

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
dairy kiddush

and a special
ice cream
party
for children!

Sunday, 9 June
at 10:00am

An exciting children programme featuring games,
stories, nosh, cheese cakes and tons of Ice-cream
for all.

The Gold Coast Hebrew Cong. 34 Hamilton Ave.
Surfers Paradise. For more info tel. 5570 1851



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PRESIDENT'S MESSAGE

Dear Members and Friends,

I would firstly like to extend our appreciation to all of our Gold Coast Jewish organizations in joining us for the Yom-Hashoah Commemoration. We also thank the QJBD for their sponsoring Mr Alex Ryvchin as our guest speaker. The attendance was large and our guest speaker was captivating and informative.

Lag Baomer bonfire celebration and BBQ was also a great success, thanks to all our members and friends with a special thank you to our host Noam and Shelly Bengiat for their generous hospitality.

Shavuot is just around the corner and you are all invited to join us with your children and grand-children to our ice cream and delicious cheese cake party. Once again we thank Rebbetzin Dina Gurevitch for baking scrumptious cheese cakes. We also like to thank Gerald and Lynette Moses for sponsoring the floral decoration around the Shule.

You should have received by now your membership renewal notice for the coming year, please don't wait for the last minute to return the form. I would like to emphasise how important the security levy this year. This levy is vital to our Shule due to the unfortunate necessity we face around the world, and we drastically need to improve the security around our Shule. We have now installed new all stainless steel gates at the Markwell street entrance. We are also going to install 6 new security cameras on top of the 7 we have already. In addition, we have lodged an application to the Gold Coast City Council for 6 Bollards at the main entrance in Hamilton Street for added protection. I also had a meeting with the Surfers Paradise Police and the Senior Counter Terrorism Officer to make them aware of all our activities. Unfortunately this is the time we live in and we must stay vigilant all the time.

From the 2nd of June 2019 to the 30th of June 2019 we are hosting the "Courage to Care" Exhibition. You are all invited to join us on Sunday 2nd June for the exhibition launch at 3.00pm in the Katranski Hall - 35 Markwell street. For security reasons **you must book with the office if you wish to attend.** For more info please contact the office.

Once again thank you for your support and participation.
David Reibou, President

SYNAGOGUE NOTICES

OFFICE HOURS

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

SHOP HOURS

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

SERVICE PRAYER TIMES

WEEKDAYS:

Shacharit: Monday & Thursday - 6:30am
Tuesday, Wednesday & Friday - 6:55am
Mincha and Ma'ariv: 5:30pm

SHABBAT:

Kabbalat Shabbat: Friday at 5:30pm
Shacharit: 9:00am. Shiur-class at 8:40am

SUNDAY AND PUBLIC HOLIDAYS:

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

THE GOLD COAST HEBREW CONGREGATION

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PRESIDENT

David Reibou
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WEBSITE: www.goldcoasthc.org.au

THE GUIDE FOR JEWISH

EDUCATION FOR ALL AGES

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

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 back-
grounds 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
@ 12:30am

Broadbeach State School - Every Wednesday @
11:40am

Benowa State School - Every Friday @ 10:25am



A word from our Rabbi

Shavuot and Us



As the holiday of Shavuot approaches (this year beginning on the evening of Saturday, June 8), we are reminded of the beautiful Midrash that teaches that the Jewish children of every generation are the reason why G-d gave us the gift of the Torah:

When G-d asked what assurance the Jewish people were offering that the Torah would be studied, loved and cherished, the Jewish people offered our Patriarchs as security. But this was not accepted. We then offered the Torah scholars as the guarantors. This, too, was not acceptable. It was only when we offered our children as guarantors that G-d approved our proposal and gave us the Torah.

On the anniversary of an event, the "spiritual energy" that was infused by G-d into that event is at its strongest. This is the reason why, for example, we should do our utmost to celebrate our birthdays properly each year. This is true, too, concerning every Jewish holiday. Which means that on Shavuot - the celebration of the Giving of the Torah - the spiritual energy that was invested into that day over 3,300 years ago is at its strongest.

What is the special spiritual energy of Shavuot and how can we benefit from it?

It was on Shavuot that our ancestors proclaimed, "We will do and then we will learn." So this is the time when we recommit ourselves to performing mitzvot - even if we haven't yet learned or don't yet understand their reasons.

Shavuot is also the time when the spiritual energy of our children, being the guarantors for the Torah, is at its strongest. This is the time when we must renew our commitment to providing our children with a proper Jewish upbringing and education as well as facilitating the proper Jewish education of all Jewish children, wherever they may be.

We can begin doing both of the above by going to the synagogue this Shavuot to hear the reading of the Ten Commandments and by bringing along with us Jewish children of all ages - children in age, children at heart, or children in Jewish knowledge.

Be there, and be a part of a 3,300-year-old unbroken chain of Jewish commitment and pride.

With blessings,

Rabbi Nir Gurevitch



The Gold Coast Hebrew Congregation
cordially invites all women to a special
evening

Discover the inner meaning behind
story of Megilat Ruth and the
customs pertaining to shavuot.

By Dina Gurevitch

Join in a delicious Ice-cream
cheese cake demonstration

Tuesday Evening, 4th June at 7:30pm

Rosh Chodesh Sivan, 5779

A delicious supper to follow

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*At the home of our generous hostess  
Sorrel Shulman. 109 Amalfi Drive, Isle of Capri,  
Surfers Paradise*

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For more info please Tel. our office on 5570 1851

Charge: \$10.00 entry

celebrate the holiday of SHAVUOS



DON'T SLEEP TIGHT ON SHAVUOT NIGHT

Rabbi and Dina Gurevitch invite 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, 8 JUNE, 2019

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 3331 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.

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

Courage to Care Exhibition Launch

Join us to mark the opening of the
Courage to Care 2019 Gold Coast Exhibition

2nd June 2019, 3:00 PM
Katranski Community Hall
35 Markwell Ave, Surfers Paradise Gold Coast QLD

Guest Speaker

Commissioner Scott McDougall
of the Anti-Discrimination Commission Queensland

Local Hero

Kaitlin Barwick.
2019 Young Citizen of the Year & Founder Squad Eleven

RSVP: gchc@westnet.com.au

Guests and partners welcome (please RSVP details)

*This program is made possible by our event partners and sponsors
including: Gold Coast Hebrew Congregation, Queensland Jewish Board
of Deputies and the CSG, the Queensland Community Foundation.*



Israel-

MIT Partners With Seven Israeli Academic Institutions on a STEM Fund by CTech

MIT has partnered with seven Israeli academic institutions to launch a new fund dedicated to collaborations between researchers in the fields of science, technology, engineering, and mathematics (STEM), MIT announced Friday.



MIT Building 10 and the Great Dome, Cambridge Massachusetts. Photo: John Phelan via Wikicommons.

Called the MIT-Israel Zuckerman STEM Fund, the new venture is calling on MIT faculty members and researchers that are collaborating with Israeli counterparts to apply for seed funding of up to \$30,000. Proposals must include the participation of at least one MIT PhD student.

Participating academic institutions are Technion Israel Institute of Technology, the Hebrew University of Jerusalem, the Weizmann Institute of Science, Ben-Gurion University of the Negev, Tel Aviv University, Bar Ilan University, and the University of Haifa.

In April, MIT announced a partnership with American defense and aerospace company Lockheed Martin to launch a \$150,000 seed fund intended to support collaborations between MIT faculty members and researchers and academic institutions in Israel and Germany.

Innovations-

FEWER ACCIDENTS, FEWER CASUALTIES

Warning systems installed in vehicles assist in the war against road accidents. By Jpost



The vehicle-safety system by Mobileye. (photo credit: REUTERS)

2018 was a year with a low number of road casualties. There are, of course, several reasons for this. One, however, appears to be the fact that road-safety systems such as Mobileye have been installed in vehicles. It is estimated that the reduction in the number of vehicular accidents may be an ongoing trend.

The year of 2018, according to available data, was the year with the lowest number of road casualties in years. This is both a positive and important fact, and it indicates a continuous trend i.e. in the number of accidents. For the most part, fatal accidents have been decreasing from one year to the next. What is the reason for this development? How can it be that the number of new vehicles on Israel's roads has increased while the number of accidents has decreased?

It appears that there is more than one reason for this: such as the quality of the vehicles, road standards, and an increased level of enforcement. It is clear, however, that road-safety systems such as Mobileye are among the key factors. After all, most accidents are caused by human error.

Continue....Innovations-

FEWER ACCIDENTS, FEWER CASUALTIES

Drivers are using their mobile phones while they are driving, and they do not pay attention to what is happening on the roads. Drivers often move across several lanes with a limited view of what is happening around them. Also drivers approach zebra crossings at high speeds, thereby putting other road users in danger.

In a survey conducted by Mobileye, a large number of vehicle professionals underscored the high level of positive influence that road-safety systems can have and how these system have proven themselves.

Advanced road-safety systems such as Mobileye warn drivers of the majority of dangers listed above. This allows drivers to respond in real time and prevent accidents or, at least, considerably reduce the damage at the time of the accidents.

The State, too, has recognized the huge advantages of these systems. People choosing to have them installed are eligible for a benefit of NIS 1,500 towards their annual vehicle-registration fee.

A survey conducted among those who have installed a warning system in their vehicles found that 88 percent of respondents believe that a further reduction in the number of road accidents can be expected thanks to a growing number of systems like Mobileye and others being installed in vehicles. Seventy-five percent of people who have had such systems installed in their vehicles have chosen Mobileye over others because of Mobileye's high level of reliability.

One of the most common accidents, bumper-to-bumper accidents, that frequently result in severe injuries to vehicle users and severely damages vehicles, have become rarer thanks to road-safety systems. These systems warn the driver when one vehicle approaches the other in a way that does not allow the driver to break in time. In the survey conducted, approximately 60 percent of garages reported having seen a reduction in the damage to the body shell of vehicles, mostly to the front part of vehicles (a decrease of 33 percent on average).

In the majority of cases, the damage was to vehicles that still had not been fitted with a warning system.

It is worth remembering that these are “dry” facts and figures. However, they do have important implications for road users: fewer accidents among road users in general, including a reduction in the number of accidents involving pedestrians and even two-wheel vehicles, more affordable insurance coverage, and, most of all, health and a longer life. After all, to err is human. It is safe to say that these systems help considerably in terms of accident prevention, even if they do not replace the driver or take away the driver's responsibility, until we have self-driving vehicles.

The American Diabetes Association Partners With Israeli Diabetes Monitoring

by CTech Staff

CTech – The American Diabetes Association has announced on Friday a partnership with Nasdaq-listed diabetes monitoring company DarioHealth to advance the association's mission “to prevent and cure diabetes while improving the lives of all people with the disease.”



Founded in 2011 and headquartered in the coastal Israeli town of Caesarea with additional offices in New York, Dario develops a diabetes monitoring device that lets users test and track their blood-glucose levels in real time using a smartphone.

The palm-sized device offers safety features including emergency hypo alerts via text messages, which also contain data on the location of the user. The device has received regulatory approval in the US, Europe, Australia, and Canada.

As part of their partnership, Dario will be one of the sponsors for the Association's 2019 Step Out: New York City, a fundraising event to be held in September.

Jewish World-

Herman Wouk and Jewish Tradition

Dr. Yvette Alt Miller

Herman Wouk, the Pulitzer Prize winning and bestselling author, has died at the age of 103, just ten days short of his 104th birthday. His long career spanned a tumultuous time in American Jewish history, as many first and second generation Jews assimilated and shed their Jewish identities.



The bestselling author was a staunch defender of Jewish life. He recently passed away at the age of 103.

Throughout it all, Wouk was a passionate spokesman for Jewish rituals and lifestyle, introducing many Jews and non-Jews to the beauty of a Jewish life and helping traditional Judaism go mainstream. His book *This Is My God* was a must-read for searching Jews finding their way back to Jewish observance.

Wouk was born in New York in 1915; his parents Esther and Abraham Wouk were religious Jewish immigrants from Belarus who raised their three children with a deep love of being Jewish. Following college at Columbia University, Wouk worked as a comedy sketch writer, then joined the navy after the attack on Pearl Harbor, serving with distinction. He later said that soldiers from all over the United States changed him, giving him a better understanding of his country and the people in it.

Soon, he became a part of the fabric of American culture himself, bringing Jewish experiences into the mainstream American experience.

His novel *Marjorie Morningstar* was published in 1955 and became a runaway bestseller, selling three million copies in the US alone. It featured Marjorie, a Jewish American woman who tries to become an actress, shedding much of her Judaism and conventional family life along the way. At the end of the novel, after many disappointments, Marjorie realizes what will truly make her happy, settling for a much more sedate lifestyle, marrying a Jewish husband and raising children. The novel was one of the first to describe an attractive, typical character who was also Jewish, and broke new ground in describing Jewish traditions and rituals such as a Passover Seder in a popular book.

When *Marjorie Morningstar* was made into a movie starring Natalie Wood in 1958, it was the first American film since *The Jazz Singer* in 1927 to depict Jewish rituals on screen, making Jewish observance acceptable to a new generation of theatre-goers.



Wouk was prolific, writing over two dozen novels, including such wildly popular works as *The Caine Mutiny* in 1951 and *The Winds of War* in 1971. He wrote several books about World War II, the Holocaust, and the state of Israel. One of his favorite books, however, was non-fiction: *This is My God*, first published in 1959.

At a time of widespread assimilation, Wouk wanted to explain traditional Judaism to a wider audience. His book described Jewish tradition, including keeping kosher, the Jewish holidays, and milestones such as brit milah and weddings. He wanted, he wrote, to give Jews "permission to believe" in a religion that was often seen as old fashioned and irrelevant. For years, *This is My God* was a popular bar mitzvah gift and was widely read by both Jews and non-Jews.

Continue....

Herman Wouk and Jewish Tradition

In describing a typical American Jew of the time, Wouk wrote “his grandparents were fairly religious, his parents much less so and he is wholly indifferent”. This assimilated American Jew is well educated, has a good job, and is good-hearted and pleasant - but is also intensely ashamed of being a Jew. Wouk’s book was his attempt to change that, to show the beauty and majesty of the Jewish faith, and to encourage readers to see themselves as part of a proud tradition and wider Jewish community.

In the 1988 editions of the book, Wouk noted “if I were to write it afresh now, the book would have a more intensely Jewish tone. In 1959 I was preoccupied with proving that an educated Westerner could live a traditional Jewish existence, not only without any intellectual sacrifices, but much to his enrichment. Today, I take that for granted.”

Within the period of high assimilation rates in the 1950s, 1960s and 1970s, however, Wouk stood out as a proud defender of Jewish tradition and identity. In 1955 he was featured on the cover of *Time* magazine, and he talked about his return to the traditional Jewish lifestyle with which he grew up. It was an unpopular position at the time but Wouk was adamant that he wouldn’t compromise his Jewishness, even if it seemed unfashionable. “He is a devout Orthodox Jew who had achieved worldly success in worldly-wise Manhattan,” the *Time* article explained, “while adhering to dietary prohibitions and traditional rituals which many of his fellow Jews find embarrassing.”

Indeed, Wouk lived a glamorous life, with homes in Manhattan, the US Virgin Islands, and Fire Island off the coast of New York. He dressed well and was well-spoken in interviews. The fact that he also maintained Jewish traditions was proof to some that American Jews could be educated and successful and also be religiously observant and proud of their Jewishness. He was married to the same woman, Betty Sarah Brown, for 66 years, until her death in 2011. They had three children, two of whom survive him, as well as three grandchildren and two great grandchildren.

Wouk’s life, like that of American Jews as a whole, was one of evolution. Towards the end of his life Wouk seems to have become even more religiously observant, studying the Talmud every day and helping to establish Jewish study groups near his various homes. In later years, he also taught weekly Talmud classes.

Many of Wouk’s books remain popular. Yet his greatest legacy might be his intense pride in his Jewishness - and his encouragement to other Jews to be proud as well. In 1988, Wouk recalled a meeting he’d had years earlier with David Ben Gurion, the first Prime Minister of Israel.

“Ben Gurion said to me in his office,” Wouk recalled, “the wise, tough old builder of Israel, with the floating white hair of a dreamer and the hard jaw of an army general - ‘You Jews in the United States are different from any Jewish community that has ever existed. You are not strangers or no more strangers than anyone else in your land. America consists of immigrants. You belong like the rest, and you will prosper. But how will you survive as Jews?’

“Without thinking,” Wouk recounted, “I answered, ‘Through the religion’.”

That devotion to Judaism and Jewish tradition maintained Wouk throughout his long life, and continues to inspire us with his works and his example. May Herman Wouk’s memory be a blessing for us all.



Doing This for 3 Minutes a Day Has Changed My Life

by Rabbi Efrem Goldberg



When is the last time you sat still with no technology, without talking, listening, watching, or reading something?

When is the last time you sat and did nothing? I don't mean the type of nothing as in you just played on your phone, read a book or sat listening to music and didn't really "do" anything. I mean absolutely nothing. When is the last time you sat still with no technology, without talking, listening, watching, or reading something?

The first time in a very long time that I truly did nothing was several years ago when I was bemoaning to a therapist friend of mine how attached I felt to my technology. Soon after, I was attending a wedding in his area and he generously offered to pick me up at the airport and spend a few hours together before and after the wedding working on the issue.

I was so grateful and eagerly looking forward... until he told me what it would cost. I would have gladly paid a handsome sum of money instead of the price he asked. He said the only way he would do it is if I agreed to his condition: he would pick me up from the airport and I would immediately hand over anything with an on/off button. I would get everything back when he dropped me back at the airport that evening. That meant no phone, text messages, WhatsApp, or internet, not only for the time we would be together, but while I was at the wedding too.

I reluctantly agreed and when I landed, he took my laptop and phone and placed it in the trunk of his car. We drove to his office and the first thing he had me do was sit still in a chair all by myself with nothing to read, listen to or watch. I was to simply sit, clear my mind, be lost in my own thoughts, undistracted by anything else.

In those moments, I felt like most of the men in a 2014 study who, for 15 minutes, were left alone in a lab room with no phones, screens, or writing implements. All they had before them was a button that would produce an electrical shock if pressed. Even though all of the participants had previously stated that they would pay money to avoid being shocked with electricity, 67% of the men and 25% of women chose to inflict electrical shocks on themselves rather than just sit there quietly and think. In other words, a significant number of people would rather suffer physical pain than be left alone with their thoughts.

The first minute or two, I was basically crawling out of my own skin, fidgety, uncomfortable and feeling like a limb had been amputated. But as the minutes went on, I began to lean into the alone time—breathing, thinking, and relishing the opportunity to just be. It felt different, refreshing, and long overdue. Though I have yet to successfully implement everything I learned that day, it opened my eyes to the critical importance of both maintaining the capacity to be alone, and, even more importantly, to dedicate time each day to doing nothing.

Niksen

The Dutch have a term for doing nothing: niksen. Niksen is not the by-product of passive laziness. It is the conscious decision to do nothing, to sit motionless, to simply be. We are living in a time where busyness and activity are the default. Stopping, disconnecting and just thinking takes intentionality, requires effort, and only happens if we allocate time for it.

Our generation has an aversion to being still. We confuse busyness with productivity and we often use it as a social currency to impress people with how important or significant we are. Truly impressive people, we think, are busy, crazy busy, insanely busy. We mistakenly conclude that to admit we spend time each day intentionally doing nothing would make us look bad, lazy or unambitious.

But it is exactly the opposite. As it turns out, truly impressive people, truly present people, find time to disconnect, to experience aloneness, to quiet the constant noise so that they can truly hear what is going in their head. Truly spiritual people carve space for hisbodedus, contemplative time, and a standing meeting with God, carrying on a conversation like you would with a friend.

Busyness has been scientifically correlated with burnout, anxiety disorders, and stress-related diseases that ravage the body.

Continue....

Finding time to disconnect from technology and to-do lists and instead mindfully breathing deeply for just a few minutes each day has been proven to improve physical and mental health.

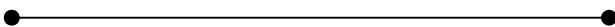
3 Minutes a Day

A couple of years ago, I decided to return to the lessons I had learned that fateful day with my friend. I made a commitment to myself and recruited a few others to spend time each day with our phones in airplane mode, a timer set to three minutes, and a conscious effort to breathe deeply and get lost in our own thoughts. I can't say I do it every single day but doing it with friends and being able to hold one another accountable has been very helpful.

The days that I do my three minutes are categorically different. Afterwards, I feel calmer, more present, more creative and more connected. The few times I have done my three minutes shortly before going into davening have radically changed that rendezvous with my Creator.

There are 1,440 minutes in a day. Even if you sleep for 8 hours a night, that leaves you with 960 minutes each day. It is hard to believe that we can't find three of them to make contact with our souls, and check in with our Creator, especially when doing so will so radically enrich the rest of our day.

Try it. Find three minutes every day. You can do it alone, or sit down and do it with someone else. You can make a pact with others to hold each other accountable or you can use an app on your phone to form the habit. The details are up to you, but I guarantee you, if you find just three minutes a day to disconnect and reconnect with yourself and God, it will change your other 1,437.



Mezuzah Campaign

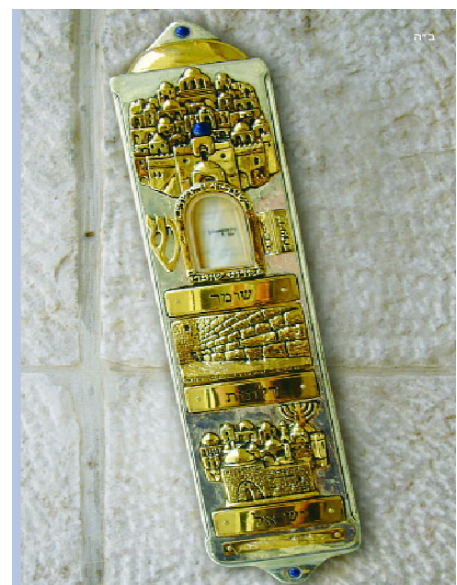
Protecting Jewish Homes With Tradition

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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.





# Family-

## Taking Care of Mother

by Michelle Halle, LCSW

My 85-year-old mother fell in her apartment and fractured her spine. After her one month stay in a skilled nursing facility, she was discharged and moved in with me, requiring constant care and assistance as she slowly recovered.

Taking care of her reminded me how I felt right after I gave birth to twin girls, becoming a mother for the first time. The morning we were discharged from the hospital, the nurse came into my room and told me that the all the forms were completed. It was time for me to dress the babies, pack up, and be on our way.

I stared at my husband blankly and the look on his face mirrored mine. I looked at the infants and then looked at the nurse again. "Dress them?" I said in shock. "You want *me* to dress them? Why can't *you* dress them?"

She laughed as she turned her back and left the room.

We left the hospital and drove 60 miles to my parent's house. When we arrived, my parents stood inside the doorway with their arms extended, as if we were all in a relay race, and they were waiting for us to pass the babies to them for the next leg of the race. Instead, we dashed through the house, down the hallway and into the bedroom. We put the girls down to unwrap their bunting as they howled in hunger surrounded by four adults. I had no idea how I was going to take care of them and felt vulnerable and helpless as a newborn baby myself.

My mother, with her characteristic take charge approach, knew exactly what to do.

"This is how we will get through the night. I'll sleep in the room with you. We'll each take care of one baby," my mother suggested. It was a long night and neither one of us got more than a nap here and there, but the babies were properly cared for.

By the second night, my mother implemented a new plan. We hired a night nurse. When she arrived at 11:00 p.m. each night, she was greeted by all three of us, the twins and their mother, wailing in unison!

My mom let me rest during the day and single-handedly took care of the babies.

Although I was convinced that we were going to live with my parents for years, we left when the babies were six weeks old. By then, I was back on my own two feet, feeling strong enough and capable of caring for my family.

That was more than 30 years ago. Now that my elderly mother had become the helpless one – her back pain was excruciating and her condition debilitating – I was once again feeling entirely overwhelmed, depleted, and helpless.

My mother needed me to do everything for her, until I was able to arrange appropriate home health care. The hardest thing for me to face was the degree of my mother's debility. She had been my rock, now the roles were reversed.



Although she has recovered, she is no longer the robust dynamo she once was. Things that used to be effortless now require her focus and concentration. My mother can't do her grocery shopping, pay her bills, manage her medications, schedule her doctor appointments, clean her house, or keep track of the days of the week. She doesn't remember conversations that we had just moments ago, but she does know who I am, who my children are and who my grandchildren are. She also remembers, with great pleasure and satisfaction, the time she spent taking care of my newborn twins.

I tell myself that I can do this, and I reboot. I know exactly what I need to do. I had an excellent role model - a master teacher. Still, the overwhelming feeling persists, and it hovers and lingers even after I have made the arrangements that I need to make. I wonder why.

Despite having done so much for my mother, why do I feel that my efforts are inadequate?

As I sit there puzzled, a familiar expression suddenly pops into my mind flashing like neon lights on a huge billboard, and its wisdom finally brings me clarity and helps me understand why there is no peace. The familiar Yiddish expression hit home.

One mother can take care of ten children, but ten children cannot take care of one mother.

# - Your Shavuot Festival Guide 5779-2019 -

## CUSTOMS OF SHAVUOT

There is a custom to adorn the synagogue and home with flowers and greens.

Flowers: Our Sages taught that although Mount Sinai was situated in a desert, in honour of the Torah the desert bloomed and sprouted flowers. Greens: Our Sages taught that on Shavuot judgment is rendered regarding the trees of the field. Also, in the time of the Beis HaMikdash - may it be rebuilt now – the first fruits were brought on Shavuot.

## TIKUN LAIL SHAVUOT

The Torah was given at daybreak. Our tradition relates that the Jewish people did not rise early to be prepared for that revelation, and that it was necessary for G-d Himself to awaken them. To compensate for their behaviour it is customary to stay up the entire first night of Shavuot studying Torah. This custom is called "Tikun Lail Shavuot." Everyone is invited to Rabbi and Dina Gurevitch's home on Saturday night, 8 June at 8:30pm

## CHEESE BLINTZES & DAIRY FOODS

Cheese blintzes are served hot, with sour cream or applesauce. They are a special favourite on Shavuot when it is customary to eat dairy products (not hard cheese) before the main lunch meal.

There are several reasons given by our Sages for the custom of eating a dairy meal on Shavuot. One of them is, that on Shavuot, the Jewish People were given the laws of Kashruth and they were unable to use their utensils that day until they were rendered Kosher by the proper process of "kashering" utensils. Thus their meal was a dairy meal.

## THE SHAVUOT CALENDAR & TIMES FOR 5779/2019

This year, Shavuot falls on Sunday and Monday. Thus, the first night of Shavuot is Saturday evening June 8, 2019

On Saturday night – June 8 we light the Yom Tov Candles from a pre-existing flame at 5:38pm and Say blessing #1 and #2.

On Sunday evening at 5:38pm Light the Yom Tov candles from a pre-existing flame and recite blessings #1 and AFTERWARDS blessing #2.

Monday – June 10 at 10:45am is Yizkor. Yom Tov ends after nightfall at 5:38pm.

## BLESSINGS FOR CANDLE LIGHTING

Blessing # 1 - Bo-ruch A-toh Ado-nai E-lo-hei-nu Me-lech Ho-olom A-sheh Ki-de-sha-nu Be-mitz-vo-vo Vi-tzi-vo-nu Le-had-lik Ner Shel Yom Tov.

Blessing # 2 - Bo-ruch A-toh Ado-nai E-lo-hei-nu Me-lech Ho-olom She-heh-che-yoh-nu Vi-ki-ye-mo-nu Ve-he-ge-o-nu Liz-man Ha-zeh

## THE TEN COMMANDMENTS ARE COMING TO THE SYNAGOGUE.

Sunday, June 9th, **everyone**, men, women and children, including young infants should attend service in the morning and hear the reading of the Ten Commandments at approx. 10:00am with a special children service and party. So please join us following a scrumptious Milchig Kiddush.

# Spirituality -

## Did You Ask A Good Question Today?

by Rabbi Lord Jonathan Sacks



Isidore Rabi, winner of a Nobel Prize for physics, was once asked why he became a scientist. He replied: "My mother made me a scientist without ever knowing it. Every other child would come back from school and be asked, 'What did you learn today?' But my mother used to say, 'Izzy, did you ask a good question today?' That made the difference. Asking good questions made me into a scientist."

Judaism is a religion of questions. The greatest prophets asked questions of God. The Book of Job, the most searching of all explorations of human suffering, is a book of questions asked by man, to which God replies with a string of questions of His own.

The earliest sermons usually began with a question asked of the rabbi by a member of the congregation. Most famously, the Passover Seder begins with four questions asked by the youngest child.

So I can identify with Rabi's childhood memories. When I left university and went to Israel to study in a rabbinical seminary, I was stunned by the sheer intensity with which the students grappled with texts. Once in a while the teacher's face would light up at a comment from the class. "Du fregst a gutte kashe," he would say (you raise a good objection). This was his highest form of praise.

Rabbi Dr. Abraham Twerski tells of how, when he was young, his instructor would relish challenges to his arguments. In his broken English he would say: "You right! You a hundred prozent right! Now I show you where you wrong."

Religious faith has suffered hugely in the modern world by being cast as naive, blind, unquestioning.

The scientist asks, the believer just believes. Critical inquiry, so the stereotype runs, is what makes the difference between the pursuit of knowledge and the certainties of faith. One who believes in the fundamentals of a creed is derided as a fundamentalist. The word fundamentalist itself comes to mean a simplistic approach to complex issues. Religious belief is often seen as the suspension of critical intelligence.

As Wilson Mizner once put it: "I respect faith. But doubt is what gets you an education." To me, this is a caricature of faith, not faith itself.

What is the asking of a question if not itself a profound expression of faith in the intelligibility of the universe and the meaningfulness of human life? To ask is to believe that somewhere there is an answer. The fact that throughout history people have devoted their lives to extending the frontiers of knowledge is a moving demonstration of the restlessness of the human spirit and its constant desire to transcend, to climb. Far from faith excluding questions, questions testify to faith - that the world is not random, the universe is not impervious to our understanding, life is not chance.

That, I suspect, is why Judaism encourages questions. On the phrase: "Let us make man in Our image, according to Our likeness," Rashi, the 11th-century biblical commentator, says: "This means, with the power to understand and to discern."



Critical intelligence is the gift God gave humanity. To use it in the cause of human dignity and insight is one of the great ways of serving God. When faith suppresses questions, it dies. When it accepts superficial answers, it withers.

Faith is not opposed to doubt. What it is opposed to is the shallow certainty that what we understand is all there is.



# What is Kabbalah -

By Meaningful Life Center



## **Kabbalah is the soul of Torah.**

Torah has internal and external dimensions. The external dimensions, which you could think of as the body of Torah, are the laws and stories. The internal dimension, which is the soul of Torah, is Kabbalah (or Kabala or Cabala, depending on how you spell it). For instance, "Thou shalt not steal"

is the external dimension of Torah. Understanding what the deeper dimensions of stealing are, and what spiritual damage can be done by stealing, is the internal dimension.

Kabbalah is a mystical map. Kabbalah is the spiritual DNA of the universe.

Kabbalah gives us an internal map of existence. It is a map of the inner workings of the stuff in the physical world that we experience every day. It is a tour guide through the unseen dimensions of the universe. Just like a cartographer writes a map physical spaces and places, a Kabbalist writes a mystical map. Everything in the material, physical world has a spiritual counterpart. Kabbalah is all about the spiritual counterparts.

When many people think of Kabbalah, they think of the Kabbalah tree of life.

The tree of life is a map of the spectrum of the intellectual and emotional dimensions of human experience, which have corresponding spiritual counterparts. The intellectual and emotional dimensions in the tree of life are known as "sefirot".

Kabbalah is much more than an academic survey of facts. The word itself, in Hebrew, means "reception" - to receive.

It is more about living than understanding. That is why it must be taught in person by a master Kabbalist, and not studied alone. In this context, "reception" means the reception of student from teacher of the Zohar, the 2000-year-old esoteric book of Jewish mysticism, written by Rabbi Shimon Bar Yochai.

## **Learning Kabbalah is called "Entering the Garden".**

Certain journeys in life must be earned. Learning Kabbalah is one of them.

The phrase "entering the garden" comes from a famous story in the Talmud:

"Four great, great sages entered the garden. They went into an ecstatic state, a state of mystical and spiritual ecstasy, and three of them did not survive, did not come out intact. One came out insane, one died, one became an apostate. He was overwhelmed and confused and unable to relate to certain things he witnessed and experienced. Rabbi Akiva was the only one who "entered in peace, and exited in peace."

Kabbalah not something to play with. It is an experience of a greater nature than what most people are ready to undergo. Before you enter the garden, you must be ready to receive. That means that you are mature enough to enter the garden, and that you are spiritually grounded enough to channel the wisdom of Kabbalah. Be wary of commercialized group Kabbalah classes: True Kabbalah is meant to be studied one-on-one and in-depth, with a personalized learning approach. Kabbalah magic is also bit of a myth: Learning the spiritual dimensions of the world does not give a person magical powers. What it gives a person is a deeper relationship with G-d.

## **Kabbalah is a deeper explanation of your relationship with G-d.**

Reality has many layers. Kabbalah helps a person to connect to their soul, and to develop a deeper relationship with the Creator. The purpose and benefit of learning the spiritual dimension, the soul, is to unite Heaven and Earth.

We have been charged with the responsibility of taking all the elements of our material world-our families, our work, our daily concerns-and channeling them toward G-d, the one true unifying element both within and outside ourselves. Leading a unified life means leading a life of harmony, a life in which we have brought spirituality into our every moment. To sum it up: Kabbalah is the study of the soul: The human soul, and the soul of Torah, and the soul of everything in the material world. To learn more, experience our Webinar "Your Spiritual DNA".

# What is Shavuot?

The Torah was given by G-d to the Jewish people on Mount Sinai more than 3300 years ago. Every year on the holiday of Shavuot we renew our acceptance of G-d's gift, and G-d "re-gives" the Torah.

The word *Shavuot* means "weeks." It marks the completion of the seven-week counting period between Passover and Shavuot.

The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. *Shavuot* also means "oaths," for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in Holy Temple. It was also at this time that people would begin to bring *bikkurim*, their first and choicest fruits, to thank G-d for Israel's bounty.

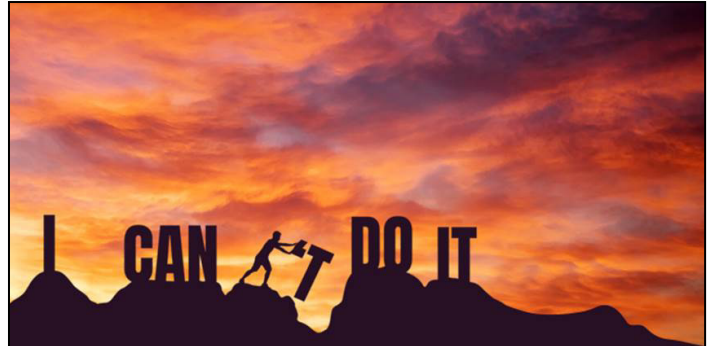
The holiday of Shavuot is a two-day holiday, beginning at sundown of the 5th of Sivan and lasting until nightfall of the 7th of Sivan. (In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.)

- Women and girls light holiday candles to usher in the holiday, on both the first and second evenings of the holidays.
- It is customary to stay up all night learning Torah on the first night of Shavuot.
- All men, women and children should go to the synagogue on the first day of Shavuot to hear the reading of the Ten Commandments.
- As on other holidays, special meals are eaten, and no "work" may be performed.
- It is customary to eat dairy foods on Shavuot. Among other reasons, this commemorates the fact that upon receiving the Torah, including the kosher laws, the Jewish people could not cook meat in their pots, which had yet to be rendered kosher.
- On the second day of Shavuot, the Yizkor memorial service is recited.

Some communities read the Book of Ruth publicly, as King David whose passing occurred on this day was a descendant of Ruth the Moabite.

## "I Think I Can": Rabbi Akiva and the Power to Believe

By Elana Mizrahi



I sit in the park and watch two mothers with their toddlers.

One holds her daughter's hand as the child takes wobbly steps. She lets go. The child stands and looks at her mother. The mother says, "Come on, you can do it." Sometimes, the child steps forward; sometimes, she falls and then picks herself up. The child learns to walk.

The other mother, she's nervous. Maybe it's her first child, and she's never done this before. Maybe it's her personality. She holds onto the child. The child makes an attempt to let go, but the mother holds her back and says, "No, no my love, you'll fall!" The child looks into her mother's scared eyes and becomes scared herself, so she doesn't try. Eventually, with the right tools and the right help, the child learns to walk, timidly.

I accompany a woman on her birth. As the birth of her baby draws near, she almost always shakes her head and cries, "I can't do this!" I make her look into my eyes and repeat these words, "With G-d's help, I *can* do this." She repeats the phrase over and over, and soon the baby comes into the world.

I've worked for many years now with women. I hear over and over, "I can't ... change, give birth, get over, heal from ..." I always ask them, "Why not? Who says that you can't? With G-d's help, you can."

I look at my children, from the smallest to the biggest, and I constantly tell them over and over, "G-d willing, you can!" I tell my husband over and over, "With G-d's help, you can, this will happen ..." I fall down and don't want to get up, and I tell myself, "Elana, with G-d's help, you *can*."

I know it gives them strength. I certainly know it gives me strength. But what exactly is the strength that we tap into by saying, “G-d willing, you can; I can?”

There was a smart beautiful woman that lived many years ago. Her name was Rachel. Her father was one of the wealthiest men in Israel. This may sound like a storybook tale, but it’s true. Rachel fell in love with her father’s employee, an illiterate man named Akiva. Akiva had tremendous potential. She saw clearly what was inside of him.

She saw his exemplary character, his modesty and scrupulous dedication to *mitzvot*. She wanted to marry him. Her father refused. She married him anyway, and her father disinherited her. After a short while, Rachel, without knowing what the outcome would be, made a decision to encourage Akiva to go far away to study Torah. It wasn’t his idea but hers.

She lived in dire poverty for many, many years while he was away. This was before telephones and email. Long-distance communication was basically non-existent. Rachel had no idea that Akiva was progressing tremendously in his studies. She had no idea that he was becoming one of the most famed rabbis and teachers of all time. All she knew was that G-d created Akiva with great potential and strengths, and she believed in them.

When Rabbi Akiva came back from studying, 24,000 students accompanied him. When he saw his wife, he stood up before them, and what did he tell them?

“What’s mine [greatness, achievements, wisdom] and what’s yours comes from her [merit and encouragement].”

That’s right; it was hers. How? Because she believed in him? Not exactly. Rachel believed in the potential that G-d gave him, and that belief gave him the power to believe in it, too. With that belief, he was able to try—and trying is all we can do.

In life, we have fears. There is a fear of failure and a fear of being let down. We have fears of not being in control and fears of pain or disappointment.

What was the message that Rachel gave Akiva? What was the message that led to his greatness? “Put the fears aside and don’t get stuck on thinking that you know or can control the outcome. Tap into your G-d-given strengths and activate your potential by believing in it.”

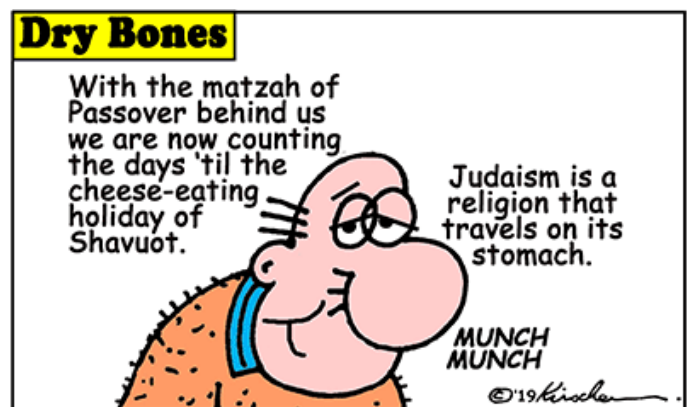
She believed, he believed, and G-d made it happen.

A child has the potential to walk. Why not believe in it?

A couple has the potential to have children. Why not believe in it?

A person has the potential to change and grow and heal. Why not believe in that?

We believe, and with G-d’s will, the potential becomes a reality.





# 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

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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.  
35 Markwell Ave  
Surfers Paradise, Gold Coast

[www.goldcoasthc.org](http://www.goldcoasthc.org)

Call 5570 1851  
Email: [gchc@westnet.com.au](mailto:gchc@westnet.com.au)  
Rabbi Nir Gurevitch  
Instructor

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APRIL

**IT'S JUST A MISTAKE,  
ISN'T IT?**  
Identifying Your Unconscious Self



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MAY

**ALLOCATION, ALLOCATION,  
ALLOCATION**  
Everything Has a Time  
and Place: Use Wisely



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MAY

**SPEAK UP!**  
A Word Is Not Just a Word



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MAY

**HEAD IN THE CLOUDS,  
FEET ON THE GROUND**  
The Deepest Connection  
Is the Simplest One



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MAY

**WHEN "WIIFM"  
IS A GOOD THING**  
Judaism Is Not about  
Spirituality; It's about Life



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JUNE

**THE DAY G-D GAVE US THE  
TORAH...OR NOT?**  
Finding the Internal Courage  
to Erect Moral Boundaries



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**GIVE IT ALL YOU'VE GOT!**  
Frugality or Extravagance?  
A Third Option



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**WHEN A MOMENT COUNTS**  
One Less Second of Pain  
Is Worth the World



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**BE HUMBLE, EGOLESS  
...AND GREAT**  
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**ALL'S WELL**  
A Fresh Perspective  
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JULY

**WHEN YOU DREAM A DREAM**  
The Power of  
Imagination and Thought



# Ask The Rabbi -

## What Shape Were the Tablets- Luchot: Round, Square or Rectangular?

By Yehuda Shurpin



Although the most popular way to depict the Luchot (Tablets) is with rounded tops, there is actually no authentic source in Jewish tradition for this. The main source for this erroneous image seems to come from Christian art during the Renaissance, with some depictions dating even earlier.

To be sure, one can also find old Jewish books and manuscripts with illustrated title pages that have the Luchot depicted with rounded tops. Keep in mind, however, that hundreds of years ago most Jewish books were printed by non-Jews (not to mention the fact that they were, for the most part, censored for anything that could be construed as being anti-Christian or anti-government).

One need only to glance at some of the more “colorful” illustrations to know that these were most definitely not commissioned by the authors.

Now that we have established that they were boxlike, we can address the question of whether the Luchot were square or rectangular.

### Square or Rectangle?

The Babylonian Talmud discusses how the Luchot fit perfectly in the Ark of the Covenant together with the Torah scroll written by Moses. According to tradition, the Luchot were square blocks of stone, six handbreadths tall by six handbreadths wide, and three handbreadths deep. In modern measurements, that would be about 18.9” × 18.9” × 9.9”.

In other words, according to the Babylonian Talmud, it seems clear that the faces of the Luchot were square.

### A Divergent Tradition?

However, in several places the Jerusalem Talmud gives the dimensions of the Luchot as being six handbreadths tall by three handbreadths wide, making them rectangular in shape.

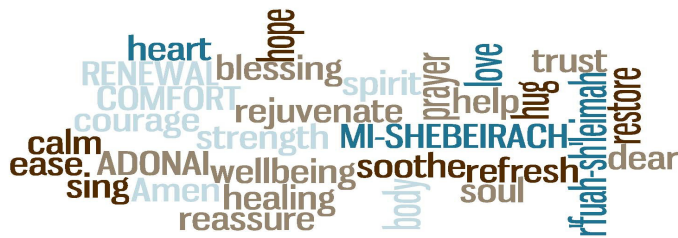
Many commentaries take this at face value and accept that there are divergent traditions in the two Talmuds (in which case we generally follow the Babylonian Talmud, see *The Two Talmuds*). Some, however, attempt to reconcile the two.

One explanation of *Tosafot* is that the Tablets were truly three handbreadths wide. The tradition in the Babylonian Talmud that states that each tablet was six handbreadths wide means that if you were to place the broken tablets next to the (second) unbroken tablets, you would get six handbreadths for each set of tablets, and that was how much space was taken up in the Ark (which contained both sets of tablets).

### In Conclusion

Since the rounded tops are not the authentic shape of the Luchot, the Lubavitcher Rebbe—Rabbi Menachem M. Schneerson, of righteous memory, strongly urged that we should make the utmost effort to depict them as square or rectangular.





## 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:

### Men

Michael Ben Baila Chaya  
Daniel Ha'Levi Ben Rochel  
Shlomo Ben Dahlia  
Adam Gideon Ben Leah  
Mordechai Ha'Levi Ben Rochel  
Yishai Ben Sara  
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 halevyi 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  
Hadas bat Tikvah

## Personal Development: Growing Each Day

By Rabbi Dr. Abraham Twerski

**Their tongue is like a sharp arrow** (*Jeremiah 9:7*).

Some people would never physically injure another person. The sight or even the thought of violence makes them cringe. They may not realize that their words can cause more damage than their fists ever could. A physical injury eventually heals and may even be forgotten, but an insulting word can penetrate to the depths of someone's being and continue to reverberate, long after a mere physical wound would have healed.

I have seen this phenomenon in my own practice. Many children are spanked by their parents. Still, with the exception of cases of severe abuse, my patients rarely, if ever, mention the spanking as a trauma. Not so with degrading words. After thirty or more years, patients will remember having been called "stupid," "rotten," or "a no-good bum." A child who was not spanked, but was instead disciplined with shame and made to feel that he or she was a disgrace, is likely to retain that feeling for decades and may harbor an attitude of shame that affects everything that he or she does.

While we are taught to refrain from striking out in anger, we are far less restrained when it comes to verbal lashings. Whether we direct them towards spouses, children, or peers, we should be aware of the impact that words can have. The verse cited above correctly describes the tongue as a sharp, penetrating arrow, which can be every bit as lethal as any physical weapon.

Some people have a wise custom. When they become angry, they clamp their lips tightly. The anger will safely dissipate and the words which could have stung for years never come out.

### Today I shall...

try to avoid words that may be injurious to another person.

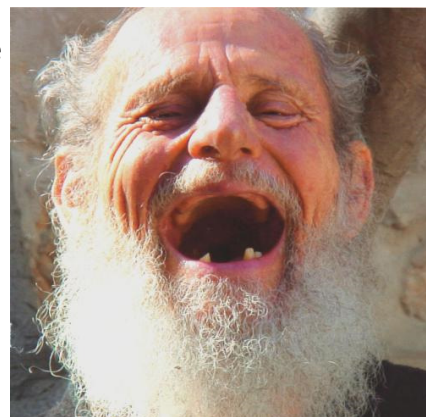
## Laughter... The Best Medicine

A priest, a Pentecostal preacher and a Rabbi all served as chaplains to the students of Northern Michigan University.

They would get together two or three times a week for coffee and to talk.

One day, someone made the comment that preaching to people isn't really all that hard. A real challenge would be to preach to a bear.

One thing led to another and they decided to do an experiment. They would all go out into the woods, find a bear, preach to it, and attempt to convert it. Seven days later, they're all together to discuss the experience.



Father Flannery, who has his arm in a sling, is on crutches, and has various bandages on his body and limbs, goes first. "Well," he says, "I went into the woods to find me a bear. And when I found him I began to read to him. Well, that bear wanted nothing to do with me and began to slap me around. So I quickly grabbed my holy water, sprinkled him and, Holy Mary Mother of God, he became as gentle as a lamb. The bishop is coming out next week to give him first communion and confirmation."

Reverend Billy Bob spoke next. He was in a wheelchair, with an arm and both legs in casts, and an IV drip. In his best fire and brimstone voice he claimed, "WELL brothers, you KNOW that we don't sprinkle! I went out and I FOUND me a bear. And then I began to read to my bear from God's HOLY WORD! But that bear wanted nothing to do with me. So I took HOLD of him and we began to wrestle. We wrestled down one hill, UP another and DOWN another until we came to a creek.

So I quick DUNKED him and BAPTIZED his hairy soul. And just like you said, he became as gentle as a lamb.

They both looked down at the rabbi, who was lying in a hospital bed. He was in a body cast and traction with IV's and monitors running in and out of him. He was in bad shape.

The rabbi looks up and says, "Looking back on it, circumcision may not have been the best way to start."

-----  
A California state trooper pulls over a car and walks over to the driver. "Today's your lucky day," he says. We have a program to promote seatbelt use. I pulled you over because you were wearing your seatbelt. You will receive a reward of \$5,000. So, what are you going to do with the money?

The man thinks for a moment and answers, "I think the first thing I will do is go out and get a drivers license."

His wife in the front passenger seat screams out, "Oh for goodness sake, officer don't listen to him, he always talks nonsense when he's drunk."

The commotion wakes up their friend in the back seat. He sees the officer and screams to the couple, "I told you we wouldn't get far in a stolen car."

And then there is a banging from the trunk followed by a voice, "Ay amigos, did we cross the border yet?"

# Chefs Corner



## BREAKFAST SCRAMBLE TACOS

**Breakfast is the most important meal so also make it for dinner** Serves 6

- Kosher salt
- 1/2 lb. Yukon Gold potatoes, cut into 1/4-inch dice
- 2 poblano chiles or red or green peppers or store bought roasted peppers
- 1 large avocado, cut into 1/4-inch dice
- 2 tablespoons fresh lime juice
- 1-1/2 oz. (3 Tbs.) unsalted butter
- 6 eggs, beaten
- 1/4 teaspoon kosher salt
- 1/4 teaspoon freshly ground black pepper
- 1/4 cup finely chopped white onion
- 6 oz. shredded mozzarella cheese
- 2 tablespoons chopped fresh cilantro, plus leaves for sprinkling
- 6 8-inch corn or flour tortillas or a combination, charred
- Salsa, for serving
- Sour cream, or homemade crema (recipe below) for serving



Bring a medium saucepan of generously salted water to a boil. Add the potatoes, and cook until just tender, about 8 minutes. Drain and set aside. Meanwhile, char the poblanos over a gas burner or under a broiler until blackened all over. Transfer to a large bowl, and cover tightly with plastic wrap until cool. Peel, remove the stems and seeds, and cut into small dice.

In a small bowl or pie plate, toss the avocado with the lime juice and a pinch of salt.

In a large skillet, heat the butter over medium heat. Add the eggs, salt, and pepper, and cook, stirring gently, until just beginning to set. Stir in the poblanos, potatoes, and onion. Cook, stirring, until the eggs are set and the mixture is sizzling, about 2 minutes. Fold in the cheese and cilantro, and continue to cook, stirring constantly, until the cheese has melted. Fill the tortillas with the egg and potato mixture. Drizzle with salsa and sour cream. Top with the avocado, sprinkle with the cilantro leaves, and serve.

### Crema

- 1/4 cup sour cream
- 1 teaspoon fresh lime juice
- 1/2 teaspoon heavy cream
- Pinch of salt





**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 | WEBSITE: www.goldcoasthc.org.au

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# Gold Coast Hebrew Congregation Lag Baomer Celebration, 2019



Cheder Sunday School in action





# The Ten Commandments, the Torah, & the Mitzvos



**IT WAS THE MOST AWESOME MOMENT** in the history of the world and mankind. On the sixth of Sivan, on the Hebrew calendar (1316 BC), G-d revealed himself to the Jewish people, millions of them - men, women and children - standing at the foot of Mount Sinai, as He spoke the Ten Commandments.

*It is this event, the revelation of G-d Himself, without a mediator, that established for all of the people the truth and eternity of the Torah.*

*After the giving of the Ten Commandments, Moses ascended to the peak of Mount Sinai, and stayed there for forty days and nights. During this time, G-d taught him the entire Torah, as well as the principles of its interpretation for all time. He also gave him the two precious stone tablets, in which He engraved the Ten Commandments.*

*Upon his descent, Moses taught the Torah to the Jewish people. The Torah was then taught and transmitted from generation to generation, until this very day.*

## About The Ten Commandments

The Ten Commandments (as listed on page 14) concern both laws between man and G-d (such as the Shabbat), and laws between man and man (such as honoring one's parents); laws concerning action and speech (do not utter My Name in vain), and laws concerning thoughts and feelings (do not covet that which belongs to another).

The Ten Commandments function as a summary of the entire Torah. The sages point out that the text of the Commandments contains 620 letters, corresponding to each of the 613 biblical mitzvot and the seven rabbinical laws.



## What is the Torah?

The word "Torah" is popularly referred to as "the five books of Moses" written by a scribe on a parchment scroll. Originally transcribed by Moses as he heard it from G-d, it has been copied thousands of times in every generation in the exact same words and script. It is this Torah scroll that we read in the synagogue.

In addition to the five books, the Torah includes as well the *Nevi'im* (The Prophets) and *Kesuvim* (The Holy Writings), all of which form the "Written Torah." The Torah includes as well the **Oral Law**.

While the written law forms the "constitution" of the Torah, its interpretation, the oral law, was also given to Moses at Sinai. Both were simultaneously transmitted from generation to generation.

The word "Torah" means instruction or guide. It contains 613 commandments, of which 248 are positive (DOs) and 365 are negative (DON'Ts).

## The Five Books of Moses

In *Genesis*, the first book, we learn of G-d's creation of the world and humanity; the life story of the founding fathers and mothers of the Jewish people - Abraham and Sarah, Isaac and Rebecca, Jacob and Leah and Rachel, and their families.

In the following book of *Exodus* we learn of the enslavement of their descendants in Egypt; their miraculous deliverance and exodus; G-d's revelation at Mount Sinai, the giving of the Ten Commandments, followed by particular instructions, laws and the building of the sanctuary.

In the third book, *Leviticus*, G-d instructs us concerning the services at the Temple (first during the forty years in the desert and later on in Jerusalem); laws concerning proper conduct between man and his fellow man and between man and G-d.

In *Numbers* we learn of the census of the Jewish people; their trials and tribulations during their





forty-year travels in the desert.

In the last book, **Deuteronomy**, Moses offers the Jewish people inspiration for years to come, including the promise that regardless of their condition, challenges, trials and tribulations, G-d will never forsake them, and will continue to relate to the Jewish people through His prophets; the book includes the setting of the Torah judicial system and Moses' foreseeing of the future.

### The Prophets

Following the passing of Moses, as promised, G-d revealed himself to individuals of great piety and spirituality. These are the prophets who related and recorded G-d's instructions and messages. There are 19 books of the prophets. In all, we had 48 prophets and 7 prophetesses whose prophecies were recorded for their everlasting importance.



### The Holy Writings

These include the books like Psalms, Song of Songs, Ruth, and Esther, 11 in all, all of which were written for posterity by one of our people of great piety by ruach hakodesh (divine inspiration).

### The Oral Law

The written Torah, its narratives and laws are conveyed in an extremely concise fashion demanding elucidation by way of the Oral Law, which contains the details of the Commandments, their meanings, and general principles for the interpretation of the written law.

### The Mishnah

The study of these principals and the interpretations derived has been the occupation of the Jewish people throughout the ages. These teachings have been the common study of all of the Jewish people; they have been transmitted orally from generation to generation.

After the destruction of the second temple (in the year 70 BCE) and the Jewish people exiled from Israel, their homeland, having been dispersed all over, the essentials of the oral law were recorded (200 CE) in the form of the Mishnah, as well as other compilations.

These recordings and the Mishnah in particular, excerpted by and agreed upon by the scholars of the time, have become the basis for all studies of future generations.

### The Talmud

As time went on, it became necessary to record not only the essential principles and laws, but also the critical elaborations upon these



principles. Three hundred years after the writing of the Mishnah (500 CE), the great Torah scholars of that generation compiled and recorded the Talmud. It was accepted by all the scholars of that and future generations as the ultimate authorized book on Jewish law.

### Shulchan Aruch – Code of Jewish Law

Ever since, the Jewish people have studied the Talmud and applied its wisdom and principles to matters as they arose, eventually leading to the formation of the code of Jewish law.

These elaborations, decision-making, rulings and books are all based on the explicit principles spelled out in the written law – the five books of Moses. It, therefore, carries the weight of Torah itself.

(See diagram on page 19 for a brief overview of the transition of the Torah)



### The Kabbalah – Hidden Part of the Torah

The Torah in its origin and essence is G-d's infinite wisdom and will. It is this infinite G-dly wisdom that is concentrated in the practical laws of the Torah addressing mundane worldly matters that may be comprehended by human logic.

The Torah, as it deals with practical laws, is the revealed part of the Torah. The esoteric and mystical element of the Torah focuses on the G-dly dimension and metaphysical significance of the Torah and Mitzvos. These are the teachings of Kabbalah and Chassidus. They are, as referred to in Jewish tradition, the Neshama (soul) and essence of the Torah.

Both the hidden and revealed are inseparable parts of the Torah, received from Sinai and transmitted from generation to generation throughout history.

## SIGNIFICANCE OF THE TORAH

In addition to being a guide for a Jew's life, the inner significance of the Torah is the fact that it is G-d's wisdom. By learning and internalizing the Torah, a person's mind becomes united with G-d's wisdom and through it "embraces" G-d Himself.

Although Torah Law concerns itself greatly with simple, mundane, day to day life matters, nevertheless, therein is vested G-d's infinite wisdom. Analogous to a therapist's simple advice containing the solution to the conflicts for the deepest recesses of the patient's soul, or a parent's simple instruction to a child intended to affect the child's future, etc. etc.



# ANNOUNCEMENTS

## WE THANK THE FOLLOWING FOR THEIR ALIYA OFFERING

Bernard Nightingale  
George Pollak  
Simon Friedman  
Geoffrey Heimann  
Isaac Zulaikha  
Gerald Moses  
E. Rosenberg  
Dror nadav  
E. Schatar  
Dudu Levi  
Marc Cohen  
Avi Fizer  
Rabbi Gurevitch  
Stephen Rose  
Yehuda Rubinstein  
Brian Rubin  
M. Streager  
Jemi Sheni  
Alan Chanesman  
Ron Feiler  
Eskell Goldberg  
Mark Werman  
Joseph Grynberg  
Kim Goriss  
Frank Goldstein  
David Goldzweig  
Gabi Elishav  
Norman Lelah  
M. Rosenblum  
Yelid Baker  
B. Goldberg  
Michael Cohen  
Mark Chaskiel  
Michael Rothner  
Farrel Datt  
Robert Goldsmith  
Yaacov Harkham

## BIRTHDAYS FOR JUNE

Stanley Lee	1st
Henry Malecki	3rd
Zalman Rosenblum	4th
Alan Black	5th
Regina Goldstein	6th
Rayna Lewis	7th
Ashley Helman	15th
Max Finckenberg	16th
Jerry Brutman	19th
Bernard Diskin	23rd
Ronnie Arenson	25th
Gary Kann	23rd

### Birthdays in July

Karen Binstock	1st
Kristy Goriss	2nd
Selwyn Enoch	6th
Phil Lewis	7th
Rochelle Taylor	14th
Lynne Santer	18th
Barry Katz	21st
Graham Berkovitch	25th

## YAHRTZEIT OBSERVANCE FOR THE MONTH OF Sivan-Tammuz - June-July

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

27th Iyar-1st June  
Arnold Fiala

28th Iyar-2nd June  
Pam Goldstein-Wife of John Goldstein

28th Iyar-2nd June  
Miriam Binstock-Mother of Robert Binstock

1st Sivan-4th June  
Amos Broit-Husband of Betty Broit

4th Sivan-7th June  
Jolie Keleman

6th Sivan-9th June  
Yehoshua ben Meir

11th Sivan-14th June  
Judah Moses-Husband of Diane Moses and  
Brother of Gerald and Michael Moses

12th Sivan-15th June  
Adela Dym-Mother of Lorna Donath

12th Sivan-15th June  
David Khedoori-Father-in-law of Isaac Zulaikha

20th Sivan-23rd June  
Shepsl Ben Noah-Father of Graham Berkovitch

27th Sivan-30th June  
Raymond Efron- Reuven ben Lipa

30th Sivan-3rd July  
Anchil Koppel-Brother of Freda Cheilyk

30th Sivan-3rd July  
Frieda Bas Reuvan-Mother of Ronnie Arenson

3rd Tammuz-6th July  
Chaya Basha-Mother of Louis Halpern

3rd Tammuz-6th July  
Moshe ben Yitzchak-Father of Jack Capkin

12th Tammuz-15th July  
Doreen Zulaikha-Wife of Isaac Zulaikha

13th Tammuz-16th July  
Bruno Rosenthal-Father of Helga Herling

15th Tammuz-18th July  
Janine Dutton-Daughter of Denise Eliakim

16th Tammuz-19th July  
Shmuel Ben Shimon-Father of Ruth Simons

20th Tammuz-23rd July  
Sara Bat Shlomo Chaim-Sara Stern

23rd Tammuz-26th July  
Morris Herling-Husband of Helga Herling

24th Tammuz-27th July  
Paula Goldstein-Mother of Frank, Robert & John Goldstein

27th Tammuz-30th July  
Sara Brower-Mother of Faye Gordon

27th Tammuz-30th July  
Fruma Bat Shmuel Reizer-Mother of Betty Broit

## MAZAL TOV

Mazal Tov to our secretary Belinda Werb on the  
birth of her grandchild.

If undeliverable return to:

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

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