

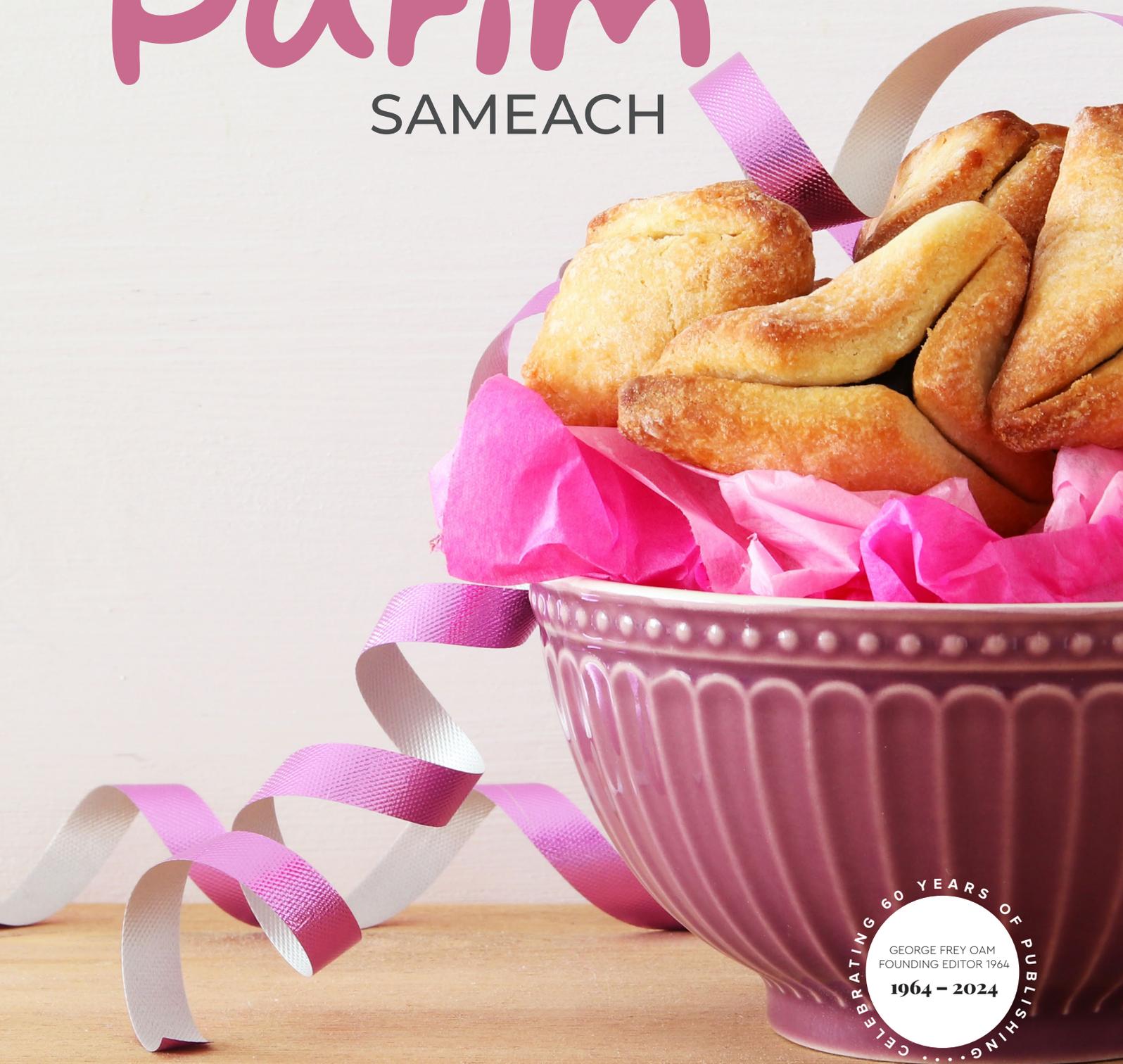


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ANTI-SEMITISM

What is anti-Zionism? And is it the same thing as anti-Semitism? It's a question many are debating



The Executive Council of Australian Jewry reported it saw a six-fold increase in anti-Semitic incidents last year. (Getty images: SOPA Images)

ABC NEWS

BY SIOBHAN MARIN

for the Religion and Ethics Report ABC Radio National

When does anti-Zionism amount to anti-Semitism?

It's a question debated in op-eds, on university campuses and within the Australian Senate.

Last year, Greens Senator Mehreen Faruqi announced in parliament that she and Senator Jordon Steele-John had written to Australian university vice-chancellors *"urging them not to adopt the IHRA definition of anti-Semitism"*.

The Australian government adopted the legally non-binding IHRA [International Holocaust Remembrance Alliance] definition in 2021.

Several Australian universities have also adopted it, and the Executive Council of Australian Jewry is calling for more to follow suit. However, a number of tertiary institutions have already chosen to reject the definition.

The contention is around the definition's accompanying examples, one of which states that *"denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor"* is anti-Semitic.

Some parliamentarians, like Senator Faruqi, are concerned by the definition's ability to *"stifle academic freedom, silence Palestinian voices and prevent legitimate criticism of Israel"*.

Understanding Zionism in Australia

According to the Macquarie dictionary, Zionism is *"a worldwide movement founded with the purpose of establishing a national home for the Jewish people in Palestine, which now provides support to the state of Israel"*.

It was established as a political organisation in 1897 under Theodor Herzl, more than half a century before the establishment of the State of Israel in 1948.

Here in Australia, experts say the majority of Jews are Zionists.

According to one poll from June 2023, 77 per cent of respondents identified in this way. The poll also found that 86 per cent of respondents viewed the existence of Israel as essential for the future of Jewish people.

Greg Rose, a professor of international law at the University of Wollongong, says Zionism is central to Judaism.

"When you consider the idea of Jews as a people, as an ethnicity, then from the anthropological perspective, the place where a people's myths, history, language and self-conception is formed and centred, for the children of Israel, is in the land of Israel," he says.

"It's central in so many ways that to disassociate the land of Israel from being Jewish is a very artificial and contrived act."

Max Kaiser is an expert on anti-Semitism and Australian Jewish history. He says that while Zionism is the political ideology of many Jewish representatives, organisations and other institutions in Australia, not all Jews are Zionists nor

do they support the formation and existence of a Jewish state.

"Jews in Australia have a proud history of debate and difference over political ideas," he says.

"There are many groups and individuals today who are non-Zionist or anti-Zionist, like the Loud Jew Collective in Melbourne and Tzedek in Sydney." It's for



Theodor Herzl (1860-1904) was the founder of the political form of Zionism, a movement to establish a Jewish homeland. (Getty images: Apic)



Max Kaiser is an executive officer of the recently formed Jewish Council of Australia. (Supplied: Max Kaiser)

this reason that Dr Kaiser and a coalition of Jewish academics, lawyers, writers and teachers formed the Jewish Council of Australia — which officially launched in February.

"We saw that there was a big gap in the Australian media scape and in the Australian community, more generally, for diverse Jewish perspectives," Dr Kaiser says.

He says areas of concern include the conflation between the Jewish community and Israel, and the characterisation of pro-Palestinian sentiment or solidarity as being an attack on Jews.

What exactly is anti-Zionism?

For David Slucki, director of the Australian Centre for Jewish Civilisation at Monash University, anti-Zionism and anti-Semitism are distinct — but there is capacity for one to bleed into the other.

"Anti-Semitism is hatred of Jews and that can be manifested through speech through action, through intimidation," he explains.

"Anti-Zionism is, as the name suggests, opposition to Zionism, which is a political ideology.

"Criticising Israel is not, in and of itself, anti-Semitic. Imagining different ways of Israel being organised politically ... or a different form of self-determination is not, in and of itself, anti-Semitic."

According to Dr Kaiser, opposition to Zionism has existed since the movement was created.

"Anti-Zionism was a part of both socialist, liberal, religious, all sorts of different strands of Jewish thought and politics that were all opposed to Zionism," he says.



Activists from the International Jewish Anti-Zionist Network take part in a protest in the United Kingdom. (Getty images: Kerrison/In Pictures)

After the Zionist movement began encouraging mass Jewish settlement in Palestine, it grew into an anti-colonial movement, he adds.

"Zionism was basically seen as very suspicious, both because it was dispossessing Palestinians and buying up land exclusively for Jews, but also because it was in league with the British Empire and with imperialism more broadly," Dr Kaiser says.

For Suzanne Rutland, professor emeritus in the department of Hebrew biblical and Jewish studies at the University of Sydney, there are other factors at play.

She points to the Soviet Union for its role in propagating the anti-Zionist narrative.

"Stalin initially supported the creation of the State of Israel," she explains.

"He thought that Israel would become a satellite of the Soviet Union, and when the first prime minister of Israel, David Ben-Gurion, made it clear that ... he was not going to be dictated to by Stalin, Stalin viciously turned against the Jewish communities in the Soviet Union."

Dr Rutland says Soviet authors began portraying Israel as an *"evil colonial state"* well before the 1967 war.

"That is the basis of modern anti-Zionism, basically calling for the destruction of Israel," she says.



*Then-prime minister David Ben-Gurion saw the last contingent of British troops leave Israel on July 4, 1948.
(Getty images: Bettmann)*

Can anti-Zionism be classed as anti-Semitism?

According to the International Holocaust Remembrance Alliance (IHRA), anti-Semitism is defined as:

"A certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

Professor Rose says it's the most widely accepted definition, globally.

"The definition has been adopted in Australia by both the Liberal and Labor parties at federal level, by federal parliament, by state parliaments in New South Wales and Victoria, for example, as well as a range of universities," he says.

Although this definition is legally non-binding, Professor Rose says that it *"provides a signpost that can be adopted in policy"*.

"Within domestic law or domestic policy, a government can choose to transpose the IHRA definition into binding form if it wishes," he says.

Dr Rutland is a member of the IHRA and sits on the Australian expert delegation.

"The major definition which the IHRA uses is not under dispute, although the examples that they give have caused a lot of debate," she says.

Of the 11 examples given by the IHRA, Dr Kaiser says those that align criticism of Israel or criticism of Zionism with anti-Semitism are *"problematic"*.

One of those could be example seven, which states:

"Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour."

In its preamble, IHRA says that ***"[anti-Semitic] manifestations might include the targeting of the state of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that levelled against any other country cannot be regarded as anti-Semitic."***

Dr Rutland says that IHRA allows legitimate criticism of Israel.

Last year, Dr Rutland spent a couple of months in Israel for research. During that period, she was one of thousands of people to protest judicial reform. These protests took place on a weekly basis in Israel for nine straight months in 2023.

But Dr Rutland believes there's a distinction between legitimate criticism and sloganism.



Last year, Israelis demonstrated against the Netanyahu government's push to overhaul the justice system. (Getty images: Hazem Bader/AFP)

"There is a big difference between criticising government policies, being opposed to actions of settlers or settlements in the West Bank, and saying that Israel has no right to exist and should be destroyed," she says.

For her, the problem is two-fold.

"Eighty per cent of Australian Jews believe in Israel's right to exist," Dr Rutland says.

"Therefore, if [you] believe in Israel's right to exist, in the anti-Zionist narrative, you are an evil person, because you are supporting this evil, apartheid, settler colonial state that's carrying out its ethnic cleansing and genocide.

"That's where it crosses over into anti-Semitism. It leads to both verbal and physical abuse against diaspora Jews."

The other point, she says, is that almost half of the world's Jewish population now lives in Israel.

"If you're supporting the destruction of Israel ... you're also supporting violence against the Jews of Israel," she says.

Recognising the real threat

The IHRA working definition isn't the only one espoused by anti-Semitism academics.

Dr Kaiser says that the Jerusalem Declaration on Anti-Semitism, for example, is clearer in its separation of what is anti-Semitism and what is anti-Zionism.

He adds there can be real-world consequences from conflating the two.

"When we launched the Jewish Council, a lot of the comments were like, 'Why are you talking about anti-Semitism? There's no such thing ... You're just trying to defend Israel.'"

"When people do hear about anti-Semitism, they don't take it seriously anymore.

"I hope that that sort of broader definition, if you can call it that, doesn't catch hold, because not only will it harm the Palestinian cause and demonise Palestinian people, but it's also really

harmful to the real fight against anti-Semitism.

"We all have a stake in joining together to fight against racism in all its forms."



David Slucki is leading a new project at Monash University that's designed to address the lack of research and teaching around anti-Semitism. (Supplied: David Slucki)

For Dr Slucki, who's leading a newly launched research cluster into anti-Semitism in Australia, definitions aren't necessarily the answer.

"Even when they're adopted, the framers of the definitions all say they're not legally binding documents; that's not the aim of them," he points out.

"They're to help us make sense of what instances that might be anti-Semitism."

He adds that some of the debate around definitions "detracts from the very real threat posed by — even if it's a small number — people on the far-right".

"Sometimes that gets lost in this discussion, because it seems so obvious," Dr Slucki says.

"But the images of neo-Nazis marching around cities in Australia, and sort of having a bit of a free pass to do so, that is very alarming to me.



Dozens of neo-Nazis gathered at various spots across Sydney over the Australia Day weekend, leading to fines for offensive behaviour. (ABC News: Ethan Rix)

"And I'm wondering if we're taking that threat seriously enough."

But he does understand why some Jewish Australians may want to ***"cast the broadest net possible"*** when defining anti-Semitism.

"If one identifies themselves as Zionist, and that becomes part of the sort of core of their Jewish identity, then an attack on that becomes an attack on their Jewishness," he says.

"Naturally, they're going to see expressions of anti-Zionism as anti-Semitic."

Dr Slucki emphasises the need for empathy, not just between different communities, but between family members that may have diverse views.

"We're not talking about a binary here, between Zionist and anti-Zionist," he points out.

"We're really talking about a spectrum. And Jews exist along all parts of that spectrum."

How to speak of what cannot be spoken? The task of repairing words, and the world, after the Holocaust



The Executive Council of Australian Jewry reported it saw a six-fold increase in anti-Semitic incidents last year. (Getty images: SOPA 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.

This is a slightly edited version of a speech delivered at the Sydney Jewish Museum for International Holocaust Remembrance Day, on Sunday, 28 January 2024.

Let me begin by addressing the survivors directly. Your lives are why we are here today. You are emblematic of the Jewish struggle for nationhood, for acceptance, for peace. You are living, breathing repositories of memory and strength. You are here as evidence of the capacity of humankind to survive and thrive in spite of horror. You are more than history — you are living history that continues into the present. You are the rationale for why we even have a museum, a building whose role is not just to remember but to bear witness to what poet and survivor Paul Celan called in German *dass, was geschah*, or **“that, which happened”**.

I come today as a secular Jew who, like so many of you, is here only by virtue of the miraculous survival of my relatives: a series of half chances, quick thinking, good choices, practicality, and raw luck. I come as the descendant of those who were brutalised, tortured, and killed in Treblinka, Auschwitz, and Buchenwald. I am here as a man who has been inspired from birth with the responsibility, whether I wanted it or not, to bear witness. I come here as a human being with as many foibles as anyone else, a man with no special claims to wisdom.

I also come as someone who, though connected to those who survived and many who did not, is nevertheless

blessed to live in a country that — though it has its own dark history — is as good as any that my family could have imagined. I have enjoyed the fruits of a life that was denied my grandparents. I am, as such, only able to undertake the feeblest translation of what they endured.

To try and understand a fellow human being is hard enough; to attempt wrap one’s imagination around what we call the Shoah is impossible. For the events of 1939–1945 persistently defy logic, they elude meaning. It will not do to reduce the Shoah to **“the evil that men do”** or “man’s inhumanity to man” — although it certainly was both of those things. The Shoah was also absence. It was the groaning of the void.

This is why Celan used the term *dass, was geschah*, **“that, which happened”** — what we today call the Holocaust of the Jews of Europe is a black hole around which people like me, who have lived with its third-hand repercussions our entire lives, can only float in space, aghast in horror at our blank incomprehension, unable fully to countenance the meaning of what is written or heard in testimony, but who are nevertheless emboldened by the need to remain eternally vigilant against what ordinary men and women can do to each other in the name of nationhood, racial purity, power, and the state.

To try to express the meaning of this level of trauma is necessarily an act of translation — which is, as Paul Celan insisted (who was himself not only a poet but a translator), impossible in anything other than one’s mother tongue. But when it comes to the sheer depravity and horror of the Shoah, even one’s mother tongue proves woefully inadequate.

Having said all this, I know that, for survivors and because of survivors, having endured what no human being

should have to endure, I am set free. But what is this freedom, and what does it require of us to hold onto — both for ourselves and for others? What responsibilities are incumbent upon us as members of the human community, those of us who did not endure the horrors of the camps, to tell the truth and stand resolutely against violence, denial, and lies?

The fragility of freedom

There is a very old joke that goes like this: a man asks his rabbi, “Why do Jews always answer a question with a question?” The rabbi shrugs his shoulders and replies, “Why not?” But as is often the case with jokes, what lingers behind is a matter of deadly seriousness. How to speak of what cannot be spoken? How to wrestle with the fragility of freedom when words are such frail semblances of experience — and when, as every Jew knows, today more than any time since the Holocaust, our words and sentences can be turned against human beings in ingenious ways?

When I began gathering my thoughts for this occasion, my mind went immediately to a story I read about the Jewish-Romanian writer Mihail Sebastian, born Iosif Mendel Hechter. For me, it encapsulates not only the Jewish experience, but the spirit of true resistance.

Sebastian was the author of a remarkable novel called *For Two Thousand Years*. When it was about to be published in 1934 — at a time antisemitism was spreading like cyanide through Romanian society — Sebastian asked his friend, the journalist and philosopher Nae Ionescu, to write the foreword. Here is some of what Ionescu wrote:

It is an assimilationist illusion; it is the illusion of so many Jews who sincerely believe that they are Romanian ... Remember that you are Jewish! Are you Iosif Hechter, a human being from Brăila on the Danube? No! You are a Jew from Brăila on the Danube.

It is what Sebastian did in response that I have never forgotten, for I believe it is emblematic of what humanity can be. Rather than omit his friend’s hateful phrases, he decided to publish the book in toto, with Ionescu’s foreword wholly intact, word for word. Because he did so, Sebastian was attacked from both the left and the right: from his Zionist compatriots who accused him of being a self-hating Jew, and from the fascists who accused him of humiliating the great Romanian cultural figure.

But in the end, it was Sebastian, with the self-mastery of a sage, who had the last word. By bearing witness to Ionescu, by letting Ionescu’s hateful words ring in the air, Sebastian did what only a poet can: he allowed these words, ugly ones, murderous ones, to reveal themselves in their naked entirety, and thereby showed himself to be a human being of courage and fortitude even as he exposed Ionescu’s lack of humanity. Sebastian did not debase himself. He did not return fire. He did not argue back or try to score points. He did not dignify Ionescu with any response at all. By exposing Ionescu’s ignorant, dangerous words, by subjecting them to public scrutiny, Sebastian erected a great rhetorical mirror which revealed Ionescu for what he was: a man who, despite the great power of his mind, was not brave enough to combat the hatred that festered within his own heart.

Here we are again today. Yet again we Jews are exposed to words that seek to dismember and destroy; to people whose claims to altruism are undermined by the sportive nature of their activism; to a culture in which so much of what goes by the name “activism” amounts to a thinly veiled narcissism. Where once a loudspeaker sufficed, today we have the megaphone of social media to satisfy our most elemental desires to belong, to win, to dominate, to “own” — and at such times, the demons of *dass, was geschah* haunt us, reminding us that civilisation is tenuous, fragile, a delicate scrim.

And yet it is for this very reason that we must speak out, boldly and incessantly. We must, even when we feel weakest, counter the imprecisions and defacements of language. But we must do so in the way Mihail Sebastian demonstrated — with humanity as our compass, for that is how fragile freedom is.

We must avoid all reactionary notions of collective guilt and sins of the forefathers, all inviolable categories of experience, all mental shortcuts. We must show ourselves worthy heirs of the biblical exegeses undertaken by Rabbis for thousands of years, with their humble attentiveness to the way words run and the mysteries words bear along with them. We must be better than those who seek to poison the well of language.

We must ensure that we do honour to the survivors of the Shoah, not only by standing up against calumny and carnage, but by remembering that we are a people who, having been colonised, brutalised, and denied for centuries, have as much right to safety, to a homeland, and to freedom from persecution, as anyone else.

Repairing the world

In a world in which the need to take sides is presented as a moral imperative, the side I choose is that of Maimonides when he comments on a passage from Deuteronomy: “Observe [these instructions] faithfully, for that will be proof of your wisdom and discernment to other peoples, who on hearing of all these laws will say, ‘Surely, that great nation is a wise and discerning people!’” The Jewish sage then writes:

If no reason could be found for these statutes, if they produced no advantage and removed no evil, why then should he who believes in them and follows them be wise, reasonable, and so excellent as to raise the admiration of all nations? But the truth is ... that every one of the six hundred and thirteen precepts serves to inculcate some truth, to remove some erroneous opinion, to establish proper relations in society, to diminish evil, to train in good manners or to warn against bad habits.

Or of Rabbi Sherwin Wine: “The freedom and dignity of the Jewish people must go hand in hand with the freedom and dignity of every human being.” Or of the great humanist Rabbi Jonathan Sacks:

Antisemitism is never ultimately about Jews. It is about a profound human failure to accept the fact that

we are diverse and must create space for diversity if we are to preserve our humanity.

These ideas are, for me, the beating heart of Judaism in the twenty-first century, and can be subsumed under the words tikkun 'ôlam — the task of repairing the world. And in many ways, the fragmented world that the twentieth century has bestowed on us requires both Jews and gentiles, of all colours and ethnicities, as countrymen in a world of individuals, even at the moments of the greatest peril, to stand at the forefront of efforts to restore human dignity to all peoples, and to fight against the unthinkingness of the crowd, which as Elias Canetti has written, remains:

the same everywhere, in all periods and cultures ... once in being, it spreads with the utmost violence. Few can resist its contagion; it always wants to go on growing and there are no inherent limits to its growth.

Holding fast to humility

So I return to the idea of the question which, even if it is a punchline, is not really a joke at all. For what is a question but an expression of openness, of receptiveness, of humility? For those who are so certain of their opinion, who see the world starkly in terms of black and white, who have reduced all aspects of human behaviour to inviolable categories, and who thereby become like those they hate, the best counter to this impingement on freedom — after all, the hatred of any peoples, whether Jews or not, always begins with words — is another question, a welcoming of openness, of discovery, of admitting that one does not know.

I think here of Ralph Waldo Emerson's notion that knowledge is not a destination to be reached but a journey to be taken, a series of infinitely recurring circles. Or, as Tracy K. Smith has written most aptly of the cultural moment in which we find ourselves:

I'm convinced that one of the only defences against the degradations of our market-driven culture is to cleave to language that fosters humility, awareness of complexity, commitment to the lives of others and a resistance to the overly easy and the patently false.

That, for me, is what is meant by freedom.

And so, as the grandson of those who survived and the descendant of fifteen who did not, I believe it remains for us to think not just a month into the future, but six months, six years, sixty years. It remains for us, and especially my generation — the last that will know the survivors of the Shoah personally — to continue to hold “that, which happened” in our hearts, not simply as an historical event, but as an eternal caution against hate and prejudice, as an antidote to any and all hierarchies, as witness to the incomparable beauty of tolerance, humility, and peace, as a reminder of “the other” who lies deeply embedded within ourselves.

What happened to the Jews of Europe only eighty years ago is something that we must remain guardians against and witnesses to — so fragile is our freedom that we must speak the truth aloud whenever and however we can, with conviction and courage.



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QLD HOLOCAUST MUSEUM

In Australia, a new Holocaust museum doubles down on its mission after Oct. 7



A display on stories of the Nazi camps at the Queensland Holocaust Museum in Brisbane, Australia, June 2023. (Queensland Holocaust Museum and Education Center)

TIMES OF ISRAEL

BY **NOMI KALTMANN**

Because many of the Queensland Holocaust Museum’s visitors have never met a Jew, its strategy of outreach takes on added importance in its quest to educate on racial tolerance

MELBOURNE — With just a handful of small synagogues in Brisbane and a Chabad House in the state’s remote north, the Jewish community in Queensland, Australia, has historically been overshadowed by larger and more established Jewish communities in Melbourne, Sydney and Perth.

But this past August, Israel’s ambassador to Australia, Amir Maimon, made the long trip north from Canberra to visit Queensland’s first-ever Jewish museum — a Holocaust museum in Brisbane that had just opened its doors in late June.

Queensland is usually known for its iconic Great Barrier Reef and top-notch surf beaches. Its small Jewish community numbers just 5,000 among a wider population of 5.5 million.

With Jews accounting for just 0.1 percent of the state’s population, most Queenslanders will never meet a Jew and are likely to have a limited understanding of Jewish culture and tradition. For that reason, the Queensland Holocaust Museum aims to have an outside impact in educating one of Australia’s fastest-growing populations.

“The need for this museum and the education it provides has never been more relevant than in the aftermath of the October 7 attacks on Israel,” said museum board member Danny Berkovic. *“Educating the Australian public about where the extremes of social intolerance can lead has real relevance given the backdrop of the conflict in Israel.”*

On October 7, thousands of Hamas-led terrorists stormed over the Gaza border into southern Israel, killing 1,200 people, most of them civilians, and abducting 240 more to the Gaza Strip. The magnitude — and the sheer brutality with which entire families, women, the elderly, and even infants were murdered in cold blood — led Israel’s government to vow to end the Hamas terror group and the threat it poses to innocent Israelis. But in the wake of the ongoing military operation in the Gaza Strip to dismantle Hamas and bring the Israeli hostages home, antisemitism has skyrocketed around the globe — and Australia is no exception.

“Here is a state in Australia, where a lot of the population may not have had a chance to meet Jewish people, and there is a lot of misinformation about the Holocaust,” said Berkovic. *“We hope the museum will help to educate Queenslanders about one of the most tragic chapters in human history, and also more generally, about racial tolerance.”*



An immersive experience at the Queensland Holocaust Museum in Brisbane, Australia, June 2023. (Queensland Holocaust Museum and Education Center)

“Over 80% of the Jewish population [in Australia] live in Sydney and Melbourne. If we focus all our Holocaust education in these cities, we are missing a chance to educate large numbers of Australians who may not be thinking deeply about racial intolerance,”
Berkovic said.

Applying lessons of the Holocaust Jason Steinberg is the president of Queensland’s Jewish Board of Deputies. In part, it is thanks to his dogged efforts over the past decade, that the Queensland Holocaust Museum became a reality. A born and bred Queenslander, Steinberg works at a global engineering and consulting firm but has spent years volunteering as a leader in his small community.

“If people understand the Holocaust and how it impacted Jewish people and other communities, they can apply it in their daily lives to be respectful of others, and support multiculturalism,”
said Steinberg.



This vision accelerated in 2019, when Australia’s Jewish former treasurer, Josh Frydenberg, announced that he wanted to establish Holocaust museums in every single Australian state and territory. In addition to AU\$3.5 million (\$2.3 million) provided by the federal government, the Queensland Holocaust Museum has been funded through a mix of local grants including more than AU\$4 million (\$2.6 million) from Queensland’s state government and the Brisbane city council.

“I think I’m in a lucky position to be able to have advocated for our community for the first-ever Holocaust museum,”
said Steinberg. “We have also been very lucky that space for our physical museum [has been provided] by the Catholic Archdiocese in Brisbane,” he said, referring to the prime location the museum sits on in the capital’s downtown.

While originally it was estimated that Queensland was home to only a few dozen Holocaust survivors, the small team at the museum has now identified more than 200 and is actively highlighting the stories of survival and resilience in Queensland’s community. The museum will also serve as an educational institution and will raise awareness about human rights, as well as foster dialogue on genocide prevention.

“The community of survivors, they are so honored that their family’s heritage is now immortalized in this museum, and it is also very emotional for the descendants,”
said Steinberg.

Israeli Ambassador to Australia Amir Maimon at the Queensland Holocaust Museum in Brisbane, Australia, August 2023. (Queensland Holocaust Museum and Education Center)



Discover pods' at the Queensland Holocaust Museum in Brisbane, Australia, June 2023. (Queensland Holocaust Museum and Education Center)



A display on stories of the Jewish ghettos at the Queensland Holocaust Museum in Brisbane, Australia, June 2023. (Queensland Holocaust Museum and Education Center)

Three-pronged approach

The museum is comprised of three components — a physical museum in Brisbane; a traveling museum that will visit regional areas across the state, such as Townsville; and an online museum highlighting the stories of Queensland's Holocaust survivors. The impact of the museum is likely to be felt far and wide in the enormous state.

Rabbi Ari Rubin heads the Chabad House in Cairns, a tropical holiday destination in Queensland's far north. In 2023, he wrote an op-ed for the major local newspaper decrying antisemitism after a worker of a well-known local traffic control company drove around Cairns displaying an electric traffic management sign saying, "Jews did 9/11." With an estimated 500 Jews among the city's 150,000 residents, the perpetrator of such a hateful message had likely never even met a Jew.

Rubin is excited for the traveling museum to make its way to his locale and help educate locals.

"I really want the non-Jewish kids in the schools to get a taste of education about the Holocaust," he said.

He is aware that his own children and others in his community have experienced harassment for being Jewish, and he is hopeful that the education offered by the traveling museum will make a difference.

"I know children that suffer for being bullied for Jewish and hide their Judaism, so I hope this will improve things for them," he said.

With Queensland set to host the 2032 Olympics and net migration set to double the population by 2046, the strategic importance of Queensland within Australia is likely to keep on growing.

"The Queensland population is spread across major cities and a vast outback. Our online museum will help to deliver Holocaust education to those people who are unable to visit our physical museum in Brisbane or our traveling museum," Berkovic said. *"I don't think anyone would want to ignore a population that's going to be [more than] 10 million people by 2060."*



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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Thank you for supporting the people and land of Israel

Over the past 120 years, JNF has helped make the Zionist dream a reality, creating life changing environmental and community projects across Israel, particularly in Southern Israel.

In the wake of the brutal Hamas terror attacks in Israel's South, JNF's work has never been more significant.

JNF is committed to healing and rebuilding communities as a vital part of protecting our homeland and the people of Israel for generations to come.

We cannot take Israel's existence for granted

With violent antisemitic attacks increasing all over the world, it has never been more important to preserve Israel as a sanctuary for the Jewish people and a source of strength, comfort and security.

Remember JNF in your Will

One of the most significant ways to ensure the protection, growth and sustainability of communities in Israel for years to come is by making a gift in your Will to JNF.

Your bequest to JNF will help rebuild Israel's devastated communities and assist in keeping Israel strong and vibrant.

Your generosity and spirit remembered forever

JNF welcomes bequests no matter how large or small. A gift in your Will is a perfect way to make a valued gift to Israel whilst maintaining needed funds in your lifetime. Your commitment to Israel will benefit generations to come and leave a lasting legacy.

What will your legacy be?

If you would like to learn more about leaving a gift in your Will to JNF, please contact Romy or Len on 1300 563 563 or send an email to Romy@jnf.org.au for a confidential chat.

Together we will keep Israel strong

Warm regards,

Romy Dinte
Planned Giving Manager
JNF NSW

Len Mahemoff OAM
Planned Giving Consultant
JNF Australia

A pledge to
your homeland,
your people –
and your family



safewill.com/jnf

If you would like to create
your Will online, you may use
this QR code to get started

WIZO Queensland held its AGM on 18 February at the home of Gary and Myriam Goldman. It was very well attended with members coming from as far afield as Surfers Paradise and the Sunshine Coast and the guest speaker was Michelle Spiro, President WIZO Australia from Sydney.



Elections were held and the following positions were filled:

President: Sylvia Lipski

Vice President: Evelyn Charles

Treasurer: Susan Segal

Secretary: Astrid Moss

Events Coordinator: Evelyn Charles

Committee members: Gayle Wrangmore, Louisa Ben Moha, Christine Bell, Sharon Ryan



During the meeting, Sylvia Lipski, President, of WIZO QLD, presented Susan Segal with a Woman of Valour Award, honouring her outstanding contribution to WIZO QLD.



L to R Susan Segal, Sylvia Green, Louisa Ben Moha, Christine Bell, Astrid Moss, Evelyn Charles, Michelle Spiro, Sylvia Lipski and Gayle Wrangmore

For information regarding WIZO Queensland please contact Sylvia Lipski on 0417788449

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.

After a hugely successful 2023, the C2C Queensland team enjoyed a well-deserved rest over the holidays before starting what will be another busy year of school visits.

We were welcomed at All Hallows' School once again for our first school visit of 2024 on Monday 5th February. Our team presented our classroom program to 51 Year 10 students who listened intently as Suzi Smeed shared her story of survival during the Holocaust. Some comments from All Hallows' students during the program:

"I will try to stand up for others more and have strength in my beliefs."

"You mustn't be a bystander as neutrality only aids the aggressor."

"I find it hard to imagine that such atrocities can happen on such a large scale and so many just stand by and not oppose, and just go along with something that is so wrong on so many levels."

Wednesday 7th February saw our team visit Bray Park State High School, where Peter Kraus shared his survivor testimony with 60 Year 10 & 12 students. The students discussed Peter's story and the stories of other Upstanders from the Presentation, and debriefed well during the Workshop Facilitation.

On Thursday 8th and Friday 9th February our team presented our program to 97 Year 10 students at Sandgate District State High School. Over the two days Peter Baruch shared his survivor story, and students reflected on the Upstander message, commenting: *"I will stand up to racism, show more humanity and be more respectful."*

Thank you to our volunteers who shared their knowledge and expertise on our first week of school visits. We look forward to sharing our program with many more students throughout the year.

We are always keen for more committed and passionate people to join our team. 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.

C2C Volunteers

Recognised for their Service



Members of our Queensland team and their partners gathered on Sunday 18th February to celebrate the incredible contributions of our C2C Queensland volunteers.

The history of C2C in Queensland was shared, starting with exhibitions in 2007, driven by the enthusiasm and dedication of Kayla Szumer to share the Upstander message. The initiation of the classroom program with its humble beginnings in 2015 when our team visited two Queensland schools, has grown tremendously over the last nine years to now, where we will be sharing our program at 43 Queensland schools throughout 2024.

The growth of C2C in Queensland would not have been possible without the hard work of our volunteers, and this dedication to Courage to Care was recognised with Certificates of Appreciation awarded to those volunteers with 5+ and 10+ years of service. Our Queensland Education Coordinator Michelle Watt was also presented with a gift of thanks for assisting the team in coordinating school visits over the last 12 months.

Following the certificate presentation attendees enjoyed a video compilation of photos and footage collated from our school visits in 2023. It was a wonderful opportunity to reflect on the year that was, and a visual reminder of why we do what we do. Our volunteers are all eager to get back into classrooms and share the Upstander message in 2024 and beyond!

A huge thank you to all of our volunteers, and to our award recipients:

5+ Years of Service:

Maxine Cheilyk, Suzi Smeed, Peter Baruch, Ngaire Douglas, Kayla Silverman, Susie Berkhut.

10+ Years of Service:

Kayla Szumer, Astrid Wurfl, Lee McNamee, Peta Briner, Linda Briner, Rosemary Solomon.



Survivor Suzi Smeed with students at All Hallows' School



C2C Qld volunteers with the Certificates of Appreciation for years of service, L-R: Lee McNamee, Peta Briner, Astrid Wurfl, Kayla Szumer, Linda Briner, Peter Baruch, Rosemary Solomon.



Jewish Help in Need Society of Queensland

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

**Interest free loans are available
for those in dire financial need and assistance.**

Confidentiality is respected at all times.

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

**Peter Goldsmith 0409 765 394
pgoldsmth@bigpond.net.au**

* If a loan is to be given, it shall be interest free and subject to the borrower entering into a Loan Agreement which stipulates the amount of the loan and the amount and frequency of the repayments. Depending on the size of the loan, a Guarantor may also be required to enter into the Loan Agreement.





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77 years

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If you know of any survivor who is struggling in their old age, who needs support and care and who may not be aware of the existence and purpose of our organisation we would like to hear from you.



We remember all the survivors and although many have passed the few remaining provide us with an inspiration **TO NEVER ALLOW THE SHOAH TO OCCUR AGAIN.**



We can assist



with visits, transport, social contact, arranging medical help, liaison with Claims Conference, and some limited financial assistance.

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



Particularly the elderly but also the young who need assistance.



Brisbane and Queensland JCareQld:

Howard Posner
Tel: 0424335969 • Email: Jcareqld@gmail.com

NCJWA Gold Coast / Gold Coast Jewish Community Services Inc.

Barbara Stewart-Kann
Tel: 0412 377 488 • Email: bkann@bigpond.net.au

PLEASE CONTACT 



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

 **Coronavirus (Covid-19)**

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www.jcareqld.com



Email: jcareqld@gmail.com

JCareQld is a charitable association that provides help to members of the Queensland Jewish Community.

We offer assistance with issues of aging, mental health, family trauma, disability assistance, and Shoah survivor assistance.

We have volunteer professionals, including family therapists, social workers and psychologists, as well as access to Claims conferencing for Shoah Survivors, NSW Jewishcare Sight Impaired Services including free access to current news and affairs.

Our volunteers are also available to assist with transporting people with mobility issues to social events, shopping, and Shule.

If you think you might need our services, or know someone who might, please contact :



**HOWARD POSNER : 0424 335 969
JCAREQLD EMAIL : jcareqld@gmail.com
JCAREQLD HELPLINE :1300 133 660**



**Gold Coast Jewish Community Services / NCJWA Gold Coast Inc.
BARBARA STEWART-KANN : 0412 377 488**



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



THE JEWISH NATIONAL FUND OF QLD (JNF QLD)

has moved its office:

JNF QLD President David Jacobs

Vice President Bruce Frey

Office Manager Rebecca Frey

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

The new contact details are:

Phone: 3392 9830

Mobile: 0412 578 368

Postal address: PO BOX 3015 Yeronga 4104

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For a confidential discussion please contact:

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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

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

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3705 0312

Sick Visitations Phone Rabbi Jaffe: 0419 136 451

www.brishc.com

Brisbane Chevra Kadisha

Should the need arise please call our 24/7
EMERGENCY NUMBER
0406 169 511

for the person on call to assist you.

For other enquiries:

Graham Eshensky

President

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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MISHKAN ISRAEL SYNAGOGUE

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Regular Services

Friday Evening:

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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
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www.jewishqld.com	
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BETAR Daniel Mendels	0468 396 594
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AUJS President - Carmi More	
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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 Szumer	kayla@couragetocare.com.au

BRISBANE

Brisbane Hebrew Congregation	07 3705 0312
www.brishc.com	
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www.beitorvshalom.org.au	
Chabad Brisbane	07 3843 6770
www.chabadbrisbane.com	
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Communal Centre Burbank	
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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
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www.ncjwa.org.au	
Gold Coast Hebrew Congregation	07 5570 1851
www.goldcoasthc.org.au	
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Magen David Adom	07 5539 0632
www.magendavidadom.org.au	mdaqlld@hotmail.com
Temple Shalom Gold Coast	07 5570 1716
www.templeshalomgoldcoast.org	
Sar – El David Samson	0429 236 160
Gold Coast Chevra Kadisha	
Robbie Ventura	07 5596 6919

QLD STATEWIDE COMMUNITY CALENDAR

ALL COMMUNITY DIARY BOOKINGS

calendar@qjbd.org

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

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Communal News



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THURSDAY 21 MARCH 2024

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COPY MUST BE PROOFED & PREFERRED BY EMAIL

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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

