



עמנואל

emanuel synagogue

creating community • celebrating diversity

Tell

October 2009
Tishrei/Cheshvan 5770

volume 27 No 9



**Celebrate Simchat Torah
with your Emanuel family.
Saturday 10 October, 6:30pm**

Rabbi Kamins will be honoured as Chatan Torah in recognition of twenty years of loving, dedicated service to the congregation and Sydney Jewish community.

The rabbis' sermons

Social Action

October highlights

Health breakfasts

Inside Out: Choosing a Meaningful Life



“The cradle rocks above an abyss, as our common sense tells us that our existence is but a brief crack of light between two eternities of darkness. Although the two are identical twins, man views the prenatal abyss with more calm than the one he is heading for,” writes Vladimir Nabokov. Elaborating on this point in his challenging book *The Denial of Death*, Ernest Becker notes that of all animals, it is only the human who has this awareness of the abyss for which we are heading, calling our existential paradox the condition of “individuality within finitude”. He writes that “man has a symbolic identity that brings him sharply out of nature. He is a symbolic self, a creature with a name, a life history. He is a creator with a mind that soars out to speculate about atoms and infinity, who can place himself imaginatively at a point in space and contemplate bemusedly his own planet. This immense expansion, this self-consciousness, gives to man literally the status of a small god in nature.” Thousands of years ago, the authors of Psalms knew this well: “what is man that you have been mindful of him, mortal man that You have taken note of him?” it says in one place (Psalm 8). Yet, in the only Psalm attributed to Moses, he reflects upon the human condition and writes, “you return man back to dust” (Psalm 90).

The rabbis reflected this contradiction when they said humans are in some ways like animals and in others like the ministering angels. We eat, procreate, excrete and die like animals, yet we speak, perceive and understand like the ministering angels. So human, so difficult: to be able to soar with our consciousness yet always to know our time on earth is limited and brief. As Moses writes in his Psalm, “A thousand years in Your sight, God, are as a watch in the night.” The question of how to deal with our brief time on earth lies at the heart of this day.

Many do not realise it, but according to the rabbinic tradition this first day of Rosh Hashanah is not as we say the birthday of the world, or the anniversary of creation, but more specifically the sixth day of creation, the day in which human was created in “the image of God”, with the “breath of life” animating the earth from which we come. The story goes that only hours after being placed in the Garden of Eden did we eat of the fruit – not an apple – of the tree of “knowledge of good and evil” leading us to the curse “By the sweat of your brow shall you get bread to eat until you return to the ground for from it you were taken. For dust you are, and to dust you shall return.” And then we are exiled from the Garden to this life.

Creation, followed by exile. This is the human condition, and it is doubtful that there is a person who does not feel a sense of distance or alienation from another human being - a parent who has been unfair, a child who has been rebellious, a partner who has grown in a different direction, a friend who has disappointed, a fellow worker who has misunderstood. It is even more doubtful that there is a human being who does not at times have a sense of alienation from their own core being. How clever of our ancient sages to establish this first day of Tishrei as the anniversary of the sixth day of creation, the creation of Adam, our prototype. This is the day in which we confront our exile.

The rabbis also gave us a process through which we can begin to deal with our existential crisis. They called his day Yom HaZikaron - the Day of Remembrance and also Yom HaDin - Judgement Day. They established it as the opening of a ten day period known as the Aseret Yamei Teshuvah - the ten days of repentance, or the Yamim Noraim, the days of awe. They set the tone of it through magnificent liturgy, such as the powerful prayer Unetaneh Tokef, with which we open and close these ten days. That prayer declares: “This day is awesome and full of dread.”

It is awesome in the way that we come together, in beautified synagogues, among relations and friends and family with whom we may not have connected since the year past, hearing beautiful music and the stirring poetry of prayer.

It is full of dread in that it confronts us not like other new year’s celebrations at the end of a secular year but with its intent for a fearless accounting of all our deeds. Unetaneh Tokef says that on Rosh Hashanah it is written and on Yom Kippur it is sealed, who shall live and who shall die. The proverbial Book of Life, that holds our future, does not exist in some place out there called heaven ruled by a parental figure called God; rather, that book exists “in here”, in our hearts and minds and deeds. The Book of Life contains “The Book of Remembrance” which each of us has signed by our deeds. However, what has come before influences but does not determine what will come. We remember the past to take responsibility for the future.

Imagine that everything we have ever said or done is actually retained in this magnificent mind each of us has, much in the way that data can be recovered from the hard disc of the computer even after it has been “erased” or “deleted.” This is after all Yom Hazikaron, the Day of Remembrance. How does it feel to take what in the 12-step tradition is called a “fearless moral accounting.” What of this day being Yom HaDin, Judgment Day, an opportunity to sit in strict moral judgment of all we have ever said and done?

The allegorical story of that sixth day of creation encapsulates all this tension with which we live: awareness of our highest capabilities and our lowest falls, combined with the awareness of our own mortality. Our prototype, Adam, established our parameters: we have knowledge of good and evil and the freedom to choose either. You have the freedom to be a mensch or a Madoff.

On that sixth day of creation, after having eaten from the tree of knowledge, God calls to Adam: "Ayekha?" – where are you? And Adam replies, "I heard the sound of You and I was afraid so I hid." This day is awesome - we hear God call. This day is full of dread - we hear God call: "Ayekha? Where are you?" And our reply can no longer be "I was afraid, and so I hid." If we really intend to make this Rosh Hashanah a new day of a new year of a new life then: no more, "I was afraid and so I hid."

So no more hiding. No more hiding from our own mortality, pretending that we and our resources are infinite, that we can produce and consume without taking responsibility for our actions. No more hiding behind the horrible things that happen out there in this world. There will always be things that are unfair and unjust, from natural disasters to illness to people wronging us – but we cannot hide behind those misfortunes to justify our poor action or behaviour. We must take full responsibility for who we are and what we do. We must not hide anymore.

No more hiding behind the excuse that we do not believe in God to avoid the hard work it is to be human. You may believe. You may not. If you do, then engage with the process you should already understand with that belief. If you do not, then substitute the word "higher self" or "life" or "higher consciousness" and allow the teachings and prayers of our tradition to work for you in that way. Allow the process to work for you.

Unetaneh Tokef sets up the process of how to live fully human, how to deal with our existential crisis. It is teshuvah, tefillah and tzedakah that "annul the severity of the decree." What does this mean, the severity of the decree? The decree will not change: we will die. The question really becomes how will you live?

When the moment of death comes will you know that you have lived life to your fullest and best potential? Will you have responded to the call of your higher self? In reality, few of us will get to the extreme of being a Madoff, just as few of us will always be a mensch. But all of us will stumble along, doing right and wrong, doing wonderful things at times and at others causing harm - sometimes intentionally, most often inadvertently. To live life with meaning we must begin living it from the inside out – taking full responsibility at all times for our words and our deeds, striving always to improve our intellectual, emotional and spiritual being.

Tefillah is the first step of doing that. Taken literally, tefillah means prayer, but it also means self judgement and criticism. Tefillah is not easy, but it is the only way for personal growth. It can be achieved in so many ways – as one gains in knowledge, both in the beautiful Hebrew and in the multi-layered metaphoric meaning of traditional prayer, one understands the power of "tefillah". Tefillah includes meditative practice. It can be reciting a mantra, such as the first six words of the Shema, or any other passage from our collected Scripture and liturgy. It can be a visual focus on an object like the "Shiviti" or a candle flame. It can be simply observing one's breath. Tefillah is the time that we take for honest self-reflection, without which we have no hope for true grounding, balance, focus or purpose. We speak about the meaning of life, as if it exists somewhere "out there", yet few of us take the time to search for it "in here". If we really are searching for personal transformation and life's meaning, if we really intend to be fully living and responsible human beings, we must take this personal time out, this time of tefillah. This practice will enable us as Moses says in his Psalm, "to acquire a heart of wisdom."

Teshuvah and tzedakah contain further insights into what it means to live as a fully responsible human being, and those points I will address over these ten days. Suffice it to say that even with meditative tefillah, even as we get more grounded and balanced, more clear about our focus and purpose, we will continue to fall short of our goals, we will continue to make mistakes, we will continue to hurt others, we will continue to feel remorse. So this day gives us an extraordinary opportunity to begin that process of reflection, to think about all we have done that has brought us to this place in time, and to imagine where we would like to be, say, next Rosh Hashanah.

"The cradle rocks above an abyss, as our common sense tells us that our existence is but a brief crack of light between two eternities of darkness." The eternity before and after may be darkness as postulated by Nabokov or full of light as taught by Judaism and all other spiritual traditions. Kerry Packer gave testimony to the darkness, Dr. Brian Weiss to the light. No one knows for sure what exists beyond our death.

What we all know is that we are here in this brief crack of light, during which all we can do is take responsibility for who we are in it. Let us all strive, through disciplined practice, to attain a heart of wisdom. This day is awesome in its potential. This day is full of dread in its challenge. Today is the celebration of the creation of the human prototype. What kind of human will you be? Ayekha? Where are you?

Rosh Hashanah 5770
Rabbi Jeffrey B Kamins

"Let all who are hungry come and eat"

Mazon is an organisation dedicated to supporting those in need of food.

Donations are tax deductible.

*For more information contact
Nick Seemann,*

*email info@mazon.org.au
visit www.mazon.org.au
or call the synagogue office on
9328 7833.*

MAZON
A Jewish Response to Hunger
AUSTRALIA

How much is enough?



Jacki's Diary Monday June 22nd 2009

Dear Diary

Am planning big lottery win, jackpot at record level, 90 million, that should be just enough to cover life plans. Looking forward to new future, must remember to buy ticket.

Diary Wednesday June 24th

Bought ticket today, odds of winning 45 million to one, not bad. Have made list of things will do with money, important to plan.

First, my husband: Adam wants fast new computer and to play computer games for two weeks uninterrupted. Should be able to cover that, will hire nanny

Next, my daughter: Willow needs private school fees fund, wants more broccoli and a doggie. Broccoli no problem, will hire dog nanny so doggie also no problem

Then me, I want:

1. weekly hairdresser, massage and pedicure, love having feet massaged
 2. personal chef so never have to enter kitchen and try and cook again. Solves two problems, food for family and no more humiliation of failed cooking
 3. build new dream synagogue; all prayer spaces with views of ocean, all offices with views of ocean, lots of storage for stuff with views of ocean, will think about who to name building after, probably not me
 4. quit job and live on tropical island, oh, may need to revise synagogue plan
 5. buy new house. Just bought new house, quite happy, maybe not buy new one, maybe get new carpet
 6. give away to family, friends and many causes, so many need help, so hard to choose. Note to self, must make list.
- Oh. Remember to pray for win, important for God to have some credit

Diary Friday June 26th

Getting closer now to big win. Have made list of people and places needing help. Thinking 90 million may not be enough. Forgot to add new boots to list, would really like new boots. Willow changed mind, not so fond of broccoli, would rather peanut butter and a spoon

Diary Saturday June 27th

Feeling bad for all people who not going to win. They have such high hopes. Prayed to God for win today, all going well. Note to self, do research into other winners, may help know how to spend money

Diary Sunday June 28th

Oh dear, research bad idea. Many very unhappy winners. Can't stop thinking about John Wittaker, won 315 million, gave 50 million away, still had lots left. He has 400 legal claims against his businesses, lost friends, is lonely, turned to alcohol and drugs, gave money to granddaughter, bought her all money can buy, she got into drugs now dead, he blames self. He wish he did not win. One third of all lottery winners bankrupt after two years. Maybe not such a good idea to win, maybe pray to God to win second division

Diary Monday June 29th

Not sure if want to win at all. Panic, can't give ticket back. Draw tomorrow, so nervous. How to handle all that money? Make more lists, helpful to make lists, maybe when win, hire someone to make lists for me

Diary day of draw, Tuesday June 30th

Did not win. Can't believe it. Was sure had winning ticket. Winner spending money going on trip to Melbourne to think about how to spend rest of money, very sensible, maybe can send him my list. (Would be helpful.) Back to life, maybe can still get new boots and peanut butter with spoon.

How often have we heard the phrase: "money can't buy happiness" and how often do we agree with the sentiment, and yet, how many of us are actually living our lives with the opposite principle at heart. (this principle at heart) I really did enter the lottery along with every second Australian adult, I really did plan how I was going to spend my millions and after I made my list, I really did have a moment when I started to think, wow, 90 million is not enough. I can't give away 40 million because if I do, how on earth are Adam, Willow and I going to live on the 50 million that is left? It took a little while for me to slap myself back to reality. First the reality that I was possibly not going to win and secondly the fact that 50 million is a LOT of money and probably is enough. But it led me to consider, if 50 million is enough, then is 40 million enough, and if 40 million is enough, then is 30 million, what about 20 million, 10 million? How much is enough? The next week when they were advertising the lottery jackpot of a mere 4 million I decided that was not enough for me to go out and buy a ticket, although my chances of winning would have been greater and my resultant happiness, according to

the research would also be more.

There has been much research done into the winning of lotteries, and determining scientifically, the answer to the question, can money buy happiness? This is what they have found. First, the average income of Americans has increased by 250 percent over the last 50 years but levels of happiness have remained the same. Further, people who earn over 10 million a year are only marginally more happy than those who do not! We do not receive as much enjoyment from our money if we inherit it or win it, than if we work for it. And there is the phenomenon called 'hedonistic adaptation' which suggests that within six months of a major windfall, we adapt to the new level of income or money, so it ceases to give us pleasure anymore. In order to receive the boost of enjoyment that we had when we acquired the money, we need to attain even more. So it is better to have lots of small increases and wins than one major one. They also found that whatever people were earning, they believed that if they earned double that amount they would be happy. So the person earning 20,000 a year believed that if they had 40,000 they would be happy. The person earning 40,000 believed that if they had 80,000 they would be happy and the person earning 2 million believed 4 million would make them happy. It seems that we never have enough.

A group of people were asked that if they had the choice between earning \$50,000 a year while others made \$25,000 or earning \$100,000 while others received \$250,000 and the prices of goods and services would be the same, which would they prefer? The majority of people chose the first option, to earn less, but more than what everyone else was earning. It seems that what H.L. Mencken said is true: "A wealthy man is one who earns \$100 a year more than his wife's sister's husband." This principle probably explains a little of why Americans are not happier even though on average, wealth has increased, because everybody's wealth has increased. We seem to determine how successful and happy we are and how much is enough, based on what the people around us have. So it is not about the actual possessions we own, the amount in the bank, the size of our house, the car we drive, but it is those things in relation to the house next door, the car in their driveway and what our friends and colleagues earn and have.

So who are we comparing ourselves with? I admit that I am a reader of trashy magazines, they are my escape, my guilty pleasure. And there I find celebrities earning more millions than I could imagine annually. Oprah earns 272 million a year, Simon Cowell on American Idol takes home 246 million a year, Dr Phil earns 54 million annually, Charlie Sheen gets 24 million for 23 episodes of his sitcom, the Desperate Housewives are scraping by on a mere 10.7 million a year and the voices of the Simpsons manage to live on 10.6 million. And then there are the sports stars and executives who are taking home huge pay packets and it is these people with whom we compare ourselves. It is our neighbours and friends who are earning far more than us that we look towards to determine our relative wealth, but what if we reenvisioned the comparison and started looking at our wealth relative to those who have less than us rather than more, and just as there will always be someone better off than us, there will always also be someone in a worse position.

Bobbie Probststein writes about her Thanksgiving experience. One year it was a cold and frigid night. The wind was howling and Bobbie was inside, snug and warm, surrounded by her family, bellies full after a sumptuous meal and time together being thankful and grateful for what they had. But throughout the meal her thoughts kept turning to the bag lady. She used to sleep in the fifth street post office. You could smell her before you saw her, urine stained clothing, decay from her nearly toothless mouth. Recently they had started closing the post office so she could no longer take shelter there, so she slept outside, curled up on the footpath, her old, bent body barely covered by the threadbare shawl she wore around her shoulders. Throughout the night, in the midst of her family's celebrations, Bobbie's thoughts kept returning to the bag lady. So she decided to do something about it. She packed a parcel of the leftovers, excused herself from the family event and drove over to fifth avenue.

As she rounded the corner she saw the bag lady squatting against a wire fence near the post office, her body being assaulted by the bitter winds and cold of the evening. Her bony hands were trembling as they clutched her shopping trolley which contained all her worldly possessions. Bobbie

Women's Rosh Chodesh Group

There is a legend that when the Israelites came to create the golden calf, the men asked the women to give them all their jewellery and gold to be melted down for the calf. The women refused to supply their jewels and as a reward a special festival was given to them - the festival of Rosh Chodesh: the celebration of the new moon. All women are welcome to join us in celebration.

Next meetings:

Cheshvan: Sunday, October 18th

Kislev: Thursday, November 18th



pulled her car to the curb, rolled down the window and said “mother, I’ve brought you some food, would you like some turkey, stuffing, apple pie?”

At this the old woman met her gaze with her tired, weary eyes, and said “Oh thank you so very much, but I am quite full now. Why don’t you take it to someone who really needs it.” Bobbie writes “her words were clear, her manner gracious. Then I was dismissed as her head sunk into her rags again.

Our wealth is relative, we are rich when we compare ourselves with those who have less.

The two children huddled on the porch outside Marion Doolan’s home. They were wearing ragged, outgrown coats which were little protection against the cold.

“Any papers lady?” they asked. Marion wanted to say no, to send them away, she was busy. But then she looked down and saw their tiny feet in thin sandals, covered with snow and sleet.

“Come in,” she said, “and I will make you some hot cocoa.” They came inside, their sandals leaving small footprints on the carpet. She gave them toast with jam and some cocoa and went back to the kitchen to keep working on her chores. But she could not work, there was absolute silence in the room where she had left the children. She walked back into the room and the little girl was holding the empty cup in her hands, cradling it, looking at it.

The boy said “Lady are you rich?”

“Rich?” she said as she looked at her shabby cushion covers, “mercy no!”

The girl spoke in a tired, world weary voice, “your cups match your saucers.”

She gently placed the cup on the saucer and the two left bracing themselves against the cold with the bundle of papers. Plain blue cups and saucers, but they matched. Marion was rich. She moved the chairs back from the fire and saw the little muddy prints the sandals had made on the hearth. She left them there, a reminder in case she forgot just how rich she is.

In Pirkei Avot they ask “who is rich?” the answer “One who is happy with their lot.” Judaism has never been a religion which requires asceticism. In fact it is the opposite. There is a teaching that when we come to heaven we will be held accountable for every good thing we saw but did not eat. There is a tale of a wealthy man who is visiting one day with his Rabbi, Dov Baer. The rabbi turns to him and says, “You are wealthy, I am curious to know how you live.”

The man replied proudly, “Oh rabbi, we live very simply. I myself eat only bread and water and perhaps a little salt every day.”

The rebbe was shocked and he said to the man, “That is no way for a man of your riches to eat! No! you should have fresh bread, wine and meat every day, enjoy the benefit of your incredible wealth!”

The rabbi’s disciples who were listening to the conversation were shocked! “Rabbi!” they said, “what was that about?! Why should it be a problem if that man eats only bread, water and salt?”

The rabbi replied, “If he feasts on meat and wine then he will understand that the poor need at least bread and salt but if he eats nothing but bread and salt he will think the poor can subsist on stones”, (Telushkin 232)

We are to enjoy life, to enjoy the blessings that we have been given and if we do, then we will come to realise our wealth. There is a book called *How to Want What You Have*. I have not read the book because I only discovered the title a few weeks ago and it is out of print, but what a fabulous title and what an incredible way to live life, wanting what we already own, being happy with our lot. Part of the way to do that, to realise that we have enough, is to learn to truly appreciate what we have, and not just the non material things, the material as well.

I have been reading a book which encourages its readers to find the spiritual in the everyday. To take time to stop and really embrace what we own, the big and the small, to find something special in the everyday items we use. Sometimes that comes from a sentimental attachment, remembering from where it came. The table I wrote this sermon on was my grandmother’s kitchen table. It is a cheap teak table, not at all fancy, but it is one of my most treasured possessions. It is scratched with age, it is battered and bruised but when I sit at it I see my grandmother sitting in her little flat, eating her bread soup, my favourite, it was the soup she made when there was nothing in the house but bread, it always astounded her when I requested this poor people’s meal. I see her hands kneading dough on its surface, making holiday treats, preparing food for her family, her greatest pleasure. I feel the sacredness of its history whenever I sit down and run my hands across its surface, that I own it, makes me rich.

Every day we are surrounded by our things, we use them, we are enriched by them but we do not pay attention to them, we do not appreciate them and if we did, perhaps we could value what we have rather than constantly seeking to upgrade, update and have something newer, bigger and therefore

Emanuel Synagogue presents...

Inner Joy Kabbalah Meditation Retreat Friday 13th – Sunday 15th Nov



***Facilitated by Orna Triguboff
and special guests.***

***Be part of this healing
experience:***

- ***Meditation, star gazing***
- ***Yoga, Tai Chi***
- ***Relaxation, nature walks***

All in the context of kabbalah teachings.

At Retreat Centre near Woollongong.

Information: 0414535733, info@neshamalife.org

supposedly better. I want to read to you Lynne Sharon Schwartz's description of her bed, an everyday item we use all the time. She writes:

My bed, a modest double, nothing kingly or queenly has become more than a haven or a refuge... At my most exhausted I sense it reaching towards me...whispering to me to come...and I come readily, falling into the waiting mattress, firm but yielding...the strong coils beneath the stuffing like reliable bones beneath the flesh. I lie down ...the pillow sinks benignly under the weight of my head and rises mildly around my hair. I pull the sheet over me to be utterly surrounded, voluptuously embraced. It folds coolly around my legs...but it quickly warms up from my body's heat, creating a tube of warmth. As the bed presses gently against the length of me I let go. Every cell yields to its embrace...totally understanding, the bed accepts I have nothing to offer but warmth...the bed seeks nothing for itself- its pleasure is to wrap me in pleasure."(Fatigue Artist)

Will you ever see your bed the same way again? The simple act of going to bed is infused with a sacred, almost holy awe. How much more we would appreciate our riches if we were able to see the beauty in the everyday items we use. The book goes on to give many examples including remembering to thank your dental floss. That goes a little too far for me but the message is clear. Rabbi Michael once said to his sons, "my life was blessed because I never needed anything until I had it." What a beautiful way to live life, to be grateful and thankful for what we have, to recognise our riches and then to find that perhaps what we have is actually enough.

Rabbi Jacqueline Ninio

Shabbat Tot

A short and very noisy prayer service tailored for young children

A story, craft activity and Kiddush follow the service

Parents and grandparents welcome

First Friday of the month
Next date: 6 November
5:00pm - 6:00pm
Children aged 2 - 5

SOCIAL ACTION SHABBAT DINNER

Friday 30 October, 6:30pm

The Union for Progressive Judaism joins us in this special Shabbat dinner raising awareness for important issues of justice throughout the world.

Guest speaker: Nicky Maor UPJ Social Action Co-ordinator.

Adults: \$27 members
\$32 non-members.

Children: \$16 members
\$18 non-members

Bookings: 9328 7833

BYO



5% of the cost of your dinner will go to Mazon, the Jewish Response to Hunger.



emanuel synagogue
עמנואל
creating community • celebrating diversity

- Preschool for 3 – 5 year olds
- Independent, co-educational, Not For Profit, inclusive Jewish Preschool
- Curriculum designed to nurture each child's individuality
- School-readiness program



Visit us at www.emanuelpreschool.com.au



Emanuel Woollahra Preschool

Tel: 02 9363 1809
Fax: 02 9327 8715
Web: www.emanuelpreschool.com.au
Email: info@emanuelpreschool.com.au
Postal: 7 Ocean Street Woollahra NSW 2025

Confronting Life's Fragility



I begin with a story about a tragic phone call. A dreadful story that cries out to be shared, knowing that many of us in this room have been on the other side of such a phone call. Rabbi Harold Kushner relates that one autumn morning two parents received a call from their daughter's university infirmary. Their daughter, only nineteen years of age, had died unexpectedly while walking to class. Rabbi Kushner went to visit the parents, wondering if there were any words that might ease this family's unspeakable pain. In retrospect he writes, 'I anticipated anger, shock, grief, but I didn't expect to hear the first words they said to me: *'You know, Rabbi, we didn't fast last Yom Kippur.'*¹ Dumbfounded, Rabbi Kushner wonders what led these people to say such things, to assume that they were responsible for this tragedy. He asks, 'Who taught them to believe in a God who would strike down an attracted, gifted young woman without warning as punishment for someone else's ritual infraction?'²

Such a question is deeply, deeply troubling. Is this what Jewish tradition teaches? That as a result of our transgressions, our imperfections, our humanness, our ritual infractions we are responsible for what happens to us and to our loved ones?

Certain Jewish texts would lead us to think so. We've read the second paragraph of the *Sh'ma*, page 119 in your *machzor*, and heard that if we follow the commandments we will be blessed and if we don't, we will be cursed.³ We've sat at the *Chevra Kaddisha* and we've been told that we need to abandon our wicked ways and our unrighteous thoughts.⁴ And we've come here, year after year, to hear the stark, frightening, uncompromising words of *Unetaneh Tokef*, words reminding us that we are being judged by God:

On Rosh Hashanah it is written and on Yom Kippur it is sealed: How many shall leave this world and how many shall be born into it, who shall live and who shall die, who shall live out the limit of his days and who shall not... But repentance, prayer, and righteousness avert the severe decree.⁵

What absolutely dreadful words. These are words which could lead us down that fateful path, to believing that we are responsible, that we are to blame. That if we don't turn back to God repentant, that if we don't pray properly, if we don't resolve to do better through acts of love and righteousness, then we are liable, and we might be held accountable in the most drastic of ways, like that poor family introduced by Rabbi Kushner. As if losing a loved one is not hard enough. As if watching someone we care for suffer does not shatter us already. As if being on the other end of that tragic phone call is not devastating enough. And then we add feelings of guilt and blame and fill our minds with questions of God's greater plan.

I must confess that I have tremendous difficulty with these words. Over the years, I have wrestled deeply with this passage, turning to it with a mixture of disbelief, disgust, and disregard. When I was a child and later a teenager, I would turn to my parents during High Holy Day services, whispering in their ear as the rabbi read these words, "Does he actually believe this?" In other years, I would simply say "What an awful sentiment," or ignore it saying, under my breath, "blah, blah, whatever." And as adults, each of us knows too well that we live in a world where awful, unspeakable things happen to good people – good people in our families, good people in our community, good people who are so undeserving of tragedy.

So where can we turn for comfort and reassurance? Perhaps there is something more in this harrowing passage. Guilt and blame are too simplistic. They try to give us an easy way of making sense of terrible situations. Because if we can find a reason, any reason for tragedy, somehow, that makes it a little more manageable, a little more palatable. No, this passage isn't about guilt, it's not about blame, it's not about what we've done or will do. It is the words of someone whose soul is simply crying out, trying to understand, to comprehend that which our hearts and minds don't have the capacity to understand. It is the words of authors, imperfect human beings themselves, who want to make sense of life and are struggling to do so.

The words of authors. There are those who associate this *piyyut*, this liturgical poem, with the words of Rabbi Amnon of Mainz in the 12th century. During the Crusades, Amnon refused to convert to Christianity, and as he laid dying, tradition suggests that he offered these words, because he did not understand why defending Jewish law and principles would lead him to be treated in such a harsh and cruel way. And there are those who attribute this *piyyut*, this liturgical poem, to the writings of Elazar Hakalir, who lived in Israel in the early 7th century, and who personally experienced the devastating conquests and changes in leadership from Byzantine to Persian to Arab regimes. Yosef Yahalom writes, "Someone who personally experienced frequent banishments and deportations understandably felt great despair because of these calamities."⁶ In the end, it is inconsequential whether Amnon or Hakalir composed this dreadful passage. What matters is that try as they could, neither man could understand why the world works the way that it does. And so they poured

¹ Rabbi Harold S. Kushner, *When Bad Things Happen to Good People*. New York: Anchor Books, 1981, p. 12.

² *Ibid*, p. 13.

³ *Mahzor for Rosh Hashanah and Yom Kippur: A Prayer Book for the Days of Awe*. Ed. Rabbi Jules Harlow. New York: The Rabbinical Assembly, 1992, p. 119.

⁴ Isaiah 55:7.

⁵ *Mahzor*, p. 241.

⁶ Yosef Yahalom, "Who shall be the author, and who shall not," *Haaretz*, 6 September 2002. <http://www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=205597>.

their hearts out in prayer. They could not find answers to their questions, but they expressed their deepest feelings in the process of their writing.

Their words have become our words too. Because what other words could we use to express the absolute unpredictability, the absence of control that we confront in our lives? What other words could we use to express the childlike fear in our hearts, when we recognise that our lives are not in our hands? What other words could we use to say plainly, life is fragile?

Taken in such a way, recognising the fragility and frailty of life, these words acquire new meaning. We simply cannot know what this year will bring. Not because God is a manipulator, a dice-roller, or a grand puppeteer. Not because God is a sadist who takes pleasure in watching us suffer through illness and tragedy, but because we simply cannot know what this year will bring. And so we come back to the synagogue on Rosh Hashanah, we pour out our hearts from the deepest recesses of our souls, and we, like Amnon and Hakalir, turn to God for that little extra bit of help, of support, of comfort, of reassurance, because such guidance is what Jewish tradition and God provide in such circumstances. We resolve to do better, and we hope against all odds that we might have another year, another month, another week, another day, another hour, another minute, another second, another breath. And if we are fortunate to get this time, we want even more – for these fleeting moments of our lives to be good, to be filled with blessings, love, and happiness, not only for ourselves but for all those around us too.

This is what Jewish tradition teaches. In confronting the sheer fragility of our existence, we must make each moment of our lives matter. Author Debra Adelaide addresses this idea in her brilliant novel *The Household Guide to Dying* when she presents her protagonist, the fictional advice columnist Delia writing her memoir, an autobiography of her moments facing terminal cancer. In leaving a note for her husband, Delia writes, 'I had to tell him what I knew now, what even he didn't know, as closely as he was watching my life end: that you needed to embrace life and hold it as tightly as you could, all of it, before it slipped away like the armload of sand it was.'⁷

This then is our quest as we confront the fateful words, 'On Rosh Hashanah it is written and on Yom Kippur it is sealed,' namely to embrace life, to hold it as tightly as we can, to not let it slip away into an armload of sand. Thankfully, there is sound advice in our liturgy. *T'shuva*, *t'filah*, and *tz'dakah*, namely, prayer, repentance, and charity, are a good start, and they do in fact, 'temper the severe decree.'⁸ But the severe decree is not God sitting in heaven, determining that if we don't pray properly that we will be snuffed out. The severe decree is literally, the fragility of life. And when we engage in proper *t'shuva*, when we work to heal our relationships, when we engage in proper *t'filah*, and we try to comfort ourselves and bring forth our best feelings and intentions, hopes and desires, when we engage in proper *tz'dakah*, and give of our time and our resources to make a difference in this world, then we temper the severe decree. Then life loses some of its fragility and it becomes meaningful.

The core of our lives, the stuff we're made of involves our relationship with others, the goodness we bring to this world, and our connection with a God which might allow our greatest potential to emerge. This is what it means to be in partnership with God. Not to feel fear, not to blame ourselves, not to live with endless guilt, but to be, even as broken, imperfect, shattered vessels, as mere human beings, to continue to be in partnership with God, and in the little precious ever fragile time we have on this earth, to leave this world a better place than which we found it.

Essayist Barbara Kingsolver writes in her work *Small Wonder*, that we have 'To...look life in the eye and love it back.' She comments:

I fight against the drowning, knowing I can never go into the swamp of cynicism because if I do, I may never come out again. I'm not put together that way. I have children who are more precious to me than my life, and every molecule in me wants to promise them that we'll get through this. We won't blow up the world before they get a crack at doing all the things grown-ups get to do in this howling hoot of a party: stand on your own two feet, get your heart broken, get over it, vote, drive a car, not drive a car, get dog-tired doing something that makes you proud, play the radio station you want, wear your heart on your sleeve, dance on the table, make a scene, be ridiculous, be amazing, be stronger than you knew, make a sacrifice that matters, find out what you're made of, cook a perfect meal, read a perfect book, kiss for an hour, fall in love for keeps, make love, make a baby, stand over your own naked child weeping for dread and wonder at the miracle.⁹

This is the stuff of life which is so precious, so special, and so meaningful. Maybe this is why *Unetaneh Tokef* opens with the words, 'Who shall live.' There are no guarantees, no certain safeguards against the perils of the fragile life we live, but at the very least, we can make a conscious decision to work toward what is right and good in the world. We do whatever is in our power to defend this small invaluable thing we call life and we hold on to it with whatever strength and capacity we can muster. We cannot predict if and when that unexpected phone call will come. We cannot know what will happen to us in the coming days. And so we pray, so we hope against all odds, so we try to make a difference, to do something that matters, to achieve some semblance of healing in broken spaces, and we cling with all of our strength to that tenuous unstable thing we call life. And this year, we try to make out of it everything we can.

Shanah Tovah.

Rabbi Paul Jacobson

⁷ Debra Adelaide, *The Household Guide to Dying*, p. 361.

⁸ *Mahzor*, p. 241

⁹ Barbara Kingsolver, *Small Wonder*, p. 252

Have a Healthy Breakfast at Emanuel Synagogue

The Book of Deuteronomy (4:15) teaches us *v'nishmartem meod l'nafshotechem* (be extremely protective of your lives). Maintaining a healthy and sound body is one of the pathways to a fuller understanding and knowledge of God, so it is important to avoid the things that harm our bodies and to focus instead on those that will heal and strengthen us. (Maimonides, *Mishneh Torah, Hilchot Deut 4:1*). Through continued awareness and health education, we increase our chances for *r'fuah shleimah* (complete healing). Our tradition teaches that this includes a *r'fuat ha-guf* (healing of body) and a *r'fuat ha-nefesh* (healing of spirit).

Emanuel Synagogue continues that tradition of awareness and education with our series of Health Breakfasts. Next month we will hold our third Health Breakfast of the year, 'Bottoms Up'.

After the success of our first 'Breakfast' for women, we decided men's health should not be overlooked and held our Prostate Cancer awareness breakfast which was also a great success. In November we invite all of you, male and female, to attend our 'Bottoms Up' breakfast, to find out about the most common cancer in Australia, colorectal cancer. Dr Graham L Newstead, Chairman of the International Council of Coloproctology, is joining us as guest speaker. Don't miss this opportunity to find out about prevention, treatment and early detection.

If you have not been to one of our Health Breakfasts before, then you do not want to miss this. Our breakfasts are an enjoyable way to find out what can be an uncomfortable topic.

Bookings: 9328 7833

Bottoms Up

Thursday 5 November
7.30am - 8.30am

**DON'T BE EMBARRASSED TO DEATH
NO IFS
NO BUTS
JUST JOIN US FOR BREAKFAST**

**With guest speaker:
Professor Graham L Newstead, Chairman of
the International Council of Coloproctology.**

Join us for breakfast to get to the bottom of this topic and learn how the most common cancer in Australia is actually completely preventable.

Donations taken for The Colorectal Foundation



Bookings: 9328 7833

OUR JEWISH STORY



**A WEEKLY LOOK
AT THE PARSHA
AND THE
UNFOLDING
JOURNEY OF THE
JEWISH PEOPLE**

**MONDAY
6 - 7:15 PM
BOARDROOM**

Sukkah International Week

Friday 2 October through to Friday 9 October

Join us for a week of international flavours and taste sensations in our Sukkah. Every day you'll find a different style of international food and always great company!

Simchat Torah

Saturday 10 October, 6:30pm

Celebrate Simchat Torah with your Emanuel family. Rabbi Kamins will be honoured as Chatan Torah in recognition of twenty years of loving, dedicated service to the congregation and Sydney Jewish community.

Womens Rosh Chodesh Group

Sunday 18 October, 8:00pm

Contact 9328 7833 for location details

Secret Jewish women's business celebrated in conjunction with the new Hebrew month/moon. All women are welcome to attend.

Special Events

HSC Blessing

Friday 16 October, 6:30pm – 7:30pm

All students about to take the HSC are invited to the Kabbalat Shabbat Service and receive a blessing and a gift, with a special Kiddush after services.

Genesis to Genetics

Sunday 25 October, 10:30am – 1:00pm

Art Gallery of NSW, This is a charged event.

Bookings and fee enquiries: 9225 1878

Part of the Art Gallery of NSW lecture series, *Darwin's Great Idea How Evolution Rewrote Our World*. Rabbi Kamins will explore the boundaries between faith and science through his pastoral activities in these modern times.

Social Action Shabbat Dinner

Friday 30 October, 6:30 pm, BYO

Cost: Adults \$27 members, \$32 non-members

Children \$16 members, \$18 non-members

5% of the cost of your dinner will go to Mazon, the Jewish Response to Hunger.

The Union for Progressive Judaism joins us in a special Shabbat dinner raising awareness for important issues of justice throughout the world.

emanuel synagogue
MyPlaySpace
 social networking for the under 3s

What: MyPlaySpace is a space for children 0 – 3 and their carers to meet, talk and play together.
When: Friday mornings during school terms.
 Term 4: 23 October - 4 December
Time: 10am – 12pm

Kabbalah Meditation

Wednesday evenings 8pm + Thursday mornings 8am
Term 4: 21 October - 10 December

All welcome - beginners & experienced meditators.
 Cost: \$20 Emanuel Members: \$16
 Concessions available.

Facilitator: Sue Beecher, psychologist, social worker, lecturer, author, meditation teacher.

Enquiries please feel free to call Sue 0405 241 710

emanuel synagogue
 עמנואל
 creating community • celebrating diversity

Working to stimulate and support Zionist interest and activities in Progressive communities

We would like to put you in touch with articles and news items that we believe to be relevant to you as a religious Zionist. If you wish to give us feedback on these articles and/or tell us what other information you would like to receive from, and about, ARZA please email arza@upj.org.au.

For all the latest ARZA news visit: www.arza.org.au

'Reform, Conservative should build shuls with their own money'

Aug. 26, 2009, Matthew Wagner

If Reform and Conservative Jews want more synagogues or *mikvaot* [ritual baths] they should build them themselves with private money and not expect the state to foot the bill, Religious Affairs Minister Ya'acov Margi (Shas) said Wednesday. "I recommend to those organizations that do not want to accept [Orthodox] halacha to build their own mikvaot and their own synagogues according to their own halacha," said Margi during an interview in his office in Jerusalem with *The Jerusalem Post*.

"According to the law for Jewish Religious Services, the Chief Rabbinate is the sole body responsible for providing religious services. And they do this in accordance with halacha. Since the Conservative and the Reform do not conform to halacha they are not eligible for state funds. Nor do they have the right to use existing mikvaot and synagogues."

Margi was responding to the demand by the Reform and Conservative movements to be recognized by the state and to receive state funding to build synagogues and mikvaot.

Since the establishment of the state Orthodoxy as represented by the Chief Rabbinate of Israel, it has been the only stream of Judaism recognized by the state. Therefore, while Orthodox congregations receive state funds to build synagogues and mikvaot, the Reform and Conservative movements do not.

The Reform and Conservative movements are also blocked by religious councils from using mikvaot to immerse converts. Immersion in a mikve is the final stage of the conversion process.

Although the Reform and Conservative streams of Judaism are the two largest in North America, in Israel these movements represent a small minority.

Margi lamented the fact that over the years the Reform and Conservative movements have used High Court petitions as a means of pushing religious reforms.

"I'm sorry to say that they [the Supreme Court] continue to interpret the law according to its own philosophy and not according to the letter of the law. Time after time the Supreme Court has ruled in favor of the Conservative and Reform movements, and this contributes to the crisis in trust between the Supreme Court and the religious establishment.

"It cannot be that the Supreme Court is nothing but a tool in the hands of the Reform and Conservative movements. If they want changes they should do it in a democratic way, via the Knesset," he said.

"They have a lot of money and lobbyists and power, so they should try to change the law if they do not like the present situation. But it is not democratic to bring about change by petitioning the Supreme Court."

The High Court has already ruled that the state must recognize Reform and Conservative conversions for the purpose of immigration under the Law of Return, which provides Jews with automatic Israeli citizenship.

It has also ruled that the state must fund Reform and Conservative institutes that prepare potential converts for conversion. Last week Shas's spiritual mentor Rabbi Ovadia Yosef called the Supreme Court justices "apostates."

Margi said he was not concerned that Israel's refusal to recognize the Reform and Conservative forms of Judaism would hurt its relations with the Diaspora.

"If we had to worry about pressure from abroad we would have to fold everything up and leave. Because there is international pressure on diplomatic issues and there is international pressure on economic matters, and now I hear that there is also pressure regarding religious matters."

Regarding reports that Israel might agree to a US request to freeze building in Judea and Samaria, Margi said that he opposed all building freezes.

"I am in favor of a diplomatic solution to the conflict with the Palestinians. But it has to be a process in which both sides compromise. If we freeze building today then we create a situation in which the Palestinians think there is no hurry. The Palestinians need to know that every day that goes by without reaching a peace agreement works against their interests."

Margi said that while there was a shortage of synagogues being built all over the nation, it was especially dire in Judea and Samaria.

"It's a good thing that [Defense Minister Ehud] Barak can't declare a freeze on natural growth," said Margi.

Reprinted with thanks to The Jerusalem Post

As part of its launch, a new organisation created to fight for religious pluralism, Hiddush, commissioned a large-scale public opinion survey by well-known Israeli pollster Rafi Smith. As the UPJ and others have been saying for some time, the research confirmed evidence produced by the Israel Movement for Progressive Judaism (IMPJ) which showed that a majority of Israelis were found to be against the status quo with regard to the situation in Israel about religious matters. Among the key findings the research commissioned by Hiddush found that:

- 84% of secular Jewish Israelis think the state should grant equal status to all 3 major streams of Judaism (Orthodox; Reform; Conservative);
- 84% object to the current system of mass exemption from army service for men who study in yeshivas;
- 92% of secular Israelis support ending the ultra-orthodox monopoly on marriage; 95% of new immigrants from the Former Soviet Union;
- 64% of all Israeli Jews support introducing civil marriage and/or Reform/Conservative;
- 72% of Jewish Israelis object to the current policy of making conversion to Judaism contingent on observing the Sabbath and Kashrut (ritual dietary laws) and retroactively revoking conversions for not fully observing Sabbath/kashrut;
- 66% of Jewish Israelis believe that Israel should take into consideration the opinions of world Jewry on matters of law of return, conversion, marriage and matters of religion & state;
- 80% of Jewish Israelis object to the gender-segregated Mehadrin bus lines, public bus lines that segregate women and requiring that they sit in the back;
- Tension between secular and ultra-orthodox is second in importance, after Arab-Jewish tensions, and double that of the tension between left and right or between poor and rich;
- 71% support reducing financial support given to yeshivas and large families (5+ children) in order to increase participation in the workforce;
- 60% of Jewish Israelis support the separation of religion and state in Israel.

These findings endorse the findings presented at Limmud Oz during the session “Unorthodox Judaism” by Rabbi Jeffrey Kamins, Educator Monica Hyams and the UPJ Executive Director, Steve Denenberg.

“The findings of research commissioned by the Israel Movement for Progressive Judaism had similar conclusions” said Denenberg “and showed that there is a significant percentage of Israelis who believe that it is time for the State of Israel to fulfil the commitment in the Declaration of Independence to provide freedom of religion to all.”

This is not to suggest that change will come easily. Just this week the Religious Affairs Minister, Ya’acov Margi (Shas) said “If Reform and Conservative Jews want more synagogues or mikvaot [ritual baths] they should build them themselves with private money and not expect the state to foot the bill” despite the fact that the State pays for all similar orthodox facilities.

“This is one of the key reasons that we work so hard via the UIA Progressive Trust to provide funds for the IMPJ’s work with refugees, so that other funds can be used for them to fight to create a pluralistic and democratic Israeli society” said Denenberg “We also applaud the creation of another organisation committed to the same goals and we hope that Hiddush will work in partnership with the World Union and the IMPJ in order to achieve our shared goals.”

| | | |
|---|---|---|
|  |  |  |
| Lew Levi 0412 442 344 | Tim Stern 0402 299 664 | |
| 520 Old South Head Road Rose Bay NSW 2029 Mobile: 9371 0277 www.ljlevi.com.au | | <p>NOW MORE THAN EVER YOU NEED AN AGENT WITH PROVEN MARKET SUCCESS</p> <p>Lew Levi together with his winning team Tim Stern, Kim Alster and David Robinson are proud to serve the Jewish Community .</p> <p>They are the Eastern Suburbs specialists.</p> <p>Whether buying or selling, call LJ Levi for service, care and outstanding value.</p> |

Our Bar Mitzvah

Joshua Kahn

My name is Joshua Kahn and I attend Emanuel School. I love playing computer games with my friends and plan to make my own computer after my barmitzvah. I am known to be a book enthusiast and have always been interested in studying science and space. I do enjoy all books though and like both English and Science at school. I like making friends and dislike making enemies! I have an older sister Jordan. I also have a dog called Leo who is five years old and he is the most non-scary dog in the whole universe. I will remember singing in front of the community as it means I have taken a more adult role in the community and will have a greater role in it. Irit has been a very good tutor and I have enjoyed the occasional afternoon tea with her. I would also like to thank Rabbi Ninio for her inspiration.



Joel Grant

I like to play basket ball and I enjoy playing video games. My favourite TV show is *Family Guy* and when I grow up I want to be a vet or a chef. My favourite subjects at school are DNT and sport. I play for a basketball team called *Red-dam House* and I enjoy playing PSP and computer. I will remember my barmi forever because of the challenging experience.

WE CAN REDUCE YOUR MORTGAGE PAYMENT

Please call us if you want to:

- Save Money
- Buy a new property
- Maximise Borrowings
- Secure loan before you buy
- Reduce your monthly mortgage payments
- Create Wealth
- Release Equity
- Save Tax
- Hassle Free Service

Call Laurence Now - 0412 397 522

Accredited with all the top lenders,
we find the best loans for your purpose
AT NO CHARGE TO YOU



Creating Happy Wealthy Clients through
Smart Tax Effective Finance

VIDEOGRAPHER

Preserve those precious memories!

For your bar/bat mitzvah, wedding or
any other simchah.

ZORRO GAMARNIK
0425 273 255

Previous clients include: ABC TV, SBS TV,
Foxtel, Artist and Entertainment Group.

Not spam, not jam, but JSAM – Jewish Social Action Month!

The Jewish New Year starts with a bang in the month of Tishrei – signaling the end of the summer holiday (in Israel!) and the beginning of a year of action. First comes Rosh Hashana, then Yom Kippur, Sukkot and Simchat Torah. Two months later, in the month of Kislev, we celebrate Channukah.

In between - from mid October-mid November - comes the little-known month of Cheshvan. However, three years ago, a global network of young Jewish leaders, together with the Office of the Prime Minister of Israel, decided to add more meaning to this month. In order to promote both social action and Jewish Peoplehood, they decided that Cheshvan would no longer be 'just the month between the High Holydays and Channukah'. It would become the month of social action around the Jewish globe. It would become known as JSAM – the Jewish Social Action Month.

Since its launch, JSAM has evoked a remarkable response. Political support has come from the Presidents of both Israel and the United States of America, British parliamentarians, US senators and congressmen, Israeli Knesset members and others. A wide spectrum of Jewish religious leaders, major institutions, youth groups, communal organizations and many others from around the world have endorsed the initiative and created exciting and widespread programs.

Although we in the Progressive Movement are proud of the fact that we are actively involved in social action throughout the year, Heshvan is the chance to really focus on social action issues. This year the UPJ congregations have decided to wage war on malaria in the refugee camps in Africa, by supporting the global "Nothing but Nets" campaign – aiming to eradicate malaria by providing chemically-treated bed nets to families in refugee camps where malaria is rife. These bed nets have been proven to effectively save lives.

On Friday 30th October, join us for a JSAM dinner – to learn more about the *Nothing but Nets* campaign and other social action initiatives – and to help put Australia on the JSAM map in 2009.

From Nicky Maor
UPJ Social Action Co-ordinator



Walter Carter Funerals
302 Oxford Street
Bondi Junction NSW 2022
www.waltercarter.com.au
9389 3499
24 hour, 7 day a week attention
for all at need and pre need arrangements

proud to support



JewishCare
and the
Chessed Bereavement
Program

**CHARITY POKER TOURNAMENT
AND BRAZILIAN BBQ
IN THE SUKKAH**
Tuesday 6 October, 7:00pm



**Join us for an evening of entertainment,
surprises, great food and more!**

Entry to the tournament, drinks and dinner:
\$15 if booking before Friday 2 October
\$20 if paying at door
Bookings: 9328 7833

Proceeds benefitting Nothing but Nets



emanuel synagogue
creating community • celebrating diversity



SUKKAH INTERNATIONAL

Join us for a week of international flavours and taste sensations in our Sukkah.

Every day you'll find a different style of international food and always great company!

Shabbat in the Sukkah

Friday 2 October

5:00 pm, Sukkah Decorating followed by Children's Service

6:00pm, Erev Sukkot and Shabbat Service

7:00pm, Shabbat Dinner in the Sukkah

Soup and Salad in the Sukkah

Saturday 3 October, following services

Sushi in the Sukkah

Sunday 4 October, following Sukkot services, 9:00am-12:00pm

Sausage Sizzle in the Sukkah

Monday 5 October, 12:00pm

Charity Poker Tournament and Brazilian BBQ in the Sukkah

A Yallah event for young adults in their 20s and 30s

Tuesday 6 October, 7:00pm

Sweets in the Sukkah

Wednesday 7 October, 8:00 pm

An evening for our Baby Boomers group

Spaghetti in the Sukkah

Thursday 8 October, 7:00 pm

An event for Basic Jewish Concepts students

Shakshuka in the Sukkah

Friday 9 October, 8:00am following Hoshanah Rabbah services

