

Jerusalem United

June 1967



FEATURE

KYLIE MOORE-GILBERT RECLAIMS HER LIFE WITH *startling Iranian prison memoir*



*Kylie Moore-Gilbert in Iran before her arrest.
credit: courtesy of Kylie Moore-Gilbert*

By Juliette Hughes

THE AGE

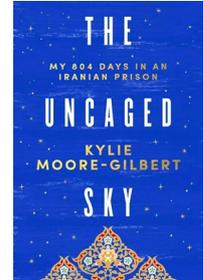
To prisoners, the sky is the only free thing they can look up beyond the confining walls and see the expanse that stretches past their cage into the unattainable life outside.

It's a perception often found among the reflections of those who escape to tell their tale: Michelle Knight spoke of seeing the sky beyond the rooms where she and two other girls were held captive by a suburban psychopath for years. Jacob Rosenberg wrote of a small green plant that he saw yearning from the damp wall towards the feeble light of a high window in the concentration camp where the Nazis had him. And here, in her memoir of being kidnapped and held by the Iranian government on trumped-up charges, Kylie Moore-Gilbert writes of being scolded by the guard for lying down in the tiny exercise yard.

She wanted to see the birds wheeling freely above her, so instead of walking obediently, she continued to lie there, looking upwards to help her own sanity with the truth that some things were still free.

As an academic specialising in Islamic studies, she attended a conference in Iran and was arrested at Teheran airport as she was returning to Australia. Accused of being a spy, ostensibly because her husband was an Israeli citizen, she was sentenced to 10 years by one of Iran's most notorious judges. The carrot dangled before her was freedom to return home, but the price demanded was that she should use her academic role as a Middle Eastern expert to spy for the Iranian government.

The reader is drawn into Moore-Gilbert's concerns, for the book is like a detailed and immensely readable journal. At times in the memoir she reflects that the whole of Iran is like a prison, with ordinary people forced to be hyper-vigilant to avoid coming under government scrutiny: under such regimes it is hard for people not to betray others to save themselves. Loyal friendships and trustworthy people are true lifelines. The physical privations, gross as they are (why are the toilets kept in such filthy conditions?), pale beside the psychological tortures: micromanagement of every aspect of communication, with deprivation of reading or writing materials; solitary confinement and the utter lack of agency and control.



Moore-Gilbert is able to make some solid friendships among other imprisoned women, whose "crimes" are as false and nebulous as her own: Niloufar is a conservationist, Hoda a human rights lawyer, Elena a high-ranking executive who knew too much. When these kind and wise women are transferred away to another jail, Kylie is bereft. Her relationships are controlled by the guards and ultimately the man who is in personal charge of her case, who calls himself various names, but is generally known as Qasi Zadeh.

His behaviour is depressingly comparable to that of abusers worldwide: he controls all aspects of her life, from her prison conditions to her access to what passes for justice in Iran courts. Her writing is trenchant when she relates his attempts to flirt with her: at one point a go-between approaches her to ask her to become a "second wife". Such personal invasion is what all women endure in theocratic dictatorships on a nationwide scale. Zadeh constantly attempts to break through her dignity, to compel her to respond to him.

Moore-Gilbert is forthcoming about the storm of emotions that sometimes threaten to overwhelm her: she alludes to her depression and anxiety, although such emotions are the sanest possible reaction to her malign situation. Surviving and writing such a book as this is proof that the best revenge is living well.

The Uncaged Sky: My 804 Days in an Iranian Prison by Kylie Moore-Gilbert is published by Ultimo Press, \$34.99.

ARTICLE

‘SAY YES TO THE WORLD’ BUT NO TO THE JEWS: Lufthansa’s anti-Semitic scandal



By 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

It took several days, but eventually, the world's media grasped why the scandal at Frankfurt Airport, when more than 100 Orthodox Jews were prevented by the German airline Lufthansa from boarding a connecting flight to Budapest, was so shocking.

It was Dan's Deals, a travel website popular with the Orthodox Jewish community in New York, that originally broke the story of the ordeal of 127 Orthodox Jews who travelled in separate groups and different classes on a journey that began at New York's John F. Kennedy Airport on May 4. The website diligently pieced together the voices of several passengers who alleged that Germany's national airline had collectively punished those on the plane who were visibly Jewish.

Reportedly, a dispute over masking requirements broke out as Flight #LH401 winged its way across the Atlantic. While many airlines have abandoned the mask mandate, Lufthansa is still obliged by German law to enforce one. According to the witnesses who spoke to Dan's Deals, a handful of Jewish and non-Jewish passengers objected to the instruction or didn't wear their masks in the required fashion. At one point, the captain of the aircraft made a cockpit

announcement warning those individuals who didn't cooperate that they might be denied boarding onto connecting flights in Frankfurt.

Once the plane landed in Frankfurt, a large number of its passengers made their way to the departure gate for a Lufthansa flight Flight #LH1334 to Budapest, Hungary, where many were headed for a pilgrimage to the grave in Hungary of the Chassidic sage Yeshaya Steiner. At the gate, they learned to their disbelief that Lufthansa agents were refusing to board any passengers who looked visibly Jewish.

The rationale for this blatant discrimination was explained in no uncertain terms to a Jewish passenger by a Lufthansa agent. When the passenger pointed out that non-Jewish travellers had been permitted to board the connection to Budapest, asking pointedly why it was "only the Jewish people paying for other people's crimes," the agent responded, "because it's Jews coming from JFK." When the passenger expressed his shock, the agent responded, in broken English: "If you want to do it like this, Jewish people were the mess who made the problems."

The incredulous passenger then asked: "So Jewish people on the plane made a problem, so all Jews are banned from Lufthansa for the day?" The agent answered: "Just from this flight."

To add insult to injury, some of the Jewish passengers were confronted by a layer of armed police who stood between them and the departure gate. In a scene that conceivably would have won critical praise had it been staged in a dark historical comedy, one of the distressed passengers asked plaintively, "Why do you hate us?" as the officers grimly surveyed them. Then someone else said the word "Nazi," leading to a gasp of disapproval from the small crowd.

In Germany, it's a crime to call a police officer a "Nazi," just as it's a crime to deny the Holocaust or brandish a swastika. But sometimes, you have to exercise your judgment. Either blissfully unaware of the optics or indifferent to them, one of the offended police officers began barking in a thick German accent, "Who said the 'N' word? Who was it??" at the assembled Jews. To their credit, they responded to his angry request

Lufthansa aircraft at ground ready for boarding during the reduced traffic situation due to corona at Frankfurt Airport, May 8, 2022. Credit: travelview/Shutterstock.



with appropriate indifference. “We don’t know,” said one of them.

By collectively punishing all the Orthodox Jews who flew instead of identifying and taking action against the specific passengers who allegedly violated the masking policy, Lufthansa engaged in blatant anti-Semitic discrimination. The reasoning of the ground staff has yet to be officially explained, but it doesn’t take a leap of the imagination to conclude that in their eyes, all of these Chassidim look the same and behave the same—a prejudiced logic that, sadly, many other minorities are also familiar with.

Perhaps the worst aspect of this scandal is Lufthansa’s refusal to recognize that its staff treated Jewish passengers with contempt that was rooted in anti-Semitic imagery. An apology posted only once the world’s media feasted on images of anxious-looking Jews being persecuted in a German airport was directed at “all the passengers unable to travel on this flight, not only for the inconvenience but also for the offence caused and personal impact.” But the statement did not deal with the core of the problem; the anti-Semitic thinking that resulted in discriminatory action against an entire group based on their ethnicity.

A large part of the shock value around this story lies in the fact that it occurred in Germany, of all places, and with Lufthansa. Founded in 1926, the airline profited

handsomely from the use of slave labour during the Nazi era before it was reconstituted in 1953 under the chairmanship of Kurt Weigelt, a Nazi businessman who served a two-year prison sentence for war crimes. One would like to think that Weigelt’s spirit has been banished from Lufthansa’s boardrooms and airport hubs; the spectacle in Frankfurt would suggest otherwise.

Lufthansa can yet emerge from this appalling episode with its credibility intact. For that to happen, it needs to recognize that its ground staff implemented an anti-Semitic policy and apologize for that offence specifically. And it needs to publicly announce the payment of substantial compensation to all those who missed their connecting flight—not just for the inconvenience but for the trauma that accompanies a victim’s experience of discrimination.

Until that happens, no Jewish customer can regard Lufthansa as simply one of the world’s more decent airlines. Some chatter on social media has suggested that a boycott of the airline would be the correct path to take. My answer to that is that travellers should exercise their consumer choice, as Lufthansa is hardly the only airline that flies to Europe. But a formal boycott may, at this stage, be a step too far. Let us see first whether Lufthansa can grasp the enormity of its original offence; whether, indeed, the Holocaust contrition that the Germans are famous for goes more than just skin deep.

ISRAEL TODAY

ISRAEL'S VIBRANT JEWISH ETHNIC MIX



Machane Yehuda market in Jerusalem. (David Vaankin/Getty Images)

MY JEWISH LEARNING

Just because Israel is a Jewish country doesn't mean all its Jews are the same.

Walking through the stalls of the Mahane Yehuda market in Jerusalem is like taking a tour through Jewish history. Shopkeepers sell overflowing mounds of spices from Ethiopia and Yemen. A baker stacks warm challah beside a vast selection of rugelach and babka. Children salivate in front of endless varieties of baklava, halva, knafeh, and other sweets. And a man at the shawarma shop shaves bits of meat off a rotating wheel while his coworker stuffs a pita full with falafel and potato chips. Arabic, Yiddish, Russian, Amharic and Spanish are all spoken alongside Hebrew in the market's narrow lanes.

The Jews of Israel reflect a diversity of languages, religious traditions, cultural customs and oral histories. While some Jewish Israelis are descended from Jewish communities that have lived continuously in Jerusalem, Safed, Tiberias and elsewhere in Israel, the vast majority are descended from Jewish immigrants, many of them refugees who fled to the Jewish state to escape persecution, bringing a wide range of customs, languages and folkways with them to the Jewish state.

While Israeli Jews are descended from immigrants who arrived from virtually every country on earth, they are often broadly categorized into four main groupings based on their geographic origins and the ritual and prayer customs they follow.

Ashkenazi Jews — the Jews of Europe

Sephardic Jews — the Jews of Iberia who relocated across Europe, North Africa and Turkey after the Spanish Inquisition

Mizrahi Jews — Jews from Iraq, Iran, Yemen, North Africa and other Middle Eastern Jewish communities

Ethiopian Jews — Jews from the Beta Israel community

Waves of Immigration

Jews were first exiled from the land of Israel around 722 BCE by the Assyrian Empire. They returned to the land of Israel at various times since then, but the emergence of Zionism in the late 19th century led to five major waves of aliyah, or Jewish immigration to pre-state Israel.

The first two consisted primarily of Jews fleeing pogroms and antisemitism in the Russian Empire, as well as smaller numbers of Yemenite, Kurdish, Bukharan and Iranian Jews. Later aliyot included a large number of Ashkenazi Jews from both Western and Eastern Europe fleeing Nazi persecution, as well as Jews from major Sephardic communities in Greece, the Balkans and Western Europe.

The influence these immigrants had on the formation of the State of Israel cannot be overstated. Many of Israel's leaders — including David Ben-Gurion, Levi Eshkol, Chaim Weizmann and Golda Meir — arrived during these waves. European immigrants in particular left an indelible imprint on the early character of the state, establishing its universities, government and legal system on the European model. Jews from Central



Survivors of the Buchenwald concentration camp arrive in Haifa in 1945.

and Eastern Europe, involved in Jewish labor movements in their home countries, would establish Israel's famous kibbutz communities, the influential Histadrut union, and the Haganah, the pre-state militia that would evolve into the Israel Defense Forces.

Immigration to Israel Post-1948

Israel's War of Independence in 1948, and the subsequent expulsion of 700,000 Jews from several Arab states, led to the largest and most diverse influx of immigrants in Israel's history. With its expanded infrastructure, the Israeli army also began bringing Jews in danger to the state through special operations between 1949 and 1951. Operation On Eagles' Wings airlifted an estimated 49,000 Jews from Yemen to Israel between 1949 and 1950, while an estimated 125,000 Iraqi Jews were brought to Israel through Operation Ezra and Nehemia in 1950 and 1951. Nearly 90,000 Jews from Morocco, Libya, Tunisia, Algeria and Egypt also immigrated in the state's earliest years. By the end of 1951, Mizrahi Jews accounted for 56% of all Jewish immigrants to Israel.

By 1972, a total of 600,000 Mizrahi Jews had immigrated to Israel. However, tensions between Ashkenazi and non-Ashkenazi Israelis were commonplace. Sephardic and Mizrahi Jews were sometimes stereotyped as less educated and less intellectual. Ashkenazi Israelis received access to better resources for new immigrants, such as housing, stipends and higher quality education. Few non-Ashkenazi Jews served in prestigious army units or in governmental leadership positions, and marriages between an Ashkenazi Jew and a Sephardic or Mizrahi Jew were known in Hebrew as *nisuei ta'arovev*, or mixed marriages.

Simmering Tensions, New Immigrants

By the 1980s, divisions between ethnic groups lessened greatly as Sephardic and Mizrahi Jews became more integrated into Israeli society. In 1978, Yitzhak Navon made history when he became the first Sephardic Israeli president. David Elazar was the first Sephardic Israeli to become the army Chief of Staff in 1972. And in 1998, the Iranian-born Shaul Moraz became the first Mizrahi Jew to hold the position. In the 1980s and 1990s, non-Ashkenazi Jews also gained more influence in the Knesset with the formation of the Shas political party in 1984. The party has often been key to forming Israel's governing coalition and has given a prominent platform

to issues of importance to Sephardic and Mizrahi Israelis.

Sephardic and Mizrahi culture also became popular among all Israelis. Singer Ofra Haza, whose songs included traditional Mizrahi elements, rose to fame within Israel in the late 1970s and internationally by the mid-1980s. The daughter of Yemenite immigrants, Haza is often credited as being a driving force behind Israel's embrace of Mizrahi music. She also paved the path for future Mizrahi Israeli musicians like Achinoam Nini, Rita and A-WA.

Beginning in the 1980s, Israel also saw two more large immigration waves: Russian-speaking Jews from the former Soviet Union and Ethiopian Jews.

Russian-speaking Jews began relocating to Israel in 1989; by 1995, more than 600,000 had immigrated. Due to the sheer number of newcomers, the post-Soviet aliyah had a tremendous impact on Israel in terms of demographics and culture. As of 2020, nearly 1 in 5 Jewish Israelis were of Russian origin. State services are often offered in Russian (in addition to Hebrew and Arabic) to accommodate the more than 1.5 million Israelis who speak the language.

Many immigrants who arrived during this wave were accomplished academics, scientists and musicians who were eager to contribute to Israeli culture. Israel's Russian community is also often credited with shaking up the political scene. Russian Israelis tend to be more politically conservative and have exerted influence through political parties established to represent their interests.

Some Ethiopian Jews had relocated to Israel in small numbers during the 1970s. But in the mid-1980s, antisemitism and political unrest led the Israeli army to conduct three major rescue campaigns — Operation Moses in 1984-85, Operation Joshua in 1985 and Operation Solomon in May 1991. An estimated 22,000 Ethiopian Jews were flown to Israel through these covert operations.

At first, many Ethiopian immigrants faced challenges receiving the support and services needed to fully integrate into Israeli society. However, since the 2000s, Hebrew literacy



Former prime minister Yitzhak Rabin greeting Russian immigrants. (Israel GPO)

rates among Ethiopian Israelis have continued to rise, leading to greater access to higher education and well-paying jobs. Ethiopian Israelis have also left a cultural mark: Traditional Ethiopian cuisine has become a mainstay in many Israeli cities, and some of the most popular musicians in Israel today are Ethiopian.

Contemporary Israel: Coming Together

As Israel's establishment fades farther into the past, Israelis define their identity less by where their parents or grandparents immigrated from and more by being Israeli. Marriages across ethnic lines are commonplace, and nearly half of Israelis have a parent or grandparent that immigrated from

a Sephardic or Mizrahi Jewish community. It's common to be at a Shabbat dinner table and find classic Ashkenazi cuisine like kugel or brisket served alongside Sephardic and Mizrahi foods, such as hummus, tahini, pita, jeweled rice and stuffed vegetables.

As Israeli society has become more multicultural, more and more leaders in the arts, academia, politics and culture are from non-Ashkenazi backgrounds, helping to bring greater awareness to the challenges non-Ashkenazi immigrants faced in Israel's early years. While Israeli society faces many contemporary challenges, immigrants have become more integrated and the diverse ethnic backgrounds of Israel's Jews have become more celebrated.



Ethiopian Jewish women pray during the Sigd holiday.

JNF BLUE BOX PESACH 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.

FROM THE
JEWISH PAST

FROM AUSTRALIA'S JEWISH PAST: Sir Isaac Isaacs the first Australian born Governor General



**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.

Sir Isaac Alfred Isaacs GCB GCMG – Australia’s first Jewish Justice of the High Court; the first Jewish Chief Justice of Australia and the first Jewish Governor-General of Australia



Sir Isaac Isaacs

Isaac, the eldest of six children of Alfred and Rebecca, was born on 6 August 1855 in Melbourne. Rebecca was known to be a very determined woman and over-protective of her first son – Isaac. The family moved to Yackandandah and later Beechworth Victoria, where the children were brought up.

Isaac was a bright and lively child with wide interests from an early age. Having qualified as a pupil-teacher, he began teaching at the age of 15 at the local school and then at the grammar school in Beechworth. He moved to Melbourne to work as a clerk in the prothonotary’s office (principal clerk of the court) in the Crown Law Department, where he gained extensive experience in practical legal matters. He studied law part-time at the University of Melbourne and graduated in minimum time in 1880 with first-class honours, followed by a Masters in Law in 1883. He was admitted to the Bar in 1880. A notebook of 1879 stated that Isaac had a photographic memory and in examinations could cite cases with reference to volume and page. He soon became one of Melbourne’s best-known barristers.

By 1890 he was well-established and appeared nineteen times before the Full Supreme Court, and was taking briefs on behalf of large corporate clients, banks, the stock exchange, land and finance companies. A colleague is noted to have said that Isaac consistently paid ‘the close and detailed attention to his cases, the completeness of the arguments which he

presented and his pertinacity in advocacy. He had remarkable equipment of legal knowledge’. He was elected to the Victorian Legislative Assembly in 1892 as Member for Bogong, a district that included Yackandandah and Beechworth. His policy speech, in the context of severe depression, emphasised a retrenchment, introduction of income tax, reform of company law, conciliation to resolve industrial disputes and support for Federation. In 1893 he became Solicitor-General but this was short-lived due to his interfering in some wrongdoings and conspiracy to defraud being committed. Cabinet resolved that it was unconstitutional for Isaac to interfere with the decision but he was determined to proceed. At the Premier’s demand, he resigned on 25 May 1893. He won much political popularity over the incident and, when he resigned his seat on the issue, he was returned unopposed. Whilst the decision taken had been wrong, Isaacs’s interpretation of the law was strained and his action was not in accordance with the principles of cabinet government. Unfortunately, his conduct caused him to be distrusted as a colleague. Isaac continued to push on and supported social reforms such as the Factories Act, which established wages boards and attempted to eliminate sweating, denounced plural voting and favoured women’s suffrage. Throughout his period as a Minister, he carried on an extensive Bar practice.

He joined the new Federal Parliament at the 1901 Election representing the Liberal Protectionist Party, a political party, with

policies centred on protectionism. The party advocated protective tariffs, arguing it would allow Australian industry to grow and provide employment. It had its greatest strength in Victoria and in rural areas of NSW. Its most prominent leaders were Sir Edmund Barton and Alfred Deakin – the first and second Prime Ministers of Australia.

1894 saw his appointment as Attorney-General of Australia, which he served until 1899, again from 1900 to 1901 and once more in 1905. The following year he left politics in order to become a Justice of the High Court. Isaac was often in the minority in his early years on the Court, particularly with regard to federalism, where he advocated the supremacy of the Commonwealth Government. The balance of the court eventually shifted, and he famously authored the majority opinion in the Engineers Case of 1920, which abolished the reserved powers doctrine and fully established the supreme power of authority of Commonwealth Law. He asserted a wide reach for Federal power, especially during World War I and with regard to migration and other issues. He was described in The Bulletin as a 'brilliant henchman'.

Alfred Deakin described Isaac in the late 1890s as: 'A clear, cogent, forcible and fiery speaker, he set himself at once to work to conquer the methods of platform and parliamentary debate and in both succeeded. He was not trusted or liked in the House. His will was indomitable, his courage inexhaustible and his ambition immeasurable. But his egotism was too marked and his ambition too ruthless to render him popular. Dogmatic by disposition, full of legal subtlety and the precise literalness and littleness of the rabbinical mind, he was at the same time kept well abreast by his reading of modern developments and modern ideas'. His unpopularity cannot wholly be dismissed as jealousy, anti-Semitism or other prejudice, although there was prejudice and ugly and unworthy things were said and written about him. He was a lone wolf and a determined, ambitious and unrelenting man. At the same time he retained wide popular support as a political leader articulating reformist ideas.

Isaacs was appointed to the High Court of Australia on 12 October 1906 and remained on the Bench for almost twenty-five years. It is said that "there has never been on the Australian High Court bench a nationalist quite like him". He was appointed the British Order – K.C.M.G. (Knight Commander), in 1928; the G.C.M.G (Grand Cross) in 1932 and the G.C.B.

(Knight Grand Cross) in 1937. He was also appointed an Associate Knight of Grace of St John of Jerusalem in 1931.

In January 1930, he was appointed Chief Justice of the High Court, but held office for less than 10 months as, in early December, his appointment as Governor-General was announced and he took the Oaths of Office on 22 January 1931 – the first native-born Australian to be appointed. This appointment was usually given to a British aristocrat. King George V was opposed to the idea but eventually consented and Sir Isaac Alfred Isaacs took office in January 1931, a position he held until 1936. He was the first to live full-time in Canberra. He was popular among the public for his frugality during the Depression and, in retirement became known for his strident anti-Zionism.

As far as his personal life was concerned, he married 18-year-old Deborah (known as Daisy) in 1888 and had two daughters. Daisy was the daughter of Isaac Jacobs, a tobacco merchant who had been President of the St Kilda Hebrew Congregation. The family moved house frequently, and the favourite one was at Mt Macedon. Isaac was very close to his mother and, in the early years of his marriage he sometimes left his family to stay with her. Even when over 50, and a Justice of the High Court, he would write to 'My sweet darling Mammie': She passed away in 1912.

Throughout his life, Isaac was a student of languages. He continued to read widely in religion, science and literature, and his speeches included quotations from poets and prose writers. He was not an observant Jew and had not been involved in community affairs but was aware of his Jewishness and this may have been nurtured by his mother. In his public life he was sensitive to anti-Semitic attacks and responded to them angrily, especially when there was any suggestion of a contradiction between Jewishness and British citizenship. Throughout his life he took immense pride in his British citizenship and its Imperial links, and insisted that Jewishness was a matter of religion and not of race or nationality.

In his later years he became frail and deaf, but his mind was unimpaired to the end, passing away in his sleep – aged 92 – on 11 February 1948 at his South Yarra home. He was given a state funeral and a synagogue service and he was buried in Melbourne Cemetery. The eulogy was delivered by his old friend Rabbi Jacob Danglow. His wife and daughters survived him.

STATE ZIONIST COUNCIL OF QLD PRESENTS RABIN AWARD



Libby Burke Queensland Jewish Board of Deputies Chair - Public Affairs together with Evelyn and Frank Charles

Evelyn and Frank Charles acknowledged for their efforts supporting Israel

Long-serving WIZO member Evelyn Charles, and husband Frank, were awarded the Rabin Award at the communal Yom Ha'Atzmaut event on 8 May.

The Rabin Award, presented, by the State Zionist Council (SZC), is given to individuals in the Queensland Jewish community who have shown extraordinary service towards the State of Israel and the community over considerable time.

SZC president Paul Gould said Evelyn and Frank were worthy recipients and deserved being acknowledged for their enormous efforts towards the State of Israel.

“Evelyn has given nearly 60 years of support to WIZO, in both New Zealand and Australia,” Paul said.

“She has visited WIZO projects in Israel, including Ahuzat Yeladim - a boarding school

in Haifa for Disadvantaged Youth, and Makom Balev - an emergency housing and treatment centre in Beersheva for young women. “Evelyn is a very dedicated WIZO supporter who was Queensland WIZO President, and is currently the immediate past president,” he said.

Paul said Frank played a key role in Evelyn’s efforts.

“Frank has, throughout all this time, been a strong supporter of WIZO and a partner in all that Evelyn has undertaken in support of Israel. Both are very worthy (joint) recipients of the SZCQ Rabin Award.”

Previous winners

- Dr John Skala
- Gail & David Paratz
- Lorraine & David Jacobs
- George Stein
- Jack Capkin
- Raymond Efron
- Solomon Ezekiel
- Myrna Freed
- George Frey
- Carolyn Goldsmith
- Frank Goldstein
- Faye Gordon
- Kathy Gould
- olan and Shimon Kelemen
- Eddie Kornhauser
- Janette Kornhauser
- Gerald Moses
- Reuben Pelerman
- Eva Popper
- Laurie Rosenblum
- Barbara Stewart-Kann
- Henry Malecki
- Saragossi Family
- Bruce Frey
- Phillip & Michelle Zavelsky
- John & Sharon Goldman

May 2022

Hebrew radio show a ratings winner

In just over 6 months Radio 4EB's Hebrew radio show in Brisbane has become the station's second most streamed program.



Shon Tamar

For more information, contact Libby Burke on 0411599517 or Shon Tamar on 0403446441.

After months of planning and preparation, the Hebrew program, sponsored by the Queensland Jewish Board of Deputies and the State Zionist Council of Queensland, first aired on 1 November 2021 and in that short space of time has grown in popularity.

The program's broadcaster, Shon Tamar, said he felt one of the reasons for the show's success was that it provided a space solely dedicated to the Hebrew speakers of South East Queensland.

"We wanted to create a fun, engaging program where our community could hear news and events relevant to them, as well as profile the Jewish organizations that many in our community may not be aware of," Shon said.

"Since the show began, it has evolved so it's great to know that we must be doing something right. There are more than 50 language programs aired on Radio 4EB so to know that our show is the second most streamed program is brilliant. People are tuning in and listening – not only from Queensland but 25 per cent of our audience is listening from Israel, which is amazing."

The program, which airs live every Monday morning 8am to 9am on 98.1FM, has the slogan "Ve'shuv itchem", or "With you again".

"We are keen to develop a sense of belonging and community through the program – and share the diversity of Israeli music and culture. Over generations, people immigrated to Israel from all over the world and from this cultural melting pot emerged, in my opinion, the best music in the world – with elements from all corners of the world."

Listeners can listen to past shows on Radio 4EB's website.

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



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.

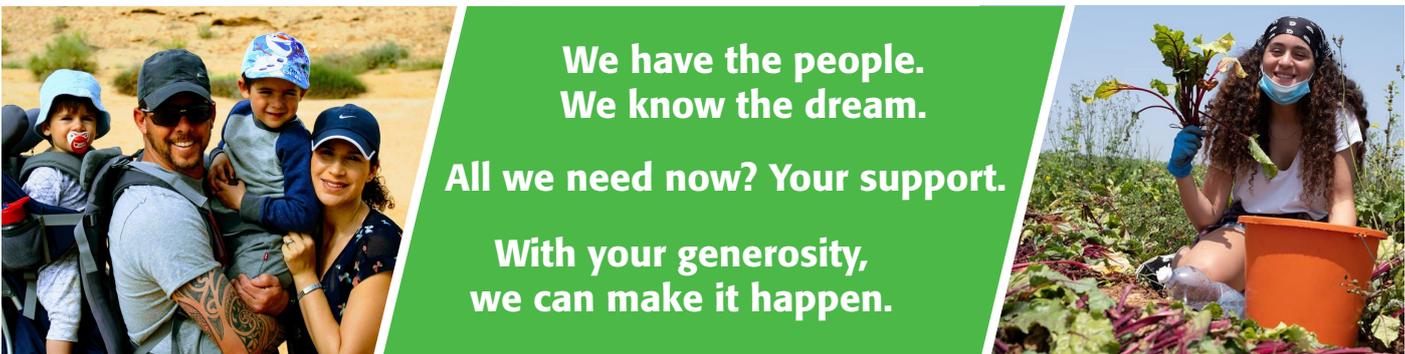
With 70% of Israelis crammed into the expensive cities of Tel Aviv, Jerusalem and Haifa (and an expected population of 15 million by 2051), we need to expand our homeland in new ways.

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



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For more information: www.jnf.org.au

E-mail: etty@jnf.org.au

ASK THE RABBI

Women & Copy-Cat Feminism



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. Do you agree that what leads some women to want a larger role in Judaism is merely a type of copycat feminism?

A. No, I don't think so. It is because this is the best-educated generation of women in human and Jewish history.

If a woman gives a "shi'ur" it is not because she wants to make a feminist statement but because women are giving public lectures, lessons and speeches every day of the week.

If a woman gives a "hesped" (eulogy) at a funeral or in the house of mourning it is not because she is a feminist but because she has insights and articulateness.

If a woman makes "motzi" at the table after her husband has made Kiddush, it is because men and women are partners in Jewish observance. If she wants to recite one of the "sheva b'rachot" at a wedding reception it is because

both men and women are obligated to bring joy to a simchah.

While some of these examples may be halachically controversial, some men feel threatened by women's presence and participation at religious events. I say "Baruch HaShem" that we have such an opportunity. Some critics say it is all a gimmick and want the women to go back to the kitchen and hide behind the mechitzah;

I say we should be proud that it is a new era.

Enjoy your anti-women polemics while you can; the women will have the last laugh.



JNF AUSTRALIA EDUCATION SHALIACH VISITS SINAI COLLEGE

Twice during April 2022, JNF Australia Education Shaliach Yigal Nisell visited Sinai College to meet with the pupils teachers and staff.

Yigal, who is no stranger to Sinai, having been there before was warmly welcomed by everyone who appreciated his enthusiastic love of Israel, JNF and the environment.

Yigal took the pupils through fun activities and programs which opened up their knowledge of Israel and the role JNF Australia plays in protecting Israel's environment.

Everyone at Sinai College says thank you Yigal and JNF for a wonderful experience.





Sinai College

A boutique co-educational Jewish Primary School situated in Burbank, in Brisbane's southern suburbs.

We pride ourselves on our nurturing environment and our commitment to principles and values, guiding our students to develop a passion for lifelong learning, both within and beyond the school gate.



Caring for their future, today

International Primary Curriculum

- Inquiry based curriculum
- Prepares your children for tomorrow
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- Individual learning plans
- Small class sizes
- Close parent/teacher bonds

Jewish and Hebrew Studies

- Values based education
- Culture and celebrations incorporated across learning experiences
- Welcomes students from all over the world

Set on a beautiful acreage property, the connections to our environment and the community are fostered with various programs and activities.



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email admin@sinaicollege.qld.edu.au

web www.sinaicollege.qld.edu.au



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 



**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



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HELPLINE: 1300 133 660



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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.**



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 2022
under our NEW programme
structure.



Our unique location offers
integrated ecosystems in our Life
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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 2023 or to join the wait list for
future years.

GAN GANI KINDY

691 FIG TREE POCKET RD
FIG TREE POCKET

Colleen Goldblatt Director
Teacher Mon/Tues/Wed (Shemesh) Group,
Jewish Studies Coordinator
Office Day: Wednesday 8:30am-1.00pm
(07) 3378 9233 colleen@gangani.net.au
www.gangani.net.au



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Romy Dinte
Planned Giving Manager
P 02 9386 9559 E romy@jnf.org.au



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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

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

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3705 0312

Sick Visitations Phone Rabbi Jaffe: 0419 136 451

www.brishc.com

Brisbane Chevra Kadisha

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

Should the need arise please call our 24/7

EMERGENCY NUMBER
0406 169 511

for the person on call to assist you.

For other enquiries:

Graham Eshensky

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Phone (M) 0433 414 762

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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

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QUEENSLAND JEWISH
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24/7 CRISIS HELP

1300 544 357

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



MISHKAN ISRAEL SYNAGOGUE

2 Moxon Road Burbank, QLD 4156

Regular Services

Friday Evening:
(Summer time)

Saturday Morning:

Saturday Afternoon:

Saturday evening:

Sunday Morning:

Monday evening:

Eli Saranga
Chairman

Shlomo Cohen
President

Kabalat Shabbat 6:30pm

Maariv 7:00pm

Shacharit 8:00am

Mincha 17:30 followed by Shiur until Maariv

Maariv 7:00pm

Shacharit 7:30am

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

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

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



ORGANISATIONS

QUEENSLAND

Jewish National Fund Qld	07 3392 9830 0412 578 368
www.jnf.org.au	jnfqld@jnf.org.au
United Israel Appeal Qld	07 3229 4462
www.uiaaustralia.org.au	
State Zionist Council Qld	07 3229 4462
www.szcqld.org.au	www.zfa.com.au
Maccabi Qld	0402 428 213
Wizo	07 3715 6562
	wizoqld@gmail.com
Qld Jewish Board of Deputies	0403 062 007
www.jewishqld.com	
CSG 24 Hour Hotline	1300 000 274
BETAR Daniel Mendels	0468 396 594
www.betar.org.au	qld@betar.org.au
AUJS President - Carmi More	
www.aujs.com.au	cmore@aujs.com.au
Australia Israel Chamber of Commerce	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
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HAVE SOMETHING YOU WOULD LIKE FEATURED IN
Communal News


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JULY 2022 DEADLINE

MONDAY 20 JUNE 2022

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