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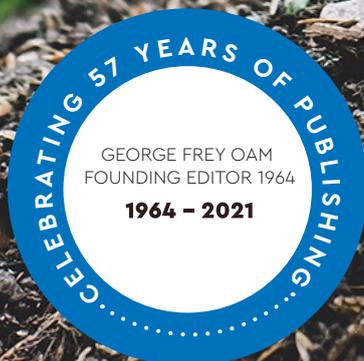
AUG 2021
AV-ELUL 5781

As JNF Australia is growing our future with its support of projects in Israel

JNF is looking to the future in Queensland with our relocation and new team member

JNF QLD is here to help you in your support of Israel and it's people – please know that

We are here for you!





THE JEWISH NATIONAL FUND OF QLD (JNF QLD)

has moved its office and administrative hub:

The contact details for JNF QLD are as below

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JNF QLD would like to thank Emily Tattam for providing JNF with administrative services over many years.

Emily's support of JNF and its projects in Israel is acknowledged and very much appreciated.

JNF QLD welcomes Rebecca Frey who is taking on the role of Office Manager.

If you have any queries or wish to discuss anything about JNF QLD please feel free to contact us

**David Jacobs
JNF QLD President
0412 578 368**

LIFE &
RELATIONSHIPS

Keeping Mum. ‘The apartment stayed fixed, a time capsule of our past’



“Nothing has been moved, all the tchotchkes are still on display. I know their position and provenance by heart.”

BY RACHELLE UNREICH

THE AGE

For the first time in more than a year, I will be returning to my mother's house for Sabbath dinner. Everything will be in place so that the ritual blessings can be recited: a pair of thin candles in silver candlesticks, salt, challah bread dotted with sesame seeds, sweet wine for the kiddush prayer.

On the table, my mother's white tablecloth, with its floral cutwork, and the siddur, the Hebrew prayer book, with its own story: her first husband bought it in an antique store in Czechoslovakia after World War II, with the monogram "SU" etched in gold lettering on the cover. When my Czech father – her second husband – initially stumbled upon it, he was dumbfounded: the siddur had once belonged to his father, Shalom Unreich, who'd been killed in the Holocaust. Somehow, it had found its way to his wife's house in Melbourne.

Everything will be in place, my mother's children and grandchildren gathered together. The only person missing at my mother's house? My mother.

She died four years ago and we made a decision: we would keep intact the four-bedroom apartment she'd lived in since the early 1960s. Nothing has been moved, all the tchotchkes are still on display. I know their position and provenance by heart: the Lalique crystal flower sits on the coffee table, a present from my mother's friend Lily; on the TV cabinet, a tiny silver ice-cream cart, its lids connected by delicate chains, bought by my father in Rome when I was 13 on our first overseas holiday.

My mother's touch is everywhere: in the damask flocked wallpaper that I would run my fingers over as a child, feeling the velvety bumps beneath my fingertips, and in the sunken, worn seat of her rocking chair, which she sat sewing in when she was younger, and dying in when she was old.

My mother had a fervent wish to take her last breath at home, and so she did, with a roster of around-the-clock family members joining the palliative care nurses who trooped in and out. When the rabbi paid his final visit, days before her death, we all gathered closely to sing the Adon Olam hymn. We struggled, her four children, to vocalise the final lyrics without our voices cracking: Adonai li v'lo ira ["God is with me; I shall not fear"]. Those same words now appear on her gravestone.

A few days after her funeral it was Shabbat, and it made sense that we chose her home for that meal, especially since we had been there every afternoon for shiva, the mourning period, sitting on low chairs as Jewish grieving prescribes.

When the next Friday came, we returned again. There we felt her presence more keenly than anywhere else. Her scent was still in the air, and my sister Jeannette and I would take turns sneaking into her bedroom, burying our noses in the scarves still carrying her scent of Estée Lauder's Private Collection perfume.

We served up her dishes: I made her veal and chicken meatballs, parcelled out in perfect spheres thanks to an ice-cream scoop, the way she taught me. My sister made her "sour lettuce", accompanied by my nephew's teasing that she'd mistakenly added vinegar to the lemon-oil-salt mix. Just like my mother, my sister was guilty of occasionally forgetting her own recipe.



The apartment stayed fixed, a time capsule of our past. None of us would consider selling it, inducing lively discussions. Would we turn it into a retro Airbnb, for instance? There's no doubt of its wider appeal: everyone who crosses the threshold gasps at my mother's bold choice in wallpaper, still as outlandish today, its huge blue, green and yellow neon patterns tossing the viewer into a 1970s kaleidoscope.

When I tell people about the way we returned there every fortnight until the pandemic took hold, they look at me... wondrously? Pityingly?

Maybe it's a bit of both, some of them asking whether it's creepy to be there. No, I say, it's comforting, not eerie, although I do sometimes recall a time when my sister lost her car keys somewhere inside the house and couldn't leave.

Roadside assistance was called, but instead of the usual "You'll be right, mate" attitude, the mechanic had the air of a gentle sage. "Ghosts are real," he said, looking at my sister and me as if we were very slow women who understood nothing about cars or the spirit world. "That's interesting you say that," Jeannette said, "because our mother passed away two weeks ago."



"Ah," the man nodded, as if he were expecting it. "You must pray to your mother, to find the keys." And then he left. We prayed, because we'd given up looking in all the expected spots, and the unexpected ones, too.

We found the keys.

POINT OF VIEW

Women Rabbis, again!



JEREMY ROSEN

JNS.ORG



What is it about Chief Rabbis? Perfectly nice, intelligent human beings, yet when they get to be Chief Rabbis their spines turn to jelly.

Once again, a British Chief Rabbi has put his foot in it, or rather, got into an unnecessary fight in which there are no winners, and a little common sense might have averted making fools out of the pious.

In the USA each denomination tends its own garden. In the UK, with its legacy of pseudo imperial control, the Charedi world interferes with the more centrist United Synagogue which appoints the Chief Rabbis. Sadly, the centre does whatever it takes to appease the Right Wing. But the Charedi world has always made a point of not disrespecting the holder and the position regardless. As a result, the very constituency that the Chief Rabbis should be catering to gets let down time and again in favour of appeasement. It has always been this way.

The latest example concerns Dr. Lyndsey Taylor Guthartz.

<https://www.thejc.com/news/uk/rabbis-attack-glass-ceiling-of-torah-after-female-lecturer-dropped-from-jewish-studies-role-1.517731>

No, it is not about a woman who wants to study Torah at the highest level or become a rabbi and take over a pulpit. It concerns a highly regarded Orthodox lady who has been teaching at various Orthodox institutions in London for many years. But it is because she took a correspondence course in advanced Torah studies at an admittedly controversial Yeshivat Hovevei Torah in New York which is regarded as to the Left of Yeshiva University. And at the end of the course, it bestows the title of Maharat (sounds Indian to me). She has now been told that she can no longer teach at the London School of Jewish Studies, an adult education centre that is supposed to be open-minded, even if it does come under the purview of the Chief Rabbi. The Chief Rabbi aided and abetted by the God Squad to his right has stood firm and refused to budge. It may on the surface look like an attack against an institution that the Right-Wing considers heterodox, and it is possible that in their eyes they are right. But in practice, it is a downright insult to Orthodox women.

Normally, the thinking members of the United Synagogue Rabbinate avoid getting involved in such disputes. They fear for their jobs. Or have already gone over to the other side. This time, Rabbi Michael Harris, Rabbi of Hampstead Synagogue, son of the late Chief Rabbi Harris of South Africa, has resigned in protest as a senior lecturer at the LSJS. Good for you Sir. Someone in the Anglo Jewish Rabbinate with a spine.

As I have argued before, the title of Rabbi is pretty meaningless in itself. In the Talmud, titles of Rabban, Rabbi, Rebbe, Rav, Gaon, Mar, Haham were honorary marks of respect. Some like Hillel were happy to have no title at all. The great heads of Yeshivah who ordained me never deigned to descend to the level of having to qualify as communal or synagogue rabbis.

You do not need a rabbi to marry or bury you. Although there are specific areas where superior knowledge and expertise are required – divorce, for example. In many communities, pastoral matters were usually dealt with by popular folk healers, Balei Shem, men and women who were not rabbis. They were relied upon to create magical, mystical, and natural cures for every problem.

Many scholars earned a living as doctors or businessmen to avoid benefitting from Torah knowledge. Those who wanted to take up a formal position had to get approval, often called semicha (except it did not have the same significance as the earlier forms), by a major authority or Beth Din.

Nowadays anyone can follow an online course and become ordained in programs that range from serious to trivial and not go anywhere near a serious yeshivah. Like degrees, what matters is where one got it from. So why does the very Orthodox world still balk at giving women the title? There is no good reason whatsoever other than a fear of anything new, particularly if it comes from outside its sacred boundaries or a fear of being thought Reform.

The halachic issue is that women in Judaism cannot perform functions that they are not obliged to. Besides, such halachic limitations apply only to certain public religious ceremonies which, nowadays, play a relatively minor role in rabbinic life. Areas such as the pastoral or educational pose absolutely no such difficulties. And they are what take up most of a modern rabbi's time. As for "sameness," there are other areas, such as Cohanim and Leviim, where Orthodox Judaism differentiates ritually between and amongst the sexes. Calling a woman rabbi or any other title need not affect the law in Orthodoxy in the way it does in progressive Judaism.

The main argument against women in the public religious arena is that of Masorah, tradition. It has never been done before (neither did people fly in aeroplanes). There was a time, in every society, that women were not permitted, or expected, to rival the intellectual or religious level of men. But in Judaism today, there are enough women whose knowledge of traditional sources more than qualifies them to know what the law is. Times have changed.

In Israel, today there are women pleaders (Toanot) in religious courts, halachic consultants, and advisors attached to local religious authorities. You can call up Beit Din and ask for a female to respond on a halachic issue and believe me, most of them know a great deal more than many rabbis I know. In more moderate Orthodox communities, women are already performing many of the non-halachic functions that men do in terms of advice, education, and inspiration.

Some quote Maimonides, that women cannot be appointed to positions of authority in the community. This is strange since there were women prophets, judges, and queens not to mention all those wealthy and powerful women over the ages whom the rabbis always made a great effort to cultivate. Like several of his opinions, it is based on the contexts of the time.

Refusing to recognize female achievements by giving women a title they have earned, or merit, is a gratuitous insult. It reinforces the idea that women do not matter as much as men and their studies cannot be serious. It inhibits young Jewish women from bringing their talents to enhance Judaism. But even more disturbing is to say that because you have studied somewhere we do not approve of, regardless of your personal theological or behavioural standards, we forbid you to teach what you have been teaching for many years with our complete approval hitherto. This is simply an example of cowardice. And bowing to pressure.

This knee-jerk reaction of men frightened of being thought of as betraying orthodoxy is just like all those lecturers, artists, journalists, and politicians who are being silenced by the anti-Semitic Woke who simply cannot tolerate another point of view. Talk about the Cancel Culture, this is our version!

If you are interested in following the halachic issues, I refer you to <https://www.jewishideas.org/article/gender-roles-ordination-leadership-and-public-analysis-ou-paper>

And if you would like to know where the title Maharat comes from, look here <https://en.wikipedia.org/wiki/Maharat>

Editor's Note: The Chief Rabbi referred to is Rabbi Ephraim Mirvis who is also Chief Rabbi of the United Hebrew Congregations of the Commonwealth which includes Australia and New Zealand.

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

OPINION

In France, anti-Semitism is systemic



Thousands joined rallies in Paris and across France on Feb. 19, 2019, to oppose a rising wave of anti-Semitism in the country. Credit: Screenshot.

BY BEN COHEN

J-WIRE

In the series “Letters to a German Friend,” written clandestinely during the Nazi occupation of France, the celebrated French writer and resistance figure Albert Camus conducted a debate with an imaginary German correspondent who believed fervently that any act was justified if it contributed to a greater destiny for his nation.

“I loved you then, but at that point we diverged,” Camus wrote. “... There are means that cannot be excused. And I should like to be able to love my country and still love justice.”

Nearly 80 years after the liberation of Paris, would Camus be able to love both his country, France, and the idea of justice without perceiving a conflict between the two? Certainly, a philosopher of his pedigree would be anxious to establish whether justice was universally applied to all citizens, regardless of confession or origin, as should be the case in any democratic republic. In doing so, he or she might notice that for most of the present century, a steady stream of Jewish victims of anti-Semitic violence has received partial justice at best—or no justice at worst—from the French legal system. It is a record that shames a country whose ethic is built upon the triangle of “liberty, equality and fraternity.”

The list of French Jews who died because they were Jews includes Sebastien Salem, a DJ murdered in 2003 by a Muslim childhood friend; Ilan Halimi, a mobile-phone salesman kidnapped, tortured and murdered by an anti-Semitic criminal gang in 2006; Sarah Halimi (no relation to Ilan), a child-development expert beaten to death and thrown out of her apartment window by a Muslim neighbor in 2017; and Mireille Knoll, a Holocaust survivor who was robbed and then burned to death in her own home by two youths, one of whom she had known since his childhood, in 2018. Then there are the victims of the Islamist terrorist attacks on a Jewish school in Toulouse in 2012 and a kosher market in Paris in 2015—eight in all, among them three young children. All those lives were snuffed out in the name of Jew-hatred amid a broader context of soaring anti-Semitism, and still the French judiciary acts as though there are far more important problems to worry about.

Recently, the insult to French Jews escalated to new heights when the Court of Cassation, France’s highest appeal court, ruled that Sarah Halimi’s accused murderer, Kobili Traore, would not face a criminal trial for his bestial act. In the early hours of April 4, 2017, Traore, who lived in the same Paris public housing project as Halimi, broke into his victim’s apartment. Once inside, he kicked and punched her relentlessly while bellowing

the word “Shaitan” (Arabic for “Satan”). Traore ended the ordeal by hurling Halimi’s broken body out of the window of her third-floor apartment to her death.

So began a distressing, unsettling four-year saga of courtroom battles and media clashes that ended, with cruel finality, with the Cassation Court dismissing the Halimi family’s quest for justice. Traore will not face trial because a group of psychiatrists appointed by the court determined that his intake of marijuana around the time of the killing had wiped out his “discernment,” or self-awareness. According to the French penal code, this mental blip means that he cannot be held legally responsible for Halimi’s murder.

This has been the position of the French courts from the beginning, leading outraged observers to ask whether imbibing drugs or alcohol will now be regarded as a mitigating circumstance in drunk-driving accidents or brawls in pubs that result in a dead body. According to Article 122-1 of the French penal code, a “person is not criminally liable who, when the act was committed, was suffering from a psychological or neuropsychological disorder which destroyed his discernment or his ability to control his actions.” The same article also makes clear—and this is what covers the roadside accidents and bar-room fights—that a “person who, at the time he acted, was suffering from a psychological or neuropsychological disorder which reduced his discernment or impeded his ability to control his actions, remains punishable.”

The court decided that Traore fell into the first category, even as it recognized that his alleged “mental illness” was the result of his voluntarily smoking large amounts of marijuana on a daily basis. “[H]is mental illness began on April 2, 2017, and peaked on the night of April 3 to 4, 2017, in what psychiatric experts unanimously described as a ‘delusional puff,’ ” the Cassation Court’s decision explained. The court therefore believes—and wants us to believe—that Traore took one too many drags on a marijuana joint, resulting in his loss of all sense of self and all sense of control. For about 48 hours, we are told, he was—to quote the penal code again—“suffering from a psychological or neuropsychological disorder which destroyed his discernment or his ability to control his actions” (my emphasis).

In case that description wasn’t clear enough, the court’s statement added: “The judges add that the fact that this delusional puff is of exotoxic origin and due to the regular consumption of cannabis, does not prevent the recognition of the existence of a psychic or neuropsychic disorder having abolished his discernment or the control of his acts, since nothing in the information file indicates that the consumption of cannabis by the person concerned was carried out with the awareness that this use of narcotics could lead to such an event.” In other words, the fact that Traore is responsible for his supposed mental collapse because he smoked marijuana doesn’t mean that he is responsible for the murder he executed during that collapse. Case dismissed.

Remember, under the same article of the French penal code, the judges had the discretion to recognize that even if Traore was stoned out of his mind, he was still responsible, and punishable for, the slaying of Sarah Halimi. They chose not to interpret their own law in that manner.

Why? That is a question to be asked again and again, and those of us who have covered this case from the beginning will continue to probe for answers. But set against the background of French Jewish history over the last century or so—from the Alfred Dreyfus trial through the Holocaust and into a post-war cauldron of anti-Semitism from the far-right and the extreme left—the fundamental answer suggests itself. France is a land of systemic anti-Semitism, where Jews, if they are victimized as Jews, can expect to relive their traumas as they seek justice in the courts.

“Man’s greatness ... lies in his decision to be stronger than his condition,” Camus wrote in a different wartime article. “And if his condition is unjust, he has only one way of overcoming it, which is to be just himself.” In the case of Sarah Halimi, France has manifestly failed that moral test.

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

From Australia's Jewish Past Julia Levy – Philanthropist



Sydney Day Nursery in Woolloomooloo

J-WIRE



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.

Julia Levy was born in Bath England in 1826. Her father, Samuel Solomon was transported as a convict in 1832 to New South Wales and Julia, with her mother and seven siblings followed him to Australia, as free immigrants arriving on 1 February 1835.

Her father was pardoned in 1842. At the age of nineteen, in 1845, she married Lewis Wolfe Levy, who would become a prominent businessman, a leader of Sydney's Jewish community and a member of parliament. They moved to Maitland New South Wales where Lewis's cousins, the Cohens – several

of whom were married to sisters of Julia – also resided. The Levys had fifteen children, thirteen of whom survived to adulthood.

After operating a profitable general store in Tamworth, Lewis became partners with two Cohen cousins, Samuel and David in the Maitland company David Cohen & Co., and directed the firm's development. There is little evidence of Julia's specific activities during the time Lewis was building his wealth, but together the couple were seen as leaders of the Maitland Jewish community and renowned as dedicated supporters of a great many charitable, educational and benevolent causes. They returned to Sydney in 1863, with their children. Her life was more than busy raising their children and, had very little time to participate in communal and charitable activities, but what she lacked in this respect, she more than made up by the exuberant manner in which she distributed her generosity. Both Lewis and Julia were most effective in advancing the welfare of Judaism and Lewis was very involved in the York Street Synagogue as well as having a seat on many Boards of Management of NSW and Australian companies.

Julia gave to every worthy cause and whilst she supported so many institutions, her greatest love was the New South Wales Board of Jewish Education. Even when Lewis passed away, Julia continued her philanthropic work and gave considerably more than half the income left by her Lewis. Julia became known as the "Grand Woman of Sydney Jewry." So much was this the case that she gave considerably more than half the ample income left by her husband for the betterment of less fortunate fellow citizens, no matter what their denomination. By this time they lived in 'Cahors', a house at 117 Macleay Street, Pott's Point, the residence at some point was the location of the Sydney Day Nursery Association's Drawing Room meeting on 24 August 1905, the object being "to arouse interest in the movement to establish a creche at Woolloomooloo".

Julia never rested and, in the last months of her life, she was involved in knitting socks and sewing shirts for soldiers fighting in World War I. She passed away in 1914 at the age of 89. So well thought of was she that her death cast a gloom over the Sydney Jewish community. An obituary in the Sun newspaper stated that she was 'renowned for her great charity, which embraced all denominations and sectors of the community and she was praised as 'one of the greatest philanthropists in New South Wales'.

NEWS

From Australia's Jewish Past • The story of Emily Nathan



J-WIRE



Emily Nathan, born in Hobart Town, Tasmania, on 14 December 1858, was the third of seven children of Mark and Flora Nathan who had come to Australia from New York in 1853.

The family started life in Melbourne and then moved to Sydney.

Emily was associated with JC Williamson, the theatrical management company and, known for decades as The Firm. For more than fifty years, Emily was a wardrobe mistress who began as a costumier with the company in 1881. Responsible for all costumes in the company's productions, her name appeared on their programs as early as 1884. During that time, she dressed all their international stars and many local actresses. In 1920, the Prince of Wales visited Australia and JC Williamson arranged a royal gala night, with the production of A Pageant of Empire being performed with the much-beloved Nellie Stewart, a well-known Australian actress and singer, known as "Our Nell" and "Sweet Nell". Nellie wrote that she went to consult Madame Emily Nathan, JCW's Mistress of the Robes.

In 1887, Emily met Tom Grundy, a singer from England, when he was playing lead in a JCW season that began its tour in Brisbane. They married in Melbourne in 1887 but he, unfortunately, died seven years later.

Following Tom's death, Emily took over as JCW's wardrobe mistress and two generations of leading ladies passed through her hands. Emily would work from 7.00 am to 3.00 am so as she could see her costumes in daylight as well as with full theatre lights. She was entrusted to buy materials for the costumes, often spending two hundred pounds at a time, often buying several hundred yards of cloth, for all the theatres in Australia under JCW's management. Emily was known as the Jubilee Plunger in the warehouse, as she was more than a keen bargainer with vision.

Whilst she had a team of between fifteen to thirty workers, there were things she liked to do herself such as sewing on hundreds of pearls and rubies in intricate patterns on gowns – which very often meant going to the theatre at dawn. The theatre was her home and she had no desires or ambitions to be outside the theatre and, to her, it was the only way that anyone could make a success in the theatre.

She had a myriad of stories to tell, one of which she told the Sunday Sun Newspaper, when she recalled Dame Nellie Melba climbed six flights of steps to her workroom to discuss a costume, asking on her arrival. What's this? Heaven? Emily made costumes for Signor Frederici who unfortunately died off stage during a production of Faust. As he had a heart condition, Emily always made his costumes with a tiny pocket in his jackets for his heart pills.

During all her years in the theatre, she took only one holiday and which city of the world would one expect a woman of her occupation to visit – yes Paris. This was towards the end of the nineteenth century. She did everything that was done in Paris at that time and had a most fabulous time that she would remember for the rest of her life.

Emily continued to work well into her eighties. After her retirement, she and her three unmarried sisters lived together in Bondi in a large house full of Victoriana. She was a very generous woman giving to charity anonymously. She was a very large lady for whom the theatre had been her life. She passed away in 1948 at the age of eighty-nine.

JEWISH

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THE Australian Jewish News

NEWS

A double barmitzvah in Townsville



Daniel and Eyal Azulay

J-WIRE

After a year of studying their parsha by Zoom, two boys have celebrated their bar mitzvah in the north Queensland city of Townsville with their rabbi driving five hours from Cairns to be by their side.

A Few weeks ago, Daniel Azoulay and Benjamin Sarnyai became Bar Mitzvah- full-fledged Jewish adults.



Benjamin spoke about his connection to his grandparents and how they shape him to the man he is today

Family and friends came from as far away as Cairns to join their parents and the Townsville Jewish community to celebrate the occasion.

For almost a year, both boys learned and prepared for the day with Rabbi Ari Rubin over zoom. Benjamin prepared to be the Chazan for the service and Daniel prepared the Parsha to lead the reading of the Torah portion. Rabbi Rubin told J-Wire: “Both boys performed splendidly.

The occasion marks more than their newfound Jewish obligations: being responsible for their actions and their consequences. Moreover, they are charged with setting a positive example for their family, friends, and community.”

“Daniel and Benjamin’s Bar Mitzvah marks the transition into Jewish adulthood for our little community, one we are sure will be marked by upstanding values, leadership, and meaning,” Rabbi Ari, of the Chabad movement in North QLD, explained. “We are thrilled to be celebrating this milestone with our small but wonderful community.”

Jewish Help in Need Society of Queensland

The Society is a registered not-for-profit charity, established in 1968, and provides financial assistance in the form of grants or no-interest loans to deserving Jewish residents in Queensland in accordance with the terms of its Constitution.

Notice of Annual General Meeting Jewish Help in Need Society of Queensland

Tuesday 14th September 2021
At 7.30 pm

Agenda: Welcome/Present/Apologies
Minutes of 2020 AGM
Business from 2020 AGM
Correspondence
President's Report
Treasurer's Report
Election of Officers
(President, Directors (2), Treasurer and Secretary)
Appointment of Auditor
General Business

Details of the location of the meeting, membership applications, nomination forms and proxy/voting forms are available on request from the Secretary.

Secretary:
Carolyn Goldsmith
Mobile: 0407145739
cfgold@bigpond.net.au

JNF BLUE BOX CAMPAIGN

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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.



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.



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Film**

ChaiFlicks, the first streaming service devoted to Jewish and Israeli entertainment and culture, is now available throughout Australia and New Zealand.

The service will launch at a monthly subscription price of \$7.70 - subscribers can access their first 6 months at 50% off with the code MAZELTOV. 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.

New to ChaiFlicks in Australia is the moving mother-daughter drama *Asia* (pictured), starring Unorthodox's Shira Haas; German drama *When Hitler Stole Pink Rabbit*, adapted from the beloved children's book by Judith Kerr; and the gripping and timely Italian drama *Thou Shalt Not Hate*.

Subscribers can also 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

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 



Queensland Jewish
Board of Deputies Inc.

Keen to help fight antisemitism and advocate for Israel?

Our Jewish friends and communities throughout the globe are, devastatingly experiencing increased acts of antisemitism.

Much of these hate crimes are motivated by content shared on social media. These communication channels can be a minefield of false information and hateful propaganda. With worldwide antisemitism rising to heights unseen since WWII, we need a united voice now more than ever.

There is a community social media advocacy project which does just this. The QJBD is part of this nationwide initiative, run by the Executive Council of Australian Jewry.

If you would like to join this group and receive training, content, messaging, tips, and advice on how and where to advocacy effectively online, please contact Libby Burke, Queensland Jewish Board of Deputies, E: advocacy@qjbd.org.

Please provide a contact phone number and a few sentences on why you'd like to be part of this advocacy project.



More opportunities: ECAJ's Jewish Advocacy and Leadership (JAL) Corps

JAL Corps is a premier membership network that empowers next generation Jewish leaders with knowledge and skills to drive action across various platforms. ECAJ's aim is to develop a network of strong communal leaders and advocates, to ensure continuity and succession planning across the spectrum of Jewish life, nationally.

ECAJ is recruiting for the 2022 cohort for those who may wish to express an interest in participating.

The JAL Corps program requirements are:

- Professionals between the age of 25-40 (exceptions can be made on a case-by-case basis),
- Have at least 5 years of professional experience,
- May be alumni of other existing communal leadership programs,
- Have a clear affinity for community, Israel, politics, social justice,
- Demonstrate a growth mindset.

Interested applicants will be invited to apply in August/September, with interviews in October, and recruitment finalised in November 2021 for the 2022 program.

If you are interested, please email: advocacy@qjbd.org. Please provide your contact details and briefly address the above 5 requirements.

Interested in a community liaison role? Keen to volunteer, but don't have a lot of time?

The Queensland Jewish Board of Deputies is looking for a self-motivated volunteer who can manage the communal calendar.

Duties

- Liaise with communal leaders
- Basic data entry (online)

Skills and attributes required

- Diplomatic
- Basic computer skills (Google)
- Attention to detail
- Friendly, organised disposition

Volunteer role | Training provided

To express your interest, please contact Paul Myers at: paul.myers@qjbd.org



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*"Good service, fresh and authentic
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**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

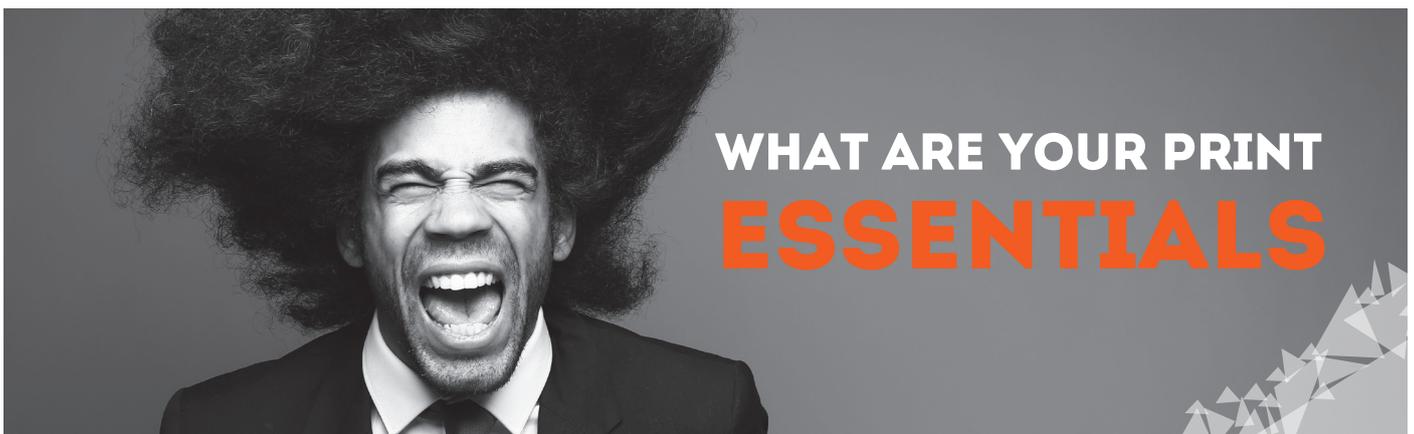
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www.jcareqld.com



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**



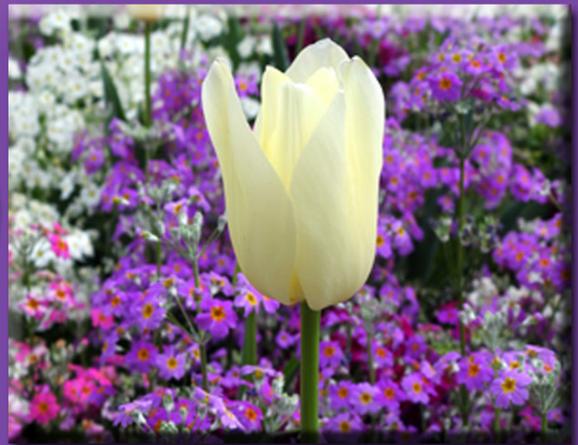
**Reaching out
to support members of the
Jewish community in Queensland.**

WIZO Aviva invites you on a full day bus trip to...
the Toowoomba Carnival of Flowers



One day only,
Thursday
23 September 2021
\$45 Pensioners
\$65 Adults

**As this is a bus tour
seats are strictly limited
so you must book and pay
for your tickets before
16 September 2021, but remember,
the early bird catches our bus!!**



- ***Departing Sinai College at 9am***
- ***Break at Picnic Point where morning tea can be purchased***
- ***Visit 2 gardens.***
- ***Spend lunchtime in Queens Park where food can be purchased or bring your own picnic lunch.***
- ***Visit another 1 or 2 gardens, depending on time***
- ***Back to Picnic Point where afternoon tea can be purchased.***
- ***Return to Sinai College, Burbank between 4 and 5 pm***

Contact Susan Segal now on 0421 018 209

Email wizoaviva@hotmail.com

**Pay directly into WIZO Aviva Commonwealth Bank Account
BSB:064118, Account No: 00906885, Account Name: "WIZO Aviva"**

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
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Garden which includes *vegetable
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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

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For a confidential discussion please contact:

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



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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

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

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3705 0312

Sick Visitations Phone Rabbi Jaffe: 0419 136 451

www.brishc.com

Brisbane Chevra Kadisha

www.bck.net.au | PO Box 1296 Toowong QLD 4066

Should the need arise please call our 24/7

EMERGENCY NUMBER
0406 169 511

for the person on call to assist you.

For other enquiries:

Graham Eshensky

President
Phone (M) 0433 414 762

Paul Gould

Vice President
Phone (M) 0422 638 663

Bernie Goldman

Secretary/Treasurer
Phone (M) 0419 652 441

Leah Steinberg

Director of Tahara
Phone (M) 0403 171 268

George Hartnet

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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



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QUEENSLAND JEWISH
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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 3392 9830 | 0412 578 368

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 brisbane@aicc.org.au

QAJEX lorisr@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.beitorvshalom.org.au

Chabad Brisbane 07 3843 6770

www.chabadbrisbane.com

Chevra Kadisha 0406 169 511

www.bck.net.au

Communal Centre Burbank

Lewis 0419 705 417

Gan Gani Kindergarten & Preschool 07 3378 9233

NCJWA - Brisbane Section ncjwbne@gmail.com

www.ncjwa.org.au

President Sheila Levine 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

NCJWA GOLD COAST 0412 377 488

President: Barbara Stewart-Kann OAM ncjwagoldcoast@gmail.com

www.ncjwa.org.au

Gold Coast Hebrew Congregation 07 5570 1851

www.goldcoasthc.org.au

Friends of Hebrew University 07 5539 0632

www.austfhu.org.au

Magen David Adom 07 5539 0632

www.magendavidadom.org.au mdaqld@hotmail.com

Temple Shalom Gold Coast 07 5570 1716

www.templeshalomgoldcoast.org

Sar - El David Samson 0429 236 160

Gold Coast Chevra Kadisha

Robbie Ventura 07 5596 6919

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

Barbara Stewart- Kann OAM 0412 377 488

President ncjwagoldcoast@gmail.com

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

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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

SEPTEMBER DEADLINE

FRIDAY 20 AUGUST 2021

Submission, letters and articles may be edited for publication.

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2. Email them as an attachment same size (high resolution) & not reduced for web (or screen) viewing or placed in word document

