

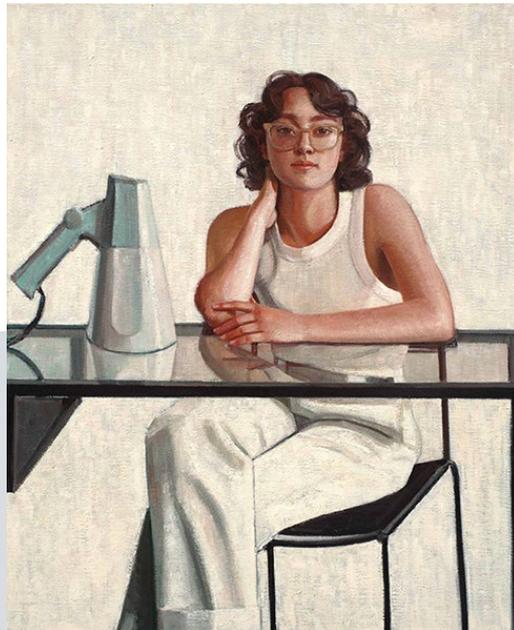


Finalist in 2022
Archibald Prize

Yvette Coppersmith
Portrait of Ella Simons

FEATURE

Three Jews are portrayed in this year's Archibald and no, it's not a record



PLUS 61J

BY STEVE MEACHAM

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

PORTRAITS OF
DEBORAH CONWAY,
JOHN SAFRAN AND
ELLA SIMONS ARE
AMONG THOSE
SELECTED FOR THIS
YEAR'S ARCHIBALD
PORTRAIT EXHIBITION.



Deborah Conway (Lewis Miller)

Media attention at recent Archibald Prize announcement at the Art Gallery of NSW naturally focused on Blak Douglas and his portrait of fellow Indigenous artist Karla Dickens which won the \$100,000 first prize.

Douglas became just the second Indigenous artist (after Vincent Namatjira in 2020) to be awarded Australia's most prestigious portrait prize.

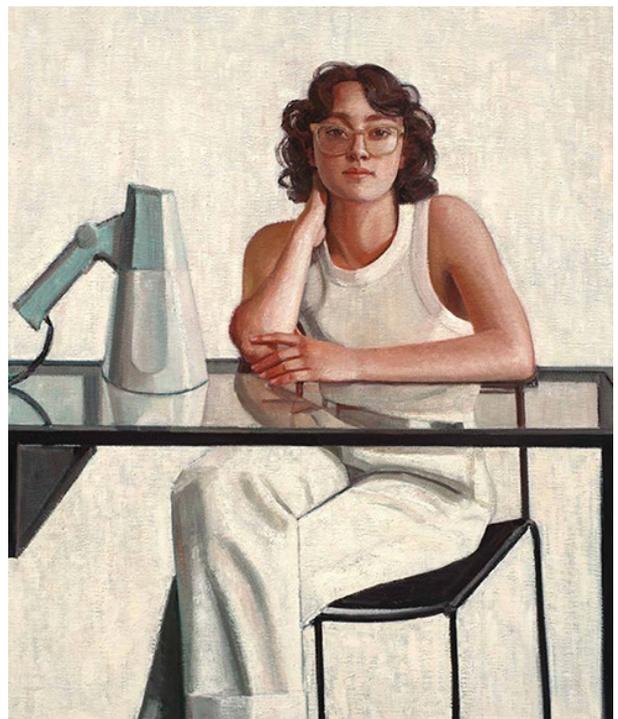
The Archibald, which is now more than a century old, was founded, ironically, by JF Archibald, the racist publisher of The Bulletin magazine which, after 130 years of publication, was closed down in 2008.

Nineteen other Indigenous artists submitted Archibald entries this year, while 27 painters of Indigenous heritage made the finals of the Archibald and its sister prizes: the Wynne (landscape) and the Sulman (genre).

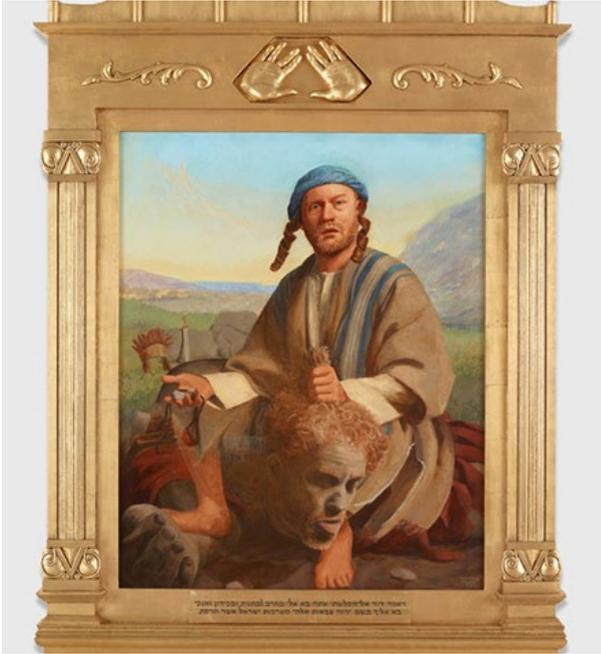
Less noticed was the success of Jewish artists and/or subjects. Three of the people whose portraits hang in the 2022 Archibald exhibition are Jewish.

Singer-songwriter and former model Deborah Conway sat for hours on a milk crate for Lewis Miller (whose portrait of artist Allan Mitelman won the Archibald in 1998).

Filmmaker, author and satirist John Safran – a frequent Archibald subject –



Ella Simons (Yvette Coppersmith)



John Safran (Avraham Vofsi)

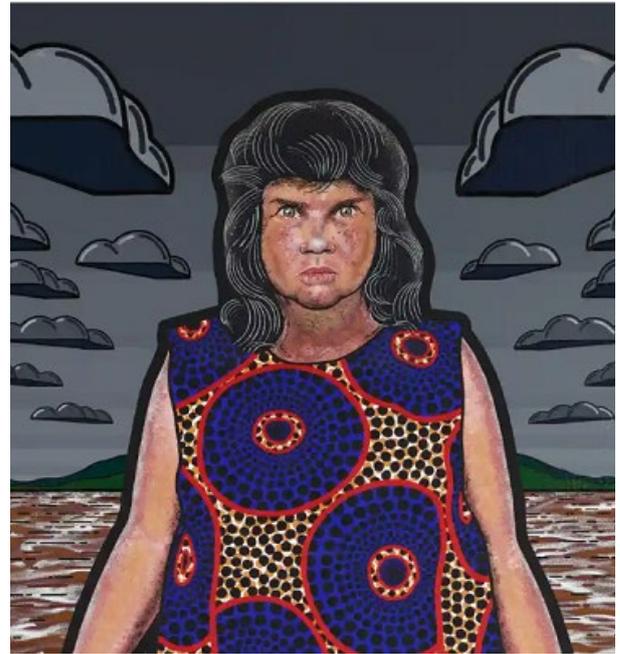
was depicted as both David and Goliath by Jewish newcomer to the competition, Avraham Vofsi.

Teenage climate activist Ella Simons, who has appeared at various global events alongside Greta Thunberg, posed for another Jewish artist, Yvette Coppersmith, a six-time finalist and winner of the Archibald in 2018 with a self-portrait.

“The surname on my birth certificate is spelt Koperszmidt,” she says, adding that she and Simons attended the same primary school in Melbourne, Sholem Aleichem College, “though several years apart!”

Of the three portraits, only Vofsi’s references Jewish culture. He asked Safran to be his subject because the filmmaker was one of the few obviously Jewish personalities on TV in Vofsi’s youth.

The unusual double portrait was a collaboration. After the artist insisted his painting must reference the Tanakh, the pair chose the story of David and Goliath with Safran suggesting he be portrayed as both victor and vanquished.



Karla Dickens by Blak Douglas, winner of the 2022 Archibald prize

“When I head out on a book or doco adventure, I’m charged with taking down a giant – a cigarette company or a media mogul,” Safran says. “But I always end up the fool, just taking down myself. So why not have me gripping the beheaded head of me?”

Vofsi, unsurprisingly, took it more seriously: “Visualising John as (the future) King David as a real person, our actual ancestor... (was) a powerful experience for me as a Jewish person.”

Beforehand, artist and sitter discussed how previous examples of David holding the head of the slain giant – most famously by Caravaggio – rarely reference David’s Jewishness.

Taking inspiration from the 20th Century Zionist illustrator Arthur Szyk (a Polish-born Jew who fled his homeland in 1937 before becoming a US citizen), Vofsi’s version shows the young David wearing a sudra (headdress), with peyot (sidelocks) and tzitzit (ritual tassels) poking out from his tallit (prayer shawl).

Coppersmith's portrait of Ella, now 16 and still a schoolgirl, is without Jewish references.

However, the artist says, their shared Jewish culture, determination to reverse climate change and passion for female voices to be heard prominently on the global stage are at the painting's core.

The two sittings included a visit to Ella's bedroom to select props: most obviously the megaphone.

That was after the then 15-year-old returned from the 2021 Youth4Climate summit in Milan, where she was the youngest of 400 international delegates attempting to pressure world leaders into action at the subsequent United Nations Climate Change Conference in Glasgow.

"We first met at a Zoom event and Ella's vibrant energy impressed me right away," Coppersmith recalls.



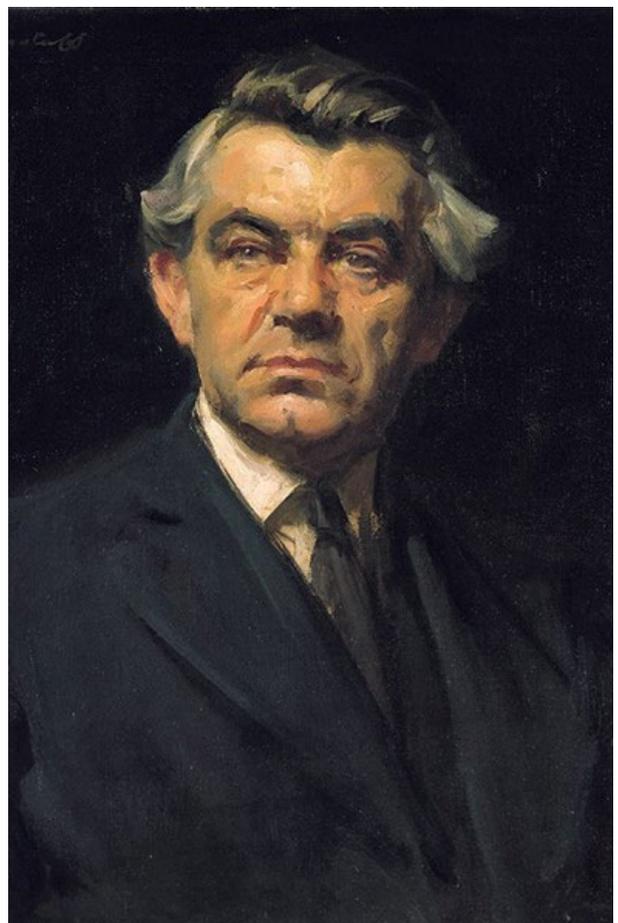
Stanislaus Rapotec (Judy Cassab)

She says the teenager "represents a generation of Australians who aren't old enough to vote but will inherit the mess we've made".

As Jewish women, "social justice is in our DNA," Coppersmith continues. "Jewish family life tends to involve conversations between grandparents and their grandchildren. That's the first step in the battle against climate change – bringing older generations aboard. "Otherwise, we're just rearranging the deckchairs on the Titanic."

The portrait is calm and conservative "to amplify the seriousness of Ella and her message. It is a form of protest ... transmitting Ella's presence and waking us up to this moment in human evolution and this window of opportunity."

Unlike Conway and the other artists/ subjects who made this small section of the exhibition, Lewis isn't Jewish.



Maurice Moscovitch (John Longstaff)

Yet many of the 18 portraits he's had selected for the exhibition over the years (from the 31 he's entered) have featured Jewish subjects.

"I only paint friends, and many of my friends are Jewish," he says. "I hate the idea of cold calling to ask someone to pose."

Portraits of the past

So, is 2022 a record year for Jewish subjects in the Archibald? No, says Natalie Wilson, the AGNSW curator who researched and selected the works celebrated in last year's travelling exhibition, Archie 100: A Century of the Archibald Prize.

Entry forms for the Archibald have never asked painter nor subject to declare their religion so, Wilson's research – conducted in two days for Plus 61J – wouldn't meet strict academic criteria.

But she found there had been at least three previous occasions when three or more Jewish subjects were selected for the exhibition and the 1937 Archibald featured four: a portrait of her mother by Valerie Lazarus and three by the prolific Joseph Wolinski.

"He holds the record for Archibald entries," Wilson says. "Between 1921 and 1951 he submitted 107 portraits. Of course, many of those came from Sydney's Jewish community."

In 1960, Judy Cassab became the first Jewish artist to win the Archibald for her portrait of fellow artist Stanislaus Rapotec (she won again in 1966). Vera Hrubka (Barry Stern), Sali Herman (Rabbi Israel Porush) and a self-portrait by Maximilian Feuerring also made the final cut in 1960. Joe Rose (Barry Stern) and Feuerring (another self-portrait) featured in the 1963 exhibition, along with Kevin Connor's depiction of Albert Foulkes.

In 1921, the Archibald's inaugural year, Wolinski entered two portraits of Jewish identities: Rabbi Abraham Wolinski, his father, and Rabbi Francis Cohen.

The first painting of a Jew to win the Archibald was John Longstaff's portrait of Maurice Moscovitch in 1925. The Russian-born actor was known for his roles in New York's Yiddish theatre and Broadway and later for his appearance in The Great Dictator, Charlie Chaplin's 1940 anti-Nazi satire.

Winning artists who identified as Jewish include Coppersmith, Cassab, Feuerring, Lazarus, Rose, Sali Herman, Michael Kmit, Ruth Faerber, Louis Kahan and Jenny Sages.

"There are likely to be many others, but prior to 1946 there is very little information on record on what would today be considered 'amateur' artists," says Wilson

Prominent Jews whose portraits made the Archibald

Sir John Monash (Percy White, 1926)
Sir Isaac Alfred Isaacs (Percy White, 1928)
Sir Samuel Sydney Cohen (Percy White, 1929)
Dr Sidney Solomon Rosebery (Joseph Wolinski, 1934)
Ruth Helfgott (Clif Peir, 1945)
Gertrude Bodenwieser (Clif Peir, 1955)
Barry Stern (Vera Hrubka, 1960; Judy Cassab, 1962; Joe Rose, 1963; Peter Chapman, 1976)
Rudy Komon (Eric Smith, 1981)

PLUS
61J

ARTICLE

Qatar's blood-stained World Cup

With Australia having recently qualified for the World Cup in Qatar later this year many will find this article by Ben Cohen of great interest!



JEWISH NEWS SYNDICATE

BY **BEN COHEN**

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

WHEN THE WINNING TEAM LIFTS THE TROPHY AFTER THE FINAL ON DEC. 18, IT WILL DO SO OVER THE UNMARKED GRAVES OF MORE THAN 6,000 WORKERS WHO DIED ON THE JOB SO THAT THE GAME COULD BE PLAYED.

There was another significant announcement from an Arab capital last week about relations with Israel when Qatar—the wealthy Gulf nation that provides Hamas with financial and political support—confirmed that Israeli citizens would be permitted to attend the FIFA World Cup taking place there in November and December this year. According to Israeli media, up to 30,000 Israelis have already purchased their match tickets.

The decision to allow visitors with Israeli passports to enter Qatar for the duration of the World Cup reflects the broad trend in the region towards making peace deals with the Jewish state, as demonstrated in the last two years by the United Arab Emirates, Bahrain, Morocco and Sudan. While Qatar has notably not followed the example of these countries, neither has it gone the way of Iraq, whose parliament last month passed legislation that makes any contact with Israelis punishable with a lengthy prison sentence or even the death penalty. By allowing Israeli soccer fans to attend the World Cup, the ruling al-Thani family in Doha is signaling that it might want to develop relations even further once the tournament is over.

The Qatari announcement was positively received in Israel. Foreign Minister Yair Lapid declared on Twitter that the move was a “political achievement that fills the hearts of the fans” while Defense Minister Benny Gantz argued that it would improve the maintenance of “stability in our region.” Once the tournament is over, though, it remains to be seen whether Qatar will continue to allow Israelis entry or whether it will revert to its established policy by barring them once more. No doubt, the Israeli government—along with the handful of Diaspora Jewish figures who have eagerly traveled on state-sponsored junkets to Doha in recent years, invariably returning empty-handed—will be hoping for the former.

The prospect of Israelis traveling to Qatar—and eventually, every Arab and Muslim country—for business or tourism appears to be more within our grasp now than at any other time since the creation of Israel in 1948. Every milestone in that process is simultaneously a blow to the rejectionist ideology that has prevailed in the Arab world for almost a century and a reminder that Israelis and Arabs, Jews and Muslims, can live and work harmoniously together, despite all the bloodshed and eliminationist rhetoric that has soiled previous decades.

However, as I’ve argued before, “the positive environment of peace can be as censorious of the truth as the negative environment of war.” For it remains the case that some very unpleasant truths about Qatar (and indeed, its neighbors) are in danger of becoming lost in the rush to embrace peace.

All of these countries have woeful records on human rights and free speech. All of them have been built using migrant laborers from African and Asian countries—construction workers, housemaids, cleaners and so forth—who subsist in conditions rightly described as a modern-day form of slavery. The hotels in Doha where Israeli and other soccer fans will stay, as well as the stadiums where they will view the matches, were all built by workers who entered Qatar under the notorious kafala system that chains them to their employers and condemns them to unsanitary living quarters and lousy pay. The fundamental point is that thousands of these workers have been killed or severely injured while assembling the World Cup stadiums, with little or no compensation for their families back home.

The Qataris have had 12 years to prepare for this year's World Cup, which was awarded to them by the former FIFA president, Sepp Blatter, in 2010. Blatter was ejected from his post in 2015 and banned for FIFA activities following a corruption scandal that consumed the global soccer authority, much of it related to the machinations and bribes that underpinned the Qatari bid. But Qatar itself has remained immune from the storm that rocked FIFA's headquarters in Switzerland.

At no point in the intervening decade between Qatar being awarded the tournament and its staging this year was there ever any threat of the 2022 World Cup being hosted by another country. On the contrary, FIFA and its member nations have gone out of their way to indulge the Qataris, including, for the first time in the World Cup's history, moving the tournament from the summer months to the winter.



Because it is deemed too hot to play soccer during the Qatari summer, domestic soccer leagues around the world are temporarily suspending their competitions so that players selected for their national teams can compete at the World Cup. While it's a relief to know that highly paid, enviably fit footballers will not be forced to wilt under the burning sun, the same can't be said for the migrant laborers who will be toiling through the summer months getting everything ready for kick-off on Nov. 21.

FIFA can still claw back some semblance of decency in the months between now and November. The world's most popular sporting contest will generate some \$6 billion. It is not unreasonable to demand that a chunk of those revenues—some human-rights groups have suggested a sum in the region of \$500 million—be paid out to the migrant laborers and their families as meaningful compensation for the years of suffering they endured in Qatar.

So, yes, the fact that Israelis will be present at the World Cup (in the stands, at least, as the Israeli national team yet again failed to qualify) is a welcome development. But that is not the only lens through which to view the tournament in Qatar. When the winning team lifts the distinctive World Cup trophy after the final on Dec. 18, it will do so over the unmarked graves of more than 6,000 workers who died on the job so that the beautiful game could be played. Paying compensation to the victims will make that iconic moment far less bitter.

ISRAEL TODAY

Hidden Anzac grave sparks hunt in Israel



PLUS 61J

BY ITTAY FLESCHER

Ittay Flescher is the Jerusalem correspondent for Plus61JMedia. Since moving to Israel in 2018 from Melbourne, where he was a high school teacher for 15 years, Ittay has been collecting stories about the people with whom he shares Jerusalem.

He is also the Education Director at a youth movement that brings together Israeli and Palestinian teenagers to work towards equality, justice, and peace

ISRAELI VOLUNTEERS ARE SEARCHING FOR THE UNKNOWN GRAVE OF AN AUSTRALIAN KILLED IN WORLD WAR ONE IN THE NEGEV, REPORTS ITTAY FLESCHER.

More than 100 years after he fell fighting in World War One, Private Loudon Park Cochrane has sparked a search party in the Negev.

The Anzac trooper, aged 24, was killed in 1917 in the Battle of Be'er Sheva and buried in a temporary grave, which has never been located. The Australian War Memorial notes his grave as "Known unto God".

But now a group of 30 Israeli volunteers working with the Defence Attaché from the Australian Embassy, has revived the search for Private Cochrane's remains.

They are hoping to locate the grave using metal detectors to find any metal objects that may have been buried with the soldier.

The motivation of these Israelis to locate and honour the fallen Australian soldier stems from the role the Anzac soldiers played in the British liberation of Palestine after centuries of Ottoman rule, which eventually led to the creation of Israel.

Gan Erez, an Israeli who is organizing the current search party, told Israeli news site Walla that for him the search was comparable to Israel's commitment to finding the remains of missing IDF soldiers.



Australian Mounted Division and New Zealand Mounted Division soldiers ride their horses during the reenactment of the Battle of Be'er Sheva in 2017 (Ilan Assayag/ Haaretz)



Australian Light Horse Regiment monument in Beersheba (Avishair Teicher PikiWiki)

“For me (finding the body) is such a clear thing, I cannot understand who is asking me why we are making such an effort. If it was a search for Eli Cohen, Ron Arad or Guy Hever, they would not be surprised at the strong desire to find them. For me, this is a soldier who fought and was killed for the liberation of my country and his burial place must be found,” he explained.

Private Cochrane was a member of the 10th Light Horse Regiment, which participated in the capture of Be’er Sheva, a decisive battle between the Allies and Turks during World War I.

Of all the historic events that bind the Australia-Israel relationship, none is as dominant or more heavily featured in speeches from ambassadors, prime

ministers and federation leaders as the heroic light horse charge of 1917, which clinched the Battle for Be’er Sheva.

Known as the “last successful cavalry charge”, the Charge of the 4th Light Horse on 31 October 1917 is commemorated with the Australian Soldier Park in Be’er Sheva. In 2017 Australia and Israel held a joint re-enactment.

Private Cochrane’s remains have never been located, although his mother sent a letter to the ADF in 1923, requesting they locate her beloved son and bring him back to Australia for burial, Walla reported.

The search for this missing soldier continues, as does the Anzac legacy.

Photo: Private Loudon Park Cochrane and fellow Anzacs at his grave in 1917 (Australian War Memorial).



Celebrating Multicultural Queensland program's funding round for multicultural events now open!

If your organisation is planning a cultural event or multicultural festival for 2023, you can apply for funding under the Celebrating Multicultural Queensland (CMQ) program.

The CMQ program promotes:

- Queensland's multicultural identity
- intercultural connections and community participation
- increased understanding between culturally diverse groups
- increased opportunities to support the economic and social aspirations of people from culturally diverse backgrounds
- increased community capacity to address emerging issues and foster access to services
- increased engagement of general community groups in connecting and welcoming people from culturally diverse backgrounds into a wide range of community activities.

Eligible applicants can apply for one-off funding of up to \$20,000 for cultural and multicultural events to be delivered in the 2023 calendar year.

Please ensure you carefully read the Funding Guidelines for Multicultural Events for applicant eligibility, and funding information and requirements.

There have been changes made to the program, including the setting of funding round dates and guidelines, and new requirements when submitting applications.

To view the guidelines and information on how to apply, visit www.cyjma.qld.gov.au/cmq-program.

THE CLOSING DATE FOR APPLICATIONS IS 13 JULY 2022.

Thank you for your continued support for an inclusive, harmonious and united Queensland.

Kind regards

Multicultural Affairs
Department of Children, Youth Justice and Multicultural Affairs



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As many of you know, late last year the Hebrew radio show on Radio 4EB 98.1 FM was launched.

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The return of the Hebrew radio program after a number of years now means local Israelis and Hebrew speakers have a program they can call their own. It also means that Hebrew is included as one of the 50+ language programs featured on Radio 4EB.

The importance of this program cannot be underestimated. It not only provides an opportunity for local Israelis and Hebrew speakers to hear about local Israeli/Jewish events, but also to learn more about our Jewish organisations. It also provides a space in which a sense of connectedness can develop.

The program, which was established by the Queensland Jewish Board of Deputies and State Zionist Council, is made possible thanks to subscribers who support the show.

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THE VOICE OF QUEENSLAND JEWRY SINCE 1948.

FROM THE
JEWISH PAST

Sidney Myer

creator of a department
store empire



Australian Jewish
Historical Society

AJHS

The Australian Jewish Historical Society is the keeper of archives from the arrival of the First Fleet in 1788 right up to today. Whether you are searching for an academic resource, an event, a picture or an article, AJHS can help you find that piece of historical material. The AJHS welcomes your contributions to the archives. If you are a descendent of someone of interest with a story to tell, or you have memorabilia which might be of significance for the archives, please make contact via www.ajhs.com.au or its Facebook page.

SIDNEY BAEVSKI WAS BORN ON 8 FEBRUARY 1878, IN KRICHEV, THEN PART OF THE RUSSIAN EMPIRE AND NOW KNOWN AS THE COUNTRY OF BELARUS.



Sidney Myer

He was the youngest of eleven children born to Ezekiel Baevski, a Hebrew scholar, and his wife, Koon Dubrusha. He was educated at the Jewish Elementary School in Krichev and later managed his mother's drapery business. He emigrated to Melbourne in August 1899 with very little money and little knowledge of English to join his elder brother, Elcon who had left Russia two years earlier. Several months after Sidney arrived in Melbourne, the brothers adopted the family name of Myer (the second name of their eldest brother Jacob).

Sidney and Elcon both worked in Slutzkin's underclothing business in Flinders Lane, Melbourne. Later they established a small drapery shop in Bendigo, which proved to be successful. The store was named Myer, the first of many to come.

Sidney took his goods, stockings, laces, etc., from door to door, and, in spite of knowing little English, sold his wares. He then bought a cart and travelled through country towns. The business was later moved to Pall Mall, Bendigo, where it prospered and other shops were added, following which the Sidney was able to buy the Bendigo business of Craig Williamson and Thomas.

Late in 1909, Sidney travelled overseas to study British and European merchandising methods and to establish contact with manufacturers and exporters. In 1911 Sidney purchased the business of Wright and Neil, Drapers, in Bourke Street, near the General Post Office, and a new building was completed and opened in 1914. He raised staff wages, then closed the store for a fortnight's stock-taking and ordering;

and in June, after a spate of full-page newspaper advertisements, Melbourne experienced its first Myer sale. Old stock sold for a song, new stock was priced almost at cost, goods once kept behind counters were strewn upon tables, and the rush lasted for a week.

The Doveton woollen mills at Ballarat were purchased in 1918, and in 1921 a new building fronting on Post Office Place, was added at Melbourne. These became the Myer chain of department stores. The Myer Emporium grew with the purchase of such old established businesses as Robertson & Moffat, and Stephens & Sons.

In 1925, Myer Ltd was listed on the Melbourne Stock Exchange and the new building on the Lonsdale Street frontage was built. A separate building in Queensberry Street, Melbourne, was erected in 1928, and the Collins Street businesses of T. Webb and Sons – china importers – and W H Rocke and Company – house furnishers – were bought and transferred to the Bourke Street building. A public company had in the meantime been formed which by 1934 had a paid-up capital of nearly £2,500,000. A controlling interest in Marshall's Limited of Adelaide was also acquired. By this time, the company was employing 5,300 people with medical and nursing aid for the staff, and rest homes for

them at the seaside and in the Dandenong Ranges. Some of Myer's friends and business associates feared the business was developing too rapidly but it was in a prosperous state and fast recovering from the effects of the Depression, when Myer died suddenly on 5 September 1934 of cardiac failure near his home in Toorak, at the age of 56.

With regard to his personal life, in March 1905, Sidney married Hannah Nance Flegeltaub. They had no children, although from 1911 he acted as guardian of his nephew, (Sir) Norman Myer. In mid-1919, Sidney went to the United States to study retailing. While there he divorced Hannah in Reno Nevada, although the divorce was not recognised under Australian law. While in Nevada, Sidney converted to Christianity.

On 8 January 1920, Sidney married Merlyn Baillieu (later Dame Merlyn Myer), on her 20th birthday. They had two daughters and two sons – Kenneth AC, Neilma, Sidney Baillieu AC and Merlyn Baillieu (Lady Southey AC). Merlyn travelled to San Francisco for the birth of each of their four children to ensure they would be considered legitimate. Legitimate they certainly were and in the following paragraphs, it is more than interesting to read about their business, political and philanthropic lives.

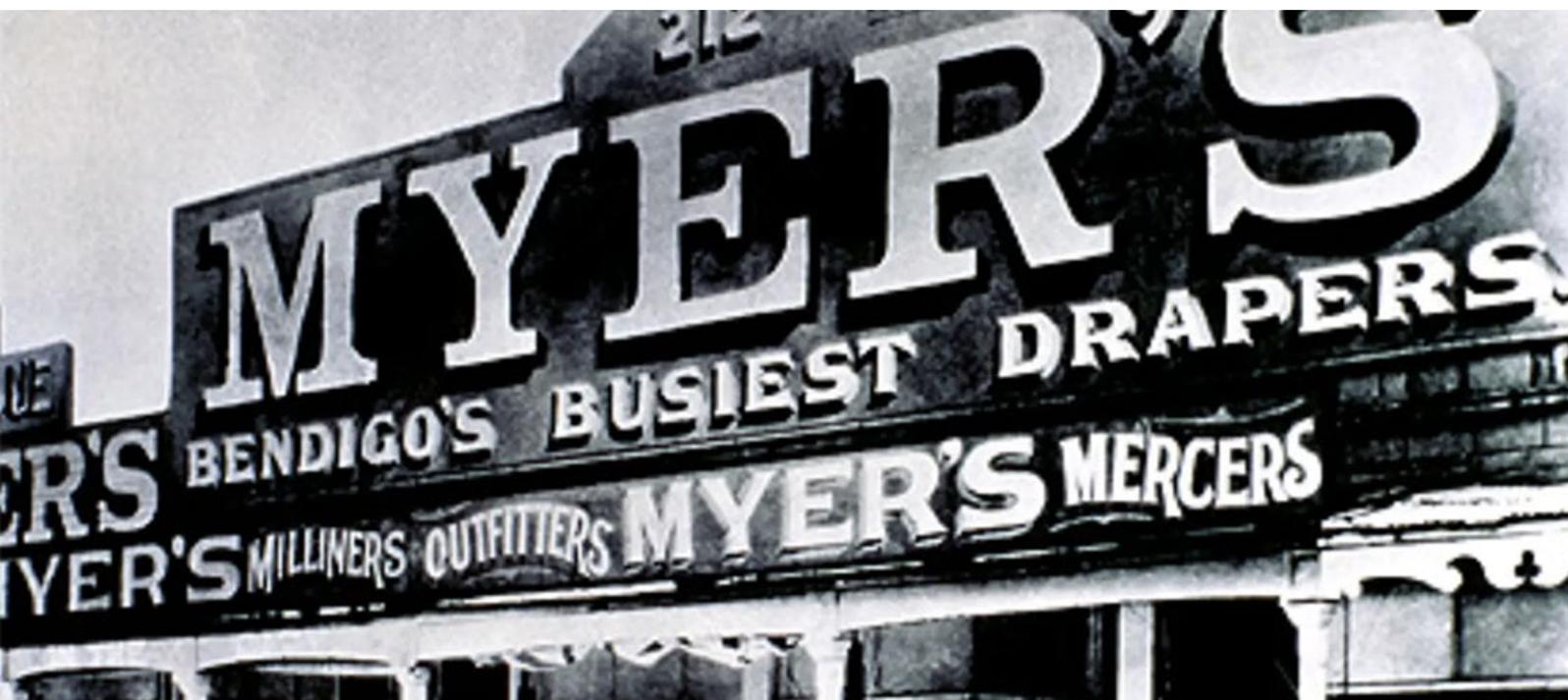
The Myers returned to Australia in 1929. Kenneth Myer was a philanthropist, a prime mover behind the Victorian Arts Centre; Chairman of the Australian Broadcasting Corporation; and was offered and declined the invitation to be Governor-General of Australia. Ken and his brother Baillieu set up the Myer Foundation in 1959. Sidney Baillieu

married Sarah Hordern of the Sydney Hordern retailing family in 1955, thus linking two of Australia's wealthiest families. Sidney Baillieu and Sarah had three children: Sid, Rupert and Samantha.

One of Sidney's granddaughters, Joanna Baevski (the only daughter of Kenneth and Prue Myer to take her great grandfather's name) is a Director of The Myer Foundation.

Sidney's legacy lives on. His love of music, having played the violin, led him to establish free, open-air concerts with the Melbourne Symphony Orchestra in 1929, which were always well attended by Melburnians. During the Depression of the 1930s, Sidney felt a responsibility to contribute something to the community that had assisted him in achieving business success and a personal fortune. Rather than terminate employment of workers in Myers Department Store, all staff, including himself, had their wages cut. Relief work was personally financed by him to provide employment opportunities. For the unemployed at Christmas, he financed a Christmas dinner for 10,000 people at the Royal Exhibition Building, with gifts for all children.

His funeral was attended by some 100,000 people. His gravesite, a sepulchre for the reception of urns of ashes, is in Box Hill Public Cemetery in Melbourne. One-tenth of his estate went to establish the Sidney Myer Charitable Trust, now known as the Sidney Myer Fund, to continue the tradition of philanthropy begun by its founder. The most famous philanthropic funding was for the construction of the Sidney Myer Music Bowl in the Kings Domain, Melbourne in 1958, which is named in his honour. He is also the namesake for the Sidney Myer Asia Centre building at the University of Melbourne.



Eulogy



Betty Solomon Carroll

2 November 1932 – 11 June 2022

The following sentiments were prepared and read by Tony Gariano at Betty's funeral on 14 June 2022

I together with my wife Tamara have had the pleasure of knowing Betty for some years. She has been an inspiration for us in that she has always displayed humility, kindness and warmth towards us. Betty would like it when we both visited. She would sit with Tamara and tell her all sorts of stories and would say how much "Nachas" she received from her children and grandchildren.

She told us about her struggles when she only a young girl in Singapore and how her strength for life guided her throughout the years. She was so happy and proud of what she achieved with her family.

We would be amazed at how positive she was about life and how dearly she loved it, despite her ailments and frailty as she aged. Often when I visited, Betty would be quick to offer a coffee or tea and would always make a point to have a chat with me. An offer of a gift of homemade chutney or mangoes from her tree for me to take home would soon follow.

To me, Betty showed nothing but kindness and we were always willing to help her in what ever way we could. I fondly remember both Betty and Jack coming to our home for Pesach and attending our second wedding. We gave

them a picture of the four of us at the wedding and it was no surprise to see it displayed on their wall with joy. I also had the great pleasure of getting to know her daughter Santa in Brisbane and her daughter May in England via skype on my visits to Betty.

On the last visit we had with Betty, when she was still at home, I asked her if I could have a cutting of Lemon Grass, she kindly said ... "You can take as much as you want."

I planted the Lemon Grass cuttings in our yard, and they are thriving. Every time I look at them, I think of Betty and Jack and how they built a world around them together and how fortunate we were to have been part of that world in their later years.

Betty cared as much for us as we did for her. We will remember Betty with warmth and love.

We wish all of Betty's family Long Life and may her memory always be a blessing.



Kibbutz Naveh

The Jewish National Fund (JNF) has been Building Israel since 1901.

The JNF of Australia is a prominent and trusted communal organisation celebrating over 120 years of life-changing, environmental and social welfare projects, and building communities in Israel all the while maintaining a tangible link between the Jewish People and Israel.

Today JNF Australia is working to ensure that the people of Israel who live in the underdeveloped periphery of the country, particularly in the Negev, have a brighter future and can also share in the Israel's success story and ensure its ongoing sustainability.

JNF Australia is a separate entity and independent of JNF organisations in other countries, including in Israel.

However each JNF organisation wherever situated are linked, by a shared history, emotion and mission to further their mutual purposes and objectives for the people of Israel.

As David Ben Gurion said, **“JNF is an everlasting Jewish fund for the entire Jewish people. It lives and lasts not because of work well done in the past, but because of vital work in the present and, even more importantly, because of the great, important tasks still awaiting it in the future.”**

Every JNF project is a unique and wonderful way of identifying with Israel and its people and provides all of its supporters an opportunity to solidify their link with the people of Israel.

For more information about JNF go the JNF Australia website jnf.org.au or contact JNF Queensland President David Jacobs on 0412 578 368

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ASK THE RABBI

Vegetarian Shabbat



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. Must a Jewish family eat chicken on Shabbat?

A. Not necessarily. Now that non-meaty meat has been developed, many people will have to re-think their cuisine.

Some of us (including me) are already there. My wife and I and some of our family are already hooked on Meatless Mondays, but we don't eat meat on Sunday either, or Tuesday, or any other day of the week.

Shabbat too? Definitely, though friends and guests can't believe it: "You don't eat meat on Shabbat? Not even chicken?" They admit that our non-fleishig soups are quite tasty; they like our pareve cholent; but they still wonder whether our food can really be kosher.

Apart from the urban myth that Shabbat and chickens go together, some people think there is a law that Shabbat is impossible without meat.

Actually, in the Bible the original idea was for people to eat vegetables, whichever day of the week it was (Gen. 1:29).

The manna in the wilderness was vegetarian. People remembered the fruit and vegetables in Egypt (Num. 11:5). Ahab wanted Naboth's vineyard in order to plant a vegetable garden (I Kings 21:2).

For a true appreciation of vegetables we must go to the Talmud. Both the Babylonian (Sanh. 17b) and the Jerusalem Talmud (end of Kiddushin) speak highly of vegetables.

Rashi says that vegetables are inexpensive and healthy, and preparing them does not affect the time devoted to Torah study.

Many rabbis believed that certain vegetables were good for health,

though they knew that diarrhea might come from (presumably unwashed) vegetables.

Poor people appreciated being able to eat well on vegetables, though they dreamt of one day being able to afford meat (Shabbat 140b).

Most people can't imagine life without meat, though when the Mashi'ach comes they might have to be vegetarian. In the meantime, meat gives them fullness and satisfaction. They feel there is no simchah without it (Pes. 109a).

What about meat on Shabbat? The Talmud says, "Eat meat sparingly" (Chullin 84a). Pesachim 109a tells us, "Our rabbis said, 'A person should make his household rejoice on a festival.

What with? With wine. Rabbi Yehudah ben Batyra said, 'When the Temple stood there was no rejoicing without meat, but now that the Temple no longer stands, there is no rejoicing except with wine, as it is said,

'Wine gladdens the heart of man' (Psalm 104:15)''.

The rule is not about meat but wine. Meat is not essential to simchah. How can there can be simchah if meat eating causes distress?

Maimonides endorses meat eating on festivals "if one can afford it" (Hil. Shabbat 30:10), implying that a different menu is acceptable if one is poor or if meat gives them no pleasure.

The Shulchan Aruch says that those who fast every day would feel pain if they had to eat on Shabbat. Vegetarians would feel pain if they had to eat meat on Shabbat (OC 288:1-3).



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**Interest free loans are available
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Confidentiality is respected at all times.

**Contacts: Lee McNamee 0417 723 399
leemcnam@gmail.com**

**Peter Goldsmith 0409 765 394
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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 



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to support
members of the
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 **Coronavirus (Covid-19)**

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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
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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

Email: jnfqld@jnf.org.au

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Colleen Goldblatt Director
Teacher Mon/Tues/Wed (Shemesh) Group,
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Office Day: Wednesday 8:30am-1.00pm
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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

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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

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EMERGENCY NUMBER
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for the person on call to assist you.

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MISHKAN ISRAEL SYNAGOGUE

2 Moxon Road Burbank, QLD 4156

Regular Services

Friday Evening:
(Summer time)

Saturday Morning:

Saturday Afternoon:

Saturday evening:

Sunday Morning:

Monday evening:

Eli Saranga
Chairman

Shlomo Cohen
President

Kabalat Shabbat 6:30pm

Maariv 7:00pm

Shacharit 8:00am

Mincha 17:30 followed by Shiur until Maariv

Maariv 7:00pm

Shacharit 7:30am

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

Email: sarangaeli@gmail.com
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
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www.jewishqld.com	
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Courage to Care	0427 380 235
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BRISBANE

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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	
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www.chabadbrisbane.com	
Chevra Kadisha	0406 169 511
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Communal Centre Burbank	
Lewis	0419 705 417
Gan Gani Kindergarten & Preschool	07 3378 9233
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Rose's Army	07 3345 9509
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www.goldcoasthc.org.au	
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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 www.ncjwa.org.au 7:30pm - 1st Monday of each month
Barbara Stewart- Kann OAM	0412 377 488
President	ncjwagoldcoast@gmail.com
Temple Shalom	Office 07 5570 1716
Services	Erev Shabbat 6:30pm Shabbat Morning 10am Oneg Shabbat 2nd Friday each month following services 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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AUGUST 2022 DEADLINE WEDNESDAY 20 JULY 2022

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