



SIMCHAT
Torah
CHAG SAMEACH

1964-2020

*Celebrating 56 years
of publishing*

GEORGE FREY OAM -
FOUNDING EDITOR, 1964

TWO FRIENDS REUNITE

By Michael Visontay

‘We are moving – now’: how two friends dodged death with a split-second decision

For two foreign students, a split-second decision made on a bus in Jerusalem was the only difference between life and death. More than two decades later, they reflect on their contrasting responses to the event – and their renewed acquaintance.



Tamara, centre, and Carolyn, right, with room-mate Magali in 1995. CREDIT: DIGITAL ILLUSTRATION BY TARA AXFORD.

As student room-mates in a foreign country, you soon learn what pushes other people's buttons. In Tamara Rosenberg's case, it seemed, not a lot. She did not sweat the small stuff – a valuable trait for coping with Israel's intense vibe. "Do you want to have this for dinner?" Tamara's flatmate, Carolyn Rubinstein, would ask of her roomie. "Yeah, sure," Tamara would reply. "Which movie shall we go see?" "You choose."

Carolyn, then 22, and Tamara, 20, had known each other for only three or four weeks before the morning of August 21, 1995 – the day that would bond them forever. The pair shared a room at the Hebrew University of Jerusalem after Tamara, who

had grown up in Paris, and Carolyn, from Sydney, travelled to Israel to study Hebrew and immerse themselves in a culture that was, and still is, a magnet for so many young Jewish people around the world. Tamara wanted to get her skills in the language up to speed ahead of her upcoming arts degree; Carolyn was on a scholarship to learn about Israeli life and Jewish history.

"Tamara was a very chilled personality; we used to joke that she seemed zoned out," says Carolyn, now a 47-year-old primary school teacher in Sydney and mother of daughters aged 20, 18 and 14. We meet in my lounge room on Sydney's north shore to give Carolyn's middle daughter a calm

TWO FRIENDS REUNITE

By Michael Visontay

space to study. Like a teacher you immediately trust, Carolyn's manner is calm and measured as she takes out folders of press clippings and photos she has brought to help illustrate the events of that terrible August morning.

Carolyn has been preparing for this interview after a year of correspondence following our meeting at a family dinner with my wife's cousins. ("You should ask her about her story," they told me.)

"Our dorm was about 45 minutes away from the main campus of the Hebrew University, and the three of us [including their French-Swiss roommate, Magali] would catch the same bus, number 26, each morning at about 7.30am," she recalls. "We would always sit at the back together, the three of us. That morning, Magali said she had a sore throat and was going to the clinic. So the two of us are sitting up the back of the bus; it's full of people, normal morning traffic, nothing out of the ordinary.

"Suddenly, Tamara says, 'Let's move to the front.' I told her I couldn't be bothered. And she says again, slowly, with an unmistakable conviction, 'We are moving – now.' I was so taken back by her reaction because she just never talked like that. I got up and followed her to the front."

Life can change forever on such a decision. At 7.45am, five seconds after Carolyn and Tamara took their new places, their bus exploded when a Palestinian suicide bomber, sitting at the back, detonated a pipe bomb concealed in his clothing.

The explosion sent a fireball high into the air, ripped apart the rear section and was so powerful it shattered another bus the women's vehicle was overtaking as it passed through Ramat Eshkol, a neighbourhood popular with young ultra-Orthodox families.



The explosion ripped apart the rear section of the bus the two women were travelling in and shattered another bus nearby.

TWO FRIENDS REUNITE

By Michael Visontay

Four passengers were killed at the time and more than 100 wounded in the vicinity, including passengers in the second bus.

The militant Palestinian Islamist organisation Hamas claimed responsibility for the attack, as it had for a spate of bombings in the years beforehand. (The device was made by its chief bombmaker, Yahya Ayyash, who had built similar devices that killed 59 people and left hundreds injured in various attacks in Jerusalem and Tel Aviv in the mid-1990s. Israeli security services assassinated the 29-year-old in early 1996 by booby-trapping his mobile phone.)

Amid the chaos, neither woman could comprehend what had happened. "There was a huge jolt forward and the seat buckled," Carolyn remembers. "There was screaming and smoke everywhere; as soon as it dissipated, I saw the driver lying on his steering wheel, and then he moved slightly. 'Thank god he's alive,' I thought. Tamara was sitting diagonally opposite me and, once the smoke cleared, I could see her blood-smeared face with small metal and glass shrapnel sticking out of it. I was covered with blood from the shrapnel cuts at the back of my neck and scalp and my hair was singed. That's when I realised there had been an explosion."

"There were limbs, there were body parts, there were pieces of people everywhere. It was horrific."

At the time, Israel stood at a precarious crossroads between hope and dread. The Oslo Peace Accords of 1993 and 1995, between the Palestine Liberation Organisation (PLO) and the Israeli government, had opened a window of optimism about an end to the Israeli-Palestinian conflict by offering the

Palestinians limited self-governance in parts of the West Bank and the Gaza Strip.

Although terrorist attacks by Hamas had not reached the catastrophic level of the early 2000s, the sporadic carnage of the previous few years had seeped into the national psyche.

As the survivors recovered from their initial shock, they began rushing to get out: Israelis knew that bombers often deployed a second, delayed device to finish the job off. Tamara looked around to see Carolyn standing in front of the doors, which had buckled from the explosion. "I pushed the doors open; I don't even remember if I pulled Tamara out," recalls Carolyn. "Your adrenaline kicks in and this burst of energy just takes over."

They saw the shells of the two buses, blackened and contorted, and the full gravity of the situation sunk in. "There were limbs, there were body parts, there were pieces of people everywhere," says Carolyn. "It was horrific."

It was a while before they could take stock of their bodies. Apart from the shrapnel in her face, Tamara, who was wearing sandals, realised her left foot was slivered by shattered glass, which hampered her ability to run. Carolyn was covered in blood; she checked her arms and legs to make sure they were all intact. But neither was badly wounded, and given what had happened, they were both incredibly lucky.

Carolyn's first instinct was to run, and she dragged Tamara with her. But after going about 100 metres, it dawned on her that other victims might need help. "I looked back and said to Tamara, 'We have to go help people.' So we started running back, but at that moment the soldiers arrived and cordoned off the area." The women sat down on the side of the road and watched as the ambulances ferried more seriously injured people to hospital. All around, people were screaming.

When Carolyn and Tamara finally climbed into an ambulance, they shared it with another very badly hurt victim, who was lying on a stretcher. At the hospital they were allowed to make calls to family and friends; following that, the young women

TWO FRIENDS REUNITE

By Michael Visontay

were treated. Carolyn had the shrapnel removed from the back of her head by a doctor; Tamara had it extracted from her face. Both were told they had pierced eardrums.

Within a few hours, Carolyn was taken back to her dormitory by a friend. The president of the university visited, as did Tamara, and she was moved to the main campus, to save her from needing to catch the bus. Her new neighbouring students showered her with support, leaving offers of hot meals or invitations to family dinners outside her door. She also visited Tamara at a nearby kibbutz to which she'd moved, and where her Israeli boyfriend lived.

All of this reassured her about staying in Israel, until four days after the explosion, when she saw two young male psychologists, trained in dealing with victims of terror, and assigned by the university. At the end of an otherwise caring session, they told Carolyn, "We are going to take you arm in arm, to get back onto a bus," as part of a "get back up on the horse" approach to trauma management.

“As the bus approached, I freaked out and started running down the road. I just could not get on the bus.”

The bus driver had already been made to drive the route again by his counsellors, the same day of the bombing, after he had been cleaned up in hospital. "As the bus approached [the stop], I freaked out and started running down the road," Carolyn recalls. "These two counsellors were running after me; I just could not get on the bus."

She went back to her room, collapsed on the floor in a foetal position and started sobbing hysterically. "I remember going to sleep one night a few days after that and waking up in a pool of

sweat, with all these images in my head. I couldn't breathe." Her parents urged her to use the return ticket of the round-trip airfare she had booked. "There was no one there [in Israel] for me, no close family," she recalls.

Forty-eight hours later, Carolyn touched down in Sydney, without having said a proper goodbye to Tamara, but flooded with relief. Her boyfriend picked her up at the airport and asked her to marry him on the drive home to St Ives, where her parents had settled a decade earlier after emigrating from South Africa with their three children. "My boyfriend claimed he didn't want to get married before 30," she says, "but when he nearly lost me, he decided to propose."

They married early the following year, and Carolyn embarked on her career as a teacher at a Jewish primary school in Sydney's eastern suburbs. It would be more than 20 years before she would see Tamara again.

Tamara and I are sitting in a quiet cafe on Manhattan's Lower West Side, a couple of blocks over from the Hudson River, nestled between SoHo and Chelsea. The sun splinters through the windows as we drink tea together. Tamara is easy, engaging company, disarmingly candid but also guarded. She has checked up on my professional background. She initially didn't want to talk to me, to again rake over the traumatic events of that day after all this time. "What's the moral?" she asks, adding matter-of-factly, "I can't see why anyone would be interested in what happened, all these years later."

It was only after some gentle but persistent cajoling from Carolyn that Tamara agreed to meet me here in New York, where she has lived for 20 years, now with a partner and young son. Over this period, she has forged a successful career as a documentary filmmaker, a highlight of which was working as a producer on the miniseries *OJ: Made in America*, which won the 2016 Academy Award for Best Documentary Feature. "I do not want my life defined by one event. It happened, I got over it and got on with my life," she explains.

TWO FRIENDS REUNITE

By Michael Visontay



The explosion killed four passengers and injured more than 100 people in the vicinity. CREDIT: DIGITAL ILLUSTRATION BY TARA AXFORD

After several months of silence, Tamara now explains why she changed her mind. "I felt that this exercise could help put these events in their proper place. I don't want to use the word 'closure' because that makes it sound like [the memory] was very raw after all these years and that's not how it felt. But I felt like it's worth doing, both for me and for her."

Tamara recounts that day with vivid clarity. "I knew bombers would blow themselves up as far away as possible from the driver. I don't remember seeing this in the news, I don't remember discussing it. I kind of took it as fact. You become streetwise."

"I must have felt, in the back of my mind, that the back of the bus was more dangerous than the front. I just felt uncomfortable sitting there almost from the moment I sat down, but I didn't know why. I made us move and I remember Carolyn thinking that I was being silly, because five minutes later [Carolyn thought] we would arrive at our destination."

When the bomb exploded, Tamara could not immediately grasp what had happened. "I thought people were throwing stones at us because the window next to me was broken. It was an insane thought, because the noise was massive. All I really remember is that very strange silence of the aftermath. Everything goes silent and there is this ringing thing in your ears before everyone thinks, 'What the f... happened, and how do we get out of here?'"

The gravity sunk in once they were inside the ambulance. "That was a moment of shock," Tamara remembers, "because then we realised that it was like, some people were ..." Her voice quivers and she begins to cry as she relives the suffering of those around her.

By the time she called home to Paris, her mother had already, somehow, seen a media report saying that a girl called Tamara was on the bus. "We didn't talk for long because the calls were collect and very expensive," recalls Tamara. "Then the Israeli doctor taking out my shrapnel told me not to cry. Who does not cry after a day like that?"

TWO FRIENDS REUNITE

By Michael Visontay

Tamara's boyfriend picked her up from the hospital and took her to his family, who lived on a kibbutz. "They took good care of me, fed me and made me talk about it. Here's the thing: in Israel everyone has trauma, everyone has served in the military, everyone has lost people. I was telling the story over and over and they were empathetic. I was very grateful that they just got it out of me."

As with Carolyn, the university offered Tamara the services of a psychologist. But her experience was very different. "He was a very nice guy, very warm eyes. After I told him the whole story, he said, 'So now you're one of us.' It was my test of fire."

Whether it was the psychologist, the cathartic conversations on the kibbutz, or Tamara's character, she felt more connected to Israeli society. A month later, she made aliyah, a word that means immigrating to Israel, but also had the sense of rising to a sort of Zionist calling.

Another factor in this decision, she stresses, was her view of the bomber and Palestinian people. **"There was no part of me, even that at the time, that felt like all these people living in Israel were responsible for this. That's why I think I was able to stay there and have a good life there; I didn't harbour hatred or resentment. I do not hold Palestinian people responsible for what happened to me. That horrific act of terror was the act of a few individuals."**

When Tamara eventually learnt that Carolyn had gone home to Australia, she felt that, despite the trauma her friend was suffering, Carolyn had done herself a disservice. "I thought that by leaving so soon, she was robbing herself of sharing it with people who really understood; the idea that if you fall off the horse you get back on. I had to ride a bus for three years after that because I did my whole undergrad at the university. It normalised something that was very traumatic."

"Maybe she feels like I saved her life but I feel like she saved my life when she got us out of that bus."

Over the next three years, Tamara studied for a bachelor of arts, majoring in German and English literature; her family had come from Germany and Romania, moving to France shortly before World War II. Tamara grew up speaking German, and spoke English well, thanks to a year living in New Zealand.

In 1999 Tamara was accepted into a PhD program in New York to study speech and hearing, which led her to the world of documentary filmmaking and a decade at the Public Broadcasting Service. During this period she met her partner, an American documentary film director, while working on a film about global education, and they now have a seven-year-old son. Tamara says her career in documentary was something she felt "was meant to happen. I love this life."

Carolyn's trajectory has been quite different. In 2005, her marriage started to disintegrate and in the process of a separation which ended in divorce, she looked for the box that had all her clippings and documents from the bombing. Up to that point she, too, had put the incident to one side and tried to move on. Her husband didn't bring it up, nor her mother. "My mother, who is a very strong woman, gave me the message that 'You survived, you'll be fine.' So I just kind of buried it." She was also troubled by survivor's guilt. "I didn't do anything. It's not like I ran into the bus and pulled 50 people out to save them."

Small things still press her buttons. "I couldn't go into a butcher for a long time. The blood and guts reminded me of body parts. If I get on a plane or a bus – I don't go on a bus very often – I can tell you in two minutes what every person is wearing, who they're with, how many bags they have. I understand now that that might be a symptom of post-traumatic stress disorder."



TWO FRIENDS REUNITE

By Michael Visontay

Ever since the bombing, Carolyn has seen Tamara as her "guardian angel", a phrase she repeats several times. Tamara shrugs it off, preferring to downplay her role: "Maybe she feels like I saved her life but I feel like she saved my life when she bent those doors and got us out of that bus," she reflects.

When Carolyn and Tamara parted ways after the bombing, they were not in contact again for 14 years. It might surprise some that they did not even write a letter, make a phone call or send an email, despite having each other's contact details.

Trauma specialists, however, are not surprised. "I don't find it odd that they didn't have contact," observes Dr Cait McMahon, a psychologist and managing director of the Dart Centre Asia Pacific, based in Melbourne, which investigates journalism and trauma. "There is an assumption in the broader community that people who experience significant trauma will be bonded. But by and large, most of them just get on with their lives and cope fine. There are not always deep scars of post-trauma stress. As horrible as some things are, not everyone is completely devastated by it."

"We were so young and we had all our lives in front of us. I was not avoiding her. We were busy living our lives."

Dr Michael Robertson, associate professor of mental health ethics at Sydney University, says a victim's response to a traumatic event is largely determined by what happens to them afterwards and by social acceptability. "Victims of terrorism certainly experience an array of problems, but they tend to have their experiences validated and their feelings endorsed. But other trauma victims, such as sexual abuse victims, tend to be repudiated, rejected and sometimes blamed."

Carolyn says she has not given much thought to why she didn't maintain contact with Tamara. "I did think about her. But we only knew each other for about four weeks before. So it wasn't like I'd had this six-month friendship with her," she says slowly.

Muses Tamara: "We were so young and we had all our lives in front of us. I definitely was not avoiding her. We were busy living our lives."

Carolyn's personal life may have kept the attack more vivid in her mind. She returned to Israel to compete in the 2009 Maccabiah Games, an event modelled on the Olympics but for Jewish athletes from around the world. A serious tennis player in her youth, she saw the Maccabiah as an opportunity to rekindle her love of tennis – and Israel – after her marriage broke up.

While there, she visited a modest memorial that had been built for the victims of the bus bombing, which rekindled painful memories. Before the trip, she'd mentioned the bombing to her three daughters but not in any detail, not wanting to scare them off ever visiting Israel. "After the trip, I took everything out. I showed them the photos; the shell of the bus. They were a little bit teary but they handled it well."



More than two decades after the bombing, Tamara (left)

TWO FRIENDS REUNITE

By Michael Visontay

Her return to Israel was satisfying on other levels, bolstered by meeting one of the psychologists who counselled her. "He invited me to meet him at the university and gave me a huge hug. It was a very emotional moment for me."

Tamara had revisited Israel much earlier, in 2001, at the height of the second intifada's suicide attacks. "I was elated to be back but avoided buses; it wasn't worth the risk," she says. "I have visited a couple of times since and have always done so with enthusiasm and joy. I want to take my family at some point."

After reading those old accounts of the bombing in 2009, it was only a short emotional leap for Carolyn to contact Tamara. "I found her on Facebook and messaged her: 'Do you remember me?' She replied, 'Of course: we have a bond.' I told her I wanted to visit her in New York – I had always wanted to take my kids there."

In 2016, Carolyn arrived in Manhattan with her daughters ahead of their meeting with Tamara at a cafe on Broadway. "I was super-excited to see her; my daughter Samantha said, 'What happens if we don't like her?' and I said, 'Well, then, it's going to be a very short coffee.'"

As soon as the two women laid eyes on one another, both were elated. "Tamara walks in and she's like a breath of fresh air," Carolyn remembers. "She walks in with her partner Nick and her little son, and it was beautiful." Although the two friends did talk about the attack, there was more reminiscing than probing.

"I don't know what one is supposed to feel 25 years after sitting on a bus and having a bomb explode."

"Her three daughters thanked me for keeping their mother alive," recalls Tamara, with a touch of emotion in her voice, "which took me a little bit by surprise. But that's how that story got told in their

family. It was a delightful moment. I'm not very sentimental but it was nice to see that everyone had made a life they are happy with. She had these three wonderful daughters; she saw me with my partner and with my baby, and there was a lot to be grateful for."

The meeting also served as an emotional breakthrough of a different sort for Tamara. "I realised that, even though we had dealt with the aftermath completely differently, she had maybe dealt with it in a healthier way than I did. She felt so connected to those events, whereas I felt like it had almost happened to somebody else. I envied her for that."

Since their reunion, Carolyn has contacted Tamara on social media every couple of weeks, just to say hello. However, they joke that most of their exchanges over the past year have been primarily over whether to go along with my meddling in their lives to write this story. "It's like you're our medium," a smiling Carolyn tells me. "Maybe if she was here it would be easier. I think if I ever went back to New York on my own I would say, 'Hey, we've got two hours, let's just talk.'"

Tamara is more circumspect about rehashing difficult memories. "I don't know what one is supposed to feel 25 years after sitting on a bus and having a bomb explode," she reflects. "Of course it must have had an effect and maybe it's invisible. It probably changed my relationship to my own mortality. I think that I lost my innocence that day. I feel like shit just doesn't happen to others, it happens to you, too."



JNF ROSH HASHANAH BLUE BOX CAMPAIGN

**BUILDING A VIABLE AND
SUSTAINABLE ENVIRONMENT
FOR THE RESIDENTS OF
ISRAEL'S SOUTH**



DONATE NOW
www.jnf.org.au/bluebox
Ph: 1300 563 563



THE CURRENT JNF BLUE BOX ROSH HASHANAH CAMPAIGN IS DEDICATED TO THE DEVELOPMENT OF NITZANA ECOLOGICAL PARK

SITUATED ON THE BORDER WITH EGYPT, THE NITZANA REGION IS IN ONE OF THE MOST REMOTE AREAS OF ISRAEL'S NEGEV. THE NEGEV REGION CONSTITUTES OVER 60% OF ISRAEL'S LAND MASS, YET ONLY 8% OF THE POPULATION RESIDE THERE. GIVEN THE DEMOGRAPHIC PRESSURES IN THE COUNTRY'S CENTRE, DEVELOPMENT OF THE NEGEV IS KEY TO ISRAEL'S GROWTH AND SUSTAINABILITY.

THE PARK WILL TRANSFORM AN OLD WASTEWATER TREATMENT PLANT INTO AN OASIS, FEATURING PICNIC AREAS, CYCLING TRAIL, RECREATION AREAS AND PLAYGROUNDS.

THE PARK WILL ALSO ATTRACT MANY RARE SPECIES OF BIRDS ON THEIR MIGRATORY ROUTE.

THE PROJECT WILL ALSO INVOLVE EXPANDING THE EXISTING WATER RESERVOIR, TAKING WASTE WATER FROM THE SURROUNDING NEIGHBOURHOODS AND RECYCLING IT FOR AGRICULTURAL USE.

THE PARK WILL LIFT THE MORALE OF NITZANA RESIDENTS, ENABLE THE ARRIVAL OF NEW FAMILIES, SUPPORT THE GROWTH IN ECO-TOURISM AND CONTRIBUTE TO BUILDING A VIABLE FUTURE FOR THE RESIDENTS ALONG ISRAEL'S SOUTHERN PERIPHERY.

WITH THIS CAMPAIGN WE CAN TOGETHER HELP SECURE THE ONGOING SUSTAINABILITY AND SECURITY OF ISRAEL'S SOUTH.



First Australian Nippers program completed at Herzeliya

by J-Wire Newsdesk

120 Israeli youth and children have completed the first Australian Nippers beach program on Zvulun Beach, Herzeliya.



A selfie with Ambassador Chris Cannan
Photo: Moshe Sandbank Photography

The young pioneers aged 7-12 (Nippers) 13-17 (Dolphins) participated in a six-week program based on the iconic Surf Life Saving Australia water-safety culture.

Nippers and Dolphin programs are a part of a new and pioneering initiative in Israel to introduce a new beach culture of responsible and life-saving beach behaviour, by adapting decades of experience and knowledge brought from Australia's Surf Life Saving organisation.

The course included learning surf-rescue, tube rescue, CPR, beach fitness and respect and beach/marine awareness while leading and working as a team.

The program is fully based on a community of volunteers and was supported by 65 trained volunteers both in the water and on the beach.



Danny Hakim (ILSF Chairman), H.E., Chris Cannan (Australian Ambassador to Israel), Paul Hakim (ILSF President), Ofra Bell (Deputy Mayor Herzliya), Shmulik Lin (Herzliya Beach Manager) and Ofer Saar (Herzliya Marina Manager). (Photo: Moshe Sandbank Photography)

The 20 teenage Dolphins group completed an advanced training in age-management and water-safety and were instrumental in the program's success.

The Israel Life Saving Federation (ILSF) was founded in 2019 by seven Australian olim, with the vision to bring the Australian water-safety culture to beaches across Israel and thus decrease the extremely high number of preventable drownings. This year so far 33 people have lost their lives drowning compared to 27 in 2019 over the entire swim season (March-October).

Danny Hakim, Chairman of ILSF: "Israel is a beach country like Australia, but does not have a developed safety beach culture. We felt we could help here by introducing what Australians know best when it comes to beach behaviour and rescue in order to prevent more drownings".

Surf Life Saving Australia has developed over the past six decades a unique water-safety program focusing on respect for the ocean and teaching imperative life-saving skills together with thousands of volunteers patrolling Australian beaches. ILSF is planning to do the same in Israel.

First Australian Nippers program completed at Herzeliya

by J-Wire Newsdesk



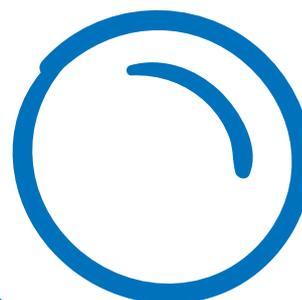
The first graduation ceremony was attended by Mrs Ofra Bell, deputy mayor of Herzliya, and by the Australian Ambassador to Israel Chris Cannan who also took part in starting the competitive life-saving race with the new Nippers.

As a 3rd generation Nipper himself, Ambassador Cannan has been a strong supporter in rolling out the Nippers programs in Israel. Addressing the young audience Ambassador Cannan said: "You are part of a global movement of surf life-saving.

You are making a major contribution to not only develop yourself but are learning skills to save others. This is tikun olam and making your country a better place."

Mrs Ofra Bell, Deputy mayor of Herzeliya, giving her full support for the program said at the ceremony: "There should not be a child that does not know ILSF"

ILSF will be offering courses on more beaches across Israel. Further Nippers and Dolphin training will take place from Sukkot on the beaches of Herzliya, Tel Aviv, Jisr Azarka and Haifa. Other programs in the pipeline will be introduced soon.





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.





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

The Two of Us

By Jane Wheatley

'If he can go on, I can go on': the two fathers united in grief, and a desire for peace

Both Bassam Aramin, 52, a Palestinian academic, and Rami Elhanan, 70, an Israeli graphic designer, have lost children to violence in their homeland. They now give lectures around the world calling for peace.



Bassam Aramin, left, and Rami Elhanan: "This is the importance of a personal relationship: if I know an Israeli, then I know that they are not all the same." CREDIT: SARAH LEE/EYEVINE/AUSTRALSCOPE

Rami:

I met Bassam for the first time in 2005 at the birth of Combatants for Peace, the organisation he co-founded with my son Elik. His story amazed me: a Palestinian freedom fighter who from the age of 17 spent seven years in an Israeli jail and became a prisoners' leader. The most extraordinary thing for me, as the son of a Holocaust survivor, was the way he changed to non-violent resistance after watching the movie *Schindler's List* in jail.

On January 16, 2007, I was driving with my wife to pick up her mom from Jerusalem's airport when I got a phone call telling me that Bassam's daughter Abir had been shot in the back of her head outside her school in Anata [a town in the West Bank]. We turned around and went straight to the hospital; we spent two days by her bed.

Abir was the third of his six children, and she was born in 1997, the same year my daughter Smadar was killed in a suicide bombing by Palestinian terrorists in Jerusalem. Smadar was the third of

my four children. What happened to Abir, for me, was like losing my daughter a second time. I told Bassam I was completely devastated, crushed, and he comforted me. I asked him, "What are we going to do now?" He said, "God is testing us." I looked at him and I thought, "If he can go on, I can go on." We share the same pain.

A few weeks later, Bassam joined The Parents Circle [a group of 600 families bereaved during the Israeli-Palestinian conflict]. Since then we have given lectures around the world together, telling our stories, speaking for an end to the conflict and Israel's occupation of Palestinian land. When we visit the US, they immediately stamp "SSSS" on our passports – it stands for Secondary Security Screening Selection – and take us aside. Because I am with Bassam, a Palestinian, I am under suspicion, too; they do a double search, humiliate you, undress you.

Bassam read and studied a great deal in jail, he learnt Hebrew and later went to England to finish his master's degree on the Holocaust. Usually at

The Two of Us

By Jane Wheatley

the end of a lecture, he says this: the Israelis didn't kill six million Palestinians and the Palestinians didn't kill six million Israelis. There is an Israeli ambassador in Berlin and a German ambassador in Tel Aviv. If Jews can reconcile with Germans, then our conflict is a small matter.

“We are destined to live here together and need to find ways to share this land instead of sharing the graveyards.”

He is an optimist. I am less so: the forces of evil are dominating, not only in Israel but in the UK, America; the right wing is in power in many places. So it is not a good time but I do believe there will be peace in the end. We are destined to live here together and need to find ways to share this land instead of sharing the graveyards.

Bassam is a man with a heart the size of the globe and he makes me laugh in a thousand ways. We stand on stage together in front of hundreds of people, he leans over and whispers in my ear, “Can you lend me 30 shekels?” He tells them the story of how he changed his mind, sitting in jail, watching Schindler's List. He had wanted to watch it to enjoy a kind of revenge. Instead he found himself crying and trying to hide his tears from the other prisoners. This story told to Israelis by a Palestinian is a game changer. I take my strength from Bassam.

Bassam:

Rami's family name is Elhanan; in Arabic it means “mercy” or “love”, so a special name. From the beginning I knew he was very special. I can say I fell in love with this man, very human, very noble. I knew I could work with him: he supports the Palestinian cause, he could represent my case, my people.

I will never represent his side as someone who belongs to the oppressors but I can represent him as a human being: he wants to live in a moral place,

not occupying anyone. This is the importance of a personal relationship: if I know an Israeli, then I know that they are not all the same.

When I saw Rami at the hospital, I had a complicated feeling. He had come to support us, to pray for Abir. On the other hand, I could see he felt guilt and shame because he belonged to the country that killed her. Revenge is a weapon of weak people. This is what I said and believed before my tragedy.

But now I was tested: it is easy to talk about peace and reconciliation until something like this comes to you and you say, “I'm sorry, I'm not Jesus.” But He was a man, too, and I knew I had to say to Rami: “This is not you or the Jewish nation who killed my daughter; in the end, it's the system.” Afterwards, my life became my message.

I began travelling with Rami all over, talking, talking, talking. We had a mission, the force of our grief. We would not use our memories to take revenge. Like Rami says, grief is atomic: to live on in the memory of others means you do not die.

Rami is my partner, we are like a husband and wife who grow to be like each other. Many people ask us, “Don't you have your differences?” But we don't. When I go to his house I feel I'm at home, I can go in his kitchen and make coffee. This is not normal in our culture, even in my mother's house.

For his 70th birthday we made a surprise party for him at my home in Jericho. We invited 30 Israelis and I told them, “Don't speak Hebrew, if someone from Hamas hears you there will be a massacre.”

To laugh is my way of life. I learnt in jail that if you laugh in the face of a jailer he will cry. It is a tool of struggle. Rami and I make jokes and sometimes for others it looks terrible. I might say, “Haven't the Jewish people suffered enough? No, they haven't.” People are quite shocked if they don't realise it is humour.

Sometimes at the end of our talk people clap and clap, maybe for five minutes, and we don't know what to do with ourselves, standing there. Then I say to Rami, “Don't worry, they are right, we deserve it,” and he laughs.

JEWISH

CHANGEMAKER

AWARDS

Honouring young people making a difference in our community



**NOMINATIONS
OPEN**
[www.jewishnews.net.
au/changemakers](http://www.jewishnews.net.au/changemakers)

**AWARD
CEREMONY
14
DECEMBER
2020**

CATEGORIES FOR YOUTH

(HIGH SCHOOL STUDENTS)

\$700 prize money for each category

- Contribution to the Jewish Community
- Contribution to Australian Society
- Support for the State of Israel

CATEGORIES FOR YOUNG ADULTS

(AGES 18 TO 35)

\$1000 prize money for each category

- Contribution to the Jewish Community
- Contribution to Australian Society
- Support for the State of Israel
- Leadership

NOMINATION FORMS ALSO AVAILABLE FROM

B'NAI B'RITH: 02 9321 6300 or ernie.friedlander@bbnsw.org.au

JNF: 02 9386 9559 or etty@jnf.org.au



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.



PLEASE CONTACT 

Brisbane and Queensland JCareQld:

Howard Posner

Tel: 0424335969 • Email: Jcareqld@gmail.com

NCJWA Gold Coast / Gold Coast Jewish Community Services Inc.

Barbara Stewart-Kann

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

Social distancing in the Warsaw Ghetto

By Ben Cohen

“I was told that these were human beings. They didn’t look like human beings.”



Jewish Ghetto Police guarding the gates of the Warsaw Ghetto, June 1942. Credit: German Federal Archives via Wikimedia Commons

With these haunting words, the Polish resistance fighter Jan Karski recalled his agonized reaction as he walked around the Warsaw Ghetto for the second day in a row in mid-1942, about one year before the historic Jewish uprising.

Karski's description of what passed for life in the ghetto was marked by a constant sense that he could not quite believe what he was seeing. As he accompanied a Jewish leader through the teeming streets, Karski asked his companion why there were so many unattended bodies lying around.

He was told that because most Jews couldn't afford to pay the mandatory tax to bury their loved ones, they were compelled to leave them in the street. "Dirty streets, nervousness, tension," Karski remembered. "Stench, stench, dirt, stench—everywhere suffocating."

There was another element in this assault upon Karski's senses. On his first day in the ghetto, two Jewish leaders—one a Zionist, the other a Bundist—had underlined for Karski the spirit of resistance that was emerging among its inhabitants. "Both of them—particularly the Zionist leader—he was again whispering, hissing. Something is going to happen," recalled Karski.

Social distancing in the Warsaw Ghetto

By Ben Cohen

"The Jews in the Warsaw ghetto are talking about it, particularly the young elements. ... They speak about a declaration of war against the Third Reich."

That was precisely the fate of the thousands of Warsaw Ghetto Jews who participated in the military rising against the Nazi occupation in early 1943. For that reason, almost 80 years later, the Warsaw Ghetto is perhaps the most salient reminder we have that, among the myriad ways in which Jews resisted Nazi occupation, self-defence and the creation of a Jewish fighting force were unmistakably present.

For Karski, who visited the ghetto in the bitter weeks before the deportation of over 250,000 of its inhabitants in the summer of 1942, this was proof that the Jews "wanted to die fighting."

"We can't deny them this kind of death," he reflected—an observation that boosts our own prevailing understanding that, in choosing the time and manner of their deaths, the downtrodden ghetto inhabitants who resurfaced as resistance fighters were able to reclaim something of their own lives and of what it is to be human.

Yet not every choice facing the Jews in the Warsaw Ghetto was this morbid. This week, NPR reported on a little-known episode during the early months of the ghetto, whose outcome was a quiet triumph for independent human agency.

From November 1940, when the Germans began herding 400,000 Jews into the former Jewish quarter of the Polish capital, until the end of 1941, the Warsaw Ghetto was stricken with two outbreaks of typhus—a disease that is carried by body lice, who transfer the dangerous bacteria that thrive in cramped, unsanitary conditions to the humans they come into contact with. About a week after becoming infected with typhus, humans are crippled by headaches, rashes, nausea, fever and mental anguish sparked by confusion.

The first outbreak of typhus in the Warsaw Ghetto occurred shortly after the Nazis opened it in November 1940, with the second outbreak following in early 1941. According to a pathbreaking study that was published in July by Science Advances, a scholarly journal, the Jews in the ghetto successfully beat back the epidemic against all odds.

How did they do so? "Public health measures such as social distancing, hygiene and food supplies to supplement the meagre rations provided by the Nazis could have been responsible for an unexpected drop in typhus cases in the winter of 1941," NPR explained in its summary of the study.

"People were keenly aware of their mortality, which is what made them go to such lengths to try to prevent typhus."

According to the study's lead author, Australian Professor Lewi Stone, there was a significant discrepancy between the actual number of typhus cases and the "official" figure. "The official number of monthly reported new typhus cases for both epidemic waves sums to a total of 20,160 reported cases," the study notes. "Yet, according to the scattered reports of leading epidemiologists of the ghetto, there is reasonable consensus that a total of 80,000 to 110,000 residents were infected."

Professor Stone told NPR that this number may have amounted to only 20 per cent to 25 per cent of actual cases, "likely because many of the Jews may not have reported having typhus for fear they'd be killed by the Nazis or otherwise punished." During the second wave, there was an "unexpected development" as the epidemic underwent a rapid collapse in October—just as the winter was due to set in, providing the ideal conditions for an acceleration of typhus.

Social distancing in the Warsaw Ghetto

By Ben Cohen

Stone says he is "fairly confident" that the curtailment of typhus was the result of various public health interventions. "The community's network of social, self-help and medical organizations was intensely involved in fighting the epidemic, with public courses on public hygiene and infectious diseases often attended by more than 900 people at a time," the NPR report explained. "There were also home-cleaning programs by self-governing bodies in the ghetto with the goal of eradicating typhus. In addition, an underground university was set up to train medical students, and scientific studies on the phenomenon of starvation and epidemics were conducted."

Additionally, there was an emphasis on personal responsibility, even in conditions where there was no proper supply of water. "Building and apartment cleanliness was encouraged and often enforced through inspections by members of the Jewish council in the ghetto," the study noted.

As the NPR piece made clear, not all historians have been convinced by Stone's explanation for the curbing of typhus, with one Israeli academic, Professor Miriam Offer, arguing that it was "likely that there were reasons beyond the public health measures that the number of typhus cases dropped, including herd immunity. So many people contracted typhus that its ability to spread diminished, she theorizes."

But what isn't disputed is the seriousness with which the ghetto's inhabitants adopted measures that we would now refer to as "social distancing." "People were keenly aware of their mortality, which is what made them go to such lengths to try to prevent typhus," Alex Hershaft, a survivor of the ghetto, told NPR.

Are there positive lessons here for our current battle with the coronavirus pandemic?

NPR seemed to think so, but I am not so sure. As Jan Karski realized through personal experience, the world that composed the Warsaw Ghetto was utterly unlike any world he'd ever known.

Confronted with death from all quarters and in all forms—if not typhus, starvation; if not starvation, being shot; if not being shot, deportation—thousands of Jews made a conscious decision to choose life. In that sense, by adopting and observing strict protocols for dealing with typhus that applied to everybody, they were affirming their own individuality at the same time.

Mr. Hershaft explained it best. "Some people don't take COVID seriously because the concept of contracting a deadly disease is so foreign to us, while in the ghetto, we were so conscious that the next day could be our last," he said.

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

Wizo's 100 Years



Paying it forward

As a child, Hagai Avisar grew up at agricultural boarding school, Nahalal. "I had my share of challenges in my early childhood," he said.

"I remember seeing the WIZO ladies coming from Canada to visit us."

It was a short encounter, but it left a lasting impact.

Years later, Hagai was to marry and move to Australia. He became a psychologist and now has his own practice.

But when he and his wife had some funds left to them, they knew they wanted to "pay it forward".

And so, through WIZO, Hagai helped establish Kol Lahoreh, a free helpline available to support parents facing challenges in Israel. It began in 2006, a time of great unrest with the conflict in Gaza, and the Lebanon War.

"WIZO was very open to the idea of using a helpline to better support parents."

A team of trained professionals and volunteers provide advice on matters such as sleeping, behaviour, sibling rivalry and personal issues.

"My passion has always been strengthening parents in order to support them and their young children, particularly in early childhood," says Hagai.

"I felt ... I have to give parents more support so that they can do a good job with their babies, and their young children."

Fourteen years on, Kol Lahoreh is now working on a website to expand its reach further.

Hagai says it has been very satisfying to see the positive impacts of the project. "But, it's still in the making. We have not reached the maximum potential, we're still a work in progress."

For more information, visit wizo.org.il/page_34969



Hagai Avisar

icated to the advancement of the status of women, welfare for all sectors of Israeli society, and encouragement of Jewish education in Israel and in the Diaspora. The organisation spans five continents, boasts 250,000 members worldwide, and tens of thousands of volunteers in Israel. With over 800 programs and institutions, WIZO is the largest social welfare organisation in Israel.

FOR WIZO Australia president Paulette Cherny, the impact of the organisation combined with the people she continues to meet within it, is what has kept her driven since she joined the ranks 48 years ago.

As she muses on her years, she notes her participation in the 1979 inaugural Aviv conference in Israel as a highlight – "I actually made a presentation to Shimon Peres."

Ten years later, Paulette visited Poland with WIZO.

"We were 400 WIZO women from around the world marching through Auschwitz-Birkenau, waving Israeli flags, wearing WIZO t-shirts. We said Kaddish together."

She continues, "One of the women who

therapeutic and post-hospitalisation residential school in Haifa, which offers support for troubled youth aged 11-18 years old.

"My first visit to Ahuzat Yeladim impacted me greatly – to see that school and the work that it does," tells Paulette.

"Many of the children have been abused, neglected or have mental illness. But school director, Yossi Saragossi – who was actually a student of the school himself many, many years ago – is one of the most outstanding human beings I've ever had the good fortune to meet.

"His care for these kids, his love and affection. He always has time for them. He is amazing."

WIZO New South Wales president Diane Symonds agrees, "Ahuzat Yeladim will always hold a special place in my heart."

On her first visit 20 years ago, she recalls the moment she met a student who had experienced such devastating neglect that he did not have any social skills. At the time, his only way of communication was barking.

"To follow his journey throughout his time living at the school, and to hear that he even-

funds for new school buildings, an administrative centre, state-of-the-art kitchen, and the refurbishment of a dormitory. It built a basketball court and garden and set up greenhouse and pet therapy programs.

Speaking from Israel, Yossi enthuses, "Without WIZO Australia, Ahuzat Yeladim would not be the wonderful facility that it is. They have created a very special environment for our students allowing them to grow and flourish as we would want them to. The campus has been transformed, and because of their generous support."

"But the truth is, we can't do this on our own," says Diane as she looks to the future. "We need our children to take the reins and share their vision with us, to tell us what changes they want to see."

Ronit adds, "The future of our community is dependent on the next generation, the way they advocate for Israel, support it and its citizens, while empowering women globally.

"It is so pertinent for the future generation to learn about the history of WIZO, and its women, to be part of and involved in its current activities, and lead its future."

LIOR Rahamimov has come a long way since she completed her police studies at WIZO Nir Ha'emek. The 25-year-old is now a patrolwoman with the Tiberius Police – and recently, she became the first woman in Israeli police history to complete the prestigious unmanned aerial vehicle (UAV) course.

Soon, Lior will monitor the Kinneret to help locate missing persons in the sea, track maritime vessels and prevent theft at beaches, break-ins of parked cars, bullying and other offences.

Speaking to Ynet, Lior said, "Being a trailblazer and becoming the first female member of the Israeli police in this position is an amazing feeling. It is important that the police allow women to take on such positions. It proves that women can do everything. The sky is not the limit for me.

"Thanks to WIZO Nir Ha'emek, I learnt to dream and I learnt to believe," she says.

"I learnt that anything is possible."

“You know your mum is bringing home 80 shekels and you do the math; 20 shekels go for milk and bread, 60 shekels are for bills ... I didn't know what it meant to dream.”

Lior Rahamimov

came from Israel was originally from Krakow. She went to where her family were hidden, and the family that hid them was still there!

"That experience in Poland is probably the most life-changing moment. It reinforced the necessity of Israel, and the work that we do. It was probably one of the greatest gifts that WIZO has ever given to me."

WIZO Australia supports nine vital projects in Israel, including the Makom BaLev Centre for Girls at Risk in Beersheba, day care centres in Tel Aviv, Ra'anana, Rishon Le Tzion and Hatzor Air Force Base, a family centre in Modi'in, youth club in Kfar Saba, and a women's centre in Jerusalem. But Ahuzat Yeladim is the flagship program, a

tually graduated and was able to enlist in the IDF – an integral part of full integration back into Israeli society – was incredibly emotional for me," she says.

"When everyone else gave up, WIZO persevered. There are so many stories like this."

When WIZO Victoria president Ronit Chrapot visited with her family in 2018 she said, "To see my children speaking to and engaging with the students of the school and to see them reach the epiphany of how lucky and fortunate they are ... was so special.

"As it was for me, and my husband to realise how lucky we are that we are in a position where we can assist those whose need it."

Over the years, WIZO Australia has raised

Jewish Holocaust Centre reaching more students during pandemic

By Anna Prytz

Melbourne's Jewish Holocaust Centre has used the digital boom during the coronavirus pandemic to reach more students than it ever has.



Holocaust survivor Paul Grinwald leads student workshops over Zoom. CREDIT:JEWISH HOLOCAUST CENTRE

Jennifer Levitt Maxwell, the centre's education engagement manager, said as soon as lockdown restrictions began, the Elsternwick museum closed and schools moved to remote learning, staff acted quickly to find solutions.

"We immediately started to think 'how can we still continue to reach students and support teachers?'" she said.

"We know the Holocaust has a lot of complexities and can be challenging for teachers, and lockdown adds another layer of complexity, so we started to look at how we could transform our offering for online."

The centre has made huge digital progress in just four months. It now offers virtual tours of

the museum, a digital Ask a Survivor forum and online workshops with survivors for students all across Australia. "The silver lining is we were really confined to the four walls in our museum and we see 23,000 students a year and we were at maximum capacity," Ms Levitt Maxwell said.

"Now we can reach regional Victoria, reaching students who couldn't afford to come and see us, reaching students in other states who don't have access; that's the most exciting element of what's happened for us."

Participating in the online project has also been a lifeline for survivors during the stress of the pandemic as Melbourne's hard lockdown has triggered traumatic memories of isolation and being imprisoned or in hiding.

Jewish Holocaust Centre reaching more students during pandemic

By Anna Prytz

"It's transformative for them right now; this is not an easy time for our survivors," Ms Levitt Maxwell said.

Survivor Paul Grinwald, 87, and his family fled Nazi persecution in occupied France when he was a child, eventually migrating to Australia in 1946.

He finds it amazing he has now been able to share his story through a computer screen with students across the country.

"I'm happy that my message is going to remote places beyond Melbourne. Until recently we were speaking only with Victorian students," he said. "I am very happy to answer questions from remote places. It's a good thing that new technology means these students can now learn about the Holocaust.

"It should be known as widely as possible. It's good for them to meet someone who has been through it."

Holocaust education was made compulsory in February this year for year 9 and 10 state school students.

Education Minister James Merlino said this year: "It concerns me that if asked, most kids today wouldn't be able to explain what the Holocaust was. Anti-Semitism is on the rise around the globe and sadly we are not immune in our own Victorian community.

"It is vital that each generation understands the horror of the Holocaust to ensure it can never be repeated and to educate the community on the damage caused by anti-Semitism, racism and prejudice.

"This is about using this terrible historical event to talk to students and educate them about the broader issues of racism and prejudice in our society."



Paul Grinwald and his father in Paris in 1935.
CREDIT: JEWISH HOLOCAUST CENTRE

JNF Stalwart Eva Popper honoured and remembered in Israel



In March 2019 communal identity and JNF QLD stalwart Dr Eva Popper passed away.

Eva who had been a dedicated supporter and worker for JNF over many years left a very generous bequest to JNF Australia to continue their important work in Israel.

It was decided that Eva's bequest should go to a JNF Australia project that reflected her lifelong dedication to her medical career, her love of Judaism and her commitment to the work of the JNF in Israel.

Therefore Eva's bequest has been applied to the upkeep of the healing and environmental garden at the Hadassah Hospital in Mount Scopus, Jerusalem.

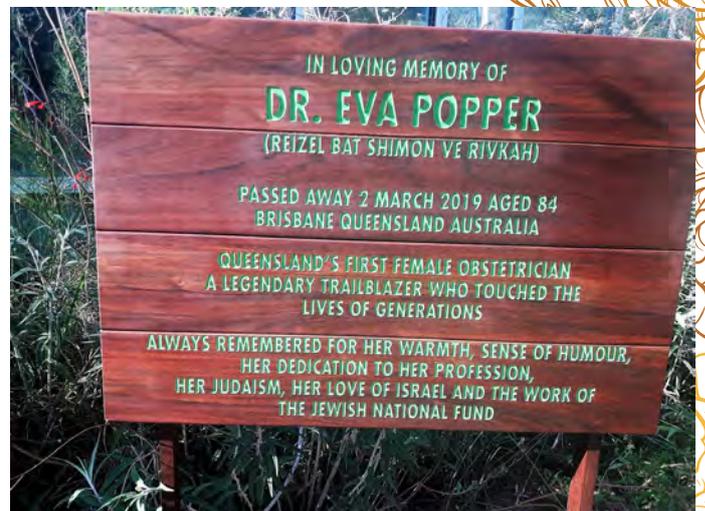
The garden provides a relaxing atmosphere for patients and families to enjoy together whilst being treated at the hospital. The Healing Garden represents an innovative approach in treating children with chronic illnesses and is based on design principles developed at the Royal

Children's Hospital (RCH) in Melbourne. The beautifully landscaped garden in Jerusalem includes green lawns, flowerbeds, a vegetable garden, medicinal herbs, a wooden promenade, an observation deck and a small amphitheatre.

It is said that the Healing Garden fits in well with the vision of Hadassah. "We look at the patients beyond the immediate medical treatment. The children will enjoy the natural surroundings, the scent of the flowers and the twitter of the birds, using the playground equipment, performing in the amphitheatre. All of these are links in the chain of recovery."

A plaque has been installed at the garden to honour Eva's contribution to this most important JNF Australia Project.

As a footnote it will be remembered that Dr Harry Smith also left a very generous bequest to JNF which was also applied to the Healing Garden in Jerusalem giving this JNF Project a very distinct Brisbane connection.



The Power Broker: Mark Leibler - An Australian Jewish Life

By Philip Mendes

BIOGRAPHY

The Power Broker: Mark Leibler - An Australian Jewish Life

Michael Gawenda
Monash University Publishing, \$39.95

Mark Leibler is a religious Zionist and social and political conservative who has played a prominent if contentious role in Jewish community politics, pro-Israel lobby groups and taxation law. This unauthorised biography by Michael Gawenda, himself a notable progressive journalist of Jewish background, explores Leibler's life through the prism of two seemingly polarised policy frameworks.



Mark Leibler says he has never experienced anti-Semitism in Australia. CREDIT:EAMON GALLAGHER

One is the particularist approach defending Jewish interests especially against manifestations of anti-Semitism, which is often colloquially characterised as "Is it good for the Jews?" Gawenda frames Leibler as epitomising this approach given his robust defence of Israeli government policies whether right or wrong.

The alternative universalistic approach views Jewish concerns as harmoniously aligned with the wellbeing of the broader population. Yet, as Gawenda acknowledges, Leibler is arguably "a

man of contradictions". He is a neoliberal advocate for small government and lower taxation for the wealthy, yet has chosen in later life (as have many other Jewish lawyers informed by historical experiences of racism) to contribute significantly to the movement for legal and political recognition of Indigenous rights.

Gawenda provides a concise guide to the successful migration immediate pre-war and post-war of many Jews fleeing or surviving the Holocaust. Leibler's parents fortuitously arrived

The Power Broker: Mark Leibler - An Australian Jewish Life

By Philip Mendes

from Belgium in 1939, and were welcomed into a country with no tradition of political anti-Semitism. To be sure, there were some instances of social and economic discrimination including exclusion from establishment law firms and private clubs.

But Leibler, who attended a Jewish day school and later won Melbourne University's top law prize in 1965, denies ever experiencing anti-Semitism. For Leibler, and indeed for many Jews, Australia has been a golden land and a multicultural success story.

One overriding theme in this book is the association of some Jews with wealth and power as reflected in Leibler's firm, Arnold Bloch Leibler, and its group of affluent clients.

This narrative may excite some conspiracy theorists on the far left and right who believe that Jews per se control finance, politics and the media. Indeed, Gawenda suggests that a sizeable donation was made by a group of Jewish businessman to Paul Keating's 1993 re-election campaign. But the author fails to interrogate whether the donors were motivated by specific Jewish agendas or more generic business concerns, and/or whether they also made similar donations to the Coalition.

I also question whether the author has presented a distorted view of the highly diverse Jewish community given that most of its members do not make rich lists, and recent surveys estimate that as many as 30 per cent may be living in poverty.

Another key theme is the strong identification of most Jews with the State of Israel. But there is arguably a vast distance between the mostly older generation of uncritical Zionists (for whom Leibler acts as a predominant spokesperson) who view Israel as faultless and reject any public criticism of Israeli governments, and conversely the growing number of critical Zionists within the younger generation who believe that Israel should adhere to broader universalistic ideals and negotiate a balanced two-state solution with the Palestinians sooner rather than later.

An associated debate centres around the role of private non-elected pro-Israel lobby groups such as the Australia-Israel Jewish Affairs Council (AIJAC) headed by Leibler, which Gawenda implicitly criticises for "policing the boundaries" of legitimate debate in the Jewish community. He also presents the story of AIJAC's public quarrels with Labor Party figures Bob Carr and Kevin Rudd over Israeli-Palestinian politics, including the disastrous 2003 Hanan Ashrawi affair.

There is no doubt that AIJAC utilises aggressive lobbying tactics, but so do pro-Palestinian lobby groups such as the hardline BDS movement although it seems to be less effective. Gawenda suggests that AIJAC has enormous influence over Australian leaders as evidenced by then prime minister Tony Abbott's semi-joking comment that he would adopt whatever position AIJAC recommended. But this statement also reflects the fact that many conservatives today regard Israel as an ideological ally, which would have been unfathomable 50-plus years ago when most Jews and Israel were viewed as aligned with the Left.

There are some factual errors in this book. Bill Hayden visited Yasser Arafat in Beirut, not Ramallah, in 1980. The left-wing Jewish Council to Combat Fascism and Anti-Semitism was marginal rather than powerful by the 1960s. It is also strange to see no mention of the ongoing Malka Leifer affair that has strained Australian-Israel relations in recent years, and the absence of an index or references is annoying. These limitations aside, Gawenda has succeeded in presenting a revealing picture of Leibler's life that will be of interest to students of Jewish politics and lobby groups more generally.

Associate Professor Philip Mendes teaches social policy and community development at Monash University. His books include *Jews and the Left* (Palgrave 2014), and jointly with Nick Dyrenfurth, *Boycotting Israel is Wrong* (New South Press 2015).

Calendar 5781

By Madison Margolin

Ring in 5781 with Jewish calendar that puts an artistic spin on time

The Misaviv Hebrew Circle Calendar ventures out of the box with its round format, celebrating a mystical concept that incorporates seasonal and life cycles, nature and femininity



Photo of the Misaviv Hebrew Circle Calendar. (Courtesy)

LOS ANGELES — A recent study in *The Journal of Neuroscience* confirms what we've long suspected — time flies when you're having fun (or at least, having new experiences). Likewise, in times of at-home quarantine, it can feel as if it's creeping along. But long before the discovery of neurons, Jewish mystics had looked to the Hebrew lunar calendar to tap into time's cyclical attributes.

"People have become very aware this year that time can flow in different ways," says Jorian Polis Schutz, creator and publisher of the Misaviv Hebrew Circle Calendar.

Misaviv is an out-of-the-box visual representation of the Hebrew calendar. Each month is illustrated by an interpretive painting commissioned by a contemporary Jewish artist. Today it's largely found in the homes of an in-the-know few who belong to more creative circles. Now, as Rosh Hashanah rolls back around and people brace themselves for the new Hebrew year 5781, the calendar is again gaining mainstream relevance.

Calendar 5781

By Madison Margolin



Jorian Polis Schutz, creator and publisher of the Misaviv Hebrew Circle Calendar. (Courtesy)

"It's far from a corporate product — it's very heimish," says Schutz, using a Yiddish term that approximately translates to homegrown. "And on a sociological front, I think it's some sort of sign that there are more people who are interested in creative takes on Jewish time than ever before. It's a new demographic."

Traditional calendars, both Gregorian and Hebrew, are boxy and rigid. A circular calendar, Schutz contends, displays "an idea of wholeness" that rectangular calendars lack. The circular Misaviv calendar is symbolic and meaningful, he says. It reflects the cycles of nature — that is, seasons and phases of the moon — and projects a more feminine resonance.

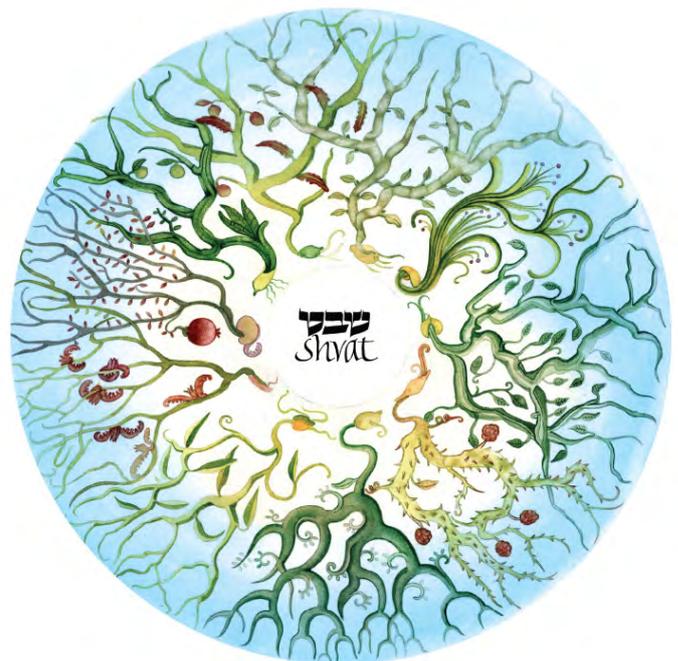
"A lot of people are longing for a more enchanted connection to time," Schutz says. "And Judaism is all about that."

The Hebrew calendar is based upon the lunar cycle, with holidays often falling on the full moon. Some main holidays — Passover and the High Holy Days, for example — can be thought of as being on opposite sides of the year; the days of the week, as well, fall concentrically around a Sabbath focal point.

"One of the things the calendar is doing is getting you into a rhythm," says Schutz. Not to mention, he adds, "the Torah makes the argument for spiral-based time" — a combination of circular and linear.

The concept of "spiral time" appears in many Jewish mystical practices.

"Spiral time means we're progressively moving forward and upward, but hitting the same points we hit in the year before," explains Rabbi DovBer Pinson, head of the IYYUN Center for Jewish Spirituality in Brooklyn, New York, and author of many books, including "The Spiral of Time: Unraveling the Yearly Cycle."



Artist's rendering of the month of Shvat for the Misaviv calendar 5781. (Courtesy/ Melina Montegudo)

Calendar 5781

By Madison Margolin

“Every year we experience the same seasons as we cycle through the pattern of the year, but we’re also spiraling higher and higher,” Pinson says.

On the Misaviv calendar, the days of the week are shown as a series of concentric circles, similar to the rings of a tree. Sundays are the outermost circle, then Mondays, and so on, with Shabbat the central point on the page.

“Shabbos is a day to come from or go toward,” says Pinson. “So in that paradigm of time, Shabbos is the center, and the week flows in and out of Shabbos.”



Artist's rendering of the month of Kislev for the Misaviv calendar 5781. (Courtesy/ Jenia Vasilenko)



Rabbi DovBer Pinson of the IYYUN Center for Jewish Spirituality. (Courtesy)

The Jewish names for the days of the week reflect this. Instead of being named for planets, the days are numbered according to where they fall in relation to the Sabbath. Sunday is “Yom Rishon B'Shabbat,” or Day One towards the Sabbath, while Friday is “Yom Shishi B'Shabbat,” or Day Six towards the Sabbath.

Sunday through Tuesday are seen as the days after the Sabbath, Pinson explains, whereas Wednesday through Friday are those leading up to the Sabbath. And the Sabbath itself is the sacred pinnacle of the week — or as scholar Abraham Joshua Heschel put it a “palace in time.”

Calendar 5781

By Madison Margolin



Artist's rendering of the month of Nisan for the Misaviv calendar 5781. (Courtesy/ Federico Parolo)

It's outside of and distinct from our mundane experience the rest of the week, meaning that time flows and feels differently on the Sabbath, a day of stillness and being in the present.

Feeling outside time and being very much in the present moment allows people to get into "the best state of mind you can be in," says Marc Wittmann, research fellow at the Institute for Frontier Areas of Psychology and Mental Health in Freiburg, Germany, and author of "Felt Time: The Psychology of How We Perceive Time."

Wittmann notes that cycles or repetition can help us escape an unhealthy attachment to time, from ruminating on the past or being anxious about the future. Whether it's repetitive shamanistic drumming or the repetition of seasons, cycles are liberating because they help mitigate our hyper-awareness of self and time.

As the most prevalent cycle of the Jewish calendar, "Shabbat is both the destination and culmination of our weeks — as well as the springboard to the next," says Schutz.

The Circle Calendar is formatted to show this, with the Sabbath both at the month's center and fully around its rim.

"On Shabbat we are enveloped in spaciousness and delight, and we are re-ensouled," Schultz writes in the introduction to this year's calendar. "Make [Shabbat] your portal to an all-embracing, all-encompassing outer rim, and you have learned to use Misaviv 5781."

Dates 2000 years in the making are tasty and only slightly wrinkled

By Isabel Kershner

Ketura, Israel:

The plump, golden-brown dates hanging in a bunch just above the sandy soil were finally ready to pick.

They had been slowly ripening in the desert heat for months. But the young tree on which they grew had a much more ancient history — sprouting from a 2000-year-old seed retrieved from an archaeological site in the Judean wilderness.

"They are beautiful!" exclaimed Dr Sarah Sallon with the elation of a new mother, as each date, its skin slightly wrinkled, was plucked gently off its stem at a sunbaked kibbutz in southern Israel.

They were tasty, too, with a fresh flavour that gave no hint of their two-millennium incubation period. The honey-blonde, semi-dry flesh had a fibrous, chewy texture and a subtle sweetness.



Researchers hold dates from a tree named Hannah, grown by a 2000-year-old seed retrieved from archaeological sites in the Judean wilderness, in Ketura, Israel. CREDIT:DAN BALILTY/THE NEW YORK TIMES

These were the much-extolled, but long-lost Judean dates, and the harvest this month was hailed as a modern miracle of science.

Sallon, who researches natural medicine, had joined up with Elaine Solowey, an expert on arid agriculture, to find and germinate the ancient seeds.

"In these troubled times of climate change, pollution and species dying out at alarming rates, to bring something back to life from dormancy is so symbolic," Sallon said. "To pollinate and produce these incredible dates is like a beam of light in a dark time."

Dates 2000 years in the making are tasty and only slightly wrinkled

By Isabel Kershner



A male date tree, named Methuselah, grown by a 2000-year-old seed retrieved from archaeological sites in the Judean wilderness, in Ketura, Israel. CREDIT: DAN BALILTY/THE NEW YORK TIMES

Date palms were praised in the Bible and the Koran, and became symbols of beauty, precious shade and succulent plenty. In antiquity, the Judean palms, prized for their quality, appeared as motifs in synagogues.

A Roman coin minted around AD 70 to celebrate the conquest of Judea depicted the Jewish defeat as a woman weeping under a date palm.

But by the Middle Ages, the famed Judean plantations had died out. Wars and upheaval likely made their cultivation impractical, as did their need for copious amounts of water in summer.

So Sallon went on a hunt.

A paediatric gastroenterologist who directs the Louis Borick Natural Medicine Research Centre at the Hadassah Hospital in Jerusalem, Sallon was on a mission to revive old knowledge for use in modern medicine. She had learnt from a dusty archive in Jerusalem that dates were not only good for digestion but were thought by traditional healers to improve blood production and memory, and to have aphrodisiac properties.

She obtained a few of the date seeds that had been found in the 1960s during an excavation of Masada, the desert fortress near the Dead Sea where Jewish zealots, besieged by the Romans in A.D. 73, famously died by their own hand rather than fall into slavery.

She immediately turned to Solowey, who runs the Centre for Sustainable Agriculture at the Arava Institute for Environmental Studies in Kibbutz Ketura.



Dr. Sarah Sallon, who researches natural medicine, measures the fruits of a female date tree, named Hannah. CREDIT: DAN BALILTY/THE NEW YORK TIMES

Dates 2000 years in the making are tasty and only slightly wrinkled

By Isabel Kershner

The institute, established in 1996 after the Israeli-Palestinian Oslo peace accords, is dedicated to advancing cross-border environmental cooperation in the face of political conflict, and offers academic programs to Jordanians, Palestinians and Israelis as well as international students.

Solowey planted the seeds in quarantined pots in January 2005, not expecting much, but nevertheless employing a few "horticultural tricks", she said, to try to coax them out of their long slumber, involving warming, careful hydration, a plant hormone and enzymatic fertiliser.



Iaine Solowey, an arid agriculture expert, measures the fruits of a female date tree, named Hannah, at a greenhouse in Ketura, Israel.
CREDIT: DAN BALILTY/THE NEW YORK TIMES

Weeks later, she said, she was "utterly astonished" to see the earth had cracked and a tiny shoot had emerged. Named Methuselah after the biblical patriarch known for his longevity, that shoot has since grown into a sturdy tree outside her office.

But Methuselah turned out to be a male, and male palm trees are not good for much on their own. (Gender can be confirmed once the trees flower or by genetic testing.)

So Sallon went searching again and chose more than 30 seeds from another stash from archaeological sites in the Judean desert, including Qumran, where the Dead Sea Scrolls were found. Planted at Ketura between 2011 and 2014, six of the seeds sprouted.

They were given the names of biblical figures when they germinated, but as their genders became clear over time, Judah became Judith, Eve became Adam, and Jeremiah became Hannah.

Hannah's seed, which came from an ancient burial cave in Wadi el-Makkukh near Jericho, now in the West Bank, was carbon dated to between the first and fourth centuries BC, becoming one of the oldest known seeds to have ever been germinated.

Dates 2000 years in the making are tasty and only slightly wrinkled

By Isabel Kershner

The research was peer reviewed and detailed in a paper published in February in Science Advances, a leading scientific journal.

A month later, there was another surprise. After growing for six years, Hannah flowered in a nearby plot. Now, it was time to play matchmaker. Solowey painstakingly collected pollen from Methuselah and brushed it onto Hannah's flowers, "because I wanted Methuselah to be the father," she said. The night before the picking of Hannah's dates, there was some discussion of what the proper Hebrew blessing would be at the ceremony — the usual one for the fruit of the tree or the "shehecheyanu," a blessing of thanks for new and unusual experiences.

The next morning, both were recited, to a resounding Amen.

Hannah's fruit most reminded connoisseurs of the zahidi, an Iraqi variety known for its mildly sweet and nutty flavour.

Genetic experts from the University of Montpellier in France said the genotyping for the germinated plants indicated that the older seeds, including Methuselah and Hannah, were closer to eastern varieties that flourished from Mesopotamia to Arabia and all the way to Pakistan. Date palm cultivation is thought to be up to 6500 years old.

The younger the seeds, the more they resembled the varieties that flourished west of Egypt, like the moist, treacly sweet Moroccan medjoul date that is popular today and is commercially cultivated in plantations along the Jordan Rift Valley, including at Ketura.

It all made perfect sense to Sallon.

Ancient Judea was ideally placed between North Africa and Asia, along major trade routes, and the Romans, who traded all over the Mediterranean, could have brought western varieties with them to pollinate the older varieties from the east.

"Putting it simply, what do we find?" Sallon said. "The story of ancient Israel and the Jewish people, of diasporas, trade routes and commerce throughout the Middle East."

After the dates were harvested, there was little chance to savour the moment in the ensuing flurry of activity. Minutes after the picking and tasting, the dates were whisked away to be measured and weighed. About a dozen of the hundred or so from the bunch were individually wrapped in aluminium foil, packed on ice and sent to the Ministry of Agriculture's research institute. Even the pips of those that had been eaten were collected for further study.

Aside from Sallon's interest in their medicinal properties, there was some banter among the institute staff about mass producing the old-new fruit, with an eye to marketing the fruit as "the dates that Jesus ate," and using the funds for research.

"Lucky, it tasted good," Solowey said. "If it had been awful what would I have said? That in the old days they didn't know what a good date was? There's a lot of literature about how they were the best dates in the world."

THE PERFECT GIFT

...for the hostess who has everything,
the Bride and Groom, or the Bat Mitzvah girl



Hand-painted

Challah Covers

\$65

**Each one is an individual work of art,
on satin 480mm x 380mm approx.**

Available exclusively through WIZO Queensland,
Call Sylvia today to secure yours.

phone: 0417 788 449 and quote the design number you desire.



**Reaching out
to support
members of the
Jewish community
in Queensland.**

 **Coronavirus (Covid-19)**

 **Aging**

 **Disability assistance**

 **Mental Health**

 **Family trauma**

 **Shoah survivor
assistance**

 **Education**

www.jcareqld.com



Email: jcareqld@gmail.com

HELPLINE: 1300 133 660

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.



DONATE NOW TO THE BLUE BOX ROSH HASHANAH CAMPAIGN

**BUILDING A SUSTAINABLE
ENVIRONMENT FOR THE RESIDENTS
OF ISRAEL'S SOUTH**

www.jnf.org.au/bluebox

Ph: 1300 563 563



JNF
AUSTRALIA
GROWING OUR FUTURE

Festival of Jewish Arts and Music Presents



AVINU MALKEINU
Performed by Lior

"Avinu Malkeinu isn't just a plea for mercy and forgiveness. Within this ancient prayer there is the suggestion that compassion and freedom are connected – the idea that through being kinder, more charitable and compassionate, we can attain a higher, more liberated version of ourselves. This is the poignant universal truth that ultimately drew me to inhabit and perform this ancient writing."
Lior

Check out

this exquisite rendition of Avinu Malkeinu by FOJAM Festival Patron Lior, taken from *Compassion*, a song cycle for voice and orchestra written by Lior and Nigel Westlake, presented with the Sydney Symphony Orchestra.



AVINU MALKEINU
Performed by Lior

The Light Horse Century

(an audio visual presentation by Ron Wrangmore)

Sunday 1 November, 3pm

at the Communal Centre
Moxon Rd, Burbank



A century after the last great cavalry charge in history, members of the Australian Light Horse Association embarked on an epic journey across the Middle East. From Gallipoli to Egypt, Jordan and finally Israel, they experienced the 'sacred sites of service' of the Anzac Mounted Divisions.

Guest Speaker: Barry Rodgers OAM,
a Director of the Australian Light Horse Association
& principle organiser of "In the Steps of the Light Horse Tours"
for the 90th, 95th and 100th Anniversaries of the "Charge at Beersheba".

\$20 includes afternoon tea
RSVP by 26 October to
wizoaviva@hotmail.com
or phone Susan on 0421018209



WIZO.
Doing What
Matters





SERVING THE COMMUNITY FOR MORE
 THAN 56 YEARS **SUBSCRIBE NOW**
 GO TO **SHALOMMAGAZINE.COM.AU**



*Celebrating 56 years
 of publishing*
1964-2020



WHAT ARE YOUR PRINT
ESSENTIALS



**Booklets
 & Binding**



Graphic Design



**Signage
 & Banners**



Letterhead



**Flyers &
 Brochures**



**Business
 Cards**



Notepads

www.lavaprint.com.au | 3869 4215 | info@lavaprint.com.au



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.
BARBARA STEWART-KANN : 0412 377 488



**Reaching out
to support members of the
Jewish community in Queensland.**

ALL FAMILIES WELCOME



VACANCIES AVAILABLE

Gan Gani Kindy

691 FIG TREE POCKET RD
FIG TREE POCKET



Lady Gowrie^{QLD}
Community
Kindergartens



*Kindergarten - more than just play.
For 3 to 5 year olds.*

3378 9233

www.gangani.net.au

A PROMISE TODAY FOR ISRAEL'S TOMORROW

**A gift in your Will to JNF will ensure
your legacy lives on with Israel, forever.**

Your bequest will directly support vital
projects, helping to grow future generations
in Israel.

For a confidential discussion please contact:

Romy Dinte

P 02 9386 9559 E romy@jnf.org.au



Managing Editor

David Jacobs

Designer

Camila Sister

camilasisterdesign.com | info@camilasisterdesign.com

Shalom Magazine is produced and published in
Brisbane, Queensland, by The Jewish National
Fund of Queensland.

To Contact Us

Email

admin@shalommagazine.com.au

Mobile

0412 578 368

Website

www.shalommagazine.com.au

Copyright © Shalom Magazine All rights reserved

Reproduction of any part of this publication without the
expressed written consent of the publishers is strictly
prohibited.

Although all efforts have been made to ensure the
accuracy of the information contained in this publication,
Shalom Magazine does not warrant such accuracy.

Nor does inclusion of business within this publication
imply connection, endorsement or awareness by Shalom
Magazine of such business and/or their trade practices.

Views expressed by editorial contributions do not
necessarily reflect the views of the editor(s) or
publisher(s).

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.

For other enquiries:

Graham Eshensky

President
Phone (M) 0433 414 762

Paul Gould

Vice President
Phone (M) 0422 638 663

Bernie Goldman

Secretary/Treasurer
Phone (M) 0419 652 441

Leah Steinberg

Director of Tahara
Phone (M) 0403 171 268

George Hartnet

Funeral Directors
Phone: 3356 4277

Rabbi Levi Jaffe

Phone (M) 0419 136 451



Beit Or v'Shalom
בית אור ושלום

SERVICES

10 am every Shabbat

Cheder

9:30am – 12 noon every second Sunday

Enquiries Phone: 0404 034 060

13 Koolatah Street Carina QLD 4152

www.beitorvshalom.org.au



Beit Or v'Shalom is proudly affiliated with UNION FOR PROGRESSIVE JUDAISM



GIVAT ZION

South Brisbane Hebrew Congregation

SHABBAT SERVICES

Friday 6:15pm | Sat 9:15am

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

46 BUNYA STREET, GREENSLOPES

Ph: (07) 3397 9025



QUEENSLAND JEWISH
COMMUNITY SERVICES INC.

24/7 CRISIS HELP

1300 544 357

ARI HEBER COMMUNITY LIAISON

Phone: 0423 194 737
PO BOX 1202 Stafford City QLD 4053
ari@qjcs.org.au • www.qjcs.org.au



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
Maccabi Qld	0402 428 213
Wizo	07 3715 6562
	wizoqld@gmail.com
Qld Jewish Board of Deputies	0406 692 491
www.jewishqld.com	
CSG 24 Hour Hotline	1300 000 274
BETAR Alon Nusem	0421 159 910
www.betar.org.au	qld@betar.org.au
AUJS President - Carly Rosenberg	
www.aujs.com.au	crosenberg@aujs.com.au
Australia Israel Chamber of Commerce	07 3847 0259
	brisbane@aicc.org.au
QAJEX	loris_r@hotmail.com
Qld Jewish Community Services	0423 194 737
JCare Qld	1300 133 660
	jcaredqld@gmail.com
Jewish Help in Need Society of Qld	
Lee McNamee 0417 723 399	Peter Goldsmith 0409 765 394
Courage to Care	0427 380 235
Kayla Szumer	kayla@couragetocare.com.au

BRISBANE

Beit Or v'Shalom	0404 034 060
www.beitorvshalom.org.au	
Chabad Brisbane	07 3843 6770
www.chabadbrisbane.com	
Chevre Kadisha	0406 169 511
www.bck.net.au	
Communal Centre Burbank	
Lewis	0419 705 417
Gan Gani Kindergarten & Preschool	07 3378 9233
NCJWA - Brisbane Section	ncjwbne@gmail.com
President Sheila Levine	www.ncjwa.org.au
	0418 744 854
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	
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

admin@shalommagazine.com.au

NOVEMBER DEADLINE

THURSDAY 22 OCTOBER 2020

Submission, letters and articles may be edited for publication.

COPY MUST BE PROOFED & PREFERRED BY EMAIL

admin@shalommagazine.com.au

When submitting photo by email make sure:

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