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Shanah Tovah

WISHING THE COMMUNITY
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NEW YEAR 5781



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Renovation brings Venice Jewish Museum into future, visitors into 16th century

By GIOVANNI VIGNA

The \$10 million project is self-financed by the city's Jewish community and will inject new life into the central complex; includes an immersive replica of ancient ghetto housing.

MANTUA, Italy — Imagine taking a journey through time and immersing yourself in Venice's 16th-century Jewish ghetto. You'll see the world through the eyes of Jews living inside buildings overlooking Venetian alleys and squares.

The flats are overcrowded; the ceilings less than 1.75 meters (5 feet 9 inches) high. It is cold in winter and warm in summer, with no windows and no light. Due to poor hygiene conditions, the rooms smell terrible. Basically, Jews are forced to live a pretty miserable life.

Visiting these places will soon be possible thanks to a redevelopment project by the Jewish community of Venice's Jewish Museum, located in Campo del Ghetto Nuovo, the square at the heart of the ghetto. Visitors will enter an apartment located under the historic German Synagogue, which will be rebuilt based on the model of the Jewish houses of the 16th century.

“Tourists will realize how difficult the life of the Jews was at the time,” says David Landau, an Israeli art historian and the project’s manager. “The ghetto was a prison, but also a protection — as long as the residents remained inside no one could harm them.”

The Jewish Museum is an architectural complex including some of the most important synagogues and ancient Jewish dwellings built from the start of the Renaissance. It includes Venice's oldest synagogue — the German Synagogue, built in 1528 — along with the Canton Synagogue, built in 1532. The Spanish and Levantine synagogues, also built in the mid-16th century, are outside the Campo del Ghetto Nuovo, or “New Ghetto,” a misnomer, as it is actually older than the Ghetto Vecchio, or “Old Ghetto.”

“The ancient residents came out of their lodgings, and through internal passages they climbed into the synagogues — much higher, more ventilated, and illuminated compared to their homes,” Landau says.



The German Synagogue in Venice. (Jewish Museum/ Rizzetto)

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David Landau, an Israeli art historian and the Venice Jewish Ghetto project's manager. (Enrico Fiorese)

"The possibility of finding comfort in prayer strengthened their faith and increased the sense The museum's renovation project already began five years ago.

"The exhibition is unique in the world," says museum director Marcella Ansaldi. The museum was founded in 1954, she said, as a way of bearing witness to Holocaust survivor testimony and preserving Italian Jewish culture. "We acknowledged the need to reorganize and modernize the museum, which is visited by 90,000 people a year."



Marcella Ansaldi, director of the Venice Jewish Museum during a recent press conference announcing the renovation project. (Venice Town Hall Press Office)

Currently, some of the structure's windows are sealed for security, which prevents natural sunlight from entering the building. Lighting is artificial. The aim is to reopen the windows facing the ghetto to connect visitors with this important area of the city, just as the building was 500 years ago.

"There will be several places where the Campo del Ghetto Nuovo will be visible, where the Ashkenazi community has settled," says Ansaldi.

"The route will allow visitors to reach the three synagogues that are part of the museum via corridors and internal stairs, without going down the street."

"The route will allow visitors to reach the three synagogues that are part of the museum via corridors and internal stairs"

The German Synagogue and the Canton Synagogue are already structurally connected to the Jewish Museum. The Italian Synagogue is not currently accessible because it is located inside a house, but with the redevelopment project it will again become a part of the museum's permanent exhibition.

The museum has also acquired an apartment on the ground floor of the building where the German Synagogue is located, which will now house the bookstore and cafeteria.

The archive and the library — which will be highly waterproof up to 2.2 meters (7 feet 2 inches) high — will become freely accessible to scholars. Events and meetings will be organized in some additional spaces. The ground floor



A storefront in Venice's Jewish ghetto. (Photo by Paolo Raccanelli)

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People tour through the square of Venice's Jewish ghetto. (Photo by Paolo Raccanelli)

will be structured to guarantee the humidity and temperature control necessary for the conservation of historical volumes.

When the renovation is complete, more than 4,000 books and manuscripts owned by the Jewish community will be available. The goal is to reestablish the ancient relationship between the buildings in the museum complex, which once performed essential functions, with the ghetto square and city at large. The museum contains the three synagogues and their 16th-century furnishings and 18th-century renovations, silver liturgical objects dating back to the 17th century, and a wealth of ancient books, with a rich section containing printed texts and manuscripts made between 1400 and 1800.



An alleyway in Venice's Jewish ghetto. (Photo by Paolo Raccanelli)

There are also textile objects and artifacts from 1300 to 1700. The "strazzaria" (Venetian for schmattes, or rags) was a widespread industry among the Jews of the Republic of Venice. One of the most important economic sectors in the ghetto was the purchase of used fabrics, and the production and sale of clothing.

"We want to reverse the timeline," says Ansaldi.

"We'll tell the history of the ghetto starting from the contemporary era going back to the 16th century.

"The construction project, which will begin in October and run for three years, is the most important to be undertaken in Venice after the coronavirus emergency," she says. "It's a sign of rebirth after last year's flooding and the recent pandemic.



A canal side street in Venice's Jewish ghetto. (Photo by Paolo Raccanelli)

The museum will remain open during the work." The Jewish Museum is the historic and cultural heart of the area.

"It's a prestigious institution," says Davide De Vettor Aboaf, one of the few Jews still living in the ghetto and an employee of the Jewish community. "Thanks to its presence we are also known abroad. It's certainly a good initiative."

Renovation brings Venice Jewish Museum into future, visitors into 16th century

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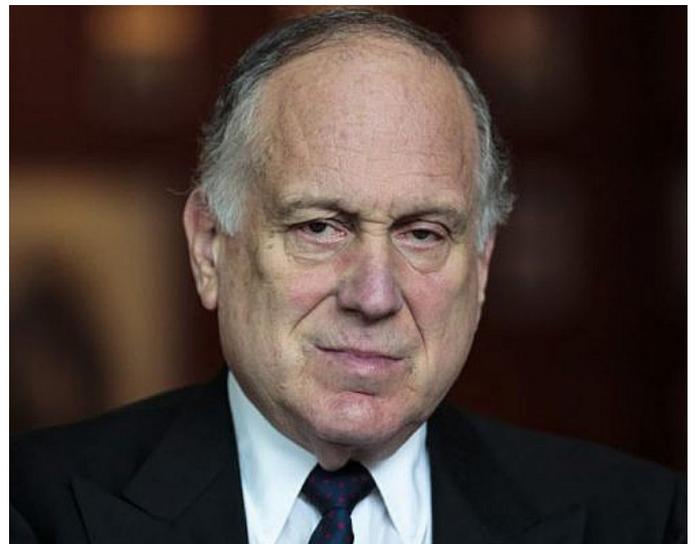
Orthodox Jews congregate in Venice's ancient Jewish ghetto. (Photo by Paolo Raccanelli)

Rising real estate prices have caused most of the 500 Jews living in Venice today to relocate elsewhere, but the ghetto area still houses most Jewish institutions, including schools, and remains a center of Jewish life. The redevelopment project, designed by the APML Venice studio, was approved by the municipality and the city's archeological committee. The entire restoration will be self-financed by the Jewish community, and will cost 9 million euros (roughly \$10.2 million). Six million euros (roughly \$6.8 million) have been raised so far from a fundraising campaign promoted by Landau.

“I went around the world to ask for money”

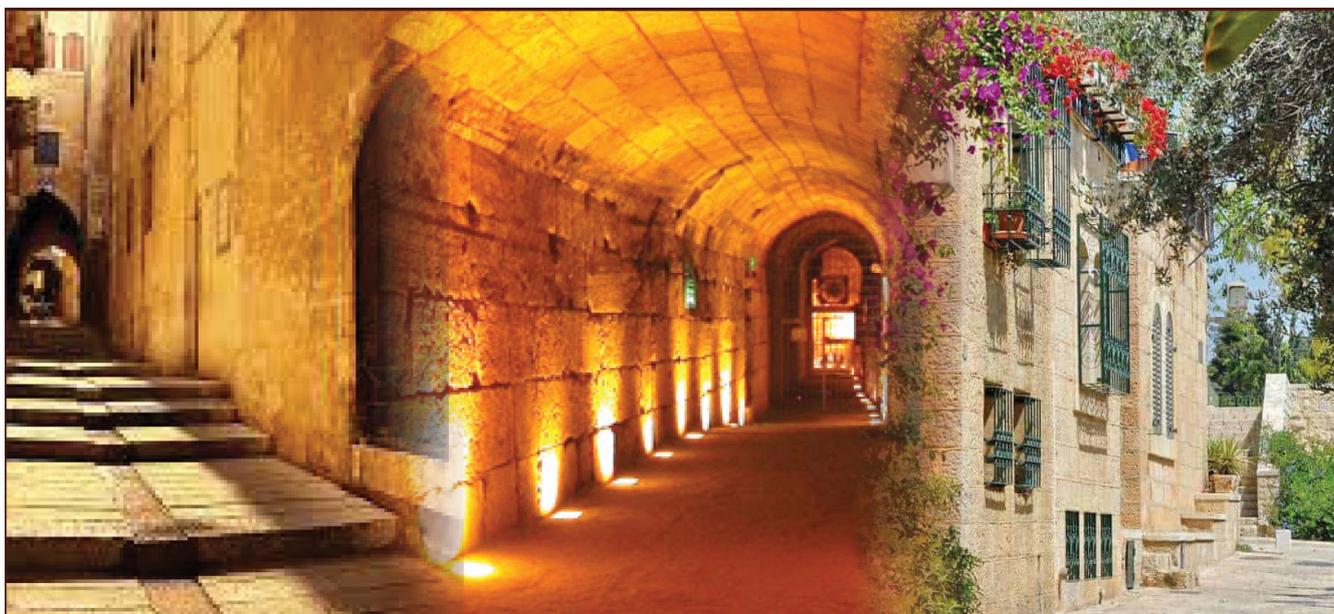
“I went around the world to ask for money,” Landau says. “At the moment we are at 60 percent of the amount we need. I have good hopes of finding more money.”

Landau says that global Jewish philanthropists and organizations donated a large portion of the funds.



Illustrative: Ronald Lauder, president of the World Jewish Congress speaks during an interview with The Associated Press in Berlin, Saturday, September 13, 2014. (Photo credit: AP/Markus Schreiber)

“Ronald Lauder, businessman and president of the World Jewish Congress, personally donated \$2 million, and the Leon Levy Foundation has made more than \$1 million available to us,” Landau says. Among the American and European benefactors are the well-known Rothschild banking family, the charitable Venice in Peril Fund, and the nonprofit organization Save Venice.



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SHANA TOVA

שנה טובה ומתוקה

Warm wishes for a peaceful,
sweet and healthy new year.

From the JNF family to yours,
Shana Tova U'metuka.



The Hebrew University and Covid

The Hebrew University currently has some 60 research projects underway and is applying its full scientific and medical expertise and resources towards combatting SARS-CoV-2 also known as COVID-19.

Many of Israel's top scientists in the fields of virology, microbiology, immunology, cellular biology, and epidemiology, are Hebrew University Faculty members and they are all pulling together to win this battle however, as Hebrew University President, Professor Asher Cohen told a recent International Campaign Cabinet Meeting held via Zoom, "Science is not magic and solutions take time to develop."

Here are some examples of areas of COVID-19 research currently underway at the Hebrew University:

Diagnostics: HU researchers are designing and testing rapid diagnostic kits, as well as ways to identify individuals who have been exposed – by detecting antibodies in their blood. This may enable us to map resistance, improve isolation modes, and minimize the spread of the epidemic.

Vaccine development: This effort is being led by scientists with previous experience with similar viruses: SARS and MERS. Our scientists are designing new vaccines and have begun producing the necessary proteins.

Improving the capacity of the immune system to combat the virus: The immune system can be a double-edged sword: When fighting the Coronavirus, it produces antibodies to defeat the virus, while also producing factors that aggravate the disease, particularly the virus-induced pneumonia. Our scientists are designing novel ways to reinforce the constructive components while weakening the destructive ones.

Model systems to study the virus and develop new drugs: Animal models are essential for testing new treatments and drugs. Our scientists are developing ways to infect mice (who are naturally immune), which will serve as models upon which to test vaccines and newly developed anti-viral drugs.

Molecular epidemiology studies to identify susceptible and resistant populations: Genetic variations among people may explain why some people are infected and others not, and why some develop more severe disease than others. Genetic studies may reveal ways to stop this – and subsequent – epidemics. We are constructing a new biobank to study and screen genetic factors contributing to disease susceptibility.

Drug development to block infection and reduce tissue damage: Our cellular biologists and pharmacology scientists are experimenting with repurposing clinically approved drugs and food additives to reduce infectivity and reduce tissue damage caused by the virus.

Hebrew University Alumni are also assisting in combatting COVID-19 around the world.

The Hebrew University-Hadassah Braun School of Public Health and Community Medicine's International Master of Public Health (IMPH) currently has over 900 alumni worldwide, and maintains an active alumni network.

The BRAUN-MASHAV Global COVID-19 Forum has focused on a variety of topics, including mental health services, food security, personal protection with a focus on masks, cyber-surveillance, protecting vulnerable populations, virus sequencing to understand variations, smoking behaviour and tobacco control, and aging populations, among others.

Holding key positions across the globe, IMPH alumni are truly at the front lines of the pandemic, as they are involved in setting national or local policies, planning, coordinating, and providing health services, as well as developing other responses to the Coronavirus crisis. Many of these alumni reached out to their alma mater for professional advice and guidance.

Indeed, the Hebrew University of Jerusalem stands out as a beacon of light and hope not just in Israel, but also around the world.

The Hebrew University and Covid

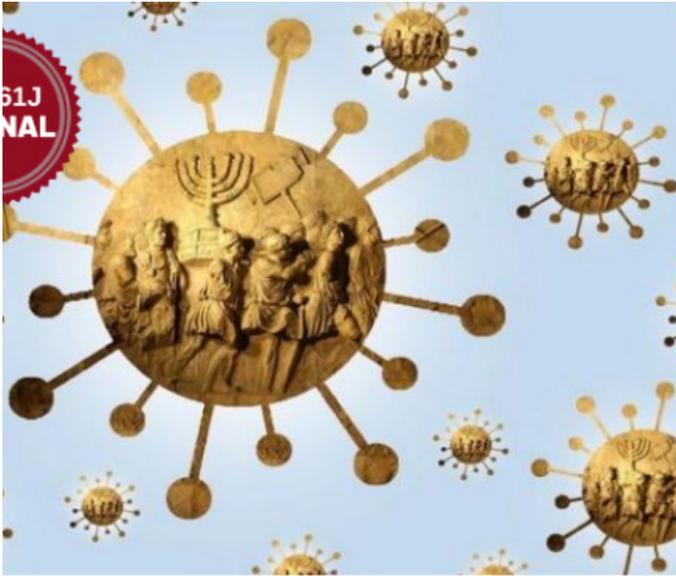
International students Hebrew University Researchers at work



Australian Friends
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Our passion for progress

Orthodox Judaism must embrace change or wither

Rabbi Ralph Genende OAM Senior Rabbi at Caulfield Shule



RABBI RALPH GENENDE: There is a danger that if Orthodoxy doesn't respond to the dramatic changes of Covid, it will become, if not obsolete, just a remnant of a great superstructure

IT WAS A TIME OF DARKNESS and anxiety. It was, to adapt Dickens, the worst of times for the Jewish people. It was the year 70CE. The Temple was smouldering, Jerusalem was lost, Jewish sovereignty ravaged, Jewish survival in the balance.

Into this bleak landscape steps Rabbi Yochanan ben Zakkai, student of the great Hillel, brilliant scholar and leader in Jerusalem. He quits Jerusalem shortly before the conflagration to plead with the Romans and secures Yavneh as a new centre for Jewish learning. In this audacious act he also secures the Jewish future; he preserves Jewish learning and establishes the authority of the rabbis and the Talmudic enterprise.

It is a bold and brave move, born out of despair and desperation, but it is, as Rav Kook (the first Chief Rabbi of Israel) points out, ultimately a defensive one designed to keep Judaism strictly within the secure space of the Halacha, the Yeshiva, the Beit Ha-Midrash.

In his recently published book, Israeli rabbi Ronen Neuwirth argues that in line with the thinking of Rabbi Kook, the times they are a changing. There has been a profound shift in the post-modern era that challenges the traditional authority of the rabbinate and indeed the tradition itself. In an age of extreme individualism and an anarchic and free-wheeling social media, a new way of relating to Halacha is urgently called for.

Rabbi Ronen wouldn't have known that the publication of his book would coincide with a global pandemic. Just as Rabbi Jonathan Sacks would never have imagined his latest book, *Morality*, would be born just as Covid-19 announced itself to the world. Yet both these books reveal (in different ways) the paradigm shift that is being demanded of traditional Orthodox Judaism.

The Halachic process must move from the defensive to the proactive, from retreat to revision, from 'supervision to super vision'.

There is a real danger that if Orthodoxy doesn't respond to the dramatic changes of a Covid Age, and a post-pandemic new normal, it will become, if not obsolete, just a remnant of a great and proud superstructure; that the Halacha itself will be reduced to a tiny coterie of ultra conservative followers.

We must, opines Rabbi Neuwirth, a fierce defender of the Halachic system, reverse the process that Rabbi Yochanan ben Zakkai introduced. The Halachic process must move from the defensive to the proactive, from retreat to revision. In Neuwirth's words, "from supervision to super vision".

Orthodox Judaism must embrace change or wither

Rabbi Ralph Genende OAM Senior Rabbi at Caulfield Shule

There are promising signs that this process has begun. Rabbinic leaders and poskim (deciders of Jewish law) across the globe have called on their followers not to attend minyanim, shule services, study in yeshivot or gather together for Shabbat.



Scene at Haredi funeral in Brooklyn funeral during first wave of the pandemic

To be sure, this can be seen as an enactment of the established Halachic principle of *Pikuah Nefesh*, the notion that preservation of life is paramount (and one seemingly resisted by a small number of "true believers"). Yet this willingness to exercise flexibility is not one that the rabbinic establishment, especially the Charedi, or ultra-Orthodox, is known for. After all, even in the midst of the pandemic, one of Israel's chief rabbis has derided the appointment of religious women as leaders.

In the face of these determined women who have studied the same syllabus as their male counterparts and achieved parity with them, he has scoffed that women can't possibly grasp the intricacies of the Halacha. It's a stupendous kind of denial that still plagues parts of the Charedi world. Notwithstanding this, the cat may well be out of the bag. The changes, even if seen as timid by those outside the Halachic camp, are in my mind a significant indicator of things to come.

Religion is, by its very nature, a slow-moving conservative force. It is fearful of change because it is mindful that change can undermine the very system you are seeking to develop; it can easily destroy centuries of carefully calibrated scholarship as well as a beautiful way of living.

Too much change, too fast, can destroy the most superb system. Yet too little change, too slowly, can often be equally damaging. You can't, however, stop the clock, you can't hold back the inexorable movement of time and progress. Even the Charedi world is beginning to acknowledge this – a community without access to the internet at a time of crisis is endangering the lives of its members and its own future.

Already there are signs of rabbis relaxing the rules for Rosh Hashana under pandemic – multiple services of reduced length pared down to the critical essentials, the number of shofar blasts limited to a minimum

Not only are they not getting the information they need to fight the virus, they are holding back their community from communicating – from learning online, from providing essential mutual support. They are, in short, eroding the very qualities that they so value: study and *chesed* (acts of kindness). A few brave rabbis in Israel who boldly ruled that Zoom could be used, albeit in a limited way, to bring families together at their Seders were, it seems, pressured into withdrawing and qualifying their visionary ruling.

Yet already there are signs of rabbis relaxing the rules for Rosh Hashana under pandemic – multiple services of reduced length pared down to the critical essentials, the number of shofar blasts limited to a minimum.

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Haredi Jew in Jerusalem

In my mind these courageous new moves carry the potential to radically change the face of Orthodoxy. Yes, they can be seen as hora-at Sha'ah, rules relaxed because of the exigencies of the hour, but they can also be seen as carrying the seeds of a more open, flexible and tolerant flowering of the Halacha. The future is already here.

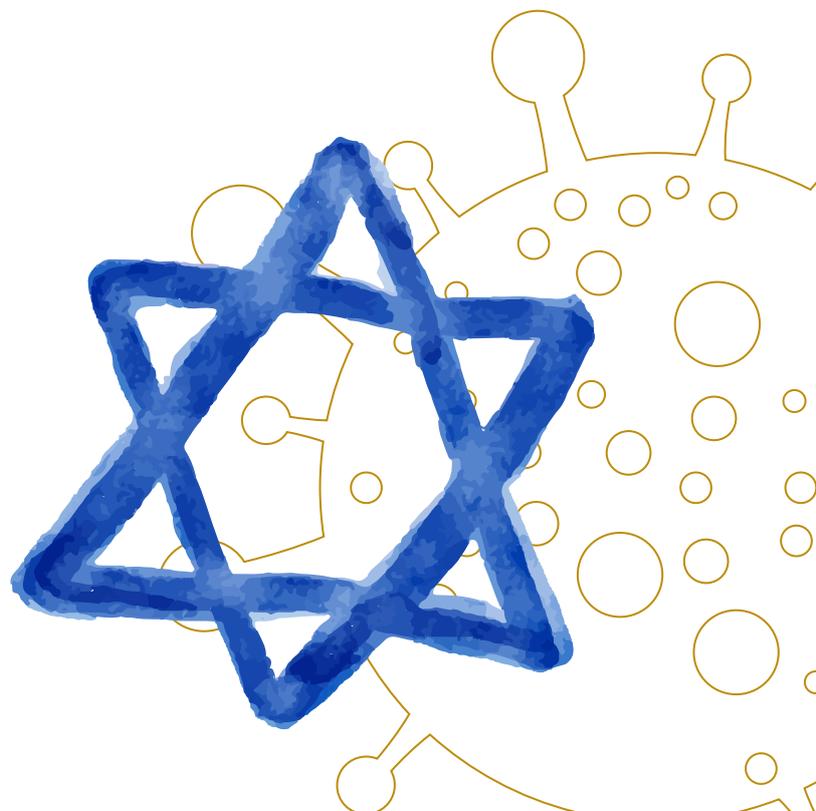
However, it's not a one-way street – and this is the argument of Rabbi Sacks. It's not just case of Halacha adopting to a changing world, it's also about what tradition has to offer to western civilisation in divided and dark times.

Traditional Judaism has a lot to say about the fundamentals of a good and just society. It offers a path of moral clarity for a perplexed and confused age. It's a reminder of what makes and shapes resilient societies. It's an exemplar of the balance between "I" and "We".

And it is this which perhaps provides the strongest argument as to why tradition should embrace change – not as a supplicant but as a partner. Together they can craft a better, stronger world for us all.

Out of the ruins of the Temple, (which we mark during this period on the Jewish calendar), the phoenix of a Jewish intellectual tradition rose. Out of the coven of Covid may a renewed and innovative temple of Jewish learning and practice rise.

Rabbi Ralph Genende OAM is Senior Rabbi at Caulfield Shule





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.

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- * 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.





THIS SHAVUOT, MAZON AUSTRALIA BEGAN ITS MAZON SOUP SHARE CAMPAIGN.

We started by encouraging members of the community to make soup and share it with family, neighbours and friends. We continued the soup sharing, by distributing bags of fresh soup ingredients and a recipe to different organizations who in turn distributed them to their clients. Jewish Care and NCJWA VIC were among the recipient organizations. Over 350 bags were distributed from June through August.

We now begin our Sukkot campaign. We have chosen to have a food appeal during the harvest festival of Sukkot, as we have an obligation to feed the hungry during this time.

Leviticus 23:22 describes the harvest commandment of peah, according to which we must leave the four corners of our field to be gleaned by the poor and the stranger. In the system of peah, leaving the corners of one's field unharvested provides for the hungry in a way that addresses their needs while simultaneously preserving their dignity: the hungry can take produce as needed without the embarrassment or shame that could accompany receiving charity. For those of us living in cities, where most people are not farmers, we can use the tradition of peah as guidance for the way we address local food insecurity.

We encourage you to purchase one of our Virtual Mazon Bags, which will enable us to donate funds to foodbanks and community pantries across Australia.

www.mazonaustralia.org/sukkot

Submitted by Ellen Frajman, Volunteer Chair of Mazon Australia



**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

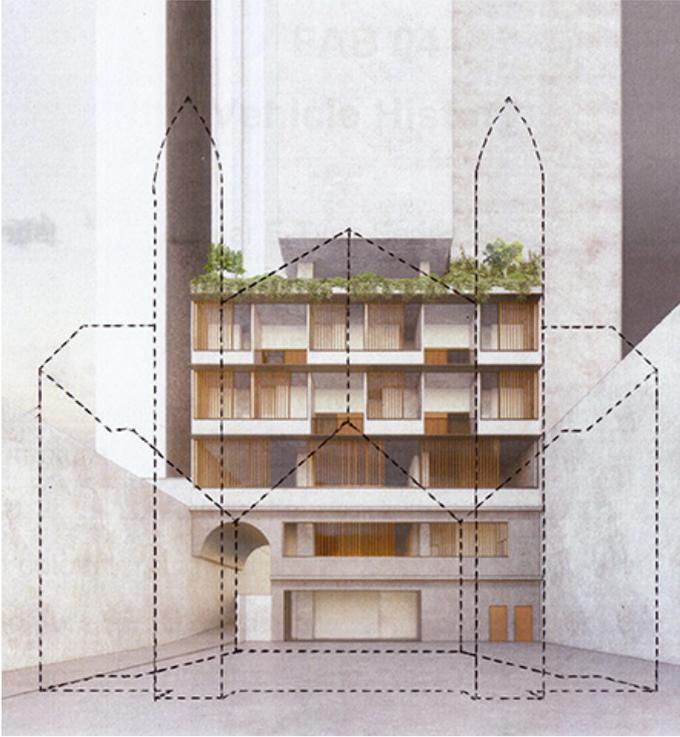
Agenda:

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

Margaret Street Synagogue Hall Redevelopment



One of the most significant steps in the 134 year history of Brisbane's Margaret Street Synagogue was taken recently.

At its meeting on 9 August 2020, the Management Committee of the Congregation approved the Transaction Documents between the Brisbane Hebrew Congregation and the developer of a new commercial tower proposed behind the Synagogue, fronting onto Mary Street, providing for a redevelopment of the current Synagogue Hall.

The documents were signed the following day on behalf of the BHC.

The finalisation and signing of the Transaction Documents was the culmination of a 4 year period of discussions with numerous interested parties, including intense and detailed negotiations with the developer over the past 12 months. Those discussions and negotiations were conducted by the Vice-President (David Paratz AM), who has headed the project, and involved the former President (Michael Arenson) and the current President (Aaron Goldman).

The BHC was advised by an independent Solicitor in the drafting of the extensive documentation as part of the agreement.

The entire process, including obtaining Development Approval to demolish the existing Hall and expert advice on duty and tax implications, has been achieved with no cost to the BHC.

The final agreement provides for the demolition of the existing 65 year old 3 storey Hall building, and for the BHC to be provided at no cost with a brand-new 7 storey building behind the Synagogue, comprising:

- a basement carpark for 7 cars;
- a ground floor amenities level, with a children's play area and a tea room;
- a conference and cheder level;
- a hall level with kitchen and toilets;
- 6 residential units over the next two floors; and
- a roof-garden with a succah

All levels will be linked by stairs and a lift, with air-conditioning to all upper levels.

Additionally, the BHC will have the use of 15 carparks in the adjoining building carpark outside business hours at no cost.

The developer is a Melbourne family group of Greek background, who have previously successfully completed large commercial projects in Brisbane.

Under the agreement the developer will provide the new building (which will be 'a building within a building', with its own title) in exchange for the

Margaret Street Synagogue Hall Redevelopment



BHC allowing a section of the tower building to be built in the airspace overhanging the new Hall building, and the granting of an easement beside the Synagogue to create a public pedestrian laneway from Margaret Street to Mary Street.

No part of the new hall building or the tower building will overhang or affect the 134 year old heritage listed Margaret Street Synagogue, which will have its own separate title.

The BHC building forms part of the podium of the tower building, but has no connection with it other than through the carpark and the use of a common wall. The BHC building will be handed over when the podium levels are completed, and the tower construction will continue after that. It is expected to be many years before the Congregation will be able to enjoy the new building due to the time needed for getting approvals for, and constructing, a project the size of the integrated development.

It is possible that the new Hall building will be completed in 4 to 5 years. The timing is subject to commercial decisions by the developer, and the agreements provide for longer periods subject to 'milestone dates' and 'sunset dates'.

The agreements have been drawn to protect the interests of the BHC, and to minimise the commercial risks to it, as much as possible.

The congregation will continue to use the existing hall building until construction commences.

The developer will now proceed to pursue the necessary steps for such a development.

There are still many approval and commercial steps to be overcome before the new building becomes a reality, and there is a commercial risk that the integrated development will not proceed at some point in the future, but the BHC is now set upon a positive and exciting pathway which, all going well, will proceed to fruition, and provide the congregation with modern facilities and a substantial asset.



Coronavirus and surfaces: What's the latest on what we know about how you can catch COVID-19?

By Paige Cockburn



Disinfecting surfaces is vital but we still don't know if humans can pick up enough virus from an object. (Getty: Julija Erofeeva)

Are you more likely to catch coronavirus from surfaces or from droplets in the air?

What we know about airborne transmission of coronavirus has evolved significantly since the start of the pandemic.

The WHO recently ramped up its advice on aerosol spread.

But what about surfaces?

We have received many audience questions on the topic recently including:

- **Is surface contact a cause of community transmission?**
- **How should you handle items that come from hotspots?**
- **How long can the virus survive in a fridge or freezer?**

So what's the latest thinking on this issue? Unlike evidence around aerosol transmission, not much has changed in regards to advice about surfaces.

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How long can coronavirus stay on surfaces?

Like flu and SARS, research tells us coronavirus is most likely spread by the direct transmission of respiratory droplets from someone coughing or speaking towards you, says Mary-Louise McLaws, epidemiologist and advisor to the World Health Organisation (WHO).

Surface transmission is considered a less common mode of spread, according to the WHO.

A widely accepted study in the New England Journal of Medicine published in March is still considered to provide the best evidence of how long coronavirus can last on different types of surfaces.

Under experimental conditions it found:

The virus could still be detected on stainless steel and plastic after 72 hours

No viable SARS-CoV-2 could be detected on a cardboard surface after 24 hours

No viable SARS-CoV-2 could be detected on a copper surface after four hours

There is no current evidence that anyone has become infected by ingesting the virus in, or on, food or drink.

So what is the risk of getting infected from surfaces?

Based on what we know about other respiratory diseases, the Centre for Disease Control (CDC) says it's possible a person can get COVID-19 by touching a surface or object that has the virus on it and then touching their own mouth, nose or possibly their eyes.

"But this isn't thought to be the main way the virus spreads," the CDC says.

Susy Hota, an infection prevention and control expert at the University of Toronto, says much has been learnt about surface spread as the pandemic unfolded.

"Early research showed the virus could survive on surfaces for up to six days, which was worrisome," she says.

"But it's probably not as big of a risk as we initially thought."

There is still no evidence in any COVID-19 studies that anyone has contracted the virus from a surface alone.

Ian Mackay, a virologist at the University of Queensland, says the growing evidence about aerosol transmission may mean surface transmission becomes a more minor risk.

The problem is we often can't definitively say how someone becomes infected, Dr Mackay points out.

Importantly, the risk is not zero and surface transmission could play a role when we see COVID-19 spread through a household.

When people become infected in a shared environment it's likely a mix of breathing and coughing around each other and touching the same surfaces, says Catherine Bennett, head of epidemiology at Deakin University.

While washing your hands is imperative when you use a surface immediately after someone, maintaining physical distance is just as important, Professor Bennett says.

Coronavirus and surfaces: What's the latest on what we know about how you can catch COVID-19?

By Paige Cockburn



Surfaces touched by high volumes of people are still of the most concern. (Supplied: Federal Group)

The big question remains — can we pick up a high enough dose of coronavirus from a surface to actually become infected?

The short answer is we won't know until droplet experiments are conducted with COVID-19-positive patients in a safe way.

"Until somebody can do some really clever studies ... there aren't going to be any really solid 100 per cent answers on surfaces," Dr Mackay says.

Without that, all we have are lab-based scenarios, which don't replicate the complications of the real world.

In the past, volunteers would be infected with a virus for research purposes but Professor Bennett says that is not ethical considering all that remains unknown about COVID-19.

"We still don't know what COVID-19 can do to you in another six months or 10 years," she says. How can you reduce your risk?

The actual likelihood of contracting coronavirus from touching the same surface as an infected person may not be known for some time but there are ways to minimise potential exposure.

Don't split hairs about handling an object that has come from a hotspot area, Dr Mackay says.

"Just make sure you wash your hands in between touching that thing and then touching your face.

"And if you are really worried leave the object somewhere to sit for 24 hours or 48 hours and you will have knocked the chance of infection down incredibly low."

Remember, parcels are subject to sun, wind and dust, which all lower the virus's ability to stay alive.

Don't stress too much about picking up coronavirus from your mail or groceries, instead think about frequently touched surfaces like door handles and lift buttons, Professor Bennett says.

"This is especially true in really contained environments where people aren't just touching the same thing but they're in close proximity too. So keep washing those hands."

PLEASE HELP US LOCATE THOSE IN NEED



75 years

.....
have passed since the Holocaust, an act of unimaginable evil and a continued stain on human history.

Although we can never forget and should constantly revisit this memory we can be proud that Judaism and Yiddishkeit has survived and continues to flourish today.

IN THIS SPECIAL YEAR WE WISH TO RAISE OUR PROFILE TO EXTEND OUR HELP AND SUPPORT TO THOSE WHO NEED IT MOST AMONGST US, PARTICULARLY HOLOCAUST SURVIVORS IN QUEENSLAND.

If you know of any survivor who is struggling in their old age, who needs support and care and who may not be aware of the existence and purpose of our organisation we would like to hear from you.



We remember all the survivors and although many have passed the few remaining provide us with an inspiration **TO NEVER ALLOW THE SHOAH TO OCCUR AGAIN.**



JCareQld is a charitable association that provides care to the **Queensland Jewish Community**

We can assist  with visits, transport, social contact, arranging medical help, liaison with Claims Conference, and some limited financial assistance.



Particularly the elderly but also the young who need assistance.



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Howard Posner

Tel: 0424335969 • Email: Jcareqld@gmail.com

NCJWA Gold Coast / Gold Coast Jewish Community Services Inc.

Barbara Stewart-Kann

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Email wizoaviva@hotmail.com**

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BSB:064118, Account No: 00906885, Account Name: "WIZO Aviva"**

Frank and Evelyn Charles Celebrate their Diamond Anniversary

On Sunday 9 August, friends and family gathered at the home of Frank and Evelyn Charles to celebrate their 60th Wedding Anniversary.

The size of the gathering was limited by recent Covid-19 restrictions but those present, and many unable to attend, generously donated to WIZO Aviva, as Frank and Evelyn had selflessly asked for donations in lieu of gifts.

Frank and Evelyn were presented with a certificate from WIZO Australia by WIZO Aviva President, Susan Segal, in recognition of their decades of service and dedication to WIZO.

Anyone wishing to honour the couple with a donation, and has not yet done so, can make a direct deposit to the

Commonwealth Bank,
BSB: 064118,
Account No: 00906885,
Account Name: "WIZO Aviva".
Kindly leave your name and "60th" as a comment so we can receipt you.



Leon Isaac Peters

A unique and rare individual, kind, caring and thoughtful, Leon brought great joy and happiness to others.

High spirited and dedicated to enriching the lives of those he loved and cared for. Leon knew how to feel and express love, without fear or reservation, similar to my sister and his mother Susan.

His achievements as a scholar and academic, despite his struggles are true testament to the dedicated and relentless person he was. Daring and adventurous, he also lived life with great passion and followed his dreams.

Thank you Leon, for your gratitude, appreciation and love for your mother, she is honoured and proud of you.....the special bond between you brought great meaning to her life....

Words by Leon's sister Danielle Peters



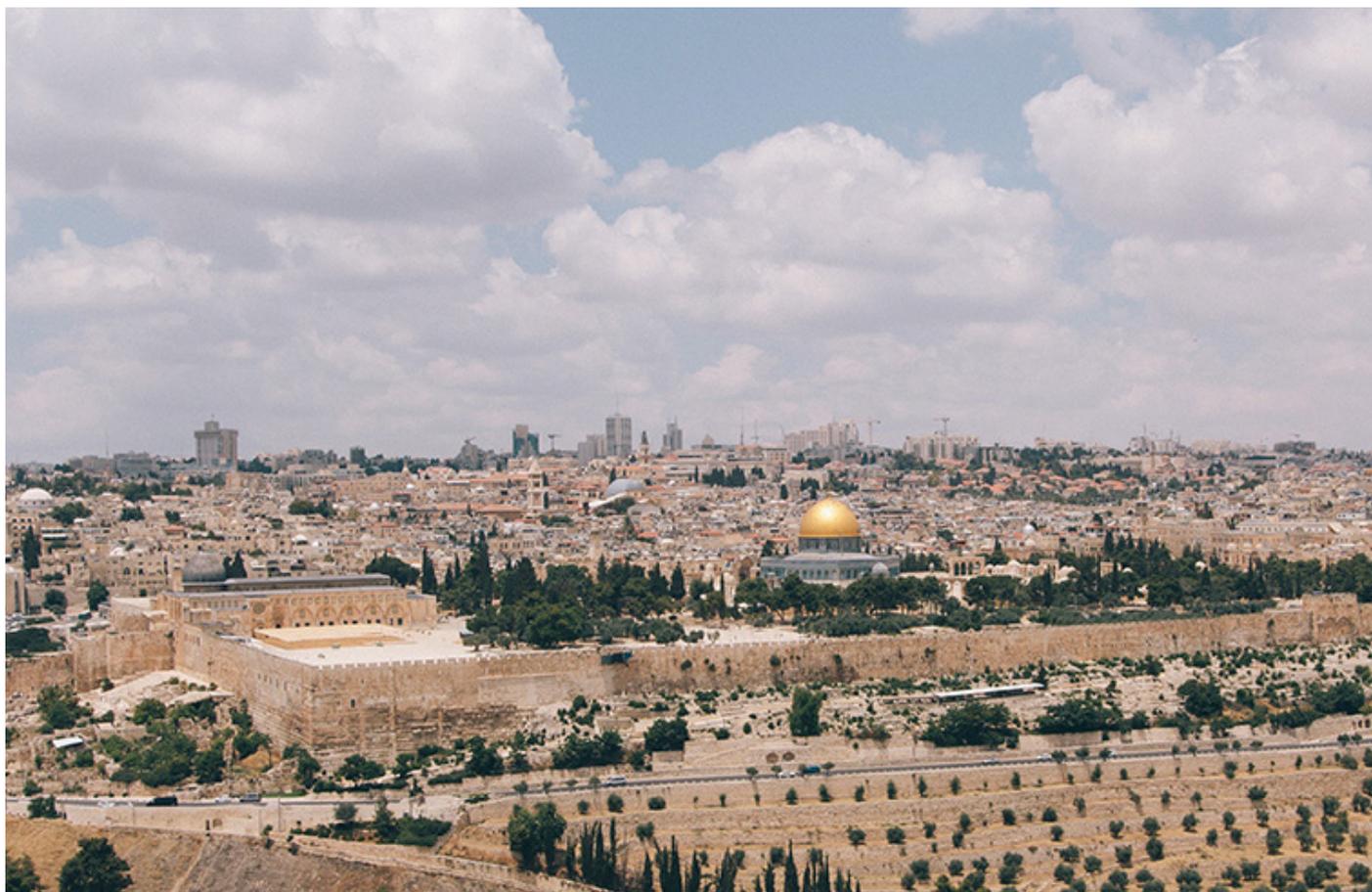
WIZO Queensland recently held a fundraising drive and with the help of Leon's extended family, friends and the wider Brisbane community were able to install two Bricks in the "Road of Hope" in Leon's honour at WIZO's Ahuzat Yeladim Boarding School in Haifa, Israel. At a reception on 9 August at the home of Frank and Evelyn Charles, Sue Peters was presented with two certificates by Sylvia Lipski on behalf of WIZO Queensland.

The architects who shaped Jerusalem

By ABC BLUEPRINT

Jonathan Green

A PODCAST OF INTEREST FOR YOU TO LISTEN TO



A journey through the fraught, messy, complex streets of modern Jerusalem, a city definitively shaped by three very different architects.

With Adina Hoffman, essayist, critic and author of *Till We Have Built Jerusalem: Architects of a New City*

[Listen Here!](#)



Victoria's oldest COVID survivor

By PETER KOHN



MELBOURNE Holocaust survivor Marianne Schwarz, 98, could not have imagined she would also become Victoria's oldest COVID-19 survivor.

Vienna-born Marianne marked her 98th birthday at Cabrini Malvern Hospital, where she had spent three weeks with COVID-19. But her birthday present came this week when two successive tests came back negative.

Her troubles began after her cleaner visited her home unit early in July. Feeling unwell the next day, the cleaner took a COVID test which came back positive. On hearing the news, Marianne's niece Karin Zafir took her to be tested and the result also came back positive.

"Karin happened to be at my place and she took me immediately to be tested," Marianne recounted to The AJN. Her niece drove her to hospital, both wearing masks in the car. Zafir later had multiple tests, but these were negative.

At Cabrini, Marianne developed an upset stomach, diarrhoea, and had a fever reaching 39.4 degrees. Additionally, she contracted bacterial pneumonia and a flare-up of pre-existing bronchitis. But with her sense of humour unabated, she quipped, "I had a lovely view [from the hospital room]. I felt important because I was locked up."

She tested negative; she was discharged the next day and is recuperating at her niece's home for two weeks. "I can't say I feel particularly sick," she said, "I'm a bit more tired maybe."

The resilient great-aunt plans to return to her independent lifestyle. In fact, she was driving a car until her COVID illness.

During the Holocaust, Marianne was transported to Theresienstadt, Auschwitz and Bergen-Belsen. After the war, she lived in Sweden before emigrating to Australia in 1946.

She later visited Europe to marry Joschi (Joseph) Schwarz, and the couple returned to Australia in 1952. In 1971, she completed a welfare officers' course and was employed by Jewish Welfare (now Jewish Care Victoria). For 15 years she worked as an officer for Victorian community services and for the Children's Court for a decade.

Retiring at 65, Marianne devoted her time to B'nai B'rith, where she is a long-time member of the Raoul Wallenberg Unit. Through Courage To Care, she relates her Shoah experiences to Victorian schoolchildren, and is a member of WIZO Masada.

Elated to have "such wonderful news to share", B'nai B'rith Victoria's executive development officer Frances Stiglec reported to members, "Marianne is the oldest survivor of COVID-19 in Victoria – she is one awesome woman."



Women Rabbis

By JEREMY ROSEN

The issue of women rabbis in Orthodox Judaism has come to the fore again. This time, it has come through a petition before the Israeli Supreme Court on sexual discrimination in religious affairs. This is interesting when considering the US Supreme Court has just declared the State should not interfere or impose its value systems on religious communities. But, leaving out religious politics, the fact is that calling a woman a "rabbi" is not a real issue.

Over time and regardless of whether under Jewish Law, government intervention or social mores, the nature of who, how and what a rabbi is has gone through many metamorphoses. There is no mention of rabbis in the Torah. The Torah gave us priests who were men only. But it also gave us judges and prophets- who could be female. Religious leadership depended on passing down traditions from one generation to another. But there is no mention of titles. "Poo Bah" would do just as well as "rabbi".

What is sometimes called "rabbinic Judaism" started with Ezra the Scribe (not Ezra the rabbi). The Talmudic era created a new kind of leadership to rival that of the priests – the Men of the Great Assembly. At that moment, laying of hands, semicha, took on a formal function. The term semicha comes from the biblical obligation to lay one's hands on an animal before sacrificing it (that's appropriate for some rabbis) and was also used when Moses made appointments (Aaron as High Priest, his successors and Joshua). Initially, only the leadership of the Sanhedrin, was given semicha by the teachers of the previous generation. But their successors went under a variety of titles such as Rav, Rebbi, Rabba,

Rabban. Some (such as Benei Bateyra, Hillel and Shammai) took no title at all. They were scholars not pastoral leaders. Their function was like Supreme Court judges who administer law and set moral standards. And sometimes they were community leaders too. This tradition ended during the Talmudic period (as a result of a Roman ban) and has not been officially revived since. Despite occasional resurrection attempts over the centuries, it has failed.

Until the medieval era, the emergence of religious leadership in the Jewish world relied entirely on reputation and scholarship. Various titles were adopted, Gaon, Rav in the West. Haham in the east. Medieval rabbis were expected to teach, pass on tradition and give sermons in the synagogue twice a year (before Pesah and before Yom Kipur) and then they were scholarly, not popular. That was the role of the Darshan or the Maggid.

The function of a rabbi, as we understand it nowadays, emerged as a result of external influence from priests and imams who took on specific communal duties. Judaism did not, and does not, rely on priests for religious functions. You do not need a rabbi to marry or bury. Although there are specific areas where superior knowledge and expertise is required – divorce, for example.



Women Rabbis

By JEREMY ROSEN

Pastoral matters were usually dealt with by popular folk healers, Balei Shem. These were men and women who knew how to create cures – magical, mystical and natural. Many scholars, like Maimonides, earned a living as a doctor – not a rabbi to avoid benefitting from Torah knowledge. Those who wanted to take up a formal position had to get approval, often called semicha (except it did not have the same significance as the earlier forms), by a major rabbi or Beth Din.

In Europe, the Protestant Reformation introduced new kinds of ministers whose jobs were largely pastoral and ceremonial. This is where our modern idea of a rabbi emerged. Under Christianity rabbis began to adopt clerical dress, pastoral roles and even such as Reverend. States began to appoint official rabbis. Rabbinical colleges (in contrast to yeshivot) began to emerge to provide State qualifications. And, as Reform expanded, they too chose to borrow the title. Often, personalities, preaching talents and social skills mattered more than learning.

Eastern European Jewry strongly objected to such moves. For them, study in yeshivot was the only path to rabbinic authority. A yeshiva was not designed to train rabbis. The great Vilna Gaon was not an official rabbi despite being accepted as the greatest authority of his era. Many of the greatest scholars and authorities in Judaism today, as then, never bothered to get the "title". For them, study for its own sake was the only route to authority. Nevertheless, semicha or a ksav rabbanus (a document of appointment) became a requirement – but only for a position in a religious community.

I received semicha from three of the greatest head of Yeshivot in the previous generation. Yet none had been given semicha themselves. Hassidism, although initially meritocratic, soon began to appoint a leader simply based on his descent. Some of them were brilliant scholars and leaders. But they were called Rebbes. In addition, rabbinical colleges and Yeshivot began to water down the original formula for semicha by removing or limiting certain authority. One semicha could be very much less significant than another.

Nowadays, the title "rabbi" bears little resemblance to its origins. It's like a degree. Many people get it for the kudos and do not use it. Anyone can follow an online course and become ordained in programs where traditional learning is only mentioned in passing. I have come across not a few rabbis of modest capacity who bought their titles. Some got them just so the yeshiva could see the back of them. Like any system of education, there is a huge gap between the elite colleges and correspondence courses. They all give degrees but what matters is where one got it from.

In Israel today, where rabbis and judges are state appointments and get State salaries, being a rabbi is much prized for all the wrong reasons. The system is open to abuse and political corruption. From this, you gather I value the person, not the title. So why does the very Orthodox world still balk at giving women the title?



Women Rabbis

By JEREMY ROSEN

There is a halachic issue. There are specific roles that women in Judaism cannot perform on behalf of men. Some apply only to Cohanim. But women rabbis in the Orthodox world anyway would not perform on behalf of the community those mitzvot which they are not obliged to. Calling a woman "rabbi" would not affect that. These limitations apply mainly to public religious services which, nowadays, play a relatively minor role in rabbinic life. Areas such as the pastoral or educational pose absolutely no such difficulties – and they are what take up most of a modern rabbi's time.

It is also argued that, thanks to an opinion by Maimonides, women cannot be appointed to positions of authority in the community. Which is strange since, as I mentioned above, there were women prophets, judges and queens. And it is clearly an opinion based on the social prejudices of the time and now largely disregarded. The main argument against calling a woman "rabbi" is that it has never been done before. It goes against tradition, massora. Important as massorah is, there are plenty of examples of old massorot falling out of use and new ones coming in. There was a time, in every society, that women were not permitted, or expected, to rival the intellectual or religious level of men. But in Judaism today, there are enough women whose knowledge of traditional sources more than qualifies them for semicha of the highest order. Times have changed. It is like saying we cannot drive cars because Moses did not.

In Israel, there are women leaders in religious courts, halachic consultants and advisors attached to local religious authorities. In more moderate Orthodox communities women are already performing many of these roles. The only issue is what to call them. Rabbi? Rabbah? Rabbanit? Maharat? Rabbit?

Sadly everything religious in Israel is politicized. Thanks to the catastrophic mixture of state and religion. Like many trade unions, the established Chief Rabbinate fights to preserve a closed shop. If there were no state-guaranteed rabbinic posts (as in the USA), each community would be free to establish its own criteria and appoint who they want with whatever semicha the candidate had. No one would be forced to join a community they do not want to.

The Chief Rabbinate has responded by saying that, if the petition for no sexual discrimination in religious affairs were to be granted, they would refuse to give semicha to anyone. Perhaps that's the best solution.

Refusing to give women a title they merit is a gratuitous insult. A storm in a teacup. An example of narrowminded rabbinic bureaucrats shooting themselves in the foot and cutting off their noses to spite their faces. Or, at the very least, male chauvinism. It is about time we left that behind.

If you are interested in following the halachic issues, I refer you to

www.jewishideas.org/article/gender-roles-ordination-leadership-and-public-analysis-ou-paper



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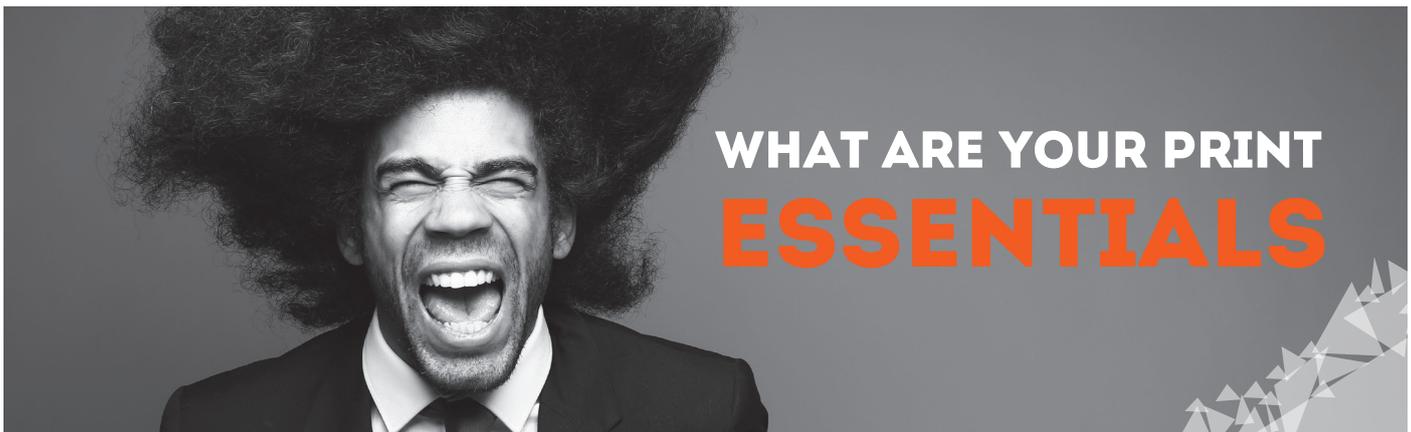
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Communal News



Congratulations to Anna Jacobson for being awarded the 2020 Nillumbik Prize for Contemporary Writing

Anna's book *Songs from the Vault* was judged as the winner in the category Best Work of Creative non – fiction open section

The Nillumbik Prize for Contemporary Writing builds on the Nillumbik Shire's strong tradition of supporting contemporary Australian writing.

The new biannual prize maintains the beloved Alan Marshall Short Story Award and introduces an exciting new changing genre award. The 2020 genre is Creative Non-Fiction.



Dear Members of the Queensland Jewish community.

We are soon approaching the special time on the Jewish Calendar Rosh Hashanah.

I wish you all a very happy festival and my hope to you is that COVID-19 will be over soon and we can get on with all our lives.

Pam Huppert President WIZO QLD



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Becoming a Rabbi

Q. Why would anyone want to be a Rabbi?

A. Someone must have told you that it is hard to be a rabbi, and it certainly is.

Yet there is another point of view. It is said that SY Agnon, the Nobel laureate, became a writer because he felt that someone was dictating the words and he had no choice but to write them.

Theodor Herzl spoke of being borne on eagles' wings and it was impossible to get off.

Abraham Joshua Heschel told his students that Rainer Maria Rilke, the German poet, told a young man who asked whether he should become a poet, "Only if you cannot live without being a poet", and Heschel added, "Be a rabbi if you are certain your life depends upon it".



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

So why would anyone want to be a rabbi?

Because they feel they are called to it from On High and have no choice: they cannot run away from their destiny.

Of course there are rabbis who entered the profession because they were desperate for a job, like the teachers about whom Bernard Shaw (or was it someone else?) wrote, "Those who can, do; those who can't, teach". Sometimes they succeed, but it's a miracle.

And there are rabbis who entered the rabbinate for the right reasons but found their idealism was squashed.

So the problem is not only why one becomes a rabbi but whether the community taskmasters will allow a person to remain a rabbi.

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 :



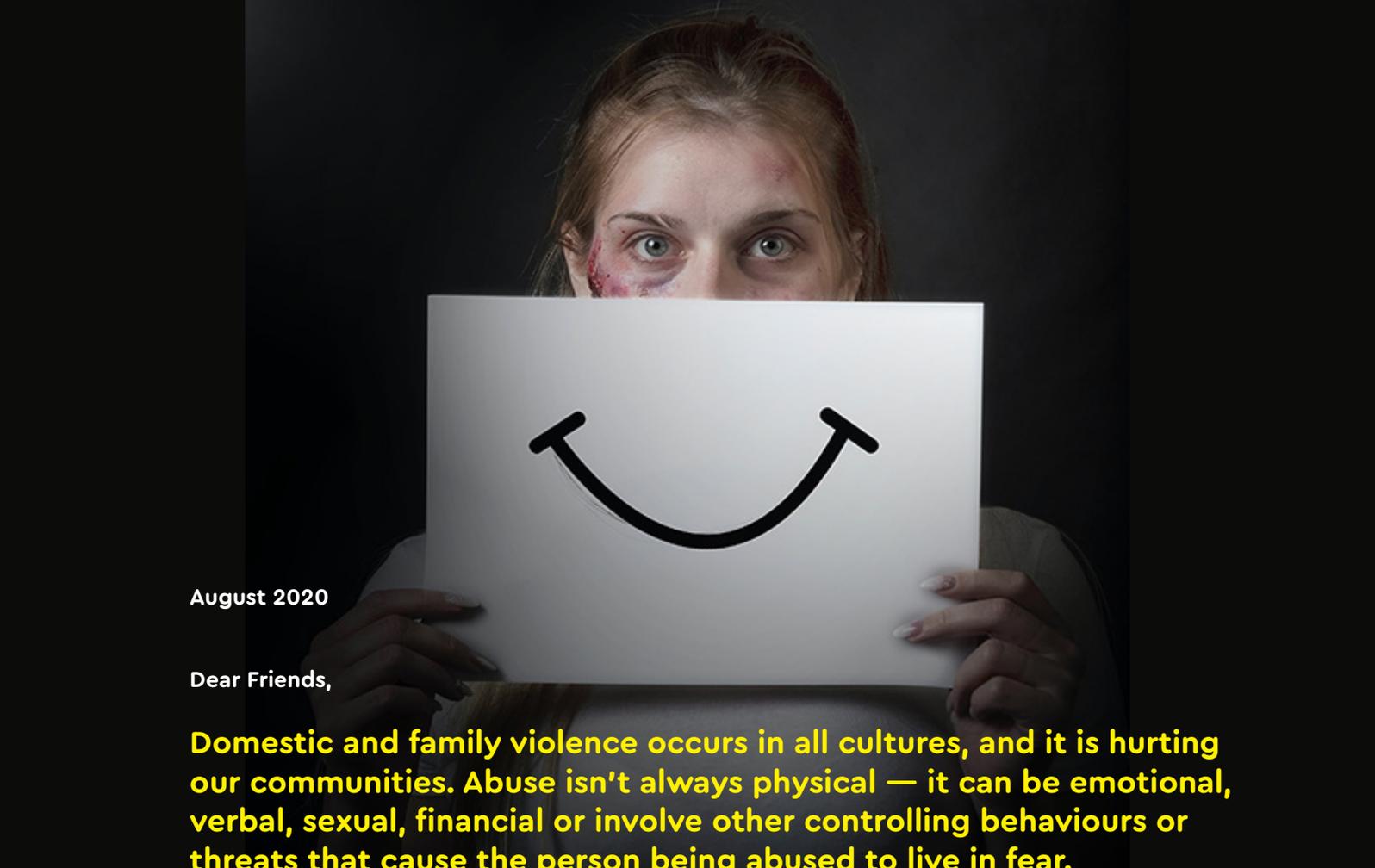
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Gold Coast Jewish Community Services / NCJWA Gold Coast Inc.
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**Reaching out
to support members of the
Jewish community in Queensland.**

A woman with visible injuries on her face, including a bruise on her cheek and a cut on her forehead, is holding a white sign with a simple black smiley face. She is looking directly at the camera with a serious expression.

August 2020

Dear Friends,

Domestic and family violence occurs in all cultures, and it is hurting our communities. Abuse isn't always physical — it can be emotional, verbal, sexual, financial or involve other controlling behaviours or threats that cause the person being abused to live in fear.

Women from culturally and linguistically diverse backgrounds have other vulnerabilities that can intersect with family violence including social isolation, migration and settlement issues, language difficulties, past experiences of trauma and a lack of support and knowledge about their rights and choices.

We can all play an important role in helping victims seek help and find safety from domestic and family violence.

As a member of the Multicultural Queensland Advisory Council and the Domestic and Family Violence Prevention Council, I am pleased to be able to share with you some new resources that have been developed to help victims and their friends and family know the signs of abuse, where to get help and how to provide support.

The translated resources are available in 29 languages including Arabic, Traditional Chinese, Simplified Chinese, Punjabi, Korean, Samoan, Spanish, Vietnamese, Amharic, Burmese, Croatian, Dinka, Farsi, Filipino/Tagalog, French, Hindi, Indonesian, Italian, Japanese, Malay, Oromo, Portuguese, Russian, Serbian, Somalian, Swahili, Tamil, Thai, and Turkish, and are available for download at www.qld.gov.au/dfvresources.

Please consider how you can best use these resources to support women in your community. The way you respond to someone experiencing domestic and family violence can make a crucial difference in their life.

Remember that abuse does not have to include physical violence to be wrong and dangerous. You don't need to be certain that abuse is happening. Trust your instincts. Don't wait for the situation to get worse or for someone else to help.

Warm Regards,

Ms Faiza El-Higzi

Member, Multicultural Queensland Advisory Council

Member, Domestic and Family Violence Prevention Council

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Saturday evening:

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Kabalat Shabbat 6:30pm

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Shacharit 8:00am

Mincha 17:30 followed by Shiur until Maariv

Maariv 7:00pm

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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
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Gold Coast Hebrew Congregation	All enquiries call 07 5570 1851
Services	Friday Night Live
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	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

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OCTOBER DEADLINE

TUESDAY 22 SEPTEMBER 2020

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1. Set your camera to take high resolution shots (no less than 3 megapixels)
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