

Gold Coast Hebrew Congregation Newsletter



We welcome you to join us for the....

HIGH HOLIDAYS

5780

at The Gold Coast Hebrew Congregation

ROSH HASHANAH
September 29th-October 1st

YOM KIPPUR
October 8th -9th



Elul 5779 - Tishrei 5780 - September-October, 2019

High Holiday Edition

MAIN CONTENT

PRESIDENT'S MESSAGE



PAGE 2	PRESIDENT'S MESSAGE
PAGE 3	EVENTS AND FUNCTIONS
PAGE 4	SYNAGOGUE NOTICES
PAGE 5	A WORD FROM OUR RABBI
PAGE 6	HIGH HOLIDAY SERVICE TIMES
PAGE 7	SUNDAY SCHOOL CHEDER
PAGE 8	HIGH HOLIDAY EVENTS
PAGE 9	ISRAEL & ARCHAEOLOGY
PAGE 10	ASK THE RABBI
PAGE 11	RELATIONSHIP
PAGE 12	SPIRITUALITY
PAGE 14	HIGH HOLIDAYS GUIDE & INSIGHTS
PAGE 20	CURRENT ISSUES
PAGE 22	RELATIONSHIP
PAGE 23	SUNSHINE CLUB
PAGE 24	HEALTH
PAGE 25	MI-SHEBERECH PRAYER LIST
PAGE 25	PERSONAL DEVELOPMENT
PAGE 26	STORY
PAGE 27	LAUGHTER - THE BEST MEDICINE
PAGE 28	NEW LECTURE SERIES
PAGE 29	CHEF'S CORNER
PAGE 30	PHOTO PAGE
PAGE 31	SHULE ANNOUNCEMENTS

Dear Members and Friends,

On behalf of my wife Sarah, my family and The Board of Management, I would like to extend to you and your family a Shana Tova, a Happy New Year together with good health and wishes for a long life.

As I mentioned in all my previous end of year messages, I am still very passionate about our Synagogue and it is a privilege to serve again as a President of our Congregation, an experience that continues to be enriching, rewarding and very challenging.

This year again our Congregation has provided and will continue to provide a range of services to our community and our interstate and overseas visitors. Rabbi Gurevitch has listed most of our functions on his report.

This year again there has been some important improvements in our shule mainly in regards to security. Altogether 16 new CCTV cameras have been installed around the Synagogue building, the car park and the Mikve.

We appreciate the assistance of the QJBD and the Federal Government in providing the grants.

In terms of security we held a full day Jewish Awareness Program for the Queensland Police Department, Surfers Paradise, Logan and Brisbane branches. All together 60 members of the Police force attended the program.

The program was part of the QJBD and Surfers Paradise Police initiative.

The articles printed in this magazine are not necessarily the views or policies of the GCHC

Copyright © 2019

Continue.... PRESIDENT'S MESSAGE

I would like to thank our Board of Management: Janette Kornhauser, Sarah Rebibou, Frank Goldstein, John Donath, Vernon Jackson, David Goldzweig, Neal Kraus and Geoffrey Heimann for their commitments, dedication and support. A special thanks once again to Kim Goriss for his help with the end of year financial audit and report. To Luana Goriss for managing and updating our Web Page and our Facebook. My appreciation and a big thank you to our office secretary Belinda Werb for all her efforts in running the office and the shop.

We are also very grateful to Stella Simmonds for always being of assistance to our shul in her role as caretaker.

A special thank you to my dear and wonderful wife Sarah for her support and encouragement all year around. I could not possibly do it without her support and consent.

To our Rabbi and friends Nir and Dina a huge thank you for all your devotion toward our Congregation and our Jewish Community.

May we all be blessed with a long life in good health, happiness and prosperity.

Look forward to seeing you all with your family for Rosh-Hashanah, Yom-Kippur, Succoth and Simchat Torah celebrations.

L'Shana-Tova Umetuka to you and your family,

David Rebibou
President GCHC



- Kosher Meals at all Gold Coast Public & Private Hospitals' -

We would like to inform everyone that a new service has been implemented in which any 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

Pre Rosh Hashana Activities for Kids
'SHOFAR FACTORY DEMONSTRATION'

Bring your family along.....

to a fabulous, educational, hands-on

SHOFAR FACTORY

Sunday, 22 September at 11:00am

The Gold Coast Hebrew Congregation
35 Markwell Ave, Surfers Paradise.

SAW IT DRILL IT CARVE IT SAND IT

Make your very own shofar and bring in the
JEWISH NEW YEAR in style

Entrance fee: \$10.00 per child.
Tel. 5570 1851 or the Rabbi Gurevitch 0419 392 818

IMPORTANT NOTICE

To order your very own Lulav & Etrog set in time for the festival of Sukkot, please call our office ASAP on 5570 1851



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
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

ADDRESS

34 Hamilton Ave, Surfers Paradise
P.O. Box 133. Surfers Paradise, Qld 4217

OFFICE

Administrator - Belinda Werb
Phone: 5570 1851 Fax 5538 6712
Email: gchc@westnet.com.au

RABBI NIR GUREVITCH

Mobile: 0419 392 818
Email: ngurvitch@ozemail.com.au

PRESIDENT

David Rebibou
Email: davidrebibou@icloud.com
Phone: 0449 988 398

WEBSITE: www.goldcoasthc.org.au

The articles printed in this newsletter are not necessarily
the views or policies of the GCHC. Copyright © 2019

THE GUIDE FOR JEWISH EDUCATION FOR ALL AGES

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

Wednesday Talmud class in Hebrew - 7:00pm at
the Rabbi's home.

Shabbat afternoon Topical insights: @ 5:45pm

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

Broadbeach State School - Every Wednesday @
11:40pm

Surfers Paradise State School - Every Wednesday
@ 12:45am

Benowa State School - Every Friday @ 10:30am



A word from our Rabbi

Overdraft Protection



"Economic indicators" indicate that the economy is beginning to turn around. Economists point out, though, that it still takes time to climb out of a recession like this. So even though we are hopefully in the beginning of a recovery, times may still be tough for a while.

Even in the best of times, many of us sometimes find ourselves with a "cash flow" problem: It's not that we don't have money, we just don't have it right now when we need it.

Or sometimes we miscalculate, thinking we have more in the bank account than we do. In either case, we find out that we're overdrawn. And then the bank starts charging us \$30 (or more) per bounced check, and the deficit snowballs.

However, many banks offer what they call "overdraft protection." It comes in different forms, but one basic set-up is that when your checking account becomes overdrawn, there's an automatic transfer of funds from your savings account. Another version creates an instant loan. Either way, you have access to funds that prevent your checks from bouncing and protect you from being charged an overdraft fee. Overdraft protection also protects your credit.

We can look at our deeds - our thought, speech and action - as deposits or withdrawals, as an asset (a mitzva) or a liability (a transgression) in our spiritual bank account

This idea fits with the theme of Elul and Tishrei - a spiritual accounting in Elul, in preparation for the Divine audit in Tishrei.

When we do something that G-d forbids (G-d forbid!), whether in thought, speech or action, we are withdrawing funds from our spiritual bank account, so to speak. Of course, we're also making deposits, with all of the many wonderful good deeds and mitzvot (commandments) that we perform daily, as the saying goes, "Even the simplest Jew is as full of good deeds as a pomegranate is of seeds."

But still, there may be times when we are "spiritually overdrawn." For whatever reason, an accurate assessment shows that, on balance, we've got more spiritual liabilities than assets, and payment is due now.

Our Sages teach that mitzvot and transgressions are measured qualitatively as well as quantitatively. Thus, one small mitzva may outweigh tens or even hundreds of transgressions (and vice versa). It's possible that we might have a huge cache to our credit. But it's also possible that unknowingly, we may be "overdrawn": payment is due and our spiritual credit rating is suffering.

We can prevent this; we can set up a spiritual "overdraft protection," by conducting ourselves in accordance with G-d's kindnesses, that are "without limit or end." By acting with chesed - kindness and compassion, we "draw down upon ourselves the Supreme compassion" - an overdraft protection from the Source of unlimited, infinite Chesed.

How do we do this? How do we conduct ourselves with a kindness that knows no bounds? Through giving tzedeka - charity. When we give tzedeka above and beyond the requisite amount (10%), when we give it just because and on a regular basis, we create an "overdraft protection."

This is why our Sages tell us that giving tzedeka brings redemption, both on a personal basis, during the High Holiday spiritual accounting, and also globally, that tzedeka brings the ultimate redemption of the world through Moshiach.

With blessings for a Shana Tova,
Rabbi Nir Gurevitch

ROSH HASHANAH

High Holidays



Times & Services

ROSH HASHANAH

YOM KIPPUR

Rosh Hashana Eve - Sep 29th

Services: 5:30pm Mincha

Maariv: 6:00pm

Rosh Hashanah Day 1 – Sep 30th

Morning Services: 8:30am

Shofar Sounding: 11:00am

Mincha & Tashlich Service: 5:00pm

Rosh Hashanah Day 2 – Oct 1st

Morning Services: 8:30am

Shofar Sounding: 11:00am

Yom Kippur Eve Oct 8th

Mincha Service: 1:00pm

Candle Lighting & Fast: 5:22pm

Kol Nidrei Services: 6:00pm

Yom Kippur Day Oct 9th

Morning Services: 8:30am

Yizkor Memorial Service: 12pm

Mincha Service: 4:45pm

Neila Service: 5:15pm

Break of Fast: 6:27pm

~All Services have children's program, On Yom Kippur refreshments will be served at the end of the fast

~Traditional and Uplifting Services with translated Machzorim in English/Hebrew

~Warm and friendly atmosphere

Everyone is Welcome, We do encourage that you **Book In Advance**, to assure yourself a seat. Please tel. our office on 55701851—34 Hamilton Ave. Surfers Paradise.

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

- HIGH HOLIDAYS & TISHREI EVENTS -



A special Children Program

The High Holidays are going to be fun and exciting!!



This year bring your kids to Shule where we will offer your child an exciting and fun time with games & activities. Refreshments will be available !!!

Both days of Rosh Hashana at 10:30am
Monday & Tuesday
Sep. 30-October 1, 2019

34 Hamilton Ave, Surfers Paradise. Tel. 5570 1851
All children are welcome.

PARTY IN THE SUKKAH

Fun & joy of Sukkot for the entire family, featuring: Games, activities & fun for all kids. Raffle & nosh in our Sukkah. Fun for the entire family

Wednesday, 16th October at 11:00am.

The Gold Coast Hebrew Congregation. 34 Hamilton Ave. Surfers Paradise. Tel. 5570 1851

SIMCHAT TORAH THURSDAY

NIGHT LIVE



Come along and dance all night long on Monday night, Oct. 21 at 6:30pm. More celebrations on Tuesday morning, Oct. 22 starting at 8:30am **Party bags for the kids, L'chaim & Refreshment, gourmet luncheon**

ISRAEL -

Mysterious Ancient Mikveh With Aramaic Graffiti Found While Building a School in Jerusalem

By ALEXANDRA LUDKA and RYM MOMTAZ

Second Temple-era ritual bath found after a stone suddenly vanished into an unknown underground cave. The 2,000-year old writing also began to vanish the second it was exposed.



An ancient ritual bath plastered in ancient graffiti from the Second Temple era has been found while ahead of digging the foundations for a new nursery school in the Jerusalem neighborhood of Arnona.

Ritual baths from that period are not rare in the Holy Land, but they don't usually feature time capsules in the form of writing and symbols. The space is highly unusual in featuring inscriptions in ancient Aramaic – albeit pretty much incomprehensible - on the plastered walls.

The writing and painting was done in mud and soot, and some carved into the soft stone. There are also dozens of images including a boat, palm trees and various plant species, and possibly even a menorah, says Re'em.

Examples of written Aramaic from the time of the Second Temple are very rare. The use of Aramaic on the walls suggest that it was the common language of the time, which could strengthen the argument that Jesus spoke Aramaic, as opposed to Hebrew.

By the way, there is certainly one other example of a Jerusalemite mikveh from the Second Temple age with graffiti all over it. That case however involved rather pedantic Australian soldiers from World War II, who carved their names and identity numbers into the ancient walls.

This latest discovery of the 2,000-year old bathing chamber, carved into the stone of a natural cave, was serendipitous.

Given that Israel is the birthplace of, it seems, not only the three great religions but modern mankind as well, it is a hotbed of archaeology. Every time any construction project starts, be it of a new nursery school or road, the Israel Antiquities Authority carries out a "salvage excavation" – it checks whether there are ruins there that need preservation.



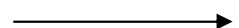
Stone steps lead down to the mikveh in the underground cave. Credit: Shai Halevy, courtesy of the Israel Antiquities Authority

This time, in the very last hour of the very last day of the salvage dig, a stone suddenly vanished – into a black hole. Thus the underground space was revealed, says IAA Jerusalem manager Amit Re'em.

But to the horror of the archaeologists, within hours of the momentous discovery, the writing started to fade.

Emergency archaeology conservation teams from the IAA were alerted. The plaster was removed for study at the IAA labs and the delicate finds have been sealed.

The underground bath was accessed by a stone staircase and an anteroom flanked by benches. A wine-press was excavated alongside the ritual bath, the IAA says.



Just a month ago a family in another Jerusalem neighborhood admitted to having discovered a mikveh from the same time, roughly 2,000 years ago, below their living room. (The family had found the underground bath some years before, but had waited to report their discovery.)

Cohen woz 'ere?

Finding a decently-preserved concentration of inscriptions and symbols from the Second Temple period is rare, the IAA notes, while admitting in the same breath – see the pictures – that the writing is not legible any more.

Some of the inscriptions might indicate names. Or they might not. One word might be the name "Cohen," suggests Prof. Hagai Misgav of the Hebrew University of Jerusalem. Another word looks like it might be "avad" (as in "served" - e.g., served the Lord, not "worked").

"The symbols we see are familiar to us from coins, sarcophagi and graves, but a concentration like this is certainly unusual," Re'em said. "It is possible that writing on mikveh walls was common, but was not usually preserved."

At this point the archaeologists have no theory as to who wrote and carved the words and images, or if there was a message the artist wanted to convey.

While the symbols that can be discerned are common elements in the visual arts of the Second Temple period, says the IAA – it adds that the drawing that might possibly be construed as a menorah is exceptional because back then, it was taboo to portray this sacred object located in the Temple.



Writing and images were daubed onto the walls using mud and soot, though some were carved. Shai Halevy, courtesy of the Israel Antiquities Authority

Ask The Rabbi - Is Déjà Vu Real?

By Aron Moss



Question:

often get déjà vu, the sensation that I have already lived this moment before. It has happened when I travel to new destinations with people I have never met, and I feel that I have been there in that place, with the same people, hearing that very conversation before. Is there a Jewish explanation for this?

Answer:

Some suggest that déjà vu is a sign of reincarnation. You feel you were here before because you were, in a previous life. Others explain that you had a predictive dream of the scene before it happened, and now you are seeing your dream materialize.

Maybe. There is a more mundane explanation. In my personal experience, I only get déjà vu when my brain is a little tired. What seems to be happening is my conscious mind is idle, but my memory is working in the background. So I am feeling the sensation of remembering the scene in front of me before I actually experience it in the present. It is as if the scene has slipped past my awareness and gone straight into my memory.

There is a simple test to see whether déjà vu means you really have seen this before, or your mind is playing tricks on you. Can you blurt out what someone else is about to say before they even say it? If so, that must come from somewhere beyond intellect. But if you only feel like you knew what they were going to say after they already said it, I'm not so sure it means anything, except that you need to get some rest.

But then there is a far deeper type of déjà vu. It's called resonance. You hear an insight, a teaching, a truth, and although you have never heard it before, you know it is right. The idea rings true, seems familiar and comfortable. You are at home with it. It's what you always knew, but had never put into words. It resonates with you.

This happens when you study authentic Torah. You hear its message, and you know deep down that it is true. This is because you have heard it before. Our souls are taught the divine truths before we enter this world, but we forget it all at birth. However, an imprint remains, a faint memory, so we will know truth when we find it.

There are many false ideas and temporary fads that sound interesting and may gain much popularity, but on the deepest level, they do not resonate with us. Our mission on earth is to search for the divine message, to put aside momentary distractions and regain that eternal truth, the truth our soul is waiting to hear again. This is real déjà vu.

Have you heard that before?

2,600-Year-Old Seal Bearing Biblical Hebrew Name Found at Jerusalem Archaeological Site

by Benjamin Kerstein

A 2,600-year-old seal bearing a biblical Hebrew name has been found in the City of David in Jerusalem.

Israeli public broadcaster *Kan* reported that the seal was discovered at an archaeological site in the area, which has proven rich in antiquities.

The seal bears the Hebrew inscription "*le'Adoniyahu asher al ha'bayit.*"

The name Adoniyahu appears several times in the Hebrew Bible, including one of the sons of King David.

"*Asher al ha'bayit*" is a title referring to an ancient Judean royal office second only to the king in authority.

RELATIONSHIP:

Believe like a child

by Yaakov Lieder

"Once during a staff meeting, the teachers were complaining about their heavy teaching load and asked me, as principal, if I could eliminate playground duty from their schedules. I responded by proposing that their weekly hour in the playground is perhaps their best opportunity, as educators, to truly get to know their pupils. In the classroom, the children are directed by an adult teacher as to what to do or not to do, what to learn and how to learn it. Only in the playground will you see one child acting out his dream to be a pilot, and another group of children playing judge and jury. Only at the playground will you get a true glimpse of their imagination.

Children are blessed with a natural ability to believe in themselves and to imagine great accomplishments for their future lives. They have not had enough bad past experiences to limit their belief in what they are capable of achieving. Their future is not limited by their past - only by how far their imagination can take them.

All too often, when a child comes to us and tells us about his dreams and aspirations, we dampen it with our own cynicism. Interestingly enough, that's not the approach we take when, for example, our child is learning to walk or talk. Even if the child did not pronounce the word properly, or she took a few steps and fell down, we wouldn't criticize her and say, "Why, that's not how that word is pronounced at all! And what a way to walk! Oh, you'll never walk or talk properly." Rather, we encourage her to keep trying by making a big deal out of every word or step she takes. We understand that the more we encouraged her, the harder she will try and the greater her achievements will be.

We should take the same approach to a child's inner life. We should nurture his dreams and encourage her imagination regardless of the fact that it is not yet perfect. For such encouragement will help them achieve far beyond what they would otherwise be capable of achieving.

And it's not just good parenting - we'll gain from it too. Standing in the playground and watching our children at play can turn out to be a useful source of encouragement for us adults, as well. Most adults do not pursue their life's dreams -- perhaps because they are too afraid of failure, perhaps because they do not believe enough in their own capabilities. If we took a closer look at our children and learned from them how to imagine and believe, we, too, could reach much greater heights than ever imagined. Try it, it works!

Spirituality -

Jewish New Year: Renewal, Sanctity, and Joy

By Rabbi Simon Jacobson

These are spiritual days. By spiritual I mean days when we are less immersed in the daily quotidian of material survival, and more focused on the bigger issues of life: Why am I here? How do I deal with loss? Where are the souls of my departed beloved ones? What is the destiny of my and my family's life? What does the future hold?

It's extremely healthy for human welfare to have a season (not just a coffee break or a weekend) dedicated to soul searching and revisiting our life's mission and our relationship with G-d.

The Jewish New Year and High Holiday season is ultra rich with layers of opportunity to peer deeply into our lives, and come out renewed and empowered to take on our life challenges.

In essence, the holiday season is comprised of three stages: Renewal on Rosh Hashana, Sanctity on Yom Kippur and Joy on Sukkot (for easy retrieval remember the acronym RYS: **R** for Rosh Hashana **R**enewal; **Y** for Yom Kippur **Y**echida; **S** for Sukkot **S**imcha).

Master these three forces – renewal, sanctity and joy – and your life will forever be different. Let me correct myself. Master is a strong word and presents a daunting task. Perhaps a better word is access. Access these three forces and your life will never be the same.

Renewal: One of our most powerful psychological adversaries is resignation, the sinking feeling that your life will never change. We are part of one endless merry-go-round that continues to repeat similar patterns, albeit in different shapes, forms and change of scenery, but do not fundamentally alter our reality. Rosh Hashana teaches us that we have the power to literally renew and revitalize our lives. Through prayer, focus and effort we can pierce the monotonous surface and access the enormous energy that lies beneath brimming with new possibilities.

Sanctity: The ultimate secret to an exhilarating and invigorating life is to recognize every experience as an opportunity – a challenge to sublimate and sanctify the experience. Simply put, you see every event in your life, even the most trivial, as part of your mission to refine develop and purify – or as the Kabbalists would say: to “elevate the sparks” within.



Yom Kippur – the holiest day in the year – empowers us with the necessary strength to sanctify and integrate (sanctity and unity always go together) every aspect of our lives – to direct all our activities toward higher purpose.

Joy: The triad is not complete without joy. The renewal and sanctity of Rosh Hashana and Yom Kippur now must lead us to rejoice. Not just to live our lives, but to celebrate them. Joy is uplifting, freeing – a glorious dance of the human spirit as it soars like a bird.

Today we have precious few moments of joy in our overworked and overstressed lives. We compensate through escapist bouts of instant gratification, but don't always have time to stay for the conclusion of the dance. Even as we celebrate we have our eye on the door and our minds on next days anxiety.

Comes Sukkot – a full cycle of seven complete days, encapsulating all time – and lifts us on its wings for a perpetual dance.

What and why are we celebrating?

Bodies don't dance. Souls do. That is bodies on their own. Once the soul is exuberant, the body follows along – lifting its legs in dance, swinging its arms in joy and parting its lips in song.

When your soul feels free, when it has a sense of belonging, when it is aware of its purpose – it celebrates. Children are natural celebrators, until “adult” life dulls their senses and lowers their expectations.

So Sukkot is about expectations – renewed and sanctified by Rosh Hashana and Yom Kippur.

Celebrate them well.

Ok, now for the practical side of this. All the above is good and well on paper. But how – how do you begin to access your soul, how do you rejoice when you don't feel there is anything to celebrate?

Continue....Spirituality - Jewish New Year: Renewal, Sanctity, and Joy

There are many answers, but the one that comes to mind just now lies in the inherent theme of Sukkot. On Sukkot we invite guests (*ushpizin*) – both cosmic and physical. We celebrate together.

Simply put, look at the people in your life. Study your Rolodex – palm, blackberry, database or wherever you hold your contacts – and see how many of these people reinforce your life and lift your spirits. No doubt that you will find quite a number who are always ready to tell you how depressed things are and how bad you should feel. After all, misery does like company (some clichés happen to be true). Feeling good about yourself today? I'm sure you can find someone to call that will change your mood.

The key to this exercise is to avoid the people who make you anxious.

Find people who believe in you, who bring the best out of you, who empower you. Look for those that make you feel happy, proud and dignified (in a real way).

Find people who bring your soul alive.

And do something that brings other people's souls alive.

Then you will see that you will be able to dance and celebrate.

The Yizkor Prayer

Obviously the Yom Kippur Yizkor prayer (and then again on Shemini Atzeret) is a towering expression of the introspection – and vulnerability – of the holiday season: No one standing at the Yizkor service is immune from the profound impact of a departed parent. For good or for bad a parent is always part of you – ever so keenly felt after the soul has passed on.

As I said the words "Remember G-d the soul of my father Gershon Dovber ben Freida who departed to his world..." – my entire life, all the 48 years I was honored to spend with my father on Earth, passed before my eyes. Millions of moments – some conscious, most unconscious, going back to pre-conscious early childhood – flooded my brain. Not the details, but the memory of one winding life story – the sum total of a life – impossible to describe in words.

Tears rolled down my cheeks, as they did on the cheeks of my fellow Yizkor rememberers, as they recalled by name their parents' souls.

Then it dawned upon me. The power of Yizkor is in its name. Yizkor means to remember. Would it have been better to wipe our memories clean and forget our fathers and mothers, and by extension all the pain and grief left by their loss? We orphans were given a great gift – the gift of memory. We have the power to remember our parents, and invoke their names before G-d. We have been blessed with the power of eternity – the ability to remember our parents who came before us. And one day (until Moshiach comes) – we too will be remembered.

Death is horrible. But to forget is worse.

My thoughts were reinforced when we came to the Yom Kippur Musaf service in which we recollect the story of the Ten Martyrs. Each martyr's death is a profound story of its own. The one that struck me this year was Rabbi Chananya ben Tradyon. When the Romans discovered him teaching the outlawed Torah they wrapped him in a Torah scroll, piled bundles of twigs around him, and before setting him afire they placed damp woolen cloths on him to prolong the agony of being burned to death...

As the flames engulfed him, his disciples asked him, "Master, what do you see?" Rabbi Chananya replied: "I see a scroll burning, but the letters are flying up to Heaven."

Yes, many holy body scrolls have burned throughout history. The bodies of the Ten Martyrs, the bodies of those that fell to the sword of the Crusaders, the Inquisition, the pogroms and all the persecutions, murders and pillages that left Jewish blood running through the streams of European cities. And then finally – the six million holy scrolls that went up in smoke just 60 years ago. Not ten. SIX MILLION...

Far too many scrolls have burned.

Yet, even at his moment of painful death, Rabbi Chananya left us with an eternal message: "but the letters are flying up to Heaven."

We want the letters here on earth in the scrolls where they are meant to be. And we will surely have them back here one day. But we can take solace as we say Yizkor that the letters are flying to – and in – heaven.

And with our Yizkor memory we can make them fly on Earth as well. With this awareness I think I can dance a bit this Sukkot.

- The High Holidays -

Your 10 step journey

1 - Coming in for Landing

Think of your year as a kind of space odyssey: You take off, fly around—and occasionally get lost. There could be lots of excitement, but then there's the collateral damage—at times, even grand mess-ups.

So now it's time to come back home. There you'll get your gear back in tune, reset your sightings, refuel and



then take off again with renewed strength to do things even better this time.

Where is home? Home is your inner self, that invincible, pristine core, never scathed, ever intact. Torah is your way to get back in touch with that place and to keep the connection solid.

What are the High Holidays?

The High Holidays are a period of special days at the onset of the new Jewish year, at the cusp between summer and autumn.

What's so high about the High Holidays?

You are.

Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah these are days for you to get more spiritual, more connected, more fulfilled and in tune with your divine inner self.

Some days are set aside for reflection and soul-searching, others for joy and celebration. They are filled with meaningful customs and beautiful rituals especially meaningful and beautiful when you understand what's going on. Which is why we put together this short guide.

2. Elul - Reconnect - 1– 29 September

You're coming in for landing. Home base is sending out a clear, powerful signal. It's Elul, the last month of the Jewish year and to amplify that signal, we blow the *shofar* every morning. The month reaches a climax with the days of *selichot* when Jews gather in the early morning hours for extra, intensified prayers.

You need to establish a connection with that signal. How? Here are some suggestions:

- Join a Torah study group.
- Grab some more mitzvahs—like mezuzah, Tefilin, Shabbat candles, , charity and volunteering.
- If you already have *mezuzahs* and *tefillin*, it's customary to have them checked by a scribe at this time.

It's also a good time to make an inventory: What went right, what went wrong, what new habits need to be installed, what needs repair—and what needs to be thrown out of your spaceship. In fact, it doesn't hurt to start on some of those alterations right away

The Details:

The *shofar* is blown every morning except for the eve of Rosh Hashanah. The first *selichot* are said on Saturday night shortly before Rosh Hashanah after midnight, and continue every morning until Rosh Hashanah.

3 -Re-entry

You're in range. You're tuned into the signal. At this point, home base asks that you identify yourself.

It's Rosh Hashanah, a day for saying, "I am a Jew, I belong with this people, I connect, I identify." Once that's established, you can go to the next step, taking on more, learning more, getting yourself into better shape. But everything starts with your idea of who you are.

- The High Holidays -

Your 10 step journey

Shofar - 30 September - 1 October

Rosh Hashanah is called "the birthday of the universe." It's the day that the Grand Programmer of All Things sits back to consider whether this universe is really worth playing and then reboots the system. In fact, "Rosh Hashanah," actually means, "Head of the Year": Like a head contains all the switches for every part of the body, Rosh Hashanah is the time when every day of the year is initialized into the system. It's a crucial stage, when every moment must be filled with good thoughts, words and deeds.



Precisely when is reboot? You guessed it: At the first blast of the *shofar*.

Rosh Hashanah has a unique mitzvah: To hear the *shofar*, a simple ram's horn. After the Torah reading —usually around noon—30 blasts of the shofar are sounded in a prescribed pattern. Later come another 70 for a total of 100 blasts.

Often, volunteers will visit those confined to home or hospice to blow *shofar* for them. Speak to our office if you know of someone who is in need of this service.

[On years when the first day of Rosh Hashanah falls on Shabbat, the *shofar* is blown only on the second day. On the first day, Shabbat itself takes the place of the *shofar*.]

Synagogue

When the Master of the Universe is dealing with global issues, why bother Him with our prayers?

Without our prayers, He directs the universe as a king, with strict, impersonal judgment.

Our job is to bring a two-way dimension into that relationship, closer to a warm and healthy parent-child model. In fact, the sounds of the *shofar* are meant to emulate the pleading cries of a child.

That's what's behind the prayer, "Our Father, Our King!"

There are always prayer books with translation. G-d is fluent in all languages, as long as it comes from the heart.

Festive Meal

We're so solid about our relationship with The Boss that we start celebrating a good year even before it's begun. Each day of Rosh Hashanah, we make both lunch and dinner a festive meal.

The strategy is simple: When a father sees his children have confidence in him, he usually follows suit. The same applies to our Father Who Runs the Universe.

These feasts are rich with symbolism. We start with *kiddush* and sweet *challah*. On the first night, the meal begins with an apple dipped in honey, as we say, "May it be Your will that this year be good and sweet." All the foods are sweet, nothing bitter.

On the second night, we eat a new seasonal fruit right after *kiddush*.

Work

As with every Yom Tov, we don't go to work, drive, write or switch on or off electric devices. We are permitted to cook and to carry outdoors.

Tashlich - 30 September

On the first day of Rosh Hashanah, late in the afternoon, we walk to a body of water containing live fish and recite a prayer that G d, out of His great compassion, will toss our past failures into the sea.

For many, *Tashlich* is a community-wide event, with a picnic-like atmosphere to it. Often, the *shofar* will be blown again, for the benefit of those who couldn't make it to the morning services.

- The High Holidays -

Your 10 step journey

4. The Ten Days - Return - 30 Sep. - 9 October

Now that you know who you are, it's time to come in for landing. That's why the days from Rosh Hashanah to Yom Kippur are known as the *Ten Days of Teshuvah*.

Teshuvah is too often mistranslated as "repentance."

Repentance implies that you were bad and now have to become good. *Teshuvah* means simply to return. Meaning that you were always essentially good, just that certain behaviors may have been somewhat off base—and now all you have to do is rediscover your true place and your true self and return to there.

This is the most spiritual season of the year, a time when our souls are closer to heaven than to earth, whether we notice it or not. On any day of the year, the soul can reach high. On these days, it can touch its essence. Spend these days in meditation, prayer and study of Torah

5. Yom Kippur - Repair - 8-9 October

Your spaceship has been landed and towed into the hangar for repair. But how do you fix a soul?

Screwdrivers won't help. What you need is glue.

You see, fixing a soul is much like fixing a relationship: You need a bond so powerful that all flaws are overlooked and no one has any desire but the good of the other.



That's why Yom Kippur is called *The Day of At-One-ment*: The day that we are at one with our Source Above.

Feasting

Eat two good meals the day before Yom Kippur, it's a mitzvah. In fact, feast today and fast tomorrow and it's counted as though you fasted for two days.

Take lots of fluids and avoid heavy foods. Avoid nuts and other edibles that stick in your teeth. If you have children, place your hands on each child's head, one at a time, and give each one a blessing.

Forgiving

If someone feels you've wronged him or her, try to make up before the fast. At the same time, forgive the misdemeanours of others against you. According to how you forgive others, that's how G d forgives you.

Kol Nidre

As the sun kisses the horizon, the cantor's voice pierces our souls with the *Kol Nidre*. But the most vital prayer, repeated eight times over the 25 hours—is the *Vidui*. That is when we accept responsibility for every possible human mess-up we may have made, ripping out their residue from within us. It's not easy to remember all of them, so the prayer book provides a list in alphabetical order.

With each Vidui, the soul is freed and climbs higher and higher, until the ultimate high with *Neila*, which is recited as Yom Kippur is about to come to an end, as the Gates of Heaven begin to close.

On Yom Kippur, after the Torah reading, *Yizkor* is recited to remember the souls of the departed. We pledge charity on behalf of parents and beloved ones now in the "world of truth." However, the charity cannot be given on Yom Kippur itself, since we do not handle money or write checks on this day.

At the conclusion of *Neila*, the entire congregation cries out the *Shema Yisrael* and the *shofar* is sounded to usher the holiness of the day back to its place—and to announce the incoming holiday (more on that soon).

- The High Holidays -

Your 10 step journey

Fasting

Some think Yom Kippur is a sad day. But how could the highest day of the year possibly be sad?

It's just that dealing with physical needs on this day would be the biggest downer, unplugging that connection and hurling us back into the mundane world.

That's also why we dress in white on this day, to remind us that today we are as high as the angels, who need neither food nor drink. And yet higher.

Finishing

As soon as Yom Kippur is over, we return home for a joyous feast. We wish each other "Good Yom Tov!" According to the Baal Shem Tov, we are now in the purest day of the year, since all the souls are clean and shiny like new.

6. Sukkot - Rehearse - 13-20 October

Basic Sukkot Information:

Sukkot is an eight-day holiday with three special mitzvahs:

- To dwell in a *sukkah*
- To hold the Four Species
- To be happy (yes, that's also a mitzvah)

The first two and the last two days are *Yom Tov*, when work is forbidden. During the five days in between, for the most part work is permitted, albeit with certain restrictions.



The Sukkah

"For seven days, all Jewish people should live in sukkahs, in order that all your generations will remember that I had the Jewish People living in sukkahs when I took them out of Egypt." —The Five Books of Moses, Book III (Leviticus)

"The sukkahs were the clouds of glory that surrounded and protected us."—The Talmud

Now your spaceship's bright and spiffy and ready to fly. But in order to stay connected during this year's odyssey, best you first rehearse the steps in a controlled environment.

That's the *sukkah*; an all-encompassing, embryonic, virtual world where whatever you do is a mitzvah. Eat, you're doing a mitzvah. Talk, you're doing a mitzvah. Just sit there—you're powerfully connected from head to toe.

Upon release from this immersive environment, you'll treat the big world the same way: Discovering how everything you do is another way to connect to the Infinite. Which is the whole idea of Torah.

How to do the *sukkah* thing:

Before Sukkot, construct a temporary, 3–4 walled structure directly under the sky—no trees or overhang above. For roofing, toss on any cut, inedible vegetation that will last for seven days. Use enough to provide more shade than sunlight. Time-hungry? There are pre-fab *sukkah* kits that go up in a matter of minutes, just make sure your walls are secure and firm. Check with your Rabbi for more for more details.

For seven days, make the *sukkah* your official home. Don't panic: As long as you eat your meals there, you're okay. But try to include anything else that you would normally do in the house—like reading a book or talking with a friend.

Fill your *sukkah* with guests, enjoy great meals, sing songs, tell stories and speak words of Torah wisdom.



- The High Holidays -

Your 10 step journey

Every night of Sukkot invite one of the Seven Shepherds of Israel, in this order: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David.

On the first night of Sukkot, regardless of weather conditions, make *kiddush* and eat at least part of the meal in the *sukkah*. The rest of Sukkot, if the weather gets awful, you can leave the *sukkah*. After all, you would leave your own house if the roof were leaking buckets, wouldn't you?

Each time you leave the *sukkah* and return to eat a grain-based meal, say a blessing:

Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech ha-olam a-sher ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu le-shev ba-sukkah.

[Blessed are You, L-rd our G d, King of the universe, who has sanctified us with His commandments, and commanded us to sit in the Sukkah.]

7. The Four Kinds - Reunite

"On the first day, take the fruit of the etrog tree, unopened fronds of the date palm, myrtle branches and willows of the brook and rejoice before G-d, your G-d for seven days." —The Five Books of Moses, Book III

Each one of us discovers a small corner of some galaxy, but together we perceive the wonders of an entire universe. So now, get networked—with your *Arba Minim* ("Four Kinds") device.

Here, four very diverse floras create one integral whole. If one is missing—even a humble willow branch—the circuit is broken. Just like us, the Jewish People: Regardless of knowledge or observance, each individual is unique and essential.



How to do the Arba Minim thing:

Easier than eating cake: The *lulav* (palm branch) comes wrapped with three myrtle branches and two willow bush branches. Hold those in your right hand and say the following blessing:

Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech ha-olam a-sher ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu al netilat lulav.

[Blessed are You, L-rd, our G d, King of the universe, who has sanctified us with His commandments and has commanded us concerning the taking of the *lulav*.]

Now pick up the *etrog* (stem down) in your left hand.

First time this year? Then say the blessing for new things:

Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh

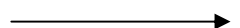
[Blessed are You, Lord our G d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.]

Hold the *etrog* together with the other three species. You did it. Repeat every day of Sukkot excluding Shabbat.

The custom, however, is to wave the *arba minim* three times in all six directions: Face east and wave three times to the south, three to the north, three east, three up, three down and finally, three west (over your shoulder).

Hoshana Rabba - 20 October

The seventh day of Sukkot is when the global rain factor is set. We circle the Torah reading table in the synagogue seven times with the *arba minim* while reciting special prayers, and then beat a bundle of five willow branches on the floor. You have a better way to make it rain?



- The High Holidays -

Your 10 step journey

8. Shmini Atzeret - Rejoice & Refuel - 21 October

"On the eighth day will be a withholding for you. You shall do no burdensome work." —The Five Books of Moses

Why is it called a with-holding? Because G-d is like a king who hosts a seven-day party. When everyone is about to leave, he holds back his closest friend and says, "It's hard for us to part. Stay another day and we'll party with whatever is left." —The Talmud

What drives a Jew to take on the entire world and be different no matter what? Guilt can be pretty powerful, but as we have seen today, it's not always effective. The Baal Shem Tov revealed a far better fuel: The power of joy.



That's why, for Jews, the greatest celebration of the year is the last two days of the High Holiday season, Shemini Atzeret & Simchat Torah, days dedicated to the joy of being a Jew.

Details:

One more day to eat in the *sukkah*—but without the *Leshev BaSukkah* blessing. We make a holiday *kiddush* and enjoy a festive meal at night and by day. Shemini Atzeret begins the prayer for rain. *Yizkor* is also said.

On the first night of Shemini Atzeret, we do *hakafot* As with every holiday, we do no work.

9. Simchat Torah - Recycle - 22 October

Now to the control room for a debriefing. That's when you get called up to the Torah and we read from its final verses. Then, for instructions on your upcoming mission, we begin reading the Torah again from "In the beginning"—to remind you that whatever you see out there, all of it extends from a single oneness called G-d.

Hakafot

The Five Books of Moses are divided into 53 portions, called *parshas*. Each week, we read one *parsha*, completing the entire scroll every year. The cycle begins on the last Shabbat of the month of Tishrei and ends on Simchat Torah.

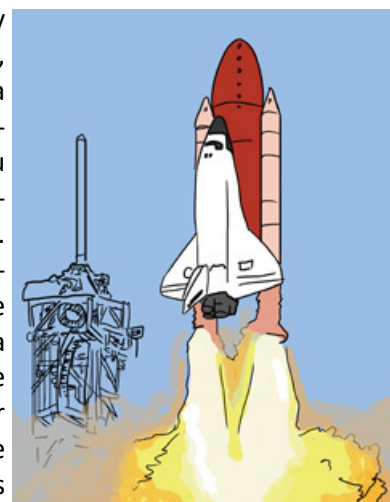
To celebrate, on the night of Simchat Torah, we take out all the Torah scrolls from their ark, parade with them around the reading table seven times, and dance and sing with them. The next morning, we call everyone for a turn at as we conclude the Torah reading. Then we sing and dance with the Torah again.



Go find another people that dances with a book. But for Jewish people, Torah is not just a book to study, it is life. For over 3300 years, we have held tight to it, despite all odds, and it has kept us in existence. On Simchat Torah, they say, the Torah itself wants to rejoice—and we provide the legs.

10. Epilogue - Blastoff!

Tishrei, the High Holiday month, is one long, grand high. But it's just a preparation. Your mission begins now, as you blast off into the everyday, workaday world. It's going to be a different world now. Because Tishrei has left you a different person. You're connected, so your world is going to be connected. And that's the point of our entire mission: All together, we're going to make a whole new, plugged-in world.



By Chabad.org

Current Issues -

How to Grow Old Gracefully, Successfully and With Joy

By Rabbi Jonathan Sacks

On March 27, 2012, to celebrate the diamond jubilee of the Queen, an ancient ceremony took place at Buckingham Palace. A number of institutions presented Loyal Addresses to the Queen, thanking her for her service to the nation. Among them was the Board of Deputies of British Jews. Its then president, Vivian Wineman, included in his speech the traditional Jewish blessing on such occasions. He wished her well “until a hundred and twenty.”



The Queen was amused and looked quizzically at Prince Philip. Neither of them had heard the expression before. Later the Prince asked what it meant, and those of us in attendance explained. A hundred and twenty is stated as the outer limit of a normal human lifetime in Genesis 6:3. The number is especially associated with Moses, about whom the Torah says, “Moses was a hundred and twenty years old when he died, yet his eyes were undimmed and his strength undiminished” (Deut. 34:7). Together with Abraham, a man of very different personality and circumstance, Moses is a model of how to age well. With the growth of human longevity, this has become a significant and challenging issue for many of us. How do you grow old yet stay young?

The most sustained research into this topic is the Grant Study, begun in 1938, which has tracked the lives of 268 Harvard students for almost eighty years, seeking to understand what characteristics — from personality type to intelligence to health, habits, and relationships — contribute to human flourishing. For more than 30 years, the project was directed by George Vaillant, whose books “Aging Well” and “Triumphs of Experience” have explored this fascinating territory.

Among the many dimensions of successful aging, Vaillant identifies two that are particularly relevant in the case of Moses. The first is what he calls generativity, namely taking care of the next generation. He quotes John Kotre who defines it as “to invest one’s substance in forms of life and work that will outlive the self.” In middle or later life, when we have established a career, a reputation and a set of relationships, we can either stagnate or decide to give back to others: to community, society and the next generation. Generativity is often marked by undertaking new projects, often voluntary ones, or by learning new skills. Its marks are openness and care.

The other relevant dimension is what Vaillant calls keeper of the meaning. By this he means the wisdom that comes with age, something that is often more valued by traditional societies than modern or postmodern ones. The “elders” mentioned in Tanakh are people valued for their experience. “Ask your father and he will tell you, your elders, and they will explain to you,” says the Torah (Deut. 32:7). “Is not wisdom found among the aged? Does not long life bring understanding?” says the book of Job (12:12).

Being a keeper of the meaning means handing on the values of the past to the future. Age brings the reflection and detachment that allows us to stand back and not be swept along by the mood of the moment or passing fashion or the madness of the crowd. We need that wisdom, especially in an age as fast-paced as ours where huge success can come to people still quite young. Examine the careers of recent iconic figures like Bill Gates, Larry Page, Sergey Brin and Mark Zuckerberg, and you will discover that at a certain point they turned to older mentors who helped steer them through the white-water rapids of their success. Asei lekha rav, “Acquire for yourself a teacher,” remains essential advice.

What is striking about the book of Devarim, set entirely in the last month of Moses’ life, is how it shows the aged but still passionate and driven leader, turning to the twin tasks of generativity and keeper of the meaning.

It would have been easy for him to retire into an inner world of reminiscence, recalling the achievements of an extraordinary life, chosen by God to be the person who led an entire people from slavery to freedom and to the brink of the Promised Land. Alternatively he could have brooded on his failures, above all the fact that he would never physically enter the land to which he had spent 40 years leading the nation.

Continue...**Current Issues -** How to Grow Old Gracefully, Successfully and With Joy

There are people — we have all surely met them — who are haunted by the sense that they have not won the recognition they deserved or achieved the success of which they dreamed when they were young.

Moses did neither of those things. Instead, in his last days he turned his attention to the next generation and embarked on a new role. No longer Moses the liberator and lawgiver, he took on the task for which he has become known to tradition: Moshe Rabbenu, “Moses our teacher.” It was, in some ways, his greatest achievement.

He told the young Israelites who they were where they had come from and what their destiny was. He gave them laws, and did so in a new way. No longer was the emphasis on the Divine encounter, as it had been in Vayikra, or on sacrifices as it was in Bamidbar, but rather on the laws in their social context. He spoke about justice, and care for the poor, and consideration for employees, and love for the stranger.

He set out the fundamentals of Jewish faith in a more systematic way than in any other book of Tanakh. He told them of God’s love for their ancestors, and urged them to reciprocate that love with all their heart, soul, and might. He renewed the covenant, reminding the people of the blessings they would enjoy if they kept faith with God, and the curses that would befall them if they did not. He taught them the great song in Ha’azinu, and gave the tribes his death-bed blessing.

He showed them the meaning of generativity, leaving behind a legacy that would outlive him, and what it is to be a keeper of meaning, summoning all his wisdom to reflect on past and future, giving the young the gift of his long experience. By way of personal example, he showed them what it is to grow old while staying young.

At the very end of the book, we read that at the age of 120, Moses’ “eye was undimmed and his natural energy was unabated” (Deut. 34:7). I used to think that these were simply two descriptions until I realized that the first was the explanation of the second.

Moses’ energy was unabated because his eye was undimmed, meaning that he never lost the idealism of his youth, his passion for justice and for the responsibilities of freedom.

It is all too easy to abandon your ideals when you see how hard it is to change even the smallest part of the world, but when you do you become cynical, disillusioned, disheartened. That is a kind of spiritual death. The people who don’t, who never give up, who “do not go gentle into that dark night,” who still see a world of possibilities around them and encourage and empower those who come after them, keep their spiritual energy intact.

There are people who do their best work young. Felix Mendelssohn wrote the Octet at the age of 16, and the Overture to a Midsummer Night’s Dream a year later, the greatest pieces of music ever written by one so young. Orson Welles had already achieved greatness in theatre and radio when he made “Citizen Kane,” one of the most transformative films in the history of cinema, at the age of 26.

But there were many others who kept getting better the older they became. Mozart and Beethoven were both child prodigies, yet they wrote their greatest music in the last years of their life. Claude Monet painted his shimmering landscapes of water lilies in his garden in Giverny in his eighties. Verdi wrote Falstaff at the age of 85. Benjamin Franklin invented the bifocal lens at age 78. The architect Frank Lloyd Wright completed designs for the Guggenheim Museum at 92. Michelangelo, Titian, Matisse, and Picasso all remained creative into their ninth decade. Judith Kerr who came to Britain when Hitler came to power in 1933 and wrote the children’s classic “The Tiger Who Came to Tea,” recently won her first literary award at the age of 93. David Galenson in his “Old Masters and Young Geniuses” argues that those who are conceptual innovators do their best work young, while experimental innovators, who learn by trial and error, get better with age.

There is something moving about seeing Moses, at almost 120, looking forward as well as back, sharing his wisdom with the young, teaching us that while the body may age, the spirit can stay young until a hundred and twenty, if we keep our ideals, give back to the community, and share our wisdom with those who will come after us — inspiring them to continue what we could not complete.

Relationship -

9 Myths about Happy Couples

How many myths are you living with?

by Barbara Penn

Marriage and hard work are a package deal. Even the happiest of couples have their fair share of challenges and soul searching. Here are some common myths about happy couples, busted.

1. Myth: Happy couples can read each other's mind

Fact: Happy couples invest in the art of active listening and respectful communication to better understand and empathize with their partners. Strong marriages are built on effective communication and understanding.

2. Myth: Happy couples never fight

Fact: Put two individuals under one roof for an entire lifetime- and disagreements will inevitably crop up. Happy couples know how to have a good fight, dealing with the issue at hand without conflagrating it and listening to each with respect. Happy couples know how to move on and forgive.



3. Myth: Happy couples share common interests

Fact: Different hobbies, interests, passions, and even short-term goals need not make or break a partnership. A shared vision and long-term goal are more integral for a relationship to take root and blossom.

4. Myth: Happy couples do everything together

Fact: Happy partners are not afraid of pursuing ambitions outside of their immediate relationship. They understand that when they are free to be themselves – unique individuals with unique experiences – they can enrich and give more to the relationship.

5. Myth: Happy couples must have socially compatible personalities

Fact: I have seen happy couples with personality types that do not seem compatible at all. And I have seen couples that are compatible in personality, but unhappy. Utter devotion, self-sacrifice, and respect for the other person (and his differences) are more integral for the blossoming of a friendship than social compatibility.

6. Myth: Happy couples resolve all disagreements

Fact: Some disagreements remain simply that – disagreements. It's okay to disagree on certain issues without allowing it to destroy the foundation of a marriage. Happy couples respect each other's differences in opinion. Instead of harping on them, they work with them.

7. Myth: Happy couples say everything they're thinking

Fact: Some things are better left unsaid. Some feelings are better left alone, or at least until the initial resentment, frustration, and anger subside a bit. And some things are better brushed aside, forgiven, and forgotten.

8. Myth: Happy couples know that they have found "the one"

Fact: Matches are made in heaven, not in our rosy visions of the perfect spouse. No one is perfect and disappointments are inevitable. Happy couples learn to appreciate their partner's attributes and accept their flaws.

9. Myth: Happy couples were always happy

Fact: Not all marriages are Cinderella-style happily-ever-after from the beginning. Even happy couples have had their fair share of bumps, disappointments, and unpleasantries from the start. Happy couples understand that a good marriage takes investment. Happy couples were determined to *become* happy couples.

Even happy couples have unique challenges and struggles to overcome in the journey called marriage. The key is to just keep on climbing, together.

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. **You must register with the office first to become a volunteer.**

HEALTH -

Denture Fitting Cut From Month to Minutes by Israeli Students' Invention

By Ruth Schuster haaretz

Scanner takes 3-D images of mouth and sends them to a computer – sparing the tooth-challenged a month of mucking about with putty in their mouth.

Dentures are a blight. Just fitting for dentures can take a month of mucking about at the dentist, who slowly, carefully inserts putty redolent of burning rubber into the mouth to create an impression of the shape of the teeth and palate – again and again. And in the months and years after that pleasure, the mouth may change again, requiring a new round, because using dentures that don't fit well hurts.



Or, the fitting could be done in half an hour using a technology developed by students at the Hebrew University of Jerusalem, saving everybody time and money.

“The process of fitting dentures hasn’t significantly changed in the last 100 years,” said Dr. Anat Sharon, director of the Maxillofacial Prosthetics Clinic at the Jerusalem-based Hadassah Medical Center.

Apparently thinking it high time for it to significantly change, Sharon recruited engineering and business students to help her develop an alternative technology (through BioDesign: Medical Innovation, a joint program of the Hebrew University and Hadassah).

The result is HoloDent, a scanner that produces a 3-dimensional, precise image of the mouth, much more accurately than stinky goo can produce. The dentist sticks a decently small camera in one's maw, scans the oral cavity – note, no impression materials are involved in the making of this movie! – and outputs the exact image to a computer.

HoloDent won a recent award at the Startup Open Israel competition.

The market for dentures for the elderly is worth billions of dollars a year. The market for denture fitting is worth \$500 million in the United States alone, the Hebrew

Scanner takes 3-D images of mouth and sends them to a computer – sparing the tooth-challenged a month of mucking about with putty in their mouth.

Dentures are a blight. Just fitting for dentures can take a month of mucking about at the dentist, who slowly, carefully inserts putty redolent of burning rubber into the mouth to create an impression of the shape of the teeth and palate – again and again. And in the months and years after that pleasure, the mouth may change again, requiring a new round, because using dentures that don't fit well hurts.

Or, the fitting could be done in half an hour using a technology developed by students at the Hebrew University of Jerusalem, saving everybody time and money.

“The process of fitting dentures hasn’t significantly changed in the last 100 years,” said Dr. Anat Sharon, director of the Maxillofacial Prosthetics Clinic at the Jerusalem-based Hadassah Medical Center.

Apparently thinking it high time for it to significantly change, Sharon recruited engineering and business students to help her develop an alternative technology (through BioDesign: Medical Innovation, a joint program of the Hebrew University and Hadassah).

The result is HoloDent, a scanner that produces a 3-dimensional, precise image of the mouth, much more accurately than stinky goo can produce. The dentist sticks a decently small camera in one's maw, scans the oral cavity – note, no impression materials are involved in the making of this movie! – and outputs the exact image to a computer.

HoloDent won a recent award at the Startup Open Israel competition.

The market for dentures for the elderly is worth billions of dollars a year. The market for denture fitting is worth \$500 million in the United States alone, the Hebrew



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

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
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 Halevy 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
Yaakov Ben Bluma

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

As a father is merciful toward his children, so may You be merciful to us (Selichos).

As children of God, we have the right to plead for mercy, just as we would expect a human father to be kind and compassionate with his errant child. Actions that might elicit stern judgment from strangers do not provoke a similar reaction from one's father. In praying for Divine forgiveness for our misdeeds, we are therefore not asking for the extraordinary, but simply for the natural response of a father toward a child. Even if our actions deserve rebuke, we ask that the discipline should be tempered by paternal compassion.

But if we ask to be treated as children, we must relate to God the way the Torah expects a child to relate to a parent, with respect and reverence. We cannot expect a parent-child relationship to be one-directional.

The Talmud speaks harshly of someone who profanes that which is sacred, going so far as to deny him a share in the eternal world, even though he may have performed many mitzvot (Ethics of the Fathers 3:15). This is because although no one is perfect, and while sins can be forgiven, if one is irreverent toward holiness and lacks the respect for God that should characterize a child-parent relationship, then such a person may forfeit forgiveness. For example, halachic authorities sharply criticize one who converses during the prayer services, for while this is not a Biblical transgression, it indicates disrespect for the Divine Presence.

During these days of penitence, as we recite the prayer, Avinu Malkeinu (our Father, our King), we should give thought to the concept of reverence for our Father.

Today I shall...

try to behave in a manner that befits a child of God.

Story -

It happened in 1648. The infamous Hetman Bogdan Chmielnicki led his wild hordes of Cossacks against the Jews and Poles of the Ukraine, and he almost succeeded in exterminating all Jewish communities along the Dnieper River. Barbaric cruelties, surpassing even the Crusaders', were the daily bread of these devils. In Kiev, scores of Jewish men, women and children barely escaped with their lives. They hid in forests and swamps, constantly in fear of sudden death from the long sabers of Chmielnicki's Cossacks. Only at night, under cover of darkness, did these unfortunate fugitives dare to creep out in search of food for their families.

Rabbi Meyer of Shivotov, which was once one of the largest communities near Kiev, was the spiritual leader of this group of refugees. He had lost his wife at the hands of the Cossacks, and his thirteen-year-old son Hershel was his only consolation. Gifted with a beautiful voice, which made its listeners laugh or cry at the will of its master, Hershel assisted his father greatly in keeping up the low spirits of his companions. More than once, his magical songs held them back from surrendering to the merciless hands of the Cossacks or from committing suicide.

Such a large group of people cannot hide for long without rumors of their whereabouts spreading. They were forced to withdraw deeper and deeper into forests and swamps to escape the oncoming hordes of Chmielnicki's Cossacks. Unwittingly, however, they entered the hunting grounds of Chmielnicki's rival, a man of no less cruelty: Booyar, the leader of the Tartars. But there was one story told about this abnormal maniac that threw a somewhat human light upon him. He was the obedient son of an old nomad woman who controlled him with a wink of her eye.

Finding themselves suddenly trapped from the rear, Rabbi Meyer's group of refugees began to say "Vidui," the confession of sins and last prayer, in anticipation of death. Coming from the midst of their suppressed cries and prayers, Hershel's voice was suddenly heard saying Kaddish, praising G-d at this last moment while they were facing the naked swords of the Tartars. As if by magic, the tumult died down. The faces of the Jews lit up, and the cruel savagery, the murderous gleam disappeared from the eyes of the Tartars who crowded around their helpless victims.

Their raised hands dropped; spellbound, they listened to the boy who, fully aware of the seriousness of the situation, had put all his powerful emotion into his voice.

Booyar looked out of his tent and witnessed this strange scene. Foaming wildly, brandishing his sword, he stormed forward. He was ready to kill his own men for being fooled by the wretched Jews. Coming closer, he saw that Hershel was the cause of his men's unusual conduct. Booyar grasped the boy's hair with his hand and lifted his sword to chop his head off. In midair his arm was caught by the thin but powerful hand of an old woman. Turning around wildly, Booyar was confronted by his mother. "Do not kill these people, son," she said. "They are under my protection. This boy will sing for me until we reach Constantinople. There you can sell him and his people at a high price." After some hesitation, Booyar gave in.

Thus Rabbi Meyer and his people were saved from certain death. They were dragged along for many months, until the Tartars reached Turkey. Many thousands of refugees from Spain and Portugal had come to this country during the reign of Suleiman II and his Jewish adviser, Don Joseph of Naxos. They had built a beautiful synagogue in Constantinople and had organized one of the most powerful congregations of that time.

It was Rosh Hashana when Booyar brought his victims to the market. All the Jews had gathered in the synagogue, which was right near the marketplace. Many non-Jews in the market looked curiously at the wretched figures of these slaves-to-be. But they had little faith in the Jews' ability to do hard work; they preferred the strong and healthy-looking natives brought by ship from afar.

Under the stress of traveling in captivity, Rabbi Meyer and his men had lost track of time. They did not even know that this day was Rosh Hashana. While they were standing in the marketplace, stared at and ridiculed by the idle onlookers, they suddenly heard the sound of the shofar coming from the nearby synagogue. Rabbi Meyer and his people began to cry as Hershel started the "Unesane Tokef" prayer. His voice rose above the noise of the market and soared up to the Gates of Mercy.

The crowd of Jews gathered in the big synagogue heard Hershel's prayers. They rushed out into the marketplace, and saw the boy and the poor Jews held for sale by the Tartars. At the command of their rabbi, they hurried home to gather all their valuables and funds. They succeeded in redeeming their brethren. Saved from a terrible fate, Rabbi Meyer and his group joined their liberators in the synagogue. Together they followed Hershel's jubilant voice, thanking G-d for His help at the height of their misery.

Laughter....The Best Medicine

Mrs. Goldstein was putting her little Shmuel to bed at the height of a violent thunder-storm.

"Mommy," he asked nervously, "can I sleep with you tonight?"

"I'm sorry, darling," she said. "But you know Daddy and I sleep together in our room."

"It's not fair," said Shmuel. "Tell the big coward not to be such a baby."

Little Jacob and Rachel were friends at the Eitz Chaim nursery school. Rachel said: "Hey, Jacob, do you want to play house?"

"Sure. What do you want me to do?" asked Jacob.

"I want you to communicate" said Rachel.

"I have no idea what that means."

"Perfect," said Rachel. "You can be the husband."

David Abramson, an American tourist was visiting Israel. Hungry after his first day of sight-seeing he decides to stop into a cafe for lunch. It was the type of cafe where you went up to the counter to select your food, so David approaches the front where he is greeted by a gruff old Israeli woman.

"So what choices do I have here?" David asks the cafeteria lady.

"You can choose to eat here or not."

Two brawny men came to a Ethel Cohen's house in Brooklyn to install some new floor covering in the kitchen. Once they had moved the stove and refrigerator out of the way, it was not long before the job was done.

As they were getting ready to leave, Ethel asked them to put the heavy appliances back in place.

The two men demanded \$45 for this service, stating it was not in their contract.

Ethel really had no choice but to pay them. As soon as they left, however, the doorbell rang. It was the two men. They asked Ethel to move her car, which was blocking their van.

She told them her fee: \$45.



SEASON FOUR

ב"ה

MONDAYS 7:30 –
8:30 PM

Gold Coast Hebrew
Congregation.
35 Markwell Ave
Surfers Paradise. GC

www.goldcoasthc.org

Call: 5570 1851

Email:
gchc@westnet.com.au
Rabbi Nir Gurevitch
Instructor

- 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.

23

SEPTEMBER

REPENTANCE SHOULDN'T BE SCARY. TRY IT ON FOR SIZE

How a Achieve a Joyful High
Holidays in 30 Days or Less



07

OCTOBER

BROKEN PROMISES

Kol Nidrei's Message
of Hope



07

OCTOBER

A SNAFU ABOUT CORFU

The Search for the
Authentic Etrog



dose of Jewish learning.



Our new variety of our Monday weekly Series

7:30pm at the Katranski Hall.

Chefs Corner



Simple Roasted Sweet Maple Dijon Chicken

2 chickens, cut in 1/8's
1 teaspoon kosher salt
½ teaspoon black pepper
2/3 cup pure maple syrup
2/3 cup orange juice
4 tablespoons Dijon mustard
3 tablespoons olive oil
1 1/2 teaspoons dried thyme or
rosemary (or fresh)
Garnish, fresh thyme or rosemary,
optional

Preheat oven to 400 degrees. Place
chickens in two low-sided roasting
pans. Sprinkle with salt and pepper.



In a small saucepan, whisk together maple syrup, orange juice, mustard, oil, and thyme or rosemary. Simmer over medium heat until slightly thickened, about 5 minutes. Pour evenly over chicken.

Roast chicken, basting occasionally, for about 50 minutes or until juices run clear, or an internal thermometer registers 170 degrees.

Serve with pan juices and garnish with additional fresh herbs, if desired.

Serves 8 servings

by Elizabeth Kurtz

PHOTOS OF THE MONTH

Our Sunday School Cheder children



Information day with Gold Coast police this past month



Aquinas College students visiting our Shule



Central Shule-Melbourne Choir at our shule leading the Shabbat Service



ANNOUNCEMENTS

WE THANK THE FOLLOWING FOR THEIR ALIYA OFFERING

Gerald Moses
Jonathan Hays
Shai Baruch
Mr. A. Malkinson
Isaac Zulaikha
Neal Kraus
David Rebibou
Norman Lelah
Harry Kilinski
John Donath
Kim Goriss
David Zeimer
Leon Falk
Rabbi Nir Gurevitch
Barry Katz
Betzael Goldberg
David Abeshouse
Phil Lewis
Ian Fishman
Solomon Ezekiel
Robert Klein
Stephen Rose
Selwyn Enoch
Myer Blecher
Mr. A. Makay
Mr.D. Carlisle
Andy Holzer
David Black
Mr.B. Kirshon
Monty Stanger
Les Feiglin
Bernard Nightingale
Aaron Goldman
George Pollak
Mr.D. Kinderman
Abraham Georgey

Birthdays in September

Angela Lloyd Morgan	4th
Stanley Spanner	6th
Allan Mitnovetsky	12th
Michael Joseph	18th
Isabelle Grau	19th
Stephanie Stevens	29th
Alan Chanesman	21st

Birthdays in October

Kim Goriss	5th
Leonie Jodaikin	13th
Clare Santer	27th
Leonore Maradeen	30th
Monique Cohenka	25th
David Zeimer	22nd
Robert Binstock	25th

Birthdays in November

Geoffrey Levitt	3rd
Janette Kornhauser	8th
Lorna Donath	15th
Mark Spanner	17th
Stanley Rubens	19th
Andrew Berkhut	21st
Moty Grau	22nd
John Goldstein	28th
Lynette Moses	29th

YAHRTZEIT OBSERVANCE

FOR THE MONTHS OF Elul-Tishrei - September -October

2nd Elul-2nd September
Halina Bialylew -Mother of Henry Malecki

4th Elul-4th September
Fivel-Brother of Louis Halpern

8th Elul-8th September
Priva Hacohan Mother of Harold Tannebaum

10th Elul-10th September
Steven Maxwell-Grandson of Helga Herling

10th Elul-10th September
Chaim ben Yeshayahu-Father of Harold Tannenbaum

12th Elul-12th September
Rebecca Berkhut-Wife of Zelig Berkhut

13th Elul-13th September
Jacob Appelbaum-Father of Lynne Spanner

16th Elul-16th September
Harry-Tvi ben Shlomo-Father of Alan Black

26th Elul-26th September
Rhoda Appelbaum-Mother of Lynne Spanner

26th Elul-26th September
Jack Kornhauser-Father of Mark Kornhauser

27th Elul-27th September
Sophie Ezekiel-Mother of Solomon Ezekiel

1st Tishrei-30th September
Henry Broit-Father of Amos Broit

7th Tishrei-6th October
Mike Simons-Husband of Ruth Simons

19th Tishrei- 18th October
Albert Lelah-Father of Norman Lelah

20th Tishrei- 19th October
Jean Rosenberg – Mother of Bernard Nightingale

22nd Tishrei-21st October
Max Brower-Father of Fae Gordon

26th Tishrei-25th October
Marcelle Zulaikha-Sister-in-law of Isaac Zulaikha

29th Tishrei- 28th October
Claudette Zulaikha-Niece of Isaac Zulaikha

If undeliverable return to:

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

**POSTAGE
PAID
AUSTRALIA**

100003857

.....