



Chag Pesach Sameach

MARCH 2021

ADAR – NISSAN 5781



The historical problem with Poland

By Ben Cohen | JNS Jewish News Syndicate

It was the epicenter of the Holocaust, and it's impossible to imagine the process of memorialization without it.



The Polish flag with Warsaw in the background.
Credit: Velishchuk Yevhen/Shutterstock.

The International Holocaust Remembrance Alliance (IHRA) launched a new website last month titled “Protect the Facts” for the purpose of addressing Holocaust “distortion.”

“Distortion” is not quite the same thing as “denial.” The claim that the Holocaust is a fabrication is a wicked lie that is relatively straightforward to counter. Not quite so easy to deal with are the “distortions”—revisionist accounts of the Holocaust that don’t question the basic event,

but do question key aspects, for example, by minimizing the number of victims slaughtered by the Nazis, or by posthumously honoring Nazi criminals and their local collaborators as national heroes.

No. 1 on a list of 10 characteristics of Holocaust distortion assembled by the IHRA emphasizes that minimizing the role of “collaborators and allies of Nazi Germany” is very much included. The trend of doing precisely that has swept Eastern Europe for more than a decade, resulting in government-led protestations from the Baltic states to Poland and Hungary that it was “the Germans”—and only the Germans—who were responsible for rounding up and murdering their Jewish “fellow citizens.”

Holocaust distortion is nothing new, however. Indeed, the trauma of the Shoah was still registering among the survivors when the Soviet

The historical problem with Poland

By Ben Cohen | JNS Jewish News Syndicate

Union, under the direct instructions of Joseph Stalin, decided to expunge any specifically Jewish element from the official narrative of the "Great Patriotic War." During the nearly 50 years of Communist Party rule that followed, the very word "Holocaust" was absent from Soviet historiography, dismissed as a "Zionist" construct that placed a "chauvinistic" stress on the particular sufferings of Jews at the hands of the Nazis.

In tandem with the insistence that Jews were no more persecuted by the occupiers than any other nationality, the Soviets came up with another insidious myth: that "Zionists" had actively collaborated with the Nazi oppression of the Jews to the point that they were equally culpable for the massacres that followed. This line was eagerly swallowed up the Arab world, and then by large sections of the western left, as part of the ideological offensive against Israel and Zionism during the Cold War. And, of course, it is still in circulation today, alongside more recent variations on the same theme—that Israel treats the Palestinians like the Nazis treated the Jews, that Israel manipulates the Holocaust to milk European governments for reparations payments, and so on and so forth.

History is always rich with ironic episodes, and the spectacle of fiercely anti-Communist nationalist politicians playing the same deceitful games with Holocaust memory as the Stalinist bureaucracies they overthrew 30 years ago is certainly one of those.

Again and again, Poland and its nationalist government have been at the heart of this increasingly painful turn of events. And Poland is an especially interesting case of Holocaust distortion because the government has generated a series of harmful revisions about the Holocaust that rest upon two indisputable facts.

Fact one: Poland was under the direct control of Third Reich after the German invasion of 1939; the Nazis did not install, and were not assisted by, a local puppet regime, as was true for France, Croatia, Romania and other occupied nations. Fact two: Poland experienced a distinctly brutal fate under the Nazis, reduced to a slave status that took the lives of nearly 2 million non-Jewish Polish civilians.

These two sobering facts have been stretched and twisted by the government and its supporters to determine that Poland underwent the very same Holocaust that was inflicted upon the Jews. And since 2018, any historian who asserts "publicly" that "the Polish Nation or the Republic of Poland is responsible or co-responsible for Nazi crimes committed by the Third Reich" can become the subject of a civil lawsuit.

Currently, two distinguished historians, professors Barbara Engelking and Jan Grabowski, are on trial for their 2018 jointly authored study "Night Without End," which examines the fate of Jews who escaped into the Polish countryside during the occupation, many of whom were delivered into German hands by Polish collaborators. The trial of the two scholars has been decried by Holocaust experts around the world, including Israel's national memorial, Yad Vashem, which denounced the legal proceedings as "a serious attack on free and open research."

In an even more sinister development, on Wednesday of last week, the editor of the website Jewish.pl—an indispensable source of news and features about Jewish life in Poland—was called in for questioning by police in her home town to answer for an article she wrote last year about the Holocaust.

The historical problem with Poland

By Ben Cohen | JNS Jewish News Syndicate

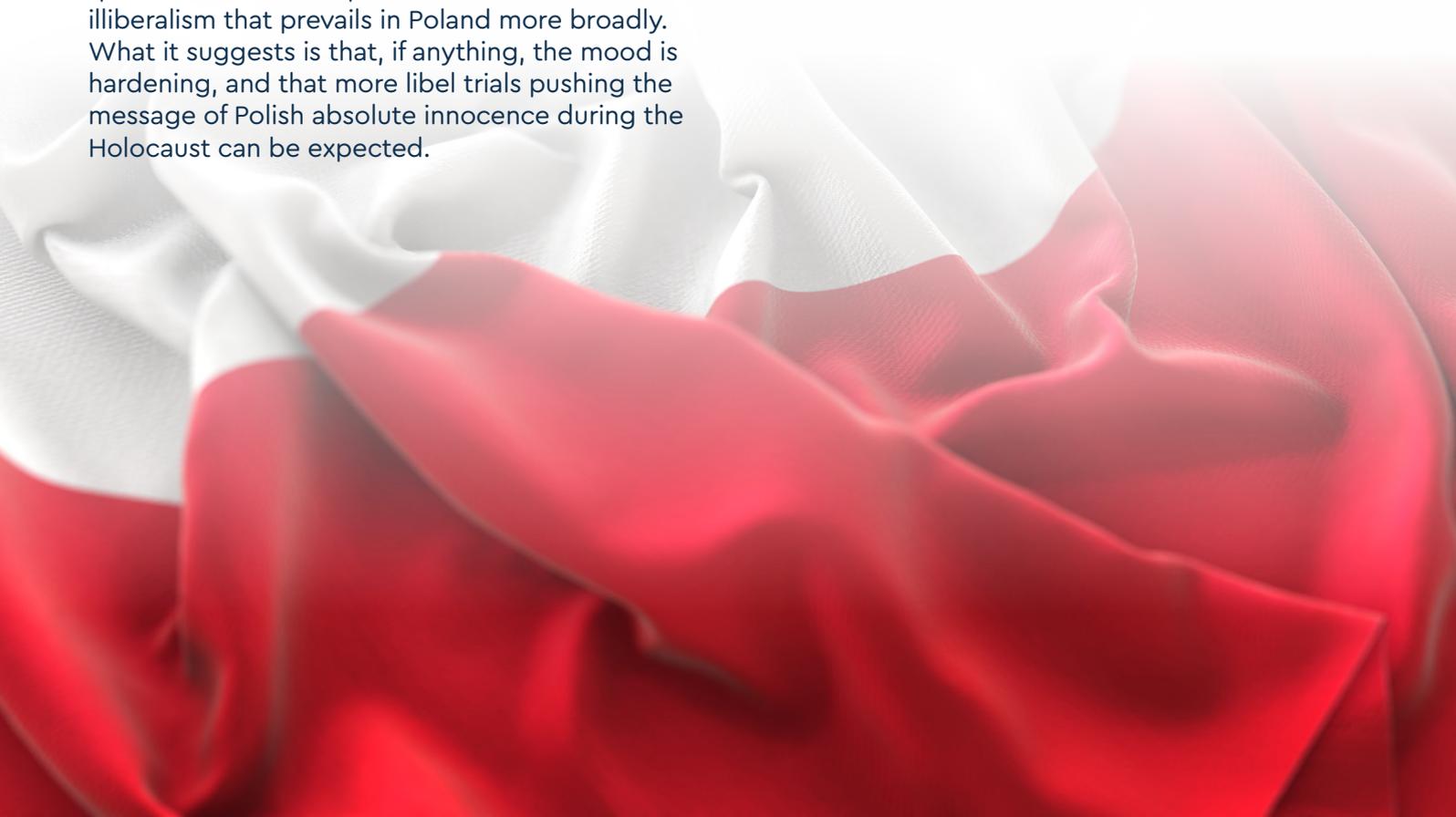
An anonymous complaint to the public prosecutor against the journalist, Katarzyna Markusz, accused her of violating Article 133 of the Polish constitution in her piece. That article states: "Whoever publicly insults the Nation or the Republic of Poland shall be subject to the penalty of deprivation of liberty for up to 3 years."

At issue was a passage in Markusz's article that poignantly asked: "Will we live to see the day when the Polish authorities also admit that hostility toward Jews was widespread among Poles, and that Polish complicity in the Holocaust is a historical fact?"

During her questioning by police, Markusz was asked by one officer whether it had been her intention to "offend" the Polish nation ("Of course, not," was her answer). The fact that police officers in a European Union member state are even asking questions like these speaks to the climate of illiberalism that prevails in Poland more broadly. What it suggests is that, if anything, the mood is hardening, and that more libel trials pushing the message of Polish absolute innocence during the Holocaust can be expected.

We may be coming to a point where further discussion and debate with the Polish authorities becomes fruitless, and that will pose an uncomfortable challenge to the custodians of Holocaust memory. Poland was the epicenter of the Holocaust, and it's impossible to imagine the process of memorialization without it—the land where the Germans sited mass extermination camps like Auschwitz and Treblinka, and where Jewish resistance fighters, in 1943, staged a historic armed uprising in the Warsaw Ghetto. But if its present government continues to force its dangerous and historically flawed interpretations of the Holocaust upon the rest of the world, then we are entitled to ask whether this same government can continue to be a partner in the ongoing duty of commemoration.

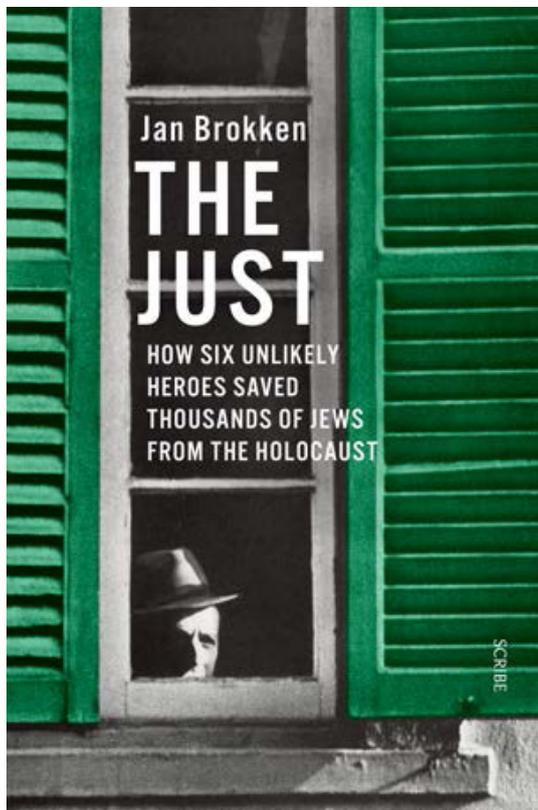
Ben Cohen is a New York City-based journalist and author who writes a weekly column on Jewish and international affairs for JNS.



New Release from Scribe Publications

The Just

Jan Brokken - Translated by David McKay



JAN BROKKEN is a writer of fiction, travel, and literary nonfiction, and his books have been translated into ten languages. *The Just* is his latest book.

DAVID MCKAY is an award-winning literary translator who lives in The Hague. His recent translations include *The Convert* and the classic political novel *Max Havelaar*.

The Just

How six unlikely heroes saved thousands of Jews from the Holocaust.

The remarkable story of how a consul and his allies helped save thousands of Jews from the Holocaust in one of the greatest rescue operations of the twentieth century.

In May 1940, Jan Zwartendijk, the director of the Lithuanian branch of the Philips electrical-goods company, stepped into history when he accepted the honorary role of Dutch consul.

In Kaunas, the capital of Lithuania, desperate Jewish refugees faced annihilation in the Holocaust. That was when Zwartendijk — with the help of Chiune Sugihara, the consul for Japan, and the Dutch ambassador in Riga, Latvia — chose to break his country's diplomatic rules. He opened up a possible route to freedom by issuing visas to the Dutch colony of Curaçao on the other side of the world. Thanks to these visas, and Sugihara's approval of onward passage, many Jews — up to 10,000 — were able to travel through Soviet Russia to Vladivostok, further to Japan, and onwards to China.

Most of the Jews whom Zwartendijk helped escape survived the war, and they and their descendants settled in America, Canada, Australia, and other countries. Zwartendijk and Sugihara were true heroes, and yet they were shunned by their own countries after the war, and their courageous, unstinting actions have remained relatively unknown.

In *The Just*, renowned Dutch author Jan Brokken wrests this heroic story from oblivion and traces the journeys of a number of the rescued Jews. This epic narrative shows how, even in lifethreatening circumstances, some people make the right choice at the right time. It is a lesson in character and courage.

'If I had known Jan Zwartendijk's story before, I would have had filmed that.' Steven Spielberg

Coronavirus was running rampant in Israel. But a swift vaccination program is having dramatic results

By Will Ockenden ABC Health and Wellbeing



In five weeks, more than half of all Israelis have received their first Pfizer COVID-19 vaccine, and 20 per cent have received both shots.(AP: Oded Balilty)

Israel has managed to vaccinate more than half of its population against COVID-19 in just five weeks, having a dramatic impact on its infection rate.

It's by far the highest percentage in the world, and most of the vaccines used in Israel so far have come from the pharmaceutical giant Pfizer.

Israel has even set the ambitious target of having 80 per cent of its 9 million citizens fully vaccinated by May.

The swift vaccination program will help Pfizer understand how its vaccine performs among different age groups.

But not everyone is onboard with Israel's plan.

So, what exactly is Israel doing?

Israelis began receiving first shots of the vaccine developed by Pfizer on December 19.

Since then, roughly 55 per cent of the population has received at least one shot from the two-shot regimen, according to Bloomberg's COVID vaccine tracker.

Nearly 20 per cent of Israelis have received the full two doses, meaning they're fully vaccinated.

It's good news for a country that is currently considered one of the world's worst COVID-19 hotspots.

All Israelis over 16 are eligible

Tel Aviv mum Ayelet Klartag was desperate to get vaccinated quickly as the country was gripped by what some scientists are calling a third wave.



Israel says it wants to have 80 per cent of its population vaccinated by May.(AP: Oded Balilty)

Coronavirus was running rampant in Israel. But a swift vaccination program is having dramatic results

By Will Ockenden ABC Health and Wellbeing

"We left the kids at home to try and get vaccinated at the big complex in Tel Aviv," the 40-year-old said.

"We didn't succeed. And every time we came home to our kids we were saying, 'OK, we didn't get vaccinated today. Sorry.'"

But after several weeks of waiting, Ms Klartag received notification from Israeli health services that her time to get vaccinated had finally arrived.

"My husband and I went out for a date to get vaccinated," she says.

"We left the kids at home and went. It felt like a very special day."

Israel's program could be good news for the world



Ayelet Klartag, 40, spent weeks trying to get vaccinated in the Israeli city of Tel Aviv. (Supplied: Ayelet Klartag)

Israel has a universal healthcare system and every citizen has a digital health record.

That has proven to be very attractive for Pfizer, which has signed an agreement with Israel for anonymised data on vaccine recipients, including age, gender and demographic information.

It's hoped that the real-world data can add to the knowledge on how the vaccine is performing, and if objectives like herd immunity are achievable.

It will also help scientists understand how new coronavirus variants will perform with the currently available vaccines.

What do Israel's early results show?

Initial data shows the Pfizer vaccine is performing well, revealing a drop in infection rates after one shot.

The chance of testing positive two weeks after receiving the first injection is 33 per cent lower than the average, unvaccinated person's chance, according to Professor Ran Balicer, an epidemiologist at Israel's largest healthcare provider Clalit Health Services.

Analysis from Maccabi Healthcare Services, another Israeli healthcare provider, reported similar results.

But it's still early days.

The information is preliminary and not yet peer-reviewed. It's also not a clinical trial and vaccinations started with older and more vulnerable patients.

And while the vaccine has proven effective at stopping people becoming moderately or seriously ill from COVID-19, it's still not known if the vaccine stops the transmission of the virus from the vaccinated to the unvaccinated.

Still, Hassan Vally, an Associate Professor at La Trobe University says the early results are "fantastic".

"I think one of the concerns that we have is that rolling out the vaccine in the real world has the potential to not give you as good results as the clinical trials, which are in a very controlled situation," he says.

Coronavirus was running rampant in Israel. But a swift vaccination program is having dramatic results

By Will Ockenden ABC Health and Wellbeing

"So if anything, this is kind of showing that in the ideal situation, this vaccine performs amazingly well."

This all sounds pretty good. Why are some people unhappy?

Some advocacy groups have raised privacy and ethical concerns about the deal between Israel's health services and Pfizer to share data about people who received the shots.

They say key information has been redacted from the publicly released agreement and questioned why data should be provided to a for-profit US pharmaceutical company. "There is concern in Israel, in terms of what data is being shared with Pfizer," says Professor Aditya Goenka from the Department of Economics at the University of Birmingham.

"It is more controversial because prior to this, there was a case where some of the information in terms of who had been infected was shared with the Internal Security Service without due authorisation."

But what about the new variants of COVID-19?

That's the big unknown, but experts don't think it'll be too much of a problem just yet.



Privacy advocates are concerned that details about Israeli civilians have been provided to Pfizer.(AP: Ariel Schalit)

Some of the newer variants of COVID-19, including the B.1.1.7 strain, and the UK strain, have not yet been reported in Israel. However, the South African variant has already arrived, with the country's Ministry of Health reporting that at least 30 cases have been detected.

Israel has recently extended its ban on international flights until Sunday, in an attempt to keep the new strains out of the country.

That means we don't have a clear picture yet on how Pfizer's vaccine performs on the new variants.

But Dr Hassan Vally says it's not worth worrying about too much just yet.

"I think we've just got to temper our response to these variants," he says.

"[We need to] understand it doesn't mean that the current vaccines aren't going to work, it just might mean that their efficacy might be reduced a little bit.

"It's important just to get vaccines out there. And we clearly have vaccines that are working."



Israel plans to have 80 per cent of its population fully vaccinated by May.(Reuters: Corinna Kern)

SIX SIMPLE IDEAS TO REDUCE PLASTIC



AS AN ORGANISATION THAT RESPECTS THE ENVIRONMENT JNF QLD WOULD LIKE US ALL TO THINK ABOUT OUR DAILY HABITS SO WE ARE PUBLISHING THE FOLLOWING ITEM FOR YOUR CONSIDERATION.

LET'S TALK PLASTIC

Did you know that according to the Australian Marine Conservation Society, Aussies throw out over 2.7 million disposable coffee cups every day? Since plastic items can take hundreds of years to decompose, they pose a massive risk to our diverse range of wildlife, particularly those at sea. If submarine divers can find a plastic bag over 10km deep in the Mariana Trench, think of our local beaches!

The good news is that everyone can help make a difference. Thanks to a ban on lightweight plastic bags in most states and territories, plastic bag use has dropped by 80% across the country. As a nation, we're all getting a lot more conscious about the impact plastic has on the environment, and items such as plastic straws and cutlery are falling out of fashion.

To help you make a change for the better, here's six simple ideas to reduce the amount of plastic you use in your daily life.

SWITCH TO A SAFETY RAZOR



If it ain't broke, don't make it plastic! Sometime in the 1960s, disposable plastic razors began to usurp the more traditional methods of shaving. We say it's time to switch back. As long as you're working in short, careful strokes, a safety razor delivers a great shave. And considering that some razor blades can be sharpened to prolong their lifespan, they may even deliver better value for money than their disposable counterparts!



SCRUB SMARTER

Exfoliation is part of a good skincare regime, but some face scrubs may be using tiny beads of plastic to give you that scrubby feeling. These "microplastics" are particularly nasty because they're very easily gobbled up by fish and shellfish, affecting their ability to reproduce. Check the ingredients label on your face scrub – if you spot anything like "polyethylene", "polypropylene" or "polymethyl methacrylate" or "nylon", it's time to ditch it and try one of these options instead:

- Seek out an eco-friendly alternative such as a face scrub that uses crushed walnut shells.
- Invest in a reusable facial scrubber or brush to use with a plastic-free face wash.
- Why not go DIY? Give this organic brown sugar scrub recipe from Bellatory a go.

BRUSH YOUR TEETH WITH (MOSTLY) BAMBOO



How many toothbrushes have you used so far in your life? If you've lost count, you're not alone – so that's a lot of plastic sitting in landfill. While there isn't a fully compostable toothbrush available on the market (no one's found a sustainable source of bristles yet) you can get some eco-friendlier alternatives with a bamboo handle and nylon bristles. Less plastic is still better than no plastic! Just be sure to snap the toothbrush head off for landfill before you pop the bamboo handle in your compost or greens waste bin.



PARTY HARD, NOT PLASTIC

Parties create a lot of waste – and we're not talking about that one weird salad that no one wants to take home. Glitter, party bags, the lining of "paper" disposable cups and plates – all plastic! Fortunately, there are alternatives. Here's some tips for your next savvy celebration:

- Opt for paper and wooden decorations that can be re-used or recycled.
- Ditch party bags of plastic trinkets for a different memento. How about a photo booth, a tasty treat or a plant seedling to grow?
- Use real plates, cups and cutlery whenever possible.
- When it comes to confetti, rice and recycled paper is best.
- If you must sparkle, seek out "bioglitter" made from plants instead of plastic.



SWITCH TO MINTS

One of the reasons that chewing gum sticks around for ages on the pavement is because it's actually made of plastic (that's also why you don't want to swallow it!). If you're seeking that fresh-breath feeling, the humble mint is a greener way to go. That said, there are some chewy alternatives out there! Companies like Honest Gum have developed a 100% natural chewing gum using tree sap, so you can chew without a guilty conscience.



DON'T PLASTIC-WRAP YOUR PRODUCE

You may have already gotten yourself some tote bags for the grocery run so you don't get slugged 15 cents each for a "reusable" plastic shopping bag of questionable durability. However, spare a thought for those smaller plastic bags sitting by the fruit and veg' section. Those count too! To give those extra plastic bags the flick, invest in some durable, reusable produce bags made of cotton or mesh.





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.



Gan Gani
is nestled in the *leafy*
suburb of Fig Tree Pocket.



The large open spaces allow children to learn and discover through a play-based, hands-on curriculum.



LIMITED VACANCIES for 2021
under our NEW programme
structure.



Our unique location offers
integrated ecosystems in our Life
Garden which includes *vegetable
patches, chicken coop, worm
farms, composting and native
bee hives.*

***Monday / Tuesday Group**

8:15am-3:45pm

***Wed / Thurs / Fri Group**

9:00am-2:45pm

Be quick and contact

admin@gangani.net.au to enquire
for 2021 or to join the wait list for
future years.

GAN GANI KINDY

691 FIG TREE POCKET RD
FIG TREE POCKET

Colleen Goldblatt Director

Teacher M/T Group, Jewish Studies Coordinator

Office Day: Wednesday 8:30am-3:30pm

(07) 3378 9233 colleen@gangani.net.au

www.gangani.net.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

Remembering Kishnev

By Solomon D. Stevens, Ph.D

There are events in the life of a people that represent turning points. The pogrom at Kishnev in 1903 is one of those events—it encouraged a new form of Zionism and also encouraged the migration that had already begun out of Russia and Eastern Europe to the United States and Australia, with Queensland being one of the important destinations.

According to *Jewish Life in Queensland*, published by the Queensland Jewish Board of Deputies and written by Jennifer Creese, immigration of Jews to Queensland more than doubled from the 1911 census to the 1921 census. She says that “the majority of the new arrivals came from Russia and Eastern Europe” (p. 19).

There had been pogroms before, but the one at Kishnev was particularly violent: 49 Jews were murdered, countless Jewish women were raped, over 600 were wounded, and 1,500 homes were damaged or destroyed. The devastation was crushing. It began with the classic charge of ritual murder. Jews were we said to need the blood of a Christian child for their Passover matzah. A fifteen year-old boy was found murdered near Kishnev just before Easter. The police investigated to see if the boy's body had been drained of blood and determined that it had not, but rumors circulated that the police had been paid off by Jews to lie in the official report. The massacre began shortly after Easter services and continued for several days.

Many of you may know of the Kishnev massacre from your reading of history or from the influential poem “In the City of Slaughter” by Hayyim Bialik. This moving account of the massacre and Bialik's perspective on how the Jews of Kishnev responded, not only encouraged Jews to leave Russia, but it inspired leaders like Vladimir Jabotinsky, who founded the Betar movement, which to this day has an important presence in Queensland.

It is important to know that the Kishnev pogrom was preceded by a growing public attack on the Jewish community in Russia. According to the book *Pogrom: Kishnev and the Tilt of History* by Steven Zipperstein, in the months preceding the pogrom, the Kishnev newspaper *Bessarabets* published reports that the Jews were responsible for ritual murder, that Jewish doctors were involved in a secret syndicate, and that “everywhere Jews live they figure among the bulk of deviants, counterfeiters, handlers of illegal documents, good, food, wine, medical supplies, delicacies.” The newspaper also asked: “what is the source of the success of the Jews? It is their unification under one single corruption and their capacity to act collectively.” Shortly after the Kishnev pogrom, *The Protocols of the Elders of Zion*, the infamous forgery targeting Jews for being behind a world-wide conspiracy, was published by the same man who was the editor of the Kishnev newspaper.

In remembering Kishnev, we see that there were warning signs in advance of the attack. Words preceded action. The hatred of Jews in Russia was reflected in public discourse before the attack; it became mainstream. This should be a warning to all Jews in looking to the future. When does hatred of us become so accepted that we need to fear that the hatred first expressed in words will be manifested in action? What can we do to fight this hatred?

The first step to addressing this problem is correctly identifying the threat. Usually this threat is called “antisemitism,” but this is a problematic term. As Deborah Lipstadt (and many others) have pointed out, the problem with the term is that it was popularized by Wilhelm Marr in 1897, who wanted to make hatred of Jews more acceptable by claiming that it was actually founded on pseudo-scientific, racial principles. His claim was that he and others like him aren't real “haters”; they are simply “anti” Semitic. Marr founded the League of Antisemities to spearhead the so-called scientific opposition to the Jews. By using the term “antisemitism,” we unintentionally give credence to the pseudo-scientific racial doctrines of the time.

Remembering Kishnev

By Solomon Stevens

We need to call it what it is. The challenge we face is hatred of us, but I would argue that fear of us is even more basic than hatred; it precedes the hatred. It feeds the hatred. That is why I think we need a new word to describe the phenomenon. The word antisemitism is misguided and it is not strong enough. Having said this, one could still argue that continuing to use the term antisemitism makes sense because it is now well-established and widely used. But a better term was suggested by Leo Pinsker in his book *Autoemancipation*, published in 1882. Pinsker uses the term "Judeophobia." I believe it correctly identifies the threat that we as Jews face: fear that turns into hatred.

Remembering Kishnev is important for many reasons. It helps us understand Jewish migration to places such as the United States and Australia, and it also helps us understand the new form of Zionism that was emerging at that time. It also shows us that the Jews were attacked at Kishnev because they were Jews, not because they were part of some constructed "Semitic" race. The pogrom at Kishnev was caused by the classic conspiracy theory of Jews as the secretly force that threatens the peace and prosperity of others. It was caused by hatred of Jews that was fueled by fear: Judeophobia.



Solomon Stevens received his Ph.D. in Political Science from Boston College. After teaching for many years, he served as Dean and Provost of Hampden-Sydney College. He has written two books, *Religion, Politics, and the Law* (which is co-authored) and *Challenges to Peace in the Middle East*, along with many scholarly articles. He is married to Michelle Groen Briner of Brisbane.





**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



SERVING THE COMMUNITY FOR MORE
 THAN 57 YEARS **SUBSCRIBE NOW**
 GO TO **SHALOMMAGAZINE.COM.AU**



*Celebrating 57 years
 of publishing*
1964-2021



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



Communal News



On behalf of the Jewish Community of Brisbane, the Jewish National Fund of Queensland (JNF) wishes to convey its sincere condolences on the recent passing of **Rabbi Moishe Cohen in Israel.**

We wish Rabbi Cohen's family Long Life and may his memory always be a blessing.

At a Shiva minyan held in Melbourne for Rabbi Cohen, John Goldman as a past president of the Brisbane Hebrew Congregation, was asked to talk about Rabbi Cohen and we reproduce part of what John said at the minyan as a way of remembering Rabbi Cohen and his time here in Brisbane.

"Rabbi Cohen, his wife Judith and son Jack moved to Brisbane in May 1991 where Rabbi Cohen had been appointed Rabbi of the Brisbane Hebrew Congregation (The Brisbane Synagogue) and Headmaster of the United Board of Hebrew Education Queensland. He served the Congregation for over 9 years before retiring to Melbourne & later to Israel.

Prior to his appointment at the Brisbane Synagogue, he had served as Senior Rabbi in Rhodesia, Zimbabwe from 1979 to 1982, Senior Rabbi in Cape Province, South Africa from 1983 to 1987. He also served in the Israel Defence Force as a Paratrooper & Rabbi.

He was a very compassionate man & at times putting Community before family. He responded to the needs of the relatively small Brisbane Synagogue community but at the same time also embraced the full Jewish and wider community. He was invited to speak at many non-Jewish organisations and schools and represented the community at several public and Government functions.

In addition to his Brisbane Hebrew Congregation rabbinical responsibilities, he was also the Community's shochet. He attended to Shechitah at a local abattoir and supervised the distribution of kosher meat. He sourced a number of kosher products by visiting manufacturing plants and supervising the manufacture of their products such as cheese from Kenilworth Dairies and challah from a Brisbane suburban bread manufacturer.

Rabbi Cohen passed away in Israel peacefully on Thursday, 28 January 2021.

He was always supported by his dear wife Judith"

Jewish view of Jesus

Q. What is the Jewish view of Jesus?

A. Jesus was a Jew. He was born of a Jewish mother, lived in a Jewish milieu, prayed Jewish prayers, observed Jewish practices, and would feel more at home in a synagogue than a church.

He was not a Christian; Christianity is the religion about him that developed later.

Was he a rabbi?

The Gospels address him as such, but the term did not become common until later: the sages of the time are known by their personal names – Hillel, Shammai – without a rabbinic title.

It is not certain whether he was a Torah scholar, and his attitude to Torah is sometimes negative.

Was he a prophet?

By this stage Biblical prophecy was over. Being a preacher does not in itself make him a prophet. Nor is it relevant to find him foretelling events: Biblical prophets were not necessarily foretellers but forthtellers.

It is not certain whether he personally considered himself to be Messiah. Judaism does not see that he fulfilled the messianic prophecies.

Was he an Essene? A Pharisee? A Sadducee?

Though one might not think so in the light of the New Testament, but his teaching and preaching are closer to the Pharisees than any other group. So how could he have criticised the Jews of the time?

The fact is that there are no non-Jews in the story. The Jews he criticised were his Jews. It is only later that the portrayal changes from critical insider to critical outsider.

So what kind of Jew was he?

Geza Vermes, in his "Jesus and the World of Judaism", pinpoints an interesting distinction – between Galilean Jew and Jerusalem Jew.

Jesus represents the Galilean Jew, regarded in Jerusalem as unsophisticated. In Galilee, leadership was not so much by reason of Torah learning as personal magnetism.

In this mould, Jesus was a teacher, preacher and healer: not a healer in a professional sense but because he believed that sickness, demons and sin were interconnected.

The simple religiosity of Galilee contrasted with the emphasis on learning and correct practice in Jerusalem.

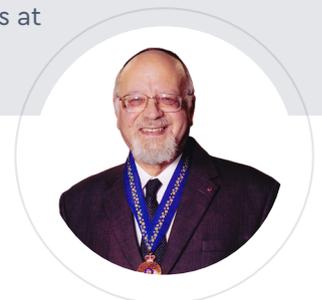
It is the age-old dilemma – spontaneous piety or structured religion?

But it should be noted that Jesus' criticism of establishment attitudes parallels the sages' own criticism of religious behaviourism.

Christianity centres not so much on the Jesus of his time but the Jesus of later theology.

With that theology, with its differing views of the nature of God and man, the status and divinity of Jesus, the way to salvation and atonement, faith as against works, personal authority as against the authority of the Torah, and the role of Judaism in history, Jewish thinking must decisively part company.

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



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

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

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



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

Shlomo Cohen
President

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

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	0403 062 007
www.jewishqld.com	
CSG 24 Hour Hotline	1300 000 274
BETAR Daniel Mendels	0468 396 594
www.betar.org.au	qld@betar.org.au
AUJS President - Carmi More	
www.aujs.com.au	cmore@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	
Chevra 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	mdaqlld@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

QLD STATEWIDE COMMUNITY CALENDAR

ALL COMMUNITY DIARY BOOKINGS

	Alvin Maradeen
	0404 034 060
	alvin.maradeen@qjbd.org

BRISBANE - REGULAR EVENTS

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	Office 07 5570 1716
Services	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
	Talmud Torah Chader
	Sunday 9:30 - 11:30am

HAVE SOMETHING YOU WOULD LIKE FEATURED IN
Communal News

admin@shalommagazine.com.au

APRIL DEADLINE

MONDAY 22 MARCH 2021

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