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Jewish Report

■ Volume 21 - Number 17 ■ May 26 2017 ■ 30 Iyar 5777

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School play turns into Nazi drama



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AUTO AFRICA

Chief Rabbi's appeal for a fast for rain

ANT KATZ

Cape Town is brown and dry and running out of water fast. The province has been declared a disaster area. Many Jewish Capetonians were grateful for Chief Rabbi Warren Goldstein's call earlier this week for all South African Jews to do a half-day fast for rain in Cape Town.

Perhaps the heavens heard the Chief Rabbi's plea on Tuesday for the community to fast on Thursday for the Cape drought. On Wednesday, for the first time in ages, Cape Town awoke to cloudy skies as a light rain settled in. But it was not enough to even measure.

"The drought in the Western Cape is serious. Dam levels are very low and the region desperately needs rain," wrote the Chief Rabbi to the community. "Our sages teach us that in drought, as in all situations of crisis, it is important to turn to Hashem for His blessings, as well as to introspect and find areas to improve in our daily lives."

Sea Point beachfront-dweller David Hersch says the grass on the famous promenade is completely brown. Gardens are withered and "everyone is very aware of the severity - and saving and re-using water. Referring to the grass, he says: "It looks like Johannesburg in winter."

Octogenarian Rahle Kuritzky, also a Sea Point resident, says evidence of the drought is everywhere. "You even notice it when flying into Cape Town," she said. Waste water from basins, sinks and baths, are being recycled into cisterns of loos, and any additional water goes into buckets to water gardens.

Everyone Kuritzky knows is doing their bit, she

says, and people only flush toilets when they have to. "I know an 88-year-old lady who carries a bucket of waste water to use in the garden."

In fact, so dire is Cape Town's dwindling water supply crisis, that Mayor Patricia de Lille declared the city a disaster area on March 3, at which time it had a predicted a maximum of 121 days of water in its dams.

This week, Western Cape Premier Helen Zille broadened the disaster area to the entire province, as it tried to grapple with its worst water shortage

Chief Rabbi Goldstein told the community: "Thursday, May 25, is a significant day. It is the day before Rosh Chodesh (the first day of every new Hebrew month) and is known in our tradition as Yom Kippur Katan," or a "miniature Yom

In light of the current circumstances, the Chief Rabbi called on as many members of the community as possible to undertake the halfday fast, from daybreak to midday on Thursday. "This fasting should be accompanied by thoughts of introspection, as well as heartfelt prayers to Hashem."

There are many precedents in Judaism for fasting for rain. In November 2010, Israel's chief rabbis called on the public to pray for rain, and declared a special day of fasting and prayer to atone for any sins that could have led to the rainfall shortage.

According to the "Talmudic Treasures" blog: "It is accepted practice for Jewish communities, in times of trouble and distress, to declare a public fast on a certain day or days, hoping that the power of prayer and charity, fasting and selfpurification, will bring heavenly salvation."

Rabbi Goldstein told Jewish Report: "There is a significant risk of the Western Cape actually not having the water it needs." While the concept of fasting in a drought is well-established in the Talmud, said Rabbi Goldstein, "to the best of my knowledge this is the first time we have done this in South Africa".

Shabbat Times this week

Starts	Ends	
17:07	17:58	Johannesburg
17:30	18:23	Cape Town
16:48	17:40	Durban
17:09	18:01	Bloemfontein
17:01	17:55	Port Elizabeth
16:54	17:47	East London

Shavuot Times

May 30/5 Sivan May 31/6 Sivan June 1/7 Sivan			
Candle-lighting	Candle-lighting	Yomtov ends	
17:06	17:57	17:57	Jhb
17:28	18:22	18:22	CT
16:47	17:39	17:39	Dbn
17:07	18:00	18:00	Bloem
16:59	17:53	17:53	PE
16.52	17:46	17:46	EI

Parshat Bamidbar

'I don't accept converts'

any years ago, when dinosaurs roamed the earth and I still had more hair on my head than on my pillow, I met a

Jewish professor in Canberra who proudly Since 1995 told me that he doesn't

accept converts. He explained that he **Business Cards | Magazines** is proudly Jewish and Brochures | Adverts | T-shirts we are an elite nation and, as far as he is Flyers | Websites | Billboards concerned, a Jew comes Logos | Ezines | Bookmarks from a Jewish mother Posters | Invitations | Emailers T: 083 460 3633 • info@designbandits.co.za

and that's it; there are no other options. I looked at him blankly. "Seriously," he said, quite seriously, "I don't accept converts. They're not Jewish." Finally finding my voice, I said, "Then you're not Jewish either."

He looked at me with the type of anger one usually reserves for tax drivers. Ready to duck, I repeated myself: "If converts aren't Jewish,

then neither are you." He looked as if he was about to explode and said: "How do you work that out?" (Actually he said a lot more, but this article might be read by children...)

"Well", I explained patiently, "the entire Jewish people converted at Mount Sinai. So, you, me and every Jew alive today, we are all descended from converts."

"What about Abraham? Wasn't he Jewish?" "Abraham actually proves my point. Abraham's parents weren't Jewish and he found the One G-d in a world of idolatry. So, he became the first Jew and the first convert. But he wasn't a Jew in the sense that we are - he kept the Torah voluntarily.

"Those of his descendants who followed in his spiritual footsteps, remained Jew-ish. Those who didn't, like Yishmael, could leave. And those outsiders who joined him, became Jew-ish.

"At Mount Sinai, our great-great-... grandparents went through a process of conversion. The entire Jewish people accepted the Torah. From that moment, joining the Jewish people required a supervised process, and leaving the Jewish people was impossible."

I may have mentioned to him that the Jewish people today are like the Hotel California... "You can check out any time you like, but you can never leave."

Rabbi Ilan Raanan Yeshiva Shul

"Thank you, wise rabbi," he said. At least that's the way I chose to remember it.

The Midrash teaches that Adam and Eve knew the Torah, handed it down to future generations, and those who wanted to do so, studied it and lived by it.

But there was a boundary between the physical and the spiritual. Those who learned Torah before it was officially given at Mount Sinai could only comprehend it according to his/ her intelligence and spiritual ability.

When G-d officially gave us the Torah, the boundary between the physical and spiritual worlds was broken (the deeper meaning of Moses ascending Mount Sinai and G-d coming down there to meet him). When used to serve G-d, a physical object could become holy and a Jew could comprehend Torah without limitations.

And so today, when we learn Torah, or do a mitzvah, each Jew connects to the infinite Essence of G-d; whether the person is the child of a Jewish mother, or someone who bravely decided to join.

Every Shavuot, G-d does what He did on the first one: He gives us the Torah. And every Shavuot, we hopefully accept it, with simcha, to change, inspire and uplift us.

Editor Peta Krost Maunder - editor@sajewishreport.co.za • Sub-editor Paul Maree • Senior writer Nicola Miltz • Editorial Co-ordinator Martine Bass – editorial@sajewishreport.co.za • Design and layout Bryan Maron/Design Bandits - bryan@designbandits.co.za • Website Anthony Katz • General Manag Roni Lea – roni@sajewishreport.co.za • Advertising and Distribution Britt Landsman: 082-

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Holocaust play becomes anti-Semitic drama

PETER FELDMAN

hey were chanting Heil Hitler, Heil Hitler. I was shocked and disgusted. I couldn't believe what I was hearing."

These frightened words could have been scripted for young Alic Gluch, a 14-year-old King David Victory Park grade 9 learner, who had just performed the role of a little Jewish boy who perished in a concentration camp during the Holocaust.

But they weren't in the script, they were his words and part of a real life anti-Semitic incident to which he and his fellow actors were exposed. He was referring to chants of teenagers from other high schools in the audience while they were performing "The Boy in the Striped Pajamas", a highly emotive play staged by King David Victory Park as part of the Grads One Act Play Festival at Waterstone College, Kibler Park, last Thursday evening.

The incident did not stop there and went on to people chanting at the Jewish pupils, their teachers and parents, when they were in the dressing rooms and as they were packing up early to leave to get away from the volatile school don't, who will?"

He told Jewish Report that other than the chanting during the performance, learners in the gallery laughed and applauded through this very serious and poignant play.

After the performance - that was nominated for five awards, including Best Supporting Actor for Gluch - a high school pupil apprehended a King David actor who played a Nazi in the show and gave him the Nazi salute, shouting "Heil Hitler".

Then outside the dressing room, where the King David pupils were, teenagers again chanted "Heil Hitler, Heil Hitler," Spanoudes said.

ne of the King David fathers, Gary Goldberg, arrived to fetch his son and heard what happened. He tried to sort things out. He confronted one of the Edenvale High boys concerned, demanding he called his teacher. Goldberg said she didn't seem to see the seriousness of the situation.

A verbal altercation ensued between Goldberg and the

teacher, who said she had once taught history, and "knew about this type of thing", adding that a distant relation of hers was Jewish.

Said Spanoudes, in an emotional WhatsApp group voice message he sent to fellow theatre people while driving away from Waterstone: "It was a very volatile situation. I made the immediate decision to pack up, we loaded the truck.

"I went to the adjudicators and told them what they (the Edenvale pupils)

were doing and they said they were very, very sorry," said Spanoudes. "They were very, very impressed with the play. It is astounding and heartbreaking, they told us. They gave us our nominations certificates."

Spanoudes described the intense waves of emotion that swept over him before, during and after the event. "We were shattered and the incident threw us badly for the next 48 hours," he said. "It was traumatic and terrifying for all of us."

In his voice message, he described the school involved as "one of those schools that put swastikas on the knuckles of their rugby players"...

Spanoudes said in the message: "The matter is being taken up with the headmaster at the school. A woman from the Jewish Board of Deputies was also present. I am quite shaken as are the cast. This is really tragic."

Wendy Kahn, national director of the South African Board of Deputies, said the incident was reported when it happened. "We have been in contact with the various people involved and affected by the anti-Semitic incident, and conducted a thorough debriefing.

"We are aware of the identities of the perpetrators. We are taking this matter very seriously, working closely with the principal of King David Victory Park and together we will be meeting with the principal of Edenvale High to address this issue and determine a constructive way forward.

"From our investigations, it appears that the response of the teacher accompanying the Edenvale learners was unsatisfactory. This will also be addressed at our meeting with Edenvale School next week.

"From time to time anti-Semitic incidents of this nature occur during interschool events, both in the cultural and sporting arenas. We have in the past been involved in addressing these incidents. We do not believe that this is an indication of an upsurge in anti-Semitism.

"Comparative studies with other Diaspora communities continue to show that there are relatively lower levels of anti-Semitic activity in South Africa. This is something the SAJBD will continue to monitor and respond to issues when they arise."

Vernon Rorich, headmaster of Waterstone College, said their school simply hosted the event and the incident was between King David and Edenvale High School. "One of our teachers tried to diffuse the situation between the two groups," he said, "but our school was not involved."

Jewish Report made several attempts - phone calls and an e-mail - to get comment from Dr Larry Harmer, headmaster of Edenvale High School, but he had not responded or returned calls by the time of us going to press.

Andrew Baker, headmaster of King David Victory Park, said he was having a meeting with Wendy Kahn next week and would release a statement afterwards. He did say he believed a programme was needed at the school to address this issue and prepare children for the reality they will face after they leave

"I have spoken to the head of the school concerned and set up a meeting together with Wendy to address and resolve this."

e referred Jewish Report to his weekly newsletter in which he wrote: "It is ironic that during a week in which we are celebrating diversity, tolerance and deep understanding of one another, some of our students and parents were exposed to a nasty incident involving anti-Semitic behaviour... We sadly live in a world in which we are exposed to hurtful and insensitive things that are said, actions and gestures from people who either want to intentionally cause pain and suffering or who know no better. Most of the time, the school is able to shield our children from this behaviour, but sadly not always."



situation.

By all accounts, the teenage ringleaders behind the incident are from Edenvale High School, which was also participating in the Festival.

Gluch played the title role of Shmuel who befriends Bruno, the son of the concentration camp commandant, and together these two little boys perish in the gas chamber. It was during this final smoke-filled scene when the mother looks for her dead son, learners at the back of the hall started mocking the performance and shouting "Heil Hitler", "Bruno Bruno".

"I felt quite nauseous," said Gluch. "I realised that the world hasn't changed much since the Holocaust. People still think it's fun to mock Jews and stereotype them, which is exactly what happened during the war. This episode made me feel income."

The ugliness started when the King David performers were walking to the hall in their costumes and they heard loud chants of "Heil Hitler" from the Edenvale dressing room, which was next to theirs.

Renos Spanoudes, who is head of drama and arts & culture at King David Victory Park, did his best to keep the actors calm, telling them before they went on stage "to be strong and to present a powerful production, because these stories of the Holocaust need to be told because if we, as a Jewish day

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'Frankel Eight' fighting for other child victims



ANT KATZ

While the alleged sexual abuse victims of the late business tycoon Sidney Frankel will never see justice done for the crimes against them, they are fighting the law so that other victims will.

They were unable to prosecute Frankel - who died last month - because they legally only had 20 years to do so, before prescription. They are fighting to change this, as well as to enable all child victims of any sexual abuse, to be able to seek justice at any time.

This legal battle was played out in the Johannesburg High Court this week as lawyers for the so-called "Frankel Eight" argued to change the law that they believe unfairly denies them the opportunity to gain legal relief.

The "Frankel Eight" - Nicole Levenstein, Paul Diamond, George Rosenberg, Kathrine Rosenberg, Daniela McNally, Lisa Wegner, Shane Rothquel and Marinda Smith - are believed to be just a few of Frankel's victims.

They say that the Minister of Justice - who promulgated the Sexual Offence Act in 2007 - erred in not having the law cover all child sexual assault. This denied his clients and thousands of others a right to legal relief, their advocate, Anton Katz SC, instructed by attorney Ian Levitt, told Acting Judge Claire Hartford.

"How do we tell a child who was abused 20 years ago that she can't seek legal relief?" he asked the judge.

This week's hearing tunnelled down far deeper into the dark side of Johannesburg billionaire, stockbroker and philanthropist, Sidney Frankel - which first emerged publicly in 2013 when grim details of allegations of repeated sexual violation of young children between the 1970s and 1990s emerged.

Frankel, 68, died on April 13 this year of cancer at his Abbotsford home. He had at one stage been patron of the Arcadia Jewish Orphanage and would take children out with him most weekends. They would either go to one of his homes or his game farm.

Katz told the court it was "absurd and irrational to exclude indecent assault" in the law and, referring to applicant Marinda Smith, "had it been rape we would not be here. But, because he [Frankel] used his finger and not his penis, we are!" And, added Katz: "To [make it worse] Frankel told her to be quiet about it."

Smith could not recall how many times she had been abused between the ages of six and 12. Her mother, now in her seventies, "still has trauma from not having adequately protected her child", he said. Her mother had worked for Frankel for 30 years.

Katz is only asking for relief in terms of children: "survivors, victims, applicants - whatever the correct term may be".

However, three NGOs - Lawyers for Human Rights, Wits

Centre for Applied Legal Studies and the Women's Legal Centre - joined the case in order to seek to include adults in this change of law.

Having read some of the testimony of the applicants, Hartford asked: "Am I empowered to expand to adults?" The response from Katz was: "M'Lady, the Constitution differentiates between what the Court CAN do; and what the Court MUST do." Katz added: "Your Ladyship is expected to make a decision as if she was the Concourt."

Katz suggested to the Judge that she should at least rule on the application before her. He agreed that it made sense to cover all people, but his brief covered children only.

Billy Gundelfinger, for Frankel; and the State Attorney for the other two respondents - did not pose any objections.

The NGO Women and Men Against Child Abuse (WMACA) were present in the Court in numbers. Their director, Miranda Friedmann, vowed that the NGO would "continue our support for the applicants who really exposed themselves and what happened to them so courageously".

Frankel was facing at least eight charges of child molestation and sexual abuse in what WMACA called "the worst-kept secret in Johannesburg's business, Jewish and socialite communities".

Judgment has been reserved.











Frankel is gone, but his 'legacy' lives on

News

NICOLA MILTZ

Alleged paedophile Sidney Frankel is dead. But the crusade for justice and true healing continues for the so-called "Frankel Eight". They speak candidly to the Jewish Report about how they feel while it plays out in the Johannesburg High Court.

They all recall a simple message delivered to a WhatsApp group on an ordinary autumn morning in April during Pesach. It read: "Sidney Frankel is dead." It was a day they will never forget.

It hit the "Frankel Eight" for a six. The news meant that the man they accused of the most heinous deeds, sordid details of which have been widely publicised and which at the time shocked the foundations of the Jewish community to its very core, would not be getting his day in court. Instead he would be taking his defiled reputation and the truth of his alleged actions with him to the grave. How convenient, they thought.

"I felt robbed, I felt cheated," said Nicole Levenstein, one of the original Eight. Utterly deflated, she recalls her feelings: "How did

we had been on such a long legal road to enable us to face up to him. But I guess his true judge will now be his Master and in this case he will not be able to use the power of money to avoid his truth."

Inextricably linked by their shared childhood pain, the Eight have since their "coming out" in 2015, formed an unshakeable bond, each believing that their legal battle to have justice prevail must

Echoing each other's sentiments, Katherine Rosenberg says: "It is important to press on with the case in order to reach closure. I want people to know he was guilty. I would like paedophiles to know that they can't get away with it. My hope in the end is to have created enough awareness of the problem and to have encouraged people to be more open about the subject.'

According to Rothquel, the group shares a renewed sense of energy and hope that future victims of child abuse will be able to have their voices heard and that perpetrators will be brought to book.

In a potentially ground-breaking week,

court and listen to our case being fought, feels like a victory in itself. This is no longer about Sidney Frankel, it is about the thousands of silent voices out there. It's about righting a wrong and about correcting the course of justice in our country."

Miranda Friedmann of Women and Men Against Child Abuse (WMACA) said: "What is important here is that we get an order made by the High Court that allows all children to bring cases of sexual violence at any time to a criminal court - this case has highlighted this unconstitutional restriction."

Lisa Wegner said: "I wanted him to acknowledge what he did to me. I wanted the chance to meet him again, look at him, tell him what damage he caused and hear how he was going to explain himself and his actions. I wanted him to apologise, ask for forgiveness and make good on the wrong he caused."

She lives in hope of seeing the prescription law changed.

"It has taken so much courage to come out, it would be a shame to stop this process now that we have come so far," she said.

Levenstein is comforted by the fact that all the survivors, herself included, have experienced a remarkable shift in their journey to recovery. "I see a great sense of personal empowerment taking place. There is such strength and a brotherhood among us and seeing each one of us implement positive life changes has been wonderful."

As if in unison they all agree that the case has the power to "send a message" to all paedophiles to "watch out" - you will be reported and you will face the full force of

"It has also come into people's homes and awakened parents to the realities, having the effect of changing how parents communicate with and listen to their children," said

Daniela McNally was initially bitterly disappointed at the news of Frankel's death. "I would have liked to have seen his face when he saw me, his realisation that I had the guts to come forward. I wanted to ask him what made it okay to molest children and how could he live with himself?"

She feels differently now. "We have come so far. If we give up now it will be sending a message to the world that it is okay to molest children. Justice must be served. We need to press on and see laws changed. I am a new person. I am not scared of anything anymore. I feel strong and alive.

Whatever acting Judge Claire Hartford decides, the "Frankel Eight" wait with bated breath for the outcome of what might become known as the Frankel Law.

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he literally get away with murder in this life? People committed suicide over this, lives have been completely ruined."

"It hit me for a loop," said businessman Shane Rothquel, who lived at Arcadia Children's Home during his alleged encounters with Frankel, who was then a patron. "I wanted to face him in court."

"I felt as if I'd been kicked in the stomach," said Daniela McNally of Chicago, in the US.

"I would have liked to have had a conversation with him, to have asked him how he could live with himself," said Katherine Rosenberg of Cape Town.

They all agree: They wanted him to hear their stories. But this was not to be.

Paul Diamond, one of the first to come out said: "I felt a sense of emptiness because lawyers for the victims applied to the Constitutional Court to have the law changed so that abusers can in future be charged for crimes allegedly committed in the 70's, 80's and 90's.

Unlike rape, compelled rape, child pornography and trafficking, which have no term of prescription in SA, sexual assault in this country is prescribed to 20 years.

While the legal proceedings unfolded before him in court, Shane Rothquel, 40, himself a lawyer, sat riveted in his seat astounded at how far he had come emotionally and spiritually since his days as a child at Arcadia.

"It has been a long and extremely painful journey for all of us. It is far from over. Abuse scars you for life. But to sit here in

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No excuse for Nazi anti-Semitism

Hearing the words "Heil Hitler" are enough to make any Jew go cold. But when Jewish children participate in a schools' theatrical festival, it is totally unacceptable for them to be subjected to this kind of blatant anti-Semitism.

King David Victory Park High School pupils gave their all in

performing the most moving and heartbreaking play about a young Jewish boy in a concentration camp who befriends the camp commander's son. It is a poignant and devastatingly sad story about our history.

It is a tough ask for any teenager to perform this, simply because it is hard to imagine the kind of hatred that would result in the killing of innocent people en masse.

That is what Nazis did. To them, we weren't even human. Our lives were so irrelevant to them, they could simply destroy six million of us. They felt no guilt or remorse.

So, presenting a performance like that and being faced with rabid anti-Semitism from fellow Johannesburg teenagers, was horrifying and downright frightening for these children.

It was blatant and so ugly in that they didn't just chant it once, they kept on doing it. Worse still, nobody appeared to stop and censure them for their racism.

No, in fact, it seems nobody even tried to stop them chanting "Heil Hitler" before, during and after the performance. In fact, when a teacher was confronted over it, she didn't take it very seriously.

As I understand, the organisers also did not take responsibility for it, nor did they try



What are we teaching our children?

I have no idea where these youngsters got their anti-Semitic views from, but surely we live in an era where racial hatred is not acceptable. Have we learnt nothing from the history of this country? Has the

world learnt nothing from the Holocaust and other genocides on this continent?

I get that these are teenagers and they are impressionable. For that very reason, they have to be chastised and punished for doing something that burns at our very core as human beings.

Racism, anti-Semitism is not a joke. It is not something that can be fobbed off as teenage behaviour or kids having a little fun.

Anti-Semitism in just one instance - the very one the King David thespians were educating them about - caused the brutal annihilation of six million Jews.

Had the King David kids been performing something else, it is possible this behaviour may not have arisen. However, because the play was about the horror of what happened to six million Jews, it was far worse, because the Nazi brutality was laid out on the stage. The Nazi anti-Semitism was there for all to see. In spite of this, these youths chose to taunt the Jewish cast in the Nazi way.

I know that the Jewish Board of Deputies is taking this up and has a meeting on Monday to address this. I for one want to know what happens and will keep you posted.

I have colleagues who say that in interschool sporting and other competitions, there is anti-Semitism. Does this mean we have turned a tide and this is on the increase in South Africa, or has it always been like this?

Is it because of the growing Boycott, Divestment and Sanctions (BDS) lobby in South Africa, which they swear is about anti-Zionism, rather than anti-Semitism?

Whatever you believe about that, this school drama is unmistakeable. It was

ve unquestionably and unapologetically antisease e unquestionably and unapologetically antiSemitism. As Jews, we have to make sure this
is stopped and the people behind it learn that

this cannot happen again. We cannot turn the

other cheek or sweep this under the carpet.

It must be addressed and it must be done

Peta Krost Maunder Editor

Dateline: Middle East Trump's whistle-stop visit



PAULA SLIER

e came, he saw, he left. American President Donald Trump's whirlwind visit to Israel and Bethlehem lasted just 27 hours - but Israelis and Palestinians will no doubt dissect its significance for weeks to come.

In a much-anticipated public address, Trump's final words before departing the capital city that for two days had hosted him in an almost mini-White House (the presidential suite in the Jerusalem King David Hotel was bullet-, rocket- and poison gasproof) were that America would always stand with Israel and that security co-operation between the two countries was better than

It was arguably one of the most pro-Israel speeches ever given by an American president and within minutes the commentators were busy analysing it. Consensus seems to be that Trump played up the positive and ignored the negative.

Palestinians, naturally, are less upbeat. Officials say they sense a sincere desire in the American administration to make peace, but still did not believe (Israeli Prime Minister Benjamin) Netanyahu. By contrast, Netanyahu went on record saying it's the first time in his life that he feels there is real hope for change. Still, the question must be asked: What, if anything, has changed?

Trump offered few details and was low on specifics. It's one thing to say the time is right for peace, but there are as yet no concrete plans of how he plans to achieve this.

It could be that, as his aides acknowledge, his administration has yet to craft a strategy, but the time will come when Trump can no longer get away with just words. So, while most Israelis are singing his praises, it'll be interesting to see what comes from a visit that saw the first American president visit the Western Wall while still in office.

In the run-up to Trump's visit - and that of his 900-strong entourage - I visited a small Palestinian village, Turmusayya, in the West Bank. Most of the villagers have Palestinian and American citizenship and fly regularly to the United States for work. For them, Trump doesn't hold much allure; if anything, their lives have become more difficult as Muslims travelling to America.

Just a stone's throw away, 7 000 Israelis live in the settlement of Shilo - almost 10 per cent

of them have American passports. As much as their Palestinian American neighbours are ambivalent in their support of Trump, these Israelis are unequivocal in their hope that he'll be good for them.

But for all the talking Trump did in two days, there were three noticeable omissions from his speeches. He didn't mention a one- or two-state solution like he has done previously; he kept quiet about moving the American embassy from Tel Aviv to Jerusalem; and he stayed far away from talking about Israeli settlements.

Could it be that the unpredictable president is following a script? Or could it be that in the face of so much scrutiny and pressure back home, he's being extremely careful abroad? Still, maybe this is simply the Trump we've come to expect - a leader who holds the cards and never lets the other players know his next

Netanyahu was reportedly nervous in the run-up to Trump's visit, not completely certain that the American president would not surprise him with a last minute unexpected statement. Palestinian Authority President Mahmoud Abbas surely also knows not to mess with Trump - he's certainly a lot more forceful than his predecessor Barack Obama. In the final count, this might very well prove to be Trump's biggest strength.

What was particularly symbolic about this visit is that the president chose to travel to Israel during his first overseas trip - as opposed to Obama who visited only during his second term in office.

In shoring up support against Iran (music to the ears of both Israelis and the Saudis) during the first leg of his trip to Saudi Arabia, Trump slammed Tehran for its "statesponsored terror" and vowed the country would never become a nuclear power.

But here too, talk is (relatively) cheap and there could well be consequences further down the road for isolating Iran and its Shiite allies. Still, there's no denying that the tough-talking Trump has left his mark. All that remains now is to see if he can succeed where so many others before him have failed.

 Paula Slier is the Middle East Bureau Chief of RT, the founder and CEO of NewshoundMedia and the inaugural winner of the Europear Woman in Leadership Award of the South African Absa Jewish Achievers.



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Community support has made Kabrins reassess his Judaism

MOIRA SCHNEIDER CAPE TOWN

Then Howdy Kabrins arrived in South Africa shortly after his daughter Gabriela "Gaby" Alban's murder at the Camps Bay Retreat boutique hotel some two years ago, he asked the rabbi at the shul across the road to light a memorial candle for her.

This was the beginning of a relationship with the congregation that has served as a lifeline to him as he has travelled back and forth from his home in the United States to attend the various court hearings and now the trial that is underway.

Gaby was murdered in the boutique hotel across from the shul where Howdy has found solace and support. Her Guatemalan boyfriend Diego Dougherty Novella has pleaded not guilty to a charge of murder, but is still in custody.

"The Jewish community of Cape Town has meant the world to me," Howdy tells me emotionally when we meet at the beachfront hotel in the suburb that has taken on a terrible significance for him. "It's given me a sense of home and community and an opportunity to reflect on the importance of family.

"We don't feel lonely here. We're a phone call away from people who really care about us."

It has also, he says, given him an opportunity to reassess his own take on religion.

Howdy, who hails from a "very Reform



Howdy Kabrins pictured with his daughter Gabriela, some years ago.

Jewish" background in Malibu, California, has found the rituals of Orthodox Judaism a source of comfort. "Shabbat in an Orthodox synagogue has been very special," he reflects.

"To meet with the rabbi and his wife and the people, has given me a much deeper sense of my own Judaism. As a young boy I used to attend shul with my dad and grandparents and it brings back a lot of memories... the food, the smells...

"Time has stopped here for us to take a deeper look at our own Judaism and we get to share this back home with our Reform community - I think it gives them pause to take a deeper look as well."

One of the things that has impressed Howdy about the "huge outreach" that he has experienced, is the closeness of families here. "Even the young teenagers who are active in social media, stop time to celebrate Shabbat with the family.

"It amazed me. The young people seem so mature and so respectful. Judaism has been the key," he ventures.

The main objective of the Justice4Gaby Support Group established here last year is to try and ensure that there is representation in court at every hearing. "Having their presence in the courtroom makes a huge difference for the family," Howdy stresses.

"It shows the prosecution the support we have and clearly causes the defence to recognise that he (Novella) is not able to hide behind every legal corner; there are people watching and I think it causes the judge and the entire criminal justice system to know that people are watching."

Also attending the trial from the United States are Howdy's wife, Linda, Gaby's mother Doris Weitz and her stepfather, Judge Alexander Williams.

Needless to say, the murder and its aftermath have taken a huge emotional, physical and financial toll on the family - Howdy has made six or seven trips to this country, having missed only one court hearing due to cost.

"The physical wear and tear is hard, especially travelling coach (economy)," he says, referring to the 30-hour journey.

"But," he adds resolutely, "I have a job to do - getting justice for Gaby." Once this has been achieved, he plans to build a new career and establish a foundation as a legacy for his only child.

Howdy owned a chain of restaurants across the United States but doubts he can return to that field. "My heart's broken right now - I don't know that I can bring the kind of passion and love to each and every customer and employee as I did before, so I'm exploring other opportunities."

He only met the accused, Gaby's boyfriend Diego Novella, once. "I didn't have a great feeling," he remembers.

"I was told that the judge would not allow me to share my feelings, but he clearly allowed me to. I was very open and I wasn't going to let anything stop me - I expressed myself very forcefully."

"What she was doing with him, I don't know. She was a grown woman and I chose to not interfere - I think about that a lot. Her first husband was an absolute mensch he still feels like my son - for her to be with somebody so different... I can't explain."

Howdy, a former champion golfer who once played with Gary Player, gave evidence for the state last week Thursday after an agonising wait on a cold, hard bench outside court for the first three days of the trial. "When I finally got the opportunity to take the stand and seeing my wife and my friends from the shul in the gallery and looking at the defence attorney and seeing the accused, was something I'll never forget," he says.

"I was told that the judge would not allow me to share my feelings, but he clearly allowed me to. I was very open and I wasn't going to let anything stop me - I expressed myself very forcefully."

Media reports stated that Howdy resisted attempts by the judge to interrupt him, instead gripping the witness box and continuing his heartrending testimony, including the fact that he would never have grandchildren or anybody to say kaddish for him.





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radio by former colleague, Tom London.

No matter where I was in South Africa, or who I was talking to, (on air or off air), the questions were all very similar. Most people wanted to know how it felt as an Olah Chadasha (a new Israeli citizen) to be back in South Africa and what we missed most.

The main concern I heard people discussing in Johannesburg and Cape Town, was about safety concerns and the political and economic future. (It goes without saying that there are real problems in every country, no matter where one is in the world.)

There is also still an incredibly strong,

proud spirit or "gees" in the country - we have seen it so many times in the past. The 1994 elections and the 2010 Rugby World Cup are just two of the moments in which South Africans from all over the country united against all odds. The passion and the indomitable spirit of South Africans, gave us all hope in the past and it can again.

So, when Tom London asked me on air what I missed most about South Africa, I didn't hesitate. "The people".

It seems the world over, we wait and see what leaders will do to secure our future and the future of our children.

■he highly-anticipated arrival of President Donald Trump in Jerusalem, is likely to dominate news here in the Middle East and abroad for a while. Much has already been made of the fact that the controversial American businessman is the first sitting US president to visit the Kotel.

Israeli and American flags line the highways into the capital. Security is tight, as always. One can hear the names Trump, Netanyahu and Abbas being bandied about in outdoor cafés and in queues in shopping centres. Many are sceptical about talk of another peace deal, others raise nuclear concerns about Iran and some seem cautiously optimistic that there is a glimmer of hope for all people in the region.

Photographs of the US President wearing a yarmulke as he touches the Western Wall, followed by pictures of First Lady Melania Trump and daughter Ivanka Kushner doing the same, have already sparked much

Analysts are debating the significance of the newly-elected leader's historic move without any Israeli leaders by his side - and the discussion around the increasingly unlikely relocation of the US embassy to Jerusalem from Tel Aviv, rages on.

One cannot miss the irony - or is it no coincidence - that the US President's visit comes in the same week as Israel celebrates 50 years since the reunification of Jerusalem, after the Six Day War in 1967.

Celebrations have attracted thousands of visitors from the Diaspora who have flocked to the capital to mark this historic event. These visitors include a large contingent from the South African Jewish community.

Singers and comedians have been entertaining young and old; politicians and religious leaders have been sharing their thoughts about the significance of this miraculous milestone.

But it is the words of a South African grandfather in Jerusalem that gave me goose bumps. He was a volunteer in the Six Day War. He told me how emotional he was to see fellow volunteers at a Yom Yerushalayim ceremony this week - people he hadn't seen in 50 years. His beautiful teenager granddaughter held his hand and told us how proud she was of "her hero". He smiled. It was a beautiful, touching moment.

Home is where the heart is...

The celebrations in Jerusalem came just days after I'd returned from a quick visit back to South Africa, my first since making aliyah four months ago. A trip included a special simcha in the beautiful Mother City, giving a talk in Johannesburg about making lifechanging decisions, and being interviewed on

the doorbell rang at night, it would be "a neighbour needing to borrow some sugar".

The other night, my son came running into my room: "Mommy, your dream has come neighbour is here from the flat downstairs he's asked for an egg"!

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New phrase of the week - "Od Echad

Word of the week - "Be-tach" - for sure.

bevakasha" - another one please. (Usually in a coffee shop or bakery!)

Smile of the week- Before we made aliyah, I'd told friends that all I wanted, was when

true." "Why is that?" I asked. He replied: "Our

Give credit where it is due...

ANT KATZ

Remember to nominate as many of your friends and family who deserve to be honoured by the Jewish community in the 19th Absa Jewish Achiever Awards, hosted by the SA Jewish Report on Sunday, August 13. There are nine categories in all and nominees simply have to tip us off to worthy candidates and Jewish Report staffers will do the rest. You can nominate as many people in as many categories as you wish.

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Send your nominations to: nominations@ sajewishreport.co.za and be sure to include the nominee's name, 'phone number and e-mail address; the award for which the nominee is being nominated; and a short motivation for each nomination.

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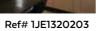
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Six Day War left mixed legacies



STEVEN GRUZD

his week Israel and the Jewish world celebrated Yom Yerushalayim, commemorating 50 years since the recapture of the Old City of Jerusalem from Jordan in the middle of the Six Day War (June 5-10, 1967).

One of the 20th century's shortest, yet most decisive military triumphs, that tumultuous week changed the Middle East forever. Looking back, what have been the consequences of this conflict for Jerusalem and beyond?

Sacred to Jews, Christians and Muslims alike, Jerusalem lies at the heart of the political stalemate between Israel, the Palestinians and the Islamic world.

In 1947, the UN approved partition of the areas under the former British Mandate into a Jewish and an Arab state, with Jerusalem as an international city ruled by neither. The Jews reluctantly accepted partition, the Arabs flatly rejected it.

Five Arab armies invaded hours after the State of Israel was declared on May 14, 1948. By the March 1949 armistice, Israel had control of West Jerusalem; East Jerusalem, including the Old City, fell to Jordan, which also controlled the kidney bean-shaped territories on the Jordan River's West Bank; Egypt took Gaza.

Israel's chance to reunite Jerusalem came 18 years later. With Egyptian President Gamal Abdel Nasser blocking Israeli shipping access to the Red Sea and his forces mobilising aggressively in the Sinai Peninsula, Israel launched an audacious preemptive strike on June 5,1967.

It obliterated the formidable
Egyptian air force in a day and then
confronted the forces of Egypt's allies,
Syria and Jordan, plus several Iraqi
battalions. In six days, Israel captured
the Sinai Peninsula and Gaza from
Egypt, the Golan Heights from Syria,
and the West Bank and East Jerusalem
from Jordan (which had ignored Israeli
calls for it to remain neutral).

This tripled the land area under

Israeli control, provided it with "strategic depth" - a buffer from attack, compared to its vulnerable 1949 frontiers and, perhaps, bargaining chips to negotiate peace deals (the Sinai was indeed eventually traded for peace with Egypt in 1979).

The nation and the Jewish world rejoiced in this miraculous victory. Many saw G-d's hand directing the battle. Biblical lands were reclaimed. Jews stood tall and proud. They could now pray at their holiest site, HaKotel Ha'Maaravi (the Western Wall), a right flouted by the Jordanians.

Israel vowed that Jerusalem, its eternal capital, would never be divided again. Within months, it formally annexed East Jerusalem. This euphoric sense of invincibility was short-lived, however. Egypt and Syria attacked in the 1973 Yom Kippur War, although Israel reversed the initial military setbacks.

Complicating matters, deep divisions persist between the PLO in the West Bank (which is generally more accommodational towards Israel), and Hamas in Gaza (which denies Israel's very right to exist).

But, for the Palestinians, June 5 is "the Naksa", "the setback", compounding "the Nakba", "the catastrophe" of 1948.

Every conflict displaces civilians, and hundreds of thousands of Palestinians fled their homes in both wars. Today, they form the millions of refugees in camps dotted around the Middle East. Yet any Jew can claim citizenship on arrival in Israel.

Palestinians in the West Bank are subject to a combination of rule by the Israeli military and the Palestinian Authority set up by the 1993 Oslo Accords. Jews living there - termed "settlers" - however, are full citizens of Israel. This differentiation undermines

Israel's democratic credentials.

The Palestinians want East Jerusalem as their capital, a demand the Israeli public and its leaders won't entertain. Foreign embassies sit in Tel Aviv, rejecting Israel's annexation of East Jerusalem.

Despite President Donald Trump's promises to move the US embassy to Jerusalem - echoing many previous American administrations - he has been persuaded that this could ignite a powder keg.

Besides Jerusalem's status, other issues hamper stalled Israeli-Palestinian peace negotiations. They include Israel's future as a Jewish state, security, refugees, and the fate of approximately 400 000 Jewish settlers living in over 100 West Bank settlements.

Complicating matters, deep divisions persist between the PLO in the West Bank (which is generally more accommodational towards Israel), and Hamas in Gaza (which denies Israel's very right to exist). Might there be some movement with the relatively more pragmatic Ismail Haniyeh now leading Hamas, having succeeded hardliner Khaled Meshaal?

This half-century stalemate has had consequences. Palestinians reject Israeli rule and want their independence. Israel has faced repeated campaigns by its enemies to destroy and delegitimise it, in wars, intifadas and in the media.

It confronts a barrage of vicious propaganda. The Boycott, Divestment and Sanctions movement constantly seeks to demonise and defame it, so far with limited success. Diaspora Jewish communities suffered spikes in anti-Semitic incidents after the conflicts with Hamas in Gaza, and so-called "anti-Zionism" ultimately targets Jews.

Fifty years after the Six Day War, these tough issues must be tackled, somehow, if Israel is ever to find lasting peace.

 Steven Gruzd is an analyst at the South African Institute of International Affairs



ANT KATZ

South African Jews love biltong as much as sunny skies and braaivleis. It is in our nationality and love of all things South

But, just like we complain about paying high prices for other kosher meat, biltong is no exception. While we expect it to be more expensive than non-kosher food, just how much more are we paying and where do we get the best bang for our buck?

So, we checked out five kosher butcheries - four in Johannesburg and one in Cape Town - on their prices of biltong and dry wors and we checked the non-kosher prices at a Checkers store and a popular

Biltong prices are generally high because meat loses half its weight becoming wet biltong - and even more so if it is dry. However, it turns out there is not as much difference between the kosher and non-kosher variety as one might have thought.

Kosher biltong varied in price between Moishe's, at R370 per kg, to Maxi's, at R495 per kg. The non-kosher biltong tended to be around R100 per kg (around 25 per cent lower) - see table.

When it comes to dry wors, however, there is less of a market price variation, with two of Johannesburg's four kosher butcheries polled, selling dry wors at R300 per kg and the other two at R320 per kg. Cape Town Kosher's dry wors price was the exception and, and at just R200 per kg, was cheaper than even the non-kosher prices.

But, explains kosher butcher Max Klaff, there isn't enough meat for biltong. This is because forequarters are in short supply and the bolo meat is used for most steak products and roasts.

(The bolo - triceps muscle - is the muscle, which lies posterior to the shoulder joint and ventral to the spine of the scapula.)

"There is only 4kg of bolo on an average forequarter," says Max. If he were to use it all for biltong, he would only get 2kg of product to sell - and not be able to have the roasts and steaks his

This creates a situation where kosher butchers face a Hobson's Choice: How much of their precious, already under-supplied bolo, should they use for biltong, and how much as raw meat products?

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Jerusalem - G-d's embassy

CHIEF RABBI WARREN GOLDSTEIN

ne of the most contentious debates provoked by President Donald Trump, is the proposal to move the American embassy from Tel Aviv to Jerusalem. Israeli leadership from the very top, including the president, the prime minister and the mayor of Jerusalem, have all called for the moving of the embassy to Jerusalem.

As Trump heads to Israel for his first presidential visit to the country, it is this issue, among others, that is commanding attention.

This brings to mind what Prime Minister Menachem Begin said when he was in London before meeting Prime Minister Margaret Thatcher in May 1979. Yehuda Avner recorded what happened: "Are you going to ask Mrs Thatcher for her support of the recognition of Jerusalem as Israel's capital," fired another [journalist] in a la-di-da accent.

Frigidly the Prime Minister answered: "No sir under no circumstances."

"Why not?"

"Because, sir, Jerusalem was a Jewish capital long before London was a British capital. When King David moved the capital of his kingdom from Hebron, where he reigned for seven years, to Jerusalem, where he reigned for 33 years, the civilised world had never heard of London. In fact, they had never heard of Great Britain," and he turned on his heels toward the door where Mrs Thatcher was waiting to greet him.

The heated debates around the moving of the US embassy miss the point. Should we really be so perturbed whether President Trump moves the American embassy to Jerusalem? It is so disempowering to care so much about whether the embassy is moved to Jerusalem.

To petition Trump to do so makes the legitimacy of Jerusalem as a Jewish city dependent on who happens to occupy the White House at a particular moment in time. In the name of self-respect let us step back from this pursuit.

This week we celebrate the 50th anniversary of the liberation of the Old City of Jerusalem and its reunification with the rest of Jerusalem. It is 50 years since the Six Day War, but the city of Jerusalem has been the capital of the Jewish people for more than 3 000 years since King David established it as such.

Jerusalem was the capital of Israel millennia before Washington, London, Moscow or Paris existed. It is more the capital of Israel than any one of the great capitals of the world are capitals of their own country.

Is there any capital of any country anywhere in the world that has a 3 000-year-old history? It was the site of the Temple built by King Solomon and then of the Temple built by the exiles returning from Babylon. It was under Jewish sovereignty for centuries and centuries and has had an unbroken Jewish presence in it for all of these thousands of years.

But Jerusalem is more than history. It and the values it represents, live with us every day of Jewish life. We refer to Jerusalem in our prayers three times a day and in the Grace after meals. We refer to it at every wedding and at every funeral.

here has never been a people more devoted to a city than the Jewish people is devoted to the city of Jerusalem and the ideas and principles it represents. To suggest that it is not the legitimate capital of the Jewish State is beyond belief. It so obviously is, that to even raise it as a question is an insult to thousands of years of Jewish history.

And so, to entreat President Trump to move his embassy, is to imply that Jerusalem could be anything other than the capital of Israel and the Jewish people. Surely, what is truly important is that Jerusalem is the hearts of Jews in Israel and around the world, and that it be to us, G-d's embassy in this world, unifying us all around it.

As we celebrate the 50th anniversary of the reunification of the city of Jerusalem, let us take a step back and appreciate the full context of Jewish history, that this is indeed not a celebration of a 50-year milestone, but a sparkling and remarkable chapter in a 3 000-year-old saga, one which is so deeply rooted in Jewish history and in Judaism, that we can stand tall and proud in the knowledge and connection to the city of Jerusalem and everything it stands for.

It is symbolic of the Jewish mission which we have carried since G-d gave it to us at Mount Sinai more than 3 300 years ago. It symbolises our values and our heritage. It symbolises the world of holiness and morality, which flows from our Torah.

And so in this week of Yom Yerushalayim, let us take pride in that and stand tall and say to the world that wherever they may choose to place their embassies has no bearing whatsoever on the place of Jerusalem in our hearts and souls as the eternal capital of the Jewish people, and G-d's embassy on earth.

Jerusalem is the Jews' DNA

RABBI MENDEL RABINOWITZ

Yom Yerushalayim commemorates the reunification of East and West Jerusalem, which was a result of Israel's victory in the 1967 Six Day War. After thousands of years, Jews were once again allowed unrestricted access to the many holy sites in Jerusalem, most notably the Western Wall - the Kotel.

However, Jerusalem is not simply the direction in which we face when we say the Amidah three times daily. Jerusalem is part of the very DNA of our Jewish heritage.

Tradition teaches us that from the beginning of time, Jerusalem played a pivotal role in the shaping of our future. Many know that both Temples were built on Har Hamoriah, commonly referred to as the Temple Mount. However, the significance of Jerusalem started many years before

When Adam was created, he gave an offering to G-d on Har Hamoriah. Cain and Abel also gave their sacrifices at the same place. Tradition teaches us that after the Flood, Noah built an alter to offer a sacrifice of thanks to Hashem. This also took place on what is known today as the Temple Mount

The story of the Akeida (Binding of Isaac) also happened at this very same place. Ya'akov's dream of angels ascending and descending a ladder, is another example of a major event that took place at Har Hamoriah. So important is the Temple Mount that it is often referred to simply as "Hamakom" - The Place.

The Midrash states that the name Yerushalayim is a combination of two names. Shem (son of Noah) called it "Shalem", meaning "complete" and Avraham called it "Yir'eh", meaning "He will see". The Midrash continues to state that Hashem decided to combine both names and call it Yerushalayim out of respect to both Shem and Avraham.

How are we to understand this Midrash? Noah's son, Shem, identified this special place primarily with the need to study in order to gain wisdom, for it is only

with wisdom and knowledge that one is able to come close to Hashem.

Tradition teaches us that Shem was the founder of the first yeshiva, a place of learning Torah. For Shem, the essence of Judaism is achieved through the medium of in-depth Torah study. This approach, he believed, would bring one close to Hashem.

Avraham called it "Yir'eh", meaning "He will see". A close look at the story of the Akeida (Binding of Isaac) reveals that this phrase is used several times. One example is when Yitzchak asks his father: "Where is the lamb for the offering?" Avraham replies: "Hashem will see a lamb for an offering."

For Avraham, the essence of Judaism is the ability to put one's trust in Hashem. To put one's trust in Hashem even in the most difficult of circumstances is what being a Jew is all about.

The combining of Shem and Avraham's naming of this special place is Hashem's way of telling us that both components are needed in order to gain an understanding and closeness to G-d. Both components, the intellectual, the studying of traditional texts and the emotional, placing one's trust and belief in Hashem, bring one close to G-d.

Yom Yerushalayim is therefore not simply a day to remember a military victory and a changing of geographical boundaries. It is a day to connect both spiritually and physically to the most important place for Jews since the beginning of time.





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Mother City dances to the tune of Yom Yerushalayim

RABBI MATTHEW LIEBENBERG

The Six-Day War was won with "miracles of Biblical proportions", said guest speaker Rabbi Dorron Kline, at Cape Town's Yom Yerushalayim celebration.

This week Cape Town's Jewish community celebrated in style at an event co-ordinated by the SA Zionist Federation (Cape Council) and the Union of Orthodox Synagogues (UOS) with proceedings kicking off at the Sephardi Shul with a festive Maariv service lead by Rabbi Jonny Altman.

The evening continued in the Weizmann Hall, which was decorated with murals of Jerusalem, including the iconic Western Wall.

Kline, CEO of Telfed, the organisation that supports South African olim, explained in detail how the war had been won. "Israeli fighter planes had neutralised the entire Egyptian Air Force, while most of their planes were still on the runway.

"Jordan had been aware of the surprise attack and had attempted to warn the Egyptians, but for some unknown reason, the Egyptians had not set their receivers to the correct code! When Egypt's leader, Gamal Abdel Nasser, became aware of the attack, he lied to Jordan's King Hussein, so that the latter would enter the war and not be dissuaded

by Israel's early victory from the air."

Rabbi Kline pointed out how Israel had prepared sports fields and parks to be used as cemeteries, because officials expected hundreds of thousands of fatalities.

"Indeed, hundreds of soldiers gave their lives to recapture Jerusalem and the West Bank, but their sacrifice brought about the reunification of the Holy City, which had not been fully under Jewish control for close to 2 000 years," he said.

Rowan Polovin, chairman of the SAZF (Cape Council), introduced the evening saying Jerusalem remains the eternal and undivided capital of the Jewish People. Israel's Ambassador to South Africa Arthur Lenk, said the Jewish people are "connected to Jerusalem on every level historically, religiously, politically and emotionally."

Lenk emphasised that Jerusalem did not become the Jewish capital in 1967, or even in 1948, but millennia ago in the times of King David.

An Israel-style dinner and dancing was followed by a video presentation by the Rhor Jewish Learning Institute which took the audience back in time to the tension-filled six days in June 1967.

The guests left with a sense that the victory was more than just the result of military strategy- it was the hand of

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Israel through Cape Town eyes



CARYN GOOTKIN

here's a lot of hate in this world... We live with it daily: anti-this, anti-that - when all it should be is anti-hate." Dorin Braun's lyrical voice grabs my attention. The words he co-wrote with Chad Nathan and Daniel Navarro, draw me in. My eyes feast on Chad's skilled videography.

I've just watched "Our Story, Their Reality", a video produced by these three Cape Town-based friends for the 2017 Israel Video Network's "Inspired by Israel" competition, (sponsored by the Adam and Gila Milstein Family Foundation in partnership with the 12Tribe Films Foundation).

Their clever concept and inspired production - the video uses the beauty of Cape Town, their physical home, as a backdrop to a message about the connection South African Jews have with Israel - earned them a place in the top 20 of this international competition.

"I've known Dorin and Chad for years and we all come from creative backgrounds," says Daniel. "My mom entered me into the competition and I asked them to collaborate with me to make a video about what inspires us about Israel as South African Jews.

"We spent a good couple of days shooting," adds Dorin. "It was loads of fun. We shot in different locations in Cape Town, using different methods of filming: drone, GoPro, Oslo and standard camera."

"We all worked very hard, each

contributing in the area we knew best," says Chad. Chad Justin Nathan matriculated from King David Victory Park in 2011 and worked in a bar in Tel Aviv

for some of his gap year before completing a B Com at University of Johannesburg.

"I hated it and moved to Cape Town the minute I graduated," he says. An honours in strategic brand management at Vega awoke his passion for photo and film. And armed with a GoPro, he started experimenting.

"When he could see I was getting good at it, my dad bought me a proper camera," says Chad, who goes by the Instagram name @GingerwithaGoPro.

With vision and an eye for beauty, this young entrepreneur has already started his own digital marketing company specialising in social media management.

Johannesburg-born Daniel Navarro is now a fifth year UCT quantity surveying honours student, but that hasn't stopped him launching his own business. He started his business dealing with social media management, content creating and photography, about a year ago.

Johannesburg-born but Cape Town-bred, Dorin Braun, studied sound engineering before completing a B Com finance degree. A music producer and artist in his own right, who has one album out and another on the way,

Dorin uses the stage name (DSB). "Music is my proper passion; it's in my blood," he says.

The trio each feel a strong connection to Israel. "We have friends and family in Israel, some who've gone to the IDF," says Daniel. "As Jews we know Israel is our homeland and we always feel welcome to visit."

Working on the video helped Dorin experience what Israel means to him. "I love that we got to show people that we're proud South African Jews," he says. "I've learned so much about how to deal with people from being Jewish, especially in our diverse country. I've seen and been a target of anti-Semitism and had many debates about Israel. The material we've created gives us - and others - a strong leg to

stand on."

Chad went on Shorashim in grade 10 and has been back to Israel several times. "I'm making my way back there in a month for a wedding. It's one of my favourite places in the world - I just have such a strong connection to that place." Chad plans to move back and work in Israel again. "There is so much opportunity

there."

While the trio believed their entry was good enough to earn them a place in the top five, the international voting system worked against them. "The main prize would have been great but for me it is not really about the prize." says Dorin. "We're still going to use this video to create awareness and show people that Israel isn't just about what you see in the news - it's a great country with great people."

Chad says they were upset that it came down to the number of votes a video got. "We deserved to be in the top five. Our video was a beautiful production about why Jewish South Africans have this deep love for Israel. Why do our friends go and fight in the Israeli army when they wouldn't fight in the South African army?"

"Although our video didn't win, it allowed us to come together as creatives with different backgrounds in sound engineering, photography, videography and social media marketing, to create a beautiful video encapsulating the connection we Jews have to Israel, no matter where in the world we live," says Daniel.

These three young Jewish South African Zionists are making waves in the fast-paced world of social media and multi-media production. And they aren't afraid to stand up for what they believe in. Now that's a winning combination! • Watch the video at: http://www.israelvideonetwork.com/ourstory-their-reality/



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SOUTH AFRICAN ZIONIST FEDERATION

Trump wins over endlessly criticised Israel

DAVID HOROVITZ

Surely nobody but Donald J Trump could get a warm laugh from an audience of Israeli notables within seconds of highlighting the Iranian regime's desire to destroy our country. That's what happened deep into the main speech of the president's 28-hour Israel visit, at the Israel Museum in Jerusalem on Tuesday afternoon.

"Iran's leaders routinely call for Israel's destruction," he said bleakly and bitterly, reading from the teleprompters. Then he departed from his prepared text, and added: "Not with Donald J Trump, believe me."

The remark was met with cheers and a standing ovation. Netanyahu, on his feet, pumped a fist.

"Thank you," said the US president three times as he waited patiently for the clapping to stop. And then, waving a hand out toward his audience, with a smile, he said: "I like you too." Cue the warm, appreciative rumble of laughter.

Those few seconds rather summed up Trump's visit to Israel - his expressions of instinctive solidarity with the Jewish State, his vow to protect it, and the delight with which the country hosted him - after eight years of what Israelis always felt was somewhat conditional, caveat-filled support from President Barack Obama. "I make this promise to you: My administration will always stand with Israel," he promised.

There are clear differences on the Palestinian issue between the US president and the government of Prime Minister Benjamin Netanyahu. They were on display in the two leaders' Israel Museum speeches.

Netanyahu noted that if Monday evening's Manchester terrorist attack had been carried out by a Palestinian suicide bomber and had killed Israelis, then Mahmoud Abbas, far from condemning it alongside Trump in Bethlehem earlier on Tuesday, would have been making payments to the terrorist's family. Said Netanyahu: "If the attacker had been Palestinian and the victims had been Israeli children, the suicide bomber's family would have received a stipend from the Palestinian Authority. That's Palestinian law. That law must be changed."

Trump, by complete contrast, asserted with conviction that Abbas and the Palestinians "are ready to reach for peace". Again departing from the prepared text, he



US President Donald Trump leaves a note at the Western Wall in Jerusalem, Monday.

sought to counter Israelis' scepticism: "I know you've heard it before. I am telling you. That's what I do. They are ready to reach for peace."

Netanyahu wants to believe Israel can make peace with the Arab world, and that many of the Arab leaders with whom Trump met in Riyadh will then, later, chivy the Palestinians toward terms for a deal that Israel can safely accept.

Trump, by contrast, has evidently been persuaded that the process needs to work the other way round. On the basis of his conversations in Riyadh, he indicated: "I also firmly believe that if Israel and the Palestinians can make peace, it will begin a process of peace all throughout the Middle East."

There is also some disappointment on the right of the Israeli political spectrum that Trump has yet to honour his campaign pledge to relocate the US embassy from

Tel Aviv to Jerusalem. Disappointment that he has made a series of remarks criticising the settlement enterprise. That he hasn't moved to try to scrap the lousy Iran nuclear deal.

There were many, certainly including Netanyahu, who hoped he would take a far tougher line with Abbas on the PA hierarchy's salaries to terrorists in particular, and encouragement of anti-Israel hostility among Palestinians in general.

But as the visit wound up, the overall sense in Israel was one of considerable content with a visit by a patently supportive president and his Israel-loving family (some of them Jewish).

It was also interesting to see quite how comfortable Netanyahu evidently felt in Trump's company - quite the contrast to all those tense meetings with Obama. Their body language in photographs snapped at the museum before their speeches, indicated an easy-going collegiality.

He didn't move the embassy, but his Israel Museum speech was surely the most resonant address by a US president in endorsing Israel's legitimacy in its capital - a lengthy, emotional and considered rebuttal of all those ludicrous UN Security Council and Unesco resolutions that deny Jewish history in the city.

"Jerusalem is a sacred city. Its beauty, splendour, and heritage are like no other place on earth," Trump declared, and immediately continued: "The ties of the Jewish people to this Holy Land are ancient and eternal. They date back thousands of years, including the reign of King David whose star now flies proudly on Israel's white and blue flag."

And those words, of course, were underpinned by his history-making action - as the first serving US president to visit the Western Wall in silent contemplation, with his family nearby.

Israelis know no more than Americans about how Trump's presidency will play out from here.

But he came to Jerusalem. He told Israel he loved it. He empathised with the challenges it faces. He didn't mince words in condemning and vowing to fight Islamist terrorism.

NETANYAHU: TEMPLE MOUNT WILL FOREVER REMAIN UNDER ISRAEL'S CONTROL

MARISSA NEWMAN JERUSALEM

Prime Minister Benjamin Netanyahu and opposition leader Isaac Herzog went head-to-head in the Knesset on Wednesday over Jerusalem, with the premier saying Palestinian refusal to recognise the Jewish

State and its capital in any borders is the root of the conflict, and pledging that the city, including the Temple Mount and Western Wall, will forever remain under Israeli sovereignty.

The prime minister vowed this week the city would not be divided again.

During a plenum session marking the reunification of the city, Netanyahu pointed to the US president's visit to the Western Wall as having "destroyed Unesco's propaganda and lies", referring to a series of resolutions by the UN cultural body that ignored Jewish ties to the city and Israeli sovereignty.

Herzog, meanwhile, implored Netanyahu to seize a "historic" opportunity for peace and downplayed the importance of moving the US embassy to the city.

"We liberated Jerusalem, we made it one city, imperfect but whole," Netanyahu said. "We will never return to that situation" of the city divided, he

pledged. "The Temple Mount and Western Wall will forever remain under Israeli sovereignty," he added.

Israel captured the Temple Mount – the holiest site for Jews – and the rest of the Old City and East Jerusalem from Jordan in 1967, and extended sovereignty there, but it left administrative authority atop the Mount in the hands of the Jordanian Waqf (Muslim trust), and instituted a status quo agreement that sees Jews permitted to visit but not pray there.

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Israel Aerospace gets \$630m missile deal



Israel Aerospace Industries' LRSAM defence system in action. COURTESY IAI

SHOSHANNA SOLOMON JERUSALEM

Israel Aerospace Industries (IAI), the nation's largest aerospace and defence company, has announced that it has received an additional \$630 million contract to supply long-range surface-to-air missile (LRSAM) defence systems for four ships of the Indian navy.

The contract will be carried out for the first time with Indian government company Bharat Electronics Ltd (BEL), which serves as the main contractor in the project as part of India's "Made in India" policy. This policy is an initiative launched in 2014 by the Indian government to encourage multinational and national companies to manufacture their products in India.

Before signing the contract, the LRSAM was successfully tested last week in India aboard an Indian navy ship, to demonstrate the system's operational capabilities with a genuine target, IAI said in a statement.

LRSAM is an advanced air and missile defence system, a joint development by IAI and India's Defence Research and Development Organisation (DRDO), with the collaboration of IAI's subsidiary ELTA, RAFAEL and various Indian companies, including BEL.

The system comprises several elements, including advanced phased-array radars (MFSTAR), command and control systems, launchers, and missiles with advanced radio-frequency (RF) seekers.

The LRSAM system provides protection against a

variety of aerial, naval and airborne threats and is operational in the Indian Air Force, Indian navy and Israel Defence Forces, and in the near future, in the Indian army.

The trial scenario started with the launch and engagement of the target. The MFSTAR radar aboard the Indian naval ship identified the airborne threat and tracked it over its flying course. The data was sent to the command centre of the weapon system which launched the intercepting missile into orbit. Having been successfully launched, the missile navigated itself to the target. During its flight, it engaged the target, aligned its course, hit it and destroyed it.

All components of the weapon system have successfully met the goals set for them, IAI said.

"The new contract adds to other deals signed in the last decade by IAI with India's defence forces, reinforcing IAI's global leadership position in air and missile defence systems," Joseph Weiss, IAI president and CEO, said in the statement.

"The inclusion of Indian governmental company BEL for the first time, is a step up in our relationship with the Indian industry as part of the 'Made in India' policy. This unique project represents the close collaboration between India's DRDO, IAI and the defence forces of both countries."

In April, IAI said it had signed its largest-ever deal, to supply India with advanced air defence missile systems worth almost \$2 billion.

News and views from the Fed

Above and Beyond

a documentary byNancy Spielberg

Would you risk everything - your future, your citizenship, even your life - to help a brother in need?

In 1948, just three years after the liberation of Nazi death camps, a group of Jewish-American pilots answered a call for help. In secret and at great personal risk, they smuggled planes out of the US, trained behind the Iron Curtain in Czechoslovakia and flew for Israel in its War of Independence.

As members of Machal - "volunteers from abroad" - this ragtag band of brothers not only turned the tide of the war, they also embarked on personal journeys of discovery and renewed Jewish pride. Above and Beyond: The Origins of the Israeli Airforce, is their story.

The first major feature-length documentary about the foreign airmen in the '48 War, Above and Beyond brings together new interviews with the pilots, as well as stunning aerial footage, to retell a fascinating, little-known tale filled with heart, heroism and high-flying chutzpah.

The film follows the pilots on their circuitous route from the United States - where they met and trained in secret and struggled to stay two steps ahead of the FBI - to Panama, Italy and Czechoslovakia, where they flew versions of the very Nazi planes they had tried to shoot down during the Second World War.

More than a retelling of the '48 Arab-Israeli War, Above and Beyond examines the motivations of the foreign volunteers - both Jews and non-Jews.

It mines the tensions between the Israelis and Machal soldiers. Would the foreign pilots stay in Israel after the war? Were they Americans first or Jews first?

The film recounts the personal stories of the young pilots, whose experiences in Israel were life altering. And through their stories, Above and Beyond reveals how underequipped and isolated the Israelis were, how desperately they needed planes and pilots, and how critical the actions of these young American men were for the country's survival.

Filmed in the US, Israel and the United Kingdom, Above and Beyond is produced by Nancy Spielberg (Elusive Justice) and directed by Roberta Grossman (Blessed is the Match), with cinematography by Harris Done (The Last Days), special effects by Industrial Light & Magic and an original score from Hans Zimmer's Studio.

The South African Zionist Federation would like to invite you to celebrate Yom Yerushalayim with the premiere screening of Nancy Spielberg's Above and Beyond: The Origins of the Israeli Airforce.

Date: Sunday May 28: Venue: Victory Theatre: Time: 16:00. Tickets: R50 each: Bookings: phone (011) 645-2601 or e-mail admin@sazf.org or online booking www.sazionfed.co.za

Kotel elevator for the disabled

TIMES OF ISRAEL STAFF JERUSALEM

The Israeli Cabinet will reportedly approve plans next week to build an elevator and an underground passageway from the Jewish Quarter in Jerusalem's Old City to the Western Wall that would allow more accessibility to the holy site.

Currently, visitors must descend a series of steep and narrow staircases to access the site, significantly limiting accessibility to those with limited mobility who use the steep road leading to Dung Gate to reach it.

The plan would make the Western Wall accessible to persons using wheelchairs, others with disabilities and the elderly, Israel National News reported last week Friday.

The project, which is estimated to cost \$14 million, is the joint initiative of Housing Minister Yoav Galant (Kulanu), Tourism Minister Yariv Levin (Likud) and Deputy Housing Minister Jacky Levi (Likud). The plan, which will be funded by a number of government

ministries, is aimed at further connecting the Jewish Quarter with the Western Wall, as well as encouraging tourism at both sites, according to the report.

Galant said the project was meant to "strengthen the presence of Jews" at the Western Wall amid efforts "to undermine that the Western Wall belongs to the Jewish people [and is under] Israeli sovereignty.

"Now, the State of Israel not only declares that the Western Wall belongs to it, but also invests resources in it," the report quoted him as saying.

According to the plan, the elevator shaft will measure 33 metres from top to bottom and a pedestrian tunnel leading from the elevator to the Western Wall security checkpoint, will be 65 metres long.

The project will also include an entrance hall to the elevator which will eventually house a number of stores, as well as an area for conferences and meetings, according to the report.

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Volume 6 May 2017

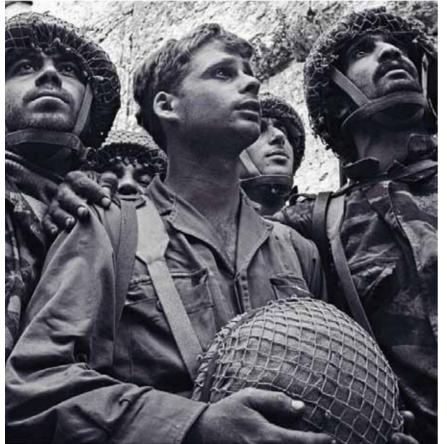
YOM YERUSHALAYIM

The Golden Anniversary

Yom Yerushalayim (Jerusalem Day), May 24th 2017

The Holy City will celebrate 50 years since its miraculous reunification after the Six Day War in 1967.

The 50th anniversary of unified Jerusalem is both a national event celebrated across the State of Israel and a global event for Jewish communities around the world. From the time King David declared Jerusalem to be the capital of his kingdom until today, Jerusalem has resonated with the Jewish nation as the heart of the Jewish people: a beautiful, vibrant, inclusive and generous city combining the old and the new, tradition and innovation. It is home to countless religious and historical sites, beloved by people of all nationalities and faiths, and its ever-expanding cultural landscape reflects the huge range and scope of Israel's artists who pay homage to this city which is truly "the centre of the world."



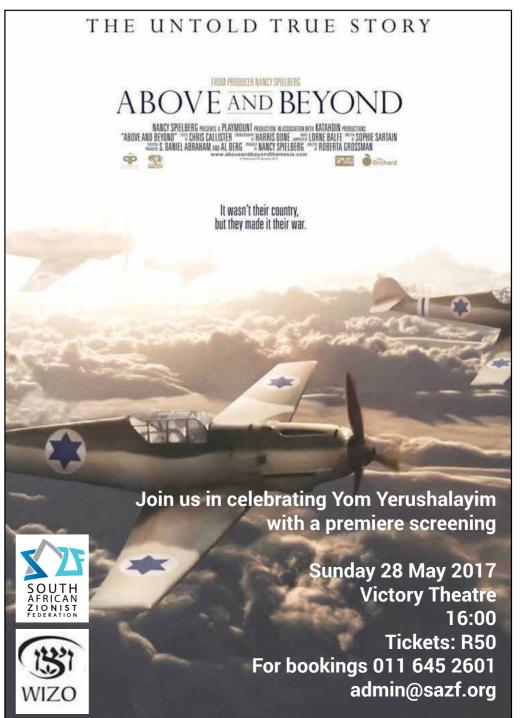
Three Israeli paratroopers standing in front of the Western Wall for the first time Photographer: David Rubinger



"What a privileged generation we are! For 20 generations we as a Jewish people could only pray and reminisce about walking in the footsteps of King David or dream of having acesss to the Temple Mount where the Akeida took place and where the "Holy of Holies" stands.

Today, not only Jews have access to our most precious and holy sites, but for the first time in two thousand years, all major religions that have their holy sites in Jerusalem are able to freely access these sites - for all. It is in this context that we look forward to celebrating the 50 year anniversary of the reunification of Jerusalem. Truly a blessing in our time."

Ben Swartz, Chairman, SAZF



YOUTH OF TODAY

Leaders of Tomorrow

Youth: the future of the Jewish community in South Africa. Betar, Bnei Akiva, Habonim, Netzer, each with their own particular ideologies and their own champions and icons, but all united by their love and support for Israel, their determination to educate their channichim in all that is wonderful in the country, their dedication to presenting Israel in a myriad of exciting and challenging ways to inspire the young members of our community and encourage them to visit, study in and even ultimately make Aliyah to Israel. The zeal and commitment of their leaders – their madrichim – is commendable!

Each in its own way, through the year-end camps, offers its participants educational programmes centred around Judaism, Zionism, Jewish and Israeli history, culture and tochniyot; each discusses with the participants the issues of human rights, xenophobia and the significance of community spirit; and all this together with concerts and shiurim on a number of different topics, enables them to challenge and question and absorb new experiences, making these camps the highlight of the year for most.







Yom Hazikaron 'Lost Voices' readings, read out by representatives of the various movements - Bnei Akiva, Habonim Dror, Betar and Netzer.

CREATING AN EFFECTIVE YOUTH COUNCIL

by Martin Skudicky, Chairman of the Zionist Youth Council

This year the Zionist Youth Council (comprised of Bnei Akiva, Beitar, Habonim Dror, Netzer and SAUJS) started with the annual election of their Chairman through a wonderfully contested and democratic election process.

Our vision at the Zionist Youth Council for this year was clear right from the start – less talking more doing, together. This led to the first Zionist Youth Council event: a teambuilding session for all of us in the council as well as our first strategy session for the year. This enabled us to start the planning for the year's activities.

Our first real event was the Natan Sharansky talk and the launch of project 10. Then came Israel Apartheid Week during which SAUJS ran a week long campaign on campuses across the country, aimed at promoting Israel in a positive light. The Zionist Youth Council members were given the opportunity to hear the SAUJS speaker in a private talk that enlightened us on different ways of performing Israel advocacy.

The Zionist Youth Council collaborated with the SAZF during Yom Hazikaron and Yom Ha'atzmaut. Together we hope to achieve even more this year.



Martin Skudicky | Rosh Machaneh for Bnei Akiva; Chairman of the Zionist Youth Council 2017









Project 10

Tikkun Olam in action

A new and superb initiative from Jewish Agency For Israel (JAFI), promoting the concept of Tikkun Olam (healing the world) which is a byword of the Jewish nation.

Launched in KwaZulu Natal by Natan Sharansky, politician, human rights activist, author and Chairman of the Jewish Agency, it is a collaboration, a partnership between JAFI, Israel Centre and the SAZF.

Under the directorship of young South African Micaela Browde, it manages the Durban Centre whose current focus is the development of sustainable partnerships with local organizations; it works actively to assist and empower the most needy and vulnerable people in various communities, aiming to equip individuals physically, emotionally, socially, cognitively and spiritually to live purposeful lives; and its staff consists of 10 volunteers, young adults from Israel and America just out of the army or university graduates.











Project TEN trains impoverished adults and students from the Tongaat community in computer skills; Every Tuesday we help the Grade 5 pupils at Amaoti Primary with Maths; Our Amaoti Youth Movement is one of our biggest successes; Team building at Amaoti High school; Project TEN's second cohort celebrated Pesach together at the centre











Left to Right: Volunteers at work at Amaoti Primary school; Team work at Amaoti Primary school; In February, our Durban centre was honoured with a visit by head of the Jewish Agency Mr Natan Sharansky (front row middle); With Nir Lahav (Head of Activism Unit at Jewish Agency), Mr Aviad Sela (Director of the Israel Centre South Africa), Mr Natan Sharanky and Mr Arthur Lenk (Israeli Ambassador to South Africa); Our volunteers worked with the Durban Children's Home to make a uniquely South Africa artwork, out of bottle caps!

Working for Project TEN for the past 3 months has been a truly eye-opening experience for me. I have been exposed to many amazing organisations in and around Durban, which are doing excellent work with Durban's most vulnerable. Leading these volunteers has also given me the chance to see South Africa, all her pain and all her beauty, with fresh eyes.

Project Ten is a once-in-a-lifetime experience for its volunteers, and I am excited to be able to manage and coordinate their time here.

Our volunteers are making a difference to each person with whom they work, and with each day we are expanding our reach. So stay tuned!

If you have any questions or are interested to get involved at any level, please contact me at ten.project.dbn@gmail.com



Micaela Browde, Director Project 10













ISRAEL EDUCATION

Empowering youth dialogue and engagement

Forever Israel Educational Programme

The SAZF initiated the exciting Forever Israel educational programme for Grade 12 students at the Jewish Day Schools. It covers a variety of topics ranging from the birth of a nation, Israel advocacy to Middle East politics and anti-Semitism.

The programme prepares youth to confront the future with confidence, capability and unassailable facts. Its success is obvious in the increased number of youth demonstrating their pride in being Jewish, supporting Israel and determining their own narratives.

The programme covers a myriad of issues needed to educate youth about Israel – historical, social, educational, environmental, innovative, media-related, the delegitimisation of Israel (one of the most dangerous problems confronting Israel), Israel advocacy, and the current and future Israel-South Africa relationship.

Guest speakers include Wayne Kopping, Howard Feldman, Ayellet Black and Mithi Jamie among others.

KDL High School Head Lorraine Srage said of the programme, "The matrics were exposed to the highest level speakers and were engaged with pertinent discussions around Israel. I have no doubt that they will leave school with an ability to have constructive discussions around Israel."

Hebrew Ulpan

The SA Zionist Federation bi-annual Hebrew Ulpan programme facilitates classes for beginners, intermediary and advanced. The SAZF has been hosting successful Hebrew Ulpan classes for more than 15 years; and many of the students attending have had added success having made Aliyah at the close of the programme.

The first group of students has graduated and is using the knowledge acquired to become more familiar with Israel and its culture. 28 hours of intensive language training equip students with new conversational skills and the ability to communicate and engage with this amazing modern language.

Our second programme is due to start soon, and we urge you to search our website, Facebook page and newsletter for upcoming registration dates.

The SAZF has been running Hebrew Ulpan classes for the past 20 years and will continue to do so for many more.



King David Linksfield High school students, dabbing with Pro-Israel activist Chloe Valdary



King David High School Linksfield students with Pro-Israel activist, Chloe Valdary

Israel Quiz 2017

The annual Israel Quiz pits the brightest of the bright from the Jewish Day schools against one another in the realms of Israeli history, politics, social issues, art, music, theatre, literature — and their knowledge is astounding! Students write a qualifying exam, and the 15 finalists are chosen from the group.

The event, attended by parents, friends and community members, is a feature on the communal calendar and the excitement on the evening is palpable.

Winners of the 2016 Israel Quiz were Joshua Arenson of KDVP, Ellie Joffe of Torah Academy in second place, and third place went to Gaby Nossel of KDVP.

Roll on, Israel Quiz 2017!



Ulpan Graduates May 2017

OUR MESSAGE IS CLEAR: WE WILL NOT BE SILENCED!

The SAZF, as the foremost advocate for Israel in SA, deals with matters relating to Israel and its image in this country, though building strong support and love for the Land and State of Israel. This is evident in the strong support given by the SA Jewish community, and millions outside the community, and is achieved through strong and relevant communication strategies.

Media propaganda against Israel is rife, but is combated by the SAZF which provides a constant stream of relevant facts and educational tools to help community members and otherfs to better understand the complexities around Israel.

During the recent IAW, the SAZF worked closely with our colleagues at the SAJBD to build a campaign to support students on campus both in JHB and CT, especially in the area of media coverage. This included extensive publicity for Craig Dershowitz of Artists 4 Israel, and for Chloe Valdary, who was the keynote speaker at the SA Friends of Israel Annual conference.

Artists4Israel aims to create social change and uplift all people, regardless of race, religion, gender or national origin. Through their work, they have transformed objects and minds in needy communities, both in Israel and around the world. During their stay in SA, they engaged with students in art therapy workshops on the amazing CityKidz school campus, a social initiative created by Afhco Holdings and opened in January 2008, which addresses the poor state of education facilities for inner-city children.

They transformed the school into a colourful canvas of graffiti art.

Wits and Tuks campuses hosted the Artists4Israel team which energised the university piazzas. The graffiti artists made a compelling case to students that through the arts, conflicted nations can be able to start conversations and find peace. They also gave students the opportunity to design and watch the artists spray paint their t-shirt designs during a fun interactive session.

In the words of SAUJS Tuks Chairman, Eden Goldenberg, "Our pride as Jews on campus rose to new heights. For the first time, we had a presence in a positive way."





Pro-Israel billboard standing proudly in Johannesburg

Introducing the new SAUJS National Director

Cayla Jade Urdang, National Director of the South African Union of Jewish Students (SAUJS), has been involved in student activism since 2013. She has held various positions on the National Committee including being the Chairperson of the University of Johannesburg, National Vice-Chairperson and Special Projects Officer. Cayla studied at the University of Johannesburg, where she obtained a BCom in Sports Management and BA(Hons) in Biokinetics.

Her role as National Director involves overseeing the day-to-day activities of SAUJS, as well as the planning and managing of key campaigns and events which take place throughout the year, such as Israel-Apartheid Week (one of the most challenging of SAUJS events) and various other student activities on campus.

SAUJS takes a firm Pro-Israel stance, educating the general public on Israel in a peaceful and approachable manner, and encouraging discussion with the aim of building bridges for peace.

SAUJS creates a space for all Jewish students on campus by enabling them to celebrate their Jewish heritage, be proud of their Judaism and develop an affinity with Israel.

Cayla is playing a pivotal role in connecting students to their Jewish identity and works closely with the SAZF and the South African Jewish Board of Deputies.



A SOUTH AFRICAN **PERSPECTIVE AT AIPAC 2017** South Africa

for pro-Israel advocacy groups around the world. This is when the anti-Israel lobby groups such as BDS host various events on campuses around the world during a week of hate and anti-Semitism branded IAW (Israel-Apartheid week).

This year, in my capacity as a representative of South African Friends of Israel (SAFI) I had the opportunity to witness these events first-hand by supporting the Jewish students (SAUJS). I was then invited to address the largest pro-Israel conference AIPAC in Washington, and I was honoured that as an African working for a pro-Israel organization in South Africa, I could share my perspectives and some of our local challenges with an international audience.

AIPAC - the American Israel Public Affairs Committee - is considered to be the most

The month of March is a challenging time powerful Israel lobby group in the world, ensuring that pro-Israel policies are top of the agenda and communicated to the Executive Branch and to the US Congress.

Friends Of Israe

AIPAC mobilizes people in different constituencies from both sides of the political binary that dominates the USA to "talk to your congressman" about the importance of Israel to America.

19 000 people convened in support of Israel: very different from the South Africa position where recent scenes at the University of Cape Town and Wits campuses indicate tricky times ahead for those who are part of "team

There is hope for Israel advocates in South Africa, but there are also massive challenges. The importance of the work done by local organizations such as the South African more and connect to Israel.

Mithi Jamie, member of South African Friends of Israel

Friends of Israel and DEISI could be the start to adopting an AIPAC model, but what is needed is a real political grassroots mobilization, beyond the insular circles of the Jewish community.

SAFI hopes to lead this movement by supporting its affiliates and providing a platform for all South Africans to find out

SA FRIENDS OF **ISRAEL CAME OUT TO SUPPORT** IN NUMBERS AT THE ANNUAL SAFI **CONFERENCE 2017**

SA Friends of Israel is an initiative of the SA Zionist Federation whose mission is to change attitudes towards Israel and Jews by opposing dishonest and hate filled opinions.

Hundreds of religious and community leaders from across the African continent with diverse backgrounds gathered together at the annual SAFI Conference with a common goal: to show their support for Israel and to be educated in how to lead the fight against the delegitimisation of Israel.

The SAFI conference has grown from a small group of 50 people (2011) to an attendance of over 1000 people in JHB, CT and KZN this year.

Ben Swartz, SAFI founder, opened the Conference with a strong message about using this platform to learn, and then to take action "Friends are not silent. Silence is complicity"

Bishop Timothy Cholu who led a delegation from Zambia said, "We want to show Zambian solidarity as part of the South African Friends of Israel and as part of the wide African continent movements in support of Israel".

Israeli Ambassador to South Africa, Arthur Lenk reiterated the strong link between Israel and the world, and noted that Prime Minister Netanyahu had recently visited Kenya, Rwanda and Ethiopia.

Esteemed speakers and panelists addressed a variety of topics, including the UN attitude towards Israel, how SA could benefit from relationships with Israel and understanding the power of local media, both positive and Doctor Alexander Chisango, the keynote speaker from Zimbabwe. addressed the topic of the UN resolution regarding the Temple Mount in Jerusalem, the infamous Resolution 2334

"People call to wipe Israel off the map but if you remove Israel from the world map, you have removed the Bible. We cannot stand apart from the Jews on this issue because this is an attack on Christianity as well."

The next keynote address came from 23 year old Chloe Valdary, who spoke passionately on Zionism and the Jewish liberation movement in the context of Israel and the Jewish homeland. This was Chloe's first trip to Africa, which she described as "a pivotal moment in

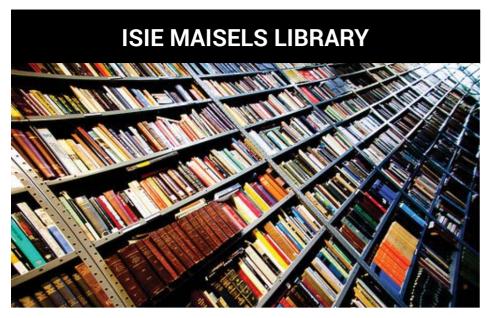
my life and career, and which has given me a great sense of hope for the Jewish community."

National Director of SAZF, Nicci Raz said "We are thrilled and humbled by the support and growth of SAFI. We feel that the success of SAFI is vital to our community's safety and support. We have already seen a huge surge in positive action across Africa."

The conference, which is hosted nationwide. allows for seeds to be planted, relationships to be built and action to be taken.







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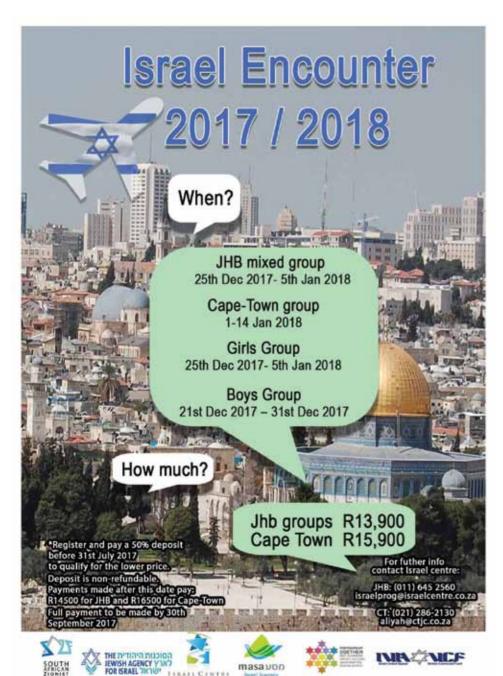
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Youth Movements	3,600	4,500	7,200	8,500



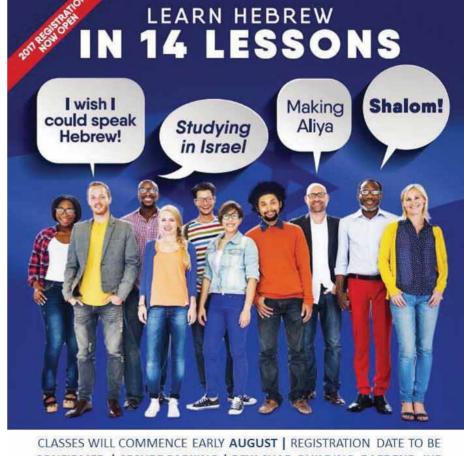


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26 May – 2 June 2017 Times of Israel SA JEWISH REPORT iii SPONSORED BY

Manchester Jews have been preparing for an

attack for years

CNAAN LIPHSHIZ MANCHESTER

Britain's bloodiest terrorist attack in over a decade occurred on Monday about three kilometres from Rabbi Yisroel Cohen's synagogue.

Yet one day after the deadly bombing in Manchester, Cohen told JTA he has no intention of changing security arrangements at his congregation.

In fact, Cohen, a Chabad emissary who works in a Jewish enclave in the northern part of the city surrounded by a heavily Muslim area, said there is little room for improving security across his tight-knit community.

After all, the Jewish community in Manchester - one of the UK's fastest-growing spots thanks to an influx of immigrants and young couples seeking alternatives to pricey London - has been on its highest alert since long before the explosion that killed 22 people and wounded more than 50 at an Ariana Grande concert. On Tuesday, ISIS claimed responsibility for the act.

"Well, the radio equipment is working, the residents have been briefed, police are patrolling, security professionals from the Jewish community have been in place since the attacks in Belgium" last year, Cohen said when asked about security. "There is only so much you can do – except pray."

On Kings Road, a busy street of the heavily Jewish borough of Prestwich, residents keep an eye out for strangers. Any abnormal behaviour – particularly photography or the gathering of information - quickly invites polite but firm inquiries by both passers-by as well as shopkeepers who cater to the local population of chareidi and modern Orthodox Jews.

The vigilance in Jewish Manchester owes much of its preparation and training to the local police, the Community Security Trust organisation and other groups. But it is also born of circumstance: Manchester's some 30 000 Jews are concentrated in a relatively small area. This makes them an easy target, but it also means that the community's institutions are easier to protect and vigilance is easier to instil.

While there are also concentrations of Jews in North London, in Manchester - a city of 2,5 million, where 15,8 per cent of the population is Muslim - there is added tension because the Jewish and Muslim communities live in close proximity.

Kings Road, for example, is sandwiched between the Judaica World bookstore on its western end and the Masjid Bilal mosque on its eastern one.

This juxtaposition in recent years has generated some friction, including in the harassment of Jews on the street and the occasional violent incident.

At least one more premeditated plan to attack Manchester Jews was uncovered and foiled five years ago. In 2012, a British judge imprisoned a Muslim couple, Mohammed Sajid and Shasta Khan, for seven years for gathering intelligence on Manchester Jews for an attack.

"That incident came at a time of reassessment about the threat to Jews in Manchester, and it was one of the reasons that led to a complete overhaul," Cohen said.

"So today, we in the Jewish community are perhaps less surprised than others at what happened," the rabbi added, though he also said that Mancunian Jews are "shocked at the horror" witnessed at the concert

Paul Harris, editor of the city's Jewish Telegraph weekly, told JTA he generally agrees that Manchester's Jewish community is well prepared to deal with any emergency or fallout thereof, but he also flagged one weak point: On evenings and afternoons, observant Jews in the city congregate outside synagogue - a habit that makes them an easy target and which, for that reason, has largely been abandoned in at-risk communities in France and beyond.

"Maybe that will change now," Harris

In a statement on Tuesday, following a suspect's arrest, Prime Minister Theresa May said the bombing was a "callous terrorist attack" that targeted "defenceless young people". Police believe a homemade explosive vest was detonated by a suicide bomber who may or may not have been working alone.

The explosion ripped through the 21 000-seat Manchester Arena at 22:30 after Grande, a 23-year-old pop singer from the United States, had already left the stage. At least 12 of the 22 killed in the attack were children younger than 16. News of the explosion sent worried parents to the arena, where children, teenagers and young adults streamed out of the main exit in a state of panic.

Cohen said that Chabad was not aware of Jewish fatalities in the attack.

The attack happened a little over two weeks before the June 8 general election in which May from the Conservative Party is running against Jeremy Corbyn, leader of the Labour Party. The attack may further increase May's lead in the polls on Corbyn, a left-leaning promoter of outreach to Muslims who has called Hezbollah and Hamas his friends.

Last year Corbyn - amid intense criticism in the media and from members of his own party for his perceived failures in curbing expressions of anti-Semitism within Labour's ranks - said he regretted expressing affection to the two Islamist terror groups. Following the attack on Monday, all parties agreed to suspend campaigning for three days.

Israeli Prime Minister Benjamin
Netanyahu at a joint news conference
on Tuesday in Jerusalem with President
Donald Trump, who was visiting Israel,
referenced the attack in criticising
incitement to terrorism by the Palestinian
Authority under its president, Mahmoud
Abbas.

"President Abbas condemned the horrific attack in Manchester," Netanyahu said while standing next to Trump. "Well, I hope this heralds a real change, because if the attacker had been Palestinian and the victims had been Israeli children, the



Emergency responders arriving at the Manchester Arena following a bomb attack at the Ariana Grande concert on Monday. DAVE THOMPSON/GETTY IMAGES

suicide bomber's family would have received a stipend from the Palestinian Authority. That's Palestinian law. That law must be changed."

Speaking in Bethlehem, Trump joined other world leaders who condemned the attack.

"I won't call them monsters because they would like that term. I will call them losers," he said.

Back in Manchester, Rabbi Shneur Cohen of the Chabad Manchester Centre City organised a food and drinks distribution to police officers who were stationed outside the arena where the attack took place.

"We are Manchester, we stand together," Cohen told reporters at the scene.

But Harris, the Jewish Telegraph editor, said that despite such gestures, "there is definitely a silence, a shocked silence" in the city following the

Back in the Six Day War



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SOUTH AFRICAN ZIONIST FEDERATION

New polymer way to combat heart disease and stroke

SHOSHANNA SOLOMON BEERSHEBA

Researchers at Ben-Gurion University of the Negev and the Sheba Medical Centre, said they have developed a way to treat atherosclerosis and prevent heart failure with a new biomedical polymer that reduces

arterial plaque and inflammation in the cardiovascular system.

Atherosclerotic cardiovascular disease causes 56 million deaths annually worldwide, according to the 2015 Lancet Global Burden of Disease Report. Arteries are lined by a thin layer of cells called the endothelium which keep them toned and smooth and maintain blood flow. Atherosclerosis begins with damage to the endothelium and is caused by high blood pressure, smoking or high cholesterol. The resulting damage leads to plaque formation.

When endothelial cells become inflamed, they produce a molecule called E-selectin that brings white blood cells (monocytes) to the area and causes plaque accumulation in the arteries.

"Our E-selectin-targeting polymer reduces existing plaque and prevents further plaque progression and inflammation, preventing arterial thrombosis, ischemia, myocardial infarction, and stroke," said Prof Ayelet David of the BGU Department of Clinical Biochemistry and Pharmacology in a statement.

This new nano-polymer has several advantages, the researchers say. First, it reverses arterial damage and improves the heart muscle. At present, there are several available treatment options for atherosclerosis, but no other therapy reverses arterial damage and improves the heart muscle. Also, the polymer targets only damaged tissue and does not harm healthy tissue so it has no side effects - unlike statins, which are currently the leading medication used for treating atherosclerosis.

Patented and in preclinical stage, the new polymer has been tested on mice with positive results. In a study that has been submitted for publication, the researchers treated atherosclerotic mice with four injections of the new biomedical polymer and tested the change in their arteries after four weeks.

"We were stunned by the results," said Prof Jonathan Leor, director



An illustrative photo of doctors on their way to an emergency room, October 31, 2012. MOSHE SHAI/FLASH90

of the Cardiovascular Research Institute of the Sheba Medical Centre and professor of cardiology at Tel Aviv University, who collaborated with David on the research study. "The myocardial function of the treated mice was greatly improved; there was less inflammation and a significant decrease in the thickness of the arteries."

"We achieved an adherence level similar to that of an antibody, which may explain the strong beneficial effect we observed," said Prof David. Professors David and Leor suggested that this polymer-based therapy can also be helpful to people with diabetes, hypertension and other age-related conditions, impacting the lives of millions of people.

"We are now seeking a pharmaceutical company to bring our polymer therapy through the next stages of drug development and ultimately to market," said Dr Ora Horovitz, senior vice president of business development at BGN Technologies, BGU's technology and commercialisation company.

Early reviews praise Gal Gadot's 'Wonder Woman'

JESSICA STEINBERG LOS ANGELES

DC Comics' "Wonder Woman", starring Israeli-born Gal Gadot, received high marks from critics late last week, following preview screenings before the June 2 opening in the US. The film opens on Thursday, June 1, in Israeli theatres.

It has taken years for the live-action adaptation of the Amazonian Diana Prince to reach the big screen, and reviewers couldn't be more pleased.

Indiewire's Kate Erbland said on Twitter that the film has "humour and heart", and that Gadot and her co-star Chris Pine, are "charming as hell".

Another critic, Peter Sciretta of /Film, tweeted that it was "funnier, more actionpacked than you're probably expecting. Gal Gadot is perfect as WW!"

Others weighed in on Twitter with a litany of praise, calling it "absolutely empowering", commending Gadot's magnetic chemistry with Pine and tearing up watching Wonder Woman fight.

One critic said Gadot's Wonder Woman reminded him of Christopher Reeve's Superman; "true north superhero with no angst or cynicism, which is needed right

The film is expected to glean \$65 million in ticket sales at its US opening weekend, according to Deadline.com, similar to opening figures for superhero movies like "Thor" and "Captain America".



WHAT WE DO: Promote Aliya & Travel to Israel Travel to Israel related information Monitoring / Response to Israel related Media Support pro-Israel organisations Increase support for Israel through outreach programmes Engage with key decision makers to communicate our narrative

Documenting the fledgling country's first battles



PETER FELDMAN

"Above and Beyond" is a fascinating, emotion-driven and highly absorbing documentary about the shaky beginnings of the Israel Air Force, launched at a time when the fledgling state was preparing to declare its independence and with the prospect of war with its neighbouring Arab states looming large.

This film - produced by Nancy Spielberg - will be screened to commemorate Yom Yerushalayim, this coming Sunday at the Victory Theatre in Johannesburg.

Directed by Roberta Grossman, this award-winning film tells with engaging clarity the struggle Israel and its people faced in 1948. It details how a rag-tag group of American volunteer pilots left their homeland to help launch an air force.

A handful of South African pilots also joined up. They were Eddie Cohen, who was killed in 1948 on his first mission, and Smoky Simon, from Bultfontein in the Free State. He joined the SA Air Force in the 40s and served in 21 Squadron during the Desert campaign, before he finally linked up with Israeli.

Told through black and white newsreel footage and countless interviews with the survivors, "Above and Beyond" is not only a history lesson, but a story of heart, heroism and high-flying chutzpah. In the process, these brave men undertook personal journeys of discovery, sacrifice and a renewal in Jewish pride.

The production taps into the psyche of the heroes who left America and who, together with those from other countries, pooled their talents and ingenuity, to start a nascent military air force.

The first aircraft were bought from the massive US government surplus stocks and were former USAF Curtiss C-46 Commando transports which were used in shipping war material back to Israel.

The first volunteers faced restrictions from their home country, but found ingenious ways of working around US government regulations. Al Schwimmer, an American citizen, who was later charged with violating US neutrality, handled the transport operation.

He registered the C-46 transports in Panama as Lineas

Aereas de Panama Aircraft and flew them to Israel via a circuitous route that included South Africa, Brazil, Casablanca, Morocco and Rome, which became the headquarters of the volunteer fighter pilots. Chief among the group was Canadian George "Buzz" Beurling, who died in a mysterious crash while testing a light transport plane.

Officials in Czechoslovakia helped the pilots acquire a number of fighter aircraft, including a variant of the Messerschmitt Bf 109.

The viewer gets to meet some of the real life characters such as Lou Lenart, Leon Frankel, Harold Livingston, Milton Rubenfeld, George Lichter, Coleman Goldstein and Gideon Lichtman. These were true heroes and the harrowing stories some of them recount will set your hair on end. A South African pilot, Eddie Cohen, is killed during his first mission in the War of Independence

The film recounts how the first four fighter aircraft to arrive in Israel, were soon deployed to attack an Egyptian armoured column moving on Tel Aviv. The attack took the enemy completely by surprise and the Egyptians retreated. Other air attacks helped to bring about a truce between the combatants. During the truce, Israeli volunteers in the United States, managed to purchase and smuggle two Boeing B-17 Flying Fortress Bombers out of country - a true cloak-and-dagger operation.

When war was declared again, the B-17s were in the air, overflying the Middle East and attacking Cairo for the first time, sending a strong message to the Egyptians. Aerial prowess proved to be a deciding factor in the coming battles with new aircraft, including the formidable Supermarine Spitfire, deployed.

The film highlights many personalities; Israeli heroes such as Modi Alon, Ezer Weizman, and Dani Shapira, who shaped the Israeli Air Force.

For a student of history "Above and Beyond" is a must because it provides a telling narrative from all perspectives.

• Tickets for the screening at the Victory Theatre, Louis Botha Avenue, Orange Grove on Sunday, are R50. Bookings: (011) 645-2601.



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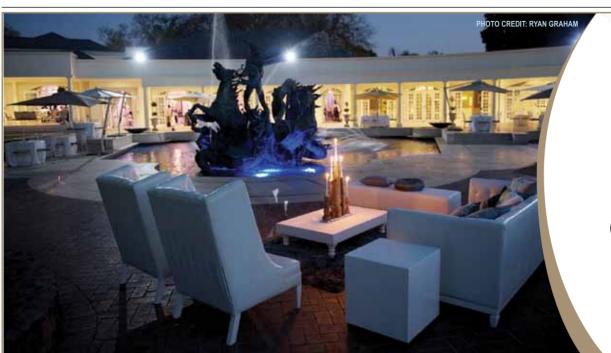
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Taking Tikkun Leil into the modern world

Adina Roth

s part of the celebration of the giving of the Torah, it has become a practice to stay up all night on Shavuot, learning Torah. The name for this practice is Tikkun Leil Shavuot. It is interesting to consider the different forms this practice can take and what this might say about being Jewish or Jew-ish, in the 21st century.

But first, what is tikkun? It has two possible meanings. The first and more well-known rendering is to fix something, while tikkun can also mean to adorn or beautify.

According to the Midrash, the Jewish people fell asleep at the giving of the Torah, kept G-d waiting on top of Mount Sinai and had to be woken to join the Revelation.

In deep remorse, we fix this faux pas and offence to G-d, by learning Torah all night on Shavuot for the rest of time. Some of the earliest sources that talk about Tikkun Leil are found in the Zohar, although this Kabbalistic work refers to it as an older practice.

For hundreds of years, the practice of Tikkun Leil was confined to religious men, studying Torah in the shul until dawn and Shacharit. However, Jewish learning today has become redefined, first by the 20th century phenomenon of Jewish women's learning and also by a more recent embrace of Jewish learning by secular or unaffiliated Jews.

This latter trend was movingly articulated when Ruth Calderon, a secular Israeli woman from the Yesh Atid party, stood up, in 2013, in the Knesset and spoke about her love of ancient Jewish



She spoke about the history of secular Zionism's abdication of texts, in particular the oral tradition and she said: "The Torah is... a gift that every one of us received and we have all been granted the opportunity to meditate upon it as we create the realities of our lives.

"Nobody took the Talmud and rabbinic literature from us. We gave it away, with our own hands, when it seemed that another task was more important."

Calderon has established Alma, the first secular yeshiva in Israel where people study Jewish texts and Talmud in particular, without any intention of assuming the strictures of Jewish practice.

Or consider Shulem Deen, a former Chassid in New York, who tells a powerful narrative of leaving the Chassidic world and Jewish observance completely, and then finding his way back into Judaism through studying the Talmud with a study partner in a disciplined weekly practice. Afterwards they would sometimes share a... wait for it... lobster and prosciutto dinner!

These trends point to a hybridisation of Judaism, reflecting the formation of the post-modern Jewish self. A secular person can enter passionately into the Jewish parts of herself without any intention of becoming "religious", a Jewish atheist can study G-d as a concept, without an existential struggle about the tenets of Jewish faith.

This contrasts with the Judaism I grew up with, which is captured in the rabbinic dictum "to learn, in order to teach, in order to do".

Yet, one can't discard this renaissance as academic and detached, devoid of praxis. There is a strong ethical impetus behind a lot of this more secularised learning, even if the ethics does not translate to ritual mitzvot.

If Shavuot is the holiday that most celebrates the learning tradition of Judaism, it would make sense that Tikkun Leil Shavuot is reflective of these different learning iterations.

A case in point is Tikkun Leil in Tel Aviv. An article in Ha'aretz in 2012, describes how the secular hub of Israel has become one of the most exciting Tikkun Leil spots in the country as thousands of secular Israelis walk the streets attending learning events throughout the night.

The Israeli Bar Association, for example, hosts an event for Tikkun Leil, which discusses aspects of Israeli law. One can find learning across the city from classes on "free love" in a Reform synagogue, to Tibetan meditation sessions on the language of love.

Alma, Calderon's secular yeshiva has set up its Tikkun Leil to the Tel Aviv museum, where people struggle to get into secular politician Yair Lapid's class on Avraham: "How he was scared to be himself".

The learning can also be found in trendy music and night clubs where a vigorous discussion on conversion takes place. Tikkun Leil has moved from the traditional hub of men learning in their community with their rabbi, to become an on-trend nexus for the young, the old, the searching and the restless.

Lex Rufus, co-host of the edgy podcast Judaism Unbound, describes spending Tikkun Leil watching "bim-bam" videos for every Torah portion of the week. He observes that his Tikkun Leil practice was enabled using a medium that breaches traditional observances.

For Rufus, this kind of hybridisation of the ancient and the super-modern is to be celebrated.

Some may gasp at the flagrant breach of halachic standards reflected in these 21st century iterations of Tikkun Leil. It invites the question: What makes something authentically Jewish? If Jews of different persuasions are gathering and learning on Shavuot, in bars, in museums, with Tibetan teachings and with a cello in the background, where is the Judaism?

At what point does ritual lose its Jewish character and become another "Afrika-Burn", a trendy experience for the experience-seeking human being of 21st century drama?

That said, I am reminded of a friend's comment, that there are only two groups of Jews in the world today: engaged and disengaged Jews.

The story is not yet written as to what new embodiments of ancient practices will take hold and become incorporated, but I would argue, in a world of deepening disaffection and disaffiliation with Judaism, let's suspend the judgement and celebrate every Jewish person's desire to engage with Jewish text or Jewish ritual practice, even if accompanied by a ham sandwich.

 Adina Roth is a Clinical Psychologist in private practice and a teacher of Jewish studies. She runs an independent bar and bat mitzvah programme in Johannesburg and she teaches Tanach to adults.

Five ways to celebrate Shavuot – without (necessarily) studying Torah

BEN SALES NEW YORK

Shavuot is the "Rodney Dangerfield of Jewish holidays", says Rabbi Shira Stutman of Washington, DC's Sixth and I synagogue. Meaning: It gets no respect.

Considered by Jewish tradition to be on par with the autumn and spring festivals of Sukkot and Passover, Shavuot is sometimes ignored because it is six days shorter - the holiday celebrating the biblical giving of the Torah at Mount Sinai is one day in Israel and two outside of it

Shavuot, which this year starts on the evening of May 30, also lacks iconic, family-centric rituals. One of its only unique traditions is to stay up until dawn studying Torah on the first night. Here are five ways American groups are reinterpreting the Shavuot all-nighter.

The Biblical Shavuot

What if we celebrated Shavuot the way it is described in the Bible? That's what a group at the Isabella Freedman Jewish Retreat Centre in Connecticut is attempting to do.

At its Shavuot retreat, while there's an option to study Torah on the holiday's first night, there is also a group that will embark on a midnight hike meant to simulate Moses' trek up Sinai to receive the Ten Commandments. Hikers will proceed silently, sans flashlights, to an overlook. Because it will be very dark, the 1,21 kilometre trek will take approximately 2 1/2 hours.

In the morning, participants will gather for a parade of animals, fruits and grains, meant to reflect the ancient Shavuot procession up to the Temple in Jerusalem, when farmers were commanded to give their first fruits as a tribute.

"It's exciting because we're reviving what Deuteronomy says," said one of the parade's facilitators, Sarah Chandler, who also goes by the name Kohenet Shamira. "We're going to decorate our animals. We're going to bring the first fruits, and we're going to make an offering."

The Mountain Shavuot

The Living Tree Alliance, a Jewish agricultural community that lives together on a 38 hectare property in Vermont, will spend Memorial Day celebrating the lead-up to Shavuot by preparing for it like the Israelites did in the desert.

The group will hike on Mount Mansfield, the state's highest mountain, stopping along the way for seven readings of poetry and other texts to reflect the seven Divine attributes referenced in Jewish mysticism. Halfway up, they'll stop for a Torah service at an interfaith chapel. Ambitious hikers will spend the afternoon scaling the mountain's peak, 1311 metres high,

to engage in a worship service.

"Moses climbed Mount Sinai, so we wanted to get to a high mountain peak in Vermont," said Living Tree programme co-ordinator Stacey Oshkeloo. "Vermonters like hiking and connecting to nature, so it seemed like a great way to make the holiday accessible."

The Jewish-Muslim Shavuot

If some people are taking Shavuot back 3 000 years, others want to make it relevant to the present, politically fraught moment. Sixth and I, a historic synagogue that has become a centre for progressive Jewish activism, did its Shavuot night learning programme a week early - and it focused on Jews and Muslims in America.

The programme, which took place on Monday, brought together Jeffrey Goldberg, the Jewish editor-in-chief of the Atlantic, and Duke University's Imam Abdullah Antepli to discuss similarities and tensions between American Jews and Muslims.

Antepli is also part of the Muslim Leadership Initiative, a Shalom Hartman Institute programme that brings together young Muslim leaders to learn about Judaism and Israel

The programme started with a buffet featuring Palestinian, Tunisian, Ashkenazi and Mizrachi or Middle Eastern Jewish - cuisines. It also included Muslim and Jewish evening prayer services, back to back, and a joint text study of Jewish and Muslim perspectives on revelation.

The feminist Shavuot

Another contemporary take on Shavuot is "Feminism All Nigh", in Oakland, California, which shifts the all-night Shavuot learning to the following Friday, June 2.

Creator Hadar Cohen, who runs Pivot to Bloom, an organisation advancing gender inclusivity in the tech world, organised the event, because she felt there was a dearth of spaces focused on studying and discussing feminism. With this programme, she is making that happen in a Jewish context.

At Feminism All Night, participants of all genders will have a Shabbat dinner and prayers, followed by feminist classes and studying from 22:00 to 04:00. Topics will include Jewish texts related to women's rights, like how a Talmudic chapter on reparations can be applied to gender equality, as well as lessons on political activism and the intersection of gender and spirituality.

The New York City Mega-Shavuots

What do you do if you have a lot of Jews living in the same

neighbourhood? In the Big Apple, two groups are doing big Shavuot all-nighters, with a range of Torah classes and plenty more.

The JCC Manhattan, which has had an all-night programme each Shavuot since 2004, has a schedule so full it's dizzying. Offerings include text study, dance workshops, yoga, film screening and meditation. On the roof, an installation by artist Tobi Kahn will reinterpret the mikvah, or Jewish ritual bath. And owing to the tradition of eating dairy on Shavuot, cheesecake and cookies will be offered.

"A deep value of our community is understanding and celebrating its diversity," said Rabbi Joy Levitt, JCC Manhattan's executive director. "We wanted to make sure that we were able to attract the widest number of people with a very expansive view of Torah."

A similar programme will happen across the East River, where Shavuot Across Brooklyn will bring together participants from the borough's range of synagogues and independent prayer groups. Similar to the JCC array, sessions span from a "Free Minds Prison Poetry Workshop" to one on Hebrew slang.

The top-billed event is a book reading and discussion by the author couple Michael Chabon and Ayelet Waldman focused on their thoughts on a recent trip to Israel and the West Bank. (JTA)

MONTY KOPPEL 16 DECEMBER 1928 - 20 MAY 2017

Koppel, Montague (Monty to all) - born 16 December 1928 sadly passed away on 20 May 2017 in London, following an illness fought with stoical courage. Beloved husband to Avril, devoted father of Andy, Tracy and Charles, loving grandfather. Brilliant, inspirational and passionate lawyer and strategist, businessman and entrepreneur. A philanthropist who rose from humble beginnings. We will sorely miss his strength, guidance and generosity and feel his absence enormously.





'Monty Koppel will be sadly missed. He was like all of us, a child of this community. He grew up to be a great and kind man who built us this brand new home. He taught us that no matter what your past is, it is you who decides what you'll make of it. We are so sad he never got to see how happy we are in the new Arcadia. He will forever be in our hearts.'

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The truth about Ruth's marriage to Boaz

STEVEN KRAWITZ

The Book of Ruth, which is read on Shavuot, is one of the shortest books in the Tanach, but its brevity conceals complexities and the deep spiritual forces that formed the Royal House of David

The book was written by the prophet Samuel (Shmuel HaNavi) and recounts events that occurred in Israel, and in neighbouring Moav, shortly after the death of Joshua, the original conqueror of the Land of Israel, during the early part of the three and a half centuries of rule by the Judges (Shoftim).

During a famine, Elimelech the prince of the Tribe of Yehuda, the tribe prophesised by both Yaakov and Moshe to produce the kings of Israel, fled to Moav, an enemy nation. He did not want to support the endless queues of beggars and abdicated leadership responsibility to selfishly protect his wealth.

He took his wife Naomi and two sons with him. Elimelech died in Moav and his two sons then took Moabite princesses as partners, one of whom was Ruth. The family suffered further tragedies: the loss of their wealth and the death of two sons.

Naomi, a tragic figure, returns to Beth-lechem, where she owns a field inherited from her father and where her extended family

lives. Ruth returns with her and converts, becoming the prototype convert to Torah and Judaism.

Although Elimelech and Naomi were first cousins, their marriage was fully permitted: There are no Torah nor rabbinic prohibitions on such a marriage. Their fathers were brothers. The most senior member of the family, was a man called Tov, and next was the presiding judge, Boaz, also as known as Ivtsan.

As destitute people, Naomi and Ruth, who returned at the start of the harvest season, were allowed to follow farmhands harvesting grains and to collect gifts for the poor as mandated by the Torah.

Ruth went out to the fields, sparing Naomi any public humiliation from her reduced circumstances. Ruth chanced upon Boaz's fields and he encouraged her to spend the harvest season in his fields.

At the end of the harvest season, Naomi sends a message with Ruth to Boaz: I want to sell my lands, to a member of the family, and whoever buys the lands must marry Ruth. Boaz guarantees to Ruth that he will resolve this

Boaz asks Tov if he wants to buy Naomi's fields. Tov baulks at the prospect of marriage to Ruth, due to her Moabite roots and the Torah's prohibitions on marrying converts from Moav.

Boaz agrees to buy the lands and



marry Ruth, maintaining correctly that the Torah only forbids marriage between Jewish women and male Moabite converts, not between Jewish men and Moabite female converts.

Ruth and Boaz's marriage produced a son, Oved who was the father of Yishai, the father of David HaMelech, giving Ruth the title "Mother of Royalty".

Why did Naomi insist on a family member marrying Ruth? Some commentators want to explain Naomi's intentions with the Torah concept of Yibum. Yibum, the Levirite Marriage, occurs when a married man dies without any children. His widow is not free to remarry; rather she is still

connected to her late husband's

This connection can either be restored to a state of marriage by marrying one of her husband's brothers, or must be severed by a ceremony called Chalitzah (since the Second Temple era Yibum has not been practised and in all cases Chalitzah has been the sole option).

A Kabbalistic reason for Yibum is to channel the soul of the dead husband into a child born from the marriage, giving the soul a second opportunity to ultimately transcend death by fathering children.

Those who use Yibum to explain Ruth's marriage to Boaz, even propose that Oved was a reincarnation of Naomi's younger son, Ruth's partner.

Yibum could not have been Naomi's motivation, for a number of reasons: Ruth was not actually married to Naomi's son and she only converted after his death. There is no Yibum in such situations. Furthermore, Yibum is to the husband's brother and not any other family member.

A more straightforward explanation for the marriage is that Naomi was very close to Ruth, who supported her through all her sufferings and felt responsible for her long-term welfare.

Naomi had inherited land she now wanted to sell, and following Torah guidelines, decided to sell to a family member. She simply made the land sale conditional on the buyer marrying Ruth, increasing her marriage prospects and ultimately securing her future.

Naomi repaid Ruth for her incredible kindness and saw her "adopted-daughter" marry the leader of the generation, a position her husband had abdicated. This reading is supported by the Midrash Tanchuma on Parshas Behar.

A question to ponder over Shavuot is: If Moav is such a hated enemy nation, why does King David, and ultimately Mashiach, have to have Moabite ancestry?

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ELIANA CLINE

"Not long ago I was one of those young people who automatically left shul for the mysterious Yizkor. Now I have joined that exclusive group that has parted with a parent. It's sobering to be reminded that everyone standing outside still has their parents," says Chaya S*.

With Shavuot this coming week, many - like Chaya S - are reminded that this is one of four times a year that they get to say Yizkor, when only those who stay inside have lost a loved one.

For some, Yizkor is the number one reason they attend shul on Yom Kippur. Yizkor is also said on the last days of the three festivals of Pesach, Shavuot and Succot.

The word yizkor means to remember; the Yizkor service is a time-honoured way for people to remember close family members who have passed away.

Yizkor comprises two components. The first is a prayer in the name of the deceased. The second and main component is the private pledge to give charity following the holiday, in honour of the deceased.

The poignancy of Yizkor makes it an emotionally evocative experience for many. It also offers a profound and tangible connection to their loved ones.

"I haven't missed Yizkor in over 20 years. I am not a big shul-goer, but Yizkor is important. It's hard and painful, but there is comfort in it. It's saying that no matter how many years pass, we still love and honour and miss their souls," says Leanne Silver.

"It is a beautiful gift, time carved out during the prayer service on Yomtov for deep connection, recollection and acknowledgement of my parents. During Yizkor my parents feel close to me, they glow large in my heart and I know I am still their child, a product of their love, sweat and tears," says Wendy Hendler.

Some appreciate that there is a designated time to feel close to the departed within the cycle of the Jewish year.

"The first time was very painful. On the other hand, it's nice to have something concrete to do. It's something that connects us to a world that we have no access to. After the seven days of mourning, you have to remember this person in your own time," says Yoni Matthers.

"It reconnects me with my parents and my late brother who died fighting for Israel, to whom I was very close. I think about them right through the year, but more deeply at Yizkor time. Then we go back to our regular days; you can't grieve all the time," says Naomi C.

For others, Yizkor is a painful encounter with the stark reality of loss.

"I lost my dad at a very young age, and lost my mom when I was older. It's a really hard experience watching everyone leave shul and seeing that you are one of the youngest people there. I have never really understood the meaning of Yizkor; I don't go by choice; I find it really draining," says Klara Diamond.

The communal aspect is also significant - the sense of solidarity can be sobering and comforting.

"There is feeling of togetherness with all the people around me that stay in the shul," says Naomi C.

Yizkor, however, is far more profound than

remembering loved ones. What is the source of this mysterious and moving service? Rooted in the ashes of destruction, the service offers a deep insight to the purpose of mankind.

Origins of Yizkor

Yizkor originated in the 11th century following the devastation of Rhineland Jewry during the Crusades in Germany. In the aftermath, Hazkarat Neshamot (Commemoration of the Souls) emerged as a communal ritual on Yom Kippur, remembering the mass destruction.

The Polish Jews extended its recital from Yom Kippur to include the last days of the three festivals. Yizkor was gradually transformed into a ritual to remember and redeem souls of deceased loved ones and became formalised into the holiday liturgy. Yizkor remains an Ashkenazi tradition; the majority Sephardic synagogues do not say this prayer.

A spiritual gift to the departed

Beyond the psychologically stirring dimension, Yizkor is founded on the fundamental Jewish belief that the soul is eternal and that the living can elevate the soul of the departed.

Even though one's ability to grow spiritually ends once the soul leaves the body, the living - particularly children - have the ability to enhance the condition of a departed soul in the afterlife through good deeds and prayer.

The central element of Yizkor is the commitment to give charity. By giving charity, we are performing a positive, physical deed in this world which is something that the departed can no longer do. The soul then gains additional merit as loved ones have been inspired to do good in their memory.

Yizkor is an opportunity for living relatives to have a positive spiritual impact on the soul of a departed loved

In this context, Yizkor is far more than a ritual or prayer. For those saying Yizkor, understanding its depth makes it an intensely meaningful and affirming

"I re-evaluate myself in terms of whether the life I am living honours them, what they stood for and taught me, the values they worked so hard to imbue within me," says Wendy Hendler. "I pray that my actions are fit to allow their souls to rise to a higher plane of existence in the world of truth, closer to the Divine Presence.

"I recommit to living in greater alignment with the mitzvot, to strengthen my connection to Hashem and His mitzvot and to giving tzedakah in the knowledge that it is only through the actions of their children that my beloved parents' neshomos can become elevated each year. It is an awesome responsibility and a labour of love," she says.

While painful and solemn, Yizkor is a beautiful and eternal gift from your soul in this world, to the soul of your loved one, in the next world and an awesome reminder of what is eternal.

*Some of the names have been changed as the people did not want to be identified.





Shavuot – a good time to make blintzes

LIZ ALPERN

If you've never made homemade blintzes before, Shavuot is the perfect time to try it. Blintzes can be savoury or sweet, stuffed with fillings as wide ranging as potatoes and mushrooms, stewed fruit or even cooked spinach. But for Shavuot, it's the curdto-crepe blintz that'll be the highlight of your meal. There are so many explanations for why we eat

dairy on Shavuot, and the seasonal explanation is one that will strike a chord with Ashkenazi Jews in particular. In Eastern Europe, Jews ate dairy as a springtime treat, since cows would produce milk after the long, cold winter, just in time for the

When making blintzes, be sure to start with farmers' cheese from scratch. It's a process that's it results in fresh creamy farmers' cheese you'll want to eat warm right from the pot.

As Shavuot arrives and the seasons change, I can't help but think about family. Both of my grandmothers were well known for their blintzes. And even though they lived hundreds of kilometres away from each other, they had similar recipes to one another, and both had learned to make blintzes from their own mothers, who had come to

the US from Poland.

Unfortunately, by the time I was born, my grandmothers had stopped making blintzes from scratch and I was stuck with the frozen ones from a box! Now that I make my own blintzes, using a recipe close to my great-grandmothers', I think about carrying on the tradition of the many generations of blintz-makers that came before me

Now you can try it too.

Sweet or savoury blintzes to die for

I was only privy to homemade blintzes once in a blue moon when Grandma Ruth decided to make them. Hers were never too sweet and they revealed their contents on the sides since she delicately sliced off the edges of each blintz, leaving the scraps for the children as a special

I feel every parent has to make at least one dish with ends to slice off for kids. It's not fair to make them wait until everything is finished. Blintz ends are a pretty solid way to go.

If necessary, you can make the blintzes in advance and store them in the refrigerator or freezer until later. Just be sure to bring them up to room temperature before reheating so the insides don't remain cold.

Note that the yield in this recipe is based on a 20,3 cm diameter frying pan. If you have a different size pan, the yield will differ. The crepe recipe is adapted from Mitchell Davis' The Mensch Chef and works well with both our sweet cheese filling and savoury mushroompotato filling.

Makes 16 blintzes

For the crepes:

- 4 tablespoons (½ stick) unsalted butter, melted and slightly cooled, plus more for frying
- 4 large eggs
- 1 cup whole milk • ¾ cup cold water
- ½ teaspoon kosher salt
- 2 tablespoons sugar
- 2 cups all-purpose flour

For the sweet cheese filling:

- 3 cups farmer's cheese (about 1½ pounds or ,68 kg), store-bought or homemade
- ½ cup cream cheese (4 ounces, about 113 grams), softened, store-bought or homemade
- ¼ cup sugar
- ¼ teaspoon kosher salt
- 2 large eggs
- 2 tablespoons loosely packed lemon zest · Sour cream, store-bought or homemade, for
- Fresh or macerated berries (optional), for garnish

Directions

- 1. To make the crepes: In a large bowl, food processor, or blender, mix together the melted butter, eggs, milk, cold water, salt, and sugar. Add the flour 1 cup at a time, mixing between each addition to remove as many lumps as possible.
- 2. In an 8-inch (20,3 cm) nonstick pan, melt a small pat of butter over medium heat. Pour about 1/3 cup of the batter into the centre of the hot pan. Lift and rotate the pan immediately so batter coats the bottom entirely, then place the pan back on the heat to cook. You'll get the hang of it after a couple of tries.

At first, each crepe will take about 1 minute, but the process speeds up as the pan gets hotter, and each crepe should take 30 to 45 seconds. When the crepe is mostly cooked, the edges will lift up. With a spatula, check to make sure the crepe has splotches of brown on the bottom.

much easier than you probably ever imagined and



Ingredients

- 1 gallon (about 4,5 litres) whole milk
- ½ cup distilled white vinegar
- 2 tablespoons minced garlic (optional)
- 2 heaped teaspoons finely minced fresh herbs, such as chives, parsley, and sage (optional)
- 1 teaspoon kosher salt (optional)

Directions

- 1. In a heavy-bottomed medium pot or saucepan, heat the milk over mediumlow heat, stirring frequently to avoid burning, for 15 to 20 minutes, or until the milk reaches 180° to 190°F 82,22 Celsius to 87,78 Celsius). The time will vary depending on the size of your pot and your stoveton. Look for a hubbly white foam to form all over the surface of the milk, but do not let the milk boil. Remove from the heat
- 2. Immediately pour in the vinegar and stir gently. The milk will instantly begin to curdle. Milk solids will form and separate from the yellowish whey. Let sit for 15 minutes

When one side is fully cooked, flip the crepe onto a nearby plate lined with parchment paper so that the side that has not cooked is facing down. Repeat with the remaining batter, stacking each crepe on top of the others. No need to butter the pan between crepes - only add more butter about every fifth crepe. Note that the first crepe never comes out well. Don't

- large bowl. Gently pour or ladle the milk solids and the yellowish whey into the cheesecloth. Either discard the whey that collects in the bowl, or set it aside for another use. Run the cheese curds under cold water for about 5 seconds. Let drain in the sink in the colander for a few minutes.
- 4. Tie the corners of the cheesecloth into a knot. Hang the bundle from the knot on a hook, ideally over the sink or a bowl, and let the cheese drip for about an hour to remove excess whey. You may have to improvise to find a way to hang your cheesecloth if you don't have a hook handy. Hooks on wire hangers work well.
- 5. After about an hour, open your cheesecloth bundle. If desired, transfer the cheese to a bowl and stir in the garlic, herbs, and salt, or just leave the cheese plain. Pack the cheese into an airtight container and refrigerate or use immediately in another

Farmer's cheese will keep in the refrigerator for 5 to 7 days. It also freezes well - just defrost it in the fridge for 4 hours before using as filling for sweet blintzes

- 3. To make the sweet cheese filling: Combine all the ingredients in a bowl and mix well.
- 4. To form the blintzes: Spoon about 1 cup of the filling onto the cooked side of a crepe, in the middle of the lower half. Spread out the filling from side to side in a horizontal line. Fold the bottom of the crepe up to cover the filling, and then fold each end into the centre to create a small package.

Roll up the crepe tightly to form a compact blintz. It will be about 4 inches (just over 10 cm) in length. Repeat with the remaining crepes and filling. At this point, you can fry them up now, or refrigerate or freeze the blintzes to eat later.

To refrigerate, wrap each blintz individually in parchment paper (so they don't stick together) and store in an airtight plastic container for up to 5 days. To freeze, set the wrapped blintzes on a baking sheet in the freezer until they harden, then transfer to an airtight plastic container and freeze for up to 3 months.

- 5. If you prepared your blintzes in advance, be sure to bring them up to room temperature before frying them (so the filling doesn't remain cold). Place a small pat of butter in a nonstick skillet over medium-low heat and place the blintzes in the pan, seam side down. If your blintz is cylindrical, flatten it slightly
- with a spatula for even cooking. Do not crowd the pan. Cook the blintzes until golden on the bottom, then flip to the other side and cook until golden brown and the sides are soft, 3 to 4 minutes in total. You may need to flip each blintz multiple times to avoid them getting too brown.
- 6. Serve the blintzes hot. Garnish with sour cream and berries. Keep just-fried blintzes warm in the oven at 250 degrees F (121 degrees C) until ready to serve.
- · Liz Alpern travels the globe as a cook, recipe tester, educator and entrepreneur. She was featured in Forbes' 30 under 30. She will be speaking at Limmud between 4 – 6 August in Johannesburg.



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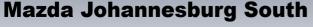






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Arms deals, peace deals: Trump treads holy ground



TAKING ISSUE

Geoff Sifrin

President Donald Trump does not delve much into religion in his speeches in the United States, except to slam adherents of Islam. But during his past week's jaunt to the Middle East and Europe to holy sites of Islam, Judaism and Christianity, there was much to do with religion that needed attention.

The political adage was apt: "Where you stand depends on where you sit." Shouting reckless words to rally supporters while campaigning last year, was one thing; it's different now he's in the power seat.

His speech in Saudi Arabia - the site of Mecca and Medina, two of Islam's holiest places - was significantly more moderate than his campaign references to that country, when he said it wants "women as slaves and to kill gays" and was behind the terror attacks of 9/11.

Even though it has indeed been a major

terrorism sponsor, his speech's thrust was clearly about deal-making, with scant reference to human rights.

Islam is the world's second largest religion, with 1,6 billion adherents, or 23 per cent of the planet's 6,9 billion people. Christianity is the largest, with 2,2 billion adherents, nearly a third of the global population.

Trump was careful not to insult Islam. During his aggressive campaign he repeatedly and pointedly used the term "radical Islamic terrorism" - which his predecessor Barack Obama refused to use - to describe Middle Eastern extremist groups. But while he was in Saudi Arabia he replaced it with "Islamist extremism" and "Islamists", terms which are more "politically correct".

The Saudis were receptive. Even Trump's wife Melania, who stood out prominently at his side with uncovered hair in starkly "Western" dress that Saudi women are forbidden to wear, seemed naturally part of the proceedings.

The Saudi royal family's red-carpet reception for him, with parades and horses, elevated him to a dignity he entirely lacks in Washington. When he very publicly signed the gigantic \$110

billion arms deal with the Arab state, his stature rose even higher.

Then on Monday, when he jetted into tiny Israel, predictably intense political arguments raged among his hosts, unlike in Riyadh which presented a totally united front. Israel is, after all, a noisy democracy with divisions vociferously expressed, contrary to Saudi

It seemed out of character when this narcissistic man known for his crude, abusive comments donned a kippah on Monday and visited Jerusalem's Western Wall - the Kotel - a holy site for the relatively minuscule 14-million Jewish global population, who constitute only 0,2 per cent of the world's people. Yet his Israel visit carried as much significance - in some ways more - as his other stops.

Trump brags he will make the ultimate deal to bring Israeli-Palestinian peace. It is unlikely he understands the complexities. While symbolism such as visiting the Kotel is important, Trump is short on substance.

Jerusalem, for example, with 883 000 residents - 37 per cent of them Arabs - is a key emotive element for all sides which has stymied previous agreements. Jews and Palestinians and the Arab world - both want to control major parts and will not yield.

Its Jewish population is becoming increasingly religious and their political clout grows rapidly towards the right, less disposed to concessions for peace. Disputes about sovereignty over the Western Wall precinct is one example.

Among Jerusalem's Jewish residents over the age of 20, some 35 per cent are ultra-Orthodox, and rising. About 66 per cent of Jewish students attend ultra-Orthodox elementary schools. The ultra-Orthodox birth rate is more than double the national average.

These complexities are matched by the Palestinian Muslim population.

Trump's foray into Islam's and Judaism's heartlands is powerful public relations, shifting attention from his political problems in Washington. But the Middle East is a minefield which his bragging cannot paper over. Can he stay the long course?

· Read Geoff Sifrin's regular columns on his blog sifrintakingissue.wordpress.com

----- A column of the SA Jewish Board of Deputies -----

Above Board

Jeff Katz

UK terror attack also holds lesson for SA Jews

At the time of writing, the UK is reeling from the worst terrorist attack on British soil in more than a decade. The atrocity only drives home the sobering lesson that terrorism recognises no boundaries and can strike at any time and any place.

Our response, as always, must be to constantly be aware of our surroundings, report anything suspicious or unusual to the CSO and your local police station and in general rigorously maintain efficient and sensible security protocols at all communal installations and events.

Terrorism, which by its very nature aims to inflict maximum deaths and injuries among unsuspecting National Chairman innocent civilians,

constitutes a particularly

gruesome form of "hate crime". Fortunately, South Africa has in the

course of this century largely been spared attacks of this kind. However, this is not true when it comes to other acts of violence that, while more limited in the scope of the damage caused, nevertheless also fall into the hate crime category.

What distinguishes hate crimes from other acts of unlawful activity is that hate crimes are motivated by feelings of prejudice on the basis of the victim's intrinsic identity, whether on race, ethnicity, gender, sexual orientation, religion, nationality or other similar grounds. They range from verbal or written harassment to more serious acts of violence, including torture and murder.

In the wake of the upsurge of xenophobic attacks against foreign migrants in 2008, a number of human rights organisations came together to form the Hate Crimes Working Group (HCWG) to monitor and campaign against various forms of racism in our society.

The SAJBD was a founder member of the body and continues to be active on its steering committee. Currently, the HCWG is conducting fieldwork visits in KwaZulu-Natal, Western Cape and Gauteng, to gather data and prepare a report on various forms

> of hate crime that are occurring.

The Board has been working with them concerning some of the more serious cases of anti-Semitism which we believe should be included in their report.

It is quite common for verbal abuse against Jewish community members to take the form of in-yourface Nazi slogans and gestures. As reported elsewhere in this issue, one such incident took

place last week at an inter-school play competition, where King David Victory Park learners were subjected to "Heil Hitler" taunts and stiffarmed salutes, after performing the Holocaust-themed play "The Boy with the Striped Pajamas".

On being confronted, one of the culprits sought to play down his actions by saying it had all been "just a joke", with the teacher in charge unfortunately failing to treat the matter with any degree of seriousness.

The Board is working with King David in ascertaining what happened and deciding how best to resolve the matter when we meet next week with the principal of the school concerned.

Directing Nazi slogans and gestures against Jews is not a "joke", as its perpetrators often try to claim after the fact; in both effect and intent, it is pure anti-Semitism and will be treated as such.

· Listen to Charisse Zeifert on Jewish Board Talk, 101.9 ChaiFM every Friday 12:00 - 13:00



Through one door, there are others

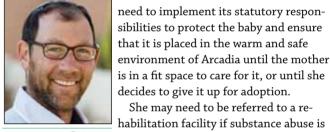
Imagine this scenario: a family in need of financial assistance for their children's school fees approaches the Chev for help. Our Financial Assistance department alerts the intake social worker at Community Services when it becomes clear that the family is in crisis.

The marriage is breaking down, the father is unable to work due to ill health and the children are taking strain. Obviously there is a need for us to provide more than financial help.

The Chev offers a single door through which a vast range of help is available. Interdepartmental co-operation and teamwork mean that each person and family is treated as unique with specific and individual needs. Providing the appropriate, holistic care in response to particular circumstances, is

ingrained in our philosophy of care. The initial entry point could occur anywhere along the line and would likely have the same result. A different scenario might be a pregnant woman without family support, perhaps drugaddicted and homeless, who reaches out for help with the delivery of the baby and to secure the child's future.

In addition to providing medical assistance and safe accommodation, the mother would be referred for evaluation and counselling. Social Services may





Partners in Chesed Michael Sieff

rarily - to help her rebuild her life and We see countless variations on these stories and what is essential to healing is that the family receives all-inclusive help

identified and may require some form of protected employment - even tempo-

when our professional staff see, as they are trained to, beyond the superficial to the core sources of the dysfunction.

Through that one single entrance at the Chev are experienced counsellors, support groups and comfort. Guidance, assistance and hope are all to be found there.

While not always possible, the ultimate goal of family preservation is always pursued. Keeping parents and children together is optimal. Keeping our community safe is critical. Sometimes all that is required is the courage to walk through a single door. Then all other doors become accessible too.

May our partnership continue to thrive feedback@jhbchev.co.za

This column is paid for by the Chevrah Kadisha

Have you seen...

SEEKING INFO ON SAUL (LEVY) LEIGH

Beverley Winkler of Hertfordshire in England is trying to find out about her late father Saul Leigh's life in South Africa. Leigh live in South Africa in the late 1940s until the late 1950s. He passed away in 1995 at the age of 95.

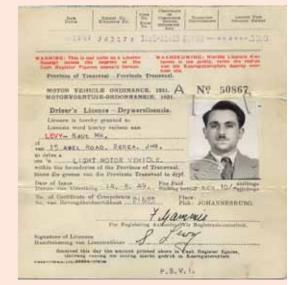
Winkler says that besides Johannesburg, "I know that my father lived in Cape Town and modern-day Botswana. After he returned to England, he changed his name from Levy to Leigh."

Winkler writes that her father enjoyed his life in South Africa, "but after he married my mother he did not keep any photos or mementos of his time there. However, after he died I discovered his South African drivers licence in the pocket of one of his jackets. Clearly it meant a lot to him if he had kept it for 66 years. It also contains the only photo that I have of him from this

"Does anyone in South Africa remember him? I realise that after the passage of such a long time it is not very likely, but perhaps seeing his photograph will trigger the

memory of a relative or friend of someone who knew

Winkler's e-mail address is winkler@win-tech.co.uk



The conflicts and choices Jews face

TALI FEINBERG

his is a moment when American Jews are truly conflicted - they need to figure out which side of the divide they stand," said Professor Eric L Goldstein about Jews in America under the Trump administration.

Goldstein is the Judith London Evans director of the Tam Institute for Jewish Studies at Emory University in Atlanta, Georgia, where he is also associate professor of history and Jewish studies. He was in South Africa recently to conduct research and to address audiences about his recent work, exploring emigration routes from Lithuania.

Jews are often disproportionally represented in anti-establishment groups, even if they are usually atheist and don't identify as Jewish. "Something in their history or family background often propels them to act," says Goldstein.

Author of an award-winning book
The Price of Whiteness: Jews, Race, and
American Identity (Princeton University
Press, 2006), Prof Goldstein explains that
when Jews arrived in America and South
Africa in the late 19th and early 20th
centuries, it was the first time that they
were not a persecuted minority.

In this new context, they made difficult decisions about their Jewish identity. They often chose to assimilate into the "white class", despite still feeling a sense of difference and kinship with minorities.

Now, as Jews see racism and anti-Semitism rising under the new American administration in 2017, these questions are brought to the fore.

Trump got about 25 per cent of the Jewish vote, which is typical for the Republican Party, with Jews mostly supporting the Democrats. Yet, some Jews see Trump as good for Israel, while others hope he will take harsh measures against terrorism.

"That ideal vision of America as the land of opportunity for all, is being challenged," says Goldstein. "The dilemmas we don't like to think about are arising - where do Jews belong? As part of the privileged establishment or the oppressed minority?"

These questions and more are raised in his book, where he explores the "average, everyday experience" of ordinary people - in this case, Jewish immigrants who came to America and for the first time had to deal with a culture "not of their own making".

This led to them limiting their expressions of difference, meaning that they paid a price of giving up most of their Jewish identity and culture in favour of integrating into the white majority.

Yet, despite these sacrifices, Jews were still excluded socially and many chose to rebel against this choice of integration. Goldstein explains that there will always be Jews who stand up for the oppressed, or against white privilege, be it in the civil rights movement, the anti-apartheid struggle, South Africa's current housing or education crises, or protests against Trump and in the BlackLivesMatter movement.

Jews are often disproportionally represented in anti-establishment groups, even if they are usually atheist and don't identify as Jewish. "Something in their history or family background often propels



them to act," says Goldstein.

His current area of research is quite different, taking him to the small towns of Lithuania to explore what motivated people to emigrate to South Africa, Canada, the United States and other places of opportunity. Again, he is looking at the lives of ordinary men and women, and says he is "struck by the spirit of adventure and resourcefulness that many young people had" as they ventured away from home.

Dispelling the many myths and the folklore that surrounds Jewish history in Lithuania, Goldstein explains that Jews often lived peacefully alongside local Lithuanian peasants in small towns, which

he prefers not to call "shtetls", as this implies that they were only Jewish. He explains that in Czarist Russia Jews did not face many pogroms, as society was very settled, with each community having a role to play. With the rise of nationalism in the late 19th century, this shifted and Jews became the target of frustrations.

However, Goldstein sees the primary reason for emigration as the need for new economic opportunities. He explains that Jews depended on family networks, which were often linked by marriage. As one family member moved to a new country, others followed. This often led to many Jews from one specific place immigrating to a certain specific town in South Africa - for example, Krugersdorp or Kroonstad had such populations.

Aiming to dispel romantic notions of "life in Lithuania", Goldstein describes a world where Jews were sometimes more prosperous than imagined and who sometimes served as "links" between the poor and the nobility, as they were often skilled professionals on good terms with the authorities. Yet, being on the "frontier of Jewish life, where they no longer saw a chance to grow", they started to search for new opportunities.

Equally, while the United States and South Africa may have been mythologised as "the Land of the Free", "the American dream," or the "Cities of Gold", the reality is much more complex, as demonstrated by Goldstein's work. Indeed, he urges his readers to ask questions, both about the past and present, and to be open to reviewing historical myths in a new light.

Letters

DONALD TRUMP DESERVES TITLE OF 'RIGHTEOUS GENTILE'

"This is the day that the Lord has made - we will rejoice and be glad in it" (Tehillim 118:24).

The name Donald Trump was known to me only insofar as he was a famous billionaire, which frankly did not interest me. As the election campaign got off, the impression I gained was that Trump was a bad guy undeserving of any honourable place in public life, let alone the presidency.

CNN, the only broadcaster we get in this country, did everything possible within the framework of character assassination, even conjuring up a group of frustrated women who claimed he had abused them (in one case 25 years previously). Following their brief appearance on the world stage they disappeared. So it has been with CNN and the liberal-left media in general.

Trump was called every word in its vocabulary: fascist, racist, women hater, dishonest - you name it! CNN and its bevy of liberal panellists continue their daily menu of slander, mockery and conspiracy theorising. They should be renamed what they really are - liberal fascists.

It is a sad fact that the vast majority of American Jews voted for Hillary Clinton who, during the election campaign, never once mentioned Israel's security.

Leading Democrat Bernie Sanders openly

sided with the Palestinians suggesting that the US should decrease its aid to Israel. Democratic officials in the Obama State Department stated the same theme. And of course, Obama abandoned Israel at the "Anti-Semitic UN Security Council".

Trump, by contrast, continually stressed his unconditional support for the Jewish State. Interestingly, the Orthodox community in the main supported him, in particular the yeshivot. Trump responded in kind. His policy at the UN as enumerated by his brilliant UN Ambassador Nikki Hailey, can be summed up in these words: "Keep your hands off Israel." His standing in Jewish circles continues to rise.

Trump, I believe, deserves the title "Righteous Gentile". He reminds me of king Cyrus of Persia, who on conquering Babylon in 538 BCE, pronounced the declaration of freedom for the Jewish exiles to return to Jerusalem and build the Second Temple. A second Darius has now visited the Holy Land.

PS: Anyone interested in knowing the truth about the president are referred to the book "The Trump Revolution" by my daughter Ilana Mercer, a well-known writer and campaigner for the President.

Rabbi Ben Isaacson Johannesburg

Disclaimer: The letters page is intended to provide an opportunity for a range of views on any given topic to be expressed. Opinions articulated in the letters are those of the writers and do not necessarily reflect the views of the editor, staff or directors of the Jewish Report. **Guidelines for letters**: Letters of up to 400 words get preference. Provide your full name, place of residence, and daytime phone number. We do not publish letters under noms de plume. Letters should preferably be e-mailed. Letters may be edited or shortened. *Email: editorial@sajewishreport.co.za*

Reason says: look for more diversity in senior management.

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On Women's Day, the business issue of gender diversity at board and senior management level becomes a focus. With only 26% of senior management positions occupied by women in South Africa, how do businesses improve parity and yield the growth benefits associated with it? Contact us to help unlock your potential for growth.



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Sydenham's countdown to Shavuot

LESLEY BLOCH

Since Pesach the children of Sydenham Hebrew Pre-Primary School have been counting the Omer and marking off the days towards Shavuot.

They have been learning about Ruth and Naomi as well as the seven species and how the Jewish people received the Torah from Hashem on Mount Sinai.

The week culminated in a visit to Yad Aharon by the grade R pupils; they spent a busy hour packing boxes of chocolates, puddings and pasta.



Tired but satisfied after their hour of work at Yad Aharon are Erin Katzman; Liora Lowenstein; and Rebecca Symanowitz.

A revitalised Mina Lopato

OWN CORRESPONDENT

Mina Lopato Nursery School, on the grounds of the Greenside Shul in Johannesburg, has met its match, having recently employed a new principal, Leanne Upiter Beer.

She is a specialist educator with a strong remedial teaching background and is on the cutting edge of educational innovations.

This dynamic educator, who brings a fresh injection of experience and energy, is sure to enhance the already well-established teaching staff of the school.

Upiter Beer says: "Education isn't about what we do at Mina Lopato, it's about what we believe. As the principal of this diverse, open-minded school, I get to be a part of a school that believes in children, in their right to have opportunities to develop their truest potential."

She believes in the principles of respect, responsibility and community through exploration and discovery in a supportive and enriching environment, based on the

interests of the children.

The school offers up-to-date pedagogy, using Reggio and holistic educational approaches, mindfulness teaching, Feuerstein methods, as well as specialist input from psychologists, occupational therapists and speech therapists.

The school's Jewish education programme is run by Adina Roth, a Jewish education specialist and clinical psychologist. Her programme is universalist, inclusive and humanist and allows every child from whatever religious background, to benefit and learn spiritually.

Mina Lopato's five classes lead into the large shul hall which houses a "Geppetto's World" custom-designed play area, with a state-of-the-art library and soon also an occupational therapy station.

There are also two gardens with creatively designed play areas. Mina Lopato and Greenside Shul enjoy a mutually beneficial relationship and celebrate all Jewish holidays under the spiritual guidance of Rabbi Mendel Rabinowitz.



Mina Lopato Nursery School is very excited about its newly-upgraded facilities – the outdoor playgrounds and the indoor climbing equipment. Even the children got involved in the upgrade.



Torah Academy tots 'building education'

OWN CORRESPONDENT

Torah Academy Nursery School has embarked on a programme of Lego to help pre-schoolers explore emotions and physical characteristics in a fun and engaging way. This is thanks to a donation of R80 000

Torah Academy is the second school in the country to be part of the project of 'building education one brick at a time'.

"Our Lego programme has intrigued and wowed the minds of teachers and children alike. We are talking about new age, play-based learning - colour, 3D, team-based fun, yet all-encompassing of physical, social, linguistic, numerical and emotional skills, all in one programme," says Sara Bronstein, principal of the nursery school.

The younger groups have been given soft bricks to play with and the older groups a huge amount of Duplo Lego. In addition, there was the formalised six brick programme, with pyramid, as well as colour, associations.



Aryn Bloch; Joshua Rosenthal; Mikaila Sher; Kayla Vardi; Andrew Baker, (headmaster); Hanna Ben Moshe; Rabbi Mendel Rabinowitz; and Harel Motro.

King David Victory Park finds out about the Goldene Medina

RACHEL EDELSTEIN AND KAYLA VARDI

The King David Victory Park grade 11s went to the Holocaust and Genocide Centre to view The Goldene Medina exhibition, celebrating 175 years of Jewish life in South Africa, last week.

The children and staff were split into groups of five, with each group discussing and learning about a different aspect of Jewish life after the immigration to South Africa by their forebears.

They all agreed that although so much has changed, regarding the average life of a South African Jew over the years, the spirit of the Jewish nation and Jewish culture has always and will always remain, unique.

Reminder of a Jewish presence in SA wars

OWN CORRESPONDENT

Lieutenant Colonel William Bergman and Ivan "Chips" Sive, placed a statue of a Magen Dovid on the memorial table at the annual General Jan Smuts memorial service at Smuts House in Doornkloof last Sunday.

Sive, who accompanied Bergman to the service, is a 91-year-old Second World War veteran.

The two of them represented the South African Jewish Ex-Service League at the service and they do

The two of them represented the South African Jewish Ex-Service League at the service and they do their best to be at these events every year.

"Unfortunately our membership has shrunk over the years, but we try to attend as many memorial services as possible," said Bergman, chairman of the League's Johannesburg and Reef branch. "We want to show that Jews participated in various wars in which South Africa was involved."

He explained that the Jewish Ex-Service League represented 187 ex-servicemen and women.



Top honour for Jewish Spanish

dancer

DIANE WOLFSON

The Spanish ambassador to South Africa, Juan Ignacio Sell Sanz, awarded Jewish Spanish dancer and teacher Hillaine Barbara Sachs - best known in the dancing world as Helena Montoya - the Commander of Isabella the Catholic Award in Pretoria last week.

This honour was at the behest of King Felipe of Spain, for Sachs' contribution to Spanish dancing in South Africa.

Sachs, who belongs to the International Spanish Dance Society, shares her passion with José Montoya, founder

of the Spanish Dance Montoya Academy. The legacy of the Montoya Academy is continued by Sachs' daughter Mandy Lee, who dances and teaches under the name María Lorca Montoya.

Hillaine Sachs with Spanish

sador Juan Ignacio Sell Sanz

On conferring the award on Sachs, the ambassador spoke with warmth about her obvious talents, her generosity, passion and dedication to her art, which came at great sacrifice.

"Sachs' distinguished career as an outstanding performer, choreographer, teacher and international examiner of flamenco, has greatly strengthened the cultural relations between Spain and South Africa" he said.

dancers to perform at numerous old aged homes and other institutions and her never saying no to any needy cause, is legendary in Pretoria.

In her acceptance speech, Sachs thanked Hashem for keeping her on her journey, giving her

Apart from the many performances which she arranges, Sachs regularly takes her troupe of

In her acceptance speech, Sachs thanked Hashem for keeping her on her journey, giving her the strength and wisdom to follow and continue with her passion and to never give up.

She paid tribute to Dame Hazel Acosta with whom she performed in television and shows, Luisa Cortez for playing a huge role in her career and all those who travelled the journey with her over the years.

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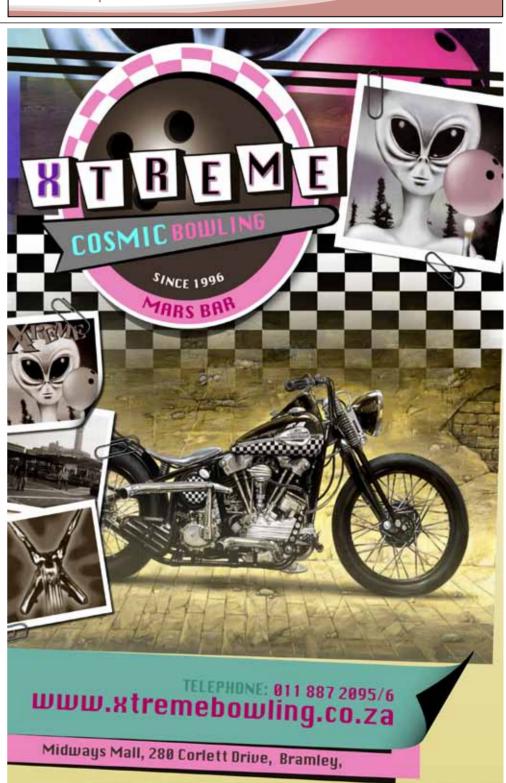
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Earl Grainger quits as SA Fed Cup coach

JACK MILNER

🖥 arl Grainger has decided not to renew his position as South Africa's Federation Cup captain.

Grainger was appointed Fed Cup captain in 2014 and in 2015 he also stepped in as interim Davis Cup captain when John-Laffnie de Jager resigned in the middle of the season.

Grainger's current term as captain finished at the end of the recent Fed Cup event in April, and, in consultation with Tennis South Africa (TSA), he decided to bring his tenure to an end.

"It was completely my decision not to continue in the role," he said on Tuesday. "I felt that I had brought the team as far as I could. They need a new coach at the helm, not because I'm not capable to do the job, but there is a need to start making changes."

Tennis has struggled in South Africa for a number of years and while Grainger believes there is some wonderful talent in the country, he also believes it is not being properly

"No one is to blame for the current circumstances. What we, however, can blame is the fact that tennis does not have a major sponsor. TSA needs to make changes - and they know it. I don't think enough money has been put into girls' tennis.

"Richard Glover, the new CEO, is a good guy and TSA has a great vision, but it needs a big sponsor."

He added that right now, as far as the Davis Cup team is concerned, the male tennis players are not much better off. "Once Raven Klaasen and Kevin Anderson stop playing, there is nobody waiting in the wings to take over. Lloyd Harris is a wonderful prospect, but he hasn't made it yet.

"We have some young juniors who are very good, but are they world class?

"I just felt it was time for me to get out. I have a great tennis academy with 11 coaches, some great kids, and I want to travel with the kids I'm coaching. I'm not so young anymore. But I do have to say that TSA was superb to



Earl Grainger with Federation Cup members IIze Hattingh, Chanel Simmonds and Michelle Sammons.

me. I'm well known on the local coaching scene and I have coached internationally, but I was not a big name in tennis. They gave me a great opportunity and I appreciate what they did."

The relationship was a two-way street as Grainger did very well for the team early on, but he did have some top players of international standard, none better than Chani Scheepers. She was ranked as high as 37 in singles and 42 in doubles. She also reached the fourth round of the French Open in 2011 and the semi-finals of the Wimbledon doubles draw with Shuko Aoyama in 2013.

"With players like Chani and Chanelle Simmons, we got promotion to the Fed Cup World Group 1, but once Chani retired it became a lot tougher because there were no new players of that level coming through. I went in with my hands tied behind my back; not that the girls were bad.

"They were great and they tried their best, but there was nothing I could do other than help them to go in with positive attitudes and with confidence.

"We have the talent, we have the coaches but what we don't have is exposure. That is the most important thing our players are lacking."

Grainger said he had a number of highs and lows over the past few years. "There were two big highs. The one was when I was Davis Cup captain as well and we beat Ireland 5-0 and then there was that promotion match away in Estonia to get us into World Group 1.

"They had a strong team with players like Kaia Kanepi who was ranked No 30 in the world and Anett Kontaveit who was No 52 and we still beat them!

"Being relegated over the next few years was obviously a low point, but being back in Group 3 is not a bad place for somebody new to start."

Despite his decision to step down, Grainger will not be lost to tennis management. "We have formed a task force to improve certain structures in South African tennis. Among the others involved are former professional players Pietie Norval, Danie Visser and Natalie Grandin, as well as coaches Gerrie Dippenaar, Kobus Botha and Riaan Venter, while Raven (Klaasen) is also involved in an advisory capacity."

The idea is to address the structures of tournaments, ranking systems, and then find players. "One has to set up the structures first so the players have a viable system to go into. In the past junior tournaments were judged by the quantity of entrants, rather than quality of the performances.

"TSA is trying to improve but it's hard without a decent sponsor."

TSA CEO Richard Glover commented: "Although we have not worked together for long, I have built up a positive relationship with Earl. He is an asset to tennis and will continue to make a strong contribution to TSA, through his ongoing involvement with our High Performance Task Force."

Friday (May 26)

- Time: 12:45 14:00. Contact: Gloria 072-127-9421 or (011) 485-4851.
- Shalom Masorti Seniors Club meets on the last Friday of each month. Tea will be served, and there will be a selection of board games to play, cards and of course the usual convivial, friendly atmosphere. Dave Rappoport will speak about "The Lewandowski Chorale" and the recent concert attended in Berlin. Contact: Esther (011) 485-5619, Monday, Wednesday, Thursday or Friday mornings.

Sunday (May 28)

• SAZF, as part of its Yom Yerushalayim celebrations, presents "Above & Beyond - a Documentary by Nancy Spielberg" on the origins of the Israeli Air Force. Venue: Victory Theatre. Time: 16:00. Tickets: R50 each. Bookings: (011) 645-2601, e-mail: admin@sazf.org or online booking: www.sazionfed.co.za

• JWBS hosts the Sonia Bernstein Book Fair; Portobello, Market and Milk Deli at Jabula Recreation Centre, Sandringham. Time: from 09:00 - 13:00. Information: (011) 485-5232

or gloria@jwbs.co.za

• WIZO Forum, in conjunction with the Zionist Federation, is celebrating Yom Yerushalayim with a special premiere screening of the film "Above and Beyond"— The Origins of the Israeli Airforce. Venue: Victory Theatre. Time: 16:00. Cost: R50. Bookings: (011) 645-2601 or admin@sazf.org

Monday (May 29)

• UJW hosts Doron Loketz, co-owner of Bookdealers of Johannesburg , on "A Booksellers Lament". Venue: 1 Oak Street, Houghton. Time: 10:00. Donation: R40. Contact: UJW office (011) 648-1053.



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