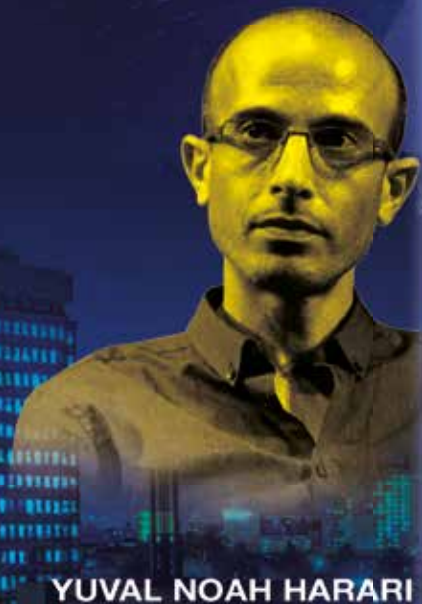


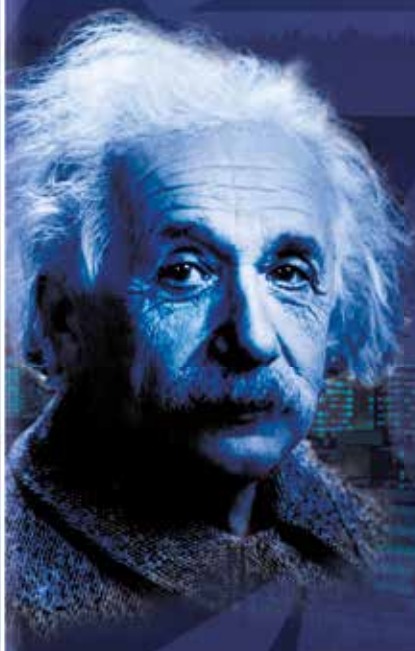
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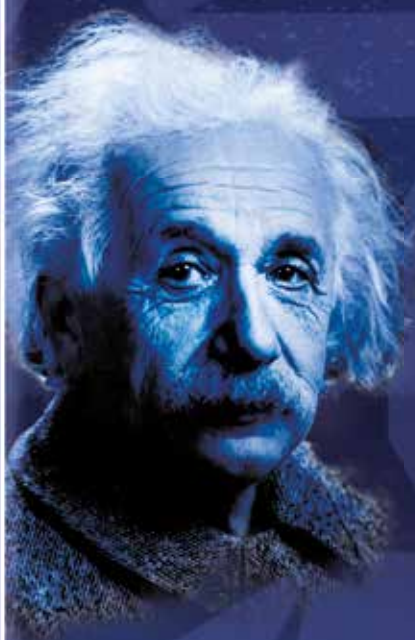
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Chief rabbi encourages community to give *tzedakah*

SIMON APFEL

Chief Rabbi Dr Warren Goldstein told the 60 rabbis and rebbetzins from around the country at the rabbinical conference at Zimbali Lodge in KwaZulu-Natal that he was on a drive over the upcoming high holy days to promote the idea of giving 10% to *tzedakah*.

With the challenge of communal funding being among a number of pressing issues confronted at the annual conference, he said he believed doing this “would unleash a wave of unprecedented growth and energy in our community”.

“I have no doubt that if everyone gave their 10%, nobody would go without,” he told participants. Our shuls, schools, and community organisations would have what they needed to thrive. In fact, perhaps our biggest challenge would be how to allocate the surplus funds.”

The chief rabbi addressed the issue of rising intermarriage and the “*shidduch* crisis”, in partnership with renowned *shadchan* and Netflix star Aleeza Ben Shalom.

Ben Shalom, fresh from her role on *Jewish Matchmaking*, was among a number of international guest speakers addressing the

conference via Zoom. She advocated an entirely new approach to the “*shidduch* crisis” and intermarriage rooted in “not judging anyone; meeting people where they are, not where you want them to be”.

“There are Jews who might never be *frum*, but they can marry Jewish, and if we don’t jump in, they’re not going to do that,” said Ben Shalom, who has enjoyed singular success with both religious and secular couples.

She recalled an extraordinary interaction with a client who was happily dating a non-Jewish person, but was surprisingly conflicted about the situation.

“He told me, ‘I love her and she loves me.’ And then he looked at me and said, ‘Love isn’t enough, is it?’ His parents are atheists and were urging him on, and he couldn’t understand his ambivalence. ‘I’m not observant, and I don’t want to be,’ he told me, ‘but for some reason, it’s important for me to marry a Jew. I can’t explain why, but I can’t let it go – and I don’t want to.’ That floored me.”

The chief rabbi was enthused by Ben Shalom’s innovative approach. “After several conversations with Aleeza, I’m working on plans to bring her to South Africa in the next few months with the view to exploring how to create a nationwide matchmaking strategy to combat the rising trend of intermarriage, with our rabbis and rebbetzins playing a key role. I look forward to sharing more about this matchmaking initiative in the next few months.”

Goldstein addressed the issue of leadership, telling the rabbis, “Life isn’t neat, it’s messy, but it’s in this mess that we find ourselves as leaders.”

“We need to be real. We don’t live in a fairy tale, and as leaders, our job is to guide people to see the complexity of the world; to confront the realities of life head-on; and to steer away from simplistic assessments of our lives, our community, and especially our country.”

He gave the podium to a number of international rabbinical leaders, including United Kingdom (UK) Chief Rabbi Sir Ephraim Mirvis, who shared his experience of attending the recent coronation of King Charles III. He spoke of “the extraordinary display of reverence for a Jewish person keeping their faith, reinforcing what I’ve found throughout my life, that the more we respect our Jewish identity, the more the world respects us.”

Russia’s Chief Rabbi Berel Lazar discussed the current upheaval facing communities across the former Soviet

Union in the wake of the ongoing war with Ukraine, and sang the praises of Chabad rabbis in the region serving their communities beyond the call of duty.

“Our *shluchim* [emissaries] in Ukraine and Russia are facing unimaginable difficulties, but no-one has left,” he said. “They’re standing by their posts, helping and supporting their communities no matter what.”

He paid tribute to South Africa’s rabbis and rebbetzins for embodying this idea of leadership as service. “The Lubavitcher Rebbe said a rabbi is like a doctor, and must go where he’s needed, and that we need to do what’s right not what’s easy.”



The rabbinical conference at Zimbali Lodge in KwaZulu-Natal

UK-born Rabbi Nechemya Taylor, former Rosh Kollel at Bar Ilan University and currently Rosh Yeshiva of Yeshiva College School, was amazed by the “melting pot of rabbis and rebbetzins”.

“This is the only rabbinical conference in the world where Mizrahi, Chabad, and Haredi rabbis from diverse communities come together to share insights, engage in lively debate, and develop strategies for a stronger and more cohesive community,” he said.

Goldstein agreed, saying, “The real power of these few days is the camaraderie and common purpose we build as a team working together for the betterment of our community. It’s our bonds of friendship that hold us together as a community. A united rabbinate is something precious, and we can’t take it for granted.”

Perhaps most importantly, at a time when the community needs it most, the atmosphere was strikingly upbeat.

“Our dedicated rabbis and rebbetzins are creative, proactive, and full of ideas,” said Goldstein. “There are many opportunities for growth and renewal, and they are eager to grab them. I’m excited for the coming year.”

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Torah Thought



Rabbi Pini Pink
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The 18th day of the month of Elul, or Chai Elul as it’s often referred to, holds dual significance as the birthdays of the Baal Shem Tov (1698), the founder of Chassidism, and the Alter Rebbe, Rabbi Shneur Zalman of Liadi (1745), the founder of Chabad Chassidism. This date often aligns with or closely follows the Shabbat when the Torah portion of Ki Tavo is read.

Jewish festivals and important events in the Jewish calendar are cryptically referenced within the Torah portions read during relevant weeks. Consequently, we can find a connection between Chai Elul and the Ki Tavo portion.

The connection can be found in the beginning on the parsha, where it talks about the *mitzvah* of *bikkurim* (first fruits), where the Jewish people were told to bring their initial harvest offerings upon “entering the land that the L-rd your G-d is giving you as a possession, settling and inhabiting it”.

A deeper understanding reveals that the phrase “settling and inhabiting it” signifies the commencement of the *bikkurim* obligation post a 14-year phase of conquering and dividing the land of Israel.

The reason for the use of these words serves a purpose: The genuine meaning of “entering the land” is synonymous with complete immersion. This concept aligns with the insight that partial entry is insufficient. Thus, “entering” equates to “settling and inhabiting it”,

indicating true entry only after this stage of settlement.

Ki Tavo and Chai Elul, the birthdates of Chassidic pioneers, both charge their followers to have the ability to stimulate a person’s spirit, intellect, and heart. This results in the individual’s engagement with Torah and *mitzvot* mirroring Ki Tavo – an immersive experience where every facet of their being is suffused with spiritual dedication.

In essence, Chai Elul ties the pioneers’ birthdays to the Ki Tavo portion, illuminating Chassidism’s power to immerse an individual wholly in spiritual devotion, just as the *bikkurim* could begin only after complete entry into the land of Israel. Chassidus blends the innermost life force with the animate, making each Jew one with Torah and *mitzvot*, akin to true entry into the Promised Land.

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After Israel sinned with the golden calf, Moses spent 40 days pleading for forgiveness. He then ascended Mount Sinai once again, after which he descended with the second tablets. This ascent, which began on the first of Elul and lasted until Yom Kippur, was accompanied by shofar blasts. To commemorate this, we blow the shofar during the month of Elul.

Woman’s fight against father turns tide on sexual abuse

PETA KROST

Yael Sherer turned being a victim of sexual abuse at the hands of her father into a lifelong battle to change the law in Israel to help fight sexual abuse.

Sherer, whose mother is South African, was in South Africa this week to speak at Limmud and to connect with many South African non-governmental organisations.

Sherer, 40, not only ensured that her father, who had been well-respected in Israeli society, was sentenced for sexual abuse, but she became the first person in Israel to sue her own father for damages and win.

She then went on to fight for the legal right to be named in a documentary she had made about this battle, and won that too.

This Israeli social activist and documentary director then tapped into her winning streak and inherent *chutzpah* to fight for the rights of other women and survivors of sexual abuse in Israel, which is what she does today.

She launched the Lobby for the Fight Against Sexual Violence in Israel, and over the past 11 years, has changed much legislation to help sexual abuse survivors.

As a child, though, she knew nothing of this scourge. In fact, until she was 13, this child of a nursery school teacher and a father who had a PhD in industrial law and chemistry, assumed all children had a childhood like hers.

That is, until her South African grandmother died and her mother went to help her own father deal with the loss and Sherer stumbled onto a booklet that revealed the reality and illegality of sexual violence and abuse. It dawned on her that she had been a victim at the hands of her father.

At the time, she naively hoped that he was unaware that there was something wrong or illegal about what he was doing. “After what I read, I thought I might also go to jail because of what my dad and I had done,” she said during her talk at Limmud in Johannesburg.

But her father was aware of what he was doing, and told her, “In my house, I’m the law and I’m going to do whatever I want.” When she challenged him about it, he beat her. “I had never been hit before, and this was very aggressive. He punched me in the face, and when I fell down, my father kicked me.”

Her life changed forever that day.

At school, the transformation from a seeming happy girl to a belligerent and difficult teen was noticed, but put down to being “a teenager”.

Life at home became unbearable, and desperate for help, she eventually reached out to a teacher, who reported it to the social worker, who told Sherer’s mother.

“My mom was shocked and horrified, and demanded a divorce,” said Sherer. “My father didn’t want to leave the giant house in Kokhav Ya’ir, and wanted my mom to pay him.”

She ultimately got her divorce, and Sherer was taken far away from her father. However, he refused to pay maintenance for Sherer and her two brothers, so her mother had to work three jobs.

The school social worker, however, never reported the abuse to the police, buying into Sherer’s dad’s prominence and respectability rather than trusting Sherer’s story.



At high school in a new town, Sherer’s life didn’t improve. “I don’t get along with anyone. I yell. I get into fights. I beat other students. I’m very aggressive. I curse. I misbehave. I go out at night and start drinking at a very young age. I’m not a healthy or nice girl,” she recalls.

Her mother, not being able to manage all three children, went to the municipality for help. It called for the family file from Kochav Yair, discovering the information about Sherer’s abuse, and reporting her father to the police.

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“My brothers find out about the abuse and they are horrified. They don’t want it to come out. They think it’s embarrassing and taboo. You don’t speak of such things, and perhaps I am lying.”

Devastated, Sherer tried to take her life and landed up spending time in a psychiatric ward at the age of 16.

While there, she was notified that she was exempt from the Israeli army, and was furious because she really wanted to go. “I start to demand that they take me,” she says.

Eventually, around the time that the state prosecuted her father for abuse, the Israel Defense Forces (IDF) relented and took her in.

“My father was sentenced to three years in prison and got out after two for good behaviour, at the same time as I was released from the IDF,” she recalls.

“Everybody thought my future was to be a drug addict or an alcoholic or that I would die of anorexia. They had given up on me. I don’t sleep, I don’t eat, I yell, I have many outbursts, and I’m not a productive member of society.”

While working at a bookstore, Sherer was run over by a van and had to sue the insurance company to be paid out. It was then that she met a “tough but brilliant” lawyer who managed to get her payout.

She asked her lawyer whether she could also sue her father for damages. “She told me that nobody had ever done that, but that was good news because it meant that no other lawyer knew more about it than she did. So she took my dad on.”

Sherer then began studying film and decided, against her dismissive lecturers’ judgement, that she was going to create a documentary about the law suit. She managed to find a producer to fund it, and went ahead. Sherer won her case, but discovered that in Israel, it was against the law to identify a victim of sexual abuse. “So, I can’t say my name, and I can’t tell people who my father is because he’s related to me and he’s the person who hurt me,” she said.

So, once again, at the age of 29, she went to court over the right to identify herself, and won. “It cost me a lot of money to say, ‘Hello, my name is Yael Sherer, and my father abused me,’” she said.

She was one of two sexual abuse survivors – the other being the first person to challenge this law – who could be named publicly. So the media sought her out. “People wanted to hear what I had to say, even in the Knesset. I realised I wasn’t what politicians expected. They expected more of a victim. Every decision they made in this area was made with an imaginary person in mind. Now I shook their hands and they had someone to work with.”

This was an “aha” moment for Sherer, who discovered her calling in working to change the law.

She set up her organisation and for the past 11 years, she has made huge inroads for abuse and rape survivors. This includes enacting legislation to prevent convicted abusers from changing their names after serving time, and securing a budget for the creation of additional care centres in Israel, taking them from five in the country to 11 in three years.

She legislated for rape kits not to be thrown out so that the survivor could lay charges long after their attacks. She also made it mandatory for those using the kits to be a medical professional with special training.

When Sherer started in 2013, she was working on her own. Now she has five paid staff and between 80 and 90 volunteers in Israel.

In South Africa, she met many organisations, including Koleinu SA, the Teddy Bear Clinic, Tears Foundation, Mosaic, and numerous others that help people who have been sexually abused. She even met local government representatives to discuss how to improve help for survivors.

“I am so excited to have met all these people in South Africa and am committed to working with them to help them, and for them to help us. We will work together to help rape and sexual abuse survivors and try and reduce this crisis in both countries.”

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Einstein missives in archives praise SA Zionism

NICOLA MILTZ

Renowned German-born physicist Albert Einstein, arguably the scientific world’s most famous Jew, wrote two messages to the South African Jewish community expressing praise and encouragement for its commitment to building the state of Israel.

He wrote of being proud of the South African community as being “always ready to sacrifice”, and said he believed they “deserve great praise for having redeemed this stretch of land for the new creation”.

Back in 1933, Einstein, already a celebrity scientist, left his native Germany for the United States in the wake of Adolf Hitler’s rise to power and surging antisemitism. It was a tumultuous time for him.

A secular Jew who was an outspoken humanitarian and pacifist, he was also known to be sceptical of the Zionist movement, harbouring disdain for any form of nationalism. He would, however, over time and with

the rise in antisemitism, help raise funds for Zionist causes even though he was conflicted on the topic of a Jewish nation.

The famous scientist has been on cinema screens lately in the movie *Oppenheimer*, a dramatisation of the life story of J. Robert Oppenheimer, the physicist who had a large hand in the development of the atomic bomb, thus helping to end World War II.

According to historical accounts, seeing how antisemitism was affecting Jews worldwide, Einstein understood the growing need among Jews for a homeland following years of persecution and discrimination, even though he himself had reservations about it.

He became involved in many fundraising initiatives, especially ones in favour of academia, notably for the creation of The Hebrew University of Jerusalem.

In the months before leaving his native Germany, he wrote to the South African Jewish community to inspire it to continue efforts to raise money for the Jewish National Fund. A few years later, he wrote to the then chairperson of the South African Zionist Federation, Bernard Gering, wishing the organisation “luck in your drive”.

Benji Shulman, the director of public policy at the South African Zionist Federation (SAZF), said the organisation

discovered two missives from Einstein while exploring the history of the SAZF in anticipation of its 50th national conference, which celebrates 125 years as the oldest national organisation in the Jewish community.

“The telegrams were found in the Jewish Telegraphic Agency (JTA) archive, providing fascinating insight into interaction between the South African community and the rest of the Jewish world at the time. The messages show the importance that Einstein attached to the work that the SAZF was doing to help create the future state of Israel.”

A JTA newspaper article appeared on Tuesday, 3 January 1933, saying, “South African Zionists have received communication from Professor Albert Einstein, now en route to the United States, encouraging them in their efforts to raise funds for the Jewish National Fund.

“I read with great pleasure that after a period of stagnation in Palestine, new settlement activity has been started there again,” Professor Einstein’s communication declared.

“Two of the best factors are participating in this work: the Keren Kayemeth Le Israel, which puts the land at the disposal of the settlers, and the Jewish workmen, whose energy has started to bring about the transformation of the Sharon desert into flourishing orange orchards. The Jews of South Africa of whom we are proud because they are a section of the Jewish people who are always ready to sacrifice, deserve great praise for having redeemed this stretch of land for the new creation. May their constructive power also give a strong impetus to the establishment of the new settlements.”

JNF chairperson Michael Kransdorff said, “South African Jewry were for many years by far the largest contributors to the JNF per capita of any other Jewish community in the world.

“In addition to our contribution to building the citrus industry in the Sharon region, as a community, we can be proud of our role in making the desert bloom and Israel’s success.”

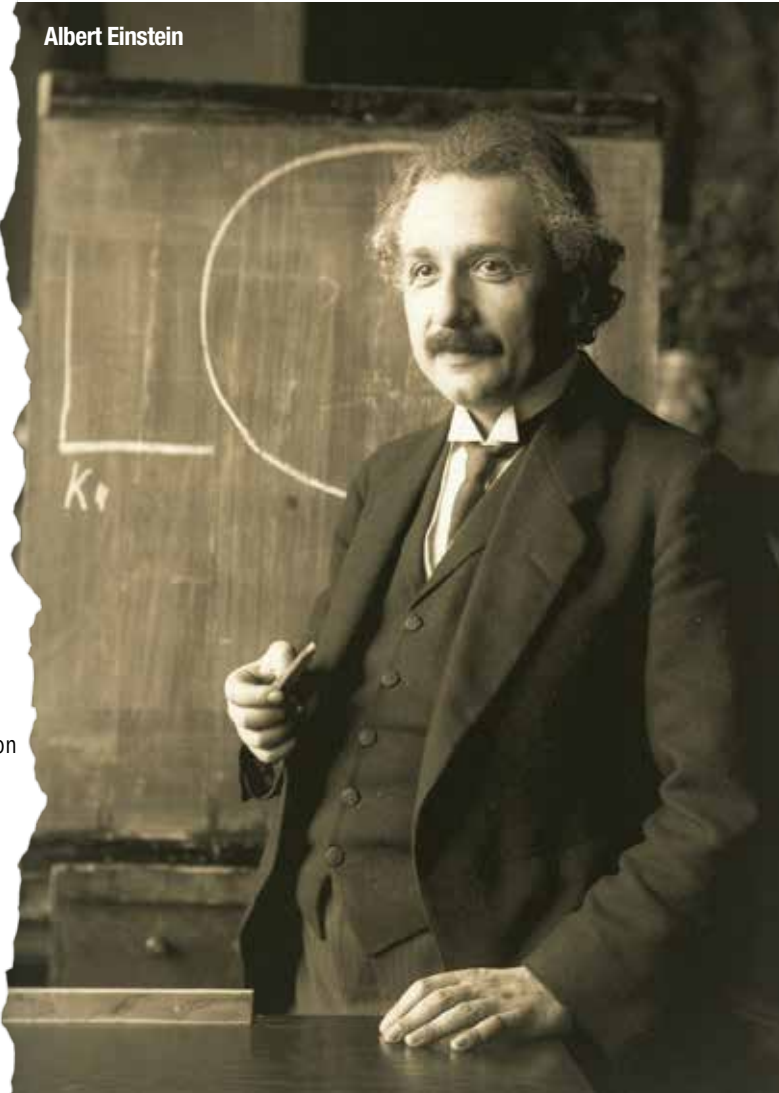
Gavin Morris, the director of the South African Jewish Museum, explained the origins of the pervasive Zionism of the South African Jewish community.

“The decade of the 1930s marked the high-point of antisemitism in South Africa,” he said. “The Afrikaner nationalist movement was deeply influenced by Nazism, and throughout the decade, Nazi-esque movements, such as the Grey Shirts, mushroomed across the country.”

Laws were promulgated to reduce Jewish migration to South Africa. The Quota Act of 1930 limited immigration from those countries from which the majority of Jewish immigrants arrived. This was followed by the Aliens Act in 1937, a thinly veiled

attempt to stop the immigration of Jewish refugees from Nazi Germany by emphasising the “good character and likelihood of assimilation” of migrants.

“The Aliens Act effectively ended Jewish migration to South Africa. The animosity faced by the Jews in



Albert Einstein

South Africa at the time only served to strengthen the community’s connection to Zionism, which was already a major feature of our communal identity,” Morris said.

In an undated telegram, written roughly between 1947 to the early 1950s, Einstein wrote to Gering, then chairperson of the SAZF, “Over fifteen years ago, I stated that it is my conviction that Jewish Telegraphic Agency fulfils mission of greatest significance to whole of Jewry. It is only enterprise which reports impartially objectively about all matters of importance to Jewish nation which is distributed throughout world. By its influence upon Jewish and non-Jewish press, this enterprise makes it impossible for Jewish rights to be attecked (sp) anywhere without outside world learning about it. Now I want to reaffirm this statement, and urge you to include this communal agency in South African joint appeal. Good luck in your drive. Albert Einstein”

Said Morris, “1948 was the year of Israel’s independence. It’s also the year when the National Party come to power in South Africa. Many of the Nat’s leadership had been members of the various Nazi-style movements in South Africa, which no-doubt caused some anxiety amongst our community.

Furthermore, Jews were disproportionately represented in the South African Army during World War II, and roughly 800 became Machalniks, fighting in the Israel War of Independence.”

Though not a practicing Jew and a non-Zionist himself, causes such as Hebrew University mattered to Einstein because he felt concerned about growing antisemitism and the limits being placed on access for Jews to universities throughout Europe. Perhaps this is why he felt compelled to write to the South African Jewish community to continue efforts to build the future state of Israel.

Israel’s judicial overhaul strikes a nerve at Limmud

STEVEN GRUZD

“I have not seen the likes of this since the Yitzchak Rabin assassination in 1995. It’s a rip in the fabric of society and the national mood is bad. And it’s not a typical left-right battle,” Allison Kaplan Sommer, a seasoned journalist from Israel’s left-wing *Haaretz* newspaper, told an animated audience during an impromptu panel discussion on Israel’s proposed judicial reform.



Photo: Ilan Ossendryver

Kaplan Sommer was referring to Israel being split down the middle over a package of proposed changes to the judiciary being pushed by the right-wing government of Prime Minister Benjamin Netanyahu. She and the other speakers traded verbal punches on this issue at Limmud Johannesburg last weekend. Tens (and sometimes hundreds) of thousands of Israelis have poured onto the streets every Saturday night in towns and cities across the country to protest – mostly peacefully – at what they see as the hollowing out of democracy itself. The other half of Israel supports the elected government that’s driving the reforms, and believes the court is undemocratic and its powers are unchecked.

Kaplan Sommer has been covering the controversial proposals and the protests since they started in early 2023. She uses the term “judicial overhaul” as a more neutral term than “judicial reform”, saying that what people call the process indicates where they stand on this divisive issue. She described the demonstrations as “passionate but civilised gatherings where people bring their children”.

In contrast, Rabbi Adam Ferziger, a professor of Jewish History at Bar-Ilan University, explained why he doesn’t attend the protests, even though some of his siblings do. “While many demonstrators are sincere”, he said, “there are also many ‘antis’ jumping on the bandwagon, pushing causes I don’t believe in.” Nevertheless, he said it was incredible to see free speech being exercised and the passion shown in the flag-filled demonstrations every Saturday night.

An audience member shouted for more objective and less emotional analysis. Others were making

impassioned speeches from the floor without asking a question, irritating Kaplan Sommer as moderator. The verbal battle of wills mirrored the cleavages in Israeli society that this judicial overhaul has wrought.

Kaplan Sommer traced the roots of this crisis back to the birth of Israel in 1948. Human rights are promoted in the Declaration of Independence, and although there were plans to craft a Constitution, an exasperated Prime Minister David Ben-Gurion gave up on it. He was frustrated in his efforts by both Israeli Arabs and ultra-Orthodox Jews. So, the Knesset passed nine “Basic Laws”, creating a *de facto* (but not *de jure*) Constitution, chapter by chapter. This piecemeal approach didn’t address which branch of government would have the final word on what Kaplan Sommer called “sticky issues”.

In the 1990s, under the presidency of Aharon Barak, the Israeli Supreme Court ruled that it could strike down any Knesset decision or law that violated a Basic Law. The judiciary thus acquired enormous power through this “judicial review” policy, in a political system with poor checks and balances.

Contradicting Kaplan Sommer’s analysis, barrister Natasha Hausdorff argued that opposition to the proposed reforms was full of “hyperbole, rhetoric, and demagoguery. Any democracy can be fragile depending on its challenges. Israeli democracy is pretty robust,” she said, pointing out that both centre-left politicians “Benny Gantz and Yair Lapid had previously called for judicial reforms, and are now hypocritically choosing not to engage in the legislative process or the mediation efforts of President Isaac Herzog.” The legal fraternity holds too much power in the selection of judges by the Judicial Appointments Committee”, Hausdorff said. “Israel has the most powerful courts in the world,” she said.

The right-wing believes that their policies are thwarted by the courts too often. Israeli conservatives accuse the courts of being an “Ashkenazi leftist cabal”, subverting what the Knesset decides and the wishes of those who elected them. They argue that this is fundamentally undemocratic. The current right-wing coalition wants to overhaul the judiciary, in a hurry. They want to have more say in how judges are appointed, for example.

Why is this issue exploding now? Kaplan Sommer noted, “Israel has had five elections in four years, and the current ruling coalition has 64 out of the 120 Knesset seats – a thin but important majority.”

“The main parties all have their own reasons for pushing this judicial overhaul,” she said. “The ultra-Orthodox want a more religious, theocratic state, and a broad exemption from the army for Yeshiva students. The far-right Otzma Yehudit are in favour of Jewish rights over Arab rights, and want Israel to annex most of the West Bank unilaterally. This would make any kind

of Palestinian state functionally impossible. And Likud wants a weakened and compromised judiciary to protect Netanyahu from his criminal charges. They want the legal opportunity to bypass the courts and make his cases disappear.”

With these interests converging, the justice minister announced a package of measures to overhaul the judicial system, triggering the protests. Several coalition members have faced demonstrations outside their homes or on their holidays. There are fears of economic repercussions, and many Israel Defense Forces reservists have refused to undertake their duties, which could compromise the country’s security.

One measure in the package was recently passed “because the coalition wanted a victory”, Kaplan Sommer

said. They struck down the “reasonableness clause” – which now limits the ability of the Supreme Court to review the “reasonableness” of government decisions. “It’s the first slice of the salami,” she said. It prompted sit-ins and more huge demonstrations.

Another *Haaretz* journalist, Omer Benjakob, said that Israel’s standing as a liberal democracy was at stake, and it risked becoming flawed, like Hungary and Poland. “The Knesset will not be checked by other branches, and we will not be in the family of nations. It’s difficult and depressing. People are fighting this in a whole new brand of activism. The only silver lining is that we aren’t taking for granted what we have,” Benjakob said.

The controversy over the judicial overhaul isn’t going away any time soon.

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Nerwich channels inner resources in epic swim

TALI FEINBERG

Johannesburg business owner Craig Nerwich described that second he was about to dive into the ocean in Dover and swim to France as a “crazy whirlwind moment”.

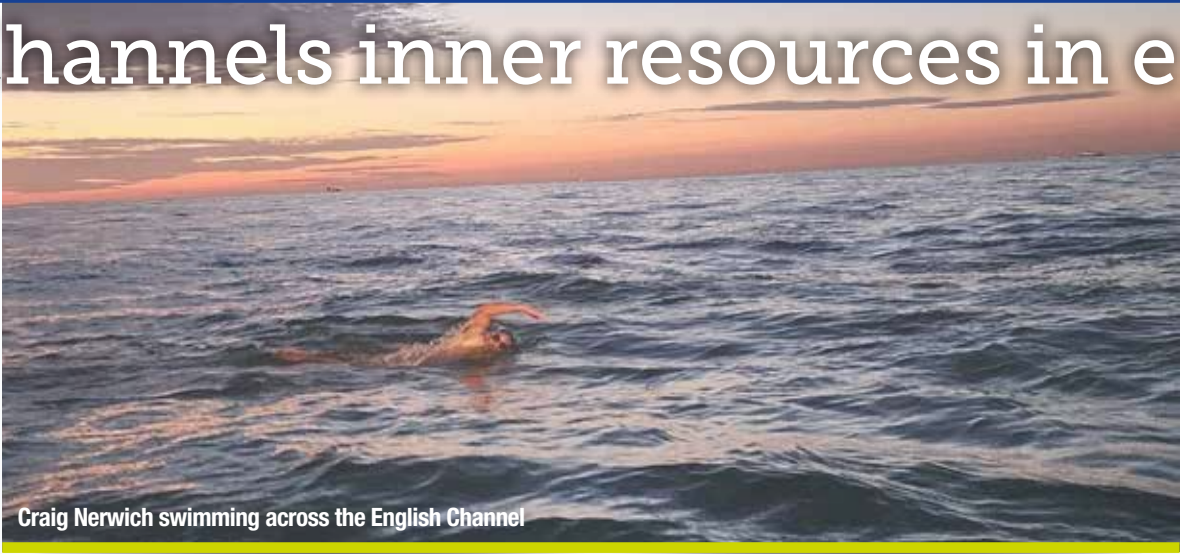
Now back home after swimming the English Channel in 13 hours and 16 minutes, he recalls, “When I was swimming, I focused a lot on the position of the sun, trying to work out the time of the day and how long I had been swimming. The one thing that stood out for me is how fast the sun moved. It made me realise how quickly time goes, and that we need to treasure every moment.”

He started the swim at 02:00 British time on 23 August, with a 45-minute boat ride from the harbour. “During that ride, you’ve got time to think about what you’re doing. But then you get a 10-minute call, where they say, ‘We’re going to arrive on the beach, and you need to be ready.’

“So suddenly, you’re starting to prep for the swim, and it becomes a very practical situation. You arrive on this beach, you’ve just been lathered up with ‘Channel grease’, which is a combination of Vaseline and other stuff.”

And then it was time to jump in and start swimming. “There’s not much time to contemplate what you’re doing,” he told the *SA Jewish Report*, but he was “fortunate that everything went according to plan”.

“I was incredibly lucky because the weather turned from the Thursday [the day after his swim] and there were no swims for five days, so there would have been a good chance I wouldn’t have even managed to swim. Many swimmers train for years only to wait for days and then go home due to bad weather. We get the final call only at 18:00



Craig Nerwich swimming across the English Channel

the evening before.”

He was fortunate that during his swim, “the water was very warm and the surface was pretty calm but the currents were intense”, and it went as well as it could have.

“When it came down to it, I focused on making sure that I kept mentally strong for the last few hours of the swim where, as Derrick says, it’s the business side of the swim!”

Derrick Frazer of BigBay Events in Cape Town has been guiding and mentoring swimmers for years, from Robben Island swims to False Bay, Cape Point, and the Channel, according to Nerwich.

“He understands the immense requirements of the Channel swim, and makes sure we’re 100% prepared. He makes sure we’re comfortable to swim in the dark and cold, and helps us to understand what we’re getting ourselves into. I did my very first Robben Island swim with Derrick [guiding me]. At the start of the swim, I was 100% confident that I was in the best possible hands, and trusted him implicitly to help me get to France.”

Nutrition is a crucial part of the swim,

Nerwich says. “We had to stop every 30 minutes, and the boat throws you a bottle that’s a carbohydrate and protein drink. Every now and then, Derrick would throw me what he calls a ‘little treat’ – a piece of fudge, banana, whatever. It was just something to keep you excited because unlike Shabbos meals, those feeds aren’t the most exciting.

“There weren’t really any moments when I thought I wanted to give up,” he says. “I came into the swim confident that I had put in as much training as possible.”

The only thing that surprised him, he says, “was how brutal the last four hours of the swim were. That’s when you get into French waters and the tides are unbelievably strong. It feels like you’re swimming uphill, and your support crew says, ‘You have to swim as hard as you can.’ It’s tough accepting that blindly. But I think having a support crew that you trust helps with that. They have done this before, and if you listen to what they say, you’ll get to France.

“It’s a huge amount of time in the sea, and you need to be able to be comfortable with your own thoughts,” Nerwich says. “I thought a lot about my late brothers, Brett and Dovi,

about the fund that we’ve started, about how fortunate I am that I’ve got my health to be able to do something like this.

“I thought a lot about the immense support from community, friends, and family, including my wife, Dani, who always supports me in these crazy things – including getting on a boat, knowing that boats and her don’t always get on! She’s had to sacrifice a lot, and she got to witness what the sacrifices were for. That made a massive difference.”

Nerwich’s brother, Brett, drowned in a swimming accident, while Dovi lived in Durban and “battled with lots of health issues. He passed away three and half years ago. Dovi was a chef who did lots of work within the Jewish community in Durban”, Nerwich says.

A WhatsApp group of more than 500 people followed his progress, and people wrote words of support almost every second of the swim. “I’ve been on the other side of those WhatsApp groups. Being on this side, I was motivated to read the group messages because I know how tense they get.”

Nerwich undertook an intense training regime to prepare for the Channel swim

from the beginning of the year, including a six-hour qualifying swim in Langebaan in the Cape, and a triple Robben Island swim. “You can’t actually attempt the Channel if you haven’t done a six-hour swim,” he says. He swam five times a week, sometimes for five hours at a time.

“From a mental point of view, a large part of the prep comes off the backbone of being physically prepped,” he says. “I didn’t go into the swim worried that I didn’t have the physical aspect ticked. I visualised the swim a lot: standing on the beach ready to go, swimming, being bored in the ocean, landing, writing my name on the pub wall that all the Channel swimmers get to write their names on. Visualisation is a big part.”

As for the money raised for the Brett Nerwich Swimming Fund, set up by Nerwich in his brother’s honour, “I think we’re probably on just more than R100 000. A portion will go towards getting involved with the NSRI [National Sea Rescue Institute] and its drowning prevention programme. We want to set up something with it that will be on a continuous basis.

“We’ll also be looking at how we can use some of the money for projects within the [Jewish] community. The community has been sensational in supporting the fund, and we’re going to give back. That’s going take a little bit more time to put something together.”

His wife, Daniella, summed up the experience, saying, “Craig has given us all permission to dream, and has inspired so many people. We have been so humbled and moved by the incredible communal support and love, and feel like we had a village behind us.”

Cookbook Project preserves history amidst the teiglach

TALI FEINBERG

The *Singing Kettle Cookery Book*, the *International Goodwill Recipe Book*, the *Toni Saphra Cookbook*, and many other recipe books published by South African Jewish women’s organisations are favourites in many kitchens.

Yet, because many of these cookbooks aren’t preserved or re-published, they may be lost to history. This is why South African-born public historian, Gavin Beinart-Smollan, decided to digitise them as part of his Masters (MA) thesis.

The result is the South African Jewish Cookbook Project, a digital collection of Jewish cookbooks published in South Africa from the 1940s to the present. The website aims to preserve the rich culinary heritage of South African Jewry, and to bring new light to the social and cultural history of South African Jewish women.

On the site, people will find Jewish cookbooks from all over South Africa, and will be able to browse them. “You’ll encounter recipes for Ashkenazi and Litvak classics like gefilte fish and teiglach, as well as the trendy recipes of the past 80 years,” says Beinart-Smollan. “Through the fascinating lens of food and cooking, we learn about the history of Jewish immigration to South Africa, the role of Jewish women in charity and social work, everyday life during the apartheid era, and much more.”

The project is curated by Beinart-Smollan, a PhD candidate at New York University (NYU), alongside an international team of contributors, and is supported by the Kaplan Centre for Jewish Studies at the University of Cape Town, and the NYU Center for the Humanities.

Born in Durban, Beinart-Smollan’s family moved to New Zealand when he was six. After school, he learned Torah for a year in Israel and did his Bachelor of Arts at the University of Auckland. He then did his MA in modern Jewish history at Hebrew University (HU). He lives in New York and is finishing his PhD in History and Hebrew & Judaic Studies at NYU.

Like many Jewish families, “I come from a food-obsessed family,” he says. “I got into food history during my first semester at HU, when I took a course on Jews



Gavin Beinart-Smollan

and food with Dr Anat Helman. I discovered that food could be a fascinating lens to explore Jewish history. What people ate and cooked reveals so much about how they thought and what was important to them.

“Sometime later, I was visiting my parents, trying to figure out what to write my MA thesis on. I had never considered exploring my own history, but one morning, a cookbook on my mom’s shelf caught my eye. It was the *New International Goodwill Recipe Book*, the cooking bible of so many South African Jewish women of my mom’s generation. It didn’t take me long to realise that between the recipes, adverts, and culinary and religious guidelines, this was an incredibly rich source for a thesis.”

His first step was to find as many South African Jewish cookbooks as he could, but “these cookbooks weren’t formally published, and no-one had really considered collecting and preserving them. So the only places I was going to be able to find them were in people’s personal collections.

“Thanks to many family members, friends, and acquaintances, I built up enough of a database to do the research. I also realised that I needed to figure out

a way to preserve them. The most popular cookbooks, like the *Goodwill*, would probably survive, but the cookbooks created by smaller organisations, particularly those in small towns, were at risk of being lost forever. So, I decided to create a digital archive to unite this remarkable collection in one place for the first time, and to give people access regardless of where they lived.

“Most ordinary people, particularly women, don’t get to have a record of themselves preserved for posterity. But cookbooks do that. There’s no narrative in these cookbooks, but in their own way, they tell the story of the women who wrote them.”

He emphasises that “the work of so many different people went into creating this project. All the major organisations that produced these books gave me permission to share them. I got the project started thanks to a grant from NYU’s

Center for the Humanities, which enabled me to hire a developer to help build the site and get some of the books scanned.

“The project really took off when Professor Adam Mendelsohn, the director of the Kaplan Centre, agreed to take it on as a joint initiative. The team at the Kaplan Centre have been wonderful partners, scanning most of the cookbooks.

“The biggest credit goes to the many people from across the world who shared their cookbooks. The online South African Jewish history group, Community History Online, has been particularly supportive. I encourage anyone in or near Cape Town who has a cookbook not yet on the site to contact us and get their book scanned.

“Every cookbook contains a fascinating and eclectic mixture of recipes,” he says. “On the one hand, they have the ‘traditional’ Ashkenazi recipes. On the other, each has the trendy recipes of the time, and if you read them in chronological order, you see the development of South African and international food culture over the course of the 20th century. By combining these two elements, you get a holistic sense of who these women

were: the children of Jewish immigrants and thoroughly cosmopolitan women.”

The books also shine a new lens on South African Jews’ relationship with religion, gender, Zionism, and much more. “The cookbooks demonstrate how deeply South African Jews were enmeshed in the apartheid system, in the intimate arena of their homes. I hope this project gives people a new way to explore that legacy as well.”

The most surprising aspect of his research, he says, was that “the women who compiled some of these cookbooks were very funny, and their cookbooks are full of jokes, often at the expense of their husbands! A lot have great cartoons. It’s fun to browse the books and get a sense of the personalities of the women who made them.

“I’ve been pleasantly surprised at the interest that this project has garnered, both from South African Jews and others,” he says. “The website has had more than 2 000 unique visitors within the first two weeks of going live.

“I hope that the project gives people who grew up with these books a new way to explore them. I also hope that it gets a new generation interested in these books, that it sparks intergenerational conversations. And I hope that it gets other people interested in the history of this very interesting community.

“I’ve benefited from the work of great scholars like Veronica Belling, Gwynne Robins, and Riva Krut,” he says. “The South African Jewish Cookbook Project is a community history initiative, and we encourage community participation. We invite South African Jews from around the world to share their cookbooks with us, and their memories of creating, contributing to, and using these cookbooks.”

- If people have cookbooks to scan, they can contact Gavin Beinart-Smollan at sajewishcookbooks@gmail.com. Please note that they are only doing scanning in Cape Town at the moment, so anyone interested would need to get their books to the Kaplan Centre at UCT. They will return them after the scanning is done.

Why judicial overhaul threatens Israel’s national security

OPINION

ALON SACKSTEIN



In the inaugural cabinet meeting of Israel's 37th government, Prime Minister Benjamin Netanyahu outlined four primary objectives: containing Iran and its proxies – Hezbollah, Islamic Jihad, Hamas, and the Houthis in Yemen; restoring “security and governance” – a hint at the lawlessness that has plagued the Arab sector in Israel, mainly in the south; tackling the high cost of living; and expanding peace and normalisation agreements, with Saudi Arabia being the crown jewel.

However, almost seven months later, it seems that all of the above was smoke and mirrors, and the true focus of the current government has been the judicial overhaul, which has sent Israel spiralling into an unprecedented domestic crisis that carries with it serious national security implications.

Regardless of one’s perspective on the overhaul, the potential damage to Israel’s national security demands immediate attention. Steaming ahead with the judicial overhaul while tearing apart the Israel Defense Forces (IDF), the economy, social cohesion, and weakening Israel’s regional and global standing is irrational, dangerous, and unforgivable.

The substantial domestic and international policy capital invested and the initial urgency with which the government tried to push the judicial overhaul are puzzling. They raise perplexing questions about the Israeli government’s set of priorities and its national security strategy, particularly as Israel navigates a fully-fledged strategic competition with Iran, which is occurring against the backdrop of the unravelling strategic competition between the United States (US) and China and the Russian invasion of Ukraine, all of which are reshaping regional and global dynamics.

It appears as if the government is unable or unwilling to weigh the economic, social, and security implications of a divisive manoeuvre that lacks political and public consensus. Why pay such a heavy price and strategically weaken Israel’s position regionally and abroad?

Of growing concern is the coalition’s apparent disregard for counsel from experts spanning various fields who have urged the government to conduct a comprehensive impact assessment, engage in a broader perspective, and reach a collective agreement. Some have expressed growing concern that Israel’s adversaries might exploit what they perceive as vulnerability to initiate an unexpected assault or become more daring in their provocations.

In March 2023, the Institute for National Security Studies (INSS), headed by Professor Manuel Trajtenberg and Major General Tamir Hayman, the previous head of the Military Intelligence Directorate (Aman), published a strategic alert following the judicial overhaul, which seems to have fallen on deaf ears in Netanyahu’s

government. However, the INSS isn’t alone – notably 169 former chiefs of staff, intelligence heads, police officials, and IDF generals issued a grave warning on 11 August 2023, underscoring an immediate threat to Israel’s security, the IDF’s combat readiness, and the possible International Criminal Court prosecution of Israeli soldiers.

Other senior officials, such as the previous director-general of the Israel Atomic Energy Commission, Zeev Snir, who was appointed by Netanyahu himself, issued a strong personal warning to the prime minister regarding Israel’s capacity to address the complex Iranian challenge due to the fixation on advancing the judicial reform.



Photo: Howard Sackstein
Pro-democracy protesters in Tel Aviv in July 2023

These warnings have become more dire as Netanyahu flirts with the idea of disregarding a possible Supreme Court ruling that would strike down the reasonableness law. This could plunge Israel into a full-blown constitutional crisis, potentially forcing security agency heads to choose between a high court directive and potentially illegal legislation.

The judicial overhaul’s ramifications extend further, including to what the INSS has coined “a significant weakening of social resilience” and “serious damage to Israel’s economy due to its dependence on international-capital transactions and developments of advanced technology, which make it especially vulnerable to capital flight and brain drain”. As a result, Israel’s capacity to invest in national security and counter Iran would probably be diminished since Israel’s security strategy is heavily reliant on advanced technology and a skilled workforce.

The implications extend once again to the IDF’s operational capabilities and the “people’s army” model, as members of Netanyahu’s coalition frequently launch vicious attacks on senior officers in the IDF and the Shin-bet, as well as Israel’s attorney general. These verbal assaults align with a broader effort to undermine state institutions. Reservists from key units such as the Israeli Air Force, military intelligence, and special forces have stopped reporting for voluntary reserve duty due to what they perceive as regime change which has no political or public consensus. These reservists are also aware that a weakened judiciary increases the risk of International Criminal Court prosecution. The cherry on top comes

in the form of the coalition’s plan to pass a draft law that will exempt certain groups of the Israeli public from service, further exacerbating inequality and societal division.

Arguably the most alarming consequence is the strain on US-Israel relations, as tensions diminish Israel’s already limited capability to have an impact on nuclear negotiations between the US and Iran. The US provides a diplomatic umbrella to Israel, and its military presence across the Middle East and co-operation with Israel across multiple fronts are critical to Israel’s national security. An isolated Israel would struggle to deal with the Iranian nuclear threat and Iran’s regional proxies.

The Palestinian arena remains volatile and constitutes a (minor) thorn in the side of US-Israel relations. Israel has experienced a wave of terror attacks against the backdrop of a weak Palestinian Authority and constant attempts by Hamas and Iran to aggravate the situation. The current government’s inflammatory statements and attempts to alter the status quo risk igniting the Palestinian powder keg as well as potentially harming existing normalisation agreements and Israel’s ability to reach a game-changing agreement with Saudi Arabia.

The components of a potential Saudi deal are also likely to create tension within Netanyahu’s coalition as they may contain moderate concessions to the Palestinians. These concessions run counter to Finance Minister Bezalel Smotrich’s efforts to change the reality drastically in the West Bank. However, the more worrying concessions come in the form of the potential sale of advanced weaponry and a civilian nuclear programme, which would have an impact on Israel’s qualitative military edge, and would probably lead to an increase in nuclear proliferation in the region.

Lastly, violence in the Arab sector runs rampant, with an abundance of illegal weaponry and a record number of murder victims in 2023, a trajectory which shows no sign of slowing down as Ben Gvir shifts the focus of the police to other issues.

As catastrophe looms and Israel marches towards a one-state reality that will endanger the Jewish and democratic nature of our state, we urgently require capable and unifying leadership that not only acknowledges the reality but takes decisive steps to rectify the damage. After years of wandering and tragedy, the Jewish people deserve a prosperous, safe country that’s both Jewish and democratic, led by trustworthy leaders that are governed by the greater good, not personal gain.

• Alon Sackstein led a strategic research team in the Research and Analysis division (RAD) of Israel Defense Intelligence (IDI), also known as Aman. He’s an IDI captain and holds a Master’s degree in diplomacy and security from Tel Aviv University, as well as a bachelor’s degree in political science from Bar-Ilan University. These viewpoints represent his opinion.

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Abortion according to the halacha – It’s complex

GILLIAN KLAWANSKY

When does life actually start according to Jewish law? Rabbanit Dr Judith Fogel examined the halachic debates surrounding abortion at each stage of pregnancy, infusing rabbinic text with modern scientific thought. She shared her holistic perspective on this complex, controversial topic at Limmud Johannesburg last weekend.

Fogel, an educator who has a PhD in human sexuality, is dedicated to exploring text-based evidence surrounding a Jewish woman’s role in family life and sexuality.

First, she looked at a modern translation of a Sanhedrin source, which argues that the *neshama* (soul) is placed in a person at the moment of conception rather than at the point that the embryo is formed, which happens only 40 days after conception.

If life is established at conception, would the use of an intrauterine device (IUD), a form of birth control inserted into a woman’s uterus, be considered an abortion? This is unclear, Fogel said, since there’s debate about whether these devices prevent fertilisation, implantation, or ovulation.

This is also true of the morning-after pill, which prevents a woman who has had unprotected sex from falling pregnant. You can take this pill up to five days after unprotected sex, so even if there was implantation, it causes the body to shed whatever was there. Would this constitute an abortion?

Ultimately, in circumstances where birth control is allowed, most halachic authorities will allow the use of an IUD, and also depending on circumstances, the morning-after pill, said Fogel. This is because there are so many doubts surrounding whether their use constitutes an abortion.

In the light of such questions, Fogel said, it’s important to educate religious and non-religious people to have open conversations about whether they want to be sexually active before there may be a need to make a decision about taking the morning-after pill. Preventing an unwanted pregnancy is preferable to terminating it.

In spite of those who say life begins at conception, according to a Mishna source, a woman who miscarries within 40 days of conception “need not be concerned for the child”. However, if the woman miscarries after 40 days (about six weeks), according to this Mishna, it’s as if she has given birth.

Yet a third rabbinical source argues that one can visibly see that a woman is pregnant only after three months, suggesting that an abortion up to this time is permissible, which is the standard in South African law. It illustrates how complicated this issue is.



Rabbanit Dr Judith Fogel

In Judaism, the mother and the unborn baby’s health also play a major role in determining whether an abortion is permissible. Fogel analysed a text that says that an attacker cannot be punished for murder for pushing a woman who survives but miscarries. It’s only considered murder if the woman herself is killed. This suggests that the mother is considered to have a life, while the baby isn’t.

Should a woman have difficulty giving birth, her life comes before the life of the child until such time as the baby is out, at which stage both their lives have value, Fogel said, citing another text of the Mishnah.

“If a woman gets pregnant and her life is literally in danger, that’s the time she would have an abortion.” This thinking also applies to the mental health of the mother. However, there’s debate about who should assess whether the woman’s mental health would necessitate an abortion.

Finally, Fogel looked at the issue of aborting a child should a genetic anomaly be identified, which in halachic sources is discussed in relation to Tay-Sachs disease, where children don’t live past the age of four. Though genetic testing has advanced exponentially to avoid its occurrence, such sources highlight the halachic approach to genetic disorders.

While one authority argues that in this case, the unborn baby doesn’t pose a danger to the mother’s life and can therefore not be aborted, another contends that if an abortion were “to relieve her from great pain ... even if she’s not in actual danger, there’s room to permit it”. When facing such agonising decisions, religiously speaking, it comes down to which halachic authority you trust.

Survivors’ superhuman effort to bring Nazis to book

STEVEN GRUZD

Imagine Holocaust survivors reliving their own trauma by collecting statements from hundreds of other survivors. This is what a special unit of the Israeli police, composed mainly of survivors, undertook to do from the 1960s to support prosecutions against Nazis, in a largely forgotten chapter of history.

Research by Israeli Holocaust historian Tamir Hod has unearthed the story of the Israeli Police Unit for the Investigation of Nazi Crimes (INC). He shared his findings at Limmud Johannesburg last weekend.

Hod remarked that the Holocaust is inescapable in Israel, permeating education and featuring in memorial ceremonies, songs, art, and politicians’ speeches. During and after World War II, Jews sought revenge in different ways for the killing of the six million. One way was to collect testimonies from survivors to provide evidence in court cases against Nazis, especially in post-war West Germany.

In April 1960, the INC unit was set up in the Israeli police force. It was staffed by survivors because they could speak many European languages and empathise with other survivors. This difficult work was their way of legally seeking justice for their murdered loved ones. They strove to collect and preserve people’s stories as precisely as they could. Their work is fundamental in debunking the spurious arguments of today’s Holocaust deniers.

A similar unit, known as “O6”, was established to gather evidence for the trial of Adolf Eichmann. Eichmann had been captured in Buenos Aires in Argentina by the Mossad in 1960 and brought to Israel to stand trial from 1961 to 1962 for his substantial role in the destruction of European Jewry.

After the war, survivors were shunned, vilified, and looked down upon by this new Israeli nation that didn’t have time for the crematoria and death pits of Auschwitz and Majdanek. About 500 000 survivors settled in Israel between 1945 and 1961. In the early 1950s, one in three Israelis was a survivor. Many survivors didn’t want to write or speak about their experiences, and many Israelis didn’t want to listen.

The Eichmann Trial in Jerusalem totally altered how Israelis looked at the Holocaust and survivors. The televised trial exposed the horrors of the Holocaust in great detail, and

it sunk into the psyche of Israel. It was only in the late 1970s that specific, personal stories of the Holocaust began to emerge, what Hod called “privatised memory”.

Hod described how Michael (Miki) Goldman, a survivor who is now 96, sat with Eichmann day and night to record his memories and ask him questions. Goldman said when he first spoke to Eichmann, “It felt like the crematorium was opening.” Goldman’s work supported the prosecutors in the trial.

Afterwards, survivors came forward to the police, wanting to provide evidence to convict Nazis, in the name of their murdered relatives. The West German government collaborated with the INC to gather testimonies. About 8 000 court cases were launched.

The INC only had eight or nine staff members, and its single vehicle was often used by other departments. Nevertheless, it crisscrossed Israel many times to collect these testimonies. Hod’s research revealed that in 1961, it gathered evidence from 577 people for 37 different cases. In 1964, there were 2 442 testimonies collected for 144 cases, mostly used to try Nazis who worked at Treblinka.

Hod said they worked so fast because the statute of limitations in West Germany on Nazi prosecutions was due to expire in 1965. Enormous international pressure and the work of the INC postponed the end-date to 1969, and then the statute of limitations was abolished. Nazis could be tried whatever their age.

The unit also assisted the United States (US), where an estimated 20 000 Nazis fled after the war. Many Nazi scientists were involved in the Manhattan Project to build the atomic bomb. Before 1973, Hod said, just nine cases were brought against Nazis in the US. “It was the Cold War, and the US had used Nazi scientists. They didn’t want to open that box,” he said. Jewish congressmen later relied on Israeli help from the INC to gather evidence for prosecutions in the US.

“Every day, these brave survivors in the INC had to face their own past,” Hod said. “Sometimes they passed out while recording testimonies. Many died young of heart conditions. Their work haunted their dreams. They had mood swings listening to these tough stories day after day.” Thousands of Nazis faced justice because of their superhuman efforts. Their vital work should never be forgotten.

Salt of the earth: how Jews took food global

GILLIAN KLAWANSKY

From spices to sugar to pickles, Jews are “the original culinary movers and shakers”, said Jewish food researcher, writer, and lecturer Joel Haber at Limmud Johannesburg last weekend.

“For me, food history isn’t really about the history of food, it’s about understanding the culture via the food,” said Haber, who made aliya from the United States in 2009. “In the world today, between 85% and 90% of the food consumed in any place isn’t being consumed where it’s indigenous.”

We therefore need to ask when these foods reached these destinations, who brought them, and why. “Jews, disproportionate to our numbers, have been involved in the transportation of food around the world,” Haber said. There are three reasons for this, one of which is that we have literally lived in almost every place in the world at some point in history.

Also, with the exception of modern Israel, wherever Jews have lived, we have been the minority, which has facilitated our role as transporters of food. In addition, we have sometimes transported food for religious reasons, for example in the case of the *etrog* (citron), which we need for Sukkot. Because of this, Jews have always grown *etrogim* and other citrus fruit around the world.

Jews have been engaged in international trade from ancient times. Starting in Mesopotamia – today’s Iraq – in the sixth century, Jews living in the area were involved in the spice trade. Spices were extremely expensive, but light, non-perishable, and easy to transport, creating a profitable industry.

In the ninth century, the world was essentially split between Christian Europe and a Muslim North Africa and Middle East. As Jews didn’t fit into either of these groups, it allowed us to cross over and facilitate trade and the adoption of cross-cultural dishes.

Jews were also heavily involved in the processing of sugar cane, indigenous to Mesopotamia, into sugar. As sugar was a new industry and the Jews were an outsider population, there were no barriers to entry. The Portuguese later established colonies off the northwest coast of Africa, including Madeira, where there were

many Crypto Jews – Jews who pretended to be Catholic as a result of the Spanish Inquisition – working in the sugar cane fields. For safety, they later moved across to South America, where they established plantations and transported sugar to Europe via the Jewish community living in Curaçao.

Even today, about 50% of sugar isn’t made from sugar cane but from sugar beets. These beets were first processed commercially by Jews in Galicia, which today is part of Ukraine, and later throughout Eastern Europe. This has had a lasting impact on Jewish food, specifically in the case of the “gefilte fish line”, which explains why some make gefilte fish sweet – as their ancestors lived where sugar was manufactured and was therefore cheaper – while others prefer a salty or peppery flavour.

“As Sephardic Jews moved around the Mediterranean to Western Europe and the Americas, there are examples of food that we brought with us, some of which affect our cuisine and others that affect the cuisine of the non-Jews around us.” Even chilli con carne, a Mexican or Texan dish cooked overnight using meat and beans, plausibly originates from a Spanish Shabbat stew known as *adafina*, similar to cholent, said Haber.

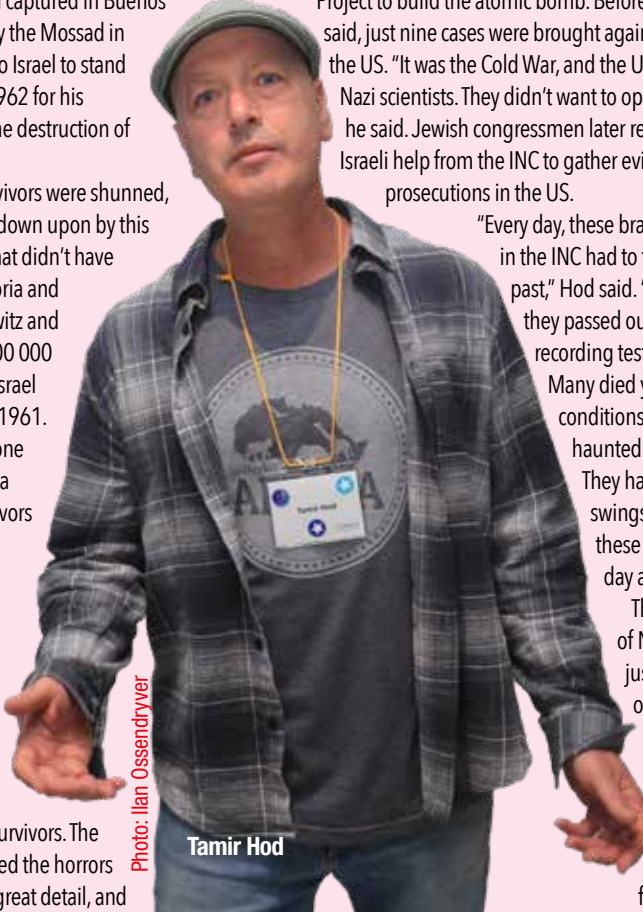
In America today, there’s what’s known as “Jewish food” available throughout the country. An example of this is “kosher dill pickles” – pickles that are fermented in salt and water as opposed to soaked in vinegar. This preparation method was common in Eastern Europe, where it wasn’t specifically Jewish, yet it was through Jewish immigrants that Americans discovered the resulting pickles.

Israel today is the greatest example of bringing together food from everywhere, said Haber. At Jerusalem’s Machane Yehuda Market, where he runs tours, he said one finds foods from more than 20 different countries of origin, side by side.

“Sometimes those foods blend and create genuine melting pot foods,” he said. This includes the popular Israeli street food sabich, which essentially is thinly sliced fried eggplant, hard-boiled egg, and tehina. Sabich, an Iraqi Jewish food, was originally a breakfast dish. In Israel, where street food is popular, these ingredients were shoved into a pita. The rest is history.



Joel Haber



Tamir Hod

Photo: Ilan Ossendryver

Photo: Ilan Ossendryver

Seventeen years of learning at Limmud

OPINION

When Renee Pozniak told me in September 2005 that Mendel and Oren Kaplan were looking to send someone to the United Kingdom (UK) to bring Limmud to South Africa and she thought I would be interested, I had no idea what Limmud was.

Christmas is when Jews in the UK go to Limmud for a week and that year, it was to be held at the Nottingham University campus. I'll never forget the thousands of Shabbos and Chanukah candles on that first night, and seeing the hundreds of women who lit them together to welcome Shabbat.

There were 3 000 Limmudniks at Nottingham that year, one of whom was a Chinese professor talking about the 13th century Jews of Kaifeng and the remains of the mikvah. Another was Deborah Lipstadt, historian, activist, and writer of *History on Trial: My Day in Court with a Holocaust Denier*. Those were heady days indeed.

On my return, the meetings began in earnest with David Bilchitz, Viv Anstey, and Oren Kaplan in Cape Town and thereafter, a small committee was formed.

There was a great deal of debate as to whether we should begin with a one-day Johannesburg Limmud or a weekend-destination conference. After some wisdom from former *SA Jewish Report* editor Geoff Sifrin, Women's Day on 9 August was chosen. Our logo and branding were all in-house – in fact, everything was in-house. We had a tiny budget and absolutely no knowledge of whether we would have an audience.

The University of the Witwatersrand (Wits) Medical School was the concrete, grey, and unlovely venue we could afford, and the bleakness of the environment didn't augur well for a day of cultural, spiritual, and intellectual upliftment. But oh, how the ugly edifice came alive with the nearly 400 participants and 54 speakers, nine of whom were international speakers!

Gila and Elliot Goldstein, the Limmud UK chairperson, were with us and in awe of what was achieved at our inaugural Limmud. There was a real demand, in fact, a thirst, for the freshness of the Jewish learning available. The diversity of presenters and session types and the breadth and quality of the programme engendered enthusiasm and excitement.

This week, more than 750 people have had the privilege of being blown away by Limmud 2023. One Limmudnik mentioned to me that every year, he has doubted that Limmud could maintain its freshness and relevance, but it always seems to defy his doubts.

The Indaba Conference Centre is an oasis marvellously suited to Limmud's purposes, a far cry from the grey concrete architecture of Wits Medical School, reminiscent of post-war East Germany. Shabbos dinner and lunch chatting to new friends about talks enjoyed and planning and debating the hard choices of further selection, is central to the Limmud ethos. But now, Sunday braai on the grass at the lakeside, limitless snacks and refreshments at Bishops Court, salubrious accommodation, and delicious kosher food by Riva Flax elevate the cerebral experience. About 525 people were lucky enough to stay for the full Shabbat weekend, with a further 200-odd arriving on Sunday. The logistical nightmare was efficiently handled by Kim Nates.

What really stood out as a remarkable difference between 2007 and 2023 was the number of frum people who attended this weekend. Rabbi Cyril and Ann Harris and indeed, Rabbi Lord Jonathan Sacks were supporters of Limmud but in spite of this, in those early days, it was hard to overcome the prejudice and resistance to what was then assumed to be dangerously pluralistic.

Another difference is, of course, the broader



executive and volunteer base. There were 117 speakers and more than 170 volunteers this year.

Yet another difference is the incredible facility offered at Young Limmud for parents to drop off

their children, for whom there is an all-inclusive programme to inspire and entertain. We had a youth programme in 2007, but it was certainly in its infancy. Many parents are delighted to have the opportunity to

LINDA MARK



participate in learning knowing that their children are so well taken care of.

I was struck by the cover of the Limmud programme booklet, which lists 13 of the ideals of Limmud and echoes those early 2006 discussions. "Unity in Diversity" is a fundamental principle, and Limmud 2023 has shown that the racial demographic is, at last, widening to be more representative of Jews who aren't of Litvak origin. "Anyone a Teacher and Everyone a Student" are two other foundational principles that have been persistently upheld from then until now. Most importantly, the first statement reads: "Create the Things You Wish Existed".

South African Limmud's 16-year journey has become the incarnation of the dreams and thirst for learning of so many in our Jewish community, and the breadth and quality of the programme continues to enrich and inspire.

• Linda Mark teaches English at St Mary's School, and was involved in creating the first Limmud in South Africa.

South Africans take battle against antisemitism global

SAUL KAMIONSKY

Kayla Diamond has been elected vice-president of global outreach for the American Jewish Committee (AJC) Campus Global Board which tackles antisemitism in tertiary education institutions throughout the world. Another South African, Erin Dodo, was also re-elected to this board in August.

The two have served on the board since it was established at the AJC's Global Forum in New York last year, and believe they bring experience of antisemitism in South Africa and knowledge about apartheid.

Diamond was assigned her new role after she pointed out the lack of global presence on the board.

Under the auspices of the AJC, one of the oldest Jewish advocacy organisations, the board is dedicated to empowering Jewish campus leaders as they confront increased antisemitic and anti-Zionist sentiment at tertiary education institutions across the globe.

Dodo decided to join the board at the AJC's Global Forum last year. "It occurred to me that South Africa and the experience of our Jewish community really needed to be included in the global fight against antisemitism," she says.

Joining the board was "a natural move" for her as she was already involved in many Jewish advocacy organisations. A former University of Cape Town Student Representative Council member, she is chairperson of the South African Union of Jewish Students (SAUJS) Western Cape, and is a Lauder Fellow with the World Jewish Congress (WJC). Dodo, whose passion has "always been politics", is also part of ActionSA.

Diamond, who served on the SAUJS board for three years and is now on an Emerson Fellowship with StandWithUs in South Africa, says the Campus Global Board's past year, which ran from August 2022, comprised mainly of Americans along with international students from Canada, Hungary, and South Africa.

This board was "brilliant", she says, but she realised it needed members from more countries. She discussed it with the head of the programme, and the duo subsequently conceptualised the position of global outreach. Diamond filled the post, and the board now boasts 10 international students.

Diamond says her main goal is to create relations between university students from all around the world and allow them to bond over the fact that they are going through the same thing.

She also hopes to bring a South African speaker to America for Israel Apartheid Week, and to hold workshops at which university students from around the world come together to brainstorm ideas

on how to combat antisemitism.

Dodo says her involvement with the WJC has given her "an incredible understanding" of antisemitism in America and worldwide. "The experience I have gained on South African campuses can help the board in combating antisemitism because South African campuses have experienced it for a long time," she says.

Dodo points out that the Boycott, Divestment, Sanctions (BDS) coalition and Israel Apartheid Week, an annual BDS campaign, originated in South Africa. She believes she can help the board with her experience of growing up learning about apartheid and then seeing Israel being portrayed as an apartheid state at tertiary institutions.

Diamond says she can share her learning of how antisemitism has been tackled on campuses in South Africa. The country is "the epicentre of the narrative that Israel is an apartheid state", she says. "People hear the word 'apartheid', and they automatically believe that if it's going on somewhere else, we need to jump on the bandwagon. But we have incredible speakers who have gone through apartheid themselves. They're coming forward and saying, 'It's unfair to call Israel an apartheid state because I've been there, and it's taking away what my family went through.'"

Since it was established by 81 American Jews in New York City's Hotel Savoy in 1906, the AJC has fought against various forms of discrimination. It was active in protesting Nazi mistreatment of German Jews, and participated in events in the Civil Rights Movement.

Diamond says the AJC's Campus Global Board has done incredible work so far, including creating relationships and working to educate members of student representative councils. "Some years ago, I didn't think university was a space where Jewish students felt comfortable in. Nowadays, I believe, it's a much more pleasant environment."

Diamond and Dodo will be based in South Africa while on the board, and will head to Atlanta, United States, in about two weeks to meet the other board members for the first time. "We're also going to Washington in June next year for the Global Forum, where we'll meet again," Diamond says. "With technology, we'll meet constantly on Zoom and hold workshops online."



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Filmmaker lays bare reality of BRCA1 gene

TALI FEINBERG

Growing up, filmmaker Gabriella Blumberg was aware that her mother, grandmother, and great-grandmother had the BRCA1 gene and that they had all developed breast cancer. This knowledge led her to get tested for the BRCA1 genetic mutation and subsequently undergo a risk-reducing double mastectomy two years ago at the age of 26. The experience deeply affected her, and she has channelled her experience into her new Afrikaans film, *Volle Bors (Bare)*.

“When I was 13, my mom, who is now healthy and well, was diagnosed with breast cancer,” says Blumberg. “My grandmother was diagnosed at the young age of 26, and battled cancer for the rest of her life. My mom was the first generation to test for the BRCA gene mutation, and this was a big shift from previous generations, where cancer wasn’t spoken about. It was her openness about the mutation that made it something that we could engage with without fear, shame, or stigma.”

When Blumberg went through the risk-reducing surgery, she started sharing her story. “Many people reached out to me from within our community who were also going through the same decision-making process. As a filmmaker, I’ve seen how stories can be the key ingredient in breaking stigma. This mutation is extremely common in the Ashkenazi Jewish community – one in 40 Ashkenazi men and women are affected. It’s also a common mutation in the Afrikaans community. I work with filmmaker Jordy Sank, and he encouraged me to submit a fictional script based on my experience to kykNET’s Silwerskermfees, a fantastic Afrikaans film festival.”

The script was selected, and they commissioned the short film. Based on Blumberg’s own experience, it tells the story of Eva, a poet who uncovers her high genetic risk for breast cancer and navigates the decision to remove her breasts preventatively.

“It was a challenging process to write the script and

translate it to get the nuance of the Afrikaans language correct while remaining true to my experience,” says Blumberg. The film had to be made in Afrikaans because it was commissioned by kykNET.

The film premiered on 25 August at the 11th Silwerskermfees in Cape Town, where it won best musical score. “The film was well received, and there was a great Q&A session that highlighted the impact that this film can hopefully continue to have,” says Blumberg. “We had a phenomenal cast and crew that really came together to bring this story to life.”

The BRCA gene is a tumour suppressor gene that affects both sexes, she says. If one has a mutation, it may lead to a higher risk of breast and ovarian cancer. There are many factors involved and everyone has a different risk profile.

Going back to her own story, Blumberg says that after she finished school, she decided to get tested for the genetic mutation. “I felt empowered to have access to this knowledge. It’s a very personal decision, and I recommend going for genetic counselling to understand your risk profile and risk-reducing measures.”

“After testing positive for the mutation and finding out that my risk profile was extremely high, I started doing more research. I was tested when I was 18 years old, and it was only when I was 26 that I decided I was ready to undergo a risk-reducing double mastectomy. Within that time, I was going for ultrasounds and MRIs to monitor my breasts and a blood test every year to detect tumour markers for ovarian cancer.

“About a year before my surgery, I reached out to

surgeons. This was an incredible opportunity because I felt that I had time to find the right fit for me and to ask detailed questions about the methods available. My surgeons also put me in touch with men and women who had gone through the procedure. This helped immensely, as I could speak to them about their process, from the logistics to the personal stories. The surgery requires time off and rehabilitation physiotherapy. There are multiple options for reconstruction, and surgeries may differ per individual.”

She says those deciding to have risk-reducing procedures are known as “previvors”, and there still isn’t much conversation about the emotions that these “previvors” experience, which is different to those of cancer survivors. “Recently, I alongside genetic counsellor Monica Araujo started an information page and support group called @positivelypredisposed on social media, so that information is accessible and there is a space for shared experience,” Blumberg says.

She feels extremely fortunate “to be surrounded by friends and family who have been supportive. Speaking



Gabriella Blumberg

Photo: Facebook

to other ‘previvors’, I heard stories of difficult opinions – such as the surgery being akin to a cosmetic choice, or being told that they are being extreme. Family dynamics, opinions on breastfeeding, and intimacy with one’s partner may also come into play.”

Going back to the film, Blumberg says, “I want to say a big thank you to Silwerskermfees. This is the second short film that we as Sanctuary Films have screened there and the experience has been phenomenal. Our short film *Leemtes en Leegheid (A Void)* which premiered last year at Silwerskermfees, directed by Jordy Sank and produced by me and Samantha Pelteret has just been nominated for a South African Film and TV Award for Best Short Film.

“We also say a big thank you to those within our community who helped make this film happen – the Strauss family whose house we filmed in, and many members of Joburg Jewish Mommies who were extras in the film! More information on the film can be found on social media on @sanctuaryfilms, and *Volle Bors* will be showing on Showmax soon.”

Blumberg will continue to take proactive measures to reduce her risk and monitor for breast and ovarian cancer, “but I do this knowing that I have been active in decisions regarding my body and that I have done everything in my power to be healthy, alive, and present. I’m not proposing that every individual make the same decisions I made, but I advocate that people take agency of their bodies and make informed decisions that are authentic to them,” she says.

“I hope that this film can be a support for those who need it. I encourage people to follow @positivelypredisposed and to reach out if you want more information or if you just want to share your story.”

Mirren shines as mighty Golda – prosthetics and all

REVIEW

PETA KROST



Golda, with Helen Mirren, is certainly worth going to see, especially if you have a penchant for Israel and history. I left the cinema having learnt a great deal about a phenomenal woman leader, the history of Israel, outstanding acting, and chain smoking.

Mirren may not be Jewish, and definitely used prosthetics and a whole lot more to make her look so much like Golda, but I cannot hold that against her. She was Golda. She encapsulated everything I know about the woman and the icon, and so much more.

Golda had jowls and a good *yiddishe shnoz* (nose). Mirren, who definitely doesn’t have either, had jowls and a serious nose in the movie. Golda wasn’t the most attractive woman, while Mirren undoubtedly is even in her autumn years – I can say this as a woman. In the movie, Mirren was pure Golda – facial hair, wrinkles, heavy ankles, stoop, and all.

Photo: Jasper Wolf



Helen Mirren as Golda Meir

At first, I thought, looking for faults, that she didn’t sound Israeli enough, but having just listened to an interview with the original Golda Meir in English, Mirren actually sounded like her.

The movie showed that though Golda was known as the “Iron Lady” of Israel, she was far more of a nurturing and caring leader than her British counterpart, Margaret Thatcher. She didn’t try and lead like a man, she did show emotion and care about people she knew. She was tough, but human.

However, she smoked like a chimney or three. I do hope Mirren went for a detox after the boxes and boxes of cigarettes she must have smoked just on screen.

I certainly felt her pain at the huge loss of life during the Yom Kippur War, and her devastation at not being able to stop the losses. I felt her steel herself to show her country the strong leader it needed to see, but her vulnerability was obvious when she was alone with her personal assistant, Lou Kaddar, played by Camille Cottin.

The acting all around was good, but Mirren was clearly the star. I wasn’t overwhelmed by the actor who played Moshe Dayan (Rami Heuberger) or many of the male leads, which was the weakness in the film. The actor

who played the small role of Ariel Sharon was more believable, if a bit oafish.

However, Mirren brings to life a part of our history, exactly 50 years ago, that most of us may not know too much about. It also portrays a leader who put her country and her people first and foremost, above her health and her survival – political and personal. She was willing to take the fall for any of the mistakes she or those around her made because she was a true leader.

But it was the woman sitting next to me in the theatre that brought home the real pain of Golda’s time and the reality behind the movie.

She’s an Israeli who lived through the Yom Kippur War and recalled how in her town up north, she had at least five close relatives fighting on the front. She said the fear they experienced was nothing she had ever experienced before or since.

“Every day, we waited to hear who was on the lists of the dead. There were too many.

“I remember saying to my husband on the night of Yom Kippur that I thought there was an earth tremor until I realised looking out the window that it was rows and rows of tanks heading to the border. We could hear the war, and it was terrifying,” she said. “We couldn’t sleep in fear of who wasn’t going to come home safely.

“It was then that I chose to come to South Africa. I needed to breathe again. It was the most difficult time of our lives.”

Fifty years after the facts, Mirren brings to life Golda and an Israel we love.

• Peta Krost is the editor of the SA Jewish Report.

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If kissing was criminal, our aunts would be jailed

Spanish Football Federation regional leaders have called for the immediate resignation of President Luis Rubiales after he kissed player Jenni Hermoso on the lips. Rubiales, 46, has been widely criticised after the incident following Spain’s Women’s World Cup final win. Hermoso, 33, said the kiss on her lips wasn’t consensual.

Criminal charges are being considered. It’s safe to say that the women’s soccer team captain hasn’t attended many a *yom tov* meal – events notorious for being a place where old aunts hunt and target their nephews, showering them with unconsented hugs and kisses that often involve the lips. Even if it’s only because the nephew is squirming to break free when the kiss, intended for another region, makes landfall and contact with the poor kid’s mouth.

If this were to be ruled criminal, jails across the Jewish world would be bursting with herring eating women with lipstick on their teeth, dressed in old fur coats made from animals that would have died of old age decades ago. Not that the aunt would have been bothered if PETA (People for the Ethical Treatment of Animals) itself were to stage a protest on second night Rosh Hashanah in the street outside Marais Road Shul.

Because old aunts care not a fig for all that consent nonsense. Or animal rights. And at risk of being cancelled yet again, I think that that’s kind of cool.

Whereas old uncles shouldn’t be allowed this sort of kissing leeway, a pass should be given when it comes to the pinching of cheeks. Face ones. And for shattered carpals, metacarpals, and even a few phalanges. Because much like the aunties, they mean well, even when they do strange things.

There are many reasons for the *baal teshuva* movement (return to observant Judaism) being so successful in South Africa. Many Jews

INNER VOICE
Howard Feldman



who came from Europe had given up the strict lifestyle and moved towards a more secular life, only to find that their children or grandchildren had become observant and fairly strict in their adherence to Jewish law. Some have argued that Jews, as a small minority, have felt under threat in South Africa, encouraging them to search for meaning and connection. Some argue that the older generation never quite gave up respect for their heritage and kept the spark alive.

I believe the answer is more simple. Young South African Jews have returned to their faith simply so that they have a legitimate way to avoid the unconsented advances of their relatives. Thanks to their recently found faith, they are now able to say, “Sorry I can’t kiss you, Aunty Dot. I’m religious and pious. And that wouldn’t be right.” And Aunty Dot, being respectful of very little, is still a little hesitant to defy G-d in such an aggressive way, and so respects their wishes and waits until she turns around before rolling her heavily made up eyes. She also doesn’t want to risk not getting an invite to second night Rosh Hashanah and first night Pesach.

Luis Rubiales was out of line. Or off sides, to use an appropriate soccer metaphor. He should have apologised immediately, and dealt with what followed. But all of this could have been avoided if Jenni Hermoso had just looked at him demurely, put her hands behind her back, and explained that kissing was off the table, given that she had just recently returned from “Sem” in *eretz Yisroel*, and along with South African Jews, would rather that he just respect her faith. *Baruch Hashem!*

A column of the SA Jewish Board of Deputies

Limmud life

Last week, I wrote about the value that Limmud has added to the intellectual and cultural life of our community. I can now report back on the success of the latest Johannesburg event, held over the past weekend. There was again an excellent turnout, a particularly encouraging aspect being the many younger people who attended. In addition to the richness and diversity of the programme and quality of the speakers, we again saw lively and enthusiastic participation from all those present. On behalf of the South African Jewish Board of Deputies (SAJBD), I congratulate the organisers, in particular Johannesburg Limmud Chairpersons Lara Unterslak and Ryan Davis, as well as everyone else, from the sponsors to everyone who attended, for making both the Cape Town and Johannesburg events such memorable and uplifting occasions.

With SAJBD National Director Wendy Kahn, I took part in a session on trends in antisemitism domestically and globally. It was an opportunity to inform people about the impact of antisemitism locally and what the SAJBD is doing to combat it. We’re happily still able to report that though we’re regularly required to confront various instances of anti-Jewish prejudice in our country, this has consistently manifested at a considerably lower level than in other parts of the diaspora. Just as importantly, antisemitism in South Africa rarely takes the form of physical violence against Jewish individuals, nor have our communal installations been subject to the kind of malicious acts of vandalism that our counterparts in many other countries experience on a regular basis. In her presentation, Wendy stressed the effective mechanisms we have in this country to address hate crimes, such as the South African Human Rights Commission and Equality Courts. Prior to the weekend, many of the international speakers brought out for Limmud were taken on a tour of perhaps the most important of these institutions, Constitution Hill. The visit included a presentation by SAJBD Associate Director



ABOVE BOARD
Karen Milner

David Saks on Jewish connections, past and present, to the Constitutional Court and the precinct as a whole, from anti-apartheid activists detained in the adjoining Old Fort to the eminent Jewish justices who have served on the court and the significant cases that the SAJBD has been instrumental in bringing before it.

Changing political era
South African politics has entered an interesting new era. In various key regions, coalition government is now very much the order of the day, with extensive discussions and interactions taking place between various factions, large or small, and from established parties to those relatively new on the scene. All this has injected a renewed sense of fluidity and purpose among established and would-be leaders, leading to broader consultation and potentially significant pre-election agreements and stimulating much-needed debate.

A core part of the Board’s work is to build relations with government, policy and opinion makers, and political parties. As the representative voice of South African Jewry, we’ll meet anybody, while remaining strictly non-aligned. Such relationships are essential to fulfilling our mandate of representing the interests of our community, upholding its civil rights, and bringing any concerns it might have to the attention of those able to assist. We have already embarked on what will be an ongoing process of meeting political players from across the spectrum ahead of next year’s national and provincial elections.

• 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





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TRULY KOSHER

שנה טובה ומתוקה

WISHING YOU A SWEET & HAPPY NEW YEAR

89⁹⁹

CAPE JEWEL
KIDDUSH &
ROSE WINE
750ML EACH

AVAILABLE AT
KW
Checkers
JHB & CT ONLY

49⁹⁹

BLUE BEAR
GRAPE JUICE
750ML

99⁹⁹

J FOLK SHIRAZ
750ML

84⁹⁹

KUM BA YOH!
CHARDONNAY
750ML

AVAILABLE AT
KW
Checkers
CT & PLETT

144⁹⁹

SYDNEY
BACK
MERLOT
750ML

AVAILABLE AT
KW
Checkers
ALL STORES

29⁹⁹

CIAO TOMATO
PASSATA
680G

57⁹⁹

CAPE POINT
FISH FINGERS
600G

800

TENDERCHICK GRADE A WHOLE
P/100G

39⁹⁹

MC CAIN SKINNY & SLAP CHIPS
1KG EACH

43⁹⁹

FRY'S
BRAAI & SPICY
VEGAN SAUSAGE
380G EACH

141⁹⁹

OMEGA SELECTION
SMOKED
NORWEGIAN
SALMON
200G

51⁹⁹

TASTIC NATURE'S
BROWN RICE
2KG

2 FOR R50

CAPE POINT TUNA CHUNKS
& SHREDDED IN BRINE
170G EACH

164⁹⁹

HASHAHAR BAKING CHOCOLATE
400G

Rosh Hashanah Market
3-14 SEPTEMBER 2023
Sunday 3 - Thursday 14
10am - 4pm
Friday 8th - 10am - 2pm
FOOD • FUN • MUSIC

Feigels
Est. 1988
Yummy!
Milk Tart (not parev) 49⁹⁹

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For Relief from Distress, Anxiety & Sleeplessness
NATURA BABY RESCUE MELTS 50'S 59⁹⁹
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OK BEANS IN TOMATO SAUCE 410G 11⁹⁹
THE NU TREE HONEYCOMB 100G 23⁹⁹

ok ja.

32⁹⁹

OKJA OAT MILK
1L

37⁹⁹

OKJA CHOCO
OAT MILK
1L

AVAILABLE AT
KW
Checkers
JHB & CT ONLY

AVAILABLE AT
KW
Checkers
JHB & CT ONLY

ok ja.

AVAILABLE AT
KW
Checkers
JHB & CT ONLY

AVAILABLE AT
KW
Checkers
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59⁹⁹

OKJA CHOCOLATE
HAZELNUT SPREAD
350G

28⁹⁹

MONTAGU SEEDLESS
RAISINS
250G

66⁹⁹

MONTAGU PRUNES PITTED
250G

41⁹⁹

HERMES
CONES
COLLECTION
ASSORTED
20'S

98⁹⁹

NESTLE ICE CREAM TUB BAR ONE & ROLO
1.5L EACH

21⁹⁹

NANDO'S BAG & BAKE ASSTD
20G EACH

29⁹⁹

SERENA
LASAGNE SHEETS
250G

34⁹⁹

FATTIS & MONIS
MACARONI
1KG

AVAILABLE AT
KW
Checkers
ALL STORES

2 FOR R60

OSEM TOASTED COUSCOUS
250G

241⁹⁹

PATTERN
OVERALLS
1'S

51⁹⁹

TI FLAIR
LUNCHEON
DESIGNER
3PLY
20'S EACH

AVAILABLE AT
KW
Checkers
ALL STORES

49⁹⁹

SELWYN
SEGAL HONEY
375G

AVAILABLE AT
KW
Checkers
ALL STORES

24

Memorial Candle
Burns up to 26 hours

12⁹⁹

GEFFEN CANDLE
TIN 1'S

AVAILABLE AT
KW
Checkers
ALL STORES

21⁹⁹

OK ROLLER TOWELS
2'S

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