

Gold Coast Hebrew Congregation Newsletter



- Shevat 5778 - February, 2018 Edition -



- Tu Bishvat– New Year for Trees -

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PRESIDENT'S MESSAGE

Shalom to everyone,

We had a very busy holiday period with lots of interstate visitors taking advantage of the many services we offer. They were all very appreciative.

We are now returning to our usual communal routine, focusing on our congregational needs.

I want to thank all of our friends and supporters and sponsors for making Chanukah in the Park a great success this year. Also a big thank you to all our volunteers who worked so hard to ensure Chanuka in the park was a success.

A special thank you to the Surfers Paradise Police, the Federal Police and of course our own communal security.

We are counting on our members to continue to support our Congregation and make 2018 a fantastic year.

Can I ask also our male members to make the commitment to help with our weekly Minyan. You may call Rabbi Gurevitch or myself to update our weekly Minyan roster.

I'd like to remind everyone again that we need new members, so if you have friends or family who are not yet members, please ask them to join us and make a difference.

As we have a number of events organised, please check our newsletters for upcoming events and functions.

David Rebibou
President GCHC

SYNAGOGUE NOTICES

OFFICE HOURS

Monday, Wednesday, Thursday and Friday:
8:30am – 1:00pm

SHOP HOURS

Monday, Wednesday, and Friday: 9:30am – 1:00pm

SERVICE PRAYER TIMES

WEEKDAYS

Shacharit: Monday & Thursday - 6:30am
Tuesday, Wednesday & Friday - 6:55am

SHABBAT

Kabbalat Shabbat: Friday at 6:15pm
Shacharit: 9:00am. Shiur-class at 8:40am
Mincha and Ma'ariv: 6:15pm

SUNDAY AND PUBLIC HOLIDAYS

Shacharit: 8:00am
Mincha and Ma'ariv: 6:15pm

THE GOLD COAST HEBREW CONGREGATION

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THE GUIDE FOR JEWISH EDUCATION FOR ALL AGES

Monday - weekly at 7:30pm - Assorted Topics
and Kabbalah @ the Shule's Katranski Hall

Thursday Talmud class - 7:00pm at the Rabbi's home.

Shabbat afternoon Topical insights: @ 6:00pm

Personalised learning with the Rabbi - Please tel. Rabbi Gurevitch 0419 392 818

Women Learning Classes with Rebbetzin Dina Gurevitch- Please tel. 0405 100 149

Women Rosh Chodesh Group - takes place every Jewish new month where women of all backgrounds and affiliation come together to learn, schmooze and enjoy a scrumptious supper and interesting speaker. To join us please contact our office on 5570 1851 or Rebbetzin Dina Gurevitch on 0405 100 149

After School Cheder - Every Sunday during school term from 9:30am - 11:30am. For ages 5-13

At Gold Coast Hebrew Congregation. 35 Markwell Ave entrance, Surfers Paradise

During your school hours - We come to you

Surfers Paradise State School - Every Wednesday @ 11:50pm

Benowa State School - Every Friday @ 10:00am

Bellevue Park State School - Every Thursday @ 1:55pm



The Gold Coast Hebrew Congregation presents..

BH

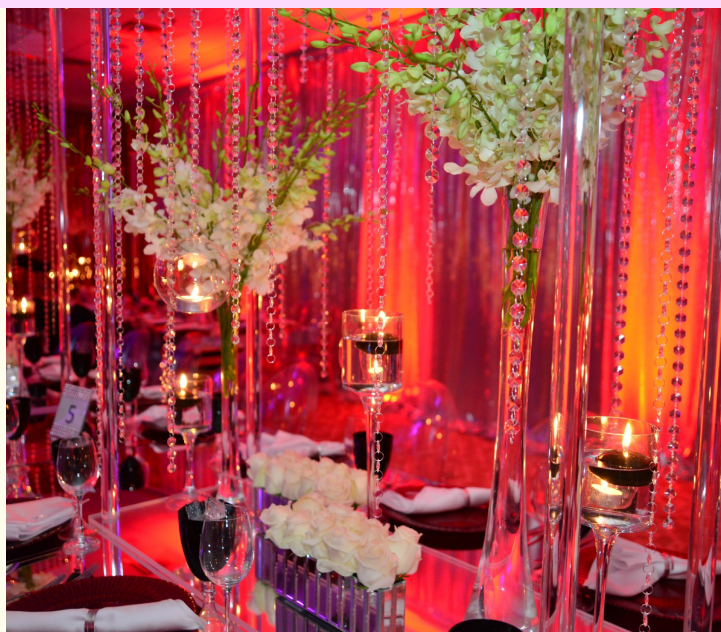
- FRIDAY NIGHT LIVE #23 -

~ Bat Mitzvah Edition Shabbat Cuisine ~

JOIN US FOR A SPECIAL FRIDAY NIGHT NOT TO BE MISSED

16 February, 2018 @ 6:00pm

It is with great pleasure that we invite the community to celebrate a special 'Friday Night Live - Bat Mitzvah Edition' in honour of Raya Enoch, following the Friday night service at 6:00pm. Book the date and come along!!



~~~~~

Don't miss this exclusive opportunity to enjoy a unique gourmet experience featuring an exclusive Shabbat cuisine which will tantalize your palate. With great atmosphere, Kids program and special raffle prize for the kids.

**34 Hamilton Ave, Surfers Paradise.**

**For more information please contact our office on 5570 1851**

***Generously sponsored by Selwyn and Melissa Enoch***



# A word from our Rabbi

## Behind the Scenes



Have you ever, while walking or driving, noticed a building that really caught your attention? So much so that you had to stop, or pull over, and admire it? What did you think to yourself? Did you say "What a beautiful building?" Or did you say, "I wonder who built that?"

When something attracts our attention we have these twin impulses, in a way complementary, in a way contradictory. On the one hand we admire the object itself - the building, the painting, the song, the well-cooked meal, the piece of furniture. On the other, we want to know who made it.

Sometimes, the name means everything. The work itself - whether in the field of architecture, literature, music or art - is not as significant as who composed or made it. Part of the reason for this, of course, is that the quality of the work is assumed. The artist - or whatever - has already made a name, already has a reputation. So even if the song, for instance, isn't up to the usual standards, it still has value because of who did it.

Sometimes, it doesn't matter who composed the song, wrote the poem, designed the building, crafted the bookcase. It's beautiful and meaningful and powerful and functional, regardless. We admire the object first. Indeed, even when we find out who did it, we focus still primarily on the thing itself. The artist gets credit, of course, but the object is what truly excites our interest and admiration.

Curiously, the former can lead to envy or hero worship. We want to be like - or be - the person we so admire. Or we want to follow in his or her footsteps.

But what we may not realize, or recognize, is what that person had to do - the dedication and sacrifices required - to achieve what he or she achieved. And also, of course, it may be a question of talent, of an innate skill or gift that cannot be duplicated.

In the latter case, though, our attention remains on the object and so we are interested not in being the person, but in remaking the object. We focus on the task, on making a copy of the thing we admire. Personality - who did it, who does it - becomes irrelevant. Yes, there's a person, but he or she is essentially "behind the curtain," not the centre of attention. In short, the self disappears.

When it comes to performance of mitzvot (commandments), we have the same issue to confront: On the one hand, a mitzva, by definition, requires a person to perform it. After all, a mitzva is a commandment from G-d to an individual (within the larger group of the Jewish people - or the world - as a whole). Performance of a mitzva connects that person to G-d. On the other hand, the main thing is the action, getting the job done.

It doesn't really matter who gets credit, as long as the commandment is fulfilled and the mitzva is done. In a sense, too, either no one gets credit, if G-d forbid the mitzva is not observed, or everyone gets credit, for everyone who was somehow involved made it happen. Without each contributor, nothing results.

We see this most readily on the stage. The actors, and possibly the director, get all the attention, the applause, the accolades. But without the people behind the scenes, those working behind the curtain, there would be no play - indeed, no theater or audience or script or costumes or lights or - anything. Despite - perhaps because of - their anonymity, they make sure the task is done.

And the job of our times, the goal we labor for "behind the scenes," is the coming of Moshiach.

With blessings , Rabbi Nir Gurevitch

# Gold Coast Hebrew Congregation

# Sunday School Cheder

Give your child the gift of a fun Jewish education that  
Will remain with them forever!

## HighLights:

- Hebrew Reading and Writing program
- Holiday Celebrations
- Israel
- Jewish History and Values
- Traditional Songs
- Crafts & Activities!

Our Hebrew Sunday School runs every Sunday, except school holidays from 9:30-11:30am. Join other children attending our Cheder classes for an educational and stimulating time. We are located at 35 Markwell Ave, with ample parking under our Katranski Communal Hall.

Younger group ages 5-8  
run by Dina Gurevitch

Older group age 9-13 run  
by Rabbi Gurevitch

For more information and registration  
contact our office on 5570 1851



# Israel-

## Israeli Military Destroys Hamas Attack Tunnel Under Israel, Egypt Borders

by Reuters and Algemeiner Staff

The Israeli military said on Sunday it had destroyed a cross-border attack tunnel that ran from Gaza into Israel and Egypt, dug by the Hamas, the Islamist terror group that controls the Palestinian enclave.

Residents in Gaza said Israeli jets bombed an area east of the southern town of Rafah, by the Egyptian and Israeli borders, late on Saturday night. Israel confirmed the attack immediately after, but gave no details until Sunday.

There was no immediate comment from Hamas or Egypt, or any reports of casualties.

Tensions have risen since President Donald Trump reversed decades of US policy on Dec. 6 by recognizing Jerusalem as Israel's capital. Gaza terrorists have launched 18 cross-border rockets or mortar bombs, causing no fatalities or serious injuries in Israel, and 15 protesters and two gunmen have allegedly been killed by Israeli fire.

The attacks from Gaza, which Israel has blamed on groups not affiliated with Hamas, have drawn Israeli air strikes, usually on targets that have been evacuated.

"There are those who say the Israeli military attacks sand dunes — that is incorrect," Prime Minister Benjamin Netanyahu, addressing criticism from lawmakers who have called for a stronger armed response, told reporters after the tunnel was targeted.

Netanyahu cautioned Hamas that Israel "will respond with even greater force" if rocket strikes continue. Israel has said Hamas, as the dominant force in Gaza, bears overall responsibility for any attacks from the enclave.

But Yoav Galant, a member of Netanyahu's security cabinet, said on Army Radio that Israel was "not looking for confrontation with Hamas."



*Palestinian security forces loyal to Hamas patrol near the border between Egypt and Gaza, in the southern Gaza Strip ], Jan. 14, 2018. Reuters / Ibraheem Abu Mustafa.*

Nonetheless, he said Israel "could not abide by a situation in which Israelis are harmed by fire (from Gaza)."

Colonel Jonathan Conricus, an Israeli military spokesman, described the target hit on Saturday as a 1.5 km (one mile)-long "terror tunnel" running the Kerem Shalom border crossing into Israel, and into Egypt.

"It could also have served to transfer terrorists from the Gaza Strip into Egypt in order to attack Israeli targets from Egypt," he said.

Kerem Shalom, the main passage point for goods entering Gaza, was shut down on Saturday before the Israeli strike.

Underground tunnels are used to smuggle in all manner of commercial goods to Gaza, and to bring in weapons for terrorists from Hamas and other groups. They have also been used by Hamas to launch attacks inside Israel.

During the last Gaza war, in 2014, Hamas fighters used dozens of tunnels to blindside Israel's superior forces.

The Israeli military said it has destroyed three tunnels in the past two months.

Israel has been constructing a sensor-equipped underground wall along the 60-km (36-mile) Gaza border, aiming to complete the \$1.1 billion project by mid-2019.

# Jewish World-

## Japan Prime Minister Abe Honors 'Japanese Schindler' Chiune Sugihara in Lithuania

by Reuters and Algemeiner Staff



*Japan's Prime Minister Shinzo Abe and his wife Akie Abe visit a former home of Chiune Sugihara in Kaunas, Lithuania on January 14, 2018. Photo: Reuters / Ints Kalnins.*

Japan's Prime Minister Shinzo Abe visited the former Japanese consulate in Lithuania on Sunday to commemorate a Japanese diplomat credited with saving an estimated 6,000 Jews from almost certain death in 1940.

Chiune Sugihara was serving as Japanese consul in Kaunas, then capital of Lithuania, when he disobeyed his superiors and issued Japanese visas to Jews fleeing Nazi-occupied Poland despite his country being a close ally of Nazi Germany.

Abe's visit to Lithuania, the first by a Japanese prime minister, comes as Japan seeks greater cooperation with countries such as China, a former adversary in World War Two, in the face of rising tensions over North Korea's nuclear and missile programs.

"The courageous and humanitarian action of Mr. Sugihara provides us with guidance as to how to we should survive in this world, where rule-of-law-based international order is being challenged in various forms," Abe told reporters on Saturday.

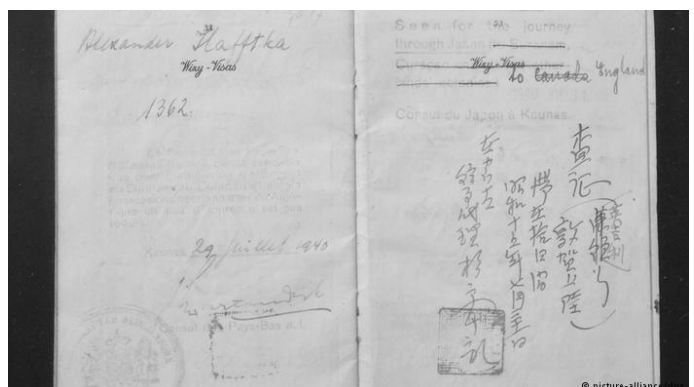
Japan had several of its former leaders convicted and executed by an Allied tribunal as war criminals after the end of World War Two.

Both China and South Korea have called on Japan to face up to its wartime past after Abe sent an offering to a shrine to war dead last August, the anniversary of Japan's surrender.

Sugihara was named as "Righteous among the Nations" by Israel's Yad Vashem museum among some 22,000 people honored for helping Jews avoid death in the Nazi Holocaust.

He issued thousands of Japanese transit visas to Jewish refugees in July and August 1940, opening a route for them to escape through Russia to Japan. His diplomatic career was cut short after the war and his actions remained largely unknown in Japan for decades after the conflict ended.

Most of Lithuania's Jewish population — about 200,000 people — were shot dead in the first few months after Nazi Germany occupied its territory in June 1941, ending centuries of the thriving culture.



One of the original visas issued by Sugihara in 1940



# 7 THINGS HAPPY PEOPLE DON'T DO

By Sara Debbie Gutfreund

## HOW HAPPY ARE YOU?

- 

**1. THEY DON'T AVOID RISK.**  
Happy people are eager to try new things and venture into unfamiliar territory. They are willing to risk the comfort of certainty for the potential of growth.
- 

**2. THEY DON'T SEEK EVERYONE'S APPROVAL.**  
Happy people don't seek validation or permission. They base their actions upon their own moral compasses.
- 

**3. THEY DON'T COMPLAIN.**  
Happy people don't have flawless lives, but they don't waste time thinking or talking about what's not going right. They're too busy striving to improve the present.
- 

**4. THEY DON'T FEAR BEING ALONE.**  
Happy people have healthy, warm connections with others, but they have enough confidence in their own resources to be independent when necessary.
- 

**5. THEY DON'T QUIT.**  
Happy people tolerate discomfort and thrive on challenge. They use setbacks to develop new strategies for their goals.
- 

**6. THEY DON'T RESENT SOMEONE ELSE'S SUCCESS.**  
Happy people celebrate the joys and achievements of people around them. They don't view anyone's accomplishment as a threat.
- 

**7. THEY DON'T FEEL ENTITLED.**  
Happy people know the world doesn't owe them anything. They use their blessings for good and seek to inspire others. They feel grateful for everything God gives to them.

aish.com

## Mezuzah Campaign

### Protecting Jewish Homes With Tradition

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The Gold Coast Hebrew Congregation has embarked on a campaign to reach out to as many Jewish homes in our community with the intention of having your Mezuzah checked or a new one to be placed. Rabbi Nir Gurevitch has already visited many homes and is available to visit your home or business.

The mezuzah is one of the unique divine commandments for which the Torah states its reward - long life for oneself and one's children. Additionally we are assured that a kosher mezuzah will protect the house and those living in it wherever they may be.

For more information please contact our Shule on 55 701 851 or Rabbi Nir Gurevitch on 0419 392 818. Please note that our Shule's Judaica shop features a wide variety of beautiful Mezuzah cases to choose from.





**Taste the fruits of Israel and make
your own smoothie!!**

**Explore the Kabbalah of 'Tu-Bishvat - New Year
for Trees' and its contemporary message while
enjoying a delicious fresh smoothie!!.**

Wednesday Evening, 31st January at 7:00pm

At the Katranski Communal Hall, 35 Markwell Ave,
Surfers Paradise. GC Hebrew Congregation.

For more info please Tel. our office on 5570 1851
or Dina 0405 100 149

\$15.00 Entry - All Women Welcome





One panel is still available

Dear Friend,

We are excited to announce the release of our newly designed traditional stained glass panels which is permanently decorating our Shule wall, next to the ladies main entrance of our Synagogue. The large and very brightly colored panel is translucent, flooding the sanctuary with light, color and meaning. There are four sections available for dedication. We invite you to view it when you are visiting our Shule or shop.

The cost for the glass art panel dedication is \$6000.00 We trust you will take advantage of this rare opportunity before it becomes fully dedicated. For further details please contact our office on 5570 1851

Enrich your week with a
dose of Jewish learning.

**TORAH
STUDIES**

Our new variety of our Monday weekly Series
7:30pm at the Katranski Hall.

Tu Bishvat - What and How Farming Religiously

By Naftali Silberberg

The 15th of Shevat is the New Year for Trees, known as Tu b'Shevat.

According to Biblical law, there is a seven year agricultural cycle, concluding with the Sabbatical year. When the Holy Temple stood in Jerusalem, on years one, two, four and five of this cycle, farmers were required to separate a tenth of their produce and eat it in Jerusalem.

This tithe is called Maaser Sheni, the Second Tithe, because it is in addition to the (two percent which must be given to the Kohain, and the) ten percent which is given to the Levite. On the third and sixth years of the cycle, instead of the owners eating the Maaser Sheni in Jerusalem, they gave this second tithe to the poor, who were permitted to consume it wherever they wished.



[On the Sabbatical year, no tithes are separated. All produce which grows during this year is ownerless and free for anyone to take.]

It was therefore of vital importance to ascertain when the new year started for produce. Our Rabbis established that a fruit which blossomed before the 15th of Shevat is produce of the previous year. If it blossomed afterwards, it is produce of the "new year." [By comparison, grains, vegetables, and legumes have the same New Year as humans, the 1st of Tishrei.]

Why is this so? In the Mediterranean region, the rainy season begins with the festival of Sukkot. It takes approximately four months (from Sukkot, the 15th of Tishrei, until the 15th of Shevat) for the rains of the new year to saturate the soil and trees, and produce fruit. All fruit which blossom beforehand are a product of the rains of the previous year, and are tithed together with the crops of the previous year.



Although this day is Rosh Hashanah for trees, we attach special significance to this holiday because "Man is [compared to] the tree of the field" (Deuteronomy 20:19). Through cultivating strong roots – faith and commitment to G-d – we produce

many fruits—Torah and Mitzvot.

Observances and Customs

On this day it is customary to partake of the fruit with which the Holy Land is praised (Deuteronomy 8:8): olives, dates, grapes, figs and pomegranates. If tasting any of these fruit for the first time this season, remember to recite the Shehecheyanu blessing. (A blessing recited on joyous occasions, thanking G-d for "sustaining us and enabling us to reach this occasion." This blessing is recited before the standard "Ha'etz" blessing recited on fruit.)

Due to the festive nature of the day, we omit the Tachanun sections (petitions for forgiveness and confession) from the prayers.

Spirituality-

The Exodus of Egypt in our lives

The climax of the Exodus from Egypt and the purpose for which the world was created was the Revelation on Mount Sinai. It was there that G-d gave the Ten Commandments and the Torah to the Jewish People.

In front of the assemblage of every single Jewish man, woman and child, and in the presence of the souls of every Jew that would ever be born, G-d descended on Mount Sinai and said, "I am (Anochi) the L-rd your G-d." These historic events are described in the Torah portion, Yitro.

The Midrash points out a curious fact: The word "anochi" is not Hebrew - it is an Egyptian word.

The Ten Commandments are a condensation of all the guiding principles of the Torah. Of these, the first two commandments, "I am the L-rd your G-d" and "You shall have no other gods," have an even greater measure of holiness, for they were heard by the Jews directly from G-d Himself, and not through Moses.

The first of these two commandments, by virtue of the order in which it was given, has even more significance. Why, then, did G-d choose to express the most lofty and exalted concept, the "I," the very essence of G-d Himself, in a foreign tongue? Why didn't G-d use the Hebrew word for I - "Ani" - to begin the most important utterance ever heard?

In order to understand this paradox, we must first examine the purpose of the Revelation on Mount Sinai. The Torah was not given to guard the holiness contained in the Hebrew tongue; for this, no G-dly earth-shaking Revelation would have been necessary. G-d descended on Mount Sinai for one reason only - to enable us to elevate even the lowest and most mundane aspects of our lives and of the physical world, including the Egyptian language, the spoken words of the most corrupt and abominable nation.

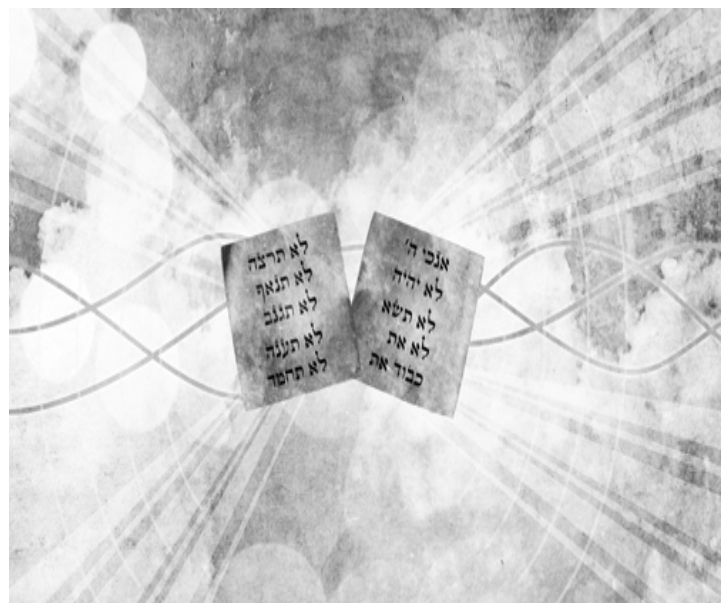


Holiness existed before the Revelation, and Jews had long occupied themselves with the Torah.

The innovation of the Revelation was the ability to "fuse" holiness with mundane, to imbue physicality with spirituality. Even things that were seemingly far removed from the realm of holiness could now be used to bring G-dliness into the world.

The aim of the Revelation is pointedly emphasized by the use of the Egyptian word "Anochi." A Jew's daily life involves elevating the physical and transforming it into a vessel for G-dliness. Prayer and Torah study enable us to reach only a limited level of spirituality; elevating that which is base and seemingly trivial, by adhering to the laws of the Torah, enables us to attain even greater heights of holiness.

When we fulfill G-d's will by elevating even the "Anochi," as G-d Himself did, we fulfill the purpose of the Torah and carry out the world's Divine plan.



Innovation -

Israeli Biotech Veterans Join Forces To Revolutionize Cancer Diagnosis With New Startup

By Raz Tal, NoCamels



Affecting over 90 million people worldwide, cancer is the second leading cause of death after heart disease, claiming the lives of nearly 9 million people in 2015, according to the World Health Organization.

Not only is a cure still nowhere in sight, but the number of cancer cases are going up. By 2030, new cancer cases are expected to rise to 22 million, marking a 70 percent increase from 14 million in 2012, according to research by the US-based National Cancer Institute.

With numbers like these, it's no surprise the medical community is focusing on better, and earlier, diagnoses. A new Israeli startup, Collage Medical Imaging, appears to be on the right track.

Founded in 2014 by two serial biotech entrepreneurs, Dr. Gavriel Iddan and Dr. Roni Zvuloni, experts in the field of medical devices, the startup has developed a high-resolution imaging technology to detect early-stage cancerous tumors, without the need for potentially dangerous biopsies.

Why we need better diagnosis

Today, when doctors want to check for the presence of cancerous tissue, they send patients for standard imaging technologies tests, such as ultrasound, CT or MRI. But these technologies, while providing a full picture of an area, all have relatively low resolution, which often makes them insufficient for observing the cell structure required to make an accurate cancer diagnosis.

Doctors may then need to follow up with a biopsy, where a small tissue sample is taken from the body for further examination.

And while biopsies are a hundred times more efficient when it comes to analyzing cells, according to Dr. Zvuloni, they can still miss the presence of a tumor. Even if the biopsy is accurate, the sample may be blind to the surrounding, affected tissue just a mere millimeter away.

"The biopsy can easily lead to many false positives and false negatives," Dr. Zvuloni tells NoCamels.

Because a tumor's location and dimensions are often initially unknown, physicians sometimes remove large tissue masses or even entire organs to prevent the cancer from spreading.

How it works

Using a combination of Optical Coherence Tomography (OCT) or 3D imaging modality, electromagnetic technology, and Collage-patented technology, Collage Medical Imaging may be the first company making it possible to obtain microscopic information of an entire organ in real-time.

According to Dr. Zvuloni, the information collected is two hundred to three hundred times more efficient than a regular biopsy.

"Instead of taking a biopsy, we use an optic needle to get high-resolution optic images of the entire potentially affected area and its location," Dr. Zvuloni tells NoCamels. The optic needle snaps pictures of the entire area, creating a collage – hence the name, Collage Medical Imaging.

A series of successful ventures

Dr. Zvuloni, who serves as the startup's CEO, and Dr. Iddan both have a number of other notable achievements under their belt.

Dr. Iddan holds over 100 patents and publications to his name and had a hand in developing some of Israel's most successful medical technologies. He is the brains behind the world-renown gastric video capsule pill, also known as the PillCam, which he developed while working for the medical tech company he co-founded, Given Imaging, in 1998. The company was acquired in 2014 by Covidien-Medtronic for \$1 billion.

Iddan also developed the Solo MicroPump, a small, disposable insulin pump that allows diabetes patients to deliver insulin without needles or tubing, for Israeli medical devices company Medingo, sold in 2010 to Roche Switzerland for \$200 million.

Continue...Innovation -

3DV Systems, a 3D imaging solutions company also co-founded by Dr. Iddan in 1997, was sold in 2009 to Microsoft for \$35 million. And, Sync-Rx, a company that develops X where he served as CTO was acquired in 2012 by US medical devices company Volcano (now Philips) for \$17 million



Dr. Gabi Iddan.

Dr. Zvuloni, a Yale University graduate, holds an impressive entrepreneurial record as VP of Galil Medical, sold to Israeli biopharmaceutical services company BTG for \$110 million in 2016.

Dr. Zvuloni tells NoCamels he and Dr. Iddan have known each other for years and that "Collage Medical Imaging was born coincidentally."

"One day, we met and started talking. He knew optics, and I knew 3D imaging. We connected the two technologies together and realized they complete one another," Dr. Zvuloni tells NoCamels.

After having been part of selling off six successful companies between them, the two have embarked on a journey to save lives by helping to detect cancerous tumors before it's too late.

"The next step from here is to find long-term strategic investors," Dr. Zvuloni tells NoCamels.

The company is in a pre-Series A investment round and Dr. Zvuloni estimates that the technology will be available in hospitals in roughly two years' time, pending regulatory approvals.

Art & Music-

Beatles Legend Ringo Starr Gives Shout-Out to Israel in Video Promoting Upcoming Tour

by Shiryn Solny



Ringo Starr. Photo: Screenshot.

Legendary Beatles drummer Ringo Starr gave Israel a shout-out in a video he released on Friday announcing his upcoming tour.

In the clip, posted on Starr's Facebook page, he talks about his summer tour saying, "We're going everywhere in Europe from Amsterdam to Israel, which isn't really in Europe but that's where we're going."

Starr — accompanied by fellow musicians Greg Rollie of Journey, Steve Lukather of Toto and Graham Gouldman of 10cc- is slated to perform at Tel Aviv's Menorah Mivtahim Arena on June 23 and 24.

The concert will be his first-ever performance in Israel and will make him the second former Beatle to perform in the Jewish state, after Paul McCartney did the same in 2008 with a show at Hayarkon Park.

The show in Israel will feature some of Starr's songs with The Beatles, as well as tunes from his 40-plus year solo career, according to The Jerusalem Post. The concert will take place more than 50 years after the Israel's government barred The Beatles from performing in Israel in 1966 over concerns that the British musicians would negatively influence the Jewish state's youth. The Israeli government later apologized for this action.



SEASON TWO

Mondays
7:30-8:30 PM

Gold Coast Hebrew Cong
34 Markwell Ave
Surfers Paradise, GC

gchc@westnet.com.au

For more info call:
5570 1851
Instructor: Rabbi
Gurevitch

08

January

THE WAYS OF PRAISE

You Never Know How Far a
Compliment Will Go

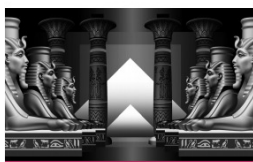


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January

THE POWER OF POWER

Power Doesn't Have to
Absolutely Corrupt

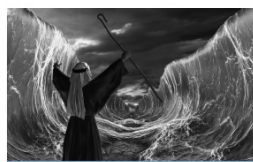


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January

WHEN THE RIVER SPLIT

The Story of another
Marine Miracle



29

January

FATHER-(IN-LAW)LY ADVICE

Why You Need a Mentor

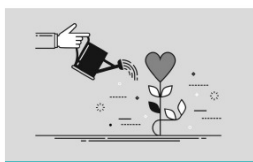


05

February

KINDNESS WINS

Discipline Is Necessary;
Compassion Is Crucial



12

February

THE SYNAGOGUE STORY

More than Just a Place to Pray

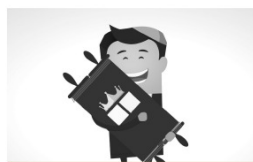


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**BOLD, BRASH...
BRAGGADOCIOUS?**

Wear Your Judaism with Pride



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What We Can Learn from the
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ART AND SOUL

Creativity as a Means
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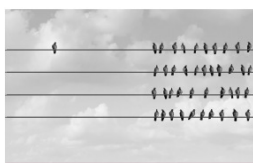


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WHERE DO I FIT IN?

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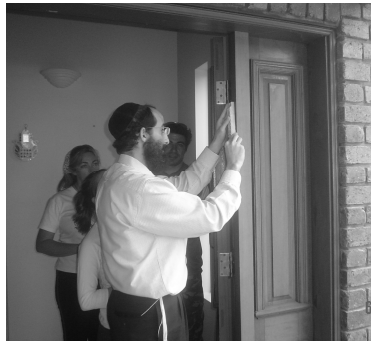
March

CONSUMER CULTURE

Balancing Mind and Matter



sunshine Club



It's not just about visitation.

It's about friendship.

It's about community.

The Sunshine Club is a unique volunteer program under the auspices of the Gold Coast Hebrew Congregation designed to bring cheer and companionship into the lives of Jewish seniors all throughout the Gold Coast.

Whether for seniors living on their own, in assisted living facilities or convalescent homes, the Sunshine Club matches up caring friends to be there with and for seniors - to visit, to assist and to uplift. To share experiences, to spend quality time, to celebrate special occasions and to create wonderful memories together.

Programs:

- Weekly Friendship Visits
- Book-Reading
- Family Connections
- Educational Materials
- Recreational Activities
- Arts & Crafts
- Holiday Celebrations
- Cultural Events

If you would like to become a Sunshine Club Volunteer or if you are a senior – or know of a senior – who can benefit from the Sunshine Club, please call our office on 5570 1851 or Rabbi Gurevitch on 0419 392 818

The Gold Coast Chevra Kadisha have pleasure in inviting the community to attend a special guest speaker on the topic:

CREMATION *or* BURIAL? A JEWISH PERSPECTIVE



Doron Kornbluth

BH

SUNDAY

MARCH 11,
2018

at 1:00PM

Doron Kornbluth is a bestselling author, internationally renowned speaker, and inspirational licensed Tour Guide in Israel.

Doron is the bestselling author of 'Why Be Jewish?', 'Raising Kids to LOVE Being Jewish', 'Why Marry Jewish?'. Doron speaks in over 50 cities a year to all types of audiences on many subjects.

At the Gold Coast Hebrew Congregation- Katranski Communal Hall, 35 Markwell Ave,
Surfers Paradise, following the Annual General Meeting.

For more info email: chevrakadishagoldcoast@gmail.com

Current Issues-

Smartphones and Kids: Harmful Effects and What to Do About It

by Dr. Yvette Alt Miller

Recent research on the impact of smartphones on children and how we can realistically protect them.

On January 6, two of Apple's biggest investors published an open letter calling on Apple and other high tech firms to do much more to protect the health of their youngest users. Citing studies showing that smartphones can have grave impacts on kids' physical and mental well-being, the investors – California State Teachers' Retirement System and JANA Partners LLC – have opened a major debate, asking tech companies to develop more controls on their products for their youngest users.

What is so bad about kids and smartphones? With more researchers look into the impact of smartphones and other technology on children, here are some recent results, as well as suggestions for what we can do when it comes to protecting kids from smartphone abuse.

Stunting Babies' Brain Development

The harm that smartphones and other screens do to kids is particularly acute in babies whose brains are still developing. Psychologists call the first three years of a child's life "the critical period" in brain development because the way that brains grow during these years becomes the permanent base upon which all future learning relies. Receiving information and cues from the real world around them helps babies form neural pathways that make their brains strong and healthy. Stimuli from screens, including tablets and smartphones, get in the way of brains' normal development, overwhelming their still-developing minds with stimuli.

The damage from too much screen time can be permanent. "The ability to focus, to concentrate, to lend attention, to sense other people's attitudes and communicate with them, to build a large vocabulary – all those abilities are harmed," warns Dr. Aric Sigman, an associate fellow the British Psychological Society and a Fellow of Britain's Royal Society of Medicine.

The ability to interact with other people, to empathize and read people's feelings all have their foundations in babyhood.



Spending time interacting with screens instead of human beings can permanently alter our children's brain structures, making tasks like forming friendships and understanding the world around them much harder.

Harming Teens' Brains

While older kids don't experience the same sort of intense brain development as babies, kids' and adolescents' brains continue to develop and can be harmed by too much smartphone use.

The problem is that teenagers' brains are very adaptable. The experience of using a smartphone, switching rapidly between many activities such as texting and using social media, is associated with lower levels of brain matter in teens' anterior cingulate cortex, the region in our brains that is responsible for emotional processing and decision-making. Less brain matter in this area is associated with higher rates of depression and addiction.

Another part of our brains, the prefrontal cortex, is necessary for interpreting emotions and for focusing on tasks, and is also harmed by smartphone use. This part of our brains doesn't fully develop until people's mid-20s, and excessive smartphone use can get in the way of that. "During our teenage years," explains Paul Atchley, a psychology professor at the University of Kansas, "it's important to train that prefrontal cortex not to be easily distracted. What we're seeing in our work is that young people are constantly distracted, and also less sensitive to the emotions of others."

Harder to Make Friends:

Given the changes smartphones make to developing brain's ability to empathize with others, it's no surprise that smartphone use is associated with difficulty in making friends.

For many teens, smartphones can become a crutch in difficult social situations. "When you're with people you don't know well or there's nothing to talk about, phones are out more because it's awkward," one Connecticut high school senior explained to researchers.

Continue...Current Issues -

Smartphones and Kids: Harmful Effects and What to Do About It

Yet this “new normal” where smartphones are such a part of social interaction is dangerous, warns Brian Primack, Director of the Center for Research on Media, Technology and Health at the University of Pittsburgh. “There’s strong research linking isolation to depression, and time spent socializing with improved mood and well-being,” Dr. Primack explains. “If smartphones are getting between an adolescent and her ability to engage in and enjoy face-to-face interaction – and some studies suggest that’s happening – that’s a big deal.”

Smartphones and Depression in Kids

Indeed, heavy smartphone use is associated with higher rates of stress and depression in kids. One study conducted by the Center on Media and Child Health at the University of Alberta found that over the past three to five years, as smartphone use has skyrocketed, 90% of teachers report that the number of students with emotional challenges is increased; 86% of teachers report that the number of students with social challenges has gone up as well.

Many teachers blame smartphone use for these jumps. Kids used to go outside during lunch break and engage in physical activity and socialization. “Today, many of them sit all lunch hour and play on their personal devices,” one junior high teacher said.

Between 2010 and 2016, the number of adolescents who experienced major depression grew by 60%, according to the US Department of Health and Human Services. Suicides have also increased significantly among kids ages 10 to 19 during that time. “These increases are huge – possibly unprecedented,” explains Prof. Jean Twenge of San Diego State University. She has found that since 2010, teens who spend more time using smartphones and other technology are more likely to report having mental health problems than teens who spend less time with their devices.

Prof. Twenge surveyed over half a million adolescents across the United States; her findings paint a troubling portrait of a generation both addicted to and harmed by smartphone use. Kids who spend three hours a day or more on smartphones or other devices are over a third more likely to suffer at least one suicide-related symptom such as feeling hopeless or thinking about suicide than kids who limit their smartphone and other device use to two hours a day or less.



Among kids who used devices for five or more hours each day, nearly half reported experiencing at least one suicide related outcome.

Even moderate smartphone and other high tech use can harm our kids' mental health, Prof. Twenge has found. Kids who use social media every day are 13% more likely to have high levels of depressive symptoms than those who don't. In her research, teens who ditched their smartphones some of the time and who spent the most time interacting face to face seemed to be the healthiest emotionally.

Breaking the Smartphone Addiction

Despite the drawbacks of excessive smartphone use, limiting tech time can be difficult. In fact, many psychologists now view smartphone use as an addiction.

This is partly due to the nature of teenagers' developing brains. The anterior cingulate cortex, mentioned above in its connection to helping teens develop the characteristic of human empathy, is also a factor in decision-making and addiction. “We know for a fact teens have very underdeveloped impulse control and empathy and judgment compared to adults,” explains Dr. Frances Jensen, a professor at the University of Pennsylvania and co-author of *The Teenage Brain*. As kids brains continue to develop, adolescents and teens are more prone to addiction.

Researchers have also found that the speedy interactions teens enjoy on their smartphones floods their brains with neurochemicals like dopamine, which induces a feeling of euphoria. It also can contribute to addiction, as kids learn to rely on the gratification they feel when they use their phones. Once an addiction develops, teens (and others) can experience feelings of anger, depression, fatigue and distraction when they're not using their phones.



Continue... Current Issues-

One rehab center near Seattle now offers therapy for smartphone and technology addiction, and has treated children as young as 13. Hilarie Cash, the Center's founder, has explained that smartphones and other mobile devices can be so stimulating and all-consuming that they "override all those natural instincts that children actually have for movement and exploration and social interaction."

Strategies for Change

Limiting smartphone and other tech use isn't easy. In fact, in one recent study, teenagers were given a choice: would they rather break a bone in their bodies, or break their phones? It might not come as a surprise to teens and their parents that fully 46% of teenagers said they'd prefer to break a bone than their smartphone.

Yet change is possible. Here are three suggestions for starting to change: both for teens and their families.

Set aside a time every day to go phone free. That's the advice of New York University Professor Adam Alter who wrote "Irresistible: The Rise of Addictive Technology and the Business of Keeping Us Hooked." When the thought of giving up a phone seems too scary, try limiting phone use to certain hours each day: Prof. Alter recommends blocking out a time, such as 5-8pm each day, to go phone-free. This proposition might seem less daunting than a wider phone moratorium.

Lead by example. It's hard to tell your kids to limit their smartphone use if you are glued to your devices. Try setting aside time for the entire family come together, phone-free. That's the advice of child psychologist Yalda Uhls: specify a set amount of time for your family to interact with no devices in sight. This can help foster the face-to-face interaction and emotional empathy that is lacking from smartphone-based communication.

Consider Shabbat as an antidote to too much smartphone use. In my own family, we also struggle with too much technology time. Shabbat is the one day a week when we don't have to worry about smartphones and other devices. For 25 hours each week we're completely phone free. The results are amazing: a whole day without distractions, when we're able to focus on each other and ourselves. While it can seem daunting to go a whole 25 hours without a smartphone, doing so is a welcome weekly respite from the tyranny of technology for us all.

When Reb Aryeh Leib, who was known as the "Shpoler Zeide," (the grandfather of Shpola) had been Rebbe for three years, there was terrible famine in the area. The Rebbe, whose love for the poor, the needy, the widowed was unbounded, felt compelled to provide for the thousands affected by the disaster. He could neither eat nor sleep, and his heartache was so great that for weeks on end he couldn't bring himself to taste anything more than bread and tea.

As the famine spread to the furthest provinces of Russia, rabbis from the starving communities wrote to the Shpoler Zeide, begging him to raise a storm in the Heavens, and beg that the deadly decree be rescinded.

Who, if not he, a tzadik (righteous person), known to work wonders, could accomplish this?

The Shpoler Zeide, on his part, wrote to ten of the greatest tzadikim of the day - Reb Zusya of Hanipoli, Reb Yaakov Shimshon of Shipitovka, Reb Ze'ev of Zhitomir, and others - requesting that they come to Shpola immediately.

They soon arrived and were seated at the long table of the Shpoler Zeide, and heard his awesome words: "My masters, I am taking the Alm-ghty to a din Torah, a lawsuit, and you are to serve as the judges. It is true that, according to the law of the Torah, the plaintiff must take his suit to the place where the defendant is. However, since in this unique case, 'there is no place devoid of His presence,' and since, more particularly, 'wherever ten are assembled the Divine Presence rests,' we will hold the court case here."

The holy congregation agreed, and joined in prayer their fervent supplications battering the Gates of Heaven. The Shpoler Zeide then instructed his aide to announce: "By the order of those gathered here, I hereby proclaim that Reb Aryeh Leib, the son of Rachel, summons the Alm-ghty to a courtcase which will be duly conducted here in three days.

The holy rebbes spent the next three days together, in fasting and prayer, and no one was permitted to interrupt their devotions. On the fourth day, after they had concluded the morning prayers and they were still wrapped in their prayer shawls and adorned by their tefilin, the Shpoler Zeide solemnly signalled his aide to announce that the court case was about to begin.

"In the name of all the women and children of the Jews of Russia," the tzadik declared, "I hereby state my claim against the Defendant. Why does the Creator of the Universe not provide them with food, thereby preventing their death (G-d forbid) of hunger? Doesn't the Torah

Ask The Rabbi -

Why Are There No More Prophets?

By Yehuda Shurpin

The Talmud explains that with the death of the latter prophets Chagai, Zechariah and Malachi at the very beginning of the Second Temple era, “the spirit of prophecy departed.” Why did that happen?

Maimonides: Lack of Joy

The Talmud states, “Prophecy does not come upon a prophet when he is sad or languid.” Maimonides (1105-1204) in his Guide for the Perplexed explains that every faculty of a person's body at times grows weak and at other times is healthy. The “imaginative faculty,” through which the prophet receives prophecy, is no different than the other faculties. Prophets were thus unable to prophesy when they mourned, were angry, or were similarly affected, as can be seen with Jacob when he mourned Joseph's perceived death. This, Maimonides explains, is the “primary reason” why prophecy ceased during the time of exile. For what could bring a person to sadness more than being in servitude to sinful nations?

Although prophecy departed at the beginning of the Second Temple period, when the Jewish people were technically not exiled, they were beholden to foreign governments.

Wickedness

Others disagree with Maimonides' designation of prophecy as a mere “faculty of the body.” Instead, it is seen as a divine gift. Thus, on an individual level, “prophecy does not rest amidst sadness,” but prophecy does not rest on the nation as a whole due to the wickedness of their deeds. As G-d says about such a time of spiritual failings, “I hid My face from them.”

Prophecy: Counterbalance to Idolatry

On a more positive note, Rabbi Judah the Pious (1150-1217) explains that the spirit of prophecy departed during the Second Temple and subsequent exile (which we are still in) because the passion toward idolatry had ceased. In earlier times, when the idolatrous priests were performing wondrous feats, if G-d's prophets wouldn't have countered them with miraculous feats, all would have turned toward idolatry. However, since idolatry is no longer much of a temptation, there is no longer a need for prophets.

Did Prophecy Really End?

At first glance, the statement that the spirit of prophecy departed “with the death of the prophets Chagai, Zechariah and Malachi” seems to contradict many other traditions.

We find numerous accounts of sages who were able to perceive beyond that which the eye can see with the divine spirit, such as Rabban Gamliel, Rabbi Akiva, Rabbi Meir, and Rabbi Shimon Bar Yochai.

As late as the medieval times, we find a number of rabbis, such as Rabbi Ezra the Prophet (Moncontour, France, c. 1230) and Rabbi Shmuel the Pious (Speyer, Germany, 12th century), who were given the appellation “prophet.” In fact, Maimonides himself, whose explanation for the departure of prophecy was quoted earlier, attests that a contemporary of his predicted a number of future events, which “proved to all that he was most definitely a prophet.”

So what are we to make of the Talmudic pronouncement that prophecy has departed?

If we read the Talmud carefully, we note that it uses the term “departed” rather than “ceased.” For, in truth, prophecy never totally left; rather, it was no longer as commonplace as it had been in earlier generations. Yet, there remained exceptional individuals who did experience prophecy, albeit not on the level of biblical prophets.

Preparing for the Messianic Era

The Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, explains that this is a crucial step in readying the world for the messianic era. During the age of the biblical prophets, there were wondrous miracles, but the effect on one who witnessed such revelations wasn't necessarily internalized and lasting. Whatever spiritual awakening came about was almost forced by the magnitude of the revelation.

The Second Temple period, when open miracles and prophecy were diminished, was a time for the Jewish people to mature and come close to G-d—not from some sort of imposed revelation, but rather from within their own selves. The same can be said, to an even greater degree, about the time of exile—without revelations, we must seek out a connection with G-d, which comes from a deeper place within ourselves.

Continue...Ask The Rabbi - Why Are There No More Prophets?

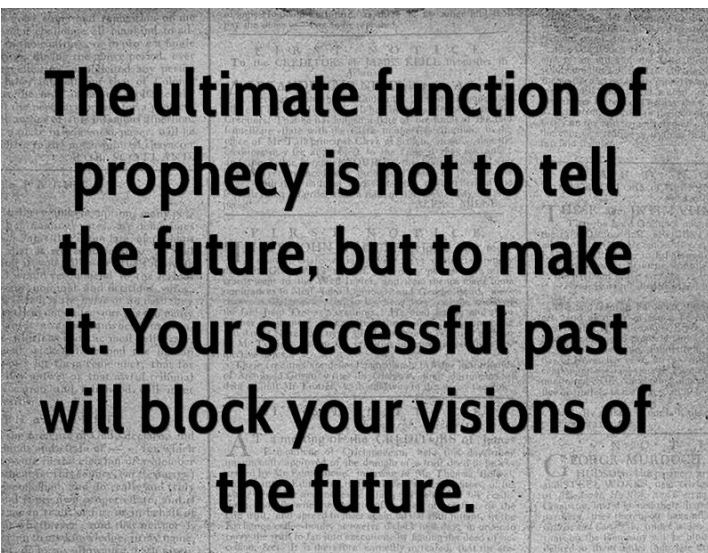


On the other hand, although witnessing prophecy has the shortcoming of being an “imposed” spiritual awakening, it does have the benefit of being a powerful, tangible experience of G-d’s eminence.

These two stages are a preparation for the messianic era, when both of these aspects will be combined. On the one hand, we will experience palatable wonders and prophecy with all of our senses. But at the same time, our connection to the divine will be a natural, unimposed experience.

As the prophet Joel proclaims,¹⁵ “And it shall come to pass afterwards that I will pour out My spirit upon all flesh, and your sons and daughters shall prophesy . . .”¹⁶

May it be speedily in our days!



Fables & Parables

By Yanki Tauber

Telling the Truth

The visitor from Hungary stopped a passerby on a street in the town of Lisensk with the query: "Can you please direct me to the home of the great Rabbi Elimelech?"

The man raised his eyelids in astonishment: "You mean to tell me that you journeyed all the way from Hungary to see this 'Rebbe of Lisensk'?! Have the exaggerations and embellishments about this man traveled that far already? I know this Rabbi Elimelech personally, and the man is an absolute zero. I'm afraid that you've wasted your time and money on these silly rumors."

The visitor was outraged. "You lowly, despicable man!" he thundered. "What do you know! You obviously have no understanding of anything holy and spiritual!" Still fuming, the visitor stormed off.

Later that day, when he entered Rabbi Elimelech's study for his appointed audience, he nearly fainted in shame and remorse. The man he had derided earlier on the street was none other than Rabbi Elimelech himself! With tears in his eyes, he begged the Rebbe's forgiveness.

"Why are you so upset?" asked Rabbi Elimelech. "There's no need to apologize. I told you the simple truth, and everything you said was also true..."



(c) 2002 Sarah Kranz



Misheberch - Prayer for the sick

Jewish tradition ordains that whenever the Torah is read we are granted a special and uniquely opportune moment to invoke blessing for those in need of divine intervention. From time immemorial it has therefore been the custom to recite a "Mi Sheberach" (prayer for the sick) on behalf of people who are ill. We pray for the people below, and wish them a speedy recovery:

Man

Yehuda Avraham Ben Beila Chaya
 Michael Ben Baila Chaya
 Daniel Ha'Levi Ben Rochel
 Shlomo Ben Dahlia
 Adam Gideon Ben Leah
 Michael Ben Mina
 Mordechai Ha'Levi Ben Rochel
 Yishai Ben Sara
 Tom Ben Miriam
 Chaim Ha'Levi Ben Miriam
 Shimon Dovid Ben Sara
 Tzvi Avigdor Ben Chaya Shaindl
 Shmuel Ben Sara
 Philip Ben Faygelle
 Yehushua Ben Leah
 Yochu Ben Binner
 Chanan Halevi Ben Tatyana
 Yaakov Haleyvi Ben Brurya
 Dovid halevy Ben Penina
 Zalman Chaim Ben Devorah
 Gary Ben Minnie
 John Ben Olive
 Favdu Ben Gitel
 Noach Ben Nechama
 Simcha zelig Ben Pesya

Women

Rivka Bat Adele
 Tziyona Bat Chana
 Peryla Bat Chana
 Rivka Bat Sara
 Faygelle Bat Chana
 Tatyana Bat Fayna
 Tirtza Bat Tikvah
 Shoshana Bat Batsheva
 Rochel Bat Rivkah
 Miriam Bat Sara
 Sara Rochel Bat Rivkah
 Leyla Bat Sara
 Libbi Bat Naomi

Personal Development: Growing Each Day

By Rabbi Dr. Abraham Twerski

Climb up the mountain and you will see what the land is like (Numbers 13:17-18).

These words are the instructions which Moses gave the spies when he sent them to scout Canaan for the Israelites.

On a visit to a salmon hatchery, I witnessed a wonder of nature. Salmon swim upstream, against the current, to reach the spawning place where they were born. To get there, they must jump against powerful cascades. It is fascinating to observe how they struggle to overcome both the pull of gravity and the force of waterfalls. Nothing stops the salmon from getting to where they "know" they must go.

While humans do not have an instinctual goal, we do have the capacity to discover our goals by the use of our intellect. We must often overcome many hurdles and obstacles to reach our goals, and we must not allow ourselves to be discouraged by the struggles we encounter. Those who do not have the courage to overcome the challenge are likely to rationalize their retreat by saying that the goal is not worth the sacrifice. Instead of admitting their reluctance, they devalue the goal.

Moses knew that the land which was promised by God to Israel was the spiritual goal of the Jewish people, but he knew that when confronted with the difficulties of acquiring the land, some people might retreat and rationalize their reluctance by disparaging the land.

"Only if you are ready to climb mountains," said Moses, "will you be able to truly see what the land is like." The truth can be appreciated only by those who are ready to sacrifice for it."

Today I shall...

realize that reaching desirable goals may require much courage and effort, and I should not let any challenge divert me from worthwhile goals.

Laughter... The Best Medicine

90 year old Herman Epstein was driving down a Florida freeway when his cell phone rang. Answering, he heard his wife Selma's voice urgently warning him, "Herman, I just heard on the news that there's a car going the wrong way on Highway 401. Please be careful!"

"Selma, you won't believe it," said Herman, "It's not just one car. It's hundreds of them!"



The Hebrew class

Solomon and his wife Miriam join their shul's Hebrew Reading course. At the end of their first week, their teacher, Rabbi Bloom, goes over to Solomon and asks, "So tell me Solomon, what do you think of my Hebrew class?"

"It's not as bad as I thought it would be, rabbi," replies Solomon.

"What do you mean by that?" asks Rabbi Bloom.

"If I'm honest, rabbi, I must admit that I really only have to learn the first part of every Hebrew sentence."

"Why do you say that?" asks Rabbi Bloom.

"Because, as she always does, Miriam finishes all my sentences for me."

On the Chopping Block

Chaim Yankel, Chelm's only engineer was on a business trip in the Amazon with his company and two coworkers, when they were all captured by a local tribe and were about to be guillotined.

Father O'Malley, the company's spiritual advisor put his head on the block, but they pull the rope and nothing happens -- he declares that he's been saved by divine intervention-- so he's let go.

The next employee, a lawyer is put on the block, and again the rope doesn't release the blade, so he claims he can't be executed twice for the same crime and he is set free too.

Then they grab Chaim Yankel the engineer and shove his head into the guillotine, he looks up at the release mechanism and says, "Wait a minute, I see your problem...."

Chefs Corner



Red Snapper with Asian Noodles

This is a fabulous, refreshing change from the ho hum fish dinner. And it's quick too.

Prep time: 10 mins, Chill time 30 mins

Cook time: 15 mins

Ready time: 25 min

Servings: 4 filets and 4 cups noodles

Ingredients:

1/4 cup olive oil

1 lemon, juiced

3 tablespoons honey

1 teaspoon garlic powder

1 teaspoon kosher salt

1/2 teaspoon cayenne pepper

4 (6 to 8-ounce) red snapper filets, skin on

1 cup thinly sliced cucumber

1/4 cup rice wine vinegar

2 (9-ounce) packages Gefen lo-mein noodles, cooked, drained and cooled

2 tablespoons toasted sesame oil

1 tablespoon soy sauce

1 lime, juiced

2 teaspoons black sesame seeds

Directions:

In a small bowl, combine olive oil, lemon juice, honey, garlic powder, salt and cayenne pepper and whisk. Pour over fish filets in a shallow baking dish and cover with plastic wrap. Marinate for 30 minutes at room temperature or for up to 3 hours in the refrigerator. Meanwhile, combine cucumbers and rice wine vinegar and marinate for 20 minutes.

Preheat oven to 400 F. Remove fish from marinade and place on a greased baking sheet. Bake for 15 minutes or until fish is flakey and firm.

While fish is baking, in a large bowl, combine cold noodles with sesame oil, soy sauce, lime juice and sesame seeds and toss to coat. Drain cucumbers and add to noodles.

Divide noodle mixture between 4 plates and top each with a snapper filet. Serve warm snapper with cold or room temperature noodles. by Jamie Geller



Form of Bequest When Making a Will

I _____

Address _____

Give and bequeath to the Gold Coast Hebrew Congregation Inc. of 34 Hamilton Avenue Surfers Paradise Queensland (P.O. Box 133 Surfers Paradise, 4217) the sum of \$_____ Free from all duties, to be applied to the general purposes of the Congregation and I declare that a receipt therefore signed by the President or Treasurer for the time being of the Gold Coast Hebrew Congregation Inc. shall be full and sufficient discharge for this bequest.

~~~~~

Why should I remember the Gold Coast Hebrew Congregation in my will?

You care deeply about Jewish continuity on the Gold Coast and want to see Judaism flourish in our community. The Gold Coast Hebrew Congregation is serving our local community today and will continue to serve generations into the future.

This gift can, in some circumstances, be greater than anything you could donate during a lifetime. Thank you in advance for this generous contribution.

For more information contact our office on: 5570 1851 Fax 5538 6712  
Email: [gchc@westnet.com.au](mailto:gchc@westnet.com.au) | WEBSITE: [www.goldcoasthc.org.au](http://www.goldcoasthc.org.au)

~~~~~


- Chanukah in the Park -

- The Gold Coast Hebrew Congregation 5778-2017 -



- Chanukah in the Park -

- The Gold Coast Hebrew Congregation -5778-2017





SEASON ONE 5775

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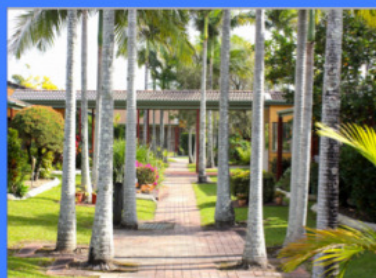
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Instructor: Rabbi Nir Gurevitch

- Our new variety of classes in our new weekly Series -

Our lessons probe the depth of contemporary Torah thought, with a special focus on issues surrounding spirituality, the human psyche, love and interpersonal relationships. Every experience offers meaningful and timely lessons – from the most timeless of texts. You will walk away surprised, inspired, and knowing more about who we are as Jews, and who you are as an individual. We invite you to browse through the topics in this catalogue of classes below and join us for a weekly dose of uplifting Jewish study. If you find any topics that you think may be of interest to your friends, please encourage them to come along. Checkout our variety of classes on page 16

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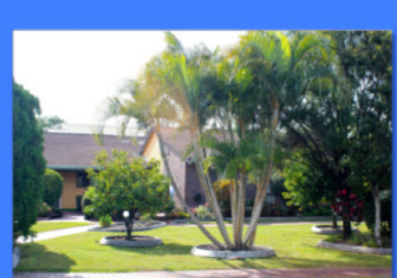


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David Rebibou
Mr. N. Paluch
Benjy Jotkowitz

BIRTHDAYS FOR FEBRUARY

Sarah Rebibou	4th
Tali Kornhauser	5th
Scott Lewis	13th
Leo Pomeranz	16th

YAHRTZEIT OBSERVANCE FOR THE MONTH OF Shevat - February

We extend our wishes for long life to the
following who are observing a Yahrtzeit

3rd Shevat – 19th January
Egon Joseph Hilmer -Yosef Ben Pinchas-
Father of Barbara Stewart-Kann

16th Shevat- 1st February
Mordechai Ben Baruch-Father of Tirtza Malecki

20th Shevat- 5th February
Leah Wittenberg- Mother of Stella Goldberg

23rd Shevat-8th February
Shlomo Ben Yehuda Leib-father of Karen Silverman

29th Shevat-14th February
Peretz Ben Shmuel hachohen -Father of Barry Katz

1st Adar-16th February
Mordechai Ben Shmuel-Father of Stanley Rubens

1st Adar- 16th February
Rebecca Teiman-Mother of Clare Santer

3rd Adar - 18th February
Hazel Winer –Mother of Belinda Werb

4th Adar-19th February
Gertrude Semp-Sister of Myer Semp

7th Adar-22nd February
Bernard Weinfeld-Uncle of Henry Malecki

7th Adar-22nd February
Shoshana Koppel-Mother of Freda Cheilyk

7th Adar-22nd February
Chaim Cheilyk-Husband of Freda Cheilyk

8th Adar-23rd February
Sarah Dovra-Mother of Jack Capkin

Refuah Sheleyma-speedy recovery

Denise Eliakim
Fae Gordon
Geoffrey Levitt
Margaret Capkin

If undeliverable return to:

The Gold Coast Hebrew Congregation
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Surfers Paradise 4217
Queensland, Australia

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