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In the wake of the brutal Hamas terror attacks in Israel's South, JNF has set up an emergency fund for the region's traumatized communities

We are praying for the victims' families, the IDF soldiers who are bravely working to defend our homeland, our friends and family, and everyone impacted by this situation.

This attack has decimated many communities, but it will never destroy our spirit.

JNF Australia has for decades worked in close partnership with all the communities on the Gaza border and is uniquely prepared to assist in meeting the emergency requirements created by the current crisis and their long-term needs.

JNF's emergency team on the ground are currently co-ordinating activities to respond rapidly to the ever-changing needs including temporary housing, fire and rescue and civil defence equipment, respite activities, psychological support, and more.

Your generous donations have supported and will continue to support the following:

- Evacuation of residents from Gaza border communities.
- Provision of supplies such as bedding, toiletries, clothing, etc to evacuees.
- Firefighting and protective equipment for civil defence – the first responders to community emergencies - including radios, bulletproof vests, helmets, and tactical clothing.
- Mental health support for children and adults, who have experienced this catastrophe firsthand.
- Respite activities for the children traumatized by terror.
- Food and medicine for the elderly, infirm and displaced.
- Child care for parents who need to continue their vital work protecting our homeland.
- The promise that we will help rebuild devastated communities and keep the spirits and hopes of the residents, strong.
- Please note that 100% of your generous donations are distributed to those who need it the most.

ISRAEL EMERGENCY CAMPAIGN

FOR THE GAZA BORDER COMMUNITIES



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We were there yesterday, we are there today, and we will be there tomorrow.



We are providing immediate support for the survivors of the Gaza border communities.

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20 November 2023



Thank you from the Central Arava Community

From Meir Zur, Mayor of Central Arava

Dear JNF Australia,

I am writing to convey our profound appreciation for the continuous support you have given to the Central Arava community in these challenging times.

JNF Australia - your team, supporters, allies and friends are like family to us.

Since the onset of the "Iron Swords" war, our community has opened its doors to our brothers and sisters from the bombed areas of the north and south of Israel.

With your help we aim to restore resilience, install a sense of security, and establish a stable educational framework for the families and children whose lives have been upended by war and who fled to the Arava to find shelter.

Thank you for enabling us to operate quickly and to address multiple needs on various fronts.

Thank you for your fast response, for your sensitivity and for your compassion.

Together we will try to mend the broken hearts and shattered lives and to try to heal the mental wounds of our people.

Our partnership with JNF Australia has always been a driving force behind the development of the Arava, and we are proud to stand beside you and the many communities you have been supporting over the years, in our joint efforts to make sure our homeland is safe.

Together we will rebuild, continue to build and strengthen the land of Israel for the sake of all the Jewish people.

We are closely monitoring the current wave of Antisemitism and Anti- Israel sentiments all over the world, and we are sending our support and strength to the Jewish community in Australia during these challenging times.

Thank you to the Jewish National Fund Australia, for standing in solidarity with the people of Israel, as we are all praying for better days to arrive soon.

"Am Israel Chai!"

Respectfully yours,

Meir Zur, Mayor of Central Arava
Regional Council

POINT OF VIEW

Rediscovering what it means to be Jewish after October 7



Part of the complexity of the human is the fact that we each have within us the capacity to be both oppressor and oppressed — sometimes both at the same time. (Photo by Christian Sorge / Moment / Getty Images)

ABC RELIGION AND ETHICS

BY SIMON TEDESCHI

Simon Tedeschi is an acclaimed concert pianist and writer. His first book, *Fugitive*, was shortlisted both for the Judith Wright Calanthe Award at the Queensland Literary Awards and the Victorian Premier's Prize for Poetry. In 2022, he was named the winner of the Australian Book Review's Calibre Prize.

In 1945, a group named Nakam (or “Revenge” in Hebrew), comprised of recently liberated Holocaust survivors, decided upon a devastating but, for them, inescapable course of action. Bent with vengeance for the unspeakable horrors visited upon them and their families, this group, led by the Polish-born Abba Kovner, took it upon themselves to try and murder as many Germans as possible.

The initial plan involved killing millions of civilians by poisoning the water supply to the city of Nuremberg, in a kind of ghastly symmetry with the atrocities of the Holocaust. When deemed unfeasible in scope, however, the plan was amended to attempting to poison prisoners of war who had once been members of the Schutzstaffel (SS). Though they were moderately successful in lacing the bread provided to the inmates of Langwasser internment camp with arsenic, no subsequent deaths were ever recorded.

It is notable that, afterwards, Kovner became a significant and polarising figure in the 1948 Arab-Israeli war, and wrote a book of poetry titled Ad Lo-Or

(“Until No-Light”), a work which has since become a classic work of modern Hebraic poetry.

“Something ...”

About twenty years ago, a pianist of international fame, whose erudition and ability I still admire, discovered I was a Jew. I think I had made a joke, or perhaps I told him something about my family. “Oh”, he said, “an Israelite”, and looked at a mutual friend with a familiar smile. What followed was grist for the mill. I could feel it in the air, and out it came — an onrush of hatred.

It started with Israel, a country I have still not visited but which, by virtue of my DNA and in the eyes of many supposedly educated people, I am apparently connected to, and therefore to whom my loyalties must be divided. He continued: “Why should the Jews have their own state at all? Did you know the Holocaust only killed at most one hundred thousand?” And then came the clincher: “There must be something about the Jews, considering they have been kicked out of virtually every country.”

I am sure many on both “sides” of the political spectrum would agree with him, especially the further out you go. Because, at least historically, if the horseshoe theory of politics has any traction whatsoever, it seems that the Jew is who the horse enjoys kicking the most.

Another time a woman I was working with in Europe — young, openly left-wing, intelligent, and ignorant of my family’s past — began ranting about Israel. I adopted a look of studied vagueness

which can on occasion diffuse diatribes, similar to the way some animals play dead. But on this occasion, it did not work. “I hate the f**king Jews”, she said. Much to my regret, perhaps because I was so young, reliant on this woman for a performance in a major international venue, and so entirely beholden to her professionally, I said nothing. The performance was a huge success. But I felt like a failure.

Anyone who knows me knows that I love jokes, even ones that push the boundaries of taste. Last year a friend of mine who is no longer a friend sent me a text along with a meme — but this meme was of a different quality altogether. It had no point other than hatred. It depicted large-nosed, bearded, gold-toothed Jews, hands clasped together, cash flying through the air, ogres overseeing the destruction of “Western culture” through the bogeyman of multiculturalism, focusing particularly on African American music. I responded with a text: “You are aware I am Jewish, right?” He wrote back: “Yes, but you are one of the good ones.” He identifies as a “classical liberal”. I blocked his number and have not spoken a word to him since. He was, and no doubt still is, a bright and productive citizen. He loves his children and has a marvellous mind. Part of me still misses our banter.

Refugees

As I have written elsewhere, I am the descendant of survivors of the Holocaust. My maternal grandmother — a simple woman who grew up in a shtetl and was not considered by her country of birth to be Polish at all — lost almost all the members of her family. After the war she became a woman transfixed with anger and bitterness. She especially

harboured disdain for Germans (“Nazis”), Polish gentiles (“drunks”), Muslims, even “Aussies” (also “drunks”) — by which she meant the people who populated the country that took her and my grandfather in as impoverished refugees.

But my grandfather’s experiences were far worse. He was in two death camps, Treblinka and Buchenwald, and barely survived but for the tenacity and doggedness of his wife. Like my grandmother, he lost everyone in his family — not one person was spared. But unlike Nanna, my grandfather did not harbour one iota of hate. The idea that one person was considered less than another based on skin colour, religion or ethnicity was anathema to him.

He spent the remainder of his short life filled with the unanswerable question: Why did such evil exist in the world? It made no sense to him. Like my grandmother he was a Zionist but, unlike her, one firmly situated on the left. The idea that a group of people could be displaced from their homes to establish a Jewish state was unthinkable to him. He harboured no sense of vengeance, no burning cauldron of rage, against anyone, not even Germans. But he was truly broken as a human being. After all, he knew well what human beings could do.

Silence

Like many Jews and Muslims around the world, this has been a terrible few weeks for me. My mental health has suffered, and I have even had to cancel work for the first time in many years. I am finding it hard to concentrate and have difficulty undertaking even simple tasks. My sleep has been ruined. I have had to confront my own feelings of hopelessness, abject hatred, vengeance, and powerlessness. The trauma endured by my grandparents,

sustained through the generations, has re-emerged with vicious alacrity. I have had to question precisely what it is that I stand for. I have had to speak inwardly to both of my dead maternal grandparents — one who shaped my personality through food and conflict, the other who died before I was born — as well as my paternal grandparents, who escaped just in time. I have had to commune with them about what it is to be a Jew, an Australian, a human being, a person with the same failings as anyone else. While I have been contacted by many friends and acquaintances concerned for my welfare, the silence from many has been astounding.

But even the silent have no answers, for we live in a time unthinkable even to their generation. A time when opinion has been pinioned by slogan, truth made contestable by the force of opinion, expertise eclipsed by “research”, when issues fraught with complexity are reduced to two-hundred-and-eighty characters or fewer by people who wisely seek to abolish binaries but who seem unable to think in anything other than stark binaries.

In recent weeks I have had to hear chants of “Gas the Jews” in my own city — outside one of my favourite concert halls in the world no less, where my own grandmother heard me perform a Mozart concerto when I was nine years old. I have not even been allowed to grieve the faces of the dead because of the threat of what was coming in response to the atrocities of 7 October from a corrupt right-wing government that purports to speak for me and other Jews. I have been berated for suffering in the “wrong way”, using history as the only anchor that I and many others have.

I have to see the faces of innocent

Palestinian children smeared with ash and soot from a relentless bombing campaign, and I have to see the charred corpses of Israelis, men, women, and children, slaughtered because they happened to be in the wrong place at the wrong time. I have to read details of unspeakable tortures inflicted on women and children and, in the very same hour, read blanket denials of these very tortures — not, as might be expected, from right-wing conspiracists but from a loud minority of people on the far-left. I have to see the blankness and rage smeared across the faces of thousands of Gazans who had nothing to do with the original outrage, but had their homes and entire families destroyed all the same — thousands of their children blown to dust, their infrastructure pulverised, their food and water supplies cut off, even as “freedom fighters” purporting to represent them hoard billions of dollars in wealth elsewhere. I have had to read of an Islamic preacher in my own city who openly called for Jews to be killed, while in America a US congresswoman has called for all Palestinians to be killed. I have even had to read a few instances of academics with large followings arguing that those attacked by Hamas, including babies, were not “civilians” at all.

How on earth did we get here?

“Context”

While every Jew is familiar with the hatred that will never go away, a large part of the bigotry that confounds me these days is not just that unleashed by right-wing populists in the wake of Trump — the type of people who will chant “Jews will not replace us” — but the kind that comes from those who are supposedly educated and urbane, emboldened by

the equally populist foghorn of social media. Some even on “my side” of politics who argue that the violence inflicted on Israeli civilians was “terrible, but ...” I have seen so many of these men and women, people whom I otherwise respect, almost always living affluently with their families on stolen land, remain absolutely silent in the wake of the Hamas atrocity. In some cases, these people are activists whose primary concern are, indubitably, women and children who, in other circumstances, would be appalled by any suggestion of ascribing to violence a “context”.

So goes a familiar account in certain alarmingly mainstream quarters: that what those twelve hundred or so Israeli civilians — mostly inhabitants of left-leaning kibbutzim — endured, including rape, torture, and mutilation, is part of the “context” of dispossession, that “violence doesn’t happen in a vacuum”. What does this even mean? Reading into it with good faith, I suppose it means something that is often true: a hurt person will go on to hurt others, and brutalised people will brutalise. Like everything these days, such claims are made with an air of certainty, as if this is an incontestable fact of human behaviour. But is that the sum total of human experience? Is this all we can expect from ourselves and one another? What about the many instances in history when the oppressed, tortured, disenfranchised, and dispossessed did not respond by committing atrocities?

I cannot be sure of anyone’s intentions. It should go without saying that criticism of any nation-state, including Israel, is not only not antisemitic but an essential act of moral judgement. Plenty of people, including Jews, routinely criticise Israel and many are dismayed by the deeds and misdeeds of the

most right-wing government in the nation’s history — a government that courts the most rabid of extremists, like Bezalel Smotrich, who are, to my mind, betrayers of the fundamental tenets not only of Judaism but of humanity, the very principles for which our relatives died.

Yet I am confident that most of the people I am writing about — who seem rather selective in their outrage as they curiously ignore other mass atrocities, including those committed against Muslims — are not so much Jew-haters as rampant, starry-eyed ideologues. Like Evariste Gamelin, the fanatical and yet frighteningly ordinary protagonist of Anatole France’s *The Gods Will Have Blood*, such people, entirely beholden to a projected image of themselves that they must maintain at all costs, increasingly feel the need to contort themselves and their ideals so as to show absolute fealty to their “team”.

I also suspect that — humans being as irrational as Dostoevsky knew them to be — there is at times what can only be called a “bleed” between certain iterations of anti-Zionism and antisemitism. Along the lines of what Kerri Sackville wrote in the *Sydney Morning Herald*, some antisemites, using the current tragedy as a means to further a particular agenda, use the term “Zionist” where once they would have proudly used the word “Jew” because this particular brand of hatred now enjoys a certain plausible deniability.

Whereas the far-right historically have regarded Jews to be a different race altogether, certain elements of the left consider Jews, especially Ashkenazim, to be rich white Europeans — or to use the strangely depersonalised neo-

Darwinian argot of social media, they “hold whiteness”. This despite the fact that the Jews of Europe have been told for centuries that they are not European at all; that they have suffered from white supremacy more than any other group and can, just like Mizrahi and Sephardic Jews, trace their origins to the Middle East (indeed, the notion of indigeneity in the Middle East is itself a remarkably complex topic that resists the intoxicating lure of blaring absolutes and eviscerating certainties). Most Ashkenazim Jews I know are like me. We have never felt like or been treated as part of the “white” majority — and judging by the events of the past month, there is good reason for us to feel that way: we will be classed as “white” when it is expedient but relegated as “other” when otherwise.

Both extremes of the left-right spectrum hold views about Jews that are variations of the same old boring lie: the Jew is an outsider, a shapeshifter, a communist, a capitalist, an interloper, a subversive rotting society from the inside, a citizen with “divided loyalties”, a sufferer who causes his own suffering — no different from the German canards during the First World War.

Uncertainty

This terrible sequence of events, more than any other in my life, has forced me to confront not only the world, but my own Jewishness. I am and always will be secular. I am and always will be a proud Jew. And my hatred of prejudice and hatred of all kinds — from homophobia to Islamophobia — is rooted both in my family’s history and in a venerable humanistic tradition stretching back through my ancestors, the Baal Shem Tov, Moses Mendelssohn, Maimonides, and

Isaac Luria. We Jews have available to us the Talmud, that document of such poise and poetic beauty, as well as our tradition of dark humour and haunting songs. Muslims, of course, have their own rich tradition of poetry and philosophy, which some extreme contingents of Islam wish to destroy.

But social media has brought to the surface an unfortunate fact of existence: human beings hate to exist in a state of uncertainty. Unlike the atom, we cannot be in two states at once. We refuse and refute ambiguity. We assign inviolable traits to everyone and everything so as to drown out any sense of doubt.

I am no different than anyone else in this regard. My first reaction to the Hamas attack on 7 October was one of rage. Absolute rage. But I like to think that, given time, I am also capable of restraint and careful consideration. Truth be told, most of us, in the immediate aftermath of disaster, tend to be more like my right-wing grandmother or my “progressive” colleagues than we would care admit. If it takes a village to raise a child, it only takes an online platform and a heady dose of “likes” for an adult to regress to one. Needless to say, I have deactivated Facebook, this time for good.

Vengeance

Let me return now to Nakam. What if the group’s initial plan had been successful? Would this act of indiscriminate violence have been seen by segments of the progressive left as being part of a “context”? Would those who have either tacitly approved of the atrocities of 7 October or openly justified Hamas’ wanton cruelty as an act of “resistance” say similar things about the mercifully

aborted mass-murder of German civilians in 1945?

I feel that there are two ways of answering such terrible questions. One answer gives satisfaction to our base impulse for retribution, for payback, and requires the annihilation of our opponents and vindication of our worldview. The other, deeper answer — one that is always available to us, that can be heard and embraced in the beauty of music or tenderness of a poem — is an answer we must hold onto at all costs: that the deliberate murder of civilians is unconditionally wrong, no matter the history of the conflict.

There is no “context” that gets you to the deliberate murder of civilians. If you, as a human being, attempt to mitigate or minimise or mute the atrocities intentionally committed against civilians by a group of people because they align with your “cause”, you have lost your moral bearings. To those who insist people like me must “take a side”, fair enough: my side is humanity.

Complexity

I have no solution for this tragedy. I am not a politician nor a philosopher, but a musician and writer. I do not know what should or will happen. I feel that things cannot continue as they are. My hope is that Israel and Palestine can both exist, side-by-side — and for many, this hope immediately makes me one of “them”. But regardless of whether this can or will ever happen, never has it been clearer to me that we each have within us the capacity to be both oppressor and oppressed, sometimes both at the same time. And this is where I feel I must, in the final sum of things, stand. As Toni

Morrison once put it:

My feelings are the result of prejudices and convictions like everybody else’s. But I am interested in the complexity, the vulnerability of an idea. It is not “this is what I believe”, because that would not be a book, just a tract. A book is “this may be what I believe, but suppose I am wrong ... what could it be?”

I don’t want to be like Hamas or Nakam. I want to be a better poet, but not like Kovner — however much I love his poems — because the murder of civilians is murder of civilians. I don’t want to be like those on social media who condone, excuse or ignore some violence, but condemn other instances of carnage for reasons that, ultimately, are only known to them. I don’t want to be someone who “contextualises” the murder of six-year-old Wadea Al-Fayoume, and I don’t want to be like Israeli politician Simcha Rothman when he callously claimed that some Jewish lives matter more than others. I don’t want to be anything like Benjamin Netanyahu who evidently cares as little about the lives of Palestinians as Hamas does as they burrow their way through critical infrastructure. Nor do I want to be like my maternal grandmother, even though I loved her fiercely.

I would rather be like the Palestinian man who, embracing me, not knowing whether his family in Gaza was still alive, said, “I hope one day we can live together on the land.” I would rather be like my maternal grandfather, a man I never knew, a Jew, a Pole who wasn’t a Pole, a lowly accountant who went through hell but who hated nobody. This is the kind of person and man I want to be. This is the kind of Jew, the kind of Australian, I aspire to be.

HOLOCAUST

Mira's insight: 'In the Holocaust I learnt about the goodness of people'



Rachelle Unreich with her mother Mira (supplied)

PLUS 61 J MEDIA

BY BENJAMIN PREISS

Benjamin Preiss is a journalist with The Age in Melbourne

When RACHELLE UNREICH sat down to write her mother's story, she wanted it to capture the joy and life-affirming insights as well as the heartbreak.

Melbourne journalist Rachelle Unreich had long known she would, one day, write the story of how her mother Mira survived the Holocaust. And yet, for two years she struggled to find her way in as she tried to write a plan for the project. Unreich toyed with the idea of turning it into a podcast or even a series of short stories.

But it was only when she scrapped the plan during the pandemic that the words flowed freely. Unreich then wrote for six weeks straight with barely a break.

“It felt like the hand of my mother was beneath me and helping me write because I’ve never written like that in my life,” she says. “I’ve never written with such focus.”

The result is Unreich’s new book, *A Brilliant Life*. It charts Mira’s remarkable life, beginning with her joyous childhood in a Czechoslovakian village before going into hiding from the Nazis. Mira survived four concentration camps, including Auschwitz, and a death march.

Mira was emaciated and on the verge of death when she was liberated from Neustadt-Glewe, a sub-camp of Ravensbrück, at the age of 18. After the war Mira lived in France before finally settling in Australia.



Mira at the Shabbat table



Mira with her four children

In her writing, Unreich does not shield the reader from the horrors inflicted on her mother. There is Mira’s pain of losing her family and seeing her father shot and dying in front of her. But Unreich was adamant her mother never lost faith in humanity.

“All my life she said to me ‘in the Holocaust I learnt about the goodness of people,’” Unreich says. “I was so incredulous when I heard that. How could she not learn about the cruelty of mankind? But instead I think she focused on those who intervened to save and help her.”

Unreich says Mira was different to many Holocaust survivors because she spoke openly about her experiences when asked. “I never felt that I was opening a horrible wound by asking her.” She says she rigorously checked all the details in her book to ensure the integrity of her mother’s story could not be challenged. “The last thing I wanted

anybody to do was to deny my mother's story had taken place."

Unreich carried out research through Yad Vashem, Auschwitz, United States Holocaust Memorial Museum and Memory of Treblinka Foundation, and sought out academics and experts to fill holes and check facts.

A Brilliant Life goes well beyond the horrors inflicted by the Nazis. It celebrates Mira's spirit, her creativity, sense of style and love for her family. Unreich writes about how her mother had been a "fit model" in Paris after the war and took pride in her appearance. In Mira's Melbourne home, Unreich describes the rumpus room as a "psychedelic vortex" that impressed visitors with an eye for design. "She was prone to decorating with vivid colours, and I was with her when she purchased a chaise lounge at an auction and promptly had it reupholstered in deep purple velvet," Unreich writes.



The lounge room of Mira's home

Mira died of ovarian cancer in 2017, leaving behind four children as well as grandchildren and great-grandchildren. Unreich and her siblings have kept their mother's apartment intact and even continued using it for Shabbat dinners for a while.

The front door opens into a room decorated with striking wallpaper and furnished with a curved green couch, a chandelier, a piano and eclectic artworks.

"In this room, I think we get a sense of how joyous she was. She was creative and vibrant and you see that in her decor choices. She chose this wild, colourful kaleidoscope type wallpaper," Unreich says, sitting in the apartment. "She was mid-century modern before it was a thing."

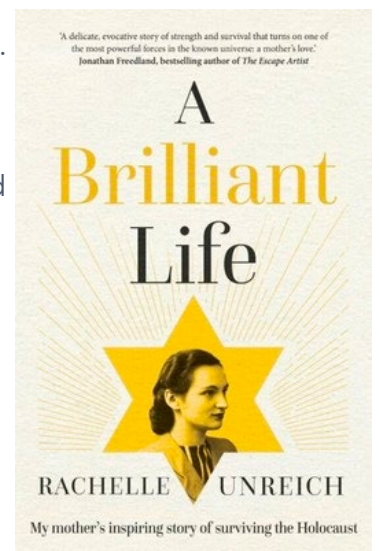
Unreich feels a great sentimentality inside her mother's home, but after Mira died people often asked if it felt odd being there.

"I think they sense that it was morbid in some way. But I feel the embrace of her in every room."

Unreich began interviewing Mira shortly after she was diagnosed with cancer aged 88. By then Mira had already given interviews about her Holocaust experience. But Unreich felt there was much more to learn. Although cancer had weakened Mira, Unreich treasured those conversations.

"I really wanted to find out not so much what happened to her but who she was as a person."

Despite the trauma and horrors inflicted on her, Unreich never considered her mother vulnerable or broken by her experience. "She was so strong. I felt like she could carry the weight of the world on her shoulders easily. If she'd had an education and she had a different life, she would have been the CEO of a company."



OPINION

Ben Cohen: A letter to the rest of the world



JWIRE

BY **BEN COHEN**

Ben Cohen writes a weekly column for JNS on Jewish affairs and Middle Eastern politics. His writings have been published in the New York Post, The Wall Street Journal, Commentary, Haaretz and many other publications.

DEAR NON-JEWS,

As odd as it may seem for me to be addressing all 8 billion of you, what I have to say is directed at non-Jewish populations from Nantucket to Nairobi, from Krakow to Cape Town, from Toronto to Tehran, and all points in between. It doesn't matter what race you are, what religion you adhere to, what language you speak, how educated you are, and where you live. I want to speak to all of you.

As I write this letter, the 16.1 million Jews in the world today—still nearly 1 million less than on the eve of the Nazi Holocaust—are facing a surge of antisemitism unseen since the end of World War II.

I will admit that we Jews do talk a great deal about that war, but that's because we lost 6 million of our sisters and brothers to the German Nazi extermination program, among them 1.5 million of our precious children. And for many of us, it's clear that a significant number of you—well over 6 million—would like us to go through that hellish ordeal again so that we can be gotten rid of for good this time.

I'm not just talking about the rapists and murderers of Hamas, or their backers in Iran, or their cheerleaders in the Islamic world. I'm talking as well about those of you who live in democracies, who have been educated in free societies, who enjoy free access to all sorts of information, including the obscene fake claims that the one Jewish state in the world practices apartheid, wages genocide and relishes the killing of children.

And I'm talking especially to those of you who become so agitated by the Palestinian issue (but not by any other international conflict) that you start behaving like Nazis.

Those of you who blockaded Liverpool Street Station in London during rush hour, bellowing the genocidal slogan "From the River to the Sea, Palestine Will Be Free."

Those of you who swan around Paris, Berlin and Buenos Aires daubing Stars of David on the walls of Jewish-owned homes or Jewish communal buildings, seeking to mark them out just like the Nazis of the last century did.

Those of you who, responding to incendiary posts on Telegram, arrive mob-style at an airport in Dagestan, Russia, to take out your anger on Jewish passengers arriving from Tel Aviv.

Those of you who patrol the streets of New York City, eyes eagerly peeled for posters broadcasting the fate of the Israeli children kidnapped by the Hamas monsters you worship, just so you can rip them down.

Those of you who mutter "they deserved it" when Jewish students on college campuses are physically punched or verbally assaulted with language straight out of the Nazi playbook.

Those of you who take to social media to wax with fury about the deaths of Palestinian civilians but who studiously ignore the plight of the Kurds under Arab, Iranian and Turkish occupation; the Ukrainians blitzed by Russian bombs; the migrant workers slaving (literally) on behalf of Hamas's paymasters in Qatar; the Uyghur minority suffering in China; the women in Iran struggling to free themselves from the imposition of the hijab.

Sadly, what I've come to realise is that too many of you are impervious to rational arguments and facts. You don't consider Jews and Israelis to be as human as you are or as worthy of rights and freedoms as the Palestinians you fetishise, and so we arrive at the situation we are in. A situation of your making, not ours, meaning that our pleas fall on deaf ears.

"We are not asking for special privileges, Mr President, we are just asking to be seen for what we are: South Africans deserving of the same respect and consideration as that accorded to their fellow citizens," stated the South African Board of Jewish Deputies in a letter last week to President Cyril Ramaphosa. But, wretchedly, you have to wonder why they even bother.

It's the perfect paradox: You don't want us living among you, but neither will you accept our right to self-determination in our historic homeland. What conclusion can we draw other than that you wish us dead?

Whether you realise it or not—or whether you indeed care—you have been co-opted by the Iranians in their increasingly sophisticated strategy to remove Israel from the map of the world. The Tehran regime is evil, but it isn't stupid, and it has realised that those of us who live outside Israel are the Jewish state's Achilles Heel.

Every synagogue window smashed, every Jew assaulted, every act of vandalism reinforces the argument that Israel is a liability for Jews—that its existence works to our detriment. The fact that we saw in graphic detail on Oct. 7 what a world without Israel might look like for Jews everywhere doesn't sway you at all.

What I want to emphasise is this: We will not take your abuse lying down. In the words of a letter penned by the newly-

formed Harvard College Jewish Alumni Association to Harvard University's professional leadership, "For centuries, the posture of Jewish people has been one of conciliation, nursed by the hope that if we show the non-Jewish majority that we are conciliatory, we may escape harm, persecution and extermination. Those days are behind us."

You are the problem, guys, not us. There is something deeply awry with your culture and your values, and what this means is that you, almost as if you were automatons, periodically launch these witch hunts targeting the Jews in your midst. You blame us not only for the bitter political divisions in the world but for your personal and professional failures as well.

Can't get a job? Blame Jewish control of the economy. Can't find a romantic partner? Blame the Jews instead of looking in the mirror. From mundane to world-changing events, there will always be a peg to hang a "blame the Jews" sign on.

I'm fed up with it all, frankly, and so are the vast majority of my fellow Jews. Sometimes, I feel nauseated just to be breathing the same air as you. I certainly don't feel "conciliatory" towards you, and I have no desire to engage in a "dialogue" where the hurt we feel as a community is matched with the outrage you feel on behalf of a nest of terrorists who are now being taken out as Israel fights yet another defensive war.

It's more than conceivable that large numbers of us, perhaps the majority, will eventually move to Israel because we are sick of living among you. How ironic that would be. Some of you will repeat the anti-Zionist mantra that Israel is the most dangerous place in the world for Jews as a riposte. But it isn't, and a key reason why is simply this: You don't live there.

ANTISEMITISM

How the world's universities, ours included, incubated the new antisemitism



An Israeli soldier inspects charred vehicles burned in the bloody Oct. 7 cross-border attack by Hamas militants.

THE AGE

BY **PARNELL PALME MCGUINNESS**

Columnist and communications adviser - Parnell Palme McGuinness is managing director strategy and policy at award-winning campaigns firm Agenda C.

Judaism documents the expulsion and suffering of Jewish people through its festivals and commemorations. There is a strong theme of resilience but an ever-present dread, which too often has proven justified.

Over the past few weeks, the Jewish state of Israel has suffered a brutal assault, labelled a terrorist attack, while many pro-Palestinian groups have called it an “intifada” to imply that it was the work of freedom fighters resisting colonialism.

Hamas recorded and broadcast the images of its atrocities on October 7 to make sure Israel and the world knew exactly what it had done. Israel has struck back hard on Gaza, killing many civilians in the densely populated region to reach Hamas targets. The Palestinian authorities say almost 10,000 civilians have been killed, over a third of them children. As the bodies piled up, the brief moment of sympathy for Israel receded and a tide of anti-Jewish sentiment rose around the world.

Israel’s military rebuke to Hamas is horrifying onlookers. In particular, Israel’s fellow liberal democracies struggle to countenance the bloodshed and the killing of children. Israelis, too, recoil at the deaths, as do Jewish people – and every feeling person – around the world.

But the rise in antisemitism has reminded Jewish people of the reason Israel is of such importance to them: the skerrick of land where more than 2500 years ago the Jewish city of David stood, granted to Jewish people from the remnants of the Ottoman Empire, is more than a place. It is a statement that Jewish people have a right to exist. Hamas does not believe they have a right to exist. The declared mission of the terrorist group is to exterminate Jews.

Calls for peace in the Middle East seem wishful for two reasons. The first is that Israel knows that if its response to the terrorists is unconvincing, the attacks on it will redouble. The Iran-backed Lebanese militant terrorist group Hezbollah has already joined Hamas in launching attacks on the nation of 10 million. The second is that a sharp rise in global antisemitism reminds Jewish people that they may never be truly safe anywhere. That intensifies, rather than weakens, the desire for a defensible homeland.

The wave of global antisemitism has been shocking but not surprising. The Bible documents the repeated displacement of the Hebrew tribes. Shakespeare, in *The Merchant of Venice*, documents how the Jewish people have been despised and dehumanised for making a livelihood in the lands to which they flee. Pogroms and persecution have been visited on Jews across the globe.

Swastikas and anti-Jewish slurs have appeared in cities around the world, often next to statements of support for Palestinian civilians. We've had our own versions here in Australia. In Sydney, 48 hours after the attacks on innocent Israelis, some pro-Palestine protestors chanted "f--- the Jews" and threw flares at the Sydney Opera House when it was lit up in the colours of the Israeli flag.

And in Germany – where this sort of thing was supposed to never, ever happen again – Jewish people are being spat at, violent antisemitic riots have broken out and Molotov cocktails have been thrown at a synagogue.

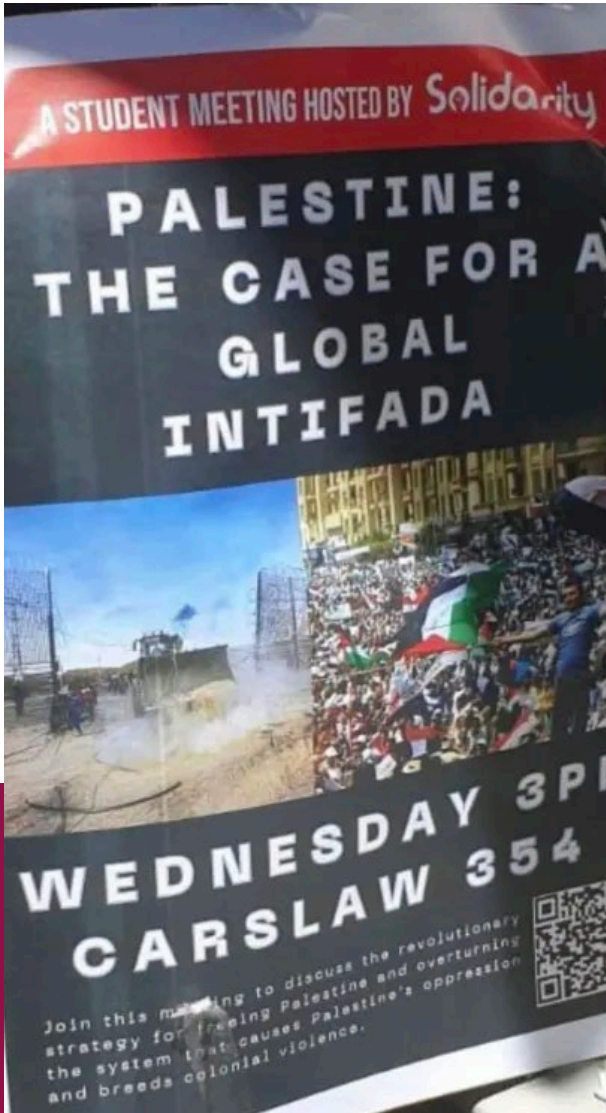
In the past, Jewish people living in liberal democracies could be confident that civil and civilised society would be revolted by these actions, but the attacks on Israel of October 7 have revealed that something fundamental has changed. Anti-Jewish sentiment has slipped in through a backdoor of university campuses and crept into the salons as acceptable thought.

It was gestating at campuses around the world. Ironically, it grew from the desire of the 1968 student social movement to end Nazism forever. As Paul Berman documents in his book *Power and the Idealists*, it was Ulrike Meinhof, of the terrorist Baader-Meinhof gang, who picked up the Palestinian cause along with a knapsack of other “revolutionary



movements” from around the world to serve her Marxist-Leninist Red Army Faction.

Her ideas inspired the New Left, which brought them onto campus. In shaping the Western notion of the Palestinian cause as a left-wing revolt against capitalism and colonialism, these campus movements have effectively reinvented, or revived, the notion, examined by Shakespeare in the Venetian play, of Jewish people as a global capitalist enemy. It is a theory that was made popular, as you might recall, by one Adolf Hitler, who invented a precursor of the Boycott, Divestment and Sanctions movement, which he called the Judenboykott.



Sydney University vice chancellor Mark Scott intervened to cancel an event entitled "Palestine: The Case for Global Intifada" from taking place on Friday attack by Hamas militants.

Universities around the world are now hosting planned and spontaneous pro-Palestine protests that are spilling into attacks on individual Jewish students. At Harvard University in the US, Jewish students were surrounded, jostled and screamed at on campus by Palestine supporters using traditional kiffeyah scarves to block their path.

At Cornell University in New York, classes were cancelled after a student posted threats.

Sydney University cancelled an event advertised by the socialist group Solidarity to discuss "Palestine: The Case for Global Intifada".

We are witnessing a live demonstration of the horseshoe theory, in which the extremes of left and right-wing ideology reach to meet in the middle, forming a significant counterweight to compassion and compromise.

Even Israelis who agonise over the way in which modern Israel was created are now suddenly viscerally aware that they are being confronted with a choice that is no choice at all: stay in Israel and expect ongoing attacks from Hamas, or leave and wonder where they can be safe, when the next pogrom might come.

C2C Qld

EDUCATION REPORT



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.

The Queensland C2C team have had a fantastic year of school visits, attending 41 schools over 15 weeks, presenting to 4,438 students and 245 teachers. An incredible effort by our small but dedicated team of volunteers who are passionate about spreading the Upstander message to school students across Queensland.

Our team spent much of the final few weeks of the school year sharing our program with groups of highly engaged students at schools on the Sunshine Coast. Three days at Immanuel Lutheran College at Buderim saw us present to 202 Year 6 and Year 10 students, followed by a session at Sunshine Coast Grammar School where 50 Year 10 students participated in the program.



Survivor Peter Baruch answering student questions during Q&A at St Andrew's Anglican College

Faith Lutheran College Redlands welcomed our team to their school where we shared our program with 69 Year 10 and 11 students. Then our final week saw us back on the Sunshine Coast with our first ever visit to Good Shepherd Lutheran College at Noosaville, presenting to 153 Year 10 and 11 students. Our last school of the year was another first – sharing our program with the 120 students of the Year 6 cohort at St Andrew's Anglican College at Peregian Springs. Thank you to our team and to survivors Suzi Smeed and Peter Baruch for all of your efforts in these last few weeks of 2023!

SOME COMMENTS ON OUR PROGRAM:

"It's really heart-warming to hear the kindness of the students. Thank you for drawing that out of them and for bringing out the best in them. They have really engaged with your message." Teacher, Immanuel Lutheran College

"I will try to be more aware and more available to people in need, and I'm doing this because the Courage to Care program has helped me realise how powerful it is to be an Upstander." Student, Sunshine Coast Grammar School

"This was such a rich and valuable visit. The students were highly engaged and got so much out of the program. It is such a valuable addition to our humanities studies as well as to student life lessons." ~ Teacher, Good Shepherd Lutheran College

2023 has been a hugely rewarding year for our volunteers, and we are always keen for more committed and passionate people to join our team for 2024 and beyond. Anyone interested 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, Gold or Sunshine Coast may be interested in this inspiring volunteering opportunity, please email queensland@couragetocare.com.au.



Survivor Suzi Smeed sharing her testimony



QUEENSLAND ASSOCIATION OF JEWISH EX-SERVICEMEN & WOMEN



On Sunday 12 November 2023 **QAJEX (Queensland Association of Jewish Ex-Service Men & Women)** observed Remembrance Day by conducting a special Service at the gravesites of Jewish Servicemen who died while serving during the 2nd World War and who are buried at Lutwyche Cemetery in Brisbane.

Why do Jewish veterans have their own additional Remembrance Day Commemoration?



What Happened in Britain in 1930 was carried over to Australia without question.

In Britain the annual Remembrance Parade and Ceremony was started in the 1930s, following the formation of the Association of Jewish Ex-servicemen and Women (AJEX) in 1921 when a group of Jewish veterans laid their first wreath at the Cenotaph.

Anti-Semitism had been on the rise during that era, with some sections of society accusing Jewish people of not serving during the First World War.

The AJEX group formed in part to counter those anti-Semitic views and to highlight the contribution of Jewish members of the military, thousands of whom gave their lives serving in the British Armed Forces.

More than 50,000 Jewish Members of the Armed Forces fought in World War I, while 10,000 Jewish personnel lost their lives.

The association was granted permission to hold an additional Remembrance Parade, following the national service, by King George V, supported by his wife Queen Mary, to recognise the contribution of Jewish Armed Forces to the defence of Britain, and to highlight the fact that Jewish ex-servicemen and women had done their duty to the wider public.

Historian Martin Sugarman, an archivist at AJEX and a prolific author and researcher on the subject of the Jewish contribution to military service, said: "During the First World War, when they were setting up the Commonwealth War Graves Commission, then known as the Imperial War Graves Commission, the King and Queen had a meeting with the Archbishop of Canterbury and other religious leaders including the Chief Rabbi at Buckingham Palace, and they were discussing if the Jewish casualties would have a Jewish emblem on their graves.

"It was agreed they would have the Star of David which is why you see Commonwealth War Graves with the Star of David, hundreds and hundreds of them, but apparently the Queen, Queen Mary, took the Chief Rabbi aside and said, 'You know, there's a lot of nonsense spoken about the fact that the Jews didn't fight, you should have your own Remembrance Parade after the national day. They were discussing Remembrance Day on November the 11th, and that's why the Jewish veterans go both to the national parade on November the 11th or the closest Sunday but then we've also had since the early 1920s, the AJD parade, Association of Jewish Ex-servicemen and women, on the following Sunday, just for the Jewish community."

Mr Sugarman added that while those attending the service were mostly Jewish veterans, he said anyone is traditionally welcome to support and attend the event.

He said there would have been as many as 10,000 veterans attending the event in years gone by when he was a boy for instance, but there are fewer today as many of those older veterans have passed away.

Today, the service also recognises the many Jewish members of the Armed Forces who serve in today's Royal Navy, British Army, and Royal Air Force.

There were similar attitudes towards the Jewish community during the Second World War and the notion that Jews 'did not fight' still permeates in some quarters of society even today, which is why members of AJEX feel the annual parade is as important as ever.

In Britain, more than 60,000 Jewish people, from a population of around 350,000 Jewish people, served in the British Armed Forces - A large proportion of the Jewish community — and the annual parade is held to recognise such as significant contribution to Britain's military effort.

What happened in England in the early 20th Century was the model for what should happen in Australia.

This is why in Australia in every capital city there is a Commemoration honouring Jewish servicemen and women on the first Sunday following Armistice Day.

It has been the tradition since 1930.





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

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

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

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

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

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

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

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

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Our next issue will be in February 2024

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2024 will be the 60th year of publication for Shalom and
the Jewish National Fund of Queensland is proud to have
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*Wishing all a Happy 2024
and Peace for Israel*

David and Camila
The Shalom Magazine Team



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WHEN DUTY CALLS

The Hebrew University is always there

The Jewish world was shattered on Saturday 7 October when Hamas terrorists entered Israel and slaughtered more than 1400 Israelis, kidnapped 240 innocent people, and wounded many more.

Jews everywhere have risen to the occasion raising money, sending much needed supplies and provided moral support in a myriad of ways.

How has the Hebrew University reacted to the gravest situation faced by Israel since the Yom Kippur War and for the Jewish People, the largest slaughter of Jewish lives in one day since the Holocaust?

The Hebrew University is not only Israel's first and foremost university, but it is also the university that has the most important ties and collaboration with the Israel Defence Force.

It is the home to the elite TALPIOT program housed on the Givat Ram campus. Talpiot is a top-notch Israeli Defence Force (IDF) training program for talented recruits who have demonstrated outstanding academic ability in the sciences and leadership potential. Graduates of Talpiot have been involved in major military developments such as the Merkava tank, the Iron Dome to name but a few.

The Hebrew University also runs the HAVATZALOT program which trains intelligence officers for key roles in the IDF's Intelligence Directorate. Havatzalot's cadets complete a full three-year bachelor's double major degree at the Hebrew University of Jerusalem. In addition to academic studies, the cadets go through rigorous military and intelligence training, including visits to various IDF units, combat recruit training and officers' course. The Havatzalot Program is regarded as one of the most prestigious programs in the IDF.

The Institute for Research in Military Medicine (IRMM) is an institute of the Faculty of Medicine of the Hebrew University in partnership with the IDF. The IRMM was established in 2013 for the purpose of developing new treatments and technologies of relevance to operational military medicine and disaster management.

The BINA Elite Dentistry Reserve Track was established some 8 years ago with students of dental medicine committing to serving for five years in the IDF after finishing their dental studies and receiving their degree. Bina cadets go on to serve as Dental Officers in various units in the IDF Dental Corps based upon the IDF's needs.

Furthermore, exclusive to the Hebrew University is the TZAMERET program run in partnership with the IDF that allows a student accepted on this program to serve in the IDF whilst studying for a medical degree. Although this entails a longer commitment to the IDF upon graduating, while studying, a Tzameret student is offered opportunities in areas beyond normal medical studies to be prepared to deal with casualties of war as well as disaster relief.

Following the dastardly attack by Hamas on 7 October, Jews everywhere become one with Israel and in this spirit, the Hebrew University together with Friends organisations around the world has created a special campaign under the banner of **"We Are One"** aimed at promoting comfort in community and strength in solidarity. Australian supporters tax deductible donations will be directed towards medical assistance and in particular, counselling for family who have lost loved ones or have loved ones held hostage by Hamas.

For many years, the Hebrew University's Youth Division (YUJI) has run a special program for gifted school students enabling them to participate in active research in fully-fledged laboratories. Rob Schneider, Australian Friends CEO was particularly impressed with one such student - Niv Gronovich who he met at the 2022 Board of Governors meeting and duly invited him to visit Australia.

After finishing school, Niv was accepted into the TZAMERET program and is studying medicine at the same time as serving in the IDF. Niv was scheduled to begin his Australian tour on 13 October but as we all know, with the outbreak of war on 7 October, this seemed an unlikely prospect.

However, his officers in the IDF and supervisors in the Faculty of Medicine felt differently and to our surprise, permission was granted for Niv to visit Australia in the hope that his visit would boost the morale of the Jewish community here, in particular young Jewish Australians.

Niv's visit achieved all these objectives and more. He wowed audiences in Melbourne and Sydney in Synagogues, youth events, schools, and community presentations. But Niv's visit did not just boost and inspire our spirit in Australia - it also boosted and inspired him! Attending Shabbat morning services in Melbourne's Caulfield Shul and listening to Cantor Dov Farkas and the Caulfield Shul choir rendering the prayer for the State of Israel and the Israel Defence Force, young Niv was moved beyond words. There and then, he told Rob that his visit to Australia meant that he could return to Israel with a strong message for his IDF colleagues, fellow students, and all Israelis that Australian Jews stand steadfastly with their brothers and sisters in Israel.

In referring to the current state-of-war, Hebrew University President, Professor Asher Cohen says "These are challenging days, marked by anxiety and uncertainty. The university is determined to be a beacon of hope and to make an unequivocal promise to our university community that better days lie ahead."

Niv's visit indeed provided us with hope and helps reaffirm our belief in the excellence of Israel's young people. Rob Schneider reinforces this saying that **"Niv's visit exceeded my expectations. His unassuming, yet confident manner in which he delivered his message gives us faith and reassurance that with universities such as the Hebrew University producing such outstanding young leaders, the future of Israel will be in good hands."**



The Hebrew University in Times of War



Niv Gronovich



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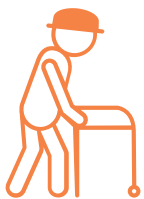


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THE JEWISH NATIONAL FUND OF QLD (JNF QLD)

has moved its office:

JNF QLD President David Jacobs

Vice President Bruce Frey

Office Manager Rebecca Frey

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

The new contact details are:

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George Hartnett Metropolitan Funerals

When making contact, please refer to Jewish
community / Brisbane Chevra Kadisha requirements
Ph 3356 4277

BCK.NET.AU

PO BOX 1296 TOOWONG QLD 4066



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



GIVAT ZION

South Brisbane Hebrew Congregation

SHABBAT SERVICES

Friday 6:15pm | Sat 9:15am

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

46 BUNYA STREET, GREENSLOPES

Ph: (07) 3397 9025



QUEENSLAND JEWISH
COMMUNITY SERVICES INC.

24/7 CRISIS HELP

1300 544 357

ARI HEBER COMMUNITY LIAISON

PHONE: 0423 194 737

PO BOX 1202 STAFFORD CITY QLD 4053

ARI@QJCS.ORG.AU • WWW.QJCS.ORG.AU



MISHKAN ISRAEL SYNAGOGUE

2 Moxon Road Burbank, QLD 4156

Regular Services

Friday Evening:

(Summer time)

Saturday Morning:

Saturday Afternoon:

Saturday evening:

Sunday Morning:

Monday evening:

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

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
admin@szcqlld.org	www.szcqlld.org
Maccabi Qld	0402 428 213
Wizo Qld	0417 788 449
Sylvia Lipski (Acting President)	sylvialipski@gmail.com
Qld Jewish Board of Deputies	0411 239 396
www.jewishqld.com	
CSG 24 Hour Hotline	1300 000 274
BETAR Daniel Mendels	0468 396 594
www.betar.org.au	qld@betar.org.au
AUJS President - Carmi More	
www.aujs.com.au	cmore@aujs.com.au
Australia Israel Chamber of Commerce	07 3847 0259 brisbane@aicc.org.au
QAJEX	lorisr@hotmail.com
Qld Jewish Community Services	0423 194 737
JCare Qld	1300 133 660 jcareqld@gmail.com
Jewish Help in Need Society of Qld	
Lee McNamee 0417 723 399	Peter Goldsmith 0409 765 394
Courage to Care	0427 380 235
Kayla Zumer	kayla@couragetocare.com.au

BRISBANE

Brisbane Hebrew Congregation	07 3705 0312
www.brishc.com	
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

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 6:00pm Shabbat Morning 10am Oneg Shabbat 2nd Friday each month following services Seiudat Shabbat Last Shabbat each month following Torah Service
Gold Coast Hebrew Congregation	All enquiries call 07 5570 1851
Services	Friday Night Live Uplifting Service every Friday Night starting 5:30pm Shabbat Kiddish Following the service every Shabbat at 9am Kabbala and Jewish Mysticism Journey of the Soul, Monday evening at 7:30pm Talmud Classes Thursday evening at 7:30pm Talmud Torah Chader Sunday 9:30 - 11:30am

HAVE SOMETHING YOU WOULD LIKE FEATURED IN
Communal News



shalomjnf@westnet.com.au

FEBRUARY 2024 DEADLINE

FRIDAY 19 JANUARY 2024

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

