

ד'תשפ"ב
SHALOM

DECEMBER 2021

KISLEV – TEVET 5782

A Peaceful and Healthy 2022 to our readers

David And Camila - Shalom Magazine

CELEBRATING 57 YEARS OF PUBLISHING

GEORGE FREY OAM
FOUNDING EDITOR 1964
1964 – 2021

lperlov770@gmail.com

Luba Perlov 5767

FEATURE

Climate Change



BY RABBI RALPH GENENDE

PLUS61J MEDIA

Rabbi Ralph Genende OAM is Senior Rabbi, Keshet,
The Connecting Community, Jewish Care Vic

Rabbi Ralph Genende.

It is obvious that we have a crisis. Even if you are sceptical of climate science, is it worth taking such a terrible chance?

IT WAS ONE of the most powerful speeches at the UN Climate Change Conference in Glasgow. And it came from one of the oldest speakers, Queen Elizabeth.

In a succinct video message, the Queen urged leaders to rise above “the politics of the moment”, answer the call of future generations and replace words with actions to address the climate crisis.

One of the younger activists on the streets of Glasgow was Swedish teenager Greta Thunberg, who lambasted the leaders for their “Blah, blah blah”.

In 2019, Thunberg sailed into New York on a carbon-free yacht to address the UN Climate Action Summit.

She was characteristically direct: “You all come to us young people for hope? How dare you! ... The eyes of all future generations are upon you. And if you choose to fail us, I say: We will never forgive you ...”

Her message was and is simple, blunt and emotional.

Thunberg prompted many of my former congregants to react defensively. She seems to

particularly irk my cohort of middle-aged Jewish males.

Thunberg prompted many of my former congregants to react angrily and defensively. She seems to particularly irk my cohort of white, middle-aged Jewish males.

Admittedly, many of the extinction warriors are as worrying as any extremists and faith fanatics but it would be short-sighted of us to dismiss Thunberg, because her voice carries the worries and anxieties of a generation, for the future of our troubled planet.

More importantly, we need to pay attention to the environment. We have a moral and spiritual responsibility to the future. There is a need for a shift in our consciousness. It is obvious we have a crisis – the weather is changing; the ice is melting, bushfires are increasing in frequency and intensity, sea levels are rising and the oceans are clogged with plastic.

Even if you are sceptical of climate science, is it worth taking such a terrible chance? What if the evidence turns out to be correct? Do we have the moral right to endanger the lives of others? Sometimes, saying sorry just comes too late.

It would be short-sighted to dismiss Thunberg; her voice carries the anxieties of a generation, for the future of our troubled planet.

As is obvious from the consensus at the Glasgow summit, this crisis can no longer be dismissed as left-wing meshugas (nonsense) or the stuff of youthful delusion and idealism. It is also a spiritual imperative, a Torah obligation. It is as fundamental to our being as Shabbat or kashrut.

I am not a scientist, but I am a believer in God’s gift of this wondrous planet. The environment is intrinsic to our lives as Jews; the natural cycle of life and its seasons shapes our spiritual and festive cycle.



For example, if Succot, through its four species and outdoor hut open to the stars, was not a reminder of our inexorable ties to nature, then it would be depleted of its significance.

As the Talmudic character Chonie answered when asked why he was planting an oak tree in his old age when he would not live to enjoy its shade and beauty:

“My ancestors planted for me, and now I plant for my children and grandchildren and their future.” I, too, do not want my children and grandchildren to one day ask why I did nothing while there was still time to act.

Judaism encourages us to have a long gaze, to anticipate the future, to do something to reduce our footprint and tread more lightly on this good land that God has given us. “Don’t waste” is a Halachic imperative, a Jewish obligation.

At home, at shule and at our Jewish organisations, we should, at the very least, cut out single-use plastics, reduce, recycle, use less energy, instal solar power and eat a little less meat – it would be good for the waste and the waistline.

We can work for change, amend our profligate behaviour and encourage our government to do a lot more than it has already pledged. Let’s make Australia one of the leading countries

in environmental progressiveness and not the object of scorn it has become.

And let’s urge the frum community to move from its traditional, conservative, knee-jerk reaction to social issues and do its bit to combat the global environmental crisis.

The fear and discomfort that climate activists induce reflects the nature of our times. I cannot remember a time of such polarisation, division and political fragmentation. We are in a struggle for the future, weighed down by a disillusionment with our liberal democracies, a suspicion of our politicians and dismay at our religious leaders. Many of us doubt their credibility. And then there is fear of war and nuclear proliferation. It is the stuff of despair.

I cannot remember a time of such polarisation and division. We are in a struggle for the future, weighed down by a disillusionment with our liberal democracies.

Every day in my morning tefillah (prayer), I declare that God in His goodness continually renews the work of creation, and I enthusiastically say the words of the psalmist: “How many are Your works oh Lord. You made them all in wisdom” (Psalm 104). “The earth is full of Your creations” (Siddur).

The rabbis gave us blessings to declare upon seeing those first delightful buds of spring; they instilled within our prayers a deep consciousness of the beauty and delicacy of our natural world.

We do not own nature, but we are God's custodians or trustees of it. As Genesis 1 and 2 teaches us, we were given this earth to "work", to extract its riches, but also to "guard it", to protect its integrity. There are myriad laws for looking after the land, letting it rest and renew.

There are limits to our working or exploitation of the rich gifts of nature; there are trees that we cannot eat from (as in the Creation story) and there are trees you cannot destroy because they get in your way: "When you lay siege to a city do not destroy its (fruit) trees ... Is the tree of the field a person that you should besiege them?" (Deuteronomy 20:19–20).

A human being is also a tree of the field. We are like the trees, full of character and colour but also vulnerable, as fragile as a filament. If we care for the earth's fragility, it will help us care for our frailty. Our alienation from and destruction of God's universe means we are not only letting Him down but also depleting ourselves. Our treatment of the earth is symptomatic of our treatment of others. Heal the earth, and you heal society.

I take hope from the Torah's first tsaddik (spiritual saint), its original hero of vision and resourcefulness, despite his occasional bad press and portrayal. Noah was not only a competent builder, good with his hands (he wasn't a stereotypical Jewish male), he was also the world's first conservationist.

Our treatment of the earth is symptomatic of our treatment of others. Heal the earth, and you heal society.

He saved every species (animal and plant) from the spectacular rising waters at the end of the Ice Age. Noah was also the first to make a covenant with God, signed with a rainbow.

Listen to the astonishing words of this promise: "I will establish my Covenant with you and your offspring and those who will come after you. And with every living being that is with you, with the animals and with every beast of the land." This is not just a covenant with humanity; this is a contract with all species and with the earth and the waters.

Noah was a man with a mission to save the world – just one man. That is how you rescue the universe, person by person, place by place, step by step, year by year.

The Queen called on participants to recognise that the legacy of the Glasgow summit could be one "written in history books yet to be printed", that the benefits of their actions "will not be there for all of us here today ... But we are doing this not for ourselves but for our children and our children's children".

Every day our God and our tradition calls on us to act with urgency, integrity and conviction to look after the environment we have been gifted, to think beyond the need of the moment and focus on our mission for the future of humanity.

Photo: Greta Thunberg speaks during a rally on Day 6 of the UN Climate Change Conference in Glasgow (Iain McGuinness/SOPA/Sipa USA)



ARTICLE

Van Gogh stolen from Rothschilds by Nazis sells for record price at auction



TIMES OF ISRAEL

Dutch master's 1888 'Wheatstacks' exceeds estimates to sell for \$35.9 million, a record for a Van Gogh watercolor; collection of impressionist works fetches \$332 million

A watercolor by Vincent van Gogh that was seized by the Nazis during World War II sold at auction in New York for \$35.9 million, exceeding its estimate, to become the most expensive Van Gogh watercolor painting.

The 1888 "Wheatstacks" (Meules de blé) was one of several works painted in the final years of Van Gogh's life that fetched a combined \$150 million at a Christie's Impressionist auction in New York, while a Gustave Caillebotte oil on canvas smashed records for the French artist.

The paintings were part of the Cox Collection of Impressionist art, named for Texas businessman Ed Cox who died in 2020 aged 99.

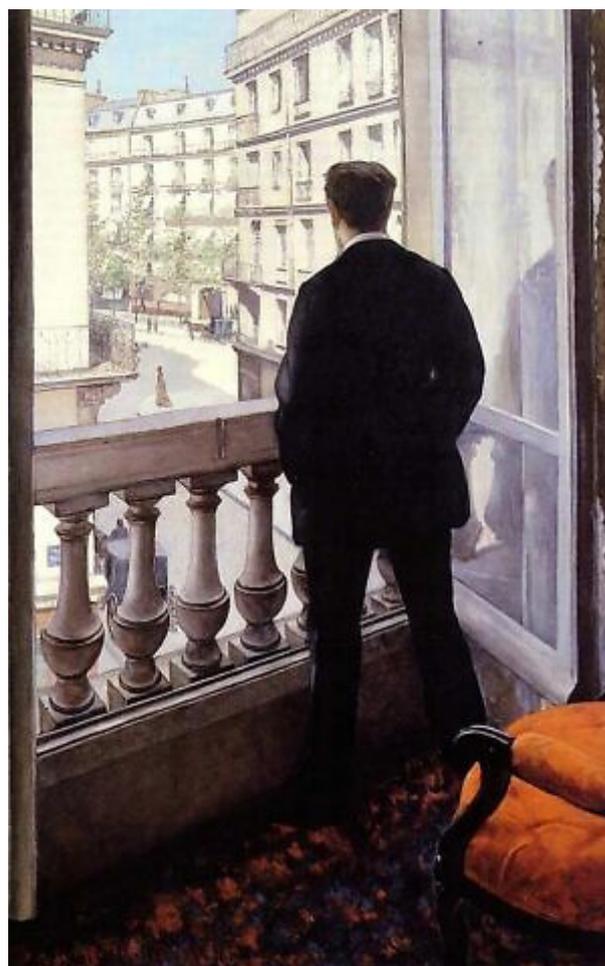
"Wheatstacks" was included in the auction after Christie's facilitated negotiations between the Texas oilman's heirs who owned it and the heirs of two Jewish art collectors who owned it at different times before it was looted by the Nazis. Details of the settlement are confidential, a Christie's spokesperson said.

"Wheatstacks" was reportedly purchased by London's Beaumont Nathan Art Advisory.

More than 20 pieces spanning Impressionist history — also including works by Claude Monet, Edgar Degas, Pierre-Auguste Renoir and Berthe Morisot — brought in a total of \$332 million at the auction, which took place at the Rockefeller Center in Manhattan.

The Getty Museum in Los Angeles purchased Caillebotte's "Young Man at His Window" for \$53 million — more than double the previous record set by the artist's painting "Rising Road," which sold for \$22 million in 2019.

The oil painting depicts a man in a dark suit with his back to the viewer, who seems to be looking at a woman in the distance on a Parisian street outside a large window.



Gustave Caillebotte's *Jeune homme à la fenêtre*, or 'Young Man at a Window' (Wikimedia commons)

In announcing its successful bid, the museum described the work as a “19th-century masterpiece of modern urban realism ... regarded as the most important painting by (a) French Impressionist in private hands.”

Among the Van Gogh works were his oil on canvas “Wooden Cabins among the Olive Trees and Cypresses,” which sold for \$71.3 million, becoming one of the painter’s most expensive works.

“Young Man with a Cornflower” — painted in the weeks before the Dutch artist’s death at age 37 — far exceeded expectations to fetch \$46.7 million.

But much of the interest was on “Wheatstacks,” or “Mueles de blé,” that was purchased by an undisclosed buyer.

The work depicts three haystacks towering over harvest workers on a bright summer day.

It was purchased in 1913 by industrialist Max Meirowsky, who fled Germany for Amsterdam in 1938 fearing Nazi persecution.



Miriam Caroline Alexandrine de Rothschild
(The Rothschild Archive)

Meirowsky entrusted “Wheatstacks” to a Paris-based art dealer, who sold it to Alexandrine de Rothschild, a member of the renowned Jewish banking family.

Rothschild fled to Switzerland at the onset of World War II and her art collection, including the Van Gogh watercolor, was confiscated by the Nazis during the Occupation.

It is unclear where the artwork was between the end of the war and the 1970s, but Cox bought it at the Wildenstein gallery in New York in 1979.

Giovanna Bertazzoni, vice chair of 20th and 21st century art at Christie’s, called the artwork one of the most powerful works on paper by van Gogh ever to appear on the open market.

“Everything is breathtaking: the iconic subject, the perfect condition of the gouache, the intensity of the ink in the trademark cross-hatchings and twirls defining the landscape, the ambitious scale of the composition,” she said ahead of the auction.

Prior to the auction, the watercolor was on view at Christie’s in London, marking the first time that it has been publicly exhibited since a 1905 van Gogh retrospective at the Stedelijk Museum in Amsterdam.

After several seasons held virtually because of the pandemic, this time the auction took place in a hybrid format, with some bidders physically present, while others placed bids via connected rooms in London and Hong Kong, and also online.

“We knew that despite COVID, demand remained very strong,” said Christie’s Chief Executive Guillaume Cerutti. “Last year, we had more difficulties on the supply side, because sellers wanted to wait. This year, the elements are better aligned.”



**On Sunday 14 November 2021
QAJEX commemorated Remembrance Day in Brisbane.**

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 and who are buried at Lutwyche Cemetery in Brisbane.

This Service paid tribute to those Jewish service personnel who gave the supreme sacrifice during the World Wars and other conflicts by the saying of Kaddish.

Remembrance Day



OPINION

Can one love God?



JEREMY ROSEN

JNS.ORG

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.

The Torah talks a lot about love, love of God, love our neighbors, and love the stranger. But what does love, Ahavah mean?

And why is it so often paired with the word Yirah, which is usually translated as fear, but in reality, it means respect? Love in English tends to focus on what one expects and receives. In Hebrew the word has a root Hava that means to give, to bring. So that loving one's neighbor, loving one's wife and children, loving the stranger are all predicated on what we are giving as much as receiving. It is a process of reconciliation, concern, and support, physically, and emotionally. But what can one give to God? Once we used to sacrifice. Now we pray. Perhaps one day it will all be virtual.

The Hebrew phrase “VeAhavta LeReacha Camocha” is normally translated as “Love Your Neighbor as Yourself.” Although literally, the phrase translates as “Show love to your neighbor because he is like you.” Reduced to do as you would be done by, it is a useful principle. Not a romantic one. This is not meant to diminish romantic love. But simply

to say that, as with so many concepts, there are different dimensions and ways of understanding them.

The verb “to love” in the Bible often refers to actions, not feelings. When Deuteronomy describes the obligation to love another human, it means a love expressed in benevolent acts, as in Deuteronomy 10:18, God “loves the stranger, providing him with food and clothing.” Israel’s duty to love God is likewise inseparable from action. It is regularly connected with the observance of His commandments, throughout the Book of Deuteronomy.

What then do we mean by loving God as the Torah keeps on telling us to? How can a very human emotion be applied to a not physical phenomenon? I am not going to try to define God here. Using Daniel Dennet’s term “The Idea of God,” both those who accept the idea and those who reject it, have their own understandings of what they mean by it. No definition will please everyone.

Traditional Jewish philosophy was heavily based on the Greek philosophers, Aristotle and Plato. By the 19th century, these schools of thought were no longer considered philosophically relevant (except historically). It is ironic that we still venerate the systems of our Jewish medieval philosophers. For example, the Greeks maintained a basic distinction between mind and body. God could be reached only through the mind. The body, composed of mere matter was considered less important. But if you cut off the oxygen or the blood to the brain, it won’t be able to contemplate a philosophical truth. As Psalms says, “The dead cannot praise God.” IN such a rational world there was no room for a holistic or mystical approach. The result was that they thought that the way to love God was through the intellect alone. And commandments were a means to that intellectual end.

Maimonides thought that the human love of God was a function of that person’s wisdom (Guide 3:28). He believed that everything that Aristotle had to say about the sub-lunar world was indisputably true (Guide 2:22). Basing a religion on an abstract God who is not subject to change, however, does not

fit into the overwhelming position of most Jewish thinkers dating back to the Torah, that humans and God interact through prayer and repentance, if God's will is not subject to change by humans? And if belief in God is predicated on intellect, what of all those people who simply do not have the intellect or the interest in philosophy? What is God to them? The idea of belief is problematic. It only entered Judaism long after the Bible when Jews borrowed Greek philosophical concepts to underpin their theology by saying that only through belief in a redeemer can one come to God. But there is no actual command to believe in the Torah, only a statement that God is there. The word *Emunah* there means to have trust, to be committed, to care every time it is used. It is not a theological or philosophical imperative!

An alternative to such rationalism is mysticism. The antidote to philosophy. Much as I love mysticism, its irrationality can sometimes be problematic. The *Zohar* claims that every action we take in performing a *mitzvah*, whether we are aware or not, actually does, physically modulate our bodies, and automatically brings us closer to God. It means that an action devoid of thought or intent automatically fulfills the Will of God. This is an interesting idea. But it cannot be taken literally. And even if one unconscious good act leads to a conscious one, the first cannot be an expression of love for God.

In an excellent article on *TheTorah.com*, Professor Marty Lockshin uses the thought of a brilliant nineteenth-century rabbi and scholar Shadal, R. Samuel David Luzzatto; 1800-1865. Not to be confused with the better-known R. Moshe Chaim Luzzatto, also known by the Hebrew acronym *Ramchal*, 1707-1746.

In Shadal's commentary to Deuteronomy 6:5 "And you shall love the Lord your God with all your heart" does not make sense as a command. He explains that just as loving a neighbor means doing things that one's neighbor wants to do, so also loving God means doing what we understand to be God's will... The proper worship and love of God has nothing to do with withdrawal from society and living in the desert to contemplate in isolation, but rather living with other human

beings and treating them with righteousness and justice." Love of God is expressed through loving other humans, in contrast to hermits.

As for prayer, it is not that God wants or needs our prayers. We are the ones who are needy. We pray to feel committed to a moral-spiritual way of life that God represents. And this process creates an association with its source, a sense of connection, even fellowship. A sense of loving and being loved is a consequence of the experience of appreciation of, and submission to, a different, higher dimension and authority. In the way that one feels good when pleasing someone. One can feel this, even if not always seeing any obvious reciprocity in getting what one wants. "Be Holy because I am Holy" in Leviticus 19, means that God stands for and symbolizes morality. Being good is how we can interact with God. Just as God is defined in Genesis 3.5 as being that which knows the difference between good and bad. Divine energy, which is God in the universe, on the other hand, is something that can be experienced in mystical ways. God, in other words, functions on two levels. The human and the cosmic.

The purpose of love is to identify. A reinforcement is like feelings of loyalty to a country or even a soccer team, even if it is abstract. This is the way most humans navigate through life. Based on feeling as opposed to an intellectual argument. This is why commandments, rituals, and practices, are much more effective in guiding human behavior than philosophy or theology.

The highest form of love is unconditional. It is an outpouring of one's own emotion, regardless of whether it is reciprocated. Even unrequited love is still called love. Still, for most humans, reciprocity is essential. In the case of God, simply expressing a feeling of devotion is called love. And this can be achieved in two ways, behavior and feeling. If the result of expressing this feeling is that we sense that we are loved, then so much the better. This is what reinforces a sense of the presence of God in the world whether it is innate or acquired.

ARTICLE

Europe's Jews have an uncertain future, but a future nonetheless



BEN COHEN

J-WIRE

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

The continent of Europe ceased to be the centre of Jewish life more than a century ago, when it yielded that status to the increasingly affluent, influential Jewish community in the United States, joined, a bit later on, by the State of Israel.

That transition has generated a question that can justifiably be described as “perennial,” inasmuch as it gets asked with predictable regularity and produces more or less the same answers.

In its most neutral framing, that question reads as follows: Is there a future for Jewish life in Europe, or will the Jewish communities of that continent slowly phase out through the various pressures of anti-Semitism; marriage or life commitments involving non-Jewish partners; emigration to Israel, America or other countries; and similar “push” factors?

Over the last 30 years, a period when I’ve heard this question discussed a great deal, I’ve noticed a split between those (often living in Europe) who counsel against an overly dramatized view of the Jewish situation there and those (often living in the United States or Israel) who say that a leopard can’t change its

spots, that Europe will never truly be a home for Jews, and that the Jewish community would do well to exit as soon as possible before someone hostile makes that decision for them.

Both sides of this debate are united in taking a dim, dark view of Europe. By this yardstick, whether the Jews stay or leave depends not so much on whether things improve, but to what degree they get worse.

A dilemma like this one requires solid data if it is to be resolved or at least addressed seriously. We need to know how European Jews think and feel, how they themselves see the future of their communities and whether they believe that those politicians who govern them will remain, as they have been at least since World War II, trustworthy allies who recognize that their own societies would be diminished without a Jewish presence.

Over the last 13 years, fortunately, a good deal of relevant data has been assembled under the auspices of the New York-based American Jewish Joint Distribution Committee (JDC). More than a century after the “Joint,” as it was known, made its initial forays into Europe to assist beleaguered Jewish communities in the last years of World War I, it maintains a strong profile across the Atlantic. Every three years since 2008, its European research arm, the International Centre for Community Development (ICCD), has published a comprehensive survey involving hundreds of Jewish community professionals across the continent. There is arguably no better source for understanding the priorities of those communities, and the differences and overlaps between them, than the ICCD’s survey.

The main takeaway from this year’s study would seem to bolster the argument that there isn’t a long-term future for Jews in Europe. For the first time since the survey’s inception, anti-Semitism rose to the first position in the ranking of the most serious threats to the future of Jewish life (with 71 percent of respondents giving a score of 4 or 5 on a 1 to 5 scale).



An Orthodox Jewish man outside a synagogue in the Jewish Quarter in Antwerp, Belgium, on Dec. 9, 2014. Photo by Johanna Geron/Flash90

Combating anti-Semitism was named as the main community priority for future years (scoring 8.8 on a 1 to 10 scale). When asked if they expected changes over the next five to 10 years, respondents were pessimistic, with 68 percent expecting anti-Semitism to increase “significantly” (28 percent) or “somewhat” (40 percent).

A major part of the reasoning here relates to the events and episodes of the last 18 months. This past May, as Hamas terrorists once again dragged Israel into a renewed conflict in Gaza, anti-Semitic attacks in Europe skyrocketed, as they tend to do during times of tension in the region. Among the more unsettling spectacles were dozens of demonstrators, many of them young Muslims, chanting the slogan “s**t Jews!” in the German city of Gelsenkirchen and a convoy of Islamists that drove through Jewish neighborhoods in North London broadcasting a threat to “rape your daughters” through a megaphone. What is more, all of that came in top of a year of angry demonstrations against COVID-19 public-health measures in Germany, France, the Netherlands and many other countries, in which explicitly anti-Semitic messages blaming Jews for the virus as well as the exploitation of Holocaust imagery became increasingly visible.

Not surprisingly, perhaps, the survey reported that European Jewish leaders “seemed almost equally divided between optimists and pessimists, as 47 percent of the leaders ‘strongly agreed’ or ‘rather agreed’ with the

statement ‘the future of European Jewry is vibrant and positive,’ and 52 percent with ‘I am optimistic about the future of Europe.’ ”

These figures become more revealing when broken down by age. Well over 60 percent of those aged under 40 said they were optimistic about Europe’s future and the Jewish place within it, compared to 52 percent of those aged 41-55 and 47 percent of the over-55 crowd.

Those younger leaders also emphasize the importance of Jewish art, literature, music and film as part of Europe’s cultural landscape, as well as the importance of being inclusive and welcoming of an increasingly diverse community, not all of whose members can be considered Jewish in a strictly halachic sense. Indeed, the task of “developing creative outreach to the non-affiliated” came in at No. 5 on a list of 18 communal priorities, which suggests that the Jewish future in Europe hinges, at least in part, on some success in this area.

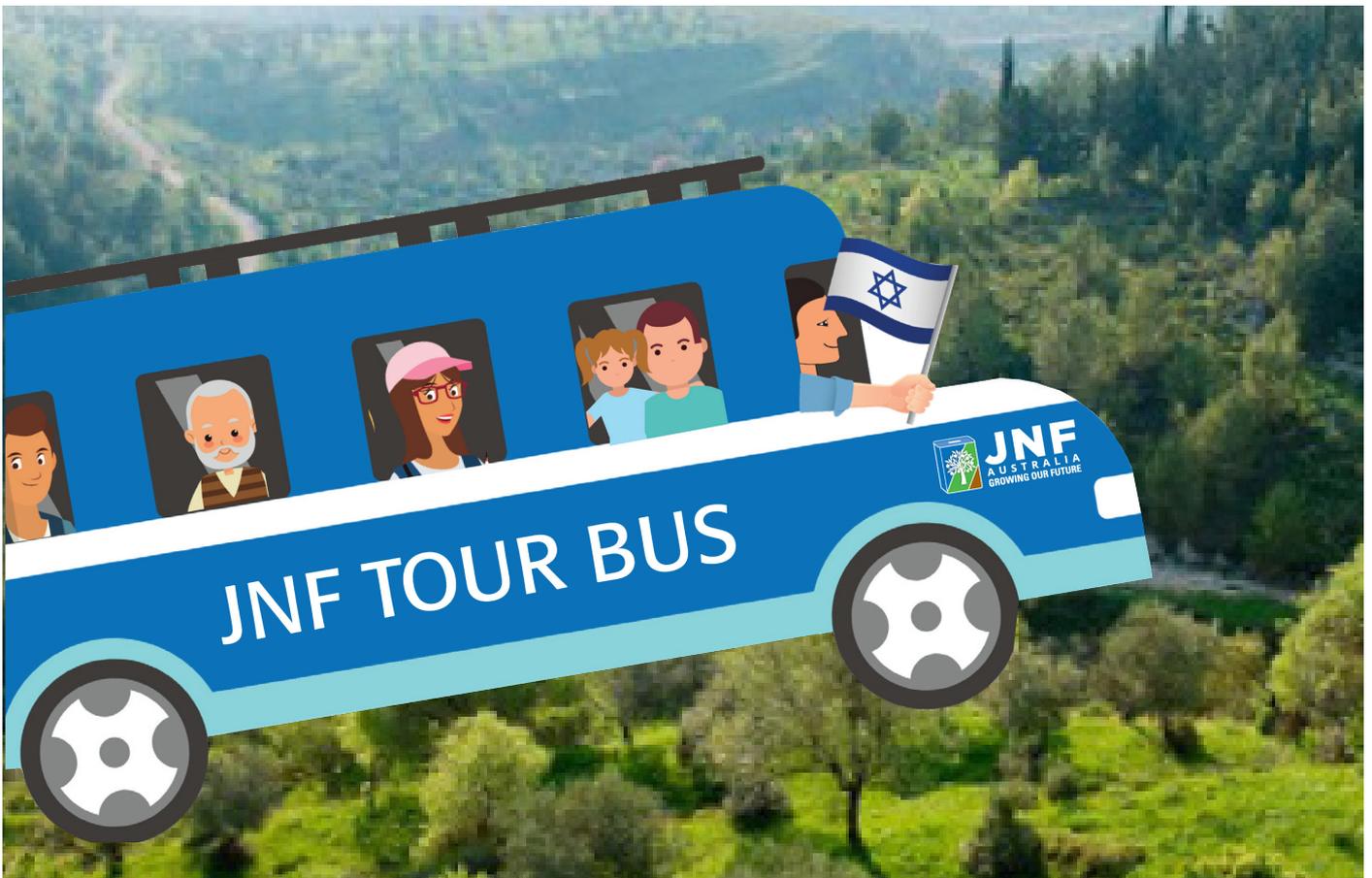
The overall impression left by the survey is that while anti-Semitism is a dominating issue—alongside communal finances, the impact of the pandemic, the desire for more women and young people in leadership positions, and much else—its present incarnation does not spell the end for the Jewish presence in Europe, especially as far younger Jews are concerned. That combination of optimism and defiance displayed by the continent’s Jewish professionals should be welcomed by all.



Save the date

Visit Israel with JNF

23 October - 1 November 2022



Register your interest at: www.jnf.org.au/mission-2022

More information: www.jnf.org.au
phone 1300 563 563 email etty@jnf.org.au



JNF
AUSTRALIA
GROWING OUR FUTURE

120
YEARS
1901-2021





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.

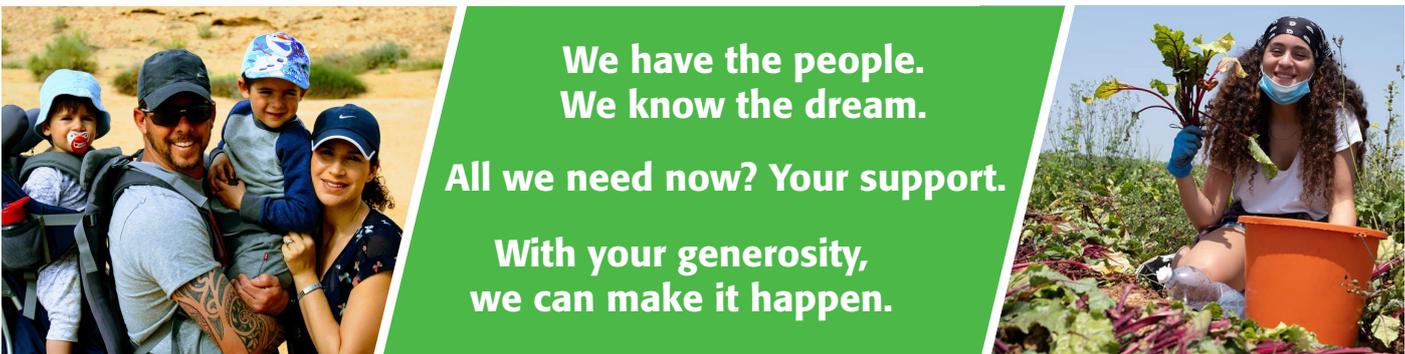
With 70% of Israelis crammed into the expensive cities of Tel Aviv, Jerusalem and Haifa (and an expected population of 15 million by 2051), we need to expand our homeland in new ways.

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.

That's why communities like Ramat Herzl have never been more vital.



**We have the people.
We know the dream.**

All we need now? Your support.

**With your generosity,
we can make it happen.**

Donate today at ww.jnf.org.au/ramatherzl



JNF
AUSTRALIA
GROWING OUR FUTURE

120
YEARS
1901-2021

Building Israel since 1901



November 2021

Huge community support for Brisbane's Kristallnacht commemoration.

More than 100 southeast Queensland residents attended a moving Kristallnacht service at the Brisbane Hebrew Congregation Synagogue on Tuesday night the 9th November.

About Kristallnacht - Night of Broken Glass
Starting in the late hours of November 9th 1938, and continuing into the next day, Nazi mobs in Germany torched synagogues, vandalized Jewish homes and businesses, killing close to 100 and arresting some 30,000 Jewish men who were sent to Nazi concentration camps.

The evening featured Kristallnacht survivor Professor Edgar Gold, who shared his memories, as a four-year old living in Hamburg, from this devastating event.

Mr Gold said one of his vivid memories was the look of hatred and anger by the Nazi soldiers.

"My main fear now is that some of these horrors are being forgotten from the world," he said.

Mr Gold said it was important school children were exposed to history to ensure this never happened again.

Brigidine College is one school that is committed to remembering the atrocities of the Kristallnacht, the precursor to the Holocaust. Brigidine student Rosie Pope discussed her project, which is part of Suspend Judgement – an extracurricular program about the Holocaust

Queensland Jewish Board of Deputies president Paul Myers said events like Kristallnacht served as a reminder of the importance of both Holocaust education, and how civil societies can easily fall victim to hatred and antisemitism.

"Right here in Brisbane we've had the ultimate symbol of hate, the swastika, flown next to our synagogue. One of our Jewish dads was attacked on his way to synagogue. Sadly, a survey of our community shows the majority of respondents have been victimised by antisemitism," Mr Myers said.

"That's why it is vital to acknowledge events like Kristallnacht, as they serve as a sober reminder of what can happen when hatred is allowed to flourish."

Mr Myers said he was overwhelmed by the turnout, by not only by representatives from state and local government, but by members of the interfaith communities.

The evening also included local author and master of ceremonies Rochy Miller, University of Queensland academic Katherine Gelber, and musical performances by the Vox Populous Choir.

Rochy Miller, who has written a book about her mother's experience during the Holocaust, said this event marked the beginning of accepted hatred.

"Kristallnacht defined the moment when a line was drawn in the sand of time - the exact moment when Jewish people all over the world stopped being people and became merely Jews. The moment when citizens all over the world became complicit by-standers, allowing creeping antisemitism to go unchecked, until it crescendoed into the unmitigated horror of the Holocaust - systematic murder of innocent people, based solely on their ethnicity."

For more information, contact Jason Steinberg on 0411 239 396 or email: jason.steinberg@qjbd.org

Dr Jeannette Young's letter to Queensland

Dear Queensland,

It has been an absolute honour to be your Chief Health Officer for the past 16 years.

The journey has been challenging, rewarding, at times stressful, but always satisfying.

When you're the CHO of Queensland, you're not just doing a job; you're taking responsibility for the health and wellbeing of a state.

You have more than 5.5 million patients and you care deeply for each and every one of them.

COVID-19 has commanded my attention day and night for almost two years now and I am certainly proud of the way we have weathered this crisis.

But many of my proudest achievements pre-date the pandemic.

I was 43 when I was appointed to this role, fresh from a six-year stint in charge of medical services at Princess Alexandra Hospital.

Back then, 20 per cent of Queensland adults smoked every day.

We've since halved that.

That's thousands of Queenslanders no longer inhaling poisonous chemicals and risking a premature death.

Our child vaccination rate in 2005 was 77 per cent.

We've lifted that to just under 95 per cent, and additional vaccines have been added to the schedule so there are tens of thousands more children out there protected against serious diseases like whooping cough, measles and meningococcal disease.

These metrics are very important to me because I know our efforts to reduce smoking and increase childhood immunisation have helped improve lifestyles and prevent deaths.

I'm also proud of my role in establishing a world-class aeromedical retrieval service for all Queenslanders, supported by long-term partnerships with the Royal Flying Doctor Service and Lifeflight.

These services were once performed by several different organisations across the state, but creating a dedicated Queensland Health division, which oversees the transport and treatment of over 24,000 patients a year, has streamlined our medivac service and made it safer.

Another highlight is the development of a new medical school in Central Queensland.

One of my priorities has been planning the state's future health workforce, not just for the public system, but also for the private sector.

This school will be integral in supporting our future generation of medical practitioners, especially rural clinicians.

Incidentally, I was executive director of medical services at Rockhampton Hospital for more than four years, so this school holds a special place in my heart.

I'm sure other accomplishments will come to mind when I get the chance to look back on my career one day.

For now, COVID-19 remains the focus.

These two shots are as close as we'll get to a silver bullet to this virus.

Most, if not all, of us will get infected at some point.



So I urge you — to get vaccinated if you have not already done so.

If you plan not to, please reconsider.

At the very least, I encourage you to speak with a medical professional, someone qualified to provide advice.

Recently, I aired my wish to see at least 95 per cent of Queenslanders fully vaccinated.

Granted, it's a lofty goal, but if we can achieve that rate for childhood diseases, surely we can strive to do the same for a deadly virus that's fuelling a global pandemic.

I'm a doctor first and foremost.

My priority is to protect people's health. Your health.

Seven Queenslanders have died as a result of COVID-19.

No matter how well this compares with other jurisdictions, I will always remember them and I'll often pause to think of their families.

But I'll also be thankful this virus did not claim more lives.

It very well could have, but for Queensland's strong response.

We have been successful in managing this pandemic because of you.

I believe our response as a health authority has been effective, but even the best prevention measures are futile if they're ignored.

However, when we locked down, you complied.

When I asked you to wear face masks, you did, even though they can be uncomfortable.

When cases were detected, you lined up in force to get tested.

Your caring nature and resolute spirit have ensured we are one of the safest jurisdictions in the world.

I've been privileged to be in a profession I love for the past 35 years but I am excited about the next chapter of my career.

I ask that you show all health workers the same respect you have shown me.

Whether they are on the frontline in hospitals, vaccination centres and fever clinics, or in the back rooms planning vaccination hubs, tracing contacts, testing samples or supporting clinicians, they deserve our thanks.

This pandemic has highlighted just how valuable these people are.

Thank you and please stay safe and healthy.

Dr Jeannette Young

BOOK REVIEW

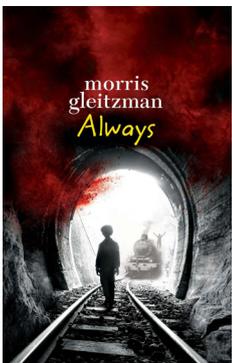
SUMMER READING

From the Age November 2021

FOR YOUNG READERS

ALWAYS

by Morris Gleitzman, Viking, \$19.99



Morris Gleitzman's acclaimed Once series for 10-14 year olds began in 2005 and has since proved a rare achievement – a fiction rooted in the Holocaust that refuses to look away from inhumanity and horror, while succeeding as a taut adventure story charged by the grit of its young protagonists.

The seventh and final volume, *Always*, sees Felix Salinger – once a Jewish boy during WWII – now a retired doctor living in Australia. The old man thinks his life's work is done, but wartime memories resurface when a boy, Wassim, travels halfway across the globe to enlist his aid. With his own family under threat from neo-Nazis, Wassim has read of Felix's exploits during the war, and uses a note from his grandfather to seek him out.

Gleitzman has written a fitting coda to the series, balancing a desolating legacy of hatred with the heroism and hope that might challenge and defeat it.

SHOPPING, SCHMOOZING AND SCHLEPPING AROUND THE WORLD

MY UNAPOLOGETIC DIARIES

Joan Collins, Weidenfeld & Nicolson, \$49.99

A summary of Joan Collins' life in these diaries goes something like this: shopping, schmoozing and schlepping around the world doing PR for her latest book or show, while bemoaning the lack of appreciation for her work.

Melbourne, 1996, she does a signing at Myer for her autobiography but is eclipsed by Priscilla Presley: "The news took great delight in saying that I had a very low turnout as compared to Presley!" One senses that there is truth in Collins' complaint that she is haunted by her bitchy character from *Dynasty*.

It's hard not to admire the chutzpah required to admit to having a reputation "that I can neither act nor write". And for all her obsession with her appearance, she is able to laugh at herself. When she meets President Clinton, he remarks on a half-a-billion-year-old rock from the moon, to which Collins replies, "Almost as old as me".



MOSHKOLEH THE THIEF

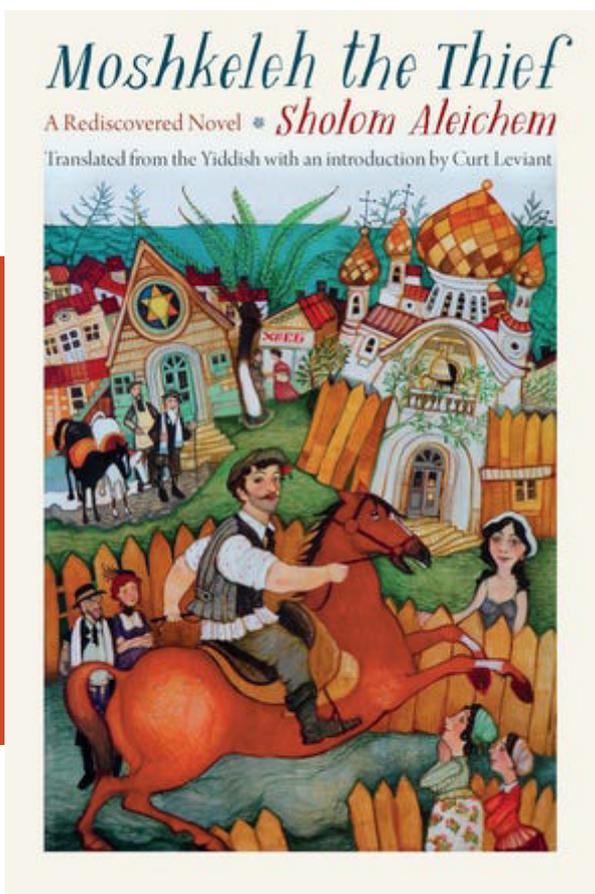
By SHOLOM ALEICHEM

This first English translation of Sholom Aleichem’s rediscovered novel, *Moshkeleh the Thief*, has a riveting plot, an unusual love story, and a keenly observed portrayal of an underclass Jew replete with characters never before been seen in Yiddish literature.

The eponymous hero, Moshkeleh, is a robust chap and horse thief. When Tsireleh, daughter of a tavern keeper, flees to a monastery with the man she loves—a non-Jew she met at the tavern—the humiliated tavern keeper’s family turns to Moshkeleh for help, not knowing he too is in love with her.

For some unknown reason, this innovative novel does not appear in the standard twenty-eight-volume edition of Sholom Aleichem’s collected works, published after his death. Strikingly, *Moshkeleh the Thief* shows Jews interacting with non-Jews in the Russian Pale of Settlement—a groundbreaking theme in modern Yiddish literature. This novel is also important for Sholom Aleichem’s approach to his material. Yiddish literature had long maintained a tradition of edelkeyt, refinement.

Authors eschewed violence, the darker side of life, and people on the fringe of respectability. *Moshkeleh* thus enters a Jewish arena not hitherto explored in a novel.



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.

DONATE NOW

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



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

JNF Australia Yerucham Heritage Park.

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

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

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

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

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

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

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

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

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

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

It is your chance

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



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
leemcnam@gmail.com**

**Peter Goldsmith 0409 765 394
pgoldsmth@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.



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 



VEGAN ISRAELI CUISINE IS HERE

IN BRISBANE AND EXCITING EVERYONE



**VEGAN THE ISRAELI WAY –
PLANT POWER**

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

You won't be dissappointed

Some recent customer feedback

"What a gem – had the hummus and fries both spectacular – the bread is just a whole other level !!!! Super impressed – looking to return ASAP"

"Absolutely delicious – everything is fresh and the flavours authentic – falafel is superb and pita bread freshly made. Great service and lovely atmosphere – the place ticked all of our boxes – will be back soon!!"

"Authentic Israeli food – Super fresh and bursting with flavour! Vegan everything! Delicious! Best falafel and fluffy pitas in Brisbane. Come check this place out, it will not disappoint vegans or carnivores alike!!!"

Yababa - 151 Baroona Road, Rosalie

Yahrzeit Candles



Hand Painted Yahrzeit Candle Holders

\$20 each (including 26hr candle)
Call Sylvia 0417788449 or 37156562



WIZO.
Doing What
Matters





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

 **Coronavirus (Covid-19)**

 **Aging**

 **Disability assistance**

 **Mental Health**

 **Family trauma**

 **Shoah survivor
assistance**

 **Education**

www.jcareqld.com



Email: jcareqld@gmail.com

HELPLINE: 1300 133 660



SERVING THE COMMUNITY FOR MORE
 THAN 57 YEARS **SUBSCRIBE NOW**
 GO TO **SHALOMMAGAZINE.COM.AU**



Celebrating
 57 years
 of publishing

1964-2021



WHAT ARE YOUR PRINT
ESSENTIALS



Booklets
 & Binding



Graphic Design



Signage
 & Banners



Letterhead



Flyers &
 Brochures



Business
 Cards



Notepads

www.lavaprint.com.au | 3869 4215 | info@lavaprint.com.au



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.**



MEET THE NEW SINAI COLLEGE

Caring for their future, today



JEWISH & HEBREW STUDIES

- Values-based education
- לימודים - Jewish culture & celebrations incorporated across learning experiences
- Welcomes students from all over the world

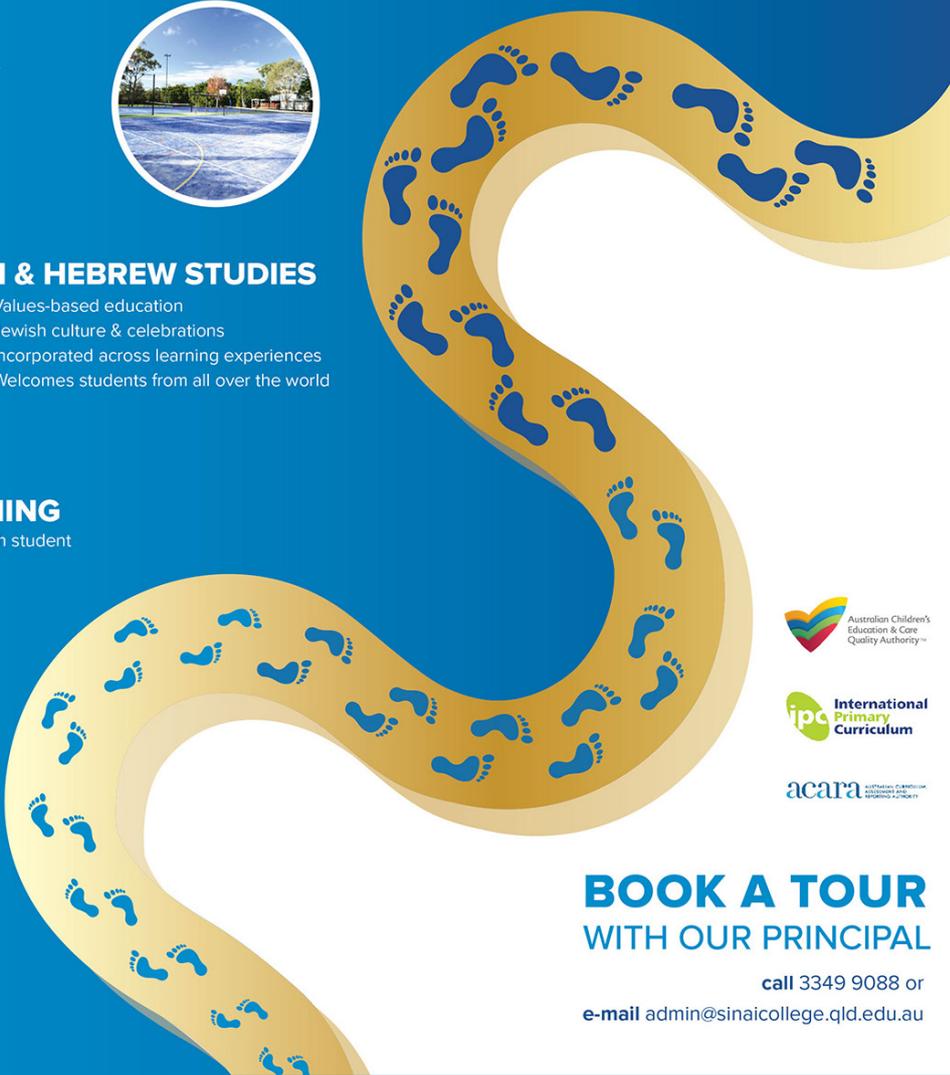
INDIVIDUALISED LEARNING

- Individual learning plans for each student
- Children - Small class sizes
- Close parent/teacher bonds



INTERNATIONAL PRIMARY CURRICULUM

- Inquiry-based curriculum
- IPC - Prepares your children for tomorrow
- Builds confidence, creativity & resilience.



BOOK A TOUR WITH OUR PRINCIPAL

call 3349 9088 or e-mail admin@sinaicollege.qld.edu.au



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

Email: jnfqld@jnf.org.au



Gan Gani
is nestled in the **leafy**
suburb of Fig Tree Pocket.



Extended hours for 2022

The large open spaces allow children to learn and discover through a play-based, hands-on curriculum.



LIMITED VACANCIES for 2021
under our NEW programme
structure.



Our unique location offers
integrated ecosystems in our Life
Garden which includes *vegetable
patches, chicken coop, worm
farms, composting and native
bee hives.*

Opening Hours

Extended hours, all days 8:15am-3:45pm
and after school care offered – which is
a partnership with Brisbane Montessori
School.

Be quick and contact
admin@gangani.net.au to enquire
for 2022 or to join the wait list for
future years.

GAN GANI KINDY

691 FIG TREE POCKET RD
FIG TREE POCKET

Colleen Goldblatt Director
Teacher M/T Group, Jewish Studies Coordinator

Office Day: Wednesday 8:30am-3:30pm
(07) 3378 9233 colleen@gangani.net.au
www.gangani.net.au





Every Monday
8am - 9am

Hebrew language program

Radio 4EB - 98.1 FM

Exciting times!

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.



ALL FAMILIES WELCOME



VACANCIES AVAILABLE

Gan Gani Kindy

691 FIG TREE POCKET RD
FIG TREE POCKET

Extended hours for 2022



Lady Gowrie^{QLD}
Community
Kindergartens



*Kindergarten - more than just play.
For 3 to 5 year olds.*

3378 9233

www.gangani.net.au

A PROMISE TODAY For Israel's Tomorrow

A gift in your Will to JNF will ensure your legacy lives on with Israel, forever.

Your bequest will directly support vital projects, helping to grow future generations in Israel.

For a confidential discussion please contact:

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



Managing Editor

David Jacobs

Designer

Camila Sister
camilaisisterdesign.com

Shalom Magazine is produced and published in Brisbane, Queensland, by The Jewish National Fund of Queensland.

To Contact Us

Email
shalomjnf@westnet.com.au

Mobile

0412 578 368

Website

www.shalommagazine.com.au

Copyright © Shalom Magazine All rights reserved

Reproduction of any part of this publication without the expressed written consent of the publishers is strictly prohibited.

Although all efforts have been made to ensure the accuracy of the information contained in this publication, Shalom Magazine does not warrant such accuracy.

Nor does inclusion of business within this publication imply connection, endorsement or awareness by Shalom Magazine of such business and/or their trade practices.

Views expressed by editorial contributions do not necessarily reflect the views of the editor(s) or publisher(s).



BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

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

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3705 0312

Sick Visitations Phone Rabbi Jaffe: 0419 136 451

www.brishc.com

Brisbane Chevra Kadisha

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

Should the need arise please call our 24/7

EMERGENCY NUMBER
0406 169 511

for the person on call to assist you.

For other enquiries:

Graham Eshensky

President
Phone (M) 0433 414 762

Paul Gould

Vice President
Phone (M) 0422 638 663

Bernie Goldman

Secretary/Treasurer
Phone (M) 0419 652 441

Leah Steinberg

Director of Tahara
Phone (M) 0403 171 268

George Hartnet

Funeral Directors
Phone: 3356 4277

Rabbi Levi Jaffe

Phone (M) 0419 136 451



Beit Or v'Shalom
בית אור ושלום

SERVICES

10 am every Shabbat

Cheder

9:30am – 12 noon every second Sunday

Enquiries Phone: 0404 034 060

13 Koolatah Street Carina QLD 4152

www.beitorvshalom.org.au



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



GIVAT ZION

South Brisbane Hebrew Congregation

SHABBAT SERVICES

Friday 6:15pm | Sat 9:15am

**Children's Service on the first
Shabbat of each month
commencing at 10.20am**

46 BUNYA STREET, GREENSLOPES

Ph: (07) 3397 9025



QUEENSLAND JEWISH
COMMUNITY SERVICES INC.

24/7 CRISIS HELP

1300 544 357

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



MISHKAN ISRAEL SYNAGOGUE

2 Moxon Road Burbank, QLD 4156

Regular Services

Friday Evening:
(Summer time)

Saturday Morning:

Saturday Afternoon:

Saturday evening:

Sunday Morning:

Monday evening:

Eli Saranga
Chairman

Shlomo Cohen
President

Kabalat Shabbat 6:30pm

Maariv 7:00pm

Shacharit 8:00am

Mincha 17:30 followed by Shiur until Maariv

Maariv 7:00pm

Shacharit 7:30am

Monday Evening: Shiur 6:30pm, covering the weekly Torah portion, the festivals and our sages

Email: sarangaeli@gmail.com
Mobile: 0434 724 052

Email: Shlomocohen357@hotmail.com
Mobile: 0411 150 896



ORGANISATIONS

QUEENSLAND

Jewish National Fund Qld	07 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	07 3847 0259
	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
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
----------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

**HAVE SOMETHING YOU
WOULD LIKE FEATURED IN**
Communal News


shalomjnf@westnet.com.au

FEBRUARY 2022 DEADLINE

SUNDAY 16 JANUARY 2022

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

