



# Jews and The Archibald

Winner: Archibald Prize 2018  
Yvette Coppersmith  
Self-portrait, after George Lambert  
oil and acrylic on canvas  
132 x 112 cm

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ARCHIBALD PRIZE

# The portrait of a Rabbi that won the Archibald Prize



BY STEVE MEACHAM

PLUS 61J MEDIA

# As Australia's most famous art prize celebrates its centenary, Steve Meacham explores the history of Jewish sitters and artists who have made the headlines

**AUSTRALIA'S OLDEST AND MOST prestigious portraiture prize – the Archibald – has never been a stranger to controversy. So it was 60 years ago when the portrait of Rabbi Dr Israel Porush by WE Pidgeon – better known then as the cartoonist/illustrator “Wep” – won the 750 pound prize, compared to the \$100,000 for Peter Wegner’s winning depiction of fellow artist and centenarian Guy Warren this year.**

In 1961, the Sydney Morning Herald published a story by “our art critic” dismissing Wep’s work as “tame, conventional, a mediocrity, merely dull ... it has no attitude, no style ... a completely pedestrian level of achievement”.

Interestingly, the anonymous critic felt the portrait by Jewish artist Judy Cassab of ballet dancer Sir Robert Helpmann was far superior, though he was unable to resist a snarky jibe.

“A marked improvement on her previous attempts”, the critic wrote, knowing that the year before, 1960, the Holocaust survivor had become only the second woman after Nora Heysen to be awarded the prize.

As for the winning work on Porush, the critic failed to acknowledge the social significance of the portrait.

Yes, it’s yet another depiction of a white middle-aged man, dressed in the ceremonial robes of his office like the vast majority of the portraits that have won the Archibald in its 100-year history.

Yet Wep’s portrait was significant because it celebrated the life of the man then known as “Australia’s uncrowned Chief Rabbi”.

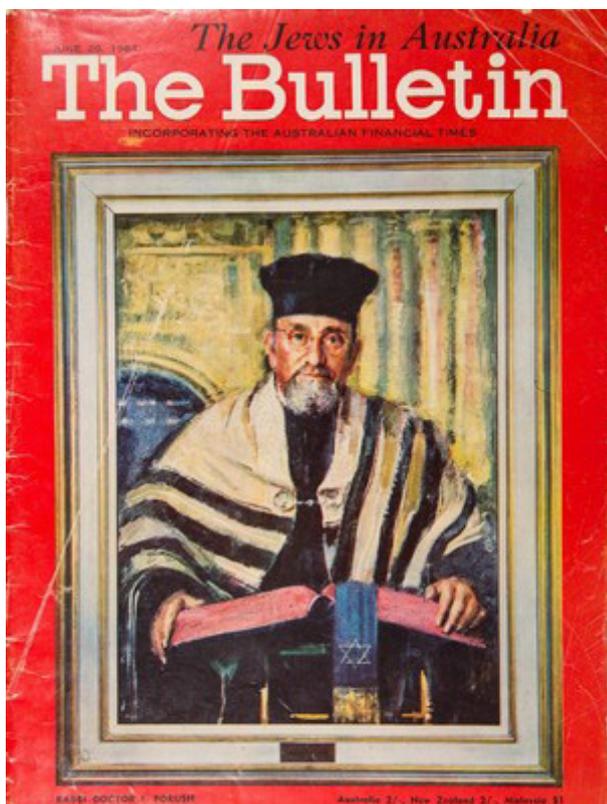
Born in Jerusalem in 1907, in then-Palestine, the 15-year-old Israel was sent by his parents in 1922 to school in Germany, where he excelled in mathematics. He was awarded a PhD in algebra at the University of Marburg in 1933 while simultaneously studying rabbinics in Berlin.



That coincided with Hitler becoming Chancellor. Repulsed by the Nazi’s flagrant antisemitism, he fled Germany for London before accepting an offer to become chief rabbi at the Great Synagogue in Sydney, a position he held for three decades, from 1940-73.

Rabbi Porush’s entry in the Australian Dictionary of Biography describes him as “the ultimate diplomat...his years of service covered a watershed period in Australian Jewish history, due to the impact of the pre- and post-World War II European Jewish refugees and survivors”.

He retired in 1973 and moved – with his wife Bertha and their daughter – to Melbourne where he died in 1991. His body is now in Jerusalem’s Har Hamenuchot cemetery.



The winning portrait of Rabbi Porush on the cover of The Bulletin magazine

**Wep won two other Archibalds, for portraits of newspaperman Roy Walker (1958) and fellow artist Lloyd Rees (1968).**

But it is his depiction of Rabbi Porush which is now back in the news.

Why? Because it was selected by curator Natalie Wilson for the Art Gallery of NSW’s current exhibition Archie 100: A Century of the Archibald Prize.

It also features in the final episode of ABC’s new three-part series, Finding The Archibald, which follows actress Rachel Griffiths’ “cultural and reflective romp” to find one portrait from a century of Archibald history that “encapsulates the changing face of Australia” from 1921 to 2021.

That episode was broadcast on June 29. The series Finding the Archibald can now be seen in full on ABC IVIEW.



Rabbi Cohen, from the first Archibald Prize in 1921

**Prague-born Jana Vytrhlik is curator at the Great Synagogue Sydney, where Wep’s portrait of Rabbi Porush is usually located. She points out that although Porush was the first – and only – rabbi to feature in the winning Archibald portrait, several others preceded him.**

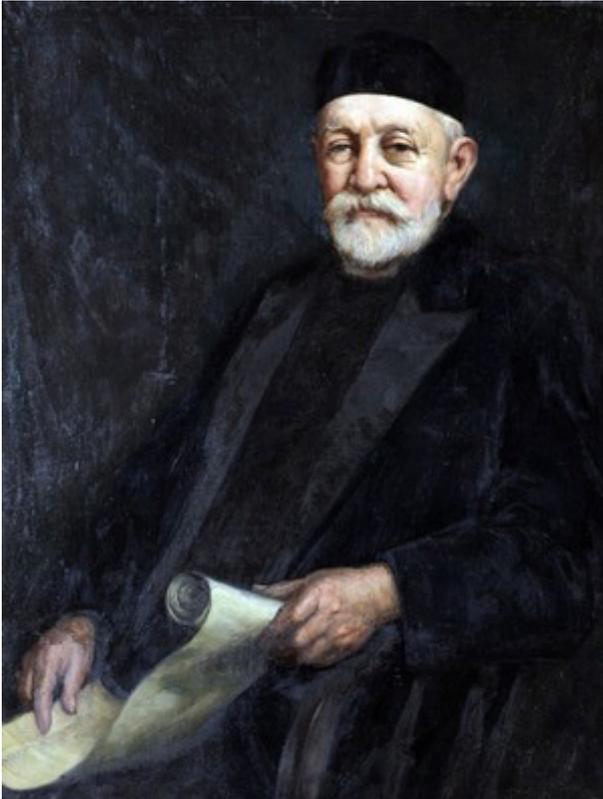
Indeed, a portrait of Rabbi Francis Lyon Cohen by Joseph Wolinski featured in the inaugural Archibald in 1921.

Ten years later, the same artist submitted a portrait of Cohen’s successor – his father, Rabbi Abraham David Wolinski.

A 1940 portrait of Rabbi Leib Aisack Falk also won through to the actual exhibition. This time the artist made waves through the fact that Valerie Lazarus was one of Australia’s first Jewish women artists.

“Valerie painted prominent Jewish personalities and was an Archibald regular from the 1930s,” Jana Vytrhlik says.

**All these works usually feature in the Great Synagogue Sydney’s AM Rosenblum Jewish Museum collection, along with a changing display of Jewish textiles, ritual silver and paintings.**



Portrait of Rabbi Abraham Wolinski, by his son, in 1931

“Portraiture traditionally never figured in Jewish culture,” Jana explains. “Rembrandt is credited with being the first famous artist to paint Amsterdam’s Sephardic trading community in the 17th century.”

By 1900, however, Jewish artists and their subjects were happier to be embraced by mainstream Australia.

Of course, it’s ironic that the Archibald Prize’s founder – JF Archibald, founding editor-publisher of *The Bulletin* and a racist whose final years were spent in a lunatic asylum – has funded an annual competition which, however belatedly, has charted our nation’s transformation into one of the world’s most successful culturally diverse societies.

**Only three Jewish artists have won the Archibald: all are women.**

**Cassab – born Judit Kaszab in Vienna – was the first woman to win the Archibald twice, for her portraits of fellow artists Stan Rapotec (1960) and Margo Lewers (1967).**

**Wendy Sharpe – descended from Ukrainian-born Jews – won for her voluptuous self-portrait, Diana of Erskineville in 1996.**

**The third is Yvette Coppersmith, who famously wanted to paint New Zealand prime minister Jacinda Ardern for the 2018 Archibald but was knocked back.**

Instead, Coppersmith created a self-portrait, referencing Ardern and the 18th century British artist, George Lambert. which was awarded the prize.

On the day of her elevation to Archibald glory – only the 10th woman to win – Coppersmith received an urgent call. Thinking it was from her mother, the artist answered while live on radio.

It was Adern, congratulating Coppersmith on picking a much more deserving subject.

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### **2021 Archibald and Archie 100: A Century of the Archibald Prize, Art Gallery of NSW, until Sept 26**

AM Rosenblum Jewish Museum collection, Great Synagogue, Sydney: [greatsynagogue.org.au](http://greatsynagogue.org.au)

Man image: William Edwin Pidgeon, Rabbi Dr I Porush, 1961, oil on canvas, 95 x 69 cm, The Great Synagogue, Sydney (left); photo of Rabbi Porush that Pidgeon’s painting was based on (courtesy Duncan Miller Gallery).



#### **Steve Meacham**

Steve Meacham is a senior features writer whose work has appeared in many Australian and British publications. He has also written several authorised biographies

# Franz Kafka Collection now accessible online through National Library of Israel



# The National Library of Israel's Franz Kafka Collection is now online for the first time, following an intensive years'-long process of conservation and restoration work, cataloguing and digitization.

**The collection—one of the largest of its kind—contains dozens of manuscripts, notebooks, personal letters, drawings and more. Some newly digitized items include three different draft versions of Kafka's story *Wedding Preparations in the Country*, a notebook in which he practised Hebrew, hundreds of personal letters, sketches and drawings, travel journals and thoughts he wrote to himself.**

The collection comes online exactly 97 years after the author's death on June 3, 1924.

About two years have passed since the conclusion of a decades-long international legal saga over the Max Brod Archive, including the Franz Kafka Papers, which came to the National Library of Israel in Jerusalem after courts in Israel, Germany and Switzerland determined that the materials should be safeguarded at the NLI, where, in accordance with Brod's wishes, it would be preserved and made available to the public.

Brod, an accomplished writer and composer, was a confidant of Franz Kafka and is primarily responsible for Kafka's success as one of the 20th century's most influential writers, having published many of his works after the author's death.

The Kafka Papers are considered to be an integral part of the Max Brod Archive, and the larger collection of materials relating to the "Prague Circle," of which Brod and Kafka were members.

The library holds hundreds of personal archives of leading Israeli and Jewish writers, intellectuals and public figures, including most of the other members of the "Circle."

According to Oren Weinberg, director of the National Library of Israel, "The NLI has a key role in making the treasures of the State of Israel and the Jewish people accessible to the general public in Israel and around the world. The Franz Kafka papers will now join millions of other items we have brought online in recent years as part of our efforts to preserve and pass down cultural assets to future generations. After many years in which these papers were inaccessible to the public, we are proud to now offer free open access to them for scholars and millions of Kafka fans in Israel and across the globe."

OPINION

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# Critical Race Theory, Jews and Israel



BY RABBI BENJAMIN ELTON

J-WIRE



# According to the command of the Lord, the Israelites journeyed and according to the command of the Lord they camped.

**I have always found these among the most powerful words in the Torah...writes Rabbi Dr Benjamin Elton.**

In a world that has always had shifting moral values, and in which ethics have varied from age to age and place to place, as Jews we have a stable morality based on eternal principles. When new ideas come along and challenge or confront us, we have a fixed point from which to measure them and to endorse, modify or reject their claims. I want to attempt to do that this morning with an ideology, or at least an analysis, that has become immensely influential in the last few years, and has even more recently been the foundation for deeply concerning events and trends around the world. I am talking about critical race theory.

**But first, let me give the context. Although there is now a ceasefire in Israel and Gaza, we have been shocked in recent days by videos coming out of Europe and North America of Jews being attacked on the streets by pro-Palestinian activists, simply for being Jews.**

**Anti-Semitic incidents are sweeping across the West. 'Hitler was right' was tweeted over seventeen thousand times between 7 and 14 May. Synagogue windows have been smashed and graffiti has appeared on Jewish buildings.**

There is another development which is just as frightening in its own way. Over one hundred American rabbinical and cantorial students, from a range of movements other than Orthodoxy, signed a letter which attacked Israel for 'violent suppression of human rights and enable[ing] apartheid'. It claims that Israel is perpetrating 'racial violence'. No mention whatsoever is made in the letter of the actions of Hamas or the suffering of Israeli civilians. When omission was challenged one of the authors said 'I don't feel like I have ground to stand on to try to influence how Palestinians respond to oppression'. It is terrifying and it is confusing, so we must ask, where does this mindset come from?

**I was recently privileged to hear a Muslim scholar who argued that what we are seeing is a manifestation of critical race theory put into practice. As I was doing more research, I found a video of a panel discussion from last year entitled 'Racial Justice Has No Borders: Embedding Palestinian Rights in the 2020 Agenda'. I was particularly struck by one of the panellists.**

Noura Erakat is an Assistant Professor at Rutgers University, a well-respected college in New York State. She comes from a Palestinian family and was brought up in the United States. She is now an advocate of critical race theory and, importantly, for the connection between the struggle between white and black in America and between Israel and the Palestinians in the Middle East. She described how she came to her analysis of the situation in Israel, West Bank and Gaza. She was a daughter in a traditional Arab home, albeit one situated in the US. It was automatically assumed that she would have a life of cooking and housework while her brothers would have lives in the public sphere. She rejected that, and she identified a binary: women and men.

She then noticed other binaries: black and white; Israel and Palestine. In each case she saw an unequal and oppressive relationship. What is more, and this is crucial to critical race theory, all of these aspects of oppression are connected. Class, gender, race, sexuality and other axes all intersect with each other.

**That leads to a view that there is a group of oppressors and a group of the oppressed and they are defined by their category. Whites are oppressors, blacks are oppressed. But where does that leave Israelis and Palestinians?**

Erakat said something which took my breath away. She claimed that when Jews embraced Zionism they chose to become white. Jews were not white before that, and we certainly are not white in a standard European sense, but the real reason we were not white is because we were oppressed. We were the victims of anti-Semitism in Europe. We were non-white victims; indeed we were non-white because we were victims. Once Jews adopted Zionism, became historical agents, rejected a fate as victims, we became white and we became oppressors. While I am confident that Erakat would condemn individual acts of violence in Europe or the US, I think we can now see the pieces coming together.

In an American context of the death of George Floyd, of Black Lives Matter, of the focusing on violent white oppression of black people, once you define Jews as white, Palestinians become black and the relationship becomes one of oppressor and oppressed and there is nothing more to say. There are goodies and baddies, and Jews are the baddies. A Jew in New York is white and therefore an oppressor by very definition and in the next step, which some then take, they become a legitimate target. A racial murder in Minneapolis becomes the same as a deeply complex political, ethnic and religious conflict in the Middle East. That is

what it means to call a panel 'Racial Justice Has No Borders: Embedding Palestinian Rights in the 2020 Agenda'. And that is despite the fact that America with its racial history is an entirely inappropriate model for looking at almost any other society in the world, and certainly the Israeli-Palestinian conflict.

But this is now the accepted fact in a large part of the contemporary left, particularly. That does not mean that it has taken over all of society or all of academia or the media, but it is undoubtedly a strong force. It is that force that we are seeing spill over into violence. Incidentally this is not an idea found in Islam, which is why the Muslim scholar I heard took the view that the potential for violence does not come from older and more religiously connected and educated Muslims, but from the young, secular and religiously ignorant members of the Muslim community.

**But the first home of critical race theory is not irreligious Muslim youth, it is western liberal youth. It is warmly embraced by many young people who are avowedly secular and even anti-religious. That is why we have the very strange sight of, for example, parts of the Queer community supporting Hamas, wilfully ignoring the persecution of LGBTQ people in Gaza.**

It is why it has even seeped into parts of the religious Jewish world, even to its future spiritual leaders. That is why the letter from the liberal rabbinical students refers to suppression, apartheid and racial violence, because they are the only concepts they have to understand the situation. The only tools they have to understand any conflict is between the oppressor and the oppressed and it is simply a matter of applying the labels. Once those labels have been assigned, woe betide the identified oppressor in the dock of their opinion.

**The leaders of the non-Orthodox movements have condemned this letter, so this is not a problem that affects Progressive Judaism across the board, but it is clear that we see something here of significance. When a theological system emphasises making value judgements based on personal perception rather than the teachings of tradition, the results can be surprising and appalling. These rabbinical students, who come from the left, have been bowled over by the momentum and impact of the powerful left wing movement that is inspired by critical race theory, because they have no objective moral standards to hold onto in order to withstand it. In that view, Israelis are racists and oppressors and must be condemned and Palestinians are the oppressed and can never be criticised or questioned. And that is exactly what the letter sets out. It is a perfect essay in half-digested critical race theory.**

That is simply wrong. Contrary to the statement of the co-author of the student letter, we do have ground to stand on. We have the ground of the Torah and our religious ethical tradition. Targeting civilians is wrong. Placing fighters in civilian areas is wrong. Diverting money from civil improvements into arms is wrong. Ruling a society through repression, fear and brutality is wrong. Yes, we can and we should use our moral norms to assess our own behaviour, and valid criticism of Israel remains legitimate and essential. But we must totally reject simplistic equations that lead us to abandon our responsibility to distinguish between right and wrong based on the facts in front of us, and not follow the dictates of a theory, which even if it is applicable to the United States, which it might or might not be, certainly does not apply elsewhere. We must not desert the unmoveable principles that make it always wrong to beat up a Jew on the street of a western city simply for being a Jew. We live in a Woke age, but I believe that the world has to wake up to that truth, and it is our responsibility to the morality we have inherited, we live by and we must advocate, to make sure that the world does wake up.

*Rabbi Dr Benjamin Elton is the spiritual head of Sydney's The Great Synagogue*



POINT OF VIEW

**‘God is neither male nor female• each gender carries its unique power’**



BY RABBI RALPH GENENDE

PLUS 61J MEDIA

# RABBI RALPH GENENDE. While we seem to be making little progress in the advancement of women within the Orthodox community, we may well be experiencing a sea change

**IT WAS THE COMMENT by Rabbi Shlomo Ephraim of Lunshitz, the “Kli Yakar”, who lived in Poland and Prague in the 16th century, which caught my attention once again as I studied the recent Torah portion (Shlach, Numbers 14), about the 12 men sent to scout out the land of Israel before the Israelites entered it.**

He suggests the mission failed because God had wanted women to be included but that Moses chose only men. As he puts it, God said, “From My perspective ... it would have been better to send the women, who love the land, and would not speak ill of it.”

I was struck by the visionary nature of this comment. While I don't know if Rabbi Shlomo ever envisaged a time like ours, I do know his words strike a particularly sharp chord for our age. It speaks to our time, and it speaks to the Jewish community in Melbourne and across Australia.

**In June 2019, the Council of Jewish women launched a campaign called #Makespaceforher.** This urged community organisations to sign a gender equality pledge to bring about parity at the highest levels of Jewish leadership. What emerged was that despite many organisations signing up, women were not equally recognised in schools and shuls.

**This was confirmed by the 2020 investigation by Sophie Deutsch and Rebecca Davis that found that almost 40 per cent of women surveyed said they did not have the same access to the same opportunities enjoyed by men in community organisations.**

Our Orthodox shuls are still failing when it comes to the leadership of women. As far as I know (apart from the still-controversial Shira congregation) there is not one shul in Melbourne that has a woman as president.

I don't know of any Orthodox congregation in Australia where a woman is spiritual leader of the congregation. Yes, there are now learned women who have the equivalent of a male Semicha or ordination, but they are working in other roles. There is also a recently formed chapter of JOFA, an Orthodox feminist alliance, but its viability is yet to be tested.

So, on the one hand, we seem to be making little progress in the advancement of women within the Orthodox community. On the other hand, if I look back over 20 years, there has been movement and we may well be experiencing a sea change. Indeed, the pandemic has shifted many perceptions and it could well be changing the very direction of our community for the future.



JOFA president Nomi Kaltmann

**Some 23 years ago, shortly after arriving in Melbourne, I unwittingly found myself in the centre of a community storm which began when my small shul, Beit Aharon, introduced the passing of the Sefer Torah to the women of our congregation. The decision was in response to a request from several women in the congregation.**

As far as I was concerned, there were precedents for this in the US and Israel and there was nothing Halachically unacceptable in the practice. After all, in many congregations across the world, including Beit Aharon, women were already dancing with the Torah on Simchat Torah. Following similar precedents, our congregation also introduced to Melbourne the idea that a Bat Mitzvah girl can give a Dvar Torah discourse in the main sanctuary of the synagogue.

I should have been prepared for the storm that broke out across the Australian Orthodox Jewish community. After all, in my previous position in Auckland, I had promoted the right of a woman to be president of the board and encouraged the carrying of the Torah. It had generated much heat, debate and disagreement.

Nonetheless, I seem to have walked right into a minefield in Melbourne and was stunned by the outcome of what was considered a relatively modest, albeit novel, response to some women's sense of exclusion in our community.

Surely, as I wrote the time, "it may be an unusual shul practice but we are living in an unusual age – a time different from any other in Jewish history. A time in which women are more knowledgeable and active in the public arena than ever before; a time in which the Jewish people are choosing to walk away from Judaism in unprecedented numbers.

Eve may have sprung from the side of Adam, but they both knew her side was of equal value.

"In short, a time that calls out for legitimate Halachic responses to the legitimate needs of all Jews, but in particular of our wives and our sisters, our mothers and our daughters."

I was summoned to appear in front of the Rabbinical Council of Victoria. While it was ostensibly a "please explain" to a young newcomer, it felt more like an interrogation with shades of an inquisition. There was the underlying threat of sanctions, and I was publicly ridiculed by a senior rabbi as being an ignorant little "rebellia".

**He declared that women should not touch the Torah as they were not always in a pure state, a dubious legal position that was challenged by some of his colleagues. He also threatened me with letters from rabbinic authorities.**

Rabbi Ronald Lubofsky, the respected rabbi emeritus of St Kilda Synagogue, wrote an article at the time in the support of women and my position, and referred to the pressure as "sanctified intolerance".

This little storm in a teacup preoccupied the Australian Jewish News for several weeks and I was left feeling bruised and battered. However, there was also an outpouring of support and expressions of relief.

It certainly steeled me to fight the good fight, to promote what I believe is right and to strive to achieve a principled position! I like to think that I played a small part in advancing the inclusion of women in Orthodoxy in Melbourne. I feel vindicated by the advancement of women across the community, painfully slow as it is.

I am heartened by the appointment of Rabbanit Shira Mirvis as spiritual leader of a religious congregation in the settlement of Efrat in the West Bank. This is what so many of us had been anxiously awaiting. This is not a woman partnering her rabbi husband, this is not a woman enabling her rabbi husband.

**This is an entire Halachic community backed by the founding chief rabbi of Efrat, Rabbi Riskin (who has championed the learning and rights of Orthodox women for decades) saying to all of our young women: You too can have an equal access to Torah learning, an equal voice in speaking for the Torah, speaking for Judaism and at the very least for Modern Orthodoxy today.**

At the dawn of creation, men and women were recognised as equals. Eve may have sprung from the side of Adam, but they both knew her side was of equal value. The image of God does not distinguish between male and female. God is neither male nor female. Each gender carries its unique power and potency.

And when we put them together and work together, that power and influence increases exponentially. So let us send out men and women to champion for our Judaism, to scout out our future, to prepare us for the challenging age in which we live.



**Ralph Genende**

Rabbi Ralph Genende OAM is a leading senior Melbourne rabbi and a senior advisor, and rabbi, to the Australian Defence Force on its Religious Advisory Committee



FROM THE PAST

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## From Australia's Past. Jewish businessmen who shaped the colony



David Cohen Newcastle East warehouse

J-WIRE

# Samuel Cohen arrived in Sydney in 1833 aged 21 with an English history dating back to the time of Cromwell and to Spain and the Expulsion.



David Cohen Newcastle East warehouse

**He joined a company – Cooper and Levy – a government-contracted slaughterhouse providing “salt beef” – as a clerk. His bosses encouraged and assisted him to establish his own company.**

In 1836, now living in Maitland, he opened a general merchants company, and in the next three years opened branches at Campbelltown and West Maitland then known as the Hunter River region. His brother David and his cousin Lewis Wolff Levy joined him and it became known as David Cohen and Company. The headquarter building in Maitland was considered to be the finest mercantile building in any country town in New South Wales.

The company acquired stores throughout the Hunter River and New England districts, becoming very prosperous and contributing to the urban and economic development of Maitland. He then expanded the business to London.

The Cohen families played a central role in the development of commercial ventures in the region as well as expanding the trade of the colony. Samuel went on to become an important landowner and businessman. In 1860 he was elected in a by-election to the New South Wales Legislative Assembly for the seat of Morpeth but was defeated at the general election later that year. David later became a politician and a member of the Legislative Assembly. Samuel was also a founding member of the Royal Exchange.

In 1837 Samuel married Rachel Nathan, his brother David later marrying Rachel's sister. Samuel and Rachel had seven children the last child being born in 1855.

**Samuel's faith was very important to him and his knowledge of the bible was so great that often when he could not find the right words, he would knowledgeably**

recite a phrase or proverb, directly from the bible. This led to his being one of the founders and first president of the secessionist Macquarie Street Synagogue in 1859, as well as being a member of the board of the York Street Synagogue from 1855 to 1859.

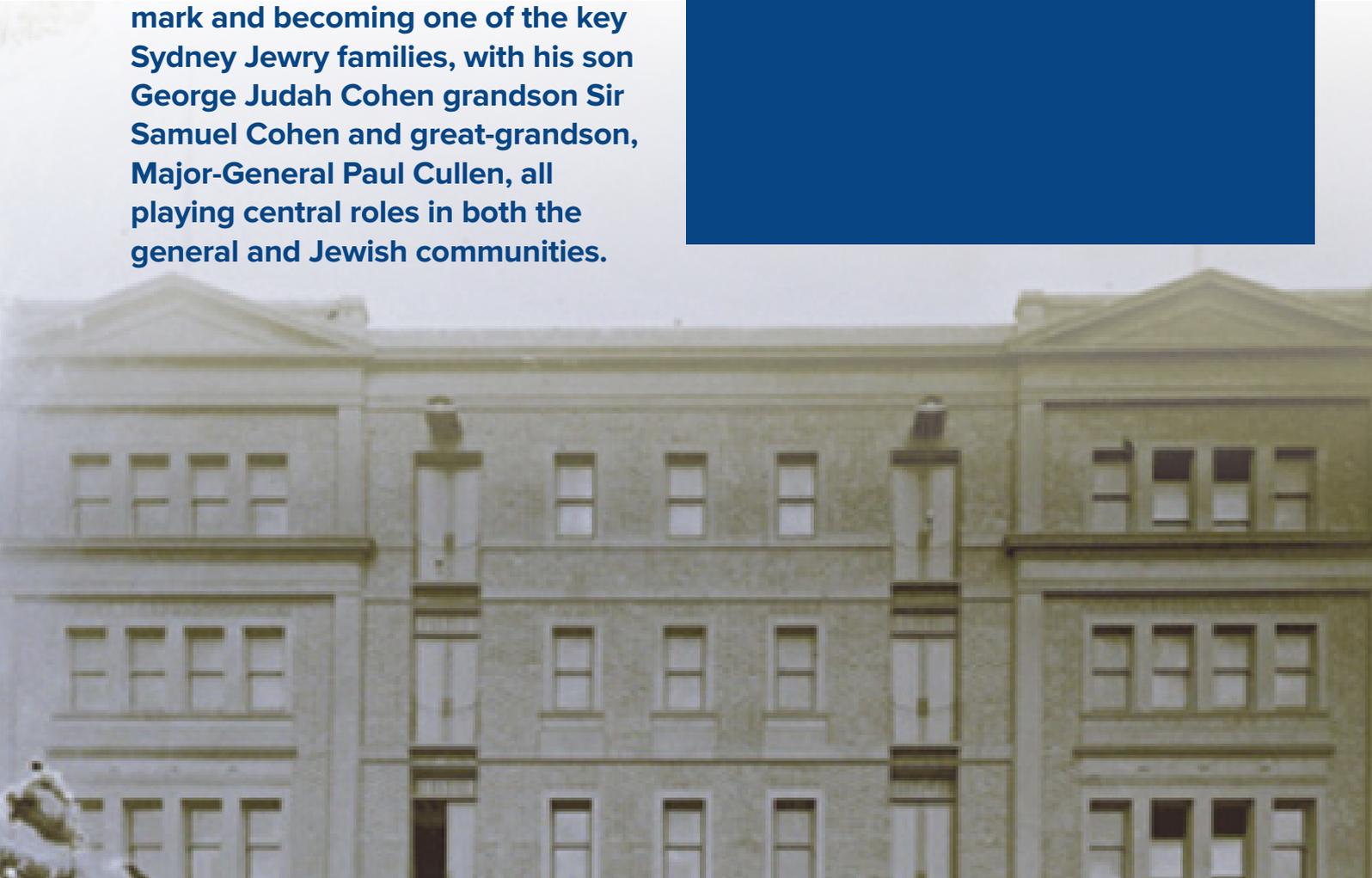
Unfortunately, he died suddenly in Sydney on 4 November 1861. Such a well-respected businessman, the newspaper *The Empire* reported that “the mournful cortege consisted of a hearse, fourteen mourning coaches, and seventy-two carriages. As the funeral passed through the streets, large numbers of spectators assembled to witness it thus showing the great esteem in which the deceased gentleman was held by all sections of the community.” Rachel returned to London where she died in 1893, with an estate valued at more than thirty-eight thousand pounds.

**Samuel’s legacy grew with other family members making their mark and becoming one of the key Sydney Jewry families, with his son George Judah Cohen grandson Sir Samuel Cohen and great-grandson, Major-General Paul Cullen, all playing central roles in both the general and Jewish communities.**



**Australian Jewish Historical Society**

*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](http://www.ajhs.com.au) or its Facebook page.*



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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.

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**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.



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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  
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- \* If a loan is to be given, it shall be interest free and subject to the borrower entering into a Loan Agreement which stipulates the amount of the loan and the amount and frequency of the repayments. Depending on the size of the loan, a Guarantor may also be required to enter into the Loan Agreement.



CHAIFLICKS  
PRESS RELEASE

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**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](http://www.chaiflicks.com)  
[www.jiff.com.au](http://www.jiff.com.au)

**For further enquiries contact**

**JIFF MANAGER**

**Erin Rosenberg**

**[Erin@movingstory.com.au](mailto:Erin@movingstory.com.au)**

PLEASE HELP US LOCATE THOSE IN NEED



**75** years

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

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

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

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



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



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

**We can assist**



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



Particularly the elderly but also the young who need assistance.



**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 



# INQUIRY INTO SOCIAL ISOLATION AND LONELINESS IN QUEENSLAND

On 27 May 2021, the Queensland Legislative Assembly agreed to a motion that the Community Support and Services Committee (Committee) inquire into:

1. the nature and extent of the impact of social isolation and loneliness in Queensland, including but not limited to:
  - a. identification of and consultation with vulnerable and disadvantaged individuals or groups at significant risk across the life course
  - b. the interplay of COVID-19 with this issue
2. the causes and drivers of social isolation and loneliness, including those unique to Queensland
3. the protective factors known to mitigate social isolation and loneliness
4. the benefits of addressing social isolation and loneliness, examples of successful initiatives undertaken nationally and internationally and how to measure social isolation and loneliness in Queensland to determine if implemented strategies are effective
5. how current investment by the Queensland Government, other levels of government, the non-government, corporate and other sectors may be leveraged to prevent, mitigate and address the drivers and impacts of social isolation and loneliness across Queensland, including:
  - a. services and programs such as health and mental health, transport, housing, education, employment and training, sport and recreation, community services and facilities, digital inclusion, volunteering, the arts and culture, community development, and planning for accessible, inclusive and connected communities
  - b. targeted support to vulnerable and disadvantaged groups and those most at risk
6. the role, scope and priorities of a state-wide strategy to address social isolation and loneliness, considering interactions with existing Queensland and national strategies.

The Committee is required to report to the Legislative Assembly by Monday 6 December 2021.

## Call for submissions

The Committee invites written submissions on the inquiry from interested stakeholders and members of the public. The Committee would appreciate you passing its call for submissions on to anyone you believe might be interested in the inquiry.

**The closing date for lodging written submissions is 5:00pm on Wednesday 18 August 2021.**

An information sheet which provides guidelines on making a submission can be found [here](#). Please ensure all submissions meet these requirements.

## Written submissions should be emailed to

**[CSSC@parliament.qld.gov.au](mailto:CSSC@parliament.qld.gov.au)**

or can be sent to:

### Committee Secretary

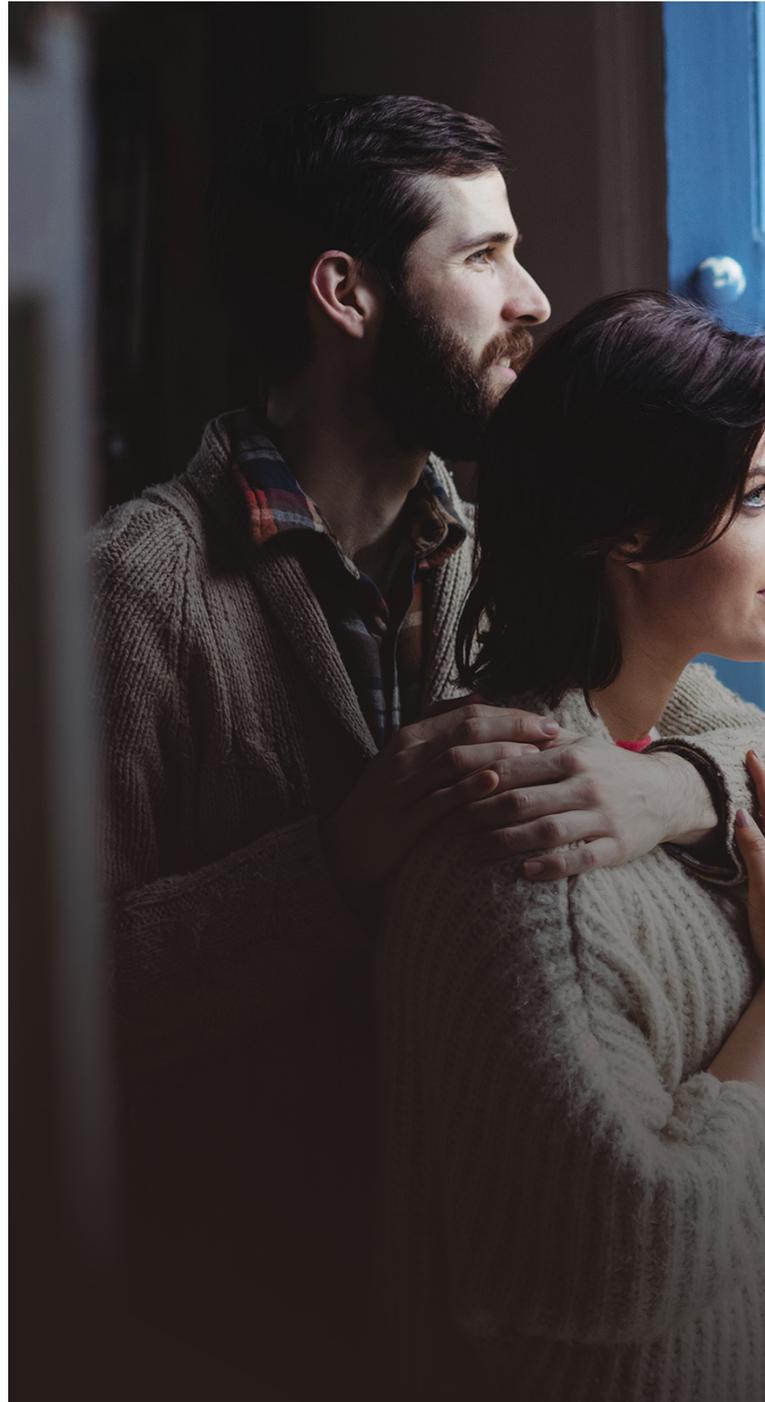
Community Support and Services Committee  
Parliament House  
George Street  
Brisbane Qld 4000

### Other information

Documents relating to the Committee's inquiry can be found on the inquiry webpage.

The Committee will also hold public hearings following the close of submissions. Details will be provided on the [inquiry webpage](#) as they become available.

If you have any questions about this inquiry, please contact the Committee Secretariat on



**(07) 3553 6623.**

Community Support and Services Committee

### QUEENSLAND PARLIAMENTARY SERVICE

Parliament House  
Cnr George and Alice Streets  
Brisbane Qld 4000  
Ph: 07 3553 6623

mail to: [CSSC@parliament.qld.gov.au](mailto:CSSC@parliament.qld.gov.au)  
<http://www.parliament.qld.gov.au/CSSC>



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JABOTINSKY DAY

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## What We can learn from Jabotinsky Day?

**Have the Jews of today's diaspora become too passive? Are we doing everything we can to protect ourselves and our heritage?**



**SOLOMON DENNIS STEVENS PH.D.**

# “Betarim Tel Chai!”

**This traditional greeting of those in Betar (the Betarim) recalls the battle of Tel Chai, where Joseph Trumpledor and other Zionists died, protecting their village in the Upper Galilee from assault in 1920. His last words are said to have been, “It is good to die for one’s country.” Ze’ev Jabotinsky founded the youth group Betar in 1923 and named it after the last standing fortress in the Bar Kokhba revolt against the Romans in 135 CE, but the word Betar is also an acronym for Brit Trumpledor.**

Betar has a proud history in Queensland. Phillip Zavelky of Brisbane recalls that it was established in the early 1950’s, when the AZYC (Australasian Zionist Youth Council) allocated Betar to Brisbane and Habonim was brought to Adelaide and Perth. This happened partly because Al Goldberg was a Betari in Shanghai and Maurice Zavelky was a Betari in Harbin, so both of them pushed for establishing Betar in Brisbane. Al Goldberg’s son was the first Mefaked, but others include Mervyn Doobov, Sue Gans, both June and Tony Gerlick, Brian Grayson, Martha Greech, Miriam Fabian, Regina and Stephen List, David and Paul Bennett, Anne and Fay Lipski, David Frey, Barbara Grinfeld, Rueben, Michael, and Frank Stein, Delwyn and Lewis Trigger, Carmel, David, Phillip, Ben, and Deb Zavelky, Jill Diamond, Nonny and David Ochert, Bernie Goldman, Andrea, Alan, and Leigh Schoenheimer, Alan, Stephen, and Peter Singer, David and Anne Bean, Betty Baram, Judy Zetlin, Nick Cowen, and Teddy Arnold. There have been many others, but these are the ones that memory serves to bring forward at this time.

The three original trustees of Betar in Brisbane were Al Goldberg, Maurice Zavelky, and Maurits Groen, the father of my wife, Michelle Groen. Meetings were held at first in the Groen home in Clayfield, but the trustees purchased the Maon at Red Hill in January of 1970. It was finally sold in May of 2000.

Betar had a significant impact on Queensland, educating (as Phillip Zavelky points out) several generations of Jews about Zionism and Israel. I hope that the younger Betarim will

come forward to enhance the history of the movement and establish a record for coming generations.

What can we learn from Jabotinsky and Betar? He, like others of his time including Max Nordau, developed his perspective on the meaning of Zionism, based on their understanding of the pogroms taking place in Russia and elsewhere. The most dramatic of these was, of course, the pogrom in Kishnev in 1903, where forty-nine Jews were killed, six hundred raped or wounded, and over 1,500 homes damaged or destroyed. Kishnev was not a stand-alone tragedy. Between 1905-1906 Steven Zipperstein reports that at least eight hundred Jews were murdered (with 600 in Odessa alone), and immediately after the Russian revolution, some one hundred thousand Jews were murdered in pogroms, with countless women raped and others wounded. Entire communities were devastated, and Jewish life was turned upside down.

But Kishnev became the event that defined the pogrom, largely because of the famous poem “In the City of Killing,” by the Hebrew poet Hayyim Bialik. In it, he describes the horrors of the attack on innocent Jews in Kishnev, but he also calls attention to the fact that the Jews did not defend themselves. They had not paid enough attention to the rising hatred of Jews and had done nothing to prepare themselves for attacks against them. And when the time came, they failed. He sees them as too passive and therefore easy targets for those who hate them.

**Have the Jews of today’s diaspora become too passive? Are we doing everything we can to protect ourselves and our heritage?**

**Jabotinsky Day is celebrated as a national holiday in Israel on the 29th of Tammuz, which is July 9th this year. But this is a holiday that should be important to Jews around the world, because Jabotinsky taught an important lesson that Jews should not forget: we need to be prepared to defend ourselves.**

It's simple. The study of Torah is always the most important thing for Jews, but if we cannot defend ourselves, we risk losing the study of Torah. We risk losing our lives as well. As he said in "The Idea of Betar," the purpose of the group was "to create that type of Jew which the nation needs in order to better and quicker build a Jewish state." Max Nordau made a similar point, when he discussed the need for "muscular Judaism." He believed that we needed a "new Jew" who had mental and physical strength in order to serve Zionism. Today we need to remind ourselves of the need for this kind of Jew. The Jewish state has come into being, but it still can be lost to us.

What is normally called anti-semitism (I prefer Judeophobia) is growing around the world.

The Kantor Center of Tel Aviv University determined that there was an 18% increase around the world in violent attacks on Jews last year. Jews are being attacked on the streets and in their synagogues and shuls. And these attacks come unexpectedly and suddenly. No one, for example, would have ever imagined that the Tree of Life synagogue in Pittsburgh, Pennsylvania in the United States was at risk. It is in a quiet, upscale neighborhood, famous for being the home of the late Mr. Rogers. But it was attacked during Shabbat morning services, with eleven people killed and six more wounded. We know this can happen anywhere today.

Fortunately, this has not been a serious problem in Australia yet, but we must all be vigilant. We cannot simply take refuge in our jobs, our family, and our books and hope that it goes away. We all need to pay increased attention to our well-being and safety, and we need to train to enhance our mental and physical strength, so that we are able to defend ourselves. This does not mean that we should

be aggressive or rude to others or too quick to turn to violence when we feel offended. It doesn't mean that we should embrace stereotypes of others and assume they mean us harm. Not at all. But it does mean that we need to know how to protect ourselves when necessary.

**Betar can once again be the wave of the future, as it was when it first came into being under the leadership of Jabotinsky. I urge everyone to support Betar where you are, either by helping existing groups or by founding new ones. And Betar can work to enhance its already wonderful programs with more physical training and self-defense training, as Betar had in its early days. There is nothing incompatible in loving peace and being able to defend ourselves.**

**Zionism in the diaspora is more than just having a strong feeling about our connection to Israel.**

It can mean many things, including donating to organizations like JNF. But being a Zionist in the diaspora also means being mentally and physically strong and knowing how to protect yourself as a Jew wherever you are in the world. By protecting ourselves, our families, and communities, we help to pass Torah on to the next generation and create a strong future for Judaism.

**Betarim Tel Chai!**



**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](http://www.jcareqld.com)



Email: [jcareqld@gmail.com](mailto:jcareqld@gmail.com)

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**Email: [jcareqld@gmail.com](mailto: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](mailto: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.**

# Communal News



## SYLVIA LIPSKI AWARDED WIZO'S PRESTIGIOUS REBECCA SIEFF AWARD.

At the WIZO Queensland AGM held last month in Buderim, Sylvia Lipski was awarded the prestigious Rebecca Sieff Award for outstanding dedication to WIZO, the Zionist cause and the people of Israel in the spirit of its founder Rebecca Sieff.

**In 1977, at the age of 20, Sylvia joined WIZO Aviva. It gave her a feeling of self-worth and drive to give back to the WIZO family in Israel.**

**In 1990, Sylvia became President of WIZO Aviva for a few years and enjoyed organising functions and involving the entire family in the wonderful work WIZO does.**

**Her dear mentors, Inge Marcus and Myrna Freed z'l asked Sylvia to join WIZO Queensland as its Executive Director.**

**Sylvia loved this position so much; it gave her a purpose to be the best she could be.**

**Sylvia thrived on all aspects of fundraising and had a real passion for inspiring others to join WIZO and build their passion of fulfilment. She still holds this position to this day and continues to have the passion in her heart.**

# Communal News

## EUREKA STREET FURNITURE \$3000 RAFFLE



**WIZO Queensland's raffle to commemorate the 100th year of World WIZO was drawn on 1st June.**

Inge Marcus, an ex-Brisbane resident now residing in Sydney, was the winner. Thanks to the amazing generosity of the Brisblat family with their donation of a \$3000 voucher for furniture from any of their stores around Australia, WIZO Queensland was able to raise much needed funds for 'Makom Balev', which means a place in the heart, that provides emergency housing and treatment for young women at extremely high risk, in Beersheba, Israel.

WIZO Queensland thanks everyone who participated in this fund-raising event.



## JNF QLD IS RELOCATING

During July, JNF QLD is moving its office and the contact details will be as follows

**Phone:** 3392 9830

**Mobile:** 0412 578 368

**Postal address:** PO BOX 3015 YERONGA 4104

**Email:** [jnfqld@jnf.org.au](mailto:jnfqld@jnf.org.au)



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**\*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.

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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

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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](mailto: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

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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](http://www.brishc.com)

## Brisbane Chevra Kadisha

[www.bck.net.au](http://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**  
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Enquiries Phone: 0404 034 060

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[www.beitorvshalom.org.au](http://www.beitorvshalom.org.au)



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



## GIVAT ZION

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### SHABBAT SERVICES

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## 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](mailto:sarangaeli@gmail.com)  
Mobile: 0434 724 052

Email: [Shlomocohen357@hotmail.com](mailto:Shlomocohen357@hotmail.com)  
Mobile: 0411 150 896



## ORGANISATIONS

### QUEENSLAND

<b>Jewish National Fund Qld</b>	07 3392 9830   0412 578 368
www.jnf.org.au	jnfqld@jnf.org.au
<b>United Israel Appeal Qld</b>	07 3229 4462
www.uiaaustralia.org.au	
<b>State Zionist Council Qld</b>	07 3229 4462
www.szcqld.org.au	www.zfa.com.au
<b>Maccabi Qld</b>	0402 428 213
<b>Wizo</b>	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** 07 3847 0259

**of Commerce** 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 &** 07 3378 9233

**Preschool**

**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

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Friday 8-10 am

**Gold Coast Hebrew Congregation** All enquiries call 07 5570 1851

Services

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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**

## AUGUST DEADLINE

THURSDAY 22 JULY 2021

Submission, letters and articles may be edited for publication.

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When submitting photo by email make sure:

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