

★ JEWISH CAPE CHRONICLE

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Chag Pesach Sameach!

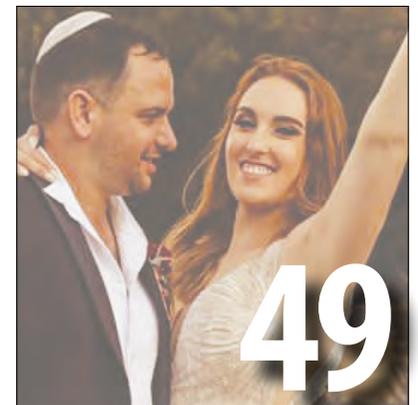


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Des Says...

By Desrae Saacks, Acting Editor Cape Jewish Chronicle



So its Pesach again! A more sociable, less restricted, less fearful and less separated Pesach than we've had for the last two years!

This time we can share our seder tables with family and friends, travel, be outside without a mask, and all those normal things that we took for granted in the distant days before Covid. Not that this is the post-Covid era — its the get-vaccinated-be-aware-and-live-with-Covid-era.

(Relative) freedom at last! Well it certainly feels like freedom. Compared to 'before'. And therein lies much of what has emerged from the pages of this issue of the CJC on the subject of Pesach and its overarching theme of freedom.

What has come to light this month is the feeling of optimism, evidenced in the many articles that focus on new beginnings and plans for the future.

Our simcha pages are once again bursting with wedding photos — after two years of lockdown where such events were hardly heard of, and subdued if they did take place. It feels as if the world is waking up!

How fitting to celebrate Pesach at this time of renewal. Pesach is the spiritual new year of the Jewish calendar. A celebration of our exodus

from *Mitzrayim* (Egypt) to freedom. But did you know that according to the Zohar (the text on Jewish mysticism), the name *Mitzrayim* is derived from *m'tzarim*, meaning 'narrow straits' (*mi* — 'from', *tzar* — 'narrow' or 'tight')? Evidence of our communal emergence from the 'narrow place' of Covid can be found on these pages.

There is a corollary to the freedom referred to above — it is never absolute. Anton Katz explains how freedoms sometimes clash (p46); while Rabbi Greg writes about the seeming contradiction between striving for better while recognising when you have enough (p18). On page 45, Rabbi Liebenberg exhorts us to recognise the limitations on our freedom — although they might not be obvious — and to have the courage to take action toward truly freeing oneself.

While Pesach provides many opportunities to stretch our intellects and feed our souls, it likewise presents opportunities to indulge our senses. With this in mind, we have gathered an assortment of tried and tested recipes (pages 41 and 50) that hopefully will delight the senses, awaken some memories and create some new ones.

From all of us at the CJC, we wish you a Chag Pesach Kasher V'Sameach.

The Cape Jewish Chronicle invites and welcomes all engagement with our readers. Please make use of these pages to communicate anything that might be of interest to our community, by contacting us at chron@ctjc.co.za.



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Shabbat and Yom Tov Times

Date	Portion	Candle lighting		Ends
		Earliest	Latest	
1 April/1 Nissan	Tazria HaChodesh	5.28pm	6.24pm	7.14pm
8 April/8 Nissan	Metzora Hagadol	5.20pm	6.14pm	7.05pm
15 April/15 Nissan	Pesach 1st day	5.13pm	6.05pm	
16 April/16 Nissan	Pesach 2nd day	6.56pm	6.55pm	
21 April/21 Nissan	Pesach 7th day	5.07pm	5.58pm	
22 April/22 Nissan	Pesach 8th day	5.57pm	6.48pm	
29 April/29 Nissan	Acharei	5.00pm	5.50pm	6.41pm

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

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CAPE JEWISH CHRONICLE



Eliot Osrin Leadership Institute Cohort III has hit the road sprinting

EOLI's Leadership Development Programme (LDP) is our flagship bi-annual year-long leadership programme.

We recruit emerging, professional, lay (volunteer) and executive leadership to ensure a pipeline of succession for our Cape Town Jewish community. Our investment in people-proving the community is defined by growing personal, professional, and organisational knowledge and mastery. The curriculum is designed to integrate theory with immersion.

EOLI's Cohort III debuted in November 2021 with an inspiring two days of introspection, courage and cohort bonding. We kicked off with *Leader as Self*, facilitated by Dvora Stein, coach and culture leadership specialist. Dvora skilfully took the cohort on a deep dive into identifying their strengths and self-discovery in their personal and professional lives, and in their teams and organisations.

Cohort III were introduced to academic experts who provided a theoretical bridge underpinning the immersive practice of community leadership. Dr Grant Sieff, a strategist and leadership advisor, presented our first session in building



Cohort III – Back: David Cohen, Bernhard Frauenknecht, Gita Osrin, Neil Lifschitz. **Third row:** Lynne Hendricks, Lindsay Dibowitz, EOLI Director Viv Anstey, EOLI Project Manager Melissa Zolty, Desrae Saacks, Anthony Kaufmann, Yael Ayache. **Second row:** Helen Schneider, Or Kadar, Lauren Sweidan, Mandy Edison, Hajiera Safiedien-Maloon. **Front:** Orli Barnett, Daniel Bloch, Joshua Friedman.

our leadership toolbox, *Strategy frameworks for strategic leadership.*

In serving EOLI's vision for integrating global perspective and best practice, Cohort III was privileged to be exposed to Brandeis University's Hornstein & Heller joint MBA faculty on Consulting Skills.

This module was followed by *Applied*

Systems Thinking and Collaborative Problem Solving presented by Business School Programme Director and Systems thinking facilitator, Dr Beverley Shrand. The theory of Systems Thinking applied to community demonstrates the complexity and layers of factors and variables that impact the community as a whole and its individual parts.

Community & Context: A critical component of our LDP is learning from our past in order to strategically navigate our future. Jewish History experts, Professors Adam Mendelsohn and Richard

Mendelsohn navigated the demographics, organisational structures, and socio-political contexts, uncovering the first roots of the community, analysing the tapestry of present-day community, and how each aspect shapes our vision for the future. This module laid the foundation for the *CT2040Vision* drivers, Raoul Miller, Monene Murray and Viv Anstey to share the change management plan for the Cape Town Jewish Community 20-year strategy. The *2040Vision* team reflected on the insights, challenges and opportunities which will shape the trajectory of our emerging landscape and next generation leaders of the CT Jewish Community.

In the year-long LDP, each module adds an additional, interconnected layer and lens on community and its leadership. This knowledge paves the way for the application of leadership skills to community consulting, research, and engagement which will produce creative and innovative solutions to current community challenges.



David Cohen, Desrae Saacks and Or Kadar engage in collaborative problem-solving.

True freedom requires a purpose. On Passover we begin with an invitation to others to partake in the meal as a reminder that true freedom requires responsibility.
The greatest expression of one's true freedom is the ability to give and assist others.
The Eliot Osrin Leadership Institute wishes the community a Chag Pesach Kasher Ve'sameach. May Pesach 5782 inspire us all to choose to step up and serve.

CAPE JEWISH CHRONICLE
 Kaunas, European Capital of Culture 2022, recalls its rich Jewish history
 A new school year
 Honouring Merle Furman
 Contributors in this issue

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Family Announcements

CONDOLENCES — THANK YOU

LEON SHEINBAR
14/07/30 — 16/03/22

Our beloved husband of 67 years, father, father-in-law and grandfather, Leon passed away peacefully at the age of 91.

Huge gratitude to all who cared for him with such love and respect.

His two carers Cebisa (Fundi) Mzayifani and Eunice Sityana, Dr Julie Etellin, Dr Shelley Kibel and Rabbis Wineberg and Feldman.

Sandra Sheinbar, Lesley and Jake Fifer, Carol and Michael Wener, David and Mandy Sheinbar, Dayle and Laura Wener and Theo Moyo, Eitan and Beth Fifer, Michaela and Brad Melin, Nathan and Devin Sheinbar.

MHDS RIP

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



WIZO Cape Town welcomes a new Chairman

Adv. Hila Zetler was born and raised in Israel, growing up in the beautiful coastal town of Caesarea.



After completing her Bachelor of Business Administration (BA) specializing in Information Technology together with her Bachelor of Law (LLB) at the IDC (Interdisciplinary Centre Herzliya), Hila completed her law internship at one of the leading law firms in Israel and was admitted as an advocate to the Israeli Law Society in 2004.

Hila moved to South Africa in 2005 and completed her Masters of Law (LLM) degree specialising in International Law at the University of Stellenbosch. From 2007 she spent two and a half years in the United Kingdom, where she worked in the London office of Clyde & Co. in their Commercial Litigation Department. During her time in the UK, Hila also qualified as an English Solicitor.

Hila returned to South Africa and, in 2012, completed an HDip Tax at the University of Cape Town, completing a research study about the compression of the South African and the Israeli taxation systems, which was published in a prominent legal magazine.

Between 2014 and 2016, she worked as the Media Liaison and Legal Advisor for the South Africa Zionist Federation (Cape Council) and served as a member of the Management Committee of the SAZF (Cape Council) until the end of 2020. Her community and Zionist commitment is further evidenced by her involvement with the Women's International Zionist Organisation (WIZO) for the last decade.

For the past 18 years, Hila has managed different aspects of her family's business interests while also working as a legal advisor. She is married to Adrian and is the mother of two young children.

WIZO Cape Town is thrilled to have Hila as their new Chairman, and we all wish her much success and fulfilment in her new role!

How you can support WIZO Cape Town

Membership

By becoming a member of WIZO South Africa, you enable us to continue our vital work in Israel, uplifting, educating, and caring for the elderly, women, and children at risk. Your contribution links you to a network of women all over the world who are committed to creating a better life for all who live in Israel.

As a member, you will receive updates about events in your area and ways in which you can make a difference, but most of all, you will become our partner, without whom none of our good work would be possible.

Membership details can be found on the WIZO website, www.wizo.co.za



Gift certificates and cards

Purchase our beautiful Barmitzvah and Batmitzvah certificates in lieu of gifts. The WIZO barmitzvah project enables less fortunate children in Israel to commemorate this important Jewish milestone of coming of age, marking a new level of rights and responsibilities as Jews and citizens of their communities.

A selection of beautiful cards for every special occasion is also available, and can be sent via email and physically.



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Even with the extremely little information known – it is still possible!

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With extensive professional experience in a citizenship-reinstatement, I still often meet people who have a Lithuanian ancestor but lack information about him/her and thus hesitate to initiate their Lithuanian citizenship reinstatement through ancestry.

Generally, their knowledge is limited to the information that someone, such as a grandparent or great-grandparent, was from Lithuania. Moreover, if they have no documentation pertaining to their Lithuanian ancestry such as ancestor's birth certificate, they are persuaded that it's not worth even starting the process of reinstating their Lithuanian citizenship. This is absolutely false.

Here are some tips for gravitating out of despair:

1. Ask around your family and relatives about your ancestor. Usually someone knows something. Keep notes on everything you find;
2. If you're unable to gather information about your immediate ancestor, maybe something is known about his/her siblings or other family members. Make a note about it;
3. If you find out that your ancestor fled Lithuania before 1918, it doesn't necessarily

mean a dead end for you. Ask around in your family if perhaps you have an alternative ancestral line, and explore it;

4. By all means, don't hesitate to contact me and schedule a meeting. Consultations on assessment for eligibility are done absolutely free of charge. During the consultation, I will assess all the information you have, ask questions that guide you the right direction, and if possible, I'll check the online archives for you.

Moreover, you don't risk anything in starting your ancestral citizenship reinstatement process with us at IN JURE as we work on 100% success fee, in other words, no result, no payment.

Be assured that in nine out of 10 cases, my clients don't have documents pertaining to their Lithuanian ancestry. This is definitely not a problem. Knowing that at least one of your parents, grandparents, or great-grandparents was from Lithuania is the only essential condition to initiate the process successfully. Most clients are pleasantly surprised to see how effectively and rapidly, even with such a small amount of information, their Lithuanian ancestral family picture can be restored.



CAPE SAJBD
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CONNECT, COLLABORATE, COMMUNITY

Remembering who we are — connecting with our past!

By Daniel Bloch, Executive Director, Cape SAJBD

Our memory helps make us who we are.

From fondly recollecting childhood events to remembering where we left our keys, memory plays a vital role in every aspect of our lives. It provides us with a sense of self and makes up our continual experience of life.



I remember my bar mitzvah in Israel, my first 50 in club cricket (I think my only 50 as well), the first date with my wife, the song I sang at our wedding, my son's first words (*dada* — however my wife may disagree) and many more incredible memories that have shaped the person I am today. I also remember and have lived through some truly historic and tragic moments such as Nelson Mandela's release from prison, 9/11 and the COVID-19 pandemic.

Remembering key moments in our history helps define us as Jews and as South Africans. In April we celebrate and commemorate, Pesach, Freedom Day and Yom HaShoah — three contrasting moments in time. Four cups of wine and a bit of matzah will help us recall the Exodus from Egypt and the miracle of the Red Sea. Never again will we be slaves, that is the story of Pesach. Fast forward 12 days and we find ourselves celebrating Freedom Day, with South Africa's first non-racial democratic elections taking place on that day in 1994. Peace, unity, the preservation and the restoration of human dignity hallmark this day. This was the birth of our democracy and the end of Apartheid, with people of all colour flocking to the polling stations to cast their vote for a free South Africa.

The next day, on 28 April, we commemorate the most tragic and catastrophic time in Jewish history — the Holocaust. Yom HaShoah is the one day in the year where Jewish communities from all over the world, come together to remember the six million Jews who had their lives stolen. The Cape SAJBD together with our partner organisations will be hosting a Yom HaShoah ceremony at the Pinelands Jewish Cemetery where members of our community, together with first, second and third generation Holocaust survivors, will come together in song, prayer and poem.

In early March, the Board hosted 40 Ward Councillors from the City of Cape Town taking them on a tour of the SA Jewish Museum and Cape Town Holocaust & Genocide Centre. The councillors could not believe such atrocities could have happened and were shocked by what they saw. They were extremely grateful to have been afforded the opportunity to learn about the Holocaust and the history of our Jewish community. It is our duty as Jews, not only to remember but to educate those around us. Never again and never forget!

VIEW FROM THE CHAIR

Living together, supporting one another

By Tzvi Brivik, Chairperson, Cape SAJBD

One of the Board's core mandates is to ensure that our right to practice our religion as Jews is protected and that we live harmoniously with the broader community.



On 16 May 2022, the United Nations recognises the international day of living together in peace. In essence, this means having the ability to listen and to recognise, respect and appreciate others. The day was established following the devastation of World War II and the significant number of refugees it created. This sadly has become a perennial problem that has been repeated on numerous occasions since in Rwanda, Bosnia, Syria and lately in Ukraine.

The number of refugees following World War II was enormous. At least 9 million people were deported to Germany during World War II, and after it surrendered in May 1945 many were repatriated to their countries of origin. Jewish survivors, having survived the Holocaust and the concentration camps, refused to return to Eastern Europe and so a large westward migration began. These were difficult times and often the Jewish refugees were met with stifling quotas or closed borders. Communities were not always welcoming and starting afresh was difficult. Many of our brethren in Eastern Europe including Moldavia, Belarus and Poland helped Jewish refugees, providing basic necessities as they escaped the terrible scourge of the war.

In Cape Town, together with the Angel Network, we have had an ongoing relationship with Congolese, Burundian and Rwandan refugees, and have aided in the form of meals and support. We will continue to do so as part of our ongoing commitment.

The UN's commitment to refugees must be supported globally. Particularly amongst European countries, there has been a hardening or shifting attitude towards migration which manifests itself in a reaction against NGOs. Working through our Interfaith & Intercommunity and Associate Relations subcommittees, we continue to bring attention to the suffering of forced migration, particularly in the face of war, by educating our own community and the broader Western Cape community.

We also continue to engage with universities such as Stellenbosch and the University of Cape Town, to ensure that our student's religious rights are respected on campus. In addition, through regular dialogue, we are able to keep abreast of any other issues relating to student life on campus and swiftly deal with them together with our youth organisation partners, which include SAUJS, Chabad on Campus and others. We encourage all students to join these organisations and take advantage of the rich cultural events they host throughout the year.

Finally, we welcome our 2022 biennial election of Board representatives. Make sure to follow us on Facebook (@CapeSAJBD) and Instagram (@capesajbd) to receive updates on our election process and details on how to register to vote, how to nominate and how to vote.

CHAG PESACH SAMEACH

*May your cup overflow with happiness
and prosperity this Passover*



WHY VOTE?

The Cape SAJBD acts to protect and advance the rights, status and welfare of the Western Cape Jewish community. To do this, we use three pillars: **engage, educate and empower**. We aim to connect Jewish identity to projects and activities that have a positive impact on local Western Cape communities, whilst also building a more inclusive society, encouraging networking, volunteering, advocacy and philanthropic opportunities.

We understand that our community is not a 'one-size-fits-all' paradigm, and we want a Board representative of our dynamic and diverse community!

We are calling upon you to nominate a member of the Western Cape Jewish community to stand in our upcoming elections who fits the following criteria, someone who -

- Has a **passion** for the local Jewish community;
- Has the utmost **integrity**;
- Wants to make a **meaningful difference** in our community and broader society; and
- Is a **leader** that challenges the status quo.

To be elected into leadership for the next two years, you should be able to listen to all the different voices in our community and make decisions that will benefit even the most remote or unaffiliated community member. In the election process, the following values will dominate: **respect, integrity, inclusiveness, accountability, and transparency**. Being an active citizen and making a difference in society requires getting involved in our community and its many institutions. This is your chance to make a difference and be heard on the issues currently facing our Western Cape Jewish community.

Make sure to follow us on Facebook (@CapeSAJBD) and Instagram (@capesajbd) to receive updates on our election process and details on how to register to vote, how to nominate and how to vote.



CAPE SAJBD

Engage | Educate | Empower

ELECTIONS 2022

#GETINVOLVED #VOTESMATTER

HOW DO THE ELECTIONS WORK?

Five new members of the Cape SAJBD will be elected by public ballot election to serve for two (2) years (2022-2024). A further 10 members will be elected by delegates of our affiliated organisations at our Annual General Meeting. This will present us with a new Board made up of 15 members.

HOW DO I BECOME ELIGIBLE TO VOTE?

To be eligible to stand for nomination, and/or to nominate potential candidates, and/or to vote in the upcoming election, you must be a Jewish person over the age of 18 and currently residing in the Western Cape, whose name and particulars appear on the communal database.

HOW DO NOMINATIONS WORK?

Each nominee will need to complete a digital nomination form and submit a signed code of conduct which will be made available on our website. Each nomination form requires the full names, ID number, residential address, email address and contact number of the nominee, to be supported by the same details of two nominators. Thus, each nomination form lists three people: One (1) nominee, and two (2) people who support the nomination. Anyone making a nomination is responsible to gather this information themselves before filling in the form.

The Cape SAJBD will formally call for nominations from May on its website and social media channels. All current members of the Board who want to stand must also complete a nomination form and sign a new code of conduct.

No nomination forms may be accepted after the advertised closing date and time. All nominees are then vetted by the Electoral Commission to confirm the nominees' and nominators' names appear on the communal database, before being placed on the final nominee roll.

THE ELECTORAL COMMISSION

The Electoral Commission functions as an independent and impartial body that oversees and regulates the election of members to the Board in order to ensure the process is credible, free and fair. The Commissioners serve a term of five (5) years, which may be extended for one additional five (5) year period. These Commissioners do not stand for election to the Board nor assist in campaigning for a nominee standing for election. Their decisions are to be reached by consensus, failing which by a majority vote.



DORON GOLDBERG | Chairperson of the Electoral Commission for 2022

Currently an Advocate of the High Court of South Africa, Doron has recently been appointed as Senior Counsel. He is a member of the Cape Bar and also serves as Commissioner of the Small Claims Court in Cape Town. Doron has previously acted for community entities in community-related issues, including for SAUJS, the Hermanus Hebrew Congregation, the Labia Theatre, the Cape SAJBD and Jewish Community Services. His practice largely focuses on commercial law. He is married with three children, who are all in the Herzlia system.



RICHARD FREEDMAN

Retired in 2019, Richard has a particular interest in Holocaust and Human Rights education and has served on the board of various NPOs and associations. From 2006 until retirement, he was the director of the Cape Town Holocaust & Genocide Centre and is currently a trustee. Before that, Richard had a 30-year career in education, including as principal of a Herzlia school and serving on various national teaching bodies. He currently serves on the Faculty of the Florence Melton School of Adult Learning.



ANTON KATZ SC

Anton Katz SC was born in Cape Town in 1960, schooled in Sea Point and awarded a BSc in Mathematics and an LLB at UCT, and an LLM at Columbia School of Law. He is a member of the Pan African Bar Association of SA, a former member of the Cape Bar and New York Bar and has acted ad hoc as a High Court judge. He served on the UN HRC's Working Group on Mercenaries between 2011 and 2018, and appeared in tribunals throughout Africa, including SA's Constitutional Court — most notably all electoral constitutional issues, including floor-crossing cases, secret ballot cases, and motions of no confidence involving the President. He has two children.



Know your Board

We decided to spotlight the individuals who make up our Board! After all, they are there to represent you and ensure your voice is heard when engaging with leading figures in the political, media and administrative spheres. Each month, two Board members will answer a series of questions that shed light on their reasons for serving on the Board, and their response to key issues relevant to our community. So, keep an eye out, and get to know your Board!

Viv Anstey

Why did you join the Board?

My experience at the Board started a few decades ago as a community consultant for our national office in Johannesburg. Having completed my MA in Jewish Communal Service on scholarship to Brandeis University, Boston, I had returned to SA to serve the community in political advocacy, leadership development and project work. I consulted nationally with organisations like UJW and SAUJS and assisted in the start-up of CSO, Afrika Tikkun and a Jewish Trauma Network. These were challenging times and I had an active role in leading change. Upon returning to Cape Town, I consulted nationally out of the Cape Town office and later was elected as a lay leader. Sitting around the Board table has given me a platform to serve my community, mentor professionals and apply my skills and passions to valued projects, such as xenophobia, lobbying, coalition building and engagement, words matter campaigns, mediation, student issues, young adult dilemmas and using my voice as an insider to challenge the status quo.



What do you hope to achieve during your term of office?

In my past positions on the Board, I was on the executive and led from the front, shaping the agenda and programmes. In my current term, I have focused on young adults through the Board's Generation Next subcommittee. I believe the challenges that play out for our youth and young adults need to be escalated and understood. They are our future. As a committee member, I bring institutional and community memory and history that shapes this term of office, alongside my activism in Jewish education and leadership development.

What other community organisations are you involved in?

As a serial social entrepreneur, I have pioneered many community startups with significant impact. The Midrasha/Melton Adult Education Institute has been an educational resource in SA for over 16 years, providing Jewish curricula of excellence. My passion for leadership and professional development was realised when I was invited to set up the Eliot Osrin Leadership Institute. The privilege of sharing my decades of experience and expertise with lay, professional and emerging leaders is as much my legacy as it is that of our respected Eliot Osrin z"l. I am also a proud co-founder of Limmud SA, an inclusive space that has changed the face of dialogue, discourse and Jewish learning. Another highlight is my involvement in the creation of PJ Library — transmitting Jewish values through powerful storytelling; and The Jewish Literary Festival — encompassing all things Jewish through the written word.

What is your vision for the community?

I am an active member of the Planning Team for the CTJC2040 Vision — an inspirational and aspirational opportunity to integrate my experience and community knowledge into the mix of projections for a long-term community strategy and change-management plan. We need to project, plan and professionalise. We are obliged to know who we are as a community and how we must serve to ensure a sustainable model of community service delivery that is effective, adequately funded and relevant. My vision is to embrace diversity, upskill lay and professional leaders, open doors to succession, and invest in our young adults. All of our community must be counted, seen and served, and in turn activated — this is our version of inclusion and diversity towards cohesion. Deliberate and intentional leadership will strengthen our thriving community.

What do you think is unique about our Jewish community?

The leadership of yesterday and today have established a well-organised and disciplined Jewish community, reaching global benchmarks of best practice. Ours is a unique blend of heart (compassion and care), hand (volunteerism and philanthropy) and *halacha* (governance, mandates, Jewish ethics). The baton is being transferred as we speak, and we need to step up and step forward.

Li Boiskin

Why did you join the Board?

Way back, when as Chairperson of BZA WIZO, I was addressed as a future Chairperson of the Board by the late Ian Sacks z"l, then Director of the Cape SAJBD, in his kind and encouraging way, I was flabbergasted but honoured beyond measure. On completing my 3-year term as WIZO Chairperson, I was encouraged by then Board Director, late Suzanne Belling z"l, to stand for the Board election. I duly did and here I am 18 years later, having served on its many subcommittees as a Vice-Chairperson and finally completing a 4-year term as Chairperson. I wanted to be involved at the coal face of the community's functioning, challenges, confrontation with critical issues, and executing its mission, vision and mandate. I was proud to add my voice to the Board table and the sustainability of our community in its fullest sense.



What do you hope to achieve during your term of office?

Whilst each Board member will have their own opinions on a given matter, our responsibility is to the Board and the community who have elected us, to proudly and loudly care for their wellbeing, welfare and civil rights; free of harm, hate speech and antisemitism. We must do what is necessary to secure our Jewishness and South Africaness. This demands level-headedness, logical thinking, and awareness of our core Jewish values of *Tzedek*, *Chesed* and *Tzedakah*. The Board's mandate is also clear on our relationship with the South African community; we must engage, interact and work together towards transformation and building a society that is free, equal and equitable.

What other community organisations are you involved in?

My involvement in and love of our community has seen me use my abilities and experience to help build a community operating at maximum possibility. I have been involved in the PTA of Weizmann School, Bnoth Zion WIZO, SAZF (Regional and National), Partnership2000 [Now Partnership Together] Docent, Cape Town Holocaust & Genocide Centre, Mensch, Afrika Tikkun and the African Jewish Congress. My involvement was mostly at leadership level and included attending international conferences where I could engage and learn from world leaders.

What are your passions?

My passion is to help the community learn to listen and hear, to foster dialogue and engagement that respects diversity and to confront those issues which are controversial and often cause divisions and polarisation. I am proud to be Jewish, the environment of Yiddishkeit in which I was raised and of our community which continues to evolve. I hope to bring a greater understanding and appreciation of who we are as Jews and South Africans.

What is your vision for the community?

We are an extraordinary community with abundant expertise. Let us not be set in our thinking and responses; rather let us open ourselves to trends and influences, to innovative ideas while respecting tradition which has sustained our community since its establishment. Let us respect our fellow Jews, and receive respect in return. Let us remember that 'we too were slaves in Egypt'. This imperative is repeated 36 times in the Torah. We live in South Africa and we must care for one another, but not while neglecting 'the other'.

What do you think is unique about our Jewish community?

So much of what I have expressed talks to my sense of the uniqueness of our community. Our responses to needs at all times but especially in a crisis, speaks to a deep-seated bond between our members. Our uniqueness lies in a shared history that goes back thousands of years enduring untold challenges and revivals- we are a resilient community.



Meeting my cousins

By Gwynne Robins

Seeing an ad offering free DNA testing, I joined hundreds of others including Helen Zille and Albie Sachs to have a swab stuck in my cheek, and some months later got my results.

My mtDNA matched people who came from the Middle East (not surprising seeing that I am Jewish) but also indicated that 60 000 years ago, I had come from Africa. It does not matter what colour your hair, eyes or skin are, or where, how or if you worship, everybody comes from Africa originally — whether your direct ancestors came from South America, South Africa, South Korea or even 'Aryan' Germany.

What this meant to me is that we are all related, and if siblings disagree, one can expect people not so closely related to disagree as well. This does not mean that we cannot be taught to accept our differences and benefit from learning about them. Hence my involvement through the Board in establishing relations with other communities.

Soon after I joined the Board, Dayan Gross (then Executive Director) called me into a meeting and introduced me to a Muslim man and an Anglican priest. They were worried that the intifada would have repercussions on the streets of Cape Town, and Dayan asked me to find six children — the boys in the group to wear kipot. We came together in a hall where a small Chinese nun, looking like a doll, took the assembled Jewish, Christian and Muslim children and taught them to make origami doves of peace. The children returned and were told to give their dove to an adult they did not know, except for one Jewish boy who burst into tears saying that it was his dove and he was not going to give it to anyone. The next day there was a large picture on the front page of the *Cape Times* showing a boy with a kipah giving a dove of peace to a woman in a hijab. Unfortunately, the paper published their names and the Muslim women contacted the Board in a panic. She had received death threats and the Board had to arrange security for her for a few weeks.

Dayan was due to emigrate and asked me to take over his interfaith work. Mickey Glass and he had been involved in the Parliament of the World Religions. The first Parliament, held in Chicago in 1893, had only included

Christian sects. 100 years later it was revived with hundreds of religions and the decision was taken to hold one every five years. As South Africa was going through a miraculous transition, Cape Town was selected for the next Parliament in 1991. At its conclusion, some participants wanted to continue the work and met in a side room to discuss this. In the room was

Mr Van de Merwe, an old man selling homemade ice cream. They did not realise he was listening until he interrupted to say he had always been interested in interfaith. Developers wanted to turn his Rondebosch house into a multi-storey apartment block, but he wanted it to become an interfaith centre. The garden shed where he made his ice cream had been a church in the mid-19th century. With his house and hall and leftover tables, chairs and computers from the Parliament, a steering committee was put together to form the Cape Town Interfaith Initiative (CTII) and I became the secretary. I continued as such for more years than I care to remember, seeing it become

an NPO with a proud record of making Cape Town aware of, and accepting of, religious diversity, but always short of funding as no faith community wanted to support an organisation that would dispel the idea that only they possessed a ticket to heaven. Tragically the CTII hall

burnt down one cold winter afternoon when the spiritual dance group lit the oil heater.

Through CTII, I met amazing people — members of the Baha'i, the Ananda Kutir, the Brahma Kumaris, Sunnis, Shiites, Ahmadiyyas, Hare Krishna and many others. I was invited to religious festivals, even a funeral and spoke in temples, ashrams, mosques and churches.

I attended these recognising that as there are so few Jews, I might be the only one they know, so let them get to know a friendly face.

One amazing experience was when a Moslem colleague and I were invited to be among the 50 people from 20 cities brought together by the Goldin Institute for International Partnership and Peace to share experiences in working in inter-religious dialogue and to learn about community building strategies. We stayed in comfortless cells in a Chicago priory where white-robed Dominican monks padded silently along the long corridors and snatches of

Gregorian chants floated out from its church. Pre-packaged flavourless kosher food was supplied, frozen and reheated for each meal, swimming in the water from the melted ice. I was asked to give the Institute's opening message, ending this by handing over a copy of the Board's poster 'No

... everybody comes from Africa originally — whether your direct ancestors came from South America, South Africa, South Korea or even 'Aryan' Germany

We stayed in comfortless cells in a Chicago priory where white-robed Dominican monks padded silently along the long corridors and snatches of Gregorian chants floated out from its church.

One is Born Hating', as well as on a televised panel in a Presbyterian Church (the only event open to the public) together with a Buddhist abess, a Jain biochemist, a Muslim attorney and a Christian pastor. My colleague and I both learnt a great deal.

Funding from the Western Cape Government was available to feed 6000 people, five days a week in areas identified as the poorest in the province, together with skills development and capacity building programmes if three different faith communities were involved. After a meeting in Worcester, I became the Jewish face and a Director of the Faith-Based Alliance for Social Development, an NGO we set up. The three-year promised funding lasted for nine years.

Believing that ignorance is a major contributor to prejudice, I initiated fund-raising Religious Heritage Bus tours for the CTII where we took people to a mosque, church, synagogue and temple with a vegetarian lunch along the way. We cannot always hold these Heritage Day tours on the 24th of September as this date frequently clashes with Shabbat or chagim. I also suggested that our Reconciliation Day walk from church to shul to mosque included a Jewish speaker in a mosque, a Christian speaker in the Gardens Shul and a Muslim speaker in St Georges Cathedral. With that change, the participant numbers grew each year, with even Patricia de Lille and Helen Zille arriving. It came to an end when a new Dean took over who did not like Jews or Israel and we moved the event to District Six where we walked prayerfully to different sites with different events focussing on the painful memories of forced removals.

United Nations World Interfaith Harmony Week events were also major events I organised, including involving a Khoisan chief dressed in skins and porcupine quills, a representative of the first people whose DNA we all share. With the 16th of April being the UN International Day of Living Together in Peace, can we not all make an effort to live together in peace with our diverse community and with our cousins, the people who populate this threatened planet? Every day, not only on April 16th!





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Connecting Councillors with the Cape Jewish Community

by Craig Nudelman

“Today we visited the Cape Town Holocaust & Genocide Centre and we were all in awe. This is an experience I would want my Ward to witness”. This is just one of the many comments made by ward councillors from across the City of Cape Town who visited the South African Jewish Museum and the Cape Town Holocaust and Genocide Centre on Wednesday 2 March, hosted by the Cape SAJBD.

For many of the councillors from across the political spectrum, including the DA, ANC, ACDP, and GOOD, this was the first time they had seen their colleagues in a physical space, having had their council meetings online since the Local Government Election in November last year. After a light lunch and an introduction by our Chairperson, Tzvi Brivik, the group was split into two and taken around the two world-class museums with their respective directors, Gavin Morris and Heather Blumenthal.

The tours offered a chance for the councillors to engage with the past and the present of the Jewish community’s rich history in South Africa, whilst also highlighting the consequences of silence and apathy by learning about the devastation and lack of humanity during the Holocaust. In a world where we encounter hate and discrimination daily, it was an important reminder to always encourage our communities to stand up against hatred and intolerance. This was all the more pertinent, taking place a day after the United Nation’s Zero Discrimination

Day, which celebrates all people’s rights to live a full and productive life with dignity.

It also connects to our #WordsMatter campaign, where we put forward the idea that our Western Cape Jewish community take up the challenge of becoming practitioners of careful, thoughtful and deliberate positive communication. We believe that only through dialogue, are we able to traverse our differences and work together to overcome challenges facing the community.

This experience gave the councillors an opportunity to engage with one another on how to best serve their constituents in 2022. The Cape SAJBD looks forward to working further with the City to encourage more councillors and their constituencies to come to these powerful exhibitions.



Gavin Morris, Director of SA Jewish Museum gives tour to City of Cape Town ward councillors



Cllr Nicky Rheeder, Cllr Cheryl Visser, Tyla Dallas (Marketing & Legal Officer Cape SAJBD), Cllr Joy Solomon and Cllr Annelise Van Zyl



Jacqui Benson, Cllr Nicola Jowell, Cllr Zimkethu Sulelo, and Heather Blumenthal Executive Director of Cape Town Holocaust & Genocide Centre



City of Cape Town Ward Councillors and members of Cape South African Jewish Board of Deputies tour the SA Jewish Museum and Cape Town Holocaust & Genocide Centre



Youth Movements roundup

Habonim March madness

The old Habonim magic, which we've missed for the last two years, was reignited in March.

We welcomed channichimot back to our Onrus campsite for Mini Mach, held some extraordinarily fun Friday night meetings (FNM's) at the Cape Town Ken's new Bayit; and are already feeling the excitement of preparing for April Seminar.

Mini Mach, led by Rosh, Tali Levin, felt phenomenal. The campsite is the heart of Habonim Dror Southern Africa, and needs to be filled with kids learning whilst having fun. Mini Mach achieved this and more, with both channichimot and madrichimot realising exactly how much we've been missing face-to-face interaction on the campsite. It's difficult to explain the emotion that came with having again what we had craved so much. And that is Habonim magic — difficult to verbalise but felt by all.

The FNMs at the new Bayit in Vredehoek have been wonderfully whimsical, providing fun and excitement every Friday night for our bogrimot body. Also, in preparation for Mini Mach, we provided new madrichimot a 'Hadracha Day', where they learned about the values to which we expect Habonim madrichimot to adhere. The effects of this day were clear as our new madrichimot played a crucial role in the success of the Mini Mach. We can't wait to see them grow from strength to strength.

Being back at the campsite has already made our bogrimot jittery with excitement at the prospect of returning. From 19 to 24 April, Onrus will host our annual April Seminar. This is a concentrated course for Grade 11s and 12s in which we equip them with tools and wisdom for their future in Habonim Dror. The transition from *channichol* to *madrichol* is exciting but filled with new challenges. April Seminar helps in this transition, leaving our future leaders with a sense of personal empowerment and collective responsibility for the continuation of the movement.

We are so looking forward to April, to using the momentum gathered from March to ensure another brilliant month. Pesach has always been an important chag for us, and we wish the entire community a Chag Pesach Sameach. We hope this year's Pesach will be meaningful, thought-provoking and an enjoyable change from Pesachs we may have spent apart from our families.

A reminder that this year we have a full time mazkir worker, Jesse Lees, based in Cape Town. To get in contact, email jesse@habo.org.za.

Chag Pesach Sameach from Habonim Dror Southern Africa!

Aleh v'Hagshem — Jared May



Don't forget our April Seminar

Bnei Akiva is the busiest it's ever been!

Hello everybody and Chag Sameach! Bnei Akiva Cape Town is the busiest it's ever been! We have run over 50 events for all our age groups, *shabbatonim*, delivered Bnei *Mishloach Manot*, had the funnest Purim and did the best Mini Mach ever. The most important thing for us is to have a constant connection with our madrichim who will continue to be there for our channichim as an older brother/sister. We will continue providing constant entertainment as well as very meaningful activities.

Have a beautiful Pesach! — *Eytan Labe, Chairman Bnei Akiva CT*

Diller Teen Fellows – Leadership Shabbaton for Cohort Seven!



Teens and Staff of Cohort 7: Back: Gavin Sumeruk, Jonathan Querido, Daniel Schewitz, Jonah Schwartz, Jamie Jankelowitz, Leo Bachmann, Taya Allardice, Bella Sherman, Jenna Zetler and Silvie Richards. Middle: Shay-Lee Geva, Talya Leeman, Geena Joffe, Kiara Kawalsky, Leah Marks, Julia Hasson, Adi Levin, Olivia Marcus, Talia Garvin, Gia Musikanth, Ella Videtzky and Layla Musikanth. Front: Martine Katz and Talia Scher

After much anticipation, the Diller Teen Fellows of Cohort 7 took part in a unique Leadership Shabbaton. Hosted at the beautiful Masada Guest House in Langebaan, the weekend was filled with learning, nurturing friendships and unforgettable experiences.

Fellow Leo Bachmann said, "The leadership Shabbaton was one of the most meaningful and amazing weekends as a Jewish teenager.

It allowed me to explore my Judaism in the most fun and engaging way I could have imagined. Walking out of the experience I feel refreshed and so excited for the rest of the year with this unbelievable programme."

Follow Diller Cape Town on Instagram @diller.capetown to share in the experiences of our brilliant young Jewish leaders. — *Martine Katz*

Netzer's pool and slumber party

We are thrilled to have had the opportunity to host our first in-person Netzer event in the span of two years since the start of the pandemic.

We held the event at the Temple Israel West Coast synagogue in Milnerton, where we ran activities and watched movies in the main hall, and spent time cooling off in the pool. We all got to be a part of the havdallah service with Temple Israel over Zoom and have our own ma'amad service the morning after.

This event was not only an amazing time for the children who attended, but a huge learning experience for our new madrichimot and mazkirut board, as we took the event head-on with the Netzer camp spirit we all grew up to love.

— *Ghaim Atash*



Netzer madrichimot and chanichimot at our Shabbaton

SAUJS – Return to campus life

Welcome back! Recently, we've seen the return of students to campus — whether to UCT, Vega, or Stellenbosch, all of our students are back! This semester, UCT is beginning to phase their students back into an in-person learning environment which we are all hoping for, so that we can feel the student spirit that we so missed. With the return to campus comes excited new students and new opportunities. SAUJS Western Cape cannot wait for all the fun and exciting activities we have planned. Good luck to all students on their upcoming year and we hope to see you in person, soon! Follow us on Instagram to keep updated on our various events and sign-up raffle coming up! — *Erin Dodo (SAUJS UCT Chairperson)*

* The use of "imot" in Hebrew when referring to groups is to better include women and non-binary people. The traditional use of 'im' as a plural including male and female is male-centric, diminishing the importance of women, and disregarding people who live outside of the gender binary.



Youth Movements roundup (continued)

BBYO's International Convention in Washington DC

BBYO, the Jewish teen-led organisation that currently spans over 60 countries worldwide, hosted their annual International Conference in Washington DC and Baltimore, where 3000 of their teen leaders met. South Africa sent a first-ever delegation of 17 leaders from Johannesburg and Cape Town.

King David Linksfield student Lior Kolman described her experience, "For seven teenagers born and raised in the Jewish community, 12 days abroad among 3000 other Jewish teenagers changed our lives. The main goal of the convention was to unite Jewish teenagers, and we can gladly say that the connections we made bonded us forever with our new friends from around the world. Living in the South African Jewish community, our understanding of the world was limited. Teenagers from over 40 countries, speaking over ten languages, opened our eyes to a new reality. Each and every one of us is completely different to the other; we celebrate the holidays in totally different ways, we have different words to describe the

same thing. However, most remarkably, despite coming from different corners of the world, we had countless things in common.

On Saturday night, after a unifying Shabbat learning how each person celebrates differently, and having multiple Shabbat services to accommodate everybody's customs, we all united in the hall for *Havdallah*. Every person had their arms around the person next to them and sang. It didn't matter if they spoke Spanish, German, French, Chinese or English, every person had the melodious Hebrew words pouring from their mouth. This is the power of us. Despite being so different, we are all Jewish.

Arriving back home, we have made lifelong friendships with people from all over the globe, and we've learnt that the world is more than a little Jewish community in South Africa."

— Lior Kolman, *President BBYO Johannesburg*

Find out more about BBYO by emailing southafrica@bbyo.org or @bbyo.sa on Instagram



South Africa sends first-ever delegation to BBYO's International Convention in Washington DC. Maxine Norrie, Leah Benjamin, Taya Allardice, Shay-Lee Geva, Ella Videtsky, Ariane Kinkel, Noah Liebowitz, Lior Kolman and Rowan Sandler

Chag Pesach Kasher V'Sameach

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NUMISMATICS AND COLLECTABLES

Sole South African representative for Dix, Noonan, Webb (London)
Natalie Jaffe F.S.A.N.S.
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nataliejaffe@citycoins.co.za www.citycoins.com
Grnd Fl, Tulbagh Cntr, Tulbagh Square, Hans Strijdom Ave, Foreshore, CT

TUESDAY 3 MAY 2022

TIME: 18:30



yom HAZIKARON

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JEWISH COMMUNITY OF CAPE TOWN



UJW Cape Town turns 90



Kensington Creche

The Union of Jewish Women Cape Town is 90 years old this year.

Established in 1932, the UJW Cape Town has focused on improving the lives of vulnerable women and children. Some of the outreach projects that the UJW is involved with today have been in



Vlotenburg Community Centre

existence for over 75 years. The UJW operates several programmes that enrich the lives of, and bring direct benefit to the Jewish Community. Yad Sara, a project of the UJW, entails the lending of urgently needed medical equipment such as wheelchairs and walkers to members of the Jewish community.



Women's Support Group

The UJW supports over 700 children at several preschools and after care facilities in impoverished communities. The goal is to provide education and nutritional support. One of these projects is the Kensington Educare Centre which turns 80 this year. Another project that is close to our hearts is



One to One

providing hand-knitted teddy bears and breakfast for child witnesses in the court system.

To kickstart the 90 year celebrations, a breakfast was hosted for UJW Members over 80 years of age to show appreciation for all the time, effort and hard work they have dedicated over the years to the UJW.



Nolunthu Soup Kitchen



Knitted Teddies for child witnesses



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Chag Sameach

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CHAG PESACH SAMEACH

"THE SWEET TASTE OF HOPE" MESSAGE FROM THE CHAIR

Lance Katz, Chairperson, United Jewish Campaign (UJC)

One of my earliest memories is singing Ma Nishtana for the first time at our family Pesach Seder. I practiced for hours beforehand and, I was told, did a praiseworthy job. I was relieved when my older sisters and all the aunts, uncles and cousins started to sing along as my voice began to falter and the unfamiliar Hebrew words become more difficult to pronounce.



I also remember giggling when someone read the part about breasts and the Jewish people being naked and bare. My Dad gave us kids a stern look. This was serious business.

But there was more fun to come. Aside from gobbling down my Mom's delicious kneidlach soup, my siblings, cousins and I were soon scurrying around the house looking for the Afikomen that had been well hidden by one of the adults.

Little did I appreciate then the significance of our search. The Seder is an ancient 'sounds and lights' show designed primarily to engage the children. Why the children? Because the only way that this wonderful tradition will be carried on L'Dor v'Dor (from generation to generation) is if the Seder experience is positively inculcated into the DNA of the children, who will one day as adults engage their own children in the experience.

And so, the show begins in dramatic fashion. The matzahs are raised and the middle matzah is broken in two. The Jewish people are in some ways broken like the matzah. The tear of Joseph's coat. The pain and trauma of exile. And who will fix it? The children, of course.

The largest of the broken pieces, the Afikomen, is hidden away for the children to find and return to the table for the show's finale - the eating of the Afikomen as the very last morsel of the meal - the final delicious piece - the hope that, where this and prior generations of adults may have failed, the children will lead us to our ultimate redemption.

This is also reflected in one of the hallmarks of the Jewish people - our tremendous investment in our children and their education. In Cape Town we have four outstanding Jewish Day Schools: United Herzlia Schools, Phyllis Jowell Jewish day school, Sinai Academy and Cape Town Torah High. Between them they are responsible for educating around 2000 Jewish children from pre-school to Matric.

Our community schools ensure that our children grow up proudly Jewish and well equipped to excel in the 21st Century as evidenced by the community mindedness and the success of our alumni in all fields of endeavour, locally and on the global stage. Furthermore, no Jewish child is left behind. Regardless of personal finances, our community ensures that every Jewish child has an opportunity to get the very best education on offer.

As we all take our seats at this year's Seder - in Jewish homes all over Cape Town - and we each take our taste of the Afikomen at the end of the meal brought excitedly to us after having been found - lets savour its sweet taste - the hope of a bright future that we have invested in our children. Wishing you all a Chag Kasher v'Sameach.

THE UNITED JEWISH CAMPAIGN (UJC) IS THE CAPE TOWN JEWISH COMMUNITY'S UMBRELLA FUNDRAISING BODY

UJC COMMUNITY CAMPAIGN 2021 AT A GLANCE

FUNDS RAISED 2020 = R60.3MIL

FUNDS RAISED 2021 EQUALS

= 63,604,910

R3.3MIL MORE WAS RAISED IN 2021 VS. 2020 TO SATISFY THE NEEDS OF THE COMMUNITY

THAT'S AN INCREASE OF **5.5%**

65 INSTITUTIONAL DONORS

2000 FAMILIES GIVING BACK

353 NEW DONORS

35 CAUSES

3 DIVISIONS

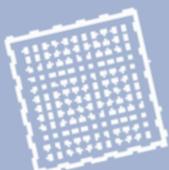
[Welfare | Communal | Israel]

YOUR DONATION MAINTAINS:

schools, welfare organisations, and other communal bodies

OUR COMMUNITY CAMPAIGN

Directors: 48
Volunteers: 624
Professional Staff: 956



Chag Pesach kasher v'sameach from all of us at the UJC

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Consider This

The paradox of happiness and repair

By Rabbi Greg Alexander (he/him/his)*



There are two classical Jewish texts that I love and live by, but put next to each other prove to be a challenging paradox.

The first is part of the *Aleinu* prayer that we recite at the end of every service. We call out to the Eternal Sovereign to soon see the time that we can *l'takein Olam b'malchut Shaddai* — repair the world under Her rule. This is one of the original sources for the idea of *Tikkun Olam* — the Jewish responsibility for fixing the world around us. And there is so much to fix.

I often write about the physical and spiritual need that we all have for Shabbat, a day in the week to rest and restore our souls and celebrate what is good around us; but without the other six days of work, Shabbat would have no meaning at all. For the rest of the week, we are doing the labour we need to do to create nothing less than a perfected world. Then we can rest!

Why would G-d not have just created a perfect world in the first place and saved us the trouble? Well, I am not G@d, but our teachings explain that we are to be partners in the work of fixing the world. You know how different it is to walk into a shul that you have never set foot in and while you appreciate the glass windows and the high ceilings, it is still nothing like walking into your shul, that your grandparents helped build and you had your B-mitzvah there and your kids go to the BimBam Shabbat tots service and you sit on this committee and that group. It is not perfect, not by any means, and sometimes helping to fix it leaves you tearing your hair out, but you feel responsible for it, you share its joys and sorrows and it's your community. Perhaps that is what G#d wants from us too.

The second text is a well-known *mishnah* from *Pirkei Avot*, the treasure trove of wisdom from the rabbis of 2000 years ago. In it, the sage Ben Zoma, who lived and taught at the same time as Rabbi Akiva after the destruction of the Second Temple, asks short existential questions like “who is wise, who is mighty, who is honoured?” and each time responds with a short pithy answer and a verse of Torah. When he gets to the question *eizehu ashir* “who is rich?” he responds, *ha-sameach b'chelko* “the one who rejoices in their portion,” and adds the verse from Psalms, as it is said, “You shall enjoy the fruit of your labours, you shall be happy and you shall prosper” (Ps. 128:2).

What a powerful statement of how to find true happiness. If we are always chasing after the new car, the better job, the perfect family, we are doomed to be eternally frustrated. Looking around at what we have, and being grateful for that is a far more powerful way of attaining happiness.

Now here lies the paradox. If we are happy with what we have, why would we be called to fix it? So, I am unfit and unhealthy, I hate my job, my roof is leaking and... Be happy with your portion! If we are called to be satisfied with what we have, why would we ever seek to better it?

The answer lies in balance and potential. Balance between celebrating what we have and trying to better our lives to achieve our potential. If we spend our time unhappy with our lives because of unfulfilled dreams, or bitter memories, we become embittered and unable to be *sameach*, happy with what we already have. On the other hand, if we are not trying to fix ourselves and the world around us, we will also not be happy because we have not found the best way to be.

A good guide is to look at what we need against what we desire or crave.

Shlomo Ibn Gabirol, the 11th Century poet-philosopher said, “When we seek more than we need, we hinder ourselves from enjoying what we have. Seek what you need and give up what you need not. For in giving up what you don't need, you'll earn what you really do need.” (Mivhar Hapeninim, 155, 161)

What we really need is to be the best people we can be in the best community we can live and that takes work, hard work. But as we continually strive for better, for fulfilling our greatest potential, we need to stop, look around and be thankful for what we have.

* <https://uwm.edu/lgbtrc/support/gender-pronouns/>

Jews by choice class graduation



Back: Aimee Rawlings, Kagiso Makgalemele, Courtney Deiner, Kelly Phillips, Lara Goldin, Porsche Marinus, Satchen Gush, Mitch Obermeyer, Devon Daniels. **Front:** Leske Faktor, Alida Conradie, Kat Simon, Jessica Akester, Annie Lear

Temple Israel celebrated the graduation of fourteen students from our Jews by Choice Programme.

The class spent a year of intense study during which they learned to master Hebrew reading, and studied different aspects of Jewish belief and practice. Our celebrations took the form of a Declaration Ceremony on Friday 25 February before the Shabbat service and culminated in a celebratory Shabbat service the following morning during which the graduates led the prayers and were called to Torah.

We welcome them into the Jewish community and we are excited to have them and their partners as members of our congregation. Each graduate brings with them their unique interests, skills and ideas and we look forward to their contribution to our ever-growing and exciting congregation, and indeed the broader Jewish community.

It is heart-warming and encouraging to welcome into our midst individuals who have voluntarily elected to join the Jewish people.

Mazal tov to them and their families.

BimBam on the beach

Parents, grandparents and tots have been joining Student Rabbi Andi and Rabbi Greg for shabbat on the beach.



Following the success of the forest services last year, we have held three Shabbat morning services on the beach for families with children under 6 years old. A short musical service with songs and actions includes a Torah story and a beach activity wrapped up with a treasure hunt for the challah. So cute and such a great way to be

introduced to the Shabbat morning service.

If you want to join the fun, contact Student Rabbi Andi at kutiandrea@hotmail.com and she will add you to the invitation list.

Mazaltov to last month's Bnei Mitzvah!



Daniel Duveen
5 March



Zach Myers
12 March



Catalaya Lurie
12 March



Samuel Berman
26 March



IT'S GREAT TO BE BACK IN PERSON!



ORT Jet Cape Town and Deloitte hosted an event with Arnie Witkin and Dawn Nathan-Jones.

The evening was energizing, and the conversation "It's Not A Big Thing In Life" created a positive, uplifting, and inspiring atmosphere. Our sincere gratitude to Ryan Dogon and his team at Deloitte for our partnership and for hosting ORT Jet events.

Main photo: Arnie Witkin and Jaryd Raizon

ORT Jet and Deloitte offer cutting edge talks, delivered by interesting and renowned speakers



The ORT Jet Cape Town Business Network

The Business Network is hosted twice a month, in-person and online. It is so awesome to network in person.



*Chag Pesach Kasher Ve'Sameach
Wishing you and your families a healthy, peaceful, and meaningful Pesach.*

[ORTJetCapeTown](#)
ortjetcapetown.org.za
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The Ariel University three-year Pre-Med B.Sc. programme in English paves the road towards realising your dream of studying medicine in Israel.

- \\ A three-year B.Sc. programme in biomedical sciences in English
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- \\ Open for English-language proficient students who possess a high school matriculation diploma from the Diaspora.
- \\ The option of seven years of medical studies in English in Israel is an initiative of Telfed.

For more information

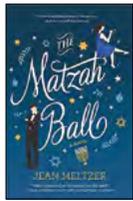
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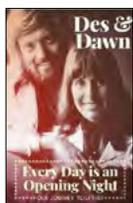
THE MATZAH BALL by JEAN MELTZER. Rabbi's daughter Rachel has a secret: she loves Christmas. She has built her career writing Christmas romance novels under a pen name. She also has a chronic illness. She is taken by surprise when her publisher asks her to write a Hanukkah romance. She hopes that the holiday of lights will provide her with the literary spark she needs. Heartwarming, romantic, and funny.



MISS DIOR: A story of courage and couture by JUSTINE PICARDIE. Fashion historian Picardie focuses on Catherine Dior's life. Catherine joined the French Resistance, was sent to Ravensbruck and after escaping a death march, made her way back to Paris. A courageous woman, who became a footnote to her brother, despite him honouring her with his signature perfume. Includes exquisite family and historical photographs.



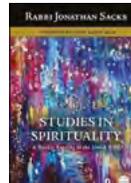
THIS MUCH IS TRUE by MIRIAM MARGOYLES. In her marvellous memoir, Miriam, aged 80, writes a warm and honest story of her life with all its surprises. From declaring her love for Vanessa Redgrave, to being told to be quiet by the Queen, she is inimitable. Her theatre stories and anecdotes about Scorsese, Streisand, DiCaprio, Isiah Berlin and others are a highlight. She describes her adored family, friends and colleagues.



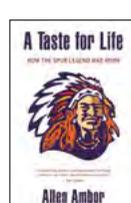
EVERY DAY IS AN OPENING NIGHT by DES AND DAWN LINDBERG. A deeply personal memoir tracing the duo's 55-year career. As musicians, performers and songwriters they were legends of the South African entertainment industry. From singing folk songs to performing and producing major musicals. Tragically, Dawn never lived to see publication and this book honours her life and celebrates their time together.



THE TAMING OF THE JEW by TUVIA TENENBOM. Israeli author Tenenbom undertook a six-month exploration of the UK and Ireland, to investigate British and Irish attitudes to Jews and Israel. He encountered very strong pro-Palestinian feeling and frightening ignorance. Tenenbom finds that anti-Semitism is alive and flourishing in England. The theme is amusingly frank as he records his humorous encounters.



STUDIES IN SPIRITUALITY: A Weekly Reading of the Jewish Bible by RABBI JONATHAN SACKS. Sacks explains that spirituality is not the same as religion. Although there is an authoritative code of Jewish law, he helps the reader find their own spiritual path, their own way to the Divine Presence. His brilliant essays follow the weekly Parsha and reveal the spiritual messages concealed at different levels in the sacred texts.



A TASTE FOR LIFE: How the Spur legend was born by ALLEN AMBOR. The autobiography of Spur founder Allen Ambor. An inside look at his life, how his franchising took off, how his menu was designed and other secrets, including how, aged 26, he would tell diners that his aunt and uncle were in the kitchen to give the reassuring, yet false impression it was a family business. Spur lovers will get a taste of Allen's life.



FOREST OF VANISHING STARS by KRISTEN HARMEL. Yona was stolen from her wealthy German parents and raised in the wilderness of Eastern Europe. In 1941 she encounters a group of Jewish refugees and teaches them how to survive in the forest. When she is betrayed and escapes into a German-occupied village, her past and present collide and culminate in a terrifying climax. A sweeping novel from a best-selling author.

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From all at the Gitlin Library — May Passover be joyous for you and yours this year!

Chag Pesach Sameach.

The SAJM Gift Shop has everything you need to make Pesach extra special this year. From seder plates & matzah holders to kiddush cups & haggadot, there is something for everyone.

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The Living Relay

In looking back at photos of my life it quickly dawns on me that life is not a picture, it's a movie.

We get bigger, older, wiser, richer (or poorer!). We lose loved ones, and we gain friends. We have kids and grandkids, and our kids and grandkids lose parents and grandparents. This happens to everyone all over the world all the time. We live in constant momentum.

In the financial universe, there are two interesting sets of momentum. One is pretty obvious and in theory easy to manage; the other is less obvious and as a result, more difficult to get right.

Finding financial independence

The first is our own personal financial growth. Most people aspire to financial independence. That means having enough to enable us to work because we want to, not because we have to. To reach this point we undertake a journey of labour and savings.

Generational momentum

The second is less obvious and concerns the interdependent nature of succeeding generations on each other. This is life's relay. It's a relay where the older generation runs towards the younger generation in a never-ending race. The baton refers to the assets each generation accumulates. Understanding the rules that govern this relay is crucial if one wants to hand over the baton successfully and maintain the momentum already generated. Here are the four simple rules:

Rule no 1: It's a relay. The participants must understand they are in a relay. This means a high degree of communication and mutual acceptance

that at some point in time the baton will pass on. This is especially important for family businesses — the sooner one addresses succession the better.

Wealth does not spoil kids; a lack of insight and understanding of wealth and the virtue of labour does.

Rule no 2: Let go and take. The giver must be willing to let go, and the receiver must be willing to accept. Clinging onto the baton or having a clenched fist does not make for a smooth handover. A control-obsessed person, for instance, can cause a scarcity mentality among heirs. This typically results in squandering through overindulgence or stubbornness — insistence that they don't need anything and can do it on their own. Don't live like you are poor when you are not. Wealth does not spoil kids; a lack of insight and understanding of wealth and the virtue of labour does. Accepting a baton means accepting responsibility for the momentum as well.

Rule no 3: Mentoring. The receiver must be trained to be in motion, ready for the handover to happen efficiently. The baton will either be dropped or the runner will overrun the receiver if the receiver stands still or is unprepared. To be able to carry inherited wealth, coaching and participation are needed. Simple things like having your children understand your monthly expenses and income and understanding the wealth that has been accumulated are steps in the right direction. Don't dump wealth on people who do not have

insight into it and don't ever skip generations. Take responsibility for one generation at a time. Prepare them well and allow them to sort out the next generation.

Rule no 4: Don't look back. The receiver must run forward and look towards the next generation. Issues of neglect or distant relationships can cause heirs to look back, which can negatively affect the passing of the baton. The sins of the father will last two generations, won't they? You can't change the past, but you can learn from it to create a better future.

In summary...

We all constantly move along this financial continuum. One journey is mostly on our own and the other within the sphere of succeeding generations, but both are of equal importance. Understanding the rules of each journey will create a harmonious relationship with wealth within our own lifetime and a positive momentum for future generations.

Keep in mind that the baton contains much more than worldly goods and money. The rules governing generational momentum is true for everything we pass on to our heirs. Of all things, kindness is most probably the most valuable asset in that baton. Imagine a world where that happens as a rule rather than an exception.

— Sion Gelgor CA (SA) — Private Wealth Manager, Carrick

For more information, please contact Sion at sion.gelgor@carrick-wealth.com | +27 84 980 2448



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www.carrick-wealth.com



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

Enjoying being part of the community again

It is really wonderful to welcome our members back into our centres again.

The dynamics are very different at each branch. Milnerton members are meeting every day and are fully committed to the programme, enjoying a variety of activities and outings. They celebrated Valentines Day in style with a super lunch, and the first Birthday Pop-in morning in two years, which was a very special event indeed. Daniel Bloch, Director of the Cape SAJBD paid a visit that coincided with the birthday morning, and members certainly enjoyed hearing community updates and getting to know him.

West Coast members are thoroughly enjoying their new home and the activities that they've had there. Outings are a highlight for them too, and social worker Stacey keeps in regular contact via Whatsapp so that members are fully aware of what is offered every week.

Southern Suburbs members are slowly returning to the centre but prefer going on outings to being active at the centre. The members of this branch are happy to continue being active with our Zoom programme rather than physically attending. The library is well used and members are steadily popping in to chat to Social Worker Monique who is keeping a keen eye on any members requiring extra assistance.

Our founding branch, Sea Point, is the one branch where we are having difficulty in encouraging members to return to activities. Only a handful of people are coming to all the activities on offer. They are enjoying super outings, activities such as yoga, bridge, kalooki, craft and mosaic classes which are thoroughly enjoyed. We would love to have the centre humming with active members again. The weekly programme is distributed via email and Whatsapp. We hosted a super Valentines tea with talented Zola entertaining with much-loved songs, and will also be hosting a Purim lunch as well as a lunch at Chabad house.

A warm welcome Jaime Lee Mocke, our new Sea Point Social Worker who commences her position this month. She will be making herself known to members by phoning to introduce herself, and will certainly welcome anyone popping in to our Bellevue Road home to get to know her.

We are making every effort to ensure that the senior members of our

community are aware of what we have on offer as we believe that it is most important to keep each one part of our incredible community, instead of apart and isolated.

COVID has created a huge divide, with many still being afraid to leave their homes to venture out and reintegrate into the community. Our team is very aware of the concerns of our members and we have discerned that there are many psychological concerns. Generalised anxiety and associated mental health concerns, social anxiety and associated mental health concerns, depression, loneliness, poor sleep quality as well as cognitive decline and physical frailty have been found from assessments made at the branches. This highlights the importance of the CJSA as a valuable resource in the community.

We offer:

- Counselling services are offered by qualified professionals. All counselling consultations are strictly confidential. Counselling is conducted onsite (office counselling), at home (home visits), and online via Zoom based on members' requests.
- A sense of community — Senior members of the community stay connected and maintain social connections.
- A sense of purpose and involvement in the community.
- Daily routines — and room to create new routines if circumstances change.
- Improved holistic stimulation (mental, emotional, physical, and spiritual)
- Engagement for senior members of the community, in healthy activities that are enjoyable and relaxing.

Our team ensures that the CJSA is an asset for senior members of the community. If you live in Cape Town, you are fortunate to belong to an organisation that provides these services. We can confirm with the CJSA is the envy of many people living outside of the Cape Town community. Our team values being part of and able to deliver services to the community, and look forward to being of service to all.

We look forward to welcoming you to any of our branches and hope to see you soon.

Diana Sochen, Executive Director



Sonia Norrie enjoying a morning at Boeresjiek



Anna Glass at Stark Ayres



Yamina Oliver viewing the sculptures at Kirstenbosch



Valentines Day lunch at Milnerton



Milnerton Members enjoying the 1st birthday tea since COVID



Valentines Day with Zola



Sea Point members enjoying a morning at Kirstenbosch

Social and Personal

We congratulate our members who have celebrated joyous occasions in the last month.

Marriage — June Hayman and Rosemary Magid — Marriage of daughter and granddaughter.

Special Birthday wishes to: Golda Sher 89, Jessie Trackman 95

Special Anniversary wishes to: Grace and Archie Pick, 65 years

We welcome new members to CJSA: Maxine Boyd, Esther Mair, Necia and Mokie Miller, Melanie Osrin

Wishes of strength to those who are not well: Les Vides

Our thoughts and condolences to family members of CJSA members who have recently passed away: Family and friends of Hilary Osrin

Our thoughts are with Hazel Levin and her family on the passing of her mom, Rose Margolis

ADVERTORIAL

Future Forex

Ex-Herzlia boys develop market-beating investment opportunity

Cape Town-based company *Future Forex* is attracting attention with a new way to make money for their clients through digital asset arbitrage.

Future Forex, a registered Financial Service Provider (FSP 51884) for currency remittance, estimates that clients can make up to R200,000 annually via their automated and low-risk trading platform. At the time of writing, *Future Forex* has processed more than R1.9 billion in trades, has generated an average annualised return of over 70% for its clients and has a track record of 100% profitability. With an ever-growing team of 21 skilled professionals, *Future Forex* is poised to increase their market share over the coming years.

The two brains behind the scenes are ex-Herzlia boys, Harry Scherzer and Josh Kotlowitz. As co-founders of *Future Forex*, Scherzer and Kotlowitz have used their complementary skill-sets to create an innovative and profitable company that offers clients an alternative way to generate market-beating returns in a low-risk manner. Scherzer is an actuary by trade, having graduated from UCT with a strong financial and risk-management background. Kotlowitz matriculated from Herzlia in 2010 and went on to graduate top of his class at UCT and University College London, where he received his MSc in Space Science and Engineering with distinction.

Kotlowitz and Scherzer had been investigating digital asset arbitrage separately for several years prior to partnering. In their individual capacities they were investing their own funds and enjoying exceptional returns. A chance encounter at an Ohr Somayach event led them to realise that they both wanted to create something new; and that each had the grit and skills needed to build a business. *Future Forex* was born out of this partnership and began trading client funds in mid-2020.

As Chief Executive Officer of *Future Forex*, Scherzer heads up the company's business development, trading desk, and strategic oversight, while also taking a hands-on approach to building close relationships with his clients. Kotlowitz is Chief Technical Officer and leads the product development and automation teams. His comprehensive technical engineering and software background allows him to focus on trading efficiency, streamlining the client experience, and exploring new investment opportunities.

Future Forex's unique business model allows clients to maximise their returns with minimal risk. This is achieved through a process referred to as digital asset arbitrage. It involves buying a

digital asset such as *Bitcoin* on an offshore exchange and instantly selling it on a South African exchange at a profit. This is possible because digital assets are usually cheaper to buy overseas, but hold higher value in South Africa due to greater demand and less availability. Digital assets typically trade at a 2% to 4% premium in South Africa. Arbitrage allows you to capitalise on this market inefficiency by buying the asset at a cheaper price on the overseas market and selling it at a higher price locally. This process is repeated multiple times throughout the year for each client, generating exceptional returns. Unlike buying actual digital assets, which are very volatile, investing in digital asset arbitrage is a low-risk process.

A chance encounter at an Ohr Somayach event led them to realise that they both wanted to create something new; and that each had the grit and skills needed to build a business. *Future Forex* was born out of this partnership and began trading client funds in mid-2020.

To minimise risk, *Future Forex* has developed a fully hedged trading system that ensures clients are not exposed to any foreign exchange or digital asset fluctuations to which they would otherwise be vulnerable when performing digital asset arbitrage. Their fully hedged system is achieved by executing the buying and selling of digital assets simultaneously, thereby pocketing the price differential. This allows *Future Forex* to reliably predict a client's return on their trade at the instant it is being executed. Clients can choose to set a minimum return, and *Future Forex* will only initiate a trade if this target will be met or exceeded. *Future Forex's* proprietary software constantly tracks the market throughout the day to ensure that any sudden increase in price differential can be capitalised on for their clients.

The beauty of this system is that profits are low-risk and quite predictable. Profit is dependent on the amount invested per year, and the amount of annual foreign exchange allowance utilised.

South Africans are permitted by law to send up to R11 million abroad per calendar year. This comprises a R1 million single discretionary allowance and a R10 million foreign investment allowance. When investing in digital asset arbitrage, a portion of your foreign exchange allowance is used each time your funds are sent abroad to purchase digital assets. This caps the



The brains behind the scenes are two ex-Herzlia boys, Harry Scherzer and Josh Kotlowitz.

total value that an individual can invest within one year, effectively limiting the profit that can be made annually to a maximum of around R200,000 per annum. It is both a blessing and a curse, in that the foreign exchange allowance limits an individual's total profit, yet is the very reason this arbitrage opportunity exists in the first place.

Future Forex has developed systems to automate and streamline the trading process, making the experience hassle-free. As a client you have access to an expert team of dedicated professionals whose goal is to maximise your profit. Each client is assigned a Relationship Manager to guide them through the process step-by-step and to make the experience as simple as possible. Clients are assisted in registering a *Future Forex* account, and in opening a foreign exchange account with *Mercantile Bank (Capitec Bank's Business Division)*. The trading process then becomes a simple three-step exercise.

Firstly, funds are sent to a clients' offshore account, trades are then executed by *Future Forex's* in-house traders using automated and proprietary software, and finally profits are returned to the client's local bank account. Clients are able to trade multiple times per year until reaching their

foreign exchange allowance cap, and can enjoy returns exceeding 100% per year.

Future Forex does not take any management fees for their service. Rather, to ensure that their clients' interests are aligned with their own, *Future Forex* takes a percentage of profits earned. One of the chief reasons *Future Forex* use this model is their desire for an alignment of interests between the company and their clients. Transparency is another key ethos for the company. Clients receive detailed statements highlighting their return and the costs involved at the completion of each trading cycle. There are zero hidden costs, and open communication is highly prized.

Unlike buying actual digital assets, which are very volatile, investing in digital asset arbitrage is a low-risk process.

If you would like to invest in this exceptional opportunity, you can visit <https://futureforex.co.za/register> to get started. Alternatively, contact the *Future Forex* team on info@futureforex.co.za or 021 518 0558 to learn more.

HELPING OUR STUDENTS face the future

In this time of great uncertainty, we face many questions and concerns about the future. We are building a better tomorrow by supporting and training teachers in under-resourced communities across the Western Cape.

ORT SA CAPE EDUCATION

Wishing our supporters and friends a happy, blessed and peaceful Pesach.



- We focus on Early Childhood Development
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- Distribute LEGO resources and offer training on the use of these resources
- Demystify coding and robotics so that these technologies are integrated into classrooms

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MOST SA JEWS (BOTH OF ASHKENAZI AND SEPHARDI HERITAGE) ARE ELIGIBLE TO REINSTATE EUROPEAN CITIZENSHIP AND, ACCORDINGLY AN EU PASSPORT

It is a common misconception that European citizenship and EU passports can only be obtained if one has documents proving one's lineage. This is not true! Jews of Ashkenazi heritage can qualify through documents obtained in Lithuania or Poland, and Jews of Sephardi heritage need no proof at all!

Adv Avi Horesh has been operating in the South African market with the Jewish community since March 2018. He visits South Africa regularly, and can meet in-person with anyone interested in pursuing an EU passport.

He has found that the majority of South African Jews are descended from Jews who were entitled to European citizenship, and that they are therefore entitled to claim this right, and accordingly obtain an EU passport.

ASHKENAZI: This advert refers to Jews of Polish and Lithuanian heritage only. It is most important to understand that prior to the end of WWI, the European map was very different to the one we know today. Poland and Lithuania did not exist as independent countries, and until 1918 these territories were known as Lithuanian or Polish regions/counties of the Russian empire. Accordingly, until 1918, residents of



these territories were Russian citizens, as Polish and Lithuanian citizenships didn't exist. Therefore, applications for reinstatement of these citizenships can only be made by those whose ancestor left Europe after 1918. Those whose ancestor left before 1918 will not be eligible.

Additionally, since borders in Europe were shifted once again during and after WWII, one's eligibility for Polish or Lithuanian citizenship depends on the city from which his/her ancestor hailed.

Horesh explains, "Shifted borders resulted in cities changing nationalities, and the resultant effect for descendants of Jews who left Vilnius for example, is that their application for Lithuanian citizenship will be declined; whereas a similar

application for reinstatement of Polish citizenship may very well be approved!



SEPHARDI: This advert refers to all Jews of Sephardi heritage — Jews who arrived from North Africa, the Middle East, Turkey, Greece, Italy, Yugoslavia, as well as many descendants of Jews who arrived from Holland and the UK.

Most descendants of Sephardi Jews (who were exiled 500 years ago) are eligible to reinstate Portuguese citizenship and, accordingly, an EU passport. If applicable, Adv. Horesh will apply (on behalf of the applicant) for an official certificate confirming such eligibility, on the basis of which an application for Portuguese citizenship is most likely to be approved.

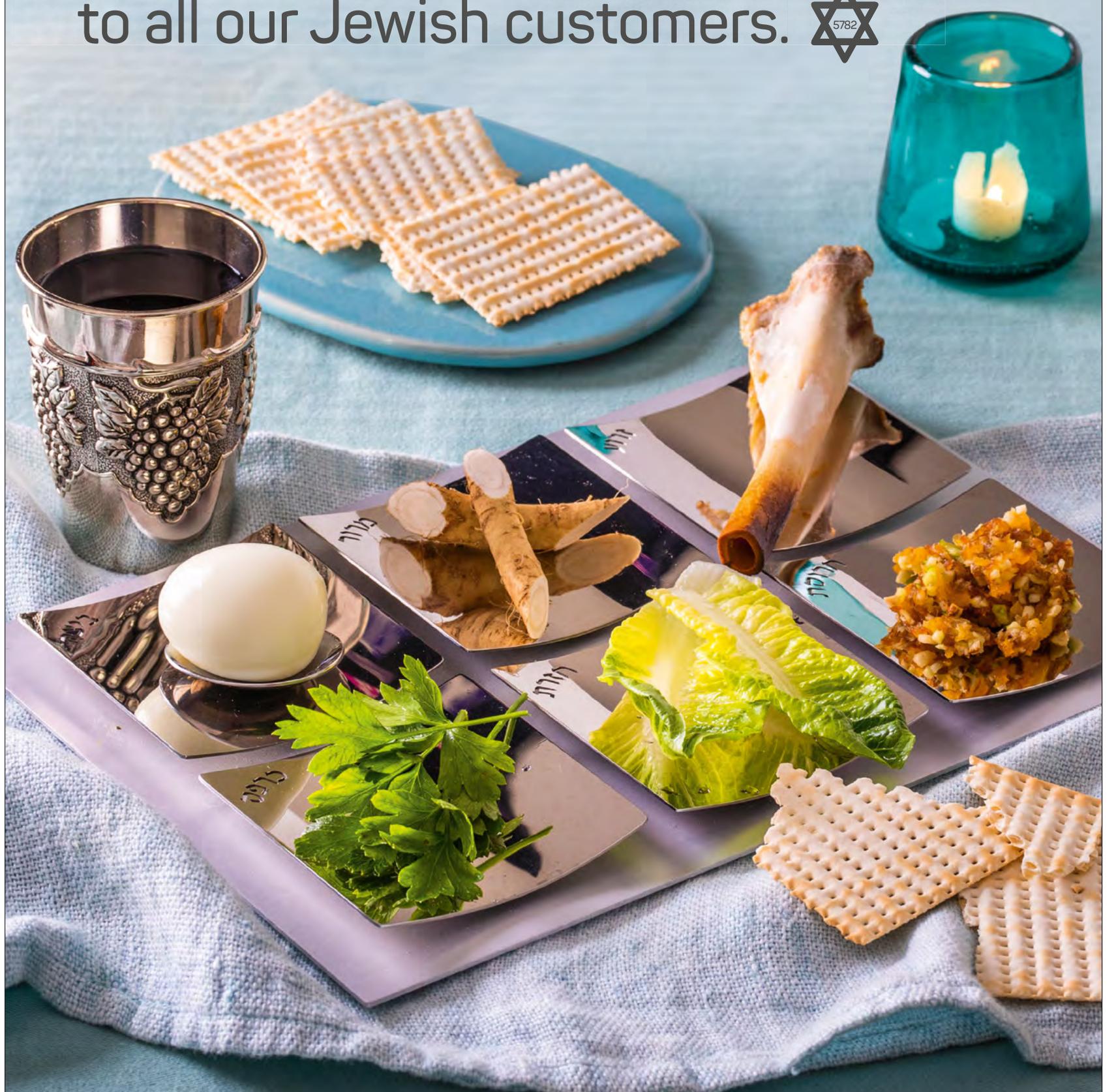
Adv. Avi Horesh is an Israeli attorney, who lived in Poland for seven years. He is recognised in Israel as one of the leading lawyers in the field of reinstatement of European citizenship. Horesh has an in-depth knowledge and a full understanding of European immigration laws.

Horesh resides in Israel — a four-hour flight from Warsaw and Vilnius — enabling him to travel to Poland and Lithuania, as well as to Portugal, where he collaborates with local professionals who assist him in tracing documentation required for successful applications for reinstatement of European citizenship.

My travel schedule has been postponed due to COVID-19. I plan to be back in Cape Town June/July 2022. I'm offering to review and advise your case for free. You are most welcome to contact me on adv.avi.n.horesh@gmail.com or WhatsApp +48783953223

Chag Sameach

to all our Jewish customers. 



Herzlia enters Esports arena

Esports is the newest addition to the Herzlia Innovation Centre's Entrepreneurship Think Tank, ESTEAM lab, Makerspace, ESTEAM curriculum and extra murals. Esports will expose pupils to new, in-demand career opportunities in the gaming industry and tech world which is expanding at a rapid rate.

Michael Vorster, Head of Innovation at United Herzlia Schools says, "this is more than teaching technical skills to future-proof pupils for modern world careers. Esports presents pupils with a chance to learn collaboration, teamwork, communication, problem-solving and critical thinking skills while working together as a team and experiencing a sense of belonging."

Marc Falconer, Herzlia High School Principal, says "we can pretend this gaming world, which is so compelling for our children, is far removed from the classroom and the world of learning; or we can see this as our (and especially their) new reality and look for the educational opportunities, and find ways to engage our pupils in responsible, thoughtful ways that make learning not only possible, but enjoyable, meaningful and constructive."

Levi Meyer, Grade 8 Herzlia High School, says, "the part about Esports that excites me is working together with your teammates, playing against opponents and, most importantly, getting that win! Rocket League is my favourite Esports game as it is technical and requires a lot of teamwork, and I enjoy progressing and learning from my mistakes."

"While this is a growing trend in education globally, what is unique at Herzlia is that our goal is to integrate Esports holistically by linking this programme to physical sports and activities where all pupils who participate in Esports will be required to also participate in some form of physical exercise," explains Shane Brorson, Senior Deputy Principal Herzlia High School and Head of Sport.

Andries van Renssen, UHS Executive Director, adds, "I am delighted to see the enthusiasm and support from both pupils and teachers for this exciting addition to Herzlia's offering. We are deeply grateful for the financial injection received from the Abrahamson/Fleischmann family to make this project possible."



Chag Pesach Kasher v'Sameach Chag
 Pesach Kasher v'Sameach Chag
 Pesach Kasher v'Sameach Chag
 Pesach Kasher v'Sameach Chag
 Kash Chag
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 Pesach Kasher v'Sameach Chag

Herzlia sports tour to Gqeberha



Girls Water Polo Team

Herzlia High School's sports tour to Gqeberha competed in water polo, tennis and cricket matches against Pearson, Theodor Herzl, Alexander Rhode, Graeme College and St Andrews College. Herzlia pupils were incredible school ambassadors, on and off the sporting arenas, recording outstanding victories against these top schools and putting Herzlia's name on the sporting map. Sports tours create a sense of unity and team spirit, particularly important following lockdown as pupils have lost out on years of sporting competition and social activities. They also rekindled a passion for sport and, aside from victories, encouraged *ruach* and *menschlichkeit*.

The tour in numbers: four days, 63 pupils, seven staff and 33 water polo, cricket and tennis matches. The joy and pride derived from the entire experience was priceless!

Purim at Herzlia



On Thursday 17 March, Purim was celebrated across the Herzlia campuses. Caleb Kudo, Jedd Solomon, Gabriel Peer and Ricky Bernstein from Alon Ashel Pre-Primary dressed for the occasion.

Chesed (kindness) project

Herzlia's Jewish Life and Learning Grade 11 Chesed project teaches the concept of kindness using the Torah to explain why it's a vital Jewish value.

Kindness becomes part of project-based learning when pupils commit to random acts of kindness and then report back on the impact of their actions.

Aleah Cohen and Isabella Sherman gave challot as gifts and reflected that, "we saw from a first-hand account the importance and benefits of giving. We received plenty of nachas and learned that we have to take responsibility to spread compassion across our community. We expected to give the challah and that would be the end of the act, but surprisingly, it led to smile-filled discussions and learning about one another. Regardless of how many times you come across a person you may never get a chance to connect with them unless you start a conversation. This taught us that performing an act of chesed can lead to making new connections and learning new things, either about yourself or the recipient."



Loren Schwartz with Grade 11 Herzlia High School pupil Isabella Sherman.



MENSCH THOUGHT-LEADER OF THE MONTH

By Amanda Blankfield-Koseff

Pesach teaches us the importance of being our own advocates

Pesach is around the corner, highlighting the need for more growth and innovation in our lives. The holiday tells how our ancestors escaped from Egypt; how they had to leave their 'comfort zone' and bravely move from what they knew... towards something unknown.

We are seeing this happening with the refugees in Ukraine, having to suddenly and so sadly leave their homes and their life, and with very few possessions, move to an unknown future. It takes hope and faith to survive.

With our predecessors, it took thinking differently and finding new ways to solve problems that helped them on their journey, such as not being able to wait for their bread to rise, but trusting that if they did their part, G-d would help them — and he did, by sending Manna. The saying 'G-d helps those who help themselves' has a particular resonance over this Pesach — as we try to rebuild, after what Covid-19 took from us in the past two years, while remaining positive and maintaining a growth mind set.

As the Founder and CEO of *Empowervate*, I am passionate about empowering and motivating our young leaders to become values-led active citizens. To be brave and innovative on their journey of life. To move out their comfort zone to be proactive and to recognise the walk that they need to make. And so, over the past 13 years The *Empowervate* Y-CAP programme has been running in hundreds of public schools in collaboration with the Department of Basic Education and DSV SA.

The programme empowers learners to work in groups to create innovative solutions that address complex issues affecting them. Topics including Gender-Based Violence, Covid-19, xenophobia, food insecurity, unemployment, lack of libraries and more. We have seen the most amazing projects brought to life, that solve social, environmental, educational, and economic problems. Across the country from the rural village to the urban private school — over 40 451 participants have been impacted so far.

In these last two years, the students (and teachers) showed tremendous grit in the positive way they embraced the new online *Youth Citizens Action*

Programme (Y-CAP), managing to create impactful projects despite all the Covid-19 and personal lockdown challenges. This is where the leadership shone through — the youth trying to help themselves out of challenging situations. We felt proud to coach them in this journey.

Through the Y-CAP learning methodology, and by using the toolkit and actioning the steps, the learners are developing their sense of values. Through action, they are learning project management, communication, research, analysis, conflict management, team management, organisational skills, presentation skills and reflection. The practical nature of the project, and the fun element of the competition format translates into an immersive experience where learning is retained — and by making positive change, the learners also improve in confidence and self-esteem.

It is always such a joy to see what issues they tackle, and how they go about it. The successful submissions we have seen over the years include projects on decreasing gangsterism and bullying; saving water in the Western Cape during the drought; decreasing late-coming and

absenteeism at schools; lessening faction fighting in rural Eastern Cape; providing extra lessons to learners in Gauteng; creating libraries, playgrounds, science labs, sports programmes; and standing up against rape.



Across the various provinces

There was a project aimed at erecting a fence around a graveyard next to a school in Northern Cape where social ills were occurring. In Mpumalanga the learners took on solving the problem of road safety on a main road. In the North West, creating a reading culture was important; and in the Free State, donating sanitary pads and bins to their school and surrounding schools was a priority. In KZN we learned about reducing, reusing, and recycling.

This Pesach, we ask you more than ever to recognise the amazing potential of our youth, the very people who are stepping in and up to the challenges they face, and leading us into a country of positive people power.

Amanda Blankfield-Koseff is a valued member of Jewish Social Justice NGO, Mensch, and a 2021 Graduate of the Mensch Leadership Programme, LIFT. For more on how to get involved, or just have a conversation, visit www.empowervate.org / @Empowervate on Facebook/Instagram/YouTube



MENSCH EMPOWERING JEWISH PEOPLE, CREATING SOCIAL CHANGE FOR ALL

FROM ALL OF US AT MENSCH
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Chag Pesach Sameach!

*"Kol ha'olam kulo,
gesher Tzar me'od;
vaha'ikar lo lefached klal"*

**"THE WHOLE WORLD
IS A VERY NARROW BRIDGE,
& THE MAIN THING
IS TO HAVE
NO FEAR AT ALL"**

**THIS PESACH MAY WE ALL
BE EMPOWERED TO CROSS
OUR PERSONAL BRIDGES
FROM SLAVERY TO FREEDOM,
LOCKDOWN ISOLATION
TO RECONNECTION,
AND TOGETHER CREATE
A HEALTHY, MORE EQUAL
& PEACEFUL COMMUNITY,
COUNTRY & WORLD.**

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Happy *Pesach*

We wish you love, peace, health
& happiness today and always

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PAM GOLDING
PROPERTIES



Remembering Hayley

Welcoming our new Admin Director

We are delighted to welcome Mandy Edison as the new Admin Director of Astra Centre.



Mandy Edison

Her 11 years at Astra, strong work ethic and progressive ideas for growth are a great match for what the organisation requires. She has many inspiring ideas for the Sheltered Employment Workshop, Coffee Time, Gifttime and the Group Homes, in order to lead her highly experienced and talented team to achieve goals and overcome challenges.

She will work together with the other organisations in the Jewish community. Mandy is passionate about destigmatising disability and continuing to uplift our valued beneficiaries.

She is married to Daryn Edison, who as an Astra committee member, brings with him his extensive marketing skills. She is the mother of two sons, Ben (11) and Asher (6). We look forward to Mandy's leadership and wish her lots of success in her new role.

Alan and Pauline Sevitz marked the birthday of their late daughter Hayley, in a moving and most meaningful way, together with the workers and staff of Astra Centre.

Pauline shared two lessons that they have learnt as a family in the last two years since Hayley passed away. The first one was that our lives can change in seconds so we really have to appreciate the time we have and make the most of the life we have been given. The second idea was about the way Hayley would greet everyone with warmth and a friendly smile despite the challenges she may have been having.

Pauline encouraged everyone to try to emulate that same special ability in their relationships with each other. She also tried to get everyone to think about qualities in people that they had lost, and incorporate those same qualities in their own lives, as a way to remember and honour them. Alan and Pauline were both deeply touched by the way the workers consoled with them.



Pauline and Alan Sevitz with some of the workers, staff and social worker, Melanie Shapiro

Please note that



will be closed for Pesach from Friday 15th to Friday 22nd April and will re-open Monday 25th April

We wish the community a Pesach kasher v'sameach
Thank you for your wonderful support and encouragement!

Wishing all our clients, families and friends a Blessed Passover



FSP Number 13995

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www.intasure.co.za Marlon@jbrosen.co.za



FSP Number 37238



2022 is a year of growth at Cape Town Torah High

The 2022 school year has already in a number of exciting new growth milestones at Cape Town Torah High!

The school inaugurated a beautiful new schoolhouse on its campus, *June's House*, dedicated, in loving memory, to June Levy OBM. The house accomodates the Senior Girls Division.

This year, we marked our largest ever student body, with close to 70 students in our two divisions.

The 2021 SAT results were again phenomenal, with students scoring as high as the 97th percentile, and the class averaging 87%, compared to the global average of 66%!



Boys Division Boys learning Talmud

Almost 25 CTTH students and parents signed up to learn *Daf Yomi* together over their summer break, and we had a grand *Siyum* on Tractate Megillah to start the year. Ten boys have carried on to complete other tractates, and are going strong!

From strength to strength!



Phenomenal SAT results



New CTTH Girls' House



Boys' Division



Girls' Division



Girls learning a dance

The Cape Town Holocaust & Genocide Centre

Volunteer OPEN DAY

Come and explore the various opportunities to make a positive impact

FRONT DESK | MUSEUM GUIDE | MULTIMEDIA

Thursday 19 May, 3pm - 7pm

Cape Town Holocaust & Genocide Centre, 88 Hatfield St, Gardens

RSVP to 021 462 5553 or admin@holocaust.org.za

CAPE TOWN HOLOCAUST & GENOCIDE CENTRE

Melton Moves Into 2022

ANTISEMITISM: ITS ROOTS & IMPACT: online course taught by Ronnie Gotkin tracing the historical development of antisemitism and it's resurgence

MELTON LIVING WISDOM SERIES 2: PRESS PAUSE: REST ASSURED 6 online lessons taught by Esther Maizels exploring sacred times of rest, reflection and rebooting

Melton & Midrasha understand our community of learners, curating courses that resonate & add relevance with expert faculty.

Subscribe to receive regular invites to our courses (lauren@snitcher.org) Register NOW to avoid disappointment. Mostly on Zoom and some in person!

MIDRASHA MELTON BOOK CLUB 2022 online lessons taught by Aviva Laskov, diving deep into Israeli authors whose narratives provide insight into the Israeli psyche

For more info on these & other courses www.meltoncapetown.org
Viv Anstey, Director;
vivanst@iafrica.com +27828095414
Lauren Snitcher: lauren@snitcher.org +27828802257

midrasha adult education institute
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**JEWISH
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www.jcs.org.za



JCS – THE YEAR@A GLANCE

HAZEL LEVIN
Executive Director, JCS

Working with peoples' pain, grief and distress is often a thankless task. Despite this, each one of the JCS Social Workers has remained committed to bettering the lives of their clients and advocating for their individual needs. The community we serve has reflected a microcosm of the larger mental health crises that are evolving from the impact of COVID-19 and the resultant economic effects that have unfolded.

This has been evident in multiple areas:

- Increase in requests for assistance with food and accommodation.
- Requests for financial assistance.
- Involuntary admissions due to mental health breakdowns.
- Multiple lives lost due to suicide.
- Fragmenting of family structures due, in part, to financial strain and the use of substances to cope.

The funding received over the past year from our community has greatly assisted the **TIKVAH FOODBANK** in feeding the vulnerable and indigent members of our Cape Town Jewish Community. When the COVID-19 lockdown was thrust upon us at the end of March 2020, we quickly worked out that this pandemic was here to stay. It was blatantly clear that it would have a devastating effect on our already crippled economy, but what was not that obvious at the time, was that the ramifications were only going to be felt many months down the line.

We find ourselves navigating a new world which is still affected by COVID-19 in everything we do, creating a new normal. The Tikvah Foodbank saw the number of recipients grow exponentially during the pandemic. This is what continues to motivate our team to try and provide more necessary items to our Foodbank recipients.

The recipients of the Foodbank are no longer

the same recipients who were receiving welfare in the past. We now have a new type of recipient who, at the peak of their career was donating to welfare organisations such as ours. These same people never expected to ever need welfare. There are among our new recipients, many who feel ashamed, embarrassed and scared of what the future holds. They are friends, colleagues or acquaintances of yours and mine. We encourage them to realise how blessed they are to be part of a community who will not forget about them in their time of need.

Higher numbers, due to increased demand, means that we have an even greater responsibility and role to play in our community. We rely on our many dedicated volunteers who are committed and passionate about our Cape Town Jewish cocommunity. The Tikvah Foodbank has managed to run its operation throughout the pandemic without interruption. Even with volunteers falling ill with COVID-19, we have been fortunate enough to increase the number of volunteers to just over 50. These volunteers never hesitate to be available each week to ensure that their delivery is carried out with dignity, respect and honour.

The Foodbank delivered 8950 food parcels to our recipients in 2021. Currently we feed 516 people three times a month, totaling 795 food deliveries a month - an increase of 17% in the number of recipients compared with 2020. In addition to our monthly food parcels, we also send food hampers to our recipients in celebration of all the chaggim.

Cooked **MEALS ON WHEELS** (including non-perishables) are delivered to individuals that are unable to prepare meals themselves. These Meals are prepared by Highlands House. 5055 meals are distributed every month, with numbers increasing daily.

A new **RESIDENTIAL HOME** was formally opened in December 2020. Within six months the home was fully occupied with 17 residents. The main vision for this residence is a stepup facility. **"Let's give a man a hand up, not only a hand out!"**

In August 2021 we officially opened a new

AGED RESIDENTIAL HOME. JCS needed to implement various measures to ensure the safety, security and welfare of our elderly clients. Seven clients now reside in a communal home ensuring their wellbeing, a roof over their head, warm meals and a bed to sleep in. A sense of community and belonging has been created, uplifting their spirits and reducing feelings of isolation whilst encouraging social integration.

NEW INITIATIVES UNDERWAY

Aligned with the mission of JCS; to provide for the most vulnerable members of the Jewish community, including those living with a mental illness, we will be opening a **PSYCHIATRIC GROUP HOME** in April of this year. The group home is there to be a supportive, structured and nurturing living environment in which an individual can reach his/her full potential.

At JCS we believe every person can live a happy, productive and healthy life, and that every individual has the ability to learn, grow and manage their illness. We will provide a supervised, safe, warm and loving home for those members of our community that fit the criteria for our Psychiatric step-down facility. All residents will be treated with dignity and compassion, using every opportunity to increase their self-confidence as they learn new and different ways to cope in the real world. Research has indicated that people who are adequately supported and have the functional capacity, transitioning to living in a community setting is an important step in attaining recovery. For many people with schizophrenia, bipolar disorder, and other psychiatric disabilities, living in the community can be a part of returning to a healthy level of functioning. The aim is to give them the tools to live independently.

JCS will continue to look at various new initiatives to support the requirements of the indigent and vulnerable members of our Cape Town Jewish Community.

We thank our donors for their continuous support in assisting us to assist those in need in our community.



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-  Insurance brokers
-  Schooling registration

SPORT



Green Point Cricket Club well represented at this year's Maccabiah

Green Point Cricket Club (GPCC) has always had a large Jewish contingent.

In 2020, the club achieved promotion to the WPCA Premier League — the highest club league in the Western Cape. This was a massive achievement for all involved, as it had been 18 long years since the club last participated in this division. Integral to the success of this side were the four Jewish stalwarts: Zac Elkin, Saul Anstey, Adam Lazarus and Captain Adam Scher.

The 2020/21 cricket season was

cancelled due to the pandemic, but GPCC made their long-awaited return to the Premier League at the back end of 2021. Over this break, Guy Sheena also joined the side as the fifth Jewish member. With three games left in the season, GPCC find themselves in 4th of 12 teams on the log, just two wins off top spot. While time may run out on winning the league, it has been an immense effort nonetheless.

All five of the Jewish players will be representing the Maccabi SA team in Israel at this year's Maccabiah games. The boys will have their focus set on bringing home the gold medal.



High hopes for Zac Elkin, Saul Anstey, Adam Lazarus, Adam Scher and Guy Sheena who will be representing team SA at Maccabiah 2022



Pesach is a festival of liberation and freedom.

It is our hope that we can each shed any pain, sorrow and anguish and concentrate on joy, love and happiness.

Chag Kasher V'Sameach.

Regards, The Chairman, Director and all at Nechama

WOULD YOU LIKE TO CONNECT TO OTHERS WHO HAVE EXPERIENCED LOSS?

Whether your loss is recent or not, Nechama's Open Loss Support Group is an ongoing, easily accessible safe online space to engage with a group of understanding people.

The group is open the first Monday of every month from 18H00 - 19H00.

Please contact the Nechama offices to join: 021 465 9390 or admin@nechama.org.za



Personal Growth Group

The Personal Growth group offers a therapeutic process in a space that is safe, confidential and non-judgemental. The purpose, is for participants to explore aspects of their lives, both past and present, with the intention of gaining a deeper understanding of themselves. It offers a unique opportunity not only to gain self-awareness but also to learn and develop through other people's life experiences.

It is facilitated by Linda Lewis, a psychologist with extensive experience in group psychotherapy.

The group runs over a period of 7 weekly sessions, 1.5 hours each commencing in July/August 2022.

For further details, contact admin@nechama.org.za or 021 462 5520/066 081 3397 during office hours 08H30 - 12H30



In 2019, Nechama and Abundant Life, the palliative care unit at Victoria Hospital partnered to create something special - a bereavement counselling service based on Nechama's model.

As we were about to start, Covid-19 interfered, and our plans were put on hold. However, after the loss of numerous lives at Victoria Hospital, we all realized we needed to make our vision a reality and so we moved our plans, our training and our commitment to Zoom and made it work.

Ten volunteers are now ready to start counselling the bereaved. Nechama hopes to continue this partnership to assist our broader community.

If you would like to be involved by volunteering to become a lay counsellor for Abundant Life or by donating funds to assist us in the work that we do, please contact the Nechama offices at admin@nechama.org.za



Salisbury House — A year in review

By Aimée Chiat, Founder/Director Head Teacher

SALISBURY HOUSE
small school - big ideas

It is difficult to believe that over a year has passed since Salisbury House opened its doors.

Based in the leafy suburb of Kenilworth, Salisbury House Primary School is housed at the Temple Israel premises.

Looking back, we have celebrated many highlights in our short tenure, most of which have been student led.

Pesach Seder 2021: For our first major celebration we held an egalitarian seder at school. The children learnt songs, made all the dishes belonging to the seder plate and decorated the tables.

The Friendship Quest movie: Once we had settled in for the year, we got our creative juices flowing. The children made story boards of possible story lines and a script was put together with ideas from each child. The movie was filmed and we held a movie premiere where fancy dress was the order of the day and parents came to watch the masterpiece.

Sign Language: At Salisbury House we believe in inclusivity, in the true sense of the word. One of our students is deaf and another of the students requested sign language lessons. From here we worked sign language into our timetable and now have weekly lessons.

Drama Therapy: This year we have started group drama therapy sessions with Jessica Mayson. Jessica is an HPCSA-registered Drama Therapist based in Cape Town. Drama therapy is a form of psychological therapy that uses all the creative and performance arts to facilitate people moving towards psychological, emotional and social health. This ties in perfectly with our learning programme at Salisbury House and it is already a favourite part of the children's week.

Along with many other exciting activities this year, we have made wine which will be ready for Pesach, adopted a beehive and already been on a few outings.



Movie premiere: Endinalo Mhini, Wana da Silva, Noa Schapiro, Elijah Hoffenberg, Tayah Weir and Ms Aimée Chiat



Pesach seder 2021: Salisbury House children and parents



Endinalo Mhini and Tayah Weir adding sugar to our Pesach wine

MOST SA JEWS (BOTH OF ASHKENAZI AND SEPHARDI HERITAGE) ARE ELIGIBLE TO REINSTATE EUROPEAN CITIZENSHIP AND, ACCORDINGLY AN EU PASSPORT

It is a common misconception that European citizenship and EU passports can only be obtained if one has documents proving one's lineage. This is not true! Jews of Ashkenazi heritage can qualify through documents obtained in Lithuania or Poland, and Jews of Sephardi heritage need no proof at all!

Adv Avi Horesh has been operating in the South African market with the Jewish community since March 2018. He visits South Africa regularly, and can meet in-person with anyone interested in pursuing an EU passport.

He has found that the majority of South African Jews are descended from Jews who were entitled to European citizenship, and that they are therefore entitled to claim this right, and accordingly obtain an EU passport.

ASHKENAZI: This advert refers to Jews of Polish and Lithuanian heritage only. It is most important to understand that prior to the end of WWI, the European map was very different to the one we know today. Poland and Lithuania did not exist as independent countries, and until 1918 these territories were known as Lithuanian or Polish regions/counties of the Russian empire. Accordingly, until 1918, residents of



these territories were Russian citizens, as Polish and Lithuanian citizenships didn't exist. Therefore, applications for reinstatement of these citizenships can only be made by those whose ancestor left Europe after 1918. Those whose ancestor left before 1918 will not be eligible.

Additionally, since borders in Europe were shifted once again during and after WWII, one's eligibility for Polish or Lithuanian citizenship depends on the city from which his/her ancestor hailed.

Horesh explains, "Shifted borders resulted in cities changing nationalities, and the resultant effect for descendants of Jews who left Vilnius for example, is that their application for Lithuanian citizenship will be declined; whereas a similar

application for reinstatement of Polish citizenship may very well be approved!



SEPHARDI: This advert refers to all Jews of Sephardi heritage — Jews who arrived from North Africa, the Middle East, Turkey, Greece, Italy, Yugoslavia, as well as many descendants of Jews who arrived from Holland and the UK.

Most descendants of Sephardi Jews (who were exiled 500 years ago) are eligible to reinstate Portuguese citizenship and, accordingly, an EU passport. If applicable, Adv. Horesh will apply (on behalf of the applicant) for an official certificate confirming such eligibility, on the basis of which an application for Portuguese citizenship is most likely to be approved.

Adv. Avi Horesh is an Israeli attorney, who lived in Poland for seven years. He is recognised in Israel as one of the leading lawyers in the field of reinstatement of European citizenship. Horesh has an in-depth knowledge and a full understanding of European immigration laws.

Horesh resides in Israel — a four-hour flight from Warsaw and Vilnius — enabling him to travel to Poland and Lithuania, as well as to Portugal, where he collaborates with local professionals who assist him in tracing documentation required for successful applications for reinstatement of European citizenship.

My travel schedule has been postponed due to COVID-19. I plan to be back in Cape Town June/July 2022. I'm offering to review and advise your case for free. You are most welcome to contact me on adv.avi.n.horesh@gmail.com or WhatsApp +48783953223

15 STEPS TO FREEDOM

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A Pesach seder ^{CUT-OUT} guide + conversation starter for family and friends around your table →

Snapshots of Jewish Student Life



Erin Deats, Rachel Rawray, Sam Finder, Ruby Wilder, Jayden Solomon, Greg Merkel, Brett Michel

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Keryn Shochot (CHABoard '22), Ariel Saxe (CHABoard '22)



Jenna Isserow, Dani Abramson, Rachel Rawray, Erin Deats, Ruby Wilder



Noah Friedman, Greg Schapiro, Joseph Maguire



Raquel Kampel, Julia Kampel, Leora Bernstein, Lexi Sank

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Ben Daniels, Eron Norrie, Shalya Samakosky, Gavriel Blecher



ABOVE: Michal Sacks, Sophia Golan, Talya Levin, Sam Levetan

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RIGHT: Brad Gottschalk, Rebbetzin Ariella, Rabbi Nissen Ruby Kapeluschnik, Sam Gottschalk, Leah Hepple, Ben Zar, Deena Beer, Tamar Youngworth, Mia Briner, Bianca Rosen, Rachel Wohlman, Rachel Hertz,,Gabi Friedman, Ross Silbert

1

KADESH (SANCTIFY)

ACT:

Recite Kiddush and drink the 1st cup of wine reclining to the left

CONTEMPLATE:

Kadesh means to separate. All journeys begin with separation. To arrive at your destination you must leave the place you are in.

DISCUSS:

What "Egypt" (constrains) do I need to leave this Pesach?

2

URCHATZ (WASH)

ACT:

Wash hands as you would for Bread but without a blessing

CONTEMPLATE:

Our hands represent action. We wash our hands from the dirt of distraction. The misappropriation of our energy

DISCUSS:

In which areas can I improve and clean up my act?

3

KARPAS (DIP)

ACT:

Dip onion, parsley or potato in salt water. Make blessing to eat.

CONTEMPLATE:

The salt water represents the tears of slavery. We need to taste the brokenness of enslavement to be ready to leave "Egypt".

DISCUSS:

In what ways do I avoid facing uncomfortable parts of myself?

A PESACH SEDER COMPANION SET

<p>4</p> <p>YACHATZ (BREAK)</p> <p>ACT: Break the middle matzah (but don't eat it yet) Put half of it away for Afikoman later.</p> <p>CONTEMPLATE: As long as we feel whole, there is no room left to grow. It's when we realize we are but a half, that we can't do this alone, that the miracles begin. "Where is G-d? Wherever you let him in..."</p> <p>DISCUSS: Share a time where you discovered your light through being broken?</p>	<p>5</p> <p>MAGGID (TELL)</p> <p>ACT: Time to tell the story. Begin with 4 questions, then read Haggadah Make blessing and drink 2nd cup reclining.</p> <p>CONTEMPLATE: What we've gone through + learned in life, is to pass on to others. Our story isn't ours to keep. Share it, help another!</p> <p>DISCUSS: Why is remembering the exodus a daily commandment?</p>	<p>6</p> <p>RACHTZA (WASH)</p> <p>ACT: Wash for bread. Again. This time with a blessing</p> <p>CONTEMPLATE: Freedom isn't a once-off but a work in progress. A level higher means a new challenge. Keep that ego in check. Rinse and repeat.</p> <p>DISCUSS: What 'blessings' have your challenges brought you to?</p>	<p>7</p> <p>MOTZI (BLESS)</p> <p>ACT: Recite blessing of Hamotzi. Still don't eat the matzah.</p> <p>CONTEMPLATE: Before I eat I thank G-d for the food in front of me. I am mindful of the blessings in my life.</p> <p>CONSIDER: One thing you'd like to take less for granted is...</p>
<p>8</p> <p>MATZAH (CRUNCH)</p> <p>ACT: Blessing on the mitzvah of Matzah + finally eat some.</p> <p>CONTEMPLATE: Matzah is called 'Bread of Faith'. Because of it's ego reducing properties. Unlike bread it doesn't rise. Eating Matzah at the seder is known to reduce our sense of self-inflation.</p> <p>DISCUSS: Why is selflessness so liberating?</p>	<p>9</p> <p>MAROR (BITTER)</p> <p>ACT: Dip the bitter herbs in Charoset (not too much) make a blessing on the Mitzvah. Shed a tear?</p> <p>CONTEMPLATE: Celebrating our Jewishness provides meaning to the sacrifices of those who got us here.</p> <p>DISCUSS: What is so great about bitterness? Why do we want to remember that?</p>	<p>10</p> <p>KORECH (SANDWICH)</p> <p>ACT: Try Hillel's world famous Maror on Matzah sandwich. Lean left.</p> <p>CONTEMPLATE: When we live as a vehicle for the Divine, the bitter, the sweet and the tasteless responsibilities of life wrap together in a single sandwich.</p> <p>CONSIDER: All the different cards you've been dealt are from the same unifying, guiding and loving hand</p>	<p>11</p> <p>SHULCHAN ORECH (FEAST)</p> <p>ACT: Dinnertime! Pass the gefilte fish.</p> <p>CONTEMPLATE: G-d wants you to enjoy his world. Take time to pause during the journey to celebrate your growth</p> <p>DISCUSS: What is something your'e really proud of yourself for?</p>
<p>12</p> <p>TZAFUN (DESSERT)</p> <p>ACT: Eat the Afikomen for dessert. Recline like a free person.</p> <p>CONTEMPLATE: We eat humble pie again, this time on a full stomach, acknowledging that even in our good times, we are always one second away from the dangers of E.G.O - Edging G-d Out.</p> <p>CONSIDER Where my self interest ends, is where transcendence begins.</p>	<p>13</p> <p>BERACH (THANK)</p> <p>ACT: Blessing after meal (Bentsh). Then blessing on wine drink cup #3 reclining</p> <p>CONTEMPLATE: Gratitude. is not only the best attitude, it's the very opposite of entitlement. It says, the world doesnt owe me anything. Everything is a gift!</p> <p>DISCUSS: Name something you're feeling grateful for right now?</p>	<p>14</p> <p>HALLEL (PRAISE)</p> <p>ACT: Psalms of Praise. Pour Elijahs Cup + the 4th & final cup of wine. Blessings.....then bottoms up!</p> <p>CONTEMPLATE: This moment in the seder is a time of open doors. Open your heart. Ask for blessings, don't hold back. Abundance flows...</p> <p>DISCUSS: Give one blessing and one praise to the person sitting next to you.</p>	<p>15</p> <p>NIRTZAH (CLOSING)</p> <p>ACT: Do nothing. Your job is done. Look up from your wine. It's His job now...</p> <p>CONTEMPLATE: If G-d wanted a perfect world he could've created one. He wants your humanness, your efforts. Put your best foot forward, leave the rest up to him.</p> <p>SING "L'shana Haba'a B'yerushalayim" "Next Year in Jerusalem"</p>

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Memory, reconciliation and the Jewish history of District Six

By Craig Nudelman (first published 15 February 2022, by Dafkadotcom.org)

District Six is arguably one of the most challenging physical spaces confronting Cape Town, if not South Africa.

From its creation as an official 'district' of Cape Town in 1867, housing freed slaves, immigrants, merchants, labourers and artisans, to the largely empty and contested space it is today, this area is a potent reminder of the injustices of apartheid. Because of the forced removals of black and Coloured South Africans, which took place between 1966 and 1976, District Six has been ingrained in our minds as a symbol of apartheid and segregation. Yet, rarely featured in our national conversations is the Jewish connection to District Six. A once vibrant and multi-ethnic community, District Six was home to thousands of Jews from the 1880s to their departure in the mid-1940s and 1950s. District Six is arguably also emblematic of how Jews 'became' white in the South African context. Considering our long association with District Six can we also 'claim' District Six as 'ours'?

Much like the Lower East Side of Manhattan and the East End of London, District Six became the area in which the newly arrived Jews, or *grieners* (greenhorns), settled in significant numbers. Richard Mendelsohn and Milton Shain explain in *The Jews in South Africa: An illustrated history*, that newly arrived Jews could "converse freely in their *mame loshen* (mother tongue), enjoy Yiddish theatre, read the (...) Yiddish newspaper, eat familiar foods, and pray in the (...) Eastern European mode so alien to their uptown, anglicised and more affluent co-religionists (the Anglo Jews already in the Cape)".

Jews were first part of the working class; their relative affluence only came later. As such, they mingled comfortably amongst the District Six community, with much of their influence showing on the street. Mendelsohn and Shain quote from a newspaper, *The Cape*, where, in 1908, a journalist writes that "signboards are sprinkled with

Yiddish characters", "the group of men around the counters of the tailors and jewellers holding debates in Yiddish", and "the hard white faces of the (...) haunted Russians".

Jews established their own schools, stores, and community centres in the area. And yet they were also part of the broader neighborhood. In a *Jewish Affairs* article on the portrayal of Jews in District Six, Gwynne Schrire writes of how Jews would borrow eggs, milk, and sugar from their neighbours on a regular basis. District Six residents Rosa van Gelderen and Hilda Purwitzky became key educationalists at the Central Girls' School, which was praised for its innovation and experimentation in educational practices (including sex education). This was available to all residents, regardless of religion or race. For the most part, however, Jewish residents were usually the shopkeepers, merchants, cinema-owners and landlords.

As race became the dominant organising factor in South Africa, Jews were faced with a new challenge. They came to be seen as 'white' and, further, were classified as such. This offered prospects they had never been afforded before, including in the countries from which they had emigrated. Milton Shain and Millie Pimstone describe this transformation in the Kaplan Centre's and South African Jewish Museum's 2012 exhibition, *The Jews of District Six: Another Time, Another Place*. As Shain and Pimstone explain, "The children of District Six rapidly relinquished their grandparents' and parents' insular shtetl culture and were fast becoming an integrated part of the privileged white community." Jews began to move out of District Six to 'whites-only' suburbs: Highlands, Oranjezicht, Gardens, and Higgovale.

By the 1960s few Jews were resident in District Six, but remained landlords and business owners. This certainly flavoured their relations

with those who were tenants and customers and affected how their respective experiences of the destruction of the District Six has been memorialised. For many former residents, remembering is also about reclaiming rights to the land and receiving compensation. This, of course, has not been an issue for former Jewish residents.

Have South African Jewry, whose wealth and position, which was aided by their racial status, mostly forgotten their humble roots in District Six?

Rarely featured in our national conversations is the Jewish connection to District Six.

Memorialisation of the Jewish connection to District Six is complicated. Considering that many inhabitants who were forcibly removed from District Six were Muslim, the relationship between Jews and Muslims in South Africa — both current and historical — has influenced how the Jewish connection to District Six is understood and remembered. Stemming from apartheid, race and identity have played a large part in Muslim-Jewish relations. Both Jews and Muslims are minority groups in South Africa, however, as Jocelyn Hellig points out in her article, *Muslim-Jewish Relations in South Africa: A Jewish Perspective* (1999), the Jewish community is one which is small and shrinking, whereas the Muslim community reflects the exact opposite. Further, Jews and Muslims had, for the most part, completely different experiences during apartheid (as reflected in District Six). Hellig states that, "they (Jews) were beneficiaries, as were all whites, of the apartheid system (and...) they have been better educated and have enjoyed higher occupational status than any other white group in the country". Muslims, on the other hand, were generally classified as 'non-white', and, unlike religious Jews, were not accepted in Afrikaner Christian society. Further, the apartheid government was more accepting of Israel, whereas Islamic countries were vilified. This, Hellig suggests, "led to a great deal of defensiveness" by Jews. Not only this, but with the Group Areas Act of 1950, Jews could live in white areas, while many Muslims from District Six and elsewhere were forcibly relocated to other areas.

Another factor may be the struggle between the predominantly Zionist ideals of the Jewish community and the anti-Zionist tendency within the Muslim community. Milton Shain and Margo Bastos, in their article *Muslim Antisemitism and Anti-Zionism in Postwar South Africa* (2017), speak of how the relaxation of petty apartheid laws allowed for

the Cape Muslim community (the majority of whom are Coloured) to become more vocal and expressive on global issues such as "Iran, Algeria and the West Bank". This was accompanied by a concomitant rise in what many perceived as Muslim fundamentalism, reflecting global developments in the 1990s. Shain and Bastos further negate the view that Muslim-Jewish relations had always been cordial. They state, "as early as 1925, the *Muslim Outlook* (a Muslim publication in South Africa) had criticised 'Jewish capitalists' for allegedly forcing Arab peasants off the land". This continued with the establishment of the State of Israel in 1948, where the Muslim community saw Israel and its victory as 'barbaric', labelling Israel "an aggressor state". Due in part to the African National Congress's (ANC) close ties to the Palestinian Liberation Organisation, anti-Zionism has become widespread.

Tensions over Israel have probably played a part in the Jewish community becoming marginalised in the public discourse about the history of District Six. Although there are many actors involved in how District Six is memorialised, the Muslim community, through their identity as Coloured South Africans, have been more prominent in establishing and maintaining the legacy and history of District Six. There has been some interfaith and intercommunity work which has made considerable inroads in establishing positive relations between the two communities. A vast majority of both communities, however, continue to hold suspicion and animosity towards each other, perpetuated by both internal and external factors.

District Six is a physical space which represents the destructive nature of apartheid. Its location, in the centre of Cape Town, continues to demonstrate how the 'non-white' population was torn apart by apartheid; its residents were pushed to the peripheries and made to settle in townships that continue to lack so many basic necessities. There are many Jews who know nothing of this heritage. This has become increasingly clear as I accompany local members of the Jewish community on tours of Jewish Cape Town. Historical connections with District Six seem to have been largely forgotten by the Jewish community, and its legacy mostly removed from our collective memory. It is incumbent on young Jewish South Africans to recall our roots in District Six in the late 19th century as poor immigrants, as well as to grapple with our complex history under apartheid. Only through such reflection and engagement can we locate our way forward in this diverse and complex country.



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Community Pesach favourites

This month, we've dedicated our food column to some Pesach recipe-sharing. We asked community members to send us a favourite recipe — and were not disappointed! Thank you to our generous contributors, and hope this leads to some new favourites at the Seder table. Chag Sameach to all — wishing you a happy, memorable and delicious Pesach.

Gateau de Datle (Date cake)

Vivienne Capelouto

A simple recipe that my mom used to make.



Ingredients

- 4 eggs
- 3 Tbsp sugar
- 2 Tbsp oil
- 1 cup chopped walnuts
- 1 packet dates soaked in 1 cup hot water
- 4 Tbsp cake meal
- (can substitute 1 Tbsp cake meal with 1 Tbsp potato flour)

Method

- Beat eggs and sugar well. Add oil and dates with water. Mix nuts and cake meal and add to egg mixture.
- Pour into greased pyrex dish and bake at 180° for 30-40 minutes.

The fluffy kneidel recipe

Esther Surdut



When the CJC asked for my favourite Pesach recipe, the kneidel surfaced immediately — for me, synonymous with Pesach and triumphant in all its variables! It is that 'hold your breath' moment at the Seder table as the spoon cuts into the ball to proclaim its fluffy success!

So why the kneidel and why this chosen recipe? When I was growing up, my mom was more of a businesswoman than she was a cook and her kneidlach were certainly not for the faint-hearted — you needed a knife to slice through them. Of course, we loved those kneidlach and it was only years later that I experienced the 'fluffy kneidel revelation' of kneidlach floating majestically in the chicken soup! I was won over and had to share this with everyone — it became one of the reasons for compiling *The Pesach Recipe Book*.

Over the years I've adapted a cousin's *Fluffy Kneidel Recipe* and made it my own. Try this recipe and be uplifted!

Ingredients

- 4 eggs
- ½ cup/ 25ml cooled chicken soup
- ½ cup/ 125ml melted schmaltz
- 5ml/1 tsp salt
- pepper, ginger, cinnamon
- 1 rounded cupful/250ml matza meal

Method

- Beat eggs very well, then beat in schmaltz and cooled soup
- Add seasoning to taste, then stir in matza meal
- Refrigerate mixture for at least ½ hour
- Make golfball-size balls with wet hands and boil in rapidly boiling salt water* for 20 minutes, without lifting the lid!

* When boiled directly in the soup at this stage, they absorb too much of the soup. Can be made in advance and kept in an ovenproof dish. To serve, heat up in soup to absorb flavours. After serving, remove leftover kneidlach from soup and refrigerate separately.

More Pesach recipes on page 50

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USING MY NUDEL

We are powerless

by Craig Nudelman

In Lin-Manuel Miranda's musical *In the Heights*, the power goes off across New York City, leaving the residents without electricity for many hours. (We're becoming rather used to this in our country, aren't we?).

The song *Blackout* has the lyrics, 'we are powerless'. This is a pun — it not only describes the ensemble's electricity woes, but also the way that their Latino community is treated. Similarly, many South Africans can resonate with these words beyond just Eskom's blunders. We, too, feel quite powerless when it comes to many of the issues which affect us daily. Many things are completely out of our control, and with this comes psychological side effects that are, essentially, out of our control, too.

In the past two years we have had to deal with Covid, lockdown, loadshedding, a weak economy, unemployment, a corrupt, inefficient, and ineffective government, the crisis in Gaza (which affected so many Jewish South Africans), and most recently, the Russian invasion and subsequent war in Ukraine. All of these issues have had severe impacts on our collective and personal psyches. We probably aren't out of the woods yet, with petrol prices set to soar in the next few months, among other issues. Of course, we, as ordinary citizens, can't do anything to impact these circumstances and yet, it's so frustrating to sit and do nothing. How do we fight the need to be in control of uncontrollable events?

Let's first look at why we, or at least most of us, need to have some control in our lives. The first is that it gives us a sense of certainty, which allows us to shape events and outcomes to the way we want them to look. According to Dr Raj Raghunathan, a professor at the University of Texas McCombs School of Business, the more control we have, the greater chance there is of achieving our desired outcomes. This boosts out self-confidence and sense of competence, giving us a sense of well-being. Not only does it boost self-confidence and well-being, but studies have shown that

those who seek more control will often, as he states, "set loftier goals and also tend to achieve more".

This is similar to David Robson, author of *The Intelligence Trap: Why Smart People Do Dumb Things*. He explains that whatever decisions we make, from the smallest, most minuscule ones to life-changing events, make us more productive, healthful, and happier. He states, "Even the most challenging circumstances can be more bearable if we feel that we have some say in the outcome, while small stresses may become exaggerated if we feel that we are completely helpless to change the situation."

Robson explains that the ongoing uncertainty due to the pandemic, our professional and personal lives has led to our lives been restricted in countless ways. This lack of certainty can be likened to a lack of freedom. We no longer have the freedom to make choices that we want to make. Instead, we have to make choices that we need to make, just to survive. For example, you may not be enjoying your job and are actively seeking employment elsewhere. However, if you are retrenched during that period of time, your control of that situation has suddenly vanished. This emotional and psychologically distressing situation could make findings a job during that time even more difficult.

Events that affect us negatively can lead to heightened stress and could lead to long-term health issues. However, there is a way out of the sense of doom and gloom. The one thing we can do is acknowledge how we feel about the situation and say we are OK with it. Vanessa Kennedy, director of psychology at Driftwood Recovery, a rehabilitation centre in Austin, Texas, says that we have to understand that our feelings of stress and heightened emotions are normal. We have been through a really difficult period of time, and we have the right to feel like this. We don't need to fight what is going on, but rather develop practices which can assist us through our moments of powerlessness.

As we come up to Pesach, it can be meaningful to consider the festival through these lenses. In the story of

the Exodus, the Israelites were having a terrible time. Under Pharaoh's watchful eyes, they struggled and toiled, and had no control over how they lived. Their well-being was awful and I'm quite sure that if we could test those who were present in our origin-myth, their cortisol levels would have been through the roof! Their collective imprisonment was all-encompassing. However, once they had left Egypt through Moses' leadership and vision, they were able to practice freedom, insofar as they could in the circumstances. (I'm sure 40 years in the desert weren't too conducive to what we would define as freedom and control today). But it was a version of freedom that they had never had before, a feeling of control that allowed them to live a life with more choices.

And so, as we enter the third Covid Pesach, let's be aware of what is going on in the world and what we can and can't control. We can't control the rate of Covid infections, but we can get vaccinated and keep safety measures which limit the spread of the pandemic. We can't control the loadshedding timetable (will it go to Level 8 during the Seder?!) but

we can get a gas stove and emergency lights. We can't control the economic and socio-political devastation we're seeing all around us, but we can play Wordle and try to get that five letter word in six attempts.

We may be powerless, in more ways than one, but we can ride the wave and not fight how we feel. In this way we can gain freedom through what we do, and thus control our reactions to what may be happening. As the chorus ends *Blackout*, they "light up the night sky" with their fireworks. Let's keep the light shining through this sometimes dark time.

Chag Pesach Sameach!

Craig is a writer, Jewish professional, and tour guide extraordinaire. His deep bass voice has graced stages, synagogues and studios. He is an obedient husband, father to two spectacular daughters, and is known for dad jokes and trivia.



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The lasting impact of war

By Nancy R Krisch

It is important to know where your shoes are, keep your important documents secure, and always tell those nearest and dearest that you love them.

If streets are aflame post bombing, a wet washcloth over one's mouth is helpful. Also, that one bomb can incinerate your precious possessions, and that photos are essential to memory. My mother once came undone during an air-raid, hysterically crying and screaming. Her mother slapped her across the face and told her to pull herself together, that there was no room for uncontrolled emotion in the bomb shelter. War is not for sissies. Penetrating deeply, its residual effect lasting much longer than eventual cease fire, for generations. Each armed conflict providing the global community with a new batch of victims, lost limbs, splintered families, broken societies and cultural devastation.



Nancy with her parents Margot and Gerhard (1981)

I am 60 years old and have been parentless for a long time, losing my father and mother to cancer 33 and 23 years ago. As painful as their deaths were, I felt blessed that they had died of natural causes, and relieved that nothing had happened to me while they were alive. All the eggs had been in my basket and inflicting more pain into their lives not on my agenda. My teenage complaints seemed trivial in comparison to what they had experienced. Though my parents have been physically absent for a long time, the ongoing lessons and penetration of their life experiences, hardship and rebuilding is ever present. I have become increasingly aware of the dimension this added – and took away – from my life, and have greater understanding of their personalities and idiosyncrasies resulting from the tragic trajectory of the family. I remain in awe of their perseverance and strength to move forward, to live their lives and embrace their adopted homeland. All of this in conjunction with balancing family loss, their wounds seared open when records were made public and further details of their loved ones' fate revealed. The sole survivor of his family, my father endlessly watched *World at War* on television, searching the footage for familiar faces, his emotional devastation and longing palpable until the end of his life. In his final days, under palliative care, he called out to his mother in German.

My parents provided for me, their only child, as best they could, though decisions were measured by need vs want and our financial realities. I did not always navigate this easily, as the desire to fit in was intense. There were no swanky vacations, sleepaway camps, designer clothes *du jour*, or enrolment at the summer college prep academies frequented by my intellectual peer group. No frivolous purchases, and heaven forbid – no blue jeans, wooden clogs or striped clothing. I never questioned growing up in an apartment, sharing a bedroom with my Omi until her death when I was 13, or that the four of us had only one bathroom.

Had Omi lived longer, our room-mate situation would have continued until I went to university. In the early days I didn't ponder why there was no extended family. My parents' friends were my *Tantes* and *Onkels*, and their children my cousins. For a long time, I didn't know many details. I was fortunate to learn that my parents' early lives in Berlin were happy, complete with childhood antics and family gatherings. This sequencing of positive family stories first, and normalcy of life, perhaps paving the way for a healthier approach to what would be revealed next. "And then came a man named Hitler," my mother said during one of her informative story sessions we called 'Episodes'. I remember trying to digest the information and deal with the veil of darkness that suddenly shrouded my otherwise happy existence. It was unfathomable that my parents and Omi had endured wartime and extensive loss. How could it be that the extended family had all been murdered? I developed a protective shell around these facts, one that would allow me enough emotional distance to keep walking through life without spinning into depressive cycles. My coping style wouldn't allow me to dip into the profound awfulness of my paternal grandparents, aunt and uncle being forced into cattle cars and taken away, all dead within a year of their deportation. That they lived and died in horrific conditions. Or that Onkel Gerhard, my mother's brother, was executed by guillotine right in Berlin following his resistance activity and arrest.

It was no wonder that on educational trips to historic areas in the United States I was banned from sticking my head into the wooden stocks used for prisoners. During thunderstorms I would meet my mother in the windowless passage of our two-bedroom flat. While I was just a child trying to escape the flash of light and frightening crack of thunder with closed eyes and hands over ears, my mother was being triggered back to wartime and the shocking explosive sound of bombs and accompanying fire. At 16 I callously announced to my father that I hated being compared to dead people, while he noted my resemblance to his sister. He was but grasping for the connection that my very existence provided, that they somehow lived on in me. I couldn't deal with it then, but now I too search for resemblance in the few photos I have, comparing them to my own children. These lasting truths born of wartime experience are not easily dismissed, only displaced.

Here we are in 2022, and scenes from the Ukraine have unsettled me in a way images of other conflicts have not. I cannot think about much else at the moment. While I genuinely care about human beings regardless of who they are, and am deeply disturbed by suffering in all parts of the world, the plight of the Ukrainian people is impacting me differently. A recent Facebook post in the Children of Holocaust Survivors group exposed that I am not alone. Someone posted about what she was feeling, seeing the images out of Ukraine, and the triggering that was happening. The comments poured in, including my own. We children and grandchildren of war victims, scattered across the globe but unified by our collective loss, were feeling it simultaneously. This is the ripple effect of war – the inherited trauma, whatever you would like to call it. In my need to devour information about who was doing what to help the Ukrainian people, I discovered that Limmud contacts living in Poland had opened their home to a refugee family. That the young Ukrainian woman started a grassroots effort. A veteran combat medic, she was amassing

supplies for her husband and fellow Ukrainian resistance fighters on the front line. All I could think about was my uncle Gerhard, refusing to leave Berlin, taking on an assumed foreign name, living on the streets, his stolen gun in hand... One must support people on the ground, or else count oneself amongst those



who decide things are simply not bad enough to garner proper intervention. The story is too familiar and the resulting impact of looking the other way too raw. As Jews we know this well, as humans we have an imperative to act in whatever way we can. The trauma caused by intolerance and the deep hunger for power and authority is far-reaching. Understanding the residual impact of trauma, and untwisting the psychological damage caused, yields greater acceptance, tolerance and understanding of the other. This is hard work, and those willing to dig deep into their psyches are few and far between. Without the necessary internal work, the stunting and vicious cycle that intolerance birthed by pain brings forth continues and, I believe, is why history repeats itself. The intergenerational pain that must be endured with each successive atrocity is costly on every level. It should be noted that these effects are not exclusive to war, but oppression and marginalisation as well, with no guarantee for true healing.

The experiences of my family have instilled resilience and given me an understanding that nothing is permanent and that one should not get too comfortable with the notion that tomorrow will be the same as today. Unless we work hard to heal the ills of our respective societies and help to uplift and 'see' each other – these will continue to be the unfortunate realities of living in our world. No matter how privileged and protected we believe ourselves to be, tomorrow we may also need to know where our shoes are.



Paternal Aunt and Uncle, Tante Margot (geb Krisch) and Onkel Otto Moses who died in Auschwitz

Nancy R Krisch is an expat American who has called South Africa home for the past 16 years. She is a dedicated community organiser and has held various leadership positions in Wynberg-based organisations and within the Jewish community. Nancy enjoys writing, and is deeply touched by human interest stories and the resilience of people. The mother of two US-based adult children, she lives in Wynberg with her husband Tony Lachman, a returning South African.



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RABBI MATTHEW LIEBENBERG

Dayan, UOS Beth Din / Rabbi, CWHC

One of the most powerful phrases in the Pesach Hagaddah is the rousing statement that "In every generation one is obligated to look at himself as if he left the land of Egypt!"

We say this annually but do we ever stop to take in what it means? And, furthermore, is it really possible to place yourself in such a position in the world we live in today?

After all, none of us have ever had to experience the indignity of slavery or the brutal lashings of taskmasters! None of us have ever experienced the Exodus of an entire Nation in the course of a few hours and none of us have witnessed the awesome power of the Ten Plagues and the splitting of the sea. Perhaps the Haggadah is advocating the use of imagination, for, if not, how else could we possibly view ourselves as an Israelite leaving Egypt?

A closer look at the day-to-day life in Egypt, however, will reveal that from a certain point of view our lot is no different. When Moshe first appeared before Pharaoh and requested the release of the Nation, the King of Egypt responded: "Increase the burden of the labour upon the people and let them engage in it, and let them not pay attention to false words."

Rabbi Moshe Chaim Luzzato, in his classic work Path of the Just, explains the rationale behind Pharaoh's order. His intention was to not allow the slaves even a moment to contemplate a plan against him; he would remove from their minds any thoughts of

rebellion through the sheer power of never ceasing work.

Rabbi Luzzato extrapolates this principle to our daily lives. We are so busy working; we are so caught up with petty concerns; we are so busy replying to emails, WhatsApp messages and Facebook posts that we never actually stop to think. We are enslaved to the little devices in our pockets. Perhaps if we were to stop for even a moment and seriously consider our lives, we might make dramatic far-reaching changes.

Many of the decisions we make are done as a matter of course, on 'auto-pilot' without giving serious thought to the ramifications or even the choice that is being offered to us. We live in our own 'personal Egypt', slaves to our jobs, our devices, and our social commitments.

The Sages demanded that we look at ourselves as if we left Egypt. It's not an impossible task. We need only to set aside time to think, to evaluate and to improve our lives. That's when we escape the confines of our personal slavery.

"We are so busy working; we are so caught up with petty concerns; we are so busy replying to emails, WhatsApp messages and Facebook posts that we never actually stop to think. We are enslaved to the little devices in our pockets. Perhaps if we were to stop for even a moment and seriously consider our lives, we might make dramatic far-reaching changes."



CHIEF RABBI
Warren Goldstein

A VIEW FROM THE BAR

A clash of freedoms

By Anton Katz SC

A key feature of the law is to protect freedom. Freedom of the individual and freedom of groups of persons.

Every time the freedom of one person or group is respected and protected it goes without saying that the freedom of another is affected and impinged upon in some way. And that applies to all freedoms and rights. A recent real-life dispute between two individuals put that clash into sharp focus. On the one hand a farmer asserted his right to privacy whereas in contrast, an animal rights activist sought to protect his right to freedom of expression.

What is privacy? Are there different zones or levels of privacy? And when can a person's right to privacy be held to be violated? And if a person's privacy is violated, what is the appropriate remedy? These issues arose involving a Facebook post by Bool Smuts about a privately owned commercial farm in the Eastern Cape run by Herman Botha, an insurance broker.

Smuts is a wildlife conservationist and activist who for 17 years was a leader in efforts to promote the conservation of indigenous wildlife in South Africa. He posted, together with photos of Botha's farm, on Facebook, "While we spend our efforts trying to promote ecologically acceptable practices on livestock farms to promote ecological integrity and regeneration, we are inundated by reports of contrarian practices that are unethical, barbaric and utterly ruinous to biodiversity. These images are from a farm near Alicedale in the Eastern Cape, owned by Mr. Herman Botha of Port Elizabeth who is involved in the insurance industry. The farm is Varsfontein. This is utterly vile. It is ecologically ruinous. Mr. Botha claims to have permits to do this — see the Whatsapp conversation with him attached. The images show a trap to capture baboons (they climb through the drum to get access to the oranges — often poisoned — and then cannot get out). See the porcupine in traps too. Utterly unethical, cruel and barbaric."

Smuts' post generated many comments on Facebook. Most were critical of Botha and his conduct. People who viewed the post posted slanderous and insulting comments about Botha. One suggested that, 'he should be in that cage' and another suggested that Botha should be 'paid a visit'. And another suggested that Botha's business should be boycotted and a campaign launched to name and shame him and his insurance brokerage business. On his Facebook

page, Smuts included a picture of Botha holding his six-month old daughter, and a Google Search Location of Botha's business, his home address and his telephone numbers.

Botha approached the Courts seeking an urgent order against Smuts interdicting Smuts from defaming him. He complained that his constitutional right to privacy was violated and infringed by Smuts's Facebook posts. The High Court held that the name of the farm and Botha's identity were personal information protected by his right to privacy. The High Court ordered the removal of the photographs of Mr Botha and references to him, his business, its location and the name of the farm.

Mr. Smuts appealed to the Supreme Court of Appeal (SCA). He claimed his right to freedom of expression was violated by the order compelling him to remove or amend his Facebook post.

The SCA dealt in detail with the right to privacy. Privacy is a fundamental right that is protected under the Constitution. It is a right of a person to be free from intrusion or publicity of information or matters of a personal nature. It is central to the protection of human dignity, and forms the cornerstone of any democratic society. It supports and buttresses other rights such as freedom of expression, information and association. It is also about respect; every individual has a desire to keep at least some of his/her information private and shielded from prying eyes.

Another individual or group does not have the right to ignore a person's wishes or to be disrespectful of the desire for privacy without a solid and reasoned basis. The scope of privacy has been closely related to the concept of identity and it has been stated that "rights, like the right to privacy, are not based on a notion of the unencumbered self, but on the notion of what is necessary to have one's own autonomous identity". Privacy enables individuals to create barriers and boundaries to protect themselves from unwarranted interference in their lives. It helps to establish boundaries to limit who has access to their space and possessions, as well as their commercial and other information. It affords persons the ability to assert their rights in the face of significant imbalances. It is an essential way to protect individuals and society against arbitrary and unjustified use of power, by reducing what can be known about, and done to them.

But the Court went on to repeat the truism that no right is to be considered absolute; and that

implies that from the outset of interpretation each right is always already limited by every other right accruing to another citizen. The right to privacy is not sacrosanct, it must be balanced with the rights of other citizens. In the context of privacy this would mean that it is only the inner sanctum of a person, such as his/her family life, sexual preference and home environment, which is shielded from erosion by conflicting rights of the community. This implies that community rights and the rights of fellow members place a corresponding obligation on a citizen, thereby shaping the abstract notion of individualism towards identifying a concrete member of civil society. Privacy is acknowledged in the truly personal realm, but as a person moves into communal relations and activities such as business and social interaction, the scope of personal space shrinks.

The Appeal Court ultimately ruled that the identity of Botha and his farm are matters that he permitted to be placed in the public domain. So too are his practices of animal trapping; he openly admitted his use of animal traps. No effort was made by him to keep this information or his activities private. His discomfort that these practices formed the subject of Smuts' critical posts did not render the information he had made public, now private. The commercial farming activities of Botha and the practices used by him to carry out these activities carry a very modest expectation of privacy from the perspective of what society would consider reasonable. The use of animal traps in the course of a commercial farming operation are conducted in public and thus fall outside the realm of protected privacy. The Court concluded, "What is damning for Mr Botha is that he makes use of animal traps openly where hunters and cyclists have access."

Smuts' right to freedom of expression and the public's right to receive the information easily overrode Botha's right to privacy. The Facebook post were allowed to remain. The clash of freedoms resolved in this case by expression winning against privacy.

Anton Katz is a practising Senior Counsel, former United Nations special rapporteur on mercenaries and human rights, former Acting High Court Judge, and an admitted attorney in New York. He was born and raised in Sea Point.



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ISRAEL: A JOURNEY MAKING MEANING

What a time it is...

Julian Resnick writes from Israel

It was at UCT. I don't remember the name of the lecturer. I am unsure as to the year (the options are 1973, 1974 or 1975). I have no idea what the essay topic was. I do remember it was for an introductory course in Sociology, Soc 1 we called it. I do remember choosing the following quote by Bertoldt Brecht to introduce the essay:

"What a time it is when to talk of trees is a crime, because of all the crimes left unsaid".

For some reason, possibly because of what I lived through, Apartheid, the First and Second Lebanese wars, the painful (for all) clashes in Gaza, our departure from Gaza, the internal strife in Israel (all parts of our ongoing struggles for a peaceful life), it often felt as if it was inappropriate to celebrate life, to enjoy the many good things, blessings, which have also been a central part of my life. And there have been many here in Israel.

And this feels like another of those dramatic, painful moments. Far away, and yet, like so many far away events that we are shielded from, invading our lives constantly, forcing us to face questions we would rather avoid, a conflict in which innocents die.

Ukraine. Almost no need to add any words to Ukraine.

A mass *Akeda* perhaps. I am reminded of those powerful lines from Wilfred Owen's poem written in the trenches in Flanders during the First World War when he reflects on the story of the Binding of Isaac and writes of his own situation:

The Parable of the Old Man and the Young

So Abram rose, and clave the wood, and went,
And took the fire with him, and a knife.
And as they sojourned both of them together,
Isaac the first-born spake and said, My Father,
Behold the preparations, fire and iron,
But where the lamb for this burnt-offering?
Then Abram bound the youth with belts and straps,
and builded parapets and trenches there,
And stretchèd forth the knife to slay his son.
When lo! an angel called him out of heaven,
Saying, Lay not thy hand upon the lad,
Neither do anything to him, thy son.
Behold! Caught in a thicket by its horns,
A Ram. Offer the Ram of Pride instead.
But the old man would not so, but slew his son,
And half the seed of Europe, one by one.

Wilfred Owen

It is uncommon to find the next sentence in a piece of journalistic prose: I hope that when you read this, what I have just written and some of what I am about to write will be irrelevant. I really hope that when you read this, these painful events will be behind us, at least for those of us who watched from afar. (For others, it will never be behind them. It will always be a part of who they are).

But, in spite of the time it is, I am going to spend the next little while visiting an exhibition with you in the Tel Aviv Museum of Art. Come with me, just for a short visit which I hope will whet your appetites for a real visit next time you are here.

I am going to take you to a really special exhibition of Israeli art. Possibly because of the prohibition in traditional Judaism against graven images, most of the language of early Israeli art is borrowed from Christian iconography which dominated the art of Europe from the Late Middle Ages until a Modern language of art burst onto the scene with the Enlightenment. But now, just over a hundred years since the beginning of an Israeli oeuvre, it is bursting at the seams with imagination and a language of its own, the language of Modern Israeli Art which is part of the extraordinary renaissance of the culture of the Jewish People, one of the wonderful consequences of our regrouping as a People in the Land of Israel.

The opening words at the entrance to the Exhibition are: *Material Imagination. Israeli Art*. Israeli art and the National narrative are inextricably intertwined. Since its inception, Israeli art has been the visual expression of the old-new Hebrew culture, assigning the Zionist brushstroke a national role. One common thread — even among the contradictory readings of art in Israel — regarded the work of art as an expression of Jewish and Israeli reality, with its ebbs and flows. There seemed to be demand made of Israeli art, whatever medium, to say something — as if a capsule containing a verbal message lay within. (Dalit Matatyahu, Senior Curator of Israeli Art)

Mrs Harare welcomes us into the exhibition. The sculptor is Chana Orloff, born in Ukraine in 1888, settled in Palestine at the age of 16 (just after my Lithuanian-born grandfather Israel Resnick of Kupershik arrived in Malmesbury to begin farming), studied art in Paris with Soutine, Modigliani and Chagall (notice how the Israeli curator chooses to mention three Jewish artists in Paris at the same time; there is an awareness here of our place within Jewish culture in the rest of the world as well), lives in Tel Aviv until her death in 1969. Who is Mrs Harari? One of the founders of Tel Aviv. An educator and an activist.

I notice the places of birth of many of the artists; Moldova, Israel, Morocco, Ukraine, Poland, Russia, Lithuania, Egypt, South Africa and on and on. This is another part of the story. Our material culture — in the language of this exhibition, our material imagination — was created by the most extraordinary process of what in traditional Jewish terms we call 'The Ingathering of the Exiles', that almost messianic description which fits the Zionist movement like a hand to a glove, even though most of the activists of Zionism self-defined as secular (I, by the way, question the notion of the term when it comes to denoting Jewish Identity, but that is another story).

The exhibition is divided into three parts. Enjoy a few of the works of art with me.

Blazing Movement is the first room. Two works which might represent this room might be either Moshe Matusowski's (born in Warsaw) *Untitled* or Yigal Tumarkin's (born Dresden) *Strange Death*.

The second room is named *Airship*. Two works from here which might represent this section are Gideon Gechtam's (born Alexandria) *Beds*, or perhaps Ma'ayan Elyakim's *Snail Knife*.

The third room finally has a name you and I might have chosen if we were curating this exhibition — *Promised Land* (but then of course the content will confound). I have to include a work by one of my favorite Israeli artists, Reuven Rubin's (born Galati, Romania) *Temptation in the Desert*, David Reeb's (born Rehovot) challenging *Anemones III* or perhaps Moshe Sternschuss's (born Jezierzany, Poland) *Longing*.

I have shared just a few of the many extraordinary works which make up this exhibition. I hope you enjoyed them.

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

For more on this exciting exhibition, visit <https://www.tamuseum.org.il/he/exhibition/israeli-art-material-imagination/>



Clockwise from top left: Ma'ayan Elyakim's *Snail Knife*; Moshe Sternschuss's *Longing*; Yigal Tumarkin's *Strange Death*; Moshe Matusowski's *Untitled*; David Reeb's *Anemones III*; Gideon Gechtam's *Beds*; Reuven Rubin's *Temptation in the Desert*

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Gavin Stoch and Samantha Miller

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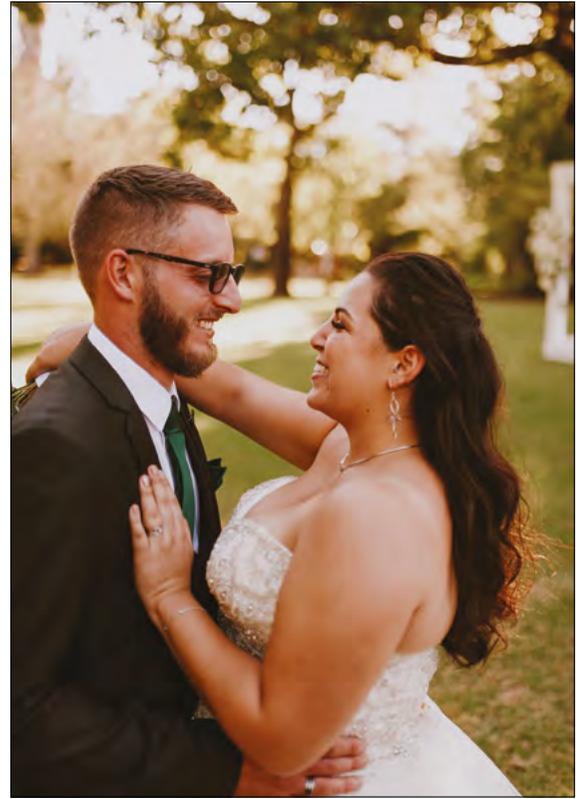
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Community Pesach favourites

Tracey Klass

Brisket roll with flaumen tzimmes



Ingredients

- 2 kg brisket or short rib, rolled
- 500 ml / 2 cups chicken stock, hot
- 2 onions, sliced into rings
- 2 cm piece root ginger, peeled and bruised
- 2 potatoes, cubed
- 125 ml / ½ cup syrup
- 2 or 3 sweet potatoes, cubed
- a squeeze of lemon juice
- 4 carrots, thickly sliced
- 30 extra large prunes (soaked overnight)
- 2.5 to 5 ml / ½ to 1 tsp ground ginger
- 45 ml / 3 T oil
- 1 bay leaf

Method

- Heat a little of the oil in a roasting pan and brown the onions gently. Season and set aside. Heat the remainder of the oil and brown the meat on all sides. Season generously with salt, black pepper and ground ginger. Return the onions to the pan, tucking them with the bay leaf under the roast.
- Pour the chicken stock into the pan, cover tightly and roast at 160°C / 325°F for approximately four hours, basting every 40 minutes or so. If necessary top up the liquid with a little water from the soaked prunes or stock. When the meat is softening, strain the gravy. Mix with syrup and lemon juice and return to roasting pan with the ginger and vegetables.
- Stir the gravy to blend. Adjust seasoning. Baste the contents of the pan, cover and continue cooking until the vegetables are almost soft.
- Remove lid, add prunes, baste well and finish roasting uncovered for about 15 minutes or until golden and glazed.
- Discard the bay leaf and ginger root. Place roast on a serving platter surrounded by the vegetables and prunes. Deglaze the roasting pan with water, scraping well. Strain off fat and thicken gravy with a little potato flour, about 10 ml / 2 tsp, which has been slaked in a little cold water. Moisten the roast with a little gravy and serve the remainder in a warmed gravy boat.

Serves 8 – 10 * Note: rolled brisket takes longer to cook than flat, so the meat needs to be cooked for more than four hours.

Lindy Diamond



As a previous pescatarian — now vegetarian following a sudden allergy to fish a year ago — Pesach can be a challenging time for me.

No meat, plenty of non-fish dishes so that I can eat with my family, and all strictly kosher for the whole of Pesach. I also want my food to be appealing, and not have guests feel like it's a detox rather than a hearty family meal.

The dish that I am sharing with you is just delicious and has even the meat-eaters impressed. It doesn't rely on special ingredients.

Mock liver

Ingredients

- 3 tablespoons oil
- 250g mushrooms, chopped small
- 1 small onion, chopped finely
- 1 cup walnuts, chopped small
- 2 hardboiled eggs chopped
- Salt and pepper and a splash of Kiddish wine

Method

- Sauté mushrooms and onion in oil in a large pan. until mushrooms are brown and onions translucent. Combine in a blender/food processor with walnuts, salt, pepper, and water. Blend until smooth. If it's too thick, add a tablespoon of water or kiddish wine.
- If you are feeling particularly energetic, you can caramelize the onions and toast the walnuts before adding them — totally delicious, but not strictly necessary. Try to leave some texture to the paté — you want it blended, not pureed.



This recipe can be doubled.

Leah Borkowf

Pesach cheese latkes

Ingredients

- 500g cottage cheese
- ½ teaspoon sugar
- 4 eggs
- 2 cups matza meal or enough to make a semi-thick batter
- ¼ cup oil to fry (or butter if preferred)

Method

- Mix first four ingredients into a batter (will be slightly lumpy because of the cheese).
- Heat oil/butter in a large frying pan.
- Drop spoonfuls of batter into oil.
- Flip when lightly brown.
- Remove from pan and drain.
- Serve with sour cream, apple sauce or cinnamon + sugar

Tamar Lazarus

Cinnamon balls



These biscuits were made only at Pesach, so as a child it was always associated with the festival and as children my mother let us take part in the preparation. As it is Parev it was also served at the end of the Seder and Pesach meals with dessert.

Ingredients

- 125g margarine (melted in the microwave or in a pot on low heat)
- 1 cup sugar
- 1 cup almond flour/finely ground almond
- 1 cup matza meal
- 1 Tbsp cinnamon
- 2 eggs (lightly beaten)

Method

- Preheat oven to 180°.
- Mix all ingredients well.
- With wet hands, roll into little balls.
- Place on a lined baking tray and bake for about 15 minutes until not shiny.
- When cool, sprinkle with icing sugar.

Gwynne Robins

Having vegetarians in my family, I have had to come up with replacements for previously standard items.

Apple and banana soup

Guests say “this is delicious, what is it made of?” Guess!

Ingredients

- 2 cups peeled chopped apples
- 2 bananas peeled and sliced
- 2 cups peeled chopped potatoes
- 1 cup chopped onion
- 2 cup chopped celery
- 3 cups pareve chicken stock

Method

- Simmer until tender – about 20 minutes
- Add 1 tsp salt and 1 tsp curry powder (optional but great)
- Blend in food processor. If too thick, add water or milk
- Serve cold or hot with cream

Lauren Snitcher

Matza meal porridge

My favourite Pesach recipe is matza meal porridge. My Ouma used to eat it over Pesach, as does my mom and now me. In fact, from Pesach onwards until summer, it is my staple lunch. It's comfort food at its very best. There are many ways to make it but the easiest is:

- Pour into a pot: 1 cup water and 1/2 cup milk.
- Add salt, cinnamon powder, ginger powder and 4 Tbsp matza meal
- Boil it up, stirring constantly with a whisk for three minutes. The porridge will thicken.
- Pour it into a bowl, drizzle some honey over it and pour a little bit of milk just around the edges.
- Eat it all up and enjoy!

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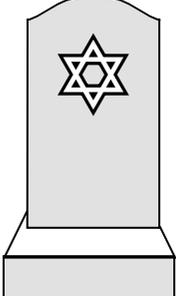
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