

Jerusalem United June 1967



CELEBRATING 57 YEARS OF PUBLISHING

GEORGE FREY OAM
FOUNDING EDITOR 1964
1964 – 2021

JUNE 2021
SIVAN – TAMUZ 5781

FEATURE

It's been almost seven years since the 2014 summer war in Gaza, but the discussion of the current fighting going on between Israel and Hamas seems as if it's being read from the same script.

When Hamas fires missiles at Israeli homes, forget nuance



BY JONATHAN S. TOBIN

JNS.ORG

Jonathan S. Tobin is editor in chief of JNS—Jewish News Syndicate.
Follow him on Twitter at: @jonathans_tobin.

Just like then, many voices are raised in defence of Israel.

Others say they are supporting the Palestinians. But the most influential voices in the media and popular culture tell us to discard the two sides' narratives or versions of history. They demand that we adopt a nuanced discussion of the conflict.

Human suffering is deplorable, no matter the identity of the victims. It's also true that the century-long conflict between Jews and Arabs is complex and all too often misunderstood. And, as in all wars, there are innocent victims on both sides.

Even as we acknowledge those points to be true, there is a limit to what a global perspective in which the faults of both sides are noted can teach us about what's really going on. The instinctual reaction of those who call down a plague upon both houses is to see all wars as mere madness in which the combatants are to be equally condemned.

But at the core of the effort to promote nuance about the conflict between Israel and Hamas is something that is fundamentally dishonest.

There are those, like Jodi Rudoren, the editor of *The Forward*, who previously presided over *The New York Times'* biased coverage of the fighting between Israel and Hamas in 2012 and 2014, who tell us to forget about the history of the conflict because it is an endless argument that only prevents both peoples from moving forward and making peace.

To a certain extent, that approach was echoed by Trevor Noah, the host of a far more important forum, "The Daily Show," a politicized comedy show from which, sadly, many young viewers get most of their information about the news of the day. Noah, a South African-born comedian who poses on American television

as a dispenser of insight, is equally dismissive of the past since, in his bowdlerized version of history, it's just an endless argument in which no one is in the right.

The point of this kind of commentary is not so much to advocate for greater understanding but to depict the Palestinians as the more sympathetic underdogs who are being abused by the Israelis, routinely painted as the bullies of the situation. This is backed up, as was the case in 2014 by casualty statistics. As of this writing, seven Israelis have been killed by indiscriminate rocket and missile strikes launched by Hamas and other terror groups in the Gaza Strip at the Jewish state's cities, towns and villages. By contrast, reportedly approximately 100 Palestinians have died in Gaza as the result of strikes by the Israel Defense Forces against Hamas positions.

Many, but not all, of the Palestinians killed are Hamas operatives responsible for the attacks on Israel. Others were killed by Hamas projectiles that fell short and landed on their own people. But what is important to know is that Arab civilians were not and are not targeted by the IDF. Some died, as has happened in the past, because despite heroic efforts by the Israelis to warn non-combatants to flee Hamas positions and to hit only legitimate military targets, the terrorists use their fellow Palestinians as human shields.

Like many claiming to promote a nuanced approach, Noah expects Israel to use more restraint. This familiar argument claims that the Jewish state's response is disproportionate because more Palestinians have been lost in the fighting than Israelis.

Talk of a proportionate response is disingenuous. Would Israel's critics really be happy if it responded to Hamas attacks in a similar manner by simply lobbing shells in the direction of Palestinian population centres? Of course not.

More to the point, if a greater number of Palestinians die, it is because their Islamist rulers in Gaza think that is an optimal outcome, which helps besmirch Israel's reputation. If they cared about saving lives, they would build bomb shelters for their citizens. Gaza, which has what may be one of the world's most elaborate and extensive tunnel systems, has shelters, but they are not used for people.

They're for the bombs they shoot at Israel and those who fire them.

Would those who make such arguments be happier if more Israelis were dying? Perhaps. But the unwillingness of much of the international community, including those who purport to represent "human rights" organizations, to hold Hamas accountable is what's wrong with the discourse on the conflict.

Nor is there any real moral equivalence about the arguments that were supposedly the pretext for Hamas's decision to fire what is now more than 2,000 projectiles into Israel this week.

Despite the distorted coverage about the court case regarding property rights in the Sheikh Jarrah section of Jerusalem, Jews weren't stealing Palestinian land. Claims about Israeli outrages on the Temple Mount are equally false since the mosques there were being used as storage places for projectiles and fireworks to use against police seeking to restore order amid riots and to disrupt Jewish worship at the Western Wall.

Nor is there any room for "even-handed" arguments about decades of Palestinian rejection of peace proposals or what followed as Hamas sought to one-up Palestinian Authority leader Mahmoud Abbas and his Fatah Party, which fomented riots in the city by coming to the "defence" of Jerusalem by unleashing their missiles on Israeli civilians.

Part of the problem is that too many people simply throw up their hands in the face of the complexity of the conflict and the suffering it causes. They see making judgments about the two sides as somehow granting legitimacy to war, rather than a moral response to a battle between an imperfect yet functioning democracy and a terrorist state.

Unfortunately, many people view Israel through the lens of anti-Semitic attitudes about the Jews and the right of their state to exist. For those in the fast-growing left-wing of the Democratic Party, Israel is an oppressor colonial state imposing "apartheid" on innocent Palestinians. That's the narrative that was heard about the conflict on Thursday evening when 11 leftist members of Congress spent an hour on the floor trashing Israel and depicting

the Palestinians as innocent victims of an abusive power.

To their credit, nine other Democrats rose prior to that to defend Israel and denounce Hamas.

The problem here is not just the fact that the Democrats' leftist "Squad" has grown in numbers. Those trashing Israel have gained influence because their ideas are now fashionable. The intersectional ideology that they preach in which the Jewish state is falsely labelled as an expression of "white privilege" and "racism" has been legitimized by the acceptance of the Black Lives Matter movement and the ideas of critical race theory that underpin both.

This places those who claim to support Israel while also backing those ideas in an impossible position since it is precisely intersectionality that allows those who rationalize the role of Hamas—a group pledged to the destruction of the only Jewish state on the planet—to pretend that they are speaking for justice rather than for murder.

Those who respond to the current conflict by disparaging both sides and seeking an even-handed position are doing more harm than good.

When Islamist terrorists rain down missiles on Israel, it's not enough to talk about complexity or to pray for peace. The only moral thing to do in the face of the calumnies thrown at Israel is to denounce the lies about apartheid and terrorism, not to talk about restraint from both sides.

If you care about justice, and the lives of Jews and Arabs, as well as the theoretical hopes for an end to the conflict, you have to support efforts to defeat Hamas, not appease or reward it as may be the case if international pressure forces a cease-fire before its capacity to do more harm is sufficiently reduced.

Until Hamas is effectively disarmed, all talk of nuance is simply helping those who are deliberately shedding the blood of both Jews and Arabs to advance an agenda rooted in hate. Those who cannot grasp this or who cling to ideological talking points about privilege to justify their stands aren't expressing compassion or even neutrality. They are aiding and abetting murder.

POINT OF VIEW

For Palestinians, the past remains the future



BY BEN COHEN

JNS.ORG

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

Judging by the present pattern, the next conflagration over Gaza

and by extension, the still-unresolved Palestinian question will occur in 2028 or so, just in time for the 80th anniversary of Israel's creation. And judging by the present mood, the seven years until then will yield as little political progress as have the past 13, a period in which we've witnessed two full-scale wars between Israel and Hamas, with a third now in the offing.

In the surge of commentary that has accompanied the escalation of hostilities during the last few days, more than a few writers have pointed out that the Hamas leadership is fighting a fruitless war that it's destined to lose. And when Hamas does lose, it will portray its defeat to the captive Gazans as a victory, just as it did in 2009 and 2014. (This is not entirely wrong; when you are a terrorist group with no democratic mandate to govern the territory under your control, surviving a war with your overlord status intact counts as a victory.)

Again, the pattern of recent history suggests that once the hostilities end this time around, the legal and political warfare directed against

Israel will intensify. The contention that Israel is the most horrible of anachronisms—an apartheid state that discriminates between its citizens based on their racial origin—will be advanced with renewed vigour, through the campaigns of pro-Palestinian NGOs to convict Israeli political and military leaders for war crimes, alongside the advocacy of the various groups urging boycotts of the Jewish state.

The allied trend of holding Jewish communities outside of Israel to account for these fictitious Israeli crimes will certainly continue and probably get worse. In 2009 and 2014, Jewish communities learned through bitter experience that renewed conflict involving Israel's armed forces will unleash physical assaults on Jews and attacks on Jewish property thousands of miles away from the region.

Now—notwithstanding the fact that the Jewish population in Europe is at its lowest level since the year 1170 (according to one recent study)—we have every reason to expect these outrages to become more frequent, more brazen and more violent.

As always, there will be those European politicians who express their shame that on the continent of the Holocaust, the windows of synagogues are once more being smashed, just as there will be those who insist that the miseries inflicted upon European Jews are one more item on the list of Israeli offences. Were it not for Israeli aerial operations in Gaza or the evictions of Palestinians in Sheikh Jarrah, these politicians of the left impress upon us, arsonists wouldn't be setting fire to synagogues, elderly Jews living alone wouldn't be sitting frightened in their homes, and wearing a kippah on public transport wouldn't be an invitation for a lethal beating. They do not ask themselves (and they never will) whether Israel's military engagements can truly explain why Jews are insulted as the offspring of "apes and pigs" at Muslim-organized demonstrations in European cities, or why video recordings of humiliating attacks on haredi Jews as mark of "solidarity" with the Palestinians have become an Internet meme from Antwerp in Belgium to Brooklyn in New York, to Jerusalem in Israel.

As Israel-related anti-Semitism intensifies, there will be a parallel trend of anti-Semitism denial—mostly driven by academics, with the occasional musician or novelist making a guest appearance. The mantra that anti-Zionism is just an expression of anti-racism, rather than a form of hatred of the Jews themselves, will be chanted more earnestly. National governments, city councils, educational bodies, law-enforcement agencies and other institutions will be lobbied by self-styled experts—many of them left-wing Jews teaching social sciences at various universities—to disregard any complaints of anti-Semitism that are connected to the vilification of Zionism or Israel.

Is there an alternative to this chain of events?

The dynamic outlined above unfolds because hot wars between Hamas and Israel typically end with the former chastened yet undefeated, and the latter having dealt powerful blows to the enemy's infrastructure, yet knowing that its defence forces will likely have to perform the same dangerous operation all over again a few years from now. As for the overthrow of the Hamas regime by the Israel Defense Forces that would mean resuming the direct occupation of Gaza, which would quickly become a Lebanese or Iraqi-style death trap for Israel's young soldiers. With that option in the wings, leaving a weakened Hamas in power, and therefore responsible for the welfare and governance of the Gazan population, seems far preferable for Israel.

Still, once this path is chosen, the trends of previous years will be repeated with each key element in the pattern—rising anti-Semitic violence abroad, legal offensives targeting Israeli citizens—becoming more pronounced than the last time. The bitter truth, for the present at least, is that escaping this pattern requires a complete transformation of how a good portion of the world, especially its Muslim population of almost 2 billion, perceives the Palestinian issue.

That transformation would mean concentrating on the Palestinian future and not the Palestinian past. It would mean jettisoning the so-called “right of return” in favour of a generously funded international program to compensate Palestinian refugees and integrate their descendants as citizens of the countries in which they were born. It would mean abandoning the tactics and language of boycotts and embracing joint entrepreneurship. It would mean recognizing and disavowing wholesale the deep-seated folk hatreds that lead some people to set synagogues on fire, even when they grew up with Jews as their neighbours. It would mean telling the Palestinian people, in plain terms, that their own founding myths are the biggest obstacle to their children's advancement.

But just as it is not the job of Jews to cleanse the world of anti-Semitism, it is not Israel's job to reform Palestinian society and politics. That is a task for Palestinians themselves. All we can do is hope that the cynics among us are proved wrong about the zero expectations we presently entertain when it comes to that process. That would really go against the historical grain.

FROM THE PAST

Who was the first free Jewish migrant to Australia?



MARCH 2021

J-WIRE

Australian history is divided on who was the first free Jewish settler.

Possibly it was Rosanna Abrahams, the daughter of convict Esther Abrahams who arrived in 1788, or maybe Esther Isaacs who arrived in 1816. Perhaps it was Isaac Leo Lyon, who arrived, albeit incognito in 1809. He was certainly one of the first free Jewish migrants, although he concealed his identity at the time.

Lyon's story is connected to the early history of education in New South Wales. In the early years of the colony, there were hundreds of orphaned and destitute European children in Sydney, but few facilities to care for them. By 1806, nine public and a few private schools had been established; teaching staff being convicts or ex-convicts. Colonial authorities begged England to send qualified teachers and clergy.

The first trained teachers in either England or Australia were appointed in 1808 by the British government at a paltry salary of £60 per annum. One such was Isaac Leo Lyon.

Isaac was the son of Reverend Solomon Lyon, who ran the first Jewish boarding school in England and taught Hebrew to Cambridge students, as well as tutoring a number of English nobles and the upper classes. The family was well educated and Isaac's sister, Emma, was the first Anglo-Jewish woman to publish a book of romantic poetry.

Unfortunately, Isaac did not stay in the Jewish fold and married a non-Jewish woman in 1808 and they set sail on the female convict transport ship Aeolus. Sadly Isaac's wife died on the journey.

Isaac arrived to a colony in administrative chaos. The orphaned boys' school where he was to teach had not even been built. He was sent to Parramatta instead and, within ten months he was dismissed by government order due to 'negligence and incapability, and later protested his innocence.

Isaac worked in Sydney for a short time and then returned to England via Norfolk Island.

On the journey, he acted as clerk to Captain John Reed; who provided a testimonial of his character when the former schoolteacher, back in London, petitioned the Colonial Secretary for compensation for his troubles. While his petition was likely unsuccessful, his path thereafter was indeed quite the opposite of the profligate failed colonist.

He returned to his Jewish roots, marrying Hannah Levi in 1822 and published several books on Jewish prayer and Hebrew language. He earned a living as a Hebrew teacher and became involved in communal Jewish life, founding a charity for impoverished Jewish mothers and establishing a lecture series aimed at 'moral and intellectual improvement' for working-class Jews.

Whether or not he was the first 'true' free Jew to arrive in Australia will probably never be known to any degree of certainty, nor did he contribute much to Jewish life in the colony. His story is yet another unique thread in the rich tapestry of Australia's Jewish history.

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

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.



JNF BLUE BOX PESACH CAMPAIGN

Building Israel Since 1901

From the first 'Eretz Israel Box' in Galicia to thousands of homes around the world today, the humble Blue Box has assisted Zionist pioneers in their efforts to build the infrastructure of a modern, thriving state.

Now, 120 years later, the Blue Box remains a powerful symbol of Jewish unity and a reminder of the part every Jew can play in strengthening Eretz Israel.

DONATE NOW

www.jnf.org.au/blue-box or
1300 563 563



This Blue Box campaign continues the dedication of JNF Australia to the ongoing sustainability and security of Israel's South with its latest project

JNF Australia Yerucham Heritage Park.

Situated in the Negev Yerucham Heritage Park is perched on 2-acre plot with a breathtaking, panoramic view, a jewel at the entrance to the town of Yerucham.

This barren plot of desert will become a green campus. The Yerucham Heritage Park will have tree-lined, lighted paths; shaded sitting corners with benches and tables;

An amphitheater with seating for 150 people facing the beautiful view. Outdoor sculptures and installations; 3 open-sided pergolas for group activities;

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.

CHAIFLICKS
PRESS RELEASE

A STREAMING SERVICE DEVOTED TO JEWISH AND ISRAELI ENTERTAINMENT AND CULTURE NOW AVAILABLE IN AUSTRALIA



ChaiFlicks, the first streaming service devoted to Jewish and Israeli entertainment and culture, has launched throughout Australia and New Zealand.

The service will be at a monthly subscription price of **\$8.47 (inc tax)**, with a free 1 week trial available.

ChaiFlicks can be streamed on **Apple TV, Apple iOs, Chromecast**, as well as on the **Android mobile app and Android TV app**.

Supporting Jewish and Israeli culture and learning, ChaiFlicks is a streaming platform dedicated solely to Jewish and Israeli movies, tv series, documentaries, short films, theatre, and all varieties of entertainment media.

Subscribers can see films like award-winning Hungarian drama 1945, Cannes-premiering Gett: the Trial of Viviane Amsalem, and beloved Israeli black comedy The Farewell Party, amongst many others. There's plenty

for documentary aficionados too: Heinrich Himmler doc The Decent One, the Amos Oz-narrated award-winner Censored Voices and mouth-watering film In Search of Israeli Cuisine are just some of the non-fiction fare on offer.

In Australia and New Zealand, ChaiFlicks is presented by the Jewish International Film Festival (JIFF). Beloved by the Australian Jewish community, JIFF is one of the largest and most successful Jewish film festivals globally, presenting the best of Jewish-themed and Israeli films and series in its annual festival. JIFF will bring its decades-long expertise in programming to the ChaiFlicks platform.

Alongside the ChaiFlicks platform, JIFF will continue to deliver its annual and beloved in-cinema festival showcasing Australian premiere features and series from across the globe. The 2021 edition of the festival will screen in cinemas across Australia in October and November.

The Jewish International Film Festival is a global partner on ChaiFlicks.

“The launch of a dedicated quality Jewish streaming service in Australia and internationally is exciting and will provide Jewish Film Festival content all year round.”

— Jewish International Film Festival directors Eddie and Lindy Tamir

ChaiFlicks will provide its subscribers with a single destination to engage, learn, laugh, cry, be inspired and be exposed to the world's renowned actors, directors and filmmakers in a wide range of genres and languages for a multi-generational culturally-aware audience through a Jewish lens.

Look at these sites for further information
www.chaiflicks.com
www.jiff.com.au

For further enquiries contact

JIFF MANAGER

Erin Rosenberg

Erin@movingstory.com.au



Lest We Forget



ON ANZAC DAY Sunday 25 April 2021 members of the Jewish Community and friends gathered at the Shrine of Remembrance ANZAC SQUARE in Brisbane to lay a wreath and recite Kaddish in remembrance of fallen soldiers from all wars.

Loris Roubin President of QAJEX (Queensland Association of Jewish Ex Servicemen and Women) recited the Ode as is customary on ANZAC Day.



FROM THE PAST

The Lost ANZAC Torah and a Remarkable Rabbi



Rabbi David Freedman

J-WIRE

This is the story of an important historical Sefer Torah,

which was gifted to an Australian Jewish chaplain by the head of the Egyptian Jewish Community, Cattai Pasha in Cairo, during World War I.

It was used by Jewish ANZAC troops fighting in the Middle East and Europe, was lost and found over the course of a tumultuous century.

The Torah's story begins with Major Reverend (Rabbi) David Freedman, official ANZAC chaplain. Reverend Freedman was an Orthodox Jew from Perth who served Jewish troops in the various war zones. It was his policy to write home to the family of every Jewish soldier whom he met.

The story goes that In February 1916 the British War Office appointed Reverend Freedman chaplain to all Jewish men in the Mediterranean Expeditionary Force in France.

He served without a break for two years, for which he was mentioned in dispatches.

By July 1916, Rabbi Freedman and his Torah had joined the Australian Third Division with 20,000 troops training near Salisbury, England, who would be deployed to the Western Front. There, Freedman was photographed holding the small, beautifully encased Torah in the Sephardi style.

And there the historical record ends and Rabbi Freedman returned to Perth in 1917, his war appointment terminated.

In further delving, The Jewish Herald referred to Cattai Pasha in its 4 June 1915 edition, which published a letter to the British Chaplain Reverend Adler, from Maurice de Cattai Pasha of Cairo, which stated:-

"I am happy to learn that you have had the prayer books distributed to Australian soldiers in Egypt to enable them to take part in religious services every Saturday.

"In the Jewish Herald of 7 April 1916, Reverend Freedman wrote: "In Cairo, where I spent the last days of Pesach, Cattai Pasha presented

me with a small Torah for use at my services in the different camps. "The last service I held was in the desert at a spot not far from where the Children of Israel crossed the Red Sea. Probably our ancestors had trod the ground we were standing on.

The Torah, after weathering years in the desert, travelling between training camps and battlefields, and crossing multiple oceans, found its resting place in a museum back room. It finally found its way back 'home' in 2003, escorted by a celebratory parade to the ark of the Perth Hebrew Congregation. There it remains, a symbol of the Jewish contribution to Australia and the historical ties that bind the community to the country.

In 2002, one of the few remaining original copies of the Book of Honour contains a number of photographs under the heading 'Australian Jewish Services in the Field'. It was one of these photographs, of ANZAC chaplain David Freedman holding up a beautifully encased small Torah of the Sephardi style at a prayer service of Australian Jewish soldiers, that caught the eye of Joe Lederman who delved further.

Reverend Freedman was a truly remarkable man from a remarkable Jewish community. In Australian Jewish history, there would be few other Orthodox rabbis who have attracted as much acclaim and respect from the wider general community. He was, from his arrival in 1897 until his death in 1939, one of the key personalities in Perth, and a pioneering founder and leader of many institutions of that city in its early days.

He was, of course, the Rabbi of the Perth Hebrew congregation though he acquired his rabbinical semicha ordination only while in Egypt during the war. This was conferred on him in Egypt by the exiled Rabbi Goldenbloom of the Yeshiva of Jaffa and the Hassidic Chief Rabbi, Rabbi Keizer, both of whom Freedman met in Egypt in 1916.

The high rate of recruitment and mortality of the Jewish men who enlisted into the AIF at the commencement of the Great War were factors which led the Perth general community to support the commemoration of a special Jewish War Memorial in Kings Park. Its foundation stone was laid by General Sir John Monash in December 1919. The Perth Jewish War Memorial is unique as it has become part of the tradition of governors and premiers to always lay two wreaths on days of public commemoration, one being for the Jewish War Memorial.

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.

QUEENSLAND GOVERNMENT TO REVIEW HATE CRIME LAWS

The Queensland Jewish Board of Deputies (QJBD) has been part of a coalition of multicultural groups advocating for the Queensland Government to review the state’s vilification and hate crime laws.

The review was **announced** by the government in April 2021.

The review is a result of the work done by the Cohesive Communities Coalition, which included Tal Szumer Menashe representing the Jewish community of Queensland. Kayla Szumer from Courage to Care also participated along with Nikki Marczak (as part of her role with the University of Queensland’s Asia Pacific Centre for The Responsibility to Protect).

The Coalition launched the **#BetterLaws4SafeQld** campaign last year to advocate for stronger protections from hate crime and vilification for the state’s diverse communities. A detailed report of hate crimes was prepared to outline the need for reform. In it, there are many mentions of the impact on the Jewish community.

QJBD Vice President Jason Steinberg said the review had the potential to provide better protection for the Jewish community and other multicultural groups.

“We are seeing a rise in antisemitic incidents across South East Queensland, which is a grave concern to our community,”

“Sadly, Jewish people know all too well what antisemitism and hatred means. And, in Queensland, we still have Holocaust survivors who can bear witness to the evil consequences that follow when people are dehumanised and attacked simply because of their race or religion.

“Antisemitism is like an early warning siren for racism and Queensland’s current laws provide little to deter people who peddle hate. The existing laws also make it difficult to report incidents, with victims feeling they have nowhere to turn for protection or to seek justice.

“The Queensland Government’s review is a great step forward to having clearer laws and penalties for hate crimes, more options for victim protection, as well as measures to improve the way hate crimes are policed.

“Ultimately, stronger laws will help prevent the harm caused by vilification and hate crime, which can be deeply felt and long-lasting.”

The review also provides an opportunity to participate in the consultation process, community forums and raise media awareness. If any community members wish to share personal incidents of hate crime or vilification they’ve endured, please contact the QJBD.

We will ensure your anonymity is maintained if desired.



**Read the
Report**

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.



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

PLEASE CONTACT 

EXHIBITION A SOBER REMINDER OF NAZI BRUTALITY

The lesser-known victims of Nazi cruelty were highlighted in a moving exhibition, which was on display in Brisbane during May.

Titled “Registered, persecuted, annihilated: The Sick and the Disabled under National Socialism,” the Queensland-first exhibition showcased the brutality of Nazi Germany’s Aktion T4, the so-called Nazi ‘euthanasia’ program.

The Queensland Museum hosted the launch of this travelling Holocaust exhibition from Germany.

Dr Darren O’Brien, president of The Australian Institute for Holocaust and Genocide Studies, said he was thrilled to finally launch the exhibition after more than one year of planning throughout a global pandemic.

“I am hopeful the exhibition will act to inform many Queenslanders, including those beyond the Jewish community, to contemplate this bleak history and take away the message that many of the best medical minds of the time became enmeshed in the pursuit of an abhorrent vision of a racial utopia,” Dr O’Brien said.

Guest speaker Professor Margaret Sheil AO, chair of advisory board of Queensland Museum and QUT Vice-Chancellor, said this exhibition was a timely reminder to not turn our backs on the many people overseas who are facing big challenges during the COVID pandemic.

“It’s Queensland’s opportunity to understand what happens when a society turns their back on the vulnerable, the sick and the

disadvantage. And there are thousands of stories here in this exhibition alone,” Ms Sheil said.

Other guest speakers included Dr Mary Crawford AM Executive Director and Chair TJ Ryan Foundation, and Bart Mellish, Assistant Minister to the Premier for Veterans’ Affairs, Trade and COVID Economic Recovery.

Queensland Jewish Board of Deputies Vice-President Jason Steinberg said it was timely to present the exhibition as part of Australian Holocaust Memorial Week.

“Quality exhibitions like this demonstrate why we need to educate all Queenslanders on the atrocities that occurred during the Holocaust. This is why we are focussed on establishing a permanent Holocaust Museum and Education Centre,” Mr Steinberg said.

The exhibition, which came from DGPPN (the largest scientific medical association focussing on mental health in Germany), was brought to Brisbane thanks to the hard work and organisation of the Australian Institute for Holocaust and Genocide Studies and support of the Gandel Foundation, as well as Courage to Care who facilitated the funding.

The exhibition was also made possible thanks to The Queensland Jewish Board of Deputies, TJ Ryan Foundation, and Queensland Museum.

The exhibition was on display at the Queensland Museum from 1 May – 9 May 2021 and at Royal Brisbane and Women’s hospital from the 17-21 May 2021.

For more information,
email paul.myers@qjbd.org

MEDICAL ETHICS IN THE SHADE OF THE HOLOCAUST

Dr Rochy Miller gave the following address at the Royal Brisbane and Women’s Hospital as part of the “Registered, persecuted, annihilated: The Sick and the Disabled under National Socialism,” the Queensland-first exhibition which showcased the brutality of Nazi Germany’s Aktion T4, the so-called Nazi ‘euthanasia’ program.

Medical Ethics in the Shade of the Holocaust.

Thank you for the opportunity of addressing you

I am doing so from the viewpoint of three separate personas:

- as a member of the Jewish community,
- as a medical doctor,
- and as the daughter of a Holocaust survivor.

And this exhibition has raised in each of those personas, different responses, and different perspectives.

- My response as a member of the Jewish community, is abhorrence. Here is more evidence of the atrocious behaviour that Hitler and his associates carried out in their quest for a perfect Aryan race - irrespective of the impact against anyone outside of the chosen elite - whether it was elimination of Jews, or the mentally ill. But Jewish patients

during this time were doubly endangered - they were persecuted both as Jews and due to their illnesses and disabilities.

- From the perspective of a medical doctor, I am ashamed. I feel a profound shame that colleagues of our noble profession were participants in behaviour so contrary not only to medical ethics, but to the moral obligation of being human. And furthermore, that they were so willing for so long not only to participate, and facilitate, but to deny that this atrocity occurred. Not only did they ignore immoral behaviour that often enabled them, or their colleagues to perhaps even benefit from its implementation - but more damning - that it occurred primarily due to their complicity.
- And finally, as a daughter, whose Holocaust-survivor mother had spent her entire post-Holocaust life seeking answers as to how this apocalypse could happen, I feel anger. Anger that a whole nation, capitulating on the pretext of scientific theory, and under the bombardment of propaganda, could collectively move from caring about others to an obsessive caring of only self - albeit a national self - and by so doing, empower the actuality of the Holocaust.

This exhibition has added one more glimmer of insight into the obscene landscape of pre-Holocaust Germany - an extra little piece of clarity in the incomprehensible puzzle of the collective psyche of Nazi Germany.

It clarifies, for me, the paradigm shift of an entire civilized, sophisticated and educated society, bending to the will of a depraved political regime.

This was a society that no longer felt it had an obligation to individuals. All the policies in place to protect the health and well-being of individual citizens - were usurped into policies that would benefit the nation's health and productivity.

Instead of protecting the weakest members of society, the weak were earmarked for elimination so that the strong could become even stronger.

Under this guise, it became acceptable to alienate Jewish colleagues, to isolate those who did not fit the state's quest for perfection. Under this guise, it became acceptable - indeed expected - that medical personnel abused and killed vast numbers of their patients, people who came to them for medical help.

From a document produced by the German association for Psychiatry, entitled Remembrance and Responsibility, the following quote elucidates just how far reaching the impact of this political affiliation was.

“Without the initiative and support of psychiatrists and other doctors, the national socialist “euthanasia” program could not have been implemented.”

At every step, the medical community should have been seeing red flags.

With every new law, or decree, humanitarians should have been protesting.

But German society was under the collective spell of “economic policy”, becoming increasingly focused on eugenics and “racial hygiene”. And with this national emphasis, they moved seamlessly from healers to killers, from rescuers to perpetrators.

Incomprehensible. Inexcusable. But - like all the other incomprehensible and inexcusable atrocities of the Holocaust, it happened. This exhibition came about as an apology.

70 years after the events, the psychiatry association took responsibility for the actions of their predecessors and apologized for their actions.

However important it is to acknowledge the horrors of history, there is an even more important role - to prepare us against recurrences in the future. In a time where economic policy underpins everything, where government control of health is juggled with the almighty dollar, where health decisions are mooted against the perceived mutual benefit of the community - we need to know there are ironclad safeguards to protect the most vulnerable among us.

Medical ethics at the time of the Holocaust crumbled under the weight of political enthusiasm. Policy that may have started out sounding economically rational and socially plausible soon degenerated when the value of individual human lives got undermined and swept away in the idealistic fervor that turned a blind eye to real people - people of different races, people of different ages, people with different abilities, people with different physical and mental health.

By illuminating the conflicts between the rights and obligations of the individual and the rights and obligation of the state in the past, it accentuates the importance of infallible safeguards to protect all of us as individuals in the future - whatever that future brings.

This exhibition is one more tool - one more insight - that keeps us actively seeking to learn from the past. To ensure that this, like all the other incomprehensible and inexcusable Holocaust atrocities, never happen again.

VEGAN ISRAELI CUISINE COMES TO BRISBANE



**VEGAN THE ISRAELI WAY –
PLANT POWER**

**Come in and say Hello
or *Shalom* to Michael.
He will look after you!**

You won't be dissapointed

Some recent customer feedback

*"The pita bread was so soft
and fresh".*

*"The place is family owned and
100% vegan".*

*"Good service, fresh and authentic
Israeli food".*

Yababa - 151 Baroona Road, Rosalie

ANTISEMITISM IN AUSTRALIA

Suzanne Rutland. A more complex picture of antisemitism in Australia



Photo: Swastikas daubed on a mural at Bondi Beach in October, 2019 (SBS)

PLUS 61J MEDIA

Firstly, I would like to stress that the results of Crossroads21, which demonstrate the very low level of antisemitic sentiments amongst the broad Australian public, are of great value and should be welcomed.

SUZANNE RUTLAND argues that her research into scripture classes at Australian public schools reveals a different landscape of antisemitism than the findings of Crossroads21

This includes the strong support for banning the swastika, although other scholars and commentators point out the problems in relation to the Hindu use of this symbol, which was appropriated by the Nazis as part of their national, fascist agenda.

At the same time, I don't think these findings, based on a quantitative survey, tell the whole complex story about antisemitism. The qualitative research into government schools by my Israeli colleague, Professor Zehavit Gross and myself, tells a different story.

From 2009-19, we conducted two qualitative studies in relation to Special Religious Education/Instruction classes in government schools in Sydney and Melbourne, known anecdotally as "scripture".

In the first of these studies, we were not investigating antisemitism specifically but rather issues relating to Jewish education. We simply asked the students why they wanted to attend scripture classes, which are voluntary.

As can sometimes happen with such research, unexpected data emerged, which left us stunned. We thought stereotypical antisemitism was a phenomenon of the past, which the current study also tends to reinforce.

Yet, from primary to high school, the students informed us that they wanted to attend these classes because they were a "safe place". When we asked for explanations, the students described classical stereotypes being expressed in the playgrounds. They told us:

... they will say: 'That's a Jew nose.' They say something about payot [sidelocks]. Then they have a brit set [circumcision set]. Or they take scissors and go like this [demonstrating scissors cutting with his hands]: 'do you want another brit?' (2009)

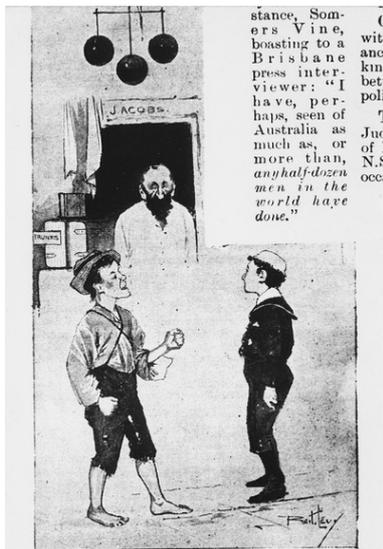
...say something racist against Jews, like we killed Jesus (2015)

...I know you're rich because you're Jewish (2015)

... Words like a Jew were routinely used as a way of saying you're stingy. Coins were thrown at Jewish kids, and they were made fun of, and were told to pick up coins (2015).

By far the most common story narrated by the students was the "coin story". It was told to us by children in both Sydney and Melbourne in all our interviews.

As one student commented, "it was just part of our everyday life".



stance. Som-
ers Vine,
boasting to a
Brisbane
press inter-
viewer: "I
have, per-
haps, seen of
Australia as
much as, or
more than,
any half-dozen
men in the
world have
done."

HARD CASH.

Scene—Outside an old clothes shop. Two boys (Jew and Gentile) fighting.

OLD JEW (from the doorway): "Ikey, my boy, w'y don't ye go for 'im—foller 'im round?"

LITTLE IKEY: "I can't, fader; I've got my foot on a penny he dropped!"

This antisemitic canard appears to have been passed down in the school playground for over 100 years as the accompanying cartoon from *The Bulletin*, published on December 25, 1897, shows.

One coordinator of the Jewish Student Network in Melbourne noted that in schools that were more multicultural, the antisemitism was “more under the surface”, but it still existed. As a result, she was greeted as a “celebrity” when visiting the schools (2009). Similarly, in 2015 one of our interviewees said:

“I think it’s a lot more prevalent and noticeable when there are less Jews in the public school basically based [on the fact that] that I experienced it very tangibly when I was the only Jewish kid there... And when I was in a school with much more Jews it was a lot more subtle...”

We also found that in high schools anti-Israel attitudes became more common with students being attacked for Israeli policies. One student explained this phenomenon:

“But then also I think as the years went on, it kind of shifted as well. It was less and less about the money... the form of antisemitism changed because it became about Israel and Palestine and Gaza... how we were oppressing Gaza, we all hated Muslims” (2015).

In Crossroads21, the 18-24-year-olds expressed a higher level of sympathy for the Palestinians: 25% compared with 13% of the 45-54 and 17-19% for those aged 55 and older. In comparison, the lowest proportion of this age group indicated agreement with prejudicial statements.

The more recent well-publicised attacks on Jewish children in Melbourne government schools in 2019 and 2020, as well as our study of SRE/RI now published by Springer in our book on Special Religious Education in Australia, have reinforced these earlier findings of religious bullying. We also found that in addition to Jewish students, Muslims, Hindus and even religious Christians do suffer from such bullying.

The claim is consistently made by teachers that bullying attacks were part of normal children’s behaviour, but this is an inadequate response

At the same time, my research in terms of Muslim school children’s attitudes to Jews in government schools found a high level of antisemitic beliefs as well as a veneration of Hitler. Some of the comments were:

... ‘Sir, why do all the teachers hate Hitler. After all, he only killed Jews’.

... In a boy’s school in Western Sydney a teacher told us that their favourite video was: ‘Daniel Pearl’s beheading: I am a Jew, my parents are Jews...’

Evidence also shows that some Jewish parents of the small percentage of Jewish children in government schools with Muslim majorities in Sydney have had to withdraw their children because of antisemitism. Hence, there can be pockets of antisemitism in specific geographical locations.

We found major problems with the issue of antisemitic bullying in the playground. Firstly, students are reluctant to report the incidents for fear of further repercussions. Secondly, there is denial by teachers and principals – which is what happened initially in the Melbourne cases.

It is important to recognise that bullying is first and foremost a violation of human rights.

While there is a general understanding that countering bullying should be an integral part of the school curriculum and teacher education agendas, there is less awareness, and in many cases actual denial or minimization, about the bullying of Jewish children.

The claim is consistently made by principals and teachers that such attacks were just part of normal children’s behaviour in the playground, but this is an inadequate response.

More professional development is required to understand this phenomenon. The Victorian government has also moved to make Holocaust education compulsory. The low level of knowledge of the Holocaust amongst the 18–24-year-olds revealed in the Crossroads21 study demonstrated that this is needed.



Suzanne Rutland, OAM, is Professor Emeritus in the Department of Hebrew, Biblical & Jewish Studies at the University of Sydney.

She is a renowned historian of Australian Jewry and a member of the Australian expert delegation to the International Holocaust Remembrance Alliance. Her latest books are *Lone Voice: The Wars of Isi Leibler* (Hybrid 2021) and *Special Religious Education and its Value in Australian to Contemporary Society* (Springer 2021), co-authored with Professor Zehavit Gross. In the latter book they include a chapter examining religious bullying in the playground.



**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

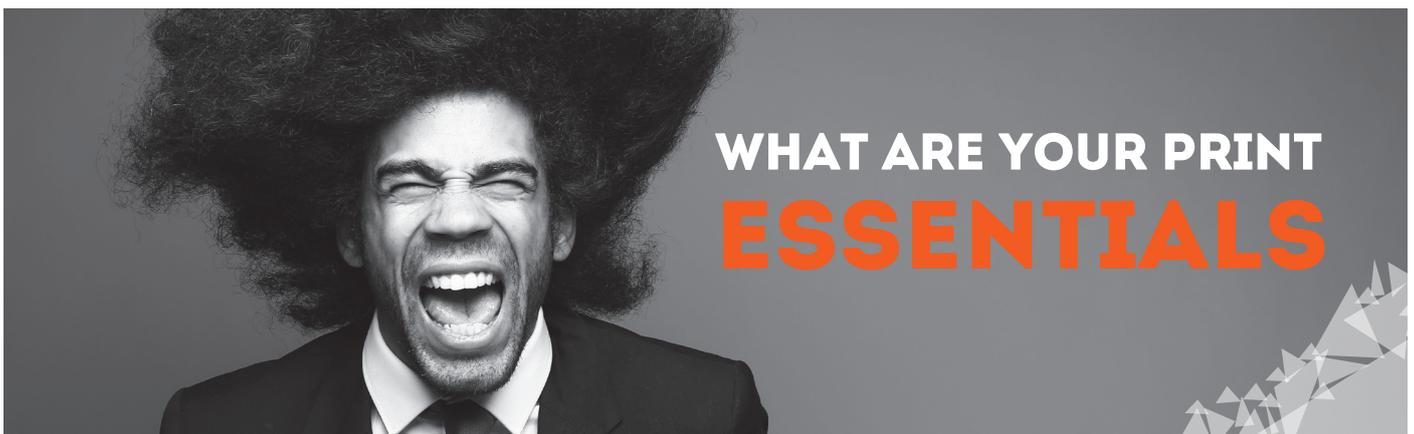
HELPLINE: 1300 133 660



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



ASK THE RABBI

Modernising Judaism



Rabbi Raymond Apple

Rabbi Raymond Apple was for many years **Australia's highest profile rabbi and the leading spokesman on Judaism**. 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

Why don't we modernise Judaism?

Large sections of the Jewish public constantly insist that orthodoxy must bend with the wind, accommodate itself to today and be accepting of everything: nothing must be treif any longer, and all must be made kosher.

In short, religion must move with the times; the times must be the criterion.

It is not a new argument, and the decisive answer came from Samson Raphael Hirsch in 19th century Germany. Instead of making Judaism conform with the times, he said, why not make the times conform with Judaism?

When the tail wags the dog and religion is told, "Don't give us a lead unless it takes us where we want to go", then truth is replaced by falsehood, respect by repression, justice by victimisation, and individual dignity by fads and addictions.

When the times become the standard and eternal verities can no longer be proclaimed, religion might as well close down.

"But that's not what we are talking about," say some people.

So what are you talking about?

"Well," we hear, "Why is it so hard to keep kosher?"

Any commitment costs effort, and through kashrut you commit yourself to self-control and inner discipline – old principles, but probably as important as truth, respect, justice and dignity.

Or how about, "Why can't we do this or that on Shabbat?"

If you want everything to be easy and comfortable, that's nice and pleasant – but you don't have much backbone, and backbone (another word for moral courage) is another old principle that is as important as truth, respect, justice and dignity.

Another possible question:

"Why don't they modernise the prayer-book, shorten the service, have less Hebrew to say?"

Fine, let's argue that out – but don't forget that to unite with past, present and the future also ranks with truth and the other principles.

Why do the times commend themselves to us?

Because we think modernity is attractive. Apart from the fact that it is also notoriously fickle, it scares us with its selfishness, callousness, lack of respect for life, dignity, conscience or property, twisting of truth, and selective concepts of freedom and peace.

Rabbi Hirsch was right: the timeless is better than the times.

Throw tried and tested principles on the scrap heap and (in the words of the Psalmist) buy yourself another god, and all you have done is to become an idolater, who creates something out of wood or stone, says, "You are my god!", fools him- or herself and jeopardises the future of civilisation.

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.**

בריזבן חברה קדישא

BRISBANE CHEVRA KADISHA Inc

Established 1922 <https://bck.net.au> ABN: 82 519 437 431
For 24 Hour Emergency Support Phone 0406 169 511

Annual Membership 2021/2022

(March 2021 to February 2022)

PLEASE JOIN OR RENEW TO MAINTAIN THE CHEVRA'S VITAL COMMUNITY SERVICES

<p>PLEASE PRINT YOUR DETAILS:</p> <p>Name: _____</p> <p>Family members included: _____</p> <p>_____</p> <p>_____</p> <p>New members / members with changes: please complete or update: Address : _____</p>	<p>HEBREW NAME for each person (please note if a Cohen): (Please complete if these details have not previously been provided)</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>New members / members with changes: please complete or update: Email: _____</p> <p>Phone: _____ Mobile: _____</p>
<p>New members, please advise Synagogue with which you have a current or past connection:</p>	
<p>Membership \$ _____ Donation \$ _____ Total \$ _____</p> <p>Family (includes non working children living at home) \$50 Family concession (Full Centrelink or DVA pension) \$30 Single \$30 Single concession (Full Centrelink or DVA pension) \$20</p>	
<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

Established 1922 bck.net.au ABN 82 519 437 431

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.

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



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
RSVP by 9 June
to Evelyn Charles
Mobile: 0402 810 191
Email: evelyncharles7@gmail.com



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:

Len Mahemoff

P 02 9386 9559 E lenm@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 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

1300 544 357

ARI HEBER COMMUNITY LIAISON
PHONE: 0423 194 737
PO BOX 1202 STAFFORD CITY QLD 4053
ARI@QJCS.ORG.AU - WWW.QJCS.ORG.AU



MISHKAN ISRAEL SYNAGOGUE

2 Moxon Road Burbank, QLD 4156

Regular Services

Friday Evening:
(Summer time)

Saturday Morning:

Saturday Afternoon:

Saturday evening:

Sunday Morning:

Monday evening:

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	mdaqlld@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

JULY DEADLINE

MONDAY 21 JUNE 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

