



Gold Coast Hebrew Congregation Newsletter

Lag Ba'omer 5778-2018

**The Barbecue Kumzits for the entire family
You Don't Want To Miss!!!!**

Wednesday Night, 2 May, 2018 @ 6:00pm

At the spacious home of our gracious host David and Carola Samson
10 Dell Court, Nerang

**Bon Fire - Delicious BBQ & Drinks - Music & Dancing -
- Roasted Marshmallows - Surprises & more.**

Come along and bring your family and friends and a blanket!!
For more info: Email: gchc@westnet.com.au Phone: (07) 5570 1851
www.goldcoasthc.org.au

- Nissan-Iyar, 5778 - April-May, 2018 -

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PRESIDENT'S MESSAGE

Dear member and friend,

This past month has been filled with various events and functions. We had a special 'Friday Night Live' Bat Mitzvah event for Cassandra Finckenberg-Broman. It was wonderful to see many people in attendance and we wish the family a hearty Mazal Tov and much Naches.

With the Gold Coast Commonwealth games approaching, we are also gearing up to welcome any Jewish athletes and spectators over Pesach, joining and having an uplifting experience. I would like to thank the volunteers who assisted us at our Kosher L'Pesach shop which served many people.

Please keep free the evening of Tuesday, 17 April for the Holocaust Memorial event. It will be held at Gold Coast Art Centre at 6:30pm. Featuring special speaker Mr. Eddy Berkovits. Check the flyer in our newsletter.

We are also gearing up for our Lag Baomer celebration. We are having one event on Wednesday evening, 2 May, of BBQ Kumzits, and on Thursday, a beautiful yacht cruise with a buffet dinner & entertainment. Please book through the office asap as we have very limited places available.

I am happy to announce that we have sold all our stained glass art panels at our shule. We are exploring other possibilities and we will keep you posted for further developments.

Hope to see you all in Shule,

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 5:30pm
Shacharit: 9:00am. Shiur-class at 8:40am
Mincha and Ma'ariv: 5:30pm

SUNDAY AND PUBLIC HOLIDAYS

Shacharit: 8:00am
Mincha and Ma'ariv: 5:30pm

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: @ 5:00pm

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
@ 11:45am

Benowa State School - Every Friday @ 9:55am

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





The Community is invited to celebrate a

Luxury Lag Ba'omer Sunset Dinner Cruise

Featuring a superb kosher buffet dinner, entertainment,
music, L'chaim, Raffle & more

~~~~~

Thursday, 3 May, 2018  
at 5:00pm

The 'Cosmos' Yacht will depart at 5:00pm sharp from 'Palazzo Versace Marina' Southport. Cost: \$70.00 per person. As space is limited to 70 people, its 'first come first serve' basis. For adults only.

**Ladies - strictly no high heels! Flat soft-soled shoes only.**

For booking and to obtain your ticket call our office ASAP on 5570 1851





# A word from our Rabbi

## Radio Signals



You're driving on vacation and you turn on the radio to catch the (choose one) traffic report, weather forecast, or sports scores. You touch every button that has a station locked in but all you hear is static or at the most the reception is very weak.

Of course! You're out of range of your regular stations so you touch the "seek" and "scan" buttons and manage to find a local station that has the information you need.

Jewish teachings speak often about the importance of the individual reaching out to G-d, communicating with G-d through prayer and enhancing the relationship with G-d through the study of Torah and performance of mitzvot (commandments).

But isn't a relationship a two-way street? Shouldn't we expect G-d to reach out to us, as well?

G-d calls out to us through our soul, the Divine spark within each of us. Our Sages explain that, even though we don't always hear it, "Every day a heavenly voice comes forth calling: 'Return to Me, My errant children.'"

This is similar to the scene of the radio station above.

However, for the person to be aware of the signals and to hear the Divine call, the signals must also be received by the body, by the conscious mind. The soul, being part of G-d, always remains loyal to G-d and is always receptive to these signals, but the physical body, with its physical desires, may "interfere" with the reception and that's where difficulties can arise.

The receiver switch must be on, the person prepared and willing to "hear" the call from above.

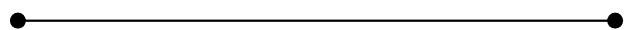
What then is the use of these "signals" if only the soul is sensitive to them and they do not get through to the body?

The importance of the subconscious state of mind is well-known today (it has been recognized in our Torah and commentaries for thousands of years). Even in the worst cases of distortion and non-reception of G-d's call, the signals are there (for the soul is always receptive) but often remain buried in the subconscious. From the subconscious state of mind, impulses, thoughts and stimuli beg to be admitted into the conscious state. This is why an individual may suddenly experience an inner desire to find out more about Judaism, to reconnect with his roots, study more Torah or perform a mitzva.

Since G-d is constantly calling to us, does this reduce the importance of our seeking Him?

No! The Torah commands us, "And you shall seek G-d" (Deut. 4:29). For unless we reciprocate and make an effort, the signals remain weak and. The way for us to respond to and strengthen the Divine signals is by studying Torah and doing mitzvot, and making them part of our daily lives.

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-

## IDF trains American Jewish volunteers how to respond to natural disasters

HANAN GREENWOODISRAEL HAYOM / EXCLUSIVE TO JNS

The Israel Defense Forces Homefront Command has recently begun training dozens of Jewish American volunteers from across the United States to help Israelis in the advent of a devastating natural disaster.

Representatives from the Homefront Command, Israel Fire and Rescue Services and Barzilai Medical Center in Ashkelon flew last week to Atlanta to teach locals how to use household items in search-and-rescue efforts, and “prepare them for their call to action.”

Similar training sessions have been held in Israel since 2013, offered to civilians of various ages and no previous experience in the field. In the past, the Israel Fire and Rescue Service has trained firefighters and volunteers in the United Nations, some of whom came to Israel during Operation Protective Edge, the Carmel wildfire and other events.

Now, for the first time, Homefront Command soldiers are teaching volunteers.

Seven instructional sessions are planned for 2018. Hundreds of American civilians will be trained to cope and help in the aftermath of a natural disaster, both in Israel and in their own communities.

“We are giving [people] the tools to rescue themselves if an event occurs where they live, and also if we have to ask for international help during a similar event in Israel,” said Maj. Sivan Inbar of the Homefront Command.

Speaking to Israel Hayom from Atlanta, Lt. Inbar Levy of the Homefront Command said, “We’re talking about one particularly intensive day of training. There are teachers and doctors [among the volunteers], and we train them in how to act during an earthquake and how to save lives. These are not people who know anything about emergency situations, and now suddenly they get it.

“We teach them the fundamentals of basic rescue with household items. They learn how to use things that everyone has in their home—a drill, a car jack or bike helmet. We learned from events around the world that 90 percent of people who were trapped after earthquakes were saved by their neighbors.”

# Israel-

## Guatemala receives highest award for truth-telling on Israel

By JNS

Ambassador of Guatemala to the United States Manuel Alfredo Espina Pinto will receive the award on behalf of his nation at CAMERA’s annual gala on May 6 in New York City.



Manuel Alfredo Espina Pinto, Guatemala Ambassador to the United States

The Committee for Accuracy in Middle East Reporting in America (CAMERA), the world’s oldest and largest Middle East media monitoring organization, announced that it will give its highest honor—the Emet Award—to the republic of Guatemala in recognition of its longstanding and courageous support of Israel.

Ambassador of Guatemala to the United States Manuel Alfredo Espina Pinto will receive the award on behalf of his nation at CAMERA’s annual gala on May 6 in New York City.

Said Espina: “We are honored to receive CAMERA’s Emet Award, an award that stands for telling the truth and standing by principles.”

Emet is the Hebrew word for “truth.” The award, which honors those who tell the truth about the State of Israel, has been given to many distinguished individuals over CAMERA’s nearly 40-year history, including Nobel Laureate Elie Wiesel, Harvard University Law Professor Alan Dershowitz,

## Continue...Israel-

Guatemala receives highest award for truth-telling on Israel

Italian journalist Fiamma Nirenstein, former Spanish President Jose Maria Aznar and human-rights champion Natan Sharansky. Last year, the award went to former Canadian Prime Minister Stephen Harper.

“This is the first time that we have given the award to a nation,” said Andrea Levin, CAMERA’s executive director. “And Guatemala certainly deserves it, having been singularly brave and truthful on the world stage.”

Last year, Guatemala’s president announced that the Central American country would move its embassy in Israel to Jerusalem, becoming the first nation to follow the lead of the United States.

“Guatemala’s recognition of Israel’s capital wasn’t the first time the country won an honored place in the history and hearts of the Jewish people,” said Masha Gabriel, director of CAMERA’s Spanish language department ([www.revistamo.org](http://www.revistamo.org)). “Friendship between Israel and Guatemala goes back to 1947, when the Guatemalan ambassador to the U.N. was a key figure in the adoption of the resolution that led to the establishment of the modern State of Israel.”

“The decision to give the Emet Award to the Guatemalans is an expression of gratitude, not only from CAMERA but from the entire Jewish people,” said Marcelo Wio, a senior research analyst for CAMERA’s Spanish-language department. “In over 4,000 years of history, the Jews have had many enemies, but it’s wonderful to celebrate a people who are brave friends, willing to stand up and speak truth to the world.”



## Jewish World-

Jewish Groups Weigh-in on Pompeo for Secretary of State

by Rafael Medoff / JNS.org



Mike Pompeo. Photo: CIA.

Many major American Jewish organizations are pleased by the nomination of CIA director Mike Pompeo to succeed Rex Tillerson as US secretary of state, and some are expressing hope that Pompeo will reverse the State Department’s recent decision to side with the PLO in a lawsuit by victims of terrorism.

Pompeo “has had close ties to the Jewish community and is a strong supporter of the US-Israel relationship,” Malcolm Hoenlein, executive vice chairman and CEO of the Conference of Presidents of Major American Jewish Organizations, told JNS. “We look forward to working with him on the many international issues and challenges he will be addressing. We hope he will review the State Department’s position on the terror victims’ lawsuits.”

Sarah Stern, president of the pro-Israel advocacy group EMET (Endowment for Middle East Truth), said that she worked with Pompeo when he was a member of the US House of Representatives. “He genuinely appreciates Israel’s unique role as America’s only reliable, democratic ally in one of the most volatile regions in the world,” Stern told JNS.

She also pointed out that it was Pompeo, together with Senator Tom Cotton (R-Ark.), who exposed the fact that the Obama administration signed a series of secret side agreements with Iran that gave Tehran additional benefits from the 2015 nuclear agreement.



## Continue...Jewish World-

### Jewish Groups Weigh-in on Pompeo for Secretary of State

Stern said she was “deeply disappointed” by the State Department’s decision to side with the PLO, which is currently being sued by terror victims under the terms of the Anti-Terrorism Act.

The State Department recently submitted a brief in the Sokolow vs. PLO case, urging the Supreme Court to decline to hear the suit, primarily on technical grounds. EMET will urge the new secretary of state to reverse that position, she said.

In a statement to JNS, B’nai B’rith International said that it is “encouraged by Mike Pompeo’s record of support for the US-Israel relationship,” and “shares his concern about the Iranian nuclear threat and his view of the need for continued pressure on Iran.”

Regarding the lawsuit against the PLO, B’nai B’rith said: “The Anti-Terrorism Act is intended to deter terrorist acts against the US and to give recourse to victims who seek justice. B’nai B’rith supports victims of terror and their families.”

Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center, told JNS that in his view, President Donald Trump “has two key foreign-policy challenges he wants to tackle: North Korea — with China an associated challenge — and Iran.” With Pompeo as secretary of state, “it seems the US will actively try to deal with both. This is a big development.”

Several Orthodox groups also strongly praised the choice of Pompeo.

Farley Weiss, president of the National Council of Young Israel, to which more than 100 Orthodox synagogues belong, said that he was “very pleased” by the choice of Pompeo, “who has a strong track record of support for Israel and clearly understands the threat from Iran.”

He contrasted Pompeo with outgoing secretary Rex Tillerson, who reportedly opposed US recognition of Jerusalem as Israel’s capital.

“We also received reports of some concern about Tillerson’s position regarding a land dispute between Lebanon and Israel,” said Weiss, “and we hope that ... Pompeo will take the right position on the issue and support the position of Israel.”

Rabbi Pesach Lerner, president of the Coalition for Jewish Values, which represents several hundred Orthodox rabbis, told JNS that his group “would like the State Department to reverse its decision not to fight for victims of the PLO terrorist organization, a decision which eviscerated the Anti-Terrorism Act of 1992.”

He also expressed hope that under Pompeo, and in the wake of Trump’s Jerusalem decision, “the State Department will list ‘Jerusalem, Israel’ as the birthplace of my newest granddaughter.”

Some leftist Jewish groups, however, are not pleased by the nomination.

Paul Scham, president of Partners for Progressive Israel, told JNS that Pompeo is “a dangerous hawk” who “seems to believe war is a handy solution” to diplomatic conflicts.



## Arts-

### A Bag of Marbles: A New Holocaust Film Worth Seeing.

The true story of French Jewish brothers fighting for survival during WWII.

by Judy Gruen

In an early scene of the new film, *A Bag of Marbles*, 10-year-old Jojo looks across the dining room table at his father and says, “Je ne suis pas juif!” – “I’m not Jewish!” His father, Roman, slaps his son hard on the face. His mother, Anna, watches and winces.

“Je ne suis pas Juif!” Jojo attempts his denial with greater conviction, but Roman slaps him even harder.

“I want you to swear that you will never, ever, tell anyone you are Jewish. It’s too dangerous,” his father warns Jojo and his older brother Maurice. “Better to get hurt now than to get yourself killed,” he offers as explanation for the harsh exercise, before folding Jojo into his arms for tearful hugs and kisses.

It is 1942 in Paris, and Jojo and Maurice are being sent away that night by their parents to try to escape the tightening vise of Nazi brutality. The boys are repeating history. Before they leave, Roman explains that as a boy in Russia, he was sent away by his own father to escape the tyranny of pogroms. While France had been under German occupation for two years, at this point in the story Jews had been ordered to wear the infamous yellow star on their sleeves. Jews were disappearing, and unfathomable reports of their destiny seemed a real possibility.

The window sign in Roman’s barber shop identifies it as “Jewish-owned,” something two SS officers fail to see when they enter the shop for haircuts. As Roman cuts the hair of one of the officers, he blandly blames the Jews for the war. Jewish customers waiting for their turns sit in stressed silence. As the officers pay for their haircuts, Roman tells them, “Gentleman, only Jews are customers here.” The Nazis stare back at him in disgust.

*A Bag of Marbles*, in French with English subtitles, is based on the memoir of the same name, written by the real-life Jojo, Joseph Joffo, who spent more than two years of World War II on the run or in hiding with Maurice. The movie was directed by Christian Duguay, who also directed the highly acclaimed movie “JAPPELOUP” as well as a Canadian television miniseries about the rise of Hitler.

The film has captured awards at several Jewish film festivals, including in Philadelphia, Boston, San Diego, and Miami. It opens in New York and Los Angeles on March 23 before rolling out to other cities in the U.S. throughout April and May.

Beautifully directed and acted, the story centers around Jojo and Maurice, how they manage to survive, and their efforts to reunite with their parents and elder brothers, Henri and Albert. Jojo and Maurice face unexpected dangers immediately on the night they flee, hiding from the glaring lights of German armored vehicles.

During less tense moments, the brothers tease one another mercilessly, yet beneath the teasing is a fierce dedication and love, one that grows stronger as they are both forced to grow up very fast. At only 10 years old, Jojo is understandably challenged to keep up a brave front that covers for his deep fears.

This film does an excellent job of drawing the personalities of the main characters, as well as making enough of a point about the reality of Nazi brutality without excessive scenes of violence. It also demonstrates, as history so often does, the gossamer-thin veneer separating civilized behavior from unleashed hatred.

The first day the brothers come to school wearing the Jewish star, for example, boys who had been their friends the day before turned on them viciously. On the other hand, the film also shows the moral bravery of so many people who fought for the good and who risked their lives to shield Jews. One such person in this story was a Catholic priest.

Living in danger, the brothers become even closer, with each boy’s survival tied to the other. They discover that “safe zones” are illusory, and they must make judgments about whom they can or should trust. At one point, when they are trapped by the Germans who do not believe their denials of Jewish ancestry, a Jewish physician, Dr. Rosen, comes to their rescue, stating that the boys’ circumcisions were for medical purposes, not religious ones.

Worn down and dejected at that point, Jojo wonders aloud to the doctor what the purpose is of all his efforts to stay alive.

“Death has already refused you twice, Joseph,” the doctor says. “If you keep fighting, holding on tight to life in your fist, you’ll make it. Do something with your life you can be proud of. You owe me that much.”



Continue...[Art-](#)

At a time when World War II is receding from memory for so many, it is a very good thing that some filmmakers are bringing books such as Joseph Joffo's memoir to the screen. Many other films have centered on the Holocaust, including "Son of Saul," "Denial," "Europa, Europa," "Life is Beautiful," and "The Devil's Arithmetic," each with varying themes. "A Bag of Marbles" is a welcome addition to this genre, because it leaves the viewer fulfilled by the knowledge of what family love and devotion can achieve, and the ability of people to rise to levels of almost superhuman moral bravery in the face of evil.

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## 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 5570 1851 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.



Gold Coast Commonwealth Games

As the Gold Coast is preparing to host the 21st Commonwealth Games From 4-15 April, 2018, the Gold Coast Hebrew Congregation is ready to meet the needs of all Jewish athletes, team leaders and spectators over the Passover Holiday.

The Gold Coast will create its own slice of history when it hosts the 21st Commonwealth Games. It will be the fifth time Australia has staged the Commonwealth Games following Sydney (1938), Perth (1962), Brisbane (1982) and Melbourne (2006) – making Australia the nation that has hosted the most number of Games. GC2018 will mark the first time a Commonwealth Games will be held in a regional Australian city. The Gold Coast will welcome more than 6,600 athletes and team officials from 71 Commonwealth nations and territories to the Gold Coast to share in the celebration of sport, entertainment and culture, expecting close to 2 million visitors.



As the games will be during Passover, the Gold Coast Hebrew Congregation has been planning for this event for over a year. Rabbi Nir Gurevitch of the GC Hebrew Congregation, following extensive interviews and training, has been selected to be the official Jewish chaplain for the Commonwealth Games. He will be visiting the Commonwealth village Multi-cultural centre to provide all the basic needs for the Jewish athletes and spectators for the durations of the games. We have successfully put into place the availability of Kosher meals for all Jewish athletes upon request, as well as all Pesach goods, like Matzah and Kosher for Passover items. Pesach Seder's will be available for all participants, as well as Shule services and of course counselling when required. The GC Hebrew Congregation is excited to play a part in this important event and look forward to greeting all visitors to our community.



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YOM HASHOA

Holocaust Memorial Day

2018

Tuesday, 17th April, 2018

Gold Coast Art Centre

6:30pm for 7:00pm

Guest Speaker: Eddy Berkovits

Entrance fee: \$10:00



Born in Brisbane in 1953, being the son of a holocaust survivor, Eddy has devoted his life to teaching others within the fields of special education, vocational career training and environmental education.

As a past principal of Queensland's only Jewish school, Eddy inculcated a culture of adventure, learning and community engagement creating opportunities for youth to travel and experience Israel and the Australian natural environment.

An advocate for Indigenous education, Eddy was influential in establishing vocational pathways of young people within isolated communities by living within these communities and creating successful futures.



*Please make every
effort to attend, and let
us say, never again!*

Sport-

The Fastest Woman in Israel is an Orthodox Mother of Five. Beatie Deutsch hits the winner's stand in the 2018 Jerusalem Marathon. by Rabbi Shruga Simmons

The 35,000 runners from 72 countries competing in last week's Jerusalem Marathon were shocked to see a petite mother of 5 young children cross the finish line as the fastest Israeli woman – covering the 26-mile course in 3 hours and 9 minutes.

Even more incredible, she did it all wearing modest Orthodox attire: long sleeves, skirt, and head covering.

Originally from Passaic, New Jersey, and now living in Jerusalem, Beatie got into competitive running a few years ago. "When my younger sister beat me in a race," she tells Aish.com, "I knew it was time to get back in shape. So I set a goal of running a marathon as the best way to push me."

Beatie ran her first marathon at Tel Aviv in 2016. "My only goal was to cross the finish line," she says. "When I registered, I estimated my finish time at 4:40." She surprised herself by completing the course in 3:27.

The next year, she again ran the Tel Aviv Marathon – this time seven months pregnant, after getting a green light from her father, an obstetrician, that the race posed no risk to mother or child. She recalls: "Other runners told me after the race that seeing a pregnant woman running gave them encouragement to push on, thinking: If she can do it, we can too!"

For Beatie, running is an important mind-body connection. "I've always felt that running is a very spiritual thing. It's my time to have a conversation with God. Some people go to the forest to speak with God. I do it while running.

"We're so busy all the time, and for me running is a way to disconnect from all the distractions and to focus inside. I can have a spiritual high from running – all the time."

How does wearing a skirt and head covering affect Beatie's ability to run competitively?

"I have skirts that are comfortable, and I'm happy that dressing modestly doesn't compromise or inhibit my ability to achieve in life," she says.

"In the sports world, everyone is typically half-dressed. I think it's empowering for all women to know that you don't have to expose your body to win." Beatie trained hard for Jerusalem 2018, running every day except Shabbat. Yet even she was surprised by the winning result.



7 months pregnant: Beatie running the 2017 Tel Aviv Marathon

"I trained hard, so it wasn't like I just showed up to the marathon and asked for a miracle," she says. "But I spent a lot of the race thinking of the many Psalms and prayers that acknowledge God as the source of our strength. I prayed the entire race for God to carry me to the finish line, and I felt Him guiding me every step of the way."

Beyond the personal experience, Beatie was running to raise money for Beit Daniella, a rehabilitation center for teens struggling with emotional challenges, named in memory of Beatie's cousin who recently passed away.

"Winning the race has enabled me to focus publicity on Beit Daniella, and bring some measure of comfort to the family," she says. When she's not running, Beatie is caring for her family and holding down a full-time job as a liaison for the Jewish educational group, Olami. "Winning the race certainly gives me extra credibility in speaking with college students!" she observes.

What's next for Beatie? She notes that the Jerusalem Marathon is a particularly difficult course – hilly and windy. Experts have suggested that on a flatter course, she could achieve a very competitive marathon time of 2:45. With that goal in mind, she might compete in the January 2019 Tiberias Marathon.

Does Beatie find running marathons out of character for an Orthodox mother of five?

"God gave me running talent. Our role in this world is to take the raw material He's given us and use it to the fullest. This whole experience has brought me closer to God, who gave me these strengths and talents. My motto is: Believe in the impossible, give it your all, and ask Hashem to help."

Article of Interest-

Jews and Perfume

Eight little known facts about Jews and perfume, from ancient times to today.

by Dr. Yvette Alt Miller

Perfume and scent have been important in Jewish thought for thousands of years. Here are eight little known facts about Jews and perfume, from ancient times to today.

Scent and Spirituality

In Judaism, our sense of scent is considered holy. The very word for smell in Hebrew, *reyach*, is related to word *ruach*, or soul. When God created man, the Torah relates, "He blew into his nostrils the soul of life, and man became a living being" (Gen. 2:7). The site of our ability to appreciate scents became the very site where the soul entered the first human.

Just as there are Jewish blessings to make over different kinds of foods and drinks, there are Jewish blessings over smelling sweet scents. Upon visiting a perfumery or smelling beautiful perfume, it's customary to say *Blessed are You, Lord our God, King of the Universe, Who creates species of fragrance*. There are also prayers blessing God when we smell fragrant flowers, trees, herbs, grasses, and fruits.

Holy Perfume in the Temple

The Torah describes the sumptuousness of the *Mishkan*, the portable temple in which our ancestors worshipped God after the Exodus from Egypt. Gold and silver adorned this building; its walls were hung with colorful woven curtains. And the center, where most holy items were located, was beautifully perfumed.

We don't know exactly what this exquisite scent was made of, but we do know some of its ingredients, including galbanum (a plant resin), frankincense, and other spices. Even if archeologists were to uncover the perfume's formula, we wouldn't reproduce it today: the Torah cautions "you shall make for yourselves" this beautiful incense, which is meant for the Temple only (Exodus 30:37).

Medieval Perfume Trade

Perfume was particularly important during the Middle Ages when personal hygiene was virtually unheard of, and those who could afford it masked odors with pungent perfumes and incense, often imported from Eastern lands.

For many years, Jews imported these scents, supplying a key commodity across Europe. Traveling in the Middle East in the 1400s, the German Dominican Felix Fabri noted that Jewish merchants seemed to supply the whole of Europe with Oriental drugs and perfumes.

In Europe, Jews were excluded from most professions during Medieval times, so many turned to trade, relying on communal and family connections to transport goods across Europe and in the Middle East. Enmity between Christians and Muslims helped Jewish traders rise in importance. Many Christian rulers banned Muslim traders from their territories, and Muslim rulers banned Christian merchants. In many cases, Jews were regarded as neutral, allowed to transport goods across borders.

These goods were often those that were easily carried and enjoyed a high demand, including spices, silk, jewelry, and perfume. In fact, Jews were so identified with these luxury goods in the Middle Ages that some local leaders actively courted them, hoping that Jews would help enrich their territories. "Wishing to make the village of Speyer into a city," explained the Prince-Bishop of Speyer in about the year 1084, "I thought to increase its glory a thousand fold by bringing in the Jews."

Chanel No. 5's Jewish Owners

The most famous perfume of modern times, Chanel No. 5, is widely identified in the popular imagination with Coco Chanel, its stylish creator. Less well known is that a French Jew, Pierre Wertheimer, was the businessman who produced, marketed and sold Chanel No. 5 - and that Coco Chanel tried to use the Holocaust to steal control of the business for herself.



Coco Chanel

Continue...[Article of Interest-](#)

Jews and Perfume

During the German occupation of Paris during World War II, Coco became a collaborator, fraternizing with high-ranking Nazis from her wartime home in the Paris Ritz, a nerve center of Nazi activity. She became Agent F-7124, with the codename Westminster, and took on small espionage missions for her Nazi friends. She also became outspoken in her hatred of Jews. When Pierre Wertheimer and his family fled France for America, Coco turned to the Nazi authorities to strip the Jewish family of their ownership and turn over Chanel No. 5 and its parent company to her.



Pierre Wertheimer

Anticipating that Coco might try to strip them of their company, the Wertheimers had signed it over to a non-Jewish Frenchman for safekeeping during the war. Now ostensibly “Aryan”, Coco couldn’t take control. Pierre Wertheimer also sent a spy, Herbert Gregory Thomas, to Paris to bring back Chanel No. 5’s precise chemical formula so the Wertheimers could resume production in the U.S. Going by the pseudonym Don Armando Guevaray Sotto Mayor, Mr. Thomas succeeded in retrieving the perfume’s formula, and the Wertheimers began producing Chanel No. 5 once again, this time in safety in the U.S.

Perfume and Women’s Liberation

In the past perfume was seen as a romantic gift a man might bestow on a woman, but as American women began entering the workforce in greater numbers in the 1950s, this view changed, and more women began buying perfume for themselves. Modern perfume makers encouraged this trend, creating modern scents to appeal to modern American women. Many of these new perfume giants were Jews.



Estee Lauder

The first to explode the myth that perfume had to be a romantic gift was Josephine Ester Mentzer, who was born into a poor immigrant Jewish family in New York in 1909. Under the business name Estee Lauder, she developed first a line of wildly successful cosmetics. In 1953, she launched the fragrance “Youth Dew” and marketed it directly to women, pointing out that women could buy this lovely scent themselves. She also pioneered the idea of giving away samples so customers could try her perfume a few times before deciding to buy.

Two decades later, “Charlie” became a smashing success, a budget-friendly scent aimed at working women and advertised with a forward-looking campaign. It was developed by the Revlon company, founded by Charles Revson, a Russian Jew born into a poor family in Boston in 1906. His fragrance “Norell” was considered by many to be the first great American perfume. Together, these two cosmetics giants recast perfume from a rare luxury to a fun treat that women began, for the first time in generations, to buy for themselves.

Greatest “Nose”

Perfumes are often inspired by famous muses, but the actual recipe of scents that goes into a great perfume is



created by an artist who is gifted with an unusually perceptive sense of smell. Very few people are able to detect the subtle variations in scent that is necessary to invent a new fragrance. In perfume industry parlance, these gifted perfume-

makers are known as “noses”. Today, one of the very greatest “noses” in the industry is Carlos Banaïm, a Jewish fragrance artist born in Morocco.

Continue... Jews and Perfume

Mr. Banaim's first great scent was Ralph Lauren's "Polo", developed when he was just 30. Since then, he has created such popular scents as "Flowerbomb" for Viktor & Rolf, "Code" for woman for Giorgio Armani, and "Saharienne" for Yves Saint Laurent.

He credits his childhood in Morocco with developing his sense of smell. "As a young boy I would often accompany my grandfather to the marketplace in Tangier, and I remember the smells of the spices and fruits, oranges, peaches, melons and apricots - they are engraved in my memory," he has recalled.

Mr. Banaim also remembers the moment Morocco ceased to be home. It was 1967 and he had just gained a degree in chemical engineering in France. His father phoned him and warned, "Do not come back." Following the Six Day War, riots had broken out, targeting Morocco's Jews. Mr. Banaim moved to Paris, then Amsterdam and Buenos Aires before making his home in New York.

In the years since he has invested in Israel, working with charities that provide educational scholarships to gifted students. "Israel's greatest resource is the minds of its young," explains the famous "nose". When not developing new perfumes, Mr. Benaim is dedicated to nurturing the next generation of Israeli scientists and entrepreneurs.

Emerging Israeli Scents

Modern Israel has been seen a robust perfume industry since before the founding of the state. In the 1880s, when Jews from Europe and the Ottoman Empire began to return to the Land of Israel, many were helped by Baron Edmond Rothschild, who invested in businesses in the area. One industry he encouraged Israel's Jewish residents to take up was flower farming to supply the booming French perfume industry, which was always in need of fragrant blooms to turn into perfumes.

Traditionally, perfumes were made with natural ingredients such as flowers and exotic woods. Israel's small size meant that its capacity to grow the range of exotic plants needed for the industry was limited.

In recent years, however, scientists have become more adept at using synthetic ingredients to make beautiful perfumes, and high-tech giant Israel has assumed a greater position in the global trade of perfume ingredients.



Israeli perfumers are busy creating new scents, as well, exploring traditional Jewish ingredients such as etrogs and ancient incenses in order to capture the scents and feelings of the Middle East. For those who prefer something even more unusual, Tel Aviv now boasts a number of perfume stores where customers can work with staff to create an ultra-personalized, unique scent.

Perfume as Perfection

Perhaps the most beautiful image of perfume comes from the prophet Hosea, who wrote of the time of the Messiah, when Israel will flourish. Israel will bloom and blossom: "his glory will be like (that of) the olive tree and his fragrance like that of Lebanon," home to vast forests of sweet-smelling cedar trees (Hosea 14:17).

It's a beautiful image. For in Jewish thought, scent is central to our appreciation of the world. A lovely fragrance can transport us to new frames of minds and new states of being. Scent is something to bless and celebrate.



Fables & Parables

Two Old Horses

By Yossi Winner

During Napoleon's invasion of Russia, a group of his highly trained soldiers got stuck in a snowstorm and had to spend the night in the home of a pious Jew. Although Napoleon's cavalry was the best of their kind, the heavy winter snow would not allow them to journey on any further.

As they were getting accustomed to their new surroundings, one of the soldiers gazed out the window and saw an extraordinary sight. An old man was sitting in a carriage being led by two very old horses. They were trekking through the evening snowstorm with ease. Puzzled, a soldier turned to his new host and asked: "How is it possible that our highly trained horses could not make it through the snowstorm, while these two very old horses seem to be moving along without a problem?"



The host took a look outside and smiled as he recognized his neighbor enjoying his evening ride.

"You see," said the man, "I know this man for many years. He has owned these horses since they were born. They both grew up on the same farm and have always been inseparable. What is unique about them is that they feel each other's pain. When the man whips one horse, the other horse feels the pain of his friend and therefore pushes harder as well. It's the effort of both horses working in tandem that allows them to weather any storm."

The Torah tells us that it was during the difficult exile in Egypt that G-d saw the unity that the Jewish people displayed. When one slave finished his daily backbreaking quota, he would help his neighbor complete his workload. The unity inspired G-d to deliver them from the mighty Egyptian empire.

What Is Lag B'Omer

Lag BaOmer, the 33rd day of the Omer count—this year, Wednesday-Thursday, May 3, 2018, is a festive day on the Jewish calendar. It is celebrated with outings (on which the children traditionally play with bows and arrows), bonfires, and other joyous events. Many visit the resting place (in Meron, northern Israel) of the great sage and mystic Rabbi Shimon bar Yochai, the anniversary of whose passing is on this day.

Rabbi Shimon bar Yochai, who lived in the second century of the common era, was the first to publicly teach the mystical dimension of the Torah known as the "Kabbalah," and is the author of the basic work of Kabbalah, the Zohar. On the day of his passing, Rabbi Shimon instructed his disciples to mark the date as "the day of my joy."

The chassidic masters explain that the final day of a righteous person's earthly life marks the point at which "all his deeds, teachings and work" achieve their culminating perfection and the zenith of their impact upon our lives. So each Lag BaOmer, we celebrate Rabbi Shimon's life and the revelation of the esoteric soul of Torah.

Lag BaOmer also commemorates another joyous event. The Talmud relates that in the weeks between the Jewish holidays of Passover and Shavuot, a plague raged amongst the disciples of the great sage Rabbi Akiva, "because they did not act respectfully towards each other."

These weeks are therefore observed as a period of mourning, with various joyous activities proscribed by law and custom. On Lag BaOmer the deaths ceased. Thus, Lag BaOmer also carries the theme of the imperative to love and respect one's fellow (ahavat yisrael).

Spirituality-

Simon Jacobson, MLC Center



You are not your moods; your authentic self is not defined by whether you are happy or sad at a given moment. Although popular culture often suggests that anger and depression are signs of authenticity (especially in artists), the true self is the soul — the transcendent part of yourself that beckons you to pursue your purpose in life. There are, unfortunately, times in life when our moods cover up the inherent goodness and positive-outlook of our souls.

While it is emotionally healthy to feel your feelings and not to suppress them, it's not healthy to dwell on negative emotions, especially since they don't reflect the real you. When you are feeling unhappy but need to change your mood back to one of empowerment and positive-thinking, one thing you can do is "act as if" you are in a better head space than you are. In other words: Fake it 'til you make it. In truth, you're not really faking it, because you are simply expressing your true, positive spirit, which has gone under cover for a while.

Step One: Shift Your Focus Outward

Begin by taking a deep breath, and looking around. What do you see around you? Does it appear horrible? Yes? Great! This is your opportunity to help others. Whether you are truly interested in the well-being of those around you or not, act like you are. Do something to be of service. Ask someone how she's feeling. Pick up a mess that's on the floor. Help an old lady cross the street. The operative part of shifting your focus outward is to physically, or at least verbally, do something to help someone else.

Behavioral change triggers the goodness at your inner core and brings it back to the surface.

Step Two: Force Yourself to Smile

Life does not demand a constant smile. There are times when it is wholly inappropriate to smile. But when you must be positive when you feel all but optimistic,

use your face muscles against your will to smile. Grimacing will only reinforce your bad mood. Do the opposite. Maybe there is something funny about the situation that you are in. Go ahead and laugh at it! Feeling negative? Shake things up and do something unexpected: Smile!

Step Three: Think Good

Do first, then think! If you try to think optimistically before you shift your focus and start to act, your intellect could get stuck in an endless loop of over-thinking. Allow your thoughts to follow your positive actions.

Spirituality-

Does serving God mean that you have to sacrifice your life for God? Is it conforming to be someone you're not? Obliterating your personality?

If this sounds unappealing, it's no wonder: it's not only wrong, it's anathema to the very fundamentals of Judaism. In the third book of the Bible called Vayikra (Leviticus), we learn the quintessential approach to how each and every one of us can and should serve God. But rather than presenting a serene picture of spiritual reverie the book of Vayikra reflects a subject that is more likely to evoke confusion (even revulsion for some) than sublimity! In this Book, we enter the bloody world of the great altar in the Holy Temple (Beis HaMikdash) where the Jewish people brought animal sacrifices to Jerusalem to atone for their sins. What possible connection could this slaughter of ox and sheep have to do with establishing a fulfilling relationship with God?

The Ramban, a classical Torah commentator, tells us (Leviticus 1:9) that when a person had to bring a korban (animal sacrifice) to be offered in the Beis HaMikdash, "a person had to envision that what was happening to the animal should have been happening to him or her." Since it is we who need to be cleansed of our wrongdoings—a cleansing of our blood, our flesh, and our fat—God in His great mercy gave us an alternative: we could replace ourselves with an animal, an animal that would endure this process in our stead.

Continue...Spirituality-

The Torah is not a lesson in ancient history; its every word is eternal and relevant to each one of us in every day and age. In a Temple-less world, we need to look a little deeper into Torah to discover the relationship of these sacrifices to our contemporary lives.

There are two polar forces within each of us: a force that desires material pleasures and a force that yearns for spirituality and Godliness. Simply put, our search for purpose, for meaning, for serving God are at constant odds with “the animal” in us: the part of us that would rather indulge our selfish passions than contribute our time and resources to a higher cause. The centrality of the animal offerings in the Temple reflects the essence of our Divine purpose: To submit the animal within us to God.

Now, when we read how a person brought a sacrifice upon the altar: “Adam ki yakriv mikem...,” we find a curious twist of words. Instead of saying, “When one of you will bring an offering,” the literal translation is, “When a person will bring an offering of you.” The “of you” tells us that by bringing an animal to be sacrificed on the altar, we are actually bringing to the altar the animal in us.

Offering yourself, the animal in you, to God is the cornerstone of all Judaism, but how is this accomplished? Do you crush the animal passion and pleasure in you and live a somber life of deprivation and misery? The answer lies in the derivation of the word korban. While korban is often translated as “sacrifice,” the actual translation of the word comes from the root word kiruv, meaning “to draw close.”

We make ourselves a korban by “bringing close” the pure essence of the animal in us to God. We don’t annihilate it, we don’t squash it, we use it to help us approach Divinity, to transcend our limits and get closer to the quintessential purpose for which we were created. An animal cannot behave in any way other than how G-d created it. Bulls are aggressive, sheep are slothfully self-indulgent, and goats are stubborn.

But the animal in us has a choice. We can be an obnoxious “bully,” or we can channel our passions toward an assertive love for God. We can indulge in our sheep like lust for pleasure, or we can get pleasure in helping others and living a meaningful life.



At the heart of every force in our lives, even the ones that manifest negative expression, lies a kernel that can be directed to a constructive and Godly cause. What we do “sacrifice” is the object of our desires, the immature or narrow attitudes we assume, our ignorance and our blind spots—so that our essential natures can emerge, just as you sacrifice the weeds to allow the flowers to surface.

Should we “give up” our lives for God? Certainly not! That’s sacrifice. We shouldn’t give up our God-given talents and behaviors; we should bring them closer to their purer state. When you become a korban, you have the opportunity to transform every aspect of yourself, to become the greatest person you can be; a person who no longer walks among the beasts, but hand and hand with God.

The story of the korban in the book of Vayikra teaches us that serving God is not about self-annihilation but about self-actualization.

Giving Up Your Life for God? No Thanks!

- Kosher Meals at all GC Public Hospitals' -

We would like to inform everyone that all Jewish patient at any Gold Coast Public hospital can request Kosher food which will be supplied by the hospital. Please relate this to anyone you know who has been admitted to hospital so they can take advantage of this service

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



MONDAYS 7:30

8:30 PM

Gold Coast Hebrew Cong.
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Call 5570 1851

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Rabbi Nir Gurevitch

Instructor

09
APRIL

SNAKE OIL SALESMAN

Getting off the Ground



16
APRIL

CHECK YOUR PRIVILEGE

Getting Ahead in Life



23
APRIL

THE CURIOUS CASE OF THE SCAPEGOAT

Absolving Guilt, Restoring Dignity



30
APRIL

"I'LL TAKE CARE OF IT"

Investing in Our Relationship with the Divine



07
MAY

LIFE IN BALANCE

Solving the Paradox of Life



14
MAY

THREE IS THE MAGIC NUMBER

Achieving Harmony in the Face of Controversy



28
MAY

STRONG AS SAMSON

Watch What You Watch



04
JUNE

DESIRING DESIRE

Is It Okay to Tempt Yourself?



11
JUNE

MAN OF THE PEOPLE

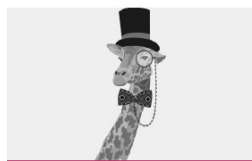
How One Man Stemmed a Revolution and Won Over a Nation



18
JUNE

SOPHISTICATED ANIMAL?

The Total Is More than Just the Sum of the Parts



25
JUNE

MOSES'S DOUBLE STANDARD

The Drawbacks of Authenticity



2
JULY

A ZEALOUS ACT

Extreme Measures for Extreme Times



Ask The Rabbi -

What Does “Klutz” Mean?

By Yehuda Shurpin



Klutz (rhymes with “what’s”) is Yiddish for “piece of wood,” and refers to a person who is clumsy. Beyond lack of physical dexterity, it can also refer to a fool.

In its English adaptation, but not in the original Yiddish, *klutzy* can be used as an adjective, so you can say, “that *klutz* was so *klutzy*.” (Even though you *can* say that, you obviously *should* not if it will be hurtful or constitute *lashon hara*, forbidden “evil speech.”)

The connection between a block of wood and blockheadedness is not unique to Yiddish. In Russian too, *dubina* (“block of wood” or “club”) can be used similarly.

Klutz Kasheh: In Yiddish, a question that is somewhat simplistic can be referred to as a *klutz kasheh* (*kasheh* is Hebrew/Yiddish for “question”).

Now, whenever you are considering asking a question and are afraid that someone might consider it a *klutz kasheh*, and even see you as a *klutz*, remember that what appears to be a *klutz kasheh* can sometimes be the most difficult question to answer. (Think “Daddy, why is the sky blue?”)

This sentiment was expressed by the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. A young student by the name of Leibel Bistritzky wrote the Rebbe a letter in which he asked a number of questions about chassidic philosophy. The Rebbe replied (translated from Hebrew):

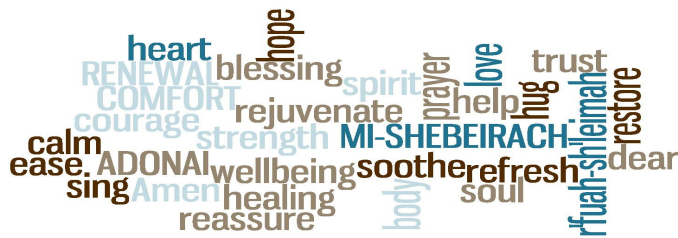
Those questions that you asked are not—as you referred to them—“*klutz kashehs*.” To the contrary, they touch on the most fundamental issues. It’s only because we have become so accustomed to them that we don’t pay attention to their inner depth. The very fact that [the terms] are so often used makes it seem that they are completely understood. However, even after study, it is clear that most of them remain too difficult to grasp.

And so it is with every wisdom or science. The part that needs the most study and research is the one that contains its most basic elements.

In the years to come, the “*klutz kasheh*” would become the cornerstone of the Rebbe’s signature analysis of Rashi’s commentary on the weekly Torah portion. Time and time again, the Rebbe would begin by asking the questions that are so simple they are hidden in plain sight, using them as a springboard for an in-depth analysis of Rashi’s deceptively pithy explanations.

This predilection toward asking questions runs deep in Jewish tradition, where questioning is strongly encouraged—starting with the four questions that kick off the Passover Seder. Indeed, the sages of the Mishnah say that “the bashful one never learns.”¹





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
 Tzipora Bat Sarah

Personal Development: Growing Each Day

By Rabbi Dr. Abraham Twerski

Accustom your tongue to say "I do not know" (Talmud, Berachos 4a).

While no human being can know everything, some people cannot admit any ignorance about anything. For them, any admission of lack of knowledge threatens their fragile egos. Although they try to impress others with their omniscience, they accomplish the reverse, because the more they try to conceal their ignorance, the more prominent it becomes.

Furthermore, the only way we can acquire knowledge is by accepting that we do not have it. People who claim to know everything cannot learn. Therefore, many opportunities to learn pass them by, and their denying their ignorance actually increases their ignorance.

We do not have to know everything, and no one expects us to. Today, more than ever, with the unprecedented amount of information available, no one can be a universal genius. The simple statement, "I don't know," is actually highly respected.

We should also open ourselves to acquiring knowledge from every source. Learning from someone whom we consider to be inferior to ourselves should not be demeaning. As the Psalmist says, "I became wise by learning from all my teachers" (Psalms 119:99). A willingness to learn from everyone is a sign of greatness, while affecting omniscience actually betrays ignorance.

Today I shall...

admit that there are many things that I do not know. Instead, I will become willing to learn from anyone and everyone.

בס"ד

The Gold Coast Hebrew Congregation

invites you to our annual

Shavuot

Ice Cream Party

Please join us
immediately after

Reading the 10
Commandments &
Yom Tov services

for a delicious
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and a special
*ice cream
party*
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Sunday, 20 May
at 10:00am

An exciting children programme featuring games,
stories, nosh, cheese cakes and tons of Ice-cream
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The Gold Coast Hebrew Cong. 34 Hamilton Ave.
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celebrate the holiday of SHAVUOS



DON'T SLEEP TIGHT ON SHAVUOT NIGHT

Rabbi and Dina Gurevitch invites you to Join us for an exciting all-night Torah study session to celebrate Shavuot. The time-honored tradition of late-night learning on Shavuot dates back thousands of years, and demonstrates our excitement at receiving the Torah! Enjoy lively learning and delectable desserts, Tea & coffee.

SHAVUOT NIGHT, SATURDAY , 19 MAY, 2018

From 8:30pm onwards.... At the home of Rabbi Nir and Dina Gurevitch,
Tel. 5570 1851 or 0419 392 818 for more information

While awaiting the giving of the Torah over 3300 years ago, our forefathers fell asleep at the foot of Sinai. It has since been the custom to stay awake on the night of Shavuot occupying ourselves with the study of Torah.

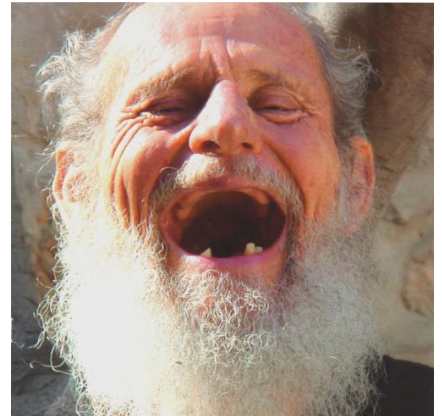
Laughter... The Best Medicine

The Jewish Horse

Shmerel wants to borrow a horse from his neighbor, Berel.

"Sure you can borrow my horse," replies Berel. "But one thing you have to know about this horse. He is trained to start when you say 'Baruch Hashem' (thank God), and he stops when you say 'Shema Yisrael.'"

So Shmerel gets on the horse and practices. "Baruch Hashem" he says, and the horse breaks into a trot. "Shema Yisrael" he announces, and sure enough, the horse stops. After practicing a few times, he feels confident and begins his journey.



As he is riding along a road, he sees that the road ends up ahead with a steep cliff. Suddenly Shmerel realizes that he has forgotten the word needed to make the horse stop.

"Ashrei yoshvei vetecha" he squeaks, desperately. The horse keeps going.

"Um - Adon Olam" he intones.

The horse keeps going.

"Eh - Aleinu L'shabeiach."

But the horse keeps galloping.

Now fearful that he is about to die, Shmerel does what any good Jew would do when confronted with certain death. He screams out, "Shema Yisrael." As trained, the horse stops suddenly -- barely two feet from the edge of the cliff.

Shaking like a leaf, Shmerel pulls out his handkerchief and wipes the sweat from his forehead. "Whew" he exclaims, "Baruch Hashem!"

Big Name

A visitor to Israel attended a concert at the Moscovitz Auditorium and he was quite impressed with the architecture and acoustics.

He inquired of the tour guide, "Is this magnificent auditorium named after Chaim Moscovitz, the famous Talmudic scholar?"

"No," replied the guide. "It is named after Sam Moscovitz, the writer."

"Never heard of him. What did he write?"

"A check," replied the guide

The Miracle Worker

Doctor Bloom, who was known for miraculous cures for arthritis, had a waiting room full of people when a little old lady, completely bent over in half, shuffled in slowly leaning on her cane. When her turn came, she went into the doctor's office, and, amazingly, emerged within half an hour walking completely erect with her head held high.

A woman in the waiting room who had seen all this walked up to the little old lady and said, "It's a miracle! You walked in bent in half and now you're walking erect. What did that doctor do?"

She answered, "Miracle, shmira...he gave me a longer cane."

Chefs Corner



Pineapple Braised Roast

Serves: 4

Ingredients:

- 4 pounds chuck roast
 - 1 teaspoon salt (pink Himalayan)
 - 1 teaspoon freshly ground black pepper
 - 1 can pineapple slices or 1 fresh pineapple
 - 1/2 chili pepper, sliced, seeds removed for less heat
 - 1 onion, chopped
 - 4 cloves garlic, peeled and chopped
 - 4 sprigs fresh rosemary
 - 1/4 cup tomato paste
 - 1 can crushed tomatoes
- 2 tablespoons natural smoke flavor, optional**



Directions:

1. Preheat oven to 375°F. Pat meat dry and season with salt and pepper.
2. Prepare a Dutch oven on high heat. Add olive oil and heat. Add the meat, searing for 5 minutes per side.
3. Add the rest of the ingredients and water to just cover the meat.

Cover and place in oven for 4 hours or until the meat is falling apart. (Check on the meat after two hours and add more liquid if necessary.)

Notes and Tips:

If you are serving this for Shabbat lunch and want to put it in a crock pot, add it to a crock pot after this cooking method and make sure it is covered in water and keep on low until the next day!

By Chef Zissie



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)

~~~~~

PHOTOS OF THE MONTH



At the recent UIA event with AMBASSADOR BELAYNESH ZEVADIA, Israel's Ambassador to Ethiopia, with David And Sarah Rebibou.



special guest speaker, Doron Kornbluth who spoke on the topic: 'Cremation or Burial: A Jewish perspective'



Our Sunday School Cheder children learning about Pesach with arts and crafts hands-on activities





Gold Coast Hebrew Cong.

35 Markwell Ave
Surfers Paradise. Gold Coast

www.goldcoasthc.org.au

Monday Evenings 7:30-8:30pm

For more information, call: 5570 1851
or email: gchc@westnet.com.au
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 21

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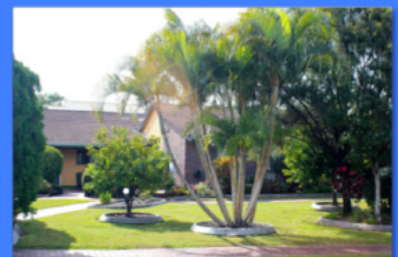


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ANNOUNCEMENTS

WE THANK THE FOLLOWING FOR THEIR ALIYA OFFERING

Isaac Zuliakha
Gerald Moses
Norman Lelah
Mark Bergman
Kim Goriss
Geoffrey Heimann
John Donath
Mijael Zeitune

Refuah Sheleyma-speedy recovery

Henry Malecki
Helga Herling
Alan Black
Paula Leneman
Fae Gordon

BIRTHDAYS FOR APRIL

Gerald Moses	9 th
Manne Padowitz	11 th
Toni Goriss	13 th
David Rebibou	14 th
Benjamin Jotkowitz	14 th
Helga Herling	15 th
Gary Zelcer	16 th
Sharon Mougrabi	17 th
Sam Recht	18 th
Harold Tannenbaum	18 th
Daniel Small	23 rd
Margaret Capkin	24 th
Bernard Nightingale	26 th
Rachel Pollak	26 th
Pinchus Cohen	30 th

YAHRTZEIT OBSERVANCE FOR THE MONTH OF Nissan/Iyar - April

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

16th Nissan-1st April

Annie Donath
Mother of John Donath

17th Nissan-2nd April

Rachel Leah Bat Yehezkal
Mother of Liz Linton

22nd Nissan-7th April

Tuvya -Brother of Louis Halpern

24th Nissan-9th April

Zion Ezekiel-Father of Sol Ezekiel

26th Nissan -11th April

Jacov Ben Hillel
Father of Avril Tannenbaum

27th Nissan- 12th April

Rita Platus –Mother of Lynette Moses

2nd Iyar-17th April

Isaac Semp-Father of Myer Semp

3rd Iyar-18th April

Carol Zelcer-Mother of Gary Zelcer

3rd Iyar-18th April

Chana Kleinman-Sister of Helga Herling

7th Iyar-22nd April

Wally Donath-Father of John Donath

7th Iyar-22nd April

Leib Ben Natan Reizer-Father of Betty Broit

13th Iyar-28th April

Chaim Ben Ariel
Father of Vernon Jackson

14th Iyar-29th April

Hinda Bat Shlomo-Mother of Barry Katz

If undeliverable return to:

The Gold Coast Hebrew Congregation
P. O. Box 133
Surfers Paradise 4217
Queensland, Australia

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