



JULY 2020

TAMUZ – AV 5780

**WINTER IN AUSTRALIA
2020**

**SUMMER IN ISRAEL
2020**

1964-2020

*Celebrating 56 years
of publishing*

**GEORGE FREY OAM -
FOUNDING EDITOR, 1964**

Television's new global power Forget Nordic noir, Israel is now making TV the world wants to watch. How Israel became a global power in television

THE AGE

For many years, Nordic noir was the dominant force in foreign-language television. Hits such as *The Bridge* and *Borgen* wooed British audiences with their melancholic landscapes, taut dialogue and impressive knitwear.

But this small-screen pre-eminence has been replaced by offerings from a country that could not be further removed from the introversion and cautious pacing of Nordic TV. Israel is in some ways the anti-Scandinavia. The weather is hot, the people outspoken, the history bloody and disputed.

From action to comedy via human-interest drama, anything goes.

There are gripping thrillers such as mistaken-identity slow-burner *False Flag* and West Bank-set Netflix hit *Fauda*, which has just returned to the streaming service for a hugely anticipated third season. But Israel is also serving up escapist romcoms such as the brilliantly whimsical *Beauty and the Baker*, which has proved a surprise sensation on Amazon Prime.



"Chaos" in Arabic, *Fauda* chronicles a bloody game of cat and mouse between Israeli counter-intelligence soldier Doron (Lior Raz) and a Hamas terrorist "The Panther" (Hisham Suliman). CREDIT:NETFLIX

Yet as a source of must-see television, the country has emerged as an international force to be reckoned with. And it has done so while avoiding becoming locked into a particular genre. Nordic TV can often seem to consist of different flavours of the same fatalistic murder mystery format. In Israel, by contrast, diversity is the watchword.

Israel can do tender family drama, too. The Netflix hit *Shtisel* is about a Jewish orthodox father and son looking for love in Jerusalem's traditionalist Geula neighbourhood. For any nation to produce so many high-profile series in so many genres would be impressive. However, that is doubly so in the case of Israel, with its population of just 8.8 million.

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Being an underdog in world broadcasting has worked in Israel's favour, says Allison Kaplan Sommer, of Tel Aviv daily newspaper Haaretz. Unlike the big US and British networks, Israel's producers work within comparatively minuscule budgets and so think on their feet. That, she suggests, is why Israeli TV feels so plugged in to life as we live it today. There simply isn't the money to stage a Middle Eastern Downton Abbey. TV must be utterly of the now.

"To get made, the concept, script and acting has to be excellent and creators have to think outside the box," she says. "There's no money to make fantasy/sci-fi like Westworld or Game of Thrones or a piece set in another century. Everything has to be here and now and current."

Talking to German broadcaster Deutsche Welle, Keren Margalit, creator of TV drama Yellow Peppers, said: "The understanding is, if you can't go wider, if you can't explode anything or go big with special effects, you need to go inside. To go very, very deep and find real characters. I think a lot of Israeli television developed from this understanding."

For foreign viewers, Israeli TV serves as a window into a country that is largely mysterious. The highest-profile example is Fauda. This story of an undercover Israel army unit engaged in a brutal game of cat and mouse with terrorists on the West Bank may sound clichéd, but rather than taking sides or caricaturing the Israelis and Palestinians, Fauda paints a nuanced portrait of men and

women locked in a cycle of perpetual conflict. "It was actually something very new here, in that it wasn't a white hat versus black hat story," says



Five ordinary Israelis are identified as the kidnapers of an Iranian official in False Flag.

Sommer. "The Israeli side was portrayed with all its flaws, and the Palestinians were fully formed characters and human beings, even the terrorists. And I think that twist is what gave it its appeal internationally, and showed the nuances of the conflict here."

That same soulfulness defines lighter fare such as Beauty and the Baker. Like a gender-swapped Middle East Pygmalion, it tells of a scrappy baker who embarks on a romance with a worldly supermodel. It's funny while providing an insight into the complex striations in Israeli society.

Within the global TV industry, Israeli television has been creating waves for some time.



A Jewish orthodox father and son look for love in the tender family drama Shtisel. CREDIT: NETFLIX

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The US dramas *Homeland* and *In Treatment* were remakes of Israeli originals. With one or two exceptions, US adaptations of beloved British shows are unfaithful and unwatchable. Israeli TV, by contrast, seems to flourish when reworked by Hollywood. That has arguably given producers and writers the one thing all the budgets in the world cannot buy: self-confidence.

TV from Israel also has a cinematic quality. "Israel is so small, it can't support separate film and television industries, and while there are a handful of directors who work only in films, most directors and all actors and crew members go back and forth between film and television," says Hannah Brown, of *The Jerusalem Post*.

There's also something appealingly unselfconscious about Israeli TV. *Fauda* is happy to borrow from the high-octane intensity of Hollywood: the very first episode begins in a flurry of hand-held camera action that could have come from a *Jason Bourne* film.

Similarly, there's a charming dollop of magic realism at the core of *Shtisel*. The story opens with a bravura dream sequence in which lovelorn Akiva (Michael Aloni) visits his local greasy spoon, only to encounter his deceased mother, covered in ice and dressed as an Eskimo.

"There's a lot that goes on in Israeli life," says Jessica Steinberg, of *The Times of Israel*. "It's a small country that's fought hard to retain its place and is made up of people from many different nations.

"It's also a very tight-knit country because of its small size and the melting pot created by everyone serving in the army. All ingredients that make for intense situations, stories and outcomes. They have filmed entire seasons of *Fauda* for the same budget as one episode of an American TV series. That's true of many Israeli series. They make do with what they have."

The Best Israeli Shows to Watch

Fauda (Netflix)

"Chaos" in Arabic, *Fauda* (now in its third series) chronicles a bloody game of cat and mouse between Israeli counter-intelligence soldier Doron (Lior Raz) and a Hamas terrorist "The Panther" (Hisham Suliman).

Beauty and the Baker (Amazon Prime)

Recently dumped by his girlfriend, a commitment-phobic baker (Aviv Alush) enters into a whirlwind romance with an international model (Rotem Sela). But can their fledgling relationship survive a nefarious campaign to drive them apart?

Shtisel (Netflix)

A father (Dov Glickman) and son (Michael Aloni) negotiate their multi-layered relationship as each goes in search of romance. As if that weren't complicated enough, they must also obey the strictures of their Orthodox Jewish faith.

Srugim (Amazon Prime)

The country's answer to *Friends*, this comedy follows young people dealing with the complexities of modern life in contemporary Israel.

Hand washing has been a focus under COVID-19. Here's why we should try and make the habit stick

ABC HEALTH JUNE 2020



NEVER BEFORE HAVE SO MANY OF US BEEN SO ATTENTIVE TO THE CLEANLINESS OF OUR HANDS.

With the quest to avoid COVID-19, we can't so much as enter a supermarket without magic fluid being squirted into our upturned palms, and most of us are lathering up at the basin multiple times a day too.

But will this newfound love of soap and sanitiser last? And if so, how will it change things?

Will we all enjoy extended stints free of the common bugs that hands can help spread, like nasty colds and gastro illnesses?

Or could there be a downside? Could all this cleanliness perhaps weaken our immune systems, increasing our risk of developing allergies and autoimmune diseases?

Clean hands have benefits beyond controlling coronavirus

Infectious diseases specialist Peter Collignon can't see anything bad about the current spike in attention to our hands. And he's talking about more than controlling COVID-19.

Research has shown that hand washing can prevent about 30 per cent of diarrhoea-related sickness and about 20 per cent of respiratory infections.

Some scientists go as far as arguing 80 per cent of diseases could be prevented if we all kept our hands clean.

But the impact of grubby hands in spreading disease has long been under-appreciated by the public.

Studies before the pandemic said as many as 30 per cent of people did not wash their hands at

all after using a bathroom and that correct hand washing was practised at such low rates that only 20 per cent of people in airports had clean hands.

But the fact that hand sanitiser was impossible to buy for many weeks and social media sites buzzed with questions about making your own (perhaps using vodka or gin from your drinks cupboard to meet the required alcohol content), suggested COVID-19 had turned our attitudes to our hands around.

It seems our efforts are paying off.

Not only have we had success in "flattening the curve", there is now "good evidence" from GP reports and laboratory assessments that there's been a 70 per cent drop in colds and flu-like illnesses since the pandemic began, Professor Collignon says.

While it's hard to separate the effects of physical distancing, cleaner hands would certainly have contributed to this.

Hand washing has been a focus under COVID-19. Here's why we should try and make the habit stick

ABC HEALTH JUNE 2020

"You see a lot more hand rub everywhere you go. Overall I think people's behaviour.. has improved quite markedly."

In the past it was easy to dismiss the idea grubby hands spread germs, he says.

People thought "oh well maybe [hand washing] works, but I'm not convinced" or "the common cold and even the flu is trivial for me, so it doesn't matter".

But it's since become clear that not only can COVID-19 kill, it can also cause profound and often lasting damage from one end of the body to the other.

Self-interest can be a powerful motivator and "here is a disease you don't want to get", Professor Collignon says.

"If you [practise] hand hygiene, you decrease remarkably the chance of inoculating yourself."

That's because one of the key ways COVID-19 spreads is as droplets, which you can easily pick up on your hands from surfaces contaminated when an infected person coughs or sneezes.

If you then touch your eyes, nose or mouth, virus can easily latch onto cells and multiply. It can then be inhaled into your airways or possibly even make its way around the body by passing from the inside of one infected cell to another. Washing your hands with soap and water not only

breaks up the virus, it also washes it away.

So long as you don't have clumps of dirt or other material that could harbour hidden virus particles, a sanitiser that contains at least 60 per cent alcohol, will also destroy the virus.

There's a good chance our changed behaviour around hand washing will become entrenched, because living with the threat of COVID-19 has become the new normal, Professor Collignon says.

"The reality is this virus isn't going to go away soon," he says.

"We've got this problem for at least a year-and-a-half or two years and that's on the proviso a vaccine comes that is safe and effective.

"But no vaccine is 100 per cent perfect, so even vaccination doesn't make the risk go away completely.

"I think we might see a sustained drop in lots of respiratory transmissions."

Isn't a bit of dirt good for your immune system?

But plenty of us have heard the notion being too clean can cause your immune system to stop working properly.



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ABC HEALTH JUNE 2020

It's thought this might result in conditions like autoimmune diseases and allergies.

So as we diligently wash and dissolve away the new coronavirus from our hands, could we also be wiping out a host of other microbes that we actually need to keep us healthy?

The notion that exposure to certain bacteria, fungi and other micro-organisms in our environment may be important in 'training' our immune systems is known as "the hygiene hypothesis".

But evidence to support this idea is limited.

In any case, the bugs that seem to matter are mostly those from the gut of our mothers passed to us as babies, along with organisms from the natural environment, not the germs that cause serious infections.

Early research suggested infections in childhood were important, but later work showed this wasn't the case.

The short story is we have much more to gain than to lose by paying good attention to hand hygiene, Professor Collignon says.

"I don't think there's good evidence if you're more hygienic with your hands, you're going to have more autoimmune diseases. Even if you are, that [drawback] would be more than offset by having less of the diseases that can kill you in a hurry," he says.

"The hygiene hypothesis is just that — a hypothesis. Whereas there is no doubt COVID and typhoid and cholera can kill you and you want to avoid them.

"Washing your hands is a great way to help do that."

There is even evidence that bacteria that are "good" for us are better than other types of

bacteria at sticking to the skin of your hands when you wash them with soap and water.

"So basically the bugs that are better for you are less likely to wash down the drain."

We're good at hand-washing... for a while

Marylouise McLaws, who has been involved in many studies of hand hygiene, agrees the current pandemic has been a turning point in attitudes, but says it's common in outbreaks for there to be an initial surge in interest in hand washing. This often subsides when the threat passes.

Her studies of compliance with hand hygiene among health care workers suggest they do the right thing only on average around half the time, with nurses more diligent than doctors.

But both have been shown to perform better when being watched by human auditors compared to remote monitoring based on use of a hand washing station.

Lack of knowledge isn't the problem, it's more that doctors and nurses "get busy thinking about other things," says Professor McLaws, from the University of NSW.

If healthcare workers can manage to do the right thing only about half the time, she's not so confident the general public will do better.

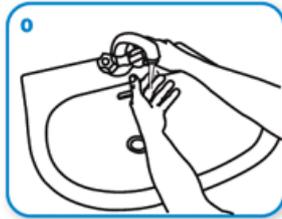
"The general public don't see a lot of disease in our community. Only 44 per cent of people get a flu vaccine," she says.

While Professor Collignon concedes changing any behaviour long term is difficult, he says we need only look at the success of quit smoking and drink driving campaigns to see what is possible.

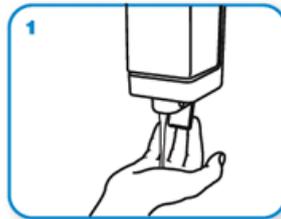
"There are behaviours you wouldn't think you'd be able to change, that with time, you can."

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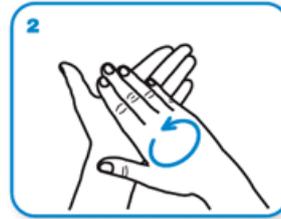
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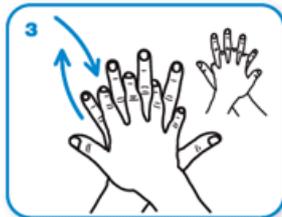
Wet hands with water



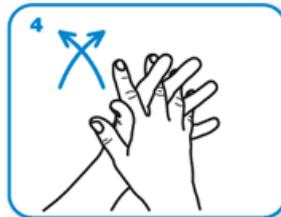
apply enough soap to cover all hand surfaces.



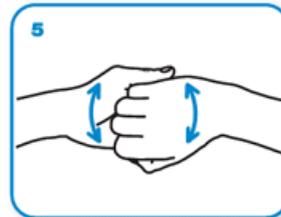
Rub hands palm to palm



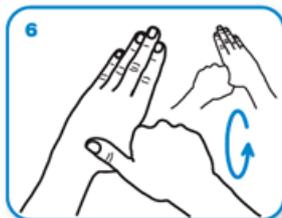
right palm over left dorsum with interlaced fingers and vice versa



palm to palm with fingers interlaced



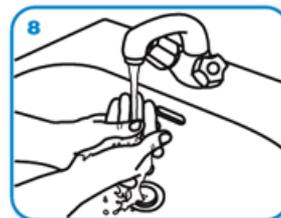
backs of fingers to opposing palms with fingers interlocked



rotational rubbing of left thumb clasped in right palm and vice versa



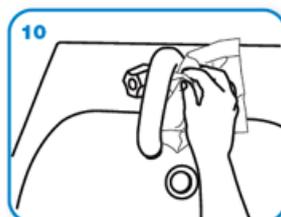
rotational rubbing, backwards and forwards with clasped fingers of right hand in left palm and vice versa.



Rinse hands with water



dry thoroughly with a single use towel



use towel to turn off faucet



...and your hands are safe.

So do your best to make hand washing a lasting habit.

To reduce the risk of drying out your skin, wet your hands before applying the soap, Professor McLaws says.

Soap that is too concentrated or is not washed away properly can be a problem, she says.

And if you use alcohol-based rub, don't use soap and water straight afterwards because the alcohol makes your skin more 'penetrable' by the soap, and therefore more prone to drying out.

"Once you've sanitised, you don't need to wash your hands until your next hand hygiene."



MITZVAH DAY
International | Australia
www.mitzvahday.org.au  

SUNDAY 15 NOVEMBER 2020

MAKE A DIFFERENCE

Doing good deeds to meet community needs
אם אין אני לי מי לי ובשאינו לעצמי מה אני ואם לא עבשין אימתי

2020 was to be a year to **celebrate**. We began in January with our Founder, Judy Feiglin, receiving an Australia Day honour, quickly followed in February by Mitzvah Day Australia winning the **Outstanding International Mitzvah Day category** at the Mitzvah Day UK Awards. (Other finalists were Mitzvah Day Brazil, Mitzvah Day Lazos Latam (Latin America), Adat Ari El USA, Jewish Reform Congregation Shirat Ha-Yam Ukraine.)

This brings me to the reason to celebrate. **2020 marks ten years of Mitzvah Day Australia** and the enthusiastic and dedicated committee thought what better way to celebrate (in lieu of a party) than to encourage more mitzvot and community engagement with a **10 for 10 campaign**. Our campaign invites individuals to celebrate by taking up one or more of the 10 monthly themes.

(February featured social inclusion and the work of Jewish volunteers at the Sacred Heart Mission in St Kilda and March highlighted care for the environment and participation in B'nai B'rith clean up Sunday and environmental workshop.)

Then 2020 seemed to implode with the devastating bushfires, floods and the global coronavirus pandemic. The focus of many turned inwards and to survival whether it was economic or health and brought a pall across our country. With stay at home directions, the committee needed to rethink the strategy of encouraging volunteers to engage with hands on communal activity, as this was no longer an option for many. So, in May, with a cookathon theme, instead of cooking WITH community, we pivoted to cooking FOR community.

The next half of our monthly themes are July – collections, August – youth, September – reflection and atonement and October – good neighbour. As restrictions are eased, this in itself is a cause for celebration, why not embrace one or more of the themes and celebrate how you can continue to connect with community.

In advance of the global Mitzvah Day (third Sunday in November), each year JNF Queensland organises the Queensland Jewish community to come together in August with their needed and appreciated cemetery clean up day. If you have not participated in past years, then consider to join in, you will enjoy being part of this traditional event – details of this year's cemetery clean up day will be announced in due course taking into account the state of COVID – 19 restrictions. Please remember you can always start your own project in Queensland and make a difference on global Mitzvah Day.

The essence of Mitzvah Day is giving back and bringing joy and it seems our current climate, whilst challenging, has brought out the best in many people who just want to contribute and make a difference.

On the third Sunday in November, this year being November 15th, Jews globally participate in a range of hands on projects supporting existing charities and local initiatives to build stronger communities. Mitzvah Day is a grass roots international Jewish led day of good deeds.

Mitzvah Day is a day when people come together as a community and give their time, rather than money. With a mission to bring a little joy, reduce hardship and help the environment, Mitzvah Day provides a taste of volunteering and a sense of pride and satisfaction in all that can be achieved together.

Many organisations are doing exceptional work and use Mitzvah Day as a tool to introduce fresh initiatives, encourage new volunteers, greater participation and meaningful engagement.

JOANNE LOEWY IRONS
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**If you would like to be included in our monthly e-newsletter,
please contact us at info@mitzvahday.org.au**

'It doesn't matter if Australia is ready or not; we are here'

Plus 61J Media June 2020

Sharon Berger speaks to Judith Levitan and Ellyse Borghi, who have recently received rabbinic ordination, about the new horizons for women in Australian Jewish life

Rabbanit Judith Levitan recently became the first Orthodox Sydney woman to receive smicha (rabbinic ordination). She joins a select club that includes Rabbanit Ellyse Borghi in Melbourne (also ordained only a few months ago) and Rabba Dr Melanie Landau, who is now based in Israel. They are part of a handful of Reform and Conservative female rabbis in Australia, some originally from overseas and others Australian-born.

As a community, Australian Jews are not known for their progressive views, yet both Levitan and Borghi have met no formal objections to their newly received qualifications. In fact, they have had overwhelmingly positive reactions from their Orthodox communities. Levitan even received a call from her Chabad rabbi wishing her mazel tov and praising her achievements.

However, another Melbourne-based woman studying for her smicha is not ready to reveal her identity as she is unsure how it would be received by her community.

In interviews with Plus61JMedia, Levitan, Borghi and the woman who is still studying all emphasised their love of learning Torah and welcomed the developments in Orthodoxy that have made these previously unavailable opportunities open to them. Getting smicha was not something any of them aspired to when they were growing up, as it didn't exist as an option for women within the Orthodox community until recently.

The first woman to receive Orthodox ordination was Rabba Sara Hurwitz in 2009 in the US. In 2015,



Rabbanit Judith Levitan

Canadian-born Lila Kagedan became the first to take on the title of rabbi. Both women studied at the Maharat Institute, and today Hurwitz is the dean there. To put this in perspective, the first Conservative woman rabbi, American Amy Ellberg, was ordained in 1985 and the first Reform rabbi, German woman Regina Jones, was ordained in Berlin in 1935.

However, it wasn't until 1981 that Australia (Temple Beth Israel in Melbourne) had its first female rabbi, Karen Soria, who was born and ordained in the US. In 2005, in an event that was reported in the mainstream media, Rosalind Fischl was elected as the first woman president of an Orthodox Sydney synagogue, the Great Synagogue in Sydney.

To be a woman Rabbi is the same as any other profession – you have to balance career and family

Ellyse Borghi

Times have changed significantly in less than a generation. "It is already a different world for my daughter," Levitan says. "Female Orthodox Jewish women rabbis are a reality ... even in my wildest dreams, when I had my bat mitzvah, this didn't exist, and I hope that she can benefit from the many opportunities that Jewish Orthodox women have today.

'It doesn't matter if Australia is ready or not; we are here'

Plus 61J Media June 2020



Rabbanit Ellyse Borghi

"It doesn't matter if Australia is ready or not; we are here."

Although neither Borghi nor Levitan were actively seeking to get ordination, both relished the opportunities to study in depth and with the rigour that their programs allowed.

Getting smicha is not easy. All three women are lawyers, juggling work and family commitments on top of the several years of study required. For Levitan this involved getting up very early most mornings to participate in classes run by the Maharat Institute in New York, followed by a full day at work, looking after the family, then preparing for her classes at night. She also travelled back and forth to New York several times to complete her studies.

Last year, Borghi received her ordination from the Har'el Institute in Israel, the world's first Orthodox co-educational rabbinical program. She spoke of her longstanding enjoyment of learning Torah that propelled her to enrol in the program. "It was the

ultimate learning opportunity," she says.

Borghi has another degree in Jewish Studies, has studied in a number of yeshivot (religious seminaries) in Israel and wanted to learn in Hebrew. Her three-year program involved one year of study in Israel and two learning online.

It is already a different world for my daughter. Female Orthodox Jewish women rabbis are a reality ... I hope that she can benefit from the many opportunities that Jewish Orthodox women have today

—
Judith Levitan

She has a toddler and a baby due any day.

She admits that **"to be a woman rabbi is the same as any other profession – you have to balance career and family."** Borghi hopes that in the longer term she will be able to do more teaching and contribute more to the community.

But she remains undecided about pursuing a rabbinical career. She notes that many men who have qualified as rabbis don't work as one.

She adds that, conversely, there are many women in the Australian Jewish community who have not been ordained but are highly educated in Torah and offer shiurim (classes) as well as pastoral care, and also serve as spiritual role models.

For now, both newly qualified rabbanits intend to continue teaching within the community and working as lawyers. While Levitan, whose Jewish feminist roots date back to her long involvement in the Sydney Women's Tefillah Group that was established in the early 1990s, doesn't know what the future holds, she plans to "work with the rabbis to explore what possibilities there are to serve the community".

This attitude, rather than focusing on the political battle around women's equality and lack of representation in Orthodoxy, has made it easier

'It doesn't matter if Australia is ready or not; we are here'

Plus 61J Media June 2020

for some male rabbis to embrace the change that they represent as they are not looking to change the halacha, but rather to work within it. Rabbi Dr Benjamin Elton, Chief Minister of The Great Synagogue in Sydney, stresses that this move to modern Orthodox women taking greater and greater roles is not "Reform lite but needs to be understood on its own terms".

"Orthodoxy is not egalitarian, but it doesn't mean women should be excluded more than necessary," Rabbi Elton says. He welcomes Levitan's recent ordination and notes that although women still won't be able to count in a minyan or as witnesses, female clergy are not defined by these roles, which involve much more, including preaching, advice, and pastoral support.

The response has been overwhelmingly positive, particularly from women who thought it was a great idea to have someone they could talk to and answer their halachic questions

—
Judith Levitan

While admitting that there will always be some who are opposed, Rabbi Elton is glad to be removed from the politics abroad. In 2015, the Rabbinical Council of America (RCA) became alarmed by the growing number of Orthodox women receiving ordination and passed a resolution forbidding Orthodox institutions from ordaining women into the Orthodox rabbinate, or hiring them in a rabbinic position, or even allowing them "a title implying rabbinic ordination to be used by a teacher of Limudei Kodesh (religious studies) in an Orthodox institution".

The woman studying for her smicha has a different view of the Australian landscape. She doesn't "think that the mainstream will shift," and says that "unlike in the US where there are larger cohorts of women studying and working as rabbis, it won't happen in Melbourne any time soon." "Melbourne is a really big shtetl, admittedly one that punches

above its weight, but it is still very conservative." One could argue that Sydney also has a certain small town mentality and that's why it has been so inspiring to see Levitan's ordination embraced by so many people, particularly women, who now have a different view of what's possible in Orthodoxy.

It was in the late 1990s that women first became certified yoetzet halachot (Jewish Law advisors), answering women's questions around taharat hamishpacha (family purity) and niddah (menstruation). At the time this was hugely controversial and revolutionary. Today it is widely accepted.

One of the primary arguments used then was that it was easier for a woman to approach another woman to discuss these matters, rather than having to go to her rabbi. Both rabbanits agree with this view and believe there is a need for the community to have different rabbis and community leaders, in order for people to feel engaged.

"The response has been overwhelmingly positive, particularly from women who thought it was a great idea to have someone they could talk to and answer their halachic questions," Levitan says. She speaks of her desire to "be a resource for the community and an additional point of access to Judaism" and sees her role "to inspire people to connect to Jewish heritage and tradition."

While we shouldn't anticipate an overnight revolution in Australia, the groundbreaking work by Levitan and Borghi is an important step in the right direction. I am impressed by their commitment and dedication to make it happen and look forward to seeing them shatter new ceilings for all of us.



Jewish Help in Need Society of Queensland

Jewish Help in Need Society of Queensland is a registered not-for-profit Charity which provides financial assistance in the form of no-interest loans to members of the Jewish Community in Queensland.

Interest free loans are available
for those in dire financial need and assistance.

Confidentiality is respected at all times.

Contacts: Lee McNamee 0417 723 399
email: lee@psarc.com.au

Peter Goldsmith 0409 765 394
email: pgldsmth@bigpond.net.au

- * If a loan is to be given, it shall be interest free and subject to the borrower entering into a Loan Agreement which stipulates the amount of the loan and the amount and frequency of the repayments. Depending on the size of the loan, a Guarantor may also be required to enter into the Loan Agreement.



'Anything but a quick sketch'

EVAN ZLATKIS Australian Jewish News 11 JUNE 2020

THE AUSTRALIAN FINANCIAL REVIEW ISSUED A LENGTHY EXPLANATION AND APOLOGY FOR ITS CARTOON OF TREASURER JOSH FRYDENBERG WHICH SPARKED CLAIMS OF ANTISEMITISM.



The cartoon by David Rowe published in The Australian Financial Review.

AUSTRALIA'S former race discrimination commissioner says The Australian Financial Review (AFR)'s explanation and apology for its cartoon of Treasurer Josh Frydenberg, which sparked claims of antisemitism, was "peculiar".

The AFR issued a lengthy statement after anger from several members of the Jewish and wider community over a David Rowe cartoon portraying Frydenberg holding a dollar sign with a hook nose and wearing what appeared to be a kippah.

Rowe claimed on Twitter that Frydenberg's character was "wearing a sailors' cap" as per the E Phillips Fox painting Landing of Captain Cook at Botany Bay, despite the sailor in the original painting – that Frydenberg was depicted as – not wearing one.

He further explained that Frydenberg's character was "carrying a dollar harpoon because he's the treasurer", and "as for the nose it's just a quick sketch".

"Apologies if you thought I was suggesting something else," Rowe said.

"Apologies if you thought I was suggesting something else," Rowe said.

David Blusztain @bomberbluey · Jun 6, 2020
Replying to @roweaf @AlexRyvchin
A quick sketch! Surely you'd defer to a standard nose appearance in that scenario. Couldn't match the hats with the others? Why such a small dollar sign?

(((Adam Carr)))
@AdamCarr2013

Except the sailor in the painting is NOT wearing a cap.



10 4:05 PM - Jun 6, 2020

See (((Adam Carr)))'s other Tweets

'Anything but a quick sketch'

EVAN ZLATKIS

Social media users blasted the cartoon as "anything but a 'quick sketch'", describing it as "disgusting, disrespectful and out of touch with reality".

The backlash saw The AFR release a lengthy statement and an amended cartoon, without a hook nose or head covering. The dollar symbol remains.

In an article titled "AFR amends, defends, apologises for criticised cartoon", both Rowe and the newspaper apologised for the "unintended hurt and offence" caused by the cartoon, but maintained that the original illustration "contained no Jewish references, even though [we] understood why some readers had interpreted the imagery differently".

The publication said the "hooked nose" is Rowe's "particular caricature style that he uses for many faces", adding, "Working for a business and financial newspaper, Rowe has used dollar sign imagery for many people, especially for treasurers and businessmen."

It added that in the drawing process, Rowe "replaced the red hair of the young male character with the 'sailors' cloth cap' of a similar young male further to the right".



The amended cartoon published on the AFR website on Monday evening. Illustration: David Rowe

'Anything but a quick sketch'

EVAN ZLATKIS



The original E Phillips Fox painting.

"At the time, he figured that the red hair would make it more difficult to identify the character as the balding Frydenberg," the statement read.

"Close examination shows the knotted tail of the cloth cap which distinguishes it from a yarmulke."

The newspaper said it "abhors antisemitism, from whatever part of the political spectrum and celebrates the contribution of people of Jewish faith and background to modern Australia".

After speaking with Rowe, Frydenberg said he accepted the explanation, that Rowe was a brilliant cartoonist and that "we all move on".

Responding to The AFR's statement, Tim Soutphommasane, who was race discrimination commissioner from 2013 to 2018, said, "A peculiar apology/defence, but a fair result. Unfortunately, all too often outlets double down when confronted with criticisms about racist stereotyping and tropes. When it comes to racism, it's as much about the impact as it is about the intention."

Social media users were also unimpressed, describing the apology as "even more offensive", "condescending", and "an attempted justification at ... an intended slur".

NSW Jewish Board of Deputies CEO Vic Alhadeff, who had numerous discussions with AFR editor-in-chief Michael Stutchbury on this issue, said, "We acknowledge and accept the apology ... and trust that greater care will be taken in future in regard to matters of cultural awareness."

The AFR statement in full:

The Australian Financial Review's David Rowe has adjusted a cartoon after complaints that it depicted the Treasurer Josh Frydenberg in an anti-Semitic trope.

Both Rowe and the Financial Review apologise for unintended hurt and offence caused by the cartoon published in last weekend's AFR Weekend.

At the same time, the Financial Review and Rowe maintain that the cartoon contained no Jewish references, even though they understood why some readers had interpreted the imagery differently.

As a masthead, the Financial Review abhors anti-Semitism, from whatever part of the political spectrum and celebrates the contribution of people of Jewish faith and background to modern Australia, especially to modern Australian business.

'Anything but a quick sketch'

EVAN ZLATKIS

Rowe and the Financial Review's editor in chief Michael Stutchbury agreed the imagery around the depiction of Mr Frydenberg, however interpreted, was of no consequence to the meaning of the cartoon, which was an anti-racist "black lives matter" commentary.

It would be perverse if a non-essential part of a cartoon that raised complaints of unintended racism ended up censoring a cartoon designed to make an anti-racist commentary.

That led to the unusual decision to accordingly amend the cartoon online. The cartoon published on the weekend's editorial and opinion pages explicitly drew on the Emanuel Phillips Fox painting of Captain Cook's landing at Botany Bay in 1770.

It depicted Scott Morrison as Cook in front of a flag emblazoned with "Black Lives Matter" and an image of the coronavirus. It played on Mr Morrison's suggestion that Black Lives Matter protesters should find a better way to protest than gathering in large numbers in spite of social distancing restrictions.

Mr Frydenberg was depicted as the young male character holding a gun to the right of Mr Morrison's Cook.

Those who have complained about the cartoon say the Jewish Mr Frydenberg was depicted wearing a Jewish yarmulke cloth cap, with a hooked nose reminiscent of negative racial stereotypes of Jews stretching back centuries and holding a dollar sign that reinforces greedy and crooked Jewish stereotypes.

Stutchbury says he fully accepted Rowe's alternative explanation of the imagery. In the drawing process, Rowe replaced the red hair of the young male character with the "sailors' cloth cap" of a similar young male further to the right. At the time, he figured that the red hair would make it more difficult to identify the character as the

balding Frydenberg.

Close examination shows the knotted tail of the cloth cap which distinguishes it from a yarmulke.

The "hooked nose" is Rowe's particular caricature style that he uses for many faces including for John Howard, Kevin Rudd, Tony Abbott, Bronwyn Bishop, Julie Bishop, Donald Trump, Theresa May, Boris Johnson and, in the weekend cartoon in dispute, Christian Porter. That comes with a loose and fast drawing style.

Working for a business and financial newspaper, Rowe has used dollar sign imagery for many people, especially for treasurers and businessmen.

In the cartoon concerned, it also appeared on the backs of red-coated English characters and helped signify Mr Frydenberg's position as Treasurer.

Having all three issues pointed out, Rowe said he understood why this had upset some people and apologised for any hurt that this had unintentionally caused.

Rowe's amended cartoon, republished on afr.com on Monday, removes the cloth cap on the Frydenberg character's head and changes his nose, but retains the dollar symbol.

Rowe and Stutchbury agreed that cartooning and caricaturing can raise difficult issues of context, ambiguity and free speech.

This issue differed from other recent such controversies in that the offence taken was completely unintended and unrelated to the explicit point of the cartoon. The Frydenberg character could be removed completely without changing the cartoon's intended meaning.

Stutchbury thanked Jewish leaders for their constructive interaction with the Financial Review over the weekend, including their acceptance of the masthead's explanation.

Over more than three decades, he said, Rowe had become Australia's most decorated working cartoonist. His work remained widely loved, including by the political and business figures he caricatures.

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Howard Posner

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NCJWA Gold Coast / Gold Coast Jewish Community Services Inc.

Barbara Stewart-Kann

Tel: 0412 377 488 • Email: bkann@bigpond.net.au

Remembering the Dunera

PETER MARES | Contributing Editor INSIDE STORY



Interned: a hand-drawn and painted image of Australia bounded by barbed wire, with only the town of Hay marked, given to Werner Hirschfeld by Robert Loewenstein. Werner Hirschfeld collection, Sydney Jewish Museum, M2015/018:010

Dunera Lives: A Visual History

By Ken Inglis, Seumas Spark and Jay Winter, with Carol Bunyan | Monash University Publishing | \$39.95 | 548 pages

During their train journey from the Sydney docks to internment in Hay in 1940, a group of Dunera boys witnessed an incident that would be recounted more than once to the authors of this book. A soldier guarding the internees handed his rifle to one of them and asked him to mind it while he rolled himself a smoke. It was just a fleeting moment on the voyage from Britain to rural New South Wales, but the contrast with the abuses meted out to these "enemy aliens" by callous British sailors and their imperious officers aboard the Dunera could hardly have been greater.

The story serves to confirm the myth of Australia as an egalitarian, knockabout sort of place, a haven from the murderous, bureaucratic brutality of fascist Europe and the indignities inflicted by the British. But it's also a reminder of the vagaries of memory. In some versions the guard goes on to teach the internees how to roll their own cigarettes; in others he isn't having a smoke at all

but is off to the toilet. According to the version recounted by the writer Walter Kaufmann at a 1990 reunion of the Dunera boys in Hay, the guard explicitly recognises the injustice of their treatment:

"Jesus," says the digger, "I thought you were enemies, but you're friends. Jews! Jesus Christ!"

This anecdote is among the many examples of the mythologisation of the Dunera boys, a process Ken Inglis, Seumas Spark and Jay Winter deal with deftly in *Dunera Lives*. The three historians don't set out to tear down the myth as much as to gently dismantle it, replacing it with something far richer and even more extraordinary.

The "boys" were enemy aliens transported from Britain to Australia on board the HMT Dunera, a passenger ship used by the British military during the war. They were variously detained in camps at Tatura in Victoria's Goulburn Valley, at Hay in



Karl Loewenstein and his son Fritz in the North Sea, 1927. Courtesy Monica Lee Lowen and Jocelyn Lowe

the flat Riverina of western New South Wales and, later, at Orange on the central tablelands. Most were men rather than boys, the youngest aged sixteen, the oldest sixty-six. *Dunera Lives* also encompasses another 266 internees brought to Australia from Singapore on the *Queen Mary*, women and children among them. Helmut Neustädter, who went on to become the famous fashion photographer Helmut Newton, was aboard that vessel, as was sculptor Karl Duldig, his wife Slawa and their daughter Eva.

Remembering the Dunera

PETER MARES

The Dunera boys are generally remembered as Jewish refugees, but this is an oversimplification. Four out of five were of Jewish background, but only a minority practised Jewish rites and customs. The Nazis had persecuted some of them simply because they had a single Jewish grandparent. The authors see them, rather, as a group of "modern Europeans" of German, Austrian, Czech or Polish origin, mostly "city dwellers" and "often bourgeois," who "enjoyed the fruits of the Enlightenment."

Nor were they technically refugees, as is sometimes assumed. Many of them had been living freely in Britain prior to September 1939, some having arrived there as children thanks to the Kindertransport organised by the Movement for the Care of Children from Germany after Kristallnacht in November 1938. With the outbreak of war, they were under suspicion as potential fifth columnists who might secretly assist a German invasion. Prime minister Winston Churchill declared them enemy aliens and swiftly had them shipped off to Canada and Australia.



The camp at Tatura: Fred Lowen, Watch Tower with Searchlights, Barbed Wire and Gum Trees, 14 July 1942. Picture Collection, State Library of Victoria, H94.95/29. Copyright: Monica Lee Lowen and Jocelyn Lowen

Dunera Lives, the first of two volumes, is essentially a history told through images; the second volume will include narrative accounts of individual Dunera lives. Together, they constitute the final collaborative project of the highly regarded and much-loved historian Ken Inglis, who died late last year. Inglis's interest in the men was stirred many years ago when he mixed with several of them as a student at the University of Melbourne. In one photograph late in the book we see Inglis with Dunera boy George Nadel and other Queen's College residents who achieved first-class results in their 1947 examinations; also reproduced is a sketch by another of the former internees, Leonhard Adam, showing students relaxing outside Queen's College.

Several Dunera boys studied or worked at Australian universities after their release from detention, and many became significant academic figures, including philosopher Peter Herbst, economist Fred Gruen, political scientist Henry Mayer, fine arts scholar Franz Philipp, physicist Hans Buchdahl and mathematician turned oceanographer Rainer Radok. Part of the Dunera mythology is that they generally went on to stellar careers as scientists, lawyers, entrepreneurs, industrialists, public servants and artists. As a group, they undoubtedly possessed "substantial education and cultural capital," as the authors put it, but the story of their postwar lives "is not one of uniform achievement, but of striking variety."

The camp at Orange: Ludwig Hirschfeld-Mack, Desolation, 1941, woodcut. University of Melbourne Art Collection. Gift of Mrs Olive Hirschfeld 1979. 1979.0179. Copyright: Chris Bell



Remembering the Dunera

PETER MARES

Fewer than half of them settled in Australia; the rest returned to Britain, emigrated to the United States, helped found the state of Israel or ended up in a variety of other countries. A few dozen returned to Germany, West and East. Both Walter Kaufmann and Heinz Eggebrecht chose to settle in the German Democratic Republic: Eggebrecht rose to senior ranks within the communist regime and died a month after the fall of the Berlin Wall; Kaufmann, one of the youngest Dunera boys, still lives in Germany, where he continued his writing career after reunification. He was back in Australia doing interviews as recently as 2014.



From arrest to internment: Untitled drawing by Fritz Schönbach, c. 1940, pencil on paper. Jewish Museum of Australia collection 3067.15.4. Copyright: Schonbach family

A remarkable number of visual artists, illustrators and photographers figured among the internees, and they left a rich legacy of images. Concise introductions and informative captions put the images in context, but this volume doesn't so much tell the story of the Dunera boys as show it, in roughly chronological order, beginning with the interwar period in Europe. The affecting photograph (above) of Fritz Loewenstein (later Fred Lowen) holding his father's hand as they stand ankle-deep in the North Sea on a 1927 holiday speaks to the forthcoming trauma that will wrench Europe apart in a manner that could not be conveyed in words. Among the images from wartime Britain are a haunting self-portrait by the artist Ludwig Hirschfeld-Mack, and a series of compelling cartoon-like sketches by Fritz Schönbach (later Fred Schonbach) depicting the overnight transformation of refugees into

enemy aliens. Then come images from the voyage itself, including Schönbach's sketch of their "reception" by the guards who would destroy, confiscate or steal their possessions, including treasured letters from loved ones, left behind to suffer under the Nazis, whom the boys would never see again.



Fritz Schönbach, Dunera Reception, 10 July 1940, watercolour and pencil on paper. Archive of Australian Judaica, Rare Books and Special Collections, the University of Sydney Library. Copyright: Schonbach family

The ship was terribly overcrowded, and the indignities suffered by the internees included a daily limit of two sheets of toilet paper. Despite the scarcity, a stolen roll of this precious commodity was used by Gerd Buchdahl, Peter Herbst and Peter Lasky to draft a constitution for the boys to manage their own affairs once they were incarcerated on land. Based on the principles of liberal democracy and British parliamentary procedure, it was, to a large degree, implemented in the camp at Hay, which assumed, in the words of internee Klaus Loewald, "the character of a small working republic." The camp also had its own short-lived currency, printed by the publisher of the local newspaper and praised for its artistry by the manager of the local Commonwealth Bank. Closer inspection revealed that its designer, George Teltscher, who had fought in the Spanish civil war and studied at the Bauhaus, had secreted the words "WE ARE HERE BECAUSE WE ARE HERE BECAUSE WE ARE HERE" into the curls of barbed wire decorating the edge of the banknotes. This

Remembering the Dunera

PETER MARES



A performance of Beethoven's Kreutzer Sonata at Tatura on 8 March 1942. Leonhard Adam, Kreutzer Sonata, 1942, watercolour and ink on paper. Jewish Museum of Australia collection 4024

soldiers' lament, sung to the tune of "Auld Lang Syne," was known to the internees as the Hay-Tatura hymn. So it's not entirely surprising to find that Tatura had its own university — Collegium Taturensis — which delivered an average of 113 lectures a week attended by nearly 700 students. Concerts, theatre performances and sports matches were another feature of life in the camps, as the internees did their best not only to fill time and combat boredom but also to retain a sense of dignity and purpose in the face of an indefinite wait for freedom. As the editors of the first edition of the Hay camp newsletter, the Boomerang, put it in February 1941: "Please remember that your mind is not interned, nor is it confined to this camp."

The injustice of the Dunera boys' treatment was recognised early. Churchill came to regret the decision to order the indiscriminate detention of those who had sought Britain's protection. He apologised and instigated a court martial that documented the abuses the boys endured at sea. The Dunera's senior officer was severely reprimanded and a regimental sergeant major was discharged and jailed for theft. A fund of £35,000 was used to compensate the Dunera boys for their lost and stolen property.

Their treatment in Australia began to change too. By mid 1942 at least 1300 had been set free, hundreds of them returning to England as soon as they could. Some — including the novelist Ulrich Boschwitz — died at sea when the Aboosso and

the Waroonga were sunk by enemy action. Many of those who stayed joined the 8th Employment Company, a non-combatant battalion of the Australian army, which they sometimes referred to as the 8th Enjoyment Company, a reference to the fact that the numerous musicians and performers in the ranks combined their military duties with theatrical pursuits.

One of the heroes of Dunera Lives is the much-loved commanding officer who made this possible, New Zealander Edward Renata (Tip) Broughton, who even played himself in one of the internees' colourful productions. Karl Duldig cast a bronze bust of Broughton, and one of the images in this collection is of a handwritten note from Broughton to the soldier-tenor Erich Liffmann. First in Māori, then in English, Broughton expressed, "in thoughts emanating from the depths of my soul," the belief that Liffmann would one day "ascend to the peak of the mount of song and there dwell for ever." The enjoyment ceased after Broughton retired, and a number of Dunera boys were court-martialled for minor indiscretions. Michael Levin was punished after he complained about "being treated like a schoolboy, herded about the parade ground by a professional soldier whose only ambition in life seems to be bigger and better wars... and who once actually had the impertinence to call me a 'queen' — just because I am in the habit of wearing my hair rather longer than customary."

Remembering the Dunera

PETER MARES



Baron Martin von Koblitz, a Viennese connoisseur of the arts, at Orange. Fred Lowen, Baron von Koblitz, 1941, pencil on paper. Jewish Museum of Australia collection 3419

The main tasks of the 8th Employment Company were unloading cargo from ships in Port Melbourne and transferring goods between trains on the border between Victoria and New South Wales, but a few Dunera boys were called to higher duties. Bruno Lipmann had learnt Japanese before the war and continued to study it while interned, with the aid of a Japanese–English dictionary. He was seconded to the “listening post” in the headquarters of General Douglas MacArthur. There, translating Japanese radio broadcasts into English, this one-time enemy alien became part of sensitive Allied intelligence-gathering.

The authors touch on, but don't labour, parallels with the treatment of displaced and vulnerable people today, noting that the Dunera boys were persecuted both by the regime that they fled and by countries in which they sought protection. Many moved to Britain before the full extent of Nazi persecution became apparent, not so much in immediate fear of their lives as in the hope of

a brighter future. Today they would probably be dismissed as “economic migrants.” As the authors put it, once set in motion “internment and deportation turned into a gratuitous exercise of brutality.” The Dunera boys, like millions forced from their homes today, had “no rights and no nation.” They were not incarcerated for what they had done but because they were wrongly perceived to pose a threat.

The final section of the book shows the boys' postwar lives — marriages, careers, achievements, disappointments and, as the decades rolled on, reunions and commemorations. A “memory boom” was spurred on by new recording technologies and a few key “memory activists,” and supercharged by books and films, including the 1985 telemovie starring Bob Hoskins. In the process, a diverse group of people, thrown together by fate, were fashioned into one large family. As Inglis, Spark and Winter write, the Dunera Lives constitute a “fictive kinship group” based on “a family of experience rather than of blood lines” and the bonds “these men and women forged and continue to forge in the process of together remembering the past.”

Although the quality of the reproduction is high, not all the images in this volume are visually arresting, nor do all of them unlock a compelling narrative. In determining what to include, the authors' editorial path has veered towards the compendious. Perhaps a slimmer, more selective volume published on slightly heavier paper stock would have better conveyed the story to a broad readership. But others with a more direct connection to the Dunera generation, or anyone wishing to engage more rigorously with the detail of its history, will have good reason to appreciate the comprehensive approach.

This first volume of visual history is like a series of snapshots, moments rooted in a particular place and time. The second volume promises to complement it with longitudinal narratives of individual lives. Separately and together, they will make a rich contribution to our understanding not only of the Dunera and Australia, but also of the complexities of migration, flight and refuge. ●



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MAZEL TOV & CONGRATULATIONS!!

To **JONATHON PARATZ** who was admitted to the legal profession, by the Supreme Court of Queensland, on Monday 1 June 2020.

Jonathon is currently working as a Police Prosecutor with Queensland Police.

Jonathon is the son of communal identities Gail and David Paratz and we wish him all the best for his future career and life.

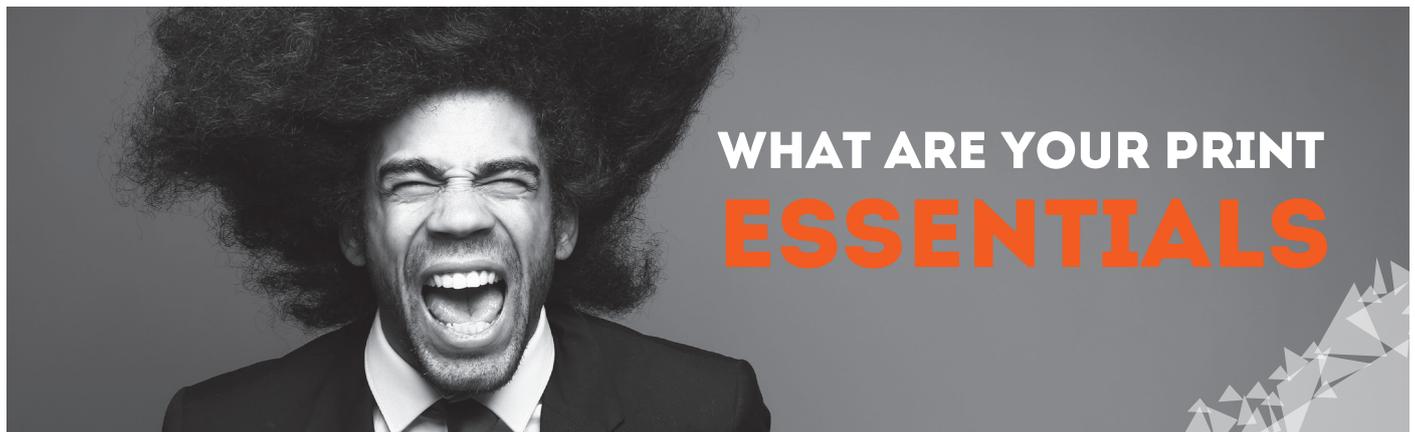


THE JEWISH NATIONAL FUND OF QUEENSLAND (JNF) WISHES TO CONVEY ITS SINCERE CONDOLENCES ON THE RECENT PASSING OF

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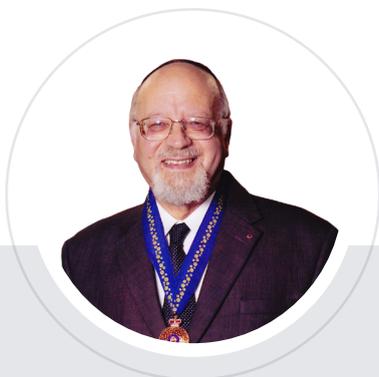
Q. How is faith possible if one's reason is uncertain about its claims?

A. I have abbreviated your question but this is the gist of what you ask.

What faith is saying is that reason is a great pointer to truth but not the only one. There are realms beyond and above reason.

Reason works with the mind; faith works with the soul.

The relationship of faith and reason is described in these words **by the Chazon Ish (Rabbi Avraham Yeshayahu Karelitz)**, the great sage of the first part of the 20th century:



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

“ If a man is spiritual and his eye is bright with the glory of the sky above and the earth below, he becomes moved and enraptured with the marvellous and insoluble riddle of the world. ”

“ When the intelligence of man sees at last the truth of God's reality, blessed be He, at once an infinite joy enters into the man and his gladness is a delight. ”

“ When a man rises to such heights of holiness, a new world is revealed to him, for the possibility is given to a man in this world below to be as an angel for a moment and to enjoy the Holy Glory. ”

“ All the pleasures of the world below are as nothing compared to this pleasure of a man cleaving to his Creator, blessed be He. ”

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Local Identity Honoured

In the recently announced Queen's Birthday Honours well known and respected community member

Dr Michael Briner was honoured by being awarded the Medal of the Order of Australia (OAM) in the General Division for service to the Jewish Community, and to ophthalmology.



MICHAEL'S CONTRIBUTION AND SERVICE TO THE COMMUNITY WERE LISTED AS PART OF HIS AWARD AND ARE REPRODUCED HERE IN RECOGNITION OF THE DIFFERENCE HE HAS MADE TO OUR COMMUNITY IN PARTICULAR.

Brisbane Hebrew Congregation, The Brisbane Synagogue

- Heritage Officer, since 2013.
- Board Member, 1970–2018.
- President, 1 year, past Vice President.
- Life Member, since 2016.
- Convenor and volunteer, Dad's Army, 2012–2018.
- Past President, Board of Hebrew Education.
- Teacher, Sunday School, 1977–1990.

IDEAS (Indigenous diabetes, eye and health) Van

- Volunteer Doctor, Consultant and Locum, circa 2014–2017.

Princess Alexandra Hospital

- Visiting Consultant, 1974–2002.
- Past Chair, Visiting Ophthalmological Staff.
- Registrar in Ophthalmology, 1972–1974.

Greenslopes and St Andrew's Private Hospitals

- Visiting Consultant, circa 1974–2002.

University of Queensland

- Past Clinical Teacher and Senior Lecturer.

The Royal Australian and New Zealand College of Ophthalmologists

- Chairman, Queensland Branch, 1985–1986, Honorary Secretary, 1984–1985.
- Fellow, since 1974.

Michael said upon hearing of his award : **“It is totally unexpected. I do not do what I do for kudos and accolades. I was encouraged to take on the work and services I do on behalf of my community. I have been a life member of the Brisbane Synagogue and the Brisbane Hebrew Congregation. Our community heritage in Brisbane goes back into 1865, our Shule was built in 1886 and the heritage and records is a great interest of mine.**

My current project is documenting the community and their records from the inside out. My father and I both studied the same areas of medicine. I have been consulting for over 30 years and have served the community and college of ophthalmologists. I have been brought up to respect people and to treat people how you would like to be treated. I am very happy to help in any way I can. If I can help, I will help.”

Jill Phillips

25 MARCH 1936 – 22 MAY 2020

EULOGY DELIVERED 26 MAY 2020 BY JILL'S DAUGHTER LEAH

How and where do I start to describe such an amazing woman.

My mother of 60 plus years.

I hold Mum's chain (in my hands) that she loved, to give me support.

This chain has been for ever present around Mum's neck growing by charms over the years.

She last wore it last Thursday.

I have always dreaded this day.

Having inherited all my anxiety from Dad each time I come here especially those many times with Mum, I have dreaded today.

It is of special importance to me that the service today is outside as this is the garden I helped redevelop 3 years ago. For the opening of this area Mum lent me a lectern from the shop just like this one that I borrowed for today from Mums shop . This one still has the price sticker on it that she has written. Mum came to the opening of the garden to support me ,as she always did. She even left the shop for a few hours on that Sunday afternoon and was on a walking frame, so indeed this site is very special.

It is amazing that as Mum did in life even at her time of passing she did it her way.

Whenever we did come out here Mum would say she only ever wanted a small family funeral and I would say that is not possible with all your friends and "connections". COVID 19 secured her wish.

She wrote the script perfectly, passing away in her favourite ward at St Andrews where she was frequent flyer, with familiar staff in Room 1 no less, overlooking her school Girls Grammar and the Spring Hill baths where she swam in her earlier years. Being looked after by her amazing physician of over 20 years, Dr Daryl Hewson who was her doctor, customer and became her dear trusted friend .

She lined up everything having gone through her cupboards with Tess in the last few weeks, saying goodbye to darling Jetty boy only a week before and working to the day before she went to hospital for the last time. All the things she wanted.

She always loved for all of us to get together and be with her so she would love this ,we are just missing that it is not on the front verandah at home and there is no food especially smoked salmon, double sars and lollies and there is no smile, kisses or hugs from her.

Resilient always. After Dad died suddenly she stoically continued on for 25 plus years in Blair Lodge the house mostly and defiantly on her own. She wanted to live in Blair Lodge from when she grew up around the corner in Aaron Ave.

She has missed Dad so much since then and I am pleased now that they again will lie together after such a long time.

Positive always.

Never complaining about the poor health and disability she was suffering

She hated losing her independence to be able to do whatever she wanted whenever she wanted

Always the antique dealer who loved a bargain, always asking for discount and buying huge quantities when things were on special.



Jill Phillips

Planning forward to tomorrow always.

Happy always.

Determined and headstrong which was frequently to the point of annoying absolutely everyone around her.

Most amazing wife, mother, grandmother sister, sister in law.

For Murray David and myself she was always there in the good bad and ugly. I can't even try to describe all she has done to support and love us unconditionally over the years. She was truly the best mother anyone could do have. What a role model .I know her values will live on in us always.

Family was foremost as we grew up and then as we had kids and she adored her 9 grandchildren imparting in each her passion for life and living to the max. She was a hands on grandmother even despite huge distances when Murray was in Canberra or me in the US or when any of the kids were travelling or working overseas always wanting to know all the details from your kids.

She loved hugs and kisses and I am sure we will miss these endlessly.

Her amazing relationship with her brother Uncle David. She was always so proud of all your incredible achievements and she loved to tell everyone what you had achieved. You are so different but yet you have this amazing bond and closeness that I too feel with you.

She had a very special relationship with Uncle Bruce and Auntie Nikki even after Dad passed away.

Mum had a "presence" and everyone loved her presence whether it be socially or in business.

After family and possibly even on the same level was her business.

She could sell ice to Eskimos .Absolutely amazing. The way she "worked" customers convincing them to buy items I am sure they had no desire for as they entered the shop.

Always striving for the personal touch in business firstly at Ascot Unique Shoppe and then Discovery corner. Respected by so many in business and around Ascot/Clayfield and Hamilton.

She tried to pass those retail skills to me but I failed. She successfully passed them on to David and all the grandchildren who were fortunate enough to work with her and watch her at her "trade".

She was a reputable knowledgeable and respected antique dealer for 46 yrs at her beloved Discovery Corner. All the fairs ,auctions ,buying calls and valuations. Her items of sale and valuation certificates are spread all over Brisbane as well as all of our houses.

Really she was the ultimate business women so respected in her field for her knowledge friendliness and helpfulness. Many people have sent me messages to say mum was amazing in business and they fondly have antiques that Mum has sold them to remember her by.

How special to know that she has affected so many people not just us, her family.

Mum would sell anything.

I remember when she had Ascot Unique Shoppe and I was about 10 I had viewed a range of clothes with her and she ordered a dress I loved for me-pink, red and orange striped winter dress. It came and I had it on the back of my door at Crescent Rd. I came home after school from Ascot State school and found she had sold it because a lady loved it and mine was the size the customer wanted for her daughter not the size she had in the shop so I lost it.

Or the time she sold her and dad's bed to Russ Hinze leaving them with no bed.

Her memory for business dealings. When she broke her hip and was doped to the eye balls with Morphine awaiting surgery she remembered she was to have had a buying call that afternoon so she told me where in the red book the appointment was and asked me to call the lady and say she could organise someone else to go or if they could wait a month or so she would go after she was out of hospital. Even last Wednesday when she realised she was failing she got Maddie to call Gary so she could tell him in person what she needed him to do at the shop in the coming months.



Jill Phillips

The multitude of memories we all shared .All the numerous parties at Blair Lodge too many to recall but especially of late all your 21sts that she could have at home so she could share them with us all. She and Dad opened their home and heart to Blair Lodge to so many over the 46 years she lived there .Her flag pole is today half mast in her honour.

Her gambling skills that she has passed on to many of us, Her love of growing pansies and cutting them and putting them in small vases at the shop or home as they are now.

Extremely generous loving to splurge giving us cash and presents at the any small excuse.

She loved getting cash at the shop and forever poked it down her bra which I think she learnt from Grandma

Always encouraging us to do what we had passions for.

Mum has touched many lives not just us. I have lost count of the numerous email, texts and phone calls from extended family, friends, neighbours past and present, Antique dealers, doctors, nurses, etc who used so many adjectives to describe her very fondly.

They all spoke so highly of Mum as a special lady who has touched their lives in different ways.

While she was in hospital we had time to say our goodbyes and tell her how many lives she has positively affected.

I hope she realised this and I think she got it.

What a stark difference to when darling dad passed away when we did not have the opportunity to say goodbye..I miss Dad today just as much today as I did 25 years ago and wish I could have said my goodbyes to him.

Very fortunately We all had time to say our goodbyes to Mum and she could say hers to us which I know we will always treasure.

Personally I will treasure the last 2days when I stayed with mum we reminisced, laughed ,cried and then mum rested quietly and as I lit the Shabbas candles as she had taught me as a child she slept quietly and passed peacefully into another world where she has no pain or suffering.

Mum I hope I have done you proud in trying to capture how special a person you were to us all. I promise I will carry on the wisdom you have given me except for the part where you wanted Me to say no and not jump into help every time I am asked.

Unfortunately I have now lost the 2 rudders in my life. Dad who gave have me the love of family, Jewish communal helping ,and the stress and worry and as Mum would say "all the convict diseases of the Phillips side "and my darling Mum who has given me the amazing love for my children, her passion for life and living life to the fullest even amongst physical difficulties and of course all the big ticket items like heart disease, osteoporosis.

We all love you with passion.

Now you can rest in peace there are no more struggles.

Until we meet again as we will, as I, too ,will lay with you and Dad some day.

You have been the most wonderful mother and best friend now and always.

You are my darling mother now and always .

I will miss you always .

I love you with passion .

Please Rest In Peace.



BRISBANE HEBREW CONGREGATION

REQUEST TO CURRENT AND FORMER MEMBERS

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 st., City was consecrated and officially opened.

55 YEARS AGO, in 1965, the Centenary of the BHC was celebrated and Morris Ochert (Z'L) compiled a detailed resume' of its first 100 years, which can be viewed on the BHC website.

In my role of Hon. Heritage Officer of the BHC, I am currently creating an anthology of the memoirs of current and former members. This will be collated and published in book form on completion. The project is designed to include personal memories of the BHC, the Margaret St. Shul and the Chedar which has been functioning also since 1865.

I AM SEEKING THE ASSISTANCE OF ALL WHO HAVE/HAD ATTENDED THE SHUL AND CHEDAR TO JOIN IN THIS INITIATIVE AND PERSONALLY WRITE UP THEIR MEMOIRS. Unlike the "Centenary Review", I am placing maximum emphasis on people. their characters, their achievements, and their personalities, thus bringing a totally unique perspective and vitality to this project.

It is a sad indictment that our founding fathers are now but names with no record of them as the people and personalities they truly were.

PLEASE JOIN WITH ME IN MAKING THIS A POSITIVE AND SUCCESSFUL RECORD OF OUR BHC HISTORY FOR TODAY'S AND FUTURE GENERATIONS.

I NEED YOUR ASSISTANCE

As is oft quoted from Hillel,
"If Not Now, When?"

Photo of BHC Synagogue by Anna Jacobson

Dr. A. Michael Briner (Hon. Heritage officer, BHC)

CONTACT FOR FURTHER DETAILS

EMAIL: abriner@icloud.com

www.jcareqld.com



Email: jcareqld@gmail.com

JCareQld is a charitable association that provides help to members of the Queensland Jewish Community.

We offer assistance with issues of aging, mental health, family trauma, disability assistance, and Shoah survivor assistance.

We have volunteer professionals, including family therapists, social workers and psychologists, as well as access to Claims conferencing for Shoah Survivors, NSW Jewishcare Sight Impaired Services including free access to current news and affairs.

Our volunteers are also available to assist with transporting people with mobility issues to social events, shopping, and Shule.

If you think you might need our services, or know someone who might, please contact :



**HOWARD POSNER : 0424 335 969
JCAREQLD EMAIL : jcareqld@gmail.com
JCAREQLD HELPLINE : 1300 133 660**



**Gold Coast Jewish Community Services / NCJWA Gold Coast Inc.
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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

Conducted by Rabbi Levi Jaffe 8.30am to 9:00am
each Shabbas prior to service.

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3229 3412

Sick Visitations Phone Rabbi Jaffe: 0419 136 451

www.brishc.com

Brisbane Chevra Kadisha

www.bck.net.au | PO Box 1296 Toowong QLD 4066

Should the need arise please call our 24/7

EMERGENCY NUMBER
0406 169 511

for the person on call to assist you.

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Children's Service on the first Shabbat of each month
commencing at 10.20am

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MISHKAN ISRAEL SYNAGOGUE

2 Moxon Road Burbank, QLD 4156

Regular Services

Friday Evening:
(Summer time)

Saturday Morning:

Saturday Afternoon:

Saturday evening:

Sunday Morning:

Monday evening:

Kabalat Shabbat 6:30pm

Maariv 7:00pm

Shacharit 8:00am

Mincha 17:30 followed by Shiur until Maariv

Maariv 7:00pm

Shacharit 7:30am

Monday Evening: Shiur 6:30pm, covering the weekly Torah portion, the festivals and our sages

Eli Saranga
Chairman

Email: sarangaeli@gmail.com
Mobile: 0434 724 052

Shlomo Cohen
President

Email: Shlomocohen357@hotmail.com
Mobile: 0411 150 896



ORGANISATIONS

QUEENSLAND

Jewish National Fund Qld	07 3807 9212
www.jnf.org.au	jnfqld@jnf.org.au
United Israel Appeal Qld	07 3229 4462
www.uiaaustralia.org.au	
State Zionist Council Qld	07 3229 4462
www.szcqld.org.au	www.zfa.com.au
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Wizo	07 3715 6562
	wizoqld@gmail.com
Qld Jewish Board of Deputies	0406 692 491
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	brisbane@aicc.org.au
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JCare Qld	1300 133 660
	jcaredqld@gmail.com
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Lee McNamee 0417 723 399	Peter Goldsmith 0409 765 394
Courage to Care	0427 380 235
Kayla Szumer	kayla@couragetocare.com.au

BRISBANE

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www.beitorvshalom.org.au	
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www.chabadbrisbane.com	
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Communal Centre Burbank	
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Gan Gani Kindergarten & Preschool	07 3378 9233
NCJWA - Brisbane Section	ncjwbne@gmail.com
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QLD Kosher Kitchen	0430 321 314
	dvorahjaffe@bigpond.com
Rose's Army	07 3345 9509
Sinai College	07 3349 9088
www.sinaicollege.qld.edu.au	

GOLD COAST

Gold Coast Hebrew Congregation	07 5570 1851
www.goldcoasthc.org.au	
Gold Coast Jewish Community Council	0432 893 862
Friends of Hebrew University	07 5539 0632
www.austfhu.org.au	
Magen David Adom	07 5539 0632
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



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AUGUST DEADLINE
WEDNESDAY 22ND JULY 2020

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