



MAY 2023
IYAR –SIVAN 5783



**Israel's 75th
Independence Day**
14 May | 1948 – 2023



Hundreds turn up to commemorate Yom HaShoah in Southeast Queensland



The bravery, courage and resistance of the Jews who fought back during the Warsaw Ghetto Uprising was honoured at the Yom HaShoah services, held in southeast Queensland on 16 April 2023.

The commemorations, held on the Gold Coast, Brisbane and Sunshine Coast attracted hundreds – from both the Jewish and non-Jewish communities, as well as local, state and federal politicians.

Delivering the keynote address was Alex Ryvchin, Co-Chief Executive Officer of the Executive Council of Australian Jewry.

Alex spoke passionately about the ruthlessness of the Holocaust and the dignity of Jewish resistance.

He spoke at all 3 commemorations, starting on the Gold Coast, moving to Brisbane, and then to the Sunshine Coast.

While each service was somewhat different to each other, they all held the same theme: honouring the 80th anniversary of the Warsaw Ghetto Uprising.

The Yom HaShoah service presented at the University of Queensland on 17 April featured Gandel Fellow and Kelvin Grove State High School teacher Lauren Hovelroud.

Lauren is a recent alumna of the Gandel Holocaust Studies Program for Australian educators at Yad Vashem, Jerusalem and in 2022 was the recipient of the Gandel Award for Excellence in Holocaust Education.

YOM HA SHOAH

**“Why did everything come
so easy to the enemy?”**

**The ruthlessness of the Holocaust and
the dignity of Jewish resistance**



ABC RELIGION AND ETHICS

BY **ALEX RYVCHIN**

Alex is the Co-Chief Executive Officer of the Executive Council of Australian Jewry. His new book on antisemitism, *The Seven Deadly Myths*, will be published in May. This piece is based on speeches delivered at Holocaust Remembrance Day ceremonies in Brisbane, the Gold Coast, and the Sunshine Coast on Sunday, 16 April 2023.

THE HISTORIAN
AND FORMER
RESISTANCE
FIGHTER IN THE
VILNA GHETTO,
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DURING THE
HOLOCAUST WE
DO SO ONLY BY
SEEKING TRUTH.

“Do not depict the Jews of the ghettos and the camps as better than they were”, he said. “Do not engage in apologetics. But do not portray them as lesser than they were.” So let us consider this question of resistance in this spirit.

In his book *The Destruction of the European Jews*, Raul Hilberg gives what is perhaps the most sobering, confronting assessment of how the Jews reacted to their immaculately choreographed extermination. He explains that the 2,000 years of Jewish exile and dispersal, and the experience

of living in almost constant danger, had given rise to a precise, formulaic and deeply internalised reaction to danger.

The Jews had come to believe that in order to survive they had to refrain from resistance. When faced with a persecutor, they would try to appease or placate them. They could try to ransom themselves, make appeals to people in high places or to public opinion — failing that, they accepted their fate. As the deluge would set in, they waited for it to pass over them and then subside. They could not reason with the Crusaders or the Cossack horsemen, but they could outlast them; they collectively outlived them all. The Jews had come to believe that, because of the nature of God or man, they could not be annihilated. This too shall pass. *Am Yisrael Chai*.

They did not comprehend that Nazism was unique. Whereas Rome or Spain or Tsarist Russia were satisfied to exploit and brutalise or expel the Jews in their midst, Nazism would not rest until it hunted and destroyed every single living Jew. As Hilberg concludes, the Jews could not make the switch. A 2,000-year lesson could not be unlearned. And so, they were helpless.

In the Nazi inferno

The Germans, for their part, exhibited a chilling genius in their understanding of human nature, of how people can be broken so absolutely as to comply in their own destruction. In the ghettos, the Germans appointed former Jewish communal leaders to form Jewish Councils with which they would liaise. This appealed to vanity and created the

illusion that these Councils had some agency, some ability to influence what was unfolding.

They undoubtedly believed they were acting in the best interests of their people, doing all they could to obtain information, negotiate concessions, additional medical supplies or hygienic products, maintain some semblance of routine for the condemned Jews by overseeing education, cultural performances and support services. We now know they should have been consumed with escape or rebellion and nothing else. Instead, they busied themselves educating children who would never become adults.

Armed resistance was strictly discouraged. It would only aggravate the Germans more and lead to even greater suffering. It seemed things could always get worse. Instead, these Council leaders believed their powerful intellects could tame the beasts. They appealed to the Germans, wrote letters to them, each word carefully weighed by men of esteem, believing their fine rhetoric, wit and logic must surely have some effect. In reality, they were helping to maintain the order and achieve the pacification of the enslaved people that made their extermination considerably easier.

The Nazis also extinguished the capacity for resistance among those they enslaved by employing every psychological device used by the captor and the torturer. They engaged in deception, assuring the Jews that deportation to death camps meant resettlement, gas chambers meant showers, and forced marches to predug graves meant reporting for

work assignments. Jewish leaders were forever trying to find out from the Nazis what was going to happen next. The answers were always vague, dismissive or dishonest. The truth that their annihilation was imminent was always kept from them.

The Nazis used the element of surprise, conducting pre-dawn raids of ghettos using baying dogs and live fire to shock the ghetto population into submission. They degraded the Jews so completely as to crush any individualistic spirit. They used startling, unspeakable brutality to both shock and desensitize the Jews to suffering, and they could insert the occasional moment of respite, even a word of reassurance, to nurture docile compliance.

All of which is to say they kept the Jews off balance at all times. Nothing stayed the same for very long. There were constant transports, new labour assignments to factories, movements from ghetto to camp, camp to camp.

Alexander Pechersky, a captured Jewish soldier of the Red Army, spoke of this process as like the circles of hell in Dante's *Inferno*. You constantly wondered what was next and when it would all end. In this uncertainty, doing nothing seemed a better option than stepping out of line and facing the sadism of the guards and the certainty of an immediate and violent death. By the time death became an inescapable fact, it was much too late and the Jews usually fell into a paralysis and drifted to their graves.

In addition to their vertiginous cruelty, the speed and efficiency of the Nazis' destruction meant that the Jews had

no time, no space, no means, and no physical capacity to resist in any meaningful or organised way. We commonly speak of the gradual process of destruction, beginning with the rise of Nazism and the Nuremberg laws and ending in the camps a decade later. But the actual process of mass-killing, still a quantum leap from the intense persecution that preceded it, occurred not gradually but as a blitzkrieg.

In March 1942, almost 80 per cent of the eventual victims of the Holocaust were still alive. By February 1943, just 11 months later, that number was reversed. 80 per cent of the 6 million were already dead. When the Final Solution became policy, murder became industrialised — and not a moment or a life was spared.

Acts of Jewish resistance

There were Jews who did manage to escape. Who somehow slipped away when being led to the killing-field or made their getaway when being marched from their slave labour back to the camp. There was almost never a happy ending to their stories.

In the Lublin area of Poland, police battalions were given the task of combing the forests to find any last hiding Jews. The battalions called this the “Jew hunt”. Squads of three or four would ride out eagerly each morning to discover the underground bunkers in which starving, petrified individuals or sometimes whole families hid, finishing them off with hand grenades or pistols, often subjecting them to torture first. The only real choice the Jews had was to comply with an anonymous death

among the hundreds and thousands or hiding in the soil of a forest waiting for death to find you.

But acts of resistance great and small, organised and individual, can be found in every aspect and in every phase of the Holocaust. Jews being deported to the camps, travelling in cattle cars for days with no food or water, would rip planks off the carriages with their bare hands, jumping from moving trains in the hope of making their escape.

In the Polish ghettos, clandestine publications were created and smuggled out beyond the ghetto walls to alert the outside world to the fate of the deported Jews. Tens of thousands of Jews were saved by Jewish resistance organisations which obtained false identity papers, established smuggling routes and sheltered hiding Jews.

In Poland and the former Soviet republics, tens of thousands of Jews who managed to evade identification and capture, participated in armed resistance. As many as 25,000 Jews fled the ghettos of western and central Poland to join partisan groups. Some 10,000 Jewish men and women from Lithuania did likewise. A Jewish commando succeeded in blowing up a convoy bound for Auschwitz, allowing 231 Jews to flee.

The most incredible instances of organised resistance occurred at the Sobibor death camp and in the Warsaw Ghetto. Sobibor was a purpose-built extermination camp. Whereas at Auschwitz, prisoners and new arrivals were selected for the gas chambers if they could not be worked to death, at Sobibor this process was reversed.

Everyone was immediately gassed unless they were of the tiny minority selected for some form of work detail. As a result, almost no one survived Sobibor.

By October 1943, transports to the camp were becoming less frequent because there were so few Jews left to kill, and rumours began to circulate that the camp would soon be dismantled. When the nearby Belzec death camp was dismantled, the last remaining prisoners were assured that, after they completed the work of exhuming and burning bodies and concealing the evidence of genocide, they would be transferred to a camp in Germany. Instead, they were sent to Sobibor to die.

One of the men from Belzec managed to sew a note into his clothing to the last inmates of Sobibor, which was discovered by a prisoner assigned to sort the clothing of Jews killed in the gas chambers. The note said: "Be aware that you will be killed also! Avenge us!"

The uprising was instigated by a Polish Jew, Leon Feldhendler. He knew the last prisoners in the camp were too broken to resist. But the arrival of Jewish Red Army prisoners of war gave Feldhendler hope. Among the new arrivals selected for work, he noticed a man named Alexander Pechersky.

When Pechersky saw a senior SS officer mercilessly beating a Jew who had collapsed while chopping wood, Pechersky leaned on his axe and stopped working himself. Intrigued by this defiance, the SS man proposed a challenge for his own sadistic pleasure. If Pechersky could split a tree stump in under five minutes, he would give

him a pack of cigarettes. If he failed, he would be lashed twenty-five times. Pechersky completed the task in four-and-a-half minutes. To demonstrate he was a man of his word, the SS man offered up the cigarettes. Pechersky declined, saying that he didn't smoke. The SS man suggested some additional rations instead. The starving Pechersky replied that he found the standard camp provisions to be adequate.

Feldhendler recognised in Pechersky, a rare coolness and steel, and knew he was the only man who could lead the uprising. Together, these men coordinated the simultaneous killings of several of the camp guards. They killed the acting commandant of the camp with an axe while the camp tailor was fitting him for a jacket that had belonged to a murdered Jew. The resistors then killed ten more SS guards before rushing the perimeter fence.

Only 58 Jews of the 300,000 who were sent to Sobibor survived. The majority of those who participated in the uprising were either shot, blown up by land mines surrounding the camp, or mopped up by German patrols or Polish nationalists in the forests. Feldhendler himself survived, only to be murdered by Polish antisemites in his apartment in Lublin in 1945. Pechersky, the magnetic leader of the uprising survived in the forest, joined the partisans, returned to Soviet territory, survived Stalinism and died in old age in the Soviet Union.

Resistance in Warsaw

The Warsaw Ghetto Uprising — whose eightieth anniversary we mark on this day — is one of the most significant

events in Jewish history. In November 1940, the Germans established the Warsaw Ghetto, the largest ghetto in Europe. Around 450,000 Jews had been taken from Warsaw and its environs and crammed into an area of just over a square mile. By April 1942, 75 per cent of those Jews were dead. Most had been deported to Treblinka and gassed, others were shot in the ghetto, or succumbed to disease and starvation.

A force of 700 Jews led by Zionist and Communist groups led the uprising. It unified Jewish nationalists and internationalists, hitherto bitter political foes. They created a network of dugouts linked to the sewage system. They smuggled in small arms, fashioned molotov cocktails, and took down collaborators, informers, and policemen inside the ghetto before engaging in combat with the SS.

They held the factories for as long as they could — jumping from collapsing buildings or escaping through the sewers when the SS battalions began the systematic destruction of the ghetto, scorching or toppling buildings and all inside them, to end the uprising. For all their valour and determination, the Jewish fighters killed no more than 16 of their tormentors. The uprising was crushed. The remaining Jews of the ghetto were either shot on site or deported to the death camps.

But the 2,000 year pattern of helplessness in the face of torment that Raul Hilberg had observed had been forever broken. Emanuel Ringelblum, who managed to escape the ghetto

before being betrayed in hiding and executed along with the Polish family that hid him, wrote in lamentation:

Why didn't we resist when they began to resettle 300,000 Jews from Warsaw to the camps? Why did we allow ourselves to be led like sheep to the slaughter? Why did everything come so easy to the enemy? Why didn't the hangmen suffer a single casualty? Why could 50 SS men and 200 Ukrainian guards carry out the operation so smoothly?

No one among us can judge the actions of those placed in that purest rendering of hell that was the Holocaust. No one can say how they would have conducted themselves if faced with their circumstances.

Dignity, memory, hope

Perhaps the greatest difference between those who could resist and those who could not was their conception of hope. The resisters did not engage in self-delusion or false hope. They did not kid themselves that the killing process would just exhaust itself. Or that anyone was coming to liberate them. They knew they would die. Their hope was that by rebelling they could briefly create a new reality — a dawn they knew they would never see.

They resisted to restore their dignity and that of their people, to assert their honour, to restore some individualism, wrest back some scrap of freedom after everything good in this world had been

burned and choked off. This, to me, is the height of bravery and nobility.

They also sought to inspire others, and in this they succeeded. As Yehuda Bauer notes, “armed groups resisted the Nazis in 110 ghettos and camps. There were 63 armed underground groups.” In addition to the uprising at Sobibor, Jews rose up in Treblinka and Birkenau. The Jewish resistance in Warsaw sparked major ghetto uprisings in Minsk and Bialystock.

In the dying words of the resisters, we see another common theme. Amid it all was a crushing loneliness, a sense that they existed and were being erased as

if on an island, unseen, unknown, cut off from all the world that was indifferent and oblivious to their tortured fate. That no one would know they ever lived and died.

But the resisters speak to us now. They tell us that they lived, did not succumb, they did not go quietly, they did not give up. They teach us what it means to have courage, to be strong even when faced with an unstoppable force. To see a world and a destiny beyond our own lives. And we, even here, so far in space and time from the scenes of the crimes, honour them, remember them — we speak their names and we marvel at their greatness.



The Monument to the Ghetto Heroes in Warsaw, Poland. The monument was created by Nathan Rapoport. (Photo by Omar Marques / Getty Images)

Are you a descendant of a Holocaust survivor?



Descendants of Holocaust survivors (first, second and third generations) play an important role in keeping the memories of survivors alive by sharing their stories for future generations.

The Queensland Holocaust Museum and Education Centre, together with the Griffith University Film School, would like to invite you to register your interest in being interviewed about your family's Holocaust story.

These recordings will be produced into an individual 20 minute interview that will be used as part of the museum's education activities.

The interviews will take place at the Griffith Film School studios in SouthBank and take approximately 45-60 minutes.

If you are interested, please complete the following Expression of Interest form where you will find more information.

For any questions, please email: collections@hmq.org.au



**COMPLETE YOUR EXPRESSION
OF INTEREST HERE**

PASSOVER

The mystery of the 'charoset' and the sweet legacy of Passover



ABC RELIGION AND ETHICS

BY **RABBI DR BENJAMIN ELTON**

Chief Minister of The Great Synagogue, Sydney.



ONE OF THE FAVOURITE FLAVOURS OF SEDER NIGHT IS CHAROSET — THE BROWN MIXTURE WHICH SYMBOLISES THE MORTAR ISRAELITES USED TO BUILD STOREHOUSES FOR PHARAOH. GIVEN THAT IT REPRESENTS THEIR FORCED LABOUR, WHY IS IT SWEET?

One of the favourite flavours of seder night, the home ritual that begins the holiday, is charoet, the brown mixture that sits on the seder plate and which symbolises the mortar the Israelites used to build storehouses for Pharaoh. Jews take the maror, the bitter herbs, which commemorate the bitterness of the Egyptian enslavement, and dip them in the charoet.

Some of us take more of the charoet than is recommended, because the mixture is sweet. In my family, it is made from apples, ground almonds, kiddush wine, and cinnamon. My wife adds ground walnuts. In the Sephardic tradition, it is made from boiled dried fruits, especially dates. Whatever the recipe, charoet is in no way bitter; it is a treat, and that is peculiar. Surely, just as the maror is bitter, so too the charoet, which symbolises the forced labour of the Israelites should also be bitter. Why, then, is it sweet?

A couple of answers derive from different explanations of the meaning of charoet, which are alternatives to the familiar association with mortar. Rabbi Akiva taught that although the men wanted to cease to have children, and bring the Israelite people to an end rather than have more generations endure slavery, the women were determined to carry on. They took their husbands to apple orchards and made sure more children were born. He pointed to a verse in the Song of Songs: “Under the apple tree I awakened you; there your mother conceived you” (Song of Songs 8:5).

We make charoet out of apples in honour of the women who wouldn't give up. A stranger tradition records that when Pharaoh wanted to kill the boys, the earth swallowed them up to protect them. When the danger passed, they emerged from the soil like fresh green plants — like apples, in fact. In these two interpretations, the charoet does not represent suffering, but endurance and rebirth, and therefore it is appropriate that it is sweet. It is also fitting that we

dip the maror in the charoset, because it tempers its bitterness — because even in Egypt, there were elements or moments of sweetness.

But even if we retain the more familiar explanation that the charoset symbolises the mortar in Egypt, I think there are still reasons for it to be sweet. First, it recognises what the Israelites in Egypt achieved. Yes, they were enslaved, and yes, their labour was extracted from them by force, but the work itself was real and that cannot be taken away. They built Pithom and Ramses, and after Moses's first intervention they found their own straw with which to make their bricks. The demands were overwhelming, but they fulfilled and endured them.

There is a parallel with the history of other slave owning societies. The wealth and material achievements of Greece, Rome, and the United States before the Civil War were built on the backs of slaves. Who build the Colosseum in Rome, for example? Jewish slaves. We can, and should, condemn the institution of slavery while recognising what slaves achieved — including the Israelites in Egypt. Their efforts and achievements should not be forgotten, but should be celebrated, including through the charoset.

A second reason that charoset should be sweet is the positive legacy that came from the Israelite's time in Egypt — particularly the ethical legacy. One of the repeated refrains of the Torah, mentioned thirty-six times in total, is to love the stranger, and the reason given is very clear: “You shall not oppress a stranger, nor wrong him, for you were strangers in the land of Egypt” (Exodus 23:9).

It is possible to develop empathy without enduring any of the same experiences as the person we are seeking to empathise with, but it is more difficult. The Egyptian exile and the Israelites' enslavement were not just an incidental detail in Jewish history. It was foretold to Abraham precisely because it is an essential and necessary part of the Jewish story. We learned what it was like to be outsiders, under the power and control of others. This ordeal therefore planted within us the insight necessary to treat other people well, no matter their cultural, social or economic position. That is indeed a sweet legacy to the Jewish people of the mortar carried by their ancestors in Egypt.

Photo By Luzena Adams



HOLOCAUST

‘An Oscar for Oskar’: Schindler’s Ark families honour author Tom Keneally



THE AGE

BY HELEN PITT

AUTHOR THOMAS KENEALLY WOULD PROBABLY NOT HAVE WON THE 1982 BOOKER PRIZE FOR SCHINDLER'S ARK HAD HIS BRIEFCASE NOT BROKEN IN LOS ANGELES AND HAD HE NOT FOUND HIMSELF HEADED TO A LUGGAGE STORE TO BUY A NEW ONE.

There, he met store owner Leopold Page (Poldek Pfefferberg), a Polish immigrant whose life had been saved along with nearly 1300 other Jews by Oskar Schindler during World War II in Krakow.



Yvonne Korn's family provided the interviews that informed the book by Thomas Keneally, Schindler's Ark.
CREDIT: OSCAR COLMAN

On hearing he was a novelist, Pfefferberg/Page, whose gift of the gab was an equal match for chatty Keneally's, used a technique he'd tried before on countless Hollywood writers and producers.

“Poldek locked him in his luggage store until Tom agreed to tell the story,” said Yvonne Korn, whose parents, grandmother, great uncle and aunt were saved by Schindler, the character immortalised by Liam Neeson in the 1993 film Schindler's List, based on Keneally's book.

Korn and her sister, Anita Moss, and a dozen or so of their family members took to the stage at the University of NSW to honour Keneally, 87, at a Holocaust commemoration event at UNSW Kensington, where he was the keynote speaker.

Yom Hashoah, or Holocaust Remembrance Day, began on sunset on Monday, April 18 and ended on Tuesday evening. Wednesday, April 19, marked the 80th anniversary of the Warsaw Ghetto Uprising.



Yvonne Korn and family pay tribute to Tom Keneally.
CREDIT: OSCAR COLMAN

“This family would not be here were it not for Oskar Schindler, and the story of Oskar Schindler would not be known to the world were it not for Thomas Keneally,” Korn told the audience of more than 1000, there to honour Keneally and those who were killed in and those who survived the Holocaust.

Korn still remembers the day in 1981 when her mother, Leosia, who had migrated from Poland to Sydney in 1950, told her an author called **“Tom Kennerley”** had called to ask her about Oskar Schindler.

“It’s Keneally,” her daughter had said. “I studied his book The Chant of Jimmie Blacksmith at school.”

Korn was puzzled as to how Keneally had known her family’s story until she’d heard of Pfefferberg’s involvement in LA. He had been friends with her parents in Poland.

“Poldek told me that when I returned to Australia, I needed to talk to the future Sydneysiders and Easts supporters Mundek (Edmund) and Leosia (Leonie) Korn.

“An Oscar for Oskar’ were the words Poldek used to bully Steven Spielberg when he was making the film,” Keneally said.

After that initial phone call to her parents, Korn said she watched Keneally spend many precious hours over the next 18 months to two years interviewing them.

“Although we knew the bare bones of the story, we had no idea about the details,” said Korn.

“Both our parents said it was a good thing the story had been told, and although our mother cleared the drafts for accuracy, they weren’t interested in reading the book,” said Anita, who also has not read the book.



SURVIVORS (clockwise from top left) Leosia Korn with daughter Anita, Leosia with husband Mundek and daughter Yvonne, Leosia, Oskar Schindler and Mundek in 1972, Leosia, her daughter-in-law Lini and great grandson Aaron. Background, the Schindler factory workers Holocaust survivors.



Tom Keneally with actor Liam Neeson, who starred in the film adaptation of Keneally's Booker prize-winning *Schindler's Ark*. CREDIT: FAIRFAX MEDIA

“Schindler’s rescue remains, in all its scale, bravado and exactitude, with us,” Keneally said.

“And the impact of meeting people who were on a death list – which Schindler’s list was meant to be, which it was as far as the authorities were concerned – made me realise ... it was all real.

Keneally said the scale of the Holocaust – **“that hate bug, its wantonness, its ferocity”** – was all a bit of a shock for someone who had grown up in Australia.

“Had I lived through that infernal process of the Holocaust, I doubt I could have had the will to live on.

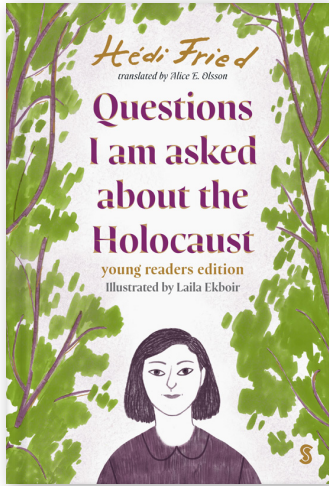
“Frank Lowy experienced the breath of obliteration during the vicious siege of Budapest in 1944, and so did another child of that time, Erica Frydenberg, mother of our former treasurer. So did many other Australians of my age,” he said.

Keneally paid tribute to the people of Poland, the geographic sites of Auschwitz, Sobibor, Treblinka, Majdanek, Belzec and Chelmno, where the SS killed three million Poles as well as six million Jews.

NSW Jewish Board of Deputies chief executive Darren Bark told those gathered that Keneally gave a powerful voice to those who were silenced and could no longer speak.

“It is because of him we know about the incredible courage and bravery that Oskar Schindler displayed during the Holocaust,” Bark said.

“Without Mr Keneally, the world simply would not have known.”



Hédi Fried

Questions I am asked about the Holocaust

young readers edition
Illustrated by Laila Ekboir

Title	Questions I Am Asked About The Holocaust
Subtitle	a young reader's edition
Author	Hédi Fried
Illustrator	Laila Ekboir
Publication	4 April 2023
Extent	211 x 140 mm, 208pp
Category	Non-fiction
ISBN	9781922585783
Price	\$24.99
Format	Hardback (3 PMS)

A young readers' edition of the bestselling book from Auschwitz survivor Hédi Fried that answers lasting questions about the Holocaust.

Hédi Fried was nineteen when the Nazis arrested her family and transported them to Auschwitz. While there, apart from enduring the daily horrors at the concentration camp, she and her sister were forced into hard labour before being released at the end of the war.

After settling in Sweden, Hédi devoted her life to educating young people about the Holocaust. In her 90s, she decided to take the most common questions, and her answers, and turn them into a book so that children all over the world could understand what had happened.

Eyewitness testimony: Hédi Fried's lived experience is the most powerful way to teach young people about the realities of the Holocaust

Media interest: Many studies in the last few years show that young people's ignorance about the Holocaust increases with each generation.

Plain language and sensitive, caring explanations: The book's structure and language is easy to read and understand. Questions are answered with the greatest care for their young reader.

Extra Material: New additional content makes this book a perfect unit activator and addition to school reading lists.

Classroom and Common Core tie-in: An essential addition to classroom Holocaust education.



Hédi Fried passed away recently at the age of 98 and devoted her entire adult life to ensuring we learn from, not forget the Holocaust. This book is her legacy. She was deeply committed to working for democratic values and against racism. She was born in the town of Sighet, in Romania, was transported to Auschwitz in 1944, and worked in several labour camps, eventually ending up in Bergen-Belsen. After liberation, she came to Sweden with her sister, where she spent the rest of her life.



Scribble (an imprint of Scribe)
18–20 Edward Street,
Brunswick, VIC, Australia, 3056
+61 3 9388 8780

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‘Something like what Anne Frank might have written had she survived ... Timeless lessons taught with simple eloquence.’
Kirkus Reviews

“It is the telling detail that gives her testimony its particular power ... This little book, with its reminder “there are no stupid questions, nor any forbidden ones, but there are some ... that have no answer”, is a moving record of one woman’s experience.”

Nick Rennison, The Sunday Times

Is the text the same as the adult edition?

Yes. The questions in the adult version are from young people and we felt just after we published the adult edition that the text was probably better suited to a younger audience.

What is different to the adult edition?

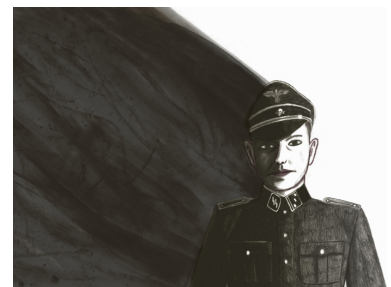
19 new illustrations printed in 3 Pantone colours illustrated by Argentinian Jewish illustrator Laila Ekboir, whose family was also affected by the Holocaust. Harback book with foil detail on cover.

Reading age: 10-15 years

Further Reading Section

- Map
- Timeline
- Glossary of terms
- Reflections on identity and society
- Bystanders and upstanders
- Questions for a reading group
- Context of Jewish identity in Europe at the time
- Historical context of the Holocaust
- Swedish hot cocoa recipe from Hédi’s adopted country
- Hédi Fried
- A note on the opening poem
- Organizations and resources

Education potential: With the global rise of antisemitism schools around Australia are looking for texts with a focus on the holocaust. This young readers edition is perfectly placed to fill that need.



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BEN GURION

New desert promenade will take visitors on Ben-Gurion's favorite Negev walk



THE TIMES OF ISRAEL

BY DANIELLE NAGLER

SDE BOKER, WHERE THE FIRST PRIME MINISTER LIVED AFTER RETIRING, GETS AN UPGRADE THAT AIMS TO DRAW TOURISTS WHILE KEEPING THEIR FOOTPRINT SMALL



View of the David Ben-Gurion walking trail, Sde Boker, February 2023. (Courtesy/Dead Sea Preservation Government Company)

A new promenade that follows a walking path beloved by Israel's founder and first prime minister, David Ben-Gurion, in the Negev desert is in the works, as developers make headway on a NIS 2 million (\$550,000) project for tourists and hikers around Kibbutz Sde Boker where the statesman famously lived for a decade after retiring from political life until his death in 1973.

The route of the 3.5-kilometer (2.2-mile) trail will run from the tomb of Ben-Gurion and his wife Paula in the kibbutz, to the east, with vast views of the desert and of the Zin River (Nahal Tzin), an intermittent stream that runs about 120 kilometers (74 miles) from the Ramon Crater to the Sodom plain, and into the southern end of the Dead Sea.

According to an announcement late last month by the Israel Land Authority (ILA), the first section of the promenade — nearly half of it — has recently been completed. The ILA is co-funding the development of the promenade together with the Tourism Ministry via the government's Dead Sea preservation organization, the Ben-Gurion Heritage Institute, and the Ramat Negev Regional Council, as well as other backers.

The promenade will have observation points and shaded seating along the dedicated path, which will help keep visitors on the designated path and thus reduce their impact on the surroundings and wildlife in the area. Work to slow the erosion of the river cliff has also been carried out, according to the announcement.

“The Ben-Gurion Promenade recreates the path of David Ben-Gurion, who walked here in the face of the incredible power of nature in the most beautiful desert in the world,” said Eran Doron, head of the Ramat Negev Regional Council, in the announcement.

The project “deals with an important heritage site for the State of Israel,” said ILA Director Yankie Quint. “Many visitors come all year round to walk in the area and now they will be able to enjoy a safe walk along a paved path.”

The walkway will eventually connect, via a parallel cycle path, the Ben-Gurions' tomb to the Ben-Gurion Hut, where the couple lived and which is now part of a museum.



View of the new David Ben-Gurion desert trail, Sde Boker, February 2023.
(Courtesy/Dead Sea Preservation Government Company)

Thousands of visitors make their way to Sde Boker every year to visit Ben-Gurion's tomb and the museum, which also houses a part of the late premier's archives, according to the Tourism Ministry.



Israeli Prime Minister David Ben-Gurion in 1968.
(Malcolm Stewart)



View of the old house of first Israeli prime minister David Ben Gurion, at kibbutz Sde Boker, Israeli Negev desert. July 12, 2020. (Moshe Shai/Flash90)

Ben-Gurion had spotted the huts and modest buildings that made up the kibbutz in its infancy while he was on an official trip to the Ramon Crater in 1952. He stopped for an impromptu visit and later wrote to the kibbutz members asking to join them in their mission to develop the desert. He was taken in as a sheep shearer (a now-defunct role) on the kibbutz's work roster, according to a 1964 New York Times interview with Ben-Gurion about life at Sde Boker.

The interview also revealed that Ben-Gurion took his daily strolls in the late afternoon and would start heading back after about an hour "as the first lights twinkle on in the simple concrete and wooden houses."

Ben-Gurion and his wife lived on the kibbutz for two years in 1954-1955 and returned in 1963 when he retired from government until his death 10 years later.



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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**



JNF QLD BLUE BOX PESACH 2023

The Jewish National Fund of QLD (JNF) Blue Box Pesach Campaign has now started

In Israel's 75th year, JNF Australia continues its vital work in growing and nourishing the land and supporting the people of Israel through life changing projects.

Pesach is not only about physical liberation and spiritual freedom - it is also a time of hope

This Pesach, with your support, JNF QLD will provide new opportunities for young adults in the Negev's capital and surrounding areas through the expansion of the Be'er Sheva Youth Centre.

What role does the Centre play in the community - It provides fundamental services in the areas of higher education, employment and career and community development.

Who does it serve - Currently 8,000 soldiers, students, job seekers, entrepreneurs, young families and new immigrants.

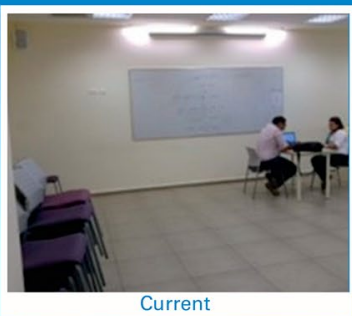
The expansion will offer an opportunity for more Negev residents to dream big and achieve their desired future.

WHAT CAN YOU DO TO HELP

Join with JNF QLD to renovate and expand the centre to include outdoor spaces, a podcast room, cultural and social areas and much more.

Go to <https://jnf.org.au/blue-box-2023/> and click on QLD to show your support and make a vital difference or call 3392 9830 or 1300 563 563 to donate to this exciting and most important project.

JNF BLUE BOX PESACH 5783/2023



Current



Artist's Impression



Be'er Sheva Youth Centre

The Centre provides fundamental services to 8,000 young people annually in the areas of higher education, employment and career and community development.

Since it was built 20 years ago, there has been significant growth in demand for Centre's services.

This Pesach, with your help, JNF Australia, will renovate and expand the centre to allow more soldiers, students, job seekers, entrepreneurs, young families and new immigrants an opportunity to dream big and achieve their desired future.

DONATE NOW



jnf.org.au/bluebox

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THIS IS HOW PESACH LOOKS AT GAN GANI KINDERGARTEN



Each year we celebrate Passover at kindy which culminates in all children and their families being invited to the Pesach Seder.

We learn about Mose's Exodus from Egypt and how the Israelites were set free.

The children decided to set the scene by creatively designing a table runner of the Red Sea parting, with people (including 'lego people') crossing the parted sea.



They also made their very own Seder plates, matzah covers and even attempted to make fresh, homemade matzah.

What a wonderful learning experience.
We wish you all Chag Shavuot Sameach

Anzac Day 2023



On Tuesday 25 April 2023 QAJEX (Queensland Association of Jewish Ex-service Men and Women) commemorated ANZAC Day at the Shrine of Remembrance in Brisbane.

Joined by members of the Jewish Community and friends a wreath was laid, the Ode of Remembrance recited by QAJEX President Loris Roubin and Kaddish recited by Rabbi Jaffe to honour the fallen who paid the supreme sacrifice in WWI and all wars thereafter.



EDUCATION REPORT

C2C QLD

The Courage to Care Program (C2C) aims to promote social harmony and reduce prejudice by inspiring/empowering children and adults to be UPSTANDERS rather than bystanders, when they witness discrimination. C2C uses stories of rescue during the Holocaust to plant the seeds of awareness, understanding and empathy for others.

Our C2C team presented to over 820 Queensland school students in the first term of the 2023 school year. Our final week of visits for Term 1 aptly took place in "Harmony Week", which reflects the values that Courage to Care represent:

Harmony Week celebrates diversity and aims to foster inclusiveness, respect, and the idea that people of all different cultures can make a valuable contribution to society. The colour orange was chosen to represent Harmony Week as it traditionally signifies social communication and meaningful conversations and relates to the freedom of ideas and encouragement of mutual respect.

On Tuesday 21st March our team shared our classroom program with 69 Year 6 students at Brisbane Central State School, a multi-faith, multi-cultural state primary school in the heart of Brisbane city, where over 50% of students speak English as a second language. The students were thoughtful and attentive throughout survivor Peter Baruch's testimony, and during the workshop facilitation they voiced their thoughts, with one student sharing the names of a number of books she has read on the Holocaust.

Our first visit to Hills International College, a diverse International Baccalaureate school at Jimboomba, took place on Thursday 23rd March. Our program was presented to 69 Year 10, 11 and 12 students along with their Empower Assistance dog, Barney – a calming and supportive presence for the students throughout their school day. Students commented in the workshop facilitation that they will:

Check in with people and imagine being in their shoes.

Speak up when I see something wrong.

On Friday 24th March our team took part in a Zoom session with 50 Year 10 and 12 students from St Mary's College, a rural Catholic college in Kingaroy. Students engaged well and asked thoughtful questions of our survivor Ana Deleon who was able to share her testimony from Sydney. Zoom sessions are a great way to share our C2C program with students who may not otherwise have the opportunity to experience the program.

It was a wonderful first term of school visits both for our team and for the students and teachers who experienced our incredible C2C classroom program. We look forward to a busy and rewarding Term 2.



C2C team member Maxine Cheilyk introduces the C2C program to Hills International College students and assistance dog Barney

C2C

VOLUNTEER TRAINING

On Saturday 11th March, a group of trainee volunteers took part in their first C2C Facilitator training session. It was a hugely productive session, and our trainees had a few weeks to familiarise themselves with the material before meeting again for a second fruitful session on 1st April, where they had a chance to put into practise the skills they had learned. The dedicated trainees have opted to have another training session via Zoom, and they will then be ready to attend schools with the assistance of on-site mentoring by our experienced team members. We welcome Leah Phillips and Claire Brazil as our newest Facilitators. Leah and Claire will be visiting Queensland schools as part of our Queensland C2C classroom program team.

Courage to Care is able to outreach to so many Queensland school students due to the commitment and passion of our dedicated volunteers. Anyone interested in volunteering with Courage to Care is invited to observe the program in action and if they would like to proceed then full training and mentoring is provided. If you or someone you know in Brisbane, the Gold or Sunshine Coast may be interested in this inspiring volunteering opportunity, please email queensland@couragetocare.com.au.



SAVE THE DATE

JNF International Tour of Israel

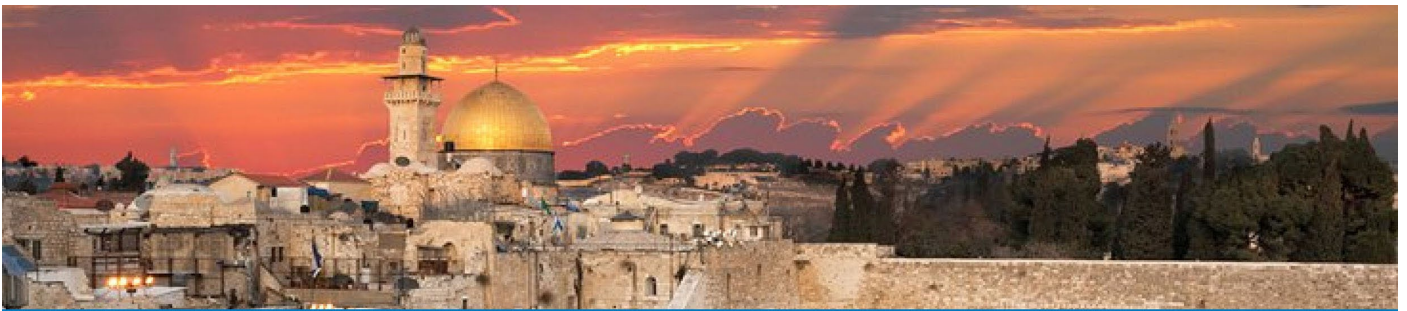


22 Nov - 1 Dec 2023

Register your interest

 1 300 563 563

 etty@jnf.org.au



Highlights

- Visit the most recent JNF projects
- Ancient Akko/Tzfat/Caesarea
- Hula Nature Reserve
- The ANU Museum
- The City of David and Kotel
- The Jerusalem Light and Sound show
- The Ramon Airforce Base
- A jeep ride in the desert
- The Peace Wall
- Meet dignitaries and KKL supporters from around the world
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Please complete this form and mail with your cheque payable to Brisbane Chevra Kadisha to:
Treasurer, Brisbane Chevra Kadisha, PO Box 1296 Toowong DC Qld 4066.

Please support the Brisbane Chevra Kadisha by annual membership, donations & bequests, planning for the future, making your wishes known, ensuring details of your Jewish name and heritage are known.

Membership fees have increased a little this year after being unchanged for several years. The increase will help us to cover increases in key areas of expenditure such as insurances. We hope you will continue to appreciate our low membership fees. We appreciate your support. Thank you also for your generous donations last year which helped to make our Jewish chapel **toilet facilities** a reality. We still need additional funds to meet the costs of this project and to undertake mobility access upgrades.

Strong support from community members has enabled this project, please consider donating this year.

Funeral and monument costs are substantial (refer <https://bck.net.au>). We suggest community members:

- Meet with **trusted advisers** to organise finances and insurances
- Join the Chevra:** We perform many duties when a Jewish person passes away and BCK (Tahara/Chapel) fees are part of overall funeral / burial costs. The BCK fee component is reduced for members (5 years continuous)
- Work through the Chevra to **pre-purchase a burial plot** at Mt Gravatt cemetery's Jewish Section
- Consider the 'Guardian Plan' (<https://www.guardianplan.com.au>), accessible through George Hartnett Metropolitan Funerals, as a way to **pre-pay future funeral fees at today's prices.**



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Jewish Help in Need Society of Queensland

Jewish Help in Need Society of Queensland is a registered not-for-profit Charity which provides financial assistance in the form of no-interest loans to members of the Jewish Community in Queensland.

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

**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.



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77 years

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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.**

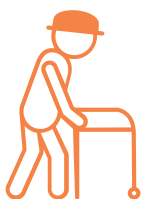


JCareQld is a charitable association that provides care to the **Queensland Jewish Community**

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
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**HOWARD POSNER : 0424 335 969
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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

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Managing Editor

David Jacobs

Designer

Camila Sister
camilasisterdesign.com

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To Contact Us

Email
shalomjnf@westnet.com.au

Mobile

0412 578 368

Website

www.shalommagazine.com.au

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BRISBANE HEBREW CONGREGATION



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Sick Visitations Phone Rabbi Jaffe: 0419 136 451

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For other enquiries:

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M 0433 414 762

Bernie Goldman

Treasurer

M 0419 652 441

Paul Gould

Vice President

M 0422 638 663

Rabbi Levi Jaffe

M 0419 136 451

TzuriShaddai (Domenic)

DeMartini-Scacheri

Secretary

M 0431 581 086

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Saturday Afternoon:

Saturday evening:

Sunday Morning:

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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

Shlomo Cohen

President

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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Maccabi Qld	0402 428 213
Wizo	07 3715 6562
	wizoqld@gmail.com
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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

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NCJWA – Brisbane Section	ncjwbne@gmail.com
	www.ncjwa.org.au
President Sheila Levine	0418 744 854
QLD Kosher Kitchen	0430 321 314
	dvorahjaffe@bigpond.com
Rose's Army	07 3345 9509
Sinai College	07 3349 9088
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GOLD COAST

NCJWA GOLD COAST	0412 377 488
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Gold Coast Hebrew Congregation	07 5570 1851
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Magen David Adom	07 5539 0632
www.magendavidadom.org.au	mdaqld@hotmail.com
Temple Shalom Gold Coast	07 5570 1716
www.templeshalomgoldcoast.org	
Sar – El David Samson	0429 236 160
Gold Coast Chevra Kadisha	
Robbie Ventura	07 5596 6919

QLD STATEWIDE COMMUNITY CALENDAR

ALL COMMUNITY DIARY BOOKINGS

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

HAVE SOMETHING YOU WOULD LIKE FEATURED IN
Communal News

shalomjnf@westnet.com.au

JUNE 2023 DEADLINE

FRIDAY 19 MAY 2023

Submission, letters and articles may be edited for publication.

COPY MUST BE PROOFED & PREFERRED BY EMAIL

shalomjnf@westnet.com.au

When submitting photo by email make sure:

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

