIRTHDAY OF THE
 WORLD
 ELUL
 KIDDUSH
 NEW YEAR
 RAMS HORN
 SHANA TOVA
 TISHREI



ROSH HASHANAH QUIZ

- What is the Day of Judgement?
 - Rosh Chodesh
 - Yom Kippur
 - Rosh Hashanah
- One of the main ideas of Rosh Hashanah is that:
 - God is our king.
 - God took us through the Red Sea.
 - God performed miracles
- We eat honey on Rosh Hashanah because:
 - We want to give business to the bee-keepers.
 - We hope God will grant us a sweet new year.
 - It is healthy.
- On Rosh Hashanah we eat challah that is:
 - Plaited
 - Round and sweet
 - Square and savoury
- During which month do we blow the shofar just about every day?
 - Kislev
 - Tishrei
 - Elul
- Bitter herbs are eaten on:
 - Rosh Hashanah
 - Passover
 - Tisha B'av
- What are the names of the sounds the shofar makes?
 - Tekia, Truah, Shevarim.
 - Tefilah, Torah, Sefarim.
 - Tea, Brew-a, Coffee.
- The ceremony of symbolically throwing our sins into a body of water is called:
 - Bedikat Chametz
 - Neilah
 - Tashlich
- The 10 days between Rosh Hashanah and Yom Kippur are called:
 - 10 Days of Prayer
 - 10 Days of Charity
 - 10 Days of Repentance
- Grown-ups fast on Yom Kippur because:
 - They have to diet at least once a year.
 - It is a Biblical commandment.
 - There aren't any good recipe books for Yom Kippur.

Source: www.aish.com

ANSWERS

1.C, 2.A, 3.B, 4.B, 5.C, 6.B, 7.A, 8.C, 9.C, 10.B

TRUE OR FALSE

1. Rosh Hashanah is a 2 day Festival even in Israel. True/False
2. The Shofar is blown 100 times on Rosh Hashanah. True/False
3. The Shofar is never blown on Yom Kippur. True/False
4. Kiddush for Rosh Hashanah is the same as Kiddush for Shabbat. True/False
5. Kol Nidrei is the beginning of the Yom Kippur Service. True/False
6. Tashlich is said on Yom Kippur afternoon. True/False
7. Neilah, the closing of the gates, is said at the end of Yom Kippur day. True/False
8. A blessing is recited before the Shofar is blown. True/False
9. The Shofar is blown even if Rosh Hashanah falls out on Shabbat. True/False
10. Yom Kippur is the holiest day of year. True/False

1. True 2. True 3. False 4. False 5. True
6. False 7. True 8. True 9. False 10. True

WHO AM I?

1. Out of twelve I am the last, but each day I have a blast. Who am I?
2. I hold many prayers on my pages, read from in different stages. Who am I?
3. To bee or not to bee, I am as sweet as can be. Who am I?
4. Let us all say hurray, for I start all over today. Who am I?
5. I am especially dear, for I am the first of the year. Who am I?
6. I am not an ordinary day of rest, for today everyone behaves their very best. Who am I?
7. To make me work you need not be a musician, but some say you need to be a magician. Who am I?
8. I am a scroll. When I am read the reader makes me roll. Who am I?

1. Month of Elul 2. Machzor 3. Honey
4. The Jewish Calendar/Year 5. Rosh Hashanah
6. Shabbat Shuva 7. Shofar 8. Torah

Source: www.aish.com



DISCOVERY DINNER

TAKE A CLOSER LOOK AT ROSH HASHANAH'S UNIQUE CUSTOMS

G-d finished creating the world—it's time to celebrate! Rosh Hashanah is when G-d decides what's going to happen, and we spend lots of time praying for a great year. After lighting holiday candles and heading to synagogue, the party continues at home with a lavish feast, full of unique holiday foods. Ready to find out the meaning behind the meal? Let's head to the lab for some Rosh Hashanah research!








6 • High Holidays 5779



We kick off our meal with the _____ prayer, recited over a cup of wine or grape juice.

The Yiddish word for _____ that we eat also means "multiply"—how we want our merits to grow (and grow and grow).

While eating a round _____, we ask G-d for blessings without end, like a circle that goes on forever.

The Jewish nation is "the _____ of G-d's eye," and by dipping into sweet _____, we show our confidence that G-d has only the sweetest year in store.

We taste the _____ of a _____ (or ram!) for a year of staying ahead.

Sweet, juicy _____ that we eat are bursting with seeds. Kind of like how all Jews are full of good deeds.

On the second night of Rosh Hashanah, we eat a _____ we haven't tasted yet this season. It's kept on the table while lighting candles, then passed around for everyone to taste after Kiddush.

BLESSINGS

On the first holiday night, say this blessing on the apple. On the second, this same blessing is said before eating a new fruit, followed by Shehechiyanu, pg. 27.

ברוך אתה יהוה אלהינו יהוה אחד, הנותן לנו פירות.
Ba-ruch Atah, A-donai, Elo-haynu Melech ha-olam, boray p'ri ha-aytz.
 Blessed are You, L-rd, our G-d, King of the universe, Who creates fruit of the tree.

Before eating the apple and honey, add this "pretty please" prayer for a super sweet year:

יהי רצונך שיהיה שנה טובה וטובה לנו.
Ye-hi ratzon she-tichadesh alei-nu shanah tovah u-m'vu-kah.
 May it be [G-d's] will to renew us for a good and sweet year.

HOLIDAY MISSIONS

Girls: I lit holiday candles
 Boys: I reminded my mother and/or sisters.

Sep. 18th Sep. 19th

I made a blessing and ate an apple dipped into honey

Sep. 18th

Community Articles



The power of tzedakah and small acts of chesed

JULIA MARCUS & DANI SILBERMANN

WHEN I was asked to write this article, I spent a lot of time reflecting on how our story will leave you with some ideas about the power that tzedakah and small acts of chesed can have.

In our collective modern memory, no year has caused quite as much upheaval and re-evaluation than 2020/5780. It has shocked us out of our very day-to-day existences. It has taught us how the constructs by which we define our lives can fall away so abruptly. It has seen us learning to adapt to a new way of working, socialising, davening and connecting. Its impacts have stretched far beyond just those on our health.

But it has also taught us that “Compassion isn’t something we have or don’t have, it’s something we choose to practice (Brene Brown)”. That when calamity strikes, and it happens to those “out there”, that we cannot insulate ourselves. If anything, as Jews, we should know this lesson more painfully and jarringly than any other nation in the history of humankind. 2020 showed us that we need to respond, we need to take notice. That is actually what Hashem asks of us on Rosh Hashanah, “to be out there, in the open, to get more deeply involved with His world!”

I recently experienced this. While I was still getting my daily almond capp at my local, and going for walks in my beautiful neighbourhood park, South Africa was beginning its 5 week Stage 4 lockdown (which now seems less outlandish as I enter week 6 of the Victorian lockdown).

My lifelong friend, Dani Silbermann, and I were struck by the realisation that with South Africa’s complete economic shutdown, there would be a whole sector of people who would suddenly lose their ability to earn. For some reason, Uber drivers were one of the first to come to mind. We started talking about a driver who Dani once took an Uber trip with, Calvin. He is driving to pay his way

through his university degree, specialising in tax. We wondered how Calvin, who earns his living through providing a day to day service - that nobody will use in lockdown - would survive. How would he pay his car repayments? How will he pay his university fees? How will he buy food?

When we spoke to Calvin, he showed us his weekly income report. Down from R5000 (\$400) a week, to R74 (\$6). Just process that for a moment.

Then there’s Eunice. The expert eyebrow technician who decided to go solo, and left the salon she was working at, to travel door-to-door, using public transport, offering eyebrow styling in the comfort of her clients’ homes. Her dream is to travel to Israel with her Bible Studies group. She’s been saving for that for two years now. She has an epileptic daughter, with a hefty monthly medication bill. What would happen during lockdown when Eunice could no longer style a single eyebrow, overnight?

It was at this point that we realised that these people were going to slip through the cracks. They were going to go unseen. And even though we didn’t have a clue how we would pull it off, we knew we had to respond. And it wasn’t just Calvin and Eunice. Within a few days, we had a growing list of another 10 wonderful, ambitious, self-driven, honourable Individual Income Earners like them. And the list just didn’t stop growing.

And so, Aloan Together was born: a crowd-funding platform to raise interest free loans for unsalaried low income earners affected by lockdown. Our premise is simple: no interest. No inflexible contracts. It’s a trust based gesture of hope and kindness.

And from the responses of those we have loaned to, we have learnt the importance of advocating for those who get overlooked. Because what most moved Calvin, Eunice and our other loan recipients was that someone made them feel worthy, deserving,

cared for, and not forgotten.

That’s why we knew that Aloan Together was all about creating a genuine partnership of mutual dignity. We were clear in our vision that this was not another feeding scheme or non-profit organisation.

And we also knew that we wanted to create a cycle of giving. We work on a pay-it-forward system, which means that loans that are repaid can be re-invested into the fund (if the original sponsor elects to do so), and the same initial contribution can be used to help the next person in need. And so the cycle goes. In this way, a given amount of money can help a multitude of the number of people a once-off donation can.

The people we are helping are a proud and hard-working group. They do not want donations. We felt it was crucial to sustain these financially-independent, productive members of society through the period, and help them retain the ability to earn an income so that once the COVID-19 crisis passes, they can continue being active contributors to the economy.

At the time, I don’t think either of us were consciously aware that we were working on something that enabled those that contributed to give the highest of the 8 levels of tzedakah as defined by Maimonides. That being - to give a gift, loan, or partnership that will result in the recipient becoming self-sufficient instead of living upon others.

And it’s working.

So far, while we are by no means home free from the pandemic, two of our recipients have already approached us to start paying back their loans. One has started up a business selling buns and doughnuts: “We have been busy ever since we received the loan. I have been travelling every Friday to the farms to sell. I have set up a spot at the farm where I run my small business. Things changed for the better, we can now manage

“Compassion isn’t something we have or don’t have, it’s something we choose to practice” Brene Brown

to pay rent and other expenses”.

And I think that is why the South African community responded with such an outpouring of generosity in support of our little loan project. Because of that partnership of mutual dignity. Through the power of crowdfunding, people who contribute even a small amount are active participants in rescuing these lives. And my hope is that by sharing this with the Jewish community of Australia, you too will want to be a part of this.

To date, we have fulfilled 24 loans.

And we are currently working on fulfilling several more... each person has an amazing story to tell.

Nicholas, a tennis coach at King David for the last ten years, who was living on the streets before pulling himself out of poverty through his love of tennis. The kindest, most wonderful, menschedike man that the children idolise, was about to be evicted and land back on the streets he had fought so hard to escape.

TK, a kid’s soccer coach, and a first time father to be, who hasn’t had any kids to coach. He has missed his rent and car payments, because “I’d rather stay alive for my unborn child than die of hunger.”

Mike, a guy who runs a waitering and hospitality company, obviously out of work because all events and functions are cancelled. This means the 70 township people he contracts as waitering staff, are out of income too.

Aloan Together has been a demonstration of the exponential impact that small acts of kindness have, reminding us to “always help someone, because you might be, and probably will be, the only one that does”.

To learn more about how you can help someone survive and recover from the loss of income that threatens everything they have built, visit www.aloannotalone.co.za

Different does not mean better or worse

RABBI BENJI LEVY

GROWING up in Sydney, the High Holidays were always typified by large family feasts, special communal activities and big crowds at shule. This year Pesach was very different as will be Rosh HaShana, Yom Kippur and Sukkot. But different does not always mean better or worse!

This Pesach, we did not manage to come to Australia to meet our new niece and nephew. We couldn’t even be with our family and friends in Israel. It was just Renana, myself and our four adorable children (but all are wise, none wicked) at our Pesach seder table. Our kids had told us that at 8:30pm ‘all of am yisrael’ were coming outside to sing ma nishtana together, so at 8:28pm, we stepped outside. We stood there quietly and then Lital started singing – we joined in and so did an old man on his balcony alone, a young family around the corner, and more and more voices from around the neighborhood. A chorus filled the streets of Yerushalayim and later we found out, they filled the entire country as people stepped out to sing together. It made this night truly different from all other nights.

An initiative, started by a friend of mine with a few people, who had said, “We cannot choose the situation we find ourselves in, but we can choose how to react to it,” had brought thousands of people celebrating Pesach in this small intimate way, together as a nation.



It serves to remind us that even though we were alone that night, we are part of something bigger. Across time and space, Corona has reminded us so many important values

in so many ways – unique in their simplicity. We hear countless stories and countless experiences of people joining together and stepping up to help when we are most physically apart. And now we need to collect our thoughts to make this time count.

Through my daily conversations around Israel and with communities around the world, in the leadup to the High Holidays, there is no doubt that the times to come will continue to be different. But some things will stay the same. Rosh HaShana is still about introspection and rejuvenation. As we start this new year in new ways, as individuals and as a community, let us remember how special we truly are – I don’t know of any other community in the world, participating in an initiative like #TogetherNeverApart. You can be so proud to be part of such a wonderful community and now is our chance to make it unique.

Wishing you only blessings from Jerusalem for a sweet and happy new year – shana tova umetuka!

Shabbat In A Box

LINDA JOSELYN, THE CENTRAL SYNAGOGUE

FOUR words that reveal so much. This extraordinary chessed initiative was launched by The Central Synagogue during a time of enormous uncertainty and upheaval due to the COVID-19 pandemic. The aim was simple: generous members of our Central Family wanted to bring a spark of light into homes during a dark time.

Hundreds of kosher meals were assembled and delivered week-in, week-out by enthusiastic volunteers. Front doors opened to reveal so many stories that have touched my heart. The coronavirus crisis has impacted basic liberties and seemingly overnight, it became dangerous for many to venture out and conduct everyday activities. This was a shock to the system for the elderly, isolated and immunocompromised. The Central Synagogue recognised this and it has been a privilege and pleasure to be of service.

Here is a window into the world of three recipients (names have been changed to protect privacy):

Jacob is a septuagenarian who lives

alone and was expressly told by medical professionals that if he left his apartment, the results could be fatal. With a serious lung condition, suddenly picking up challah and Shabbat foods became impossible. Enter Shabbat in a Box. Jacob told us that "receiving this delicious food every Friday simply made Shabbat feel like Shabbat again". And at its core, isn't that what it is all about?

Naomi lives in a housing commission flat. Like Jacob, with long-term lung-related issues, her ability to leave home was radically altered by COVID-19. She has been profoundly impacted by Shabbat in a Box and communicated that she wanted to "honour Central Synagogue's mitzvah by fulfilling some of the Shabbat mitzvot for the first time in ... a very long time".

Naomi proceeded to set up her Shabbat candles and "bentch licht" – she also decided to recite the prayers too. Naomi viewed the arrival of the Shabbat in a Box as a miracle and felt so inspired that with some time on her hands, she

decided to make her own Havdalah candle too! "This has been lifechanging and has taken Shabbat to a place it has never been for me!" Her overwhelming desire, once permitted, is to pay it forward as indicated by the first question she asked our Central team, "How can I help on the ground level? I need to give ..."

Hannah is a lovely lady in her seventies. With serious health issues and children living abroad, she felt isolated and described Shabbat in a Box as "a very big

deal ... one of the most helpful, gracious things anyone has ever done for me". Knowing so many cared moved her deeply and she described herself as "an extremely grateful recipient ... I pray that all the kindness and generosity involved in this project translates into many blessings from HaShem".

Amen to that! Jacob, Naomi and Hannah's spirits were elevated, that alone is the ultimate motivation to come together now and, in the future, as Am Echad v'Lev Echad – One People, One Heart.



Holocaust survivor Susan Warhaftig reflects on gratitude

SYDNEY JEWISH MUSEUM

CHILD Holocaust survivor Susan Warhaftig was born in 1937 in Vienna, Austria. Of her childhood, Susan has memories of the restrictive laws imposed on them as Jews and the humiliation her family experienced by the Nazis. However, from the darkness of Susan's wartime experiences, she finds gratitude and happiness for what she has. As we welcome a new year, we share Susan's story of hardship and resilience, and her outlook on life.

In 1938, with some foresight into the situation that could unfold for Jews in Austria, Susan and her family tried to escape to Switzerland. However, they were turned back by a Swiss policeman when they reached the border.

In 1939, Susan's father was taken to Buchenwald, where he was murdered. Unfortunately, Susan doesn't remember her father as she was so young when he was taken.

Susan remembers how the laws imposed on Jews restricted her family. They were ordered to wear the yellow Star of David, they were not able to go anywhere they wanted, and two extra families were forcefully moved into Susan's family's apartment.

The scene Susan remembers most from her childhood was her mother, in the street, clearing snow and ice away, with a Nazi standing over her making sure she did a good job.

Susan's brother attended a Jewish school that hoped to send its students to Palestine. During this time, Susan's family twice avoided going to a concentration camp. In March 1942 two men, paid by Susan's uncle in Budapest, arrived to smuggle Susan, her mother and brother into Hungary where

it was safer. However, the men were only prepared to take two of them. Susan's mother made the decision to take Susan and leave her son. Susan presumes this is because she felt he would get to Palestine. Whilst her mother rarely spoke about it, Susan was preoccupied with it. In 1944 Susan and her mother went into hiding with false papers in a remote village in Hungary.



Photo: Katherine Griffiths

After the war, Susan's uncle in Australia found out her and her mother were alive and helped them leave. They arrived in Sydney in December 1947. Growing up was difficult for Susan, after many changes of schools and problems at home. Her mother died when Susan was 20 years old.

Information found in a diary found by Susan's aunt led her to her father's family and seven cousins, who were scattered around the world, in 1997. In 2002, Susan learned that her brother, taken from school, was shot and killed in Russia at the age of 11.

Reflecting on her life and her family's wartime experiences, Susan says, "My life lesson is how to be grateful for what I have, and to spend as much time as I can with my family." A beautiful message to take into the new year.

A New Day keeps worries at bay

ALEX RYVCHIN

I INITIALLY wrote A New Day as a story to help my daughters cope with the upheaval to their lives brought about by the pandemic; to assure them that these difficult days will pass but in the meantime to find comfort in life's simple pleasures. It has now been published as a children's book in three languages complete with diary pages for families and classrooms to look back on for years to come. It has been acquired by schools and child care centres and is being used by educators and child psychologists throughout the world to foster resilience and optimism in children and to open up conversations about what truly matters in life. When we are suddenly deprived of so much, we begin to understand what is trivial and what really matters in life. A walk

in the park, exercise, social contact, family, health. We are reminded to be grateful and not to take anything for granted. We value the teachers whose patience must be super-human. We appreciate the doctors and nurses and first-responders, all of those who live their lives in the service of others. This book was written not only to help children through difficult times but to hold onto the good that has come from a miserable situation. And it reminds us all, not just during this crisis, what is really important in life.

A New Day is available in bookstores and online through Amazon and Book Depository. Signed and personally inscribed copies can be purchased at alexryvchin.com



Sometimes We Need a Little Help from our Friends

RABBI SENDER KAVKA &
LOUIS GOLDSMITH FRIENDSHIP CIRCLE

THE way in which we socialise with friends and family has, needless to say, been completely upended by COVID-19. Human connection is one of our most fundamental needs, and as a result, COVID-19 has rendered certain aspects of our lives extremely difficult.

However, for Sarah and her friends at Friendship Circle, this year has been a time of unexpected growth and connection.

Like many organisations, Friendship Circle has been running its programs virtually and Come Dine with FC, in which Sarah participates, has been one of the more successful.

It has allowed Sarah to continue engaging with her friends at Friendship Circle, but has also helped her become more independent and adventurous, particularly where food is concerned.

Sarah is vivacious and loves connecting with people however she has faced certain challenges when it comes to eating. Her diet has largely been limited to pasta and Weet-Bix and although she spent many years with speech and occupational therapists trying to improve her eating habits, this was largely unsuccessful. Amazingly it was because of FC's switch to online activities that she was able to overcome some of these food related issues.

Come Dine with FC brings together participants via Zoom to prepare dinner for themselves and their families. Some sessions are hosted by special guest volunteers whilst others involve one of the regular participants presenting their

favourite dish. The social format keeps the conversation going and everyone remains engaged.

Technology allows participants to work in their own kitchens, the familiar setting allowing them to feel comfortable as they develop their cooking skills. Sarah absolutely thrives in this environment.

Sarah now expresses a real joy in preparing food for the family and is much more adventurous when it comes to tasting and exploring new foods, especially ones that she has helped prepare. Pasta is still her favourite dish, but family dinner is now so much more enjoyable for Sarah and her entire family. And eating out is an event the whole family can look forward to.

So what's changed? Sarah's mum believes that in addition to the reinforcement provided by a structured, daily program, it was the power of social connection that helped Sarah face her fears and break through her personal barriers. Sarah was so happy to see her friends and to cook with them that she was able to overcome her fears.

There have been many other success stories among the range of virtual programs FC has been running for volunteers and people living with disability, such as Friendship Circle's Got Talent and the Pen Pal Program. The Friendship Circle hopes to continue running these programs even after it returns to its usual face-to-face activities.

A reflection on Sarah's success story is a great way to enter the upcoming High Holiday season.

Montefiore staying connected through COVID-19

MONTEFIORE

The COVID-19 pandemic has been challenging for our whole community, and for none more than its vulnerable older members.

FOR Montefiore, precautions and planning have been a key priority, with the organisation establishing the Montefiore COVID-19 Management Team (MCMT) early in the crisis to review and implement the latest NSW Health advice and ensure the safety of residents, clients and staff. The MCMT has implemented everything from extensive staff training and signage to outbreak and contingency planning, as well as sourcing of personal protective equipment (PPE).

"We are taking every measure possible to protect our sites," says CEO Robert Orie. "At the same time, we do understand how difficult it has been for residents and their loved ones while visiting has not been possible, and thank all for their cooperation and understanding."

Throughout this time, Montefiore's dedicated staff have worked hard to modify existing allied health and leisure and lifestyle activities so that residents can continue to enjoy programs safely. Residents and families are also receiving additional social and emotional support, with addition-

al staff also seconded to assist with video calls for residents.

While volunteers have not been onsite, the Volunteers Department is keeping them busy on Zoom, conducting everything from bingo and trivia to happy hour and maintaining those valuable connections. School and community groups too have kept in touch, with residents overjoyed to receive gorgeous pictures, cards and videos from their young friends.

The Montefiore Foundation is grateful to all who rallied round to support the organisation, its residents and staff – including the many who joined or renewed their Membership and donated this year. Sponsors including Good360, BidFood and Stuart Alexander provided goods for morale-boosting staff gift packs, while Camilla & Marc, Spotlight and an army of volunteer sewers created fabric masks for the team to wear as added protection while out in public. Montefiore wishes all the members of our Montefiore family and the community a Shana Tova, and a year of good health ahead.





Reflections and Resilience

AMANDA GORDON

NEVER in my lifetime has it seemed so hard to prepare for the high holy days. I am used to racing around – food shopping and preparation, inviting friends, juggling my work diary to have the time off, supporting family members. This year, our table may be full of food but we will have far fewer people around it. We will not be able to travel to see interstate family or have them join us, and a reunion with our children and siblings overseas seems to be far in the distance. I have had to decide weeks ago whether or not (and when) I will go to shul. I will not be sitting next to my friends and there will be no friendly kiddush or lengthy exchanges of news. Intellectually, I know we are blessed. Australia has policies that have kept most people safe. There have been some tragic losses of life but more salient for most is the isolation from loved ones, whom we can still speak to on the phone and know we will see again. Not the tragedy many of our grandparents suffered, but the depletion of emotional resources at this time is nevertheless real and exhausting.

Our great sage Maimonides told us that ...A sudden transition from one opposite

to another is impossible and therefore man, according to his nature, is not capable of abandoning suddenly all to which he was accustomed. (Guide for the Perplexed 3:23). The sudden transition to which Maimonides alludes is known as trauma, in today's world. When events are extremely traumatic, we may retreat from the world and stop trying to connect. We may feel helpless and confused, and the world will look scary and frightening even when it has become safe again. Many of us would respond to that sentiment at this time, feeling the trauma that this coronavirus has brought to our way of life. The constant headlines warning of the unseen dangers, the seeming unending nature of the crisis, maintain our fear and sense that we are no longer in control.

Victor Frankl, the psychiatrist and philosopher, survivor of the Shoah, reminds us that "When we are no longer able to change a situation, we are challenged to change ourselves."

Far from being in conflict with Maimonides' statement, Frankl is reminding us of our capacity to respond to the world with change,

that is growthful rather than depleting. Instead of mourning the things we can't do – or perhaps once we have acknowledged the grief around the loss of the old ways – we can acknowledge the familiar, the things that remain constant, and find ways to adapt to the circumstances in which we find ourselves.

We can use technology to connect and, indeed, many people are engaging mindfully with those who are important to them in a way that is meaningful and supportive, making time to care for the emotional needs of others. We can ensure we care for those who need us at this time – perhaps reaching out to a lonely neighbour with apples and honey cake, ensuring their days are better and blessed by our connection. We can look for meaning in these Days of Awe. Our search for meaning is often overwhelmed by our plodding through life. Sitting with ourselves, our feelings, our dreams, our beliefs, strengthening our deeper connections to the environment, allowing our not knowing to sit with the things we do know, feeling the awe of a world that we can't control, will allow for personal growth at this time. I will

use the words in the machzor to centre me this year, even if I am reading them alone. And I will listen out for the shofar that is being blown around the streets of Sydney, to remind us all that we are part of a greater world, and are not alone.

If we can use this time to reach out to others, to connect with those who are alone or needy or suffering, to freshen up our recipes and share our efforts with others, to feel humble in the face of the crisis but know community is our greatest asset, our holidays will still be joyful, even though they may be missing some of the elements we are used to.

Amanda Gordon is a Clinical Psychologist, Principal of Armchair Psychology Practice in Edgecliff. Past President of the Australian Psychological Society, founder of National Psychology Week, the Bendi Lango bursary for Indigenous Psychologists, and past chair of NSW Refugee Week Committee. Very involved with Bondi Mizrahi Synagogue, Israeli dancing and family (not in that order).



A Message to Believe More

MENACHEM POSNER CHABAD.ORG

AFTER COVID-19 sent him to the ICU for more than five months, most of them spent in a coma, Rabbi Yudi Dukes, founder and director of JNet, the Jewish Learning Network, is on his way to rehab.

Grateful for the miraculous turn of events and eager to share the inspiration that has kept him going, Dukes has spoken candidly about his ordeals, his aspirations and what he misses most about "real life."

To him, every interaction is an opportunity to uplift and inspire others. Every doctor, nurse and well-wisher who enters his hospital room is encouraged to put some money in a charity box, whose contents are earmarked for the needy.

He is still in hospital and undergoing physical therapy, working hard on standing up from a sitting position, which he is still unable to do on his own. He is walking with the aid of a walker, pretty good considering he wasn't able to lift a finger just a few weeks ago.

He feels like G-d granted him a second lease on life, quite literally, and is like a baby discovering the joys of life once again. Something as simple as the taste of water on his parched tongue or the sensation of moving, are new things that he gets to appreciate once again.

While he has had to deal with unbearable physical pain the hardest part has been not being able to be a parent to his children or a husband to his wife. His role has shifted from being a giver to being a taker.

"Without a doubt the hero of this saga

is Sarah. With superhuman strength and supreme faith, she managed to care for a very sick husband and six lively children for months on end. She has kept us all afloat and continues to be my rock," Dukes lovingly says of his wife.

There have been so many people who have stepped up to help from family members, friends and even strangers. "The Jewish nation is a beautiful family, and we have seen the strength of our giant extended family", says Dukes.

The Rabbi plans to keep getting better and views his recovery as a temporary stage, and is determined to keep a positive attitude. He likens his stay in hospital to an amusement park, every bump in the road is a roller coaster he gets to experience.

He records weekly Torah messages that get sent to thousands of people, hopefully uplifting and inspiring others with his story. "Instead of spreading a virus, I can spread goodness."

One thing that has become more real for him is the chassidic notion that moach shalit al halev, that the mind rules the heart. If we set our minds to it, we can accomplish nearly anything.

His final message is that we must believe more. "Believe in ourselves, believe in our loved ones, believe in our communities and believe in G-d. This belief is what creates the vessel into which G-d can pour His healing, His faith and His sustenance. We just need to try it!"





The shared hell of WWII changed Britain for the better. Coronavirus will do the same.

RABBI LORD JONATHAN SACKS

When this bleak time is over, when schools, pubs and theatres reopen, when we no longer fear the warmth of a handshake or the closeness of friends, will life simply return to normal or will something within us have changed? Will we look at community, society and humanity differently? Will something good emerge from all this pain?

I think it will. When people go through tough times together, a profound bonding takes place. That is what happened after World War II. While the war was on, people for the most part lived from day to day with little time to think about the distant future.

Yet it was precisely then that the seeds were sown for a different kind of society. There was a deep sense that much needed to be changed. There were too many inequalities, too much poverty.

The result was the creation of the welfare state, a system of social insurance for everyone regardless of income or age. Something very similar took place in the USA. This too was the result of the intense social solidarity that emerges whenever a group experiences threat and collective danger.

One of the greatest challenges in free societies is to maintain a balance between the 'I' of self-interest and the 'we' of the common good. We must be able to compete but also to co-operate. There is within each of us an 'I' that asks: 'What's

in it for me?' But there is also a 'we' that knows that 'we are all in this together'.

The longer any nation has known uninterrupted peace and prosperity, the more likely it is that the 'I' will prevail. This generates much liberty and creativity, but it also leads to huge inequalities, an emphasis on rights not responsibilities.

When a nation encounters adversity, on the other hand, the sense of 'we' grows stronger. At such times people are acutely conscious of how much they depend on one another.

The pandemic has borne witness to both behaviours. There has been the 'I' behaviour of people stockpiling and hoarding goods, focusing relentlessly on themselves and their families at the cost of others. But we've also seen some amazing 'we' behaviour. Throughout the country, individuals and groups have been establishing contact with their neighbours, the elderly, the vulnerable and the lonely, offering help.

Virtually all the synagogues I know have established such groups, and the same is true of churches, mosques and other religious congregations. Faith is one of the great seedbeds of altruism.

We feel better when we exercise the 'we' rather than the 'I'. We are social animals, hardwired for altruism. There is com-

elling research evidence that, above a certain income level, we gain more pleasure from giving than from getting. Volunteering has been shown to strengthen the immune system.

I would hope that we emerge from this long dark night with an enhanced sense of 'we' in five dimensions. The 'we' of global human solidarity. Never in my lifetime have we lived through a period in which people in every country throughout the world are suffering the same fears, the same dangers, the same risks. The 'we' of national identity. The divisions over Brexit can now be put in perspective. When it comes to real fundamentals like life and health, what unites us is greater than what divides us.

The 'we' of humility. Despite all our affluence and technological powers, one tiny virus has brought humanity to its knees. From here on, we should never underestimate our vulnerability.

The 'we' in acts of kindness. Reaching out with help to others should make us permanently aware of other people's problems, not just our own.

And the 'we' of hope. Out of the bad, comes good, out of the curse comes blessing. Out of the coronavirus pandemic will come a new sense of collective responsibility, and we will all feel renewed.



Did you hear the one about the Jewish-ish comedian?

DAVID SMIEDT

THE story goes like this: an old Jewish man gets hit by a car. Ambulance officers are quickly on the scene and as they approach him before treatment, one asks, 'Sir, are you comfortable?' The old man thinks for a moment and says, 'We'll... I make a living'.

This is just one example of not merely a treasure trove of ethnic humour, but a quintessential Jewish trait: the ability to find wry laughter in the most trying (and sometimes tragic) of situations.

Now before we go on, I'd like to address the tattooed elephant in the room. I feel like quite the imposter taking up space in this fine community newsletter. I am not a religious man by any means. In fact I'm barely a spiritual one if I'm brutally honest. I do, however, know a bit about jokes making my living as a stand up who performs in the clubs, pubs, theatres (please G-d) and cruise boats (olav hashalom).

Like they say on Tinder, that's a little about me. But no matter how far I have wandered and continue to do so from the Jewish identity in which I was raised, it's taken me 52 years to realise I will never outrun it. And for this I am glad. Perhaps even a little blessed. For my Jewishness - and especially its humour - is a lens through which I view the world.

It is not merely a source of my living but a balm for the soul and succour for the spirit when times are trying. A few years ago, for example, I was diagnosed with throat cancer and despite not having a single Jew on my treatment team have since recovered to fully capacity. During the process of recovery from surgery, chemotherapy and radiotherapy, instead of flowers and shallow aphorisms I got sent jokes. Old ones, wonderful ones, ones that only Jews would find funny. Like the one that ends with "he had a hat". Look it up. I'll wait. Where am I going to go?

Point is, I know I'm not alone having grown up in a home where jokes were passed around like challah by Shabbat candlelight. Under their power, whatever issues we were going through as a family or individuals were put on hold for a few magical moments as the young rabbi, Rachel the yenta or Shmuley the schmendrick did whatever they did.

And so it is now, facing the strictures of Covid-19 when our ability to gather to celebrate who we are and what matters most is challenged in a way unlike anything we've ever encountered before. Well I say "ever" but that's the thing about us Semites - lapsed or observant - we've faced decimation plenty. And overcome. We know about sacrifice. And fortitude. And the power of a well crafted gag to briefly

take your mind off both of them.

So, amid the contemplation and privations that 2020 has foisted upon us, let's take a moment to recall that we have an proven armoury of humour at our disposal. Let's crank out the gems and fire up some of the lesser known beauties: I'll fire the first shot.

A Jewish man is shipwrecked on a desert island. He's stuck for years! Using materials from around the island, he builds a house, a store, and a synagogue. Eventually, he's made a whole neighborhood.

One day, he's rescued by a passing ship. The sailors help him collect his few possessions and get ready to leave the island forever. Just before they leave, one of the sailors says, "Hey! Why'd you build two synagogues?"

The man rolls his eyes. "This," he says, pointing at one building, "Is my synagogue."

"And that," he says, pointing at the other, "Is the one I would never set foot in!"

David Smiedt is a Sydney-based comedian. His mother wishes he'd become a doctor.

Strength in our community

THE ZIONIST COUNCIL OF NSW
RODNEY NAUMBURGER - PRESIDENT

The Zionist Council of NSW is proud to support and commends the High Holiday Initiative undertaken by the entire Sydney Rabbinate.

We at the Zionist Council of NSW are sincerely committed to building both a strong relationship with Israel and a vibrant New South Wales Jewish community. Assisting those within our community who are struggling either physically or emotionally as a result of the global pandemic is vitally important as we embrace the fundamental obligation of

KolYisrael Arevim zeh la-zeh (All Jews are responsible for each other).

This high holiday initiative will assist members of the community to have a meaningful experience even though they may be unable to attend synagogue or to share a meal with family and friends.

From all of us at the Zionist Council of NSW we wish the community a Happy Healthy and Meaningful New Year.

Putting Unity back in Community

DANIEL SEKERS, CHAIRMAN THE SHABBAT PROJECT SYDNEY

"Putting unity into our community" these 5 words have been the mantra of the Shabbat Project since I joined the board in 2016, and over 4 years, for one week each year, we have seen a growing desire for a greater level of yiddishkeit in our community. The Shabbat Project has acted as a catalyst to bring our whole community together, irrespective of our levels of observance and without discrimination to our broad community's religious practices. We have had amazing opportunities to bring our community together in physical gatherings from Kabbalat Shabbat on the sand at Bondi Beach through to a Shabbat Shuk in Kiaora Lane in Double Bay. These inspiring examples of physicality have been great symbols to our community of coming together and motivate us, but these physical

gatherings do not define us as a community.

Our community is what we do together, whether physically in one place or separated. We have seen, through what will one day be likely known as the "Great Pandemic of 2020", that our community is strong, our community is resilient and no matter the challenge thrown at us, we will not only find a way to cope, but to thrive. Just observing the response of the Sydney Jewish community to the covid-19 pandemic has been nothing short of amazing and inspiring.

Unfortunately, the reality of The Shabbat Project in 2020 is that we will likely be limited in physicality, but we have seen a great opportunity to unite the community together with the "Together Never Apart"

initiative. Just as Shabbat is an opportunity every week to remind us of our family, our community and our yiddishkeit, so too do the high holy days on an annual basis. And whilst this year we may lack the physicality of the community, we can come together in far more innovative ways and carry on our traditions in our own homes that have not just survived, but passed from generation to generation through thousands of years and, as I am certain, through numerous pandemics.

In the words of Achad Ha'am "More than the Jews have kept Shabbat, Shabbat has kept the Jews". This has never been truer for our community today. Between these high holy days and through shabbat, whether you spend it at shule or at home with family, we will all know that we belong to this amaz-

ing Jewish community and we are all keeping it together!. On behalf of The Shabbat Project's local and globally family, we wish you all a Shana Tova U'metuka and may 5781 be a year of strength for our community.



KEEPING IT TOGETHER

We are proud to support 'Together Never Apart' uniting the Sydney Jewish community these High Holy Days.

Save the date

6-7 NOV 2020

f @ @shabbatprojectsydney

The Shabbat Project

KEEPING IT TOGETHER



**Over the next
24 hours we will help
55,000 vulnerable Jews
in over 70 countries
across the globe.
We are The Joint.**



84,000

people reconnected with their Jewish heritage and culture last year through The Joint.



18mil+ hrs

of Home Health Care provided to Jews in desperate conditions throughout the last year.



We provide aid to the most vulnerable Jews



We cultivate a Jewish future



We are the largest NGO in Israel partnering with the government



We rescue Jews in danger



We lead the Jewish response to global crisis

We look forward to engaging with you, during our Spring fundraising campaign.

FOOD

Simple yet delicious food should play an integral part in bringing meaning into this world that we are adapting and adjusting to.



Apple and Cinnamon Challah

CHALLAH WITH LOVE

- To make your special Rosh Hashanah extra delicious first roll your strands of dough flat.
- Spread margarine across each strand.
- Next sprinkle each strand with a mixture of brown sugar and cinnamon.
- You will need two granny smith apples skinned and cut into small little pieces.
- Mix the apple in a bowl with cinnamon then spread it out across each strand of dough.
- Pinch each of your dough strands together so as they close the mixture inside and become like long snakes once again.
- Braid your challah as normal and allow to rise.
- Bake in the oven on 160 until golden brown and no longer doughy in the centre.
- Once your challah has completely cooled you can top it with a glaze combining icing sugar and water.

Mouth wateringly delicious!!!

For extra challah ideas and challahs to buy for Rosh Hashanah, Succoth, Yom Kippur and all your other celebrations check out her Instagram page at [challah_with_love](#)

Roasted Rolled Raisin Rib Roast with Roasted Onions And Herbs

SHARON GLASS

- | | |
|---|--------------------------|
| 1 x 2.5kg -3 kg rolled raisin rib flap * | 1 tbs Coconut oil |
| olive oil | 3 red onions, quartered |
| 1½ tbs Himalayan Salt | 6 cloves garlic, peeled |
| 1 tbs fresh or dried thyme, rosemary or oregano | fresh sprigs of thyme |
| black pepper | fresh sprigs of rosemary |

Preheat oven to 170°C.

Serves 10

Line a roasting pan with a double layer of baking paper.

Rub the meat all over with olive oil.

Mix the salt with the thyme and black pepper and rub all over the roast.

Heat a large frying pan on very high heat until almost smoking. Sear the roast on all sides until very dark. Remove from the pan and place the roast in the lined roasting pan.

In the same frying pan, lower the heat, add some coconut oil to the pan and the onions, garlic, thyme and rosemary sprigs. Season with a little salt and cover for a few minutes until the onions are softened. Leave covered for about 5-6 minutes. Then uncover and shake the pan well to mix everything.

When the onions have softened, remove them from the pan, and then place them over the roast distributing some under the roast with the herbs and some on top as well.

Cover with more baking paper and foil. Roast on the second rack from the bottom for about 2 hours.

Remove and baste with the juices and turn meat over. Continue roasting for another 1 ½ to 2 hours or until the meat feels like it has softened. Remove from oven and rest until ready to serve. Slice only when ready to serve or it will dry out.

*Ask the butcher to roll the meat for you and tie with elastics.



Rosh Hashanah Vegetarian Tzimmes

REBBETZEN DVORA LEAH BERGER

Feeds 8

6 large carrots peeled and cut in circles	1 tsp ground nutmeg
3 sweet potatoes peeled and cut in small squares	2 cups of cold water mixed with 2 tsp of arrowroot/cornstarch powder
Half a pineapple cut into small squares	1 tbsps salt
1 can crushed pineapple	Half cup of melted kosher margarine (optional)
1 packet of pitted prunes	Half a lemon squeezed with pulp
1 ginger peeled and grated finely	Half a cup of date syrup (optional)
1 orange squeezed, with juice and pulp	2 tbsps brown sugar (optional)
2 tbsps of ground cinnamon	Half a cup of honey

Directions:

- Add all ingredients into a bowl
- Mix well
- Pour into an oiled 9x13cm tray
- Baked covered in preheated oven for 90 minutes on 200C
- Serve hot or cold with fresh thyme on top
- Lasts 5 days in the fridge

Cabbage and Red Apple Salad

REBBETZEN DVORA LEAH BERGER

Feeds 8

1 half white cabbage grated on medium	3 red apples cut finely, julienne style
1 half red cabbage grated on medium	1 punnet of strawberries washed and cut into 4
2 shallots chopped finely	Half a cup of whole cranberry raisins
Half a red onion thinly sliced in half rings	Half a bag of fresh rocket leaves
2 carrots grated on medium	
DRESSING	
¼ cup kosher red wine vinegar	Pinch of salt
1 heaped table spoon brown sugar	2 tbsps soy sauce
1 heaped tsp on garlic powder	1 large chilli chopped finely (optional)
2 tbsps sesame oil	Half a lime squeezed
Half tsp ground black pepper	

Directions:

- Mix all ingredients into a bowl
- Toss very well with gloved hands
- Add to serving bowl
- Lasts for 2 days in the fridge

Leah hosts a popular cooking and learning show, streaming online weekly and watched by 1000's of people in over 8 different countries across the globe. Follow Leah on : facebook.com/dvora Leah.berger



Green and gold bowl with sweet and salty dressing

SHARON GLASS

½ iceberg lettuce, shredded
1 cup sugar snap peas, blanched
1 cup shelled fresh peas, blanched
1 cup fine green beans, blanched
1 cup baby corn, blanched
1 cup corn, grilled
6 zucchini, shaved and grilled
½ butternut sliced with skin on and roasted
2 avocados, halved
white and black sesame seeds

DRESSING

½ cup golden olive oil
¼ cup white balsamic vinegar or apple cider vinegar
2-3 tbs Sweet chilli sauce
salt and pepper

Whisk all ingredients and keep in a bottle until ready to serve.

- Place the shredded lettuce in the centre of a bowl.
- Blanch all the vegetables the day before and keep on a towel in a Tupperware in the fridge. The sugar snap peas and shelled peas for 2 minutes; the beans for 4 minutes and the baby corn for 3 minutes.
- Roast and grill all vegetables the day before.
- Arrange them in sections on top of the lettuce.
- Dip the halved avocado in a mixture of the sesame seeds facing cut side up.
- Drizzle with dressing just before serving.

Roasted Chickpea, Eggplant and Cauliflower Salad

MONIQUE ETKIND ME NUTRITION

1 can chickpeas rinsed and drained	DRESSING
1 head cauliflower, cut into small florets	3 tbs tahina paste
500g eggplant, cut into wedges	2 tbs water
1-2 tbs olive oil	1 lemon, juiced
¼ cup pepita seeds, lightly roasted	1 clove garlic crushed
Salt to taste	

- Preheat the oven to 180C.
- Combine the cauliflower and chickpeas in oil on a roasting tray and sprinkle with salt. Roast for about 40 minutes, until brown. Leave to cool.
- Salt eggplant wedges and leave for 10 min. Then rinse. Lay on a lined baking tray, flesh side up.
- Brush with oil and sprinkle lightly with salt. Roast until soft and lightly crisp. Leave to cool.
- In a bowl whisk tahini paste, lemon juice, water and garlic. If too thick add water slowly until correct consistency achieved.
- To assemble place eggplant wedges on flat tray. Pour tahina dressing over eggplant. Place roasted cauliflower and chickpeas on top. Sprinkle with Pepita seeds.
- Sprinkle with pomegranate seeds and parsley (optional)





Apple Honey Mustard Salmon

CHANIE APFELBAUM BUSY IN BROOKLYN

1kg side of salmon

1/3 cup apricot jam

2 tbsp whole grain mustard

2 tbsp Dijon

2 tbsp honey, plus more for drizzling

salt and pepper, to taste

1 red apple, seeded and thinly sliced

1 green apple, seeded and thinly sliced

2 tbsp olive oil

juice of 1/2 lemon

Preheat oven to 200 degrees.

In a small bowl, combine the apricot jam, mustards, honey, salt and pepper.

Brush the mixture generously over the salmon.

Decorate the salmon by overlapping the apples, alternating between red and green until the salmon is covered.

Drizzle with olive oil, lemon juice and honey.

Bake, uncovered for 25 minutes, basting once with the pan juices during cooking.

Serve warm or at room temperature.

NOTE: I prefer this recipe served fresh, but if you want to prepare it a day ahead, you can serve the next day at room temperature (reheating cooked salmon tends to make it fishy and dry).

Cranberry And Apple Strudel

SHARON GLASS

Serves 10

Layers of phyllo encompass apples, raspberries, cranberries and almonds to make a visual masterpiece oozing with honey. Perfect for sweetness for the New Year.

750g Granny Smith apples

200g raspberries

50g dried cranberries

125ml ground almonds

125ml castor sugar

125ml Grapeseed oil

rind of 2 oranges

6 sheets phyllo pastry

1 tbs flaked almonds

3 tbs honey, warmed

Preheat oven to 180°C. Line a large baking tray.

Peel, core and thinly slice the apples. Toss them with the raspberries, cranberries, almonds and sugar.

Mix oil and orange rind together. Brush 3 sheets of phyllo with the orange oil.

Arrange the apple mixture down the long side of the phyllo on one edge. Brush another 3 sheets of phyllo with orange oil and place these sheets on top of the apple mixture to cover them. Loosely roll up the strudel and pinch the sides together.

Transfer strudel to a lined baking tray and brush with a little more oil. Sprinkle with the flaked almonds. Bake for 35-40 minutes or until golden. Remove from oven and cool for about 20 minutes, then drizzle with honey.

CHEF'S TIP: I use grapeseed oil because it is the least flavoursome oil and can be used for baking. Canola oil will leave an after taste and butter will make the strudel soggy. This strudel should only be baked just before serving but can be refrigerated before baking.



Apple Sharlotka

MILA'S CATERING

Sometimes the yummiest things are surprisingly the easiest!

Beat 5 eggs with 1 cup of sugar until it doubles in volume and goes pale in colour.

Add in 1 cup of flour

Add 3 apples into the mixture (roughly cut into small pieces or thinly sliced)

Layer mixture into a baking tray (on baking paper) and cook at 160 degrees for 40-45 min

together
NEVER APART 
CONNECTING SYDNEY JEWRY

Wishes our community
a Shanah Tovah and
well over the fast

Even when separated,
we are a part of something
so much bigger.

www.togetherneverapart.com.au

 www.facebook.com/togetherneverapart

 @TogetherNeverApart

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