



# שנה טובה SHANAH TOVAH

*Celebrating 55 years of publishing*  
**1964-2019**

ELUL 5779 – TISHREI 5780

SEPTEMBER 2019

# SHANAH TOVAH

GEORGE FREYOAM - FOUNDING EDITOR, 1964



# Why Jews should care about the Hong Kong democracy protests

August 19, 2019 by Ben Cohen | JNS.org

**I**t's more than 30 years since pro-democracy student demonstrators were brutally crushed by Chinese security forces in Beijing's Tiananmen Square—a graphic sign that while communism was in the process of collapsing elsewhere in the world, China was to be a bloody exception.

The spirit of those 1989 protests has been revived in recent weeks on the streets of Hong Kong, where hundreds of thousands of protesters have been vigorously opposing Chinese attempts to impose the draconian laws that hold sway on the mainland.

Because Hong Kong was a British possession for 150 years, it has a special status. When, in 1997, Britain handed possession of Hong Kong back to China, it did so on the basis that the territory would be governed under the principle of “one country, two systems,” essentially preserving for Hong Kong the democratic practices and institutions forbidden on the Chinese mainland, where the Communist Party continues to maintain one-party rule.

But those democratic institutions have been steadily eroding. Hong Kong's leader, the chief executive, is currently elected by a 1,200-member election committee—a pro-Beijing body chosen by just 6 percent of eligible voters. China has also been successful in barring some elected pro-democracy politicians from taking their seats in the 70-member Legislative Council, at the same time as boosting that council's pro-Beijing orientation.

The current spate of protests was triggered by a now-withdrawn legislative measure that would have allowed the extradition of Hong Kong residents to mainland China. Having defeated that proposal, the protest movement is now seeking broader democratic reform—and many activists openly say that they identify as Hong Kongers rather than Chinese, and that they want independence outright.

Even without the direct intervention of Beijing, the response of the Hong Kong authorities to the protests has been shameful. Peaceful demonstrators have been gassed and beaten by armed police officers, in some cases aided by criminals associated with the Chinese Triad gang network. The prospect remains that Chinese forces will invade and directly occupy Hong Kong if the protests continue. And hanging over it all, like a Sword of Damocles, is the year 2047—the year that Hong Kong's Basic Law guaranteeing its autonomy from China expires, after which no one knows what will happen.

***Why should the Jewish community care particularly about these protests? There are many good reasons, not least the tradition of humanitarianism and human-rights activism among Jews. But what should pick at our consciences above all is the kind of society that China has now become, exactly 70 years after the Communist Party took power—a society created from a legacy of mass murder.***



In terms of sheer numbers exterminated, the record of Chinese communism is worse than even the Soviet Union or Nazi Germany. Upwards of 60 million people perished under chairman Mao Zedong's regime in concentration camps and prisons, or starved by the famines imposed by the Communists upon the peasantry. While Chinese communism has had its share of factional struggles since Mao's death in 1976, the same Communist Party remains in power now, carrying out the same abuses. Over the last year, up to 1.5 million members of the Muslim Uighur minority in northwestern China have been herded into "re-education camps." Thousands of miles away, in Hong Kong, protestors have a credible fear that a similar fate awaits them.

That fear was eloquently summarized by one Hong Kong protester in an open letter to the people of China, circulated during the last week by Chinese pro-democracy activists to journalists in the U.S. "Hong Kong's silent majority and many people of conscience have gradually understood the tactics of the totalitarian government," the protester explained. "They understand that the rule of law, democracy and freedom are just the lies the rulers use to take control of power. A totalitarian government only knows how to use lies, fears and violence to control the society and maintain order. This is also why the people of Hong Kong continue their uprisings in every district of the city. Our enemy has never been China, nor our compatriots in the mainland, but the totalitarian government."

Sadly, over the years the pro-democracy movement in Hong Kong and China has been treated shabbily by the democratic nations of the world, not least the United States. The movement has held regular protests that require participants to show enormous courage given the riot police tactics used against them—the last time Hong Kong was convulsed with major demonstrations, in 2014, the protesters signed off by saying, "We'll be back."

But when President Barack Obama visited Beijing in 2016, the issue of human rights was noticeably absent from his agenda. Under U.S. President Donald Trump, rising tensions with China have centered on trade and, to a lesser extent, military spending; as with Obama, human rights don't even make the appendix. With regard to the Hong Kong protests, Trump's contribution has been to advise Chinese President Xi Jinping to go there and meet with the demonstrators in person; were any such meeting to take place, past practice suggests that it would be followed up with mass arrests, as enough advisers to the current U.S. administration know all too well.

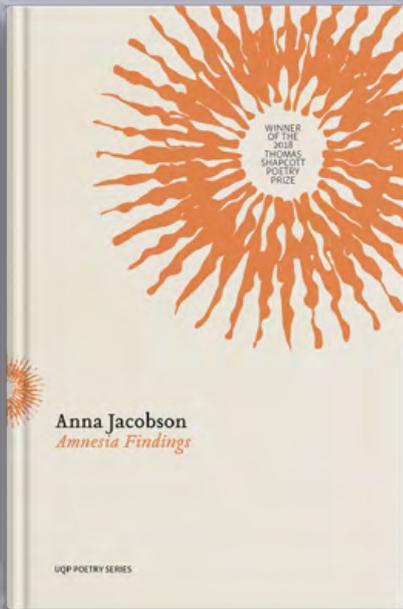
**Ultimately, China's rulers know that their penetration of the global economy has been so extensive that Western nations—not just the United States, but the United Kingdom, the European Union, Australia, Israel and Canada, among others—will be driven by pragmatism. That approach will, if anything, be reinforced by, firstly, the need to preserve trade and, secondly, uncertainty about China's regional intentions.**

What that means, potentially, is that Hong Kong is expendable. As we look back at episodes in our own history when Jews were similarly disregarded in the wider calculations of power politics, the present is as good a time as any to tell the American president that the future peace of the world may, just may, be hanging on the shoulders of those brave folks in Hong Kong.

*Ben Cohen is a New York City-based journalist and author who writes a weekly column on Jewish and international affairs for JNS.*



Ben Cohen  
Picture from JNS.org



# AMNESIA FINDINGS

Anna Jacobson

*“Now I knit myself back into a human.*

*It’s hard work relearning the steps –*

*slip-stitch, drop-stitch, pick-up stitch, loop.*

*I get into a rhythm. The pattern is complex –*

*I drop a few stitches.*

*The holes form gaps in my memory.”*

Knitting visions and memories, Anna Jacobson’s collection traces the skeins of lost histories and the spaces of dropped stitches. Exquisite and whimsical, these poems bear witness to the broken and healed. Gentle but robust, these are poems of personal resilience, framed by explorations of Jewish culture and family and fuelled by a boundless and exhilarating imaginativeness.

**Price: AUD \$ 22.68**

Anna Jacobson is a Brisbane poet and artist. In 2018 she won the Queensland Premier’s Young Publishers and Writers Award.

She holds a Master of Philosophy in poetry from Queensland University of Technology, a Bachelor of Fine Arts (Creative and Professional Writing) and a Bachelor of Photography with Honours from Griffith University.

Her poetry has been published in literary journals, including Cordite, Rabbit, Meanjin, ABR’s States of Poetry Queensland and Verity La, and her chapbook, The Last Postman (Vagabond Press, 2018), is part of deciBels series 3.

Amnesia Findings is Anna’s first full-length poetry collection.



**Winner of the 2018 Thomas Shapcott Prize for Poetry**

Pre-Order now at:

**Anna Jacobson UQP**





# CELEBRATING 30 YEARS OF PLAY AT GAN GANI KINDY

(L-R): Ms Becky McKenzie, former parent and Committee Member; Ms Ruth Vaknin, Queensland Jewish Kindergarten Association; Councillor James McKay, Walter Taylor Ward; Ms Colleen Goldblatt, Acting Director, Gan Gani Kindergarten; Ms Claire Goldstein, former Director, Gan Gani Kindergarten (1989-2011); and Mr David Paratz, Founding Member.  
(Photo courtesy of Mr Michael Arenson, 1M Design Lab)

**To celebrate its 30th year of operation, Gan Gani Community Kindy hosted an afternoon of family fun at its Fig Tree Pocket location on Sunday, 4th August.**

Over two hundred people, representing different eras of the Kindy's 30-year history, gathered at this special birthday party to reminisce, reconnect and celebrate: founding members, community groups, past and present families and staff and members of the community.

Special guests addressing the opening ceremony of the afternoon's events included Mr David Paratz, founding member; Ms Claire Goldstein, Director/Teacher for the first 22 years; and Councillor James Mackay, Walter Taylor Ward.

Councillor Mackay acknowledged the ongoing dedication and involvement of the many sections of the community over the years that have made it the successful kindergarten that it is today.

Past and present Gan Gani children and family were entertained with face painting, jumping castle and The Fabulous Lemon Drops, while enjoying the fantastic open spaces of Gan Gani's natural open setting.

No birthday would be complete without cake and presents: the official milestone was marked with a gift to the Kindergarten from the Queensland Jewish Kindergarten Association of a 'Buddy Bench', representing a place of refuge or quiet in the outside environment for children to sit.

Gan Gani wishes to thank Brisbane City Council and Cr Mackay, for the Lord Mayor's Suburban Initiative grant funding, as well as Cathy Lammie Property, Bright Consulting, Woolworths Kenmore, and the support of the Queensland Jewish Kindergarten Association for making this event a success.



**Enrolments for 2020 are now open and filling fast.**

**For more information, contact Colleen Goldblatt, Acting Director, on 3378 9233.**



**Reaching out to support  
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**HELPLINE: 1300 133 660**



# First Progress Report on the Queensland Multicultural Policy

On 20 August 2019, the First Progress Report on the Queensland Multicultural Policy was tabled in Parliament.

Following the conclusion of the Multicultural Action Plan 2016-17 to 2018-19, the Multicultural Recognition Act 2016 requires the Minister for Multicultural Affairs to table a report in Parliament about the Queensland Multicultural Policy and release a further Multicultural Action Plan.

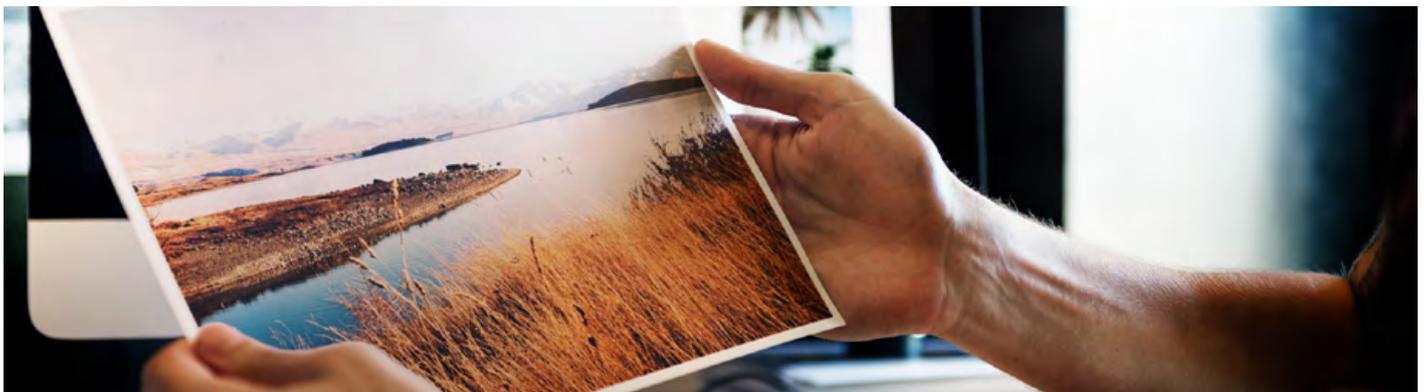
The First Progress Report on the Queensland Multicultural Policy highlights key outcomes achieved under the Multicultural Action Plan 2016-17 to 2018-19, and discusses future opportunities for action.

The Queensland Multicultural Action Plan 2019-20 to 2020-21 and Queensland Multicultural Policy will continue to drive Queensland Government action under the three priorities of:

- **achieving culturally responsive government**
- **supporting inclusive, harmonious and united communities**
- **improving economic opportunities.**

To find out more information visit [www.dlgrma.qld.gov.au/action-plan](http://www.dlgrma.qld.gov.au/action-plan)

Department of Local Government, Racing and Multicultural affairs



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ב"ה

ק"ק שערי אמונה

# Brisbane Hebrew Congregation

The Brisbane Synagogue

[www.brishc.com](http://www.brishc.com)

98 Margaret Street  
Brisbane  
Qld AUSTRALIA 4000  
Phone: (07) 3229 3412

Correspondence to:  
P O Box 15049  
City East Post Shop  
Qld AUSTRALIA 4002

## High Holy Days (2019) - Calendar & Service Times Elul 5779 / Tishrei 5780 - September / October 2019

Sep Saturday 21st	Shabbos Slichos	Mid-Night Service			
		<u>Shacharis</u>	<u>Minchah</u>	<u>Maariv</u>	
<u>September / Elul September / Tishrei</u>		<u>Morning Service</u>	<u>Afternoon Service</u>	<u>Evening Service</u>	
Sunday 29th	Erev Rosh Hashana	1st Night		5.30pm	6.00pm
Monday 30th	Rosh Hashana	1st Day	8.30am	Tashlich 1.30pm (Approx.)	
Monday 30th	Rosh Hashana	2nd Night		5.30pm	6.00pm
<b>October Tuesday 1st</b>	Rosh Hashana	2nd Day	8.30am		6.30pm
Wednesday 2nd	Fast of Gedalia	Begins 4.14am	6.00am	5.00pm	Ends 6.14pm
Friday 4th	Shabbos Shuvah			5.30pm	6.00pm
Saturday 5th	Shabbos Shuvah		9.00am		6.30pm
Tuesday 8th	Erev Yom Kippur - Fast begins at 5.48 pm, Light candles at 5.24 pm				
Tuesday 8th	<b>Kol Nidre - Please be seated by 5.30 pm</b>				5.45pm
Wednesday 9th	Yom Kippur		9.00am	4.00pm	
		Reading of the Law: 11.30am (approx.)			
		Yizkor: 12.30pm (Approx.)			
		Fast concludes: 6.27pm			
Friday 11th	Shabbos			5.30pm	6.00pm
Saturday 12th	Shabbos		9.00am		
Sunday 13th	Erev Succos	1st Night			6.00pm
Monday 14th	Succos	1st Day	9.00am		
Monday 14th	Succos	2nd Night			6.00pm
Tuesday 15th	Succos	2nd Day	9.00am		6.30pm
Wednesday 16th	Intermediate day				
Thursday 17th	Intermediate day		6.00 am		
Friday 18th	Shabbos				6.00pm
Saturday 19th	Shabbos		9.00am		
Sunday 20th	Erev Shemini Atzeres				6.00pm
Monday 21st	Shemini Atzeres		9.00am		
Monday 21st	Erev Simchas Torah		Yizkor: 11.30am (Approx.)		
Monday 21st	Erev Simchas Torah				6.30pm
Tuesday 22nd	Simchas Torah		9.00am		
Friday 25th	Erev Shabbos Bereshis				6.00pm
Saturday 26th	Shabbos Bereshis		9.00am	1.00pm	

**Please note the following:**

- Congregants are requested to be in Shule by the latest 5.30pm for the start of Kol Nidre at 5.45pm
- Entry will not be permitted when Kol Nidre is recited.
- Please respect your fellow Congregants by keeping noise to an absolute minimum at all times **when in the Synagogue.**
- Parents are requested to maintain supervision & behaviour of their children at all times.
- Children's Services will be held on Rosh Hashana 1st day & Yom Kippur commencing 11.00am
- Security will be operating before, during & following all services. Members & visitors are asked to comply with our **Security Personnel's requests.**
- Shabbas Services, other than above, are at regular times of 6.00pm Fridays & 9.00am Saturdays.
- Weekday Services, other than above, are at 6.00am on Mondays & Thursdays



# Beit Or v'Shalom

## בית אור ושלום

**ROSH HASHANAH**

## **COME AND WELCOME THE NEW YEAR**

**Sunday, 29th September 2019 At 6pm**

Rosh Hashanah Erev Service and Dinner

**Monday, 30th September 2019 At 10am**

Rosh Hashanah Morning Service

*Followed by Kiddish*

Led by Student Rabbi Dr Esther Jilovsky

**Bookings together with pre-payment by Sunday 15th September  
are essential as seating is limited.**

Members Family: \$20

Single: \$10

**RSVP to Mavis**

**Ph: 0403 080 928 or E: [sec@beitorvshalom.org.au](mailto:sec@beitorvshalom.org.au)**

PROUDLY AFFILIATED WITH



UNION FOR PROGRESSIVE JUDAISM





# Beit Or v'Shalom

## בית אור ושלום

HIGH HOLY DAYS 5780

## KOL NIDRE

Led by Student Rabbi Dr Esther Jilovsky

**Tuesday, 8th October 2019 = 9 Tishrei 5780**

**at 6:30pm**

## YOM KIPPUR

**Wednesday, 9th October 2019 = 10 Tishrei 5780**

Shacharit – Morning Service - 10.00AM

Mincha – Afternoon Service - 3.30PM

Yizkor – Memorial Service - 5.00PM

N'ilah – Concluding Service - 5.30PM

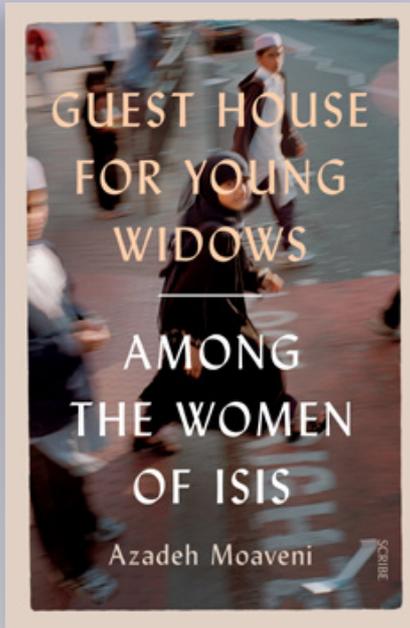
**RSVP for location and catering for Break-Fast following N'ilah Service**

**E: [sec@beitorvshalom.org.au](mailto:sec@beitorvshalom.org.au)**





New Releases from Scribe Publication



# GUEST HOUSE FOR YOUNG WIDOWS

An intimate, deeply reported account of the women who made a shocking decision: to leave their comfortable lives behind and join the Islamic State.

In early 2014, the Islamic State clinched its control of Raqqa in Syria. Baghdadi, the leader of ISIS, urged Muslims around the world to come join the caliphate. Having witnessed the brutal oppression of the Assad regime in Syria, and moved to fight for justice, thousands of men and women heeded his call.

At the heart of this story is a cast of unforgettable young women who responded. Emma from Germany; Sharmeena from Bethnal Green, London; Nour from Tunis: these were women from urban families, some with university degrees and bookshelves filled with novels by Jane Austen and Dan Brown; many with cosmopolitan dreams of travel and adventure. But instead of finding a land of justice and piety, they found themselves trapped within the most brutal terrorist regime of the 21st century, a world of chaos and upheaval and violence.

What is the line between victim and collaborator? How do we judge these women who both suffered and inflicted intense pain? What role is there for Muslim women in the West? In what is bound to be a modern classic of narrative non-fiction, Moaveni takes us into the school hallways of London, kitchen tables in Germany, the coffee shops in Tunis, the caliphate's OB/GYN and its 'Guest House for Young Widows' — where wives of the fallen waited to be remarried — to demonstrate that the problem called terrorism is a far more complex, political, and deeply relatable one than we generally admit.

AZADEH MOAVENI is the author of *Lipstick Jihad*, and the co-author, with Nobel Peace Prize laureate Shirin Ebadi, of *Iran Awakening*. She has lived and reported throughout the Middle East, and speaks both Farsi and Arabic fluently. As one of the few American correspondents allowed to work continuously in Iran since 1999, she has reported widely on youth culture, women's rights, and Islamic reform for *Time*, *The New York Times Book Review*, *The Washington Post*, NPR, and the *Los Angeles Times*. Currently a *Time* magazine contributing writer on Iran and the Middle East, she lives with her husband and son in London.

Available now at



# 2019 ימים נוראים 5780 HIGH HOLYDAYS SERVICES

## Temple Shalom Gold Coast

25 Via Roma (cnr St Pauls Place), Isle of Capri

Office: 5570 1716 or email [ts\\_gcenquiries@hotmail.com](mailto:ts_gcenquiries@hotmail.com)

Visitor tickets available for High Holydays (no charge to members of other UPJ Affiliated synagogues).  
There is a nominal charge for other visitors. Pre-arrange attendance through office.

### ROSH HASHANAH

Evening 6:30 pm Sunday, 29 September

*(Rosh HaShanah meal together following service.)*

*Please bring non-meat main course and / or dessert to share)*

Morning 10:00 am Monday, 30 September

### YOM KIPPUR

Kol Nidrei 6:30 pm, Tuesday, 8 October

Day of Atonement, Wednesday, 9 October:

♦ Shacharit - 10:00 am

♦ Mincha - 2:15 pm

♦ Yizkor / Neilah - 4:30 pm

♦ Shofar / Havdallah - 6:28 pm

Break-the-Fast Meal – RSVP by Tuesday, 1 October, with payment \$50

(Children 5-18 years - \$20; One FREE child place under 10 years per each family)

Payment to Temple Shalom Ladies Guild, A/c 082 751 625 BSB 484-799

Please email Guild at [tsqcguild@yahoo.com](mailto:tsqcguild@yahoo.com) to book your place and confirm payment.

### SUKKOT

Evening 6:30 pm Sunday, 13 October

Morning 10:00 am Monday, 14 October

### SH'MINI ATZERET / SIMCHAT TORAH

Evening 6:30 pm Sunday, 20 October

Morning 10:00 am Monday, 21 October – **YIZKOR**

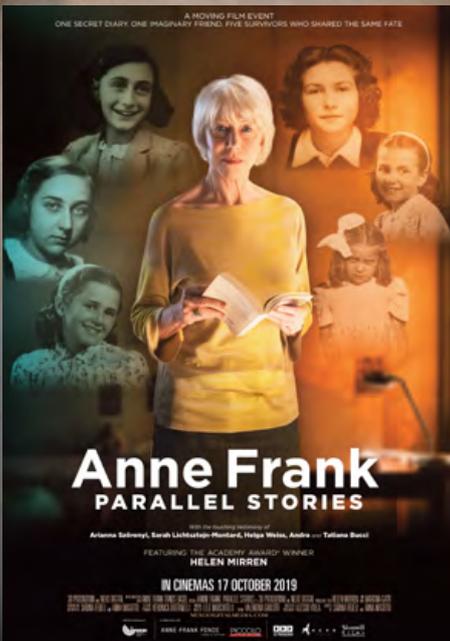
### Note to Visitors:

Visitors who are not known to us are required to complete a Visitor form,  
available on Temple Shalom Gold Coast Website <http://www.templeshalomgoldcoast.org>  
Completed form to be returned to office at least 14 business days  
prior to planned service attendance.

*Temple Shalom is affiliated with the Union for Progressive Judaism*



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# ANNE FRANK: PARALLEL STORIES

## New Farm Cinemas & The Elizabeth Picture Theatre.

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In this very special cinema event, Academy Award-winning actress Helen Mirren retraces Anne's life through the pages of her remarkable and enlightening diary, and through the lives of five women who, as teenage girls, were also deported to concentration camps but escaped the Holocaust.

Made in collaboration with Anne Frank Fonds (established by Anne's father Otto Frank in 1963), ANNE FRANK: PARALLEL STORIES is a moving and timely ode to the strength of the human spirit in the face of great adversity

– and the importance of keeping memory and history alive for future generations.

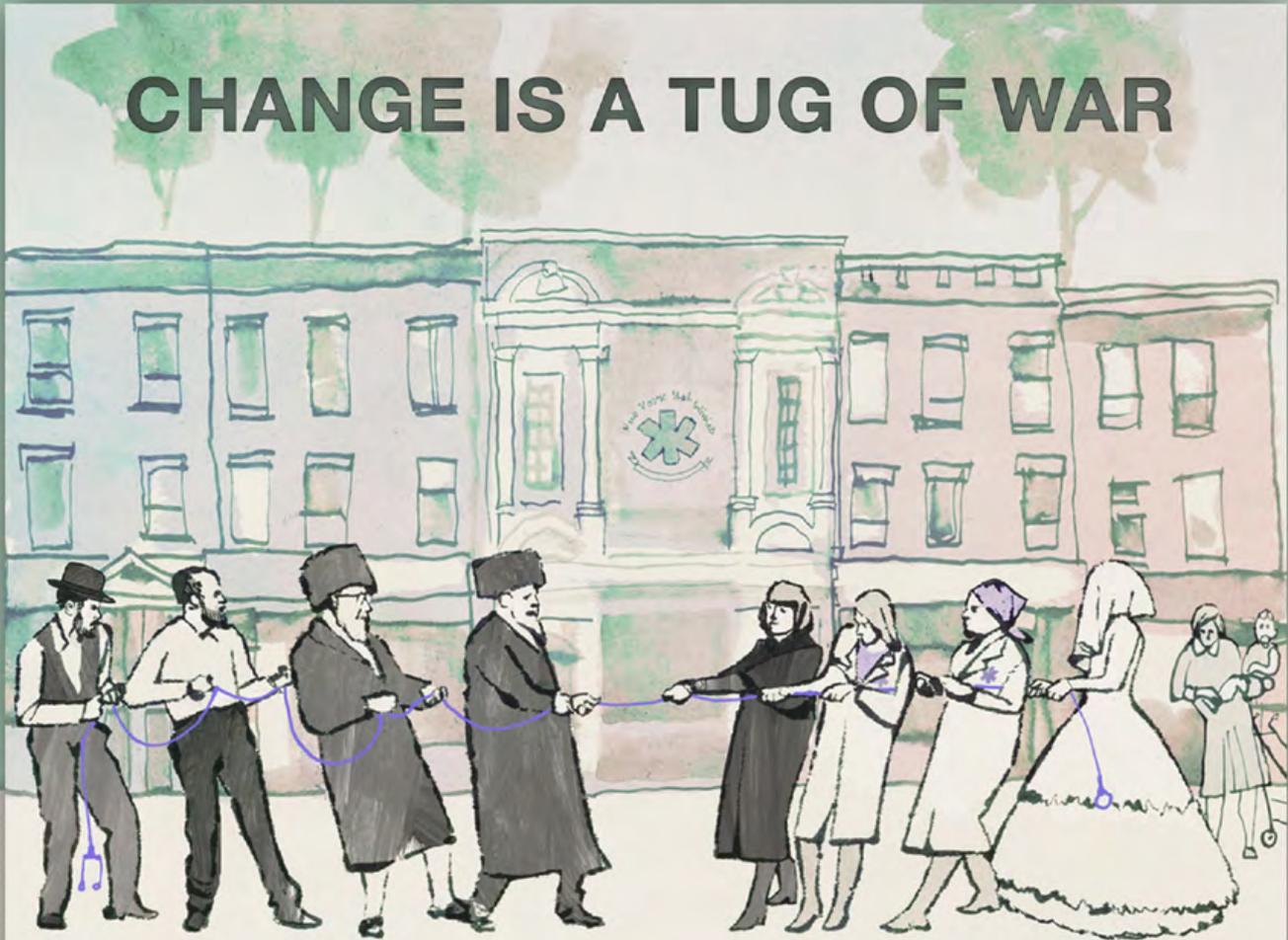
**New Farm Cinema Brisbane**  
701 Brunswick Street, New Farm, QLD 4005  
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# WIZO Aviva Presents...

## CHANGE IS A TUG OF WAR



93Queen

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**Tuesday 10 September at 7:30pm, \$15 each**

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phone: 0402810191 or by email to [evelyncharles7@gmail.com](mailto:evelyncharles7@gmail.com)**

**"You'll kvell. Forget Supergirl and Wonder Woman: to see a real female superhero in action, check out this all-female, Hasidic EMT corps." — The Hollywood Reporter**

**Set in the Hasidic enclave of Borough Park, Brooklyn, 93Queen follows Ruchie Freier, a diminutive, no-nonsense Hasidic lawyer and mother of six who is determined to provide dignified Emergency Medical Services (EMS) to the women of her neighbourhood.**

**With unprecedented—and insider—access, this uplifting documentary offers up a unique portrayal of a diverse group of tenacious Hasidic women who are taking matters into their own hands to change their community from within."**





# *Jewish Help in need Society of Queensland*

The Society is a registered not-for-profit charity, established in 1968, and provides financial assistance in the form of grants or no-interest loans to deserving Jewish residents in Queensland in accordance with the terms of its Constitution.

## **Notice of Annual General Meeting**

**Jewish Help in Need Society of Queensland  
Tuesday 17th September 2019  
At 7.30 pm**

**Agenda: Welcome/Present/Apologies  
Minutes of 2018 AGM  
Business from 2018 AGM  
Correspondence  
President's Report  
Treasurer's Report  
Election of Officers  
(President, Directors (2), Treasurer and Secretary)  
Appointment of Auditor  
General Business**

Details of the location of the meeting, membership applications, nomination forms and proxy/voting forms are available on request from the Secretary.

Secretary:

**Carolyn Goldsmith**

Mobile: 0407 145 739

**[cfgold@bigpond.net.au](mailto:cfgold@bigpond.net.au)**



IN MEMORY

# Morrie Briner of blessed memory

5 September 1924 – 7 August 2019

***Eulogy for Morrie Bringer given at his funeral service on 7th of August 2019 by his son Rodney.***

Dad was a content man of simple needs, as long as his mashed potatoes were uniformly flat, the peas were fresh not frozen, his steak was hammered thin and cooked to an inch of its life, orange juice was the correct brand and the right number of Nutrigrains were in his breakfast bowl. No this is not a roast, but all his family loved his quirky ways.

It started 94 years and 11 months ago when Clara and Boris Briner had their 4th of 5 children about 10 years after escaping the pogroms in Odessa and making their way to Brisbane via Harbin in China like so many other Jewish refugees of the time.

Dad grew up in a very loving environment where family was everything and he has successfully passed this value down a few generations. He was very close to all his siblings, Dora, Jack, Nash & Sophie. He spoke English at home but understood Russian and Yiddish.

But a few fun facts about Dad in his formative years.

Dad was skinny. Very skinny. Grandma used to pay a local shop to give Dad a pint of milk on the way home from school. That didn't work enough. On holidays, Grandma sent Dad to a fat farm, not like the 21st century version where you shed kilos, but where you eat lots to pack on the pounds. Again, that had a questionable outcome – it took about 30 years to see the results.

Dad loved sports. Grandma forbade him to play football, but dad hid his footy boots and played nevertheless. Dad and his best friend rode their bikes around the neighbourhood with their BB guns. Sounds like the wild west but it was different times. Money was tight coming out of the great depression. Dad was a crack shot and made a tidy income collecting the bounty that the Council paid for feral birds, in particular sparrows and starlings.

But Dad's other money-making venture sounded more fun. He was a yoyo champion. He went

touring giving yoyo demonstrations all over the place. Sometimes he was the audience stooge, just like sideshow alley boxing. A crowd would come to the yoyo demonstration and there would be a competition. Of course, Dad would casually enter the competition and inevitably win – saving the promoters from paying out the prize money.

He loved to go fishing for perch in the Brisbane River, back in the day when the water was clear. Obviously quite some time ago. Many years later we occasionally went fishing together and these were cherished times.

Dad was a nifty roller skater and an agile tennis and table tennis player. He used his table tennis skills to torment me much later. I remember in our Carnelian St home, we would play, and if he was winning by too much, he would swap hands to give me a chance. As I improved, he would swap back to his better hand when the score was tight, making it a tantalizingly close victory to him. But more about tormenting later.

Dad left school after the scholarship year, year 8. His working life led him to becoming a typewriter mechanic, a skill that proved very useful. In the dark days of World War 2, Dad saw his 2 brothers head off to active duty in New Guinea. Dad himself was drafted a total of 8 times. Each time he was excused from duty because he provided an essential service. He kept the typewriters in Macarthur's Chambers clicking away efficiently. Between General Macarthur and Dad, the war in the Pacific was won. How times have changed and how many different innovations has Dad seen in his lifetime?

And then Dad met Mum for the first time when she came to Brisbane from Sydney for her sister Edie's wedding to Dad's cousin, Jack. After a few years, they got engaged, broke up, got engaged again. That was the start of a partnership lasting almost 69 years. Just amazing. Dad certainly hit the jackpot. He found a wife who took the baton from his devoted mother and who continued to indulge his culinary quirks. But of course, it was much more than that. It was a loving relationship and they went about raising Lynda & I.

Dad changed careers and purchased his taxi licence. It was also his retirement plan. Money was not especially plentiful, and Dad worked long hours, 6 days a week to make ends meet.



Dad loved his job and there is no doubt that he had the best maintained cab in Brisbane something he took great pride in. Every morning for 38 years, cab 215 was freshly chamoised. He had great camaraderie with some fellow cabbies and they would dine together every week before a late-night shift. We all looked forward to and enjoyed the annual Black & White picnic extravaganza. I'm pretty sure there is no equivalent Uber driver picnic.

It was challenging for Mum with Dad working long hours. But almost every Sunday, family was first.

He took Lynda & I to cheder then in the afternoon we would visit Mum's parents in Clayfield and then Dad's parents in East Brisbane. I remember lying in the back seat, before the days of seat belts, closing my eyes and visualising each turn of the well-worn route all the way home to Coorparoo and later Holland Park.

Lynda & I were received lots of love and nurturing and were indulged with gifts when possible. During my rock hunting phase, I got my lapidary machine, but you lucked out with the pony Lynda.

But back to tormenting. Both Lynda & I remember the water torture. If we weren't out of bed on a school day by the time Dad finished shaving, he would squeeze just a few drops of water onto our heads from the washer he used while shaving. While not a recommended way to wake up, it was very effective.

Dad was a marvellous son. At least once a week he would drive from wherever his fare took him to East Brisbane to lunch with his parents, and to do odd jobs.

But he was equally a marvellous father. He so rarely asked for anything but was always on hand to help. He never liked being the centre of attention and dreaded the thought of being a burden on anyone.

When Dad called it quits on being a cabbie at 62, he quickly settled into a life immersed with grandchildren coming after school, initially for Lynda's children and eventually for mine. How lucky were both Mum & Dad plus all the grandchildren to have the opportunity to build such strong bonds.

Dad soon found a new love. Lawn bowls. He was very proud when he was named captain of his pennants team. But it was hard to reconcile this mild mannered, soft, gentle man with the fierce competitor who wanted to crush the opposition every week.

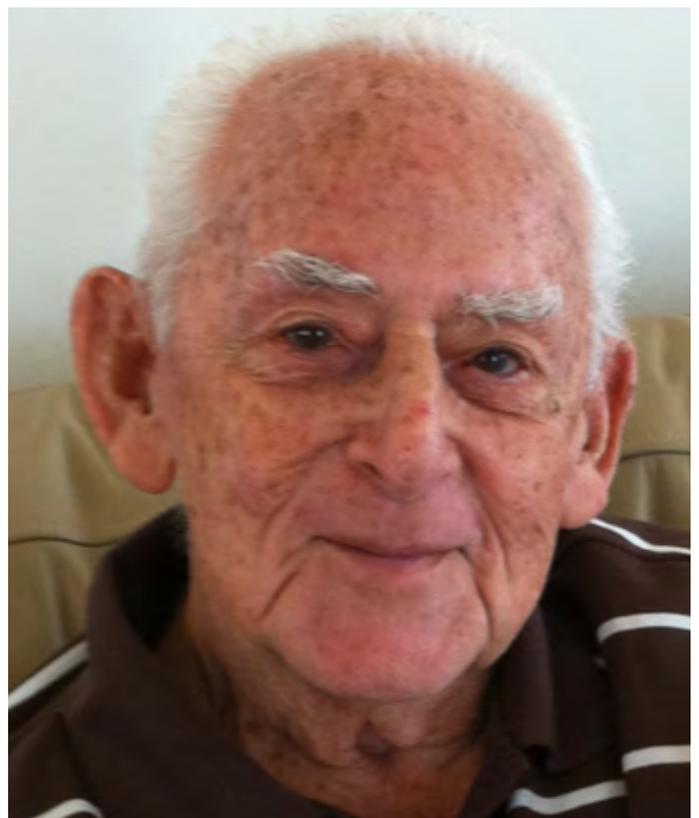
And there were other community-based activities such as Probis club and delivering Meals on Wheels with Mum for many years.

I firmly believe that animals are a good judge of character. Some of you may remember Gabrielle's wild, neurotic cat Meggsie who loved Gabrielle but no one else. When Mum and Dad babysat for us, we invariably came home to find Meggsie sitting on Dad's lap purring away while sneering at us with contempt.

Dad's sense of humor will be missed. Sharni & Lior, her friend from Melbourne visited Dad in hospital on Friday just hours after his fall. Lior asked Dad "what should I do on Saturday night, watch St Kilda play or go out with Sharni?" Despite being in some discomfort, Dad replied "go out with Sharni, at least that's what I am supposed to say". Just typical Dad.

Dad's legacy is in this room. He got us all together once again. Unfortunately, Gabrielle missed seeing him by just a few hours, but we told him she was coming and I'm sure he's happy that we are all together right now.

I recently learned something about Jewish philosophy. In particular, about Tsaddikim, righteous people who have a Godly soul, and have no inner conflict. I also learned that most of us cannot achieve that level, but we should aim to control the inner conflict between our animalistic soul and our Godly soul, and to strive to outwardly appear like a Tzaddik. I can never, ever recall hearing Dad say a bad word about anyone... and he did this without any apparent inner conflict. In my eyes, Dad was a true Tsaddik. ✨





# Socially Yours

NEWS FROM THE COMMUNITY,

- ✍ Mazel Tov and Congratulations to **LEONE** and **HARRY ENGEL** who celebrated their 55th Wedding Anniversary on the 2nd of August. Leone and Harry were married at the Margaret Street Synagogue in Brisbane in 1964 by **RABBI GOTTSALL** and **RABBI TAPOOCHI** surrounded by their loving dear parents, **VIOLET** and **PHILLIP BRINER** and **IRENE** and **WALTER ENGEL**, family and friends.
- ✍ Thank you all very much for the messages of condolence, cards, phone calls and support on the passing of our dearly loved husband, brother-in-law, father, father in law, grandfather, greatgrandfather and uncle **MORRIE BRINER**. Sadly missed. **PAULINE BRINER**, **LYNDA** and **TERRY TAYLOR** and family, **RODNEY** and **PETA BRINER** and family
- ✍ The **BOGAN FAMILY** sends its dearest condolences on the recent passing of **MORRIE BRINER**, a tremendous loss to the family, and to the community at large. **SYD** and **JUDITH BOGAN** were brought together thanks to **MORRIE** and **PAULINE**. We will miss the Sunday lunches and afternoon teas. **SUE BOGAN** will be there with you Morrie.



## CONDOLENCE

**THE JEWISH NATIONAL FUND OF QLD (JNF)**

**wishes to express its sincere condolences on the recent passing of**

**MORRIE BRINER**

**To his wife Pauline and children Lynda and Rodney  
and all of Morrie's family we wish Long Life  
and may his memory be a blessing.**



**WIZO.**  
Doing What Matters

*As State President of WIZO Queensland,  
I send Rosh Hashanah greetings to all our  
WIZO Members and friends for a  
Happy New Year and a gentle Fast.  
May the year ahead bring peace to Israel  
and peace to the entire world.*

*Pam Huppert,*  
President, WIZO Queensland



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22nd September 2019

Northshore Tennis Park  
257A MacArthur Ave, Hamilton  
9am - 1pm  
presentations and light lunch from 12

**Registration fees \$50 per entrant  
\$30 per student/junior  
\$10 spectator fee**

**Payment details**

**PAY VIA EFT: ref tennis and your name  
MACCABI QUEENSLAND  
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**Registration form <https://forms.gle/wshqbgmrz4apuhzi7>**



*You're Invited to join in  
a very special Afternoon Tea  
to Honour an Extraordinary Lady,  
Michelle Zavelisky מיכל*

Date/Time: Sunday 27th October, at 1:30pm  
Venue : Address given at the time of acceptance.

We will celebrate Michelle's life by enjoying the things she loved including laughter, music, good friends and reminiscing; also, weather permitting, one of her other passions - Israeli Dancing; for anyone wishing to partake.

A cost of \$50 per person will include a donation towards a brick inscribed in Michelle's name in "The Road of Hope" in Israel.



RSVP to Sylvia Lipski by 16 October  
email: [sylvialipski@gmail.com](mailto:sylvialipski@gmail.com)  
phone: 3715 6562 or 0417 788 449





# Sunday 27 October — Film afternoon **Orchestra of Exiles**

**The Elizabeth Picture Theatre**

175 Elizabeth St, Brisbane



## One Polish violinist. 70 Jewish musicians. Together they fought the Nazis with the only weapon they had: *Music*

A thrilling true story of how one man helped save Europe's premiere Jewish musicians from obliteration by the Nazis. Featuring commentary by musical greats including Itzhak Perlman, Zubin Mehta and Joshua Bell, Orchestra of Exiles is a timeless tale of a brilliant young man coming of age, and the suspenseful chronicle of how his efforts impacted cultural history.

**We are thrilled to provide live music before the film.**

Shuhei Lawson, who will be playing cello, is currently studying at the Conservatorium of Music, Griffith University, will be accompanied by violinist Harry Egerton, who is also studying at the Conservatorium. Harry was part of the 2019 Australian Youth Orchestra International Tour and National Music Camp. He won the Ronald Clifford Davis and Paganini prize in 2018 and in high school Harry was a recitalist in the National Youth Concerto Competition and a finalist for the English family prize.

**4pm - 4.30pm:** music and mingling

**4.40pm:** film

**Cost:** \$18

**Student/concession:** \$15

*One screening only. Limited seating available.*

**Book online.**

*\$5 parking is available at the Wintergarden Car Park for cinema patrons*

**What you need to do**

1. Take ticket on entry
2. Bring entry ticket to Theatre Box Office for validation
3. After ticket is validated at Theatre proceed to paystation and pay discounted rate
4. Insert ticket at boomgate for exit

**For more information, email: [advocacy@qjdb.org](mailto:advocacy@qjdb.org)**

*Event presented by the Queensland Jewish Board of Deputies and State Zionist Council of Queensland.*





**WIZO Aviva**  
*proudly presents, award-winning author,*  
**Shelley Davidow**  
 2:30 pm on Sunday 3 November

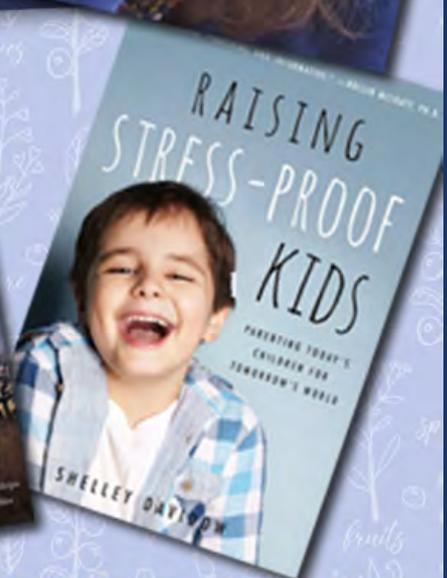
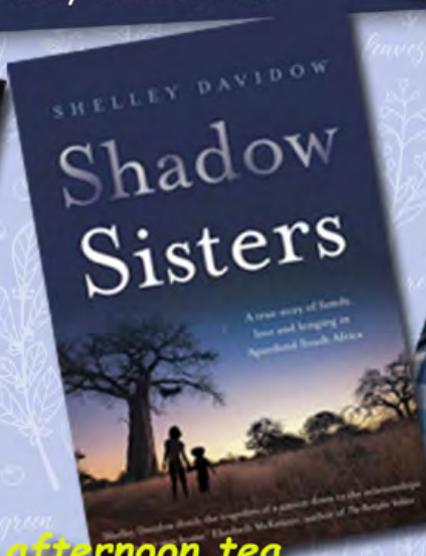
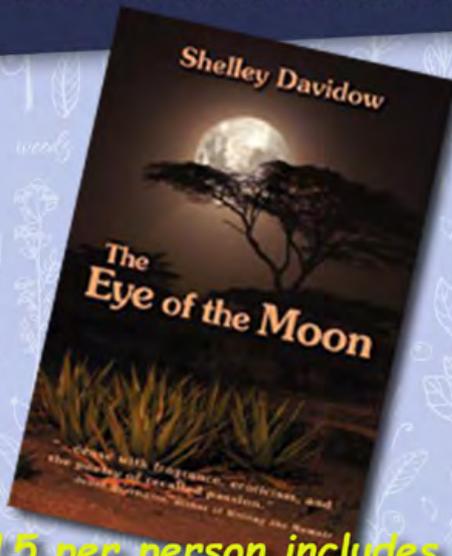
Shelley is the award-winning author of 44 books. Writing across genres, her recent titles include:

- \* Shadow Sisters (University of Queensland Press, 2018),
- \* Whisperings in the Blood (U of Q Press, 2016),
- \* Playing with Words (co-authored with Paul Williams; Palgrave Macmillan, UK, 2016),
- \* Fail Brilliantly (Familius, USA, 2017)
- \* Raising Stressproof Kids (Exisle/Familius, 2015).

Shelley grew up in South Africa during Apartheid and is passionate about social justice and protecting childhood and is a Restorative Practice facilitator and a trained HeartMath Resilience coach and mentor. She is also a full-time academic and lectures in the School of Education at the University of the Sunshine Coast in Queensland,



For more information visit [www.shelleydavidow.com](http://www.shelleydavidow.com).



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# Ask the Rabbi :

## *Jeffery Epstein & the status of suicide in Judaism?*

**W**ORLD ATTENTION HAS FOCUSED ON THE APPARENT SUICIDE OF JEFFREY EPSTEIN. EPSTEIN AND HIS DEEDS OR MISDEEDS ARE NOT THE SUBJECT OF THIS ARTICLE, BUT HIS APPARENT SUICIDE IS.

*To what extent Judaism condones suicide is both simple and complicated.*

Simple, because life is given by God and only He has the right to take it away.

The Jewish codes insist that the body belongs to the Almighty, and no-one is permitted to harm, jeopardise or destroy God's property. Genesis 9:5 says, "I will surely require an accounting for your life-blood," and the sages say this includes a suicide (Bava Kamma 91b).

The Ten Commandments clearly prohibit murder. Rabbinic commentary extends the prohibition to say, in Maimonides' words, "He who kills himself is guilty of bloodshed" (Hilchot Avelut chapter 1).

**Deuteronomy states (4:15), "You shall carefully guard your life,"** which makes suicide a serious transgression.

Amongst the Biblical cases of actual or attempted suicide, a highly significant incident related in I Samuel 31:4 is that of King Saul falling on his sword when the Philistines were about to capture and kill him.

One theory as to why the Tanach does not seem to condemn him is that a king of Israel is entitled to defend

the dignity of the royal office. Another view is that as his death was imminent it was as if he were already dead, though not all the commentators believe that he did actually die at his own hand.

In later thinking, even acts of suicide in times of severe persecution were not whitewashed. The usual ceremonies performed for the dead were, according to Jewish law, not carried out for suicides, and it was customary to bury them in a side section of the cemetery (Shulchan Aruch, Yoreh De'ah 345).

That is the theory, but in practice the issue is much more complicated. It is true that for a long period suicide was stigmatised as a brazen act of defiance of God, to be treated with visible disapproval.

But for many centuries the law has preferred not to apply a hard and fast rule but to delve more deeply into the suicide's motivation and mental situation; in most situations the person is regarded as having acted under such mental and emotional pressure that he/she is deemed not to have made a responsible decision.

The Aruch HaShulchan (Yoreh De'ah 345:5) states, "This is the general principle in connection with suicide: we find any excuse we can and say he acted thus because he was in terror or great pain, or his mind was unbalanced, or he imagined it was right to do what he did because he feared that if he lived he would commit a crime... It is extremely unlikely that a person would commit such an act of folly unless his mind were disturbed."



It is interesting that Greece and Rome saw suicide as a crime. However, the Greeks gave the government the right to allow suicide in urgent cases; the Romans also saw suicide as a criminal act, particularly if it was meant to legal punishment, but they applied the law with some leniency.

In Judaism the debate was not so much political or social but theological. Suicide defeated God's purposes since He "created (the world) to be inhabited" (Isa. 45:18).

Life not only belonged to God but, as the first section of Genesis averred, it was good and had to be seen as such by every human being. Yet Job admitted (3:20-21) that "the bitter in soul... longs for death but it does not come." Rashi asks, "Why does God give light to him that is in misery?" Amongst the rabbinic sages, Choni HaMe'aggel felt so lonely that he prayed to God to let him die, and God agreed (Ta'anit 23a).

Nonetheless there were times when a person was under such pressure that taking his own life was a way of averting a grave evil. The mass suicides at Masada and other acts of self-sacrifice may not have been authorised but they were understood, and history calls them heroic and insists that they did not lose their place in the World to Come.

However, Ahitophel, who committed suicide, is listed by the Mishnah amongst those who have no share in the next world (Sanh.10:2).

A famous case involved Rabbi Chananiah ben Teradyon, whose death is recorded in the Talmud in Avodah Zarah 18a. When the Romans wrapped him in a Torah scroll and set fire to it, the rabbi's pupils urged him to open his mouth, inhale the fire and hasten his death. He replied, "He who put the soul in the body is the One to remove it; no human may destroy himself!"

Sometimes a person felt so guilty after doing (or believing he had done) a grave sin that he wanted to end his life, and some cases of suicide recorded in the Talmud arose out of circumstances of this kind. Others were so full of grief when a great man such as Rabbi Yehudah HaNasi died that they felt life was no longer worthwhile.

These circumstances explained the wish for suicide but Jewish teaching remained adamant that people should work through their problems and not abdicate by taking their own lives, and Rabbi Ishmael believed that public condemnation of the suicide was in order at the funeral, though Rabbi Akiva refused to go so far whilst still denying the suicide a eulogy and the full honours of interment (S'machot chapter 2).

The law arrived at the position that if a suicide, although still deemed a sin, could be understood as other than a deliberate act of defiance of the Creator, they were given the benefit of the doubt and the normal ceremonies were allowed.

Pondering the suicide of Holocaust survivors, Elie Wiesel is said to have remarked, "Those who have looked at the ultimate darkness are no longer immune".

Is there not a philosophical difference, however, between the darkness that others perpetrate upon a person or people, as in the Holocaust, and the darkness and despair one somehow brings upon oneself?

There were suicides during the Holocaust (e.g. the 92 maidens who chose death rather than dishonour: an incident reminiscent of a Talmudic story in Gittin 57b), but it seems surprising that there were not more. In Israel the suicide rate is one of the lowest in the world, again a surprising figure.

In "The Echo of the Nazi Holocaust in Rabbinic Literature," Rabbi HJ Zimmels writes of two opposing emotions amongst European Jews at the time of the Holocaust – pessimism and despair leading to suicide, and optimism and hope leading to a strong will to survive.

The same conflicting emotions grapple within the heart, soul and mind of the human being who is in dire straits whatever the details. Suicide is one way out, but there is another – slowly, painfully, bravely working one's way through the moment and holding on to life.

It has always been difficult and complex and in today's world it is probably worse. Problems of so many kinds confront us all, and often we can't get off their backs or get them off ours. Judaism believes in life and its sweetness, but it is easy to find oneself in the complex of emotions that Zimmels describes.

Suicide is sometimes an escape from a difficult situation. Pir'kei Avot says, "In a place where there is no man, be a man"... i.e. "Have the guts to face the music..."

*Rabbi Apple served for 32 years as the chief minister of the Great Synagogue, Sydney, Australia's oldest and most prestigious congregation. He was Australia's highest profile rabbi and held many public roles. He is now retired and lives in Jerusalem. Rabbi Apple blogs at [www.oztorah.com](http://www.oztorah.com)*





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### BRISBANE - REGULAR EVENTS

<b>Community Diary Bookings</b>	<b>Kathy Gould</b>
	07 3411 3664
	0402 497 413
	kathygould45@msn.com
<b>WIZO Aviva</b>	2 <sup>nd</sup> Tuesday each Month (n)
	07 3715 6562
	wizoqld@gmail.com
<b>NCJWA Meeting</b>	3 <sup>rd</sup> Monday 7:30pm

### GOLD COAST - REGULAR EVENTS

<b>NCJWA Gold Coast</b>	Monthly Meetings
www.ncjwa.org.au	7:30pm - 1 <sup>st</sup> Monday of each month
	0412 377 488 goldcoast@ncjwa.org.au
<b>Temple Shalom</b>	<b>Office 07 5570 1716</b>
Services	Erev Shabbat 6:30pm Shabbat Morning 10am
	<b>Oneg Shabbat</b> 2nd Friday each month following services
	<b>Seiudat Shabbat</b> Last Shabbat each month following Torah Service
	<b>Groovy Movers Exercise</b> Mon & Wed 10am-12 Noon
	Friday 8-10 am
<b>Gold Coast Hebrew Congregation</b>	<b>All enquiries call 07 5570 1851</b>
Services	<b>Friday Night Live</b>
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	<b>Shabbat Kiddish</b>
	Following the service every Shabbat at 9am
	<b>Kabbala and Jewish Mysticism</b>
	Journey of the Soul, Monday evening at 7:30pm
	<b>Talmud Classes</b>
	Thursday evening at 7:30pm
	<b>Talmud Torah Chader</b>
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☆

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