



NOVEMBER 2021

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*she distills healing
from poems,*

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"Brews Song In Rivers"

Self Portrait By Anna Jacobson

Finalist Brisbane Portrait Prize
October 2021



Communal identity

Anna Jacobson

was a recent finalist in the Brisbane Portrait Prize which exhibition was held at the Powerhouse New Farm during October.

The Brisbane Portrait Prize is all about celebrating Brisbane portrait artists and their sitters, while encouraging public engagement with the arts.

The Brisbane Portrait Prize:

- Encourages excellence, creates opportunity for artists and increases engagement in the arts, by providing space for artists to explore contemporary portraiture, encompassing notions of storytelling in the digital age.
- Encourages artists at every stage of their careers, provides mentoring opportunities, peer and public recognition and career advancement.
- Creates opportunity for audiences to broaden their thinking about their city, the community, and the world, by engaging with the artistic process, and the narratives of the sitters.

Anna's entry in the Prize was a self-portrait entitled "Brews Song in Rivers"

Her self-portrait takes its title from the final poem in her recent collection.

'she distils healing from poems, brews songs in rivers'

"Brews Song in Rivers' is my self-portrait of how I see the world – heightened observations colouring the surfaces." said Anna
Anna's visual work draws on the themes explored in her poetry, articulating her internal world with a precision that resonates with viewers and critics.

"Her line drawings, like the poems, are as fine, magical and miraculous as spiders' webs. Working in tandem, they strengthen the webs, while allowing them to remain graceful and delicate," writes Arnold Zable.

Anna is well known in the Community, she is a Brisbane based artist and poet.

Her 2019 collection Amnesia Findings won the Thomas Shapcott Poetry Prize. She was awarded a Queensland Writers Fellowship and has been a finalist in the Blake Art Prize, the Marie Ellis Prize and the Olive Cotton Award.

Anna is doing a PhD, holds a Master of Philosophy (poetry) QUT, a Bachelor of Fine Arts (Creative and Professional Writing) QUT, a Graduate Certificate in Museum Studies, UQ, and a Bachelor of Photography with Honours from Griffith University.

FEATURE

Babyn Yar Holocaust Memorial Centre publishes 159 names of Nazi soldiers who murdered Jews one by one



The ravine at Babi Yar in Ukraine, the site of a September 1941 massacre carried out by German forces and Ukrainian collaborators during their campaign against the Soviet Union in World War II. Credit: meunier/Shutterstock.

J-WIRE

Against the background of the official commemorations marking the 80th anniversary of the Babi Yar Massacre, with the participation of the presidents of Ukraine, Germany and Israel, the Babyn Yar Holocaust Memorial Centre (BYHMC) has released the first instalment of its ongoing research into those who carried out the murder of Ukrainian Jews on Sept. 29-30, 1941.

Eighty years after Nazis murdered 33,771 Jews one by one at Babi Yar on the outskirts of Kiev (Kyiv), Ukraine, in the span of just two days, the true faces of some of the killers—most of them in their 20s and 30s at the time—have been revealed thus far and more are expected.

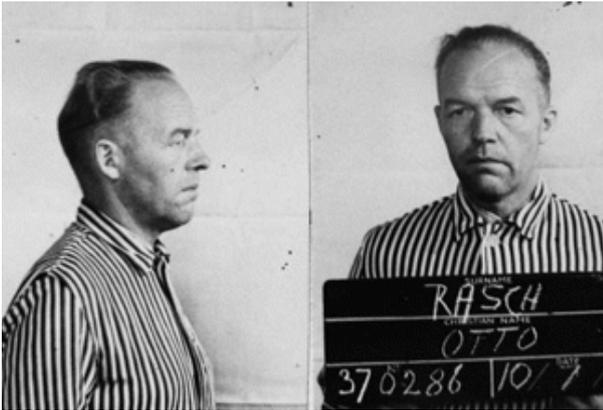
Father Patrick Desbois, head of the BYHMC Academic Council, told JNS, “when we began here, no one wanted to speak, no one wanted to see the truth.”

Desbois is a French Roman Catholic priest and founder of Yahad In Unum, an organization dedicated to locating the sites of mass graves of Jewish victims of the Nazi mobile-killing units in the former Soviet Union.

He said that soon after he began his work searching for the mass grave, the mayor of Kiev brought him 50 farmers who wanted to speak with him. That’s when he realized that Jews were killed in public, and people wanted to tell the world what they had witnessed. Over the course of his work so far, across a number of countries where mass graves are located, he interviewed some 8,000 non-Jews, he told JNS.

Desbois stressed that of the initial 159 names revealed, “some were shooters, others extracted the Jews from their homes, others took their belongings and their luggage. Others loaded the weapons while others were serving sandwiches, tea and vodka to the shooters. All of them are guilty. In a mass crime, anyone who was involved in any way, directly or indirectly, must be considered guilty.” “The majority of killers in Babi Yar were German,” he told JNS.

“Probably around 2,000. We have a few names of Ukrainians, but they played secondary roles for the simple reason that the Germans wanted to steal the Jews’ belongings. It was a big Jewish community. A genocide is a killing, but it is also stealing.”



Otto Rasch, 49, one of the Nazi soldiers who killed Jews in Babyn Yar.
Credit: Babyn Yar Holocaust Memorial Center.

According to a press release by BYHMC, “while the commanding officers of the Nazi units who carried out the massacre was a matter of historical record, the new information uncovered by the BYHMC details the biographies and testimonies of commanders and rank-and-file soldiers who murdered Jewish men, women and children, young and old, in the forest. Despite confessions, evidence and testimonies being submitted as late as the 1960s by some of the Nazi soldiers who carried out the murders, only a few of those involved ever faced justice for their heinous crimes.”

An academic task group of the BYHMC set up to identify the personnel that participated in the shooting of Jews at Babi Yar estimates that hundreds of German soldiers, policemen and SS personnel were complicit in the massacre. To mark its 80th anniversary, the centre has released the findings of its research into the first 159 Nazis who participated in killings, from across Germany and other countries under Nazi control.

According to the report, “aged between 20 and 60 years old, they were educated and uneducated; they included engineers and teachers, drivers and salespeople. Some were married, and some were not. The vast majority of the killers returned to live a normal life after the war. They testified at trial and other than a few commanders, they were found not guilty. The soldiers who actually carried out the horrific massacre were never convicted.” The council conducts its research using a special methodology that determines who was directly involved and who knew of the killings. “We want to double-check. We cannot say all the Germans in Kiev were here at Babi Yar,” said Desbois.

He explained the German murder protocol: A shooting shift lasted from morning until 5 p.m., during which time thousands upon thousands were shot. From there, the soldiers were taken to parties where they were plied with alcohol and women. He noted that one of the killers described in a testimony revealed in the study how the unit was taken after the massacre to a spa town, to “recover” before returning to the front.

‘They were complicit because they knew what happened’

“Few of these men were bothered by justice after World War II,” said Andrej Umansky, deputy head of the council.

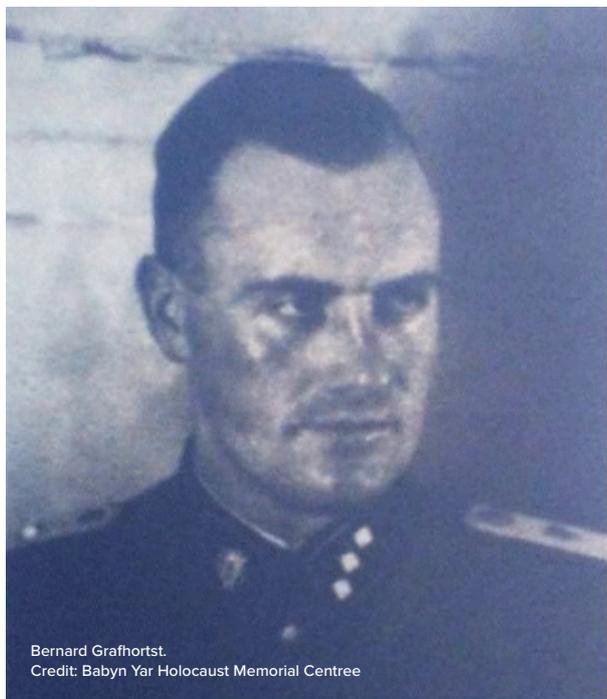
He told JNS that while the Germans were bringing Nazis to justice in the 1950s, ’60s and ’70s, they weren’t interested in “the small fish.”

“They were interested in the officers and in people who had killed with their bare hands,” he continued. “For the smaller tasks, there were good witnesses, but they would never be bothered again. But legally, of course, they were complicit because they knew what happened to the Jews.”

“I have the impression that in Germany, the history of the ‘Holocaust by Bullets’ is relatively unknown,” he said.

Umansky explained that “from the SS, only Paul Blobel, Kuno Callsen, August Häfner, Adolf Janssen and Christian Schulte were sentenced to jail for Babyn Yar. Engelbert Kreuzner was the only policeman sentenced for his participation. No other SS member, policeman or Wehrmacht soldier was ever sentenced for his role in Babyn Yar, although many admitted in post-war depositions their involvement. All these men lived a calm and normal life after the war.

“We have some families reaching out to historians and to us because they want to find out what their grandfather or great-grandfather did,” he said. “It’s a difficult topic, but some want to know.”



Bernard Grafhortst.
Credit: Babyn Yar Holocaust Memorial Centre

Only a lucky few survived the massacre, and only a few of their testimonies exist.

‘The whole shooting went off without incident’

Michael Sidko, the last survivor from Babi Yar, was only 6 years old when the massacre took place. He describes his experience: “We walked, my mother, my brother Grisha, my sister Clara, aged 3½, and my baby brother Volodia, aged just 4 months. My mother stood

with the baby in her arms. Clara clutched her skirt. The policeman grabbed Clara and hit her over the head. He stepped on her chest and suffocated her to death. My mother fainted. The baby fell. The policeman crushed it with his boot and shot my mother. They grabbed everyone by the feet—and threw them into the valley.”

The testimonies given by Nazi soldiers after the war are equally horrifying.

Nazi soldier Viktor Trill, who was present at Babi Yar, testified about his involvement. “First, we were issued with alcohol. It was grog or rum. I then saw a gigantic ditch [ravine] that looked like a dried-out river bed. In it were several layers of corpses. The execution began first by a few members of our Kommando going down into the ravine. At the same time, about 20 Jews were brought along from a connecting path. Other Security Police members sat next to the ravine and were engaged in filling the machine pistol magazines with munition. The Jews had to lay down on the corpses and were then shot in the back of the neck. More Jews were continually brought to be shot. The shooters came out of the ravine and then another group of Security Policemen, including myself, had to go down. I myself then had to work as a shooter for about 10 minutes, and in this time, I personally shot about 30 to 50 Jews. I recall that men and women of various ages were shot. Whether children were among them, I don’t recall now. It is possible that mothers were among them carrying their children in their arms. Most of the Jews were naked. I think that the shooting on this day went on until about 3 p.m., then we were driven back to our quarters and received lunch. During the shooting on this day, I had to act as a shooter five or six times, each time for 10 minutes. It is possible that on this day I shot between around 150 and 250 Jews. The whole shooting went off without incident. The Jews were resigned to their fate like lambs.”

Trill was among those tried at Darmstadt in 1967-68 for participation in the Babi Yar atrocity, but he was acquitted as in his case no “base motive” could be proven for his participation in the killings.

Trill’s memories of the Nazi distribution of alcohol to numb the killers’ senses are accurate. This practice was the subject of a study by Edward B. Westermann of Texas A&M University-San Antonio. In his research, titled, “Stone-Cold Killers or Drunk With Murder? Alcohol and Atrocity During the Holocaust,” he found that “in many testimonies on mass murders of Jews by SS and German police units in the East, witnesses and perpetrators mention that alcohol was present or that the killers were intoxicated. In fact, it is clear from available evidence that alcohol—normally in the form of vodka or schnapps—was often available at murder sites.”

Bernhard Grafhorst, with the rank of SS Obersturmführer, headed the 3rd company of the 1st battalion of the 14th SS Infantry Regiment. The first massacre carried out by his company was the execution of 402 Jews in Zhytomyr on Aug. 7, 1941. On Sept. 29-30, 1941, the company participated in the extermination of Kiev’s Jews at Babi Yar, forming one of the firing squads.

Former SS Obersturmführer August Hefner of the SD 4a Sonderkommando, on Blobel’s orders, controlled the executions for both days. At a court hearing in Darmstadt in 1967, he described the participation of SS troops in the executions.

“The SS troops had a section of approximately 30 meters in length. Grafhorst told me that the Jews should lie down close to each other. About four to six Jews lay down next to each other. So, they lay down until the entire bottom was filled. Then the same thing started again. Others had to lie on top of the already dead Jews. Within two days, six to seven layers could have formed. At first, the SS troops carried out the executions with two firing

squads. The whole action was called ‘a shot in the back of the head’ action. In fact, it is not the case. The SS troops did not shoot in such a way, as one defines under the ‘shot in the back of the head.’ I watched all this for some time and staggered up the plateau. What else could I do if Grafhorst was there? ...The next morning, it was the same again. I had to go again. Twelve to 15 people came from the SS troops. Only one firing squad fired from them. There was the same shift in the middle of the day. Grafhorst was gone in the middle of the day. I heard that he went to Berlin that day to try to recall his company.”

Heinrich Heyer, a former SS reservist in Sonderkommando 4a, recalled that at the end of September 1941, “a whole company of young SS soldiers” arrived.

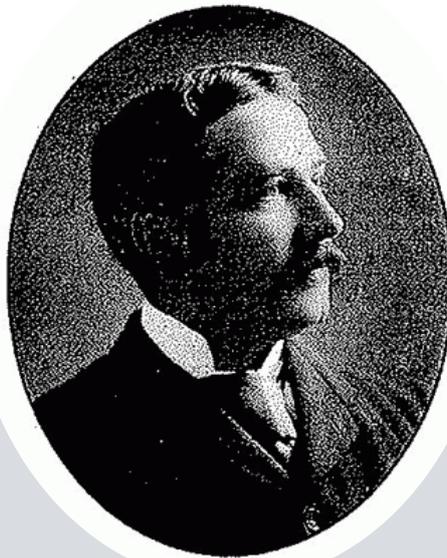
“I believe that at this time there was a mass execution of the Jews in Kiev. Otherwise, these people would not be needed. That these SS soldiers were assigned to shoot the Jews, I know from the fact that at night they raved and shouted something like ‘Nakolino or Nagolino!’ [‘On your knees!'] What this expression meant, I cannot say. I have not witnessed the delirium of these people; comrades told me about it. This SS company was here for a maximum of eight days and then departed from Kiev. Where, I cannot say.”

Desbois told JNS that the research and its publication of names should serve as a warning to future generations. “If you are taking any part in genocide or mass crime today against humanity, you will be held accountable,” he said.

“And there will be more names,” he said. “It’s only a question of time.”

FROM
AUSTRALIA'S
JEWISH PAST

The Samuel Moses family in Van Diemen's Land



J-WIRE

**Samuel Jacob
Moses was born in
1807 and his wife,
Rosetta Blanche
Moses born in 1820,
arrived in Sydney
in early November
1840, and within a
couple of months,
the Londoners sailed
to Hobart with their
three children,
arriving on 17
February 1841.**

**Samuel became a partner with
Louis Nathan in the merchant firm –
Nathan and Moses – having already
established his own import-export
business.**

Samuel's youngest brother Moses Moss also arrived in Van Diemen's Land in 1841, the three brothers changing their family name to Moss. The company grew with Rosetta's brother Hyam Moses joining Louis and Samuel as a partner in January 1847. The company was now a ship-owner with vessels travelling to Jordan and Hong Kong, shipping agents, as well as retail and wholesale traders in a wide variety of goods, including whalebone, whale and fish oil. They owned at least four whaling brigs as well as several schooners and barques. They exported wool to Britain and shipped countless necessary products

to New Zealand, Victoria and South Australia. Louis later returned to England, establishing a London Agency for the firm, offering select goods on order for Hobart customers.

Louis and Samuel were among the founders of the Hobart Synagogue, one of the first in Australasia. It was built in an Egyptian Revival style and opened in 1845. Louis was the first President serving in that office for ten years. The deed for the synagogue land was granted to Samuel and David Moses and Isaac Solomon, with leading subscribers to the synagogue building fund including Louis, Samuel, and Rosetta's father Henry Moses of London. Samuel's brother Moses Moss was a founder of the Launceston Synagogue, which was also built in 1845. Samuel was the first, and for a long time, the only Jew in Australia or New Zealand authorised to perform the Mitzvah, and he travelled extensively for these duties. Samuel succeeded Louis as President.

In 1843 the Royal Society was established in Van Dieman's Land – the first outside of London – to further the advancement of science and the progress of the colony under the official patronage of Queen Victoria. The gardens, plant collections, library and art acquired by the Society were the beginnings of the Royal Tasmanian Botanical Gardens and Tasmanian Museum and Art Gallery. Samuel, his son Alfred and Hyam Moses became members. Samuel donated an outrigger canoe, picked up at sea via one of his ships which during a gale, managed to rescue three Pacific Island fishermen. Samuel and Hyam were also early donors to the Hobart Library and were appointed life members.

Samuel's next recognition was to become the first Jewish Justice of the Peace in Australia and New Zealand. He presided over hearings in Hobart with a police magistrate as well as at supreme court hearings, presiding with a judge. Most of the cases involved convicts and ex-convicts for petty crimes, although there were often hearings about financial contracts and agreements, which Samuel was well-placed to adjudicate. As a result of these religious, judicial, and commercial responsibilities, Samuel became one of Hobart's best-known community leaders.

In 1854, a large number of Australians contributed to a fund ‘in Aid of the Jews in Jerusalem’. A published list of donations was headed by the Governor, His Excellency Sir W. T. Denison who gave five guineas, the Anglican Lord Bishop of Tasmania who gave five pounds, Samuel and Rosetta each gave 25 pounds, as well as their children, contributing one guinea each.

Samuel continued to purchase new vessels – one, the William Denny – a 600-ton steamship was unfortunately wrecked in a storm off New Zealand in 1858, followed by the Lady Denison which sank off the north-west coast of Tasmania with 16 passengers and 12 crew members, 11 convicts and three prison guards.

Samuel and Rosetta resided between two magnificent residences, one in Derwentwater and one in Boa Vista, in the city’s outer environs. Whilst at Derwentwater, Samuel requested portraits to be painted of himself, Rosetta, and the children by a talented artist Frederick Frith. When the art was delivered, Samuel felt that the price was too high and wouldn’t pay more than £50 for many hours of work and sittings at their home. Frederick sued Samuel for the balance, the case being heard in the Supreme Court in June 1855 in Hobart. Much deliberation took place, artists were called as witnesses, including an up and coming artist, Conway Hart and, at the end of the day, the jurors decided for the Plaintiff. Moses was ordered to pay damages of £4 10s for the frames, in addition to the £50 already paid.

On 1 January 1856, Van Diemen’s Land became known as Tasmania. Shortly before this, Samuel commissioned a new set of portraits from Conway Hart, well respected and known for his work now hanging in a number of public institutions. It was noted in the Courier Newspaper, that his “art genius would raise the standard of the colony and spread the elements of excellence among us”.

Social life for the elite was growing with the most important social occasions in Hobart being balls hosted by the Governor. In May 1844, a Launceston newspaper reported that Hobart was ‘enlivened by the preparations now in progress for the ball at Government House, on the approaching Queen’s Birthday’... Messrs. Nathan, Moses and Co.’s splendid showrooms are resorted to by our lovely belles, for the purpose of selecting such articles of taste, elegance, and fashion, with which the well-stored Magasin des Modes of that enterprising firm so copiously abounds.’

Samuel and Rosetta returned to England with the family, minus Alfred, in 1859. An address was delivered on behalf of the Members of the Hobart Congregation by Phineas Moss, Honorary Synagogue. He expressed the ‘community’s regret at the approaching separation of so sincere and long-trying a friend.’ In Samuel’s response, he said that it had been his privilege and honour to preside over the congregation for more than eleven years.

Samuel Moses died in London in 1873, aged 66, and was the first person buried at the New Willesden Jewish Cemetery. Rosetta survived him by nearly 30 years and is buried in the adjoining grave.



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 that might be of significance for the archives, please make contact via www.ajhs.com.au or its **Facebook page**.

HOLOCAUST

A secret dressmaking salon saved a group of Jewish women from certain death in Auschwitz



Berta Berkovich and her sister Katka were among the women who survived Auschwitz by working in a tailoring studio. (Supplied: Tom Areton)

BY JERIN STUTCHBURY AND JULIE STREET

ABC NEWS

When Lucy Adlington learnt about a tailoring studio in Auschwitz where Jewish women were forced to make clothes for the wives of Nazi officials, she had no idea the journey that discovery would take her on.

“I thought, who are these women?” Ms Adlington, a dress historian, tells ABC RN’s Late Night Live.

She couldn’t find out much beyond a few names, but she was inspired to make up a story, imagining what life might have been like for a group of friends working in a sewing shop in a concentration camp.

The story became the young adult novel *The Red Ribbon*, which was published in 2017 and attracted a worldwide audience.

Later that year, the novel was featured in the *Jewish Chronicle*.

It was then the emails started to arrive.

‘I know who these names are’

Relatives of survivors who’d worked in the Upper Tailoring Studio in Auschwitz saw the article in the *Chronicle*, and they began contacting Ms Adlington.

One of the emails she received was from the grandchild of a Jewish woman named Marta

Fuchs, an Auschwitz prisoner who had been appointed to run the tailoring studio.

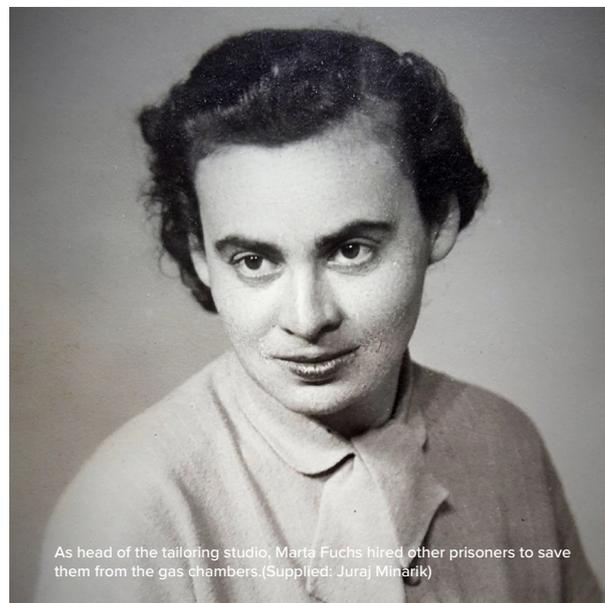
“Marta was exceptionally skilled and had her own salon before the war,” Ms Adlington says.

Ms Fuchs found excuses to hire others, even if they couldn’t sew, like her 14-year-old niece Rozsika, who was hired to pick up pins.

While the women’s skills were required, they were relatively safe.

By 1944, 25 women worked in the studio and they were all spared the fate of many of their fellow prisoners.

But Ms Adlington says the studio saved more than just those who worked there.



As head of the tailoring studio, Marta Fuchs hired other prisoners to save them from the gas chambers. (Supplied: Juraj Minarik)

“Each of these women who’d been plucked out of hard labour, out of the hell of [Auschwitz] Birkenau and saved from the gas, they then used their influence to help others,” she says.

Ms Fuchs used her position to connect to the underground resistance movement within Auschwitz.

“Because they had people coming and going from the plunder warehouses [buildings in Auschwitz used to store the belongings, including clothes, that were taken from prisoners], getting fabrics and from the SS admin block where the tailoring studio was set, she had this amazing communication network,” Ms Adlington says.



Marta Fuchs survived the Auschwitz concentration camp and went on to marry and have children. (Supplied: Juraj Minarik)

The tailors smuggled messages out of the camp and spread news within the camp of Allied victories, such as D-Day.

Ms Fuchs was a Kapo, a prisoner with authority over their fellow captives, but she did not abuse that position. Rather, she was “compassionate and she was clever”, Ms Adlington says.

“She set an example of how you could behave and other people rose to meet that.”

Ms Adlington says the emergence of a high-end tailoring studio within the bounds of Auschwitz was part of a broader pattern of profiteering from Jewish labour.

There were prisoners whose job was to find anything of value among the possessions of those who’d been killed in the camp.



The women who worked at the Upper Tailoring Studio repurposed clothes taken from plunder piles. (Wikimedia Commons: Public domain)

“They sorted through the clothing that spilled out of baskets and bags and suitcases. And these were bundled up and sent back to Germany for civilians to use,” Ms Adlington says.

The tailoring was one example of Nazis “recycling the goods of murdered people and using them to make money,” she says.

“It was an extraordinary escalation of greed and privilege.”

‘They didn’t think of themselves as evil’

The woman who set up the Upper Tailoring Studio was Hedwig Hoess, the wife of the Auschwitz Commandant Rudolf Hoess, who lived in a villa just outside the walls of the concentration camp.

Mrs Hoess originally hired Ms Fuchs as an au pair and to repair some clothes.

“And from there, her ambitions grow,” Ms Adlington says.

She says there’s no doubt Mrs Hoess knew what was happening within the walls of Auschwitz, as did many of the other tailoring studio clients.

“We do have some evidence of what their responses were to the mass killings and to the degradation of prisoners at Auschwitz,” Ms Adlington says.

“On the whole, they were very comfortable profiteering and taking advantage of it all.

“They didn’t think of themselves as evil. They just thought, ‘I need a new dress for the casino, for the theatre, for this music soiree.’ To them it was a transaction.”

But it was a transaction of “extraordinary intimacy”, Ms Adlington says.

“To be standing there in your lingerie being measured ... meanwhile your husband is doing everything he can to facilitate the extermination of all of these people.”

Mrs Hoess’s grandchildren have reportedly said that she “never repented of anything that she did or that her husband did”, Ms Adlington says.

Despite this, she’s tried to make some sense of Mrs Hoess’s actions.

“Rather than dismissing her as evil, as if she’s some other creature from another world, I think it’s really interesting to look at her and say, ‘How did she have that disconnect?’” she says.

She believes it comes down to Mrs Hoess making a “horrible” distinction between German Aryans like herself, and “everybody else on the other side of the wall”.

The power of clothes

Nazis used clothing to “other” Jewish prisoners.

Deportees who arrived in Auschwitz and other camps were stripped of their own clothes, which “give you dignity, they give you your sense of humanity and identity”, Ms Adlington says.

“And they were deliberately taken away.”

However, the women of the Upper Tailoring Studio covertly used clothes to dignify themselves.

“They had all sorts of tricks to add something to their uniform just to make them feel either more feminine or more human or even warmer,” Ms Adlington says.

“They used clothes to defy what the Nazis were doing to them, to defy that dehumanisation.”

The Jewish women’s jobs as dressmakers saved their lives, but the clothes themselves would end up being crucial to their survival as well.

In January 1945, as the Soviets and Allied forces began liberating Poland, the Nazis ordered the evacuation of Auschwitz and the start of what became known as the death marches.

“When the order came, the dressmakers were still creating fashions. They literally stopped mid-stitch and were told ‘You’re leaving the camp tomorrow’, and so they were able to muster up warm clothes to march through occupied Poland,” Ms Adlington says.

Of those who did survive Auschwitz, many continued to sew for a living once they were free.

Others rejected sewing. “One of the survivors advised her niece, ‘Don’t become a seamstress. True, it saved my life, but you just sit there and sew,’” Ms Adlington says.

The last dressmaker of Auschwitz Ms Adlington’s journey not only led her to relatives who shared their families’ stories, but also to a woman who saw it all herself, Berta ‘Bracha’ Berkovich Kohut.

In 2019, Ms Adlington sat down with Mrs Kohut, who was 98 at the time and who died earlier this year.

The three-day interview forms part of Ms Adlington’s latest book, *The Dressmakers of Auschwitz*.

She knew she was lucky to have survived her thousand days in the camp.



Berta ‘Bracha’ Berkovich Kohut, seen here with author Lucy Adlington, survived a thousand days in Auschwitz. (Supplied: Lucy Adlington)

“She told me there were thousands of dressmakers in Birkenau much more qualified than she was,” Ms Adlington says.

“But if you didn’t have luck [or] you didn’t have connections, you wouldn’t make it through.”

Ms Adlington says it’s these connections that stand out most from the story she’s pieced together.

“Their friendships defied anything that Rudolf Hoess, Hedwig Hoess, any of the SS, any of the fascists, anything that was done to them.

“The women who did survive, they had long and challenging lives, but they lived.”

OPINION

A chosen people



JEREMY ROSEN

JNS.ORG

I dislike the expression “The Chosen People”.

It is not that I have any problem with the idea that different peoples may have different missions and cultures that are unique to them. It is just that I do not believe that this endows them with any automatic superiority.

The idea of “The Chosen People” long predates Judaism. Every early power and civilization thought it was “chosen” until it was not. According to the Biblical tradition, a nation of slaves emerged into the Sinai desert, and there were given a new constitution, a unique and universal ethical alternative to paganism. With it came the promise of a special relationship if only they would adhere to it. This relationship with God was part of the reciprocal Covenant that started with Abraham and then was reinforced at Sinai and repeated on the Plains of Moab forty years later. It was an obligation, a privilege, not a guarantee.

The history of the succeeding years shows how the Israelites failed as a nation to keep their side of the deal and as a result slowly and surely headed towards disaster. The amazing thing is that there were enough individuals who were indeed loyal and did succeed in keeping the flame of the Torah alive despite the continual failures and consequent disasters.

The Biblical source is in Exodus 19:5-6: “Now, therefore, if you will obey my voice indeed, and keep my covenant, then you shall be My treasure among all peoples, for all the earth is mine. And you shall be to me a kingdom of priests and a holy nation.” Particularly in Deuteronomy, this phrase of being chosen as a people is repeated. But so is the idea of a special place dedicated to God (assumed to be the tabernacle or temple), over fifteen times. The phrase “choosing life” is also used several times as an imperative. To choose, or to pick says nothing intrinsic about the human being or a people any more than picking a soccer player because of a particular skill means that he or she is a good person. And if he’s no good at what he does he gets replaced.

Besides, the record shows it has never protected Jews from ignominy and destruction. God called us that too more than once, “a stiff-necked nation” (Exodus 33). And threatened to destroy us on several occasions and start anew. The Torah repeats several times that we were not privileged because we were better than anyone else (Deuteronomy 7:7).

It is true that the idea of having a mission in life, to try to show how a spiritual life should be led, has given us a sense of responsibility and pride in our heritage. Judaism is an intense religion, not for the masses. It can be a burden but then anything worthwhile only comes with effort. Which explains why even today when we are called to the Torah, we recite a blessing thanking God for giving us the Torah.

But that is no more than a statement of delight in and commitment to our religion and our constitution. That is no more pernicious than saying that I am glad I am an American or a Brit or whatever.

Unlike some other religions, we do not believe that you must be Jewish to be saved or get to Heaven. All human beings are children, the sons, and daughters of God. That is the message both of the Creation story and specifically in Psalms (22.6). A non-Jew who adheres to the basic seven Commands of Noah must be given equal civil rights and be welcomed into the community and supported. Non-Jewish sacrifices were happily accepted in the Temple. The Talmud refers to the righteousness of other nations who have a place in Heaven. Ben Azai declared that the universality of humanity was the most important principle in the Torah (Midrash Bereishit Rabbah 27).

Ironically it is the New Testament that has taken up the myth of election or chosenness in an exclusive way.

“You are a chosen people, a royal priesthood, a holy nation, god’s special possession, once you were not a people, now you are the people of God,” (Peter 2:4-5 and Revelation 1.)

And the idea that Christians were the Chosen People became the call of the crusades (*Dei Gesta Dei Per Francos* by Guibert de Nogent).

How often, even in America, do children still come home from school in tears because a pious Christian has informed them that they will burn in hell because they have not accepted Jesus? Why does nobody accuse Christians of being God’s Chosen? In how many Muslim Madrassas are Jews described as the doomed Dhimmis who will not enter Paradise for rejecting Mohammad? Aren’t Muslims guilty of thinking they are Chosen by Allah? Other religions claim only that their members are saved; Mormonism, Seventh Day Adventists, Rastafarianism, the Nation of Islam, and of course so did the Nazis.

So why are we still being attacked for claiming that we are Chosen and in some way better? Why does it appear on so many anti-Semitic websites along with conspiracy theories that we control the world?

The problem is that many Jews, from across the spectrum, especially those with little knowledge, seem to believe they are superior in one way or another. It may be a defence mechanism and a response to the constant de-legitimization and prejudice that simply will not die. It is not only offensive, but it flies in the face of the famous Talmudic statement that we are all the children of the one God and descended from one source and we can all say “The world was created for me” Sanhedrin 37a.

Some Jewish thinkers, including Judah Halevi in his *Kuzari*, the Maharal of Prague, R. Shneur Zalman of Lyady, R. Abraham Isaac Kook, and the Zohar, for example, believed in the idea that Jews are essentially distinct and superior to non-Jews. However, there is no biblical precedent for these ideas, nor is there much in classical rabbinic literature to support this contention which some argue gained currency only later when the degraded state of Jews in many medieval communities promoted this attitude as a means of maintaining self-esteem and surviving mentally.

And as a response to both Christian and Muslim proselytizers.

Rambam (Maimonides) the great medieval rationalist insisted that there was no essential difference between Jew and non-Jew. All people must develop their intellect to know God and act morally. God chose Abraham because Abraham chose God, not because of any pre-existing metaphysical superiority of Abraham. God gave the Torah to the people of Israel because of that choice, and not because of any inherent characteristic in the people of Israel.

There is nothing wrong with trying to perpetuate one's tradition and strengthen one's community. Even if that makes one appear inward-looking. If anything, it has been our stubbornness and our way of life that has kept us alive. Many social, economic, and religious groups often prefer to live in communities or mix with their peers. That is free choice. So long as they are also sensitive to wider communities and express their civic sense positively. I haven't heard people condemn money marrying money or aristocrats marrying aristocrats.

Yet anti-Semitism looks for any false excuse to condemn Jews. Together with the myth of The Protocols of the Elders of Zion, or that Mossad was behind the Twin Towers, or that the myth of chosenness makes us superior, along with the Blood Libel that Jews drink Christian blood, these are simply dangerous lies which are currently proliferating and need to be eradicated. But of course, we know they will only re-emerge under some other guise. Different peoples have evolved different ways of life and different ways of expressing themselves spiritually. The shame was that they could not get on with each other. Competition between humans seems to have infected everything on earth. We are as far from Loving our Neighbors as ever. We should all be judged entirely based on our actions not on any claims to inherent superiority. And I am afraid that we are too often found wanting as individuals and a nation.

Some people think that the very survival of Judaism against the odds says something about being beloved by God. I often think of Tevye in Fiddler on the Roof, who turns to God in despair and says “Please, God, can you choose someone else for a change?”



WILL YOU HELP US REALISE THE NEW ZIONIST DREAM?

RAMAT HERZL IS A NEW PIONEERING COMMUNITY IN THE NEGEV.

Right now, it is home to only four courageous families. But there are hundreds more families living in temporary housing in the wider Nitzana region – hoping to one day make Ramat Herzl their home.

Yet without permanent housing and infrastructure such as childcare and medical services, these families won't be able to fulfil their noble dreams.

WHY WE NEED TO DEVELOP THE DESERT – AND BUILD RAMAT HERZL.

The future of Israel rests on developing the desert. And the final frontier of the Zionist dream lies in the Negev. But we need your help to get there – by building visionary communities like Ramat Herzl.

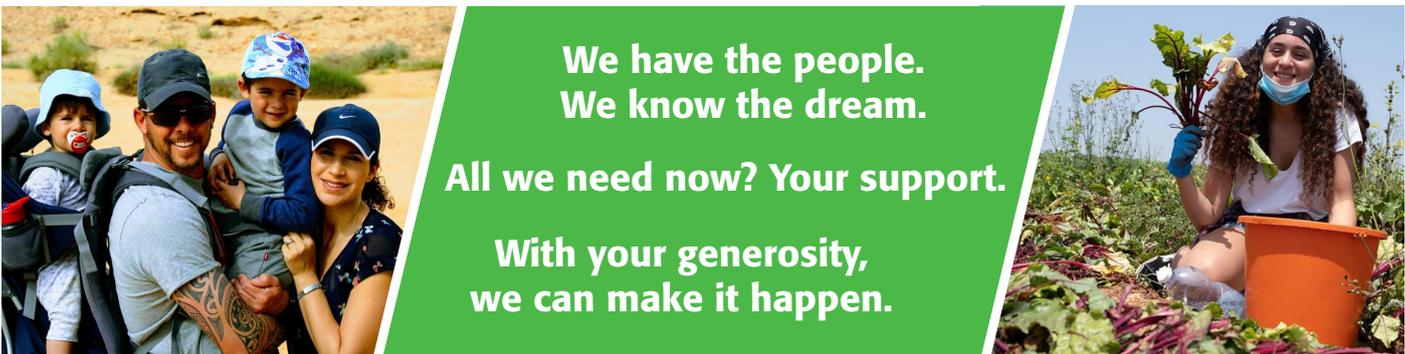
With 70% of Israelis crammed into the expensive cities of Tel Aviv, Jerusalem and Haifa (and an expected population of 15 million by 2051), we need to expand our homeland in new ways.

Our answer? **The largest desert region in Israel – the Negev.**

Covering 60% of Israel's landmass, the Negev is home to less than 10% of the population. By bringing it to life, with permanent housing, education and employment, we can help sustain Israel's growing population.

The region is also key to the country's strategic and economic security, enabling Israel to keep watch over her southern border and develop sustainable desert agriculture, environmental innovations, renewable energy and water technologies.

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QUEENSLAND ASSOCIATION OF JEWISH EX SERVICEMEN & WOMEN (QAJEX)

Remembrance Day 2021

All Jewish Ex-servicemen & Women, their families & members of the Jewish Community are again invited to attend;

Annual Pilgrimage to the Lutwyche Cemetery

On

**Remembrance Day
Sunday 14 November 2021 at 11am**

(Please assemble 10.45am sharp)

Each year to mark Remembrance Day the Queensland Association of Jewish Ex-Service Men & Women (QAJEX) and communal friends attend a special Service at the Gravesites of Jewish Servicemen who died while serving during the 2nd World War & who are buried at Lutwyche Cemetery in Brisbane.

As decades have passed since 1945 fewer & fewer Jewish Ex-Service Men & Women are available to attend this Service to pay tribute to those Jewish service personnel who gave the supreme sacrifice during the World Wars & other conflicts.

QAJEX appeals to you to attend this year's Annual Pilgrimage to the Lutwyche Cemetery on Sunday the 14th of November commencing at 11.00am sharp.

The Service is not lengthy.

Loris Roubin QAJEX (0418 300 529 / loris_r@hotmail.com)

Remembrance Day, 11 November:

Originally called Armistice Day, this day commemorated the end of the hostilities for the Great War (World War I), the signing of the armistice, which occurred on 11 November 1918 (the 11th hour of the 11th day of the 11th month).

Armistice Day was observed by the Allies as a way of remembering those who died, especially soldiers with 'no known grave'.

After the end of World War II in 1945, the Australian and British Governments changed the name to Remembrance Day as an appropriate title for a day which would commemorate all war dead. In October 1997, then Governor-General of Australia, Sir William Deane, issued a proclamation declaring:

"11 November as Remembrance Day and urging Australians to observe one minute's silence at 11.00 am on Remembrance Day each year to remember the sacrifice of those who died or otherwise suffered in Australia's cause in wars and war-like conflicts."





Queensland Jewish
Board of Deputies INC.

TUESDAY 9 NOVEMBER 2021
6 PM

KRISTALLNACHT COMMEMORATIVE EVENT

BRISBANE SYNAGOGUE
98 MARGARET ST





Eighty-three years ago on 9 November 1938, violent antisemitic riots and pogroms, by the Nazi Party, resulted in hundreds of Jewish people being killed and 30,000 Jewish men being forcibly taken to labour camps.

This event has come to be known as Kristallnacht (or Night of the Broken Glass) because of the shattered glass that littered the streets after the vandalism and destruction of Jewish homes, businesses and synagogues across Germany on this night. It marks the beginning of the Holocaust.

Join in a special event, with guest speaker University of Queensland's Professor Katharine Gelber (FASSA PhD) and community members, on 9 November 2021 to commemorate the 83rd anniversary of Kristallnacht.

The event will be held at the Brisbane Synagogue, 98 Margaret Street, at 6pm.

QR code sign-in required.

For any further enquiries, please contact [QJBD](#).

My Name Is David - Search for Identity:

A True Post-Holocaust Odyssey

Rescued from the Warsaw Ghetto by Polish-Christians, a young Jewish boy hides in the guise of a Polish child. In a remarkable act of altruism his rescuers refuse to abandon him as they traverse war-ravaged post-Holocaust Europe seething with an upsurge of Anti-Semitism.

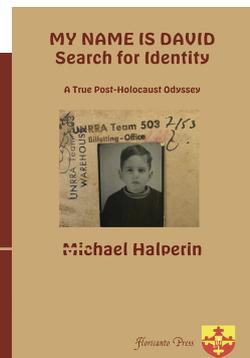
“David’s post-Holocaust search for his identity serves as background for a variety of human experiences and adventures as well as touching personal relationships...an impressive document about David Gilat’s journey to self-discovery that will contribute to our understanding of those important times.”

Havi Dreifuss, Ph.D. Historian of the Holocaust in Eastern Europe Dept. of Jewish History, Tel Aviv University

“...set within the devastation of post-war Europe, amid the ashes of the Holocaust, we find a generosity of spirit and a commitment to moral decency guaranteed to lift our souls. It is a story that needs to be told and told again.”

Rabbi Ed Feinstein Senior Rabbi Valley Beth Shalom, Encino, California Author: In Pursuit of Godliness and a Living Judaism: The Life and Thought of Rabbi Harold M. Schulweis

Amazon – Floricanto Press



FROM THE COMMUNITY

Dr Bert Klug

How my late wife Eva was saved, during the Second World War, by a non-Jewish friend in Bratislava.

Recently I received a request from a journalist in Slovakia who wanted to interview me about certain events involving my late wife Eva during the holocaust period in 1944.

The interview was to take place over the phone and would form the subject of a broadcast by the journalist on Slovak radio.

The journalist has a particular interest in the stories involving Jewish persons who received help by a non-Jewish Slovaks person during the Holocaust period and whose life was saved as a result of this help.

She had done several radio broadcasts of this nature and now wanted to interview me by phone with a view to doing a broadcast about Eva whose holocaust era related story she had recently become aware of. This is the story: In 1944, during World

War II, the Holocaust was raging in Slovakia and most of the Jewish population of Slovakia, including Eva’s family was in one of the three concentration camps established by the Slovak government for the purpose of deportation to one of the Polish extermination camps, such as Auschwitz.

In late 1944 Eva escaped from the camp together with a group of friends and her brother Miki and joined the uprising which had broken out in the country. They reached the town Banska Bystrica which was the centre of the uprising and joined the partisans (freedom fighters) who tried to unseat the government.

The Slovak government was unable to suppress the uprising and asked Nazi Germany for assistance. German forces entered the country and carried out murderous activities. During the winter months of 1944 Eva and Miki ended up in the forests surrounding Banska Bystrica. Miki became ill and developed frostbite. Eva succeeded in having him admitted to a hospital.

In early 1945 Eva decided to leave Banska Bystrica and move to the capital city Bratislava. Miki did not want to join her and stayed in the hospital. He was later removed and killed.

In Bratislava, Eva had nowhere to go and sought help from a non-Jewish friend, Janka, who lived and worked in Bratislava. Janka was most helpful and took Eva in, which was an extremely dangerous thing to do, given that Nazi secret police were constantly looking for Jews.

Eventually Eva was discovered and arrested and sent back to the concentration camp Sered. A few days later she was put into a deportation train and deported to camp Theresienstadt where she remained until the end of the war when the camp was liberated by advancing Russian forces.

The help provided to Eva by her non-Jewish friend Janka probably saved her life. Neither Eva nor Janka are alive. I am still in touch with Janka’s family in Sered.

JNF BLUE BOX CAMPAIGN

BUILDING ISRAEL SINCE 1901

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

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

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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
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Confidentiality is respected at all times.

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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.



ASK THE RABBI

Defining Judaism



Rabbi Raymond Apple

Rabbi Raymond Apple was for many years Australia's highest profile rabbi and the leading spokesman on Judaism. After serving congregations in London, Rabbi Apple was chief minister of the Great Synagogue, Sydney, for 32 years. He also held many public roles, particularly in the fields of chaplaincy, interfaith dialogue and Freemasonry, and is the recipient of several national and civic honours. Now retired, he lives in Jerusalem and blogs at www.oztorah.com

Q. How should Judaism be defined? Is it a race, religion or nationality?

A. Despite the secularists, religion is the crucial and historically validated quality of Jewishness.

1000 years ago, Saadia Gaon declared, “We are a people by virtue of the Torah”. That is, when the people of Israel accepted the Torah as their guide-book, they gained mission, purpose and identity.

But Judaism is more than religion. That too is clear.

To be a Jew is not only to be heir to a religious tradition. It is also to belong to a group, however one defines the nature of that group. Some may think it incongruous, but even an atheistic Jew remains a Jew,

a member of the group.

Some people speak loosely of a “Jewish race”. There is no such thing. Race is a scientific concept and it simply does not apply to the Jews.

Are they then a nation? Not in any political sense, at least outside Israel.

Yet there is a wider definition of nationality or nationhood which has relevance. Some editions of the Encyclopaedia Britannica apply the term “in a more extended sense... to denote an aggregation of persons claiming to represent a racial, territorial or some other bond of unity, though not necessarily recognised as an independent political entity... A nationality in this connexion represents a common feeling and an organised claim rather than distinct attributes.”

Phrases such as “an aggregation of persons... bond of unity... common feeling...” do have their application to the Jewish people. Of this there is no doubt.

But the problem as I see it is not a straight-out one of saying, are the Jews a religion or an ethnic group?

This kind of choice hardly ever presents itself. On the whole, Jews know that both elements are part of their make-up and that they have, as Eugene B. Borowitz puts it, an “intimate fusion of peoplehood and religion”.

Thus within Jewish communal life there are times and places where the religious is stressed, notably of course in the synagogue; and are places and occasions when it is the group aspect which unites us.

Look for instance at the Jewish newspapers, and you see that they report what Jews are doing just as much as what is doing in Judaism.

The real problem is that of deciding what image to give to the wider community.

We are generally regarded as a religious denomination. Religion does not by itself cover all of Jewishness, but historically it was the religious pattern which made the Jew distinctive; and even today, whatever one’s private angle on Jewish life, the vast majority of Jews maintain some religious associations and observances, and they would agree that it is Judaism which is the most Jewish of Jewish ideologies.

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

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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.
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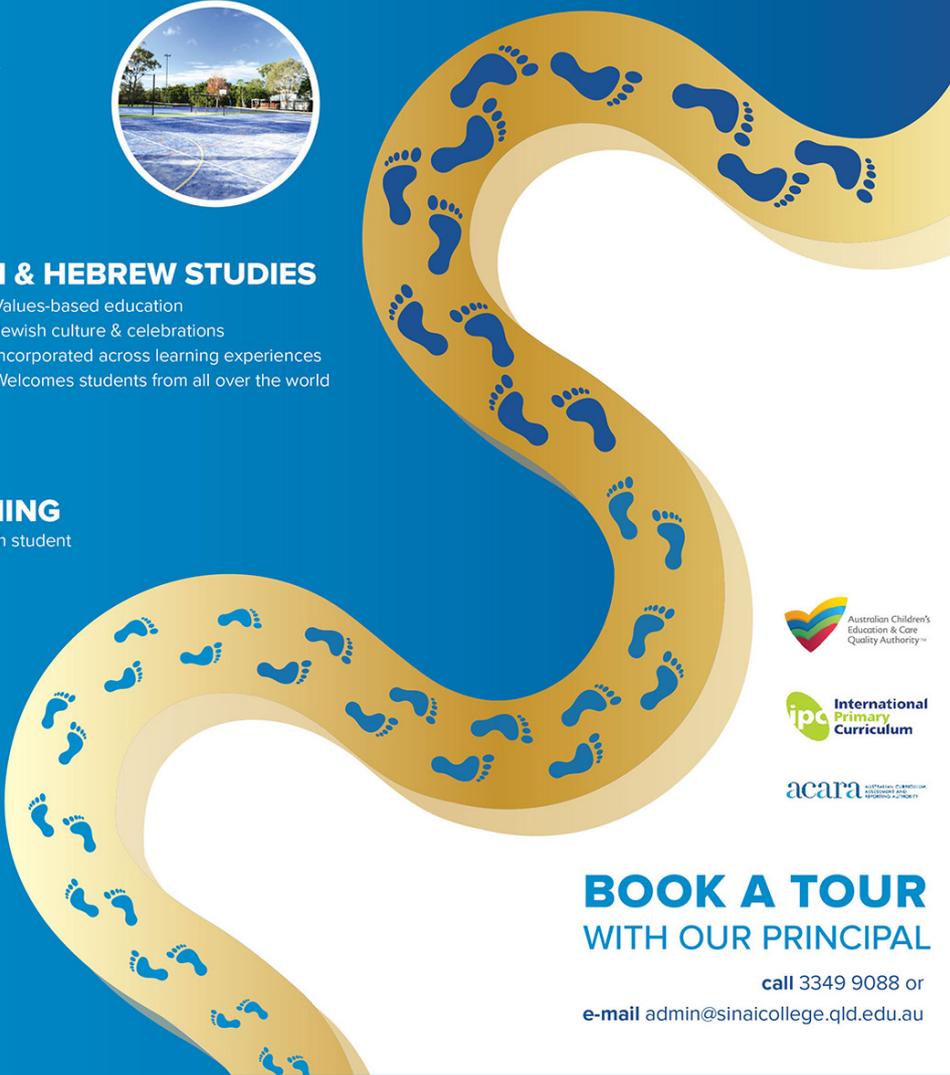
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THE JEWISH NATIONAL FUND OF QLD (JNF QLD)

has moved its office:

JNF QLD President David Jacobs
Vice President Bruce Frey
Office Manager Rebecca Frey

If you have any queries or wish to discuss anything about JNF QLD please feel free to contact **David Jacobs JNF QLD President on 0412 578 368**

The new contact details are:

Phone: 3392 9830

Mobile: 0412 578 368

Postal address: PO BOX 3015 Yeronga 4104

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Every Monday
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Starting 1 November

Hebrew language program

Radio 4EB - 98.1 FM

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The Queensland Jewish Board of Deputies and State Zionist Council of Queensland are thrilled to present a Hebrew language program on Radio 4EB, which broadcasts from coast to coast.

Each week, co-presenters Zahava Robb and Shon Tamar (*pictured right*) will share local news relevant to our Hebrew speaking community, as well as play the Israeli music you all know and love. The show will be presented in Hebrew.



We'll soon be creating a dedicated Facebook page, but in the meantime feel free to [email us](#) with any ideas or requests - bearing in mind it's early days so we need to let our resident DJ's get in their groove.



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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

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United Israel Appeal Qld	07 3229 4462
www.uiaaustralia.org.au	
State Zionist Council Qld	07 3229 4462
www.szcqld.org.au	www.zfa.com.au
Maccabi Qld	0402 428 213
Wizo	07 3715 6562
	wizoqld@gmail.com
Qld Jewish Board of Deputies	0403 062 007
www.jewishqld.com	
CSG 24 Hour Hotline	1300 000 274
BETAR Daniel Mendels	0468 396 594
www.betar.org.au	qld@betar.org.au
AUJS President - Carmi More	
www.aujs.com.au	cmore@aujs.com.au
Australia Israel Chamber of Commerce	07 3847 0259
	brisbane@aicc.org.au
QAJEX	lorisr@hotmail.com
Qld Jewish Community Services	0423 194 737
JCare Qld	1300 133 660
	jcareqld@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
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

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	mdaqlld@hotmail.com
Temple Shalom Gold Coast	07 5570 1716
www.templeshalomgoldcoast.org	
Sar - El David Samson	0429 236 160
Gold Coast Chevra Kadisha	
Robbie Ventura	07 5596 6919

QLD STATEWIDE COMMUNITY CALENDAR

ALL COMMUNITY DIARY BOOKINGS

calendar@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 7:30pm - 1st Monday of each month
www.ncjwa.org.au	
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
	Seiudat Shabbat Last Shabbat each month following Torah Service
	Groovy Movers Exercise Mon & Wed 10am-12 Noon Friday 8-10 am

Gold Coast Hebrew Congregation

All enquiries call 07 5570 1851

Services	Friday Night Live Uplifting Service every Friday Night starting 5:30pm Shabbat Kiddish Following the service every Shabbat at 9am Kabbala and Jewish Mysticism Journey of the Soul, Monday evening at 7:30pm Talmud Classes Thursday evening at 7:30pm Talmud Torah Chader Sunday 9:30 - 11:30am
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**HAVE SOMETHING YOU
WOULD LIKE FEATURED IN**
Communal News

shalomjnf@westnet.com.au

DECEMBER DEADLINE

FRIDAY 19 NOVEMBER 2021

Submission, letters and articles may be edited for publication.

COPY MUST BE PROOFED & PREFERRED BY EMAIL

shalomjnf@westnet.com.au

When submitting photo by email make sure:

1. Set your camera to take high resolution shots (no less than 3 megapixels)
2. Email them as an attachment same size (high resolution) & not reduced for web (or screen) viewing or placed in word document

