



MAY 2021
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FEATURE

Nazi-looted treasure returned to heirs in Australia after 80 years



BY JOHN MCDONALD

THE SYDNEY MORNING HERALD

APRIL 2021

A small, brown, glass perfume bottle with a neat gold trim is causing excitement at Sydney's Jewish Museum.

This piece, recently donated by heritage consultant, David Logan, becomes the first artwork in the museum that was taken from a Jewish private collection by the Nazis and subsequently restored to its rightful heirs some 80 years later.

The bottle comes from the collection of Logan's grandfather, Wilhelm Perlhoefer, a prosperous merchant in Breslau who had a passion for glass, particularly for pieces made using the lithyalin process invented by Bohemian master craftsman, Friedrich Egermann (1777-1864). This process, which remained a closely guarded secret, enabled Egermann to create glass objects that resembled marble or semi-precious stone.

In a collection of more than 1000 objects Perlhoefer accumulated 400 pieces by Egermann. Museum directors and connoisseurs would call in to see these treasures, which were arranged in glass cases spread throughout a spacious apartment. "As a child," Logan says, "my mother felt embarrassed about inviting friends home because the family apartment looked like a museum."

Everything began to change when the Nazis came to power in 1933. Perlhoefer's business would be "Aryanised" in 1938, and on November 9 that year - the notorious Kristallnacht - he would be arrested and imprisoned in Buchenwald. During four weeks in the camp Perlhoefer almost died of a kidney infection. "My mother said that one more day would have killed him," Logan says. The condition for release was an amnesty that was applied when people turned 60 – a policy not destined to endure under the Third Reich.

Perlhoefer and his wife, Helene, would be allowed to migrate to England, but at the price of letting German museum directors take whatever they wanted from the collection. The remainder was packed up by an art dealer friend, German but not Jewish, and taken to the docks. When war broke out before the crates could be shipped he managed to conceal them in a safe haven where they would remain for the duration of hostilities.

The collection would not arrive in London until after the war, and by then Perlhoefer had died from the infirmity he acquired at Buchenwald. His widow would stay in London for the rest of her life, selling off items from the collection to survive, until she was left with only 50 pieces which would eventually be distributed among the family.

Logan's mother and aunt managed to escape to England at the beginning of 1939 on domestic servant visas. His father had gotten away in 1938, having secured a visa for the weekend so he could play his accordion at a fictitious family wedding in Belgium. From Belgium he went to London, where he would



The perfume bottle commands a feeling of reverence, bearing witness to the crimes of the Third Reich and the devastation of the Holocaust.

join the British army. When he went back into Berlin as an interpreter with the British forces, he acquired the name “Logan”, which seemed impeccably Anglo-Celtic.

As with so many Jewish families, the Perlhoefers would be scattered across the world. Two of Logan’s cousins live in Buenos Aires, one in London. His own parents migrated to Melbourne in 1948 and moved to Sydney in 1956, the year Logan was born.



Wilhelm and Helene Perlhoefer in 1916.

While searching for information about her grandfather in 2018 one of the South American cousins came across a notice about an exhibition of Raubkunst (looted artwork) at the Goerlitz Museum. It said there were four pieces

from the Perlhoefer collection that had been taken from the family in 1939 and the museum was searching for the rightful heirs.

Despite its good intentions, Logan says the museum seemed quite surprised when the family got in touch and identified themselves. “It took two to three years of proving we were the descendants,” he says. “There were lots of contracts. They needed the formal approval of the city of Goerlitz. At one point they wanted to see my grandfather’s will!”

The family faced their own moral dilemmas. As the four items had been taken illegally, was it right for them to remain in Goerlitz? On the other hand, because they had been in the museum’s collection for more than 80 years, would it be wrong to take them away? Could these pieces tell the story of Nazi looting more effectively if they remained where they were?



Wilhelm Perlhoefer was a prosperous merchant in Breslau who had a passion for glass. The family apartment looked like a museum.

The cousins decided to leave three pieces in Goerlitz and receive compensation while Logan asked the Jewish Museum in Sydney if they would be interested in the fourth. He received an enthusiastic response.

When the perfume bottle arrived, after an interminable transit, Logan was surprised at how emotional he became, simply seeing and handling something that had belonged to his grandfather. He was moved by the Germans' admission that it had been wrongfully taken.

He also understood why his mother had been so attached to the few glass pieces she possessed: because they were her only tangible link to her childhood, to a past and a way of life that had been swept away. Even the city of Breslau is now gone, becoming Wrocław, in Poland.



Wilhelm Perlhoefer in 1926.

The dilemma for curator, Roslyn Sugarman, is how best to exhibit the bottle. It could be fitted into a display about pre-war life in Europe, or shown with material that talks about repatriation and restitution. It's only a small item but it allows the museum to tell a big story: of pre-war culture, broken families, Nazi barbarity, dislocation and diaspora. The tale ends with the Germans' willingness to confront the crimes of the past and make amends.

When the bottle arrives in Sydney it completed a circuit between past and present, as a grandson took possession of a precious object chosen by a grandfather he never knew.

Edmund de Waal showed in his 2010 bestseller, *The Hare with Amber Eyes*, that all objects come with stories, both private and public. In its very modesty this perfume bottle commands a feeling of reverence, bearing witness to the crimes of the Third Reich and the devastation of the Holocaust. For Logan the museum is its logical destination because here it will never be just another objet d'art for the mantelpiece but a container of memories that cannot be allowed to disappear.

OPINION

Should Jews be reticent to accept the COVID-19 vaccine?



BY RABBI BENJAMIN ELTON

CHIEF MINISTER AND SENIOR RABBI AT THE GREAT SYNAGOGUE, SYDNEY

ABC RELIGION AND ETHICS

The examples of Waldemar Haffkine and Jonas Salk

What is the Jewish view of vaccinations?

It is worth observing, for a start, that Jewish scientists have been at the forefront of vaccination research and development. Waldemar Haffkine was born in 1860, the son of a Jewish schoolmaster from Odessa.

In 1889 he joined the Pasteur Institute in Paris. He decided to focus on developing a cholera vaccine, in order to combat one of the most dangerous diseases of the nineteenth century, and the cause of five terrible pandemics. In 1892 Haffkine performed the first human test of the vaccine on himself. It was a success and he travelled to India where he vaccinated half-a-million people in 1902-03.

In 1907 he again used himself as the first human subject for a vaccine test, this time for bubonic plague. By the turn of the twentieth century four million people were vaccinated in India alone.

Notably, later in life Haffkine became a committed Orthodox Jew, and he argued that scientific progress was made possible by basic Jewish religious insights. He wrote in 1916:

Science itself would not have existed were it not that Jewish piety, learning, and unrivalled penetration and clarity of thought have freed the mind of man of the condition in which the phenomena of nature appeared to him actuated and thus explained by the free-will of separate independent deities.

In other words, if you think that every natural phenomenon — from the rising and setting sun to the arrival and disappearance of disease — is caused by an individual god, you will never

look for the systems that underpin all natural phenomena, and make it possible to control them, by, for example, developing a vaccine.

In Haffkine's insight, science is not opposed to religion; it is actually made possible by sophisticated, monotheistic religion, which was brought into the world by Judaism.

The other remarkable Jewish vaccination scientist and humanitarian I must mention is Jonas Salk, who was born into a Jewish family in New York City in 1914. He went to medical school, became a researcher, and in 1941 became interested in virology. In the 1950s he concentrated on developing a polio vaccine, which he also tested on himself and his family.

In 1955 the vaccine was launched and it is estimated that between 1988 and 2013 the polio vaccine prevented thirteen million cases of paralysis. Famously, Salk refused to patent the vaccine. He said, "there is no patent. Could you patent the sun?" Salk may have lost \$7 billion by failing to seek a patent. He simply gave his vaccine to the world.

Should we take the vaccine?

There is no question, then, that vaccines, have good Jewish connections, and we should be proud of the part that Jews have taken in their development. But what about vaccines themselves? Should we accept a vaccine when it is offered? Maimonides tells us the Mishneh Torah, his Code of Jewish Law:

It is a positive commandment to remove, guard against, and warn against any life-threatening obstacle, as it says: "Take utmost care and guard yourself scrupulously". If he did not remove the item but rather left dangerous obstacles in place, he has violated a positive commandment and transgressed a negative commandment, "Do not bring blood-guilt on your house".

Maimonides is talking specifically here about real obstacles around the home. You should not allow easy access to dangerous areas of the house. Live wires should not be left dangling, rooves should have guard rails, knives should not be left lying around. That is a positive obligation on every Jewish person.

If it is not done, then everyone who comes into the house is in danger, and the guilt if they harm themselves falls upon the negligent householder.

The parallel with receiving a vaccine is clear. If we do not take a vaccine when it is offered, then we are allowing the virus to remain a danger to ourselves and our families — and, indeed, anyone with whom we come in contact. This is not just a personal decision.

As Queen Elizabeth has just reminded us, when it comes to the vaccine we have to think of others as well as ourselves. To work effectively for entire populations, there needs to be a high take-up rate of a vaccine. Unless a large majority of people are vaccinated it is impossible to build up herd immunity, to cover both those who aren't vaccinated, for whatever reason, and those who are vaccinated but do not develop immunity, as is the case with a small minority of people with any vaccine. We have seen that when take-up of a vaccine drops below a certain level, there are outbreaks leading to death and injury. In the 2008 measles outbreak in New York, most victims were children, who were either too young to be vaccinated, or whose parents had asked for exceptions for their own reasons, but not recommended by a doctor. Those children were not victims of measles; they were victims of neglect or abuse.

The importance of vaccines is so significant and clear that the great medical halacha experts of the twentieth century, Rabbi Shlomo Zalman Auerbach and Rabbi Eliezer Waldenberg, permitted accepting a vaccination on Shabbat if otherwise the chance to be vaccinated would be lost for some time.

Are the vaccines working?

Of course, all of this is based on the premise that a particular vaccine is both safe and effective. All the evidence suggests that this is true of the COVID-19 vaccines. As the vaccine has rolled out in the UK, the number of new infections each day dropped from almost 60,000 in the middle of January to fewer than 8,000 in early March. In the United States, where the lockdown is much less severe but vaccinations are being delivered, infections have come down from 250,000 a day in January to 100,000 per day now.

According to Israeli data, the Pfizer vaccine is 98 per cent effective in preventing breathing problems or fever and 89.4 per cent effective in preventing infections, whether symptomatic or not.

In terms of safety, about half of the people who receive the vaccine feel rotten for a day or so, but then recover; and there is no link between the vaccine and any death, even though now millions of COVID-19 vaccines have been delivered worldwide. This is all extremely encouraging, especially given the known risk of contracting COVID-19.

Accepting the vaccine with humility and honour

When I saw the first person in the world to be vaccinated, Lyn Wheeler, on 8 December 2020 I felt a surge of hope and relief. And when I saw Jane Malysiak receive her vaccine in Australia, I felt the same. I am delighted that my parents have now been vaccinated. Hinda and I will take the vaccine as soon as possible. I will make the blessing *Hatov veHametiv*, on God who is good and does good, and who has brought benefit to myself and to others through my taking the vaccine. I will encourage everyone else to do the same, unless they have specific medical advice to the contrary. That is why The Great Synagogue is inviting everyone to celebrate their vaccine with an honour during the service.

In the Jewish physician's prayer, the doctor addresses God and says:

You have blessed Your earth, Your rivers and Your mountains with healing substances; they enable Your creatures to alleviate their sufferings and to heal their illnesses. You have endowed man with the wisdom to relieve the suffering of his brother, to recognise his disorders, to extract the healing substances, to discover their powers and to prepare and to apply them to suit every ill.

We must therefore thank God, and the scientists and doctors who have developed the means to keep us alive and well in the face of this terrible virus. We know that all health and help come from heaven, but that God wants us to assist Him in the act of bringing them down to earth. That is what this vaccine does, and we should accept it with humility and thanksgiving, and look forward to better days.

POINT OF VIEW

Who is a Jew?

Why is there such a fuss over the Israeli Supreme Court's decision to allow converts to Judaism, as defined by the Reform and Conservative movements, to qualify for Israeli citizenship under the Law of Return?



BY JEREMY ROSEN

J-WIRE

It makes no sense to me at all.

It is a conflation of two quite separate issues, the Civil Law of the State of Israel and the religious definition of Jewish identity.

The Law of Return was passed unanimously by the Knesset on 5 July 1950, to give anyone persecuted as a Jew, the right to come and live in Israel and acquire Israeli citizenship. It was motivated by the way the world turned its back on Jews who wanted to flee the Nazi extermination machine. The so-called civilized nations had closed the doors to Jewish refugees. Israel wanted to ensure that never again would Jews die because they had no homeland or a place that would guarantee their safety. The implication was that anyone, whom the German Nazi regime classified as Jewish for extermination, would be included within the parameters of this law. This was not a religious law. It was a humanitarian one.

In 1962, Brother Daniel, a Carmelite Monk living in Israel, asked the Supreme Court to recognize him as Jewish under the Law of Return. The court rejected his application on the grounds that conversion out constituted a rejection of Jewish identity. On the other hand, in 1970 Benny Schalit successfully sued to register his two sons as Jewish by citizenship even though his wife was not Jewish.

After the Soviets lifted the ban on Jewish emigration to Israel, in 1971 the Supreme Court extended the right of return to people with one Jewish grandparent, a person who was married to a Jew, whether or not he or she was considered religiously Jewish, as well as someone who had converted (without specifying by whom). This was to accommodate the many Russians the Soviets had labelled as Jews ethnically and not religiously. The result was that there are now hundreds of thousands of former Russian

Israeli citizens, who are not technically Jewish religiously. In 1989 the Supreme Court ruled that conversions performed outside of Israel were valid for the Law of Return (regardless of whether they were Orthodox, Conservative, or Reform).

Looking at the Jews of this world nowadays, we see plainly that there are many different ways of defining, or self-recognizing as Jewish. And good luck I say. The more the merrier. But that does not prevent one from choosing how one wants to define oneself. And for me personally, a halachic definition is the one I choose. In the Diaspora, this does not matter at all. It is personal. But in Israel, as a civil State, it does matter, civilly.

The Chief Rabbinate in Israel, as a State institution, defines a Jew solely in Orthodox Religious terms. It only recognizes orthodox conversions and refuses to recognize Reform and Conservative movements as legitimately Jewish. They have even started to annul conversions, sometimes by Orthodox rabbis, where they thought the acting rabbi was being too tolerant. And it became an issue of political turf warfare as much as bureaucracy. All of this has added uncertainty to the situation on the ground. The Neeman Commission, which was set up by the Knesset in 2005, to try to resolve the issue, got nowhere thanks to the intransigence of the Rabbinate and its political supporters. And increasing agitation by Reform and Conservative Jews for recognition within a dominant Orthodox society has added fuel to the fire and raised other issues of Jewish identity.

It was because of the failure of the rabbinate to act to recognize multi-definitions, that the Supreme Court intervened and on March 1, 2021, ruled that Reform and Conservative conversions performed in Israel are valid with regard to the Law of Return.

This should only be about civil secular law and not intended to have any religious consequences or to interfere with the right of the Chief Rabbinate to decide on matters of Jewish religious personal status. But it has had the effect of increasing the resentment in Israel towards the religious authorities in many sectors of the population. And it goes to the issue of the separation of State and Religion.

Israel today, following Ottoman law, only recognizes marriages within religious communities, be they Christian, Jewish and Muslim are State-sanctioned. There is no Civil Marriage. However, Israelis can marry civilly abroad (Cyprus is a near and easy option) and are recognized as married by civil law in Israel. The problem often comes when someone wanting to get married under the Rabbinate finds that it does not accept him or her as Jewish for religious ceremonials.

The only way to resolve all of this is to scrap the stranglehold the Rabbinate has over personal status and allow what Jews all over the world actually do, which is to marry in whichever way they choose whether religious or civil, for better or for worse. Why not allow freedom of choice and status?

I have always argued against religious parties using their political clout to make demands for political gain that are imposed on the country as a whole. The politicization of religion in the long run only damages religion. Sadly, I cannot see this changing. Only a total overhaul of the political system can bring about change and this is unlikely as the history of the past seventy years has shown. I am pessimistic about change coming from above. It can only come now from grassroots dissatisfaction across the spectrum.

My opponents claim that change would open up a can of worms and further exacerbate an already fractious Jewish community. But the can is already open. Almost a quarter of nominally Jewish Israelis cannot marry other Jews. Most of them do not care. Anyway, how one lives one's life is a matter of personal choice.

The argument that this will undermine the Jewish identity of the State makes no sense. What defines the state, its ceremonies, its Jewish calendar, and the Declaration of Independence will not change. Those who want to stay or live a religious life will not be prevented from doing so any more than those who want to leave Israel altogether are being prevented. And just as in the United States, and elsewhere, being Jewish and to what extent one wishes to be bound by Jewish Law, will be a matter of choice.

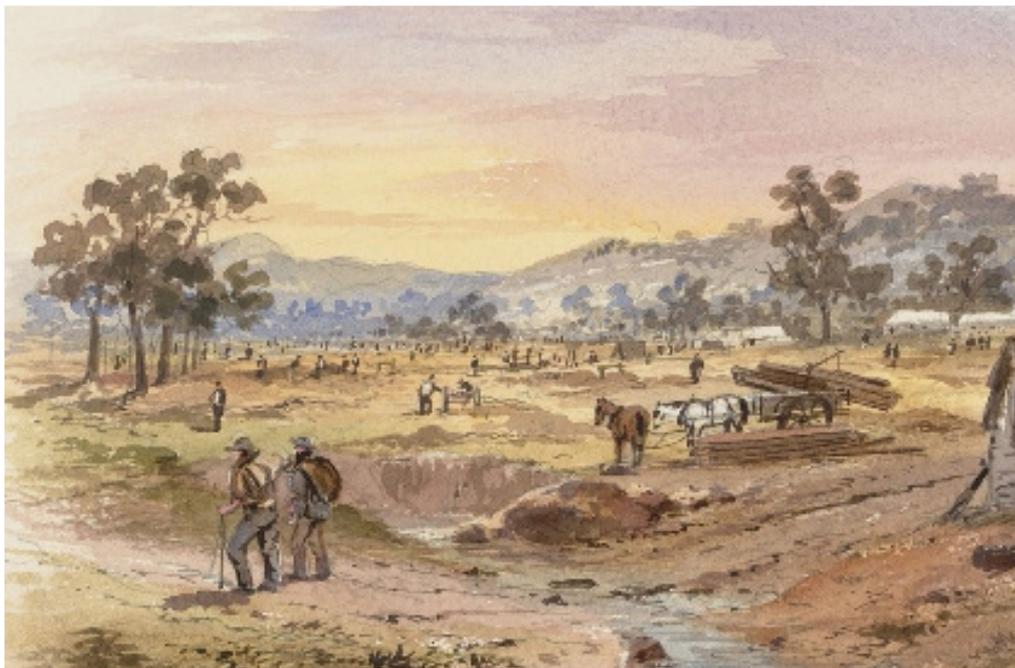
It is true that assimilation in the diaspora is easier and more common. But this has not prevented those who wish to live the most intense Charedi Judaism from being in any way disadvantaged or causing their numbers to dwindle. Any more than they are by being surrounded by secular Jews in Israel. Quite the contrary, they are thriving and the antagonism of those who resent being compelled is not as bitter as it is in Israel.

I believe that simply living in a Jewish State, where the calendar and atmosphere are redolent of Jewish history and tradition, is a factor (never a guarantee) in increasing Jewish identity and making Israel the creative dynamo of Judaism it is today. All this is encouraged and facilitated by the support of a civil government with Jewish priorities and a major section of its populace with a vested interest. But to think that it is compulsion that achieves this is to mistake the process. It is consent, negotiation, compromise, and positive factors rather than negative ones that are the way forward. Compulsion never succeeds in the long run. This is the kind of spat that gives religion and politics a bad name.

Rabbi Jeremy Rosen lives in New York. He was born in Manchester. His writings are concerned with religion, culture, history and current affairs – anything he finds interesting or relevant. They are designed to entertain and to stimulate. Disagreement is always welcome.

FROM THE PAST

From Australia's Jewish past. Some interesting facts relating to the Goldfields and Immigration



MARCH 2021

J-WIRE

One of the problems faced by the early Jewish gold-mining community was gender imbalance.

Naturally, there were far more men than women and significantly more single men than married men on the goldfields. The rough conditions on the fields in the early years were not perceived as ideal for women and children, so while there was some family life, the women-to-men ratio remained low throughout the first decades of the goldrush. In 1857, the ratio was roughly half — about 43 women to every 100 men.

This situation led to a well-intentioned but ultimately ill-fated attempt by a charitable society in London to send single Jewish women to Australia as mates for single miners. The project was inspired by a January 1853 article in *The London Jewish Chronicle*, which warned that the growing Jewish male population on the Australian goldfields was in danger of marrying out of the faith if proper brides were not provided.

The Jewish Ladies' Benevolent Loan and Visiting Society formed a committee that eventually became the Jewish Emigration Society. Donations came in, and in June of 1853, an advertisement was printed announcing the Society's intention of sending 20 single Jewish female emigrants to Australia.

Some negative feedback came from Australian Jews, warning of poor economic conditions and noting that many men were barely employed and, as such, could not afford to support wives. Other critics warned of the immoral conditions on ships for unmarried

women and lack of religious resources. But the project forged ahead, with the Society reassuring the public that it would select only ladies with means and character to 'earn an honest livelihood' in their new home.

In April 1854, 34 Jewish emigrants, including some families, set sail for Melbourne on the *Ballarat*, supplied by the Society with bedding, prayer books, and kosher food. In June, the Society's first annual report boasted of its success. And the following year, the Society reported that ten of the twenty single females had married, and the remainder, with 'a few exceptions', had good situations as domestic servants or in other employment.

Ann and Elizabeth Moses, two Jewish sisters from Hertfordshire, England who had sailed on the *Ballarat*, followed the custom of many other Jewish entrepreneurs and set up their own independent business, opening a store on the road to the *Ballarat* goldfields. It was certainly an unusual occupation for two single women, though not unheard of.

But by 1857, some less savoury reports about the new emigres were arriving. Rev. E. Myers of the Melbourne Hebrew Congregation wrote to the *Chronicle* begging for an end to single female emigration. He wrote, 'It is with sincere regret that I report to you the immoral and unfortunate life led by many young females of our faith in this city,' warning that the evil would 'increase' if the Society were not stopped from sending more women. There was no employment for Jewish females, Myers said, leading many girls down dark paths. In its fourth annual report, the Society announced its intention to abandon the scheme and disavowed any single Jewish women who chose to emigrate alone.

The Australian Jewish Historical Society is the keeper of archives from the arrival of the First Fleet in 1788 right up to today. Whether you are searching for an academic resource, an event, a picture or an article, AJHS can help you find that piece of historical material.

The AJHS welcomes your contributions to the archives. If you are a descendent of someone of interest with a story to tell, or you have memorabilia which might be of significance for the archives, please make contact via www.ajhs.com.au or its Facebook page.



Jewish Help in Need Society of Queensland

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With tree-shaded spaces for group activities; and a grove of trees to be planted in honour of Yerucham's 70th anniversary.

The Heritage Park is the site of the original "Ma'abara" (Transit Camp for immigrants) from January 1951.

It will become a premier national centre for celebrating and documenting the little known story of the heroic pioneers who settled in the isolated Ma'abara of Yerucham and endured the harsh conditions of the Negev desert.

Australia has a long-standing connection to the Negev – especially with the liberation of Beersheva in WWI by the Australian Mounted Division's Light Horse Brigades.

Let us celebrate 120 years of JNF and 70 years of Yerucham, by partnering with JNF Australia in this game-changing project for Yerucham and the Negev!

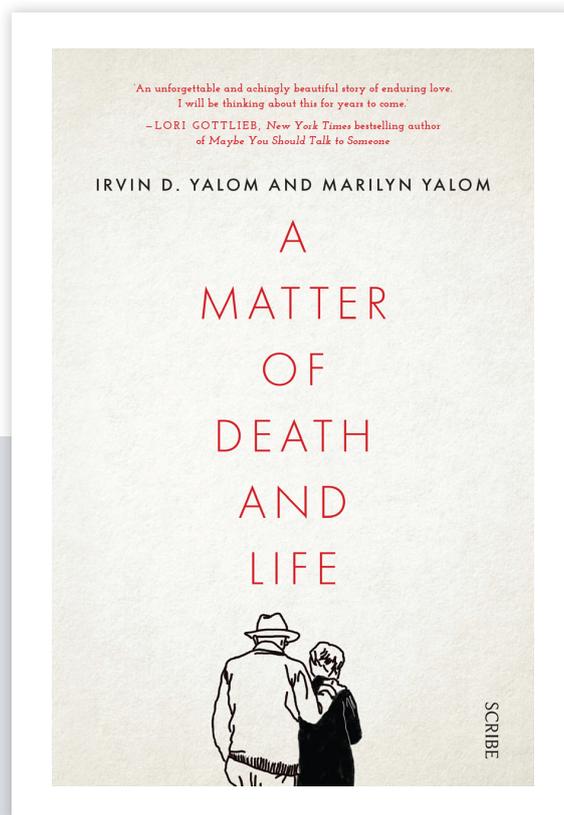
Together we will build Yerucham's exciting future, while honouring its heroic past and strengthening its present!

This is a pioneering story that never ends, and you can be part of it!

It is your chance to reaffirm your connection to Israel and its people through JNF Australia and the tradition of Blue Box.

BOOK
REVIEW/RELEASE

A Matter of Death and Life



IRVIN D. YALOM AND MARILYN YALOM
FROM SCRIBE PUBLICATIONS

A Matter of Death and Life

A year-long journey by the renowned psychiatrist and his writer wife after her fatal diagnosis, as they reflect on how to love and live without regret.

Internationally acclaimed psychiatrist and author Irvin Yalom devoted his career to counselling those suffering from anxiety and grief. But never had he faced the need to counsel himself until his wife, esteemed feminist author Marilyn Yalom, was diagnosed with cancer. In *A Matter of Death and Life*, Marilyn and Irv share how they took on profound new struggles: Marilyn to die a good death, Irv to live on without her.

In alternating accounts of their last months together and Irv's first months alone, they offer us a rare window into facing mortality and coping with the loss of one's beloved. The Yaloms had numerous blessings — a loving family, a Palo Alto home under a magnificent valley oak, a large circle of friends, avid readers around the world, and a long, fulfilling marriage — but they faced death as we all do. With the wisdom of those who have thought deeply and the familiar warmth of teenage sweethearts who've grown up together, they investigate universal questions of intimacy, love, and grief.

Informed by two lifetimes of experience, *A Matter of Death and Life* is an openhearted offering to anyone seeking support, solace, and a meaningful life.

'An unforgettable and achingly beautiful story of enduring love. I will be thinking about this for years to come.'

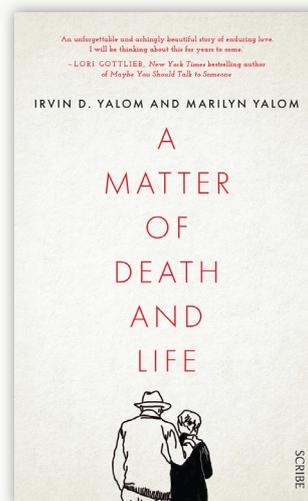
Lori Gottlieb, *New York Times Bestselling Author of Maybe You Should Talk To Someone*

'This beautiful, poignant, and uplifting memoir is a love story, a tale of two incredibly accomplished lives that were lived almost as one, the sum turning out to be so much greater than its parts. It will inspire you and perhaps move you to look differently at your life — it did that for me.'

Abraham Verghese, *Author of Cutting for Stone*

'*A Matter of Death and Life* is so much more than a book. It is an indefatigable love story. It is a text that traverses past and present. It is exquisite, candid, and vulnerable.'

Dr. Joanne Cacciatore, *Author of Bearing The Unbearable*



Title A Matter of Death and Life

Author Irvin D. Yalom and Marilyn Yalom

Publication 17 May 2021

Category nonfiction

Price Aud \$29.99

Format Paperback

Irvin D. Yalom

is emeritus professor of psychiatry at Stanford University School of Medicine. The author of two definitive psychotherapy textbooks, Dr Yalom has written several books for the general reader, including *Love's Executioner*, *Staring at the Sun*, *Creatures of a Day*, and *Becoming Myself*; and the novels *When Nietzsche Wept*; *The Schopenhauer Cure*, and *The Spinoza Problem*. Dr Yalom lives in Palo Alto and San Francisco, California.

Marilyn Yalom's

books include classics of cultural history such as *A History of the Wife*, *Birth of the Chess Queen*, and *How the French Invented Love*, as well as her final book released posthumously, *Innocent Witnesses*. Marilyn and Irvin Yalom were married for sixty-five years.



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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.**



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Barbara Stewart-Kann
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For a limited time, southeast Queenslanders have the opportunity to visit the moving exhibition, Registered, persecuted, annihilated: The Sick and the Disabled under National Socialism.

This exhibition gives a voice to those who are living testaments of strength and resistance to discrimination. There will be three film screenings, accompanied by introductions and lectures by experts from the University of Queensland.

Venue: Queensland Museum, South Brisbane

Dates: 1 May – 9 May 2021

Time: Daily from 9:30am to 4pm

Free admission.

Admission by reservation only.

For more information, visit the exhibition's [website](#).

Registered, Persecuted, Annihilated. May 1 – 9 Queensland Museum

More than 400,000 people living with psychiatric illnesses, intellectual and physical disabilities were forcibly sterilised and more than half were murdered in Germany and occupied territories between 1933 and 1945.

These crimes were perpetrated by the state through the agency of medical, nursing and legal professionals.

This particular aspect of the Holocaust is little known or understood outside of academic circles.

This temporary exhibition coincides with Australian Holocaust Memorial Week (3 - 7 May 2021), and explores the many voices of doctors, nurses, politicians, and relatives of victims as they recount and reflect on the events and circumstances of those times.

Content warning - the exhibition, talks and films contain sensitive and distressing content that may not be suitable for people under 15 years.

PROGRAM OF EVENTS

Lecture: The Nazi Nurses of the Bełżec Extermination Camp (50mins + 10mins for questions)

Film Screening: Fog in August (2hrs + 10mins for Q&A)

When: Monday 3 May

Time: 12pm - 3:30pm

Where: Queensland Museum Theatre, Level 2

Cost: Free

BOOK TICKETS

Lecture: Why take photos? Amateur Images of Deprivation and Killing During the Third Reich (50mins + 10mins for questions)

Film Screening: Fog in August (2hrs + 10mins for Q&A)

When: Wednesday 5 May

Time: 6pm - 9:30pm

Where: Queensland Museum Theatre, Level 2

Cost: Free

BOOK TICKETS

Lecture: Nurses and Nursing in Nazi Germany (50mins + 10mins for questions)

Film Screening: Fog in August (2hrs + 10mins for Q&A)

When: Thursday 6 May

Time: 12pm - 3:30pm

Where: Queensland Museum Theatre, Level 2

Cost: Free

BOOK TICKETS



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Communal News



Mazel Tov and congratulations to JNF QLD Vice President

Bruce Frey who at the Yom Ha Atzmaut celebrations in Brisbane on 18 April was awarded the Rabin Award by the State Zionist Council of QLD. Bruce was recognised for his many years of working for the benefit of the State of Israel through his active involvement with the Jewish National Fund (JNF QLD).

Bruce's dedication to and enthusiasm for all things JNF and Israel is a credit to him. May he have many more years of service to JNF and Israel.



On behalf of the Jewish community, the Jewish National Fund of Queensland (JNF) wishes to express its sincere condolences on the passing of **Fanny (Fae) Gordon** the mother of Maxine Cheilyk.

To Maxine and all the family we wish Long Life and may her mother's memory always be a blessing.



The Jewish National Fund of Queensland (JNF) sends Mazel Tov and congratulations to Devorah Maradeen who will celebrate her Bat Mitzvah at Beit Or V' Shalom on 8th May 2021.

Devorah is the daughter of Elizabeth and Alvin Maradeen, Alvin being the President of the Congregation.

We wish Devorah every success for her future and may she bring much joy to her parents and family.

Mazel Tov and congratulations to Josh Miller who will celebrate his Bar Mitzvah on 29 May by being called to the Torah at the Brisbane Hebrew Congregation Synagogue. Josh is the son of Naomi and Steve Miller and the grandson of Tunya Moss the late Barry Moss and the late Max and Valerie Miller.

Many thanks to Shmuel Ancri for all his support in preparing Josh for his Bar Mitzvah. We wish Josh all the success for his future and may he bring much joy to his parents and family.

THE JUSTICE OF THE 1967 WAR

Jews always seek peace



SOLOMON DENNIS STEVENS PH.D.

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.

Jews always seek peace.

We always long for peace. But Jews also feel that it is fair and right to defend ourselves. As the anniversary of the Six Day War (June 5th) approaches, it is a good time to remember that the war that expanded the boundaries of Israel and defined what we know today as the West Bank and Gaza was a defensive war. Israel would have preferred to avoid conflict, but it had no choice. Jews need not apologize for the outcome of a war that was thrust upon us.

Nothing less than the survival of Israel was at stake. The aggression of its Arab neighbors had been increasing significantly in the months leading up to the war. Syria had stated publicly that it was planning to divert 35 percent of the National Water Carrier supply by diverting the headwaters of the Jordan River. This would have been devastating to Israel, and it made clear that this would be seen as an act of war. On May 15th, President Nasser of Egypt announced: “Brothers, it is our duty to prepare for the final battle in Palestine.” Over the next several weeks, all of its Arab neighbors began to amass troops and equipment near the Israel border.

And then, in a frightening move, Nasser demanded that the United Nations withdraw its peace-keeping troops from the area. The only reason he would have done this was to pave the way for his attack on Israel. To the surprise of the Israelis and to the shame of the world, the U.N. complied, and its troops were removed by May 19th. In addition, Egypt moved to block the Straits of Tiran, which meant that Israel would not have access to the Red Sea, its only commercial route to the east. Israel had made it clear that this would also be considered an act of war. On May 26, Nasser announced that his basic objective was to destroy Israel. By the beginning of June, Daniel Gordis reports that Egypt had 100,000 troops and 900 tanks in the Sinai. Syria had prepared 75,000 troops and 400 tanks. And Jordan (which had just completed a defense agreement with Egypt) had 32,000 troops and 300 tanks. Israel had only 800 tanks and only 300 combat aircraft to the 700 Arab aircraft.

Only a first strike seemed to allow for the possibility of victory and the survival of Israel. It is important to understand that a first strike is clearly a defensive measure, if waiting to be attacked first would be disastrous. You will all remember that Golda Meir made the decision against a preemptive strike in 1973, and it almost led to Israel’s complete obliteration.

My wife, Michelle Groen of Brisbane, was on a kibbutz in Israel at that time and remembers the horror of the war—the exhausted and wounded soldiers, the sound of guns being fired near her. She remembers the feeling that this might have been the end of Israel. In 1967, however, the thought was that attack was imminent and the only way to survive was to strike first. It was the right decision. And the decision was about defense, not aggression.

In secret negotiations, Israel tried to convince Jordan to stay out of the conflict. Had Jordan decided not to attack Israel, it would still control the West Bank and East Jerusalem. But King Hussein decided to join the attack on Israel. In defending itself, Israel pushed the Jordanians back, taking control of the area. Even so, when the war was over, Prime Minister Eshkol offered to return the West Bank (but not East Jerusalem) to Jordan as soon as a ceasefire was announced. He also offered to return the Sinai and Gaza to Egypt. But these peace overtures were rebuffed. And at the famous Khartoum Resolution was passed in response. It contained what became known as the “three noes”: no peace with Israel, no recognition of Israel, and no negotiations with Israel.

The 1967 war was a defensive war. Israel did not initiate it and did not seek to expand its territory. Should it apologize for what happened as the result of the war? Of course not. Should it feel guilty for the reunification of Jerusalem? Of course not. Should it accept the term “occupied territories” for land that it did not seek to obtain? Of course not.

Israel has always wished to live in peace with its neighbors. It cannot be blamed for defending itself. It should not be condemned for doing what any other nation would do. The 1967 war created a complicated situation for Israel, but it did not choose to make its situation complicated. The war of 1967 was a just war.

Eulogy for Dr Lillian Cameron

8 August 1923 – 13 March 2021

Delivered by her son Phillip (Red) at her funeral in Brisbane on 16 March 2021.

A celebration of her life

Thank you everyone for coming on this rather sad day. I know Mum would be very gratified to see the people here honouring her memory from the Jewish community as well as the medical community, and in fact, some who are from both communities.

I am delivering this eulogy on behalf of myself and my three brothers, David, Adrian, and Paul. Unfortunately, the last few years of Mum's life were spent in a nursing home for dementia patients.

Our mother, Lillian Gohstand was born 97 years ago. Her parents were Booma and Abraham Gohstand, young Russian immigrants who, like so many others, were fleeing persecution in their own homeland, and in the process trying to give their future family a chance of a better life. I, for one, am extremely grateful that they did. Somehow, they made it to Australia in the early 1900's, where they settled in Brisbane in 1916, first in East Brisbane then later in Alderley. They arrived in this country with nothing, like most immigrants at that time, but worked extremely hard so they could afford to give their children, Sam, and Lillian a good education.

Our mother went to the Brisbane Girls Grammar School where she excelled academically, and then went on to study medicine at the University of Queensland where she was among the second intake of female medical students at the time.

There she met her future husband and our future father Malcolm, and after graduation they were married and settled in Grovely, as well as opening a general practice in Gaythorne. However, it was not long before our father decided to pursue further studies in ophthalmology, moving to England for three years. During this time, Mum championed the right of equal pay for equal work with her male colleagues, while working as MO at the Repatriation Tuberculosis Sanatorium at Kenmore, and as well, co-authored an article on 'The Aborigines and Torres Strait Islanders of Queensland', which was later published in 1958.

For the second year of my father's studies, my younger brother David as well as Mum and I joined him in England, living in a small seaside town called Westcliffe-on-Sea situated on the Thames estuary. This was the happiest and most formative year of

my life, but it was hard on Mum. I can remember her washing nappies in the bathtub and drying them in front of an electric radiator.

We returned to Brisbane and Dad joined us a year later. It was not long though before his restless intellect drove him into another project, gaining his doctorate in medicine, which he did in 1964. Our mother also embarked on further studies in psychological medicine, and became a qualified psychiatrist specialising in forensic psychiatry while in her early forties. The effort she required to accomplish this still astounds me to this day.

The constant demands though of work and study and trying to raise four boys, put an intolerable pressure on their marriage, and it ended in a rather acrimonious divorce in 1967. The subsequent years were particularly challenging for Mum. She nevertheless managed to establish a remarkably successful career which included lecturing in psychiatry to final year medical students. She kept working until the age of eighty while never, to my knowledge, taking off a sick day.

Mum also had a great love for the arts and particularly music. She imparted her love of music to us all, encouraged us to play musical instruments, and brought a broad range of music into the house from Bach to the Beatles.

She also managed to take myself and my younger brother David to a Beatles concert at Festival Hall, and often arranged the most elegant soirees at her home in Swann Road, St Lucia. She was herself an accomplished pianist and helped Malcolm, her husband, establish Música Viva in Queensland. She was also on the board of Queensland Opera.

On the medical side of her activities, she was president of the Queensland AMA northern Brisbane region, as well as the president of the Queensland Branch of the Australian Jewish Doctors Federation.

She was gifted with energy that was indefatigable, a spirit that was indomitable, and intelligence and intellect that was formidable, but most of all, a fierce and unconditional love for her four sons, as well as great generosity towards her family, friends, and colleagues.



Eulogy for Fanny (Fae) Gordon

7 August 1930 – 1 April 2021

Delivered by her daughter Maxine Cheilyk
at her mother's funeral on 8th April 2021



The sun is shining today after all the heavy rain. Mum would be happy that no one is cold or wet!

I am Maxine, oldest daughter of the late Hymie and Fae Gordon & I speak on behalf of our family. We would like to focus on the incredible woman that we were privileged to know and love & tell you a bit about Mum's formative years:

Mum was born in Cape Town South Africa on the 7th August 1930, a strong LEO woman. This makes her 90 years when she died peacefully on Thursday 1st April 2021.

Her Dad, Max Brower, was born in Latvia. He was in her words, "a gentle man". Her Mum, our darling Bobba Sara, came to Cape Town, with a forged passport, from Lithuania (a trip that saved her life) for an arranged marriage to Max. She discovered that he was deaf & mute when she arrived but nevertheless, they married & had 6 children, all of whom are now deceased.

Life was hard. Max was a shoemaker & he was hard to communicate with. Bobba Sara was the strength of the family & being very capable she made wine which she sold illegally. She was in Mum's words, "the bravest, kindest, most wonderful Yiddishe Mama." She demonstrated a trait that Mum continued i.e. making the best of any situation. They initially lived in Caledon St, District Six, a mixed-race suburb of CT which the government emptied out as it didn't fit with Apartheid. The compensation money enabled Bobba to buy a small house in Maynard St, the Gardens. Mum always stayed in contact with all her siblings, over the years she was the glue of the family.

The slim, tanned, beautiful Fanny Brower 22, caught the eye of dashing Hymie Gordon 29 who was holidaying in CT from JHB. She contacted him when she moved to JHB some months later. Their love blossomed & they wasted no time getting engaged within 6 weeks & married in Jan 1953 in CT. The love Mum & Dad had for each other was life long, strong & beautiful and provided us with great role modelling.

They had 3 daughters over a 7-year period, me first, then Louise and then Carol. They bought a

house, worked really hard but always made time to give us lots of attention and love and do fantastic community work as volunteers. Box Office Movies, their business, was very much intertwined with our family life. Mum had trained as a shorthand typist and bookkeeper. Dad was the boss, but we all knew Mum was really the BOSS.

Our modest home in Orange Grove JHB was movie central where all were always welcomed.

Our lives were always involved with our many relatives, from both sides whom Mum & Dad showed great respect to. Especially so with the Hurwitz family. At this sad time, we have felt the love from our family far away in SA and London and know that they would have loved to be here with us to honour Mum. Our cousin Shirley always considered herself the 4th daughter and we were thrilled to have her here last year!

Mum was super intelligent, and as a child she helped her siblings with their homework, and she was her parent's helper with any official meetings.

She was brilliant at doing crossword puzzles, usually writing down the answers before any of us had a chance to think of them. Even as she was palliative, she insisted on doing the puzzles with us, thankfully not the cryptic ones! With closed eyes she called out the answer to the clue – boredom – ENNUI – I learned a new word!

Both Mum & Dad were always involved in voluntary community work, helping those less fortunate. In SA that was through the Hebrew Order of David. Mum supported Dad as President, did the catering for all functions and organised outings for the Aged and those with disabilities from Selwyn Segal Home.

Mum and Dad emigrated to Australia in July 1988 & became proud citizens 2 years later. They lived in Broadbeach for 16 wonderful years. We all spent holidays & Jewish Festivals (Yom Tovim) together and visited often. They loved Australia and were forever thankful for everything. Being very social, they made many long-lasting friends from all over the world. We are so sad that Denise, Isaac & Jack can't be here with us today due to ill health. We'd especially like to thank Norman Lelah for his love & friendship to our whole family. He is family to us.

Continuing with Community engagement and voluntary work, they joined U3A & Probus to stimulate themselves intellectually as well as meet people. Mum served as a committee member for both & was President of Probus. They involved themselves heavily in the Jewish community. They both served on committee for the Chevra Kadisha (Burial society). Mum did Tahara, which is preparing the body for burial according to Jewish custom. We were surprised that she was able to do this, being so squeamish that she would faint at the sight of any blood. And yet, she told us that she did not fear dying as Tahara enabled her to appreciate death & that it was just her body which would be treated with dignity.

Mum was always concerned that some people could be lonely and so once again she sprung into practical kind action & under the auspices of Jewish Welfare as President, every Wednesday they shopped for, prepared, and served a great MT and lunch, followed by games at Temple Shalom. All the leftover food was distributed so that no one went hungry. Under Mum's leadership the organization thrived for many years. She also catered for the Kiddushim at the Orthodox Shul for many years. In 2005 Mum felt truly honoured to be presented with the inaugural Rabin Award in recognition of all her Jewish community work. As if all of that wasn't enough, she also worked as a volunteer at the Art Gallery. She was a prolific and good knitter and crocheter. The hundreds of Trauma Teddies that she knitted for the Red Cross provided joy & comfort to children when they were scared, vulnerable and often in pain. Our grandchildren love their Teddies too. There isn't a nurse or carer, who's work and care she truly appreciated, who doesn't have a pair of house socks which Mum knitted or crocheted – it was her great joy to give something she produced. She was upset that she couldn't finish her last pair last week!

There are many people who say kind things, but Mum demonstrated such kindness, generosity and caring through practical, beneficial and selfless actions. Mum & Dad and Bobba before, have left a legacy for us to get involved and serve our communities. We thank them. Mum and Dad chose to move to Earle Haven retirement village & had been there for 16 years. They had a good life and soon met and became good friends with many in this community.

As Dad's health, mobility and mind deteriorated, Mum cared for him so diligently first at home and when she could no longer manage even with help of wonderful Carers, he moved to Residential care at EH. Mum visited daily and she made sure that the other residents also bathed in her generous love and care right up to when Dad died 14th June 2019. Dad's grave is just next to Mum's as planned. As you all know, Mum loved to tell jokes, many of which were X rated. We were just in awe that she could remember them all. Even as she was palliative, she joked that she would be with Hymie soon, that is unless he'd found someone else' As if! They were the only ones for each other. A true love story.

Mum was fortunate to enjoy good health right into her late 80's. But then she experienced blockages in her arteries in her left leg. The incredible Dr Mark Jackson her Vascular Surgeon performed about 20 operations to save her. The anesthetics and dye from these operations caused her kidneys to deteriorate and ultimately fail, requiring dialysis which was truly horrible for her. A huge thank you to Charlie and Julie for transporting Mum and giving her your friendship and love. There is no doubt that the care & collaboration between Dr Jackson and Mum's Renal specialist, Dr Alan Parnham & their individual skills enabled Mum to survive so long, without amputation. Dr Jackson responded to a message of thanks we sent to him with a lovely photo of Mum and said, "Fae will never be forgotten by Alan, myself & our staff. It was such a pleasure to be involved throughout her care & to see it end in such a dignified way." Dr Hamsa and Glenda, the incredibly dedicated nurse at EH deserves our special thanks for their compassionate care always. Of special mention are the numerous dedicated Carers, especially through Anglicare & in particular, Amanda who provided Mum with assistance and love that enabled her to stay independent. Mum was so intelligent and organized and as her health deteriorated with more frequent operations, she discussed stopping dialysis with us and her Drs so that she knew full well what the consequences would be. And so, it was after yet another operation, she said enough and decided that she'd stop dialysis before she had another blockage. What made that decision easier was knowing that her whole family would be gathering to celebrate Pesach (Passover) together Sunday before last. All her beloved children & Grandchildren & their partners and great grandchildren gathered together. Mum decided that she would wear the dress she had bought for our daughter Nadia's wedding which was postponed from last Oct to this year. Nadia thoughtfully offered to dress in her wedding dress together with me in mine for a private showing. Mum was so thrilled and grateful. Nadia had the foresight to organize a photographer who captured wonderful shots of Mum and her precious family celebrating LIFE together. Mum was so happy, and she looked radiant as we made wonderful new memories. She gave a great speech saying that our family was like a book with her & Dad the covers to hold us all together. And it was her greatest wish that we held together as a family, supporting each other even without these covers. She gifted various items to the family, making sure as always that it was fair and equitable. She held it all together, even as our hearts were breaking, but she was resolute. She slept so well that night, she was completely at peace with her choices. In her last days she had no unfinished business and absolutely no fear. She chose the time and place of her departure and the way she would take her final journey. She had visitors on Monday and then when Covid lockdown happened it was just family supporting her with love to the thankfully relatively quick end on Thursday morning.

Thursday the 1st April was our darling Grandson Noah's 4th birthday and as we light his birthday candles and her Yartzeit memorial candle over the years to come, we shall celebrate LIFE to the full.

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<p>Payment Options:</p> <p>1. Direct deposit or bank transfer to Brisbane Chevra Kadisha BSB 064-002 Account 00270838. Existing members: If there are no changes to your details, just fill out what the payment is for (eg Membership 'family name') and the name of the person paying. New members and existing members with changes: Make payment as above and complete and email this form to treasurer@bck.net.au or just email the new or changed details</p> <p>2. If you do not wish to pay by direct deposit or bank transfer: Please complete this form and mail with your cheque payable to Brisbane Chevra Kadisha to: Treasurer BCK, PO Box 1296 Toowong DC Qld 4066.</p>	
<p>Please support the Brisbane Chevra Kadisha by: Annual membership, donations & bequests, planning for the future, making your wishes known, ensuring details of your Jewish name and heritage are known.</p> <p>Funeral and monument costs are substantial (refer https://bck.net.au). We suggest community members:</p> <ul style="list-style-type: none"> • Meet with trusted advisers to organise finances and insurances • Join the Chevra: We perform many duties when a Jewish person passes away and BCK (Tahara/Chapel) fees are part of overall funeral / burial costs. The BCK fee component is reduced for members (5 years continuous) • Work through the Chevra to pre-purchase a burial plot at Mt Gravatt Cemetery's Jewish Section • Consider the 'Guardian Plan' (https://www.guardianplan.com.au), accessible through George Hartnett Metropolitan Funerals, as a way to pre-pay future funeral fees at today's prices. 	

The Chevra is run by volunteers who meet with family, coordinate with George Hartnett Metropolitan Funerals and Brisbane City Council cemetery management, conduct Tahara, supervise the funeral and burial, assist with arrangements for a monument. We work with cemetery management to manage the Jewish section at Mt Gravatt. We operate the Jewish Chapel, maintain the Anzac Memorial Garden and Martyrs' Memorial and retain a watching brief over the Jewish section at the historic Toowong cemetery.



ברייזבן חברה קדישא

BRISBANE CHEVRA KADISHA Inc

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WHY YOU SHOULD PLAN AHEAD

The cost of a funeral can become a major burden if not anticipated. Funeral costs paid by the family or estate are significant, and can total up to \$11,000 at the time of the funeral, with further outlays for the monument. Funeral costs include a component to help cover Tahara, Chapel and other Brisbane Chevra Kadisha (BCK) costs. While this is reduced for members (5 years continuous), overall costs remain high as can be seen in the table below.

In the Brisbane Jewish Community, funerals are coordinated by BCK and supported by George Hartnett Metropolitan Funerals (GHMF), Kelvin Grove. Funerals are held at Jewish section 4C in the Brisbane City Council's Mount Gravatt Cemetery – at our dedicated Chapel and the graveside.

Pre-planning can help to spread and reduce funeral costs. Burial plots can be pre-purchased at the Mt Gravatt Cemetery office (by appointment and with BCK pre-authorisation). Funerals can be pre-paid. The Guardian Funeral Plan available through GHMF (and embraced by the Australian industry) provides for fixed prepayment at today's prices regardless of when the funeral is held.

FUNERAL FEES (as at January 2021; all fees paid to GHMF in the first instance)

GHMF Professional Fees	\$3,212	
Jewish Casket	\$1,490	
Cemetery Fee* (single plot)	\$4,023	*Payable to GHMF unless previously reserved / paid through the Mt Gravatt Cemetery Office
Cemetery Fee (sand)	\$ 215	
Officiating Minister	\$ 300	
Press Notice	\$ 385	Approximate cost
Death Certificate	\$ 55	
BCK Fee* (including Tahara) *Note member discounts (5 yrs continuous)	\$1,500	Member BCK or Shul: discounted to \$1,000 Member BCK and Shul: discounted to \$800
TOTAL FUNERAL COSTS	\$11,180 (less member discounts)	PLUS: Where there is no existing monument a monument bond of \$2,000 is also payable (there may already be a monument in the case of a second burial in a joint or deep grave). The bond is refundable following monument completion to the estate / family or to Jones & Travers (a business unit of MMS Memorials).

STONEMASON FEES

Mt Gravatt 4C is a **monumental cemetery** governed by BCC and BCK rules. A number of stonemasons are authorised to operate in BCC cemeteries. However, BCK, over a long period, has worked closely with Jones & Travers (business unit of MMS Memorials). This helps to ensure accuracy of Hebrew inscriptions, quick response (eg opening of monuments for a second burial), consistency, high quality and reasonable pricing.

Fees charged by Jones & Travers / MMS Memorials (approximate):

Full Granite Single Monument*	\$8,000	Full Granite Double Monument*	\$13,500
*BCK monuments are now full granite ie both headstone and ledgers (platform over the grave). Granite is the most effective material for tombstones and high concrete costs make granite the best option for ledgers.			

The Brisbane Chevra Kadisha is run by volunteers who:

- Meet with the family
- Coordinate with George Hartnett Metropolitan Funerals
- Conduct the Tahara
- Supervise the funeral and burial and oversee arrangements for monuments
- Coordinate with Mt Gravatt cemetery (and Toowong cemetery when required)
- Maintain the Jewish Chapel and Martyrs' Memorial
- Oversee property, equipment and volunteers including appropriate insurances.

Please support the Brisbane Chevra Kadisha by: Annual membership, donations & bequests, planning for the future, making your wishes known, ensuring details of your Jewish name and heritage are known.

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WIZO Aviva invites you to meet *Senator Amanda Stoker*



Sunday 13 June, 2pm
QJCC, Burbank



WIZO.
Doing What
Matters

An active member of the Liberal Party since the age of 19,
Amanda is no stranger to politics.

Daughter to a plumber and a shop assistant, she's no stranger to hard work either.
After studying arts and law at Sydney University on scholarship,
Amanda worked for Minter Ellison before moving on to be associate to
Justice Ian Callinan AC QC on the High Court of Australia
and Justice Philip McMurdo on the Supreme Court of Queensland's commercial list.

Based in Brisbane, Amanda's favourite part of the job is talking to you:
from Coolangatta to Cairns, Bundaberg to Birdsville.

Cost : \$15
includes afternoon tea
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to Evelyn Charles
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Email: evelyncharles7@gmail.com



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For a confidential discussion please contact:

Len Mahemoff
P 02 9386 9559 E lenm@jnf.org.au



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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

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

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3705 0312

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

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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:

Eli Saranga
Chairman

Shlomo Cohen
President

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

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

Brisbane Hebrew Congregation	07 3705 0312
www.brishc.com	
United Board of Hebrew Education (UBHE) Cheder	
Laurence Terret	0423 536 079
Beit Or v'Shalom	0404 034 060
www.beitvshalom.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 Chevre 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

JUNE DEADLINE
THURSDAY 20 MAY 2021

Submission, letters and articles may be edited for publication.
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