



Chag
Shavuot
Sameach

JNF Blue Box Pesach Campaign

Helping to Heal People and Place



Support two very special JNF Blue Box Projects

Dear Friends of JNF Queensland and Israel

In the aftermath of October 7, the clear vision of JNF is to help heal Israel's South, especially the devastated families from the Gaza border communities. Their healing and return will be a symbol of hope and strength for future generations of Israel.

As we transition from emergency to immediacy, JNF Australia is delivering projects that directly address the physical and emotional well-being of these families, such as vital mental health and rehabilitation services, trauma therapy and resilience programs.

The current JNF Blue Box Pesach campaign will support two very special projects, a Diagnosis and Trauma Therapy Program for Kibbutz Nirim, and a Community Resilience Centre for Kibbutz Magen, creating supportive spaces that facilitate healing, recovery and provide the coping tools for families to begin the journey home.

For over 120 years, donations to the JNF Blue Box have transformed Eretz Israel and today, with your support, we will continue to profoundly impact communities in Israel.

The people of Israel are determined and strong and together, we will help Israel's South to heal, rebuild and rejoice, once again.

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JNF Blue Box
Pesach Campaign

Donate Now

*Helping to Heal
People and Place*



ISRAEL POPULATION

Israel's population stands at 9.9 million on Independence Day 2024.



Evacuated residents of the village of Shlomit wave flags in celebration as they return to their agricultural community near the Gaza border on Feb. 29, 2024. Photo by Yedidya Harush/TPS

JWIRE

BY **PESACH BENSON**

Ahead of Israel's Independence Day, the Central Bureau of Statistics reported that the country's population grew to 9.9 million people.

This includes **7.4 million Jews (73.2% of the population)**, **2.08 million Arabs (21.1%)**, and **564,000 others, such as Druze, Circassians, Armenians and others (5.7%)**

Since last year's Independence Day, the population grew by **189,000**, an increase of **1.9%**.

According to CBS, this included about **196,000** births, the arrival of about **37,000** immigrants, and the deaths of around **60,000** citizens.

At the time of Israel's establishment in **1948**, the population was **806,000**, a growth of a factor higher than 12.

Since Israel's founding, more than **3.4 million** immigrants have arrived in Israel, of whom **1.6 million (47.1%)** arrived after **1990**.

HOLOCAUST

The Tattooist of Auschwitz is controversial, but is historical accuracy more important than awareness?



Scene from *The Tattooist of Auschwitz*, directed by Tali Shalom-Ezer. Stan Originals.

THE CONVERSATION

BY **JAN LANICEK**

Associate Professor in Modern European History and Jewish History, UNSW Sydney

BY **REBECCA CORDONY**

PhD Candidate, UNSW Sydney

Recently, the much-anticipated television adaptation of *The Tattooist of Auschwitz* premiered on Australian streaming platform Stan. Before its release, significant publicity announced it as an all-star production: Melanie Lynskey and Academy Award nominee Harvey Keitel in leading roles; an original score by Academy Award winner Hans Zimmer; an original song written and sung by Barbara Streisand. The series has been applauded as a “courageous, unforgettable, human story” and as both “a love story and reminder of the Holocaust and its horrors”.

The book on which the series is based was published in 2018 by the Australia-based, New Zealand-born author Heather Morris. *The Tattooist of Auschwitz* has been translated into more than 40 languages and sold millions of copies worldwide. It tells the story of Ludwig “Lali” Sokolov (né Eisenberg), as recounted to Morris over three years of personal meetings.

A Slovakian Jew, Sokolov was transported in 1942 to Auschwitz-Birkenau. He was eventually assigned the role of Tätowierer at the camp, tattooing individual prisoner numbers on the forearms of thousands of new arrivals. While tattooing, Lali met Gita Fuhrman, also a Jewish deportee from Slovakia, and the pair instantly fell in love. “I tattooed her number on her left hand, and she tattooed her number in my heart,” Lali told Morris.

Both survived almost three years in Auschwitz and, after a period of separation, were reunited in Slovakia. Lali and Gita married and, in 1949, emigrated to Melbourne, where they raised their son and made a new life for themselves.

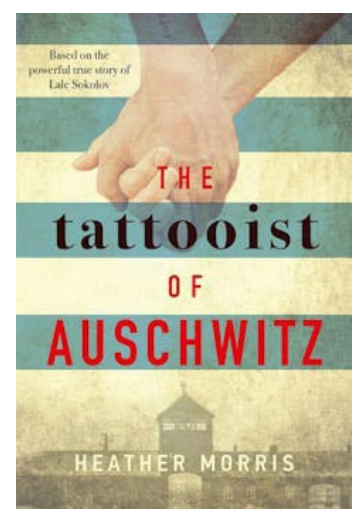
Following the success of *The Tattooist of*

Auschwitz, Morris released a sequel *Cilka’s Journey* (2019), and later *Stories of Hope* (2020) and *Three Sisters* (2021), adding to an ever-expanding genre of stories of love and hope set in Auschwitz – one that includes works such as Roxane van Iperen’s *The Sisters of Auschwitz* (2019), Ellie Midwood’s *The Girl who Escaped from Auschwitz* (2021), Keren Blankfeld’s *Lovers in Auschwitz* (2024) and Lidia Maksymowicz’s *A Little Girl in Auschwitz* (2023).

The six-part television adaptation of *The Tattooist of Auschwitz*, directed by Tali Shalom-Ezer, joins a well-established genre of cinematic representations of Holocaust histories focused on love stories that includes *Sophie’s Choice* (1982), *Life is Beautiful* (1997) and *The Reader* (2008).

Based on – or inspired by?

Despite its international success, the book of *The Tattooist of Auschwitz* generated a lot of controversy. The main criticism related to its historical inaccuracies.



Morris initially claimed 95% of the account was factual. She insisted she had only fictionalised scenes where she put Lali and Gita “into events where they really weren’t”. Historians remained sceptical. They soon revealed Morris had uncritically relied on Sokolov’s account, failing to verify key details. Some reviewers even claimed she had intentionally and unethically manipulated Sokolov’s testimony.

Relatives of some of the characters, including the couple’s son Gary Sokolov, felt uneasy with the final version. The stepson of Cilka Klein, the main protagonist of the sequel to *The Tattooist of Auschwitz*, threatened Morris with a lawsuit.

The Auschwitz Memorial published the most scathing response. In a painstaking review, Wanda Witek-Malicka listed historical inaccuracies, including even minor errors that border on nitpicking, starting from a wrong prisoner number tattooed on Gita’s hand and extending to the book’s simplified and unlikely depiction of a relatively free prisoners’ life in the camp.

Witek-Malicka concluded that the book should “be perceived as an impression devoid of documentary value ... only inspired by authentic events”. She did not recommend the book as a “valuable title” for those who “want to explore and understand the history of KL Auschwitz”.

But why is it so problematic to make a fictional story containing historical inaccuracies about the Holocaust? If we can make a fictional story about other historical events, featuring real characters, why not the Holocaust? Its history is well-known; everybody recognises the gates of Auschwitz and the gas chambers as ultimate symbols of inhumanity. Authors publish scores of fictional accounts set within a fictionalised version of the Holocaust each year and they do not elicit such heated debates. One gets the impression that Morris became the victim of her success, which made her mistakes more visible.

Samantha Mitschke, a Holocaust theatre scholar, opposed the criticism, arguing that *The Tattooist of Auschwitz* “is a novel, not an affidavit ... A novel is meant to convey emotions”.

Television critic Robert Lloyd made a similar point about the adaptation, suggesting that “the re-creation of Auschwitz feels trustworthy”, but observing that “we’re looking at the past through a scrim of art ... it’s a translation of a work of fiction based on a memory of an experience; a filtered reality, and only a slice of it”.

Historical distortions

The main concerns here are Holocaust distortion or outright denial, especially in the approaching post-witness era. Morris’s critics believe that authors who write about the Holocaust have a special responsibility to do proper fact-checking.

Morris, and to a degree the television series, put real historical characters and events into fictional encounters, and in doing so use several Holocaust clichés. The aim is to achieve a dramatic effect, but also to make the story look “real”. *The Tattooist of Auschwitz* balances on the line between facts and fiction, which for some makes the events seem credible, but for others discredits the whole effort.

The Tattooist of Auschwitz is not the first Holocaust book and film to be criticised for historical distortions. Steven Spielberg’s film *Schindler’s List* (1993), particularly the shower scene in Auschwitz, attracted criticism that it could fuel Holocaust denial. Other blockbusters, including *Life is Beautiful* and *Boy in Striped Pyjamas* (2008), have been rejected by historians for containing what they regard as dangerous and unethical historical inaccuracies.

The television adaptation of *The Tattooist of Auschwitz* partially shields itself from criticism of its historical accuracy. A disclaimer at the opening of each episode reminds the audience the story is based on Lali’s memory and aspects have been fictionalised. Countless faces of the victims Lali encountered in the camp appear on the screen as reminders of those who did not make it. The device of jumping between present and past also draws attention to the issues of testimony, trauma and survivor guilt.



Harvey Keitel as Lali Sokolov in *The Tattooist of Auschwitz*. Stan Originals

The authors of the screenplay have corrected some of the major mistakes from the original version of Morris's book. They have also changed the structure of the plot. In the screen version, we listen to the story through old Lali, who invites Morris to his apartment and shares his memories. This allows the authors to acknowledge the possible inaccuracies and gaps in his testimony.

As Morris patiently listens to the gruesome details from the camp life, Lali makes mistakes, sometimes intentionally. He corrects himself, or tells Morris to keep parts off-record. He is haunted by his memory, which he tries to manipulate, omitting details about his involvement in Nazi crimes. To save Gita, for example, Lali abetted the murder of prisoners by Dr Schumann, a character based on the notorious Josef Mengele.

The depictions of survivor trauma and troubled memories have been praised as the strongest part of the series. The depiction of the camp is also visually promising, and the narrative is largely well dramatised by the actors, especially Keitel as the older Lali.

The danger of trivialisation

The audience is constantly reminded that *The Tattooist of Auschwitz* is a love story. Such is the focus on the love between Lali and Gita that the complex history of the Holocaust comes dangerously close to functioning as a well-recognised *mise-en-scène*. The striped uniforms, box cars, barracks, abuse, starvation and death form the backdrop to a story of courage and hope with a redemptive, triumphal ending.

The educational value of the history is, in this way, subordinated to entertainment.

But what if such fictionalised blockbusters, simplified though they are, do more for Holocaust awareness than meticulously researched Holocaust documentaries?

The Auschwitz Memorial complained that after the publication of Morris' book, visitors began to ask for special tours in the footsteps of the tattooist. Did the book bring them to the museum? Isn't this the role popular culture should play? Its job is not primarily to educate, but to raise awareness and generate interest that will lead people to educate themselves.

Criticism of popularised Holocaust representations is certainly not new. The debate has been active since the late 1970s, when it was provoked by the premiere of the CBS television miniseries *Holocaust: The Story of Family Weiss* (1978). The series was based on reality, but was essentially a soap opera, a Hollywood version of events with many inaccuracies.

Some Holocaust scholars and survivors were offended at the trivialisation, arguing that the Holocaust was a singular event, beyond representation. Famous Holocaust survivor Elie Wiesel stated:

Auschwitz cannot be explained, nor can it be visualised. The Holocaust transcends history. [...] The Holocaust [is] the ultimate event, the ultimate mystery, never to be comprehended or transmitted. Only those who were there know what it was, the others will never know.

But there were those who disagreed. The miniseries brought the Holocaust to audiences well beyond scholars. It made the history broadly accessible for the first time. Showing that history, even with inaccuracies, allowed audiences to begin to construct their own understandings and meanings of a complex past. This may lead to the conclusion that it is better to show something of the Holocaust, an approximation of what happened, than nothing at all.

The impact of the Holocaust miniseries cannot be understated. Half a billion people worldwide viewed it. It allegedly encouraged a Papal visit to Auschwitz, contributed to the creation of the President's Commission on the Holocaust (leading to the opening of the US Holocaust Memorial Museum in 1993), and encouraged Germany to extend the statute of limitations on war criminals.

Many film scholars credit the miniseries with pushing cinematic representations of the Holocaust forward, for better or worse. Major films followed, including *Schindler's List* and *Life is Beautiful*, which proved equally divisive. They were critically acclaimed, but criticised for stereotyping, inappropriate use of humour, and presenting love stories against a backdrop of death.

At the climax of the first episode of *The Tattooist of Auschwitz*, when the audience is finally rewarded with seeing the young lovers meet, "romantic music swells on the soundtrack and, as they temporarily part, they both smile. For half a second, we almost forget where we are".

Is this a trivialisation or a distraction from the reality of history? Does the love story serve as misdirection or mediation that moves us away from the totality and reality of the Holocaust? Or does it perhaps provide an entrance point – a recognisable narrative device that allows audiences to engage with the Holocaust, at least in some way?

Stories in which love and courage triumph over the ultimate evil may be problematic, but they don't discourage audiences from watching them in the way a more brutal depiction might. And is this not the overarching imperative? Never look away? Never again?

Trauma and the ambiguity of survival
Responding to the premiere of the television series, the Auschwitz Memorial was quick to release another statement. It emphasised that "immortal love" would not be enough for Lali and Gita to survive almost three years in



Auschwitz. Dieglop, via Wikimedia Commons, CC BY-SA

Auschwitz-Birkenau. Both were lucky to get lighter job assignments, which meant they did not have to labour in the fields, exposed to the elements and brutal kapos.

The book and television series both raise the uncomfortable issue of privileged prisoners in Auschwitz, Lali among them. The SS created a hierarchy, which gave functions to some of the prisoners in exchange for better working and living conditions. Lali, as a tattooist, had his own private room and better food. According to the book and series, he even developed a close, albeit strange, relationship with one of the SS men, Stefan Baretzki. "To me he was like a brother," Lali said in his USC Shoah Foundation interview in 1996.

These scenes were criticised as unrealistic. But others have noted that close though bizarre relationships could develop between the SS and veteran prisoners. Morris, for example, includes a story about a football game between a prisoner team (headed by Lali) and the SS.

This scene was omitted from the series. Yet in his famous essay *The Gray Zone in The Drowned and the Saved* (1986), Primo Levi, a prominent voice among Holocaust survivors, mentions a similar game between the SS and the Sonderkommando, a Jewish unit that operated the crematoria. For Levi, this was the ultimate example of inhumanity and the "most demonic plan" of the SS: "we have embraced you, corrupted you, dragged you to the bottom with us".

Lali is troubled by his status as a privileged prisoner who works for the "Politische Abteilung" (Camp Gestapo): "I can only hope I am one day not judged as a perpetrator or collaborator."

These scenes, and the trauma depicted in the series, remind us about the difficult histories of the Holocaust, and of survival in extremis. Survivors, such as Lali and Gita, carried the burden of survival for the rest of their lives.

While Holocaust film and popular literature production has not stagnated, the debate launched in the 1970s appears to be at an impasse. Morris's book and its television adaptation show that the interest in representing this aspect of the human experience, ultimately to achieve the goal of entertaining and captivating audiences, shows no signs of abating.

If we accept this, perhaps it is the responsibility of educational institutions, museums and memorials to use these productions as learning opportunities – certainly providing correctives where necessary, but most of all maintaining critical engagement with an audience who has already shown a willingness to engage with the Holocaust in some way.

Good information matters ...

But it is increasingly hard to find, with no shortage of media outlets willing to use dodgy tactics to pump up ratings.

In a world in which everything is measured in clicks, attention-seeking has become an end in itself.

This is where *The Conversation* comes in.

We produce informative journalism written by academics.

Our not-for-profit model means we can remain independent and we work hard to eliminate bias.





JNF International Delegation to Israel

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POINT OF VIEW

I will stand with and by you, O Israel,
even as I know we have both changed



THE JEWISH INDEPENDANT

BY **RABBI RALPH GENENDE**

Rabbi Ralph Genende is the Interfaith and Community Liaison at the Australia Israel and Jewish Affairs Council. He is also Senior Rabbi to Jewish Care Victoria.

Even as I fear for the kind of Israel my grandchildren will inherit, I will not sever the deep bond that connects me so intricately to this country.

I was part of the lucky generation, the baby boomers born in the decades after the war, which was meant to end all wars, those who were born into an era of hope for the future and an end to the hatred of Jews. These were halcyon days of the newly minted State of Israel, admired by the world and bewitched by its success in the Six Day War.

A few weeks ago, I came across a July 10, 1967, copy of Life magazine. On its cover is a photo of an Israeli soldier cooling off in the Suez Canal, with the headline: The astounding war and its aftermath. The soldier is rising from the water like a Greek God, a dazzling young David, his rifle held high, his face beaming with pride.

This was the Israel of my childhood. My heart leaps as I remember carrying the blue and white flag as a kid on Simchat Torah. I grew up with Israel assured by the security it gave my Shoah-wounded father, emboldened by the pride it gave me in its assertion of Jewish dignity and independence after centuries of fear and oppression.

Even as I have aged and engaged with the moral complexities of Jewish statehood and the terrible price Israel pays for its occupation of places beloved by my Torah but claimed by others, I have still held on to my dreams of this dazzling land - its incredible achievements, its astonishing energy and its undaunted spirit.

Even as I have engaged with the moral complexities of Jewish statehood, I have held on to my dreams.

I have worried about the deep divisions in the country, the rise of right-wing religious extremism, the ugly politicisation of Haredi parties, the stridency of secular voices, the strains on the democratic process, the inadequacies in the integration of Arab Israeli citizens.

I won't say that October 7 has radically changed my relationship to Israel: it hasn't weakened my wonder to be living in a time of Jewish sovereignty, my appreciation of this being a home for all Jews, a secure place to explore the deepest contours of my Jewish soul.

It has, however, set off something deep and primeval in my consciousness, an existential ache, a kind of bewildering fear and anxiety. It is still inchoate and not clearly articulated. The shift I have experienced is more experiential than intellectual.

I am in pain and sadness for what has been lost and can never be restored. It is like the disappointment in an old friend who I have always relied on and probably over-idealised. In a way I feel like the simple, naïve son of the Haggadah, the tam.

I also know that my “luxuriant moralism”, sitting in Melbourne while the war rages, may account for my bewilderment at some of the decisions of Israel, like apparently and initially withholding the food aid which ostensibly it could have allowed to flow a lot more freely. Or not diminishing the suffering of the innocent Gazans who do not support Hamas.

I never imagined Israel would be unprepared for an attack of the like of Hamas. I had faith in its vigilance and believed it would not stumble into the kind of ideological blindness which appears to have led to this disaster.

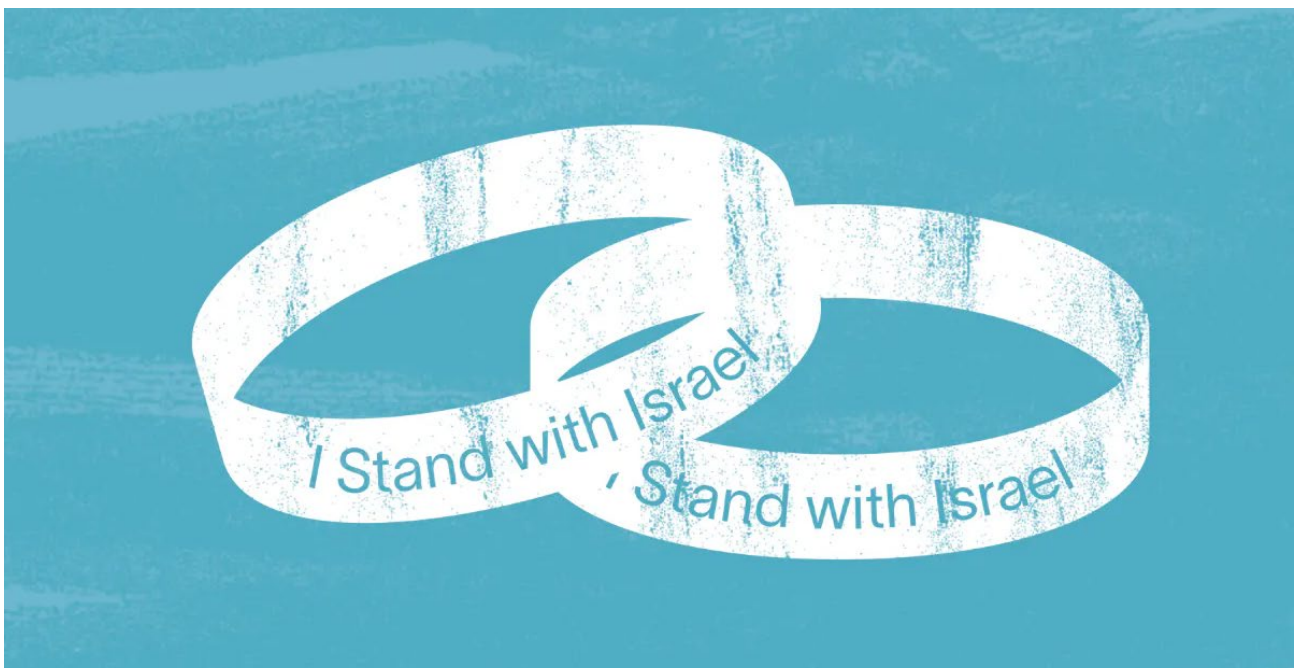
It has been called the conceptasia, a mistaken belief that Hamas had been “bought” and wanted economic security more than war. I am fearful for the future of Israel, I am sorrowful that its leaders and intelligence community failed to remember the words of Moshe Dayan in his memorable eulogy in 1956 for a security officer, Roi Rotberg, who was murdered, his body mutilated and then dragged into Gaza:

I am energised to defend Israel more than ever, outraged by the demonisation and foolishness of the liberal left.

Not from the Arabs of Gaza must we demand the blood of Roi, but from ourselves. How our eyes are closed to the reality of our fate, unwilling to see the destiny of our generation in its full cruelty.... in Gaza hundreds of thousands of eyes and arms huddle together and pray for the onset of our weakness so that they may tear us to pieces- has this been forgotten? For we know that if the hope of our destruction is to perish, we must be morning and evening, armed and ready..

Even as I fear for the kind of Israel my grandchildren will inherit, I will not sever the deep bond that connects me so intricately to this country. In fact, I am energised to defend Israel more than ever, especially outraged by the barrage of lies and propaganda aimed at it, the demonisation of our medina by much of the world, the infuriating foolishness of the liberal left, the ignorant intellectuals of our campuses, the ill-informed students jumping into fashionable protest marches.

I will stand with and by you, O Israel, even as I know we have both changed. To adapt the words of WB Yeats: “How many loved your moments of glad grace. And loved your beauty with love false or true. But I will strive to be like those who love the pilgrim soul in you and love the sorrows of your changing face.”



OPINION

Zionism or Judaism



JEREMYROSEN.COM

BY **RABBI JEREMY ROSEN**

Rabbi Rosen's mission is to teach. To show what Judaism has to offer and how living its life can be reconciled with modernity and living in two worlds. And to make this learning enjoyable.

Yom or Chag Ha Atzmaut has recently been observed. I don't give a toss for what the world thinks. For me, it is a day to celebrate.

But there are issues worth dwelling on. Once that anti-Zionism and anti-Semitism were two different pathologies. After all, on the right and the left, the secular, and the religious there have always been Jews who have opposed Zionism as a political movement on principle.

Sadly, as a general rule, it is now clear that is not the case. Bomb threats against synagogues, schools, and Jewish institutions around the world are now everyday events. The pretense, or perhaps the delusion, is over.

I was brought up in a passionately religious Zionist family. My late father objected to religious parties on principle because of the inevitable corruption that is always associated with politics. At the same time, his religious inspiration came from what we would call the Haredi world, which certainly did not describe itself as Zionist. However, not all of them are opposed to the idea of a Jewish state. My father was not blind to Israel's faults and fissures, but he was completely committed to the idea of a Jewish return to Zion. He insisted that we speak Hebrew and that even in prayer we used modern Hebrew or Ivrit as opposed to the old Ashkenazi pronunciation that he was brought up on. And in the year before he died, in 1962, he had already decided to set up a Jewish school similar to Carmel outside Zichron Yaakov in Israel.

I went to a yeshiva in Israel first in the late 1950s and witnessed then the divide that existed between the parties on the left and those on the right. The secular and the religious. In the early years of the State, Ben Gurion, the Prime Minister held the view that now that political Zionism had achieved its aim of a Jewish State it was no longer necessary to preserve the distinction between Zionism and Judaism. But largely as a result of pressure from the United States of America and a reluctance to change, he was forced to backtrack on his assertion that what defined a Jew was whether he or she came to live in Israel in a Jewish homeland.

I too always had deep reservations about Israeli politics. I identified with the worldview of the great Chief Rabbi Avraham Isaac Kook (1865-1935) who tried to reconcile Jewish spiritual universality with deep religious commitment. I wholeheartedly supported the idea of a Jewish homeland not just for the negative reason that Jews needed somewhere to escape to when the world turned against us. But as a return to the Biblical ideal of a holistic nation with its own traditions in an alien world. Over my career both in Israel and the diaspora I have worked for reconciliation and understanding between Jews and other religions and between Israelis and Palestinians, both organizationally and personally. I have always been a peacenik and believed in exchanging

Land for Peace and reconciliation. I felt that occupation would have a negative impact on the occupiers. But one needed a willing peaceful partner and I have yet to be convinced that so far there has been one.

I was always aware of both Jewish and non-Jewish anti-Semitism in Britain. And political opponents of Israel both from Fascists and the Marxists. At Cambridge University we had to defend our right to a homeland at Union debates. I recall a conference organized by the British Foreign Office I attended thirty years ago between Jewish and Palestinians including Hamas representatives, that aimed to increase understanding on both sides. The Hamas spokesmen admitted quite openly that there would never be a until Israel was destroyed and the most they would ever agree to, was a Hudna, a ceasefire, no more.

I realized then that war, hot or cold, hatred for our very existence, would wax and wane, but never go away. Two families inhabiting the same house who will neither compromise nor fight. Intransigence and violence have always been at the root of the issue. From the era of Trumpeldor through the Arab massacres and riots in 1929 and declarations of war, violence has never ceased. And now more than ever it is clear that it never will. When all nations lay down their swords,

when all nationalism is abolished, then perhaps we may enter a messianic perfect world. But as long as hatred, competition, and ideological conflict persist we will never know permanent peace. That is the sad and at the same time the noble reality of being Jewish.

Ben Gurion was wrong to imply one cannot be a Jew outside Israel. But he was right to stress that it was the Jewish right to live Judaism in their own land (in whatever degree they chose) without having to live under other nations. This is why Israel's independence is so important and worth fighting for no matter whether we agree or not or what the rest of the world may think. Politics is corrupt and culture is both creative and divisive. This is probably why all religions have some form of messianism that looks to a supernatural force to bring everyone together. It hasn't worked so far. But we must not give up the idea or stop fighting for it.

I do incline to retire Zionism as a separate ideology. But either way and regardless we celebrate Yom HaAtzmaut this year, even as we are also experiencing universal hatred as never before in our lifetime. Which only reinforces how important it is for us to be strong. And combat negativity with joy, celebration, and optimism.

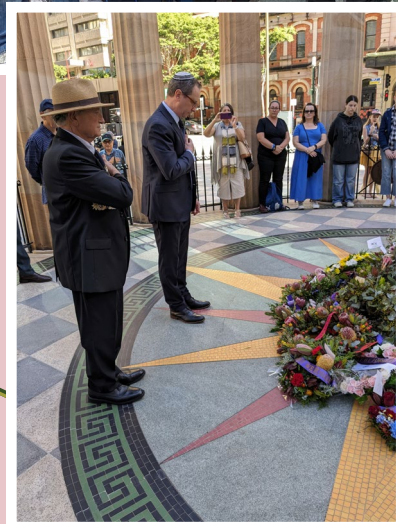


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Anzac Day 2024

On Thursday 25 April 2024 QAJEX (Queensland Association of Jewish Ex-service Men and Women) commemorated ANZAC Day at the Shrine of Remembrance in Brisbane.

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



Communal News



Ann Turner

We were sorry to hear of the recent passing of former Brisbane Hebrew Congregation (BHC) and community member, **Ann Turner** who moved to Melbourne with her husband Brian several years ago.

While Ann along with Brian were living in Brisbane, they were active participants in the BHC , regularly attending services and classes, while contributing to various Jewish communal organisations and the wider community.

Ann along with Brian was a great lover of Israel and the Jewish people and she was a selfless, sincere, compassionate, caring and devoted Jew and human being, who was a great blessing to her family and community.

Ann is survived by her husband Brian and daughters, Kristen, Edwina Priscilla and their families.

The Jewish National Fund of QLD sends our sincere condolences to Brian and all the family and may Ann's memory be a blessing.





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Grief, unity and resilience: the impact of memorial days

Since the tragic attacks of October 7, the global Jewish community has been confronted by a disturbing resurgence of antisemitism. In the face of adversity, Jewish individuals and communities have come together, reaffirming their common heritage, values and resilience. Across continents, from synagogues to social media platforms, there has been a groundswell of solidarity, with Jews standing together to condemn hatred and discrimination in all its forms. Amidst our shared trauma, this unity and reawakening of Jewish pride and identity is a positive outcome. It speaks to a recent study by PhD student Tamar Gur and her team, under the guidance of Professor Eran Halperin from the Psychology Department at the Hebrew University of Jerusalem. It delves into the profound impact of memorial days on societal cohesion, as we see rising polarisation. The study reveals significant insights into the unifying effects of Holocaust Memorial Day on Israeli society.

The association between memorial days and national unity has long been acknowledged. In poignant speeches, delivered during these commemorations, there is a resounding call for unity, underscoring a common identity and shared commitment to the memory of a collective history. Against the backdrop of contemporary polarisation, characterised by growing divides among groups with identical national identities, the need to strengthen these bonds of common identity is paramount.

The study examined the effects of memorial days on emotional responses and their potential role in mitigating affective polarisation. Affective polarisation, defined as the tendency to harbour negative attitudes and hostility towards supporters of opposing political ideologies, poses a grave threat to societal cohesion and functionality.



Students at a Yom Hazikaron ceremony at the Hebrew University (photo by Yossi)



The research included extensive surveys gauging feelings and attitudes before, during and after the day of remembrance. The results showed that the prevalent sadness associated with the day significantly decreases polarisation, which often manifests as distrust or hostility towards those with differing political or ideological views.

“Memorial days serve as a reminder of our shared humanity and collective responsibility towards preserving the memory of our past,” said Tamar Gur. “Our findings underscore the pivotal role of sadness in temporarily reducing affective polarisation and safeguarding societal cohesion.”

This research holds far-reaching implications for how we deal with grief. Sadness, though often deemed an unpleasant emotion, offers substantial personal and group advantages in specific contexts. Memorial days exemplify how national groups can harness the power of sadness to bolster cohesion and preserve group integrity. The profound impact on societal cohesion underscores the importance of collective memory in healing national wounds and building a resilient community. It highlights how remembrance and shared grief can serve as powerful catalysts for social solidarity, promoting a more harmonious coexistence among social groups.

This year, Yom Hazikaron and Yom Hashoah have assumed profound new significance and have evoked a shared sense of grief, resilience and unity among Jewish communities around the world. As we honour the memories of those lost to terrorism and the Holocaust, we are reminded of the fragility of peace and the urgent need to confront antisemitism in all its forms. In this communal remembrance, Jews from diverse backgrounds came together, drawing strength from our unity. Through the solemn rituals of mourning and reflection, Yom Hazikaron and Yom Hashoah serve not only as tributes to the past, but also as calls to action to ensure **“never again”**.

For study or donation enquiries at the Hebrew University, please contact Australian Friends of the Hebrew University CEO, Rob Schneider by phone 02 93892825 or email ceo@austfhu.org.au



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 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 to the JNF Australia website jnf.org.au or contact JNF Queensland President David Jacobs on 0412 578 368



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DEAR JNF SUPPORTERS AND FRIENDS OF ISRAEL

Thank you for supporting the people and land of Israel

Over the past 120 years, INF 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, comtort 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

INF 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 INF, please contact Romy or Len on 1300 563 563 or send an email to Romy@inf.org.au for a confidential chat.

Together we will keep Israel strong

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



**Community
Networking Hub**

Brisbane Jewish & Israeli Community Network Hub

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Brisbane and deals
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business topics.*

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SUNSHINE COAST
AND NEARBY AREAS**

*This is a chance to
promote your
business as well as
learn about other
business in our
community and
find out if and how
you can work
together.*



C2C Qld EDUCATION REPORT

The Courage to Care Program (C2C) aims to promote social harmony and reduce prejudice by using **stories of rescue during the Holocaust**, to inspire and empower students to be UPSTANDERS rather than bystanders when they witness discrimination.

Following a well-deserved rest over the school holidays and Pesach, our team have returned to Queensland schools to share our classroom program. *In our first week back, we presented to over 300 students at:*

All Hallows' School

Year 10
108 students

St Patrick's College

Year 10
190 students

Faith Lutheran College Plainland

Year 11
16 students

The students we see on our school visits are thoughtful in their considerations and engage so well with the content of our classroom program, shared by our team of dedicated volunteers. Some student responses so far this term:

"There a few of things I am going to do – abstain from holding judgements about people I don't know that well, and visit everyone with a smile."

Year 10 student,
St Patrick's College

"Usually I don't take a side in an argument, I just keep quiet. Now I will speak up and I won't dismiss my morals when I know something is wrong."

Year 10 student,
St Patrick's College

"The Courage to Care program has really opened my eyes to the tragedies and realities of this world, and how life is far too short to not be an Upstander."

Year 10 student,
All Hallows' School



Survivor
Suzi Smeed
with All Hallows' students
Ava and Siri.

Join our team!

We welcome volunteers from all walks of life with a passion to make a positive difference.

Along with ongoing training, volunteers have the opportunity to work with a team of dedicated, skilled and passionate people and build on personal strengths – while developing new professional skills and friendships.

Contact us today for more information:
queensland@couragetocare.com.au
www.couragetocare.org.au/qld

Volunteer and change lives.
yours
included.





On the 29th April 2024 Mr Scott McDougall, the Queensland Human Rights Commissioner published the following media release about the changes to Queensland's Anti-Discrimination Act 1991, which came into effect on that day.

From 29 April 2024 two important changes to Queensland's Anti-Discrimination Act 1991 come into effect:

1. Stronger vilification laws that will provide important protections against crimes motivated by hatred or serious contempt.
2. Clearer and more inclusive discrimination law to close gaps in protections for trans, gender diverse and intersex Queenslanders.

There are two types of vilification under Queensland law:
unlawful vilification, and serious vilification.

1. Unlawful vilification is when someone publicly incites hatred, severe ridicule, or severe contempt of someone else because of their race, religion, gender identity, or sexuality.

Unlawful vilification is a civil matter, not a criminal one. Complaints about unlawful vilification are handled by us at the Commission through our complaints process.

2. Serious vilification is where the vilification involves a threat of harm to someone or their property, or an incitement for others to do so. Serious vilification is a criminal matter and can be reported to police

The changes mean that:

Displaying certain hate symbols that cause a member of the public to feel menaced, harassed or offended is a crime.

When crimes are motivated by hatred or serious contempt because of the victim's race, religion, sexuality, sex characteristics or gender identity, the penalty imposed by the court may be tougher than usual.

These updates to the law will help modernise the law to ensure it keeps pace with contemporary community expectations, and work to make Queensland safer and more inclusive.

If you have experienced vilification and are not sure if it's something to make a complaint to the Queensland Human Rights Commission (QHRC) or the Queensland Police Service about, you can contact the QHRC enquiry line on 1300 130 670 for more information.

Should you require further information about the changes and what this means for you, I encourage you to visit the Queensland Human Rights Commission's Bulletins here [QHRC : News and bulletins](#).

בריזבן חברה קדישא

BRISBANE CHEVRA KADISHA Inc

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Annual Membership 2024/2025

(March 2024 to February 2025)

PLEASE JOIN OR RENEW TO ENHANCE THE CHEVRA'S VITAL COMMUNITY SERVICES

<p>PLEASE PRINT YOUR DETAILS:</p> <p>Name: _____</p> <p>Family members included: _____</p> <p>_____</p> <p>_____</p> <p>New members / members with changes: please complete or update: Address : _____</p>	<p>HEBREW NAME for each person (please note if a Cohen): (Please complete if these details have not previously been provided)</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>New members / members with changes: please complete or update: Email: _____</p> <p>Phone: _____ Mobile: _____</p>				
<p>New members, please advise Synagogue with which you have a current or past connection:</p>					
<p>Membership \$ _____ Donation \$ _____ Total \$ _____</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Family (includes non working children living at home) \$60</td> <td style="width: 50%;">Family concession (Full Centrelink or DVA pension) \$40</td> </tr> <tr> <td>Single \$35</td> <td>Single concession (Full Centrelink or DVA pension) \$25</td> </tr> </table>		Family (includes non working children living at home) \$60	Family concession (Full Centrelink or DVA pension) \$40	Single \$35	Single concession (Full Centrelink or DVA pension) \$25
Family (includes non working children living at home) \$60	Family concession (Full Centrelink or DVA pension) \$40				
Single \$35	Single concession (Full Centrelink or DVA pension) \$25				
<p>Payment Options:</p> <p>1. Direct deposit or bank transfer to Brisbane Chevra Kadisha BSB 064002 Account 00270838 Existing members: If no changes, just fill out what the payment is for and the name of the person paying New or existing members with changes: Pay and email completed form or details to treasurer@bck.net.au</p> <p>2. If you do not wish to pay by direct deposit or bank transfer: Please complete this form and mail with your cheque payable to Brisbane Chevra Kadisha to: Treasurer, Brisbane Chevra Kadisha, PO Box 1296 Toowong DC Qld 4066.</p>					
<p>Please support the Brisbane Chevra Kadisha by annual membership, donations & bequests, planning for the future, making your wishes known, ensuring details of your Jewish name and heritage are known.</p> <p>Strong support from community members has enabled the construction of toilet facilities at the Brisbane Chevra Kadisha Chapel at Mt Gravatt Jewish Cemetery. Please consider donating this year to assist us with further improvements to Chapel surrounds.</p>					
<p>Funeral and monument costs are substantial (refer https://bck.net.au). We suggest community members:</p> <ul style="list-style-type: none"> • Meet with trusted advisers to organise finances and insurances • Join the Chevra: We perform many duties when a Jewish person passes away and Chevra Kadisha fees (for Tahara, Jewish chapel, coordination) are incorporated into the overall funeral and burial costs charged by George Hartnett Metropolitan Funerals, Kelvin Grove, the funeral directors who support your Chevra Kadisha. The Brisbane Chevra Kadisha fee component is reduced for members (5 years continuous) • Work through the Chevra to pre-purchase a burial plot at Mt Gravatt cemetery's Jewish Section • Consider the 'Guardian Plan' (https://www.guardianplan.com.au), accessible through George Hartnett Metropolitan Funerals, as a way to pre-pay future funeral fees at today's prices. 					



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
pgldsmth@bigpond.net.au**

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





PLEASE HELP US LOCATE
THOSE IN NEED

77 years

.....
have passed since the Holocaust, an act of unimaginable evil and a continued stain on human history.

Although we can never forget and should constantly revisit this memory we can be proud that Judaism and Yiddishkeit has survived and continues to flourish today.

IN THIS SPECIAL YEAR WE WISH TO RAISE OUR PROFILE TO EXTEND OUR HELP AND SUPPORT TO THOSE WHO NEED IT MOST AMONGST US, PARTICULARLY HOLOCAUST SURVIVORS IN QUEENSLAND.

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



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

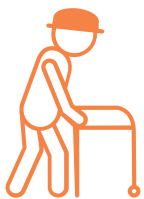


We can assist



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)**

 **Aging**

 **Disability assistance**

 **Mental Health**

 **Family trauma**

 **Shoah survivor
assistance**

 **Education**

www.jcareqld.com



Email: jcareqld@gmail.com

HELPLINE: 1300 133 660



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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

NCJWA Gold Coast - JEWISH CARE SOUTH-EAST QLD INC
Barbara Stewart-Kann Tel: 0412 377 488 • Email: bkann@bigpond.net.au

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



THE JEWISH NATIONAL FUND OF QLD (JNF QLD)

has moved its office:

JNF QLD President David Jacobs

Vice President Bruce Frey

Office Manager Rebecca Frey

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

The new contact details are:

Phone: 3392 9830

Mobile: 0412 578 368

Postal address: PO BOX 3015 Yeronga 4104

Email: jnfqld@jnf.org.au



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For a confidential discussion please contact:

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



Managing Editor
David Jacobs

Consulting Editor
Lorraine Jacobs

Designer
Camila Sister
camilasisterdesign.com

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To Contact Us

Email
shalomjnf@westnet.com.au

Mobile
0412 578 368

Website

shalommagazine.com.au

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BRISBANE HEBREW CONGREGATION



THE BRISBANE SYNAGOGUE
98 Margaret Street, Brisbane

Regular Services

Shabbas, Friday evening: Ma'ariv 6pm

Shabbat Morning: 9am

Shabbas Discussions: Shiurim (Study Group)

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each Shabbas prior to service.

Kiddush is held after Shabbat morning service.

Weekday Services: Mon and Thurs at 6am

Synagogue Office Tel: 07 3705 0312

Sick Visitations Phone Rabbi Jaffe: 0419 136 451

www.brishc.com

Brisbane Chevra Kadisha

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

George Hartnett Metropolitan Funerals

When making contact, please refer to Jewish
community / Brisbane Chevra Kadisha requirements
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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 (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

JULY 2024 DEADLINE

FRIDAY 21 JUNE 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

