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World mourns Eli Kay, son of SA Jewry

TALI FEINBERG

At the beginning of November, the Kay family celebrated the happiest of *simchas* in Israel – the wedding of Avi and Devorah Kay’s eldest son. Three weeks later, they again gathered in the Jewish homeland, but this time for the darkest of tragedies: the funeral of the Kays’ second eldest son, Eliyahu (Eli), who was murdered by a Hamas terrorist in Jerusalem on Sunday, 21 November 2021.

A South African *oleh* who was building a beautiful life in Israel, 25-year-old Kay was shot dead by a Palestinian gunman in Old City, near the Kotel. Four others were hurt. Horrific images of blood being washed from the Jerusalem stones were seen online after the attack.

The Jewish world is now mourning the senseless loss of a soul who embodied the best of the South African Jewish community and its commitment to Judaism and Israel. Indeed, that deep love of his faith, history, and identity was what brought Kay to the Kotel on Sunday. He was living his purpose but was killed for being a Jew.

An ardent Zionist, he made aliyah from South Africa without his family in 2016. His parents and siblings later joined him, with his parents leaving South Africa last December amidst tough COVID-19 restrictions. They settled in Modi’in. Avi’s parents, Cliffy and Jessie, remain in Johannesburg, while Devorah’s parents Rabbi Shlomo and Rebbetzin Lynndy Levin of South Hampstead Synagogue, live in London. The tragedy of grandparents burying a grandchild is unfathomable.

The family are pillars of the Johannesburg Jewish community, and played a vital role in building Torah Academy over generations.



Eli Kay dancing during Cyalive in 2013

Both parents, as well as their four children, were alumni of the school. In its statement, the school pointed out that Kay was killed while holding his tefillin and a *Likutei Sichos* [The ‘Collected Talks’ containing the teachings of the Lubavitcher Rebbe] – devoted until the very end to his Judaism.

He accomplished much in his short life. After arriving in Israel, he studied at a Chabad yeshiva in Kiryat Gat in the south of Israel, and then enlisted in the army. “He was a squad commander in the paratroopers, which is a big deal for a lone soldier in my view,” says Ron Feingold, who served with him. “He volunteered for the IDF [Israel Defense Forces] and then excelled enough to lead people in it. I will never forget our

conversations about the duty that we felt to our people.”

After completing his military service, he volunteered at the Nirim kibbutz for a year in the Eshkol region of Israel. Writing on Facebook, Shira Silkoff recalled meeting him when she arrived on kibbutz.

“The first time I met you [Eli], you were walking in one direction and I was walking the other. I was shy, unsure of how to go about meeting people who already all seemed to be friends. But we spoke for a few minutes, on that kibbutz path, with you holding a tub of slowly melting ice cream. Because that was you. You had time for everyone. No news report can capture your spirit. Your smile. Your passion for life, your ability to hold deep

conversations at absurd hours, and absurd conversations at any hour. None of the news reports can capture your enthusiasm, your determination to achieve everything you set out to do.”

Kay then began working at the Kotel as a guide at the Western Wall Plaza. Some reported that he was murdered on his way to pray, others that it was on his way to work. But for Kay, these tasks were intricately connected. At the end of the day, he was there because he loved Israel and the Jewish people. According to The Western Wall Heritage Foundation, Kay “warmly greet[ed] everyone he met, doing his sacred work”.

Hearing the news was one of the most difficult moments for members of the South African Jewish community. “I was broken, gutted,” says Rabbi Levi Avtzon, who taught Kay when he was a teen. “Eli was quite a character: he was feisty and demanded a lot of himself and others. He didn’t have time for nonsense. He was a great guitar player and a natural leader. He was a searcher, looking for the truth. And when he saw the truth, he would go all the way in following it.”

Avtzon says these values came from the incredible upbringing he received from his parents. He describes Avi as “a gentle soul” and “an incredible financial advisor”, who continues to do this work in South Africa even though he now lives in Israel. “Until they left for Israel, Devorah was the life and soul of Torah Academy Girls High – loved by everyone and really dynamic.” The family’s door was always open. For example, they graciously hosted Avtzon’s parents when they visited him after he first moved to South Africa as his flat was too small.

Continued on page 3>>

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#TefillinAgainstTerror campaign turns on the light

TALI FEINBERG

In times of darkness, it's easy to fall into a pit of despair instead of fighting for the light. The murder of South African Eli Kay was one such tragic moment, and the world seems a little darker since this bright soul was taken so senselessly this week.

One can feel almost paralysed by the sadness and injustice of the world, but it's exactly at these times that one must take action to show our humanity. This was what motivated Michael Kransdorff and Rabbis Ari Shishler and Eitan Ash to start a campaign in defiance of terror and in honour of Kay.

They are asking Jews around the world to wear tefillin and share a photo on social media with the hashtag #TefillinAgainstTerror. The campaign will include lighting Chanukah candles and other *mitzvot* for men and women.

"Like most in the community, I was shocked to hear the news on Sunday about Eli's murder," says Kransdorff. "I didn't know him personally, but felt so connected to his story, his commitment to serve Israel, his love of the land, and passion for Jewish history and people. I was also extremely frustrated that the South African government was refusing to condemn this vicious act of terrorism."



"I know the community is shocked and traumatised about Eli's death and the lack of condemnation from the South African government," says Kransdorff. "Now is the time for a united response in Eli's memory, and to say, 'Am Yisrael Chai!' We think the #TefillinAgainstTerror campaign and Chanukah lighting does that in a powerful way."

Follow the campaign and share a photo of yourself at @TefillinAgainstTerror on Facebook and Instagram, or @TefillinforEli on Twitter, using the hashtag #TefillinAgainstTerror.

#Tefillinagainstterror selfies on Instagram

He spoke to Shishler and other Zionist activists "about something positive we could try to do in response. Of course, this is a personal tragedy for his family and friends. But it's also an attack on the right of the Jewish people to pray at the Kotel. Eli was killed with his tefillin in hand on his way to morning prayers. His murder requires a response, to say we won't allow terror to intimidate us. We will continue to pray as Jews. So we decided to launch the Tefillin Against Terror campaign."

Kransdorff hasn't put on tefillin in years, "but I have committed to doing it for 25 days for the 25 years of Eli life. Today, [24 November] is really day one of the campaign. The response has been amazing. It's catching on all over the world and building momentum. It's on Twitter, Facebook, and Instagram. People are sending pictures on WhatsApp of themselves as well."

Kransdorff is chairperson of the Jewish National Fund, and "we're supporting this campaign, but it's a grassroots campaign – it's not about organisations. We want as many people as possible to take part. Tefillin is the first leg of the campaign. It's Chanukah on Sunday night, and this is also when *shiva* ends. We are hoping to dedicate Chanukah candles to Eli. In fact, there are lots of parallels with the Chanukah story. The Greeks tried to deny our rights as Jews to pray in the temple, and we responded with lighting the chanukiah. Hamas and our enemies today have the same intention, and we will respond to their darkness by creating light."

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Torah Thought

Turn on the light

This month can certainly use some light. Our community has experienced the emotional toll of terrible losses in the past days and weeks. It almost feels fitting that Eskom keeps plunging us into physical darkness as well.

What better time to usher in Chanukah – eight days of ever-increasing light, life, and miracles. Here are eight ideas we can learn from the Chanukah miracles to increase light and add meaning to life. Perhaps we can meditate and integrate these, one for each night of Chanukah.

- Few can win over many. It's not the numbers that are most significant; it's the passion and vigour of one's conviction.
- Don't conform to popular opinion just because it's popular. Stay true to your inner values.
- A little light dispels much darkness. One positive word or good action can erase so much gloom.
- Don't fight darkness. Enlighten it by shining the light of truth and purpose. Don't dwell on negativity or failures.

Instead, focus on positive change.

- Increase the light each night. Don't be satisfied with your achievements, keep aiming higher.
- It's not enough to light up one's self, light up the outdoors as well. Share wisdom and good fortune with others.
- When we go beyond our natural abilities, we elicit G-d's miracles.
- We are a miraculous nation. In spite of all of those who tried to decimate us, we have survived and thrived.

In Parshat Vayeshev, which we read this week, we meet Joseph the dreamer describing his night-time reveries to his family. One of the dreams he relates is of his family collecting grain stalks in the field and binding them into sheaves.

A field, the outdoors, represents the "outside world" away from a Jew's comfort zone. One of the explanations offered is that Joseph and his brothers were outside collecting lost "sparks" of holiness.

G-d created the world in a way that holiness is concealed everywhere. Our job is to uncover those sparks and elevate

them back to their original source. We can't find these sparks just by staying inside. We need to go out and bring the light of Torah and Judaism's message to the furthest reaches of the universe; only then will the sparks be returned to where they belong.

During the festival of Chanukah, we light our menorahs outdoors and specifically at night, symbolising our mission to light up the darkness, physical and spiritual.

Throughout the past 20 months, we were required to quarantine and isolate for fear of spreading COVID-19. Chanukah is about being infectious in a good way. It teaches us the power of spreading light with good deeds, like lighting a Chanukah candle, thereby illuminating our surroundings.

May the light of the menorah illuminate the darkness presently pervading our world. Wishing our entire community, a very joyous, light-filled Chanukah.

Rabbi Ari Kievman,
Sandton Central Shul,
Chabad Seniors Programmes



Racist TikTok rant raises community ire

NICOLA MILTZ

Antisemitism experts have spoken out against racism following a despicable rant by a young man on TikTok last week.

Charges have been laid against TikTok user Henrico Barnard after two videos of him using multiple racial slurs and expressing his admiration for Adolf Hitler went viral.

Limpopo police spokesperson Motlafela Mojapelo said police in the Waterberg district had opened charges of intimidation, crimen injuria, and incitement to commit crime after the videos caused a stir on social media.

In the videos, Barnard can be heard using the k-word over a dozen times while he criticises



the South African police. His tirade was in response to the Muldersdrift shooting incident at Misty Hills Hotel last week, where an armed male guest was shot in the head by a police officer following an altercation. According to reports, Len Cloete tried to disarm a female police officer while daring her to shoot him.

Known as @henricob on TikTok, Barnard’s abhorrent rant went viral on Twitter. Though his social-media accounts have since been deactivated, screen recordings of his disturbing videos have been widely shared.

He referred to black South Africans as parasites, and said he wanted to kill them, specifically police officers. He said he was tempted to drive into a police vehicle or burn down a police station, and threatened to kill any officers who tried to arrest him.

In his second video, he said he was a fan of Hitler, and that white South Africans should do to black South Africans what Hitler did.

The South African Jewish Board of Deputies (SAJBD) said it was “appalled” by Barnard’s statements, made on 17 November.

“Propagating hatred and inciting violence against people, whether on the basis of race or other such grounds, can never be justified, no matter how much anger or outrage the person responsible may feel.

“While Barnard doesn’t mention Jews directly, the unabashed admiration he expresses for Hitler and his call for genocidal methods to be carried out against black people clearly invokes the Nazi genocide against European Jewry. This amounts to endorsing the horrific crimes committed by Nazi Germany during World War II.”

SAJBD Associate Director David Saks said, “The videos show with chilling clarity how literally true the expression ‘sick with hatred’ can be. One only has to see the speaker’s distorted facial expressions as he delivers his shocking message to see how thoroughly poisoned he is. That he invokes Hitler as the ‘solution’ to it all isn’t surprising. When people are demonised and dehumanised in this way, justifying and even calling for their extermination becomes the next logical step. It’s also sobering to see someone who has allowed himself to become all but consumed by vitriolic racial prejudice, in spite of having grown up in a non-racial democracy.”

Saks said his words weren’t just an affront to South Africans, but directly threatened the culture of tolerance, non-racism, and mutual respect that “we all need to build in this country if we are ever to move forward”.

“It’s for this reason that there are laws prohibiting hate speech, especially when it constitutes incitement to cause harm,” he said.

Barnard has apologised on social media, but his apology wasn’t well received by those he had hurt and offended.

In his apology, he said, “I’d like to apologise for the videos that I posted. They were cruel and I really am sorry. I hope you can find it in your hearts to forgive me. I will now be going off social media, and to everyone who has supported me, I thank you so much.”

Alana Baranov, who represents the SAJBD as founding and steering committee member of the hate crimes working group, said it was important to call attention to racism.

“Our community should speak out about this racist diatribe on TikTok, and we should condemn all acts of hate and bigotry in our country. It’s essential for us to do so not only because of our own history of persecution, from which we know only too well that what starts with hateful words soon becomes acts of violence, but because discrimination and prejudice go against our own religious principles

and values. In our ongoing fight against antisemitism, we must take a stand against all forms of racism, for hate directed at one group doesn’t end there. It’s our responsibility as Jews to work towards a more just and caring South Africa.”

Milton Shain, professor emeritus of Historical Studies at the University of Cape Town, said Jews should speak out against all forms of intolerance.

“It doesn’t come as a surprise that Jews are obliquely lumped with blacks in this example of vicious bigotry. After all, admiring the Nazi leader can only mean agreement with his actions. We know from decades of attitudinal studies that those who hate Jews invariably hate blacks, and vice versa. There is often a common thread between groups targeted: Jews, blacks, and Muslims. Jews have, for the most part,

spoken out against all forms of intolerance and should do so. As often said, it starts with the Jews, but doesn’t end with the Jews. He will have to be dealt with by the laws of the country. If disturbed, this will have to be taken into account.”

The SAJBD said that though freedom of expression was a fundamental democratic right, it couldn’t be used to justify such hateful rhetoric.

“The SAJBD appeals to all South Africans to desist from fanning racial antagonism, and to work together to build an inclusive nation true to the values of equality and freedom enshrined in our Constitution.”

Gushwell Brooks of the South African Human Rights Council told the *SA Jewish Report* that its Gauteng office had received a complaint, and the commission was looking into the matter.

World mourns Eli Kay, son of SA Jewry

>>Continued from page 1

Contemplating what Kay’s future would have looked like had his life not been stolen so senselessly, Avtzon says, “No matter what he would have done, he would have done it well. We need to take pride that this is the kind of *mensch* that our community raises.”

Kay’s cousin, Eli Landes, wrote on Facebook how he remembered “dancing with you [Eli], laughing with you, learning to play ‘mouth trumpet’ with you, studying with you, making up fake British sentences with you, talking about life with you. In life, you defended us. Guarded us. And now, I have no doubt you stand at G-d’s right hand, continuing to fight for us and protect us.”

Kay’s fiancé, Jen Schiff, said, “I felt it was important to share how much Eli loved this country, and how he came here by himself, and fought for this country. He always treated everyone with love and respect. And I know that when this happened, he didn’t feel alone.”

The outpouring of grief and support came from the very top of Israeli society as well as from around the globe. Prime Minister Naftali Bennett, former Prime Minister Benjamin Netanyahu, Foreign Affairs Minister Yair

Lapid and other Israeli leaders expressed condolences. Minister of diaspora affairs, Nachman Shai, personally wrote to the South African Jewish community, saying, “My heart breaks with yours. [Eli] was a son of both of our communities ... Eli represented the best of the Zionist spirit nurtured in Johannesburg.”

Shai represented the Israeli government at the funeral, which took place at Har Menuchot cemetery in Jerusalem. Thousands of people from all walks of life attended in person, and almost 2 600 people (mostly from South Africa) watched on YouTube. There, Shai described him as “the paratrooper, the yeshiva student, warrior ... the best of the best”.

Kay “would have been a great husband and father”, said an emotional Rabbi Motti Hadar, the principal of Torah Academy Boys High School, contemplating the brightest of futures cut short. “That is the hugest tragedy. And while his time came too soon, I think there is almost no other way he would have chosen to go than literally sacrificing his life for what he believed in, which was Israel, his Judaism, and living life to the fullest.”

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Increased COVID-19 cases mean cautious holidays

SAUL KAMIONSKY

COVID-19 cases have increased over the past three weeks in South Africa, especially in Gauteng, but the vast majority in hospital are unvaccinated, according to experts.

While communal experts say it's too early to call this trend the start of a fourth wave, they believe it's unlikely to be as severe as previous waves.

As of 19 November, Hatzolah had recorded 32 new cases that week, which was up from eight the week before, and two the week before that. Suffice to say, since recording no new cases on 29 October, the numbers have been inching up.

Although it's difficult to predict the size and duration of a fourth wave, Professors Barry Schoub and Lucille Blumberg say the fact that just less than 25% of South Africans are fully vaccinated means the looming fourth wave will hopefully not be as severe as previous ones.

Very few vaccinated people are in hospital with the virus, according to Dr Richard Friedland, the chief executive of Netcare, the country's largest private hospital group. "That belies the point that vaccines won't prevent you from getting COVID, but you certainly won't get the severe form of the disease or be at risk of being hospitalised and potentially dying from it."

Blumberg, an infectious diseases consultant for Right To Care and honorary consultant to the National Institute for Communicable Diseases, believes some will be protected because they have immunity from previous infections.

Schoub, who chairs the Ministerial Advisory Committee on COVID-19 vaccines, says vaccination immunity may also ameliorate the fourth wave when it eventually does occur.

"Of course, if a sinister new variant does evolve, it could significantly change the picture," he says.

Schoub and Johannesburg family physician Dr Sheri Fanaroff are concerned about the fourth wave approaching at a time when South Africans are preparing for matric dances, Rage, end-of-year holidays, and youth camps.

With matric exams ending this week, many schools are going ahead with matric dances this weekend. "I believe students need this celebration at the end of their schooling," says Fanaroff. "However, the dances need to proceed with caution and COVID-19 protocols, including proof of vaccination and ideally also negative COVID-19 antigen tests on the day or a PCR/antigen test within 72 hours. Logistically schools will find this difficult to enforce, but it could stop matric dances from being super-spreader events."

Fanaroff and Schoub believe Rage shouldn't go ahead because it can be a super-spreader event. "Rage drove the second wave last year, and we can expect the same this year even if protocols are adhered to as it draws a lot of kids to bars and pre and post-events in the area where no protocols are observed," says Fanaroff.

She believes youth camps should go ahead if they can adhere to their proposed protocols,

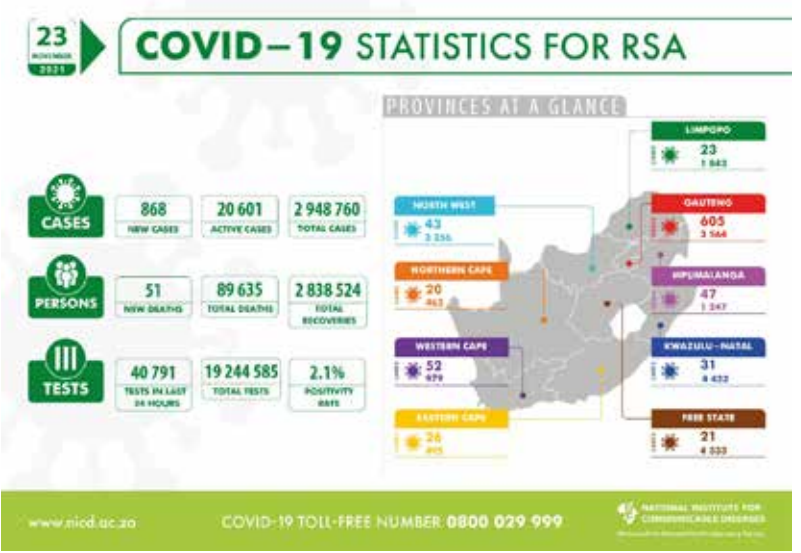
saying each family needs to decide whether the social and psychological benefits of a camp holiday outweigh the small risk of what would likely be a mild infection.

"While we all share concerns regarding the impact COVID-19 may have on camp, an enormous amount of resources has been committed to mitigating the risk of infection as far as possible while ensuring the camps run successfully," says South African Zionist Federation (SAZF) executive member Anthony Rosmarin. "We have carefully tried to balance the needs of our community and youth in having the machanot against the risks of COVID-19."

COVID-19-prevention precautions. Blumberg says an increase in the vaccination rollout would also help.

"Experience from other countries has shown that especially with the highly transmissible variants, such as the delta variant, very high vaccine coverage rates are essential and a 'pandemic of the unvaccinated' is currently being seen," she says.

Other than vaccination, Blumberg, Schoub, and Friedland note that considerable progress has been made in the management and treatment of COVID-19 patients.



The SAZF, Community Security Organisation, and other community stakeholders have hosted several machanot planning and strategy sessions which have prioritised the management of COVID-19 risk.

"In consultation with some of our country's top COVID-19 medical experts and with the assistance of Hatzolah, each movement has developed a comprehensive COVID safety protocol document for its respective machanot," says Rosmarin.

"Measures contained in these documents include mandatory pre-camp vaccination, pre-camp PCR testing, post-arrival testing, limited camp numbers, small group sizes, limited mixing of groups, restrictions on large gatherings, the maintenance of small 'bubbles' in the camp, the provision of isolation facilities, ongoing monitoring, scenario planning, and more. This is in addition to the day-to-day safety requirements regarding hygiene, mask-wearing, limiting close interaction, and limited entry and exit to the campsites."

Rosmarin advises those going on camp to "have an absolute blast, but be vigilant and listen to the instructions provided regarding COVID-19 safety. If at any point you suspect you or a friend may be ill, don't take any chances and report it immediately. This could be the difference between an outbreak and an isolated incident."

Schoub says people must realise that "in spite of the value of vaccination, the virus hasn't disappeared from the population".

He believes the impact of the fourth wave can be offset if everyone, including the fully vaccinated, continues to implement all the

Two drugmakers, Merck and Pfizer, have requested emergency use authorisation from the United States Food and Drug Administration for antiviral pills that they say can significantly reduce the risk of hospitalisation and death in people infected with the virus.

"Two new antiviral drugs, Molnupiravir and Paxlovid, show great promise in treating COVID-19 and reducing the progression to severe illness," says Blumberg. "These drugs require very early administration in the course of illness to reduce the severity of illness, are expensive, and aren't currently registered or commercially available in South Africa."

Friedland says a range of therapies can also be used to treat the disease. "But we have no real silver bullet to cure COVID-19," he says. "Vaccination is probably the most important thing in preventing you from getting it in the first place."

Blumberg believes it's crucial to address the fears of those who are hesitant about being vaccinated.

"They are scared that it was developed too quickly. They are scared that Messenger RNA vaccines will change their RNA."

She says both these notions are untrue, pointing out that those who are afraid of the side effects should know the vaccines are on one of the best monitoring programmes of any vaccine in history, and millions of vaccinations have been administered without major side effects.

"COVID-19 vaccines are safe, highly effective in reducing the risk of severe illness, save lives, and livelihoods," she says.

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Miss SA encouraged to stand her ground

NICOLA MILTZ

"If she goes through with it, she's definitely a hero."

So said former Miss Iraq, social activist Sarah Idan, who has repeatedly come out in support of Miss South Africa taking part in the Miss Universe pageant next month.

With less than three weeks to go to the glamorous pageant hosted by Israel in the coastal town of Eilat, Lalela Mswane, 24, is holding fast and standing firm. This in spite of being left out in the cold by the South African government and the ruling African National Congress, which refused to support her. A small clique of Israel haters has pulled out all the stops in a bid to scupper her dreams of representing her country and participating on the international stage.

In an interview with i24News, Idan said she understood what Mswane was going through. In 2017, she was in a similar position when she was forced to flee her country after it ostracised her for posting a selfie with former Miss Israel, Adar Gandelsman. Her caption for the snap, "Peace and love from Miss Iraq and Miss Israel" led to death threats.

"Honestly, I commend her for her stance and her strength. I think she should do this not only for her beliefs, but because this is a once in a lifetime opportunity to go and represent your country on the world stage. This is exactly the kind of ideals that we're trying to push to the world and role models, that we're all about peace and we're trying to bring people together.

"We don't care about governments.

We care about the people who live in the country. If she goes through with it, she's definitely a hero. We all need to thank her and recognise her effort in doing that because I understand how difficult it is," said Idan.

Touring Israel ahead of the pageant, Miss Universe 2020, Andrea Meza of Mexico, said the competition shouldn't be politicised.

"Everyone with different beliefs, with different backgrounds, with different cultures, they all come together and when you are in there, you forget about politics, about your religion," Meza said. She told Associated Press ahead of a tour of Jerusalem's Old City, "It's just about embracing other women."

There are several African beauty queens getting ready to pack their suitcases in preparation for the pageant. At least 70 countries from around the world are scheduled to participate.

In spite of what the anti-Israel lobby has portrayed in the media, Miss Greece Sofia Arapogianni is participating in Miss Universe, and Miss Barbados Hillary-Ann Williams has withdrawn due to COVID-19 concerns.

Anti-Israel lobby groups have continued to wage a relentless bullying campaign in the local media. Last Friday, less than 100 people trickled to a rally outside the Miss SA Organisation offices in Morningside, Johannesburg. The strong media presence was in stark contrast to the small protest, which was advertised extensively on social media for days.

The Al Jama-ah party asked the home affairs minister in Parliament on 24 November to clarify the government's position when it came to issuing passports for travel to cultural events in Israel. It asked for the government's reasons for not revoking Miss SA's passport.



Lalela Mswane

received more than 13 000 comments from the public.

The interim results indicate that a significant proportion of respondents wholly oppose government's interference in sport, art, and culture. Equally, a similar number of people oppose boycotting the pageant, and don't support the government's decision to withdraw its support for Miss SA.

DearSA said the interim results revealed little outright support for the government's actions pertaining to Miss SA, and less regarding the issue of government interference.

Many organisations have criticised the government's inconsistencies regarding its trade relationship with Israel and constant negative rhetoric.

The South African Friends of Israel (SAFI) says the government is sending out conflicting messages on participation in events hosted in Israel.

It welcomed the government's support last week of attendance in Eilat, Israel, of a South African competitor (male) at the 13th Esports World Championships 2021, but questioned why the minister of sports, arts, and culture, Nathi Mthethwa, was continuing to oppose Miss SA's attendance at the Miss Universe pageant in the very same city in a few weeks.

"Is this hypocrisy? Sexism? Or did he just not know?" asked SAFI spokesperson Bafana Modise.

He said Esports was accredited by the South African government as a sport for which players are eligible to represent

South Africa and wear national Protea colours.

"The South African government maintains an embassy in Tel Aviv and works with Israel on a number of issues, yet the government maintains a constant and hardline anti-Israel narrative, which is at odds with the commercial co-operation between the two countries."

He called on the government to "build bridges, not boycotts" and throw its full weight behind Miss SA. "Let's get behind one of our own. She is a credit to our country and should be claimed as such."

Modise told the *SA Jewish Report* that though a week was a very long time in politics, he was "hopeful".

"If she goes, South Africa will honour and celebrate her for taking this brave step and standing her ground. We are fully behind her. She mustn't allow these bullies to dampen her spirit. She has every right to participate in the only democracy in the Middle East, to see the country herself, and lend her voice to peace and unity without being forced to take sides."

Miss SA posted after her coronation, "The power and privilege of this crown extends beyond mere beauty. With this crown, I not only get to represent South Africa on a global platform but I carry the responsibilities of hope, empowerment, duty, and service to my beloved country.

"With this crown, I have the privilege of carrying the dreams and aspirations of so many South Africans, a privilege I don't ever take for granted. With a willing heart, open mind, and an eagerness to learn and grow, I stand excited to reign as your Miss South Africa 2021."



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SA govt’s deathly silence so telling

There are some people out there who believe the Jewish community is paranoid and sees antisemitism in everything. There was a time when even I thought we were a tad too sensitive, but I certainly don’t anymore.

It could be that in my position as editor of this newspaper, I see a lot more than I ever wanted to of people who really don’t like us.

I also see way too many of those same people claiming that they are human rights activists and that it’s not about us, as Jews, but a certain tiny country in the Middle East that’s smaller than the Kruger National Park. However, it just so happens that that particular country is the Jewish State and, according to the Bible, it is the land G-d gave to us. This was reiterated by the United Nations in 1948.

The point is, it’s difficult to separate hatred for a Jewish State and hatred for Jews. It is as it is.

On Sunday morning, there was a terrorist attack metres from the Kotel, our most holy place in the world. A young man, who happened to be a South African *oleh*, was happily heading to the Kotel where he works as a tour guide. He didn’t go there as a soldier. He didn’t go there with any negative intentions. It was a normal work day for him, and he loved what he did for a living and the city and country he chose to live in.

He was an observant Jew who was passionate about life.

This young man, Eli Kay, was brutally gunned down by a terrorist who tried to kill as many people as he could at one time. This terrorist is believed to have made plans for his wife beforehand, ensuring that the Israeli police couldn’t arrest or harass her after he committed this terrible deed.

He didn’t know Eli, nor did he care who he was or what he was doing there. He just wanted to kill Jews, and so he did. The others who were shot survived, but Eli – who was planning his engagement – didn’t.

Now, though certain media in this country put inverted commas around “terrorist attack” as it is in question when writing about Eli’s murder, this could be nothing other than a terrorist attack. Eli wasn’t shot for his money or anything that he was carrying. He and the terrorist didn’t know each other, nor did they communicate. The terrorist simply opened fire at Jews, and Eli was in his line of fire.

But you see, if you question whether it’s a terrorist attack, you underplay the horror of what happened. And, in doing so, you make it sound like we are exaggerating, or accusing an innocent person of doing something terrible.

In fact, there are media and anti-Israel lobby groups who claimed that Eli was a soldier and that there had been an exchange of fire. This is an out and out lie. Yes, Eli had served in the Israeli army, but was no longer a soldier. He was just a young man doing his job as a tour guide. I’m sure this chosen career couldn’t have been so easy in the past two years, considering the impact of COVID-19. And he was probably so chuffed to have work after a dry spell during the worst of the pandemic.

Again, by calling him a soldier rather than a tour guide or an average civilian, it implies that he was at war or ready for battle, which again, is a lie. He wasn’t anything of the sort, just a really great guy going off to work in a place he loved.

Other media called Eli a “settler”, which is also a loaded term, implying that he was living on land that was forcibly taken from Palestinians. Again, this is a total lie. He lived in Modi’in – between Tel Aviv and Jerusalem – with his family.

Why oh why is it necessary to fake the truth? Why must the truth be skewed to undermine what happened to a South African man who grew up right here in Johannesburg? What on earth did he do to anyone that makes them want to undermine the horrific way he died? Help me here! I don’t get it.

Unless it’s simply about the fact that this young man was a proud Jew and a Zionist, and that, to certain people, is unacceptable.

Perhaps that’s why our own government has up to now said absolutely nothing about Eli’s death at the hands of a terrorist.

Isn’t it amazing how our country’s leaders are so quick off the mark to commiserate with all sorts of people who may have been hurt, maimed, or attacked around the world.

However, in this case, Eli was born here and grew up here. He was educated here. He has family here, and a community who loved him dearly. He even spoke with a South African accent.

But the deathly silence from our government is so telling and so ugly!

What are our leaders thinking that they cannot even send a message to the Kay family? Why has nobody gone to visit the family? What’s wrong with our leaders that they can treat their own fellow South Africans in this way?

My disappointment is immeasurable.

Our community is part of South Africa. We are South Africans. We have our own religion, which we are fully entitled to practice according to the South African Constitution, but we are participating citizens. In fact, our participation in this country is far more than just noticeable.

These same people who want to see Eli as someone bad know that he wasn’t. They want to justify how they feel about us.

You see, this can’t be about a terrible Israel that has done something to the poor Palestinians. It can’t. It was about young Jewish man who was mowed down in the prime of his life by a terrorist who simply wanted to kill our kind.

The reality is this incident cannot be seen as anything other than that, unless fake information is added to create a political football to be used against us.

It makes me mad and sad that our government hasn’t done the right thing. It makes me sad that they haven’t deigned to pay their respects to this South African family and made a statement condemning what was done to a young South African man. When is our government going to see the truth about the situation? What will it take, if not the death of one of our own?



Chag Sameach and Shabbat Shalom!
Peta Krost Maunder
Editor

Men also face gender-based violence



OPINION

REBBETZIN WENDY HENDLER

When we hear the phrase “gender-based violence” (GBV), we automatically think people mean violence against women. But this is a mistake. In fact, the term GBV is an umbrella term for any harm perpetrated against a person’s will that is based on a socially ascribed (gender) difference between males and females. Although most GBV is perpetrated by men and boys against women and girls, it doesn’t exclude males from being victims of GBV.

Sexual abuse of males is far more common than we think. The global statistic of one in seven males being victims of some form of sexual abuse in their lifetime is mind blowing. In our community, this issue is largely unacknowledged.

Most people we know would argue that this cannot be true for the Jewish community in South Africa. This reaction is understandable in light of the fact that there is massive under-reporting of male sexual abuse worldwide, and our community is no exception.

We have some understanding of how difficult it is for females to disclose abuse due to feelings of shame, guilt, and fear. And yet for men, it’s even harder. Male victims have to contend with masculine gender stereotypes.

Men are meant to be strong and tough and not show feelings, certainly not vulnerability, fear, or sadness. They have to break through the additional shame about having “let the abuse happen to them”, and counter their self-accusation of being weak and unmanly. It’s no wonder that most men carry their secret to the grave.

Secret or not, the damaging consequences of the abuse tend to plague victims throughout their lives. The research is unequivocal about the extremely damaging nature of sexual abuse. Men are at increased risk of health complications in later life such as heart attacks, strokes, diabetes, or cancer. The psychological and emotional consequences are clear, with increased anxiety and depression, addiction, and suicide. Post-traumatic stress disorder is common, with flashbacks and nightmares.

The damage is often evident at work, with difficulty concentrating and completing tasks. Interpersonal relationships are also negatively affected, particularly within an intimate-partner context. Victims may struggle to build lasting deep relationships. They may battle to find meaning and purpose in their lives, and experience a feeling of emptiness.

In addition to the above, the sexual identity of male victims is called into question. Because their bodies may have reacted with pleasure to the stimulation, they doubt their sexual orientation and question whether they are gay.

The abuser may have told them that they wanted the experience and that they liked it. The self-doubt and confusion that results can cause them immense suffering. It may lead to major relationship difficulties with their intimate partners. It’s vital to note that sexual abuse doesn’t determine one’s sexual orientation.

An experience of sexual abuse cannot make someone gay or bisexual. While the trauma of the



abuse may very well cause a sexual identity crisis, there’s no link between the abuse and a person’s sexual orientation.

There are those men and boys who do choose to disclose their abuse. They summon the courage to share their pain with a chosen individual whom they trust. If that person doesn’t believe them or questions and doubts their story, this can be devastating for the victim and may close him down forever. This negative reaction is highly traumatising, often experienced as worse than the molestation itself.

Our community needs to do better if we don’t want to fail our men and boys. First and foremost, we must remove our blindfolds and face the reality that male sexual abuse has occurred and continues to occur in our community.

To reinforce this point, we are aware of a sexual perpetrator in the Johannesburg community who has molested and continues to molest adolescent boys with impunity. It’s almost an “open secret” that this man has a sordid history of committing sexual offences against boys. At this time, there have been no official reports so a case hasn’t been opened against him.

If our community were to support male victims, provide a safe space for them to come forward, encourage reporting, and remove all specious barriers to reporting, we would hopefully see a drastic change.

Some of the barriers put up by individuals in the community are the prohibitions of speaking *loshen hara* (gossip) and *mesirah* (the prohibition against one Jew handing over another Jew to the secular authorities).

It’s vital to know that these don’t apply when it comes to reporting child sexual abuse. Rabbi Eliezer Waldenberg, a major halachic decisor of the past century, ruled that when it comes to either physical or sexual abuse of children, it’s obligatory to report to the authorities with the aim of stopping or preventing it.

In truth, there are no real barriers to reporting except those which we may choose to adhere to in service of denial or unwillingness to get involved in unpleasant cases.

In a recent webinar titled *Uncovering male sexual abuse in the Jewish community*, one of the panellists, acclaimed expert Luke Lamprecht, noted that over the past two years, he had received no reports of sexual abuse from the Jewish community, which he found highly concerning. Though it had started to change in the past month, it’s clear that we’re not doing well when it comes to reporting.

Other than the Sidney Frankel case, which came to light five years ago, there have been no cases from within our community that have gone to court that we know of. The message we unwittingly give to perpetrators is, “Go ahead, no-one is watching, no-one will stop you, you are safe here”. This needs to change.

The changes that we are calling for may well be life-changing for victims who have battled in silence for far too long. For victims, child sexual abuse is akin to being a living murder victim.

As the Jewish world moves in a positive direction in regard to speaking out, condemning abusers, supporting victims, acknowledging the devastating impact of abuse, reporting to the authorities, and jailing perpetrators, so should we follow their lead in South Africa.

Let’s not wait, we’ve waited far too long already. And to the victims, you are survivors, and you are our heroes.

• *Rebbeztzin Wendy Hendler is the co-founder and director of Koleinu, the helpline for victims of abuse in the South African Jewish community.*

Being there – the Eli Kay way

I didn't know Eli Kay. I know that he worked at the Kotel, that he was 25, that he was carrying a *Likutei Sichos* when he was brutally murdered this past Sunday. But I do know his sister, Na'ama, the confident and incredible person I've been lucky enough to grow close to this year. And as I held her hand this Tuesday at the Kay family's home in Modi'in, I was confronted with a range of emotions – anger, heartbreak, worry, and love.



Eli Kay and his siblings at his brother, Kasriel's wedding last month

We sat in a circle and we talked. Na'ama described Eli as "late to everything". A few weeks ago, he *just* made it to their brother, Kasriel's, *ufrof*. When his mother chastised him for making them think he'd miss it, he simply responded, "Ma, of course I'd be here." That's who Eli was – he would be there.

Na'ama talked about his love for Israel, his passionate Zionism, his strength, and his life journey. We live in the Old City, and thus Na'ama was able to go and visit Eli at work every day. He'd give her advice when she needed it, with banter and laughs guaranteed, and always had time for her. No matter what he was doing or where he was, if Na'ama needed him, he was there. Eli was there.

If he believed in something, he made it happen. He believed in living in Israel, and so he did. He was the first of his family to make aliyah,

completing his army service and going to live on a kibbutz in the south.

He believed in working the land, and so he did – he worked for HaShomer HaChadash in the fields and as a project manager.



Dani Sack and Na'ama Kay

The anger that we all feel towards this horrific act of injustice doesn't even touch that of Na'ama, Chanan, Kasriel, Devorah, and Avi. I know that Na'ama will never stop talking about her brothers, about Eli, about the person he was.

Eli isn't a story. He's not one victim of terror amongst thousands. He's a son, a brother, a boyfriend, a friend, a soldier, a Jew, a human being, and he should be remembered as such.

To the Kay family: in true Eli fashion, we are here. Jews worldwide are supporting you, sending love, strength and comfort wherever you can find it. May Eliyahu Dovid's neshama have an aliyah, and may his legacy of kindness, love, and life live on for eternity.

• *Dani Sack is on Bnei Akiva's MTA gap year programme, studying at Midreshet Harova seminary in Jerusalem.*



DANI SACK

He believed in talking about the state of Israel, and so he did – he guided at our holiest site, the Kotel, and he taught about Israel's past and future.

In spite of his immense love for Israel, Eli was connected to his roots in South Africa. In Na'ama's words, "there was no money in his wallet, but there was R30. He was always connected to South Africa, but his heart was in Israel."

It's constantly said that the South African Jewish community is unlike any other, and this is so because of people like Eli. He was a man of action, love, laughter, kindness, and an overwhelming sense of generosity towards both countries, his friends, and his family.

Na'ama is obsessed with her brothers. I've only known her a few months, and I struggle to recall a conversation where she hasn't brought them up. She is so proud of them, their achievements in the army and in life, and looks up to them.

Hypocritical hierarchy of antiracism

OPINION

In the lead-up to the recent T20 World Cup, South African cricket was rocked by allegations of systemic racism at the highest levels of the game. That controversy was compounded by the very clumsy way in which our cricketing authorities then instructed the Proteas team that their participation, by taking the knee, in the Black Lives Matter protest, would be mandatory. While the coals of these incidents were still smouldering, English cricket was roiled by its own racism scandal.

The seriousness with which allegations of racism in sport are now finally being treated contrasts with how, not so long ago, English cricket skirted any fall out from a self-described "gaffe" by famous Test cricket commentator Henry Blofeld. Blofeld's commentary persona is, to put it briefly, very posh (for us elders, he reminds one of an even more English version of Charles Fortune). Blofeld in typically purple prose described the incident as follows

"There is a row of formidable red-brick Victorian houses on the Headingly side of the road, some way back from the cricket. For that match, two of the houses had turned their adjoining balconies into a stand for their friends, and there was quite a gathering. I took listeners on my usual journey round the ground and mentioned this impromptu stand. I speculated that the ticket price was small. Then I likened it to Eden Park in Auckland where I remembered a balcony being used in the same way. I knew that the stand in Auckland had been given a jokey name which suggested cut-price tickets. I thought it would be a suitable name for this stand at Headingly. Suddenly I found myself calling it 'the Jewish stand'."

As best as I can tell, aside from a bit of embarrassed tut tutting, Blofeld's gaffe was consequence free. Thankfully, attitudes to racism have changed; nonetheless both racism and antisemitism, as indicated by recent news from England, are still prevalent.

The Rafiq controversy concerns an enquiry into the prevalence of racism at the once hallowed Yorkshire Country Cricket Club. The scandal, which has recently had a Jewish twist in the tale, arose from complaints



The SA cricketers taking the knee at the T20 World Cup

by a former Yorkshire player, off-spin bowler Azeem Rafiq. Rafiq said that during his years at the club, he had been subject to racism and bullying. He stated that he had endured anti-Asian and Islamophobic abuse at the hands of high-profile club administrators and players, including former England Captain Michael Vaughn. According to Rafiq, Vaughn, in reference to Asian cricketers, made the following remark during a match, "There are too many of you lot. We need to do something about it." Vaughn, for the record, has vehemently denied making such a comment.

Yorkshire Cricket investigated the complaints. The investigation became front-page headlines when (after a long delay) in October 2021, Yorkshire Cricket released a report of its findings. In spite of finding that several of Rafiq's complaints were justified, it said it wouldn't be taking any action against the individuals named in its report. The fallout was quick and consequential. England's parliament convened a special committee hearing, where Rafiq testified about shocking instances of the racist treatment he suffered during his time at the club. Following his testimony, England's sport minister warned the English Cricket Board that unless it made progress in confronting institutional racism, the government would consider the "nuclear option" of appointing an independent regulator for the sport. Yorkshire Cricket has lost numerous sponsors, and it may no longer host Test matches at its Headingly stadium.

A few days after Rafiq's testimony, the story took another turn. On 18 November, *The Times* newspaper published an exchange of text messages between Rafiq and a former teammate. These messages (which

are easily internet accessible) were poisonously antisemitic. The inevitable charges of Rafiq being hypocritical and his complaint amounting to a case of the "pot calling the kettle black" then followed.

Rafiq quickly apologised for his text messages, which he had sent when he was 18 or 19 years old; nonetheless, as he candidly admits, he ought to have known better. I have read his apology. It's unqualified and appears heartfelt. England's Jewish Board of Deputies has since accepted his apology and it seems that the "counter-controversy" has been put to rest.

Nonetheless, something about the easy resolution of Rafiq's antisemitic actions still nags. Maybe it's this. Though Vaughn denied the allegations against him, one cannot help thinking that were he to admit the allegations and then make an apology similar in tone to that of Rafiq's, Vaughn wouldn't likewise so quickly and easily be forgiven

It seems that when it comes to racism, there exists a hypocritical hierarchy. Progressive groups, whilst acutely sensitive to the lived experience of victims of ethnic and racial hatred, are tone deaf to expressions of anti-Jewish hatred. This manifests itself when Jews, especially Jews living in Israel, are victims of murderous hate. Too many on the left apparently have a blind spot that prevents them from seeing antisemitism. Their indifference amounts to a betrayal by those who ought to condemn antisemitism with the same fervour with which they protest all other forms of racism.

Martin Luther King's words (which I paraphrase), to the effect that what really wounds isn't the hatred of our enemies but the indifference of those whom we had, perhaps naively, thought of as friends, resonates sadly. *Postscript. This article was intended to be somewhat light and ironic in tone. These intentions were overtaken by the appalling murder of Eli Kay in Jerusalem this past Sunday. May Eli's memory be a blessing.*

• *Gavin Rome is a senior counsel at the Johannesburg Bar. He has acted as a Judge of the High Court on several occasions.*



GAVIN ROME

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The terrorist attack that struck very close to home

PAULA SLIER

It's noteworthy that two days after British Interior Minister Priti Patel announced that she was banning the Palestinian militant group, Hamas, Eliyahu David Kay was shot dead by one of its activists.

The United States and European Union had already listed Hamas as a foreign terrorist movement whereas South Africa, Russia, China, Iran, and others don't regard it as one.

Official Hamas delegations have visited these countries especially in the years following 2007 when its leaders took control of the Gaza Strip and removed rival Palestinian Fatah officials from office. Tensions between the two groups are rife.

Mahmoud Abbas, the president of the Fatah-controlled areas of the Palestinian territories, fears a similar takeover in the West Bank. Years ago, it was difficult to get Hamas supporters in cities like Ramallah, Jenin, Hebron, and surrounding villages to talk freely on television without their faces being blurred and location hidden. I remember being sworn to secrecy for the select few who agreed to meet with foreign journalists.

There's no such problem today. The movement's green flags mark the entrance to many buildings across the West Bank and graffiti to match emblazons walls with a single word: Hamas. Abbas has indefinitely postponed planned parliamentary elections for fear its outcome could result in gains for his rival.

The latest surge in Hamas' popularity is a direct result of the May war in which Gaza militants fired about 4 000 rockets into Israel, terrorising residents in Tel Aviv and other cities. That performance earned Hamas newfound admiration among Palestinians not only in Gaza, but also crucially in the West Bank.

At the same time, Abbas was widely criticised – even among fellow Fatah members – for his limp response to Israeli attacks. Long before the most recent round of fighting, Abbas, the 85-year-old heir to Arafat, was flailing. He's intensely disliked, and it's not difficult to get Palestinians, especially youngsters, to openly admit it.

Many describe his government as an autocracy in which there are few checks on Abbas's internal power. He's criticised for being corrupt, ineffective, inept and tellingly, blamed for remaining beholden to Israel for his ultimate authority.

Hamas has no such problems. Its charter defines historic Palestine – including present-day Israel – as Islamic land, and rules out any permanent peace with the Jewish state. While Abbas is bound by international agreements, Hamas isn't.

Kay's murder has heightened Israeli security forces' attention once again on Hamas and the role it could play in stirring unrest in the West Bank. The group praised Sunday's attack as a "heroic operation" carried out by a high-ranking member of its organisation.

The group is likely to continue to encourage terrorism in Jerusalem and the West Bank in the hope that it will destabilise the rule of Abbas' Palestinian Authority (PA) and its ties with Israel.

What's important to note is that Kay's attacker, a 42-year-old high school teacher, Fadi Abu Shkhaideh, hailed from the East Jerusalem neighbourhood of Shuafat. Hours after he was shot dead by security forces, clashes broke out at the entrance to the neighbourhood between police and rioters, some of whom threw rocks at the forces. Israeli authorities said the attack appeared to have been planned because Abu Shkhaideh's wife had left the country days earlier. They've arrested several members of his family.

The concern here is that this isn't the West Bank or Gaza. This is inside Israel. The neighbourhood lies within the boundaries of the Jerusalem municipality, where support for Hamas has been on the increase.

It's perceived as having initiated the most recent Israel-Gaza war to stop evictions in the East Jerusalem Sheikh Jarrah neighbourhood. It's also believed to be behind forcing Israel to rescind its strict security measures in Jerusalem's Old City and the al-Aqsa mosque compound. Hamas leader Ismail Haniyeh was in direct contact with the Sheikh Jarrah families threatened with eviction.

Like many Palestinians in the West Bank and Gaza Strip, the predominantly Muslim residents of East Jerusalem are part of a conservative and religious society that supports any group that's associated with Islam.

The PA, by contrast, is loathed by many Palestinians because it's regarded as a corrupt secular regime that operates in violation of Islamic teachings.

In the wake of Kay's murder, Israeli police have beefed up their forces in the Old City and the army is refining the preparedness of its units in the West Bank. Israel's defence establishment is worried about another showdown between Israel and Gaza, and is closely watching to see if Kay's murder will have an impact on the situation inside Gaza.

Another concern is copycat attacks. Particularly in light of the fact that Sunday's attack was in the vicinity of the Temple Mount, it engenders religious sensitivities and the possibility that other Palestinians might seek to follow in the path of the dead terrorists.

Foreign Minister Yair Lapid on Monday demanded that Istanbul shut down Hamas offices operating in Turkey after Israel announced the arrests of a sophisticated 50-member West Bank Hamas cell being directed from Istanbul.

According to the Israel Security Agency, Shin Bet, the Hamas cell was led from Turkey by Saleh al-Aroui, the deputy head of the group's politburo, and Zacharia Najib, a member of the organisation who was released from Israeli prison in the 2011 Gilad Shalit exchange. They are believed to continue to operate there on behalf of Hamas. Both al-Aroui and Najib live in Turkey, which has long had a close relationship with Hamas, which is politically linked to Turkish President Recep Tayyip Erdogan.

During the Shin Bet operation, security forces captured weapons and materials for preparing four suicide-bomb belts. A senior Shin Bet source said the disruption of a "broad, significant, dangerous terror cell" prevented a series of severe attacks. Its objective was to "undermine regional stability while creating a heavy price tag for local [Palestinian] residents".

Kay's murder naturally made headlines in Israel. The government, army, and police are doing their best to try to prevent future incidents, but the sad Israeli reality is that it's only a matter of time before another family and community is ripped apart. What South African Jewry felt this week is unfortunately what Israelis feel on an ongoing basis.



Israeli border guards stand guard behind a security perimeter at the scene of the shooting in the Old City of Jerusalem on 21 November

Late night letter to Eli Kay

Dear Eli

I cannot sleep tonight. The past 24 hours have thrown me off my fulcrum. Shock and devastation swept through our community, hurt and disbelief engulfed the Jewish nation. Time stood still whilst our world was flooded with social media feeds, pictures, and comments on the extraordinary yet short life you lived. The Chassidic master, the Baal Shem Tov, teaches that everything you hear and see is a lesson in life. Tonight, as you have been laid to rest, I want to thank you for some powerful lessons.

1. Don't take life for granted. We live mostly robotic lives, scuttling from one activity to the next, mostly mindless, yet every day is a gift, a privilege bestowed upon us. Do we live each day to the fullest, and are we present? When we hear such shocking news, we cannot help but be jolted and ask ourself: did I squander opportunity today? Did I utilise my time effectively? What if this were to be my last day, would I be doing what I've done? We could all embrace the gift of life with a lot more presence and purpose.
2. Life must be lived outwardly, selflessly. It stunned me how you engaged with the world with passion and vigour, and gave of yourself selflessly. Your family "genre" is one of community activism, of leading and of giving to all sectors of society. Well, the apple didn't fall far from the tree. But here was the lesson – it wasn't about money, it wasn't about honour or stature, it wasn't about being famous. Until yesterday, you were an ordinary human just living your life. But in that ordinariness lay the greatness – in the simple acts of goodness and kindness, you were of service to other human beings. In the army or in yeshiva, in your everyday interaction, you radiated outwardly and touched the people around you. Yes, it was a short life, but it was rich and full. In a world that revolves around the "I" you taught how to transcend your space and make it about the other.
3. You revealed the love of *Am Yisrael*. All too often we get so caught up in our day-to-day humdrum, in the myriad of *faribels* and upsets that colour our day, that we forget that we all are brothers and sisters – one family with one father in heaven. You united us. It didn't matter today who one was, which shul we daven in, what part of the world we find ourselves in, what sect or group of Judaism we follow, today you were the child of the Jewish people, and today, we cried that we lost one of our own. Today, we were one people with one heart. Unity brings love, strength, and support.
4. Finally, your name called out to me. Eliyahu David. Today, through our tears, I heard us calling for Eliyahu Hanavi (Elijah the prophet) to announce that our suffering in this wretched *galus* (exile) is over. The shofar of redemption needs to be blown, and we all need to come back home. Back to the city of King David, back to the place we call home – Jerusalem. It's not without divine providence that you lost your life in the heart of King David's city.

Dear Eli, I learnt so much from you. Thank you for teaching us so much. May you be bound in eternal life. May your entire family be strengthened and find comfort during this challenging time, and may we be reunited with you and all those who have passed before us speedily in our days with the arrival of Moshiach ... now.

Aidel Kazilsky



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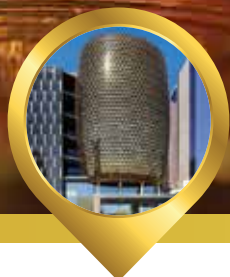
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Investigative journalist refuses to take Lotto abuse

TALI FEINBERG

Veteran investigative journalist and media trainer, Raymond “Ray” Joseph, has always believed that journalists should fight for justice with their pens not the courts. But that was before suspended chief operating officer of the National Lotteries Commission (NLC), Phillemon Letwaba, allegedly defamed him and his family in a recent interview.

Joseph, who has been a journalist since 1974, is a freelancer for the GroundUp investigative news site, and has won awards for his work on dodgy spending by the NLC. “It’s like a microcosm of state capture, and I’m right in the middle of it,” Joseph told the *SA Jewish Report* in the past. The scathing reports have raised concern over how money meant for “good causes” – poverty relief and charity – is in some cases being dispersed in highly questionable ways. Letwaba is also suing Joseph and GroundUp in relation to some of these articles.

“Enough is enough,” Joseph told the *SA Jewish Report* in an exclusive interview. “He told demonstrable lies and attacked my family. It’s a bridge too far. Picking on me is one thing, but picking on my family is another thing completely.”

Joseph says that Letwaba defamed him during an interview with senior journalist Stephen Grootes on popular 24-hour news channel Newzroom Afrika.

In Joseph’s summons, which has been issued by the Cape High Court and has been served on Letwaba, he attaches a transcript in which Letwaba said Joseph was a “major beneficiary” of lottery funds. Letwaba claimed that more than 12 organisations linked to Joseph were no longer receiving lottery funds and suggested Joseph was attacking him because of this.

Amongst other points, Letwaba also claimed that Joseph, his wife, and family were direct beneficiaries of lottery funding. He said Joseph “is an old man who came out of retirement to come and focus on the character of the COO and attack the integrity of the NLC ... I’m saying we have been dealing with lies since 2014 just because one individual who is the major beneficiary of the NLC decided to declare war against the NLC.”

In his summons, Joseph claims that Letwaba’s remarks are not only untrue but defamatory. “They were understood by the reasonable audience to mean that I knowingly breached journalistic ethics, was a vengeful and malicious journalist, and had embarked on an untruthful campaign against him and the commission.”

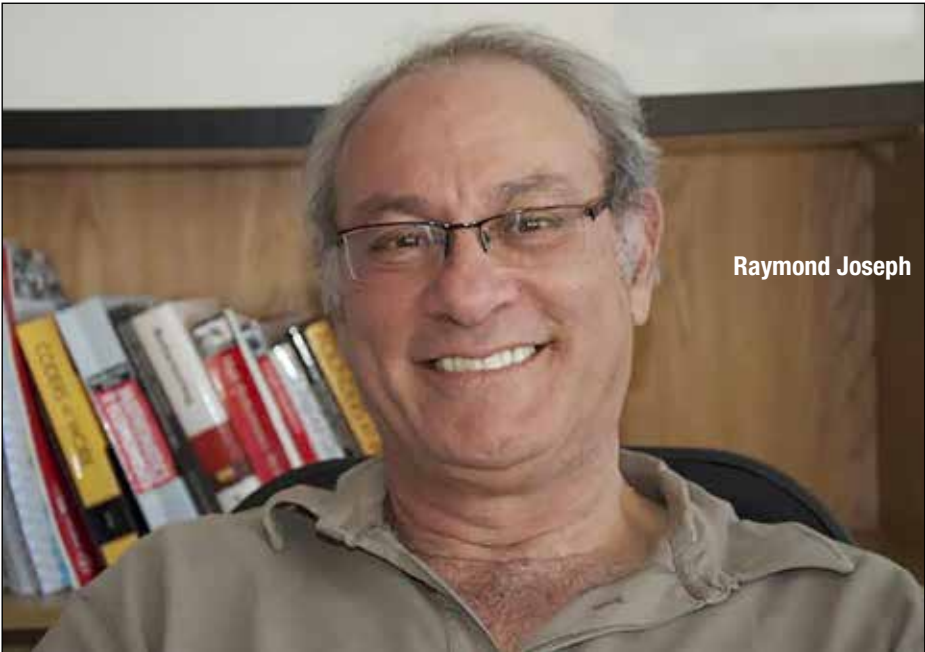
Joseph says that after hearing Letwaba’s accusations, the average person would consider that Joseph was acting out of spite for “losing benefits”. Letwaba has refused to publish an apology and a retraction. Letwaba has until early December to

file a notice of intention to defend the action, and until February next year to file a plea.

Joseph says that this kind of intimidation reminds him of “the bad old days” when journalists and their sources had reason to fear. “It’s not nice worrying for your security and safety, and that

GroundUp for defamation more than two years ago, “but has made no attempt to get the matter before court. We have tried, because we want to face him in court, but it’s very hard for a plaintiff to force the matter. But now, my lawyer is in charge of the process. Once and for all, he will see us in court, and answer for his allegations under oath.” He adds that when one sues, one can ask for documents as part of the legal “discovery” process, which will make it “a whole new ballgame”.

He emphasises that he’s not suing for the money, but rather “to get this man before court to explain his behaviour for an extended period of time, and to force him to bring proof of serious allegations. I want him under cross examination, showing evidence and documents. In this work [journalism], your reputation is hard currency. I’m exercising my right to defend my good name. That’s all you’ve got as a reporter. Because they can no longer attack the



Raymond Joseph

of your family, never knowing what’s going to happen. I have reason to be concerned – I’m not paranoid. I have received anonymous threats and been through the gamut.”

He says Letwaba served papers on him and

Yarmulkes and peace building in the UAE

OPINION

CHAYA SINGER



I spent a surreal week in the United Arab Emirates (UAE) representing South Africa in a delegation of young World Jewish Congress Jewish Diplomatic Corps leaders from 20 countries.

It was a week I’ll never forget. As invited guests of the UAE in Washington, DC, this initiative formed part of the historic conciliatory process of Arab-Israeli and Muslim-Jewish peace building efforts. These efforts follow in the wake of the Abraham Accords signed between Israel and the UAE, as well as Morocco, Sudan, and Bahrain in 2020.

It was a special opportunity to learn and contribute, as we build bridges with local government representatives, business leaders, faith communities, and cultural institutions. This is the future of nation building between our states.

Visiting the UAE feels like stepping into the future. It’s a forward-thinking country, and regional and global peace and prosperity are central to its world view. These aren’t buzz words, but lived core values, and the integrity and warmth of this message was affirmed in every engagement.

“We don’t just want peace with a government. We intend to have an active relationship with the people,” said His Excellency Dr Ali Al Nuaimi, the chairperson of the UAE parliament’s defence affairs and interior and foreign affairs committee. “Whenever there’s an opportunity to support peace, we should be there together,” he said, urging us to encourage our governments to support the Abraham Accords and help show the value of working towards peace in the region.

We walked with yarmulkes in the streets and at the Sheikh Zayed Grand Mosque with the general director, His Excellency

Dr Yousif al Obaidli, in a display of openness, tolerance, and mutual coexistence promoting Muslim-Jewish dialogue. And when a glass broke in a restaurant, it was met with a spontaneous “*Mazaltov!*” unimaginable only a year ago. We sat in the lobby of a hotel speaking openly with Israeli ambassador to the UAE, Amir Hayek, just one day after

We asked open, frank questions to Emirati government representatives such as the ministers of state for foreign trade and tolerance, and the department of culture and tourism, about Israel, economic-cooperation, security, religion, and our local Jewish communities.



Chaya Singer with His Excellency Thani bin Ahmed Al Zeyoudi, UAE Minister of State for Foreign Trade



IT WAS A SPECIAL OPPORTUNITY TO LEARN AND CONTRIBUTE, AS WE BUILD BRIDGES WITH LOCAL GOVERNMENT REPRESENTATIVES, BUSINESS LEADERS, FAITH COMMUNITIES, AND CULTURAL INSTITUTIONS. THIS IS THE FUTURE OF NATION BUILDING BETWEEN OUR STATES.

Hatikvah was officially played for the first time in the UAE at the ambassador’s historic credential ceremony.

We sang and prayed during Shabbat with the local Jewish community, headed by South African Ross Kriel. The Jewish Council of the Emirates is now the 103rd member of the WJC. We carried bags that said “World Jewish Congress”, and spoke in Hebrew.

For many in our group, these aren’t freedoms we have in our own countries, but here in the Gulf, in an Arab country, we were safe and welcome

among friends and partners in peace.

The spectacular architecture, lights, culinary delights, and warm hospitality in local homes, palaces and market places, made this a trip to remember. It was an opportunity to bring learning from the South African experience of dialogue, conflict resolution, and social cohesion – efforts which are ongoing and close to my heart – and to find ways to triangulate the Israeli-Emirati innovation economy into development opportunities for South Africa.

It was a moment in Jewish history which I was able to share with 40 of my colleagues working around the world on behalf of the Jewish people. I feel humbled and thankful for this very special opportunity to learn and contribute.

• Chaya Singer is the executive director of the SAZF Cape Council, and a member of the World Jewish Congress JDCorps.

Altruistic donation ‘an unbelievable mitzvah’ says kidney recipient

NICOLA MILTZ

“I marvel at the miracle of modern medicine and unbelievable human kindness,” says advocate Gerald Farber, 73, who has a new lease on life after a kidney transplant last week.

On Tuesday, 16 November, at about 07:00, Farber met the man who has literally saved his life, altruistic donor Rabbi Mark Friedman of Glenhazel, Johannesburg.

Friedman’s journey to become a kidney donor after his father, Aubrey, was saved following his own kidney transplant was featured in last week’s *SA Jewish Report*.

Farber, whose identity wasn’t revealed last week to protect his privacy, read the article and decided he, too, wanted to share his story in a bid to raise awareness of this life-changing and life-giving surgery.

“When I think about this gift and from whom I’ve received it, I see goodness in humankind,” he told the *SA Jewish Report*.

“It speaks to strong communal bonds, and the admirable courage of one man to make this sacrifice. It’s a wonderful demonstration of the ethos which is part of Jewish life,” he said.

The two men have been discharged from the Wits Donald Gordon Medical Centre, and are reportedly recovering well.

“I am at home, regaining my strength. I feel physically better and stronger,” said Farber, “Emotionally, I will be able to look forward to a normal life in every respect.”

Ten years ago, Farber was diagnosed with renal failure. Doctors managed to keep him off dialysis for seven years. More than three years ago, he was forced to undergo dialysis three times a week. This involves having two needles inserted near the patient’s wrist, one to remove blood to a machine that cleanses it and one to return the clean blood to the patient’s body. The machine performs the job of cleaning the blood in place of the kidneys.

“It’s a therapy that keeps you alive, but is very restrictive in regard to the ability to lead a completely full life,” said Farber.

Patients require a positive attitude and a lot of patience, he said.

Up until recently, Farber was undergoing three four to five-hour sessions of dialysis a week.

“Add to this the time it takes to travel to and from treatment, the traffic, and bed availability, it can take up to six hours every time,” he said.

Farber who became “an avid reader and movie watcher” said he “went into it positively”.

“If you see the positive side, it becomes far easier to tolerate,” he said.

After each session, he’d drive himself home and spend time with his family, his wife Corinne, and their sons, Alan and Richard.

“I felt good after the sessions, a little tired, but I knew I could go to work the next day and be productive,” said Farber, senior counsel and member of the Maisels Group of Advocates.

“The dialysis unit is very accommodating. It runs into the night so when necessary, I could arrive and leave later,” he said.

“During treatments, you are exposed to people from all walks of life from rich to poor; the optimistic to the pessimistic. You get a completely different vista on life in general. Some people you become quite close to.”

When he started dialysis, he immediately put his name on the general kidney transplant list knowing it was going to be a long haul.

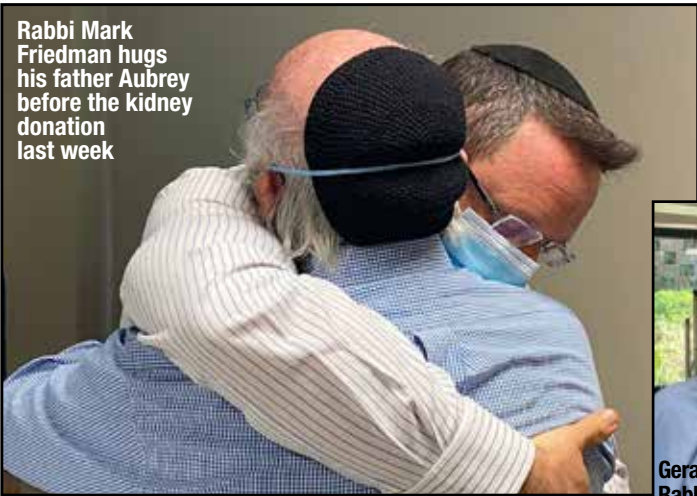
“It’s a long list of patients, there is great demand, and the prospect of getting a kidney isn’t great. People can wait for years, some are lucky, others not. My age would have counted against me,” he said.

He was unaware of Hatzolah’s Life2Life organisation started six years ago to assist patients with community-based donations of blood, platelets, stem cells, and kidneys.

“I was working with a junior colleague one day who had recently attended a Hatzolah and Life2Life breakfast. She told me about it and suggested I contact the organisation. One thing led to another, and before I knew it, Lance Abramson from Hatzolah was searching for a donor,” he said this week.

It has taken several years to reach this point, and Farber said he never lost hope of being successfully matched with a donor.

“I always felt that there were forces looking after me. I had faith that it was going to be okay. I knew that Life2Life was working for me, which gave me hope and belief,”



Rabbi Mark Friedman hugs his father Aubrey before the kidney donation last week



Gerald Farber and Rabbi Mark Friedman

he said.

He was finally matched with Friedman, who was keen to pay it forward after his father’s successful surgery several years ago.

The pair were introduced to each

other for the first time before the surgery last week.

“He came into my ward shortly before the surgery. We hugged and shed a few tears,” said Farber, who is overcome with gratitude.

“Life2Life made this possible. I’m so fortunate to be part of this incredible community,” he said.

There are three patients waiting for an altruistic donor in the community, said Abramson.

Farber, who is focusing on getting back to the business of living life to the full, said he was looking forward to seeing his donor again.

“I’m confident I’ll see him again,” he said, “Being an altruistic donor is doing an unbelievable *mitzvah* that brings life and hope to others, something that people should take seriously, think about, and make whatever decision they are comfortable with. I’m one of the lucky ones.”

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Reconnecting with rescuers on that dark, stormy night

TALI FEINBERG

Many stories begin with the setting of a “dark and stormy night”. The difference, in this case, is that this story is true.

It was a cold and rainy evening in Johannesburg almost two decades ago when Kim O’ Hagan’s husband and son ran into trouble en route to a Shabbat dinner. Seventeen years later – in November 2021 – the family reached out to those who rescued them, bringing the story full circle.

Recounting the story to the *SA Jewish Report*, Johannesburg research director O’Hagan recalls how “the evening after my husband Simon’s 39th birthday [30 April 2004], Simon and my son, Liam, were en route to Liam’s grandmother’s house in Cyrildene for Shabbat dinner.

“Simon was doing a favour for my brother, Jonathan Selvan, by delivering his work vehicle [a fully equipped Peugeot Boxer with shelving in which one could stand up] to Cyrildene. I can just imagine Liam, who was 2½ years old at the time, excitedly sitting next to his dad in front of this huge vehicle. My daughter, Erin, and I had driven ahead in a separate car.”

There was a light drizzle, and the streetlights weren’t working. “On turning the corner into Houghton Drive, some of the shelving slipped, and Simon stopped the vehicle and stepped out to check what had fallen.” It was at that moment that he fell into a manhole.

“He recalled the event by saying, ‘I stepped on to the pavement, but the pavement wasn’t there’. The manhole was rectangular and luckily, not very deep. He smashed his shoulder and fractured several ribs, but fortunately didn’t hit his head. He was in excruciating pain and unable to get out to rescue Liam who at this point, was still strapped into his car seat.”

Simon tried unsuccessfully to flag down passing

motorists who were unlikely to have seen him in the dimly lit area and even less likely to take a chance and stop on the side of the road.

“In the meantime, a couple was returning home and had driven into their driveway on Houghton Drive,” continues O’Hagan. “On seeing the commotion, the woman, who I was to learn was journalist Tanya Farber, rushed to rescue Liam from the car seat. Her boyfriend (now husband), Jeremy, made contact with me and my family in Cyrildene.

“By this stage, Simon had forced himself out of the manhole, clearly fighting the pain in a desperate attempt to get to his little boy. Netcare responded, and Simon was given morphine so that they could mobilise his shoulder and place him on a stretcher. He was then taken to Milpark Hospital, operated on, and discharged several days later.”

The family were grateful to be safe, and moved on with their lives. But tragedy struck when Simon died suddenly in 2006 of unrelated causes. Liam was four and his sister Erin was six.

“I have tried to instil memories of their father by relating stories to them and reminding them of the people their dad knew, and who played an important role in their dad’s life,” says O’Hagan. “Liam has even less of a concept of his father than Erin due to being younger at the time. So those memories become that much more important as one goes through life and begins to comprehend the part of your life that’s missing.”

In that context, the dark and stormy night when Liam and his father were rescued has become even more pivotal. “Liam says that he has few memories of his father, and the few memories that he does have become all the more significant,” says his mother. “Considering that he was 2½ years old, he clearly didn’t understand the gravity of the situation that night. Liam remembers seeing lights out of the front windscreen and being held by a really friendly lady. He says he has no doubt he enjoyed the attention!

Liam questions what his dad would think of him now, and he suddenly thought to himself that this was a really big moment in his life that he has never really looked back on. He was curious as to how far back he could remember, and this was in fact one of his earliest memories.”

So, out of the blue a few nights ago, “Liam suddenly asked me if I knew the name of the people who had rescued him that night. We had never really discussed it before. It took me a few minutes to think, and I told Liam, but he didn’t tell me he was going to try to contact Tanya.

“Having told him that Tanya was a journalist, he started by looking on LinkedIn and Facebook. He found her email address and decided to email her. Part of Liam’s thought process at the time was that because of the many losses he had suffered recently [we recently lost Simon’s brother, Liam’s uncle, to COVID-19], he decided it was important to reach out to Tanya.”

The first O’Hagan knew of Liam’s email was when he read her Farber’s response. “We were both so deeply touched and the emotions took us right back to that night.” The two parties decided to meet, and “Liam, Erin, and I are all excited to meet Tanya and Jeremy as we feel that they are part of our connection with Simon. We were so touched by Tanya’s warmth and her memories of the night, as well as those of her husband, and her sister, Yael.

“Yael spoke to Simon while he was in the manhole. That’s something so special that I needed to hear, because by the time I got to the scene of the accident, my only vision was of Simon’s desperate struggle to get out.”

She has no doubt that they will maintain their new connection. “When someone dies, although their intentions are good, few people maintain



contact. I have always tried to keep Simon’s memory alive by keeping up relationships with people who have touched our lives,” says O’Hagan. “The wonderful thing about our community is the connections we all have. It doesn’t matter who the hero was on the day, but the fact that Liam reached out, that there are such special humans out there, is what makes me proud to be part of this wonderful Jewish community.”

Farber says the reconnection has also been extremely meaningful. “I remember at the time understanding Simon’s panic of being stuck in the manhole while little Liam was stranded in the car. But it was only when I became a parent myself not long afterwards that I truly understood the depth of it,” she says.

“Receiving the email from Liam all these years later was a life-affirming experience for me. He and his family are incredibly special people. It has reminded me how strangers’ lives can intertwine in ways we don’t expect, and yet invisible connections persist.”



With grieving hearts we mourn the loss of Eli Kay – a son of our community and alumnus of Torah Academy. Our thoughts and prayers are with the Kay family who have, for generations, helped build the Torah Academy.

May Hashem heal the pain and bring comfort to Avi, Devorah, Kasriel, Chanan, Naama, Cliffie and Jessie Kay and to Rabbi Shlomo and Lindi Levin and to the entire family.

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May Hashem hasten the redemption of the world with the coming of Moshiach Tzidkeinu

CHIEF RABBI DR WARREN GOLDSTEIN



May the memory of Eliyahu David
ben Avraham Chaim be a blessing.



Oily clash of civilisations in one lamp

OPINION

RABBI DR RAPHAEL ZARUM



Most of us use candles for lighting the chanukiah, but our sages lauded the use of olive oil. The reasons for this are more revealing than you might have imagined. The oil used for salad dressing and good cooking turns out to be the focal point of the clash between ancient Greece and the Jewish people.

As you know, on Chanukah we celebrate the victory of our ancestors against foreign invaders. In 165 BCE, after three years of hostilities, the Jews, led by Judah Maccabee, finally drove out from Jerusalem the Greek-speaking occupying forces, led by the Selucid king, Antiochus Epiphanes.

But this wasn’t just a military victory of Israel’s Jews over the Greco-Syrians, it was also a cultural victory of Judaism over Hellenisation — the assimilation of Jews into ancient Greek culture.

Each year, we light the eight-branched chanukiah to remind us of the miraculous story of the small jar of unsullied olive oil that our ancestors discovered and used to rededicate the menorah in the ransacked Temple. A miracle occurred, and the menorah’s lights continued to burn for eight days until more pure oil could be produced.

In the Talmud, Rabbi Yehoshua ben Levi teaches that though any kind of oil is acceptable to use for the chanukiah lights, olive oil is most preferred (Shabbat 23a). Another scholar, Rabbah bar Nachmani, suggested that sesame oil might be better as its light is longer-lasting, but then he yields to Rabbi Yeshoshua because, he says, olive oil “produces a clearer light”.

Now that’s a surprise. Surely longer-lasting sesame oil would better remind us of the long-lasting little jug of oil? A second surprise is that no one cares to mention that it had always been olive oil that was used to light the actual menorah. As the Torah says, “Now you shall command the children of Israel that they bring you pure olive oil, pressed for illumination, to light the menorah continually.” (Exodus 27:20). Instead, what matters here seems to be the special clear light that’s unique to olive oil. What’s going on?

The continuation of the Talmud here is even more surprising. The discussion of Chanukah is interrupted so that Rabbi Yehoshua ben Levi can introduce another issue. He says that all oils are also fit for the production of the ink used to write our sacred scrolls, such as a Sefer Torah, but that, again, olive oil is most preferred.

As well as binding agents, this indelible black ink was produced by collecting the soot from the light of an olive oil lamp dissolved in yet more olive oil. So, although the ink for a modern Sefer Torah is now produced from alternative ingredients, the ideal Sefer Torah,

as described by our Talmudic sages, clearly involved the copious use of olive oil to write every single letter. So it must be that this type of oil has some central importance to Jewish religious culture.

It turns out that olive oil was essential to Greek culture too.

her helmet, and an olive branch and owl (for wisdom) on the other. Even today, the Greek one euro coin has Athena and the olive branch on one side.

Olive oil is a staple of the Greek diet, and it has been an international supplier of this

(which began in Olympia in 776 BCE) were crowned with a wreath made from an olive branch, and their reward was a lifetime’s supply of olive oil.

It’s no wonder then that olive oil-based lights became the symbol of Chanukah. That pure light represents the clash of civilisations between Greece and Israel. Essentially, the light symbolises wisdom. Its clarity meant you could read and study by it after dark, late into the night. And, just as gaining wisdom requires a huge investment of effort and time, so similarly, it takes 6kg of olives to produce just one litre of olive oil. So, olive oil represents the pursuit and attainment of wisdom for both cultures.

In fact, our sages had a deep respect for ancient Greek thought. Pythagoras, Socrates, Plato, Aristotle, and the Chochmei Atunah (the sages of Athens) are all given some recognition in rabbinic literature, and there are hundreds of Greek words in the Talmud. The rabbis sensed that the Greeks, like them, took life seriously and wanted to understand the nature of this world as well as humanity’s role in it.

But Greek thought had a dark side too because it over-emphasised

physical beauty both in nature and in the human body. It understood the great virtues — glory, wisdom, love, etc —as manifestations of multiple gods rather than coming from one creator. Many Jews were seduced by this, and a large part of the Chanukah story was the intra-communal conflict between loyal and Hellenised Jews. That was a failure of our people which we must never allow to be repeated.

Today, we can still appreciate the best of Western philosophy, an approach which is rooted in ancient Greek wisdom. Crucially, though, Chanukah must remind us to be ever dedicated to our own particular faith, a faith that gave us G-dly wisdom to live by.

The rabbis of the Talmud valued both Chochmah (wisdom from great minds) and Torah (wisdom from G-d). The precious lights of your chanukiah symbolise enlightenment, both worldly and divine. Rather than clashing, these can be unified in order to live a most meaningful life and “see the light”. May you have an enlightening Chanukah.

• *Rabbi Dr Raphael Zarum is dean of the London School of Jewish Studies.*



Athens, the ancient capital of Greece, took its name from Athena, the goddess of wisdom, because she introduced them to the olive tree.

The most common coin in ancient Greece depicted Athena on one side, wearing an olive wreath on

precious liquid for more than four millennia. Olive groves were considered sacred in ancient Greece, and Aristotle wrote that the olive tree was state-protected.

For more than a thousand years, the winners of the Olympic Games

Finding your why, not your what

OPINION

RABBA SARA HURWITZ



Have you ever heard of Samuel Pierpont Langley? I hadn’t before listening to author and organisational consultant Simon Sinek talk about “How great leaders inspire action”.

In the early 20th century, Samuel Pierpont Langley was on the path to be the first person to invent a flying machine. He had every tool at his disposal – money, support, a Harvard education, and great market conditions. The *New York Times* followed him around everywhere and people were rooting for Langley. So why haven’t I heard of Samuel Pierpont Langley?

A few hundred miles away in Dayton, Ohio, Orville and Wilbur Wright had none of what we consider to be the “recipe for success”. They had no money. Not a single person on the Wright brothers’ team had a college education, including Orville and Wilbur. The *New York Times* didn’t follow them around.

So why did they succeed? Sinek suggests that the recipe for success is leading from the why. Most people and most organisations begin with what. They know what they want to do – what their product is and what they are doing. Most know how they will do it – what the strategy and plan is to achieve the what. But very few people know why they do what they do. As Sinek suggests, we should strive to “to answer why: what’s your purpose? What’s your cause? What’s your belief? Why do you get out of bed?”

According to Sinek, this is the reason why Orville and Wilbur were successful. Langley was in pursuit of a result: being rich and famous. The Wright brothers were driven by a cause, by a purpose, by a belief. And on 17 December 1903, the Wright brothers took flight.

I was thinking about the ethic of leading from why as I thought of the Chanukah story. Yehuda Hamaccabee is actually remembered much more for his what. The First Book of Maccabees praises Yehuda’s valour and military talent, suggesting that these qualities made him a natural choice. We remember that he led a small army. As we recall in Al HaNisim in our liturgy:

מַסֵּרַת גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מַעֲשִׂים (You delivered the strong into the hands of the weak, the many into the hands of the few.)

He led the Jewish people to reclaim and rededicate the temple. But what we don’t talk about as much is that his reign of leadership was short lived. The priesthood in the aftermath of the Maccabean victory was corrupt and a puppet of the non-Jewish king.

Within two years, Judah the Maccabee was dead and many of his men had been executed. This is the likely reason why *chazal* were resistant to creating a tractate of

Talmud dedicated to Chanukah. I know very little about his why.

Our celebration of Chanukah and the way in which we ritualise it has little to do with Yehuda Hamaccabee’s military victory. If it did, perhaps we would celebrate Chanukah by dressing up as soldiers, with swords and shields, and by re-enacting the victory.

Instead, we celebrate by lighting candles to commemorate the story of the oil. The miracle of one *pach*, one jar of *shemen* that lasted for eight days. This is the why of Chanukah.

In fact, the Gemara (Shabbat 21b) asks, “*Mai Chanukah?*” (What is Chanukah?) This is actually a surprising question. Nowhere else does the Gemara ask what. “*Mai Pesach? Mai Sukkot?*”

What’s more, people had already been celebrating Chanukah for hundreds of years by the time this question was asked. The question of the Gemara becomes even stranger once you realise that the Gemara has already discussed many details of the holiday. We have already learned about the basic *mitzvah* of lighting, the method of lighting, and the debate between Beit Hillel and Beit Shammai as to whether we begin with eight candles and count down, or one and count up. And then suddenly, the Gemara asks, “*Mai Chanukah?*”



The Wright Brothers

The question cannot be “What is Chanukah”, but why. Why do we celebrate? Rashi reformulates “*Mai Chanukah*”, and explains, “*Al eyzeh nes?*” (What’s the underlying miracle?) Why did the rabbis establish Chanukah as a holiday?”

The Gemara answers that we celebrate Chanukah because they found “but one cruse of oil that was set in place with the seal of the high priest, but there was in it only [enough] to light a single day. A miracle was done with it, and they lit from it for eight days.”

When we celebrate Chanukah, we are celebrating the courage and faith that the people had in searching for the one jar, and then against all odds, in lighting the menorah.

This is the why of the holiday. It’s an opportunity to reflect on how you want to be remembered and, therefore, how you will live

your life. As Sinek points out, Martin Luther King Jr inspired thousands of followers not by his what, but his why. He gave the “I have a dream” speech, not the “I have a plan” speech.

So on this Chanukah, let’s get back to your why. Find your inner flame, and let it dance boldly, lighting up our world. This is a world that needs all your light.

• *Rabba Sara Hurwitz, the co-founder and president of Maharat, the first institution to ordain Orthodox women as clergy, also serves on the rabbinic staff at the Hebrew Institute of Riverdale in New York City.*

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The Adventure Starts Here

The war that we haven’t won yet

OPINION

RABBI YOSSEI CHAIKIN



You have all heard the joke many times before. The summary of all Jewish holidays: “They tried to kill us. We won. Let’s eat.” To a large extent, this is true. Most of the *chaggim* on our calendar celebrate how our nation overcame an existential threat. As Jews, we obviously rejoice around the dining room table. In fact, it’s a *mitzvah* to do so: on Pesach, the seder; on Purim, the feast; on Sukkot, meals in the sukkah.

Then comes Chanukah. The exception to this slick summary. For in this case, they didn’t try to kill us, we didn’t really win the war, and there’s no obligation to eat.

Most of our festivals occur in the middle of the Jewish month, which is always at full moon. This is true of Pesach and Sukkot (15 Nissan and 15 Tishrei respectively), which mark freedom from Pharaoh and his attempts to physically destroy the Jewish nation. The same with Purim (14 Adar) which is the celebration of salvation from Haman’s plan to obliterate every Jew in the Persian Empire. Our calendar is lunar based because the moon is the symbol of the Jewish people, consistently waxing and waning. The full, bright orb in the sky is the symbol of that survival against ongoing physical danger.

The threat of Chanukah, however, wasn’t

directed at our survival. It was an attempt to hijack our soul, to absorb us into the prevailing Greek culture. In fact, the enemy was happy for us to continue living, as long as the divine was stripped from our practices and customs. Their efforts were aimed at severing the connection between G-d and His people. The defenders of the faith were forced to wage battle against the oppressor to maintain religious freedom. Had we submitted, abandoned the Jewish way of life and assimilated, there would have been no fight at all.

Indeed, this festival begins on the 25th of the month and is celebrated as the moon is barely visible in the sky. We gained relief from edicts banning Torah precepts, but it wasn’t our moment of glory. On Chanukah, we won the battle, but we most definitely didn’t win the war. Even after the victory, the Jewish soul still remains in exile as the omnipresent threat of assimilation persists. Over the centuries, Antiochus has returned in many incarnations to attempt to sever the G-d-Jew connection. As a minority, we are still struggling to maintain independent practice and culture.

So, the commemoration of Chanukah doesn’t take place around the dining room table, a place where we satiate our physical



bodies. It’s observed with the lighting of candles, symbol of the spirit and soul. The little lights of the menorah flicker to remember the survival of the Jewish *neshoma* and its eternal connection with the almighty. Eating is obviously not forbidden, but isn’t the core and focus of the celebration. The traditional foods, latkes and doughnuts, are deep fried in oil, symbolic of the menorah and the light.

So, we didn’t win the war then. But two millennia later, we’re nearly there. We now stand on the threshold of the era of

Moshiach, when the connection between G-d and the Jewish soul will never be threatened again. So, the chanukiah that we light has space for eight candles. Eight is the number of strings on Moshiach’s harp. For as we gaze at the little flames that remind us of the battles we have won, we look wistfully and longingly towards the day when the war will finally be won for good.

• *Rabbi Yossi Chaikin is the rabbi at The Oxford Synagogue Centre, and chairman of the Rabbinical Association of South Africa.*

The *gelt* in giving and receiving

GILLIAN KLAWANSKY

“Instead of one day of presents, we have eight crazy nights.” The immortal lyrics of actor/singer-songwriter Adam Sandler may not strictly reflect reality – at least in South Africa – but the ancient tradition of Chanukah *gelt* (money in Yiddish) is one that many Jewish families follow around the world.

“With Chanukah, the tradition was never about gift-giving,” says Rabbi Ari Kievman of Sandton Central Shul, “that’s more a Christmas tradition, not the Jewish one”. Indeed, the idea of eight nights of presents is something that became increasingly popular in the United States around the 1950s.

“At this time, Jewish child psychologists as well as rabbis started promoting gifts as a way to make post-Holocaust Jewish kids happy to be Jewish rather than sad about missing out on Christmas,” reports www.myjewishlearning.com.

Today, there’s even a (largely American) phenomenon known as “Christmas envy”, reportedly a concern for many Jewish parents who give their children Chanukah presents to counter this.

Though many of our children are hardly lacking, one can certainly choose to give gifts for Chanukah. Yet, if you’re looking to follow authentic Chanukah traditions, it comes back to Chanukah *gelt*, something mentioned in both the Shulchan Aruch (the Code of Jewish Law) and the Gemara.

It’s also traced back hundreds of years to when students in Europe would give *gelt* as gifts to their teachers on Chanukah, who couldn’t accept payment for teaching Torah. Eventually, parents began giving their children their own share of the money for studying Torah.

The root of the Hebrew word *chinuch* (education) is the same as the root of the word Chanukah. Today, *gelt* isn’t simply about spoiling our kids or grandchildren, it’s about connecting them to an ancient custom and teaching them about the importance of giving back.

While some families simply distribute chocolate coins, others give money. Many give their children progressively more *gelt* each night in line with lighting more candles and increasingly dispelling darkness. Any amount is acceptable, although you may want the money to add up to a multiple

of *chai* – the Hebrew word for life, which has the numerical value of 18.

This practice can also be used to teach our children the value of money and saving up for something worthwhile.

Teaching kids the value of money is a passion for property sales consultant Laureen Shalpid, who established Fun Finance, a money management course for children aged seven to 11.

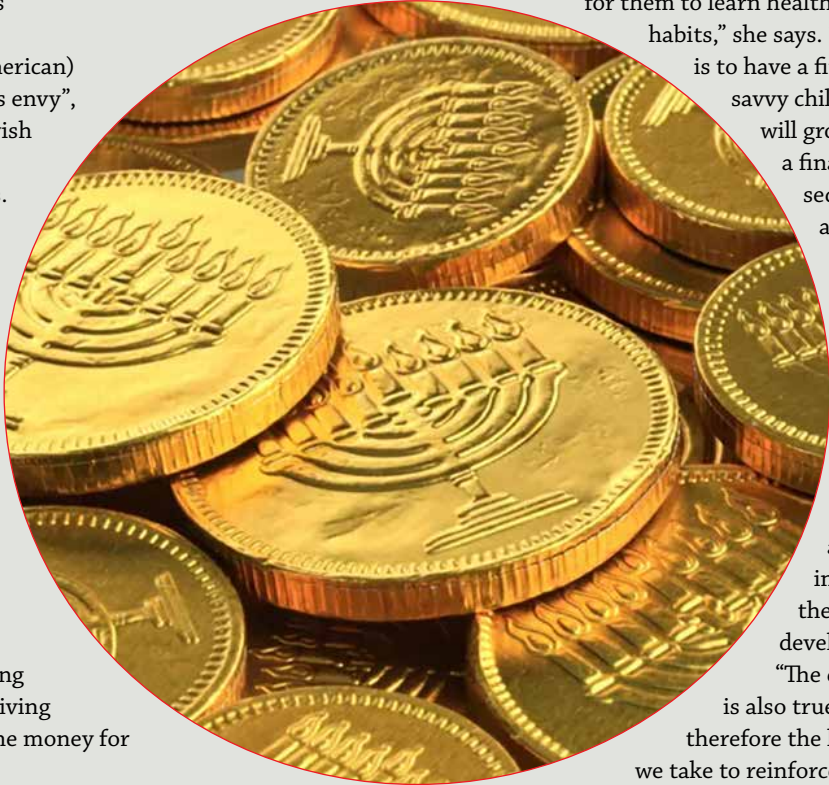
She has since written an – as yet unpublished – series of books on the basic principles of saving, spending, and sharing one’s money. Shalpid stresses the need for parents to model financial goal-setting behaviour to their kids.

It offers them a deeper understanding of how they choose to spend their hard-earned funds in a way that reflects their needs and values as people.

“Indulging our kids’ every whim doesn’t create a platform for them to learn healthy financial habits,” she says. “If the goal is to have a financially savvy child that will grow into a financially secure adult, then teaching our children practical money skills from an early age will have a positive impact on their financial development. “The converse is also true, and therefore the longer we take to reinforce these financials skills in a positive way, the more we allow for negative spending habits to develop in our children.”

Shalpid suggests discussing money with your children openly, teaching them the difference between needs and wants, and opening a savings account for them so they can develop maturity and practical money skills.

Not only can Chanukah *gelt* be used to teach children financial skills, it can also promote an awareness of the need to give back. “The *gelt* isn’t just for one’s kids because, as with



every Jewish festival, we don’t just take care of ourselves in celebration, we have to be there for others,” says Kievman.

The Talmud itself refers to *gelt* in that it teaches that you’re not allowed to use the lights of the Chanukah menorah for your own benefit, “even to use the light to count your money”.

“This is very likely a symbol that indicates that people traded money on Chanukah,” says Kievman. He argues that it also goes back to the origins of the dreidel game, now often played together with the *gelt*.

Dreidel began as a made-up game that kids would play when the Greek soldiers came to do inspections, to hide the fact that they were studying Torah.

“By giving out money and playing the game of dreidel today, we recall how they played dreidel in order to persevere and study Torah in spite of the harsh conditions they were facing.

“It’s part of the tradition of recalling this ‘dedication’ – the English translation of Chanukah – and about teaching kids about the importance of *tzedakah*.”

Kievman recalls his own cherished childhood growing up in New York, where he and thousands of other kids received double Chanukah *gelt* from the Lubavitcher Rebbe during his special Chanukah rally. One half was for the kids to enjoy and buy toys or sweets, the other was to give to charity.

“Part of the symbolism of giving one’s children Chanukah gelt is about teaching the importance of the fact that we don’t just celebrate ourselves, we’re not just about indulging in our own enjoyment but also catering for others,” says Kievman.

Shalpid reinforces this idea. “We have to teach our children that no matter how much or how little we might have, there will always be someone who has less than us.

“Helping another fellow human being is our way of showing humility and kindness. They can set aside 10% of the money they might have earned from chores, rewards, or gifts that they received for donation to those less fortunate. Beyond that, it’s important to stress that *tzedakah* can also come in the form of *chesed* [acts of kindness], all of which brings our unique divine spark into the world.”

Kievman points to the words of Hillel who says in Pirkei Avot, “If I am not for me, who will be for me? But if I am only for myself, what am I? You’ve got to take care of yourself, and charity certainly begins at home, but it doesn’t end there. You have to extend it beyond the home.

“Chanukah gelt, which is a luxury, signifies a light beyond the world, you’re giving kids something beyond their basic needs, and there’s something in that too,” says Kievman. “It teaches kids that they have to give back the traditional 10% of their earnings but also enjoy something for themselves, which aligns with Hillel’s idea.”

Stoicism resonates with our times

OPINION

Coicism is the new black.

S Ryan Holiday, the modern day stoic, has become a personal guru to many, and Marcus Aurelius' *Meditations* is flying off the shelves again.

As we celebrate Chanukah, the Jewish battle against Greek assimilation, it seems timely to revisit its principles and check their resonance with us, 21st century Jews.

Stoicism is a school of Hellenistic philosophy founded by Zeno of Citium in the early 3rd century BC. The stoics are especially known for teaching that externalities aren't good or bad in of themselves – it's only the narrative we attach to those externalities that make them seem positive or negative. The stoic's aim is not to allow any of these vagaries to affect their inner peace or equilibrium. Viktor Frankl's logotherapy, cognitive behavioural therapy, and more recent voices like Edith Eger's all echo the basic principles of stoicism – you cannot control anything but your response.

In tumultuous, uncertain times like ours, this principle of stoicism resonates.

It means that the impact of a “happy occasion”, say a promotion at work, would be met with the same inner peace as say, the rand going for a dive. Neither is good nor bad. Total acceptance, surrendering to everything as for your ultimate good, lifts you beyond these vicissitudes. An accomplished stoic would be emotionally resilient to misfortune. This is what it means to be truly free. Aaah ... to be totally free of anxiety, worry, frustration, and anger ... if only!

Judaism agrees that everything is for your ultimate good, but is a little less ambitious in its expectations of our response. We don't want just things that are good for us, we also want things sweet, fun, and pleasant. This is why we wish one another a *shana tova umetuka* (a good and sweet new year). While we may believe that everything that happens is for our ultimate good, it would be wonderful if it wasn't too hard to swallow too. We're human after all.

Indeed, faith demands that you believe whatever happens will be for your ultimate good and growth, but it doesn't stop there. Jonathan Sacks posits that the very purpose of "bad" things, the reason why G-d set up the world with poverty, war, hunger, and disease, is to stir you to action. As a partner in G-d's world, "bad" things are there to rouse you to take action, to become a dynamic partner in G-d's world, to take on *tikkun olam*. Staying unmoved can result in inaction. In apathy.

ONLY WHEN YOU CAN RAIL AGAINST
SADNESS, OR INJUSTICE, OR INSECURITY,
CAN YOU FEEL THE JOY OR GROWTH,
THE HIGH OF TRIUMPH, OR THE
WARMTH OF BELONGING.

The greatest turning points of Jewish history – all history for that matter – came from a non-acceptance of the status quo. From Moses who wouldn't accept the suffering of his brethren to the French Revolution, from the suffragettes to the end of apartheid, progress has come only from discontent, indignation at injustice, and a passion to right wrongs.

A relationship with G-d and our fellow human beings requires a depth of feeling – both good and bad – to be authentic and meaningful. The point of life, as Rabbi David Aaron explains, isn't to be happy, it's to live wholeheartedly. Brene Brown calls it "being in the arena". Only when you can rail against sadness, or injustice, or insecurity, can you feel the joy or growth, the high of triumph, or the warmth of belonging. It's two sides of the same coin – a distinctly unstoical coin.



Not allowing bumps in the road to affect one's equilibrium may be a demonstration of faith, and perhaps that pursuit of calm may be comforting, but we need to beware that such serenity doesn't reduce our passion or agency. Perhaps Jewish stoicism is something of a hybrid – accept that what you cannot change is for your ultimate good, but still ask yourself, what is incumbent upon me as a human being to make the world a better place?

- *Word-lover, avid reader, spiritual-seeker, Torah teacher, publisher-author, crazy crafter, mom of three – Batya Bricker also happens to be general manager books and brand for Exclusive Books.*



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Chanukah recipes to feast on

Chanukah means indulging in tempting sufganiyot and other delicacies. The SA Jewish Report asked two of our favourite food maestros to give us their favourite Chanukah recipes. Lauren Boolkin and Romi Rabinowitz went to town...

LAUREN BOOLKIN

Doughnuts to drool over

We've come to the end of a gruelling year, and now it's all about you! How are you going to eat your doughnut? You can inject, drizzle, or all three. If you're like me, you can squirt straight into your mouth while deluding yourself that you are foregoing the carbs. I used disposable piping bags to fill my syringes. I heated the Nutella in a double boiler to soften it.

- Ingredients**
- * 10g instant yeast
 - * 3½-3¾ cups flour (add the extra ¼ if the dough is too sticky ... although it should be a bit sticky)
 - * ¼ cup of sugar
 - * 1½ cups of lukewarm water
 - * 4 Tbsp of unsalted butter melted (I tried with 45ml of oil for parev purposes. They were nice, but not as nice.)
 - * 1 jumbo egg
 - * ¼ tsp salt
 - * Sunflower oil for frying
 - * ½ cup castor sugar to coat

Method

Premeasure your flour and sugar in two separate bowls. Dissolve the yeast in the water together with a tablespoon of your premeasured flour and a tablespoon of your premeasured sugar. Set it aside for 10 minutes to froth.

Place the remaining flour in the bowl of your stand mixer. Make a deep well using the bottom of a teacup. In

the well place your sugar, melted butter, lightly beaten egg, and salt. Give it a stir before adding your frothy yeast. With the dough hook, gently knead the mixture until a soft dough is formed. Cover with a dish cloth and allow the dough to rise until it has doubled in size. It takes an hour to an hour and a half.

Tip the dough onto a lightly floured surface and roll out until it is about 1½cm thick. Using a 5/6cm cookie cutter cut out rounds. You should get 28. Press two rounds together and place on a floured baking sheet. Cover with a damp dish cloth and allow to puff up for 45 minutes.

In a deep saucepan, heat your sunflower oil to 180 degrees Celsius using a thermometer. You don't need a huge amount of oil – 6cm-7cm works if the oil covers the tip of the thermometer. (If you don't have a thermometer, place a small square of dough in the oil. If it sizzles and gently begins to brown, your oil is hot enough.)

Working in small batches (for me one at a time), fry the doughnuts until they are lightly golden. (About 2/3 minutes a side.)

Place on a cooling rack which is covered by paper towel until they are slightly cooler, and then roll them in castor sugar. Insert your prefilled syringes in the middle, and garnish to match your filling. They are best eaten warm.

- Fillings**
- * Nutella
 - * Dulce De Leche
 - * Custard
 - * Raspberry jam

Dulce De Leche recipe

- * ⅓ of a cup of sticky brown sugar
- * ½ cup of cream
- * ½ cup of condensed milk
- * Melt the brown sugar with the cream until it dissolves
- * Stir in the condensed milk.

Friksa or Frixia or Fricasee board

(Totally impossible to spell, but on trend.) These can be baked, but then it wouldn't be a Chanukah recipe. The buns are crunchy on the outside, and soft and warm on the inside. They're loaded with vegetables, eggs, and whatever sauce tickles your fancy. If you bake them, set your oven to 180 degrees Celsius. (Makes 20.)

Ingredients for the bun

- * 4 cups of flour
- * 2 Tbsp instant yeast
- * 3 Tbsp sugar
- * 1 tbsp salt
- * 4 tbsp light olive oil (extra-virgin olive oil – took me ages to figure out what EVOO is).
- * 2½ cups of lukewarm water
- * 2 Tbsp vodka (this is optional, but supposedly it reduces greasiness)
- * Sunflower oil for frying

Method

In the bowl of your Mixmaster, place the salt, flour, yeast, sugar, vodka, and water. Knead with your dough hook until the mixture forms a dough, and then gradually add your EVOO. Your dough should be sticky. Cover your bowl with glad wrap, but poke a pinhole in the glad wrap to allow the yeast to breathe.

Divide your dough into 90g balls, and place on a lightly oiled piece of baking paper. Roll each ball into ovals. I used the heel of my hand and found it yielded better results than the rolling pin. It also helped to roll the balls on a

lightly oiled surface.

Brush the lower half of the oval with oil and fold in half. Return it to the baking paper leaving sufficient room between the ovals to cut out the square of paper. (I guess you could use pre-cut squares which are lightly oiled to start. The reason for this is it stops the soft dough from getting squashed out of shape when you place the buns in the oil.)

Leave the dough to rise again, uncovered for another hour.

In a heavy bottomed saucepan, heat about 8cm of sunflower oil to 160 degrees Celsius using a thermometer. If you don't have a thermometer, drop in a little of the dough and see if it sizzles. Fry for 2/3 minutes a side until golden. Place on a baking rack covered with roller towel to drain. Break open while warm and fill.

- Fillings**
- * Israeli salad
 - * Tuna (tinned, seared and sliced)
 - * Olives
 - * Hard boiled eggs (These should be softish ... like eight minutes)
 - * Boiled and cubed potatoes
 - * Charif (spicy sauce from your local Israeli deli)
 - * Preserved lemons
 - * Grilled eggplant or brinjal salad from the deli

Doughnuts to get us in the syrup of things

ROMI RABINOWITZ

Just as we are recovering from the eating fest that was Rosh Hashanah and Sukkot, Chanukah rolls around and with it, an absolute doughnut frenzy!

I've selected and tested two delicious options that I hope your families will enjoy during the wonderful festival of lights.

Bimuelos

Bimuelos are Sfardi speciality doughnuts that were eaten all over the Middle East during the festival of Chanukah. In Egypt, they are known as zalabia, and were sold in the streets during the *chag*.

- Ingredients**
- * 2 tsp dry yeast
 - * 1 tsp sugar
 - * A pinch of salt
 - * 2 cups of warm water
 - * 360g flour (plus a little more)
 - * Canola oil for deep frying

Syrup

- * 6 Tbsp honey
- * 100g sugar
- * Cup of water

Method

Mix the yeast, sugar, and salt with a cup of warm water in the bowl of an electric mixer. Allow it to stand for 10 minutes until frothy. Add the remaining water and the

flour, and beat with the whisk attachment for a few minutes until a soft dough is formed. You may need to add another half to three quarter cup of flour for the right consistency. It mustn't be too runny. Cover the bowl with glad wrap and a dish cloth, place in a warm spot, and allow to rise for about 20 minutes.

Heat the oil (about 5cm high) in a pot. Drop heaped tablespoons of the mixture into the hot oil and fry for about two to three minutes per side until golden brown. (The dough doubles in size when dropped into the hot oil.) Place on a paper towel to drain the oil.

For the syrup, boil all the ingredients together until sticky, it takes quite a while, but don't over boil as you don't want it to become caramelised.

Drench the bimuelos in the syrup and serve immediately.

Absolutely decadent and delicious!

Beer batter doughnut holes

If you don't have time to wait for yeast to rise, these are the perfect option. Literally mix and fry.

- * 1½ cups of flour
- * ¼ cup of sugar
- * 1 tsp baking powder
- * Sprinkle of cinnamon
- * 2 Tbsp milk (or if parev, soya milk, almond

Beer batter doughnut holes

- milk, or juice)
- * 1 egg
- * 2 Tbsp oil
- * ¼ cup of beer
- * Oil for deep frying

Cinnamon sugar

- * ½ cup of sugar
- * 2 tsp cinnamon

Method

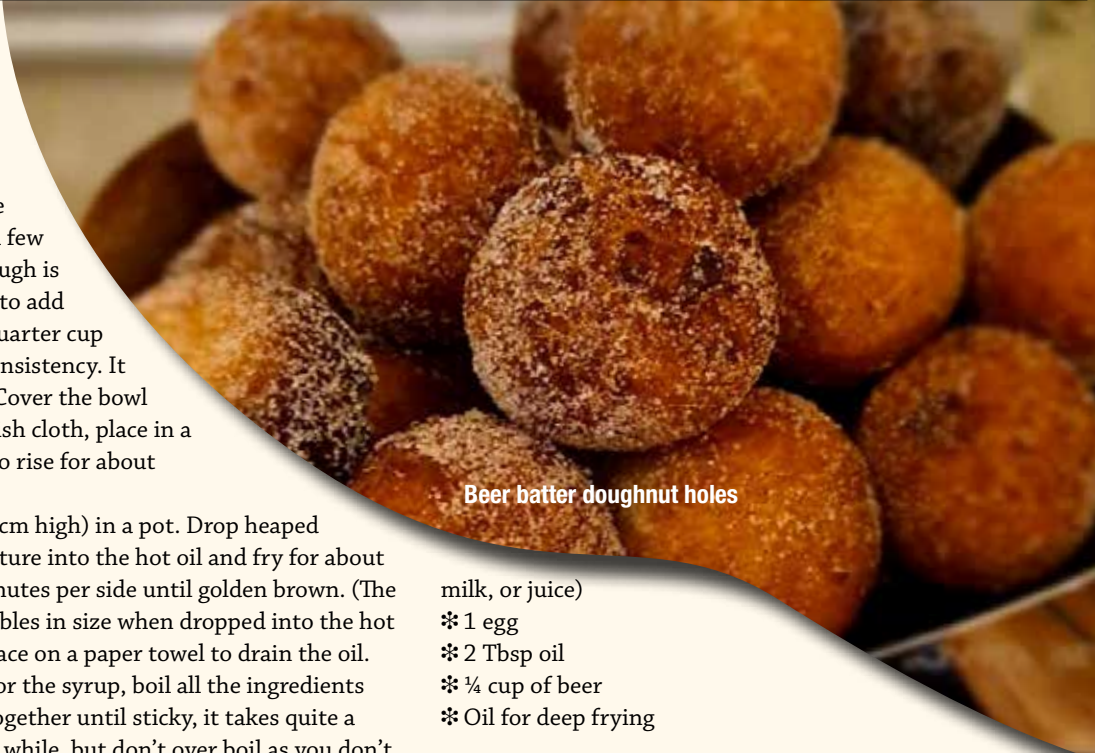
Combine the flour, sugar, baking powder, and cinnamon in a bowl. Stir to combine.

Add the milk, egg, oil, and beer. Mix together with your hands to form a sticky dough.

Heat about 5cm of oil in a pot and with oiled hands, drop small balls of dough into the hot oil. Fry until golden brown (about two to three minutes). Move them around the pot so they are evenly fried.

Place the balls on a paper towel, and coat in cinnamon and sugar.

May the holiday of Chanukah bring light and love into the world. *Chag sameach!*



Flicker of light chases away the darkness

RABBI LEVI AVTZON

When you think of the word "light", what comes to mind? Brightness? Warmth? Clarity? Soulfulness? Joy? Vibrancy? How about all the above?

Light can mean many things to many people depending on the context. Or to put it a bit differently, your view of light will be formed by your current battle with darkness. The meaning of light will be personalised to the light you are seeking at this moment.

Are you struggling with darkness of mood? Then the light you seek is the light of joy. Are you at a crossroad in your life and the decision is overwhelming? Clarity is the light you seek. Feeling lethargic and uninspired after a rough two years? Then you'll conjure an image of vibrancy when thinking of the word light.

We are looking for a unique light that will illuminate our dark shadows.

Chanukah is the holiday of light. That's its theme and message. Our sages tell us that "a little bit of light pushes away lots of darkness". Chanukah is the holiday that brings that personal and universal message to the forefront.

That's why Chanukah is a big deal. A really big deal.

And the greater the darkness is "out there" or "in me", the more we need to embrace the miracle and meaning of light.

One of the Chassidic masters put it this way: you've got to listen to what the Chanukah candles have to say! Because they are talking to you. They are telling a story.

Try it. Light the menorah starting on Sunday night, and then sit for a few minutes in front of the candles, and look deep into the flame. There's something mesmerizing about fire. Whenever a fire is lit, whether Chanukah candles, Shabbos candles, or a bonfire in the forest, you'll see the eyes of young and old turn towards the flame.

The dancing little flame tells an inspiring tale. A tale of the heroic Maccabee warriors, and of the courageous Yehudit; of the menorah's flames that burned for eight days; and of courageous young boys and girls who learned Torah in spite of the danger of being exposed to the antisemitic Seleucid Greek empire which ruled Israel two thousand years ago.

It tells me that light is much more than merely the absence of darkness. It's proactive. It's the courage to run forward. The tenacity of believing in the blessing of life, no matter the challenge.

It's at this point of writing that I'm informed of the murder of my dear student, Eli Kay, in Jerusalem. The terrorist took the life of a saint. Just too much, too much. I leave the screen.

Twenty-four hours later, the funeral just concluded, I have a deadline for this piece. And Eli wants us to bring light, I tell myself.

But now, I'm no longer talking about theoretical darkness. This is real darkness. A darkness that's all consuming. It's so thick, it can be processed by more than just sight. You can smell it. You can touch it. It rings in the ears. The bitter taste lingers and lingers.

And now I must get back to the keyboard and write about light. Suddenly the challenge of Chanukah is personal, calling upon me to dig deep to find my jug of pure oil.

There's a part within us that can never darken. The spark that never becomes cynical. The purity that can never be contaminated. And I must discover it. I must be a Maccabee.

You see, there is a Hellenist inside my heart that wants to see me break, that wants me to give up on searching for the soul and rather focus exclusively on whatever pleasures of the body I can get my hands on. The voice of nihilism. The energy that follows the laws of gravity, pulling me down.

But I've got a Maccabee within me. I can defy gravity. I can discover the faith. The faith that accepts that the human mind cannot comprehend the wisdom of the Almighty. The faith that finds no incongruity between faith that He is in charge and knows what's best, and at the same time challenges the divine with "Ad Mosai?" (Until when?) How much longer can your children live in so much pain?

And in the same breath, I jump right back into the light. I remember that the light I need now is the light of optimism. The light that says, "The best days of our lives are ahead of us!"

When I light the menorah and look into the candles, I will look for the light of the beautiful souls that were taken from us this year. I will shed a tear for those lights that now burn brightly in heaven.

And then I will look again. And I hope to see a reflection of my own soul dancing. I will see courage. I will see love. I will see vibrancy. I will see the beauty of this beautiful country, South Africa, that I feel blessed to live in. I will see the streets of Jerusalem alive with song. I will see the promise of redemption and of better days.

And I will smile. A smile so wide, it will drown the dead weight of sorrow and bring my head back above water to behold the dawn of a new day.

• Rabbi Levi Avtzon is the rabbi at Linksfield Shul.

Eight nights of Chanukah that aren't just about presents

KVELLER STAFF – JTA

- If your kids become greedy gift monsters around Chanukah, you have failed miserably as a parent.
- Relax! We're only kidding! We've been there, and we'll help you through it.
- We asked fellow Kveller moms about their methods for striking a balance between presents (giving and receiving), spending some quality time as a family, and doing some good deeds.
- 1. Small gift night**
Give something simple, like a book, pajamas, or a puzzle – whatever inexpensive but meaningful gift works for your little ones.
- 2. Pick a charity night**
Choose a charity with your kids and make a donation with their input. This can be to a worthy children's charity such as Toys for Tots,
- agencies collecting for families that lost everything in the wildfires, or a Kiva micro-finance gift certificate. Letting your kids choose can be fun and empowering for them, and an insight into other families' realities.
- 3. Visiting night**
Take your kids to celebrate Chanukah in a Jewish nursing home. They can light candles with the residents and bring cards or drawings.
- 4. Animal night**
Ask your kids to pick an animal to "adopt" via the World Wildlife Federation. They'll even send you a stuffed animal! Or you could give to Heifer International and explain how giving an animal not only provides food for a family, but can change the course of a family's life.
- 5. Make a gift night**
Pick a night to create gifts for friends and family. Some ideas include
- soap, cookies, hand warmers, or dog toys.
- 6. Experience night**
Give them the gift of an experience. This can be a museum membership, manicure date with mom, or a visit to a rock-climbing gym.
- 7. Collect and share night**
Have your kids clear out old toys they no longer want and donate them to a children's home or a school. Giving is better than receiving!
- 8. One-gift-they-really-want night**
It's actually fun to give your kids something they really, truly want. You can save this for the last night so they have a special treat to look forward to. If that kind of build-up doesn't work for your kids, go ahead and do this earlier in the week.
- Thanks to the parents of the Kveller moms group for sharing these

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Lighting like Shammai – with tempered joy

OPINION

ADINA ROTH



And just like that, after a blessed four months in which the Jewish community of South Africa got married, had Batmitzvahs and Barmitzvahs, danced the Horah and celebrated in each other’s sukkot and in shuls, the numbers of COVID-19 infection have started to rise.

It’s not dramatic and we aren’t going into another lockdown just yet. But just as the colouring of the leaves in Autumn herald a change in season and mood, we are almost genetically programmed now to recognise the portend of an upswing in numbers.

We know that very soon, our freedoms might be curtailed. And this upswing in numbers is happening on the eve of our beautiful Chanukah, the holiday of light, hope, and triumph. How are we to relate to Chanukah when we are confronted with the vulnerability of our humanity and a sense of resignation that a fourth wave may be inevitable?

There is a great debate in the Talmud between the Mishnaic sages Hillel and Shammai around the lighting of the Chanukah candles. Shammai advised, contrary to current practice, that we should light our candles starting at eight and moving down towards one as we move through the eight days of Chanukah while Hillel (the victor

of this particular debate), advised that we increase the numbers of our candles starting at one on night one, and moving up.

Hillel’s reasoning for his lighting pattern was as follows: “We always increase in holiness and we never decrease.” For Hillel, the light of the Chanukah candles signalled holiness and goodness. As an omen for our lives, why would we want to crystallise the Chanukah ritual by decreasing the light, by diminishing the good? Rather, Hillel taught, let’s increase the light.

As a Batmitzvah teacher, I have happily participated in many *smachot* over the past four months. I have seen kids dancing till late at night, only to get up the next day, tired but happy, and waltz off to the next Batmitzvah.

I have seen kids and parents hungry for the marrow of life, talking, dancing, and celebrating. The low COVID-19 numbers coupled with the incredible gift of vaccinations have afforded us a window into life as we once knew it. And live we have!

In Hillel-like fashion, we have been about the light, the light, and more light. We have almost tried to pretend that these horrible 18 months have been banished. As the virus resurges, we are in danger of a

horrible fall in mood and spirit. This is where the way of Shammai, who advocated for the light of descent, can assist.

The reason Shammai offers for lighting in descending sequence isn’t initially clear. He explains that it’s because of *parei he’chag* (the bullocks of the festival). Rashi clarifies that these bullocks were the bulls which were usually offered as sacrifices in the Temple on Sukkot. Like Shammai’s candles, they were offered in descending order, from 13 on the first day to 11 on the last, numbering a total of 70, which corresponded symbolically to the 70 nations of the world.

In the year of the actual story of Chanukah, the Greeks had monopolised the Temple and so there had been no temple offerings

over Sukkot. The *parei he’chag* had simply not happened. So Shammai was saying, let’s light the candles of Chanukah, not in pure triumph and not in pure celebration of the light that increases, but in some kind of nod towards lost opportunities.

Linked into Shammai’s notion of lighting in descending order is that even when there’s light and hope, there can still also be loss, grief, and mourning.

Sometimes, the light and the dark need to co-exist. This harks back to Gerard Manley Hopkins’ poem, *Glory be to G-d for dappled things*. The word “dappled” is the light that pops up among the shadows. It’s the light that’s muted or tempered by the shade. It isn’t glaring, unadulterated light, it’s the light of joy that dares to also feel sorrow.

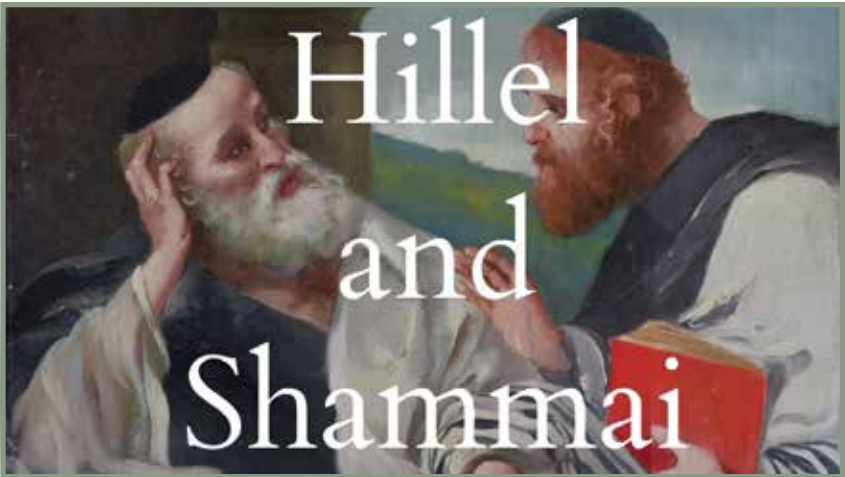
As I see it, Shammai’s light is the more common light experienced in our lives, the light that is accompanied by the awareness of a recent terror attack, the light that holds in it illness, divorce, or emigration, the light that feels gratitude alongside disappointment.

These past few months have been characterised by a longing to forget, to forget that we have a pandemic, to obscure that for the next while our lives will continue to be governed by waves, to forget that though vaccines are an incredible game-changer, they haven’t sweep this virus away ... yet!

However, we can take strength from Shammai who said that sometimes, we light our candles in the shadow of loss. We can remember loss or hold light that is adulterated and mixed, tempered with other things. Sometimes, we light Chanukah candles according to Hillel, and we celebrate all the light in the world. Sometimes we light like Shammai, with hope in our hearts and awareness that we aren’t there yet.

Regardless, we light the Chanukah candles, and take heart for “Glory be to G-d for dappled things”.

• *Adina Roth is a clinical psychologist in private practice, and a teacher of Jewish Studies.*



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

A common misconception is that European citizenship and EU passports can only be obtained if one has documents providing his/her lineage. The fact is that not having any documents proving lineage, doesn't lead to disqualification of eligibility. Jews of Ashkenazi heritage can rely on documents obtained in Lithuania or Poland. Jews of Sephardi heritage need no proof at all!

In his experience, the majority of South African Jews are descendants of Jews whose European citizenship was illegally deprived, and therefore they are entitled to reinstate it, and accordingly obtain an EU passport.



Adv. Horesh has been operating in SA market with the Jewish community since March 2018. He arrives regularly to South Africa, and can meet in person with Jews who are interested to do so.

Ashkenazi: This ad refers to Jews of Polish & Lithuanian heritage only. The most important things is the understanding that prior to the end of WW-I, the European map was very different than the one we know today. Countries like Poland and Lithuania did not exist as independent countries, and until 1918 these territories were only known as Lithuanian or Polish regions/counties of the Great Russian Empire who ruled all of north eastern Europe. Accordingly, until 1918, residents of these territories were Russian citizens, as Polish and Lithuanian citizenships didn't exist. Therefore, since applications for reinstatement of these citizenships can only be based on whether one's ancestor was a Polish or Lithuanian citizen, whoever is a descendant of an ancestor who left Europe prior to 1918 will not be eligible.

In addition, it is highly important to remember that since borders in Europe were shifted once again during and after WW-II, one's eligibility for Polish or Lithuanian citizenship depends on the city from which his/her ancestor hailed. Horesh explains: Shifted borders resulted in cities changing nationalities, and that the resultant effect for descendants of Jews left Vilnius is that their application for Lithuanian citizenship will be declined whereas a similar



Adv. Avi Horesh is an Israeli attorney, who lived in Poland for seven years. Horesh is recognised in Israel as one of the leading lawyers in the field of reinstatement of European citizenship.

application for reinstatement of Polish citizenship may very well be approved! Horesh has an in-depth knowledge and a full understanding of European immigration laws.

Sephardi: This ad refers to all Jews of Sephardi heritage – Jews who arrived from North Africa, the Middle East, Turkey, Greece, Italy, Yugoslavia, as well as many descendants of Jews who arrived from Holland and the UK. Most descendants of Sephardi Jews (who were exiled 500 years ago) are eligible to reinstate Portuguese citizenship and, accordingly, an EU passport. If applicable, Adv. Horesh will apply for (on behalf of the applicant) an official certificate confirming such eligibility, on the basis of which, an application for Portuguese citizenship is most likely to be approved.

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

Adv. Horesh closely collaborates with professionals who assist him in tracing documentation in Europe required for successful applications of reinstatement EU citizenships.

My next visit to South Africa is planned for the end of January/beginning of February 2022.
WhatsApp me on +48 783 953 223 • Email Avi Horesh adv.avi.n.horesh@gmail.com

Shedding light on Chanukah in Mzansi

OPINION

RABBI GREG ALEXANDER

There’s a lot about Chanukah that speaks to where we are in South Africa’s young democracy right now. And it starts, like many Jewish discussions, with an argument. When you light your chanukiah, you start the first night with one candle and end with eight on the last night. But not many people know that it could easily have gone the other way.

Two thousand years ago, there were two schools of thought – Beit Hillel, the students of the great sage, Hillel, and Beit Shammai, the students of the equally great sage, Shammai. They argued over many things, including how to light right. Beit Hillel argued for the way we do it today, one to eight. Beit Shammai argued that you should do the reverse, beginning with eight on the first night and working down to one. What was behind their disagreement?

The Talmud (BT Shabbat 21b) explains that Beit Shammai focuses on the *yamim hanichnasim* (the days that are entering) so that with eight days ahead of us, we light eight candles on the first night and then one less each night, like a daily countdown. Beit Hillel, on the other hand, focuses on the *yamim hayotzim* (the days that are leaving), so, as we begin Chanukah, there is only one candle to light.

You might argue like Beit Shammai. After all, the “big night” of other festivals (think Pesach or Sukkot) is the first, and isn’t it a bit pathetic to just light one candle? You want to celebrate the miracle of eight days, so light eight! Beit Shammai start big and more philosophically,

they make the end already visible. They recognise the potential even before it is actualised, and this is a valid and powerful way to see the world.

There’s another interpretation given on the same page of Talmud that says that Beit



Shammai were using the model of the offerings given during the festival of Sukkot in the time of the Temple. There, they offered 13 bulls on the first day, and then one less day by day as the festival progressed, until they finished with seven on the seventh day. That adds a remarkable and unexpected layer to Chanukah with regard to our relations with other faiths.

You see, the Talmud also explains in the words of Rabbi Elazar, that the 70 bulls sacrificed on Sukkot represent the 70 nations of the world (BT Sukkah 55b). On Sukkot, we pray for the well-being of all the nations, and adding

this layer to Beit Shammai’s opinion adds a powerful message of interfaith co-existence that’s sorely needed in our world.

So many faiths have a festival of lights in December. The Hindus have Diwali, the Christians have Christmas, the Buddhists have Rohatsu (festival of “enlightenment”) and we have Chanukah. Beit Shammai connect us back to a time that we had one giant festival for all nations, all faiths, and it was in our holiest of holies. Let this be a call to us to reach out to neighbours, work colleagues, school families who aren’t Jewish, and invite them to join us for one of the nights of Chanukah, sharing miracles, light, (and doughnuts) together.

Getting back to the Hillel vs Shammai debate, we have focused on Beit Shammai, but it isn’t the practise that prevailed. We all start with one candle, and though there’s much to be learned from the Shammai approach, let’s see what we can learn from Hillel. The Talmud explains that we *ma’alin bakodesh* (ascend in matters of holiness). Like Shammai taught, it’s good to sense the potential of our future, but we must start with what we can do now and build up slowly, step-by-step from that. Before we can

celebrate what will be, let’s start with what is.

I want to take all this learning and apply it to current affairs in South Africa. Beit Shammai remind us that there are other faiths and practises around us in our Rainbow Nation. And while we are proudly Jewish, we are proudly South African too and are called to spread the light wherever we are and learn from and be receivers of others’ light too. They also remind us that even though things look dark right now, we can start with the promise of the end – that we want this country to fulfil its amazing potential, and there’s so much potential.

At the same time, with the teachings of Beit Hillel, we’re reminded that while it’s heartening to have long-term vision in mind, there are real problems right here, right now that need addressing. We’re often told of the rosy future that’s possible, but this past year with its loadshedding, unrest, and now local elections is telling the government that we have had enough of promises and rhetoric. We want change, and we want it now! Beit Hillel tells us that we start with one candle, one act, one repair, and build it up with faith and strength from there. Let’s be builders and lighters, and let’s start small, trusting that if we do this well, we can take this country from one candle to eight (listen up, Eskom) and realise the full potential of Mzansi.

• *Rabbi Greg Alexander is part of the rabbinic team at the Cape Town Progressive Jewish Congregation.*



Let there be light: Can Eskom offer a miracle?

TALI FEINBERG

It’s the key question to a more stable South Africa – can Eskom keep the lights on? In the Chanukah story, one drop of oil lasted eight days, but it’s unlikely that the power utility can pull off a similar miracle.

“The reality is that the business of Eskom is fundamentally unsustainable: financially, operationally, and environmentally,” says Chris Yelland, an energy analyst, consultant, electrical engineer, public speaker, writer, and the managing director at EE Business Intelligence. His company aims to be a positive influence in the energy, electricity, and ICT (information and communications technology) sectors in Africa.

“Eskom has quite clearly indicated that in the short term, we can expect ongoing intermittent load shedding for at least the next three years,” he says. “This will be until a sufficient generation capacity reserve margin has been built to enable Eskom to do the necessary maintenance and rectification work at Medupi and Kusile without having to shut down the plants.”

The outlook for 2022 is somewhat worse than this year. “And this year has been worse than the previous year. Next year, Koeberg Power Station will undergo the replacement of its steam generators, which means that each reactor has to be shut down for five months, sequentially, which means 10 months without 900 megawatts of generation capacity. This is going to increase the pressure, and will mean more load shedding.”

So is there any hope? “In the longer term, if we can bring on new generation capacity to fill the 5 000 megawatt gap that exists at present, and we don’t delay public procurement – as has been happening at the moment – and we allow the private sector to become part of the solution, I think we can look forward to a reduction of load shedding,” says Yelland.

“There’s certainly no miracle cure for South Africa’s electricity problems,” he says.

“We have to do the right thing for a long time in order to resolve these issues. Any thought that you can snap your fingers or change the chief executive and everything will come right, is simply a pipe dream.”

Addressing that debate whether Eskom Chief Executive André de Ruyter should be fired, he says, “Firing or replacing the CEO makes absolutely no sense, because all the fundamental issues will still remain after he

The new generation capacity to provide the necessary reserve margin has to come from new procurements – public procurements as well as private technical procurements, which are really out of De Ruyters’ hands.”

Speaking at an event hosted by the Ahmed Kathrada Foundation in partnership with the Wits School of Governance on 20 November, De Ruyter said that state capture was still a reality at Eskom. He said

of them.”

He said Eskom’s board still lacks experts like an engineer and a chartered accountant to oversee management. “We still have bad actors in the company, but not anymore at executive level, I think. We are making progress, but not by a long stretch are we able to declare victory.”

Independent analysts have backed De Ruyter’s claims of sabotage at Eskom,

Looking into the financial problems Eskom faces, Yelland says, “At the debt level, the debt service cover ration of Eskom is 0.5, which means that its net earnings can meet only 50% of its debt service commitments. This means that it’s completely unsustainable, and can operate only through regular bailouts of about R50 billion a year from the shareholder government.”

Then there are the operational and environmental challenges. “Operationally, we know that it’s in poor shape, with regular load shedding,” he says.

“Environmentally, we know that Eskom cannot operate without exemptions from the law. In other words, literally all its coal-fired power stations are operating outside of the law and require an exemption from the law in order to continue operating.”

What can be done, and can ordinary citizens play a role? “My message to all customers of electricity is that you need to start to take ownership of your own energy future and become part of the solution,” says Yelland. “We cannot simply expect that Eskom or the government is the solution to all our problems. We need to understand that we have to take responsibility to secure our own energy future in our own interests.”



has been replaced. It takes a long time to rectify problems which have developed over the past 20 years. One cannot expect that the CEO can resolve the issues in the somewhat less than two years that he’s been in office.”

Not only that, “but most of the issues that need to be dealt with are outside of his control. Financial issues and debt are the responsibility of the shareholder and national treasury. Bringing on new generation capacity is the responsibility of the department of mineral resources and energy. Things that are under Eskom’s control are Medupi and Kusile, and Eskom is busy trying to sort out legacy problems. But that means shutting down generators at Medupi and Kusile in order to fix the design problems, which means more load shedding.”

Similarly, the necessary maintenance on aging power stations requires generators to be shut down. “There’s not much that De Ruyter can do in the short term, because the issues are largely outside of his control.

it was difficult to fire people, and “those with vested interests would look out for one another. The culture of impunity and entitlement surprised me [when I first arrived at Eskom]. It’s as though people have the approach that if they have been at Eskom for many years, you cannot get rid

with multiple incidents of malicious damage experienced across Eskom’s operations. Experts say the claims come from various sources, and the culprits are likely low-level managers. The consistent pattern of breakdown is unlikely to be maintenance-related.

CHANUKAH WHAT'S ON

Sandton Central: 28 November to 5 December. Africa’s tallest menorah lighting daily at 18:45 outside Sandton City, Rivonia Road entrance. Music, daily prizes, surprises, and guest speakers. More info: Rabbi Ari Kievman 079 434 1293.

Great Park Shul: Chanukah in the Park, 28 November. Time: 15:30 to 17:45. Family picnic on the lawn. Menorah lighting at 17:30. More info: 011 728 8152.

Beit Luria: Chanukah party on 28 November at 18:00. Lots of fun and excitement. More info: chair@beitluria.org.

Greenside Shul: 28 November. Mincha at 18:00 followed by lighting of chanukiah and Maariv. This will be followed by activities for children and refreshments. More info: 011 788 5036.

Sydenham Shul: 3 December. 18:00. Chanukah lighting with Moshe Lichtenstein and the Sydenham Singers. Followed by Musical Kabbalat Shabbat (to end 19:15). With a special prize for every child in the exciting children services led by our dynamic madrichim. More info: 011 640 5021.

Oxford Shul: Tuesday 30 November. Candle lighting and light dinner in the shul garden at 18:00. Booking required 011 646 6020 or info@oxfordshul.com.

Chabad of Sandton: 28 November. Chanukah Party. From 17:00. Dreidel games, crafts, jumping castle, pizza and salads, doughnuts and latkes. More info: 011 803 5787.

Sandton Shul: 28 November. Chanukah Glow Party. 17:30. Lighting 18:35. Ice cream bar, doughnuts, pizza, fire show. More info: 011 883 4210.

Temple Israel Cape Town: 28 November to 5 December. Online candle lighting every night at 20:00. More info: executive-director@templeisrael.co.za.

Beit Midrash Morasha Cape Town: Chanukah Carnival on 28 November. Time: 17:30 to 19:15. Candle making, arts and crafts, food and drink. More info: info@morasha.co.za.

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We’re lactose intolerant, so why all the cheese?

SAUL KAMIONSKY

It’s ironic that traditional Chanukah desserts include rugelach (sweet pastries made from cream-cheese dough) and sufganiyot (doughnuts) even though Jews and dairy tend not to get along – intestinally speaking.

Nearly 62% of the 110 Jewish Israeli children who were part of a 1985 study were lactose intolerant or more specifically suffered from lactose malabsorption, the inefficient absorption of lactose due to imperfect or impaired digestion.

In the June 2003 issues of *Hadassah* and *Reform Judaism* magazines, an advert for lactose-free milk claimed that 60% of Jewish Americans suffered from the painful cramps and other uncomfortable symptoms associated with lactose intolerance.

A meta-analysis study published in 2017 reported an 89% prevalence of lactose intolerance in Israel.

According to the Jewish Telegraphic Agency, several studies in 2019 suggested that 60% to 80% of Ashkenazi Jews were lactase-deficient, meaning they lacked the enzyme that allows for easy digestion of the lactose sugar in milk products. Sephardic and Mediterranean Jews, though less studied, were also considered prone to the condition.

“Studies have shown that the frequency of the variant of the lactose intolerance gene is about 75% in certain Jewish populations, which would then result in lactose intolerance,” says Helen Gautschi of DNALYSIS Biotechnology.

Gayle Landau, a registered dietician working at the Wits Donald Gordon Medical Centre in Parktown, Johannesburg, says, “I see patients for a wide range of medical conditions including inflammatory bowel disease, celiac disease, and irritable bowel syndrome. These conditions, irrespective of ethnicity, are commonly associated with lactose intolerance.”

There is a range of possible causes for lactose intolerance, with Landau citing underlying autoimmune disease and genetic predisposition as reasons for Jews presenting with this condition. Symptoms may include abdominal pain, bloating, diarrhoea, gas, and nausea, which typically start 30 minutes to two hours after eating or drinking milk-based food.

Landau says lactose tolerance may improve once the underlying disease is treated. “I always take a careful family history, consider the person’s medical history, and review their current presenting symptoms rather than make any assumptions that simply because this person is Jewish, they will have lactose intolerance.”

After all, Jews aren’t the only group affected. According to the Crohn’s and Colitis Foundation, “Chinese, Koreans, Japanese, Jews in Israel and elsewhere, and most

Africans and their descendants demonstrate very high levels of lactose intolerance.”

Lactose tolerance is actually unusual, said gastroenterologist Mark Walsh in 2003. “A lot of adults will lose a lot of the activity of lactase as they get older,” he said.

According to a study by Storhaug et al., the prevalence of lactose intolerance in South Africa was at 81% as of 2018. Another source, Rediscoverdairy.co.za, reported that 11% of people in this country had the condition, although this figure doesn’t include those who have self-diagnosed lactose intolerance.

Across the globe, about 65% of people experience some form of lactose intolerance as they age past infancy, but there are significant differences between regions and populations. Rates are as high as more than 90% of adults in some communities of Asia, and as low as 5% among northern Europeans.

From an evolutionary perspective, some populations have a better genetic makeup for tolerating lactose than others. Regions of the south, such as Africa, adopted dairy farming much later than the northern European countries, and therefore have lower frequencies of people with a tolerance of lactose.

Gluten intolerance is another frequently occurring condition. Certain lineages of the Jewish population may be more prone to gluten intolerance, says Gautschi. “This is possibly due to the higher frequency of certain gene variants linked to the condition,” she says.

Lactose and gluten intolerance aside, other gastrointestinal troubles are common amongst Jews, according to Landau, Gautschi, gastroenterologist Joseph Murray of the Mayo Clinic, and Ernest Abel, the author of *Jewish Genetic Diseases: A Layman’s Guide*.

“There’s a genetic predisposition for celiac disease as well as Crohn’s and Ulcerative Colitis [the two main types of inflammatory bowel disease],” says Landau. “Irritable Bowel Syndrome [IBS] often co-exists with these autoimmune conditions.”

She says many of her patients, not only the Jewish ones, who are finally diagnosed with inflammatory bowel disease or celiac disease, were often misdiagnosed as having IBS.

“IBS is, in fact, very common. I cannot comment if it’s more common amongst Jews.”

Says Gautschi, “Certain Jewish lineages have been shown to have a higher prevalence of these autoimmune disorders because of factors such as environmental exposure, habitual dietary intake, and the likelihood of common risk variants being inherited in smaller communities.”

Some geneticists theorise that there might have been historic benefits to Jews having a sensitive stomach. It might be a defensive response to substances that come in contact with the lining of the digestive system, serving as a selective advantage in unhygienic conditions. This might explain why gastrointestinal troubles are prevalent among Jews, suggested Abel. It may have been a genetic advantage for Jews forced to live in tightly packed, often unsanitary ghettos.

Ethics expert calls for apolitical approach to medicine

SAUL KAMIONSKY

“Should I take a patient off a medical ventilator?” “How do I balance a mother’s desired method of childbirth with what’s best for her baby?” “Do I give a patient a drug even though it has side effects?”

Professor Alan Jotkowitz advises young doctors faced with these ethical situations to do, as he says, “what you think is the right thing”.

Jotkowitz, the director of the Medical School for International Health at Ben-Gurion University (BGU) of the Negev, was speaking at a South African Israel Chamber of Commerce event at the Houghton Hotel on 21 November. The event was held in partnership with the South African Union of Jewish Students and ORT Jet.

Jotkowitz, also the director of the Jakobovits Center for Jewish Medical Ethics and a senior physician at Soroka University Medical Center, does his best to use his work at the centre as a role model for others.

“We try to model the idea that what unifies us as doctors is more important than the politics that we all have as individuals,” he said. “I’m involved in making medicine sort of apolitical, not just on a local level, but on an international level, and trying to keep it that way.”

In his department at Soroka, he makes sure that Jews and Arabs have the same waiting time for treatment. “I feel bad that you have to wait, but there’s no difference between patients. We treat all patients the same at Soroka. What’s beautiful about Soroka is that we all work together as a team. The staff is about half Arab and half Jewish, we work together, and we keep politics out.”

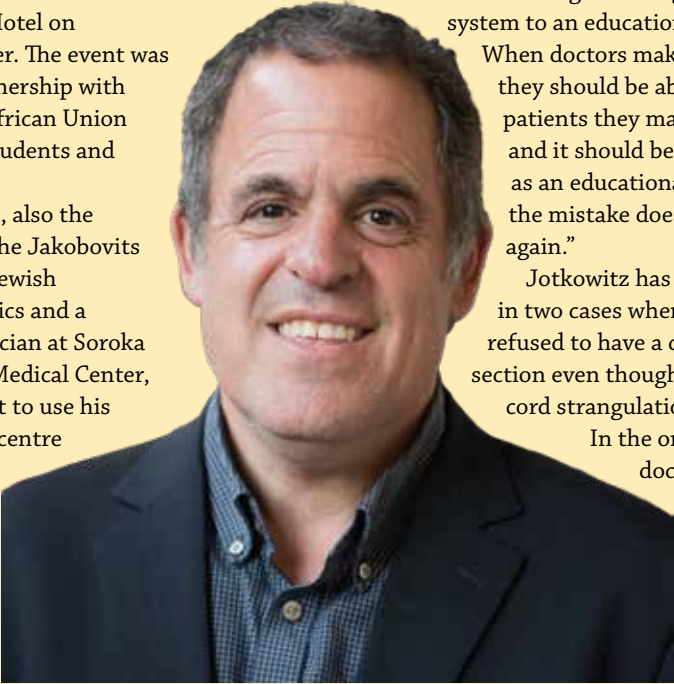
Jotkowitz has been talking about this model with his colleague and closest friend, an Arab physician he worked with for 20 years at the hospital. “We dream about this being a model for the rest of Israeli society,” he says.

He counts wars and rockets being launched into Beersheba as some of the tense moments at the hospital, but says those have been few and far between, and they have had no impact on patient care.

Jotkowitz went to medical school in the United States around the time AIDS was first identified in the country. In 2001, he fulfilled his dream by moving with his wife to Israel.

“Remarkably, my wife [a dermatologist] and I had been in the same jobs for the past 20 years in Israel,” says the grandchild of Lord Rabbi Immanuel Jakobovits, who wrote a book titled *Jewish Medical Ethics*. “I’m now dean of the medical school at the BGU, talking about how I work at Soroka in the hospital as a doctor. So, I juggle a lot of things.”

Known for its commitment to excellence in research and teaching, the Beersheba-based BGU is a more than 50-year-old public



Professor Alan Jotkowitz

university. Jotkowitz says the institution is at the forefront of global health. “We have 40 students a year who come to BGU from around the world to learn global health. We want our graduates not necessarily to work in Israel, but to work in low-income countries.”

Before COVID-19, the university had joint programmes with Ethiopia, India, Sri Lanka, Nepal, Mexico, and Peru. “Our students went there, and their students would come back to us,” he says.

Jotkowitz says medicine is the only field where if you make a mistake, a legal issue arises. “I’ve been active in supporting a movement calling for change from a legal system to an educational system.

When doctors make mistakes, they should be able to tell patients they made an error, and it should be dealt with as an educational issue so the mistake doesn’t happen again.”

Jotkowitz has been involved in two cases where a mother refused to have a caesarean section even though her baby had cord strangulation.

In the one case, the doctors respected the mother’s decision, and her baby was born with severe cerebral palsy. In the other, the doctors disregarded the mother’s wish, and her baby was born healthy.

Jotkowitz believes people should have autonomy provided that they don’t infringe on others’ right to health. “A person has a right not to get vaccinated, except if they’re going to endanger other people,” he says, pointing out that boosters shouldn’t be administered until the whole world is vaccinated.

He refers to a study conducted via Google Earth to explain why he believes China’s initial secrecy about the virus cost the world time to react efficiently.

“It looked at the parking lots of hospitals in Wuhan, and showed they were filled three months before the Chinese revealed that the epidemic had started.”

Jotkowitz says Israel struggles with the differing viewpoints of secular and Jewish medical ethics on issues such as euthanasia and abortion.

“There’s no abortion on demand in Israel,” he says. “For a woman to get an abortion in Israel, they go to a committee of two doctors and a social worker. Ninety-eight percent of abortions are approved.

“Israel is the only country in the world where we’re not allowed to take a patient off a ventilator. It’s a problem because there are patients who should be taken off. The simple answer, which I tell my students, is that the patient should get what they want. I contend that you can take the patient off the ventilator and put them on detached, non-invasive ventilation, and then the patient will eventually die on their own. I’ve talked to lawyers and the ethics committee, and I’ve pretty much got a consensus on that approach.”

“When doctors make mistakes. They should be able to tell patients they made an error, and it should be dealt with as an educational issue so the mistake doesn’t happen again.”

Kallenbach honoured at apex of Linksfield Ridge

JULIE LEIBOWITZ

He was an architect, a developer, a sportsman, a philanthropist, a Zionist, and supporter of the Indian resistance movement (Satyagraha), but Hermann Kallenbach is best known for his close friendship with Mohandas (Mahatma) Gandhi during his time in South Africa.

Now, two new Johannesburg Heritage Blue Plaques have been erected – on Linksfield Ridge and in Mountain View – to honour this extraordinary Jewish Joburg pioneer.

The plaques, unveiled on 17 November, were sponsored by the Lithuanian Embassy in South Africa as a part of a project to honour prominent “Litvaks” who contributed to South Africa. The year 2021 is the 150th birthday of Kallenbach, who was born in Žemaičių Naumiestis in 1871. The Lithuanian government declared 2020 as the year of Lithuanian Jewish history, making the celebration of Kallenbach’s legacy especially appropriate.

Lithuania has also sponsored further research into Kallenbach’s life. Kathy Munro, the chairperson of the Heritage Association of South Africa and the blue plaque committee of the Johannesburg Heritage Foundation, is partnering with Dr Shimon Lev in Israel to “bring Kallenbach out from the shadows of the Gandhi dominance”.

“It was Kallenbach’s karma to befriend Gandhi, but it was both his good fortune and perhaps his misfortune that this should have been the intense and best known relationship of his life,” Munro wrote in her review of Alkis Doucakis’s book, *In the Footsteps of Gandhi An illustrated history of Johannesburg’s Linksfield Ridge and environs*.

“His significance lay in his success as an architect between 1896 and 1912, and again from 1921 to 1945. His friendship and sponsorship of Gandhi was a special relationship, but my argument is that it did considerable damage to his reputation and work as a fine architect,” Munro said.

As well as being a successful property developer, including of Linksfield and Linksfield Ridge, and donating the land for Sylvia Pass in the 1930s, Kallenbach is known for designing some well-regarded period buildings ranging from churches to synagogues, office blocks to retirement estates. As a philanthropist, he is famous for funding the creation of Gandhi’s communal living experiments in Phoenix, KwaZulu-Natal, for Tolstoy Farm (near Lenasia), and for donating the bulk of his estate to Keren Hayesod for the formation of Israel.

“Kallenbach is an interesting figure, far removed in outlook and temperament from the mainstream of South African Jewry of the time,” said Kallenbach’s grand-niece, Isa Sarid. “He not only adopted Gandhi’s asceticism, but proposed fresh austerities.” It was Gandhi who urged that Kallenbach devote his resources to saving his own people, the Jews, after the Holocaust.

The blue plaques were erected at “The Tents” at 8 Grove Road, Mountain View, and at Kallenbach Drive on Linksfield Ridge.

Kallenbach bought “The Tents” in 1909, named for the bell tent that he and Gandhi camped in on the hillside before he built a thatched stone rondavel, which is still there today. In 1913, “The Tents” was a gathering point for Satyagrahis during the third Indian civil rights campaign, led by Gandhi.

The steep, winding Kallenbach Drive was cut through Linksfield Ridge as a part of Kallenbach’s development of Linksfield Ridge in the 1930s. The plaque was placed on the dry stone retaining wall which Kallenbach – a skilled stonemason – built with the help of African workers. Kallenbach also built stone steps in numerous places along Kallenbach Drive, which provide access to the mountainside properties at the top of the ridge in New Mountain Road.

Kallenbach’s imprint on the ridge isn’t limited to construction. He established a vegetable garden and an orchard on the slopes of Mountain View, and many of the magnificent trees on the ridge today were planted by him, including the huge Jacarandas in the gardens of Nos 5 and 7 New Mountain Road, and a great pepper tree at 8 Grove Road, so symbolic of the pre automobile age when transport to Orange Grove from the city was by horse and buggy down Orange



Grove Hill.

Kallenbach died in 1945 in the house he built at No 5 New Mountain Road, and his ashes were interred in a stone crypt on the property of No 4 New Mountain Road – which still exists today – before being taken by his relatives to be interred at Kibbutz Degania in Israel.

Though he didn’t marry and had no children, he was close to his siblings. The plaque unveiling was attended by numerous members of the extended Kallenbach family, including Michael Kallenbach (great nephew), Jacqui Friedlander (great niece), Ronnie Silberman (cousin), and Charles Kallenbach (cousin).



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SA-born kicker shows prowess in NFL

EMILY BURACK – JTA

South African-born Greg Joseph is the only Jewish kicker in the National Football League (NFL), and has been for years now. Last Sunday, he revelled in being in another one of the mentally taxing do-or-die situations.

With two seconds left to go in a tied game against the division-leading Green Bay Packers, Joseph kicked his Minnesota Vikings to victory with a 29-yard field goal, keeping the team’s playoff hopes alive. He was carried off the field by his teammates.

Joseph, who attended Jewish schools in Florida after immigrating from South Africa, said he dealt with the pressure of being a kicker by working on having “faith in my abilities”.

“I know on my worst day, I’m still good enough, and my underlying technique and fundamentals are still good enough,” he said last week.

The 27-year-old’s career as one of the league’s handful of Jewish players has been a rollercoaster ride, ranging from the lows of being released by multiple teams in a year to the highs of a steady starting role. This season, he is the starting kicker for the Minnesota Vikings, making 84% of field goal attempts so far on a team trying to claw its way to a

playoff spot.

Through it all, he has remained engaged with the local Jewish communities of the cities he has travelled through. In Cleveland, he showed up to a five-year-old’s birthday party at a Jewish school and put up his mezuzah with the help of a local Chabad-Lubavitch rabbi.

“That sense of community, no matter where I’ve been, you have people reach out and offer their support – Shabbat dinners, anything you need, home cooked meals. All just because they hear I’m Jewish, which is pretty crazy,” he said.

Joseph is also comfortable being a symbol of Jewish pride in the NFL – see his pose in a Chanukah sweater with fellow Browns players for an Instagram post in 2018.

NFL kicker might not sound like the natural goal for a Jewish kid born in South Africa, on a continent obsessed with soccer. His first dream was in fact to go pro in soccer – specifically to play for his beloved Manchester United, and “follow in David Beckham’s footsteps”.

His family moved from Johannesburg to Boca Raton, Florida, when he was seven years old. Most of what he remembers of his early childhood in South Africa centres on Sydenham Shul, the congregation his



family belonged to and where he attended school with his two brothers.

“Growing up in South Africa, I remember having a pretty decent-sized Jewish community and going to shul every Saturday with my parents,” he said. “My whole upbringing is based on religion and sport, essentially.”

But those two worlds rarely overlapped for Joseph in the United States, where he attended the Donna Klein Jewish Academy school until ninth grade.

“When soccer became more serious and I played travel soccer, I was usually the only Jewish kid out there, or one of two. Same when I started playing football,” he said.

The exceptions were the Maccabiah Games, held every four years, known as the “Jewish

Olympics”. He played soccer with the Boca Raton delegation, participating in junior Maccabiah Games in Baltimore, San Diego, and Israel.

He switched to American football extremely late in the game – during his senior year at American Heritage School in Delray Beach, Florida.

“I realised that in this country, there’s more opportunity to get a scholarship and go professional in American football as opposed to soccer,” he said. “It was at that time that kicking was new to me – it was exciting and something I wanted to pursue.”

After attending Florida Atlantic University in Boca Raton on a football scholarship, Joseph wasn’t selected in the 2018 NFL Draft but was signed as a free agent by the Miami Dolphins, then released at the start of the season. The Cleveland Browns quickly signed him, and he made his first game-winning field goal in the fifth week of the season. Throughout the season, his NFL debut, he made 17 of his 20 field goal attempts, and 25 of 29 extra points.

Then, after a brief stint with the Carolina Panthers, he joined the Tennessee Titans practice squad, before moving to the Tampa Bay Buccaneers practice squad. In February 2021, he finally landed in Minnesota.

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

A common misconception is that European citizenship and EU passports can only be obtained if one has documents providing his/her lineage. The fact is that not having any documents proving lineage, doesn't lead to disqualification of eligibility. Jews of Ashkenazi heritage can rely on documents obtained in Lithuania or Poland.

Jews of Sephardi heritage need no proof at all!

In his experience, the majority of South African Jews are descendants of Jews whose European citizenship was illegally deprived, and therefore they are entitled to reinstate it, and accordingly obtain an EU passport.



Adv. Horesh has been operating in SA market with the Jewish community since March 2018. He arrives regularly to South Africa, and can meet in person with Jews who are interested to do so.

Ashkenazi: This ad refers to Jews of Polish & Lithuanian heritage only. The most important things is the understanding that prior to the end of WW-I, the European map was very different than the one we know today. Countries like Poland and Lithuania did not exist as independent countries, and until 1918 these territories were only known as Lithuanian or Polish regions/counties of the Great Russian Empire who ruled all of north eastern Europe. Accordingly, until 1918, residents of these territories were Russian citizens, as Polish and Lithuanian citizenships didn't exist. Therefore, since applications for reinstatement of these citizenships can only be based on whether one's ancestor was a Polish or Lithuanian citizen, whoever is a descendant of an ancestor who left Europe prior to 1918 will not be eligible.

In addition, it is highly important to remember that since borders in Europe were shifted once again during and after WW-II, one's eligibility for Polish or Lithuanian citizenship depends on the city from which his/her ancestor hailed. Horesh explains: Shifted borders resulted in cities changing nationalities, and that the resultant effect for descendants of Jews left Vilnius is that their application for Lithuanian citizenship will be declined whereas a similar



Adv. Avi Horesh is an Israeli attorney, who lived in Poland for seven years. Horesh is recognised in Israel as one of the leading lawyers in the field of reinstatement of European citizenship.

application for reinstatement of Polish citizenship may very well be approved! a full understanding of European immigration laws.

Sephardi: This ad refers to all Jews of Sephardi heritage – Jews who arrived from North Africa, the Middle East, flight from Warsaw and Vilnius – Turkey, Greece, Italy, Yugoslavia, as enabling him to travel to Poland and well as many descendants of Jews who arrived from Holland and the UK. Most descendants of Sephardi Jews (who were exiled 500 years ago)are eligible to reinstate Portuguese citizenship and, accordingly, an EU passport. If applicable, Adv. Horesh will apply for (on behalf of the applicant) an official certificate confirming such eligibility, on the basis of which, an application for Portuguese citizenship is most likely to be approved.

Horesh has an in-depth knowledge and a full understanding of European immigration laws. He resides in Israel – a four-hour flight from Warsaw and Vilnius – he collaborates with local professionals who assist him in tracing documentation required for successful applications of reinstatement of European citizenship.

Adv. Horesh closely collaborates with professionals who assist him in tracing documentation in Europe required for successful applications of reinstatement EU citizenships.

My next visit to South Africa is planned for the end of January/beginning of February 2022. WhatsApp me on +48 783 953 223 • Email Avi Horesh adv.avi.n.horesh@gmail.com



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Much like Ulysses, Eli was an adventurer

I hadn't thought of Alfred Lord Tennyson's poem *Ulysses* for some years. And yet, there I was in the middle of a conversation with Avi Kay, the father of the late Eli Kay, when the words started to swim in front of me. I couldn't help it. Because much like Ulysses, Eli too seemed to "drink of life to the lees", meaning he squeezed the maximum out of every experience he had.

And much like Ulysses, Eli was an adventurer. I knew that I didn't have the vocabulary to express what I felt when we spoke. I knew that there was no comfort I could offer Avi. I was acutely aware that I couldn't relate to the pain that he must be experiencing as the father of a son who was murdered on his way to work by a Hamas terrorist two days prior. And I knew that the conversation wouldn't be an easy one. What I didn't anticipate was that I would end the call feeling inspired by a 25-year-old that I didn't have the privilege to meet.

The funeral had taken place the day before our conversation. Along with many thousands of people, I watched how Israel came together to accompany Eli on his final journey in this world. Many, I imagine, hadn't heard his name until Sunday, and yet they left their homes, their towns, and their work to be there. They showed up because they cared.

On Sunday, when my son called me to tell me the tragic news, I struggled (unsuccessfully) to contain my emotions. I was acutely aware that I could never comprehend the loss that the family must have been feeling. But when I saw the outpouring not only from the South African community but those in Israel and around the world, I realised that I shouldn't have attempted it. Because indeed, to some extent, the loss is all of ours.

I asked Avi what he thought defined Eli. "*Joie de*

INNER VOICE

Howard Feldman



vivre," he answered, only hesitating because neither of us could remember the expression. "It has to be his exuberance and enjoyment of everything that he did." Eli, it would seem, was unafraid to face new experiences, whether it was going to a yeshiva that was higher than his level at the time, or joining the army and not settling for a unit that didn't align with his vision.

He embraced the new. Which is why it's unsurprising that he was the first in the family to make aliyah. And when he did so, he introduced the family to the richness of a Jewish world that they hadn't experienced in South Africa.

I could hear the pride in his voice and the smile in his heart as he described some of the experiences that Eli had made possible. Much like our adventurer, Ulysses, he became "part of all that I have met".

The lack of bitterness, the faith, and the strength apparent at the funeral was no different to that which I encountered in my conversation with Avi. When Avi described how Eli's unit carried him on the final stop of his journey and that it did so held high, it was clear that it wasn't carrying just Eli, but the entire family on its shoulders.

I don't doubt the difficult days that lie ahead. But nor do I doubt that easier days will come and that Eli's memory will indeed be for a blessing.

"One equal temper of heroic hearts," concludes our poem,

"Made weak by time and fate, but strong in will To strive, to seek, to find, and not to yield."

A column of the SA Jewish Board of Deputies

Killing of innocents can never be justified

Our community was shocked and grief-stricken to learn over the weekend that one of its own young members, Eliyahu David Kay, had been fatally wounded in a Hamas-inspired terrorist attack while on his way to pray at the Kotel in Jerusalem. It's always saddening when fellow Jews around the world fall victim to such hate crimes, but it strikes that much closer to home when the victim is one of our own. At the time of writing, we are working with other communal bodies to organise a memorial gathering for a much loved young man whose life was so cruelly and unjustly cut short. May his family be comforted among the mourners of Zion and Jerusalem.

The widely differing responses to Eliyahu's murder tell us much about how and why such tragedies occur in the first place. Though most people who commented online and in other forums expressed shock and heartfelt sympathy, we were appalled also to see comments from certain organisations and individuals justifying the atrocity. On the local front, an organisation formerly known as Boycott, Divestment, Sanctions South Africa and now calling itself Africa4Palestine has been especially shameless in pushing this line. This is hardly unexpected given how over many years, this organisation has persistently sought to poison public attitudes not only towards Israel but towards the Jewish community for supporting and identifying with it. Of late, even non-Jewish supporters of Israel have become the targets of such hate-mongering.

The danger of extremist ideologies like those espoused by Africa4Palestine is that almost invariably, those who oppose them are portrayed as not merely wrong, but fundamentally evil. This in turn leads to them being regarded as so morally beyond the pale as to be undeserving of

ABOVE BOARD

Karen Milner



the basic rights that other people automatically enjoy, sometimes including even the right to life itself. Such dehumanisation is one of the essential first steps in a process that left unchecked, can easily lead to lethal acts of violence and in extreme cases, to genocide.

No amount of hyperbolic rhetoric about Israel's purported misdeeds can justify the cold-blooded killing of unarmed civilians simply on the basis of their being Jews. This is the underlying justification that antisemitic fanatics claim for their actions, and we must be untiring in our efforts to confront and expose this evil. All genocides in history were justified at the time by what appeared to be righteous indignation on the part of the perpetrators. When examined more closely, however, their causes came down to simple, unadorned hatred. Nor can we ever feel pleasure over the death of innocents, even when suffered by our avowed enemies. When we lose our sense of empathy at the loss of any life – and how much more so when such tragedies are perversely celebrated – we lose our very humanity. In taking a stand against the constant vilification that Israel and our community are subjected to in certain quarters, the South African Jewish Board of Deputies is always careful not to itself descend to such depths. I urge those wishing to respond to such attacks, whether online or in other contexts, to similarly be careful as to how they express themselves.

• *Listen to Charisse Zeifert on Jewish Board Talk, 101.9 ChaiFM, every Friday from 12:00 to 13:00.*

This column is paid for by the SA Jewish Board of Deputies

WIZO teaches self-defence to inner-city girls

The Women's International Zionist Organisation (WIZO) Johannesburg on 18 November partnered with Michele Engelberg, the founder of Keep Safe Self-Defence Workshops, to give a workshop to teenage girls at the Dlala Nje Community Centre at Ponte in Berea, Johannesburg.



As an organisation run by and in support of women, WIZO understands the need to combat the scourge of gender-based violence in any way it can, including equipping girls with the tools to help them escape from potentially dangerous

situations. Andrea Wainer of WIZO Johannesburg told the girls about the work WIZO does in Israel to help girls just like them in communities in Israel that encompass all religions and ethnic groups.

Engelberg taught the girls techniques to protect themselves in any situation in which they feel unsafe. They had a lot of fun trying out the moves demonstrated. Engelberg was engaging, maintaining the interest of the large group, and answering questions. Each girl went home feeling a little more confident and empowered.

Yeshiva makes memories with sports day

Yeshiva College's sports day last week was the highlight of the school year, with track, soccer, netball, and swimming making up the day's events. Medals were won, war cries were sung, and most of all, a memorable time was had. Huge thanks to the heads of sport, Sabelo Thusi and Rene Vermaak, and their teams for making this happen.



Ready to race: Yeshiva College's Yakira Segal

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Pretoria honours community heroes



Nolan Karp (Pretoria Chevrah Kadisha); Rabbi Gidon Fox; Steven Klagsbrun; Shaun Zagnoev; Diane Wolfson; Tracy Myer (Union of Jewish Women); Mark Isaacs (Jaffa); and Ciska Lewis (UJW) at a ceremony to honour community service in Pretoria

DIANE WOLFSON

Steven Klagsbrun has been honoured with a meritorious service award in recognition of a lifetime of expertise and service as honorary attorney to Pretoria Jewish community organisations, and for the leadership roles he has undertaken over many years.

Klagsbrun was given the honour last week by South African Jewish Board of Deputies National Chairperson Shaun Zagnoev and Vice-Chairperson Carol Baron at the biennial general meeting of the Pretoria Council of the South African Jewish Board of Deputies.

They also handed out four special recognition community service awards to those who went above and beyond the call of duty during the COVID-19 pandemic, namely:

Rabbi Gidon Fox for his wise council and fortitude in difficult circumstances, as well as his dedicated and exceptional assistance to all members of the Pretoria

Jewish community during the COVID-19 pandemic;

The Pretoria Chevrah Kadisha, under the leadership of President Nolan Karp, in recognition of its exceptional service in assisting members of our community with continued fundraising, providing burial services, and rendering additional welfare assistance during the COVID-19 pandemic;

The management and staff of Jaffa Jewish Aged Home under the leadership of Executive Director Mark Isaacs in recognition of their fortitude and guidance in difficult circumstances while ensuring the safety of Jaffa residents during the COVID-19 pandemic; and

The Union of Jewish Women (UJW) Pretoria, under Chairperson Ciska Lewis and Vice-Chairperson Tracy Myer, in recognition of their exceptional service, continued fundraising, and welfare assistance to the needy in our community and the broader community during the COVID-19 pandemic.

Read the South African Jewish Report online • sajewishreport.co.za

Shining a light on Cape Town entrepreneurs

Jaryd Raizon of The Knowledge Trust won first prize at the Shining Light Awards ceremony, held at the Studeo in Woodstock, Cape Town. This is the second year of the awards, a collaboration between Staffwise and ORT Jet Cape Town, in which businesses submit a 90-second pitch on how they see themselves as a shining light of sustainability, focused on people, profit, and purpose.

"It's a rigorous process that takes courage from businesses to stand up and be judged, to reflect, and share insights into their daily world," said Staffwise Career Catalyst Liat Beinart. The final awards ceremony carried prizes to the value of R100 000.

Following close behind Raizon was Sarah Feldman, who not only won the runner-up award but also the hearts and minds of the Zoom audience and the Viewer's Choice award for her lifestyle fashion range.

Said Raizon, "The Knowledge Trust works at making

education more accessible to more people, more sustainable, with a platform that's used by more than 400 000 people to apply for learning and earning opportunities, skills training, and bursaries. Our mission is purpose before profit. We don't enter competitions, but the theme for the Shining Light Awards 2021 made so much sense: sustainability, people, purpose, profit. That's exactly what we do. We live the value of *tikkun olam* every day, and are so grateful that the positive in what we are doing has been noticed."

A humble Feldman said her business wasn't just a fashion brand. "It's a platform for inspiring and empowering women. I'm loving the fact that I'm able to empower the artisans who are making my bags and shoes."

This year, the Shining Light Awards was dedicated to the memory of communal leader and philanthropist Eric Samson, who though successful, never forgot about people and purpose.



Jaryd Raizon and Sarah Feldman

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17h30-19h30
Chanukah candle lighting at 18h30

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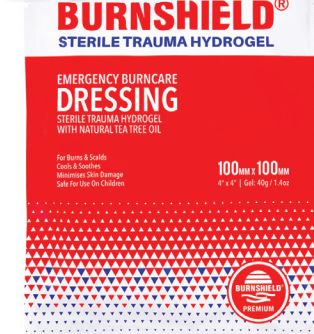


98⁹⁹

BURNSHIELD HOME BURNS KIT



28⁹⁹ BURNSHIELD DRESSING 10CM X 10CM



BURNSHIELD STERILE TRAUMA HYDROGEL

30⁹⁹



BURNSHIELD HYDROGEL TUBE 25ML



BURNSHIELD STERILE TRAUMA HYDROGEL

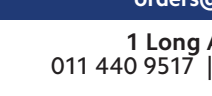
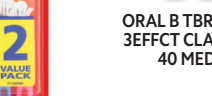


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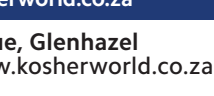


BURNSHIELD STERILE TRAUMA HYDROGEL

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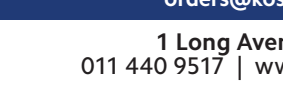


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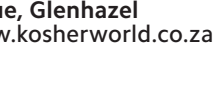


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MAGNETIC TILES GAME BOX

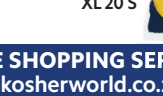


CHANUKA
CANDLES



15⁹⁹

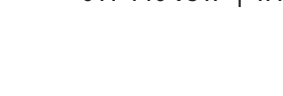
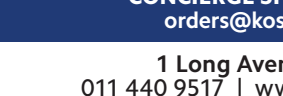
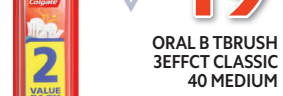
ORLI CHANUKAH CANDLES 44'S



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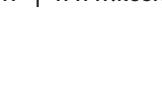
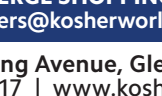
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ORLI CHANUKAH CANDLES LONG 45'S

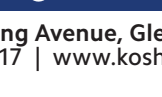


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FLASH RUBBER TORCH BLACK 2XAA (EXCL BATTERIES)

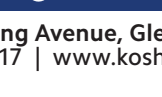


ALPHACELL ALKALINE PRO DIGITAL BATTERY AA 8'S



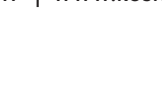
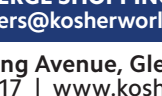
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PREMIER ADAPTOR USB 5 WAY



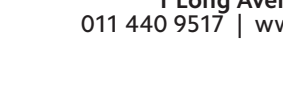
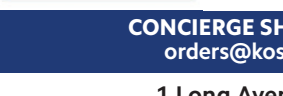
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