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AUGUST 2020

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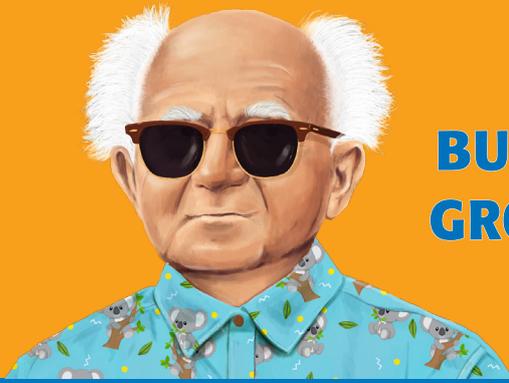
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THE JNF VIRTUAL GALA ON 1ST OF SEPTEMBER WILL BE SUPPORTING THE LATEST PROJECT OF JNF AUSTRALIA THE SDEROT RESILIENCE CENTRE

In cooperation with the Municipality of Sderot, JNF Australia will support the construction of the new Sderot Resilience Centre to assist children living with PTSD.

Animal-assisted therapy is an important tool in helping to improve a patient's social, emotional, or cognitive functioning.

The existing Animal-Assisted Therapy Centre was established three years ago, providing treatment to hundreds of children and teenagers from throughout the city and the surrounding towns.

Unfortunately, dozens of children are unable to receive the much needed therapy due to a lack of space and resources.

The new 1500m² Therapy Centre will include treatment rooms, animal pens and open spaces where a variety of small animals are free to roam.

In addition, part of the complex will be allocated as an agility space for dog-assisted therapy.

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With your help, the Centre will guide those living with trauma back to a sense of safety, helping to improve interpersonal connections, encourage engagement in the community, and regain areas of functioning that may have been diminished by their trauma.

Together we are providing a brighter future for the residents along Israel's Southern periphery.

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THE GALA EVENT -**

**HELP JNF SUPPORT THE
CHILDREN OF SDEROT**

www.jnf.org.au/project-items/sderot-resilience-centre/

175 years young: Hobart Shule's landmark anniversary

By PETER KOHN Australian Jewish News

Hobart Synagogue is turning 175 years old, but coronavirus restrictions have caused the cancellation of the celebrations. The AJN speaks to key figures at the historic shule.



Rabbi John Levi leading the 160th anniversary celebrations in 2005. Photo: Courtesy of the Hobart Mercury

IT'S not commonplace to celebrate a 175th anniversary, so it was heartrending when COVID-19 restrictions scuttled plans by Hobart Synagogue – consecrated on July 4, 1845 and one of Australia's oldest surviving synagogues – to mark its milestone in the Apple Isle.

Hobart Synagogue's president Jeff Schneider tells The AJN the July 3–5 weekend was to have seen services, a concert, tours of historic sites, and a panel discussion. "Our members past and present, descendants of our historic members, several rabbis and members of the greater Australian Jewish community were to be attending."

But there is a silver lining. Soon after the lockdown began, the Tasmanian State Archives, which holds Hobart Synagogue's historic records, digitised its meeting minutes back to 1841.

"It was amazing to see these documents in a digital format," says Schneider, "however, since they were handwritten, it was challenging to read. Given that the virus kept us all at home, we thought there may be some people interested in volunteering to transcribe the meeting minutes".

"To our surprise, there were several congregation members, descendants who were meant to attend the 175th anniversary, and volunteers from the Australian Jewish Genealogical Society who kindly donated their time to transcribe these documents."

Schneider says the shule also took advantage of the synagogue's temporary closure to do restoration work on the building and Jewish cemetery.

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Jeff Schneider, Hobart Synagogue's president, inside the historic shule.

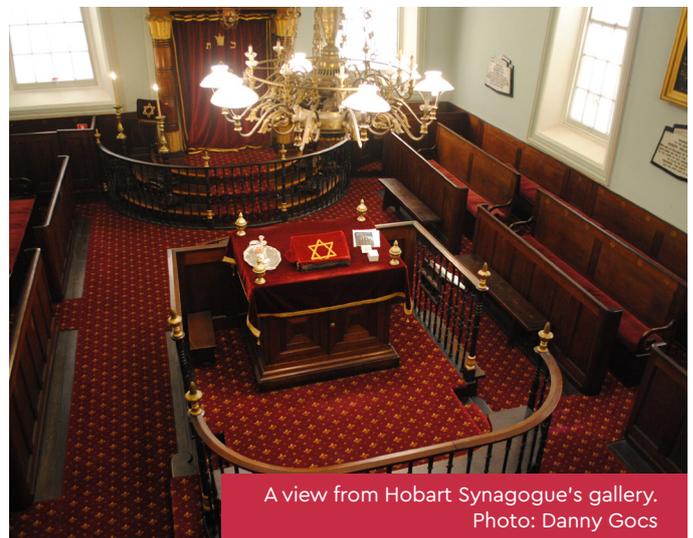
Throughout their history, the Van Diemen's Land colony and the Tasmanian state have welcomed Jews from Czarist pogroms, the Holocaust, apartheid South Africa and Soviet repression. Many Tasmanian Jews are from somewhere else.

Originally from the US, Schneider grew up in a Masorti family in Baltimore. He met his wife Lisa, a Sydneysider, in Washington, DC, and a visit the couple made to Tasmania in 2014 convinced them to move there.

Schneider notes there were Jews in Van Diemen's Land dating back to the earliest convicts. (There were 233 Jewish convicts in the colony.) In the late 1830s, free-settler merchant Louis Nathan (later Hobart Synagogue's first president) arrived from Sydney via London. Nathan and his business partner and brother-in-law Samuel Moses set the example of observing Shabbat and rituals, and were generous contributors to the synagogue's building fund.

"Prior to the synagogue's consecration in 1845, services were held in various places in Hobart, including [transported former convict] Judah Solomon's Georgian Mansion, Temple House, next door to the synagogue, and restored in the 1990s by the Tasmanian government," recounts Schneider.

A meeting was held in the home of Isaac Friedman, the first Hungarian free settler in Australia, where it was decided to construct a synagogue. Solomon granted the land, and a tender to build the synagogue for 717 pounds was accepted. But as insufficient funds had been raised, an appeal was made to the president of the Board of Deputies of British Jews, Sir Moses Montefiore. He responded positively, as did many others in Britain. The overseas interest in the synagogue is reflected in the donation lists on panels near the ladies' gallery.



A view from Hobart Synagogue's gallery. Photo: Danny Gocs

Hobart Synagogue was designed by James Alexander Thomson, a Scot transported in 1825 for attempted jewel robbery. Members of the congregation wanted the building finished for the High Holy Days in 1845, but the shule, on Argyle Street in Hobart's CBD, and constructed in an Egyptian Revival style with a biblical Exodus motif, was completed ahead of time.

"We are proud that despite being a very small community, we have managed to keep Judaism alive in the same building as so many who preceded us have used," says Schneider.

"In 1848, the Jewish population in Van Diemen's land was 435, and that was essentially our peak. Starting in the late 19th century, several mentions of our congregation notes the small numbers. In 1918, after our Diamond Jubilee of the laying of the foundation stone, our secretary Nat Edwards wrote that the congregation is 'probably the

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smallest congregation in the civilised world'. In 1933, a newspaper article stated that there were '10 Jewish families' in Hobart."



A seat number painted on the shule's timber benches.

The congregation's Sifrei Torah are mostly as old as the shule. It has not had a permanent rabbi since the 1950s, notes Schneider [the last one was Reverend George Reuben], "but yet we have managed to keep an active group".

"These past few years have seen growth and optimism," says Schneider. "Our membership has seen a flurry of activity as we have welcomed several new families with children. We are taking steps to establish a cheder for the congregation for the first time in decades. Our board of management has a new makeup, with a combination of long-serving and new members that reflect the diversity of our congregation."

The shule has had support from mainland Jewish communities for decades, and Chabad is very active. Rabbi Raymond Apple, emeritus rabbi of Sydney's Great Synagogue, recalls to The AJN being invited there as a student convenor of a Jewish children's correspondence school under Melbourne's United Jewish Education Board.

He remembers being "taken aback to see people standing up and sitting down while I was speaking, not realising how hard the seats were and being so disconcerted that my sermon came to a hasty end". In an arrangement believed unique in the world, these timber benches had been used to seat Jewish convicts marched in under arms for prayers.

Hobart Synagogue's status as a shared shule since the 1980s, hosting alternating Orthodox and Progressive minyans (with the ACT Community the only other shared shule), is now a settled arrangement. But it was still controversial at the time of its 150th anniversary in 1995. Writing later in OzTorah, Rabbi Apple commented, "I upset the women by insisting that they sit separately from the men."

Rabbi Dr John Levi, emeritus rabbi of Melbourne's Temple Beth Israel (TBI), has for many years visited on landmark occasions and for some Shabbatot, also addressing Tasmanian organisations and schoolchildren.

He became the shule's consulting rabbi – an extension of his role as senior rabbi of TBI – from the mid-1960s onwards. First visiting Tasmania on his honeymoon, he still says, "Launceston's a gem and Hobart's a diamond."



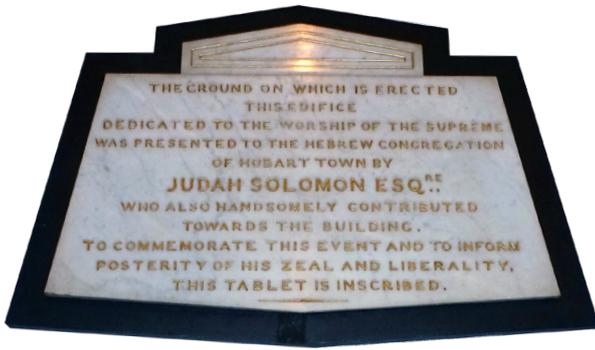
"We are proud that despite being a very small community, we have managed to keep Judaism alive in the same building as so many who preceded us have used."

In 2003, attending the launch of *A Few From Afar*, an anthology of Tasmanian Jewry edited by historian Dr Peter Elias, Rabbi Levi made a chance encounter with a curator from the State Library of Tasmania, who mentioned some obscure sheet music in the archives. It turned out to have been written for the shule's 1845 dedication service. The rabbi assumed the composer was Jewish, but it turned out to be Joseph Reichenberg, a Roman Catholic bandmaster of the Hobart Town Regiment.

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Rabbi Levi gave a copy to Joseph Toltz, a cantor at Sydney's Emanuel Synagogue, who created an arrangement performed in Hobart Synagogue in 2005 at a Shabbat service marking its 160th anniversary. "To find the music from the shule's opening service is an extraordinary experience," the rabbi reflects.



A plaque honouring Judah Solomon who donated the land on which the shule was built.

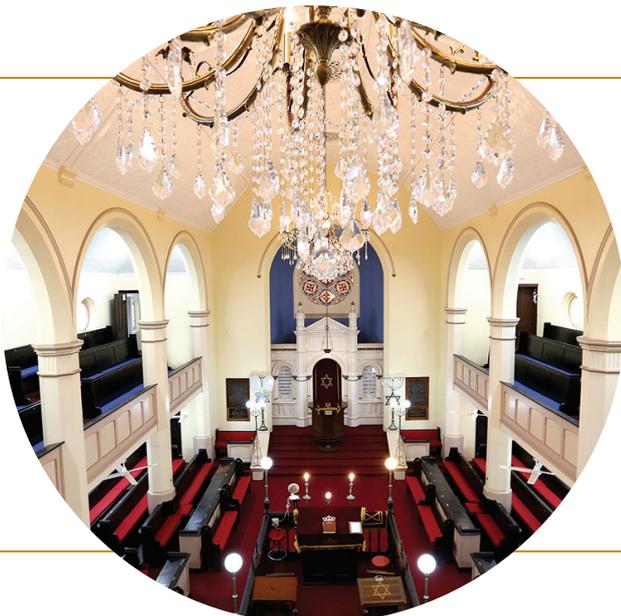
Stephen Graetzer, 77, a father of three, has been a congregant of Hobart Synagogue since his youth. His family fled Germany in 1937, arriving in Melbourne, before his father found work in Tasmania. The family moved to Hobart where his father joined the synagogue board.

In the 1980s, Stephen began as treasurer, serving for 28 years. During that time, the shule raised funds to renovate its National Trust-certified premises, hiring an architect who had restored the historic Port Arthur penal settlement.

Graetzer also coordinated the reinterment of Jewish settlers and convicts in the Jewish section of Hobart's general cemetery after a colonial-era cemetery faced redevelopment.

Recalling the shule's 150th anniversary celebrations in 1995, he reminisces about "one of the few times I've seen the synagogue full". But a favourite memory is more small-scale, "I always liked the Friday evening services followed by pot-luck dinners at the homes of various congregants, especially in winter when it was a nicely heated home."

Graetzer compares Hobart Synagogue's longevity with the Chanukah oil miracle. "What was meant to last only a day lasted a week. The synagogue here is doing much the same."



The Brisbane Hebrew Congregation is also one of the oldest Congregations in Australia providing continuous religious services.

155 YEARS AGO, in 1865, The Brisbane Hebrew Congregation (BHC) became an officially recognized and formed entity.

134 YEARS AGO, in 1886, The Brisbane Synagogue in Margaret Street Brisbane was consecrated and officially opened and has been operating ever since.

The third wave of anti-Semitism is upon us

JWIRE July 2020

Imagine that a prestigious international research institute concludes that the new wave of anti-Semitism is fuelled and perpetuated chiefly by the physical characteristics of the Jews—their noses, for example—or by their insularity in relation to the general society.

You would surely be surprised if, in this case, the media and politicians would adopt the conclusion and persistently refer to the noses of their country's Jews or blame Jewish family customs, which are notably very close-knit, for the spread of the coronavirus.

Would that be legitimate? Maybe, but I would claim it as remiss or malicious, especially if it emanates from the media sources and institutions that pretend to fight and condemn anti-Semitism. Because negligence and malice aimed at the state of Israel, or ignorance and obsession about its supposed mistakes, are precisely what induces the exponential growth of worldwide anti-Semitism today.

In recent days, we heard excellent and serious discussions from well-meaning ambassadors, academics and advisers on anti-Semitism in the European Union, the United States and international organizations. The foremost academic centres that deal with anti-Semitism have held webinar conferences because they are rightly disturbed by its upsurge during the coronavirus pandemic. The coronavirus pandemic has rebooted the classic medieval anti-Semitism seen long ago during the Black Plague. Today, in the age of a sovereign Jewish state, anti-Semitism has been redirected at demonizing Israel. It delegitimizes Israel as a racist, genocidal, apartheid state.



FIAMMA NIRENSTEIN

Shocking Palestinian cartoons flooded social media with caricatures depicting Israeli soldiers shooting COVID-19 bullets at Palestinians, or poor and scared Palestinians locked up in cages surrounded by tanks and corona monsters with the Star of David. Joining these images were the choruses of hate-filled mobs chanting in Paris, Brussels, New York and Washington, D.C. that Israel should be destroyed.

"Israelophobic" anti-Semitism reverberated during the days of the mass protests in the United States when furious crowds marched to protest the killing of George Floyd at the hands of a criminal police officer. We heard that Israel and Jews were responsible for the murder because they train American police officers.

The third wave of anti-Semitism is upon us

JWIRE July 2020

"It's the occupation, brother, we're all in the same boat," ranted the left-wing political activist and BDS supporter, Linda Sarsour, who went on to portray Israel as the common enemy. In Washington, D.C., protesters marched to the Capitol building chanting, "Black Lives Matter, Palestinian lives matter," and "From the river to the sea, Palestine will be free!"

Now we have entered into the third wave of the most recent anti-Semitism. "Massacre the Jews" [Israel] as "Mohammed massacred the yahud in Khaybar," was the slogan chanted on June 28, 2020, in the Belgian capital, and the threat has been repeated in city squares around the world.

The international criticism of Israel is blind to the issue of the so-called "annexation;" the critics abstractly accuse Israel of being opposed to peace, while the opposite is true. And yet, sanctions are threatened by the United Nations and the European Union and all its institutions.

Letters from hundreds of European intellectuals and parliamentarians from all over the world promise to cut relations and sanction Israel if it dares to apply its sovereignty to 30 per cent of the disputed territories. Disputed territories, not "illegal," and not "occupied." All the while, seventy per cent of the territory is reserved for the Palestinians.

The repetitive and continuous threats and condemnations by the U.N., the E.U. and many European states have the tone and angry timbre of an anti-Semitic obsession; all the while, they pretend that they are earnestly fighting the obsessions of the oldest hatred, anti-Semitism.

The basis for the threats against Israel is the Jewish state's support for the American peace plan presented by U.S. President Donald Trump. Ignored is the critical component providing "two states for two peoples." All of the peace-loving institutions should make an effort to invite the Palestinians, who refuse to negotiate with Israel, to come to the table to find a solution.

The international rejection of a plan comes with a claim that the component of Israel controlling 30 per cent of the territory was an attempt to impose apartheid, which is false. The implication of their accusation is malicious—that Israel has malevolent colonial aspirations to occupy the Palestinian people. This is a demonizing and delegitimizing accusation, using the term "occupation" as a curse to advance anti-Israel hatred.

The magnitude of the protests would make sense if the Palestinians were willing to come to the negotiating table while Israel moved ahead in an arrogant, unilateral gesture. But anyone who knows anything about the history of Israeli-Palestinian peace negotiations knows that this is not the case, neither yesterday nor today. What is currently being promoted by the international community is not a discourse of criticism, which would be legitimate, but instead a storm of prejudices.

Research and polls carried out in dozens of countries testify that virus-inspired anti-Semitism has gone viral on social media, and it is the continuation of the ancient conspiracy theories of blood libels that have always painted the Jews as the source and spreaders of disease. Public opinion will surf again on this deadly anti-Semitic wave.

The third wave of anti-Semitism is upon us

JWIRE July 2020

The Palestinian Authority's prime minister, Mohammad Shtayyeh, personally promoted the coronavirus blood libel by stating that Israeli soldiers and settlers knowingly spread the coronavirus widely among Palestinians. His spokesperson went so far as to state that the occupation itself was the virus and that the Jews had inflicted the pandemic on the Palestinians. The phenomenon of the anti-Semitism plague converged with the coronavirus, which then intertwined with subsequent waves.

Responsible national and international leaders who have taken a stance to combat anti-Semitism in this period have mobilized to fight the idea that the Jews are responsible for COVID-19.

In addition, some leaders seek to quash the conspiracy theories that imperialist Jews and their wealth are attempting to dominate the world. Some combat those who want to obliterate the Shoah's memory. Others confront neo-Nazi hatred. And others focus on their societies' bias against the Jews because of their hatred, prejudice and ignorance about Judaism.

The political, diplomatic and academic spokespersons who care deeply about the adoption and the promotion of the International Holocaust Remembrance Alliance (IHRA) upheld the connection between hatred for Israel and anti-Semitic hatred during a webinar conference in June 2020. Katharina Von Schnurbein, the European Commission Coordinator on combating anti-Semitism, alluded to a 2019 survey in which 85 per cent of Jews declared that they feel they

are perceived through the Israeli lens. Jews are synonymous with Israel.

The question that arises is the following: If, as the IHRA suggests, anti-Israel hatred is the engine of anti-Semitism, its twin, why are there no measures to deal with this dual threat? Why not be more cautious when dealing with issues relating to Israel? Why not challenge both hatreds by delving deeper into Israel's history, its democratic nature, humane inspiration and the heroic story of the country itself?

Institutions and states that have implemented measures against anti-Semitism and have adopted the IHRA should monitor how they and their institutions influence public opinion and the spread of prejudice against Israel. Political actors must be more cautious before putting labels on Israeli-Jewish consumer products, or bandying about apartheid or legitimizing BDS.

The examples are endless, and the many condemnations and institutional threats today push anti-Semitic crowds into the streets with a "moral cloak." These political actors and institutions are committed to fighting against anti-Semitism, but they are also responsible for creating it. This has been the case since the 1975 U.N. Resolution 3379, which equated Zionism with racism.

Journalist Fiamma Nirenstein was a member of the Italian Parliament

(2008-13), where she served as vice president of the Committee on Foreign Affairs in the Chamber of Deputies. She served in the Council of Europe in Strasbourg, and established and chaired the Committee for the Inquiry Into Anti-Semitism. A founding member of the international Friends of Israel Initiative, she has written 13 books, including "Israel Is Us" (2009). Currently, she is a fellow at the Jerusalem Center for Public Affairs.

This article was first published by the Jerusalem Center for Public Affairs.



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A Remixed Yahrzeit Two Years in a Row

Roberta Rosenthal Kwall

July 2020



Soon I will be observing the fourth yahrzeit for my sweet mom, Millie. As the COVID-19 pandemic sweeps the globe, I find myself oddly feeling grateful nearly every day that my mother is not alive to be experiencing our current reality. The facility where she lived was among the first to have confirmed cases of the disease in my area, and the image of my mom sitting alone in her room wondering if she will be struck ill, is almost more than I can bear to contemplate.

I often think back to her yahrzeit last year, which fell during the time I was teaching a Jewish law course in Israel. I wanted to recite the mourner's kaddish for her, as I do each year in keeping with my religious practice. One might think that finding a minyan in Israel would be like finding a good bagel in New York, but the reality did not match up to my expectation. I was staying in close proximity to the IDC Radzyner Law School, on the beautiful beach in Herzliya. Soon upon my arrival, I started making calls to ensure that there would be a minyan close by that I could attend on the morning of my mother's yahrzeit.

But given the resort nature of this particular area, virtually all the minyanim were small and lacking a mechitza, the divider separating men and women

that is essential for prayer with mixed genders according to Jewish law in Orthodox practice. Finally, I was able to connect by phone with a local rabbi who asked me if I was Reform. I instinctively switched to Hebrew as if to exhibit a higher level of authenticity, "No... I'm traditional." He explained that there was one place in the area where I could go, and gave me directions for a Sephardic minyan.

I wanted to recite the mourner's kaddish for her, as I do each year in keeping with my religious practice.

The next morning, I embarked on the fifteen-minute walk to the destination he described. I found the minyan but there was no mechitza. What I found instead was an experience I will remember for the rest of my life. Although I thought I had arrived early, the service was already well underway. No one came over to me or handed me a prayer book. Even though I know the morning service well, the prayers seemed so different and I could not recognize where they were in the service.

A Remixed Yahrzeit Two Years in a Row

Roberta Rosenthal Kwall July 2020

I soon noticed a young woman sitting alone, outside the area where the service was being conducted. I sat next to her as there was no place else for me to be. I soon learned that she did not come there to pray.

The woman was dressed in traditional Sephardic clothing that covered her from head to toe despite the already warm sun on this Israeli morning. She did not speak English, so we conversed in Hebrew. I learned that she had been abused by her husband and was alone with seven young children. She had a letter of endorsement from a local rabbi, which she showed me. The letter was asking for money on her behalf and she was there to collect shekels from the men after they concluded their prayers.

There we sat — two strangers from completely different worlds whom life had brought together for a few moments.

She told me her story and asked about my mom. We connected in a way that would have been virtually impossible in just about any other place and time. I gave her a contribution for which she expressed profound gratitude. She then asked for my mom's name, Malkah bat Yehudah v'Yette Dina, and then offered a blessing in my mom's name. At one point during our conversation, she said — "listen — they are saying kaddish." I jumped to my feet and joined in the recitation of the prayer. A few minutes later, another kaddish was said by the men. And again, I joined while standing at my place.

There we sat — two strangers from completely different worlds whom life had brought together for a few moments.

After the service, the young woman stepped up to the area where the men had been praying and asked for their help. I sat and watched for a few minutes, and then departed. I had not envisioned this remixed yahrtzeit while in Israel, but I also felt my mom's presence more viscerally than at any other time I had said kaddish for her. I imagined her smiling at me with approval.

This year I will be saying kaddish with a minyan on Zoom. Although my synagogue, like so many others, has adopted Zoom for daily and even Shabbat services, I haven't been motivated to pray on Zoom. Praying on Zoom reminds me too much of my work life. But on this yahrtzeit, I will have no other choice. We are now in a world where remixed Judaism is often our only option. I will say kaddish on Zoom with others in my community as I reflect on the wonderful woman who gave me life.

Roberta Rosenthal Kwall is the Raymond P. Niro Professor at DePaul Law School. A prolific scholar whose work focuses on Jewish law and culture, Kwall lectures widely at synagogues, Jewish organizations, and law schools in America and Israel. Her popular writings on topics of relevance to the Jewish community have appeared in many of the most established Jewish media venues.





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Holocaust Memoire

Rochy Miller

My mother, Lea Leibowitz, was a Holocaust survivor. Many people in our community remember her – almost everyone who met her was inevitably touched by the stories she told, and by her resilience and optimism.

In this, the 75th year since the Holocaust, I have been privileged to be able to honour her, by publishing a memoir of her story : **"Not Just a Survivor – a portrait of my mother"**.

This memoir is both a chilling narrative of an exceptional woman's life journey, and a personal reflection on being the child of a Holocaust survivor.

Drawing on the many stories and the abundant written and recorded information she provided, the book delivers a harrowing personal insight – often in my mother's own words – into life in the Kovno Ghetto, and the five concentration camps in which she was incarcerated.

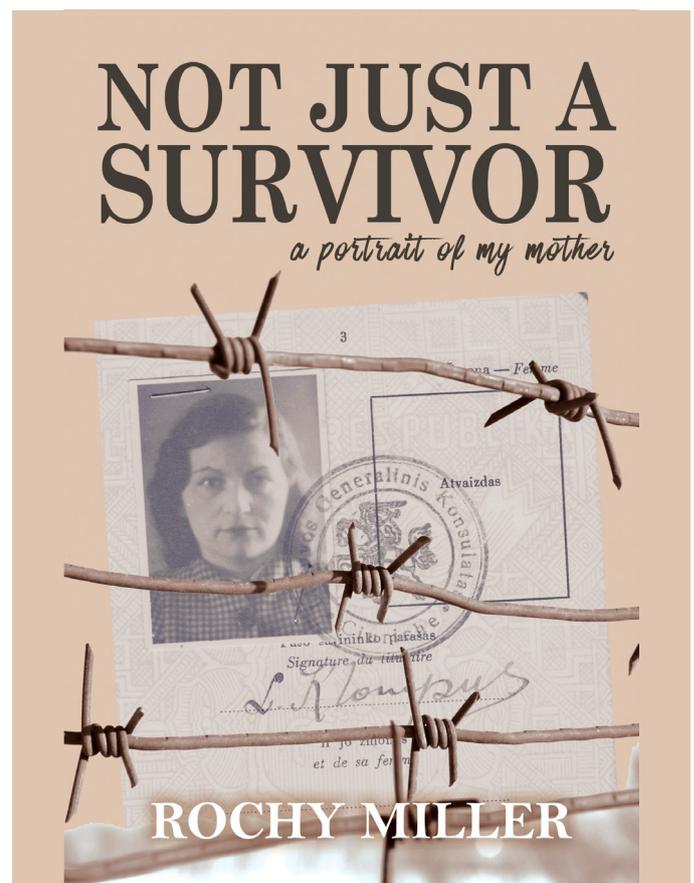
But the book is also a celebration of the life of an amazingly optimistic woman who rose above her horrendous experiences, emerged with her humanity intact, and went on to dedicate her life to ensuring the stories of the Holocaust are perpetuated, and the heroism of its survivors are honoured.

"Now when we come to talk about heroism, when we talk about heroism and courage and the rest of it, I want to emphasize that every hour of our life, to live an extra hour under those circumstances, this was courage, this was heroism. There is always active and passive, and we were denied the active. We couldn't do anything to our murderers, to our enemies, but at least we tried to defy them, by trying to want to live". Lea Leibowitz

My mother was an amazing person on so many levels. She experienced the Holocaust physically, lived it emotionally and studied it intellectually. This memoir depicts those milestones in her life's journey from the horrors of that time, to the present. She chose to dedicate her life to preserving the memory of that time, in the hope of protecting future generations from unfathomable racial hatred.

To that end, I am confident that this book, her story, perpetuates that mission.

By relating her stories – some by her, and some about her – this personal account seeks to create, in addition to a chilling experience of life during the Holocaust, a composite of the warm, intelligent and amazing person that she was.



The book is available in paperback from Booktopia, and other booksellers, and in Kindle format from Amazon.com.au

Title: Not Just a Survivor – a Portrait of my Mother
Author: Rochy Miller **Published:** June 2020
Publisher: Rae Leibowitz



**JEWISH HELP
IN NEED SOCIETY OF
QUEENSLAND**

NOTICE OF ANNUAL GENERAL MEETING

Tuesday 8th September 2020
At 7.30 pm

Please contact Secretary
for venue information

Agenda:

Welcome | Present | Apologies
Minutes of 2019 AGM
Business from 2019 AGM
Correspondence
President's Report
Treasurer's Report
Election of Officers
(President, Directors (2),
Treasurer and Secretary)
Appointment of Auditor
General Business

SECRETARY:

Carolyn Goldsmith | Mob: 0407145739 | cfgold@bigpond.net.au

In tourist-free Amsterdam, locals are finally visiting the Anne Frank House

By CNAAN LIPSHIZ Times of Israel

THE MUSEUM'S USUAL **3,500 DAILY VISITORS, 90% OF WHOM ARE FOREIGN,** DROPPED TO 1,000, ALL OF WHOM ARE LOCAL; MANAGEMENT SAYS THE DECREASE IS A MAJOR THREAT TO ITS BOTTOM LINE



Visitors study the room that used to be Anne Frank's at the museum devoted to her memory in Amsterdam, November 24, 2016. (Photo Collection Anne Frank House/ via JTA)

AMSTERDAM (JTA) — Under normal circumstances, the queue to enter the Anne Frank House stretches far along this capital city's Prinsengracht canal.

Tourists who had booked their visit at least two months in advance — the only way to guarantee entry — line up at assigned time slots to see the former hiding place of the world's most famous Holocaust victim.

They wait for 15 minutes and, barring delays, enter in one large group the cramped space where Frank penned the diaries that years after her death would become the bestselling memoir "The Diary of a Young Girl."

Now, with international tourism shut down across Europe because of the coronavirus pandemic, the square in front of the Netherlands museum is empty and the building looks deserted.

It's not.

Each week, the museum's staff greet thousands of locals who had been put off by the wait times and long queues but are now seizing the opportunity to visit the must-see attraction in their own backyard.

In tourist-free Amsterdam, locals are finally visiting the Anne Frank House

By CNAAN LIPSHIZ Times of Israel



The sidewalk along the Anne Frank House, pictured on June 26, 2020, is conspicuously empty compared to its usual appearance in Amsterdam. (Cnaan Liphshiz/ JTA)

Many are entering the historic site for the first time.

"I've lived here all my life and I've walked past the Anne Frank House countless times, but I was just always put off by that long line of tourists," one of the local visitors, 62-year-old Stella Ruisch, told the Jewish Telegraphic Agency after she and her daughter visited the museum on June 12, what would have been Anne's 91st birthday.

Before the pandemic, the Anne Frank House was the third most-visited museum in the Netherlands, with about 3,500 visitors daily. About 10 percent were local, according to Dutch media reports. Now traffic is at 1,000 daily visitors — and they're almost all from nearby, the museum's business administrator, Robin Finch, told the AT5 television station.

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An empty room at the Anne Frank House museum where she and her family hid for two years during the Holocaust in Amsterdam. (Photo Collection Anne Frank House/ via JTA)

Corridors that one usually walks quickly to make way for other visitors can be studied at leisure. The sounds of the house, such as creaking floorboards and the rustle of leaves on a nearby tree, can be heard without the constant shuffling of feet and chatter.

"The steep staircase is deserted, its worn steps a reminder to hordes of people," journalist Anouk Boone wrote for the NRC newspaper in a column about her first-ever visit to the museum earlier this month. She recalled studying the pencil marks that Anne's parents made to measure her growth.

They show Anne sprouted 13 centimeters, or 5 inches, during her 25 months in hiding there.

In tourist-free Amsterdam, locals are finally visiting the Anne Frank House

By CNAAN LIPSHIZ Times of Israel

But at the Anne Frank House, some locals are discovering new aspects of the girl's story.

"My mother survived World War II as a young woman, and it's never far away from my mind," said Ruisch, a journalist who is familiar with Anne's biography. She also knew about the other residents of the former hiding place: the three members of the Van Pels family and Fritz Pfeffer, refugees from Germany who immigrated to the Netherlands in 1937 and 1938, respectively.

Anne's parents, Otto and Edith, fled Germany in 1933 with her and her sister, Margot. Of the eight people who were living in the hiding place known as the secret annex when it was discovered by the Nazis in 1944, only Otto Frank survived the Holocaust.

Ruisch had another insight from her visit, which she wrote about for the website Meer dan Vijftig.nl.

"It made me focus on Anne Frank and her family as part of this large group of refugees from Germany who came here to escape the Nazis," she said, adding that she had been only vaguely aware of that nuance in the story beforehand.

Boone wrote in her NRC column that she would always feel embarrassed when she cycled past the Anne Frank House because she had never visited in her many years living nearby. But she would "lose the shame" as soon as she saw "the never-ending queue."

While it may be upgrading the locals' experience, the absence of tourists is dealing a serious blow to the museum budget. The independent institution gets no government subsidies, relying on admission fees and donations for its overhead and educational activities in more than 40 countries.

Currently, "ticket revenues will not be sufficient to cover the operational costs by a long shot," Garance Reus-Deelder, the museum's former managing director, wrote last month.

The coronavirus pandemic forced the Anne Frank Museum, which opened in 1960, to close at the beginning of a major year for its mission: the 75th anniversary of the liberation of Europe from Nazism.



A visitor examines pencil marks measuring the growth of Anne and Margot Frank in what used to be their parents' room, at the Anne Frank House museum in Amsterdam, November 24, 2016. (Photo Collection Anne Frank House/ via JTA)

In tourist-free Amsterdam, locals are finally visiting the Anne Frank House

By CNAAN LIPSHIZ Times of Israel



An empty room at the Anne Frank House museum where she and her family hid for two years during the Holocaust in Amsterdam. (Photo Collection Anne Frank House/ via JTA)

The anniversary, which government institutions and many museums in the Netherlands are observing, is also generating interest from locals in the Anne Frank House, according to Rembrandt Frerichs, a musician from The Hague and father of two children.

His 11-year-old son watched a video diary released by the Anne Frank House during the pandemic lockdown that simulates how Anne would have documented her time at the secrete annex had she lived in the digital era.

"We figured it was time to visit the Anne Frank House as a family, and now that the tourists are gone, we're definitely going to do it this summer," Frerichs said.

Some viewers of the vlog commented that the experience of being confined to their homes this spring offered a glimpse of the reality that Anne and the others inhabited.

Frerichs, a non-Jew who visited the Anne Frank House many years ago, isn't sure about that.

"I think there's just no basis for comparing our situation with theirs," he said.

Still, the successful jazz musician, who often was on tour before the pandemic, found himself thinking of the Franks in assessing his way of dealing with this spring's wrenching changes.

"I'm an optimist," Frerichs said. "I keep telling myself that things are about to get better, even when rationally I'm not sure they ever will. I just wonder if they had similar thoughts in that little secret annex."

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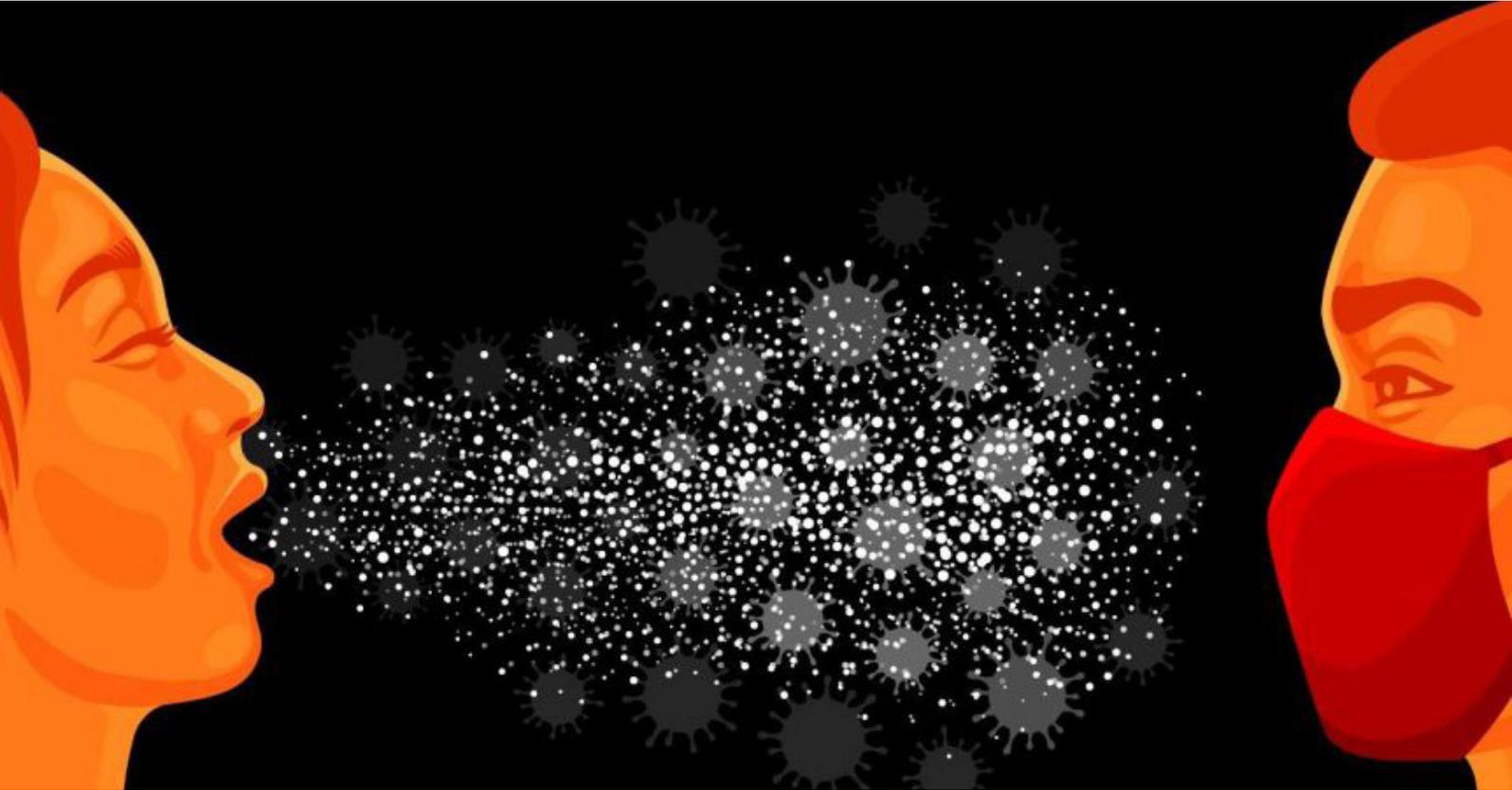
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WHO says it can't rule out airborne spread of COVID-19, so what does this change?

ABC Health July 2020



After an urgent plea from hundreds of scientists, the World Health Organisation says it “cannot rule out” the risk of coronavirus spreading through the air in some indoor settings and has issued new advice.

In its most definitive statement on COVID-19 spread to date, the WHO has acknowledged the possibility that outbreaks in choirs, restaurants and fitness classes around the world were the result of some aerosol transmission.

“In these events, short-range aerosol transmission, particularly in specific indoor locations, such as crowded and inadequately ventilated spaces over a prolonged period of time with infected persons cannot be ruled out,” the statement said.

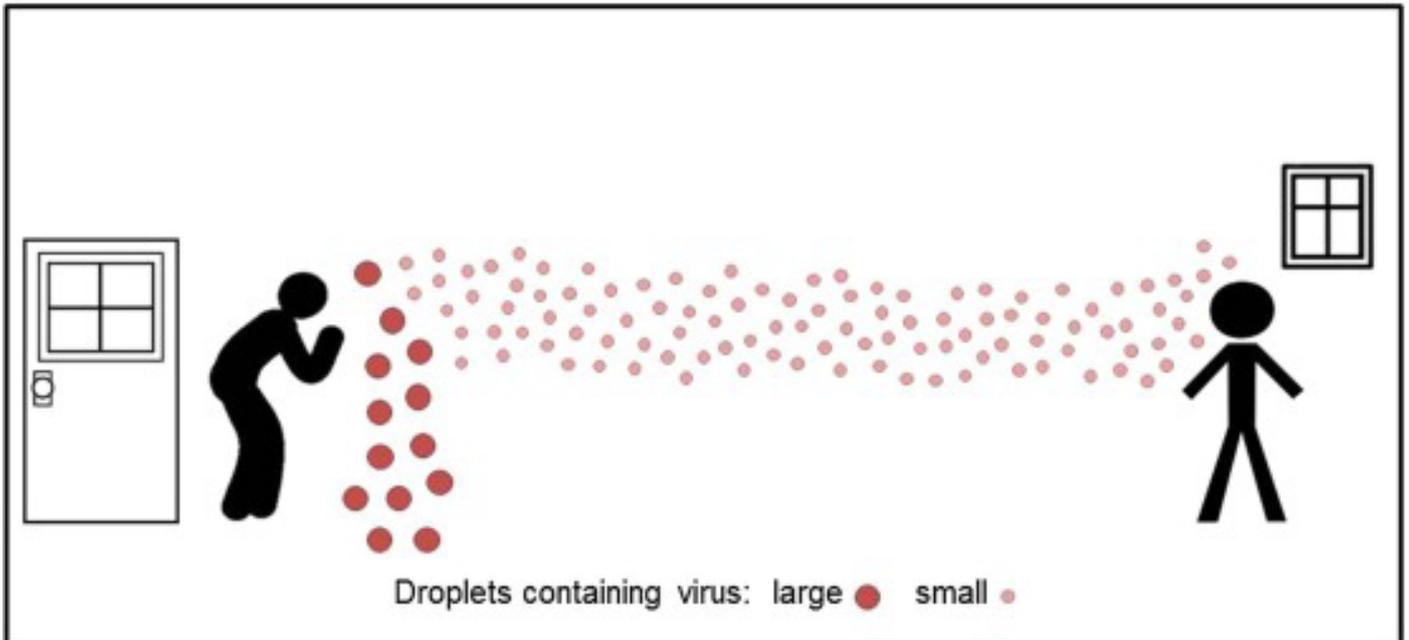
Until now, the WHO has maintained that the large respiratory droplets we produce when we breathe, talk, cough or sneeze are our number one enemy. These droplets fall to the ground (or surfaces) quickly.

But coronavirus can also spread by the much smaller aerosol particles we produce during exhalatory activities, such as when we cough or sing, and these can remain suspended in the air for hours and travel up to four metres.

“The original statement by the WHO that [COVID-19] is [only] spread by droplets and contact is not based on any evidence at all, they just pulled that out of a hat and said it, and then anyone who tried to say any differently was held to a different standard of proof,” says biosecurity expert Professor Raina Macintyre from the University of New South Wales.

WHO says it can't rule out airborne spread of COVID-19, so what does this change?

ABC Health



There is growing evidence that small droplet (airborne) transmission is a significant route of infection indoors. (Supplied: Airborne Transmission of SARS-CoV-2 By Lidia Morawska)

So what needs to change?

Growing evidence about airborne transmission tells us that some indoor spaces may be riskier than we originally thought, in particular ones involving crowds or where there is limited fresh air flow.

This means one thing — ventilation is critical.

At home this is simple, open more windows and doors when you have people gathering in one room or better yet, gather outside.

"As long as you're at a reasonable distance, the risk is basically non-existent [outside]," Professor Morawska says.

But if you're inside, there will be some guesswork involved to judge just how well ventilated your home is.

"We don't know how much ventilation it takes to remove the virus, but basically the higher the ventilation the better," she says.

"If you can feel the air is flowing around you, that's a good sign."

Given the likelihood of transmission at home, we need to think about the air exchange in the rooms where we spend most of our time, says Guy Marks, an epidemiologist and respiratory physician at the University of New South Wales.

And remember, the average adult takes between 12 to 20 breaths per minute, so it doesn't take long to really get a kind of "aerosol cloud" going.

"If people are in a room and it's all sealed, the air won't change, it just sits there so anything you emit from breathing, coughing, whatever, just stays in the air," Professor Marks says.

"Open windows or doors — the air is changed."

WHO says it can't rule out airborne spread of COVID-19, so what does this change?

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Air conditioners: friend or foe?

Air conditioning can be a good way to mechanically ventilate a space if you can't open windows or doors.

But there is one condition — it should not be used on the recirculate setting.

"Otherwise there's the potential that those aerosols will just keep being dispersed through the air-conditioner over and over," Professor Marks said.

But while air conditioners are good for ventilation, they introduce another problem: direct air flow.

If multiple people are sitting under an air-conditioner and one has COVID-19, the direct flow of air from the unit can create a loop of infected aerosols over everyone.

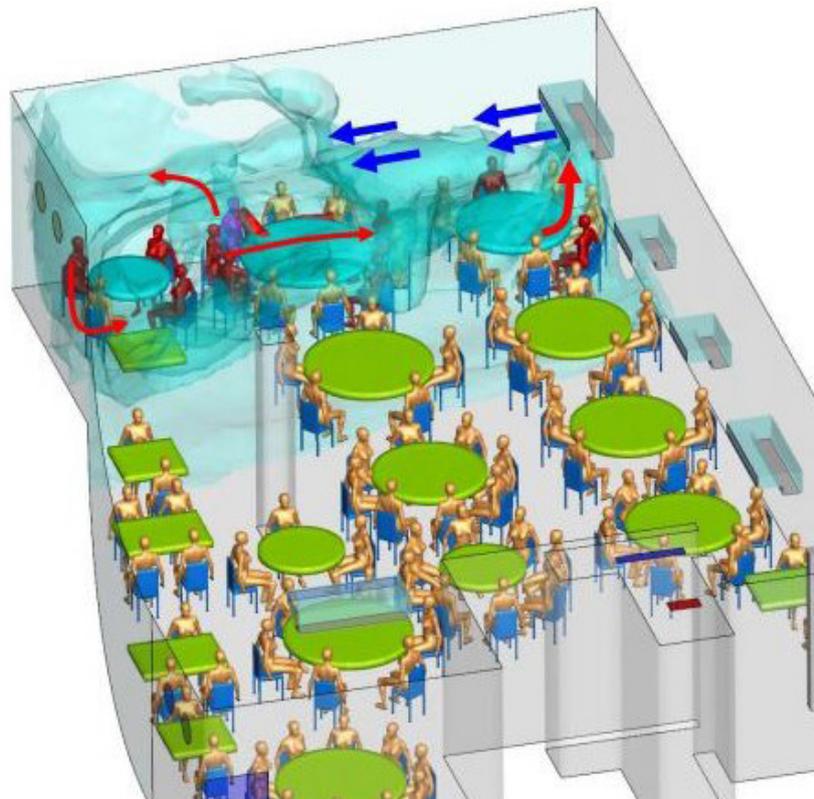
This diagram shows the mini weather-system created by an air-conditioner at a restaurant in China where a COVID-19 outbreak was recorded.

Research yet to be peer-reviewed, concluded a "recirculation envelope" formed over three families' tables, which were in the direct line of one air conditioning unit.

Ten members of those families later tested positive to COVID-19, but no-one else in the restaurant (who sat under different air conditioning units) was infected.

"It wasn't caused by the air conditioner, it was just the fact it was a very directional flow," Professor Morawska says.

The three families were sitting within the blue cloud of aerosols. (Supplied: MedRxiv)



Deciphering the direction and rebounding of air from a unit is hard, even for experts, so the best idea is just don't sit in the direct path of a unit.

"First thing when you enter a restaurant, look at where the air conditioner is and which way will the air go and which tables will be most affected," Professor Morawska says.

Also keep in mind, fans don't help with ventilation as while they move air around, they don't remove it.

WHO says it can't rule out airborne spread of COVID-19, so what does this change?

ABC Health

How long is too long?

If you feel ventilation is insufficient in a particular venue, or you are forced to sit in the direct line of air conditioning, think about how long you will be there.

The more time you spend in one space, the higher your dosage of the virus could be.

"If you are in a flow of air from an air conditioner for a short period of time, you hopefully won't inhale sufficient aerosols," Professor Morawska says.

"So it's important to change locations or let a space air out and then come back to it."

However, it's impossible to give quantitative advice about duration, it's not as simple as saying 1 hour is safe but 1.5 hours isn't, Professor Morawska says.

How important are masks?

Masks are a hot topic right now for many reasons.

Not only has the WHO updated their stance on the efficacy of wearing masks, experts say masks are one of the best ways to stop aerosols in their tracks.

"Masks stop the virus-laden aerosols exhaled by an infected person entering the indoor space and also protect others from inhaling it," Professor Morawska said.

Professor Marks agrees.

If you must spend time in a static environment with a lot of people, consider wearing a mask, he says.

Physical distancing is insufficient by itself in a crowded, poorly ventilated space where there is rapid air mixing, says aerobiologist Professor Euan Tovey of the University of Sydney.

The best protection from infection in close quarters is a combination of distancing and masks according to research conducted on the COVID-19 outbreak on board the USS Theodore Roosevelt.

However, the type of mask has an effect on protection.

While a home-made cotton face mask significantly blocks large droplets, it only blocks a proportion of those tiny aerosolised particles, according to UK research.

Could lighting play a role?

The scientists who wrote to the WHO also believe a type of germicidal ultraviolet light could be used to reduce the risk of aerosol transmission in public spaces like train carriages, theatres and gyms for example.

Research by the Columbia University in June found a particular wavelength of ultraviolet light (far-UVC) killed 99.9 per cent of two seasonal coronaviruses, similar to SARS-CoV-2, when present in airborne droplets.

The researchers are now testing the efficacy of the lighting against SARS-CoV-2.

North Queensland family celebrated triple Barmitzvah

by Henry Benjamin JWIRE

The Knezevick family drove eight hours north from their home in the North East Queensland town of Bowen to Cairns where their three sons celebrated their Barmitzvahs in July under the guidance of Rabbi Ari Ruben.



Rabbi Ari Ruben, Oliver, Yael, Jazz, Neeal and Luka Knezevick

The groundbreaking event was held at the Chabad Centre for Jewish Student Life in Cairns.

The Knezevicks celebrated this major milestone in their life celebrating with the Cairns Jewish Community, relatives and friends from North Queensland.

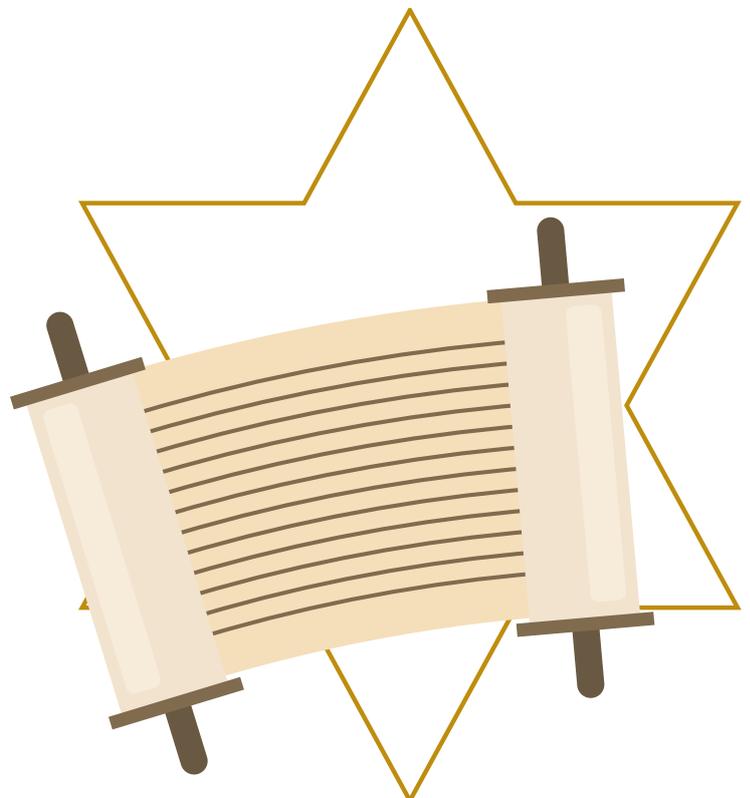
Jazz Knezevick was joined in this ceremony marking the rite of passage into Jewish religious manhood with his brothers Luka, 16, and Oliver 18 who had yet to celebrate their Barmitzvah. While the function boasted all of the trappings of

the conventional Bar/Bar Mitzvah, great food and drinks, dancing, speeches and gifts for the guests of honour, it was all kept to the current social distancing guidelines of the state of Queensland.

13-yr-old Jazz said: "Getting my Aliyah to the Torah allowed me to fill a void, and finally confirm my place in the Jewish community, thus being an event that will help shape the person I am as I grow as a Jewish Man."

Rabbi Ari Ruben director of Chabad of North Queensland explained, "These are not young kids going through the motions because that's what all their friends are doing and enjoying the party while not quite grasping the religious significance. These are young people who have decided to make a passionate statement about the centrality of their Jewish identity to their lives. By doing this publicly they affirm to their friends and the wider community that Judaism is something they feel strongly about and plan to make an important part of their future."

He added: "Today the family drove set off on the eight hour 550 kms drive home planning to arrive before Shabbat"





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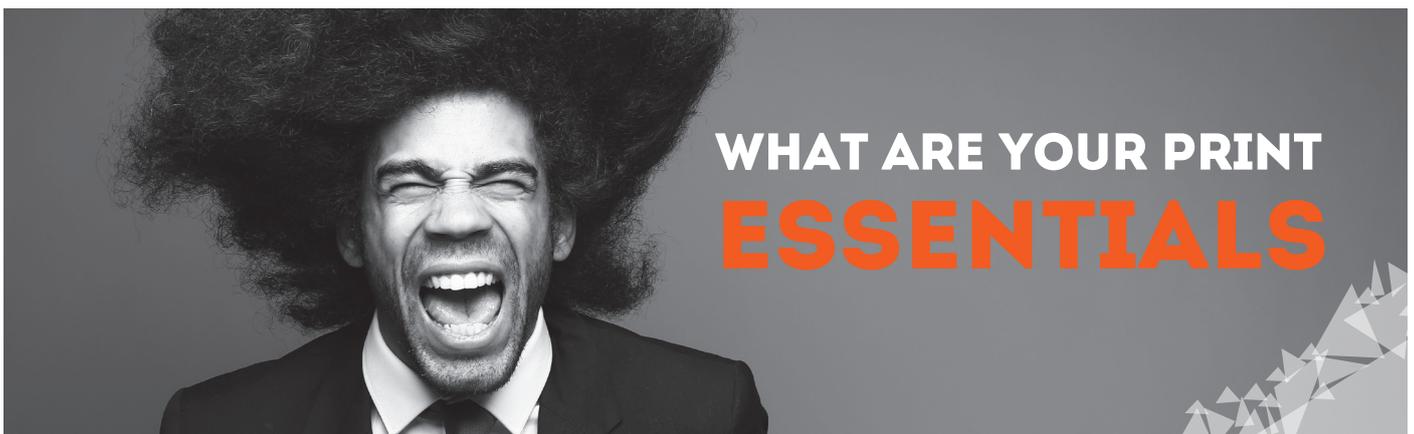
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Communal News



The Jewish National Fund Of Queensland (JNF) wishes to convey its sincere condolences on the recent passing of **Sidney Palukst.**

To Eleanor, Pamela and all of Sidney's family we wish Long Life.

May his memory always be a blessing



.....

Dr Solomon D Stevens from Silver Spring, MD, USA and Michelle Sklow (Groen) formerly of Brisbane now living in Charleston, SC, USA are delighted to announce their recent engagement and upcoming wedding.



Mazel Tov to the Gershone, Stevens and Briner families (USA), together with the Groen family, Brisbane.

.....

JIFF **2020 DATE CHANGE:**

Due to the uncertainty of the current climate, JIFF (Jewish International Film Festival) has made the difficult decision to move the 2020 Jewish International Film Festival to early 2021; They will now screen in cinemas nationally (including Brisbane as usual) from February 17 – March 24, 2021.

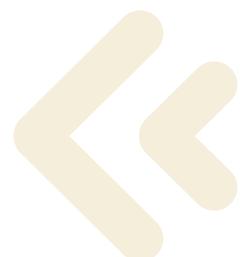


JIFF already has an extremely strong and exciting program confirmed, and look forward to bolstering it in the upcoming months, culminating in a very special '2020' festival.

.....

MITZVAH DAY

Due to COVID-19 the **JNF QLD, Brisbane Chevra Kadisha and Mitzvah Day Australia Cemetery Clean up Day** will not take place in 2020.



It will take place in 2021 at an earlier date than usual – details to be announced.

Star of David

Q. What is the history of the Magen David?

A. The six-pointed star was known from ancient times, but only in the last couple of centuries has it become the Jewish symbol.

It is not mentioned in the T'nach or Talmud; in those days the Jewish symbol was the menorah.

The earliest literary reference is in a Karaite work of the 12th century, where it is mentioned alongside the names of the angels.

The symbol itself was found on a Jewish tombstone from 3rd century Southern Italy and on a Jewish seal of the 7th century, but in both cases it has no specifically Jewish significance.

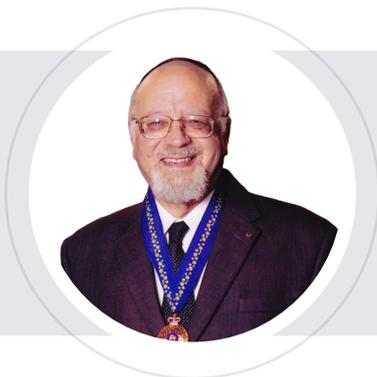
The link between David and the star is uncertain. Perhaps it is David's monogram in ancient Hebrew script.

Theologians suggest it reflects themes in David's Psalms such as man reaching up to heaven and God reaching down to man.

Others see in it the human being raised upward by the good inclination and dragged down by the evil inclination.

It may have become a Jewish symbol when European Jews, seeing that churches bore the sign of a cross, sought a symbol of their own.

When Israel became a state in 1948, the Magen David was officially adopted as a symbol on the flag.



Rabbi Raymond Apple was for many years Australia's highest profile rabbi and the leading spokesman on Jewish religious issues. After serving congregations in London, Rabbi Apple was chief minister of the Great Synagogue, Sydney, for 32 years. He also held many public roles, particularly in the fields of chaplaincy, interfaith dialogue and Freemasonry, and is the recipient of several national and civic honours. Now retired, he lives in Jerusalem and blogs at www.oztorah.com

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www.magendavidadom.org.au	mdaqld@hotmail.com
Temple Shalom Gold Coast	07 5570 1716
www.templeshalomgoldcoast.org	
Sar - El David Samson	0429 236 160
Gold Coast Chevra Kadisha	
Robbie Ventura	07 5596 6919

COMMUNITY CALENDAR

BRISBANE - REGULAR EVENTS

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

GOLD COAST - REGULAR EVENTS

NCJWA Gold Coast	Monthly Meetings
www.ncjwa.org.au	7:30pm - 1st Monday of each month
	0412 377 488 goldcoast@ncjwa.org.au
Temple Shalom Services	Office 07 5570 1716
	Erev Shabbat 6:30pm Shabbat Morning 10am
	Oneg Shabbat 2nd Friday each month following services
	Se'udat Shabbat Last Shabbat each month following Torah Service
	Groovy Movers Exercise
	Mon & Wed 10am-12 Noon
	Friday 8-10 am
Gold Coast Hebrew Congregation	All enquiries call 07 5570 1851
Services	Friday Night Live
	Uplifting Service every Friday Night starting 5:30pm
	Shabbat Kiddish
	Following the service every Shabbat at 9am
	Kabbala and Jewish Mysticism
	Journey of the Soul,
	Monday evening at 7:30pm
	Talmud Classes
	Thursday evening at 7:30pm

HAVE SOMETHING YOU WOULD LIKE FEATURED IN
Communal News



admin@shalommagazine.com.au

SEPTEMBER DEADLINE

FRIDAY 21ST AUGUST 2020

Submission, letters and articles may be edited for publication.

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1. Set your camera to take high resolution shots (no less than 3 megapixels)
2. Email them as an attachment same size (high resolution) & not reduced for web (or screen) viewing or placed in word document