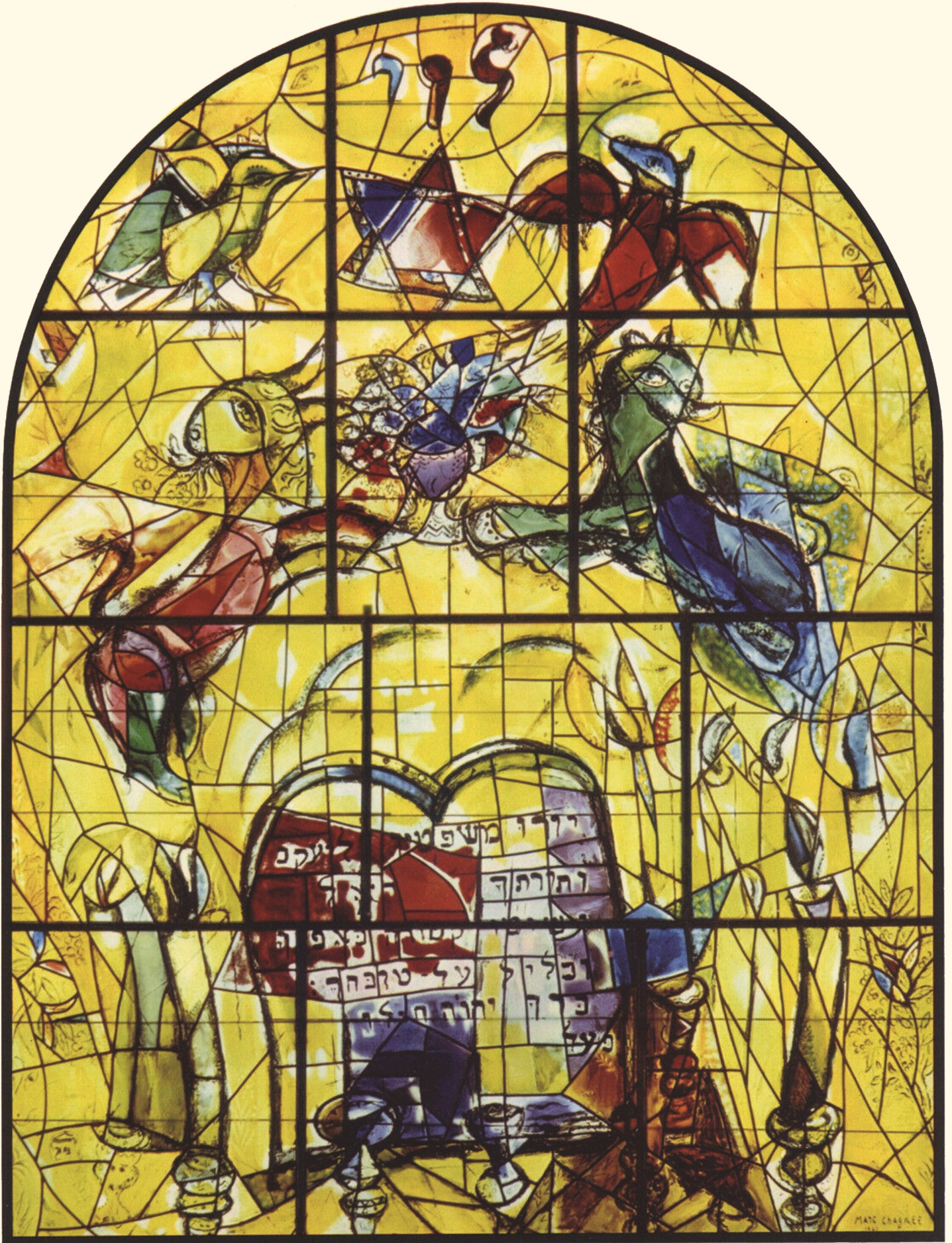


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SEPTEMBER 2020

TISHREI 5781



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RETURNING TO OUR SPIRITUAL HOME

Chief Rabbi Warren Goldstein

When the first Jews arrived in South Africa in the 1800s, one of their main priorities was to establish shuls.

The first congregation was founded in 1841 in Cape Town, when 17 men gathered on *Kol Nidrei* night to form a *minyan* at the home of Benjamin Norden in Hof Street – a site that would later become the Mount Nelson Hotel. The first shul building was inaugurated eight years later in The Gardens.

In Johannesburg, the first recorded *minyan* took place in the store of a “Mr Weinstein” on the corner of Mark and Harrison Streets. It wasn’t long before the President Street Shul was built in 1888 – Johannesburg’s first shul and one of the young city’s first brick buildings.

The Jews who founded these shuls were refugees from the poverty, hardship and oppression of Eastern Europe, struggling to find their way in a new country. Wherever they went, across the length and breadth of the country, they set up shuls to gather as a community, to pray to G-d, learn Torah, and to be connected to the Divine heritage of the generations of Jews that had come before them.

We, South African Jews, the descendants of the brave pioneers who started our first congregations, have inherited their passion for shuls. Our shuls are places where we all feel we belong. We feel at home. We feel welcome no matter our background. We feel Jewish, we feel connected to community, we feel connected to Hashem. We love to come and feel part of a community where we find friends who become like family.

This commitment to shuls goes back to the very beginnings of Jewish history. One of the first instructions the Jewish people received from G-d, while we were still in the desert, was to construct history’s very first shul: the *Mishkan*, the holy “Sanctuary”, the place where G-d’s presence was felt most intensely, the place the Jewish people gathered together to connect to G-d in an intimate way. The *Mishkan* was a forerunner to the *Beit HaMikdash* - the holy Temple in Jerusalem - and forms the prototype for our shuls throughout history.

According to the Talmud (Megilah 29a), even after the destruction of the Temple, G-d’s presence continues to dwell in the shuls we build, which our sages call a “miniature sanctuary”. Our shuls, so

permeated with sanctity even amidst the darkness of exile, are a microcosm of the *Mishkan* and the Temple. They are places of innate holiness - of spiritual connectedness - where we can access G-d and be uplifted by its holy atmosphere.

At shul, we feel a deep sense of belonging. We form bonds of love and connection with each other and feel held by a sense of community. We feel G-d's presence intensely and we nourish the roots of our Divine values that form the essence of our Jewish identity, and keep us strong in a turbulent, confusing world. At shul, we find solace and tranquillity, where we can regroup, refocusing on what's important and doing so together as families and as a community. When we gather together in our shuls, prayer becomes a *communal* experience - not a lonely, isolated one - a way of transcending our own narrow interests, praying for the good of the whole, summoning our collective merits as a community and as a people, even as we come before G-d in humble submission.

As the South African Jewish community, we recognise these truths. We feel them deeply. We experience weekly, daily, how our shuls enrich us spiritually, emotionally and socially. We go to shul to connect with Hashem. We go to shul to connect with each other. We go to shul to find faith and strength, community and partnership, vision and inspiration.

And that is why these past six months have been so tough for us. One of the most difficult aspects of the pandemic is that we haven't been able to go to shul - and we've been bereft without them. This absence has deepened for us how truly precious our shuls are to us. We could never have imagined a scenario where all our shuls would be closed. And yet that is what happened. This traumatic experience has made us appreciate even more what our shuls mean to us.

Now, thank G-d - with our commitment to implementing our comprehensive safety protocols - our shuls are open to us once more. And just in time. Rosh Hashanah and Yom Kippur, in particular, is a time that we all feel the importance of being connected to our shuls and our congregations.

This Rosh Hashanah, let us recommit as a community and as individuals to our shuls. Let each of us think about what we can do in the new year ahead to strengthen and deepen our connection to our shuls and each other. Let us each contribute our unique energy, giving what we can give and doing what we can do to ensure our shuls' ongoing vibrancy and sustainability. And, in turn, let us draw strength and inspiration from our shuls as we end a difficult 5780 on a more hopeful note, and pray for a better 5781.

May each of us and all of us together find favour before our Creator, and may G-d inscribe us all for a sweet new year - a year of health and healing.

Shana Tova

MESSAGE FROM THE CHAIRMAN

Jeffrey R. Sher

I write this message in a period of complete disbelief. We have only been back in shul for 12 days since the lockdown. It is weeks since we had a minyan on Shabbat. The world is a quite different place than before, and I really wonder if we will ever see “normality” again.

The Covid pandemic has had a disastrous effect on all countries in the world and on all sectors of society. Many thousands of South Africans have lost their jobs, been forced into taking cuts in salary and in general really experienced many hardships since March of this year. I have asked myself many times is this the coming of Mashiach.

Shul attendance and Minyanim

Prior to the Covid pandemic and the lockdown and the limit on all gatherings we were experiencing poor attendance at minyanim. I am worried that when we do get back to normal services will people be coming back to shul? This I believe is for all shuls worldwide. We have had virtual davening every day in the mornings and the afternoons, yet we get three or four people at the most. The Kabbalat Shabbat services have also been very poorly attended.

We are in the process at present of setting up the protocols for davening over the high holidays. Extremely strict rules have been given to us and unless these rules/ protocols are followed to the law we will not be able to hold services.

With all activities having been on hold for the past six months there is truly little to report. What is of concern is the finances of the shul, due to us not raising any money in the past six months. We appeal to all members to please pay your shul fees. We also appeal to all men who would normally get an Aliyah or a Pesicha during these high holidays to please make your pledge to the shul and wherever possible increase the amount.

During the past six months I have not been able to attend funeral services where members and their families have lost loved ones. I humbly apologise for this but hope you will all take into consideration the issue surrounding the Covid virus and all the relevant restrictions.

Despite all the happening going on around us we are still putting out our Vort each week. The weekly Vort is for all members of the shul. Should you wish to inform the community of a simcha please contact Adrienne in the office to include a free notice - to share your happiness with the

community. Similarly, tell us if you or someone in the community is not well and Adrienne will include it on the Refua Sheleima list.

Security is a major concern for the community. We thank the CSO for their guidance and assistance. To the members who stand on duty each week and over Yom Tov a big thank you. I ask that all members abide by the rules and guidelines that we have been given by the CSO, particularly given the new rules that we have been given due to the Covid restrictions. I am asking all members who come to shul over YOM TOV to please assist the CSO and other who will be responsible for ensuring we adhere to the various protocols.

During the month of Elul, it is beholden for us to give thought to those who are less fortunate than ourselves. If anyone is aware of those in our community who need assistance, please let either the Rabbi or me know so that the community can assist where possible.

My thanks to all who were involved in producing this wonderful magazine as well as to those who supported us by taking an advert, inserting a greeting, or sponsoring a page.

To the Rabbi and Rebbetzin, thank you for all that you have done in the past year. To Michael Sandler, thanks for your efforts in enhancing our services as our Chazzan during the year.

To Adrienne in the office, many thanks for all your help. To our three staff, Isaac, Pauline and Bismark, thank you for all your assistance during the year.

Special thanks to my wife Zandra and my family for their continued support.

Zandra and I wish you all a Shana Tova U M'tuka - may we all be inscribed for a good and peaceful year.



MESSAGE FROM THE RABBI

Zusman Uzvolk

A congregant once complained to his Rabbi, “Whenever I come to Shul, it’s the same old tune - “Kol Nidrei....”

Yet, I know that this year, there will be many congregants who will long for the sounds of the traditional High Holydays.

We managed Pesach, Shavuot, Tisha-B-Av. Each time we became less and less optimistic that we would actually return to Shul. However, Rosh Hashana?, Yom Kippur? Who could imagine that a traditional community like ours would not come together (in non-virtual reality)? Yes. We have returned to Shul, TG. But, there are so many who are too vulnerable to attend, real services.

Yes, how do we observe a Traditional Yom Tov in such a non -traditional way? Let’s talk about tradition.

We have a tradition to eat both meat and fish on Friday night. (We even sing a Zmira, “Bassar Ve -daggim” (Meat and Fish). We also have a tradition to hear the sounds of the Shofar on Rosh Hashana. They are both traditions but are they the same? I have a feeling that something has gotten lost in the translation . In a way, it comes back to what we call a Mitzvah.

What is a Mitzvah? Most of my Barmi students tell me that a Mitzvah is a good deed. I cannot tell them that they are wrong because a Mitzvah IS a good deed. However, if it is only a good deed, then why is it a Mitzvah to hear the Shofar on Rosh Hashanah? What is so good, magnanimous and generous about hearing the blast of a ram’s horn?

The literal translation of the word “Mitzvah” is a commandment. A commandment given by G-d. I think that specifically because over these past six months, we have had to forgo the traditional way of doing things. It is important to clarify the various aspects of a Mitzvah. Let me tell you why. You see I am worried about Shul post Covid!

I am worried that when life returns to “normal”, we might struggle to get our Shul “back to normal”. Congregants might feel that if we managed without Kaddish, without Kiddush, without a Minyan, without a Friday night sermon (yeh that’s my key worry), if we managed to squeeze a Yom

Kippur service into two hours then why do we need all of the above. Why spend an entire day in Shul on the Holiest day of the year?

To answer the question in a real way one needs to understand the different layers of Mitzvot. There are Mitzvot which are constant and there are Mitzvot which are circumstantial. There is a post facto situation, there is an ideal situation and there is a life or death situation. There are activities which we should not do, activities which we must not do, activities which we should do and activities which we must do. Part of the beauty of studying Gemorah is in the thrill of unravelling the core issues from the tangential layers in each Mitzvah. Understanding how the various decisions and opinions are consistent and therefore logical.

I think that there are many great lessons which we will have learned from Covid-18 (Chai). We would be foolish not to include them into our lives going forward. At the same time, we will have to have the maturity to understand that Covid 19 was far from an ideal state. It was literally a situation of life and death. Decisions and leniencies allowed during the pandemic should not be acceptable in better times.

Is eating fish on Friday night equivalent to hearing the Shofar on Rosh Hashana? Let me give you a clue. One of them is a “Must do” and one of them is “Nice to do”. The funny thing is that this Rosh Hashana, first day we do eat fish and meat but we don’t blow the Shofar! (That’s because first day is Shabbat!)

True Jewish traditions have endured many “non traditional” times. Moreover, it is the traditions which have remained constant. It is only the times which have changed. When we hold on to our traditions we connect with our past and we attach to eternity.

“Etz Chaim He lamacha-zikkim Bah”- Torah, is the tree of life for those who hold on to her! “Veh-gam Netzach Yisrael loh Yishakker”- and the eternity of Israel will not weaken.

There is a “traditional” Rosh Hashanah blessing which I believe to be extremely relevant for this year. May the year with its curses end and may the new year with its blessings begin.

Wishing you all

Ketivah Va-chatima Tovah Ieshana Tova Um-Tuka!

MESSAGE FROM THE REBBETZIN

Laia Uzvolk

Dear Friends

Wow! No one says it like the Israelis. Hear the Hebrew onomatopoeia in, "Ani mitga'aga'at lachem!" I'm longing to see you and reconnect in person, even though we have connected on many levels these last few months.

There have been so many lessons learned from Lockdown. I'd like to share a few personal insights.

The thing that continually strikes me most is Divine Providence. As my late father Ob"m would say, "Nothing is coincidence!" Each of us is experiencing this pandemic in a completely unique way on multiple levels. Physically, not only do we each live with unique health conditions, we also have specific setups. Some are home alone, others are crowded; some have spacious areas, others are cramped and claustrophobic, there are those who work from home, and those who have to go into public spaces etc.. At the start of lockdown I realized this and the observation has struck me increasingly as lockdown has evolved. It's almost as if we're on an obstacle course tailor made for each of us. We adjusted to "x" and now our journey is to learn "y".

A lot of it is very strange. Things we took for granted are needing to be re-examined and tweaked appropriately. And... much of it is wonderful! Yesterday I took some children out for exercise in the Delta at lunch time. We sat on the grass and relaxed. A jogger passed by and I commented, "Before lockdown who could imagine spending lunchtime like this!?" Lockdown has given us the chance to stop and smell the roses. (Unless one has the virus and temporarily lost the sense of smell)

So many previously unattainable opportunities are literally being put into one's lap(top). There are international speakers, virtual tours, concerts...in general and even more specifically for the Jewish world. (Do you know you can tour the Tunnels under the Kotel in your slippers!?) We are no longer on the other end of the world! And we don't even have to get dressed to go out!

The challenge with a holiday is the ability to harness it. To make sure that there's a time to work and a time to play... We have so much on offer during this time, we need to decide to schedule and take up opportunities. Otherwise it just glides into lots of lazy Sundays. If we slip into lethargy, we miss the chance to carpe diem.

Another huge bonus is the ability to be with family all over the world. A family Zoom enables

intimate family get togethers for the extended families. So meaningful and fun! We urge you to have them for no reason, rather than to wait for PG only simchas and not the opposite G-d Forbid. Part of the blessing of lockdown, is that life was getting out of control: too much, too fast - from physical things and money, to expectations and goals and...!

Blessedly, life has become more contained. The focus has shifted from the fanfare to the essence... it's about the people, the significance, the quality. It's calmer. Yes, home, work, Shul is not as we knew it. How can we have Shabbos and Yom Tov with no Minyan, no Kaddish, no Torah...???

That's more of what we get when we have to create the Shabbos vibe for ourselves. When we consciously schedule our day to include chats and times to meet Him. As Jews we are very blessed. When we were literally in lockdown at home in the beginning... no work etc, and the country was shut down... a Jew still had a structure. We get up in the morning... we daven by a certain time, we eat in a certain way etc. We LIVE according to the Torah. It's a guidebook for life! We still have meaning and purpose.

And now in this calm, we can no longer rely on the Shul to run from a distance and connect us remotely. To know it's there and plug in when it suits us. Now we have to take the initiative. We must choose to have a connection. And we know Hashem always sends the cure before the ailment. There's zoom, on line learning, praying, playing...it's all there we just have to consciously choose to switch it on!

Rosh Hashona?!! Yom Kippur?!! For many there will still be no Shul, no vibe, no choir, no Torah! Perhaps Hashem is saying, "That's all great, but I want YOU! I don't want you to just kiss my Torah, I want you to embrace Me. I want a relationship with you!" It's up to each of us to create that vibe for ourselves, and for HaShem! The matches are available, we're here to help as Blitz...our dear friend and congregant, please choose to light up!

If anyone does have to get the virus may it be the mildest asymptomatic form.

My family join me in blessing shana tova umetuka – ketiva vechatima tova! - that each and all be inscribed and sealed for all that is ONLY REVEALED GOOD on every level – physically, spiritually and emotionally, and all beautifully fused!

May we only have simchas to share, especially the Ultimate Simcha of Moshiach NOW! (By the way, this pandemic and its effects definitely fit into the category of events that the Rambam (Maimonides) describes will happen just before the Final Redemption! May it be TODAY!)

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KDVP HIGH SCHOOL

Andrew Baker

The Shul on our campus is the spiritual heart of our school. It represents the very core of our ethos as a proud Jewish day school in Johannesburg. As a school, we enjoy a close relationship with our Shul. At this time of Rosh Hashanah, it is my privilege to share a message with all the members of our Shul Community. I found a piece that was written by Rabbi Efraim Mirvis, the Chief Rabbi of the United Hebrew Congregations of the Commonwealth in his Rosh Hashanah message to the Australian and New Zealand Jewish communities in 2013. The Chief Rabbi makes mention of the Shul as an important place of learning, particularly for young people.

“In Jewish tradition, the names we give to places and concepts invariably capture the essence of what they represent. Our central congregational location for prayer is no exception. Located at the heart of our communities, it has three well-known names: “beit tefillah”, “beit kneset” and “shul”.

Firstly, “beit tefillah” or ‘house of prayer’. This title was given by G-d to the Temple in Jerusalem and continues to be a most apposite term used to this day. It expresses the building’s core purpose of providing a place through which we connect with our Creator and experience His presence in a spiritually rewarding way. Through our synagogues facing Jerusalem, we also recognise the centrality of Israel in our lives.

Another name is “beit kneset” or ‘house of gathering’. In vogue since ancient times, “beit kneset” adds a significant dimension to the role of our synagogues. Indeed, the Greek word synagogue similarly means ‘house of gathering’.

The connotation is clear: our synagogues, especially in the Diaspora, are the central focal points for Jewish social and cultural interaction for individuals of all ages and groups of all types. Not only do we enjoy an encounter with G-d within its walls; we also engage socially with friends and acquaintances. The weekly kiddush epitomises the beit kneset, providing an opportunity for us to connect with others in a warm and welcoming atmosphere. It is encounters of this nature that weave the social fabric of our communities.

The colloquial name for our synagogues – shul – is taken from the German word meaning ‘school’. Historically, the local school was housed within the synagogue building. In this spirit, many shuls today have a kindergarten and run a cheder for children on their premises.

The word 'shul' adds a further imperative for our communal vision. Formal and informal education, for members of all ages and all backgrounds, must be at the heart of our shared communal experiences. In seeking to guarantee the on-going vitality of our congregations, we recognise that an in-depth awareness of our rich heritage will pave the way for a meaningful and fulfilling Jewish life in the future.

It is my hope and prayer that all our community centres live up to the three names we give them, becoming outstanding houses of prayer, houses of gathering and synagogues rolled into one. Providing a combined location for communal spirituality, a meeting place for communal interaction and a home for communal learning will ensure we have vibrant and dynamic centres of Jewish activity. Building on the successes of the past we will transform our synagogues into powerhouses of Jewish religious, social, cultural and educational activity.”

May your year be sealed today, may it be filled with love, peace, and prosperity. May the best things in life come your way. Have a Happy and Healthy New Year!

Shanah Tovah

L'SHANA TOVAH



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A HAPPY AND
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KDVP PRIMARY SCHOOL

Rabbi Ricky Seeff

Rosh Hashanah is a pinnacle of the Jewish year. It is a day in which we rededicate ourselves to our Yiddishkeit and, as mentioned many times in the machzor, coronate Hashem as the King of the world.

The problem is that living in 2020 we have absolutely no concept of what real Kingship is. The concepts of majesty and the power of royalty are far from our grasp in this modern era. Our notion of leadership is usually a democratically elected (potentially corruptible), deeply flawed president, who is ultimately a puppet of his/her constituencies. The few royal families that grace our lives are merely figure heads who occupy tabloid pages but hold very little practical power.

Real kingship is something entirely different. It is a ruler who holds ultimate power. Consider Esther in the Purim story who was petrified to approach HER HUSBAND Achashverosh because she had not been INVITED to see him in thirty days. A King is a ruler who is unrestricted in his ability to grant life or sentence death. He determines the trajectory of the country and has the ultimate say over every decision. Any dissenting views are simply not tolerated. This does not mean that he cannot be kind and magnanimous. Nor does it mean that he does not have the best interests of his people at heart. However, he has the final say over everything that his eye perceives. This concept of royalty held true up until the end of the Middle Ages and it has slowly waned since.

Our inability to grasp the concept of Hashem ruling the world and being the King of Kings is proportional to the lack of real leadership we are exposed to in our world.

2020 has been a year in which I feel for the first time the entire world has realised that we are powerless in the face of Hashem's will. We have for the first time grasped that we are not in control. All the things we have put on pedestals, all the ivory towers we have built for ourselves have come crashing down. The economy, luxury and physical indulgence have been taken away. We have been forced to look inwards at our lives, our values and our families. We have been forced to see how fallible and fragile we are as humans, and how fragile and fallible our leaders are.


While I cannot assume what Hashem's plan is, and I most certainly cannot explain the pain and trauma so many of us have experienced this year, I do feel that I can appreciate how powerless we are. I can stand up this year on Rosh Hashanah and truly acknowledge that Hashem is the King, and

His wisdom and control of the world are supreme. I do not understand His ways, but I am grateful for the lessons of humility and importance of family that I have learned this year.

Please G-d this recognition and the crowning of Hashem as King this Rosh Hashanah should be sincere, and should herald a year in which we are blessed with health, lives that are rooted in deep Jewish values, and lives in which we are committed to family, community and Yiddishkeit.

I wish the entire VP Shul community Hashem's richest blessings, and thank the Rabbi and Rebbetzin and the committee for your ongoing friendship and partnership. This will be my last year as Principal of KDVP Primary but my heart is filled with wonderful memories that we have shared over the last 7 years from daily minyanim to the Super Shabbos and more. I look forward to seeing and working with you in the future.

Shana Tova.



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& well over the fast
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KDVP ARIEL

Sally Ann Knowles

King David Ariel has experienced a year unlike any other. Despite the challenges and obstacles presented by the COVID19 Pandemic and the declaration of the National State of Disaster five months ago; common purpose, dedication and passion ensured that our Grades 1 to 5 learners benefitted from the best possible emergency online teaching and blended learning pedagogy.

During the so called ‘Hard Lockdown’ the Ariel teachers and therapists worked exceptionally hard to upskill themselves on the I.T skills necessitated by the introduction of emergency online learning. With very little notice; the teachers leapt into action on Zoom and Microsoft Teams and the therapists continued to scaffold our pupils’ needs via Teletherapy on Zoom. Overnight, parents had to become the guides by their children’s sides and I.T administrators. I salute the Ariel team and the Ariel parent body!

Whilst the thought of schools reopening during the GDE’s ‘Phasing in Process’ was a welcome one, it also evoked a certain sense of trepidation for many in our school community. Preparation was key, and all King David Schools’ Principals and the Board planned comprehensively for a safe, Covid 19 compliant return to school. One of the many positives brought to the fore since March has been the extent to which school Principals in the King David, ISASA and the global communities have reached out to support and inspire one another. The ‘corona coaster’ ride has been a wild one but not a solitary one!

Children always take their primary cues from their parents and teachers. Thus, it was important for the school and the home to work together to set the emotional tone for them when we prepared for their return to school, albeit by means of Blended Learning. Together, we guided our children through conversations on the necessity for the safety and social distancing protocols at school, so that the reasons behind the new schooling landscape become clear from their own point of view. The children understood the logic behind the new normal, so the new practices were easier to adopt. They astonished us with their resilience and adaptability!

Every part of the school day required new practices. Converting the new to ‘normal’ had to become the goal for all in the King David community and to the community at large. KDVP and Ariel forged ahead with celebrating the chaggim. The Grade Two Siddur Ceremony took place on Zoom and whilst it lacked the gravitas which the Victory Park Shul normally provides us with, Chief Rabbi Goldstein, Rabbi Kacev, Rabbi Seeff and Rabbi Rabinowitz ensured that this

Continued on pg 22

A still life photograph of apples, almonds, and a jar of honey on a dark wooden surface. The scene is lit from the top left, creating soft shadows and highlighting the textures of the fruit and honey. The background is a dark, textured wood grain.

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VICTORY PARK HEBREW CONGREGATION

SUNDAY	MONDAY	TUESDAY	WEDNESDAY
September 13 Elul 24 Selichot 12.00am Shacharit 8.00am Mincha & Maariv 6.00pm	September 14 Elul 25 Selichot followed by Shacharit 5.30am Mincha & Maariv 6.00pm	September 15 Elul 26 Selichot followed by Shacharit 5.30am Mincha & Maariv 6.00pm	September 16 Elul 27 Selichot followed by Shacharit 5.30am Maariv 6.00pm
September 20 Tishrei 2 Rosh Hashanna 2nd day Shacharit 8.00am Shofar 11.00am Tashlich followed by Mincha 5.30pm Maariv & end of Yom Tov 6.34pm	September 21 Tishrei 3 Fast of Gedalia Fast begins 4.49am Selichot followed by Shacharit 5.30am Mincha & Maariv 6.00pm Fast ends 6.22pm	September 22 Tishrei 4 Selichot followed by Shacharit 5.30am Mincha & Maariv 6.00pm	September 23 Tishrei 5 Selichot followed by Shacharit 5.30am Mincha & Maariv 6.00pm
September 27 Tishrei 9 Erev Yom Kippur Kaporot Selichot followed by Shacharit 7.45am Mincha 3.00pm Candle Lighting & Fast begins 5.48pm Kol Nidrei 6.15pm	September 28 Tishrei 10 Yom Kippur Shacharit 8.00am Yizkor 11.00am Mincha 4.00pm Neilah 5.15pm Maariv & Fast ends 6.38pm	September 29 Tishrei 11 Shacharit 6.00am Mincha & Maariv 6.00pm	September 30 Tishrei 12 Shacharit 6.00am Maariv & Fast ends 6.34pm
October 4 Tishrei 16 Succoth 2nd day Shachrit 9.00am Mincha 6.00pm Maariv & end of Yom Tov 6.41pm	October 5 Tishrei 17 Chol Hamoed Shachrit 5.45am Lulav & Etrog Eat in Succah Mincha & Maariv 6.00pm	October 6 Tishrei 18 Chol Hamoed Shachrit 5.45am Lulav & Etrog Eat in Succah Mincha & Maariv 6.00pm	October 7 Tishrei 19 Chol Hamoed Shachrit 5.45am Lulav & Etrog Eat in Succah Mincha & Maariv 6.00pm
October 11 Tishrei 23 Simchat Torah Shachrit 8.30am followed by Hakkafot Mincha 6.00pm Maariv & end of Yom Tov 6.44pm	October 12 Tishrei 24 Shachrit 6.00am Mincha 6.00pm Maariv and Hakkafot 6.15pm Candle Lighting after 6.39pm	October 13 Tishrei 25 Shachrit 6.00am Mincha 6.00pm Maariv & end of Yom Tov 6.39pm	October 14 Tishrei 26 Shachrit 6.00am Mincha & Maariv 6.00pm

SEPTEMBER /OCTOBER 2020

CALENDAR

THURSDAY	FRIDAY	SHABBAT
September 17 Elul 28 Selichot followed by Shacharit 5:30am Mincha & Maariv 6:00pm	September 18 Elul 29 Erev Rosh Hashanna Selichot followed by Shacharit followed by Hatarat Nedarim 5:15am Candle Lighting before 5:44pm Mincha 6:00pm Maariv	September 19 Tishrei 1 Rosh Hashanna 1st day Shacharit 8:00am Shofar 11:00am Mincha 5:45pm Maariv 6:15pm Candle Lighting after 6:34pm
September 24 Tishrei 6 Selichot followed by Shacharit 5:30am HERITAGE DAY Mincha & Maariv 6:00pm	September 25 Tishrei 7 Selichot followed by Selichot followed by Mincha & Maariv 6:00pm Candle Lighting before 5:47pm	September 26 Tishrei 8 Parsha Haazinu 9:00am SHABBATH SHUVA Mincha & Oneg 5:30pm Shabbat Maariv & Motzei Shabbat 6:37pm
October 1 Tishrei 13 Shacharit 6:00am Mincha & Maariv 6:00pm	October 2 Tishrei 14 Selichot followed by Mincha & Maariv 6:00pm Candle Lighting before 5:50pm	October 3 Tishrei 15 Succoth 1st day Shachrit 9:00am Mincha 6:00pm Maariv 6:15pm Candle Lighting after 6:40pm
October 8 Tishrei 20 Chol Hamoed Shachrit 5:45am Lulav & Etrog Eat in Succah Mincha & Maariv 6:00pm	October 9 Tishrei 21 Hashana Rabba Shachrit 5:00am Lulav & Etrog Eat in Succah Mincha & Maariv 6:00pm Candle Lighting before 5:54pm	October 10 Tishrei 22 Shemini Atzeret Shachrit 9:00am Yizkor 10:45 and Geshem Eat in Succah Mincha 6:00pm Maariv and Hakkafot 6:15pm Candle Lighting after 6:44pm
October 15 Tishrei 27 Shachrit 6:00am Mincha & Maariv 6:00pm	October 16 Tishrei 28 Shachrit 6:00am Mincha & Maariv 6:00pm Candle Lighting before 5:53pm	October 17 Tishrei 29 Parsha Bereshit Erev Rosh Chodesh Shachrit 9:00am Mincha & Oneg 5:50pm Shabbat Maariv & Motzei Shabbat 6:48pm

Notes:

- We do not say Tachnum from Yom Kippur until 2nd Marcheshvan.
- All Hazkarot for Yarzeits during this period must be made before Yom Kippur.
- Tashlich will take place at the river where Zonda Avenue and Danya Road meet.

milestone in the KDVP children's and parent's lives was both poignant and memorable.

“School provides a safety net for many children by bringing a stabilising routine into their lives,” says psychologist and consultant Tamryn Batcheller-Adams. Ariel is indeed fortunate that our capacity allowed us to re-open our doors to learners on the 12th of August, from Monday to Friday.

Above all else this year; we have gone out of our way to promote KDA's Mission: Confidence. Character. Community. and to support and reassure our learners and their parents, every step of the way. Our primary message to them has been that what will NEVER change is that all of us at King David Ariel care deeply about them and will do everything in our power to keep them safe.

We are delighted to be able to see out the remainder of 2020 together again on the Victory Park Campus.

Shana tova!

KDVP PRE PRIMARY SCHOOL

Lynda Romain

Winston Churchill once said "Attitude is a little thing that makes a big difference." When pinpointing one word that epitomises a “mensch” that word would have to be ‘attitude.’ A mensch not only helps others but does so with the right attitude – and without expectation of return.

The word “mensch” originally derived from Yiddish and simply meant ‘a person’, but through time it has evolved to mean a special kind of person. A mensch is a person of integrity, humility, honour and dignity who is driven by a sense of what is right. To be considered as a “mensch” is the highest compliment.

When describing Rabbi Uzvolk, with considerable respect, one is easily able to call him a “mensch”. To old and young alike, his menschlichkeit has touched everyone on the King David Victory Park campus with positivity and encouragement. The children at the Pre-Primary school are always mesmerised when Rabbi Uzvolk comes to our school. They were equally enthralled when Rabbi

Uzvolk eagerly did a Zoom lesson with our playschool children. His enthusiasm for and love of Judaism and our traditions is contagious.

When asking a few children at our school, who are members of the Victory Park Shul, why they love Rabbi Uzvolk they responded by saying:

“I love when he comes to shul and greets us all. I love when he lets the kids play outside” (Elizabeth Morris)

“I love coming to shul with my mom and dad and Jonah. I like it when the Rabbi comes to our school. I like it when the Rabbi says prayers” (Julia Lewis)

“I have no reason – I just like him. I like it when he says the blessings” (Jonah Lewis)

We so value Rabbi Uzvolk’s admirable qualities and how he spreads his mensch-like behaviour to make this a happier, healthier and compassionate community. Rabbi Uzvolk, by simply being a kind, honest and loving attitude, is all of our “mensch”.

I wish the whole Victory Park community SHANA TOVAH UMETUKAH.



COMPARISONS OF THE 1918 SPANISH INFLUENZA & THE 2020 COVID 19 PANDEMIC

Colin & Naomi Schamroth

At the beginning of the lockdown to prevent the spread of the Covid-19 pandemic in South Africa, we embarked upon a project to ascertain the effects of the Spanish Influenza Pandemic on the South African Jewish population, a previously neglected aspect of our history. The full results of that research and the references are available in the winter edition of Jewish Affairs (<https://www.sajbd.org/media/the-effects-of-the-spanish-influenza-pandemic-on-the-south-african-jewish-community>)

It is interesting to compare certain features of these two pandemics which occurred over 100 years apart. The Spanish influenza was a relatively short-lived epidemic in South Africa with its peak during the month of October 1918. We identified 236 Jews countrywide whose death certificates identified them as dying from Spanish Influenza, and most died in the month of October. Comparing the demographics of these individuals and others who died at the same time but for whom death certificates were not available, we estimated that the actual number of deaths in the Jewish community during this pandemic was well over 300 individuals. In May of 1918, a census was undertaken in South Africa and identified the Jewish community as being 58 741 strong. This therefore implies that approximately 1 in every 200 of the Jewish community succumbed to the pandemic. When one considers the number of persons who would have contracted the disease but who did not die, and estimating that for every death 10 to 35 people were infected, it implies that at least 5-15 percent of the Jewish community were afflicted with the illness. The effects of the pandemic affecting such a large percentage of the community must have been quite devastating.

The current Covid-19 pandemic has also taken its toll on the Jewish community, particularly amongst elderly persons and especially those in our old-aged care facilities. Of note is that the Spanish influenza pandemic affected a much younger population between the ages of 20 to 40 (average 31) years, whereas the current pandemic is affecting mostly the elderly. From the Johns Hopkins Covid-19 website, in the subsection on Critical Trends - mortality by country, we are able to glean some important information for comparison of the two pandemics. At the time of writing this article, the deaths per 100 000 population vary considerably from country to country. A few examples of high mortalities are in Belgium (89.0), United Kingdom (62.54), and the USA (55.86). Israel has a relatively low mortality of 10.20 per 100 000 population. South Africa at present has a figure of 24.2 Covid-19 deaths per 100 000 population. When extrapolating the data from the Spanish Influenza of 1918 in the South Africa Jewish community alone, we can estimate an extremely high mortality rate of 500 per 100 000.

Reasons for the relatively low mortality for Covid-19 in South Africa are unclear. One postulate is the fact that we are by and large a younger population when compared with many of the more developed countries. Another postulate is the BCG hypothesis. It is thought that this vaccination may have induced a degree of immunity in the population. Although BCG vaccination against tuberculosis was first introduced in 1921, vaccination programmes were only introduced into South Africa in the 1950s, and since the 1970s it has been mandatory for all new-borns in South Africa to receive it. However, it is not at all mandatory in most of the developed world, including North America and Europe. Most of the elderly in our community would not have received this vaccine, having been born before 1950. Whether this postulate is true or not, is currently under study. It is also clear that many lessons in dealing with Covid-19 patients were learnt from the experiences of doctors handling the onset of the pandemic, and local doctors could implement this knowledge at an early stage.

A common modality used during both pandemics that has been shown to reduce transmission of the virus, is the use of facial masks, increased personal hygiene, and social distancing. During the Spanish flu pandemic, in the cities of St Louis, San Francisco, Milwaukee and Kansas City where health officers implemented strict measures including mandatory face masks, closures and controls on public gatherings, the transmission rates were substantially reduced by 30 to 50%. Philadelphia waited 8 days after their death rate began to take off before banning gatherings and closing schools, and thereby endured the highest peak death rate of all USA cities of 746 deaths per 100 000 compared to St Louis with 358 per 100 000.

The mortality during the Covid-19 pandemic may also be lower than that for the Spanish influenza pandemic due to the availability of various therapeutic modalities. Antibiotics which are used for secondary bacterial infection which complicated the viral infection, had not yet been discovered as it was only in 1928 that Alexander Fleming discovered modern day penicillin. Most antibiotics in use today were identified from the 1940's to 1960's. Oxygen therapy was in its infancy and only following the horrors of gas poisoning in the trenches of the First World War was it studied as a therapeutic modality. In 1928 the effect of therapeutic oxygen on survival was described with the invention of the oxygen tent. The availability of high technology interventions such as the use of ventilators only started during the 1950's. It must also be understood that in 1918 the medical fraternity did not know the cause of the pandemic. It was assumed that it was due to a bacterium. Viruses were only first identified in the 1930's! As the doctors assumed that the Spanish Influenza was due to a bacterial pneumonia, they advocated the use of bacterial vaccines to treat the influenza itself, which proved unsuccessful.

The effects of the Covid-19 pandemic have been felt across the Jewish community, and we doubt that there is anyone who is not aware of someone who has succumbed to this pandemic. The effects are very noticeable due to ease of communication in a relatively small community concentrated in a few localities. In 1918, the community was dispersed throughout the country. Looking at the data from the Jewish cemeteries spread throughout South Africa, we noted that the majority of burials for the entire year occurred in the month of October and were far greater in

number than the figures for the other months of that year. It will be of interest in a few years' time to go back and repeat this research to ascertain the mortality figures for the Covid-19 pandemic within the Jewish community.

Whilst not minimizing the individual and family suffering during this Covid-19 pandemic, with many afflicted individuals dying alone and families having to mourn in isolation, we should perhaps reflect on how fortunate we are to be having this pandemic in an environment where effective treatments and interventions are readily available.

Wishing the community Shana Tova Umetukah, good health and to keep safe in these unusual times.



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IS COVID THE START OF THE TIME OF MOSHIACH?

Yosef Y Sher

Before we can even start answering this question, we need to first preface: "What is Moshiach?"

Many of you may know that the times of Moshiach is a world in which there will be no more poverty or dreaded illness. No more death. A world in which there will be a shift in the entire framework of the world, where peace and harmony will rule - from the verse in the Torah that states 'the wolf and the lamb will sit together'. This is all true. But there is yet a deeper truth. A truth that would otherwise not give justice to what the times of Moshiach means.

The truth about Moshiach, that encompasses all of the above, is that the times of Moshiach will be a time of complete revealed G-dliness. Currently, living in galus (exile), means that G-dliness is concealed from us, which explains why it's so difficult at times to see "the Hand of Hashem", to see open miracles, to connect with and do mitzvahs, to have ahavas Yisroel (love of a fellow Jew) etc. etc. Not that we can't, but that it's difficult and a struggle at differing times.

Having G-dliness revealed in this world will be like sitting next to G-d, hugging G-d, having your coffee with G-d, much like you would with your best friend, spouse, parent, or sibling, at every split second. Every single person will be able to sense with his/her eyes the flesh of Hashem's presence. This is the deeper reason why peace and harmony will rule, and why it will be so easy to connect with Hashem.

Believe it or not, there have been times when individual people, or groups of people, have actually lived the times of Moshiach! One example would be the Mittlerer Rebbe (the second Lubavitcher Rebbe) and his chassidim, his disciples.

So now, to answer our original question, 'is Covid the beginning of the times of Moshiach?'. My personal answer is, it depends on you, and it depends on me. If Covid means re-awakening our Pintelle Yid (our innermost spark of G-dliness within us), and re-aligns us with Torah and mitzvos, then, without a doubt, we will be accessing the times of Moshiach right now! While this may be on a personal level, it is part of the process of bringing Moshiach. And if Covid will help us do teshuvah, and reconnect with our innermost G-dly self, and reconnect with Hashem, then most definitely yes, Covid is the beginning of the times of Moshiach.

A verse in the Torah explicitly states that when Yidden do teshuvah, we will be redeemed. My question to you is, are we doing teshuva or not? As I explained above, the fundamental element of the times of Moshiach is having a revealed presence of Hashem in our lives. Therefore, when a Jew does teshuvah, with an emphasis on reconnecting to Hashem, we are accessing not only a heightened level of revealed G-dliness in our lives, but also a redemption to a small degree. Both of these are features of Moshiach.

Personally, I have been very touched during this Covid period when hearing of many 'traditional' Jews who have increased in their connection with Hashem. Without a doubt in my mind, we are the closest to Moshaich than Jews have ever been. My question to you is, are YOU living in the times of Moshaich?



HONEY CAKE

Ingredients

- 1 cup white sugar
- 1 cup honey
- ½ cup vegetable oil
- 4 large eggs
- 2 teaspoons grated orange zest
- 1 cup orange juice
- 2 ½ cups all-purpose flour
- 3 teaspoons baking powder
- ½ teaspoon baking soda
- ½ teaspoon salt
- 1 teaspoon ground cinnamon

Directions

1. Preheat oven to 175 degrees C. Grease and flour a 9x13 inch pan.
2. Sift together the flour, baking powder, baking soda, salt and cinnamon. Set aside.
3. In a large bowl, combine sugar, honey, oil, eggs and orange zest. Beat in the flour mixture alternately with the orange juice, mixing just until incorporated. Pour batter into prepared pan.
4. Bake in the preheated oven for 40 to 50 minutes, or until a toothpick inserted into the centre of the cake comes out clean. Allow to cool.



A TINY COUNTRY TOWN CALLED POSTVILLE

Yisroel Uzvolk

I would like to take this opportunity to tell you all about a unique modern day shtetl which I have gotten to know quite well. At the North Eastern tip of the state of Iowa, far away from the traffic and noise - deep in the Midwest you may chance upon a tiny country-town called Postville. Postville is strategically situated at the intersection of four major federal high-ways and is water sourced by the adjacent Mississippi River.

What makes this town so unique is that besides for the small post-office, police station and general dealer, there also exists an infrastructure of a completely different nature. Camouflaged somewhere between all the cornfields and the horizon is a small shul, a mikveh, a kosher store, a Jewish school and a yeshiva.

Agri-meat processors (one of America's biggest kosher abattoirs and meat processing companies) is single headedly responsible for the development of this tiny Jewish Community. The community started off as a shoctim's town. The shoctim needed a Jewish school for their kids. This caused Jewish teachers to migrate and the infrastructure continued to develop leading to the establishment of a boys Mesivta and yeshiva (where I worked this past year).

Walking down the streets in this town is like taking a leap back into the shtetl world. The people are so easy going and simplistic. It's a totally different mind-set. Far away from the rat-race. Everyone in the community works at the same company and goes to the same school and there is a sense of unity like nowhere else. The knee deep snow and freezing temperatures (and the Russian coats and fur hats that come with it) only intensify the surreal picture. Even the shape and style of the houses looks like they are straight out of "Fiddler on the roof."

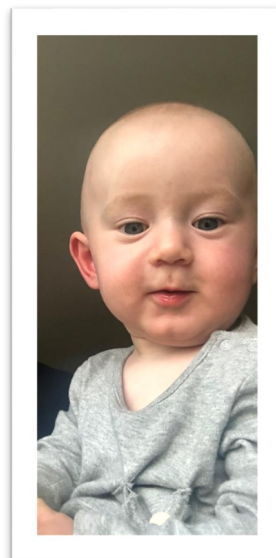
Country people are the best. It's not so much about what you have over there - people are looking for something deeper. Shuls in most States of the USA are operating normally again and I intend to spend the High Holidays in Postville. My thoughts are totally with all of you guys in Victory Park and as I go through the prayers on Rosh Hashona and Yom Kippur I will do my best to have in mind all those in the community who will be longing to be at shul services but won't get there due to the virus.

Wishing you all a Shana Tova.

COMMUNITY SIMCHAS

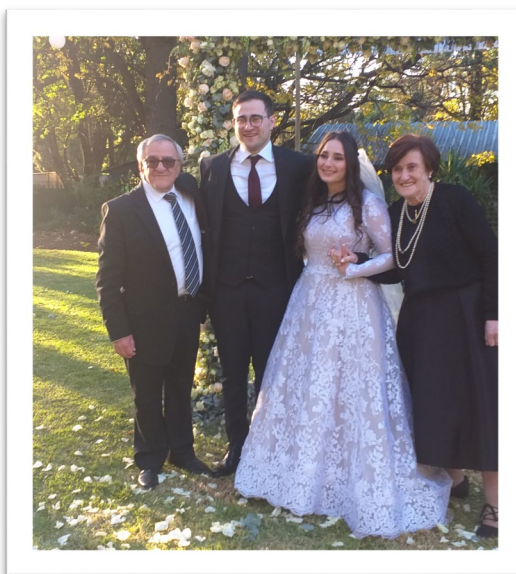
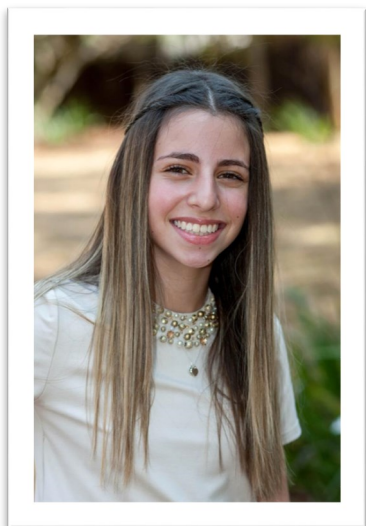


Aaron Lachman's first hair cut



Ezra Friedland

Tyla Rothstein's
Batmitzvah



Naftali Ginsberg marries
Kelsi Dembo

Dani Stein

BARMI BOYS

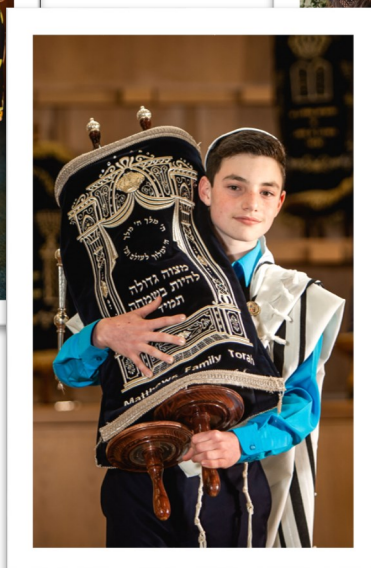
Gabriel Flaum



Jesse & Ethan Goldberg



Joshua Galgut

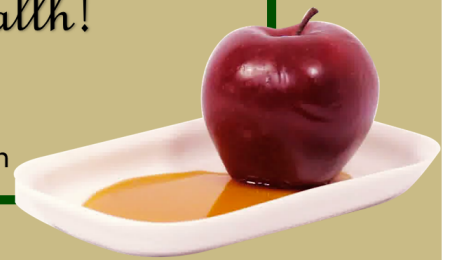


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SUDOKU

Fill in the boxes so that each row across and each row vertical contains the first four letters in the Aleph Bet.

ג	א	ד	
		א	
	ב		
	ג	ב	ד

← For beginners

↓ For a challenge

Fill in the boxes so that each row across and each row vertical contains the first nine letters in the Aleph Bet.

ה					ט	ג		
א				ב		ז		
	ז	ט		ג	א	ו	ה	ב
ו	ה	ה	א			ז	ב	
			ט		ז			
	ט	ג			ב	א	ד	ו
ט	ב	א	ג	ז		ד	ו	
	ה			ט				ג
	ד	ו						ז



Happy Rosh Hashanah!

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We hope and pray for the wellbeing of our community and the blessings of abundant good health for all.
Alf & Freida Abrahamsohn

Shana Tova Umetuka with love from Lee, Jake, Hannah and Jesse Berkowitz

Carol and Stanley Arenson extend best wishes to the entire community for a healthy, peaceful New Year and a meaningful Fast. May we soon see the end of the devastating Covid 19 virus.

Barry and Tzippy Damelin and family wish the Rabbi, Laia and family, friends and the congregation Ketiva ve chatima tova . Shana Tova to all.

Wishing all our friends family and the congregation Shana Tova and well over the fast.
Anthony Steph Zack and Micah Fineberg

Shana Tova Umetuka & fast well.
David and Louella Friedland & family and Minnie Ritz

Wishing our VP community good health, peace and happiness in the coming year.
Love from the Gimpel Family

Wishing you all a healthy and prosperous New Year and a meaningful fast.
Melanie and Ellis Falkof

Wishing the Rabbi, Laia and family and all the congregants a healthy happy and blessed New Year. Bev and Tony Lutrin

Wishing our dear family and friends a shana tova u metukah. May the year ahead be filled with good health, happiness and Hashem's richest blessings.
Fondest Love Stephen & Joanne Goldberg and Family

Wishing our friends and the community Happy New Year and well over the Fast.
From Dov and Sue Fleishman and Family

L Shanah Tovah. May your year be filled with sweetness.
The Ermann Family

Shana Tovah. May you all be blessed with a year that's sweet and special in every way.
David and Gail Friedman

Wishing all our friends and the community a happy New Year and well over the Fast.
Love The Kassel Family

Wishing our family, friends and the community a Happy New Year and well over the Fast.
From Russel & Andy Koton and Family

Wishing you one and all a blessed new year and well over the Fast and that you are enriched with all of the blessings that you wish yourself and your loved ones. Leslie, Belinda, Justin, Zoe and Sherri Koblin

Shana Tova and well over the Fast.
From Becky and Shirley Koton

Alan and Lesley Lewis wish everyone a healthy, wonderful year.

Ami and Steve Mendelsohn wish everybody a safe and healthy New year.

Wishing my children, grandchildren, great grandchildren, family, friends, the Rabbi, his family and the community Shana Tova and well over the Fast. Lucky Miller

Wishing our family and friends Shana Tova and a happy and healthy New Year and well over the fast.

Love the Stan & Karen Nathan Family

Shana Tovah to the whole community from Eli and Joy Ovadia and Family

Wishing you a prosperous and successful year, Shana Tova Umetuka Taichataivu vetaichataimu.

Love from all the UZvolks.

All the best. Wishing everyone a wonderful Yomtov and a great year to follow. From the Tichauer Family

Wishing everyone a Chag Sameach. The Rosenthal Family.

Wishing the Rabbi and his family, my family and friends; and the gaboyim, the community a happy new year. From Jack Mink

Wishing the Rabbi and Family and the Victory Park community shana tova umetuka and well over the fast. Love from the Rubin Family

Maryann and Ben-Zion Sachs wish the Rabbi, Rebbitson and the Community a shana tova umetuka for the New Year in this difficult time!

Wishing the Victory Park Community, Shana Tova and a Gmar Chatima Tova. From the Phillips Family

Sincere good wishes for a happy, healthy, peaceful New Year and well over the fast. Les & Iona Samowitz and Family

Wishing an easier calmer, meaningful Shana Tova Umetuka to all. Fondly Joan Bernhard

A very prosperous and happy new year and well over the fast to all. Jill and Maurice Sack and family.

Wishing you a blessed New Year and well over the fast. L'Shanah Tovah! With love the Wainer Family

Wishing our children, grandchildren, family, friends, the Rabbi, his family and the community Shana Tova and well over the Fast. Jeffrey and Zandra Sher

Wishing all the community Shana Tova and well over the fast. Colin & Naomi Schamroth

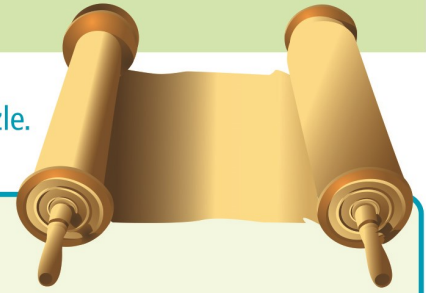
We wish the Rabbi, his family, the shul committee and the congregation a shana tova umetuka. From Miriam and Farrell Spiro and family.

To our special family and friends Shana Tova and well over the Fast. May you be inscribed for a sweet year filled with good health, peace and prosperity. Mike, Lynn, Jonti, Barri, Romy, Jacob and Kira Strimling

Shana Tova Umetuka. Wishing our family & friends a happy New Year. From Stuart, Marion, Emma & Rafael Zeller

FOR THE KIDS

Jewish New Year Crossword



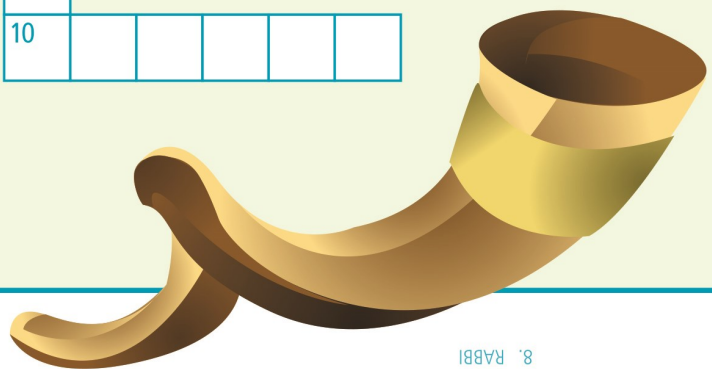
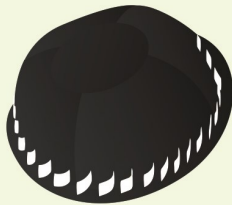
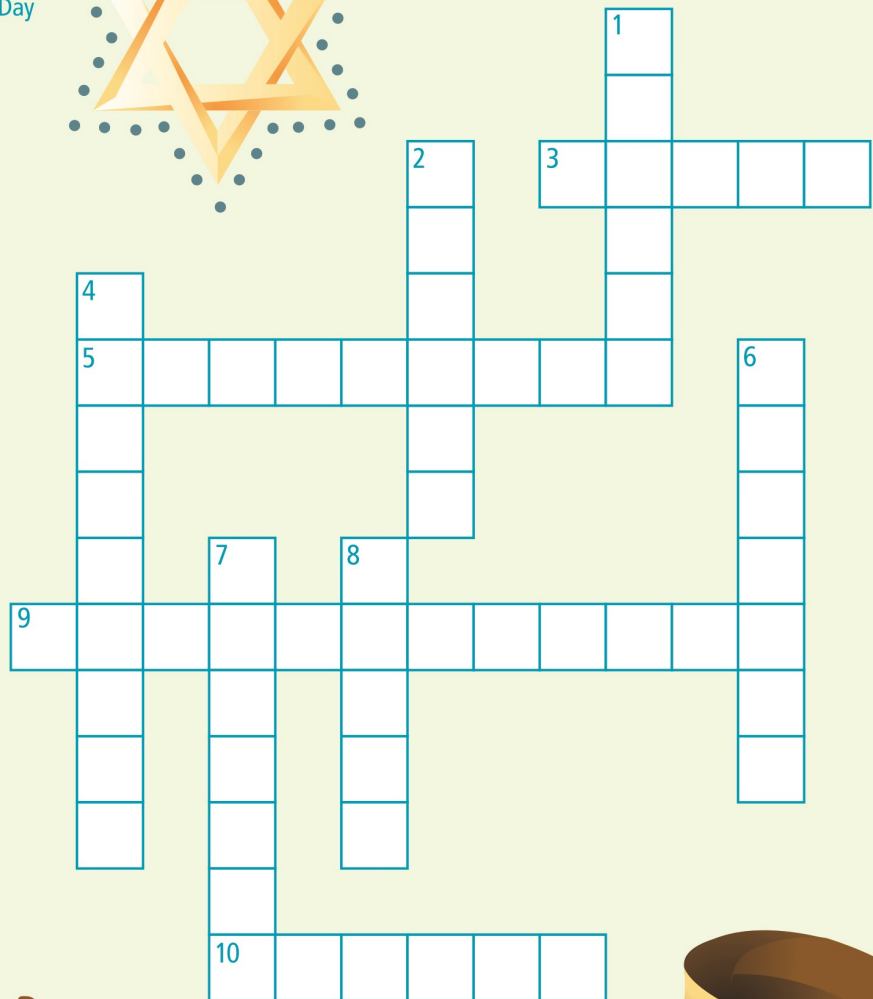
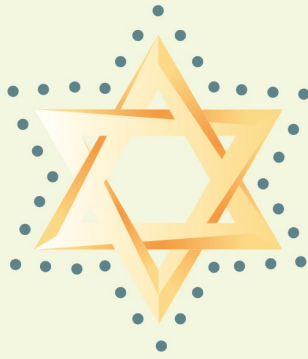
Test your knowledge of the Jewish High Holy Days with this crossword puzzle.

ACROSS

- The Jewish holy book
- Another name for the Jewish Day of Atonement
- What the Jewish New Year is called
- Original language of Jews

DOWN

- The horn blown on Rosh Hashanah
- One name for the skullcap worn during prayer
- Jewish place of worship
- The father of Judaism
- Traditional braided egg bread
- A Jewish religious leader



- DOWN
 1. SHOFAR
 2. KIPPAH
 3. TORAH
 4. SYNAGOGUE
 5. YOM KIPPUR
 6. ABRAHAM
 7. CHALLAH
 8. RABBI

- ANSWERS
 ACROSS
 3. TORAH
 5. YOM KIPPUR
 9. ROSH HASHANAH
 10. HEBREW

FOR THE ADULTS

Jewish New Year Word Scramble

Rearrange the letters in each word or phrase below to make a list of words related to the Jewish High Holy Days.

1. OHRS HHANAHS A

2. SAHFOR

3. YMO IKPRPU

4. RMBAAHA

5. EEWHRB

6. BRABI

7. YGNUOASEG

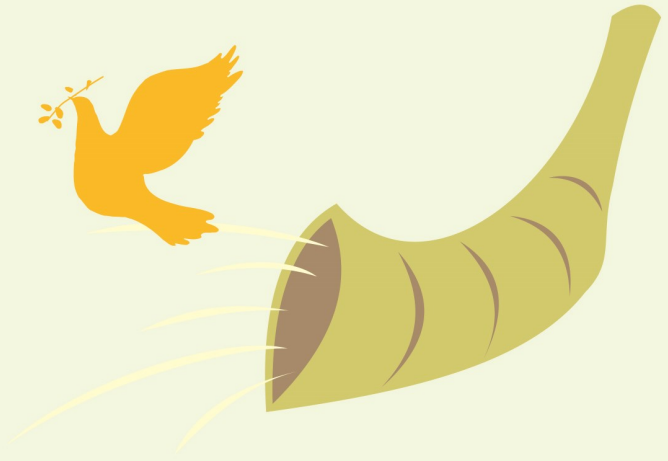
8. OTAHR

9. PAHIPK

10. ALLAHHC

11. AUMERLESJ

12. ENW RAYE



- ANSWERS**
1. ROSH HASHANAH
 2. SHOFAR
 3. YOM KIPPUR
 4. ABRAHAM
 5. HEBREW
 6. RABBI

7. SYNAGOGUE
8. TORAH
9. KIPPAH
10. CHALLAH
11. JERUSALEM
12. NEW YEAR

YAHRTZEIT LIST

SHER	Jeff	Grandfather	19th ELUL	8th SEPTEMBER
CHAIMOWITZ	Manfred	Mother	21st ELUL	10th SEPTEMBER
DOVE	Elaine	Mother	21st ELUL	10th SEPTEMBER
GLAZER	Felicity	Mother	21st ELUL	10th SEPTEMBER
ABRAHAMSOHN	Alfred	Father	22nd ELUL	11th SEPTEMBER
DAMELIN	Barry	Mother	23rd ELUL	12th SEPTEMBER
TRIEBWASSER	Sheryl	Father	23rd ELUL	12th SEPTEMBER
RITZ	Minnie	Brother	27th ELUL	16th SEPTEMBER
RAFF	Sheila	Mother	28th ELUL	17th SEPTEMBER
GORDON	David	Brother	29th ELUL	18th SEPTEMBER
KRAWITZ	Jack	Wife	2nd TISHREI	20th SEPTEMBER
KRAWITZ	Leon	Mother	2nd TISHREI	20th SEPTEMBER
BERGER	Lel	Father	3rd TISHREI	21st SEPTEMBER
MEYBERG	Sandra	Father	3rd TISHREI	21st SEPTEMBER
ARENSON	Carol	Mother	4th TISHREI	22nd SEPTEMBER
SCHNAID	Linda	Husband	6th TISHREI	24th SEPTEMBER
SCHNAID	Caron	Father	6th TISHREI	24th SEPTEMBER
DAMELIN	Barry	Father	7th TISHREI	25th SEPTEMBER
GLAZER	Basil	Mother	8th TISHREI	26th SEPTEMBER
UZVOLK	Laia	Father	8th TISHREI	26th SEPTEMBER
EPSTEIN	Jeffrey	Father	9th TISHREI	27th SEPTEMBER
COLLIE	Monty	Mother	13th TISHREI	1st OCTOBER
SCHNAID	Linda	Father	15th TISHREI	3rd OCTOBER
SCHNAID	Caron	Grandfather	15th TISHREI	3rd OCTOBER
FRIEDLAND	David	Mother	16th TISHREI	4th OCTOBER
OVADIA	Eli	Mother	16th TISHREI	4th OCTOBER
FRIEDLAND	Louella	Father	17th TISHREI	5th OCTOBER
BERNSTEIN	Toby & Denise	Sister-in-law	17th TISHREI	5th OCTOBER
RITZ	Minnie	Husband	17th TISHREI	5th OCTOBER
PEIN	Marilyn	Father	19th TISHREI	7th OCTOBER
SHER	Jeffrey	Grandmother	19th TISHREI	7th OCTOBER
STRIMLING	Michael	Mother	20th TISHREI	8th OCTOBER
BLOCK	Michael	Grandmother	21st TISHREI	9th OCTOBER
MARKS	Gillian	Son	21st TISHREI	9th OCTOBER
MARKS	Lara	Brother	21st TISHREI	9th OCTOBER
HYMAN	Maxine	Brother	21st TISHREI	9th OCTOBER
BENATER	Ilana	Grandfather	24th TISHREI	12th OCTOBER
BLACHER	Dave	Father	24th TISHREI	12th OCTOBER
GORDON	David	Mother	24th TISHREI	12th OCTOBER
FIHRER	Joan	Father	25th TISHREI	13th OCTOBER
MILLER	Shellie	Father	26th TISHREI	14th OCTOBER
KLAWANSKY	Tickey	Father	27th TISHREI	15th OCTOBER
SHER	Dan	Grandfather	27th TISHREI	15th OCTOBER



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Shana Tova



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