

# ★ JEWISH CAPE TOWN CHRONICLE

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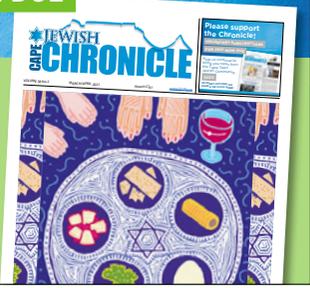
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## A new campus for an old school with a big heart



Nik Rabinowitz (Herzlia Kerem parent) and Geoff Cohen (Herzlia Director of Education) celebrate the opening day of Kerem's new campus, as the auspicious appearance of a rainbow adds to the occasion.

more on page 19

## Mama Flo, making a real difference in the lives of young women



The Mama Flo team prepare to distribute the thousands of sanitary products that were donated to their cause.

more on page 13

## Happy birthday Rosalie!



The residents, staff and committee of Highlands House wish our beloved resident, Rosalie Wolpe a wonderful birthday surrounded by those who care deeply for her. Rosalie turns 112 on 25 August.

## NEXT MONTH WE'RE PRINTING AGAIN!!

SEND US YOUR SIMCHA SNAPS, TO GET THEM INTO OUR SPECIAL ROSH HASHANA ISSUE!

This will be our second **PRINT** issue since the start of the pandemic.

We would love to share your simcha with the community, and record your special event in our archive, so if you celebrated the birth of a baby, a special birthday, bar/ batmitzvah, anniversary, engagement, wedding or any simcha or achievement in the last year, send your photo to [chron@ctjc.co.za](mailto:chron@ctjc.co.za) or call Tessa on 021 464 6736 between 9am and 1pm

Production has already started on the September issue, so don't delay, do it today.

## Regular contributors

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### We want to hear from you!

We welcome your news, opinions and stories.

If you have anything to share with the community, please email [editor@ctjc.co.za](mailto:editor@ctjc.co.za)

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# Des Says...

By Desrae Saacks, acting editor Cape Jewish Chronicle



## Hope and glory

**As we look back on July, and forward to August, there is much to think about.**

We've been enjoying the drama of Tokyo 2020 (in 2021!) from cold and wet Cape Town, as July has brought us a rather strange mutation of the usual Olympic Games, with no spectators, lots of branded face masks, and some conspicuous gaps in the ranks of the competitors as COVID prowls the Olympic Village. See page 4 for a list of some Jewish athletes to watch.

This year Mandela Day coincided with Tisha B'Av, and it felt as though we came closer than ever to disaster, as years of pent-up rage, despair and neglect finally burst its banks in Kwazulu-Natal and Gauteng. At the same time we also witnessed heartening displays of unity and good-will, buoying our sinking spirits with yet another silver lining. Read about Mensch's collaboration with the Board of Deputies on page 20, and Craig Nudelman's encouraging perspective on page 17.

July also brought us the long-awaited day of reckoning for Jacob Zuma, the legal workings of which are dissected on page 24 by Anton Katz, with his usual mix of surgical precision and charm.

On page 18, Rabbi Emma writes about the importance of taking care of our mental health. She refers to *Parashat B'haalotcha*, where we find Moses struggling to lead a rather ungrateful tribe of freed slaves through an inhospitable desert, almost succumbing to despair. The solution? Ask for help, find support. You can't do it alone. A message about caring for our own mental health, and a lesson in leadership.

On the subject of mental health, a

quick turn back to the world of sports where opinion is divided over the withdrawal by Simone Biles from some Olympic gymnastics events in which she was expected to win personal and national glory; and Naomi Osaka's similar decision at two recent tennis Grand Slam tournaments. I for one strongly approve. While tenacity has its place, and has indeed been abundantly demonstrated by these two brilliant and accomplished young women, it is so important to recognise when things have gone too far, to listen to one's own mind and body, and to have the courage to take action. I admire their very bold decisions to withdraw from their respective commitments.

Speaking of strong women, we also look ahead to August, with pages 12 and 13 focusing specifically on Women's Month. The Board of Deputies shares messages from some inspiring women in their ranks, Mensch showcases the work of Mama Flo — a group of four young women tackling the terrible problem of period poverty, and the Union of Jewish Women address gender-based violence both within and beyond our community.

We also look forward to September, and only the second time since March last year that we will be producing a print edition of the Chronicle! Our Pesach issue was welcomed by the community, and we hope Rosh Hashana's proves as popular.

After a year and a half of COVID-induced social disconnection, we invite you to reconnect with the community and be seen, by making use of our Rosh Hashana greetings page, and also by sending in your simcha snaps from the past year.

*See you next month... in print.*

### CHRONICLE ROSH HASHANA GREETINGS

It's nearly that time of year again! Please consider adding your name to our Rosh Hashana greetings page. You will be supporting our organisation, as well as letting your friends and family know you are thinking of them.

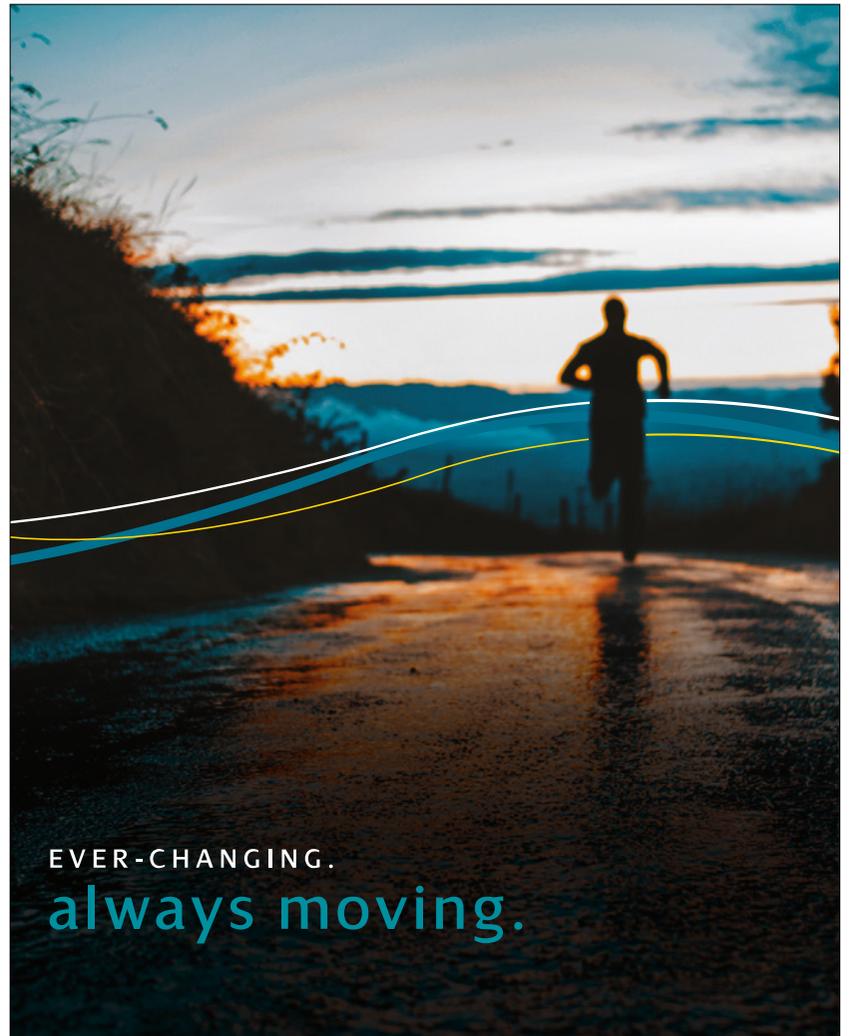
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### Shabbat and Yom Tov Times

Date	Portion	Candle lighting	Ends
6 Aug/28 Av	Re'eh	5.53pm	6.46pm
13 Aug/5 Elul	Shoftim	5.58pm	6.51pm
20 Aug/12 Elul	Ki Teitzei	6.02pm	6.55pm
27 Aug/19 Elul	Ki Tavo	6.07pm	7.00pm

N.B. Please note that the times indicated are the earliest times for candle lighting. Please consult your Rabbi.



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## Jewish athletes competing in Tokyo

**Sue Bird — Basketball, USA** has won gold with the US women's basketball team in the last four Olympics. Bird, now 40, is back for her fifth Olympics.

**Liny Ashram — Rhythmic Gymnastics, Israel.** 22-year-old Ashram is the first Israeli rhythmic gymnast to win an individual all-round medal at the World Championships, gold in the World Cup series and a European all-round title.

**Diego Schwartzman — Tennis, Argentina.** Nicknamed 'El Peque,' or "Shorty," the 28-year-old is set to play in his first Olympics.

**Alix Klineman — Beach volleyball, USA.** Southern Californian Alix Klineman (31) and partner April Ross are ranked no.2 in the world.

**Anat Lelior — Surfing, Israel.** (21) qualified as the highest-ranked female surfer from Europe. She won the Israeli national championships aged 12.

**Team Israel — Baseball, Israel.** Placed sixth at the World Baseball Classic in 2017, and won the European Championship in 2019 to qualify for the Olympics.

**Jessica Fox — Canoe slalom, Australia.** Fox (27) ranked no.1 in the world, favoured to win two gold medals.

**Eli Dershwitz — Fencing, USA.** Aims to become the fifth US man to win a medal in saber fencing. No American man has ever won gold in the category.

**Jemima Montag — Racewalking, Australia.** In 2018 Commonwealth Games Montag won gold in the 20km event.

**Ori Sasson — Judo, Israel.** Will compete in the heavyweight and the team competitions. Judo has won five of Israel's nine overall Olympic medals.

**Sagi Muki — Judo, Israel.** This 29-year-old half-middleweight judoka is two-time Israeli national champion, 2019 world champion, and 2017 and 2018 European champion.

**Maru Teferi — Marathon, Israel.** Immigrated to Israel from Ethiopia, aged 14. Second Olympics, this time with wife, **Selamawit "Selam" Dagnachew Teferi** — the first married couple to represent Israel at the Olympics.

**Ezra Frech — Paralympics track and field, USA.** This 16-year-old, Los Angeles native competes in the high jump, long jump and the 100m race.

**Maor Tiyyouri, Marathon, Israel.** Tiyyouri's second Olympics.

**Lonah Chemtai Salpeter — Marathon, Israel.** Kenyan-Israeli runner who ran for Israel in the 2016 Olympics.

**Moran Samuel — Paralympics rowing, Israel.** Samuel (39) won bronze at the 2016 Paralympic games, in the women's 1000-metre single sculls.

**Matthew Levy — Paralympics swimming, Australia.** Fifth Paralympics, at age 34, competes in the freestyle, butterfly and medley races.

Source: The Times of Israel, Emily Burack, 4 July 2021

**1911**  
**INTENTION**  
The brainchild of philanthropist Natalie Friedlander and businessman Joseph Kadish

**1912**  
**REALITY**  
The Cape Jewish Orphanage (CJO) opens its doors

**1921**  
**RESCUED**  
CJO President, Isaac Ochberg rescues 175 children from Ukrainian Civil War pogroms

**1939**  
**RENOVATED**  
CJO extensively renovated and dormitory system implemented

**1940**  
**REFUGE**  
Close to 100 refugee children from Britain housed at CJO: all displaced by World War 2

**1985**  
**REDESIGNATED**  
Children's Act No.33 (1960): Oranjia classed as "home for children needing care"

**2000**  
**RENAMED**  
Name formally changed to: Oranjia Jewish Child and Youth Centre

**2009**  
**REMODELLED**  
Frank Avenue property renovated to better suit the children's needs.

**2021**  
**REBRAND**  
A new day has dawned! Fresh look and feel for the Oranjia brand and website.

**GENERATIONS**  
OF CHILDREN NURTURED, RAISED & SUPPORTED IN THE PAST 110 YEARS  
...WE'RE ONLY JUST GETTING STARTED!

**ORANJIA**  
Jewish Child & Youth Centre



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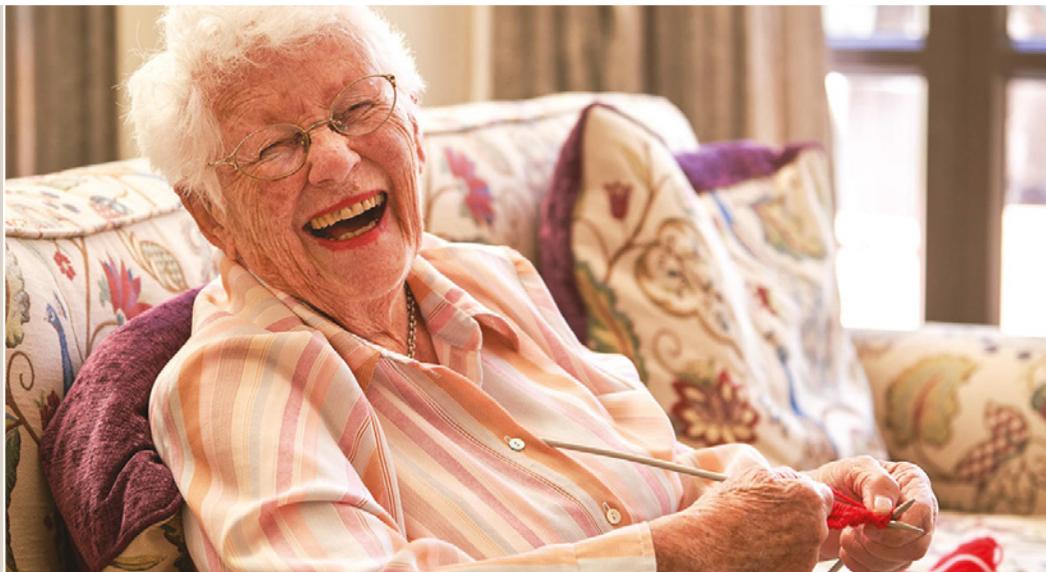
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*Make use of this opportunity to perform a mitzvah, benefit the community and honour your family and friends, by supporting these organisations that offer personalised greeting services in lieu of Rosh Hashana gifts.*



**Transform your Rosh Hashana Greetings into a Mitzvah**

The UJW Cape branch will send your Rosh Hashana Greetings for a donation towards our worthwhile projects.

Call Georgie on 021 434 9555 or email [admin@ujwcape.co.za](mailto:admin@ujwcape.co.za) with your list of people and your personal message.

Shana Tova Umetuka from all of us at the Union of Jewish Women.

**ROSH HASHANA GREETINGS**

A donation to our Home in lieu of a gift is a great gift as well as a wonderful way of performing the mitzvah of Tzedakah.

Your friends and family will receive a gorgeous Yom Tov greeting informing them of your donation.

All you need to do is send us the list of names and addresses and we will do the rest for you.

Email: [rh@oranjia.com](mailto:rh@oranjia.com)

Please note new email address!

**Shanah Tovah Umetukah from all at CSO Cape Town!**

Support CSO Cape Town so we can continue protecting Jewish Life and the Jewish Way of Life.

A donation to CSO CT is a great Yom Tov gift and a wonderful way of giving back to those who protect our community.

We will email a personalised Yom Tov greeting informing the recipients of your donation.

All you need to do is go to [www.csocape.org.za](http://www.csocape.org.za) or send us the list of names and addresses.

Email: [dani@csocape.org.za](mailto:dani@csocape.org.za)

Enable CJSA to continue supporting our aged and maintaining their connection with the community, by making a donation in lieu of Rosh Hashana gifts to friends and family.

In exchange, CJSA will happily send Yomtov greetings on your behalf.

ALL DONATIONS ARE TAX DEDUCTIBLE (in accordance with our PBO status)

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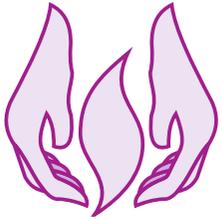
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I AM WITH HIM IN HIS SORROW

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Contact: Daniella Hayman ([dhayman@ctjc.co.za](mailto:dhayman@ctjc.co.za)) by 23 August to have your Yom Tov message sent

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Bnoth Zion **WIZO** Cape Town  
Women's International Zionist Organization



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For a donation (in lieu of gifts) we will send Yom Tov greetings on your behalf.

Kindly e-mail your list timeously to: [karen@jsec.org.za](mailto:karen@jsec.org.za)  
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**ALL DONATIONS ARE TAX DEDUCTIBLE**  
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**ROSH HASHANA GREETINGS**

In lieu of a gift this Rosh Hashana please consider donating to Phyllis Jowell Jewish Day School.

Your recipients will receive an emailed Rosh Hashana Greeting card from us on your behalf.

If you wish to do so please email [reception@pj.org.za](mailto:reception@pj.org.za) with the names and surnames as well as the email addresses of your recipients.

Your donations will be greatly appreciated



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**CAPE TOWN HOLOCAUST & GENOCIDE CENTRE**

The Cape Town Holocaust and Genocide Centre offers a Rosh Hashana e-card service. See page 22 for details.



**CAPE SAJBD**  
Engage | Educate | Empower

## CONNECT, COLLABORATE, COMMUNITY

### Out of the deep end and into the third wave!

By Daniel Bloch, Executive Director, Cape SAJBD

Last month, my article was titled *Thrown into the deep end – navigating my first month!*

When you finally get out of the deep end of the pool, you don't expect to be hit with another wave... I could not have been more wrong.

With the conflict in the Middle East seemingly simmering down and the new government in Israel starting to make waves (excuse the pun), cue the third wave of the COVID-19 pandemic. They say things come in three's, but I will not wait for the third thing to be something negative. Instead, I will work towards creating a positive environment, one booming with creative ideas to celebrate our community and bring people together.

According to Google, more diverse teams lead to more creativity. So, remote work allows us tap into a new pool of expertise and creativity, which we wouldn't otherwise access when collaborating in-person. The more people you collaborate with, the more ideas you will get, which are more likely to lead to a few truly genius insights. I have found that working from home (even if it is a few days a week) has allowed me to become more productive and more creative — the same applies to my colleagues. The creative juices have certainly flowed as we have come up with some amazing ideas to connect with the community, collaborate with our affiliates and provide our community with information to keep them updated and informed.

Did you know that the largest political party in South Africa is the party of non-voters (about 20 million people) and of those, more than six million are younger than thirty? With this in mind, we have undertaken a voter education campaign to connect and engage with our youth and young adults in

the community, and encourage them to become more involved.

Before I continue, it is important to understand the difference between 'youth' and 'young adult'. A young adult is generally a person ranging in age from their late teens or early twenties, to their thirties. Youth is defined as the period between childhood and adult age. We often use the terms interchangeably not realising that labelling someone in their late teens as a 'youth', may be offensive. Both the youth and young adults are seen as the future of our world, and by connecting with them effectively and efficiently, we are able to involve them more in our community.

In June, in celebration of Youth day, we hosted an interfaith webinar with young adults from five different faith groups, who shared their views about what interfaith means to them. On Facebook, we shared video clips from Jewish youth where they voiced their concerns and shared ideas about a variety of issues: from climate change, to the recent surge in antisemitism, to education in South Africa. They want to be part of discussions and contribute to the growth and prosperity of our community. They want to address important and controversial issues and are not afraid to speak out. It is our duty to engage with them and show them the way!

I challenge the youth and the young adults in our community to reach out to me, and let us discuss how the Cape SAJBD and members of this community can work together towards a brighter and more sustainable future for all – [danielb@ctjc.co.za](mailto:danielb@ctjc.co.za).



## VIEW FROM THE CHAIR

### Celebrating and engaging with our community!

By Tzvi Brivik, Chairperson, Cape SAJBD

This month we celebrate Women's Month. Internationally, Women's Month dates back to 1911 and later to a subsequent conference held at the Sarah Lawrence College which was chaired by historian, Gerda Lerner.

Gerda was an academic and founding member of an organisation teaching women's history, and was also involved with the neo-Nazi resistance. It was only in 1987, after petitioning Congress in the USA, that Women's Day was officially recognised and changed into a Women's Month. It became an opportunity to promote equality among the sexes.

In South Africa, Women's Month traces its roots, and is a tribute, to the 20 000 women who marched to the union buildings on 9 August 1956 in protest against the extension of pass laws to women.

This month, we celebrate the life and achievements of Jewish women who have been very influential in the history of our country and in the development of our own organisational structures. We celebrate the work of the many women who have formed part of our organisations, be it as communal or religious leaders or through their involvement in Jewish and non-Jewish welfare organisations, and with the Zionist movements both locally and abroad. We have much to be proud of, and will be highlighting some of these remarkable women on our Facebook and Instagram pages this month. We also continue to fight against gender-based violence, by supporting initiatives aimed at education, and through our involvement with the Hate Crimes Working Group which aims to effect meaningful amendments to the law to provide victims of gender-based violence greater support.

In addition, this month we are preparing for the local government elections, which are scheduled for 27 October 2021. We aim to educate and inform our community as much

as we possibly can. Through our Associate Relations subcommittee, we have rolled out a #VotesMatter social media campaign which includes online



polls, that allows the community to get involved in the election process whilst also providing education on local government. We will also be hosting two major events around elections. The first will be a panel discussion on 19 August at 6pm, with guest speakers Jacques Weber and Stuart Diamond, who both have extensive knowledge and expertise in local government. We will be debating the pros and cons of the elections and emphasising its importance to our community by touching on key issues, such as antisemitism, hate speech, issues of service delivery and minority rights. This discussion, as well as our #VotesMatter campaign leading up to the elections, can be followed on our Facebook and Instagram pages.

The second exciting event will be a Townhall discussion between various candidates in the elections, and is planned for October. As representatives of the Jewish community, we have met with leaders of the various political parties over the last few weeks to find out what their five-year plan would be for the City and the province, what goals each has set for themselves, and importantly how each of them sees their relationship with our own community going forward. We have been met openly with positive engagement, and are certain we will be able to have a strong continued working relationship with the political parties present in our province, and the party who is eventually voted into power.

We hope that you take advantage of the events and information we are making available during the month of August, and that you engage with us through social media! We look forward to seeing and hearing from you.



## Ladismith's Jewish community

By Gwynne Robins, Senior Researcher, Cape SAJBD

**Ladismith in the Klein Karoo is a farming community that grows flowers, grapes and deciduous fruit, and produces mutton, milk, cheese and wine.**

Like Ladysmith in KZN, it was named after Sir Harry Smith's much-loved wife Juana María, whom he married when she was 14. In gratitude she presented the village with £10 and a bible.

A visitor to the Ladismith Museum, formerly a church, wrote on 18 December 2019 that, "it is a pity that in spite of there having been a large Jewish population in this town at one stage, not a mention is made of this. Instead we are confronted with photographs and histories of Boer farmers. This is typical of mainly Afrikaans-speaking dorps." This article hopes to remedy this.

Another website snidely remarks that the Klein Karoo benefited from the ostrich feather boom period at the beginning of the previous century, and this "opulence" attracted several Jewish families from the Baltic states, and that at one stage in the early 1900s there were about thirty Jewish families living there. It does not indicate that much of the 'opulence' resulted from the energy, hard work and entrepreneurship of those poor Jewish pedlars from the Baltics who saw opportunities and developed the economy and the ostrich industry.

Oudtshoorn was the centre of the ostrich industry. Some Jewish immigrants on the way there, stopped off and remained in Ladismith, 100km away. Already in 1880 Abraham Nurick from Shavel, a shopkeeper; Moses Hoffland, an ostrich feather buyer from Vilna; and Sydney Adler, a bookkeeper, had settled there. One of the first families to settle there was the Gordon family from Neustad-Sugind from where the legendary Sammy Marks originated, and where this writer's grandfather had been the cantor. Mayer Gordon owned a liquor store, David Gordon was a feather buyer and Solomon Gordon was a general dealer.

An undated architectural survey of Cross Street mentions that Solomon Gordon paid rates for the Dinnes Hotel Annexe in 1894 where his family and shop were located. (The hotel was later operated by the Greens, Wainsteins and the brothers Oberstein). It goes on to say that "old Solly and his brother were well-known characters". ('Old Solly' was 64 when he died). Solly's daughter Selina was the first Jewish woman to graduate from the University of Cape Town in 1900, and the first Jewish person to get married in Ladismith, in 1905. In 1891 the 17-year old Max Rose from Shavel arrived in Ladismith, having spent a year in Oudtshoorn as a smous, and opened a shop with his *landsleit* Isaac Nurick at Zoar, in the Ladismith district. Nathan Broido, a speculator settled there in 1896 — by 1903 he had been elected onto the Municipal Council and the School committee.

Solomon Gordon's tombstone states that he was the founder and leader of the Ladismith Hebrew

Congregation. By 1904 there were 71 Jews living in Ladismith. Although the congregation was only formed in 1906, they had employed Rev Eliyahu Walt four years earlier and were advertising for a reader, mohel, shochet and teacher for £12 a month, in 1909 and 1911.



Ladismith Synagogue Photo: Rev. Thomas Scarborough

In 1913 they built a synagogue and a Hebrew school with 30 pupils. The synagogue was designed in a Lithuanian style with round-headed lancet windows, a colonnaded portico on the side and a pressed steel ceiling adorned with an enamel Star of David. To celebrate, a banquet was held in the Nurick home, preceded by a minchah service conducted by Solomon Gordon, and the key presented to Nurick by Broido. The president of the congregation FS Mann, an ostrich feather magnate who paid for the synagogue from his own private funds, was overseas at the time. Mann was to be elected Mayor of Ladismith, a member of the Ladismith Provincial Council and to serve on the executive of the Cape Provincial Council.

The Afrikaans poet CJ Langenhoven, who lived in Oudtshoorn and Ladismith, was friendly with Mann and Rose. Langenhoven's secretary, executrix and lover was Sarah Goldblatt, whose father David, was a Yiddish journalist who had worked with Morris Alexander to get Yiddish recognised as a European language so that Eastern European Jews could immigrate to the Cape. Langenhoven's daughter Engela lived in Ladismith. Alexander later formed the Jewish Board of Deputies.

The congregation contributed to the Jewish National Fund and the Shekel Fund in 1909; and the Ladismith Zionist Society started in 1913 with Harry Lipschitz as its first chairman, followed by the Ladismith Young Zionist Society in 1919, with Nathan Mann as its first president.

The Ladismith Jewish Cemetery with 25 graves was part of the municipal cemetery and is currently cared for by the municipality.

Rose was to become known as the Ostrich King

of South Africa. He started to study the breeding and eating habits of ostriches and in 1906 bought the farm Weltevreden in the Ladismith district for £18 000. He sold it seven years later for £200 000.

Before the First World War ostrich feathers were outranked only by gold, diamonds and wool among South African exports. In 1911 there were 30 Jewish families in Ladismith — and with the exception of two shopkeepers and two tailors, they were all feather merchants. This boom peaked in 1913, after which it collapsed, with 80% of the ostrich farmers bankrupted. Rose, like everyone else, lost everything in the crash, but he kept his ostriches and fed them even when he didn't have enough to eat himself. A second, short-lived and bigger boom started after the war. In 1917 the government appointed him to the Ostrich Feather Commission. Things got better in the 1940s with an increase in feather prices and a new demand for ostrich leather and meat, by which time Rose owned one-fifth of the birds in South Africa.

The failure of the ostrich industry and the economic depression in the 1920s resulted in the Ladismith Jewish population dropping by half by 1936. In addition, there was an increase in antisemitism in the country with Dr Donges, the National Party Candidate for Ladismith in 1927 campaigning on 'the Jewish question', the Communist Jews in trade unions, and criticising the government for allowing in too many Jews and letting them change their names. In nearby VanWyksdorp, DF Malan was thanked for his stand on the Jewish problem. Although there was no antisemitism in Ladismith, and the Greyshirts were refused permission to hold a meeting in the Ladismith Town Hall, many Jewish businesses and factories in Oudtshoorn were torched between 1940 and 1947.

With the decline of numbers, the Hebrew school was sold to the Lutheran school in 1960, the synagogue was sold in 1971 and is now used as a badminton court. The bimah and benches went to George and Beaufort West, and one Sefer Torah was sent to Beaufort West, one to Caledon and one to the Country Communities rabbi.

By 1980 there were only five Jews remaining.

The Cape SAJBD's Country Communities subcommittee looks after the cemeteries of the defunct country communities. For queries, contact [danielb@ctjc.co.za](mailto:danielb@ctjc.co.za)

Much of the information in this article comes from *Jewish Life in the South African Country Communities, Volume III*, researched by the South African Friends of Beth Hatefutsoth.



An enamel Magen David adorns the steel ceiling of the shul. Photo: Rev. Thomas Scarborough



## Students discuss Interfaith

By Gwynne Robins, Senior Researcher, Cape SAJBD

**Our constitution tells us that South Africa belongs to us all, yet there is so much prejudice against those who live in it.**

Prejudice against Jews, against Muslims, against Indians, against Chinese, against Africans from other countries, and against the LGBTQIA+ community. We need to learn to live together as fellow human beings, or our youth will be inheriting a society not only rife with poverty, unemployment and a pandemic, but with racism, intolerance and prejudice also added to the mix.

The Board's Interfaith and Inter-community subcommittee used Youth Day to ask youth from the Baha'i, Christian, Hindu, Jewish and Muslim faiths whether they felt that interfaith understanding mattered and had a role to play in South African society. Some of them had been among the 400 youth from 18 different schools who had participated in Marlene Silbert's Interfaith Intercultural Youth Intercommunity programme.

Semere Ntshangase, the Baha'i representative and a social science

student at UCT, spoke about how difficult it was to find unity when everyone had their own perspective — yet wherever one was in the world, one looked up at the same sky, even though the constellations might be different. They could only implement change if they were united.

Akiba Kassy, a Christian Grade 12 student at Gardens Commercial High, said that she had known so little about other faith communities before joining the Silbert programme, which had helped participants to better understand one another. Interfaith promoted respect for diversity, which South Africa needed.

Merylene Chitharai had a Bachelor of Architecture degree, and was affiliated to the Hindu Youth Network of South Africa and a number of other youth networks. She commented on the significance of peace building, respect and tolerance to help our youth to see the world differently and appreciate the unity in our diversity. Her faith had taught her to be inclusive, to respect dialogue and to lead by example. Interfaith could give us a space where different people

could work together to uplift society.

Bram Freedman's family was the last practising Jewish family in Vereeniging. An Actuarial Science student, he thought the Jewish community lived securely in their own protective bubble, secluded from other communities while ignoring the fact that we have a lot in common. When he had to evacuate his residence during the UCT fire, he chose to move in with a Muslim student. It was Ramadan and he had enjoyed sitting around the table having conversations about beliefs and the Middle East with no feelings of animosity. He said it would be better if South Africans stopped looking at their differences and started to look at what was the same. The youth was the future and needed to break stereotypes and start to engage in dialogue.

Uzair Ben Abraham, a facilitator of Marlene Silbert's programme, had been a presenter at the Young Leadership Experience Training in the Netherlands, and had participated in the Youth Peace Initiative's Israeli-Palestinian Exchange presenting the South

African experience. A Muslim studying Hebrew at UCT, his BA Hons examined how Aramaic prayers had affected the development of the Hebrew language in the Tanach. Referring to the problems in the Middle East, he said the world was burning and they were trying to put out the fires. He felt despondent that with the best will in the world, people were still misunderstanding each other and evil was happening. Dialogue was a journey and even if other people did not understand you, it could help you understand them better. One could not force dialogue and not everyone was prepared to go on the journey. It could be uncomfortable, but one needed to challenge fixed views in the pursuit of reconciliation and justice.

Although coming from different faith communities, there was a similarity in their world views and in their belief in the importance of dialogue and peace building. If they can help teach others about the importance of interfaith acceptance, perhaps they can make it a safer space for themselves and their own future families.

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## Antisemitism by whose definition?

By Gwynne Robins, Senior Researcher, Cape SAJBD

**One of the few positives of lockdown is that we've been given the opportunity to benefit from a wealth of learning opportunities through international webinars.**

Recent one, this writer was fortunate enough to attend, was the Simon Wiesenthal Center's conference on "Who is an Antisemite? The Polemic and Its Significance."

Opening remarks were made by Dr Moshe Kantor, President of the European Jewish Congress, followed by Dr Giovanni Quer of the Kantor Center for the Study of Contemporary European Jewry, discussing the IHRA definition from a comparative perspective. The keynote address on the various definitions of antisemitism, was made by Yehuda Bauer, a professor of Holocaust Studies at the Hebrew University of Jerusalem and academic adviser to Yad Vashem. Prof Bauer has authored more than 40 books on the Holocaust and antisemitism — a word which he insists should be written unhyphenated. This was followed by a round table discussion with representatives from the American Jewish Congress, Indiana University,

the EU Commission Coordinator of Combatting antisemitism and the Simone Wiesenthal Center.

Dr Quer remarked on the worldwide increase in antisemitism. Since the IHRA definition was launched in Bucharest in 2016, it has been adopted by 450 bodies, including 31 governments. Quebec and Switzerland both adopted it a few days prior. Antisemitism is ever-changing, and the IHRA definition might have to be adapted to suit.

Prof Bauer gave an excellent review of antisemitism, starting with invention of the word by Wilhelm Marr, to mean hatred of Jews, not hatred of Semitic languages. Antisemitism is not just a Jewish problem. In a secret Nuremberg document four years before the war, Hitler wrote that it was necessary for Germany to go to war in order to prevent Jewish control taking over the world through Bolshevism. He said that 5.6 to 5.8 million Jews were killed during the Holocaust — the figure of six million came from the Germans — but overall, 35 million people died in the war. A definition is only useful if it leads to work, and the acceptance of the IHRA definition helped governments to recognise

the problem. We cannot combat antisemitism unless we understand it. The single biggest disseminator of hate speech is through social media, which he thought should be called 'antisocial' media.

Prof Bauer criticised the Jerusalem Definition, saying that it represented "pseudo-academic idiocy". Part of his criticism was that it defended boycotts, and in addition, did not find the organisation BDS antisemitic. This despite BDS's denial of the legitimacy of the State of Israel. The Jerusalem Definition further has a focus on Palestine and Israel, unlike the IHRA definition.

Among comments from the panelists was that Jewish hatred is inseparable from hatred of the State of Israel. Antisemitism is accelerating and getting worse. There is very little that one can do to combat it at street level, apart from beefing up security. Antisemitism was leading to an erosion of the concept of security on a personal level. In addition, attacks on Jewish religious custom and law, such as the criticism of kosher slaughter or circumcision, constituted antisemitism. Even where those attacks were painted as concerns for child rights or animal cruelty.

Antisemitism presents itself differently in different countries. It is structural in Western society, built into its iconography and has never gone away, with tropes like blood libel and religious supersessionism coming out again and again. Antisemitism has been unfettered and unleashed in Western society, with the mainstreaming of antisemitism being given legitimacy in academic language that advances the idea that those who support Israel are opposed to human rights and pro-Apartheid. The Jewish community needed to push back and say that one cannot use human rights' discourse to justify antisemitism. The IHRA definition is significant at this time, as an issue of human rights.

While we carefully consider these definitions, and events around the world, we are fortunate in South Africa to have a comprehensive Constitution which offers our community protection against discrimination, hate crimes, hate speech and antisemitism, and protects our liberty. We are committed to advancing and securing the rights of our community. Should you encounter any antisemitism, report it to us on 079 994 5573 or fill in our #ReportHate form at <https://bit.ly/2TSdjsd>.

### #CosyUp

with members of the intellectually disabled community this winter. We need your donations of

- beanies
- scarves
- gloves
- socks

to support 3,000 disabled members of the Cape Town community this cold winter.

For further details, look up our "One-to-One 2021 #CosyUp Campaign" event on [www.capesajbd.org](http://www.capesajbd.org) or email Albert at [albertg.glass@gmail.com](mailto:albertg.glass@gmail.com)

#GiveWarmth

### What is One To One?

One To One is a community-based project that's been going for 38 years and had run 2 projects under COVID-19 restrictions. It is a unique example of community cooperation involving people from across greater Cape Town, both in size and impact. It hosts in excess of 3,000 intellectually disabled people at the annual fair, but this year, it seeks to treat those 3,000 individuals to a cosier winter.

To get warmth, one should give warmth.





**CAPE SAJBD**  
Engage | Educate | Empower

## In honour of *Women's Day*, we asked the women who sit on our Board and professional staff to share what this day means to them

### ADRIENNE JACOBSON

Gender equality is not solely a women's rights issue but reflects socio, cultural, economic and political disparity in SA. Women in leadership are building diverse and inclusive organisations and challenging stereotypes and bias, yet poverty, unemployment, discrimination and violence is still the norm. We have a duty to safeguard the rights of generations of women yet to come, where safety, protection and upliftment is non-negotiable and our voices for peace are heard.



### KAREN KALLMANN

National Women's Day is an opportunity to bring attention to the incredibly courageous, committed and powerful women who contribute to and enrich South African society. It is also a time to highlight and advocate against the inequalities and indignities that South African women face on a daily basis, including the scourge of gender-based violence that continues to plague our society.



### LI BOISKIN

WOMEN! Make your voices heard and your opinion listened to. Your attributes are many and highlight your potential to lead. You are able to balance your households and careers. You are nurturing and empathetic and at the same time are able to pivot, meet challenges, change and lead by example. Resilience is your name.



### SIMONE SULCAS

For me, Women's Day is a reminder for everyone to not only "talk-the-talk" but to also "walk-the-walk", in working towards equality in and out of the workplace. It's a time to reflect on the achievements of past generations and understand our own responsibility in the present, and to actively inspire and empower the next generation.



### DAWN NATHAN-JONES

As an advocate for women empowerment and equality, I've made it my mission to pave a pathway of opportunities for more women to lead, to grow and to drive change.

"One woman can make a difference, but together we can change the world." Happy Women's Day to the incredible women of South Africa!



### JACQUI BENSON

Women's Day is not about me, or you. It is about who we are collectively. The words of Audre Lorde embody for me the roots of Women's Day in this country, and the role we continue to play today: "I am not free while any woman is unfree, even when her shackles are very different from my own."



### TYLA DALLAS

Women's Day is a time to celebrate your fellow women, and honour those who fought for empowerment and gender equality. We can do this by uplifting one another, standing together against injustice and offering support and compassion to the women in our lives!



### VIV ANSTEY

Women enrich the qualities and values of leadership by leading with courage and conscience. On Women's Day let us protect the rights and dignity of the vulnerable, advocate for gender equality, and make choices that let our voices be heard.



### GWYNNE ROBINS

I am proud to serve the Jewish community- and feel my gender has nothing to do with it. It is a pity that because of our male-dominated heritage, it is so necessary to remind people that women are just as efficient and capable as other humans!



### KAREN MARSDEN

As a South African woman and mother, I see it as a privilege to provide engagement, discussion and opportunities for the Jewish community of Cape Town to connect with our beloved Eretz Israel in a positive and informed way.



### ANN HARRIS

Let's congratulate the world's women on their amazing ability to multitask, and compliment the women of our community on being the top-quality glue which keeps us all together.



**WISHING ALL THE WONDERFUL WOMEN  
IN OUR COMMUNITY A**

*Happy Women's Day!*



**CAPE SAJBD**  
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**MENSCH THOUGHT-LEADER OF THE MONTH**

By Melissa Zackon and Laurie Shone

**We're not 'ovary' reacting about period poverty — this Women's Day, let's start to do more!**

**Do you know how much a packet of pads costs?**

Sanitary pads come in all shapes, sizes and prices. Thirty percent of young girls in South Africa miss school because they cannot afford sanitary products. Some girls are forced by their school to pay up to R1 for a single sanitary pad.

**We thought we knew all this, but we really had no idea.**

In June 2020, our group of four friends was asked, on very short notice, to collect sanitary pads to distribute on Youth Day in Site B, Khayelitsha. Within a week we were inundated with donations. On June 16, we handed out the thousands of pads we'd collected.

After distributing pads to over 600 women, it quickly became apparent that this would not be our last trip to Khayelitsha. From the interactions we had, the conversations with the community, and the sad reality of period poverty that we had just learnt about, *Mama Flo* was born.

We both grew up in households

where tzedakah and giving back were important, and we were both actively involved in outreach work at school. However, before we encountered this Pandora's box of period poverty, we were not well informed.

**We thought we were responding to a specific COVID-19 emergency request for sanitary products, but it soon became clear that this is a far-reaching global issue that contributes to gender inequality.**

We knew that we needed to explore this further. Most importantly, it was something we needed to help fix.

The brainstorming started immediately. We spoke and listened to the wisdom of the incredible women and girls of the Site B community who have since become good friends, advocates, resources, and partners in this drive. We began researching a way forward to find sustainable solutions.

**Mama Flo was born over a year ago... so what have we done?**

We've handed out hundreds of

thousands of single-use sanitary pads to the ladies of Site B. We've hosted three incredibly successful workshops to explore and discuss menstrual health and hygiene, re-usable sanitary options, and female empowerment.

We've recognised the invaluable voices and input of the community, and have launched the Mama Flo Ambassador Programme comprising girls from schools around Cape Town who have stepped up to be advocates, leaders and partners at their respective schools and communities.

**Empowered Women Empower Women.** This sentiment continues to underpin our mission. We strive to ensure that every single girl in our community has a voice, that her voice is heard and that we do everything within our means to assist her in using her voice to empower herself and the women around her.

As a team of four young, independent women, we know how important this fight is. It is so much more than just providing sanitary pads to those in

need. It is a fight to eradicate the stigma attached to it. It is about empowering women to educate the boys and men in their lives about it. It is about getting rid of the period taboo that shames women, leaving them socially and economically vulnerable.

**So how can you help?**

**It's quite simple — start this Women's Day.**

Have the hard conversations; take note of the price of sanitary products next time you go to the shops; buy an extra packet to donate; challenge your brothers, dads, cousins and friends when they make 'period jokes'. This is the smallest way that can make the biggest impact.

We're challenging the stigma on a daily basis. We're committed to fighting this fight and your assistance helps us do just that. If you want to get involved and keep up to date with what we're doing, follow us on Facebook and Instagram @mamaflosa.

Melissa Zackon and Laurie Shone are co-founders of Mama Flo, and Network Members of Jewish Social Justice NGO, Mensch. [www.mensch.org.za](http://www.mensch.org.za)



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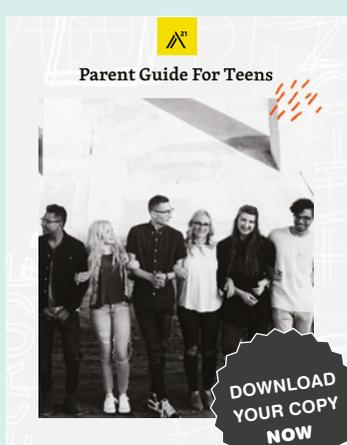
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## Zionism — standing as strong as ever within the SA Jewish community

By Samuel Hyde — writer, and Jewish and Israel rights activist

**Despite the recent global hostility directed towards the State of Israel, the South African Jewish community remains deeply connected and proudly tied to the Jewish State and their Zionist identity.**

As seen in the most recent study, a survey conducted by the Kaplan Centre for Jewish Studies at the University of Cape Town and the Institute for Jewish Policy, a London based independent research organisation — 90% of South Africa's Jewish community feel 'an attachment to the State of Israel' and a further 92% agreed with the statement that 'Israel is the ancestral homeland of the Jewish people'.

**the survey shows that despite anti-Semitism remaining a major concern for the community, the celebration of Zionism is still of deeply-rooted importance to the community at large**

With the normalisation of anti-Jewish rhetoric and an anti-Israel bias into wider society lending itself to the violent rise in anti-Semitic attacks — seen on the streets of London and New York to name but a few — it would have been understandable to see a minority community, estimated at 53 000 that make up 0.09% of the South African population, further hide their identity and beliefs in fear. Rather, the survey shows that despite anti-Semitism remaining a major concern for the community, the celebration of Zionism is still of deeply-rooted importance to the community at large. Thirty-two percent say that it is likely they will permanently settle in Israel at some point in the future, and the South African Zionist Federation was widely celebrated for their efforts in making the right of return a reality, something I can personally attest to as someone making Aliyah within the next few weeks.

If there is one thing we have learnt from millennia-long anti-Jewish hate, it's that assimilating Jewish ideals to

suit that of the anti-Semite has never prevented anti-Jewish violence. Something that I have seen, and of great importance to note, is the understanding of this in the majority of South African Jewish Youth. What has made me appreciate our community even more is the fact that we are a 4000-year-old nation of people that have no shortage of varying opinions, and a space for all ideas to be heard, acknowledged and even debated. For Jews who do not identify with Zionism and do not see The South African Zionist Federation and its affiliates as legitimate representatives of their individual opinions, it is equally important to still acknowledge that there are many other structures and services that we all benefit from, afforded us by these very organisations. The point of any collective organisation is to represent a viewpoint or ideology that is of importance to the community at large — this is how democracy operates.

Zionism has a story to tell that is not only about Jews or for Jews. Zionism has a story to tell that, when properly understood, has the power to inspire people and peoples to great acts of daring and sacrifice.

Zionism tells a simple story: Victimhood is not destiny. A history of marginalisation, humiliation, discrimination, persecution, massacres, and even genocide can be transcended. A people, no matter how downtrodden, can find within themselves the power to change their destiny.

When I think of Zionism, I don't see Theodore Herzl at The First Zionist Congress in Basel. I see the inextricable ties between Zionism and the very foundations of Judaism. I see the 'portable suitcase' our ancestors packed upon going into exile, where they took with them our language, our nationality, our belief system and our traditions, all with the promise to one day return us home. I see the previous twelve movements that were unsuccessful in achieving what Zionism has today. I see liberation, Jewish indigenous rights and self-determination in our ancestral homeland. I see a groom stepping on a glass at his wedding while the congregation cheer *mazel tov*, as the symbolic representation of hope that the children of this marriage

will return home. I see the refugees of the Holocaust, and of the Middle Eastern ethnic cleansings from Arab states. I see Ethiopian Jews walking the desert to return to Zion,

**When I think of Zionism, I don't see Theodore Herzl at The First Zionist Congress in Basel. I see the inextricable ties between Zionism and the very foundations of Judaism.**

and the Israeli planes rescuing them from persecution. I see home. I see the most successful decolonization process. But most importantly

I hear the voices of century-old Jews gathered around the seder table reciting 'next year in Jerusalem' and I acknowledge we are the ones lucky enough to be the living, breathing reality of that dream.



## Youth Movements roundup

**Diller Teen Fellows: Cohort 7 — Applications open soon**

**Diller Teen fellows is a one-year global leadership program offered to Grade 10s in our Jewish Community. Teens are offered a unique opportunity to be a part of a global network of young Jewish leaders, and to explore their Jewish identity and leadership potential.**

Applications for Cohort 7 open soon, be sure not to miss out!

For more information on the program, parents and teen info-sessions, application procedures, interview dates and more please follow our Instagram page @diller.capetown. If you'd prefer to receive information over email please fill out the form below: <https://forms.gle/1PYWX2wg82kM8NPT6>

For questions and queries, please contact our Diller Coordinator Martine at [diller@ctjc.co.za](mailto:diller@ctjc.co.za). We would love to hear from you!

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more youth movements on page 13



## Youth Movements roundup

### Bnei Akiva — Hiking in the sun

Hello everybody.

I hope that you are all doing well, keeping warm and safe. Bnei Akiva CT madrichim have met up with smaller groups and done some fun outdoor activities, like hiking! We will be hosting some great activities over Zoom in the coming weeks and are excited to see our Channichim online. :)

Eytan Labe

*Pic: One of our hikes up Signal Hill. Front: Eytan Labe, Jethro Klitzner, Yitzhak Hasson; Back: Gabriel Zuckerman and Adir Ziegler*



### SAUJS: Looking ahead

The first half of the year went by in the blink of an eye and the second will not be any different.

Don't forget to check our SAUJS Instagram (@saujs\_westerncape) and Facebook (SAUJS Western Cape) pages to see the interesting socially distanced events we will be running. To name a few we have online yoga, mental health lectures, bachelor evenings, quiz nights and a Parliamentarian tour. If you are interested and would like to get in touch, direct message us on our social media and we will get you involved.

We urge you to stay safe and join us virtually until it is safe enough to meet again soon.

Cassandra Mayekiso

### Netzer

**SHAVUOT PICNIC**

We miss seeing you in person but we would much prefer that we are all staying safe!

Follow us on Instagram to keep up-to date with all our online happenings!

**NETZER\_SOUTHAFRICA**

[https://www.instagram.com/netzer\\_southafrica/](https://www.instagram.com/netzer_southafrica/)

### Habonim — Where in the world? A Shnupdate from the HDSA Shnatties!



The Shnatties on Kibbutz Revivim after their world seminar, in which they engaged with Habonim from all over the world: Brad Gottschalk, Ruby Roux, Joe Mendelowitz, Jake Bonner, Sasha Rodenacker, Tal Peretz, Gina Levy and Daniel Rome

**Hagshama! What does it mean? How does one pursue it? Can one ever accomplish it, or is it a continuous pursuit?**

These questions have been ever-present as we progress through the various stages of our Shnat year. A year which began with a fascinating SA seminar. Here, we explored our responsibility of service to both the broader and Jewish South African communities. Thereafter, we arrived at Kibbutz Revivim in the Negev. Kibbutz challenged our labour Zionist roots and our preconceived ideas of *Chalutzic* aliyah. Currently, we are engaged in independent living in a *Shitufic* style and volunteering in our community in Shapira. This aids us to contend with a modern interpretation of *chalutziyot*. We have been having wonderful and enriching experiences. The year has a healthy balance between education and fun that has allowed us to grow and develop as people. We highly recommend Shnat as a year to explore who you are and what you believe in, in a nurturing, yet challenging environment.



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## Integration and volunteerism: Samson scholarship programmes reflect the essence of Telfed



Making Aliyah is a life-changing journey. For most South Africans, the decision to pack up and leave the familiar is driven by the belief that Israel offers a better future.

Regardless of age, integration into a new country is challenging — Telfed's scholarship programmes were created with this in mind. "We often hear parents say that they can only really settle down once their kids are happy," said Telfed CEO Dorrin Kline, "and that's where PRAS provides a lifeline."

'PRAS' (a Hebrew acronym for 'Assistance Project') is a Telfed scholarship programme where students volunteer with members of the Olim community. PRAS clients include the elderly and individuals with special needs, but the majority of students volunteer with new, school-age Olim. As Candice, a single mom who made Aliyah from South Africa said, "Our PRAS student, Jessica, has been phenomenal in everything that she does, including playing, assisting with homework and becoming a 'big sister companion' to my son."

Niv, a medical student and PRAS Student Co-ordinator, was born in Israel. "My grandparents are originally from Johannesburg, and they made Aliyah 60 years ago. It was not easy for them. When I heard about Telfed and PRAS, I knew I must volunteer to help people like my grandparents. I had the privilege to enjoy the company of two amazing people, and we hosted the whole family for a Yom Haatzmaut braai!"

The students not only benefit from a scholarship, but the spirit of volunteerism that is central to the South African Jewish community and to Telfed, is perpetuated through this programme. In light of this, Telfed's SASI scholarship programme will now fall under the PRAS umbrella.

South Africans Studying in Israel (SASI), a programme initiated and primarily sponsored by The Eric and Sheila Samson Foundation, affords South African students the opportunity to experience student life in Israel while attending world-class universities. This experience is often the catalyst for Aliyah. The SASI scholarship includes a social programme, where students connect with fellow South Africans living and studying (and now volunteering) in Israel.

As the 2020/2021 academic year drew to an end and COVID restrictions on gatherings were lifted, Telfed scholarship recipients could meet in-person to mark the end of a challenging year. PRAS students enjoyed a picnic in Herzliya Park with live music, while SASI students met for an intimate dinner at Tel Aviv's bustling Saron Market.

If you're planning on making Aliyah or considering studying in Israel, make sure to register for Telfed's PRAS or SASI programmes before 31 August 2021. Details are available online: <https://www.telfed.org.il/scholarships/>



Telfed's PRAS scholarship recipients ended their year of volunteering with a picnic in Park Herzliya.



Telfed's SASI scholarship recipients concluded the academic year with a dinner at Saron Market in Tel Aviv.

## The beloved country

by Craig Nudelman

**After the events of the past few weeks, beginning with #UnrestSA's looting throughout the country, I saw a lot about it on social media.**

Obviously, the negative coverage was rife. There was chaos in Gauteng and Kwazulu-Natal, with the latter emerging much worse. Shops were destroyed, with millions upon millions of rands-worth going up in smoke. It was immensely sad. On the other hand, South Africa got it together as only South Africa can. Like a warm hug, South Africans posted pictures and videos on Facebook and Twitter, and showed the world that we are a united nation. From people forming physical barriers protecting malls to others cleaning up the streets, as well as a giant South African flag being unfurled on Table Mountain, South Africans never seemed so proud.

There is nowhere that pride in one's country is more significant than at the Olympic Games. Since 1992, South Africa has had an okay time at the Olympics. Since readmission, we have won ten gold, 16 silver, and nine bronze medals. A total of 35 medals. Yes, it has improved since 1992 in Barcelona, where we only won two silver medals (one for Wayne Ferreira and Piet Norval in Men's Doubles Tennis). In 2016 in Rio, South Africa claimed ten medals, placing 30th overall. When our athletes returned to OR Tambo International Airport, we gave them a warm welcome, regardless of Team SA's questionable kit. Yes, sports really does bring a nation together. What else brings South Africans together though?

We have had a rough time for the last decade or so. Zuma's years of pillaging from the country have created a crack so deep in South Africa's wall that who knows how

much Polyfilla we'll need to fix it. Unemployment, substandard education, economic crises, electricity shortages, crime (GBV, gun violence, hijackings, etc), droughts, corruption, and politics have taken their toll. And then... COVID happened. Our government's way of dealing with it has been... well, I don't have the words. Suffice it to say, it hasn't been good. With the Delta variant still on the rampage, and vaccinations not going as smoothly as hoped, we're still in this for a while. Yes, my friends, right now it is hard being South African.

It is difficult to be proudly South African. I recently read an article on vaccination FOMO. FOMO stands for *Fear Of Missing Out*, and I have to say, I really have vaccination FOMO. Even with the Department of Health allowing people over the age of 35 to go for vaccines, I still can't go! Bloody chutzpah! But it isn't just that I can't get it. It's that it's been so hard to see others around the world getting it. Not even the pictures of tens of thousands of sobbing England supporters at Wembley Stadium following their team's loss at the European Football Championship Final could console me! Our government, heavy-handed though they were to mete out punishments for breaking COVID rules, have been skimpy on providing its citizens with the vaccinations to ensure that we would not have to have these punitive measures put in place.

Our collective South African identity is one of trauma. From 1652 until now, South Africans, mostly black South Africans, have had a pretty terrible time trying to live in this country at the southern tip of Africa. It appears we can never get out of this abyss of hopelessness and despair, edging on depression. And yet we sometimes do. In times of hardship, we seem to come together when we

play a game. Sports is the miracle that makes us whole again.

Whenever South Africa is playing at a sporting event, people come together, no matter how they feel about each other. They cheer their country on. I find it so weird. There is, really, no cohesion around people in South Africa. Race still separates and segregates us, especially here in Cape Town. Political ideological battles rage on, and sometimes religion gets in the way too. But sports makes everyone cheer and clap and dance with one another.

When it was the Rugby World Cup Final in 2019, I was at the Mojo Market. It was buzzing. Wherever I looked, there were people of all shapes, sizes, and colours, wearing their own particular brand of Springbok paraphernalia and supporting people who just happened to be playing for their country. When we won, there was an explosion of joy. The bartender behind me started beating the beer trays with his hands. The women in front of me high-fived and hugged my friend and me. It was a euphoric moment. I had felt this same feeling in 2010, when South Africa hosted the FIFA World Cup. I

felt it when we won the Rugby World Cup in 2007, and, although I was too young to really 'feel' the palpable South African spirit in 1996 for the African Cup of Nations, and 1995 for the Rugby World Cup, I'm sure it was there too.

Sports brings South Africans together. It isn't race, religion, ethnicity, or region. When we see a South African playing sport, we don't see red — we see green and gold. South Africa is a unique country in that there is no collective national identity. We are made up of so many parts it seems impossible that we'll ever achieve unity. However, when it comes to supporting this mish-mash of peoples, this calabash of cultures, in the sporting arena, we do it. And we do it well.

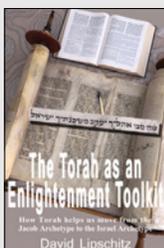
And so, I hope that Tokyo 2020 (in 2021) will see us bringing home many more bronze, silver, and gold medals for our 177 boys and girls in Japan. As a nation, we need this — perhaps more than ever.

Let the games begin!



### Paperback versions of David Lipschitz's books are now available

published by David Lipschitz in 2021



The Torah as an Enlightenment Toolkit: how the Jacob archetype can become the Israel archetype. These are archetypes. They aren't men or women.



A User Manual for Life on Earth: how to run the world so that we don't have plagues and global warming.

The paperbacks are R300 each from David. If you buy both of these books, you get the third book free of charge. Free delivery in Cape Town. The books are also available on Smashwords, Kindle and Amazon Paperbacks. Contact David on 074 119 3246 or at david@mypowerstation.biz



## SALISBURY HOUSE

# ONLINE

# OPEN DAY

## 12 August 2021

- WHAT HAVE WE DONE IN OUR FIRST FEW MONTHS OF OPERATION?
- HOW DO WE LEARN?
- LEARNING PROGRAMMES
- EXAMPLES OF GROUP LEARNING

Register: [info@salisburyhouse.co.za](mailto:info@salisburyhouse.co.za)



### Consider This

By Rabbi Emma Gottlieb

## Moses and mental health

### Recently, I was reading an article on mental health.

In many ways, it was sadly unremarkable, in that articles about mental health have been on a steady rise since the start of the pandemic, as globally, mental-health continues to decline. It's one of the symptoms of the pandemic that will not get sorted out with a vaccine. In fact, I suspect we're going to be dealing with the trauma and mental-health effects of the last year or so long after we've got the virus itself under control.

The reason that the article I read this morning stuck out for me, wasn't so much because of what it was saying about the importance of sharing our own mental health struggles with one another, but because I had been been studying *Parashat B'haalotcha*, and it was troubling me. In Num. 11:11, we come across a disturbing moment as we find Moses in the midst of what can only be described as a breakdown. With the people complaining once again, Moses snaps at them and cries out to God: "Why have you dealt ill with Your servant, and why have I not enjoyed Your favour, that You have laid the burden of this people upon me? I cannot carry all these people by myself, for it is too much for me! If you would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!"

This is shocking and upsetting language to hear from anyone, that they would rather die than continue to feel the pain of what they are experiencing. And it is especially distressing when we consider that this is MOSES, the greatest prophet of all time! How can someone we often depict and think of as so strong and resolute have a moment such as this?

Perhaps this is the Torah's way of calling our attention to the importance of such a cry of suffering. After all, if Moses can be honest about how he's feeling in such a moment of darkness, then certainly there can be no shame in it when we find ourselves feeling that way.

If Moses Rabeinu can struggle with mental health, then anyone can. Because let's be clear: Moses is not being overly dramatic or seeking attention. Moses is humble. Moses would seemingly rather be a leading a quiet life as a shepherd than leading this often-ungrateful hoard of Israelites to a new destiny. He didn't ask for this life, and he is doing his best to live up to the challenges that must surely feel, sometimes, like they are crashing over him, nonstop.

Who here hasn't voiced this cry of Moses: Why Me? What did I do to deserve this?

We like to think that our leaders and our rabbis are infallible. That they are strong and reliable and can lead their community through any storm. We teach martyrdom stories about Rabbi Akiva on Yom Kippur as if it's the golden standard to be that kind of rabbi. But holding rabbis, and

other kinds of leaders, or anyone for that matter, to such a high, unattainable standard, is part of what adds to the pressure that can lead a person to a breakdown such as the one Moses demonstrates here in our parasha.

In a beautiful demonstration, God responds to Moses calmly and without judgement. There are other times when God is quick to rebuke Moses and the people, but in this instance God is understanding — modeling for us how when someone is sharing the pain of their darkness, anxiety, or hopelessness, it is not the time to reprimand them. It's not helpful to say, "cheer up", or "just think of all you have to be grateful for", or "think of how bad you are making others feel by sharing these feelings".

Rather, God simply starts to suggest some practical advice, helping Moses to focus on practical step-by-step solutions; helping to remind Moses that there might be options that he hasn't yet considered; gently presenting opportunities to shift Moses' perspective and help him to feel supported and hopeful once more.

God suggests selecting 70 elders to help bear the burden of leadership – 70 elders who will experience what it is like to receive God's prophecy, and who can then share that sometimes-burdensome experience with Moses, going forward. Moses will have others he can talk to about how it feels to be the go-between for God and the people. He will no longer have bear it alone.

In a moment of darkness in my own life, a family member responded to my sharing of darkness and hopelessness in a similar way, calmly and without judgement, with practical suggestions and offerings of possible new perspectives. It was that conversation that ultimately started me on a path that led me to Temple Israel and to Cape Town, where I find so much meaning and purpose in my life. Yet, like Moses and the Israelites, I had to wander through dark times before I was able to find my place in the world. And I know that for many others, the dark times can last longer than my own did, may be ongoing, and can be harder to push through.

That is why sharing our stories and our darkness with one another and asking for help is so important. That is why it is so important to remind one another that there is no shame in feeling lost, depressed, anxious or hopeless. That is why remembering that our rabbis and leaders and parents and loved ones and friends are only human is so important. That is why naming Moses as an example of someone who knows what it is like to struggle with mental health is so important.

God says to Moses: I will come down and speak with you... and I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone.

Let us draw upon one another's spirit. Let us be unafraid to share when our spirits are low. Let us share one another's burdens and say to one another, "you are not alone."; and say to one another, "it can get better."; and say to one another, "I understand", and say to one another, "even Moses, the great Moses, felt that way sometimes."; and say to one another, "we will get through this wilderness, together."

*Kein Yehi Ratzon — May it be God's Will.*



## Before the fall

Written by Dr Anastacia Tomson,  
one of our Pride Planning Team  
for Pride Shabbat 5781

Is love that looks different worth less

Than the love I saw growing up  
On soap operas and in movies  
and on the covers  
Of brochures in waiting rooms  
And on the sides of bus stops?

I was told  
By the soap operas  
And the movies  
And the brochures  
And the bus stops  
And the teachers  
And the politicians  
And my neighbours  
And my friends  
And my family

That my love-that-looks-different offends them.

That my love-that-looks-different is obscene.

That my love-that-looks-different must be punished  
Or fixed  
Or snuffed out.

What will become  
If two women kiss, or two men  
walk hand-in-hand  
Or if people express who  
They know themselves to be  
And refuse to feel guilty?

What will become  
If we-who-are broken, refuse to  
be discarded alongside  
The rest of society's unwanted  
things  
If we-who-are-unworthy-of-love,  
have the nerve to love  
Each other

Or, worse yet, ourselves?  
What will become  
If we refuse to be judged  
Or to be shamed  
Or to let you raise your fists  
against us?

If we refuse to be cast out  
Or stripped of our humanity  
Or our self-esteem  
Or our love?

If we refuse to lay any more of  
our siblings to rest?  
Zichronot lemahapecha :  
הכפחמל תונורכי  
May each of their memories be  
for a revolution.

Then the fabric of society will  
unravel  
And its foundation will give way  
And the walls will crumble  
And love-that-looks-different  
will not look so different  
anymore.

Perhaps it is true  
That Pride goeth before the fall.

Mazaltov to  
last month's  
Bar Mitzvah



Coby Selikowitz  
31 July



Temple Israel Cape Town is  
looking forward to sharing  
**HIGH HOLY  
DAYS 5782**  
online with you  
WWW.TEMPLEISRAEL.CO.ZA



# New campus for old school with a big heart

## A little school for little people with big dreams.

Herzlia Kerem Pre-Primary in Constantia has a brand new campus with the same trusted, inclusive, value-based, warm, embracing and stimulating preschool experience. This safe and beautiful new tree-filled haven has a relaxed and homely atmosphere where children from 18 months to Grade R can explore, discover and learn together.

Cara Jacobs, Head Teacher at Herzlia Kerem Pre-Primary, describes the new campus as “nestled in the “heart” of Constantia where you can feel the “heart”, love and nurturing that our excellent team provides to families. We have created a sense of calm and containment for our children and are a community school in the truest sense of the word. Just being at the campus evokes feelings of wonder and calm with nature in all its glory with beautiful trees, wide open space and bunnies happily playing side-by-side in the lush grass with our children. Kerem educates pupils using old fashioned values and methods while incorporating the latest in technology like smart boards for a rich, balanced learning foundation. We always say that the people make a space and then imbue it with their energy. This is true as the dedication, time and effort that has been put into creating our school is tangible and visible! Everything has been thought through from the tiniest

detail. In these unprecedented times it is heartwarming to be celebrating something positive.”

“We are so pleased to have Kerem in Constantia as part of our three Herzlia Preschools. The quality of the teaching and the facilities is something we are proud of,” says Andries van Renssen, UHS Executive Director. “Most pupils who finish Grade R at Kerem, will come to Herzlia Highlands Primary in the City Bowl when they go to Grade 1. The children from the Southern Suburbs that are currently at Herzlia Highlands Primary are an integral and valuable part of the Herzlia community. It is clear that the good quality of teaching and care happening at Herzlia Kerem is the single biggest contributing factor to the success of those who come from there. We celebrate with them with the opening of their new building!”

Geoff Cohen, UHS Director of Education explains “as part of Herzlia’s five educational pillars, we integrate all Jewish festivals and daily practices into our programme and plan the children’s learning around themes that are relevant to their lives. We have educational outings, parent events and exciting fun learning experiences and offer children a great start as they begin their journey through school. Herzlia

has a strong focus on developing self-esteem and nurturing each child’s potential as well as an open-door policy to create a sound partnership with our parents. Herzlia Kerem has a magnificent and dedicated team of teachers who stay up-to-date on the latest in childhood trends and issues.”

*Kerem offers morning and aftercare throughout the year from Playgroup through to Grade R. Enrolments are open, please email Cara Jacobs at [kerem@herzlia.com](mailto:kerem@herzlia.com) to arrange a school visit.*



Rabbi Sean Cannon affixes a mezuzah to the door frame.



Head teacher Cara Jacobs and toddler group teacher Taliah Salomon



Voted Top Performing NSC School South Africa 2020 ([www.gradesmatch.co.za](http://www.gradesmatch.co.za)). Established in 1940, Herzlia is a Jewish community school aimed at providing a Jewish and secular education to the Jewish youth of Cape Town, regardless of religious affiliation. Herzlia’s educational foundation rests on five pillars: Academics, Learning, Sport, Arts & Culture, and Menschlichkeit. Herzlia has 1600 pupils, from preschool through to Grade 12. A proven leader in education in the Western Cape having consistently attained a 100% pass rate as well as being a top feeder school to UCT. [www.herzlia.com](http://www.herzlia.com)



# MENSCH MANDELA DAY 2021 GLOBAL ONLINE COOK-ALONG



In partnership with the  
Cape SA Jewish Board of Deputies



## Mensch empowering Jewish people creating change

### Feed, nourish and grow

This Mandela Day, Mensch teamed up with the Cape SA Jewish Board of Deputies to create their annual (now online and global!) Mandela Day Cook-along, to help feed, nourish and grow children in early learning centres (ECDs) in three provinces of South Africa.

On Sunday 18 July, as the Fast of Tisha B'av ended, Mensch brought South Africans around the world

together again, to celebrate the spirit of Madiba through food. This year the Global Online Cook-along focused on feeding, nourishing and growing the future of our country — the children!

### Global action, local impact

Over 237 people have contributed so far to Mensch's Mandela Day campaign from South Africa, the UK, Europe, USA, Canada, Australia and Israel; and the amount

raised thus far is almost R180 000. Over 120 litres of soup has been donated. Close to 80 participants joined online to cook a delicious vegetable, lentil and coconut soup, with a rustic homemade bread. Ex-Capetonian Chef Robinne Collie (nee Chait) led the group in a step-by-step demonstration with fun and lively interaction throughout. Robinne is the founder of *Cook for Good*, a UK-based social enterprise that runs virtual and in-person corporate team building experiences, and invest their profits into food-focused community projects.

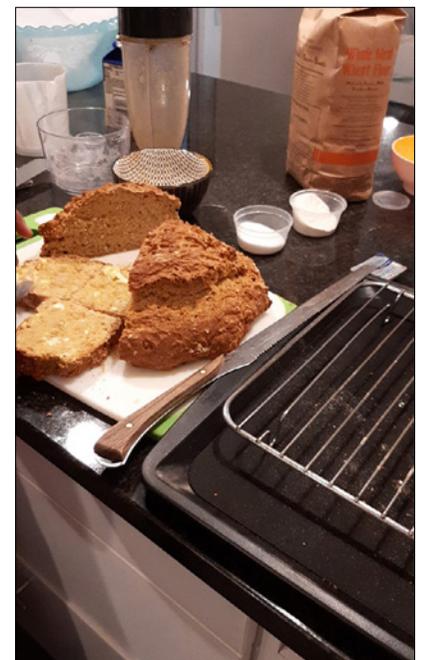


Jos Horwitz cooking-along at home with family and friends.

organisations catalysing change; and mobilising volunteer service to actively create positive social transformation. Events like Mandela Day bring these two activities together by highlighting Jewish-led organisations that our community can support. Mensch also empowers these organisations with fundraising, marketing and communications support and know-how.

### The value of a Jewish social change network

Mensch empowers the Jewish community to co-create positive change with South African communities in two ways: Building a network of dedicated individuals and



Homemade bread baked by Jacqui Benson and Sixolile Mabombo.

## Funds raised this year will go towards supporting three Mensch Network Member's organisations:

### Kensington Educare Centre, Union of Jewish Women, CT – Western Cape

Proceeds will launch the 'Partnering with Parents' Bursary Fund campaign. Twenty children will receive a one-year bursary to help their parents with creche fees.

### Ripples for Change – Eastern Cape

Funds raised will help nourish children from 60 creches in the Eastern Cape. Ripples for Change will enable 120 principals and cooks to provide healthier, nutritious food for 4200 children with their meagre R5/day for food from their government school grant.

### FeedSA – Gauteng

With your help FeedSA will provide 400 children from Agisanang Day Care Center in Alexandra and Inyanda Day Care Center in Orange Farm with nutritional food, monthly for one year.



# Cape Jewish Seniors Association

DIRECTOR: Diana Sochen 021 434 9691 [director@cjsa.org.za](mailto:director@cjsa.org.za) ADMIN: Amanda 021 434 9691 [admin@cjsa.org.za](mailto:admin@cjsa.org.za) search CJSA on Facebook

## Looking forward...

**Who would have thought that we would still be in lockdown, 16 months after the initial closing of practically everything for all.**

So many important calendar days that we usually share together have passed in a blur, as we try to keep safe and well; and also warm during this particularly cold winter period.

### Vaccinations

Hopefully every person over the age of 60 has made the effort to have their vaccination — we have endeavoured to ensure that all our members have been able to get vaccinated, offering transport, assistance to register and help getting to a designated area when possible. This offer is ongoing.

### Zoom sessions

The dreadful Cape winter storms have increased the feeling of anxiety and negativity as we have kept ourselves at home. Our social worker team are providing extra support and care; and the weekly programmes that are on offer go a long way to making everyone feel part of the community and in touch with each other. We have learnt so much about ourselves and our community; and members of CJSA have grown and extended themselves, as have the CJSA team who have worked consistently to deliver interesting new programmes that can be enjoyed by everyone, via Zoom.

In addition to the exercises, videos and social mornings, our bi-weekly quiz mornings are gaining popularity, and our weekly sessions with computer boff Steve Sherman are really fantastic, giving

excellent tips on both computer and cell phone apps.

Our weekly Yiddish mornings are growing weekly under the guidance of our three fabulous teachers — Sybil Castle who hosts an encouraging beginners' group; and Veronica Belling and Rochelle Winer who offer an outstanding class to our intermediate group.

Last year would have been our 18th year of Ot Azey, but we were unable to host it due to Covid. This year, we are planning an abridged Ot Azey virtual birthday morning from 10am — 11.45am on Friday 13 August, with many of our contributors and alumni from previous years' three-day live events joining us online.

### Shabbat meals

Shabbat meals continue to be popular and the orders have increased as lockdown level 4 came into being again. Our band of volunteers are truly magnificent, turning up each week for duty come rain or shine — always with a smile and so willing to be part of this service. Our special midweek meals to those who need them are also much appreciated.

### Volunteering

Many members are doing volunteer and outreach work from their homes, by knitting beanies and scarves for the needy, and in particular to assist One-to-One project for the physically and mentally challenged. Such a beautiful mitzvah from CJSA.

### Our new project

We are embarking on the planning of a new project at the beginning of August. Lisa Frangs, a private music and movement teacher living

in Cape Town; and Ashleigh Lowes, community musician and Gender Equality Programme Leader at Sage Gateshead in England, are completing their BMusic Degree. They will be working together with our seniors, and seniors at the centre in Gateshead, for a number of sessions; after which we will combine and hopefully do a concert together. Another exciting first for CJSA in our new Zoom format.

### New CJSA booklet

The CJSA team have also been working on an advanced directive for End of Life Issues. This booklet will be ready for distribution soon. We will also have a link available so that it can be accessed online. It is fairly lengthy, but has a number of sound points about ageing for people to consider.

### High Holy Days

We are heading towards the High Holy Days — still unsure of how we will be celebrating this special period in our Jewish calendar this year. One thing is certain though — the need for Kiddush Wine. CJSA's special supply is ready and available for you. Please contact our office on 021 434 9691 or email Amanda at [admin@cjsa.org.za](mailto:admin@cjsa.org.za) to place your order. Each bottle costs R80.00, and if you purchase three or more, we will deliver.

Enjoy the month of August, hopefully with the weather improving and a hint of spring flowers popping up all over the peninsula. Stay well and be safe.

Diana Sochen

Executive Director

## Social and Personal

**Even during the lockdown period, there have been numerous occasions to celebrate.**

### Births

Anita Stoch — Great Granddaughter

### Bar/Batmitzvah

Norma and Sidney Schlomowitz — Grandson

Joe and Shulamit Rozowsky

— Granddaughter

Eddie and Moonyeen Castle

— Granddaughter

### Engagements

Eldred and Eva Polikoff

— Granddaughter

Woolfie and Glickie Bloom

— Granddaughter

### Marriage

Woolfie and Glickie Bloom

— Grandson

**Our sincere condolences to members and families of members who have recently passed away**

Our condolences to Maureen Nates on the passing of our member Pearl Levin

## CJSA Kiddush wine

Available throughout the year for your Shabbat Meals and more.



Contact our office: 021 434 9691 or email Amanda at [admin@cjsa.org.za](mailto:admin@cjsa.org.za) to place your order.

Each bottle costs R80.00, and if you purchase three or more, we will deliver.

## Ot Azey

This year, we are planning an abridged Ot Azey virtual birthday morning

**Friday 13 August  
10 am – 11.45 am**

For information on how to attend Ot Azey online, check our weekly schedule.

If you do not receive the weekly schedule, please contact Amanda on [admin@cjsa.org.za](mailto:admin@cjsa.org.za)



Charles Summerfield and Yvgenia Metelkina delivering Berkies Kosher Shabbat Meals. [Click here to watch video.](#)

## Family Announcements

### CONDOLENCES — THANK YOU

#### EARL FISCHOFF

To all our family and friends.

There are no adequate words to thank you all for the outpouring of love, concern and support shown to us at this devastating time in our lives. Please know that all your acts of kindness and generosity have been so very much appreciated. THANK YOU from the bottom of our hearts.

Sylvia, Ashley and Robyn Fischhoff

#### PETER LESLIE

We would like to thank family and friends in Cape Town, Johannesburg and London for the outpouring of love, support and meals received on the passing of our dear husband, father and grandfather, known as the Miracle Man, Peter Leslie.

Our gratitude also to Rabbi Hillel Bernstein of MHC.

Peter will be remembered by many.

Lynn, Lianne, Candice and Antony, Jonathan and Liora.

Ethan, Adam, Ariella, Mikayla and Sara miss their Papa.

#### IDA SUROVSKY (Nee Marks)

31.05.1934 – 17.04.2021

We would like to thank all our family and friends near and far for their love, support and kindness shown on the passing of our beloved mom, Ida, which was so appreciated.

Coming from an illustrious, community-orientated Cape Town family, Mom continued in her family's tradition by being active in various Jewish and community organisations. Mom will be particularly remembered for her embodiment of the Jewish value of *hachnasat orchim* and treating each person with an abiding warmth and interest. Her sense of humour, positivity and *joie de vivre* buoyed all who knew her.

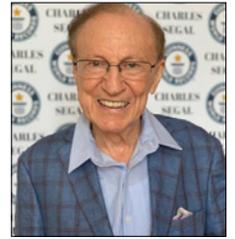
Mom will be sorely missed by her four loving children, Michelle and Jerry, Bryan and Yael, Rebecca and Danny, Bernard and Marlo, 13 grandchildren and 4 great-grandchildren, family and friends.

MHDSRIP

### BEREAVEMENT

#### CHARLES SEGAL

World-renowned musician, Charles Segal, 92, formerly of Pretoria and Cape Town, passed peacefully in Los Angeles, California on 4 July, surrounded by his loving family.



Charles was a brilliant musician who loved his craft. He composed thousands of beautiful songs, winning the Sarie Award and Guinness World Record.

Charles was also the consummate 'people person', with an unforgettable, outgoing yet gentle personality that will be sorely missed by all who knew him.

Charles is survived by his loving wife, Colleen; his devoted daughter, Melanie; his sons, Reeve and his wife, Kaela; Mark and his wife, Bridget; and his daughter, Michelle and her husband, Joseph; his grandson, Benjamin and soon-to-be granddaughter Segal.

Charles Segal now lies at rest amongst other talented stars in the Hollywood Forever Cemetery, Hollywood, California. His legacy will live on. MHDSRIP

### Looking for family

Lawyers are trying to trace the descendants of JACK LEVIN (born on 15 August 1904) and MORRIS MAISEL (born on 16 February 1912) with regard to property in Malmesbury.

If you know of any, please contact Beryl Heyns at [transfers@smutsco.co.za](mailto:transfers@smutsco.co.za).

To place a family announcement email: [chron@ctjc.co.za](mailto:chron@ctjc.co.za)

# Rosh Hashanah

Make this Rosh Hashanah special for family and friends by purchasing an e-card from the Cape Town Holocaust & Genocide Centre in lieu of a gift. The proceeds will go towards the development of our online educational resources



For more information contact [admin@holocaust.org.za](mailto:admin@holocaust.org.za)



## Community mourns the passing of Aubrey and Lorraine Knight

By Ute Ben Yosef, previous director of the Jacob Gitlin Library

**The Director of the Jacob Gitlin Library, Jacqui Rodgers, the chairman, Philip Todres and the staff sadly mourn the passing of Lorraine Knight on 16 July.**

Lorraine was the very soul of the library. She became part of the staff under the directorship of Yvonne Verblun, bringing with her a joyful commitment, a quick grasp of her work and a wicked sense of humour which was contagious.

One of her first tasks was to stamp the newly acquired books and prepare them for the shelves. It transpired that Lorraine was gifted with a rare photographic memory. She could remember the content and illustrations of each book that passed her scrutiny. She could retrieve any material even after years on the shelf. The same applied to the thousands of documents in the archive section. In the course of her work, Lorraine had imbibed the contents of the entire Library in its macroscopic overview and microcosmic detail. She helped our scholars write their books and research papers. For many a book standing on the Library shelves the primary research was done by Lorraine.

She acquired an expert knowledge of Jewish history, Israeli politics, Religion, Fiction and the Holocaust.

At the end of each day she used to say with her special sigh of relief: "another day".

Lorraine found joy in her work. She had an unquenchable urge to learn, to grow intellectually and to give of this back to the community. She was dedicated to the project of bringing library books to Highlands House with loving care, selecting the books for each of her readers, whom she knew intimately.

We are deeply grateful to her for giving so much of herself to the Library, even after her retirement. Whenever she came to work, she would enhance the reading room with a beautiful bouquet of flowers from Aubrey's garden.

Lorraine was always elegantly dressed with a special flare of understatement that too was contagious. She sometimes criticised my taste in dressing, telling me that I look as though I was wearing pyjamas.

She would also criticise at times my professional work as head Librarian. She allowed no neglect to pass her

scrutiny. I in turn learned from her vast knowledge and integrity. I remember many conversations with Lorraine. We had arguments, especially during the process of installation of the computer system which could hardly compete with her associative memory. Then she began to lose her eyesight. Her glaucoma was a loss of untold proportions to this avid reader. She bore her burden with fortitude.

One of her favourite expressions was: "One day, when I die dead...". Well, she didn't. The Jacob Gitlin Library continues to go from strength to strength filled with her lastingly vibrant spirit.

Sadly, on the day of Lorraine's funeral, 22 July 2021, her beloved husband Aubrey Knight passed away. He had been gravely ill and had suffered much pain, with characteristic heroism.

Aubrey was beloved by all, and his passing fills the community with deep sadness. He had worked at the Community Centre at 88 Hatfield Street as caretaker and functions co-ordinator. After he retired, the Centre could not function without him and he was called back. He worked



for a further thirteen years. He was dedicated and meticulous and his joyful optimism was infectious. He always carried sweets with him which he dished out "to sweeten your day", and when asked how he was he would say: "Better than the day before". His loss is deeply mourned by the entire community, and his memory is cherished together with that of our beloved Lorraine.

Deepest sympathy is expressed to their daughters Alethea and Gail, and grandchildren Trevino, Abigail and Alvin. They will carry the spirit of their wonderful parents and grandparents with them into their future lives.

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## A VIEW FROM THE BAR

## Zuma and jail

By Anton Katz SC

**On 29 June 2021 the Constitutional Court sentenced former President Jacob Zuma to 15 months' imprisonment, and shortly before midnight on Wednesday 7 July 2021 the police, as they had been ordered to, took him into custody to serve his sentence.**

Most South Africans are either pleased that Zuma's day of reckoning finally came or rather are outraged that their hero has been imprisoned. So the questions are, 'why was Zuma jailed?' and 'was it done in a fair and just manner?' It is interesting to understand why Jacob Zuma was imprisoned by the court for 15 months. His jail term was not because he committed any corrupt act; not because he was fraudulent, and not because he stole anything at all. Zuma was not sentenced because he did not appear and testify before the Zondo Commission into State Capture.

**His 15-month sentence is as a direct result only of the Constitutional Court finding that he had been contemptuous of it.**

His 15-month sentence is as a direct result only of the Constitutional Court finding that he had been contemptuous of it. The Constitutional Court ordered him to do something — that is appear and give evidence at the State Capture Commission. The Court found that he willfully refused to comply with the Court's order. The dissatisfied Commission applied to Court for an order declaring Zuma to be in contempt of order, and for him to be jailed for two years. The Court declared that he was guilty of the crime of contempt of court and imposed the 15-month sentence.

What is contempt of court? Contempt of court proceedings exists to protect the rule of law and the authority of the Judiciary. There are two broad ways in which contempt arises. The first is in the courtroom itself or where there is a direct insult to the judge. This is where a lawyer, advocate or attorney, or any person behaves very badly in or outside court. An easy example is where the advocate, dissatisfied with the conduct of the judge or magistrate, starts swearing at the judge in court. This type of contempt can also apply when a person, in criticising a judgment, crosses the line of free speech and fair comment. So when a disgruntled litigant calls a judge a mad racist bigot without

any foundation or reason, the person could be found guilty of contempt. That is scandalising the court. The person is charged in a criminal court by the prosecuting authorities and the criminal trial court finds the accused guilty or not guilty, and if guilty, then passes an appropriate sentence.

But the Zuma contempt case is not one of that class of case. It concerns the crime of unlawfully and intentionally disobeying a court order. This second type of contempt of court case is part of the broader offence, which can take many forms, the essence of which lies in violating the dignity, repute or authority of the court. The existence of the offence protects the rule of law — a founding value of the Constitution. The rule of law requires that the dignity and authority of the courts, as well as their capacity to carry out their functions, should always be maintained. The sanction for contempt in these cases usually, but not always, has the object of inducing the non-complier to fulfil the terms of the previous order. The (successful) litigant, in seeking enforcement, has an obvious personal interest in securing compliance with the original order. But importantly, the court grants enforcement through a contempt process also because of the broader public interest in obedience to its orders. The disregard of court orders sullies the authority of the courts and detracts from the rule of law.

The test for when disobedience of a civil order constitutes contempt is whether the breach of the order was committed deliberately and in bad faith. A deliberate disregard is not enough, since the non-complier may genuinely, albeit mistakenly, believe him/herself entitled to act in the way claimed to constitute the contempt. In such a case good faith avoids a guilty finding. Even a refusal to comply, that is objectively unreasonable, may be bona fide (though unreasonableness could evidence lack of good faith).

These requirements — that the refusal to obey should be both wilful and mala fide, and that unreasonable non-compliance, provided it is bona fide, does not constitute contempt, show that the offence is committed not by mere disregard of a court order, but by the deliberate and intentional violation of the court's dignity, repute or authority.

When a court orders a person to do or not do something, that person must comply. The court order binds the person. So, if a court makes an order prohibiting the cutting down of a hedge between two neighbours and the one home owner in bad faith and in defiance of the prohibitory order cuts down and destroys the hedge between the neighbours, that act would constitute contempt of court. Or if a court orders a mother to allow a father to see the children every weekend and the mother knowingly refuses to comply, that is contempt. So, without the crime of contempt of court, courts would have no power of any kind to police and enforce its orders. Zuma was ordered to do something. He was ordered to appear and testify at the Zondo Commission. When he refused to do so, the Commission approached the Court for orders declaring Zuma in contempt; and to pass an appropriate sentence. Zuma ignored the Commission's application and responded by writing a 21-page letter saying he did not recognise the legitimacy of the court. The Constitutional Court, after the oral hearing, gave Zuma a further opportunity to offer some mitigating factors for purposes of sentence were they to find him guilty. He again refused to cooperate. In a 7 - 2 majority decision, the Court declared him to be in violation of the Court's order that he must testify at Zondo, and sentenced him to 15 months.

What is unusual about the case is the direct imprisonment sentence without the option to 'cure' his default.

In the child case above, the mother's sentence would often be suspended. So the mother would be sentenced to a period of imprisonment, which would only kick in if she refused to allow the father to see the kids. She would be given an opportunity to avoid actual jail time. In the Zuma case, some of the Justices questioned whether it would be preferable to try to get Zuma to testify at Zondo rather than go straight to jail. But the majority found that, bearing in mind Zuma's past conduct, it would be futile to order Zuma once gain to appear at the Zondo Commission. There would have been no point in doing so. Zuma had had many chances to cure his delinquent conduct; and he had made his intentions clear. He said he disrespected the Court



**Thus far Jacob Zuma has not stood trial for corruption, fraud or any other regular criminal conduct.**

because it was acting politically just like an apartheid one, and believed the Zondo Commission was biased against him. He would not appear and testify about state capture and his possible role in it.

Thus far Jacob Zuma has not stood trial for corruption, fraud or any other regular criminal conduct. Yet he has been sentenced to 15 months' jail and is in prison at the time of writing this piece. I suppose one can think of the Al Capone analogy. Although Al Capone was regarded as a serious gangster by many, it was the tax authorities who effectively had him jailed. Can it be said that the Constitutional Court was weary of Zuma's apparent delaying Stalingrad tactics to avoid taking responsibility for his alleged conduct? If Zuma did not have the aura of corruption (deserved or not) around him, would he have been jailed for the crime of contempt of court? And will Zuma ever have his day in court? As he is now 79 years old, and with many possible appeals and other delays in the future, one wonders if he will ever be tried and — if found guilty of corruption — sentenced and actually spend any time in jail for serious criminality. These are just some of the questions that arise and may be debated in the future.



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# JCS@WORK

## Vulnerable Children Within a Family System

**Renee Donneson**  
Senior Social Worker

Jewish Community Services is a fully accredited Child Protection Organisation, and as such, our mandate is to render early intervention services to children and families deemed to be at risk, in an attempt to strengthen the family system and prevent the statutory removal of children from the care of their biological parent or parents.

Early intervention means identifying and providing effective early support services to children who are at risk of poor outcomes. Effective premature intervention operates on the principle to prevent problems occurring or to address them at the onset before they worsen. This can take different forms, with Jewish Community Services focusing on conducting home visits to vulnerable children in the care of their parents; and working in close liaison with the schools the children attend, in attempt to improve the children's social and emotional skills.

The aim of early intervention is to reduce the risk factors and increase the protective factors in a child's life. The risk factors can negatively impact children's development and increase the likelihood of mental and physical health problems and substance misuse or abuse in later life, according to the literature on this subject.

Awareness of the risk factors can assist us as social workers to identify children who are vulnerable and require extra support. We have found that early intervention works best when made available to children on the basis of pre-identified risks.

Early intervention approaches and strategies focus on supporting four key elements of child development:

- Physical development - this involves children's physical health as well as their physical maturation.
- Cognitive development - this includes children's acquisition of speech and language skills, numeracy skills and problem solving skills.
- Behavioural development - speaks to children's ability to monitor and

regulate their own personal behaviour, attention and impulses.

- Social and emotional development - children's awareness of their own emotional needs and the needs of others. Emphasis is placed on the development of child's self-esteem and their ability to manage negative feelings and emotions.

Should you require further information or assistance, please contact a JCS social worker on **021 462 5520** or email [info@jcs.org.za](mailto:info@jcs.org.za).

**“The aim of early intervention is to reduce the risk factors and increase the protective factors in a child's life. The risk factors can negatively impact children's development and increase the likelihood of mental and physical health problems and substance misuse or abuse in later life, according to the literature on this subject.”**



Photo by Red Long on Unsplash.

**#JewishCommunity #FamilyServices #ChildProtection**





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# The Burning Issue: Cremation vs Funerals

DAYAN MATTHEW LIEBENBERG

On the night of 10 June 1982 during the Battle of Sultan Yacoub in the Lebanon War, Zachary Baumel's IDF unit was attacked and he and five other soldiers were declared missing. One had been killed and was later found buried in Syria, and two were located alive in Syria and returned to Israel. But Baumel and two others remained unaccounted for. Until his death in 2009, Baumel's father Yona kept his son's case in the public eye, traveling around the world to uncover leads. In April 2019 Russian President, Vladimir Putin, announced that the Russian army, in coordination with the Syrian military, had found Baumel's remains. When Baumel's grave was opened in the old Martyrs' Cemetery in the Yarmouk refugee camp south of Damascus, the searchers immediately noticed that the body was dressed in an IDF uniform and tzitzit. Both the uniform and boots bore the name 'Baumel'. Prime Minister Benjamin Netanyahu flew to Moscow to meet with Putin and receive Baumel's remains. Baumel was interred at the Mount Herzl military cemetery in Jerusalem on 4 April 2019.

So great is the *mitzvah* of burial that the book of Bereishit dedicates three passages to it. The first is the purchase of the Machpelah cave in Hebron by Abraham as a resting place for Sarah and a family burial plot. The second deals with the burial of Rachel on the road to Bethlehem and the monument over her grave that is the monument of Rachel's grave until today. The third burial is that of Jacob. His body was taken from Egypt to Israel to be buried in Hebron. The entire funeral procession, including a list of the pallbearers and the stops along the way, is vividly detailed. Anyone visiting Israel may visit these historic burial grounds. It is an emotional experience that connects one to a chain of tradition going back over three millennia. The Torah also ends with a funeral, that of Moses, who was buried by Hashem Himself in the land of Moab. The Talmud derives from here that burying the dead is not only a *mitzvah* but also a way of emulating G-d's kindness.

The *mitzvah* of burial appears in an unusual context: "If a man shall have committed a sin whose judgement is death, he shall be put to death, and you shall hang him on a gallows. His body shall not remain for the night on the gallows, rather you shall surely bury him on that day, for a hanging person is a curse of G-d, and you shall not contaminate your Land, which Hashem, your G-d, gives you as an inheritance." Nachmanides explains: Even if the deceased is a criminal and has committed a heinous crime, nevertheless do not allow his body to remain on the gallows overnight for the most accursed method of executing someone is by hanging and it is not proper that you bring shame to the land in this way. According to Nachmanides, the Torah selected these extreme case to teach us the law of immediate burial - if we are obligated to bury wilful sinners then we are most certainly required to bury 'regular' people.

One who fails to bury a Jew promptly is in dereliction of two commandments, one negative and the other positive, for the Torah states "his body shall not

remain for the night on the gallows" and "you shall surely bury him on that day." The case of the criminal who is left on the gallows is an example of leaving a body in a disgraceful manner but it is not the only scenario. Any time that a body is left unburied for a frivolous reason would be prohibited. The only time a body may be left unburied is where such a delay is for the deceased's honour as defined by Jewish Law rather than the emotions of the mourners, no matter how traumatised they may be. It is therefore essential that family members discuss what will happen when their relatives will pass away. If this topic is ignored and only raised when the person dies, people will not think rationally. A bereaved child or other relative must be aware that the *mitzvah* of the Torah is to bury his loved one, not necessarily to be present at the funeral.

The Torah mandates that remains be buried in the ground and not disposed of in any other way, such as cremation. In fact, the verse uses a double expression "*kavor tikbereinu*", "you shall surely bury him" to indicate that the entire body and other remains must be buried, including garments that contain the deceased's blood.

**Unfortunately, there are many Jews today, and a growing number in Cape Town, who opt for cremation instead of burial. People who choose cremation offer a variety of reasons. Some argue that it is cheaper; others say that no one will visit their grave and still others claim that they do not want to damage the environment. All of these arguments are useless**

The anguish of families of missing soldiers is always of a dual nature - are their sons still alive and, if they are dead, will their remains ever be brought to 'kever Israel' (a Jewish burial)? Will they have a place to visit, a monument to eternalise their memories, or will their remains end up in a communal grave whose location is unknown? It is a strong human need to know that after death one's name will not be forgotten and that there will be a place for future generations to visit.



in the face of the Torah. What happens after one is buried is not their concern, what matters is that one fulfils the Torah's law. Leave it to G-d to work out what will happen to the grave - that is for His account, not yours. Once again this is an issue that families need to discuss before there is a bereavement.

If you know of a family member that has opted for cremation, speak to him or her and try to convince them otherwise. If it is a financial issue, assure them that their funeral will be covered by the community, who never turn any Jew away. Halacha makes it clear that the lack of financial resources is no justification to deny someone a burial and even if the deceased instructed the community not to bury him because he is a pauper, they are to ignore the instruction and bury him with communal funds. Children should be aware that even if their parents left instructions to be cremated, they are duty-bound to ignore them because it is contrary to the Torah and a child is not bound to fulfil their parents' wishes if they contradict Jewish Law.

Jewish burial is a basic right for every member of our faith. It is the final act of kindness that we can do for someone, for which we receive no compensation from the deceased, and it is therefore the ultimate form of *chesed*. Let us ensure that no Jew is denied the privileged of *kever Israel*. If you would like more information about Jewish burial or assistance in convincing a relative to opt for burial rather than cremation, please contact your community Rabbi or the Beth Din.

# Believe me; I know just how important and emotional ice cream can be

By Julian Resnick

**When I was a child growing up in Somerset West, my late father, Hymie Resnick, would take off every Wednesday afternoon so that we could walk together on the beach at the Strand with my dog, and spend some quality father and son time with each other.**

Our walk would end with a mint chip ice cream for me which we bought from a kiosk on the beach, run by Lulu Silke. The flavour is imprinted on my mind. I cannot ask my father what flavour he had, as he died some forty years ago (maybe that is why I can still taste the mint).

I no longer walk on the beach in the Strand, even though I now have three children, a dog and five grandchildren; as I have made my home in Israel, for forty-five of my sixty-seven years. A great home I might add; one I would not swap for anywhere else in the world. So no more mint chip ice cream for me from a kiosk on the beach in the Strand. But ice cream has re-entered my mind, after not thinking much about it for many years<sup>1</sup>.

**And now, ice cream is what we are talking/ fighting/arguing about with a passion usually reserved for the existential issues we have faced, unfortunately, many times over the years since I moved here.**

Strange that it should, as usually my mind is filled with thoughts about how I teach about Israel and the Jewish People, my twin passions (besides those I have for my *Sabra* wife, Orly, *Sabra* children, Elad, Maya and Daphne, and my *Sabra* grandchildren, Tamar, Naomi, Yotam and Asaf (they are joined by what seems to be an inappropriate 'and' as they are twins), and (here correctly used) Ronni. My commitment to Israel, and taking care of this place, defending it from our enemies, both external and internal, has increased seven-fold since I became a father and grandfather of my own personal Israeli tribe.

But the question, if I am being honest to my values and passions, is often, what is the best way to defend my home? At times over the years, this was both obvious and changing, as I aged. When I was a young Oleh in my twenties it included a decision to

serve in the IDF in the best possible fighting unit I could get into. For this Jewish man who wears glasses, is a bit pigeon-toed and played only for De Beers under 16B, it meant the Nahal infantry brigade and not one of the vaunted special units. I not only served my time in compulsory service, but also continued through my years of reserve duty, generally on the border with Jordan, but unfortunately, during the First Intifada, also within the Palestinian civilian population on the West Bank. Unfortunately? Because as an ex-South African I began to become more and more uncomfortable with our control over a population that resented being ruled by another people.

My defense of Israel has for many years taken different forms.

As a Shaliach of the Jewish Agency for Israel in San Francisco, London and New York, working with mainly young Jewish people exploring the meaning of their relationship with the State of Israel. Go explain to a very comfortable young Jew in San Francisco, London or New York, that Israel is our shared home. Persuade lovely, caring, socially aware young people that there are crucial differences in the issues they go to the barricades for in their cities of origin, and what we face over here in Israel. Young people who have never considered that they could have enemies who wish for their destruction; for whom genocide is a concept about far away times and places; for whom climate change and fighting racism is on their radar all the time.

I have defended the State with countless groups of visitors to Israel; campus leadership from US universities (great young people trying to work out the difference between stop and search in Philadelphia and roadblocks in the West Bank); interfaith groups (where caring Christians from progressive Churches try and wrap their heads around the Christology of the Palestinian People as presented to them by their sister churches in Bethlehem and Ramallah); groups from Synagogues who pride themselves in an equal commitment to Jewish and general humanitarian causes.

And now, ice cream is what we are talking/fighting/arguing about with a passion usually reserved for the existential issues we have faced, unfortunately, many times over the years since I moved here.

We have raged about fighting wars in Lebanon, about settling the West Bank, about leaving Gaza, about our

election results and the consequent governments, about secular and orthodox visions of our home.

But, never about ice cream. There is a feeling that this has become the barometer of Jewish Identity, of Zionism commitment. It has become an ultimate indicator in the great ideological battles which have been a part of our lives here at least as long as I have lived here.

So where do I stand on this?

Forgive the nuance in my reply, but I am torn by this issue. A few reminders here:

I am a *verbrente* Zionist. I believe that Jewish history has made it absolutely clear that an independent Jewish state is an imperative for Jewish survival. And my life choices represent this understanding in the most real way: I live here.

I am committed also to ensuring human dignity for all of those who live within both the Jewish state in the boundaries which we created after our War of Independence, and those who came under our authority after the Six-Day War (note that I

**Our dream, my dream, the one I believe we must work for to counteract those who would harm us, is the dream we find so eloquently in our Declaration of Independence**

differentiate between the borders of the State which came into being after the battles for our freedom in 1948-9 and the areas under our control since the 1967 Six-Day War. BTW, so does the State of Israel. No Israeli government has ever thought of doing away with this differentiation. Note for example the agreements the Government of Israel made with the European Union for funding for startups accepting the EU condition that none of it was to go to projects in the West Bank).

I believe in education and dialogue and am not convinced that boycotts and protests of the ice cream variety help anyone.

So, some honesty folks.

The Ben and Jerry's decision is not an act of Anti-Semitism. Recognising/ differentiating between the areas in the West Bank and Israel pre-'67 is something done by the IDF, by the Ministries of Finance, Economic

A f f a i r s ,  
D i a s p o r a ,  
Defense and  
other Ministries  
of the Israeli  
governments  
over the years  
(equally by  
those headed  
by Eshkol,  
Golda, Rabin,  
Shamir, Peres,  
Netanyahu, Barak,  
Olmert and Bennett).



Should we fight attempts by the BDS to undermine Israel? Absolutely — but the question is how? In my mind not by a knee jerk response calling out “anti-Semitism” every time we are challenged about our policies *vis a vis* the West Bank, but rather by working for an Israel which will strive to be the best possible inheritor of thousands of years of Jewish dreams. Our dream, my dream, the one I believe we must work for to counteract those who would harm us, is the dream we find so eloquently in our Declaration of Independence:

“THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.”

*Julian Resnick was born in Somerset West and grew up in Habonim Dror. He studied English Literature and Psychology at UCT, and made Aliyah to 1976. He's conducted numerous shlichuyot and educational missions on behalf of Israel to Jewish communities in England and the United States. He currently works as a guide in Israel and around the world (wherever there is a Jewish story), including in South Africa. He's married to Orly who is an Educational Psychologist working with vulnerable populations in Israel. They have three children — Elad, a paediatrician at Hadassah Hospital in Jerusalem, Maya, a teacher and a doctoral student at Hebrew University, and Daphne who works in digital marketing in Tel Aviv. He has five grandchildren (so far) and is, since 1987, a member of Kibbutz Tzora which is also home to all the grandchildren.*

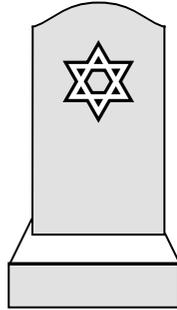
<sup>1</sup> On 19 July, the American ice cream brand, Ben & Jerry's announced that they would not be renewing their long-standing contract with their Israeli licensee when it expires at the end of next year; and that Ben & Jerry's would no longer be sold in the West Bank, but would stay in Israel through a different arrangement.

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