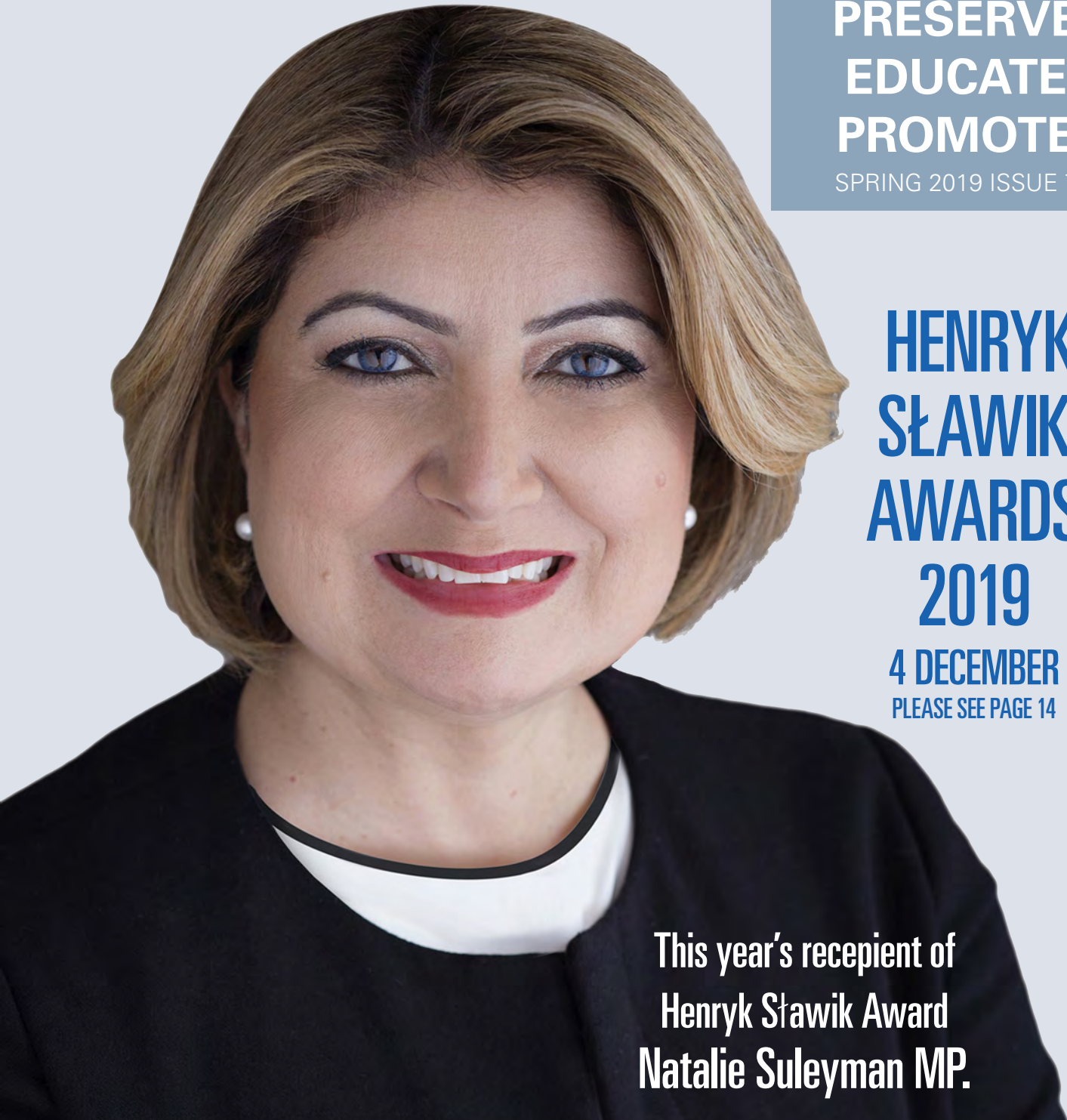


**PRESERVE
EDUCATE
PROMOTE**
SPRING 2019 ISSUE 7

HENRYK SŁAWIK AWARDS 2019

4 DECEMBER
PLEASE SEE PAGE 14



**This year's recipient of
Henryk Sławik Award
Natalie Suleyman MP.**

IN THIS ISSUE	<i>Meyn Gedanken</i> (My Thoughts)	Page 2	World War II exhibition in Melbourne	Page 10
	ASPJ and Multiculturalism	Page 3	Polish soldier migrants (1947–48)	Page 11
	Christians in the Warsaw Ghetto	Page 4-5	Destination Australia Exhibition opening	Page 12
	Success of Victoria's cultural diversity	Page 6-7	Polish-Jewish Soldiers decorated by Gen. Sikorski for defending Tobruk	Page 12
	New Australian Ambassador to Poland	Page 7	Living witness of Warsaw Uprising 1944	Page 13
	Visual Midrash – Jewish Artist's journey	Page 8	Visit by Prof. Marek Wierzbicki	Page 13
	ASPJ Genealogy Open Day	Page 9	Henryk Sławik Award 2019	Page 14

MEYN GEDANKEN (MY THOUGHTS)



Bernard Korbman
Co-President and CEO

We are about to celebrate Rosh Hashana, the Jewish New Year and Yom Kippur, the Day of Atonement. The ten **days of awe**, as this period in time is known, include Rosh Hashana, Yom

Kippur and the days in between, during which time Jews meditate on the spiritual nature of the holidays and ask for forgiveness from anyone they have wronged.

The Jewish New Year begins in the seventh month of the calendar. Why is this so? Well, without going into great detail, it is said that the world was created on the first of Tishri, (the seventh month of the year), and therefore the year begins on this day.

The overarching theme of Yom Kippur, the last day of the days of awe, is repentance. During the holiday all thoughts are supposed to be centred on this theme. The day revolves around the theme of communal repentance for sins committed during the past year, in order that both the community and the individual be inscribed in the Book of Life for the coming year.

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The sages maintain that Yom Kippur atones only for sins between man and God. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

I can only imagine what the world would be like if we had such a ritual and mechanism in place between all nations as well as our neighbours.

Ever since I was a lad, I was intrigued by philosophy, and this passion still burns brightly to this day. The best explanation I can give for this ongoing interest is best summed up by William James, American philosopher and psychologist of the late nineteenth century. *"Philosophy... sees the familiar as if it were strange, and the strange as if it were familiar. It can*

take things up and lay them down again. Its mind is full of air that plays round every subject. It rouses us from our native dogmatic slumber and breaks up our caked prejudices... "

There is however, a complex and dark side to this discipline, which demands scrutiny and in-depth analysis, followed by a moral response. During the rise of Nazism, a number of German philosophers jumped on Hitler's bandwagon, joined the Nazi Party and became the heads of universities and philosophy departments. They also wrote papers and treatises on the value of and the legitimacy of Nazi policy, formulating and legitimising Nazi ideology.

As part of this legitimization of their theories, new "research faculties" were introduced in universities, including some in pseudo sciences such as eugenics and racial studies, which then led to the euthanasia program and the classification of ethnic groups, leading to the theory of the "Untermensch" and finally the murder of Jews.

Challenging and troubling moral issues arise from this scenario. For example, do we not teach the works of Martin Heidegger, or even more complicated, the works Friedrich Nietzsche, which were tampered with by Nietzsche's sister and adopted and adapted by Hitler.

This of course goes far beyond philosophers. One of my favourite pieces of classical music is Wagner's overture to his opera *Rienzi* and although he was extreme in his views about Jews, there were many other great composers who were not too enamoured with our people either. In literature, Ezra Pound, Roahl Dahl and TS Elliot were examples of outspoken anti-semites, as in the art world, Cezanne, Rodin, Renoir and in particular Degas, publicly condemned Jews as inferior in both their art work and as people. What do we do? Do we ignore them and their genius, do we shun them, or is it possible for us to separate their anti-semitism from their work?

This is a question I leave with you to ponder dear readers.

ASPJ AND MULTICULTURALISM



Izydor Marmur
Co-Vice President

‘Multiculturalism’ is defined as the presence and peaceful co-existence, inside the same society, of multiple distinct ethnic, racial, religious, or cultural groups that share different traditions, values, and

customary behaviours. In a multicultural society, these groups (should) have the right to officially express, promote, protect and preserve their specific features. In Australia, we have been exposed to a multicultural environment for a long time, and since the 1970s multiculturalism has been promoted by successive governments. As a result, much of the population has learned tolerance and has embraced the values of multiculturalism.

Over time, although far from perfect, Australia developed a well-functioning multicultural society, one in which different groups intertwine, living together and sharing equal rights, yet preserving their own ethnic, cultural and religious identity.

Today we live in a world where some minorities are demonised for being different. Over 70 years ago Jews were demonised and antisemitism culminated in the killing of millions in Europe. Today, again, the world is facing a rise of nationalism and anti-minority attitudes.

While the scope and the approach changed, and its roots also vary, the general attitude of rejection towards those who share a different culture, ethnicity, or religion persists.

The success of multiculturalism in Australia is owed to the open-mindedness and modern attitude of its people. However, over some time, this attitude that we held so dear is in danger of being eroded. In recent times, walls are being erected between peoples.

With the backdrop of negative attitudes towards multiculturalism, fuelled by fear campaigns against immigration, Australia’s unity in diversity may be fading away.

ASPJ, with many like-minded people in the Jewish, Polish, and wider community, is determined not to build walls that will separate us but to remove them and, through education, dialogue and good will, create an atmosphere of mutual respect and unity of purpose.

We are working on developing programs and events which are conducive to reaching these goals.

We are proud and grateful to have partners in the Polish community, State Government and our members who are sharing with us the same sense of purpose.

We may not be able to make a change for the better globally, but we can play an important part in the success of Australian multiculturalism.

As it is a huge task, we hope that many others will join us.

BOARD OF MANAGEMENT

Co-Presidents:
Bernard Korbman OAM
Ezra May

Co-Vice-Presidents:
Izydor Marmur
Estelle Rozinski

Treasurer:
Andrew Rajcher

Secretaries:
Lena Fiszman
Peter Schnall

Board Members:
David Prince
Karen Pakula

CEO:
Bernard Korbman, OAM

CONTACT US

Telephone: +61 (0)3 9523 9573
Email: Ifiszman@bigpond.net.au
Website: www.polishjews.org.au

Mailing Address:
PO Box 56,
Elsternwick, Vic., 3185,
Australia

CHRISTIANS IN THE WARSAW GHETTO

Bernard Korbman
Co-President

Yet the fact remains that Marx and Freud are considered Jews, irrespective of their opinions. This would not be so of someone born Christian who declared himself an atheist. It would not occur to anyone to refer to such a person as a Christian philosopher. It would therefore seem that being Jewish is significantly different than being Christian. Christianity is a set of beliefs as reflected in conduct. No one can be a Christian and explicitly deny the basic tenets of Christianity. Whether verified verbally or by conduct, being Christian is incompatible with the holding of some beliefs. A Jew whose conduct violates the teachings of Judaism or one who verbally denies fundamental Jewish beliefs remains a Jew.¹

While the Church also sees itself as a community, it is a community of believers that understands itself. The bonds among Christians are therefore not family bonds. But Judaism's teaching is that it is the election of a human family – the seed of Abraham – that establishes a family of election through which salvation comes to humanity. The bond that unites Jews is not an idea and remains operative whether or not there is ideological agreement.²

^{1&2} Michael Wyschogrod, Jewish philosopher, *The Body of Faith: God in the People Israel*

The above quotes, from Peter F Dembowski's book "*Christians In the Warsaw Ghetto; An Epitaph For The Unremembered*", clearly distinguish the different beliefs and mindsets which define us as Jews or Christians, and it is important to recognise this, if we are to understand the relationship between Jews and Christians in the Warsaw Ghetto.

In January 1940 there were 1540 Catholics and 221 individuals of other Christian faiths imprisoned in the ghetto, including newly converted Jews and a sizable minority of Messianic Jews. It is estimated that at the time of closure of the ghetto there were around 2,000 Christians, and numbers possibly rose eventually to over 5,000. Many of these people



View of All Saints Church amid the ruins of the destroyed Warsaw ghetto.

considered themselves Polish, but due to Nazi racial criteria they were classified by German authorities as Jewish.

Within the ghetto there were three Christian churches, the All Saints Church, St. Augustine's Church and the Church of the Nativity of the Blessed Virgin Mary. All Saints Church served Jewish Christians who were detained in the ghetto. At that time, the parish priest, Marcelli Godlewski, known for his antisemitism before the war, helped many Jews escape. For his actions, in 2009, he was posthumously awarded the Righteous Among the Nations medal.

Few Jewish Christians wrote about their experiences during the war. This can be in part explained by their double estrangement in the

ghetto: they were removed from their fellow Christians outside the wall, and they felt rejected by the Jews inside the ghetto. Some of the Christian Jews, especially the neophytes, often felt they were victims of prejudice not only from Jews but also from non-Jews.

In the post-war years, official censorship and self-censorship hindered public discussion of many matters concerning Jewish–Polish relations in general, including the fate of ghetto-dwelling Christians. Thus, forty-five years of near silence under the Soviet regime, led to half-truths, “official” truths and lies about difficult issues regarding Polish–Jewish relations during and after the war.

Within the Jewish community of the ghetto, as it was representative of the mainstream Polish Jewish community prior to the war, were Orthodox Jews, assimilated or assimilationist Jews and the Jewish Christians usually described by the Yiddish word *menkhes*.

An assimilated Jew was proficient in the Polish language and comfortable with Polish culture but maintained a strong connection to the Jewish community. This individual would be similar to a secular/cultural Jew today who is not religious, but still identifies with the greater Jewish community. The assimilationist, on the other hand, was both comfortable with the Polish language and culture, but had rejected a relationship with the Jewish community. This individual could very well identify with the national religion of Poland – Catholicism – but not necessarily.

There is little discussion among historians that the Jewish Christians were not a well-known group within Polish Jewish society and within the Warsaw Ghetto. The Jewish Christians sometimes took on important roles in the ghetto for a variety of reasons. Czerniakow, the leader of the Judenrat and a secular Jew, hired a number of Jewish Christians because they had become Christians many years before, had experience in various positions that non-converted Jews were not able to hold in Polish society. Czerniakow was at times accused of giving the Jewish Christians the better jobs, but his defence was that he did not care if people were Christians or Jews, but rather that they were productive parts of the ghetto community, and his job was to find the

most effective people to do the work that needed to be done.

The Catholics were also accused of receiving greater advantages within the ghetto because of their religious faith, such as the opportunity to use the church gardens of the two main parishes within the ghetto, to sometimes live in Parish housing, to have their children go to Catholic schools, and to receive aid from the Catholic Charities Association.

Stanislaw Adler, an assimilated Jew and lawyer prior to the ghetto, escaped the ghetto and wrote his memoirs, which were published in the United States. His comments on the choice of Mieczyslaw Adam Ettinger as the Disciplinary Magistrate for the Judenrat is quite telling as to the common attitudes held by the Jewish community regarding these converts.

Ettinger was considered to be the most outstanding expert in Poland. From a legal point of view, no objection could be raised. Nevertheless, the real storm exploded in the Jewish Council over his candidacy. His adversaries had basic objections. They maintained that baptized Jews should not – as in Ettinger’s case – in this most tragic period for the Jewish people under German occupation, be appointed to such an important post. The First Magistrate, they claimed, should be the exponent of the “highest ethics” that could be held by an employee of the Jewish self-governing institution and not by an individual who had committed the act of changing religion for reasons which, under the circumstances, were considered to be opportunistic.

However, after the closure of the ghetto, within the Jewish Council’s domain, there was no animosity or antagonism directed towards baptized persons whose forced sojourn in the ghetto had bound them to the fate of the rest of the ghetto population; on the contrary, they provoked universal compassion for their difficult situation.

In summary, however, even though the Jewish Christians held critical roles in the operation of the ghetto, they were still viewed by some with disdain, by both the religious and the socialist ideologues in the ghetto.

SUCCESS OF VICTORIA'S CULTURALLY DIVERSE COMMUNITY IS A WORK IN PROGRESS



Walter Rapoport
Commissioner
Victorian Multicultural Commission

Each year Australia accepts around 18,000 refugees through the United Nations humanitarian settlement program. In 1949 assisted arrivals reached more than 118,000. The Minister for Immigration at the time, Arthur Calwell, promoted a mass immigration with the slogan "populate or perish". I was amongst those immigrants.

In March 1949 I disembarked the SS *Toscana* at the Port of Melbourne in my parent's arms; and everlastingly feel blessed that the Rapoport family from Poland made Australia its home. I daresay that many readers of *Haynt* will share similar emotions.

Serving as a Commissioner on the Victorian Multicultural Commission has given me the opportunity to "give back" to this country. The concept of multiculturalism, as such, had not yet been formulated until orderly intakes of migrants to Australia demanded a policy of strengthening communities through principles of multiculturalism. It didn't become formalised, in Victoria's case, until the Government enacted the Multicultural Victoria Act 2011.

Essentially, the Commission is a conduit between

Victoria's culturally and linguistically diverse communities and the Victorian Government. The Act expresses the Victorian Government's commitment to recognise and support cultural, religious and linguistic diversity in Victoria.

We are currently witnessing a surge in populist nationalism, including that which is motivated by prejudice, racism or other forms of discrimination. Additionally, the number of antisemitic incidents in Victoria has risen from 79 in 2017 to 105 in 2018. In Victoria, this rise in hostility toward racial and cultural diversity has emboldened the VMC to work even more vigorously to eradicate all divisive narratives and to highlight the phenomenal contributions that multicultural Victorians have made in so many spheres of corporate life, in sport and music, in the arts and science, and more.

Rooted in biblical teaching is the understanding that we are all created in the Divine image, Jew, Jain, Christian, Hindu, Muslim, Buddhist, Sikh, you name it. In Leviticus 19:18 we have the ethical injunction to "*love your neighbour as yourself*"; the Talmud in Ethics of our Fathers invokes us to "*not to despise any man*"; King Solomon in Proverbs says that "*he who despises his neighbour, lacks understanding*". Jews, as citizens of Poland, of Germany, of Hungary, and so many other European nations had only wished that their neighbours, their regimes and leaders, had been governed and endowed by these injunctions.

It was these same Jewish refugees (predominantly from Eastern Europe) who fashioned the existential calm that has allowed the Jewish community to embed itself relatively comfortably, with the later wave of Jewish immigrants in the '80s and '90s, particularly from former Soviet republics and from South Africa, being the beneficiaries of the earlier successful communal integration.

In building their lives in Australia, a recurring theme took root amongst these Jewish migrants – it was the absolute commitment to maintaining their heritage.

This is the challenge that many culturally and

linguistically diverse communities face today – not being overwhelmed by the perceived dominant culture, often referred to as Anglo-Saxon. Jewish heritage has mostly manifested itself in religious observance, or in dedication to the Yiddish or Hebrew language and culture, or in Zionism, or even in all three together. Jews built day schools, they formed associations of members originating from same cities or towns; they formed youth groups; they built libraries. Within a generation, the Jewish communities could boast schools, libraries, museums, synagogues, social clubs, bridge clubs, sports clubs, and more. All this was achieved while building their family lives and individual careers.

For recent migrants and their children, should they take the prototype of the Jewish community's integration into the mainstream as an exemplar, they will find there will be no contradiction in wanting to maintain their heritage on the one hand, and

acculturating to Australian values on the other.

Culturally and linguistically diverse communities will find that leaders will emerge, communal organizations will spring up and, most importantly to my mind, the processes of demystifying their heritage begins to evolve in the wider community. The VMC helps ensure this paradigm of progression is an ongoing one.

A striking depiction of the impressive product of Victoria's flourishing multiculturalism is epitomised for me each week as I enter the front gates of Emmy Monash Aged Care to attend Shabbat services at its synagogue. Where else in the world, may I suggest, can we find a synagogue guarded by a Mahendra, with a front reception desk manned by a Mohammed?

ASPJ EXECUTIVE MEMBERS MEET NEW AUSTRALIAN AMBASSADOR TO POLAND

ASPJ Co-Presidents Bernard Korbman and Ezra May, together with Co-Vice-President Izy Marmur, met today with the next Australian Ambassador to Poland, Lloyd Brodrick, prior to his departure for Warsaw.

Their discussions included several important Polish-Jewish issues, including the impact of some of these issues on the life of today's Jewish community in Poland.

Mr Brodrick is a senior career officer with the Department of Foreign Affairs and Trade. He was most recently Assistant Secretary, Budget Branch. He has previously served overseas as Acting Deputy Head of Mission, Australian Embassy, Baghdad; Deputy Head of Mission, Australian Embassy, The Hague; and Counsellor, Australian Permanent Mission to the United Nations, Geneva.

Mr Brodrick holds an Executive Master of Public Administration and a Bachelor of Laws from the Australian National University, and a Bachelor of Arts (Hons) from Macquarie University.



Ezra May, Ambassador Lloyd Brodrick and Bernard Korbman

He replaces the outgoing Ambassador, Paul Wojciechowski, whose three-year term ends this year.

VISUAL MIDRASH – JEWISH ARTIST’S JOURNEY



I am My Beloved's... from the Song of Songs. 2010

Dr. Victor Majzner
Artist.

Jews, despite their tiny population, have contributed to humanity by introducing the revolutionary idea of monotheism, a legacy of prophets, mystics, great scholars, disproportionately numerous Nobel Prize winners and individuals with substantial achievements in every endeavour and profession known to man, with one glaring exception – great visual art. Of course, Jews have always been involved in the arts and although we have great Jewish poets, writers, story tellers, cantors, musicians and composers, thus far there have been very few great Jewish visual artists in the history of art.

Throughout history, art has been used as a mirror of society – how a society defines and projects itself. Jewish culture, from its very beginning, had to deal with a conundrum and a paradox when it came to visual representations of itself; on the one hand their invisible, undefinable, often incomprehensible, jealous God forbade any representation of anything in the world for the fear of it leading to idolatry. And on the other hand, according to our blueprint for living – the Torah – God is the ultimate artist Himself, by creating existence into being! God selectively chooses His first

Jewish artist, identifies him by name (Bezalel) and instructs him to create a 'dwelling place for God' so He could live amongst the people.

It therefore appears to me that because Jewish art was born from the start fully developed, future generations of Jewish artists had at least two, very clear possibilities open to them. They could:

1) Use the Torah and follow the lead of Bezalel and create Jewish (mystically elevated) objects and images both as an extension of the ceremonial or ritualistic type artefacts for direct assistance with worship in the Temple, synagogue or home, as the circumstantial needs changed and to continue to be inspired by the workings of Godly actions/plans as they became revealed over the centuries.

2) Or they could follow the Talmudic example and interpret the workings of God's creations, nature, the universe and man's place within it, through the process of Jewish experience, intelligence, creativity and understanding. A specifically Jewish legalistic, moral, ethical, compassionate, not necessarily religious 'world view', if you will. Judaism as culture with or without faith.

However, since the destruction of the 2nd Temple in 70 BC and for the next 2000 years, Jews have been dispersed throughout the world where they were always a minority and often had to 'move at rather short notice'. Books were easier to carry than paintings or sculptures, so Jews became recognised as the people of the text, not the image.

Since the Enlightenment, when Jews were liberated from their ghettos and received full citizenship in most nations, they flourished as visual artists. Every major art movement since, comprised of a number of Jewish artists within them. The challenge however remains: to create a great Jewish visual art comparable to and standing side by side with any culture. A distinctly Jewish art, based on Jewish ideas, celebrating Jewish visual contributions, thereby enriching and contributing to the general, world culture.

That is the task I have been pursuing for the past 40 years. I regard my artwork as visual Midrash.

V. Majzner 2017. ©

ASPJ GENEALOGY OPEN DAY



Ezra May
Co-President ASPJ

On Sunday afternoon 11 August 2019, the ASPJ held its inaugural Genealogy Open Day.

The auditorium at the Beth Weizmann Jewish Community Centre was filled to capacity, as featured guest, the Warsaw-based historian and genealogist Michał Majewski provided a compelling and informative lecture outlining the most effective and efficient methods, as well as providing tips and shortcuts to trace one's family roots in Poland, by navigating various databases and primary sources.

Michał's vast experience with the Jewish Historical Institute and POLIN Museum of the History of Polish Jews in Warsaw, allowed him to provide those in attendance with valuable information about the resources available to best further their own genealogical history.

Following the formal lecture, those in attendance were able to obtain specialist advice regarding tracing their own, personal family history from representatives of several specialist organisations present on the day, including: the Jewish Genealogy Society of Victoria, the Polish Museum & Archives in Australia, the Genealogy Society of Victoria and Polaron.



During his week-long stay in Melbourne, Michał also met and advised school students conducting their "Family Roots" projects as well as conducting an intensive workshop for those who advise on genealogical research.

Michał also toured and consulted with the Jewish Museum of Australia, the Melbourne Holocaust Museum & Research Centre and the Melbourne offices of the National Archives of Australia.

The ASPJ acknowledges and very much appreciates the support of the Wolf & Dora Rajcher Memorial Fund which made the most successful and engaging 2019 ASPJ Genealogy Open Day possible.



Representatives of various organisations, parliamentarians, historians and Polish diplomats.

OFFICIAL LAUNCH OF THE WORLD WAR II EXHIBITION IN MELBOURNE

The opening of the exhibition “Fighting and Suffering. Polish citizens during World War II” took place at the Parliament House in Melbourne on 29 August 2019.

The event was organised in cooperation with the Polish Community Council of Victoria Inc. (PCCV).

The exhibition is a joint project of the Museum of the Second World War in Gdańsk and the Ministry of Foreign Affairs of the Republic of Poland. It will be shown in over 80 places in 60 countries worldwide. Melbourne was one of the first cities where the exhibition was launched.

ASPJ was represented by Co-President Bernard Korbman and Co-Vice President Izydor Marmur.



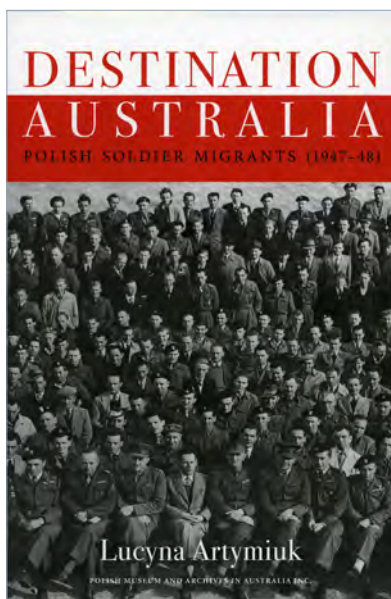
Izydor Marmur, Natalie Suleyman MP and Bernard Korbman



When you look into your heart as the New Year starts, may you discover a new sense of possibility, a new belief in the gifts you have to share, and a renewed commitment to your faith and your dreams.



DESTINATION AUSTRALIA – POLISH SOLDIER MIGRANTS (1947–48)



Destination Australia-
Polish Soldier Migrants (1947–48)

Author: Lucyna Artymiuk

Published by: Polish Museum and Archives
Australia Inc.

This book is a valuable document that describes the events that led to the migration of the Polish soldiers from the war-torn Europe, their journey, arrival and settlement in Australia.

Lucyna Artymiuk was born in Melbourne in 1961 to post-war Polish migrants. She was brought up

in a bilingual and bicultural home with extensive exposure to the Polish community.

Lucyna is best known for her many activities within Polish community organisations in Australia. From her teenage years, she was involved in scouting and was one of the initiators of a youth group within the South Eastern and Eastern suburbs of Melbourne. From her early adult years, she was extremely active in the Polish community following in the footsteps of her parents. She founded and developed the library at the Polish community centre in Rowville. She taught Polish as a second language to adults and was also involved within the Eastern Districts Polish Association as secretary. She was on the committee of management of the South Eastern Migrant Resource Centre. She was part of the executive of the Polish Community Council of Victoria managing the welfare bureau. She was elected to two terms as vice president of the Polish Community Council of Australia. She was one of the co-founders of the Polish–Jewish discussion group “Dialog”. Her professional and personal activities within this field were recognised in being granted the Henryk Slawik award by the Australian Society of Polish Jews and their Descendants. More recently she has been active in the Polish Museum and Archives in Australia with a focus on history and genealogy. Extensive research into her own family history led to the biography of her father *From Poland to “wherever in the world”*, published in 2016.

DESTINATION AUSTRALIA EXHIBITION



Mary Elizabeth Calwell

Izydor Marmur
Co-President, ASPJ.

On 17 August 2019 I attended an opening of the exhibition at Tobruk House in Albert Park.

The exhibition was the work of the Polish Museum and Archives in Australia. It told the story of Polish soldier migrants who arrived in Australia between 1947 and 1948. A lot

of hard work went into the research and visual presentation. It is a credit to the PMAA President Zdislaw Derwinski, many volunteers and especially the curator Lucyna Artymiuk.

Between 1947 and 1948, 1,500 Polish soldiers arrived in Australia on the ships, RMS *Strathnaver* and SS *Asturias*.

In the early years following WW2 there was resistance to mass migration. It was Arthur Calwell, Immigration minister in the Chifley Government, who advocated for immigration. He was the chief architect of Australia's post-war immigration scheme at a time when many European refugees desired a better life far from their war-torn homelands. Calwell became famous for his skillful presentation of the need for immigration. Calwell promoted the need for mass migration under the slogan "populate or perish".



Photography courtesy of: Bogdan Platek



Lucyna Artymiuk and PMAA President Zdislaw Derwinski

POLISH-JEWISH SOLDIERS DECORATED BY GEN. SIKORSKI FOR DEFENDING TOBRUK

London, November 21 1941. JTA.

With the British forces at the gates of Tobruk, it was reported here today that a number of Jews serving in the Polish Army in the Middle East were awarded medals for bravery as "defenders of Tobruk." The decorations were bestowed upon them by Gen. Sikorski, the Polish Premier, who visited Tobruk on an inspection tour of the Polish forces in the Middle East.

Many of these Jews are reported to have fought with the Polish Army during the Nazi invasion of Poland in

1939. A substantial number, however, of the decorated Polish Jews have been living in Palestine and Egypt for some time and joined the Polish forces when they were moved to this part of the world to participate in the Libyan battle.

The fighting qualities of the Jews in the Polish forces is appreciated by Polish military leaders to such an extent that Gen. Sikorski has been urged to revise the old Polish policy and appoint Jews to the post of commanding officers.

LIVING WITNESS OF THE WARSAW UPRISING



Zbigniew Ryszard Leman

Senior Lancer Officer
Cadet Leman "Darek"
- Platoon 135, 3rd
Company, Battalion
"Ruczaj" joined in the
struggle of the Home
Army in the fight for
a free and sovereign
Poland as a 21 year old.

Born on 11 June 1923
in Warsaw-Zocisze, son
of Henryk and Józefa,
nee Garboniak, lives in
Melbourne, Australia
since his arrival in 1949.

On 16 February 2014, there was a commemoration in honour of Captain Witold Pilecki at the Jewish Holocaust Centre in Melbourne. It was attended by over 300 guests, with representatives of Victorian local authorities, Polish and Israeli Ambassadors, Polish and Jewish communities in Australia, historic



organisations and Polish and Australian media. As a key participant and World War II veteran belonging to the Home Army, Zbigniew Ryszard Leman, shared experiences from his involvement in the Warsaw Uprising 1944.

Mr Leman is a much respected long-time supporter of the work done by the Australian Society of Polish Jews and their Descendants in the Melbourne Polish community.

Although 96 years of age, Mr Leman attends most Polish community and ASPJ's functions spreading messages of goodwill and co-operation.

AN AFTERNOON WITH POLISH HISTORIAN PROFESSOR MAREK WIERZBICKI

On Sunday 15 September, visiting Professor Marek Wierzbicki attended an afternoon tea with friends and Board members of ASPJ, where he gave an interesting address on "The rescue of Jews during the Holocaust in the context of the German occupation and current Polish-Jewish relations". Professor Wierzbicki's discourse revealed the serious efforts of current Polish historians to come to a greater understanding of events during the Holocaust and of discovering the truth, no matter what populist sentiments abound.

The professor was most forthcoming on many issues raised during question time, on topics such as the Catholic Church's attitude towards Jews before, during and after the war, the legislation regarding the law that criminalised references to Polish guilt in Nazi atrocities and was to be enforced with jail time, and prevailing attitudes by Poles to learn more about Poland's Jewish heritage.



Bernard Korbman OAM, Prof. Wierzbicki and Marian Pawlik OAM

All in all, a great afternoon was had by everyone in attendance, and a special thank you to Marian Pawlick OAM for bringing the professor to our attention.

Australian Society of Polish Jews and Their Descendants presents the

HENRYK SŁAWIK AWARDS 2019

This year's award recipient is



Natalie Suleyman MP

for her unwavering commitment to multiculturalism in Victoria and for her contribution to the dialogue between Polish and Jewish communities.

Keynote Speaker:

Arnold Zable

A highly acclaimed novelist, storyteller, educator and human rights advocate.

Wednesday 4 December 2019
7pm for 7.30 pm start

Beth Weizmann Jewish Community Centre
306 Hawthorn Rd, Caulfield South VIC 3162

Entry: \$25.00. Members: \$20.00 Pensioners: \$15.00
Light refreshments provided



The Henryk Sławik Award is dedicated in memory of the great Polish diplomat, politician and humanitarian who saved several thousand Jews between 1940 and 1944, and who was subsequently murdered in the Mauthausen concentration camp in Austria.

The Henryk Sławik Award is bestowed upon an individual who, or organisation that, contributes to a greater understanding of the unique and dynamic contribution by the Polish Jewish community to the all-embracing Polish culture and ethos.



Australian Society of Polish Jews
and their Descendants

Bookings: www.trybooking.com/BFMEH

Lena Fizman 0413 351 852 Peter Schnall 0403 800 734

PO Box 56, Elsternwick VIC 3185 Australia e: lfizman@bigpond.net.au



**Australian Society of Polish Jews
and their Descendants**

MEMBERSHIP FORM

Date: ____/____/____

Title: _____ Given Name: _____

Surname: _____

Address: _____

_____ Post Code: _____

Phone: _____ Mobile: _____

Email: _____

Please tick the relevant box. Full Membership Associate Membership

Membership Fee: \$25 p.a.

Cheque Cash Direct Debit Request Receipt

Taken by: _____

In making this application, I confirm that the above details are true and correct.

Signature: _____ Date: ____/____/____

Account Name: Australian Society of Polish Jews and their Descendants Inc
ANZ Elsternwick.
Sort code/routing/BSB: 013-304
Account Number: 0086-15341

FOR OFFICE USE ONLY

Approved Date: ____/____/____