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sydney  
**the jewish report**

Fostering a closer Jewish community

FREE VOL. 2 Friday, 14 March 2014 / 12 Adar II 5774

# Moriah Celebrates A Major Milestone

A new chapter has begun for Moriah College, with settlement on the acquisition of the land on which the school sits at Queens Park, effectively securing Moriah's pivotal role as a leader of Jewish Education in Australia.

In December 2010, the NSW Government agreed to sell Moriah College the land on which it stands in Queens Park. On Monday, 17 February 2014 the College completed the settlement of that acquisition.

Acquiring freehold ownership of the property from the State Government rather than facing the burden of unknown amounts in increasing lease payments every five years was the most responsible and sensible way forward for the College and critical in ensuring the sustainability and security of Moriah for future generations.

"This is an exciting time for Moriah and the culmination of over 20 years of negotiations," said Moriah President, Giora Friede. "We now own the land and we have exemplary educational leadership, attracting educators of the highest calibre to teaching and executive positions. We have growing enrolments with demand increasing for places daily and we currently have waiting lists in several key year groups including Year 6, Year 3 and our Early Learning Centres."

College Principal John Hamey says that the school is now focusing on a clear vision for the future. "With long-term viability now secured, we, as a school community are focusing our core vision on ensuring



that students learn without limits, are encouraged to explore their talents and develop into confident, self-aware young adults who foster a strong belief that they can make a difference in the world. We understand that each child's educational journey is not just about what they learn, it's also about how they learn and we offer every student the opportunity to reach his or her full potential within a dynamic Modern Orthodox Zionist Jewish framework that underpins everything we do."

"A Moriah College education creates opportunities far beyond the curriculum. While we cannot predict what the world

will be like for our students in the future, when they leave us to embark on the next stage of their lives, our students have the skills to become responsible global citizens of the future – and most importantly, they leave as Menches - eager to be instrumental members of our community and give back to the school as Alumni. All this could only be achieved by a strong leap of faith from all our stakeholders."

To secure funding for the acquisition, and to refinance its existing debt, Moriah has teamed with the Commonwealth Bank of Australia (CBA).

In thanking the bank for its support

Giora Friede said: "We are grateful to the CBA, who understood our needs and granted us all the facilities required to secure the funding for the acquisition and refinance our existing debt on competitive terms.

The CBA looked very carefully at all aspects of the College, from our history, governance and management, to current enrolments and educational excellence and showed a great amount of enthusiasm to be involved with our community."

"We are also thankful to the Moriah Foundation and the many generous donors who stepped up during the 2011 Capital Appeal and who have continued to support us so generously during the ensuing years, and we thank our current parent body for their commitment to a Moriah education for their children."

"Finally, we are indebted to the members of successive Boards and Trustees who have worked assiduously to achieve this outcome for the College."

With continued support from the community and a commitment from future generations to share the responsibility, Moriah College is well positioned to continue to play a vital role in ensuring the continuity of Jewish education in Australia for generations to come.

The College encourages prospective parents to join one of the upcoming tours of the Queens Park Campus and Early Learning Centres.

Details are available on the Moriah website [www.moriah.nsw.edu.au](http://www.moriah.nsw.edu.au)



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## Do you believe in Planning?

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WISDOM

STRENGTH

DIRECTION



# Jewish world jams together, but what kind of music will it produce?

MAAYAN JAFFE  
JNS.ORG

For four days, from Feb. 16-19, 2,135 people—61 percent between the ages of 18 and 34—participated with world Jewish leaders in an online “jam session” organized through a joint initiative between the government of Israel and an entity being termed world Jewry. The initiative, said Minister of Jerusalem and Diaspora Affairs Naftali Bennett, was about “hearing new ideas and empowering Jews from around the world to take part in the debate over which direction Israeli-Diaspora relations should take in the years to come.”

The session was a window into a year-and-a-half of still-underway efforts by the Prime Minister’s Office, the Ministry of Jerusalem and Diaspora Affairs, the Jewish Agency for Israel, the Jewish Federations of North America, and top Jewish philanthropists to develop practical solutions to the greatest challenges facing world Jewry. A primary emphasis, said Dr. Misha Galperin, president and CEO of Jewish Agency International Development, is on strengthening Jewish identity amongst Jews and connecting world Jewry to Israel.

“The jam session was to see what people are saying, to ask questions, start dialogues,” said Mark Gurvis, JFNA executive vice president. “The jam session was an experiment.”

And a fascinating one at that, according to both participants and planners. But while the virtual conversation did lead to 2,280 posts over 96 hours and to more than 20,000 visitors from cities as widespread as Tel Aviv to Buenos Aires, top researchers and surveyors say the session was far from scientific. With only .0153 percent of the Jewish population represented in the jam session, which was run through the Ning social media platform, there are still an exponential number of voices unheard.

Jacob “Jack” Ukeles, president of Ukeles Associates, Inc., a planning and management consulting firm that has conducted community surveys of major Jewish communities from New York to Cleveland to Chicago, said there were fundamental principles lacking in the online jam session process if the team was hoping for actionable and accurate information about world Jewry. The main one was randomness.



From Jerusalem, Israeli Minister of Diaspora Affairs Naftali Bennett (left) and Chairman of the Executive for The Jewish Agency for Israel Natan Sharansky join world Jewry’s first online jam session on Feb. 18. Credit: Sasson Tiram

“It has to be random,” explained Ukeles. “Many people want to know why we don’t do an Internet survey or put an ad in the paper and let people call in. It is because once we do that, we have introduced bias.”

Ukeles said there is no way to know if the people that responded are similar or dissimilar from the people who did not respond and his “hunch” is that they are dissimilar. The people who take the time to talk are likely to be “active, have complaints or be joiners.”

Larry Moscow, a partner with Washington, DC’s Maslansky + Partners, a public opinion research firm that works with top companies such as AT&T, Comcast, and NBC, focuses on messaging for its clients—“the actual words people need to tell their story.” He said what companies say is less important than what their clients hear and in the case of the jam session, he cautioned that voices polled were likely not those of the target audience.

“It is at best going to give you a snapshot of how the most engaged think,” he said. “What we need is a snapshot of how the rest of the community looks at things.”

That’s because, whatever plans the group determines to implement, its leaders will have to sell it to the average Jewish Joe.

Galperin and Gurvis said the team knows that. The goal was feedback and not analytical data, though the material that came out of the session was—and is—being analyzed by a team of thought leaders. The session followed more than 100 structured interviews with a variety of lay and professionals from Jewish federations and foundations, as well as a 130-person global planning summit that took place in November 2013 in Jerusalem. Since the fall, content work groups have been delving into seven pre-defined areas that could assist strengthening Jewish identity and Diaspora-Israel relations: formal education, informal education, college campuses, immersive experiences, follow up, community service, and aliyah.

“The jam session was the next step,” Galperin said, noting that the content teams are finalizing recommendations, which will go to the government of Israel for dialogue and resolution. The government is planning to invest roughly \$100 million per year between 2015 and 2020 to implement a yet-to-be-determined program or group of programs. Another \$100 million would be expected to be raised by world Jewry, and still another \$100 million should be raised through program fees.

Gurvis said what content teams “understand clearly” is a need to better invest in Jewish personnel, strengthening the number and capacity of those who touch people, such as teachers, counselors, and emissaries. The other message is there is no getting away from technology.

“We have to find ways in which we can use and leverage technology to support this agenda,” said Gurvis.

With its unprecedented participation by millennials, the jam session supported this sentiment—showing that young people want their voices to be heard, but on their own terms and in a way that is comfortable to them. But both insiders and outsiders say there are still too many unknowns to judge whether the project can and will be successful. Jeremy Ruden, a spokesperson for the Ministry of Jerusalem and Diaspora Affairs, told JNS.org, “The implementation process is still being ironed out.”

Sam Sokol, Jewish world correspondent for the Jerusalem Post, described his and others’ attitudes as “hopeful and cynical at the same time.”

“There is no governance structure. They are still working out program details. ... Will programs be funded directly? Will money go into a big pot?” said Sokol. “There will be arguments. People are going to want their say. ... There is a long way from a working paper to an action plan.”

At the same time, Sokol called the Israeli government’s willingness to try this endeavor “incredibly interesting and significant.”

If anything, said Gurvis, the jam session will prove a new paradigm for how the government of Israel views and works with Jews outside the Jewish state, a sovereign country relating to a voluntary and sometimes unorganized Jewish community. According to Ruden, there are six government ministries involved in the project.

For now, interested people can still visit <http://securingthejewishfuture.ning.com> to read the jam session dialogue. Galperin said content papers and recommendations would continue to be updated and posted to that website. Maybe the Jewish world will even jam together again.

Said Gurvis, “We’re not trying to swallow the whole ocean in one gulp.”

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# Its Time To Start Hanging Up Our Clean Laundry

DION COHEN  
SYDNEY JEWISH REPORT

One of the aspects that define a dynamic community is the presence of different voices being expressed, and the murmurings between community members that it evokes in response. It is a sign of a free society. We, who are so privileged to be part of this society, have been exposed to such freedoms for so long that we almost take this liberty as a given.



Last month I attended the Premier's Multicultural Awards ceremony for the nomination of David Ossip's Beyond the Bridge article on Multiculturalism. This event epitomises the existence of such press freedoms for the diverse communities that comprise our Australian democracy.

David went on to win the award in the category of best Multiculturalism article. I would like to congratulate Zeddy Lawrence on the award for his article "Enough is Enough" which won in the category of best editorial / commentary. The article reported on the occurrence of child abuse at a religious College in Melbourne in the 1970s. I fully endorse Mr Lawrence's view that it is time for the truth to come out, and for our spiritual leaders to take the lead.

In the same vain, we benefit as a community from individuals and organisations who call to order the actions of others within the

community. We are privileged as a society to be afforded this additional freedom of expression. I was one of the intrigued observers at last year's Montefiore 2013 Annual General Meeting where Millie Phillips raised her motion to restructure Montefiore finances in order to release much needed funds for Jewish education. Ms Phillips has recently publicised a similar business focussed viewpoint relating to the recent sale by Masada College of its Lindfield campus.

I strongly support the existence of investigative journalists and watchdogs within the community. Where they are correct and justified in their assertions, they are effective in exposing rogue behaviours – be they crimes, breaches in corporate governance, corruption or compromise of individual rights. What I do, however, find uncomfortable, is the disproportionate exposure that these articles receive. I feel this result is a disproportionately negative, distorted perception of the community institution or individual in question. I also wonder whether back door diplomacy would yield a more positive result for the community as a whole.

I have very little understanding of the risk of child abuse in educational institutions, the cost ratios of high quality community aged care institutions caring for a large percentage of Holocaust survivors, or the process that one should follow on the sale of a community asset. However, I am absolutely certain that the incidences reported on within these Jewish institutions do not diminish the overly positive contribution that these organisations

make to the welfare and continuity of our community. I, myself, am not a Chabadnik, but am an active member of one of their shuls. In addition, I served briefly on the Masada School board. As such, I have witnessed first-hand the significant amount of time volunteered by the devoted members of these organisations and the unfailing effort invested by them to selflessly provide assistance to community members and organisations. The vast majority of the general community lack an understanding of the extent of effort and time contributed by these individuals, yet the overall community benefits tremendously.

I wonder whether the writers of the poignant but besmirching articles have contemplated the impact that their reporting is having on our children? How is it affecting their sense of Jewish pride, and will it sway their Jewish choices later in life? What impact is defamatory reporting having on dividing us as a community or in influencing the decisions of future donors to community schools, shuls and other organisations? And then, going further afield, how is it influencing the opinions of our non-Jewish neighbours?

Should we not be giving higher weighting to the many positive newsworthy items? The Sydney Jewish community was founded largely in the aftermath of the Holocaust by individuals that were psychologically scarred and who had no resources. From this they successfully developed a vibrant community, with abundant support organisations for the aged and disabled, shuls from every walk of Judaism and numerous Jewish schools

that have become centres of excellence. They built the structures that established the community on a sound footing, and have, over the years, contributed positively to arts, cultural, politics and the overall economy. These are the stories that need sensationalising to appeal to readers and to prompt positive discussion around the Shabbat table.

The existence of free press paves the way for the sharing of positive information, but it also opens the door to the sensationalisation of negative events. Yes, accountability and transparency are important, and that is why unfortunate events in a community must be reported and published to that community. But what is counterproductive, is the over-reporting and the repetitive commentary that these events generate. Journalism within a community should not be at the expense of that community. Articles should be objective both in their content and in the extent to which the subject matter is published.

As a community, we need to reassess the level of negative media that we are putting out there, for us, for our children and for our neighbours. It is time to be an Or Lagoyim (light unto the nation), to stand up and be vocal on our achievements and to acknowledge the hundreds if not thousands of volunteers who tirelessly contribute to our community and are positive role models for society at large. Perhaps, David's Ossip's article on Multiculturalism is a start to this trend - Chol Hacavod, David!

Send in your view

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# IDF seizure of Gaza-bound missiles sheds light on non-nuclear elements of Iran's strategy

ALINA DAIN SHARON AND SEAN SAVAGE  
JNS.ORG

While much international attention continues to focus on the Iranian nuclear program and diplomatic efforts to address it, the Israeli Navy's March 5 interception of an Iranian ship full of Syrian-made missiles bound for Palestinian terrorist groups in Gaza sheds new light on other dimensions of the Islamic Republic's strategy.

"The nuclear program is the fast mover in international discussions, but the delivery capabilities are extremely important," Ilan Berman, vice president of the American Foreign Policy Council in Washington, DC, told JNS.org. "The Iranians are working very diligently on expanding the scope and legality of their missile program (a delivery vehicle for nuclear weapons)."

In the wake of the interception, Israeli Prime Minister Benjamin Netanyahu expressed his concern that while Iran "is conducting these [nuclear] talks, and smiling to the international community, it continues to arm terrorist groups." But White House Spokesperson Jay Carney said the U.S. plans to continue pursuing a diplomatic resolution with Iran on its nuclear program.

"We continue to have enormous issues with Iran, its sponsorship of terrorist organizations, its bad behavior in the region that manifests itself in many ways. And we continue to take all the necessary steps to address those challenges," Carney said.

Besides for Iran's nuclear and missile programs, a "third component that a lot of people don't talk about is the space program," according to Berman. In fact, Iran is the Muslim world's first spacefaring nation, putting satellites into low Earth orbit and even orbiting a chimpanzee. Furthermore, the Iranian space program can easily be converted to the missile program.

"The reality is that the engineering mechanics of it, a space launch vehicle that you would use to put commercial cargo into low Earth orbit is the same technology you'd use to attach to a medium range missile to make it an intercontinental missile," Berman said.

"While Iran has not made the strategic decision to marry all three programs (nuclear, missile, space) together yet, what we do see is progress on each of these three fronts," he said.

According to the Israel Defense Forces, the weaponry on board the seized Iranian ship included dozens of M-302 missiles, which have a range of 100-200 kilometers (62-124 miles).

The weapons were hidden inside cement containers. They were originally flown from Syria to Iran. From Iran, they were shipped by boat to Iraq. The shipment was intercepted as it was being moved by boat from Iraq to Sudan, from where the weapons would have been smuggled to Gaza.

During the nuclear talks, the U.S. has attempted to include restrictions on Iran's missile program as part of a comprehensive deal. But despite that push, Iran has continued to progress on its missile program. The Iranian Revolutionary Guard Corps recently announced that it developed four new advanced ballistic



missiles named Qiam, Qadr H1, Fateh-110, and Persian Gulf.

Ayelet Savyon, the director of the Iran Media Project at the Middle East Media Research Institute (MEMRI), told JNS.org that Iranian leaders have responded to the ship's discovery by blaming Israel and claiming the Jewish state fabricated Iran's role in this incident.

When Israel attributes an operation to Iran, such as the assassination attempts against Israeli diplomats last year in response to the alleged Israeli assassinations of Iranian nuclear scientists, the Iranians "don't take responsibility," Savyon said.

Iranian Deputy Foreign Minister Hossein Amir Abdollahian, reacting to the IDF's interception of the ship, told the Iranian Fars News Agency March 6 that the West, in blaming Iran for the incident, intended to create an internal schism in Iran by cultivating an atmosphere against Iranian security forces, depicting those armed forces as worth of blame for any new congressional sanctions against Iran.

Israel and the U.S. want to step up Western military, security, and political action against Syria and to link any intensification of action

against Syria to Russia, in order to pressure Russia over the crisis in Ukraine, Abdollahian added.

Middle East media reports, meanwhile, reveal that Iran's supplying of weapons to Palestinian terror groups such as Islamic Jihad is an open secret. Islamic Jihad leader Ramadhan Abdallah Shalah admitted to Al Jazeera in 2012 that "the weapons that are fighting the Israeli aggression and arrogance in Palestine come mainly from Iran, as the entire world knows."

"This is no secret. These are either Iranian weapons or weapons financed by Iran," said

in the Arab world today, because the PA sees its greatest enemy in the world not as Israel—but as Hamas—Iran being caught trying to arm Hamas militarily leaves the PA unable to respond. The world sees Hamas being armed and Israel's concern. The PA sees Hamas being armed and worries about itself," Marcus told JNS.org.

"Now [Palestinian media outlets] have the dilemma. Do they criticize Iran for arming their enemy Hamas or criticize Israel for illegal piracy? Their silence so far is an indicator of their dilemma. If Iran continues in its denial that it was their arms and that it was intended for Gaza – the PA may eventually condemn Israel—as they can't afford to alienate Hamas," Marcus added.

But the situation in the Middle East has changed for Hamas. In July 2013, the Egyptian military ousted former Muslim Brotherhood President Mohamed Morsi, who promised close ties with Hamas. Since then, the Egyptian government has threatened Hamas, closing off smuggling tunnels to Gaza and declaring the terror group illegal in Egypt.

"This is flipping back to the status quo because increasingly you see Hamas being squeezed by Egypt. As more doors close in the Sunni world, you'll see Hamas going back to their traditional patrons in the Shi'a world," said the American Foreign Policy Council's Berman.

Berman isn't convinced the massive arms seizure will play a huge role in the nuclear talks.

"Iranian behavior is more consistent than different than it was prior to the outbreak of negotiations," he said. "The Iranians are still the world's leading state sponsor of terrorism, and they are doing all sorts of things to destabilize the region. ... The United States and other world leaders, in pursuit of a deal, have been willing to overlook some pretty significant deformities on the part of the Iranians."

Dr. Emanuele Ottolenghi, senior fellow at the Foundation for Defense of Democracies, said that while the international community "has chosen to believe that the crisis in Syria can be solved following a diplomatic path," some "genuinely believe that Iran—despite its unflinching support for the Assad regime and their contribution to the brutality—could help solve the crisis."

"It is because of this that we see a great reluctance to confront Iran on the matter of Syria or on Iran's support for terror activities and sponsorship of Hezbollah and Hamas," Ottolenghi told JNS.org.

Shalah.

The seizure of the missiles destined for Gaza may also signal a return to closer relations between Hamas and its Shi'a Muslim patrons, Iran and Syria.

For years, Iran and Syria were Hamas's main patrons, providing the terror group with financing, training, and weapons to attack Israel. But when protests broke out against Syrian President Bashar al-Assad in 2011, exiled Hamas leader Khaled Mashaal voiced support for Syrian demonstrators. Mashaal eventually closed the terror group's office in Damascus and relocated to Qatar. As a result, Hamas began growing ties with Sunni Muslim powers such as Turkey, Egypt, and Qatar. Consequently, Iran began limiting funding to Hamas.

According to Itamar Marcus, the director of Palestinian Media Watch, the Palestinian Authority (PA) has not yet responded to the Iranian arms ship because of its complex relationship with Gaza-controlling Hamas.

"Whereas the PA instinctively will blame Israel for everything wrong in the world, including the revolutions and internal fighting

  
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**RABBI CHAIM INGRAM**

The halacha states "when Adar arrives we must increase our joy". Why, if I am supposed to be happy, are Tachanun (supplicatory) prayers said throughout the month (unlike Nisan)? They don't make me happy!



(NB This was an actual question asked me by one of my students!)

It is a given that when we celebrate historical festivals, we are not just commemorating them, we are meant to relive the experience we are celebrating. On Pesach this is most in evidence when we declare, as we do in the Hagada, that "in every generation a person must see himself as if he personally exited Egypt". (Pesachim 10:5)

On Shavuot too we 'receive' the Torah anew by remaining awake all night in study and on Succot we relive the forty-year desert experience when we were reliant on the protection given us by the One Above. Similarly on Chanuka we recreate the growth of the oil miracle by augmenting the number of lights nightly.

°°°Purim is different from all these

festivals in one important respect.. That is: we do not say Hallel. Our Talmudic sages question this (Megila 14a) and the response of Rava is perhaps most poignant. Hallel begins with the verse "Give praise, you servants of G-D" (Psalms 113:1). Following the Exodus we were, indeed, servants of G-D and no longer slaves of Pharaoh. But following the deliverance of the Jews from Haman's clutches, they still remained servants of Ahashverosh. This reinforces the Gemara's assertion a few lines earlier that we do not say Hallel on Purim because the miracle occurred outside the land of Israel. Piecing the two statements together we can say: the deliverance of Purim was followed sadly by disillusionment on a national scale.. The Jews remained in galut (exile), subjects of the Persian king.

But not only on a national scale. Esther was, in many ways, a tragic figure. The heroine of the Purim story, Esther laid her life on the line by going into the king unbidden. She ultimately succeeded in her brilliant psychological strategy and saved her people ... but remained married to a despotic king in a forced union. It is no whim that the psalm intrinsically associated with Queen Esther in the Midrash is Psalm 22. "My G-D, my G-D, why have You forsaken me!"

Continued on page 7

## Harkham Wines: Ancient Meets Modern

**THE KASHRUT AUTHORITY**

We are now in the month of Adar ... it is technically called Adar 'Sheni', so it is really a double celebration. This is definitely a happy time of the year and of course, we are also about to celebrate Purim. To recap: Purim, as we know, is a story based on the biblical book of Esther and after some anxiety on the part of many, Queen Esther saved the Jewish People. The curtain effectively opens, if you will, with King Achashverosh hosting a grand party with royal wine in abundance.

Please note: this will not be an article recounting the story of Purim with its heroes and villains. And here we must pause ... just as kosher wine was valued and respected in ancient times, so too there is a kosher wine made in the Hunter Valley that is of such an impressive standard it would have been served by royalty. Truth is, in the modern world, it has such a high reputation on a global scale among those who truly understand viticulture; it has been chosen by Head Sommeliers and served to those at the top levels of government and yes, even to Oprah Winfrey.

This year, Richard Harkham launched a project of epic biblical proportions – Richard, together with Rabbi Gutnick from The Kashrut Authority, worked together to produce wine in the same method as was carried out in Temple times. Richard elaborates, "We embarked on this biblical project using no electricity, and everything was done by hand. It is known as 'orange wine', this is a white wine made keeping the Semillon grape skin on. This process is known as wild-fermenting in hand-crafted clay pots and sealed with beeswax. We manually de-stemmed 160 kilos of grapes

over seven-and-a-half hours; machinery can do this today in 3 minutes. Yes, this was extra work with extra love thrown in. Re-enacting the steps to make the holy wine from the Bet Hamikdash was an eye-opening journey for us all."

Harkham Wines are natural and preservative-free. And the Harkham philosophy of "taking from the Earth and giving back" is directly relevant to the story of Purim. After all, two of the four mitzvot of Purim involve giving to others, especially those in need. And that's exactly what Richard Harkham and his team have embarked upon. Establishing a charity initiative in 2013 called 'Random Acts of Kindness', Harkham Wines donate \$1 from every bottle sold from the tasting room or cellar door in the Hunter Valley. The inaugural project casts a spotlight on the plight of young girls in Kenya and has resulted in the construction of a dining hall connected to the Saikeri Boarding House – offering girls access to safety, shelter, food, water and an education.

Harkham Wines are award-winning. The 2014 harvest has just finished and has been hailed one of the best yet due to exceptionally good weather. Richard Harkham adds "producing quality kosher wine is an honour for my family and we are proud to have just released two new kosher wines: Lulu's Shiraz and Harkham River Burgundee."

Purim Sameach.  
[Note: To contact Harkham wines email: info@harkhamwine.com or purchase directly from Glick's on Hall; Krinsky's or Vaucluse Cellars. Harkham Wines are all produced under the supervision of The Kashrut Authority]



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Keeping kosher made easy! | Ph: 9365 2933 | Fax: 9365 0933 | www.ka.org.au



# Bnei Mitzvah kids stand up with Jewish Aid Australia

## JEWISH AID AUSTRALIA

A group of bar and bat mitzvah aged kids find themselves in a convenience store. They have a simple task: "Buy something for \$2 that will nourish you and keep you full for the day". And so the lesson begins.

This experiential lesson is part of Jewish Aid Australia's eight-week Stand Up course for bnei mitzvah students, run four times per year.

After the activity, students will discuss the issue faced by more than half the world's population each day - to survive on less than \$2. They talk about kids their age around the world who need to work, leaving them unable to finish school. Some students connect the dots to stories they have heard about their own grandparents failing to complete school and needing to work to support their families.

Stand Up focuses on the relationship between participants' Jewish identity and their identity as global citizens. By offering the tools for participants to actualize Tikkun Olam (repairing of the world) and to truly understand the root causes of social injustice, we are cultivating a generation of Jewish leaders who are mensches and who have the tools to act for meaningful change.

Parents' interest in Jewish Aid's Stand Up program is piqued because of the opportunity the program offers for their children to develop an outward understanding of the world.



JAA offers the Jewish community meaningful outlets for social action and, a way to "not stand idly by" the many injustices that exist today.

In addition to the Stand Up program, the organisation works in partnership with two other communities who have requested support. Jewish volunteers provide a Homework Club to children from the refugee Sudanese (Darfuri) community. A long-term relationship with four Aboriginal communities links volunteers to provide homework assistance and youth development through various programs.

JAA believes that the Jewish community has a responsibility to actively care for others in addition to ourselves. As articulated in Rabbi Hillel's famous quote – "If I'm not for myself, who will be for me? If I'm only for myself, what am I? And if not now, when?"

JAA's goal of "making social justice part of the mainstream Jewish conversation" begins with the youngest members of our community.

Stand Up will take place on the north shore and in the eastern suburbs on Sunday afternoons with a maximum of 12 students. To register, please go to [www.jewishaid.org.au/stand-up-sydney/](http://www.jewishaid.org.au/stand-up-sydney/)



## SJR appoints Regional Manager

The Sydney Jewish Report has appointed Stacey Potash as Regional Manager for Eastern suburbs.

Stacey is a passionate community member who is integrally involved in Mount Sinai College and a number of Jewish organisations. Stacey will be involved in both the coordination of articles from members of the community as well as managing advertising. SJR Director, Dion Cohen, commented that Stacey's level of enthusiasm and passion for community makes her the ideal person for the organisation in its early stage of development. We welcome Stacey to the team!



An **innovative** 6-part social justice education experience that engages Bar and Bat Mitzvah aged students, facilitated by the **dynamic** Jewish Aid Australia education team.

Stand Up empowers young Jewish Australians to become changemakers in the community by upholding **Jewish values** of Tikkun Olam, Tzedakah and Chesed.

Stand Up engages participants to explore and address **21<sup>st</sup> century challenges**: social cohesion, poverty alleviation, equitable distribution of wealth and human rights.

To participate or for more information:

[jewishaid.org.au](http://jewishaid.org.au) // [facebook.com/jewishaid](https://www.facebook.com/jewishaid)  
[sydney@jewishaid.org.au](mailto:sydney@jewishaid.org.au) //



**COA Sydney**  
Enriching the lives of Jewish Seniors

## Social Worker 3-4 days/week negotiable Eastern Suburbs

COA is a provider of services to Jewish Seniors, frail and aged, and younger people with disabilities.

Working with a supportive team of professionals and volunteers the Social Worker provides comprehensive home based assessments, advocacy and referrals for new and existing clients. Develops and implements case plans to assist clients in maintaining independence at home.

The successful applicant will have a demonstrated ability to provide a high standard of social work service in a community setting.

*Other essential criteria are:*

- Tertiary qualifications in Social Work
- Experience working in aged care in Australia including; experience in assessment, advocacy, care coordination/case management or other relevant service provision/coordination role
- Demonstrated high level written and verbal communication, and interpersonal skills, and the ability to proactively engage with clients, their families and carers to enhance service delivery
- Own car and current driver's license
- Computer literacy

*Desirable criteria include:*

- Ability to work with older people from diverse backgrounds
- Initiative and ability to work with limited direction

Please apply via email to [coa@coasydney.org](mailto:coa@coasydney.org); fax 9369 3535. For further information and job description please call Julia Golding on 9389-0035.

**Applications close Friday 11th April 2014**

Salary and conditions as determined by Social, Community, Home Care and Disability Services Industry Award 2010 (SACS award).



# Preserving the ethos of a community

**GEOFF TOISTER  
STRATHFIELD SYNAGOGUE**

What becomes of an Australian Jewish community after its members move on and its synagogue is abandoned? At best, its records are deposited in an archive and its



artefacts donated to a museum. At worst, it is forgotten. A more outgoing response to the situation is suggested by a website dedicated to the Strathfield Synagogue.

The synagogue closed its doors for the last time at the end of August last year, but now a former member of the community has established a website to showcase the unique spirit of the community.

The website reveals that in its heyday The Strathfield and District Hebrew Congregation was a vigorous and flourishing community. Surfing its pages, we discover a cohesive congregation

committed to religious tradition as well as a centre for educational, social and Zionist activities.

The site, at [www.strathfieldschule.weebly.com](http://www.strathfieldschule.weebly.com), is of interest not only to former members but also to those seeking to establish new communities. Somewhere in the Strathfield experience they may find inspiration and ideas for their own way forward. Researchers, too, will be rewarded with evidence for the diversity of Sydney Jewry.

The moderator of the site points out that it is a work in progress and appeals to anyone who was ever associated with the community to contribute supplementary content. Information relating to activities during the 70s, 80s and 90s is particularly sought, as are copies of the community's journal, "The Centre". The site is designed to accommodate all manner of material, whether text files or image files, fact or fiction, documents or reminiscences. The Sydney Jewish Report is pleased to use its pages to support this worthwhile project.



## In heaven's name why

Continued from page 5

of all our festivals, has a harrowing core. This may help us understand more fully two very well-known practices peculiar to Purim.

The first: is recorded in the Talmud (Megila 7b) as a halacha. "One is obligated to become intoxicated with wine on Purim ad delo ya da until one does not know the difference between arur Haman the cursed Haman and barukh Mordechai the blessed Mordechai."

Extraordinary! Judaism is a way of life that stresses knowledge and learning. Yet here is a unique halacha, one that urges us to reach a state where we do not know,

There can be only one explanation. It is too painful to 'know!' The reading of the Megila with its troughs and peaks and troughs and ultimate peak of triumph slowly gives way (if we study the history) to the realisation that we were, in a sense, 'had'; yes, we were saved physically but spiritually we remained in no-man's land. The nation was expecting the prophecy of Jeremiah of seventy years of Babylon followed by the return and the second

Temple rebuilding to immediately ensue following the events of the Megila. It didn't. Fifteen years earlier, building had commenced at the behest of Cyrus king of Persia but was almost immediately halted. No redemption is in sight!

So we seek to relive the Purim experience. On Purim we are meant to be happy and celebrate the deliverance of our nation. But it is too difficult when we recall its immediate historical context and the sense of let-down following the deliverance.. So we drink ad delo yada until the demarcation lines between our negative and positive memories are blurred.

Secondly: it is a custom to wear disguises on Purim. Interestingly the age-old, time-honoured custom is the wearing of masks. Dressing up in fancy costumes was a later innovation. The donning of masks symbolises historically the masking of our true feelings. We know we must be happy but, when we examine the Purim story in context, it is oh so difficult! Now we can understand the full import of the halachic instruction "when Adar arrives marbim be-simcha we must increase

our joy." No such instruction exists regarding Nisan, the month of Pesach or the period leading up to Succot, the most joyous of all our chagim. The reason is: we don't need to be told to be happy at these times. Only in Adar is the increase of joy, as it were, 'forced' upon us. We must 'behave joyfully' even if we don't feel like it!

Now too, we can understand why Tachanun is not suspended. The joy of Adar comes from without, not from within. Recreating the experience of the month of Purim means viewing the month in context. We were delivered but we were not redeemed. We remained in galut, in exile. Therefore Tachanun continues to be said.

BUT .....as befits Purim, there is an ultimate blessed twist in the tale!

The Talmud (Megila 6b) asks whether, in a Jewish leap year (such as this one), Purim should be observed in the first or second Adar. Rabban Shimon ben Gamaliel's response is definitive. It is vital, he says, to observe it in the second Adar "in order to join the redemption of Purim to the redemption of Pesach".

Are the two "redemptions" the same? Clearly not as we see from the Talmudic reference elsewhere in the tractate, cited earlier. What R' Shimon b. Gamaliel implies


is: when a Purim-type redemption occurs, a Pesach-type redemption is lurking just around the corner.

And indeed, historically, that is what occurred. If we turn the pages of history just a little more, Ahashverosh dies and is succeeded by Darius. Two years into his reign, Darius authorises construction of the Second Temple to recommence. Four years later the Temple is completed and the following year Ezra leads the second return to the Land of Israel!

66 years ago, the modern State of Israel was born. Nineteen years later, Jerusalem was reunified. Messianic expectations were in the air. They did not materialise, at least in the short term. Disillusionment set in.

But wait ... the wheels of Jewish history turn slowly but surely. A Purim-type (seemingly natural) miracle occurred in June 1967. But, says R' Shimon b Gamaliel, when a Purim-type redemption occurs, a Pesach-type (supra-natural) redemption lurks just around the corner.

So – be happy! Relive the historical unfolding in its totality! Adar is followed by Nisan when Tachanun disappears! Mashiach is hiding, masked, just around an as-yet-hidden corner!



**Moriah College**  
בית ספר הר המוריה



### Moriah College Primary School

We want to help you make the right decision about your child's education

Let us show you around our school, our family, our community

Have your questions answered, experience our unique environment and meet the people who could make a lasting difference in your child's life

Visit [www.moriah.nsw.edu.au](http://www.moriah.nsw.edu.au) to register for one of our school tours:

■ Monday, 24 March 2014 ■ Thursday, 1 May 2014

**Tours of the Primary School commence at 8.40am and end at 10.15am**

Participants will have the opportunity to visit Middle School and High School after morning tea at 10.15am.

Registration 48 hours prior to the tour is essential for entry to the College.



Moriah College and Mt Zion  
Early Learning Centres

## Open Days




**Shya Redelman Campus**  
115 Glenayr Avenue, Bondi  
**Tuesday, 25 March 2014**

**John I Einfeld AM Campus**  
86-100 King Street, Randwick  
**Wednesday, 26 March 2014**

**The Saunders Family Campus**  
66-68 Dover Road, Rose Bay  
**Thursday, 27 March 2014**

**Mt Zion Rabinovitch Kindergarten**  
30-32 Bondi Road, Bondi Junction  
**Monday, 31 March 2014**

Visit [www.moriah.nsw.edu.au](http://www.moriah.nsw.edu.au) to register for our Early Learning Centre Open Days no later than **Friday, 21 March 2014**

Registration is essential for entry to our Early Learning Centres.

All centres will be open to view from **10.30am – 11.30am** and **4.15pm – 5.00pm**



**Moriah College**  
בית ספר הר המוריה





## Purim 101

### WHAT IS PURIM?

Purim is a Jewish holiday that commemorates the reversal of fortune of the Jews in Persia, believed to be between 539-330 BCE, who went from being sentenced to death to witnessing the death of their sentencer, Haman.

### HOW DO WE CELEBRATE IT?

Purim takes place on the 14th of Adar, though in Jerusalem the holiday is observed on the 15th. This typically falls out in February or March. The holiday is associated with several mitzvot, or commandments, including reading the Megillah -- the book of Esther -- eating a feast, or Purim Seudah, and delivering gifts to the poor. The holiday is preceded by a minor fast day called the Fast of Esther, which commemorates the three days of fasting Esther undertook before appealing to King Achashverosh on behalf of the Jewish people.

### WHAT DOES IT MEAN?

Purim is the story of the survival of Jews in a Diaspora community at a moment when they seemed doomed. Some struggle with the end of the book of Esther, which describes an

uprising after Haman was hanged in which tens of thousands of Persians were killed. While God is not explicitly mentioned in the Book of Esther, religious Jews and Rabbinic commentaries interpret the story as an example of the behind-the-scenes role of divine intervention in Jewish survival.

### WHAT IS THE HISTORY BEHIND PURIM?

The history of Purim, relayed in the Book of Esther, tells the story of Esther who became queen with the help of her guardian and relative, Mordechai, who helped save King Achashverosh by reporting a plot to kill him. Haman, jealous of Mordechai, decided with the encouragement of his wife to kill the Jews and drew lots -- or in Hebrew, Purim -- to choose a date on which to kill them. Esther used her influence to petition on behalf of the Jews and Haman and his sons were sentenced to death for his plot.

Read more: <http://www.jta.org/category/jewish-holidays/purim#ixzz2uWBj40cP>

## What inclusion means

CLAIRE VERNON  
CEO JEWISHCARE

The introduction of the National Disability Insurance Scheme (NDIS) has been a long time coming and the eagerly awaited rollout across Australia

will occur in the next few years. It will mean people with a disability will have individual funding to enable them to exercise choice and control to purchase the supports they need.

The JewishCare Board and staff are well briefed on the initiative and are working through the implications and the way forward for the people we support. JewishCare supports over 100 people with an intellectual disability and their families with support ranging from casework from our professional staff, the provision of respite care, drop-in support for people with a disability who require a few hours of help each week to allow them to live in their own homes, to 24/7 Supported Accommodation in one of our four houses. Many of the people we support do not receive sufficient funding from the government and the Jewish community is supplementing the support with community funding.

Less public attention is being shone on the National Disability Strategy of asking all of Australia to reflect on the way we respond to people with a disability and to emphasise inclusion in every aspect of our lives.

A few years ago I was approached by a member of the community who knew a family with a young child with a disability. She wanted to know what JewishCare was doing to assist. While happy to talk generally about our services I asked her



whether she had approached the family to ask how she could help. Perhaps offer a night of babysitting; cook a meal; drive them to an appointment, or invite their child to a play date with your child. Too often the possibility and instinct of freely given support is lost in the debate about formal funded supports and services. Yet those random acts of kindness are what families talk about as making a difference.

Families with children with a disability want what we all want as parents for our children to be accepted and to have friends. As one mother told me her dream was for her 8 year old son to be invited to a birthday party with his friends. The fact that was not happening was breaking her heart and no amount of funding and formal support services would make up for that hurt.

One of the performance measures for success which we use in our 24/7 Supported Accommodation program is for the residents to have some activity at least once a week which is not about 'disability'. When we map out the hours of their day, too often it is spent in supported employment or at home with disability support workers. However a regular activity like going to the pub with friends or going to a movie with someone is what they want to do.

JewishCare is always looking for volunteers who will commit to getting to know someone with a disability and just spend some time with them. Like taking them to the gym, going for a walk or including them with your friends. It seems to be a tough ask.

So while the NDIS will provide choice and control and additional funding, it is being included which is often on the top of the list and that is one thing money cannot buy.

The next NSW Board of Deputies Plenum which is being held on 18 March is on the topic of disability

## A Guide To Understanding The Sydney Jewish Report

We had an inspiring and informative experience walking the streets of Bondi and Rose Bay speaking to distributors and readers of our papers and responding to their questions. We thought we would try to clarify some of the more commonly asked questions:

### 1. Why does the SJR appear so focussed on the Sydney North Shore

The precursor to the SJR was Beyond the Bridge, a monthly newspaper for the North Shore Jewish community. Launched in August of 2013, we released 4 editions of that paper during the calendar year. We have retained Beyond the Bridge as an insertion into the SJR which forms a separate eight page pullout from pages 8 – 16. We have attempted to differentiate this component of the paper by colour coding and branding it separately in the page headers. We have also stapled this section separately.

There are currently 33 community organisations that contribute to the SJR. Of the total, 8 are North Shore organisations, 6 are exclusively Eastern Suburbs community organisations and 19 are based in the East but are focussed towards the entire Sydney community. In time, we look forward to more Eastern Suburbs community organisations

becoming regular contributors and advertisers.

### 2. How often is the paper distributed

The paper is distributed monthly.

### 3. What is the goal of the paper

We see the paper as a platform for positive change in the Sydney Jewish community. We are supportive of and will give free exposure to all community based initiatives. Our focus is on community – not a particular religious stream, ideology or political affiliation. Our strategy is to get individuals to actively engage in community issues and to share ideas. This, in turn, we believe, will foster a sense of belonging, a willingness to support our institutions and a pride in our community.

### 4. Do we see ourselves as a competitor to the Australian Jewish News

No. The Australian Jewish News is an established Jewish newspaper employing professional writers and editing staff with a focus of covering local as well as national and international events.

The SJR on the other hand has no writers or editing staff. The local content in the newspapers represents voluntary submissions by members of our community

and the Jewish organisations that represent us. We do not aim to cover all community functions or report on all aspects of Jewish events.

The SJR is driven to make a positive contribution to our community. We are not driven by profits, but rather aim to cover our costs on a monthly basis.

### 5. Will the paper continue to be freely distributed in the future?

Yes. Our goal is to distribute in a manner which allows every Jewish household to obtain easy access to the paper, and in addition, we distribute directly to all Jewish old age homes, and Jewish patients in hospitals. We estimate that we have achieved a 90% coverage in the North Shore Jewish market, and aim to achieve similar results in the East. At present, we distribute from around 50 locations throughout Sydney. We aim to double this distribution over the next 3 months.

Our advertising rates are significantly below market price in an attempt to afford the opportunity of advertising in our paper to every community organisation and Jewish business, whether it is a corporate organisation or a small business. We are willing to offer special discounts to first

time advertisers so that they may test the effectiveness of our media channel. We are dependent on our advertisers to continue funding our operating costs.

### 6. Can anyone submit articles? Will they be edited?

Yes and No. We encourage all community organisations and members to submit articles. We will not edit articles. The editor has full discretion on what articles will ultimately be published. It is also a primary value of our paper to adopt a positive approach to community affairs. In turn, we will not publish articles or accept adverts that:

- Report negative events within the community, or degrade institutions or community figures.
- Are anti-Zionist in nature.
- Advertise non-Kosher products
- Encourage or promote non-orthodox practices such as the merits of burial or cremation.

### 7. Can we receive the paper electronically?

Yes. Join our facebook page at [www.facebook.com/sydneyjewishreport](http://www.facebook.com/sydneyjewishreport) to receive an electronic version of the paper.





# BEYOND THE BRIDGE

A newspaper for the North Shore Jewish Community

FREE VOL. 6 Friday, 14 March 2014 / 12 Adar II 5774

## Celebrating Multiculturalism – A Jewish Triumph!

TALI WAINER

On 13th February 2014, at the Premier's Multicultural Media Awards, David Ossip received an award for Best Article on Multiculturalism of the Year, published in the October 2013 edition of Beyond the Bridge, as well as last month's Sydney Jewish Report.

The Premier's Multicultural Media Awards are one of the feature events of Multicultural March, a celebration of one of the State's greatest assets – its cultural diversity. The awards were conducted by the NSW Community Relations Commission and adjudicated by an independent panel of academics and media experts. In light of the fact that, as Mr O'Farrell's noted, "NSW has many ethnic media outlets that publish, broadcast and televise in dozens of languages and represent hundreds of multicultural communities"- Ossip's award is an amazing personal achievement as well as a proud moment for Sydney's Jewish Community.

David's article reaffirms the benefit of Multiculturalism through exploring the experience of the Jewish community. As David explained in his acceptance speech, the article entitled 'A Nation of Tribes' sought to explore the tangible contribution of those who have lived the merits of multiculturalism



and continue to live it. David observes that the Jewish community has grasped the tolerance and acceptance that Multiculturalism provides but also demands that its members integrate and contribute to the broader community.

Eloquently expressed, Ossip's article expresses the belief that strength is created in our society as a whole when each individual is invited to access his uniqueness and fulfill his potential; when supportive communities are built and commitments are made to

one another – regardless of whether it's a mosque, church or synagogue which brings us together. According to Ossip, the goal is to become a harmony of different elements, where groups with diverse histories, beliefs and practices can exist in their own entities, and yet unite, in respect and appreciation, to make the whole greater than the sum of its parts. Ossip expressed his belief that this is the society that we have created here in Australia and spoke of the awards ceremony

as a celebration of this achievement.

20-year old David Ossip was born, raised and educated in St Ives. After completing school at Masada College, David went on to study a Bachelor of Commerce and Bachelor of Law at the University of Sydney. A recipient of numerous academic and community service awards, including the recipient of the Lions Regional Youth of the Year award and an Order of Australia Association Certificate of Recognition for Service to the Community. David is the youngest counsellor in Ku-ring-gai's history and an active member of the Liberal Party.

David is a passionate and enthusiastic advocate for residents, and seeks to make a positive contribution to the future of our community. He explains, "the single caveat in ensuring that multiculturalism does not create a nation of tribes, is a commitment to integrating and working together for the greater good".

It is now up to us, Sydney Jewry, to work together to create a strong and united community. Can we celebrate each individual's potential and achievements as well as become a harmony of our differences where our diverse intra-cultural beliefs and practices can exist and yet unite in respect and appreciation. Can we, as David Ossip advocates, "make a whole greater than the sum of its parts"?

BEYOND THE BRIDGE  
A newspaper for the North Shore Jewish Community

save the date!  
music & sundowners  
in the park

come enjoy live music on sunday,  
Sunday 23rd March 2014  
at carcoola park,  
carcoola road, st ives  
from 3pm.

no cost

Sponsors:  
Kosherlicious  lewis king blumberg 

Watch David's  
acceptance speech





# Give "Him" Your Best

**RABBI NOCHUM SCHAPIRO**  
CHABAD – NORTH SHORE

A community member who had just built a beautiful new home contacted me and asked me if I could please come to his home to help determine how many mezuzot he would require. In addition, he asked me if I could please put the required mezuzot onto the doors of his home with the required blessing.



After looking around his home, I advised him that a home of this size required many mezuzot and discussed the options of sizes and prices.

When we began to discuss the prices, he made it very clear that he only wanted the cheapest mezuzahs.

I was a bit taken aback, as a few moments before, the home owner was telling me about how much he spent on the entire building project.

In my mind, this would be one of the best investments he could make for his home.

Not only would the mezuzot bring blessings and protection, spiritual energy and holiness into his new abode, they would be a constant display of appreciation to Hashem for the blessings of every room in the home. The mezuzot would serve as a constant reminder of the higher purpose to the bricks and mortar.

Is this the time to withhold our money? When we can imbue our homes with mitzvot and holiness?

I quoted Maimonides (Rambam), who, when reflecting upon the Torah portion dealing with sacrifices, makes the following observation.

The verse stipulates how the best parts of the animal are to be placed upon the altar.

This is telling us, says the Rambam, that one who desires to gain merit for himself, subjugate his evil inclination, and amplify his

generosity should bring his sacrifice from the most desirable and superior type of the item he is bringing. For it is written in the Torah [Genesis 4:4]: "And Abel brought from his chosen flocks and from the superior ones and God turned to Abel and his offering."

The same applies to everything given for the sake of the Almighty who is good. It should be of the most attractive and highest quality. If one builds a house of prayer, it should be more attractive than his own dwelling. If he feeds a hungry person, he should feed him from the best and most tasty foods of his table. If he clothes one who is naked, he should clothe him with his attractive garments. If he consecrates something, he should consecrate the best of his possession. And so [Leviticus 3:16] states: "All of the superior quality should be given to God."<sup>40</sup>

There are 2 ways to view mitzvot. We can view the performance of mitzvot as fulfilling an obligation, a duty which is incumbent upon us, in which case we will do whatever we can to "get away with" the bare minimum. One who views mitzvot in this way will, for example, feel that it is sufficient to have a simple room to pray in, and why spend money beautifying a shul.

The other perspective is that we appreciate and truly feel that it is a privilege to do a mitzvah, fulfilling the will of Hashem, and if I build a beautiful home for myself how can I not build a beautiful home for Hashem where I connect to Him?

If it's simply a duty, we may ask the question, Why should I put good quality mezuzot on my home when I can put that money into another, more important aspect of my home.

So next time you do a mitzvah put a little extra thought into it. Put a little extra effort into beautifying that Shabbat table, do a favour for someone with a smile, not just out of duty, because the best you have "should be given to G-D".

# Gratitude for the undeserving

**RABBI GAD KREBS**  
KEHILLAT MASADA SYNAGOGUE

Whenever someone returns from a lengthy journey, or recovers from an illness or survived a life threatening situation, the custom is for the individual to make the blessing



"בוט לך ינלמגש תובוט מיביחל למוגה"

"Who causes good things to happen to those liable and cause only good to happen for me"

The blessing is often recited together when receiving an aliya and always in front of a minyan. The crux of the blessing is that I realise that I am undeserving of the kindness that I have been the recipient of.

The blessing is a replacement of the original Thanksgiving offering that features in this week's Parsha, where an individual feeling a great sense of appreciation to Hashem would offer a sacrifice as a token of that appreciation.

Throughout the world of positive psychology the correlation between

appreciation and happiness is almost the main thrust in the study of the science of happiness.

The concept of appreciation is NOT saying thank you! It is a sense of being an undeserving recipient of kindness. The need for the term 'undeserving' is crucial, because so long as we believe that we deserve or are entitled to something we will struggle to show any real sense of appreciation; because we believe we have earned it.

In truth there is very little that we deserve in life. We didn't do anything to 'deserve' to be born. We didn't do more than others to 'deserve' our good fortune of health, love, family or prosperity. They are gifts.

We live in an age of entitlement. People talk of rights not privileges, expectations not responsibilities, demands not allowances. Misery, in contrast, is the sense of not getting what we believe we deserve, of life not living up to our expectations.

The thanks giving offering, or blessing, is coming to the realisation that we are undeserving of the kindness we've received- and that should make us truly happy.

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**A huge thanks to all our friends and family for the incredible support, love and care over the last few weeks.**

**Zach is looking forward to meeting everyone soon!**

**David and Jenna Sandler.**

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# KM Cares – A Kehillat Masada Synagogue Initiative

KM Cares, an initiative of Rabbi Krebs of Kehillat Masada Synagogue, has recently added another string to its successful bow: delivering a basket of baby products together with a brightly coloured Mazal Tov card to its members who have given birth; and judging by the reaction of the first recipients, the idea has certainly been very well received!

The KM Cares working group was formed approximately four years ago and since inception, has operated in a dignified and quiet manner for the benefit of the Jewish community on the Upper North Shore.

The primary role of KM Cares is to provide services to families confronting crises and trauma. These may be as a result of bereavement, change of marital status, illness, trauma in the family, or financial problems and concerns. Although we would prefer that the need for KM Cares was unnecessary, we feel privileged that we have an opportunity to assist people in their times of need.

In the last 12 months KM Cares has distributed more than \$20,000 worth of financial support to families struggling with the difficulties of day-to-day living. Beyond this amount, KM Cares has paid close

to \$5000 for the provision of essential professional services unaffordable to these families, such as psychologists and therapists.

***The primary role of KM Cares is to provide services to families confronting crises and trauma. These may be as a result of bereavement, change of marital status, illness, trauma in the family, or financial problems and concerns.***

We further owe an enormous debt of gratitude to the numerous lawyers, doctors, dentists, accountants, financial planners, optometrists and tradesmen who have offered their services pro-bono. They are always willing and eager to assist and their great kindness is an asset to our community as a whole and to the recipients in particular. Rabbi Krebs ensures strict confidentiality in circumstances where these dedicated

professionals have offered services to those in our community who are in need.

To date, KM Cares has assisted over 10 families in the last six months alone.

Another area that KM Cares is involved in is preparing meals/cakes for families who have suffered bereavement, illness and hospitalisation or for those who have recently given birth.

One of its weekly tasks is the visiting of Jewish patients at the SAN Hospital in Wahroonga by a volunteer, drawn from its roster system. The opportunity for a patient to spend time chatting to someone often provides a refreshing change from

what is sometimes the loneliness of hospitalisation. Similarly, the Shabbat package which the volunteer brings, comprising two mini challot, a bottle of grape juice and a Refuah Shlema card, is a welcomed gift. The success of this weekly project has seen the number of such visits reach approximately 160 in the 12 months to December 2013.

KM Cares has also been instrumental in compiling, printing and distributing a Shabbat Customs booklet to the Kehillah's membership. This helps members to understand why we do things in a particular manner on Shabbat and allows them to explain these to their children.

This initiative drew justifiable praise and as a result, plans are now underway to extend this idea to other similar, worthwhile topics.

The Kehillat Masada's membership has been extremely supportive of this fledgling group, both financially and with volunteers, whenever called upon. In its annual KM Cares Tzedakah Box campaign, an amount in excess of \$36,000 has been raised over the past three years for the benefit of KM Cares.

# Masada College Junior School Relocation Celebration – An event not to be missed!

To celebrate the relocation of Masada College Junior School to St Ives, the school is holding a fun afternoon for parents and children. With a full program of activities catering for children from pre-school through to Year 6 it is an outing not to be missed.

The celebration will be starting at 3.30pm on Sunday 6th April and finishes at 5.30pm with a Sausage sizzle. Bring your family and friends and spend the

afternoon with us as we welcome you to our new campus.

There is something for everyone! Participate in craft activities and a full hour of organized sports including tennis and soccer.

Have your face painted by our professional face painter. The older children can show their skills in the basketball shoot out competition. We will be closing off an area in the car park

and creating a bike circuit. Bring along your bikes, scooters and helmets to join in. The children will be performing on the day. Come and listen to our Junior School choir and experience our talented children as they provide the afternoon's musical entertainment. The dads have not been forgotten with a golf competition. Closest to the flag will take away first prize. There is so much more, including competitions,

raffles and games. Plus, one lucky person will have the chance to WIN an iPad Mini!

Come and see our wonderful new location and Junior School facilities. You can enjoy food, drinks and a chance to catch up with friends. Join in the fun and share in our celebration. It will be a great afternoon for the whole family.

SUNDAY 6TH APRIL, 3.30 – 5.30PM – Michael Faktor Campus, ST IVES





**MASADA COLLEGE JUNIOR SCHOOL & ELC**

**'RELOCATION CELEBRATION'**

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3.30PM – 5.30PM  
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**PLUS MANY MORE SURPRISES – DON'T MISS IT!**



# Orthodox women are singing for themselves

DINA COPPEL

A group of women from the North Shore Synagogue have established a regular tefillah group. Supported and encouraged by the Synagogue's Rabbi Paul Lewin and Chazan Zvi Teichtahl, the women now run a regular Rosh Chodesh (New Month) service at 7am on the first day of the new month. The service is run in the North Shore Synagogue's Reverend Katz Library. At the conclusion, a light breakfast is served while a short D'var Torah is given by one of the women attending.

The group started last year with the desire of a number of female members wanting to be able to learn and understand the prayers recited as part of the Jewish cycle, as well as others wanting to participate more fully in services. The women agreed to meet on a fortnightly basis for an hour and started by learning the Hallel prayer. While some members of the group take on the mantle of learning in order to teach, each member participates at their own level. One of the aspects that the group has found most satisfying in relation to Hallel was the learning of new tunes and singing them together. With the assistance of iPhones and recording technology, the women were able to record the tunes and share them to practise at home.

Having learned Hallel in song from beginning to end, the Women's Tefillah Group went on to study Eshet Chayil ("A Woman of Valour", Proverbs 31), at the same time gaining an



L-R: Carol Been, Leona Goldstein, Tina Van Der Heyden, Tracey Sareff and Dina Coppel.

insight into the breadth of women in the Tanach that each line represents.

In 2014, the Women's Tefillah Group have started a program they have called "Prayer Discovery", learning about the reasons for and structure of our prayers and starting to learn and understand the Shacharit service.

The group is open to all women of the North Shore Jewish community. No prior knowledge is required and everyone is made to feel welcome. All women and girls are welcome to join the Rosh Chodesh services.

Enquiries can be made through the North Shore Synagogue. Rosh Chodesh service times can be confirmed with the Synagogue. The next meeting of the Women's Tefillah Group will be on Thursday, 20 March at 7.45pm. Dates are also shown on the Synagogues Event Calendar accessed through their website.



My Rock and My Fortress

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הורים יקרים

בעקבות העלייה המתמדת של תלמידים עם רקע בעברית שמצטרפים לבית הספר מצדה (גם בבית הספר היסודי וגם בתיכון), נפתחו כיתות עברית נוספות שמיועדות לקדם תלמידים אלה ברמה המתאימה להם.

בכיתות אלה מתקיימת תוכנית לימודים בעברית בשם "אופק" שמאפשרת על ידי משרד החינוך הישראלי לתלמידי בית הספר בישראל וכיום הינה התוכנית המובילה בבתי הספר בארץ בתחום החינוך הלשוני.

בית הספר קיבל את הזיכיון ללמד תוכנית זו שפותחה על ידי מט"ח (המרכז לטכנולוגיה חינוכית). התוכנית כוללת מאגר עשיר של משימות הערכה מגוונות המותאמות לתכניות הלימודים והיא כוללת מאגר עשיר של פעילויות לשוניות ומשימות הערכה.

בשל היות התוכנית בסביבה מתוקשבת, התוכנית מאפשרת לכל תלמיד לחזור על החומר הנלמד בכיתה בקצב שלו, להשלים את המטלות כשיעורי בית ולקבל משוב אישי ומיידי מהמורה.

ספרי הקריאה של התלמידים הם "מילה טובה" לכיתות בית הספר היסודי ו"מילה טובה מאוד" לבית הספר התיכון.

כמו כן, בית הספר מנוי על מאגזין "עיניים" המספק נושאים לדיון ולשיחה בכיתה.

כולכם מוזמנים לבקר בבית הספר במסגרת היום הפתוח שייתקיים בתאריך 20 למרץ 2014 בין השעות 14:00-19:00. ביום זה תוכלו להתרשם מהעשייה בכיתה, ולחוות את החידושים האחרונים בתחום הספרות והוראת הלשון. תוכלו כמובן גם לפגוש את צוות המורים ולהתייעץ איתם על התוכנית המתאימה ביותר לילדיכם ועל האפשרויות הרבות שיש לבית הספר שלנו להציע לילדיכם.

בברכה,

צוות המחלקה לעברית

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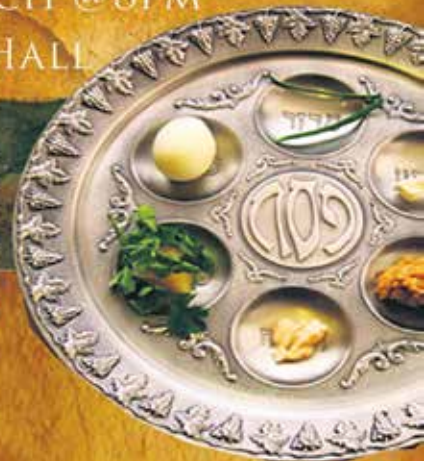
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THE QUINOA CONUNDRUM

WHY AM I ALWAYS HUNGRY ON PESACH?  
CORN IS OUT! RICE IS OUT! HUMOROUS IS OUT!  
(AT LEAST FOR ASHKENAZIM)  
HOW ABOUT SOME GRAIN SUBSTITUTES?  
QUINOA - WORKS LIKE WHEAT BUT IS A GRASS NOT A GRAIN... CAN WE USE IT?



RABBI EVAN WIDMONTE  
KEHILLAT MASADA  
WHAT IS CHAMETZ?

TOOTH PASTE FOR PESACH? DOG FOOD THAT'S KASHER  
LET'S ASH? DO I NEED KIP WASHING LIQUID?  
WHAT'S THE DIFFERENCE BETWEEN REGULAR COKE  
AND KIP COKE? WHY DO I HAVE TO BUY THE MILK  
BEFORE HAND?



RABBI GAD KREBS  
KEHILLAT MASADA  
KASHERING MADE EASY

WHY DOES MY KITCHEN LOOK LIKE THE SHUTNIK?  
DO I REALLY NEED TO BLOW-TORCH MY OVEN?  
WHAT CAN BE KOSHERED AND WHAT NOT?  
HELP ME I'M GOING CRAZY!



RABBI PAUL LEWIN  
NORTH SHORE SYNAGOGUE  
HOW MUCH STUFF MUST WE EAT?

DO I REALLY HAVE TO DRINK A WHOLE CUP OF WINE?  
IS A SHEET OF MATZAH OK? HOW MUCH MARAOR  
MUST I EAT OR IS IT PURELY SYMBOLIC?  
MILKMAN... BUT I'M STUFFED!





# Olam Chesed Yibaneh

NICOLE KAUFFMAN ROBERTS  
NSTE

Last month, my husband David and I boarded a shuttle bus to the Los Angeles airport after returning our rental car. A few stops later, David asked, "Where's your computer?" Utter panic.



I knew exactly where it was: on the floor of the rental car we had returned. But that was 25 minutes ago. My mind raced. I envisioned the car being driven off by its new renters. I imagined the time it would take our staff in Sydney to reassign office passwords, make my machine self-destruct—whatever the appropriate measures. I wondered how much the replacement machine would cost me. I was kicking myself, from all sides. No mercy.

David told the driver that we needed to go back to the rental car station. "Why?" his brow wrinkled with earnest concern.

"We've left a computer in the car."

"I'll radio them," he offered. "What's the vehicle number and description?" He called them. They didn't want to cooperate. So he kept pushing: "You sure you can't find the car? Could you try again? I'll hold the line." He was persistent, concerned,

and aware that time was of the essence. "I'll skip all stops," he reassured us, "We'll pick up nobody. Don't worry."

I worried, but... less, now. Before our driver stepped in, my world was filled with anger—I was angry at myself, I imagined others being angry at me... But with this driver at the wheel, kindness wedged its way into that angry world. Merciful, generous, persistent, kindness—what our tradition calls chesed. And in the end, chesed carried the day. Our driver's efforts worked. He finally got an answer: they'd found the car. The laptop was there. The nightmare ended.

Our driver's generosity has moved me to write this article in the hopes of perpetuating not just the type of action he took, but the spirit in which it was offered—in the hopes of bringing more chesed into the world, by articulating what exactly chesed is, and by sharing this story of its expression.

To our sages, chesed is more than just "being kind." Rashi says chesed is when we extend kindness even to one who has little merit. It is kindness that comes without punishment. Our driver could have rolled his eyes, assuming that I was always this irresponsible and sighing in exasperation to let me know I was wasting his time. He could have acted grudgingly, making me kick myself harder than I already was, but there was none of that. Only chesed.

Ibn Ezra says chesed is kindness one offers even when not obligated to do so. Our driver didn't owe us anything more than an initial trip to the terminal, yet he gave much more. Ibn Ezra points out the proximity of the words chesed and emet (faithfulness) in the listing of God's thirteen attributes. He says this distinguishes

the direction he or she is going. That's chesed." Skip all the usual stops. Radio in. Insist they look harder for the car.

It seems so simple, but we know it is not. That's why I was so moved and inspired by our driver's chesed—this generous display of non-punishing, non-obligatory,

***To our sages, chesed is more than just "being kind." Rashi says chesed is when we extend kindness even to one who has little merit. It is kindness that comes without punishment.***

chesed as the type of kindness you can rely on—it's going to be there always, no mind games, no mood swings. Only chesed.

Alan Morinis, founder of the Mussar Institute, writes that chesed entails stretching yourself beyond comfortable boundaries: "If you are walking down the street and someone is walking beside you carrying a large box, and you offer to help the person carry the box, that's not chesed... What counts as chesed is when you are walking the opposite way from someone carrying a burden and you turn around to help carry that load in

undeserved, reliable loving-kindness, offered at a time when I felt so small, embarrassed, and troubled. Chizkuni points out that if humans were, in fact, punished for every sin we commit, the world would not continue to endure. We make mistakes. We require more kindness than we earn. Were it not for chesed, the trajectory would be a downward slope culminating in an unsustainable state of affairs—non-existence. Olam chesed yibaneh, the psalmist writes. "The world is built on chesed." Or, one might say, we owe the world to those who practice it.

## Writing Workshop with author Joanne Fedler



Author and writing mentor Joanne Fedler will be offering a two hour writing workshop on 7 April at the North Shore synagogue from 7.30-9.30. She will be focusing on how to get started with writing, how to generate creative ideas, how to find your writing voice and how to plan and structure your writing.

Bring a journal and a pen (no computers or iPads) Tickets are \$22 each.

Please book online here:

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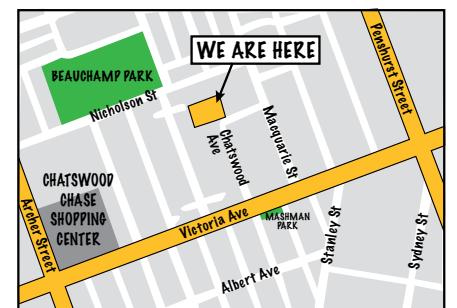
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# Masada Consolidation

It has been a long-held aspiration of Masada College, the lynchpin of the North Shore, for their Junior School students to join the Senior School on their St Ives campus.

After farewelling the Lindfield site last year, Masada students have been revelling in the excitement of new classrooms, play equipment, resource rooms and playing fields.

Staff and parents have also experienced the huge benefits that consolidation has brought. These images project the unique family feeling and nurturing environment that is Masada College.





# Youth Speaks

As high school students in 2014 we are taught to understand that it is ok to choose a life course based on our own personal interests, on what we find drives and inspires us. More importantly, we are told that it is ok to change interests; to reshape our lives around a change of heart or a change in passion. With our generation predicted to undergo approximately seven major career changes over the course of our lives, one would naturally be inclined to feel that this constant change implies a lack of direction. However, change is a result of a shift in understanding. A lifestyle change is brought about by exploring new alternatives. A career change is brought on by discovering a new passion or a new skill. The difference in the attitudes between older and more recent career planning models is that previously, we were encouraged to choose a singular passion and choose a life path that will suit this particular choice. Now, we are encouraged to explore a variety of choices, keeping our options and our minds open to new opportunities and new ideas. This makes us more inclined to agree with the philosophy that one is allowed to be dedicated to numerous causes, to feel inspired by a number of crafts.

Finding a cause that one is passionate about is something that is to be celebrated. When you are able to find an area to channel your creativity and enthusiasm into it welcomes you into a community of other equally creative and enthusiastic people. Passion is magnetic. It has an alluring quality. When a person puts their heart and soul into something, their energy rubs off onto those around them and we can't help but also feel enthused towards that individual's purpose. Before we know it, we begin sharing a common interest and, by extension, a compelling desire to achieve a now common goal. When people come together with a singular purpose or with a singular passion, something incredible happens. It's called a relationship. When two parties engage with equal enthusiasm towards a particular idea, it becomes a catalyst for further exploration of each parties understanding of the idea. Once we allow ourselves to freely participate in these discussions, especially with people with whom we do not normally associate, we open ourselves up to new ways of thinking. By surrounding ourselves with people with whom we share a common interest, unknowingly, we are actually encouraging ourselves to become more open minded and tolerant. That is the power of passion, it has a unifying power that allows us to change and discover new things.

The contributions from the writers of Youth Speaks have shown that the concerns of today's youth are not limited to reality television and likes on facebook. Our contributors have written about the ways in which they are involved in the wider community, providing an insight into their passions and commitments. This edition of Youth Speaks has done everything from encouraging us to eat healthy to rousing our political conscience. Congratulations to our contributors and remember to get into contact with The Jewish Report to join the Youth Speaks team.

**Ellie Bortz and Jessica Harrison, Editors of Youth Speaks**

## Ashleigh's Passionfruit Perfection

### ASHLEIGH BORTZ

Cooking isn't just my hobby, it is my everyday passion. One of my favourite ingredients to cook with is passionfruits which are evergreens native to South and Central America and in the 1800's they were introduced to Europe and later Australia. Passionfruits are a great source of iron and vitamin C. They are climbers (this means they grow as vines) with large green leaves and grow in full sun. They have a delicious and unique flavour, their tasty pulp healthy and nutritious - a great fruit to cook with!

Here is my favourite passionfruit recipe.

#### Ingredients

3 x Passionfruits (pulp only)  
1 x Mango (cut into small pieces)



1 cup of Pineapple (cut into small pieces)  
1 x orange  
1½ cups of plain yoghurt  
¾ of a cup of milk  
½ a cup of ice

#### Method

1. Place all ingredients into a blender and blend until ready  
2. Serve in a chilled glass

## Youth 4 Youth

### ZAC GORDON

As much as I would love to speak about my resurfaced passion for soccer, I believe another passion is more suitable for the occasion.

In 2 months or so, both myself and three other friends; Ben Rosenbaum, Sam Mart and Gabriel Osie, embark on a 20km hike through the Kuring-Gai National Park, called the Youth4Youth Challenge.

The Youth4Youth Challenge consists of a number of teams collecting donations in the hope of fundraising a significant amount of money for the Starlight Children's Foundation. As Starlight receives no government funding, they rely solely on the support of the wider community, such as organisations like the Youth4Youth Challenge. Starlight's programs aim to

lift the spirits of children who have been diagnosed with a serious illness, giving them opportunities to laugh and play, and helping them to be themselves during a time in which they struggle to do so. Ultimately, the donations given by participating teams in the Youth4Youth Challenge go directly to improving Starlight's programs. What drives us to participate in such an event? - Our uniting passion 'to help those less fortunate than ourselves'. Being brought to our attention by a teacher at school, we saw the challenge as the perfect medium to apply our passion, and with all four of us being avid hikers, we could think of no better way to do so.

If your share the same passion as we do please check out: <http://youth4youthchallenge.gofundraise.com.au/cms/home>

## The Face Of Indifference

### SAM MART

Outside the Queen Victoria Building, sits a man, he is homeless. Disheveled. Vulnerable. His head is bowed in humiliation. He holds a sign:

Need money for food, anything appreciated.

A fleeting glimpse. A twinge of guilt and sympathy arises within me. I cross the road and this sensation evaporates. How many of us walk past that man and experience anything more than a fleeting moment of pity and sorrow?

Distinguished guests, ladies and gentlemen,

What is indifference? A lack of interest, concern or sympathy. A strange and unnatural human state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil.

Before the foundation of Facebook and Twitter, before the launch of the iPod, the iPhone and the iPad, before the turn of the century - a particular Romanian born individual, stood in the East room of the White House and delivered an impassioned insight into what he termed; the sin of indifference. A survivor of Europe's great killing machines of the Second World War, an academic, a professor, political activist and Nobel Peace Prize Winner, this particular Romanian was Elie Wiesel. His unassuming rhetoric and oratory eloquence was overshadowed by his eternal message. A message that lurks in the shadows of modernity. A message whose resonance grows louder by the day. Louder still it grows, it is not addressed, it is brushed aside.

I am 17 years old, I have not won a Nobel Peace Prize, nor a Presidential Medal of Freedom, but I understand Wiesel's message about indifference

Wiesel was a messenger to mankind. Speaking at the turn of the 21st century. Two World Wars, countless civil wars, the senseless chain of assassinations - Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin - bloodbaths in Cambodia and Nigeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo. Auschwitz and Treblinka.

Fourteen years into this new millennium, I ask myself today, have we grown out of this awkward and troublesome phase of 'indifference'? Or are we still oblivious to the suffering of others?

Indifference is easy. Indifference is convenient. Indifference is seductive.

To avoid interruptions to our lives is less

troublesome than to be involved in another person's pain and despair. Yet for one who is indifferent, the suffering of one's neighbours are of no consequence, their life is meaningless, their visible anguish is of no interest.

It is easier to notice but never engage with another's despair. Indifference never benefits its victim, whose pain is magnified when he or she feels forgotten. The homeless man, the hungry children, the desperate refugees. Not to respond to their plight, not to relieve their pain by offering a spark of hope is to exile them from humanity.

In denying their humanity we betray our own.

Wiesel mentions, the only miserable consolation he experienced in Hitler's death camps was the belief that Auschwitz and Treblinka were closely guarded secrets - that leaders of the free world did not know what was going on behind those black gates and barbed wire fences. If anyone was aware, surely they would have moved heaven and earth to intervene - would have spoken out with outrage and conviction.

Should it be our duty to intervene, to safeguard the human dignity of all peoples world-wide? Not to ignore their plight because it is too difficult, too far away, too costly. To do so would betray our humanity. Father of the Indian independence movement, Mahatma Gandhi declared that a nation's greatness is measured by how it treats its weakest members- its most vulnerable. He went on to say, in a gentle way, you CAN shake the world.

Your difference makes a difference. Whilst I nor any of us here today cannot eliminate the suffering, pain and anguish of peoples worldwide. Nor can we cannot change the entire world. We, certainly can change someone's world.

In the words of Edward Everett Hale, I am only one, but I am one. I cannot do everything, but I can do something. And I will not let what I cannot do interfere with what I can do.

In my mind, I do not cross the road. I go back, approach the man on the side of the street, kneel over without judging his vulnerability. Approach him as an equal, offer him a smile, a word of support and a bottle of water.

I look into his eyes - I see pain, but I see an ineffable gratitude. I, like Eli Wiesel speaking in 1999 look to the future, with a profound fear and an extraordinary hope.

Thank you

## Bushfires

### TALIA GREEK

In the Blue Mountains, due to the recent devastating bushfires, many people have lost everything. The bushfires have now burnt more than one hundred and twenty-six thousand hectares of land (larger than the size of Los Angeles). Thankfully, Australia has many passionate people who are willing to donate money that will go towards rebuilding the homes that were damaged or destroyed.

It is difficult to comprehend that this wide spread destruction to people's livelihoods and the natural environment was mostly caused by arsonists under the age of eighteen. The police have, as far, fined three boys (aged eleven, fourteen and fifteen) in relation to the recent fires and an eleven year old has been convicted of lighting fires around Newcastle on October

13th. This particular fire devastated cabins and charred more than five thousand hectares of bush estate in Heatherbrae, Williamtown, Campville, Tomago and Medowie. In addition to this, three other children aged twelve to fourteen were charged with deliberately lighting grasslands on fire. What kind of passion leads these arsonists to cause the destruction of innocent people's properties?

However destructive these people's passion is towards others, passion is also what leads volunteer and professional firemen to fight the fires. In addition to this, it is the driving force behind numerous Australians donating generously to the people who have tragically lost their homes in the fires.

However, the passion behind the people of Australia's generosity in times of need can be fleeting, with our commitment

to the cause petering out after we feel that we have 'done our bit'. Did you know that it takes a minimum of 7 months to get hold of a building license for a family home?

The cost of recovering many singular two story homes is on average \$295, 000. So as you can see, the passion required to rebuild people's lives needs to endure for much longer than we tend to realize.

Whereas an impulsive decision by an arsonist can lead to the destruction of a family's home, it requires many years of dedication and passion to rebuild a livelihood, and even longer to recover from the emotional trauma of a serious bush fire.

Help support the people who have suffered from the recent bushfires by sharing your passion and raising awareness. Remember that every act and idea can make a difference.



# Northside Maccabi

## MICHELLE KLASS

Sunday 16 February saw several representatives from Maccabi Northshore Swimming attending the Seafolly 64th NSW Jewish Swimming Championships, held at the Sydney University sports and aquatic centre.

All ages from 5 year-olds upwards were in attendance, with the little ones swimming 25 meter races & ages 8 & older 50 meters, with the exception of the popular 100m Freestyle open event.

These events were won by Kyron Israelsohn in the men's & Michaela Rifkin in the women's. Both Kyron & Michaela, who live in St Ives, broke records on the day in this hotly contested event, earning themselves bonus cash prizes.

Other records broken on the day included Joshua Blumberg from the North Shore in the 50m Backstroke, and an unbelievable total of 11 records were broken on the day, with more than 120 competitors taking to the pool.

The winner of the Jo Bos Memorial Trophy was won by 16-year-old Zac Freuden from the North Coast for the 13 years and over swimmer of the meet, and 11-year-old Isabella Coghlan received the trophy for 12 years and under.

Several swimmers from the North who represented Maccabi in Israel last year, collected clutches of medals, including Jesse Klass.

A definite highlight of the day was when swimmers got to meet with a Paralympic gold medalist, special guest swimmer and Israeli Paralympian Hanoch Budin, who showed off his gold medal on the day and was cheered on by an exuberant crowd in the 50m Breaststroke & Freestyle events.

For many youngsters it was their very first swimming carnival & the prospect of winning medals filled the afternoon with excitement.

Other participants in attendance from the North shore were Azriel, Raphael & Revital Guth; Zachary Green; Ana Isaacs; Asher & Shannon Klass; Jemma & Lara Lever; Alex Oosthuizen; Hannah & Samara Toynton, Maya & Noa Murphy and Michael Rifkin, enjamin and Daniel Talberg.

Overall a fun filled time was had by all involved, particularly by the up-&-coming future Maccabi swimmers. The youngsters all got to meet fellow Australian Jewish swimmers, who were not much older than them, who swim at state and national levels.

Not to be left out, many masters events also took place to allow the 25s and over a chance to also give it a go! After the carnival many children new to the event could be heard asking when the next Jewish Champs would be!!!



## community noticeboard

**About us** Beyond The Bridge is a registered, not-for-profit association formed by a group of individuals, with a growing support base, who are committed to reinfusing vibrancy and dynamism into the North Shore Jewish community. We are a community specific news, information and engagement platform, driven by our commitment to strengthening the links and bonds that define us as the warm inclusive and all-encompassing north shore family. We are an apolitical association, non-affiliated to any particular organisation and involved in all sectors of communal life. Our religious views are Orthodox, Proudly Zionist and supportive of all our Jewish community initiatives regardless of religious or political affiliations.

## SHABBAT & YOM TOV TIMES FOR MARCH & APRIL 2014

		LIGHT CANDLES AT:	ENDS AT:
Friday, 14 March 2014	Parshah Tzav	6:58 PM	7:52 PM
Friday, Mar 21, 2014	Parshah Shemini	6:49 PM	7:42 PM
Friday, Mar 28, 2014	Parshah Tazria	6:39 PM	7:33 PM
Friday, Apr 04, 2014	Parshah Metzora	6:30 PM	7:24 PM
Friday, Apr 11, 2014	Parshah Acharei	5:21 PM	6:15 PM

**BEYOND THE BRIDGE**  
A newspaper for the North Shore Jewish Community

We are always looking for relevant and stimulating content.

Whether it's a travel experience, lifestyle advice or an opinion that you have, send us an article to [editor@beyondthebridge.com.au](mailto:editor@beyondthebridge.com.au)

We are always looking for companies or individuals who would like to advertise in the paper.

If you would like to advertise please contact us on [advertising@sydneyjewishreport.com](mailto:advertising@sydneyjewishreport.com)

## North Shore Gemachim

A Gemach is any fund or resource set up by people for the benefit of others.

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### Bris Pack Gemach

Get everything you need for a Bris quickly & conveniently. Call 0411 056 400.

### Small Loans Gemach

Small interest free loans available. Call 0450 006 288.

### Learn in Israel Gemach

Want to learn in Israel? Subsidies available. Call 0405 539 717.

### Child Car Seat Gemach

Short term loan of car seats. Call 0414 225 579.

If you are interested in setting up or listing a Gemach email [info@ohrhatzafon.com.au](mailto:info@ohrhatzafon.com.au)



# Mount Sinai College transforming the learning environment through technology

**RALENE REUVENY  
MOUNT SINAI COLLEGE**

Mount Sinai College saw the introduction of technology as a shift from enhancing the learning environment to transforming it.

The College has always sought to be innovative and progressive in creating learning opportunities for students. Technology is viewed as a tool, an enabler, to improve the learning outcomes of students across the Key Learning Areas of the Curriculum. However extensive and powerful technology may be, Mount Sinai College recognises that the students cannot download care, passion, imagination and creativity – instead, they have to upload it the traditional way by reading, writing, reflecting and discussing.

The journey from Preschool to Year 6 are the crucial, formative years of a child's development and Mount Sinai College actively promotes that desire to learn in every student.

With this mission in mind, the College has moved quickly through a series of technological evolutions. From the use of Apple IIE desktops in the early 90s, to providing mobile banks of laptops and interactive 'SMART Boards' in all classrooms during the last decade. Mount Sinai College has consistently demonstrated a commitment to innovating and leveraging technology to benefit the students.

In 2011 the College began a new and exciting transformation. This involved the introduction of iPads. The school's focus was solidly on pedagogy and enabling the use of these powerful, personal devices to transform classroom learning. At the commencement of 2013, following extensive trialling, the College committed to providing iPads to all students from Year K to Year 6.

The impact of the 1:1 iPad Program was well supported, both with regard to provision of infrastructure and in equipping the teachers with capacity

and capability. This has been crucial and the Program has enjoyed great success. Teachers and students have benefitted from the capacity of iPads to differentiate and personalise learning. The students' use of iPads has been intuitive. They are excited to participate and eager to express themselves, explore and collaborate. The possibilities presented by "The Cloud" and the ability to link home and school are a reality through Edmodo, Dropbox, Evernote and iTunes U.

Interestingly teachers and students have found that the "apps" that are most useful on the iPads are the open ended, creative applications such as Explain Everything, iMovie, Creative Book Builder, Popplet, and Comic Book. The use so such applications truly expands the possibilities of the students.

The College's "cutting edge" approach has stirred interest amongst educators both locally and Internationally.

The school has hosted visitors from Japan, Malaysia as well as from a number of local schools. Throughout 2013 the College undertook to meet the rigorous criteria established by Apple to identify Apple Distinguished Schools. Mount Sinai College is currently awaiting certification as an Apple distinguished school.



**Emanuel School Principal, Anne Hastings presents Suzanne Plume with a certificate of recognition from SENG.**

## Emanuel School's Gifted and Talented Coordinator is on a Roll

Emanuel School's Gifted and Talented Coordinator, Suzanne Plume, has been included on the prestigious SENG (Supporting Emotional Needs of the Gifted) Honor roll. SENG is an international organisation with a mission to empower families and communities to guide gifted and talented individuals to reach their goals.

Ms Plume was nominated by an Emanuel School parent, who was very impressed with the support that her children have been given. "Suzanne Plume helps countless children to realise

their potential," said the parent, who wishes to remain anonymous. "She has provided multiple extension opportunities for my two children, advocating for their needs – whether academic, social or emotional. Most importantly she does the most outstanding job of educating parents, as well as supporting them in understanding their child's unique needs and providing the necessary resources, whether reading

material or activities. Her support has been invaluable in enabling me to be a better and more understanding mother to my cognitively gifted and emotionally challenging children."

Emanuel School Principal, Anne Hastings, said, "The SENG Honor Roll recognises teachers who have had a significant impact on the life of gifted students or young adults. Being nominated by a parent is high praise indeed and we are proud to have Suzanne Plume as an integral member of our teaching staff."

Ms Plume was thrilled to be nominated. "I see the award as a reminder of the parents' invaluable support of me and my role at the School. It's both a privilege and a delight to work with our parents and with the committed team of educational experts here at Emanuel, in order to facilitate our students' cognitive, social and emotional development and to see them thriving and flourishing."



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# BDS movement will fail, Netanyahu says at AIPAC

JACOB KAMARAS  
JNS.ORG

Prime Minister Benjamin Netanyahu (left) with outgoing AIPAC President Michael Kassen at the 2014 AIPAC conference. Credit: AIPAC.

The Boycott, Divestment and Sanctions (BDS) movement against Israel will fail, Prime Minister Benjamin Netanyahu said Tuesday at the American Israel Public Affairs Committee conference.

"Beyond our traditional trading partners, countries throughout Asia, Africa, Latin America, these countries are flocking to Israel" wanting Israeli technology, Netanyahu said.

"The BDS boycott movement is not going to stop that, any more than the Arab movement could stop Israel from becoming a global technological power," he said. "They are going to fail."

"Israel's best economic days are ahead of it, mark my words," Netanyahu added.

BDS is "bad for peace" because it hardens the Palestinian position and "makes mutual compromise less likely," said the prime minister. He noted that Israel is the only Middle East country that protects Christian worship, gay rights, and freedom of the press.

"The BDS movement is not about legitimate criticism, it's about making Israel



Prime Minister Benjamin Netanyahu (left) with outgoing AIPAC President Michael Kassen at the 2014 AIPAC conference. Credit: AIPAC.

illegitimate," he said. "It presents a distorted and twisted picture of Israel to the naive and the ignorant."

"Those who wear the BDS label should be treated exactly how we treat any anti-Semite or bigot... The boycotters should be boycotted," Netanyahu added.

On the Iran nuclear program, Netanyahu said the "soothing words" of Iranian leaders don't "square with Iran's aggressive actions," such as building a heavy water reactor, which has no purpose in a peaceful nuclear program, or building intercontinental ballistic

missiles, whose only purpose is to carry nuclear warheads.

Iran must be prevented not just from having a nuclear weapon, but also from having the capacity to make one, said Netanyahu.

"If we allow this outlaw terrorist state to enrich uranium, how can we seriously demand that any other country not enrich uranium?" he asked.

Only more pressure on Iran "will get them to abandon their nuclear weapons program," Netanyahu said.

"The greater the pressure on Iran, and the more credible the threat of force on Iran, the smaller the chance that force will ever have to be used," he said.

Peace with the Palestinians, meanwhile, would open up the possibility of establishing formal ties between Israel and many Arab countries, and the combination of Israeli innovation and gulf entrepreneurship "can catapult the entire region forward," Netanyahu said.

The prime minister called on the Palestinians to "stop denying history" and for Palestinian Authority President Mahmoud Abbas to "recognize the Jewish state, and in doing so, you would be telling your people, the Palestinians, that while we might have a territorial dispute, the right of the Jewish people to a state of their own is beyond dispute."

If a peace deal is reached, "It may take years, it may take decades, for this formal acceptance of Israel to filter down to all layers of Palestinian society," meaning Israel needs long-term security arrangements on the ground to protect it, according to Netanyahu.

"I hope that the Palestinian leadership will stand with Israel and the United States on the right side of the moral divide, the side of peace, reconciliation, and hope," he said.

In 2008 Yaron Gal was headhunted by an Australian based Israeli IT Company to relocate to Australia to manage their technical Support & professional services department. An opportunity he couldn't resist!

Yaron Gal  
Property Investment Strategist  
Ironfish Group

**Ironfish**  
where smart investors go

"This was a dream move because it allowed me to pursue my dream to move to Australia and at the same time follow my other passion – 'Property'! And 6 years later here I am with my own home, an extensive property investment portfolio and in my dream job." Yaron said.

After arriving in Australia, he immediately started to research the property market and wealth creation strategies and bought his first Australian property in Lane Cove. A turning point for him was attending an educational property investor seminar through a company called "Ironfish". Yaron was impressed by Ironfish's sound strategies, intense market research and track record of success in helping property investors build their own personal portfolio. He was also profoundly touched by the integrity and passion of the presentation from Ironfish's founder and CEO Joseph Chou.

Yaron started purchasing investment properties utilizing Ironfish's investing system and bought 4 investment properties within less than a year.

He has since helped many of his friends and IT colleagues to benefit from Ironfish's property investing system and was formally invited to join Ironfish full time as one of its highly respected Property Strategists. As part of an exceptional team of property investment professionals, Yaron quickly established himself as one of the "go to" property professionals within the Israeli community resident in Sydney.

"Two things changed my life; the first was being a goal oriented person who has always been open minded to educating myself about ways to improve my life; the second was property – I realised that I needed to invest and the only way to succeed in property is to speak to other people who are already successful as they obviously know what they are doing. I realized I would never become financially free just working in my job – investment is not an option it is absolutely essential! If you are not sure what to do, then do what I did and talk to someone."

**Ironfish services**



For all enquiries, please contact Yaron Gal on  
8668 8399 | 0499 777 702  
sydneyseminar@ironfish.com.au

To register for upcoming workshop, please visit  
[www.ironfish.com.au](http://www.ironfish.com.au)



# To plan or not to plan? ..... is that the Question?

**LARRY FINGELSON**  
**PRIORITY PLANNERS**

This article is the first of two articles seeking to challenge and consider the process of "planning" as a spectrum upon which we are able to identify where we may fit and why?



Our practice is privileged to work with and assist people that find themselves anywhere along the spectrum.

The questions below may not be new to you, but I hope that they trigger a thought process of consideration while at the same time providing an insight into where you currently fit on the planning spectrum.....

If you visited a Doctor tomorrow and you

were told that you had 24hours left of your life:

- a) Would you have any regrets?
- b) Who would you call and what would you be saying to them?

(Calling for a second opinion would not be an option....)

Now consider that when you visited the Doctor tomorrow you were told that you had 3 years left of your life. You would be in perfect health through the 3 years but there could be no time extension:

- a) How would you approach and live your life for the next 3 years?
- b) How different is your answer to a) above to the way you are living your life today?

In next month's article I will address the above questions within the context of planning as a process and will also provide some insights and lessons we have been honoured to assist our clients with.

Larry Fingelson is the Managing Director at Priority Planners.

# Does size really matter?

**YARON GAL**  
**PROPERTY INVESTMENT STRATEGIST**

Do 1 bedroom properties make great investments? As a property investor one of your key goals is to maximise your return on your investment.

Smaller apartments are of course cheaper than larger ones, but does it follow that a more affordable property necessarily becomes a good investment?

A decade ago, many traditional property experts may have been sceptical about people investing in one-bedroom units however over time in Australia as in other cities around the world, 1 bedroom properties have not only performed well but often in certain locations outperformed 2 bedroom properties.

The way we live in Australia is changing as more people are choosing to live alone – and, as we make this shift away from the trend of living in a traditional nuclear family home in the suburbs, the convenience offered by smaller, centrally located apartments is becoming increasingly sought-after.

Life continues to become more expensive every year due to rising costs (inflation) and the cost of construction, building materials and labour costs continue to increase. House and unit sizes are becoming smaller and smaller - especially in CBD inner city locations. The value of "convenience" and "time" is becoming an increasingly precious commodity and an aspirational attribute of where people choose to live nowadays.

According to the Australian Bureau of Statistics (ABS), the number of single-person households will surge to between 3 million and 3.6 million by 2031, a big

increase from 2006, when only 1.9 million people lived alone.

The ABS forecasts that couple-only families will overtake the number of couples with children in 2014. By 2031, couple-only families are projected to account for up to 60% of all people living in couple relationships.

Property developers are now catering to this trend, with a rise in the number of one-bedroom or smaller 2 bedroom apartments being built. And according to industry experts 1 bedroom units normally are first to sell out and first to rent out - so the market has responded eagerly to the increased availability of these kinds of units. As well as genuine appeal, it is important to note that housing affordability is pricing many people out of the market, and so more and more people are also naturally turning to lower priced properties.

In terms of capital growth, which of the following do you believe would increase in value faster: a one-bedroom unit worth around the \$450,000; or a two-bedroom unit worth around \$700,000+?

Many investment experts believe that due to affordability demand, one-bedroom units now have more capital growth potential (and are likely to double in value faster), due to the growth in demand as well as always enjoying higher rental returns than 2 bedroom units and so are easier to hold onto over time.



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# Sydney's Youth Movements

AARON KALMAN

Sometimes shunned as a mere way of passing the time or talking about impractical ideas, these organizations hold the key to future Jewish leadership



The youth movements are a vital component of educating the next generation of Jews, and in Sydney they're doing some amazing work. In fact, many think that these groups, which are run by university students, are the key not only to educating towards Jewishness, but towards Jewish leadership.

Make no mistakes – Sydney's Jewish schools provide their students with knowledge and skills. However, at the end of the day, there are advantages to being educated in a less formal environment. This is why many local schools employ graduates of the youth movements as "non-formal" educators, trying to bring some of that feeling into the day-to-day schooling.

So what is it that the five Zionist movements in Sydney provide? How, in a world of so many choices, do they manage to remain relevant and strong? A look into the activities run over the past summer, as well as those planned for the upcoming school year, could provide some insight into this fascinating world.

Summer camps "are the best place for kids to develop their social skills," explains Ortal Dary, an Israeli shlichah (emissary) working



with the local Betar movement. Besides having fun, Dary says, the kids "return home with wonderful memories and a better understanding of their Jewish identity and Zionism."

Dary is one of five shlichim working with youth movements in Sydney. Working under the umbrella of the Jewish Agency for Israel and the Zionist Federation of Australia, each of the five works with one of the local movements on a daily basis.

Yuval Nemirovsky, the shaliach of the relatively young Netzer movement, said there were over 100 campers at their summer camps. Habonim and Bnei Akiva, Sydney's two largest youth movements each had hundreds of participants in their

programs, while Hineni was only shy of reaching a combined 200 participants on its two summer camps. [Full disclosure, this writer is the JAFI shaliach for Hineni and The Central Synagogue.]

Over the summer the shlichim and movements escorted a few dozen high school graduates to Sydney's airport, where they boarded a flight and started their yearlong journey in Israel. At the end of this year, these teenagers will return and resume leadership positions in their respective movements.

These leadership positions, many current and past leaders in the movements agree, are the true edge youth movements have over standard schools. In what other

framework is a 20-year-old entrusted with managing a budget amounting to hundreds of thousands of dollars? Where else is a 19-year-old going to plan a two-week camp, from scratch, supervising the logistics as well as the educational content?

Make no mistake; the leadership roles aren't only given to those returning from Israel. High school students in Year 10 undergo hadracha sessions, learning the basic tools of educating and teaching, while those in Year 11 already lead the activities for the elementary aged participants.

There are of course problems facing the movements: children tend to want to play sports rather than debate the ideals of Zionism, living an Orthodox life in the modern world or politics, and parents don't always respect the decisions made by the young leaders running the weekly activity. However, when looking at the current leadership of the Jewish community, both in Sydney and beyond, one easily sees the number of people who grew up in one youth movement or another.

As the new school year starts, all five movements are resuming their weekly activities. Throughout the city, the younger kids are in for fun and an amazing learning experience with their peers, while the older ones will also start to take on some responsibilities.

This is an opportunity for all members of our community to send their child to one of the weekly activities – regardless of whether their children are enlisted in a Jewish school.

## Let's get some movement happening around here

GINA ABRAMOWITZ  
HABONIM DROR

It is impossible to truly describe how special it is to be a part of a youth movement. After joining Habonim Dror in year 11, I recently returned from my gap year, in



which I spent ten months learning, living, loving, challenging, hiking, exploring and volunteering in Israel as a participant on the movement program Shnat Hachshara.

Hachshara in English means preparation or training ... but for what?

The predominant theme throughout the year was education. Whether it was participating in a four month intensive leadership program in Jerusalem with other youth movement members from Australia and around the world, or extensive discussions with friends and madrichim about the power of education and the gift of knowledge, I have come home extremely passionate about being an educator and leader for young people in the Sydney Jewish community.

On my return home, I was elected as the community liaison for Sydney Habonim Dror. My role includes the coordination of Habo's relationships and involvement with both Jewish day schools and public schools in Sydney. My aim is to establish stronger connections between Jewish youth movements and the North Shore Jewish community. I believe that the role of youth movements is vital to the growth,

development and perhaps most importantly, the sustainability of our community. Young Jews need to be involved and active members of their communities in order to forge a real, deep and long-term connection to Judaism that will remain beyond their high school years. So many young people today are struggling to connect to Judaism in a way that is relevant to their lives as young adults of the modern world. And I agree, it's no easy feat to keep an ancient culture alive in your day-to-day life as a young Australian! But being part of a movement does allow for the synthesis of these two worlds.

So what exactly is a youth movement? Primarily, it is an organisation run by young people for young people. But what makes it different to any old organisation is that it is a movement which means ... well, it moves. Movements are constantly being revised and reevaluated by their young members, and thus are dynamic and ever-changing. While a strong set of core values remains fairly constant, madrichim and chanichim in partnership are constantly creating new and relevant ways to engage, challenge and reflect on various aspects of our lives as young Jews in Sydney. With a strong focus on informal education, we favour interactive learning such as through discussions, games and events, over the more formal methods of teaching used in schools.

There are currently five youth movements operating in Sydney with Judaism and Zionism at the centre – Habonim Dror, Netzer, Betar, Hineni and Bnei Akiva. The movements each have variations in ideology, be it different sides of the political spectrum or different beliefs with regards to Judaism



**Australian Zionist Youth Movements – 2013 Shnat Participants.**

and Israel. However we have the shared goal of empowering and inspiring Jewish youth to be active participants and leaders in the Australian Jewish community. And I, as an individual, am strongly appealing to young Jewish people to take a deeper look into youth movements and the enormous privileges acquired from being a part of one.

It is such a unique opportunity to be a madrich or madricha (leader) in a youth movement, having such an influential role in young people's lives. Whilst being a madricha is a huge responsibility, it has been one of the most fulfilling and rewarding experiences of my life. My hard work, planning and dedication is continuously shown through the appreciation and admiration displayed by my chanichim.

All the movements run winter and summer camps, which allow kids to meet

other Jewish kids from all over Sydney and Australia, enabling a rich network of lifelong friendships to be established. The sense of spirit, support, unity and belonging that one gains from camps and weekly meetings/programs is something totally unique that you'll seldom find elsewhere! Having experienced and gained so much from the opportunities provided by my youth movement, my goal is to share this opportunity with other young Jews.

So, in answer to my question above – What are we training for? – We are training to make real changes to our communities. To notice where gaps are forming and where action needs to be taken. To inspire and to educate young people to take responsibility over the people around them. To find meaning and friendship in the Jewish community.

[www.hdoz.com/sydney](http://www.hdoz.com/sydney)



# Sleep tight little bub

**CHERYL FINGELSON**  
PAEDIATRIC GENTLE SLEEP,  
CONSULTANT

The sound of a child's laughter is infectious and intoxicating. What makes a happy child? Many experts will purport a vast array of reasons, I on the other hand live off the philosophy that the simple rule of spending one on one time with your children is important for their mind, body and soul. In order for this to be achieved one can never underestimate the power of sleep. I cannot stress enough the value of putting your child to bed, and how this assists in your children's stability by displaying your love and reassurance.



production and our circadian rhythm, which makes it difficult to unwind and relax. If you read your child a book from an iPad it can make it difficult for them to fall asleep so use a good old fashioned paperback.

In order to develop your child's perception of self it is important to compliment them when they are doing positive things. After a busy day exploring the world, your toddler needs a safe and tranquil environment to sleep in. Fear of the dark and fear of being alone are common problems for babies and toddlers as they often have very vivid imaginations. Use a night light and try and pinpoint their anxieties to make them feel safe enough to fall asleep.

One of the best times to spend quality time with your child is during their bedtime routine. Make sure you, as a parent, never miss their sleep window and put them to bed too late. Children thrive off repetition when reading and telling stories. Bedtime is one of the most relaxing times of the day so its important to treasure your child with love, hugs, kisses and reassurance. Routine and consistency will ensure that getting your child to sleep will eventually become easier and easier.

The greatest gift we can give our child is our time! Bedtime is the best time to do this!

Happy sleeping  
zzz  
Cheryl

For more sleep tips and advice, please visit [www.thesleepcoach.com.au](http://www.thesleepcoach.com.au), and like the facebook page.

Cheryl Fingelson is a paediatric sleep consultant. As a mother of two, she very well knows the feelings of agony and desperation when you have a child that struggles to settle and sleep. She doesn't believe in leaving babies or children to cry it out, nor in the practices of controlled crying. Her approach is to empower parents with the right tools and techniques to teach their babies and children to go to sleep calmly, happily and independently.

For a parent, quality time with their child is the most important thing. We live in a society where time is precious and most of us spend our days rushing around trying to juggle a job and the housework, however, it is important to remember that only twenty minutes a day of quality time with your child is vital for their development.

When parents are returning calls, answering emails or sorting the washing, they are not focusing on their children and hence the child is not receiving quality time with their parent. We all need to remember that while the dishes and laundry will always be in our home, our children won't always be there. It's so important that we start to focus on our children more to help with their development. Sleep is integral to this.

Here is some advice to help you and child have a better night sleep:

At bedtime don't use any electronic devices. There is evidence to show that electronics can fool the brain into thinking its daytime. These bright lights can throw off your natural melatonin

# Incredible Parallels Between the Purim Story and Nazi Trials

**RACHEL AVRAHAM**

Numerous commentators have noted that there is an uncanny resemblance between the hanging of Haman's ten sons in the Purim story and the Nuremberg Trials following the Second World War, when 10 Nazis war criminals were hung for the crimes against humanity that they committed. Additionally, in the Purim story, the Talmud claims that Haman's daughter committed suicide and thus didn't need to get killed, while following the Nuremberg Trials, Herman Goring a well known Nazi cross dresser, also committed suicide and thus did not need to get hanged in Nuremberg. In fact, Julius Streicher, the Nazi editor of the anti-semitic Das Strumer newspaper, even proclaimed before he was hung, "Purim Fest 1946."



**Julius Streicher as a defendent before the International Military Tribunal.**

Indeed, given all of these facts, it appears as if there is merit to the claim that there is a connection between the Purim story and the Nuremberg Trials. The Tanakh specifically states that Haman, the evil Persian Prime Minister who sought to annihilate the Jewish people, was an Agagite. Agag was the King of the Amalekites, implying that all ten sons of Haman were also part of the Amalek nation. Interestingly, the Vilna Gaon claimed that the Germans are also descendants of Amelek. Simon Dubnow, Arthur Szyk and Raul Hilberg also identified the Nazis, who also sought to eliminate the Jewish people, as being Amalekites. There are also Talmudic passages that mention a nation called Germania during the Roman Diaspora that seem prophetic in retrospect.

Yet, the numbers of people executed in both instances and the fact both the Nazis and Haman's family are reported to be Amalekites are not the only similarities between the Purim Story and the Nuremberg Trials. According to Dr. Moshe Katz of the Hebrew University, "The ten sons of Haman had already been killed, why bother to hang them? In the writings of the Sages and the commentators, we find several ideas that could clarify this: On the word 'tomorrow,' in Esther's request, the Sages comment: 'There is a tomorrow that is now, and a

tomorrow which is later.' In other words, Esther was asking that the hanging of Haman's ten sons not remain an isolated episode in history, but should recur in the future, as well."

Fascinatingly, if one reads the Purim story in Hebrew, one will find that four Hebrews letters in the Megillat Esther that mention Haman's sons who were hung utilizes small instead of big letters. Jewish sages have taught throughout the generations that whenever there is a variation in the size of a letter or spelling of a word, it has a specific meaning. Thus, if these four small Hebrew letters are used to represent the Jewish number for recording years, it states the year 5707 on the Jewish calendar. 5707 was the year on the Jewish calendar that the 10 Nazi war criminals were hung for committing genocide against the Jewish people.

As Dr. Moshe Katz proclaimed, "Since the trial was conducted by a military tribunal, the sentence handed down should have been death by firing squad, or by electric chair as practiced in the U.S.A. However, the court specifically prescribed hanging, exactly as in Esther's original request: '... let Haman's ten sons be hanged.' Though doubts may linger about the connection between the Book of Esther and the Nazi war criminals, the condemned Julius Streicher certainly had none. Through some insight, Streicher appears to have grasped this link to Purim, as revealed by his final shout, with the noose about his neck, mere seconds before he was hanged."

Esther 9:7  
 וַיֹּאמֶר פֶּרְשֵׁי הָאֵלֶּיךָ  
 וַיֹּאמֶר דִּלְפוּן  
 וַיֹּאמֶר אִסְפָּתָא:  
 וַיֹּאמֶר פּוֹרְתָא  
 וַיֹּאמֶר אֲדִלְיָא  
 וַיֹּאמֶר אַרְיִדְתָּא:  
 וַיֹּאמֶר פֶּרְכִּישְׁתָּא  
 וַיֹּאמֶר אַרְיִסִי  
 וַיֹּאמֶר אַרְדִּי  
 וַיֹּאמֶר וַיִּתְּא:



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# Taking ownership of YOU

CRAIG TALBERG

Food is abused and exercise is under-utilised. No wonder 63% of the Australian population are considered obese or over weight . Lack of exercise, over or poor eating can be considered abuse of your personal well being and health. With the rise of so many health risks relating to obesity such as heart and vascular disease, high blood pressure, stroke and diabetes it is scary that we as individuals do not take accountability for our own well being.

There is a lot said about government, business and school intervention and yes a lot more can be done by these institutions to improve the health and well being of the population. As an example government could assist with making natural and health food more affordable, reducing the FBT ( Fringe Benefit Tax ) on company funded exercise benefits such as gym memberships allowing businesses to invest in the well being of their employees and schools can provide healthy snacks at their canteens and improve well being education at a young age. Recently a well known retailer undertook evaluating the health and well being of their store management and invested in improving their health which will pay dividends in reduced days in sick leave, increased productivity and improved employee engagement.

So whilst we wait for the world to change around us it is up to us to take the steps to improve ourselves and our families lifestyle by improving what we eat and being more physical. It's not about taking the easy or convenient approach it's about taking the right approach. So what can you do today to improve the health and well being of your family?

Exercise.

Walk more and drive less. Take the stairs instead of the elevator.

Stand rather than sit - you'd be amazed at how much energy you burn while standing!

Exercise yourself and consider how you might include the entire family in your routines. Research confirms that exercising with a partner or group substantially improves sustaining your new habit.

If you have young children, between you and your partner, give each other the time to exercise.

Start with consistency and start to improve your intensity. Commit to three, 30 minute sessions a week! Run, walk, home exercise, gym, swim, etc - anything is better than nothing!

Eating.

Reduce your families fast food intake.

Introduce your family to healthier options at home. Slowly start removing the fatty foods and start replacing with healthier options.

Remove or reduce the high sugar and carbonated drinks.

Grill instead of fry.

Eat smaller, healthier, and more regular meals.

Snack on healthier options such as nuts and fruit.

Drink water.

It is through the combination of exercise and correct eating that you will reduce you and your families risk of so many diseases. So go on, give it a try. Start today and live a healthier and more fulfilling life!

Take pride in your well being - take pride in yourself and be healthy.



## What's Cooking This Pesach In Mimi's Kitchen

ROBYN GOLDIN  
MIMI'S KITCHEN

With Pesach approaching soon, I don't look at it as a period of 'giving up' or limited cuisine options, I think of it rather as a wonderful



opportunity to experiment with food and I start to think of all the wonderful food we will be consuming. My mind races as I try to decide on my menu for the Seder and the week ahead. Whilst I always stick to the traditional foods, I love to include something a little different too. This recipe is inspired by a meal my parents had overseas. It is not difficult to make, but it will impress your guests. I like to call it a Stacked Herring Salad and it is best served in a glass bowl to really enjoy the beautiful colours.

**Ingredients**

- 2 large potatoes, peeled
- 2 large carrots, peeled
- 1 large tin whole beetroot (drained and rinsed)
- 750g or 3 packets Matjes herring fillets, packed in oil
- ½ cup whole egg mayonnaise
- 3 eggs, boiled then separated and grated
- ½ cup chopped parsley
- Salt and white pepper to taste

**Method**

- The night before, soak the herrings

in iced water (for at least an hour, but overnight is better)

- Cook the potatoes and carrots until tender but not falling apart (either boil them or cook in the microwave)
- Grate or shred the potatoes, carrots and beetroot finely, keeping them separate
- Lay glad wrap on your counter and cover with paper towel. Then take the herring out of the water and drain on the paper towel
- Chop the herrings into small 1cm cubed pieces and then remove the paper towel and glad wrap (leaving your counters clean and fragrance free)
- In a clear deep bowl begin to assemble your salad
- Layer the herring at the bottom; next place the potatoes over the herring.
- Dollop a generous serve of mayonnaise over the potato, as well as salt and pepper
- Next layer the carrot followed by the beetroot
- Put some more mayonnaise over the beetroot and finally decorate the top with egg and parsley in any design you wish.
- Cover with plastic and place in the fridge to chill before serving.

This Stacked Herring Salad will be sure to wow your family and friends over Pesach.

Mimi's Kitchen is now taking orders for Pesach. We are offering, fried fish, chopped herring, mustard herring, Danish herring and much more. For a menu or to place an order, please contact Robyn on 0411230299 or email mimiskitchen@bigpond.com



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# Are we the generation of excuses?

TERRY EVIAN

Seeing your child dressed in his beautiful shul clothes, holding a siddur nearly the size of himself and screaming out Lecha Dodi on a Shabbos Friday night is enough to bring any Jewish parent to tears.

In fact, to me, it actually doesn't get any better than that. To think, as a child, I was doing the same thing some 30 years ago, my father some 60 years ago, my grandfather some 90 years ago... and so it goes – an unbroken chain. The reason us Jews have continued our religion for some 6000 years comes down to one thing, in my opinion - TRADITION.

I'm not frum. I'm not Shomrei Shabbos. I identify as being Orthodox in my Jewish views and I would describe myself as a "traditional" Jew. I love upholding the traditions that I was taught and am adamant in ensuring that my children are taught, through first-hand experience, the fundamental traditions of our religion. I am by no means the perfect Jew and of course I should be doing much more in terms of observance but for now I'm comfortable with where I am. In fact, I'm sure we are all comfortable with where we are in our respective religious observance. I write this article introspectively but I'm sure that it applies to many others who have allowed themselves to fall into similar traps.

The nature of this day and age is that we all lead very busy, intense and non-stop lives. The days of my week generally follows a pattern – Wake, Kids, Work, Kids, Eat, Sleep (if I'm lucky), Repeat 5 times in a row. When it's finally 5pm on a Friday afternoon, and the long awaited weekend has arrived, I have had it for the week and am ready for the monotony to end. I want to throw away any rigid weekday structures and let the two day weekend recharge my batteries.

This is the point at which I, and many "traditional" parents, falter. Instinctively, I just want to settle the kids (who are also exhausted after a week of school and extra-curricular activities), have a relaxing Shabbat dinner and start the weekend. This is my mistake! I overlook the critical components of our religion, choosing rather to focus on my exhaustion and desire to settle down for the weekend. The prospect of going to

Shul on a Friday night has been dismissed with the impression that it is "too hard, too late, too complicated". We've succeeded in convincing ourselves that the importance of "keeping the kids in routine" and having an early Shabbat dinner is more important than taking them to Shul, familiarizing them with the service and "living" our traditions. Are we mad?! Have we forgotten what our religion is all about? Will we be remembered as the generation who prioritized watching the footy on a Friday night and updating our status on Facebook over teaching our children Lecha Dodi? Are we the generation responsible for the breakdown of the traditions of our religion, for ripping out the essence of what we are all about, for disregarding the 6000 year history that our forefathers have built all because we feel it's too hard, too late, too complicated? The continuity of our religion has been ensured through structure, teaching and, most importantly, tradition. By placing immaterial excuses ahead of teaching our children what religion is all about, we have robbed our children of the opportunity to learn from their parents. We have robbed them of the opportunity to experience the joy, the "spark", that we all felt when learning from our parents and grandparents.

I suppose the point of this article is this: Life can be tough, stressful and challenging but sometimes we have to remind ourselves where we have come from. We love who we are and stand firm for what we believe in. Our challenge is that practice of religion is a not compulsory, no one will force us to do it. The onus is on us - we need the intrinsic motivation to uphold our traditions. As young parents, we have an absolute obligation to demonstrate to our kids what Yiddishkeit is all about. We have to provide them with the opportunity to understand who they are. Let's stop finding excuses and hurdles as to why we shouldn't and rather reconfigure ourselves to focus on why we should, myself included. Let's make attending Shul regularly a keenly anticipated part of our weekly schedule. Let's bask in the nachos of watching our kiddies blasting out Lecha Dodi together.

# The Rambam's Philosophy of Health Preservation

MEIRAV MELTZER

As a Chinese medicine practitioner, I try to educate my patients about the methods of health preservation from a Chinese medicine holistic point of view. However, I have recently come across an interesting article about the Rambam and his art of healing. I have found a lot of similarities between old Chinese texts regarding longevity and health, and the Rambam's healing philosophy. Below is a short brief about the 'Prince of physicians'.

The Rambam (also called Maimonides) was the most prominent Jewish philosopher of the Middle Ages. He served as a rabbinic authority and a community leader, and eventually became an illustrious figure in medicine and philosophy.

Maimonides emphasises the importance of the physician's role not only during sickness, but also for prophylactic purposes, when the body is healthy.

His fundamental belief is that it is essential to treat not only patient's 'disease', but their body, mind and soul: "The ability of a physician to prevent illness is a greater proof of his skill, than his ability to cure someone who is already ill" (Yalkut Lekach Tov, Shmot and B'Shalach).

Maimonides stresses the necessity of preventative medicine, physical exercise, diet,



proper breathing, family life, music and art – all of which contribute to the maintenance of good health. According to him, people need to consciously integrate themselves into the natural biological laws of the world, to achieve perfect bliss, wisdom and health, as physical well-being of a person is dependent upon their mental well-being and vice versa.

Maimonides' holistic approach to a patient, which integrates all the dimensions - scientific, spiritual, philosophical, physical and religious, is what made him the 'Prince of physicians'.

## The Menschkins

by Harvey Rachlin



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# Wet Weather Doesn't Dampen Jewish Champs

## MACCABI NSW

A rainy Sunday proved sunny for swimmers of all ages at the Seafolly 64th NSW Jewish Championships on Feb. 16.

A stunning 11 meet records were broken and many of the 120 competitors, as young as 5, scored personal bests. In probably the swim of the meet 16-year-old Zac Freuden from the NSW North Coast smashed the gruelling Open 200m individual medley, breaking the record for the event by almost 6 seconds. Also claiming the 50m backstroke time in record time for his age group, Freuden went on to take out the Jo Bos Memorial Trophy for "13 years and over swimmer of the meet", with 11-year-old Isabella Coghlan coming straight from a Nippers branch championship at Maroubra beach in the morning to claim the trophy for 12 years and under in the afternoon.

Kyron Israelsohn, 17, won the men's 100m Championship Cup, breaking his own meet record to notch up a time of 54.83, and also smashed the 17-24 50m butterfly time. Mikaela Rfkin, also 17, followed suit, winning the women's 100m freestyle in 1.02.14, just 0.18 seconds faster than the record set last year by Jenna Rose Gold. Rifkin, like Israelsohn, also went on to break the record for 17-24 girls 50m butterfly. Both cups were presented by Maccabi Swimming Club life member Beverley Bos OM.

Other records broken at the family-friendly meet, thankfully held safe from the weather at new indoor venue Sydney University Sports & Aquatic Centre, were Joshua Blumberg, 18, who took out the 17-24 50m backstroke, and 12-year-old Alon Pajor for the 50m freestyle. But kudos must go to the more mature swimmers who broke their own Jewish Champs record times: Amanda Penkin for the 40+ 50m Breaststroke, Daniella Goodridge for the 25-39 50m freestyle and Anthony Green for the 40+ 50m freestyle, setting fierce examples for their children, who also competed at the event.

Special guest for the day, Israeli Paralympic champion Hanoach Budin, who is in Australia promoting the work of charity ZDVO, brought his medal along to show excited hopeful future Olympians and was cheered by the crowd as he swam the 50m breaststroke and freestyle events.

"It's so exciting for our up-and-coming swimmers to meet both with a Paralympic gold medallist and be inspired by the excellence of fellow Australian Jewish swimmers, not much older than them, who swim at state and national level," says Maccabi coach Anthony Goodridge. "But it was also such a fun day for all. From watching the babies of the comp swim their first 25m races, right up to the 'masters' who are just brave enough to get in the water at all."



Maccabi Hall of Fame member, Beverley Bos presenting the 100m Championship cups to Kyron Israelsohn and Mikaela Rfkin.



Isabella Coghlan



Kyron Israelsohn



Sabrina Penkin



Laila Reuven



Gabi Goodridge



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