

★ JEWISH CAPE CHRONICLE

VOLUME 38 No 8

OCTOBER 2021

www.cjc.org.za

Please support
the Chronicle!

VOLUNTARY SUBSCRIPTIONS

FOR 2021 ARE DUE

R350

Help us continue to
keep the Cape Town
Jewish community
connected.

PAYMENT OPTIONS ON
PAGE 4 OR CLICK HERE!



A month of Chaggim draws to a close



Inside Astra Centre's sukkah



Rabbi Greg Alexander outside Green Point Stadium

See page 15



Mikael Garcia from Temple Israel in Green Point Park prior to Yom Kippur

See page 15

Inside this issue

Honouring
Jewish spirit
in Muizenberg
Page 7

Durban Conference IV:
just another attempt
to delegitimise Israel
Page 12

Isla de las Rosas: A personal
link to the Sephardi
community of Rhodes
Page 19

An outdoor library
in memory of
Rabbi Isaac Goss z"l
Page 25

Regular contributors

Page 3	Des says... Shabbat times Jewish Care Cape
Page 4	A tribute to Paul Sulcas from his daughter Greetings from President Herzog Subscription notice South African Jewish Museum
Pages 6 - 11	Cape SA Jewish Board of Deputies
Pages 12 - 13	SA Zionist Federation (Cape Council)
Page 14	Family announcements Cape Town Holocaust and Genocide Centre Telfed
Page 15	Temple Israel
Page 16	Jewish Community Services
Page 17	Mensch Thought-leader — Danny Diliberto Salisbury House
Page 18	Cape Jewish Seniors Association
Page 21	Mensch's inaugural leadership development programme
Page 22	Astra Centre
Page 26	Chronic Ads

Features and Opinions

Page 19 - 20	<i>Isla de las Rosas: Alyx Bernstein on her Sephardi heritage</i>
Page 21	<i>The importance of community by Dennis Davis</i>
Page 22	<i>Listen to this... by Craig Nudelman</i>
Page 23	<i>And now... ? by Julian Resnick</i>
Page 24	<i>What's the big 'gap' of a Jewish education? by Natalie Barnett</i>
Page 25	<i>An outdoor library in the historic neighbourhood of Talpiot</i>



Zapper



Banking details:

Standard Bank — Branch: Thibault Square;
Branch code: 020 909; Acc no: 070 703 493;
Acc name: The Cape Jewish Chronicle Trust;
Acc type: Current

SnapScan



**CSO emergency number
for security and medical
emergencies**

**24 hours
086 18 911 18**

CJC EDITORIAL BOARD

Chairman: Lester Hoffman. Ex-officio: Ben-Zion Surdut. Committee: Daniel Bloch, Tzvi Brivik, Geoff Cohen, Barbara Flax, Myra Osrin, Helen Schneider, Jonathan Silke, Chaya Singer. Editor and layout: Desrae Saacks, Secretary: Tessa Epstein, Digital coordinator: Lisa Shapiro

DISCLAIMERS

ERRORS, OMISSIONS AND CORRECTIONS The Cape Jewish Chronicle regrets any errors or omissions that may occur in the paper and, where possible, will attempt to rectify these in a subsequent issue, should such a measure be deemed appropriate. No repeat advertisement or credits will be given for small typographical errors which do not appreciably lessen the value of the advertisement. The appearance of an advertisement or photograph does not necessarily indicate approval or endorsement by the Editorial Board for the product or service advertised or photograph reproduced, and it takes no responsibility for any loss or damage suffered by any person as a result of the reliance upon the information contained therein.

LETTERS AND OPINIONS Opinions expressed in this publication do not necessarily reflect the views of the Editorial Board or its sponsoring bodies. Letters submitted anonymously will not be printed. However, by agreement, the writer's name may be withheld in the publication. Letters are published subject to space being available. The Editor and the Editorial Board have the right to decide on the inclusion of any item submitted for publication. Letters may be edited for clarity, space and/or language.

KASHRUT Unless otherwise stated, food and catering services advertised in this publication are not under the supervision of the Cape Beth Din.

FINANCIAL You should always obtain independent expert advice prior to making any financial investment, commercial or other decisions. Do not enter into any transactions of the above nature, based partly or wholly on the content of any advertisements or articles published in the Cape Jewish Chronicle.

Des Says...

By Desrae Saacks, acting editor Cape Jewish Chronicle



There's no place like home

We all need a home. A place to rest, shelter and belong. As I'm writing this, during the last days of Sukkot, these thoughts are on my mind.

For a while something's been bothering me: on Sukkot, we build a temporary dwelling — a shack of sorts — we expose ourselves to the elements in covered huts, commemorating G-d's sheltering our ancestors as they traveled from Egypt to the Promised Land. While we rejoice in the protection that we received from G-d, there is a message contained in this story — that we are not in control of our own security, and that it is never guaranteed.

Living in Cape Town in 2021, it is impossible to view these makeshift structures whose ability to protect us from the elements is limited at best, without acknowledging the many similarly flimsy structures that have sprung up all over our city in the last year and more, proliferating at an alarming rate. There is a crisis of homelessness on our doorstep

Sukkot reminds us that it could be us, that it was indeed us.

On page 17, read about Danny Diliberto's vision of the power of kindness and giving. And how he's put these values into practise, making a meaningful difference in his own, and many peoples' lives.

Last month, we printed a 52-page Rosh Hashana issue. Thank you to all those who expressed delight and appreciation for the hard copy. We intend to print once more this year, for our final edition of 2021 — December/January. There were some emails asking to be removed from the postal list as these readers were more comfortable reading the Chronicle online. It's good to know that we have loyal readers on both platforms, and will continue to endeavour to cater to all preferences.

Spring has well and truly sprung, and a veritable cornucopia of *chaggim* has come to an end. And while it was good to relive the rituals and connections that these special times entail, they did make production of the Chronicle a bit tricky to navigate. That said, I believe we have come up with plenty of interesting and inspiring content. As Daniel Bloch says on page 6, quoting the late American author, Spencer Johnson, "Life moves on and so should we."

As we plan our last two issues for the year, please remember to send us your news, opinions, letters etc so that this publication can fulfil its mission of serving as a meeting place, a source of information, and a conversation for our community.

I wish you health, stamina and productivity as we head back into that most unfamiliar of things — a 5-day working week!

Connect with us!

@capejewishchronicle



Shabbat and Yom Tov Times

Date	Portion	Candle lighting	Ends	
			Earliest	Latest
1 Oct/25 Tishrei	Bereshit	6.15pm	6.31pm	7.24pm
8 Oct/2 Cheshvan	Noach	6.15pm	6.37pm	7.29pm
15 Oct/9 Cheshvan	Lech Lecha	6.15pm	6.42pm	7.35pm
22 Oct/16 Cheshvan	Vayera	6.15pm	6.48pm	7.42pm
29 Oct/23 Cheshvan	Chaye Sarah	6.15pm	6.54pm	7.48pm

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



FINDING SOLUTIONS IN
the journey

f t i in
www.bassgordon.co.za

mgi bass gordon
AUDIT | TAX | ADVISORY

MGI is a worldwide network of independent auditing, accounting and consulting firms.

JEWISH CARE CAPE ANNUAL GENERAL MEETING

Monday 25th October 2021 | 17h30 via ZOOM

AGENDA

- Notice convening meeting
- Apologies
- Confirmation of previous AGMs minutes
- Adoption of Annual Reports & Audited Financials
- Election of Office bearers
- Any General Business

JCC holds a joint AGM with its member organisations:
Astra Centre | Cape Jewish Seniors | Glendale home
Highands House | Jewish Community Services
Oranjia | Nechama

ZOOM registration details and access to Annual Reports & Audited Financials will be circulated to all members via e-mail.



The Hands That Support The Community

Please support the Chronicle!

Help us continue to bring you news from the Cape Town Jewish Community.

R350

VOLUNTARY SUBSCRIPTIONS FOR 2021 ARE DUE

SNAPSCAN



ZAPPER



EFT

BANK DETAILS:
Cape Jewish Chronicle Trust
 Standard Bank
 Acc: 070 703 493
 Branch: 020 909

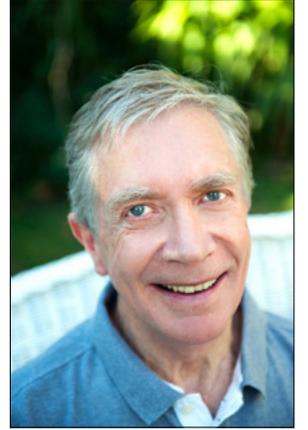
Please use your name and email as payment reference.



Paul Sulcas z"l

By his daughter, Gabi Nudelman

Paul Sulcas, who passed away in Cape Town on 10 September 2021, was different things to the people whose lives he touched.



He was an accomplished academic – an educator, doctor, professor, and past Dean of UCT’s Graduate School of Business. He worked in industry as a consultant and mediator, supporting the growth of private and public sector organisations. He was a culture fundi, with keen appreciation for the visual arts, music, and the live arts. He was a talented sportsman who excelled in athletics, rugby, squash and golf. He was a community man who shared his time and expertise with a number of organisations and individuals in the Jewish community. Underpinning all of these was his role as a family man. He was the most present and committed husband, father, grandfather, brother, son, uncle and cousin.

Paul is deeply mourned and missed by all who crossed his path. He taught us to draw the most from our experiences. He appreciated the colours in every sunset, the skill of every performer, and the unique combination of harmonies in every aria. He was accomplished, but never boastful; confident, but never vain; satisfied, but never smug. Paul made choices that enabled him to live his very best life, socially, professionally, intellectually and communally. His legacy lies in the example he leaves behind.

The late Paul Sulcas was a stalwart of our community. He was one of the founding members of the CSO and is a Past Chairman of Staffwise. He also served on the Board of Deputies and was always available to assist any of our communal bodies.

Warm greetings from President Herzog

On a recent trip to Israel, Philip Krawitz paid a courtesy call on the new Israeli President, Isaac (Bougie) Herzog.

President Herzog has strong links with South Africa. His mother was educated at the University of the Witwatersrand, and his late uncle, Abba Eban, had deep Cape Town roots.

“President Herzog was extremely well-informed on the position of South African Jews, and expressed his concern for our wellbeing. He asked me to extend his warm greetings to our community,” said Philip.



Philip Krawitz visits Israeli President Isaac (Bougie) Herzog in the garden of his North Tel Aviv home.

WE'RE LOOKING FOR YOU!

Become a volunteer guide at the SAJM.

If you have an interest in Jewish history, enjoy meeting people from all over the world and wish to share the story of our community, consider becoming a volunteer guide at the SAJM.

Prospective volunteers will be enrolled in the **Debating SA Jewish History** course offered by Melton and taught by Richard Mendelsohn, and will qualify for a course discount.

If you are interested, please contact info@sajewishmuseum.co.za for further information.

LOOKING FOR LUXURY? SPRING INTO ACTION



Open an exciting new chapter in your life amid the verdant gardens and five-star facilities of Oasis, Cape Town's leading luxury retirement resort.

Put an extra spring in your step when you purchase one of our Palm Springs Specials: a superb selection of one and two-bedroom sectional title apartments.

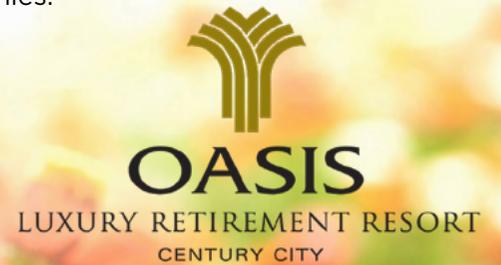
**One-Bedroom Apartments:
from R2,3m to R2,5m**

Sunny and warm, these east-facing apartments will brighten your life! One newly renovated option available.

**Two-Bedroom Apartments:
from R2,95m to R3,4m**

A variety of east and west-facing apartments offering lovely mountain views, wooden floors and enclosed balconies.

Call an agent today to view these and other apartments for sale or to let.
Cindy 082 495 7168 • Linda 082 785 6160 • Lorenda 083 270 4755 • Sales Office 021 250 0592
www.oasisretirementresort.co.za OasisRetirementResort @oasis_retirement_resort



We believe that laughter is the best medicine

Lizzie Brynard-Brill - Care Centre Manager



Owen Futeran - Care Centre Director



Assisted Living • Physical Rehabilitation • Frail Care • Alzheimer's/Dementia Care

PLEASE CALL Lizzie Brynard-Brill 021 528 7301 • email lizzieb@capetownoasis.co.za • www.oasiscarecentre.co.za



CAPE SAJBD
Engage | Educate | Empower

CONNECT, COLLABORATE, COMMUNITY

Life moves on and so should we

By Daniel Bloch, Executive Director, Cape SAJBD

“Life moves on and so should we.” So said the late American author, Spencer Johnson, and how right he was.

Despite the immensely challenging and tragic past 18 months, life has continued and many of us have found a way to soldier on.

Rosh Hashana has come and gone, and at the time of writing this, we are already a week into 5782. The year seems to have started on a positive note and Baruch Hashem, it will continue to, as we head towards the remainder of the chaggim. This year it was a treat and privilege to be able to daven in shul and hear the shofar, surrounded by familiar faces all enjoying the Chazan’s melodies and even staying awake during the Rabbi’s sermon. After being cautious in the lead-up to Yom Tov and staying home as much as possible, it was a huge reward to be able to enjoy dinner and lunch with close family and friends.

To me, the bonus was that everyone I chatted to or enjoyed a meal with had been vaccinated.

What does ‘normal’ or ‘the new normal’ mean? Nowadays wearing a mask wherever you go seems normal.

Using sanitiser when entering and leaving an establishment and checking your temperature every day seems to be our new way of life. Although COVID-19 should not dictate how we live our lives,

we still need to remain cautious. As more and more people get vaccinated, we may start enjoying our freedoms a bit more. As more people get vaccinated, we will be able to resume a life that more closely resembles life pre-March 2020.

Shuls will once again host vibrant Shabbat services and welcome



congregants for Saturday morning brochas; families can celebrate weddings, bar mitzvahs and bat mitzvahs with the entire community, and we will once again see extended family and friends.

Keeping with the theme of ‘life moving forward’, after months of going back and

forth, it seems as though the local government elections will go ahead from 27 October to 1 November. This is our chance to vote for a local government that we can trust and rely on. A government that will ensure that our ‘normal’ way of life continues (in terms of running water, the fixing of burst pipes and rubbish collections, plus the bonus of less load-shedding than our friends in Gauteng), and that basic necessities are provided for. Almost 50% of our community did not vote in the last election, yet many of these non-voters are the same people complaining about service delivery. If we want to make a difference then we need to get to the polling stations and cast our votes. Follow our

#VotesMatter campaign on Facebook (@Cape SAJBD) and Instagram (@capesajbd) to find out more about the Local Government Election, how to register and how to cast your vote on voting day.

Our community expects the Cape SAJBD to protect the Jewish community and our way of life. On 31 October 2021, we will host our annual conference which will include not only

Chairperson and Treasurer, but also an exciting programme packed with leading and inspirational speakers, covering thought-provoking topics that may very well influence the future of our community. We may even be able to host a ‘normal hybrid’ conference with in-person delegates — watch this space!

After being cautious in the lead-up to Yom Tov and staying home as much as possible, it was a huge reward to be able to enjoy dinner and lunch with close family and friends.

As more people get vaccinated, we will be able to resume a life that more closely resembles life pre-March 2020

VIEW FROM THE CHAIR

Jumping into 5782!

By Tzvi Brivik, Chairperson, Cape SAJBD

As we exited the High Holy Days, we immediately embarked on our various projects for the new year. As with all our projects, we endeavour to deliver in three principal ways: to educate, engage and empower.

During Sukkot, our Interfaith and Intercommunity subcommittee hosted representatives of our community and affiliated organisations, and of the Burundian, Congolese and Rwandan communities, as well as interfaith leaders and political figureheads, in the Gardens Shul sukkah. Invitees also included representatives of the younger generation. It was an opportunity to engage face-to-face with internal and external allies (with all COVID-19 regulation guidelines adhered to). As our mission statement includes the betterment of relations between Jews and all people of South Africa, we saw Sukkot as the perfect time to connect whilst sharing

the concept of a shelter and the protection provided to the people of Israel by G-d on leaving Egypt.

Since my last column, and pursuant to some litigation, the date of the Local Government Election has been set for 1 November 2021. 278 municipalities around the country will be up for grabs, including wards in which we interact regularly. So, what are the issues in these wards? How will the results of this election affect our community? How do we register to vote? Join us for a Town Hall discussion with representatives of the various political parties as they offer their party’s views on issues relevant to us, such as antisemitism, relations with our community and social justice. We want to



empower our community to make well-informed decisions and speak to the issues at hand. Follow us on Facebook (@Cape SAJBD) and Instagram (@capesajbd) to find out more about this event! Special thanks to our

Associate Relations subcommittee and professional staff for the tremendous work that has gone into this.

Thirdly, we aim to educate our community. Our *Generation Next* subcommittee has finalised a *Know Your Rights on Campus* booklet which will be presented and distributed to school-leavers and Grade 10s and 11s. It gives young adults the tools to respond effectively to antisemitism, hate speech, defamation and discrimination. It provides an overview of the law, what relief is possible and who to report an incident to. We hope this booklet will equip Jewish students when joining universities all over the Western Cape to confidently know their rights, and it can be easily referred to should

they ever need the support of the campus or Cape SAJBD.

We also remember the loss of two former Council members, Jack Tworetsky and Paul Sulcas, both of whom sat around the table and made a huge contribution to our organisation and our community.

Finally, we are pleased to remind everyone of our annual conference. Other than the ordinary feedback reports to our members and affiliates, our speakers will address vexing, recent events in our country such as the Durban and Gauteng looting and COVID-19 – what has happened and how should our Jewish community navigate these and other events? I look forward to virtually greeting you all then!

We want to empower our community to make well-informed decisions and speak to the issues at hand. Follow us on Facebook (@Cape SAJBD) and Instagram (@capesajbd)



Honouring Jewish spirit in Muizenberg

By Gwynne Robins, Senior Researcher, Cape SAJBD

On 2 September, former Western Cape Premier Helen Zille unveiled a Blue Plaque, initiated by the Muizenberg Historical Conservation Society in commemoration of the great contribution to Muizenberg made by the Jewish community.

It is heart-warming in a period of shrinking numbers and influence that the South African Jewish community has received such recognition.

Muizenberg as a popular holiday resort was first put on the map in 1880 when Isidore Hirsch and his wife, renowned for her cooking, first opened Farmer Peck's Inn. Muizenberg became a premier holiday resort with people coming from as far as the Congo to spend their holidays here, and to meet prospective spouses in the hotels or at the Snakepit. On the way the children would sing:

We're off again on the early train on the way to Muizenberg,



Helen Zille; Deputy Chairman of the Muizenberg Historical Conservation Society Glenn Babb; Shul Chairman Chris Taylor; and Rabbi Ryan Newfield of the Shul.

It's near or far by train or car on the way to Muizenberg,

From Jo'burg they come to shmek on the yam [sniff of the ocean] on the way to Muizenberg,

The mother and daughters they splash in the waters deep in the heart of Muizenberg.

Even Chaim and Vera Weizmann visited. By 1925, Jews owned or operated 17 of the 28 hotels and boarding houses; and a new immigrant sent a postcard in Yiddish home to his wife, "The houses you see are hotels... and on a Sunday, people from Cape Town come here

in their thousands." Convinced, she joined him two years later and they established a hairdressing salon.

As well as hotels, there were Jewish doctors, dentists, chemists, butchers, grocers, and three Bnoth Zion branches famous for their summer fete in the pavilion. City councillor, Bertie Stern, erected a children's playground and established the Masque Theatre. There was a religious boarding school, Hillel College, and a beautiful impressive synagogue was established in 1924 with a large communal hall in Wherry Road and its own cemetery. Lois Karol, whose mother had run a boarding house there for a time designed its succah in 1955.

But, as fashions changed and young people started to prefer the cold waters of Clifton, the holiday season became too short to sustain the businesses and the community shrivelled. Muizenberg still swells each summer season when Gauteng guests arrive to *shmek on the yam* and admire the plaque honouring our community.

Cape BOD Bursary Foundation

Apply now for financial assistance for your 2022 tertiary education!

You may apply if you:

- Are a Jewish undergraduate or postgraduate student
- Are in need of financial assistance to study in 2022
- Live in the Western Cape
- Wish to attend a registered university, technical college or similar educational institution in the Western Cape

Applications open on

1 August 2021

& close on

15 October 2021

For further enquiries email:
bursaries@ctjc.co.za

The Chronicle of Ceres' Jews

By Gwynne Robins, Senior Researcher, Cape SAJBD

Long before Adolf and Mary Arnholz set up shop in Ceres in 1865, Ceres was under the sea off Gondwanaland, and marine fossils 400 million years old are still to be found in the surrounding mountains.

Like the sea creatures which thrived and vanished, leaving behind their fossils, so too did the Ceres Jewish population (which once boasted a Tikvah Zion Society, Junior Zionist Society, Ladies Benevolent Society, Chevrah Kadisha, Broth Zion and Union of Jewish Women), leaving behind their synagogue — now a conference centre and offices — their cemetery with 45 graves, and an exhibition in the *Togreyers (Transport Riders) Museum*.

Ceres is located in a fertile valley set between mountains often snow-capped in winter. The climate is ideal for growing deciduous fruit, and the Jewish community played a major role in this enterprise. David Cohen and his son Losky became known as the *Seed Potato Kings* of the Western Province, while Theo Kirch, a founder of Ceres Fruit Growers, was called the *Plum King*. Joseph Sarembok pioneered the scientific growing of apples and other deciduous fruit in South Africa, and with his brothers Louis and Jack, imported fruit trees from New Zealand, Australia, Canada and California.

The first Jews to settle in Ceres were shopkeepers Adolf and Mary Arnholz, who arrived from Germany in 1865, and were followed by Adolf's brother, Bernhard. The Baumanns also came from Germany, arriving in 1870. They had a shop there until 1923. Mr and Mrs Ring moved to Ceres in 1889. Adolph and Amelia Sebba arrived in 1895. Three years later, by the time Herman Daneman and his wife settled there, Lazarus Goldberg and Abraham Hillel Miller had founded the Ceres Tikvah Zion Society. Mr C Fisch, Morris Green, Mr Katzen and the two Frank brothers were living in the town around 1900, as were photographers Fisher and Smolensky at their *Premier Art Studio*, and the Raskin family who sold mineral water. By 1903 there were sufficient Jews to form the Ceres Hebrew Congregation.

They made considerable contributions to the area's civil, agricultural and economic development. Adolph Arnholz, founder of the Inland Transport



Ceres cemetery

Company which operated horse-drawn passenger coaches from Cape Town to the Kimberley diamond fields, was appointed the first Ceres magistrate, and as a member of the Divisional Council, was responsible for the proclamation of Ceres as a magisterial district. Bernhard Arnholz was the town's first Justice of the Peace, and its Mayor in 1873.

In April 1920 Mr Sebba, Ceres Zionist Society president, expressed his thanks to the British government and General Smuts for their effort in restoring Palestine as a Jewish national home, holding a thanksgiving service and banquet in July at the home of Mr and Mrs Frank Fish.

In 1923 Mr Baumann, chairman of the congregation, laid the foundation stone for its synagogue on the corner of Porter and Munnik Street opposite the Belmont Hotel. Two years later they established a cemetery in Owen Street, and the Ceres Zionist Association started a fund to build a hall on land bought with money from the Ladies Benevolent Society. It was erected in 1933 and also served as a Talmud Torah.

The Jewish community reached its peak in the 1930s, by which time antisemitism was on the increase. In 1935, after being refused permission to meet in the town itself, the Gentile Protection League held a meeting on a farm on 9 August. A *Sunday Times* report on 19 September 1937 covered the resignation of three town councillors, EW Krige, LE Cohen and GG Baysken, objecting to the use of antisemitic propaganda in the most recent municipal election.

The congregation, which already included the Prince Alfred Hamlet Jews, amalgamated with Wolseley and Tulbagh in 1944 under the chairmanship of Mr M Friedman. In 1953, when the Allies distributed ceremonial silver looted by the Nazis, SAJBD gave them a silver yad. But already the community was shrinking and by 1964 there were only 17 families in the Ceres-Wolseley Hebrew congregation.

Then tragedy struck. Although earthquakes were relatively unheard of in South Africa, one measuring 6.3 on the Richter scale struck Ceres and Tulbagh on 29 September 1969, during a meeting of the women's organisations at Minnie Yamey's home. It was the strongest to shake South Africa since measurements were first taken around 1900. Tremors could be felt as far as Cape Town and Johannesburg, and caused significant damage to properties including the synagogue, the hall and some tombstones. Fortunately, they salvaged their three Sifrei Torah from the wreckage, storing them in the original Aron Kodesh which had been used before the shul was built. Services were held in a temporary steel construction.

After the disaster, the community picked themselves up, started fundraising and four years later on 31 January 1973, consecrated a new Ceres-Wolseley synagogue and communal hall. Wolf Metter unveiled the plaque and Rabbi



Ceres Togreyers Museum

Prof J Newman officiated, assisted by Cantor Philip Badash and the Green Point and Sea Point Hebrew Congregation choir.

Cheder classes continued and from 1984, when numbers dropped further, Sylvia and Izzie Wolman would travel weekly from Cape Town to run the Talmud Torah. By the time the Kahn family of Prince Alfred Hamlet celebrated the bat mitzvah in 1985 of Jackie, daughter of Jos and Gwen Kahn, and in 1987 of Robyn, daughter of Michael and Maureen Kahn, the congregation comprised only two families each from Ceres and Wolseley, three from Prince Alfred Hamlet, and one each from Drostdy and the Koue Bokkeveld region.

By 1994 the synagogue was only used on Yom Kippur, with the last service held in 1996. From 1999 it was let to a school before finally being sold to the Du Toit Farming Group who converted the building into a conference centre and offices. The benches and one of the bimah cupboards went to Wynberg Shul and then to the restored Hermanus synagogue. The cemetery has been kept in good condition over the years and in 2002 Jos Kahn supervised its restoration.

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

The Cape SAJBD Country Communities subcommittee looks after the cemeteries of the defunct country communities. For queries, contact danielb@cjtc.co.za

No man is an island

By Gwynne Robins, Senior Researcher, Cape SAJBD

One of the most important aspects of the work of the Cape SAJBD is combatting antisemitism and racism.

But we cannot only be concerned about racist antisemitic remarks, prejudice and persecution, without being equally concerned about the effect of prejudice and persecution on others.

As Rabbi Hillel said in that most quoted saying: “If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when?” If we are only for ourselves, what are we?

Or, as John Donne wrote in his poem *No man is an island*, “Any man’s death diminishes me because I am involved in mankind. And therefore, never send to know for whom the bell tolls, it tolls for thee.”

We are involved in humankind and we cannot only speak up when Jews are the target.

As a result, the Cape SAJBD, as a

human rights body, has also spoken out about, and written letters to protest the persecution of the Baha’i in Iran, the persecution of the Hizmet movement in Turkey, of the Uighur Muslims in China, and the effects on the health of the Congolese in Shinkolobwe due to the exploitation of its uranium which was used in the bombs dropped on Hiroshima and Nagasaki to end World War II.

We also published a letter when the Ahmadiyya Muslims, regarded as heretics by mainstream Muslims, contacted us when cars drove by and pelted their Rondebosch mosque with eggs, and when fundamentalist Christians left a pig’s head outside a Kalk Bay mosque. Its imam read out our letter of support in the mosque at the public protest meeting they organised.

Because of our commitment to working for the betterment of human relations between Jews and all other peoples of South Africa based on mutual respect, understanding and goodwill, we regard involvement

in interfaith relations as important. As such, the Board is a member of the Cape Town Interfaith Initiative which, in its turn, is a cooperation circle (CCs), one of more than 800 such circles that make up the United Religions Initiative (URI), a global grassroots interfaith network.

The Board was saddened to receive a communication from URI saying that, as a precautionary measure, it had removed all information about CCs in Afghanistan from the URI website and social media, and advised any organisation that had a website or social media presence to do the same if it held any information about people or groups working for peace and other humanitarian causes in Afghanistan. The Council of the Parliament of the Worlds’ Religions has also issued a warning, and even Facebook has announced new security measures to protect users from Afghanistan.

It is not only the supporters of interfaith who are at risk, so too are people working for women’s rights

and for the rights of the LGBTQI+. The Taliban takeover has been described by the EU’s foreign policy chief as “a catastrophe and a nightmare”. Already images of women on posters are being vandalised and it has been reported that the Taliban has been going door to door arresting and/or threatening to kill or arrest family members of target individuals unless they surrender. The Committee to Protect Journalists has called on the Taliban to stop attacking journalists and searching their homes.

What a tragedy that not only are women’s rights at risk since the Taliban takeover, so too is the safety of any organisation or individual promoting peace and harmonious relations between people of different faiths. In a world facing threats of COVID-19, global warming, poverty and hunger, it is all the more important that all people should work together to solve these problems irrespective of where or how they pray.

No man is an island. We all live on the same planet.

Connecting with our Country Communities

By Craig Nudelman, newly appointed Programme and Development Manager, Cape SAJBD

On 1 and 2 September, I travelled with fellow Cape SAJBD members Tzvi Brivik (Chairman) and Daniel Bloch (Executive Director), visiting Jewish communities in the Western Cape.

This trip was undertaken as part of the Board’s mandate to show support to all Jewish communities in the Western Cape, and not just those in Cape Town. While it has been difficult to engage in person since the pandemic, the Board has maintained contact with these outskirt communities through their respective communal representatives and visits to their sites and cemeteries.

The devotion shown by individual community members to the upkeep of Jewish life and heritage in the six towns we visited was both inspirational and humbling. The synagogues in Hermanus, Somerset West, and Stellenbosch

were all immaculate. We also went to see how the cemeteries were maintained in Strand, Wellington, and Ceres.

However, during the past 18 months, the pandemic has been devastating for these dwindling communities. Most of their synagogues have been closed for months and have not had services over the past two years’ High Holy Days. In Somerset West, for example, the Torah has become *pasul* due to it not being used for months on end.

Although these communities were once thriving, they are now faced with several issues: their members are ageing, with many no longer able to maintain their once active communal engagement; and those other Jews who live in the area do not want to belong to formal communal structures.

It is up to the larger Cape Town Jewish community to maintain these once thriving and vibrant Jewish

centres. We ask that you and your friends, when holidaying in the surrounding areas, go to the shuls on a Shabbat to make up a minyan. Visit the Togyers Museum in Ceres, which gives an incredible history of the Jews and their input in building the town in the early 1900s.

The history of these communities must not be forgotten — it is up to us to maintain our heritage that was so integral in the building of the Cape and Jewish life in Cape Town.



Daniel Bloch was handed the key to Somerset West-Strand shul by Chairperson of the Congregation, Hertzl Brodovsky.



Hermanus Shul exterior; and interior with Tzvi Brivik, David Rade (Treasurer of Hermanus Hebrew Congregation) and Daniel Bloch; Gerald Rosendorf (Secretary of Stellenbosch Hebrew Congregation) with Tzvi Brivik (l) and Daniel Bloch (r); Hermanus Shul interior; Ceres museum; Somerset West-Strand Shul.



CAPE SAJBD
Engage | Educate | Empower

SAVE THE DATE

Building community and confidence:
A KALEIDOSCOPE OF VIEWS

Sunday
31 October 2021
16h00 - 18h00

More details to follow

Follow us on  @Cape SAJBD  @capesajbd



CAPE SAJBD
Engage | Educate | Empower

SHARE THE WARMTH THIS WINTER



BLANKET DROP-OFF

Cape SAJBD, The Samson Centre
87 Hatfield Street, Cape Town

DONATIONS CLOSE 15 OCTOBER 2021

BENEFICIARIES

Congolese Civil Society
Umubano Foundation – Rwanda
Western Cape Burundi Community
RAM – Rescue Among Many
Jewish Community Services

THE BLANKET PROJECT

A JOINT INITIATIVE



JEWISH
COMMUNITY
SERVICES
CAPE TOWN



CAPE SAJBD
Engage | Educate | Empower



Durban Conference IV: just another attempt to delegitimise Israel

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

The United Nations held multiple anti-racist conferences throughout the 1970s and 1980s but the event often referenced for its antisemitic past is the 2001 gathering in Durban (Durban I).

Participants at that event released a document known as the *Durban Declaration and Programme of Action*, which condemned racism and all related forms, including antisemitism. However, an initial draft of that declaration attempted to equate Zionism with racism. The anti-Israel sentiments were compounded by some of the attending NGOs who accused Israel of genocide and questioned whether Hitler's murder of six million Jews in the Holocaust was justified. The infamous antisemitic text, the *Protocols of the Elders of Zion* was also sold at the event.

The past decade has witnessed an intensification of the delegitimation campaign against Israel. This is a global and ongoing effort to undermine Israel's right to exist as an indigenous Jewish and democratic state. Often fronted by the BDS (Boycott Divestment and Sanctions) through the use of negative branding, the campaign attempts to imitate the logic of the struggle against the South African Apartheid regime and turn Israel into a pariah state – thereby undermining Israel's international legitimacy in a manner that would lead to its isolation and eventually cause collapse.

This threat goes beyond the movement's notable short-term achievements. Long-term success of the delegitimation campaign holds the potential of serious damage to the security of the State of Israel as well as to Jewish communities around the world. Its main goal is to mainstream delegitimation – therefore to reposition anti-Zionism

from the radical margins into the mainstream of western liberal-progressive circles. This became apparent in 2021 as we witnessed these effects in real-time during the recent conflict, as antisemitic incidents spiked throughout Europe and America.

A key strategy to mainstream delegitimation is to blur the differences between criticism of Israeli policy and challenges to Israel's basic legitimacy. This includes efforts to turn items of the delegitimation agenda into an integral part of the political debate about Israel. As a result, many critics of Israel's policies end up supporting efforts that are led by the delegitimation campaign.

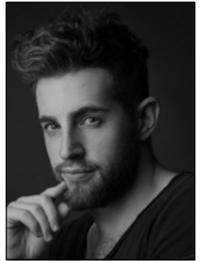
The international delegitimation campaign negates two core principles of the majority of the west's foreign policy. First, it stands in direct contradiction to its core commitment to Israel's right to exist. Second, it promotes rejectionism in Palestinian society as an alternative paradigm to the long-standing approach of a negotiated solution with Israel.

The key to confronting delegitimation while providing latitude for criticism is the application of constructive differentiation between *criticism* of Israel and *delegitimation*. Delegitimation is something that the Jewish collective throughout the ages have learned only too well, and that their enemies have learned to use with lethal effect. A perfect example of this slow-burn 'radicalisation' is Peter Beinart, a Jewish American columnist, who started out as a critic of specific Israeli policies. In 2016, after actively engaging with these movements, Beinart's opinions began to change from criticising the Israeli government to questioning its very right to exist, going as far as viewing Israel as a state born in sin.

Many of the founding goals of BDS include denying Jewish people the universal right of self-determination as indigenous peoples in their ancestral homeland. Many individuals involved in BDS campaigns are driven by opposition to Israel's very existence as a Jewish state. Oftentimes, BDS campaigns give rise to tensions in communities – particularly noticeable on college campuses – which have resulted in harassment or intimidation of Jews and Israel supporters. All too often, BDS advocates employ antisemitic rhetoric and narratives to isolate and demonise Israel. This dynamic can create an environment in which antisemitism can be expressed more freely and once again normalised in society. As the 'Disneyland of hate' continues to grow rapidly against

the Jewish State, Israel and its allies must continue to drive a wedge between those few catalysts of delegitimation and critics of Israeli policy; mainly by isolating and exposing the former and systematically engaging with the latter.

Samuel Hyde, is a political writer and Jewish & Israel rights activist based in Tel Aviv, Israel. He studied antisemitism and the Holocaust, and aims to redefine the way in which the non-Jewish world interacts with Zionism and the Jewish State.



The past decade has witnessed an intensification of the delegitimation campaign against Israel.

The key to confronting delegitimation while providing latitude for criticism is the application of constructive differentiation between criticism of Israel and delegitimation.

Meet the Diller staff team

Diller Cape Town is proud to introduce the young leadership who will running the renowned Teen Fellowship program for 2021-2022.

A special Mazal Tov to Jonah Schwartz and Silvie Richards, our selected Junior Counsellors!



Jonah Schwartz (junior counsellor), Martine Kawalsky (programme coordinator), Silvie Richards (junior counsellor) and Talia Scher (alumni student intern).



Youth Movements roundup

SAUJS — Year-end

We hope everyone's new year is off to an incredible start! As always, we have some incredible events coming up to watch out for. Sandwich making for Ladles of Love, Bubble Bumpers, Zoom Bachelor/Bachelorette and MORE! We cannot believe this year is almost over, which means it's time to start looking for our NEW SAUJS committee for 2022! Being on the SAUJS committee comes with great responsibility, and even greater rewards. To get involved or find out more, reach out to us on Instagram or Facebook, and we will get back to you!
Deena Katzen (SAUJS WC Chairperson)

Habonim — the month that was

Having entered another wave during the COVID-19 pandemic in South Africa, the Habonim Dror Cape Town Ken have been cycling through our fractured nation to try to heal and survive, as we prepare to take on yet another journey during these covid times.

This month started off with our senior female bogrim members running talks centred around women empowerment, in alignment with Women's Day. These talks proved to be highly insightful and lots was learnt from our strong and charismatic female bogrim.

Soon after, the 2021-22 Premier League season kicked off, which led to the creation of the new Fantasy Premier League 'HDSA mini-league'. The current leader after game week 3 is the talented Jeffrey Gutman, who managed to amass 250 points to kickstart his campaign whilst also joining the illustrious '100 club', with a whopping 107 points in game week 1. The battle for the HDSA FPL crown should be an absolute cracker this season.
Brynn Goldblatt (Rosh Ken Cape Town)

Bnei Akiva — Cape Town catch-up

I hope that you all have a meaningful and fulfilling time during these Yamim Noraim. Bnei Akiva Cape Town has offered different online events such as a Magician show and Games night for our younger channies; and different hikes and meet-ups for the older channichim. We are super-excited to finally welcome our new Shlichim to Cape Town: Akiva, Ayelet and Gali.

Big things are coming such as different in-person events (with COVID-19 protocols in place), Yamim Noraim snifim and exciting chills and snacks! We'll be joining a few schools to celebrate Rosh HaShona together.

Shanah Tovah Umetuka to our beautiful community.
Eytan Labe

Hiking up Oppelskop with Channichim: Noah Arelisky, Thai Sandler, Mattheo Coscia and Yali Albalas



Netzer — Shnat 2021: From Israel to Poland



Machon Cohort 141

Our Netzer Shnatties had the most moving experience in Poland. It sounds like it was both an incredible and incredibly challenging journey and a very memorable time in their Shnat Netzer experience.

"I feel the concept of *meaning* is dependent on the perception of the individual, each person having their own definition of what *meaning* is to them. This dictates what they decide provides this sense of meaning or fulfillment within their lives. This past week in Poland, learning about the Holocaust, has made

it difficult to believe that anyone in that position could ever find meaning for anything. But hearing about how people still found hope, and fought for their survival, really inspired and convinced me that it is possible for one to find meaning in whatever situation, as long as you're still WILLING to find it." — Ghaim Atash
Rachael Bootcov

- Watch the moving video of the trip [here](#)
- Read their full blog response [here](#)
- Stay updated with the shnatties' journey by reading their weekly blog [here](#) or following them on [instagram](#) here.

Diller Teen Fellows — Congratulations to Cohort 6!

Diller Teen Fellows welcomes 20 incredible teens into our alumni network. Whilst this past year presented many challenges, the Teens of Cohort 6 displayed outstanding perseverance, commitment and dedication to the multifaceted Diller Program – We are very proud of our Diller graduates! Mazal Tov!
Martine Kawalsky



Back: Jonah Schwartz, Darren Greenspan, Doron Zinman, Tan Tan Kuti-Alexander, Ben Vogelmann, Ilan Meltz, Jared Daitsh, Aaron Schwartz, Ruby Kurgan, Adam Selikowitz, Talia Scher (student intern). Front: Martine Kawalsky (coordinator), Rachel Rod (Junior Counsellor), Katya Golan, Lilla Fleischmann, Silvie Richards, Elle Franck, Jade Rubin, Rachel Castle, Michaela Perkel, Zoe Kaplan, Olivia Diamond, Sabrina Brivik.

Family Announcements

CONDOLENCES — THANK YOU

PAUL SULCAS

Aviva, Robert, Adam and Gabi and their families would like to thank the many friends and community members whose kindness, generosity and words of consolation helped us through this difficult time.

Paul's memory will live on in our hearts and his legacy will continue to inspire future generations.

Paul Sulcas, passed away September 10, 2021. A great yet humble man who loved his family, his community and his friends. Will always be fondly remembered by Philip and Michele Krawitz.

To place a family announcement
email: chron@ctjc.co.za



A beginner's guide to the Aliyah journey



Telfed CEO Dorron Kline delivers a welcome gift from Telfed to new Olim, Stanley Lederman

Emigration is not a decision to be taken lightly, but once you set the wheels in motion, advance preparation will prove invaluable.

For those considering Aliyah, your journey to Israel can be divided into three stages: Planning, Aliyah and Klita.

The first leg of your journey may well be the most important of all. Should you make Aliyah? Where should you move to? When is the best time to move? Will you be looking for a job in Israel? Should you factor in the start of the school year? Should you wait until retirement? You will have many questions and while the staff at Telfed cannot answer them for you, our team is happy to provide information to help you reach your decision.

Telfed's Klita advisor, Daniela Shapira, encourages prospective Olim to 'research and prepare as much as you can, and utilise all resources available to you. From Telfed staff to the team at the Israel Centre, WhatsApp groups or Facebook groups, and a multitude of online resources, you can find answers to most of your questions through research and careful planning.'

Those considering Aliyah are invited to consult with Daniela and other members of our team, including our social worker (who advises seniors making Aliyah, and those with special needs), our employment advisor and our property manager. In addition, Telfed has a network of volunteers – South Africans, like yourselves – who make up our regional committees and can speak to you about the pros and cons of their respective communities in Israel.

The second leg of your journey – getting you to Israel – is expertly handled by the Israel Centre (with

offices in both Cape Town and Johannesburg). You will begin by opening your Aliyah file with the Global Centre.

Once you arrive in Israel you will start the third leg of your journey - your integration and absorption in Israel (i.e. klita). Telfed is your guide along this part of your journey. As with any emigration, new Olim will be expected to navigate their way through Israeli bureaucracy. We know that this process can be tedious, and oftentimes frustrating (especially for those who have limited Hebrew), but it's a necessary step. Telfed staff are available to explain these processes to you, and will provide you with information to make the journey a little simpler.

'Our team offers webinars and step by step guides detailing when and how to make appointments and what documentation you are required to take with you when you visit government offices,' says Telfed CEO Dorron Kline. 'In addition to planning and understanding what to expect next, flexibility is paramount. We currently have cases of Olim waiting for two months for their first appointment at the Ministry of Interior.'

As with any international flight, you can expect some light turbulence along the way, but in typical Israeli style, your landing will be greeted with loud applause (especially from our community of ex-South Africans). Temper your expectations, small bumps are not unusual, and you will develop the requisite knowledge, skills and resilience that will serve you well as you continue your journey as Israeli citizens.

Visit our website for more information (www.telfed.org.il) and remember to follow us on Facebook (www.facebook.com/Telfed) and Instagram (@telfed_israel).

Follow the Chronicle online



Click on your favourite social media site & visit our website.

I Have Not Seen a Butterfly around Here:

Children Drawings from Terezín Ghetto



Margh Křiváňová, 8. 4. 1933 – 4. 10. 1944, Malby, kresba tušou a akvareli na papíru / Sketches, pencil drawing on coloured paper, 206 x 280 mm

Touring exhibition of the Jewish Museum in Prague

Opening on the 20th October 2021, accompanied by lecture with **Dr Zuzana Pavlovská**, Deputy Director Jewish Museum in Prague, on '1941 – Remembering the mass deportations of Czech Jewry'

Cape Town Holocaust & Genocide Centre

88 Hatfield Street, Cape Town 8001



Embassy of the Czech Republic

education@jewishmuseum.cz
www.jewishmuseum.cz



Consider This

Sweeping away the sand

By Rabbi Malcolm Matitiani

One of my favourite poems is Lewis Carroll's *The Walrus and the Carpenter from Alice in Wonderland*.

I have tried to analyse what draws me to the poem and why I enjoy reading it repeatedly. Perhaps I am enthralled by the nonsensical opening stanza which sets the tone for the rest of the poem:

*The sun was shining on the sea,
Shining with all his might;
He did his very best to make
The billows smooth and bright -
And this was odd, because it was
The middle of the night.*

The two protagonists of the poem clearly have a strange view of the world, expressed in the following two stanzas:

*The Walrus and the Carpenter
Were walking close at hand;
They wept like anything to see
Such quantities of sand:
"If this were only cleared away,"
They said, "it would be grand."
"If seven maids with seven mops
Swept it for half a year,
Do you suppose", the Walrus said,
"That they could get it clear?"
"I doubt it," said the Carpenter,
And shed a bitter tear*

For most people, a white beach stretching for kilometres would be a beautiful sight, requiring the recitation

of a blessing praising God for the splendour of Creation, but for the walrus and the carpenter, the sandy shore is an eyesore which needs to be tidied. They are clearly of the opinion that sand on the beach is out of place. While that may seem logically absurd and amusing, it is a rather sad reflection of many people's view on the world. We've all come across individuals who love to complain and will find fault with everything. They're unable or unwilling to perceive the beautiful and good in life and the world, focusing only on the ugly and bad. This inability to grasp the positive elements of life retards their relationship with God, their fellow humans and the world. They would perceive the beach as an untidy pile of sand that must be swept away.

Our sages stipulated that we should recite blessings acknowledging God's righteous judgement when suffering or witnessing tragedy and sorrow, and equally we must recite berachot of praise when seeing or experiencing joy and beauty. While we often have good cause to complain and to view life through the lens of pessimism and despair, we more often than not have reason to celebrate and give thanks to the Almighty. Indeed the importance of acknowledging the goodness of life is illustrated by the inclusion of a blessing of *hoda'a*, of 'thanksgiving'

as the penultimate blessing of the Amidah, recited three times a day:

"We gratefully thank You, for it is You Who are the Eternal our God and the God of our ancestors for all eternity... We shall thank You and relate Your praise - for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favours in every season - evening, morning, and afternoon... Blessed are You, O Eternal, Your name is 'The Beneficent One' and to You it is fitting to give thanks." (Siddur)

The lines from Lewis Carroll's poem teach us that our perceptions influence the way we view life and the world. We can either view expanses of sand along the edge of the ocean as a beautiful beach or as a pile of sand. The incident of the twelve spies recorded in *sefer Bemidbar*, the Book of Numbers is a lesson in perception. Ten of the twelve spies sent by Moses to reconnoitre the Land of Israel perceived that the city walls were impenetrable and that their inhabitants were giants who could not be defeated in battle. They believed that they must have seemed like grasshoppers in the eyes of the Canaanites. Only Joshua bin Nun and Caleb ben Jephunneh had a different perception: "Let us

by all means go up, and we shall gain possession of it, for we shall surely overcome it." (Num.13:30). Both groups of spies viewed the same land, the same people and the same cities yet each had a different understanding of what they saw and of their own capabilities. Since the Israelites chose to follow the ten pessimistic spies and elected not to face the challenge of entering the Land of Israel, the land of potential and spiritual growth, they were sentenced to wander in the wilderness of self-doubt and underachievement for another forty years until a new generation, imbued with positive energy would come to the fore and seize opportunities for positive growth.

Only when we are able to view the untidy piles of sand in life as beautiful beaches shall we be able to rejoice in the precious gift of life, and conquer our fears and limitations, to fulfil our potential as human beings created in God's image. Then we will not shed a bitter tear unnecessarily but praise our Creator for the wonders of life.



Mazaltov to last month's Bat Mitzvah

**Ella Frankenfeld
4 September**

A tunnel of shofar-blowers

The Shofar drive-by on 21 Elul (29 August) was once again a wonderful success, with a large number of cars driving through our tunnel of big-lunged Shofar blowers near the Green Point stadium. We also collected High Holy Day Machzorim and dropping off contributions to our Tzedakkah Project beneficiary, Iliitha Labantu.



Our Shofar blowers, clockwise from top left: Myer Casper, Rabbi Malcolm Matitiani, Rabbi Greg Alexander, Gabriella Flash, David Lipschitz, and Rabbi Emma Gottlieb

The kavod of being a Torah bearer

To spread the kavod of being a Torah bearer for Kol Nidrei, we had some fun in Green Point Park before yomtov. We recorded members holding the Torah and played the recording during the third rendition of the prayer at our Erev Yom Kippur service.





**JEWISH
COMMUNITY
SERVICES**
CAPE TOWN



www.jcs.org.za

JCS @ WORK

We have answered the CALL – Community Assisted Living & Lifestyle

Rhita Russon

Senior Social Worker

Jewish Community Services have identified a need for a residential group home for those members of our community living with a mental illness and, as a result, are in the process of establishing such a home which is due to open shortly.

Why a residential group home for those living with a mental illness?

Treatment for conditions such as bipolar disorder, clinical depression, anxiety, schizophrenia and other psychiatric disorders is complex. The needs of adults with these mental health disorders are highly individualised, so in order to recover and to thrive, people need sustained support from trained, compassionate professionals.

A residential community group home provides the following:

- **Respect for the individual** – In our residential homes, each resident is seen as a unique individual with their own strengths and challenges. Residents are accepted and appreciated for who they are, rather than be viewed as a ‘case’ or a ‘patient’.
- **Individualized therapeutic treatment goals** – A major goal is to develop a wide range of habits of self-care, from personal hygiene and taking psychiatric medication to resting and asking for help.
- **Supportive structures and routines** – Residents need a structure that provides consistent support.
- **Personal responsibility** – Residents learn to take responsibility for their own behavior and how it affects others, as

well as learning to respect the needs of other community members.

- **Peer -to- peer support** – People share space with peers who are experiencing similar challenges while also working toward recovery. Supportive relationships formed in a resident group home often carry over into the community at large.

- **Higher quality of life** – Meaningful activity, the development of nurturing relationships, the acquisition of new work and self-care skills and the homelike atmosphere of the residential treatment community, provide residents

with a higher quality of life than they would experience in alternative mental health settings.

Taken together and working in synergy, these characteristics create a powerful therapeutic community and a healing environment that exists only in a residential setting.

Should you require any additional information about our residential group home, or assistance from a social worker, please do not hesitate to contact Rhita Russon on **021 462-5520** or email rhita@jcs.org.za

“Treatment for conditions such as bipolar disorder, clinical depression, anxiety, schizophrenia and other psychiatric disorders is complex. The needs of adults with these mental health disorders are highly individualised, so in order to recover and to thrive, people need sustained support from trained, compassionate professionals.”



#JewishCommunity #ResidentialGroupHome



MENSCH THOUGHT-LEADER OF THE MONTH

By Danny Diliberto, Founder of Ladles of Love

Many acts of kindness creates one huge impact of love

Many great leaders have conveyed this message. Not in these exact words, but in words similar. For me, this phrase resonates deeply. I truly believe that it is through love that we can change and heal the world.

I don't believe the word love can be defined. It is such a big word that encompasses everything. It is love for oneself first and then love for all and everything around us. It's the feeling of gratitude for what we have. It's how we touch another person's soul with our words, touch and actions. It's our ability to respect, have compassion and empathy for one another. It's in our smile, in our eyes, it's the essence of who we are.

Ladles of Love was founded in 2014 and is based on an ancient Sanskrit word, *Seva*, meaning giving of yourself and wanting nothing in return. Similarly,



G'milut Hasadim in Hebrew refers to the giving of loving-kindness, and is a fundamental value in the everyday lives of Jews.

Giving because you can. Giving because it's the right thing to do. This in itself is love, a value I'm so blessed to witness through the countless acts of kindness, since I served my very first pot of soup — way back then.

From the start I also saw that we weren't only feeding the souls of our homeless community, but also the souls of our volunteers. At our soup kitchens the divides of gender, race, colour and religion fall away — and what is left are human beings coming together to serve a hearty bowl of soup.

Then the first case of COVID hit our shores and by March 2020 national lockdown began. Unlike many, who I'm sure experienced fears of uncertainty, I experienced an absolute sense of calm. I knew exactly what I had to do — get out as much food to as many people as possible.

I had no idea how I was going to do it or where I was going to get the money. I just knew I had to take the first step, and the next day I did.

It has been a most special journey for Ladles and me. I have experienced both the hardship and the blessings that this pandemic has brought us all. Like never before, and in all the years I've been supporting those in need, I experienced such kindness and compassion from so many. People not only in South Africa but also those abroad. So great were these acts of kindness, our team

came up with the term #LoveActivists.

So why have I chosen this particular topic of love and giving for my thoughtleader conversation? This is why — and note that all this happened from the time lockdown began:



Danny Diliberto

Immediately, we did a callout to people to make peanut butter and jam sandwiches to provide extra relief to those we were supporting. Within weeks of this call, we were receiving around 20 000 sandwiches a day; and on Mandela Day 2020 Cape Town collectively made over 304 000 sandwiches in one hour. Although the daily number of sandwiches has dropped significantly, we have collected and distributed almost 4.8 million sandwiches.

With all the kind donations received from all of you, we've distributed almost 2800 tonnes of food through our 250+ beneficiary partners.

To our 1000+ Mama Warriors who have chosen to stand up and cook for their community, asking for nothing in return, we salute you. Over 20 million meals have been cooked and served to our children and adults, who are never sure of their next meal.

This is the power of kindness. This is the power of love.

It's simple, and it works.

May we continue to be true #LoveActivists daily, and together may we continue to create one huge Ladle of Love!

Danny Diliberto is a member of The Mensch Network, an initiative of Mensch, a Jewish South African NGO empowering Jewish people creating change for all. Click [HERE](#) to read more about Mensch (www.mensch.org.za), [HERE](#) for more about Danny Diliberto or [HERE](#) for the Ladles of Love website



The third term at Salisbury House

The third term has been a busy one at Salisbury House. Each week we have focused on a different question posed by the children relating to Science, Technology, Engineering, the Arts and Mathematics.

Among other subjects, we have explored electric circuits using a conventional lithium ion battery and bio batteries. The feeling of accomplishment when a light bulb turned on or a sound chip buzzed was fantastic!



Noa Schapiro is a busy bee making her PJ Library-inspired Rosh Hashana card.

Project-based learning

In the last few weeks of term the children have put their knowledge and inspiration to good use and have designed their own inventions.

After examining a few engineering prototypes, they had to make their own technical drawing of an invention they would like to patent. Once this was complete, they wrote a brochure detailing the specifications of their invention, including the function, what it would look like, the special features and the price. Finally, a demonstration model was made.

To round off the term, each child dressed for success and presented their invention to the class. The aim was to convince the others that it was a

purchase worth making. Well done to all the children for their hard work and determination!

Rosh Hashana

In preparation for the New Year, we discussed the idea of reflecting on the past and thinking about our actions. We discussed things we could have done differently and how we can improve on our actions should a similar occasion occur. We wrote down some mitzvot that we had done throughout the year.

A week before Rosh Hashana we read the PJ Library book called *What's the Buzz?* where we learnt about beekeeping and how honey is made. We then made Rosh Hashana cards for our families and visited Arderne Gardens, where we explored the different flowers and plants in our area.



Tayah Weir and Elijah Hoffenberg celebrate as their potato battery activates a watch.

[back to contents](#)



Cape Jewish Seniors Association

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

Fresh starts for the new year



As we begin the new year 5782, who would have thought that we would still be isolating, wearing masks and not being able to enjoy the company of friends in the way we usually celebrate the High Holy Days

The CJSA have endeavoured to reach out to as many of our members as possible to ensure that each one feels held and special and our weekly programme reaches a large number of our members. We would hope that it would be possible to reach everyone, but know that technology does not work for all and many do not have access to WIFI which does make it more difficult to follow what we have on offer.

During August we sent out a survey to see whether the programmes we plan each week are still enjoyed. Many of you replied and a number of good suggestions were made and noted. We are currently adding a couple of new items which have been requested and obviously dropping those programmes which are no longer popular.

We have recorded each of our Thursday pop-in mornings as well as other Zoom sessions which are always available for those who were not able to be present at the time of the session. We have now started our own CJSA YouTube channel. You can find it by clicking [here](#), or typing in *Cape Jewish Seniors Association* on the YouTube search bar. There is a huge variety of different, interesting presentations, a variety of concerts as well as the Steve Sherman's series of tech savvy classes which he holds each Monday and are available for you to review at your leisure.

We continue to serve our Shabbat Meals each Friday. Since inception of this project we have served 7318 meals thanks to Berkies and our incredible band of volunteers, who readily deliver and have often reported back that they are the only people our members see

face-to-face when they hand over their delivery. There are still many people who do not venture out and welcome the meals each week. Even though most of our community are vaccinated, there is still a wariness about socialising and meeting up with family and friends.

We therefore decided to offer meals throughout the High Holy days so that our members can still feel that they are part of the annual celebratory month. Our Sea Point Centre was the packing station Erev Rosh Hashanah and the social workers and Emmanuel checked and packed each parcel before our volunteers arrived to pick up and deliver the beautifully cooked meals provided by Berkies. A special addition to the packs were the special honey cakes baked by the Batmitzvah class of the Torah Academy, organised by Rebbetzin Sara Wineberg, each with thoughtfully written messages attached to their gifts. Also included in the meal packs were individual Rosh Hashanah cards, beautifully drawn by the learners at Herzlia Weizmann — such a lovely touch to add joy to our parcels. Many people who order and enjoy our meals do pay for their orders, but there are also a number of our members who cannot afford the weekly Shabbat or Yomtov meals and without the generosity of so many members of our community we would not be able to perform the mitzvah of giving a special meal to those who really need and so appreciate this gift.

To each and every one who has made a donation to the Merle's Meals project, a huge thank you for this wonderful gift. This initiative has certainly gone a long way to uplift the weeks of isolation that seem to continue indefinitely.

We really hope it won't be long before we are able to open our doors again, but obviously do not want to take any chances. As soon as we feel that it is safe for all, we will be able to open up and return to pre-COVID normality.

During the year to come:

- May you enjoy good health and happiness.
- May peace reign over our country and throughout the world.
- May you have a kiss from your beloved, a smile from a child, a warm, cozy home with the aroma of good food baking in the oven, companionship of good friends and helpful neighbours.
- May you enjoy the fruits of your labours, celebrate birthdays and anniversaries.
- May the sun shine on your face.
- May you enjoy giving charity with a free hand.
- May you have an umbrella whenever it rains.

May you also have:

- Enough happiness to keep you sweet,
- Enough trials to keep you strong,
- Enough hope to keep you happy,
- Enough failure to keep you humble,
- Enough success to keep you eager,
- Enough friends to give you comfort,
- Enough wealth to meet your needs,
- Enough enthusiasm to look forward,
- Enough faith to banish depression,
- Enough determination to make each day better than yesterday.

May the year ahead be one of good health for all, rekindling the friendships we have had to forgo, and being able to get back to 'normal' — whatever that might be.

Diana Sochen – Director CJSA

Social and Personal

We congratulate our members who have had joyous occasions during the last month.

Births

Anita Stoch – Birth of a Great-Grandson in Australia and Great-Granddaughter in America

Barmitzvah/ Batmitzvah

June Hayman - Granddaughter's Batmitzvah

Rosemary Magid – Great-granddaughter's Batmitzvah

Irene and Jeff Moss – Grandson's Barmitzvah

Engagement

Bertha Jowell – Granddaughter
Gwynne Robins – Son

Special Birthday wishes

Bernie Goldschmidt – 80th birthday

Wishing you well

Anita Stoch who has been in hospital.

Our thoughts and condolences to family members of CJSA members who have recently passed away

Paula Glaser
Gloria Kaplan
Bess Kavalsky
Tessa Nates
Sheila Sofer

Condolences and wishes of strength to members who have recently lost family members:-

Carol Felder – Ex husband
Maureen Lurie – Grandson
Ivan Sofer – wife, Sheila

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 to place
your order.



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

Isla de las Rosas

By Alyx Bernstein (this article first appeared in the Fall 2020 edition of *The Current*, a journal of contemporary politics, culture, and Jewish affairs at Columbia University)

“First we cured COVID, now this,” my mother texts me excitedly, with a screenshot of a post from the Sephardic Jewish Brotherhood: “Alejandro Mayorkas, nominated to be the DHS Secretary, will be the first #Sephardic Jew of #Ladino-speaking heritage to join a Presidential Cabinet!”

“Nice,” I replied, not particularly enthused by the honour of having a fellow Sephardi Jew overseeing Immigrations and Customs Enforcement. (Albert Bourla, another Salonican Sephardi Jew, is the CEO of Pfizer, one of the companies releasing a COVID vaccine).

Spot-the-Sephardi is a game my family plays a lot. I texted my Granny after I got into Barnard College, mentioning Annie Nathan Meyer, a Sephardi Jew who was instrumental in the founding of the school. I wrote about her cousin, Emma Lazarus, in *The Current* last year. I’ve talked to her about Justice Benjamin Cardozo, another cousin, who was a Supreme Court Justice along with Louis Brandeis. We talk about Rabbi Sabato Morais, who founded the

Jewish Theological Seminary, from Congregation Shearith Israel.

It’s one of our ways of clinging on to a sense of pride and community, of reminding ourselves that there are other people like us out there. Once, I found an article in *Tablet Magazine* about Ladino-speaking Jews from Rhodes, my community, my family’s home for centuries. I got halfway down the article before I realized that it was about my great-great-grandmother Rivka, my sister’s namesake.

Rodis, as we call it, was home to my family for centuries. We also called it *Isla de las Rosas*, the Isle of Roses. In my mind, it’s a glittering pearl among the vibrant blues of the Mediterranean. In my mind, *Ladino* echoes through the streets. In my mind, women still sit at home, fingers deftly shaping dough into beautiful, perfectly even pastries. Every Shabbat, the *kehilot* (synagogues) are filled to the brim with voices singing, while the *hahamim* (rabbis) learn Torah in the yeshivot during the week. I dream of *Rodis*, full of Jews.

Once, the island was home to thousands of Jews, living close together in *La Juderia*, the Jewish quarter. They thrived under Ottoman rule, living in close connection with the Jewish communities in Izmir, Kos, and Corfu. The community began to emigrate at the turn of the twentieth century, some heading to the United States, settling in Atlanta, Los Angeles, and Seattle. Others chose Salisbury, Rhodesia (now Harare, Zimbabwe). After Italy seized the island from the Ottoman Empire in 1912, this only intensified, and the *Leggi Razziali* (racial laws) passed by the Mussolini government in 1938 made things worse still, forbidding Jewish rituals and placing other discriminatory restrictions.

My great-grandparents all left before the war. Marie, my great-grandmother, left on one of the last boats to depart the island in 1939. My great-great grandmother, Rivka Alhadeff, could not. She was trapped on the island. In 1940, she wrote to her son Abner: *Mi cheria aser un pasciaro i bevir serca di vosotros. Ma ya me ise vieja i no es possibile di aser estos camminos de muevo.* “I’d like to become a bird and live near you. But I’ve grown old already and I can no longer turn onto a new path.”

As British bombs fell on the German-occupied island, destroying the Jewish school and *kehilah* on her street, she stayed in her family home. Her white house still stands in *La Juderia*. She was murdered in Auschwitz in 1944.

In a world where Judaism is conceived as Ashkenazi by default, we have to fight to be remembered, to pass down our history.

i yo? I have never been to *Rodis*. My Granny and Papu were born in exile, in Rhodesia, as was my mother. *Rodis* is a distant memory. Today there are only small communities left that preserve the *Rhodesli* rite, most prominently Congregation Ezra Bessaroth in Seattle.

For many years, *Rodis* appeared in my life through its food. My Granny would make delicious *pastelikos*, *borekitas*, *boyos*, and *rijaldis*, warm,

flaky pastries filled with eggplant, tomato, spinach, herbs, and meat. We would snack on *biskochos* and *rishikas*, along with fragrant

Turkish coffee. On Passover, we’d devour *kiftes de prasa* and *huevos haminados*, beautifully brown and flavorful eggs. Chanukah brought us *bumuelos*, sweet and fluffy. We would eat *kuajado*, *albondigas*, and *bamya* for dinners. My mother took up the tradition too, finding the time to learn how to make the elaborate pastries herself. As she and my grandmother finished their work in the kitchen, dusting flour off their clothes, they both would grumble, “If only I could do it as well as my mother. She could make them all look perfect.”

It’s not enough, though. *Rodis* is more than its food. Food is a piece of *Rhodesli* culture, a piece passed down from mother to daughter, and it too carries holiness. Yet I crave more — our language, our music, our joy, our history, our ideas, our struggles. In a world where Judaism is conceived as Ashkenazi by default, we have to fight to be remembered, to pass down our history.

continues on page 20



Vida Bonomo, and Shmuel and Rivka Leon



Fountain decorated with seahorses, near the Holocaust Memorial at the Square of the Jewish Martyrs (Martiron Evreon) in Rhodes.



JANICE RABIE CERAMICS

Formerly available at Melissa’s the Food Shop

Visit the website: janicerabieceramics.co.za
or call Janice: 083 204 6407



Isla de las Rosas (continued)

Rodis also existed in the small *kehilah* in Sea Point, Cape Town, where my grandparents eventually settled. I remember going in with my father and Papu, sitting in the wooden pews, trying to catch the eye of my mother and Granny in the women's section, sometimes sneaking into the women's section with them. The *kehilah*, full of exiles like them, is one of the few remnants of the great synagogues of Rodis dotted around the world.

When I turned 12, I insisted that my bar mitzvah be in Cape Town, so that I could celebrate with my cousin, a year younger than me. I went to *Shearith Israel*, the Spanish-Portuguese synagogue on the Upper West Side, and learned the *ta'amim* (cantillation for reading Torah) in a dusty basement with an eccentric *hazzan*.

The *ta'amim* of my ancestors filled my mouth, and I chanted it in front of my whole family. I learned to wrap *tefillin* in Cape Town, pulling the straps away from me rather than towards me as I wrapped, as the rabbi gave me a proverb to remember: 'Sephardim are always giving, and Ashkenazim are always taking'. (To be fair, he warned me it would be offensive). Afterwards, at the kiddush, I ate a dozen *borekitas*, lovingly crafted by the women of the *kehilah*.

Five years later, I was a woman, and I was preparing to fly to Poland — the heart of the *Ashkenaz* — with my grade at school. On my father's side, I have German and Polish ancestry, but the Poles had lived in England for half a century before the war and the German side mostly managed to escape after *Kristallnacht*. It was my Rhodesli ancestors, trapped on the island after the Italians surrendered, who perished in Auschwitz. "They had the longest journey, you know," someone told me. I did know that. Weeks on boats and trains, from a small island in the Mediterranean to



Moreno and Esther Hasson with their children

the freezing plains of Poland. Yes, I knew. "I didn't know Sephardic Jews died in the Holocaust," someone said to me. Truth be told, neither did I, until my high school asked me for a list of my family members who were murdered and all but one of the names were Alhadeff, Leon, Hasson, and Capelouto.

Ezra Bessaroth in Seattle and the Sephardic Hebrew Congregation of Cape Town are, in Ashkenazi terms, Orthodox. All of the remaining Rhodesli *kehilot* are. Women sit separately from men. I cannot wear my tallit, my *tefillin*, lead prayer, or *leyn*. I do not know if I can even go in, whether someone will take one look at my transgender body and cast me out of the women's section. Even if I could get in, I don't think I could open my mouth. My voice is too low for that.

When I walked into shul before the pandemic, I always brought my pocket-sized blue siddur with me. It's from the Rhodesli-Turkish communities in Seattle. The liturgy is different from the German or Polish siddurim everyone else has, but I pray from it anyway. It's my way of holding Rodis close to my heart. When I *leyn* now, all these years later, I keep to the same *ta'amim* I learned in that

dusty *Shearith Israel* basement. Once, a middle school classmate said, "you sound like an Arab." I was still proud. But I've never learned to *leyn haftarah* properly, or any other cantillations. I don't know who can or will teach me, a queer, sorta-leftist, egalitarian, transgender woman. But even so, it keeps my heart in Rhodes and in Cape Town.

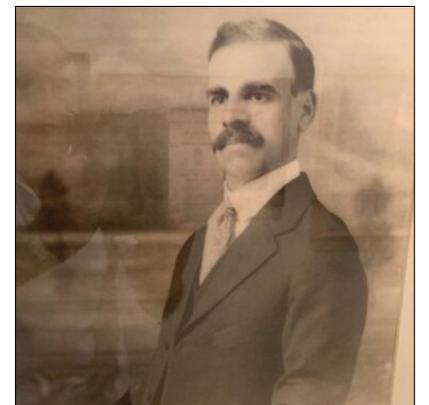
It's sometimes hard to know what's Yiddish and what's not. *Gut Shabbes*, I say sometimes, reflexively copying my Ashkenazi friends. *Gut yontiff*. We go to shul and eat *parve*. *Oy vey*. Yiddish isn't my language, even though I'm half Ashkenazi. My grandparents on that side all came from families that assimilated long before they were born. My Granny is still a fluent Ladino speaker. She still says *ay dyo*, still says *pasiensia* when someone is being impatient. I do too.

Sometimes I try to become more involved within some leftist or progressive Jewish spaces. "A collective of *mensch*, *yentas*, *bubbes*, and *zaydes*," one calls itself. Yiddish is everywhere. I don't begrudge my Ashkenazi friends these spaces; Yiddish has had to fight hard to survive. There are Yiddish courses at JTS and Columbia. My friends speak Yiddish, even write Yiddish poetry. On Yom Kippur, my rav told stories in Yiddish, about Yiddish women weaving wicks in memory of the dead. She speaks to her foremothers in Yiddish. It is so beautiful to watch. But it never fits me, and I cannot help my envy.

I wonder if I should bother learning Spanish. Who will bring back Ladino? We don't have Hasidic native speakers or a broad revival movement. Few can read *solitreo*, our looping Hebrew script. I read Dr. Devin Naar's work whenever I can. At least someone's trying, I think to myself. Seattle — where much of the existing revival work is being done — feels far away, though.

Pesah is the time of year I feel most Rhodesli. We dip with celery, not parsley. We eat romaine, even though it's barely bitter nowadays. Before we eat the meal, we snack on slow-cooked *huevos haminados* and *kiftes de prasa*, my mother deftly cutting up countless leeks to make them. We open *Birkat HaMazon* with our Ladino *Bendigamos* and we conclude with *Un cavricito* (One Little Goat) or *Kual es el uno* (Who Knows One). We have a small Ladino Haggadah from Seattle. I make sure to have it at the seder so I can remember.

My granny gave me a copy of a wire-bound Rhodesli cookbook last year. Her version is covered in food stains and illegible notes. It's an ever-present feature of her and my mother's kitchens. It was one of the best gifts I have ever received. Mine is beginning to accrue notes and age. Peasant food, people sometimes call our cuisine. I call it home. I feel my foremothers alongside me as I shape the dough into *pastelikos*, small pies, with my mother in the kitchen and Granny on Zoom. I speak to my foremothers without language, hoping it is enough. When I sit with my Granny and Papu in their Cape Town apartment, eating her food, the Atlantic Ocean glittering in the background, I think to myself, "this is enough. I know it is."



Shabtai Menasche



Leah Menasche

ALYX BERNSTEIN is a sophomore at Barnard College and the Jewish Theological Seminary.



Chaim and Rachel Capelouto with their daughters

The importance of community

By Dennis Davis

We are at end of the cycle which commences with Rosh Hashanah and ends with Simchat Torah which itself is preceded by Sukkot. There is a coherent and important line that stretches through this entire period.

Rosh Hashana is the symbolic day on which the world was created — *Hayom Harat Olam*. It is thus a two-day reflection on creation, in particular the recreation of a world committed it foundational principles of social justice for all as is evident in the choice of the Torah reading on the first day. This period of reflection demands that we search for the principles of justice on which the world was created.

The reading of the *Akedah*¹ on day two is a profound warning that we must exercise the thought process bestowed on us by the Divine rather than follow irrational voices in our head. There is a sufficient body of *Midrash* on the *Akedah* to show how poorly Abraham fared in his treatment of Yitzchak, as is evident in the fact that Sarah never speaks to her husband again. This is a majestic protest against robotic fundamentalism.

By the time we arrive at Yom Kippur, the focus shifts inward. We commence the *Kol Nidrei* service by requesting permission to pray with the *Abaranim* — those who had converted out of the faith during the Spanish oppression of Jews on pain of death. On Yom Kippur they returned to the shul to ask permission to pray with the balance of the congregation. And the introductory prayer confirms that they were so permitted. No-one cross-examined them as to their *frumkite*, their *Haskafah* and frankly how they could have committed so formal a breach of Jewish commitment.

The process embraces the idea of a Jewish communitarian vision, a determined assertion of the principle that each Jew is responsible for another — a Jewish version of Ubuntu if you wish.

Sukkot switches to a focus on the

universal. The *Talmud* (Sukkot 55b) teaches as follows:

Rabbi Eliezer said, “Why are 70 offerings brought on Sukkot? For the (merit of the) 70 nations of the world.” On this, Rashi makes the following comment, “To bring forgiveness for them (the 70 nations which comprise the world), so that rain shall fall all over the earth.”

Viewed in this way, we are taught that Sukkot has a universal element, which is absent from Pesach which represents the exodus from Egypt and the emergence of a Jewish nation, and from Shavuot which celebrates the giving of the Torah to the Jews.

When the entire cycle of festivals is read together, it is clear how we continue to fall short of the overall challenge and regrettably fail to embrace an integrative approach to the welding of the universal and the particular, which flows from this period in the Jewish calendar as whole.

We do not take the warning about uncritical fundamentalism with sufficient care. We gloss over the true emphasis on community, notwithstanding our diversity, which is so central to the way we commence Yom Kippur. And sadly the hegemony of a monastic form of religious tradition prevents a fulsome embrace of our attempt to contribute to the unity of humankind, albeit through the prism of diversity.

It goes without saying that within the context of a diminishing Jewish community in South Africa, the road map, as provided by the lessons of these days taken cumulatively, is essential if our community is to survive and continue to contribute to the overall narrative of the country in which we live.

Dennis Davis is the retired judge president of the Competition Appeal Court and currently an hon prof of law at UCT and UWC.



THIS YEAR 16 JEWISH SOCIAL CHANGE-MAKERS WILL BECOME MENSCH IMPACT LEADER FELLOWS
7 Oct – 30 November 2021

They will graduate from **LIFT**, Mensch’s inaugural leadership development programme and learning experience, designed for the Jewish social change-maker working in leadership roles across wider South Africa.

ABOUT THE PROGRAMME

We asked participants the three questions:

- Which ‘leadership muscles’ do you need to strengthen?
- What is holding you back as a leader?
- What are the top three areas you would like to develop?

We then developed a hybrid online and in-person programme to meet their needs, comprising:

7 Weekly Online Learning Sessions

4 focused on leadership: Leading Self, Leading Others, Management & Coaching, **3 focused on management skills (from 5 electives)** Managing the Message (Marketing), the Ask (Fundraising), Money (financials and Budgets), People (HR), the Board (Governance).

1 Day In-person Workshop in CT & JHB

Leading strategically: Strategic vision, business plan development and review, goalsetting & measurement

3 Day In-person Retreat Bodhi Khaya Nature Retreat

Leading together and Self-care: A highlight of the year! A time to connect, learn, zoom out — and in! Masterclasses, Peer-led sessions, Inspirational speakers, Jewish learning, Tree-planting, Connecting with and spending time in nature.

This Retreat will take place at Bodhi Khaya Nature Retreat outside of Stanford in the Western Cape.

AND...BONUS!

Access to up to R5,000 worth of further coaching, leadership or skills development. Access to on-going curated leadership opportunities through Mensch and our partners globally

MEET (SOME OF) THE FACULTY

Empowering, passionate, deeply skilled coaches, trainers, and practitioners **from around the globe!** A diverse and dynamic group of experts in their fields.



Shannon Pam
Speaker, trainer, coach, catalyst, Cape Town



Brandon Srot
Leadership Practitioner and Psychotherapist, Sydney



Ryan Davis
Leadership Development Consultant, Johannesburg



Heather Wolfson
Strategist and coach, San Diego



Jonathan Henning
Certified Financial Planner, Cape Town



Rebecca Youngerman
Strategy and Facilitation Consultant, New York



Ginna Green
Strategist, writer, and movement-builder, Columbia



Mordy Walfish
Strategist and nonprofit management, New York

1 the binding of Isaac — Genesis 22

Follow the Chronicle online



Click on your favourite social media site & visit our website.

USING MY NUDEL

Listen to this...

by Craig Nudelman

Gabi's father, Paul Sulcas, passed away on 10 September .

Paul was ill for many years, but it was still a shock when he left us. Although his physical body is no longer here, his whole family continues his legacy by perpetuating some of the great things he did during his life.

Paul always struck me as a man who listened to people's stories. This has been verified by so many individuals following his passing, who say that he was always willing to listen to what they said so he could assist them in various ways. This important skill, to listen to someone, is something that we can all learn from.

We don't always listen to people. We often confuse listening with hearing. Hearing is the physiological act of hearing sounds, whether it comes from another person, a car, or the swaying of trees. It is the ability to passively process soundwaves – an ability that I am always grateful to have. It does not require attention but is rather an involuntary reaction to the environment around us.

Listening is a different technique altogether. It combines the processing of raw sound data from external sources and, through active listening and analysis, interpreting what we are hearing. Listening transforms the passive and continuous sounds we receive into something new and unique. It is an amazing psychological gift that we, as humans, are afforded.

There are two types of listening – active and passive. To actively listen to someone or something, a person needs to be curious and motivated, as well as have a purpose for doing so. Above all, it takes effort. As it relates to relationships, this type of listening is part of healthy communication between colleagues, peers, friends, family members, and romantic partners.

An active listener will try to connect to the person and understand what they are saying to have a meaningful conversation. We try to actively listen when we have a problem, want to share an experience, or just want to create a new connection. When we actively listen, we have to be interested in what the other person is saying. Not only that, but an active listener will engage and be open to the other person's thoughts or feelings and contribute positively to the conversation.

Passive listening is the exact opposite. A passive listener will be unreceptive, disconnected, and inattentive to the conversation. They won't have any desire to contribute

positively to the conversation, as their opinions are already formed, and won't work to come up with a solution. Passive listening demonstrates a lack of empathy and understanding of the other – something which has plagued humanity since we began to communicate with each other.

Human beings need to be listened to – it is key to our mental health. If we cannot voice our feelings or opinions to important individuals in our lives, we feel as though we have no voice and don't really matter. If, for example, I expressed a difference of opinion to a friend and was summarily dismissed without any constructive engagement, I would feel hurt and upset. This would show that my viewpoint did not matter and that I don't really need to be part of the conversation. This is bad for anyone's mental health and can strain many relationships.

By being an active listener, you can show that the other individual matters, building relationships and beginning friendships. Not only that, but you can learn from others. I consider myself to be an active listener (when my ADD allows me to be one) and I have gained so much insight and knowledge from people

who have crossed my path. Active listening not only allows us to share stories and pass on ideas to others, but we can also resolve conflicts between others and ourselves.

Today more than ever, it seems as though active listening is becoming a rare skill. We live in echo chambers in our social media caves, where we don't have to engage with each other to form social bonds. Instead, we listen to those who spout false information and ideas which threaten to break the very delicate framework of society. From Israel-Palestine to vaccines, we have stopped listening to each other's ideas and ideals, and no longer ask questions which will better us. So... here are some tips to become a better listener.

Human beings need to be listened to – it is key to our mental health. If we cannot voice our feelings or opinions to important individuals in our lives, we feel as though we have no voice and don't really matter.

Dr Kristen Fuller in *Psychology Today* gives the following advice:

Ask good questions. My father-in-law used to say, "you are interesting if you are interested". Instead of simply responding "OK" and "ya" when someone is sharing information with you, ask open-ended questions so that the person can elaborate on what they're saying. Use the 5 Ws and H (what, when, where, why, who, and how). This shows that you want to learn more.

Wait to speak.

One thing that I have heard so often of my father-in-law was that he never interrupted others and always waited for them to finish speaking. This doesn't come naturally. As humans, we want to speak and hear our own voices. But to be an active listener we have to pay attention to verbal cues, and take a moment to share a thought with others. Sometimes, we don't have to say anything at all.

The last piece of advice is the most difficult – at least for me. **You have to stay focussed on the other person's words and the conversation that you're having.** By being present in the moment, you are showing you care about what the other person is saying. So, if you have hyper-sensitivity or ADD, just try your best!

Paul was an amazing man who did so much in his life to help others. But the one thing that always sticks out to me when other people speak about him is that he listened. He was considerate of other people's thoughts and feelings, and through active listening he always made sure that they were seen and heard. I hope that I can emulate these behaviours in my own interactions going forward.

**Kosher Food & Craft Market**Sunday 31st October

10am - 3pm



**Falafel Stand
Fish Braai
Home Bakes
Coffee Bar
Deli**

astra

20 Breda Street

Gardens

021 461 8414

coffeetime@jsec.org.za

**and
various
CRAFT
VENDORS**

STRICT COVID PROTOCOLS WILL BE IN PLACE
Only 50 people at any one time

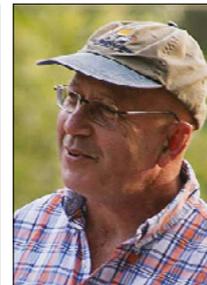
[back to contents](#)

ISRAEL: A JOURNEY MAKING MEANING

And now... ?

Julian Resnick writes from Israel

My calendar from March 2019 over 12 months looked like this: **MARCH:** Schechter Family Group from NYC and California in Israel; Lipton AIPAC Donor couple from Palo Alto in Israel; **APRIL:** JCCA National board in Israel; preparation for Bavarian Jewish Journey in Southern Germany; **MAY:** Australian Adults March of the Living in Poland and Israel; USA marketing trip; **JUNE:** Kushnir Family from California in Israel; Andreozzi Family in Israel; **JULY:** Ameinu group in Israel; Orange County Fact Finders in Israel; **AUGUST:** Balassa Family in Israel; Greece preparation for Greek Jewish Journey; **SEPTEMBER:** Hess Friends in Berlin and Normandy; Kaplen JCC scholar in residence in New Jersey; **OCTOBER:** Altberger Family trip in Israel; Mainline Philadelphia Synagogue group in Morocco; **NOVEMBER:** Kaplen JCC Staff trip in Israel; **DECEMBER:** Carrsow Family in Israel; Indian Business Leaders in Israel; Sandler Family in South Africa; **JANUARY:** holiday in India; **FEBRUARY:** Central Synagogue NYC teen group in Vienna; Bleshman family in Israel.



And then from the end of the first week in March 2020 until now, September 2021 it looks like the screen of the heart monitor in the Emergency Room in Groote Schuur after the doctors have given up the fight and are pronouncing the patient dead.

So, what does one do with this change of reality? After sleeping away from home about half of the nights in a given year? After teaching family groups, friendship groups, staff groups and synagogue groups about Zionism, Jewish History, Peoplehood issues, Shoah, Socio-political questions in Israel, Italy, Germany, France, South Africa, Hungary, Poland, Austria, Morocco, the Czech Republic, Greece, Spain? Day after day of thinking, questioning, debating issues of great meaning to myself and to my groups (hopefully); and then a big fat NOTHING.

Until today (I am writing this between Rosh Hashanah and Yom Kippur), nothing, nada, niks, akhonto, כלום. Well, not nothing at all, like everyone else in guiding in Israel, I have done a few Zooms, I have done some virtual guiding, but to be honest, even though we all need to rave about Zoom right now, I need to look people in the eye; I need to understand their body language; I need human interaction to teach; I need real and not virtual. When you are talking with people about things you are passionate about, about things that matter, it just cannot be Zoom. At least not for me.

Losing my income was tough, but my wife has a good job and she has worked even harder than normal this past year and a half, so we get by. But, the real loss was not money, the real loss was meaning.

The *why* of life more than the *what* of life. The *hopefully making some small difference in the world* of life. The *tossing and turning the night before I am going to teach something I know can be a very special moment* of life. The meeting extraordinary people of life. All of that, gone.

Looking after my — at the beginning of Corona, five and now — six grandchildren, all of whom live on my kibbutz, Tzora, has been a blessing.

But, even though of course they are the world's brightest children ever (just like your grandchildren), the oldest, Tamar is just seven, and it is hard to discuss the Battle of Normandy, the Two State Solution, Kfar Etzion in 1948, what makes a space holy, the letter written by Robert Sobukwe to Benjamin Pogrud (a copy of which hangs in Sobukwe's former cell on Robben Island) with her or with Naomi, Asaf, Yotam, Ronni or Noam.

The past month has brought the beginning of a change which hopefully will grow over the coming days, weeks and months. I have begun to leverage the many connections I have in Israel after many years of working in guiding and education here for, what I believe, is the benefit of all of us who live here.

Just over a month ago I accompanied Rabbi Bruce Lustig of the Washington Hebrew Congregation (Washington DC) on a journey around Israel to meet with a number of people who work on initiatives to try to improve the relations between Jews, Muslims and Christians in Israel (an easy way to say Jews and Arabs or Israeli Jews and Israeli Palestinians). In Jerusalem, in the Galilee and in Tel Aviv, we sat down with people who are working — and here I will share the language they use — in co-existence initiatives, shared society initiatives, co-resistance initiatives.

Language is hugely important in this field of conflict resolution and the choice of words says a lot about the blue sky vision of the initiatives.

Co-existence imagines two peoples with different narratives living side by side, equally (I know it sounds like *separate but equal*, which might bring back some uncomfortable memories).

Shared society imagines the integration of the different narratives into one society which finds a way to live amicably with two very different sets of commitments.

Co-resistance (the most hard-core of the approaches) to a large extent rejects the notion of blue-sky-vision work and suggests that the injustices are so great right now, that the work is fighting present injustices together.

The meetings were powerful,

extremely moving and hopefully will bear fruit. Rabbi Lustig was here on behalf of the Committee for Human Fraternity and Peace, an initiative originally put together to deal with the rift between European Christians and Muslims, and led by Pope Francis and the Grand Imam of Al-Azhar of Cairo, Egypt.

So we sat down with good people, Jews, Christians and Muslims from Kids4Peace, the Jerusalem Interfaith Youth Chorus, Mekudeshet (the Jerusalem forum for different cultures to express themselves), Sunrise Camp for children with Cancer and their siblings, Debate for Peace, the Givat Haviva International School (a mixed student group of Israeli Jews, Christians and Muslims and international students), ALLMEP (the umbrella organisation which brings together over 300 peacemaking initiatives), the Bereaved Families Circle (Israelis and Palestinians who have lost relatives in the conflict).

It felt good, it felt right, but after Rabbi Lustig left, everyone asked the same question, *Now what?*

A few days ago we took a first next step, a meeting in Nazareth between two Jewish and one Palestinian Educator. A small step I know, but as Margaret Mead the famous Anthropologist once said,

“Never doubt that a small group of thoughtful committed individuals can change the world. In fact, it's the only thing that ever has.”

We are planning many of these small steps with many of the people we met up with, and I will share the good news with you when/if it happens — and the disappointment when/if it does not.

I want to finish with a thought. We have just said goodbye to the High Holidays until next year. Between Rosh Hashanah and Yom Kippur we are asked to reflect on who we are, what we do and how we affect other people. Many people I know share powerful thoughts during this time. I will offer one which I shared on the Eve of Yom Kippur here, again:

Know before whom you stand.
דע לפני מי אתה עומד

I thought about this sentence today

as Yom Kippur approaches and asked myself why I, someone totally committed to the Jewish People and our common history, who presents projects (especially Israel) and our likely shared destiny, feel so separate from many Jews on this day.

And I remembered not only the sentence, but a fascinating comment made to me by a member of one of the Reform Synagogues I had the privilege to work with in the UK over a decade ago.

This sentence stood over the Holy Ark of his synagogue (as it does in many synagogues throughout the Jewish world). I do not remember what we were talking about, but I do remember one comment which has stayed with me for many years: “This sentence”, he said, “should not stand over the Ark. It should stand over the exit to the sanctuary so that each and every one of us thinks of how we behave not when we open the Ark or stand filled with awe in the sanctuary, but as we go about our daily lives”.

On this Yom Kippur eve, as much as I love the music of Kol Nidre, I prefer to be outside so as not to feel like Franz Kafka felt when he watched his father on Yom Kippur a long time ago in Prague, horrified by — what seemed to him — a man with his mouth filled with words which would not be reflected in deeds afterwards.

On a positive note, my five year old granddaughter, Naomi, shared with us what she understood Yom Kippur to be about. Not a word about fasting or prayer. “It's about telling your friends that you did not mean to be hurtful, you did not want to insult or be unkind”. May we all live up to her understanding of Yom Kippur during this coming year.

Julian Resnick was born in Somerset West and grew up in Habonim Dror. He studied 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 USA. He works as a guide in Israel and around the world (wherever there is a Jewish story). He's married to Orly, and they have three children and six grandchildren and is a member of Kibbutz Tzora.

What's the big 'gap' of a Jewish education?

By Natalie Barnett (This article was first published by, and printed with permission from DafkaDotCom)

To my utmost delight I no longer find myself schlepping my kids to and from school every day.

This is not because of lockdown but rather, as of last year, all three of my children have now matriculated, each having spent every year, from pre-school to grade 12, at a community Jewish day school. If recent research on the South African Jewish community is anything to go by, this may be unremarkable to some and quite expected by others. But for me it wasn't what I had originally envisaged for my offspring. My husband, however, was determined that they follow in his footsteps at United Herzlia Schools.

Over the years, I questioned whether we had made the right decision, but that was more often about the individual child and his/her particular personality and needs rather than whether the school was living up to our expectations. I realised then, that no matter which school one chooses, it's ultimately up to us, as parents, to fill the gaps in our children's education. Now that they've all matriculated, I can reflect on their experiences and consider the adults they have become. I am also realising how my views have shifted over time.

According to the 2019 Jewish Community Survey of South Africa (JCSSA), 75% of school-aged Jewish children in South Africa currently attend Jewish schools. Although the findings suggest that the majority of parents send their children to community schools "primarily to help strengthen their children's Jewish identities and sense of belonging, and to give them a strong grounding in Jewish studies", I can't help but wonder whether other parents share similar concerns and considerations when choosing to send their children to a community school.

Initially we sent them to Herzlia because the school provides an excellent education, my husband is an alumnus, and the fact that it was a Jewish school was a bonus. I, on the other hand, having grown up in Johannesburg, was educated at public schools, where over half my classmates were Jewish. My sister and I attended private Hebrew conversation lessons and received much of our Jewish education from cheder and shul. Our *Yiddishkeit*, however, came primarily from home — our parents and grandparents — and covered a vast spectrum due to the diversity of their Jewish identities. So, it was strange to me that we would have to send them to a Jewish school so they could 'grow up Jewish'. It never entered my mind that they wouldn't.

I had to weigh up the pros and cons

of both options, balancing what they'd be missing out on by going to an elite, faith-based, predominantly white school against what a good former 'model C' school had to offer: diversity of religion, culture, race, and socioeconomics. Granted, public schools looked very different in the 2000s compared to my experience in the 1970s/80s, but, in our newly formed democracy, I wanted them to be a part of the 'Rainbow Nation'. Perhaps unsurprisingly, the JCSSA indicates that the main reason (50%) parents send their children to a non-Jewish school is to obtain a diverse cultural experience.

Having sent all three of her children to Jewish community schools, Natalie Barnett reflects on the pros and cons of sending children to a private, faith-based, predominantly white school within the South African context.

Initially, for us, it was about the individual child and what they required. This included a solid academic foundation and a social set-up that would guarantee a suitable friendship group. I didn't think much about their identities at the time of them starting pre-school, other than knowing they would always be South African and always be Jewish.

I committed to myself then, that I would keep my finger on the pulse by involving myself wherever I could, in order to complement, and possibly 'counteract', what my kids would be learning at Herzlia. For most of my 21 years of being a Herzlia parent, I served either on the PTA or the Board of Governors, or both simultaneously. These provided a different perspective to that of 'just a parent'. It opened my eyes to other parents, their attitudes and expectations, as well as to the schools' needs and goals.

As a lay leader, one is exposed to myriad challenges faced by the school, and the act of decision-making takes on a new dimension. This was where I learnt to put aside my personal views and what would be best for my own children, and rather represent the school by choosing options to best benefit the majority. For example, in trying to encourage greater participation in school extra-murals, a rule was proposed requiring pupils to do at least two per week. My children, however, were involved in a range of activities outside of school, which helped to balance the lack of diversity at school by introducing them to other children, teachers and courses. By ratifying this rule, the pressure on my children would either be increased or they would have to drop an activity. But considering many children would not otherwise have done any extra-mural, the choice had to be made for

the greater good.

Such decisions, however, could not be based on hearsay and anecdotal evidence, but on data that helps inform decision-making. While serving on the Board's executive, in December 2016 we conducted a Barrett values survey of all Herzlia stakeholders (parents, pupils, staff, alumni and donors). Valuable insights were gleaned from the results and subsequent focus-group discussions took place with many common, but often diverse, perspectives brought to the fore. Many of these touched on issues that I found important: Is education only about academic

a proposal to carry us forward successfully in the face of the current coronavirus crisis, economic climate and shrinking Jewish community and resources. This has enabled me to view Jewish education from the 'outside' — from the perspective of communal goals and priorities — obliging me to look at what the community requires from its members, and most importantly, from its community schools. The relationship between the two — between community and community school — is fundamental for the continuity of both. As a community, we have been extraordinarily successful despite our size, but how will this be sustained? How can we ensure that our youth will continue to prioritise and contribute to our community?

Circling back to my children, I am grateful for what they achieved academically, and know they have strong and meaningful Jewish identities. But will they live their lives as committed Jews, marry Jewish partners and raise their children Jewishly? Will they support the State of Israel and Jewish self-determination despite questioning some of Israel's governmental policies? Will they be as 'woke' about antisemitism as they are about gender-based violence, Black Lives Matter and alternative sexualities? Will they be participants in, and contribute to, Jewish continuity and community?

Over recent years, the world has changed radically, and I wonder if I would make the same choices today. I remain curious as to what continues to motivate parents to send their children to Jewish schools, as well as how much responsibility they place on the school to educate their children Jewishly. I have selected this topic for a research project that I am conducting for my MA in Jewish Education. I hope that the results will not only satisfy my curiosity (and concerns), but also help parents better understand the importance of the choices they make, help school leadership better comprehend the nature of the community the school serves, and enlighten the community as to what is required educationally for its sustainability and continuity.

Hailing from Johannesburg, Natalie Barnett completed a BSc at UCT. She has been involved in education for over 25 years in both the Jewish and broader communities, and is currently studying for a Masters in Jewish Education. She lives with her husband and three children in Cape Town.



Community outdoor library in memory of Rabbi Isaac Goss z"l enriches historic Jerusalem neighbourhood

The historic neighbourhood of Talpiot-Arnona in the south of Jerusalem celebrated its centenary this year.

Situated on a promontory overlooking the city and the Dead Sea, Talpiot-Arnona was built in the 1920s by architect Richard Kauffman as an upscale garden suburb.

It attracted intellectual and cultural icons, becoming home to the likes of Joseph Klausner, historian and professor remembered for creating the Encyclopedia Hebraica; Eliezer Ben-Yehuda, often seen as the driving force behind the modernisation of the Hebrew language; and Shmuel Yosef (Shai) Agnon, father of modern Hebrew literature and winner of the 1966 Nobel prize for literature.



Architect Michelle Frankel and Shavit Yaron who built the structure onsite, at the opening of the library. Due to COVID, collaborating architect Lewis Levin couldn't travel to Israel, but he is represented in the inset photo, and by his likeness on Michelle and Shavit's t-shirts.

Architect Michelle Frankel, who made aliya from Johannesburg in 1993, and has lived in Talpiot for some years, recounts that three years ago, "There was this group of volunteers that became interested in doing something for the neighbourhood... We needed a library, a street library."

"Every year the *irya* (municipality) gives a modest grant to neighbourhood projects and initiatives, through an organisation called *Placemaking*. Anyone can write a proposal and apply. My friend Tzipi Moss came up with the idea to make a street



Visitors of all ages enjoy this community resource.



A music workshop run by ex-South African David Fenster

library, because after all Talpiot was well-known as a place where many intellectuals and writers had lived, and still do. We had the idea to 'brand' our neighbourhood as the neighbourhood of the book."

"So we wrote a proposal, and were given money with which to build the first library. We wanted to make it out of old books, so we ran a campaign for people to donate books that would not likely be used again. It functioned well and exceeded all our expectations. At the time there were a few street libraries built in Jerusalem, but ours in particular became a hub in the neighbourhood and was very well used."

Frankel continues, "The neighbourhood volunteer group had been aware of the fact that our old library had to be replaced. We threw around a couple of ideas, pretty half-heartedly. Nothing was happening, so I took the initiative by asking my friend and ex-business partner Lewis Levin if he would be interested. I had been mulling over this idea for some time, knowing that he had designed the Johannesburg Holocaust and Genocide Centre, with donations and community involvement; and also that he specialised in sculptural metal structures.

"When I was in The Netherlands (where he lives), I mentioned it to him. He was interested and so I brought him to see the existing library, introduced him to everyone and brought him on board."

We applied again — this time with Lewis on board. We sent a proposal to *Placemaking*, broadening the scope of what we wanted to do, and offering to supplement the grant with fundraising.

Lewis came up with the idea of making this library a tribute to his former teacher, Johannesburg educator and visionary, the late Rabbi Isaac Goss, who invented the 'day school' movement in the 30s and 40s. Rabbi Goss believed that Jews should have a national/religious education — day-school — and that they should be well-versed in their knowledge of Jewish culture, texts and religion, while still receiving a well-rounded western education. He is famously quoted as follows: 'If you only know about Judaism, then you do not even know about Judaism.'

Through his education, Levin credits Goss with "bringing Agnon and Klausner and Ben-Yehuda to South Africa," making this architectural project one of nostalgia and great personal significance.

After contact with a group of South Africans who were looking for a way to memorialise Rabbi Goss, and by contacting his son, funding was secured and the project became a reality.

A particular interest in fabrication and sustainability informed the design, which comprises modular components made of renewable and durable materials such as bamboo, steel and anodised aluminium. These parts were fabricated in South Africa, making use of the expertise, technological capabilities, affordability and access to materials that exist here. They were then shipped to Israel where they were assembled on site in time for the official opening that formed part of the neighbourhood's centenary celebrations.

The library has become a vibrant centre for community involvement, acting as a meeting point for people to come and read, drink coffee, socialise, hold arts and craft activities,



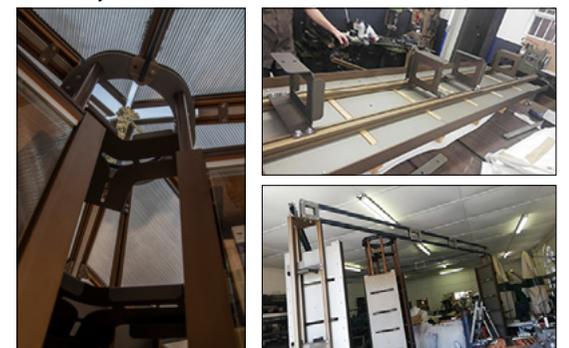
The new Talpiot-Arnona street library

concerts, talks, and birthday parties. Day-to-day maintenance is provided by locals who demonstrate their sense of ownership by showing up unbidden to clean glass, sweep floors and tidy and organise the books every day.

Frankel says, "We have made a setting for things to happen... It was designed with the geometry around this tree so that you can sit there and feel like you're in an outside space. I want to see how this is going to develop organically. How do people inhabit the space? What do they do? That's up to the community. One of the main ideas of doing a 'kit of parts' was to develop a durable model that could be replicated elsewhere, especially in neighbourhoods that are less privileged. I have an actual specific social agenda with this because I think literacy and reading are such a central part of who we are."



The original Talpiot-Arnona street library, constructed from recycled books



Some of the 'meccano-like' components, fabricated in South Africa, that make up this beautiful and functional structure

This project was made possible with the help of donors Bridget Sherman, Colin Schachat, Monty Hilkovitz, David Goss, Leon Welcher, David Friedland, Mark Todes and Lewis Levin. (There was also a community initiative to raise money locally). Thanks also to Donovan Dymond, George Williams of Woodspec, and Andy Page of Moso Bamboo.

HEBREW MONUMENTS

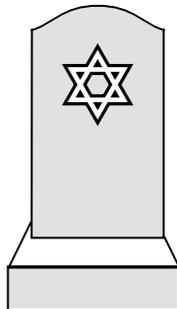
CANTOR IAN CAMISSAR

TOMBSTONES

MOUNTAIN ROCKS, BELFAST BLACK, SANDSTONE, MARBLE AND GRANITE

MANUFACTURING HIGHEST QUALITY TOMBSTONES FOR THE CAPE TOWN COMMUNITY

WE NOW HAVE A SANDBLASTING DEPARTMENT FOR ALL TYPES OF MATERIAL



HEBREW MONUMENTS IS HERE TO GIVE THE VERY BEST SERVICE AND ASSISTANCE AT ALL TIMES

2019 PRICES STILL AVAILABLE

CANTOR IAN CAMISSAR:
TELEPHONE & WHATSAPP OR: 082 551 3344
EMAIL: Camissar@mweb.co.za

CHRONIC ADS

Rates: R50 per line incl VAT Phone: 021 464 6736 (mornings)

HOUSESITTER

Responsible mature male. Loves animals. Avail short/long term. Excel refs. Steve 084 336 3797.

DDIY LIFESTYLE MANAGEMENT

Personal assistance and home organizing. 061 662 1350.

SORT IT

Downsizing home? Retirement move? Kids leaving home? Deceased estate? Organising, sorting, disposing of books, household effects, etc. 083 265 7738

BLINDS

Contact Elaine's Blinds for all new blinds, servicing, repairs and cleaning. Stephen and Elaine Guinsberg 083 270 9352

JOFFE PLUMBING

For all sanitary plumbing repairs, maintenance and renovations. Phone Hilton 082 789 2897 or 021 439 5550

RELIABLE PET/HOUSESITTER

Mature single guy. Excellent refs. Short/long term. Keith 084 604 1194 Email: keithmilne1961@gmail.com

CARPET & UPHOLSTERY CLEANING SERVICES

MEGA-CLEAN

Cleaning of all carpets, upholstery, leather, office & dining chairs, mattresses, vehicle interiors
Pet Stain & Odour Removal
Low Moisture System - Quick Dry - Deep Clean

Pensioners' Discounts **Window Cleaning Tool!**

PROFESSIONAL, RELIABLE, SERVICE DRIVEN & ACCOUNTABLE
Call Amanda Barnett: 082 751 9604

Need a crew?
We offer staff for your event

Famla Enterprises Pty Ltd is passionate about events

We provide hostesses, ushers, registration staff, bag packers, gift packing, handing out of flyers, build-ups and event cleaners for your corporate, social or intimate event.

For more information, please contact us on 065 950 8974 or enterprisesfamla@gmail.com

TRANSFER VHS TO DIGITAL

Barry: 082 885 7548
mediamemories@bax.co.za

CUSTOM-MADE CURTAINS

Professional, reliable, affordable, and fast. Also Austrian blinds, Roman blinds, scatter cushions, comforters and night frills. Gloria 083 771 4802 or 021 447 9167.

To place a chronic ad
email: chron@ctjc.co.za

No longer able to drive?
No garage space?
Emigrating?

I WILL BUY YOUR VEHICLE!

since 1996
Phone Melville
Ph 072 132 5572

Gardiner Stone

The Gardiner family's relationship with the stone industry started in the 1930's

ISRAEL
12767

Showroom 134 Durban Road Bellville
Bellville 021 948 2152 Paarl 021 872 1508 Strand 021 854 5890
Ros Gardiner 072 2414 120
gardiner@gstone.co.za www.hebrew.gstone.co.za
FOR ALL MEMORIAL REQUIREMENTS

Waterproofing Cape Town

Specialist in Painting, Roofing, Damp Proofing & Waterproofing Services

www.waterproofing-capetown.com

Tel: 021 300 1822/ 021 000 2326 Sea Point

THE CAPE JEWISH CHRONICLE RECORDS ITS APPRECIATION OF THE CONTINUED SUPPORT GIVEN BY THE FOLLOWING SPONSORS

<i>The Susman Charitable Foundation</i>	RUBI AND ANNE CHAITMAN FOUNDATION	With compliments from Aggie Hirsch in memory of Freddy	mazars	THE MAUERBERGER FOUNDATION FUND	With compliments from Ben Rabinowitz in memory of Shirley
THE HAROLD AND BEATRICE KRAMER FOUNDATION	<i>Goldschmidt Family Foundation</i>	With the Compliments of CAPE GATE FENCE & WIRE WORKS (PTY) LTD	Pick n Pay Inspired by you	THE SILVERMAN FAMILY FOUNDATION	Stanley and Zea Lewis Foundation
	With compliments <i>The Henry Van Embden Family Foundation</i>	With Compliments Almond Breeze www.almondbreeze.co.za	With Compliments Kalman, Esther and Michael Maisel Trust	With compliments <i>The Jack & Ethel Goldin Foundation</i>	