

# לשנה טובה

## *L'shana Tova!*



Wishing you  
a blessed and  
Happy New Year  
and well over  
the fast



VICTORY PARK HEBREW CONGREGATION

TISHREI 5770 - 2009

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# INDEX

<i>CONTENT</i>	<i>PAGE</i>
Index	1
Chief Rabbi Goldstein	2
Rabbi Uzvolk	4
Chairman Jeffrey Sher	5
Laia Uzvolk	6
Des Zeelie and Linda Romain	7
Helpful Hints	8
The Head of the Year by Steven Kerbel	10
Security and CAP Messages	12
Yom Tov Messages	14
Rosh Hashanah	16
Calendar for Yom Tov	18
Calendar for Yom Tov	19
Candle Lighting for Shabbat and Yom Tov	20
Yom Kippur	21
Photo Album 5769'	22
Maccabi Games 2009 by Ben Kassel and Cartoon	24
Tzaddik Psychology by Michael Sandler	26
Yahrzeit List Tishrei 5770	28
Hazkara Notice	29
Soduko and Solution	30
Children's Services	32
The Head of the Year continued	34
The Head of the Year continued	36

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the production of this magazine

# OFFICE OF THE CHIEF RABBI

ROSH HASHANA MESSAGE FOR SHULS : 5770

כל  
כנסיה  
שהיא  
לשם  
שמים  
סופה  
להתקיים

(פרקי אבות ד"ח)

"ANY  
COMMUNITY  
DEDICATED  
FOR THE  
SAKE OF  
HEAVEN  
WILL ENDURE  
FOREVER"

(TALMUD, CHAPTERS  
OF THE FATHERS 4:14)

When the first Jews arrived in South Africa, they made a priority of establishing shuls. They 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, their descendants, have inherited their passion for shuls. One of the outstanding features of the South African Jewish community is the fact that we belong to shuls in much higher proportions than do any other similar Jewish community around the world. Being a member of a shul and attending regularly is part of our ethos, and it is one that we should strengthen and take forward. Rosh HaShana and Yom Kippur, in particular, is a time that we all feel the importance of being connected to our shuls and our congregations. This commitment to shuls goes back to the very beginnings of Jewish history when the Jewish people left Egypt and received the Torah. One of the first instructions they received from G-d, while they were still in the desert, was to construct the very first shul of all time: the Mishkan - the Tabernacle - the forerunner to the Beit HaMikdash - the Temple. The Mishkan forms the model and prototype for our shuls throughout history. The Talmud says that when the Temple was destroyed, G-d said that He would be with us in our "miniature temples", which are our shuls. To walk into a shul is to be united with Jewish history, what one could call the "vertical community" of the generations of Jews who have come before us, from the time of Mount Sinai and the construction of our very first national shul in the form of the Mishkan. A shul is a place where we can feel the presence of G-d much more strongly than in any other place. It has a holiness, a sanctity and a specialness. A shul is a place of spirituality, of connectedness to G-d. It is a place where we reconnect with our most important, fundamental values of who we are as a people and as a community. It is a place where we find solace and tranquility from the turbulence, and trials and tribulations of the world, and where we find our roots and the solid foundations of the Divine values that form the very essence of our identity as Jews. The modern world is filled with unique pressures and stresses and strains. It is a place of confusion full of the turmoil and of a highly competitive environment. We need a place, as human beings and as Jews, to which to retreat, in order to re-focus ourselves, to regroup and to come together as families and as a community.





A shul is a place that unifies us. Each community brings together its members to pray together. For Jews, prayer is not merely a lonely and individual experience. It is also a communal experience where we try to transcend ourselves and our own interests, moving beyond to unite with those around us, and most importantly, to come before G-d in humble submission.

It is not just the unity with whomever happens to be a member of our own particular shul, but it is a unity that encompasses all of our shuls that form part of our South African Jewish community. We are privileged to have one unifying over-arching shul organisation that holds all of our congregations together, the Union of Orthodox Synagogues (UOS), this year celebrates its 75th anniversary. It is this kind of wide-ranging inclusivity and unity that characterises what is so special about the South African Jewish community. It is this unified effort through the UOS that enables our community to benefit from the Beth Din, from a kashrut infrastructure, from the Chief Rabbinate and much else.

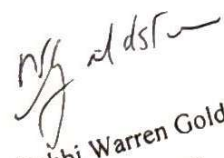
The Shabbat before Rosh HaShana, we read the following passage from the Torah (Deuteronomy Ch 29: 9 – 14) :

“You are standing today, all of you before the L-rd, your G-d: the heads of your tribes, your elders, and your officers – all the people of Israel ... from the hewer of your wood to the drawer of your water, for you to pass into the covenant of Hashem, your G-d ... in order to establish you today as a people to Him and that he be a G-d to you, as He spoke to you and as He promised to your forefathers, to Abraham, to Isaac, and to Jacob.”

These verses which emphasise the unity of the Jewish people as part of G-d's covenant are situated significantly after G-d's warning to the Jewish People not to stray from the path of goodness and the disastrous consequences which would flow from that. The Talmud (Midrash Tanchuma) says that the people became frightened after hearing these warnings. G-d comforted them by saying “You are standing here today, all of you before the L-rd your G-d”. When we are part of the Jewish people we are able to rise above all the trials and tribulations of our destiny. As we approach Rosh HaShana, we also feel that sense of trepidation that comes with the Day of Judgment, and so we read these verses to remind ourselves that when we remain attached to the Jewish people, to our community, we can rise above it all. The Talmud, in commenting on the verse “all of you”, says that our strength comes from our unity: that, whilst a single twig can easily be broken, a bundle of twigs together can resist destruction; so too when we stand together before G-d we can endure.

At this time of Rosh HaShana let us all recommit ourselves to our shuls. Let us stand together. Together we are so much stronger.

With warmest wishes



Rabbi Warren Goldstein  
**CHIEF RABBI**



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## Message from the Rabbi's desk.....

B"SD

So much hype and anticipation has been invested into this coming year the 5770<sup>th</sup> year since creation - ok so they call it 2010.

It all began when the world cup confederation decided to award our beloved country the opportunity of being the "gansa bal habos"- host of the world cup. Since that promise so many pot-holes have been filled, road signs repainted, the Gautrain has become more of a reality and magnificent world class stadia have been constructed. Not to mention the thousands of jobs which have been created. One might even argue that the world recession has been cushioned in SA by that promise.



So let's look at that promise. You have a world investing untold fortunes, resting on the belief that South Africa will deliver. Now it's not as if South Africa has the best track record for an amazingly efficient infrastructure.

Hosting, transporting, feeding, protecting and satisfying hundreds of thousands of people from all over the world spells out a huge "BALLAGAN" and yet the belief that it can happen will make it happen - Viva South Africa!

Rosh Hashana is the time when we proclaim G-D as the Bal habbos of the whole world. We say "ADON OLAM". Adon means master because G-D is master over the entire world. This means that He will keep our roofs over our heads, feed us, protect us and satisfy us with absolute mastery. Surely if we believe that our beloved country could take care of all the details, then G-D, who made all those details could take care of them too. Viva G-D!

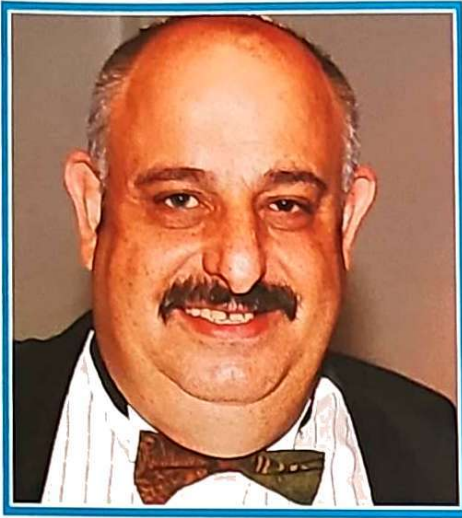
As we herald in our new year let us focus on "playing the game". Let G-D do the hosting while WE do what He asks of us.

May we all be winners this year, our families, our health and our wealth.  
From all the Uzvolks we wish you all Ketiva vachatima tova.

*Rabbi Azriel Uzvolk*



# Rosh Hashana Message from the Chairman



We are once again at the time of the year when we begin our spiritual cleansing and introspection before the New Year which is only one month away. In order to plan for the future we need to consider the past and this year has been a busy and exciting one for the shul and its members.

A number of interesting activities took place in the past year. The most unusual one was the Birchat Hachamah service that took place Erev Pesach. The Union of Synagogues put together an informative booklet for the event. The committee took a decision to hold our own service after morning davening. Over 30 men, women & children took part in the service, which for some of us may not occur again in our life times as this service only occurs every 28 years.

A Lag B Omer bonfire was held on the school field and an enjoyable evening was had by all those who attended.

Under the guidance of our Rabbi & Rebbetzin we have held a number of Bat Mitzvah ceremonies during the year. This has been a great success and we are

pleased that the Shul has been able to meet the need and wants of the community. The number of Barmitzvahs continues to grow each year.

Finances continue to play an important part of our lives. We were fortunate that the first golf day the shul has held was a great success. The proceeds from the golf day together with the fundraising effort last year for project upgrade have allowed us to do some long overdue renovations to the shul. The entire shul has been repainted, lights replaced, new carpets fitted with more planned for the next year.

It is encouraging that the number of children at Friday night services continues to be strong and the activities organised by the youth leaders is ongoing. An exciting programme has been organised for the next few months.

To all the new members who have joined the shul we say welcome to you all. Despite the increase in members we continue to battle with the daily minyanim. We all at one point or another will need a minyan and we implore the gentlemen to honour their roster allocations.

This year has seen many changes here in South Africa and in Israel. New governments in both countries, and the continuing economic turmoil that threatens the entire world. The continuing threat from all forms of fundamentalism is of concern to all people in the civilised world. We can only hope and pray that the new year will bring some stability to the world as a whole.

Many of our members have achieved some important milestones in the past year. It is not possible to mention all of them here for fear that we forget someone, so to all of you congratulations and mazeltov.

A dedicated team of ladies under the guidance of Nicolle Sher continue to run the Brochas and other functions that we have. To the old team and the new ladies that have joined many thanks for the long hours that you have put in.

Our thanks to the Rabbi and to the Chazan and choir for all they have done in the past few months to keep the ruach high in the shul.

Please see the attached calendar for the times of all the relevant services at Shul over the Yom Tov period.

To all members that are travelling far and wide to spend Yom Tov with family, enjoy yourselves and we look forward to your safe return.

Zandra and the family join me in wishing you all a Chag Sameach.

*Jeffrey R. Sher*  
Chairman



# Message from Laia Uzvolk - Rebbetzin Victory Park Shul

BS"D

Dear Friends

It's that time of year again. A time to look back month by month and see where we've come from and where we're going.

Last Rosh Hashona was warm and vibrant. Yet this year I feel like I'm going to be davening in shul with friends. I think that these relationships have really been fuelled by our Ladies' Jewish Birthday Club. Not only do we see each other at Shul (and at Pick n Pay!), but once a month we also get together to socialise and share an experience. It's really gone a long way to enable us to be a more cohesive group. Thanks for supporting it. Many ladies have told me they'd like to start coming – we're looking forward to being with you.

The Bat Mitzva Girls have been meeting once a week and T.G. enjoy their lessons. We're excited to be part of the Chief Rabbi's "Roots" programme. This year the girls have chosen to have individual ceremonies which have each been very meaningful.

There's a nice vort on why we say "Shana Tova Umetuka" - wishing each other both a good and sweet year. Surely if it's good it's sweet!? However we're davka wishing each other sweetness. We know that Hashem is our Heavenly Father and all that He does is ONLY for our good... but sometimes it doesn't taste it. So we are wishing each other a year where not only do we know that it is good, but it's obvious, revealed good – we can taste the good because it's sweet!

May we takkeh all be inscribed and sealed for many a Shana Tova Umetuka on every level – physically, financially, emotionally, spiritually. May this be the year when Moshiach finally becomes a reality. Looking forward to an even better, closer year together.

Fondly,  
**Laia**

## Recipe - Butternut Kugel

It says in Pirkei Avot (Ethics of Our Fathers) that if you quote something in the name of the person who said it you hasten the coming of Moshiach.

I got this recipe from a friend – Chani Levin

### Butternut Kugel

500g butternut – cook and mash

3 eggs (check for no blood spots)

½ C sugar

½ C flour (sifted to check for gogos!)

½ tsp parev margarine (not necessary- personally, I leave this out)

½ tsp vanilla essence

1 sachet Orley Whip

Mix all ingredients. It looks quite liquidy.

Grease pan.

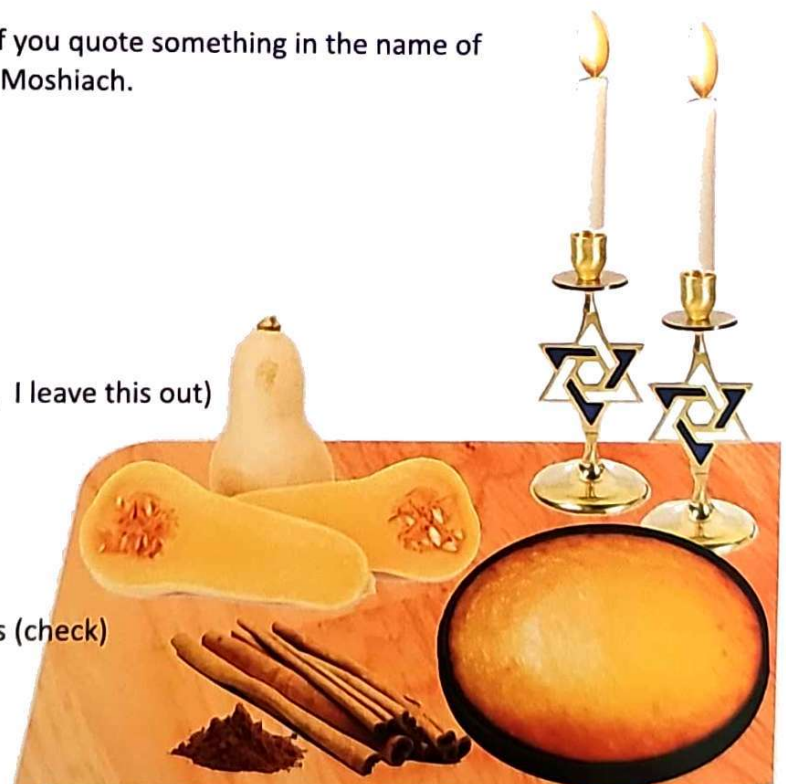
Sprinkle with cinnamon.

Bake uncovered on 160 deg C for 30 to 40 minutes (check)

(I double the recipe. It freezes well.)

Can be served hot or cold!

Enjoy! Es gezunterhait!





# Message from Desmond Zeelie

## Headmaster King David Victory Park Primary School



Shanah Tovah! A special and warm hello to all involved with our wonderful Victory Park Community.

The shofar blowing in the morning, before the school day commences, is like a wakeup call to the soul. An experience that leaves one with goose bumps. A time to reflect, a time to celebrate humbly and a time to focus energies on the year ahead – that's what it is all about at Victory Park Primary during Elul and Rosh Hashana.

Enjoy the golden time with family and friends; tuck into

kugel and tsimmis and savour every moment; engage with your community and make a difference.

L'shanah tovah tikateyvu v'tichatemu (May you be inscribed and sealed for a good year)

*Des Zeelie*

## King David Pre-primary School

King David Victory Park is a delightful and happy school. The staff and students are engaging and friendly. People are so willing to help each other, noticeably amongst the staff. I have very seldom been in a school environment where so many staff members go the extra mile for their students.

We have Shul daily. I attend when possible but usually this is dealt with by Rabbi Rabinowitz.

It is an environment, which should, I believe be respectful, spiritual and enriching. In order to allow students to participate and make the prayer services more meaningful, all students have siddurim at the services. Boys are also required to have kippot and teffilin.

The reason students come to our school is for a Jewish education. This involves all aspects which enrich the students - Jewish Studies, davening and Hebrew, the celebration of chagim and the school community in general.

I would like to take the opportunity of wishing the Victory Park community a great Rosh Hashanah and to thank everybody who assists in making the school so successful.

*Linda Romain*



## Helpful hints.....



With the approach of Rosh Hashana, the Day of Judgement, it is particularly appropriate for us to visit the cemetery to request our dearly beloved departed to intercede for us during the session of the Heavenly Court.

In Shul our dress should be modest and befitting a House of God. Ladies are reminded that, in conformity with the Jewish tradition of feminine modesty in dress and conduct, clothing that is in any way revealing (including sleeveless dresses) is not appropriate. Married women should wear a head covering.

Every Jew is obligated to hear the shofar on Rosh Hashana. It is the main mitzva of the day. Please make sure that you are in Shul in time to participate in this mitzva.

Commencing on the first night of Rosh Hashana and continuing until Hoshana Rabba (the seventh day of Succot), we dip our kitka and bread into honey instead of salt.

On the first night of Rosh Hashana, after we make the Hamotzei, it is customary to eat a piece of apple dipped into honey and to say the following prayer:

Baruch Atah Ad-onai E-lo-hainoo Melech Haolam Boray Pri Ha'aitz. Yehi Ratzon Milfanecha, Ado-nai E-lo-hainoo Vailo-hai Avotainoo Shetchadesh Aleinoo Shana Tova Umetuka.

On the second night of Rosh Hashana, it is questionable whether or not we need to say the bracha shehecheyanoo since the Torah describes the two days of Rosh Hashana as one long day. For this reason it is customary to put a new fruit, which has not yet been eaten this season, on the table at the time of candle lighting. When the bracha Shehecheyanoo is said (by the women during candle lighting and the men during kiddush), this fruit is kept in mind. Alternatively if the woman is wearing a new garment at the time of candle lighting, she may have this in mind. The new fruit is eaten right after kiddush. [See 'Candle Lighting for Shabbat and Yom Tov' section for the text of the bracha]

On Yom Kippur, in addition to the normal Shabbat candles, we light a lebediker licht - a candle for the living. We use a yearzeit candle for this purpose. This candle burns throughout the entire Yom Kippur and should be used as the candle for havdalah at the conclusion of Yom Kippur. In addition, we also light a yearzeit candle in memory of those departed relatives for whom we will be saying Yizkor. Yizkor is said both on Yom Kippur and Shemini Atzeret.

Leather shoes should not be worn on Yom Kippur.

If you have been told by a doctor that it is necessary to eat or to take medication on Yom Kippur, please discuss this with the Rabbi as there are certain guidelines and procedures which should be followed.

On Yom Kippur it is forbidden to carry. Please bring your named Machzor and talit to Shul before the onset of Yom Kippur and leave them there overnight. Those who live within the Eruv Area may carry a machzor and talit to Shul. Items which are not necessary for Yom Kippur may not be carried, even within the Eruv area.

It is extremely important for all males to receive an aliya (to be called up to the Torah) on the day of Simchat Torah (11<sup>th</sup> October). Even boys under the age of Bar Mitzvah are called up to a special aliya. Please make sure to be in Shul with your sons and grandsons on Simchat Torah morning.



# Happy New Year!

From Jeffrey,  
Zandra, Nicolle,  
Laura-Glynn,  
Marion & Gregory

שנה טובה

May you be inscribed and sealed  
for a good year.

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# The Head of the Year

In December 2008, My Uncle Mel and Cousin Jonathan summited Kilimanjaro. For most, summiting is everything. Laying Tephilin on the roof of Africa was my "everything".

You see, unlike the story of the Tower of Babel, I didn't believe climbing mountains would bring me physically closer to Hashem and thus make me better. I hoped that my effort would bring me closer spiritually. I had heard that the 5 day walk up (and one day down) Kilimanjaro was a very spiritual one...and I couldn't imagine a day that powerful without laying Tephilin - not only on the way up, but at the top.

I must take a few steps back before getting to the story of our climb – for hopefully by the time you have finished reading this, you will understand why the narrative is so much more important than the final full stop. I have always spoken about the similarities between life and hiking. For every uphill, there is a downhill. For every downhill, there is an uphill. The fact is that we need only a few essential things to survive... family, friends, water, food and dry toilet paper. Everything else is a luxury. My first step along this journey was at the age of 8 doing sit ups and push ups in our back yard. I was not what you would call athletic. But my first positive memory of hiking was the 3 days of shopping and packing and weighing and repacking that we all spent together for our first overnight hike (together being the important word in this sentence). I suppose at this time of the year we understand what preparation means.



As we prepare for Yom Tov both physically (getting new clothes, getting special meals prepared) and spiritually (Elul, studying with your Rabbi), we are preparing for our big day (actually 2 days crammed in one). We will stand at the gates of Hashem and plead and beg for another year. We will look back on our year and wonder how it had passed so quickly. We wonder about all those missed opportunities.

Now that you have a bit of background, let's start the proverbial climb...

...it is December 2008. We have been preparing physically and mentally for well over a year. We are ready. I land in Johannesburg to the familiar routine of a wonderful, meaningful and much needed family reunion.

We do the final shopping. We do the final packing. We weigh, we reweigh and weigh again. We pack and unpack, and we compare and repack. Finally we set off. We fly for hours and land at midnight. We are falling asleep on our bus on the way to the hotel, but we are convinced we can see the silhouette of Kilimanjaro. We awake to our first glimpse of Kilimanjaro. We are nervous and excited. We can feel the energy has shifted. Our confidence is more bravado than peaceful. We are trying to convince ourselves that we are up to the task. We meet our guide for the first time – his name is apt: "Godlisten" we choose to call him Goddy.

Goddy takes us through the next 5 hours of negotiations with the authorities until we take our first step up the Mountain. Think of all the big events in our Jewish history that took place on a mountain – the ark landed on top of a mountain, Abraham sacrificed Isaac on top of a mountain, Moses received the Torah on top of a mountain. The symbolism was not lost on us as we took this step.

We reach our various camps along the way up the mountain. On our first night we are amazed at how short of breath we are and how cold it is. We were expecting warm conditions (in the middle of summer) for the first few days. On the second night we are used to the facilities and realise that sleep is more important than socialising and so we relax. By the third night we do not have the luxury of choosing whether to sleep or not. At 5pm we are exhausted and barely able to make it to dinner. Somehow we all make it to day four.

Continued on page 34

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# Shul Security

A hearty yasher koach to our team of security personnel whose dedication to our safety is exemplary.

Please show your appreciation by co-operating with any security requirements over Yom Tov. They are for the safety of YOUR family.

Craighall Road will be closed to traffic from the corner of Yaron Avenue until the corner of Lynton Lane/Danya Road.

Security affects everyone in the community and as a community we should all do our part to share the responsibility. If you are currently not on the security roster and you would like to assist and are over the age of 18, please call either Joshua Lewis on 082-399-7806 or Colin Wainer on 082-414-1729.

May we all be blessed with a happy, healthy and safe year.

## VPCAP - ZERO TOLERANCE TO CRIME

On 22nd March 2008, the VP CAP vehicle began its regular patrol of the streets on the Northern side of Victory Park. Since then there has been a dramatic 90% decrease in crime in the area. The start up capital for this neighbourhood security initiative was initially provided by donations from residents in the suburb. Today the system is funded by monthly debit order subscriptions from CAP members.



In accordance with its slogan, "For the Community, By the Community" VP Cap is reliant on residents making regular calls to the CAP Incident Control and Command Centre (086 18 000 18) to report suspicious and criminal activity. The purpose of CAP is to patrol the suburb's public spaces, utilising a tried and tested proactive strategy which includes a combination of observation, early identification, intelligence gathering and continuous surveillance.

VP CAP is registered as a (non-profit) section 21 company and administered by a committee of volunteers from the community.

Whilst highly specialised Tactical Response Officers (TRO's) patrol the streets in a response vehicle, the suburb is also monitored by on-foot spotter guards who are in continuous radio contact with the Tactical Vehicle and the VP CAP service provider Quemic's central control room on Rustenburg Road.

With VP CAP being a neighbourhood initiative, the aim of the Committee and residents is to rekindle the community spirited atmosphere that characterised our suburb in the days before rampant crime. To this end, the Committee organised an enjoyable and extremely well attended neighbourhood picnic in the Delta Park last year, with the shul providing delicious kosher hamburgers and boerewors rolls. Further social events along similar lines are in the pipeline. In recognising the importance of educating both residents and their domestic staff about crime, the Committee continues to hold ongoing workshops and training sessions. As a result Victory Park residents have developed a greater awareness of how to recognise and report suspicious activity, so as to avoid becoming victims of crime. Our neighbourhood has also benefited greatly from VP CAP's close working relationships with Linden SAPS, City Power, Johannesburg City Parks and Metro Police. The most recent development is the overwhelming response by 'Parkers' to the latest panic button initiative from service provider Quemic.

CAP, which is an acronym for Community Active Protection was conceptualised as a proactive response to unrelenting crime in the Glenhazel area, and implemented in 2006. As a result of its resounding success in preventing and combating crime, the model was replicated with great effectiveness in Sydenham and Waverley. Other suburbs such as Oaklands, Orchards, Houghton, Linkfield, Senderwood, Melrose, Birdhaven, Victory Park, Gresswold, Saxonwold, Highlands-North, Sandown and Strathavon have followed suit, with equally positive results. The short term insurance industry is fast recognising the effectiveness of the CAP model in significantly reducing loss associated with crime, and brokerages such as Pogir Bastion are offering CAP subscribers' substantial discounts on their short term insurance policies.

The documented success of the CAP model in all of the suburbs in which it has been implemented provides irrefutable evidence that ordinary citizens can mount an effective response to the seemingly insurmountable challenge of crime, simply by working together. In Victory Park, statistics certainly show that CAP is streets ahead, when it comes to keeping its subscribers as safe as houses.

Residents who have not yet subscribed to this essential security initiative and wish to do so can contact Michael Block on 082 770 6587.

*With compliments and best wishes  
Alan and Sue Bulafkin*



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# YOM TOV MESSAGES



Our sincere good wishes for a peaceful 5770 filled with wonderful blessings  
Carol & Stanley Aronson

Louis and Clara Oscherowitz wish all family and friends a K'siva Vachasima Tova  
A Good Yom Tov and well over the fast to all  
Anthony Steph Zack and Micah Fineberg

Wishing our friends and family a chag sameach and well over the fast -  
Dovie and Sue Fleishman and boys

Michael and Ilona Stein and family wish family and friends Shana Tova and well over the fast

Wishing our family and friends a healthy, happy and prosperous new year -  
Shana tovah and best wishes from the Wainer family

With best wishes from Colin and Louise Temkin & Family

Jonathan, Janele, Jesse and Ailee Mae Gabriel

Alan and Lesley Lewis and family wish everyone a year of health, happiness and fulfilment.

Wishing our dear children, grandchildren, family and friends

Have a wonderful year. Best wishes. Lissos family

L'Shanah Tova U. Metukah. We wish you all a meaningful fast.  
Mel & Anne Stamelman

Wishing my children, grandchildren, family and friends a Shana Tovah and well over the fast. With love Lucky Miller

Leslie and Belinda Kobrin and family wish all Congregants a happy peaceful and prosperous New Year and Well over the Fast

Wishing you a year of health and happiness. May you have a meaningful fast. Mike and Lynne Strimling and family

Shana Tova and well over the fast to family, friends, Rabbi Uzvolk and family, and the Victory Park community, from the Rubin Family.

With best wishes from the Block Family

Wishing all our family and friends a Shana Tovah and well over the fast. Stephen and Joanne Goldberg and family.

Wishing you all a chag sameach and well over the fast - The Greenblatts

Regards - Aubrey, Jennifer, Gerston and Sarah Hurwitz and Freda Lutrin

Allan and Angela Jacobson wish the Rabbi, his family, Committee Members and all congregants a Healthy and Peaceful Rosh Hashana



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# Rosh Hashana - The New Year and Teshuvah

## *The Head of the Year*

Our New Year's Day is a day for deep soul-searching and resolution. Yet, as its very name indicates, Rosh Hashanah—Head of the Year—is not just the beginning of another cycle; it is the head of these days. Just as the brain is the chief of the organs, directing and integrating all of a person's functions and behavior, so, in the same way, this day of Rosh Hashanah directs the course of the ensuing new year. Through it the life force, blessing and sustenance for the days that follow are provided. On Rosh Hashanah, the anniversary of the creation of man in the world, the inhabitants of the world are judged anew. The main themes of Rosh Hashanah, as expressed in our prayers, are a) coronation: we accept God's kingship over us anew each year; and b) that we ask God to grant us a year of life, health and happiness. Although Rosh Hashanah is an awesome day, and obviously a time for solemn reflection and self-evaluation, it is not a day of sadness. We have faith in God's mercy and are confident that He loves us despite our many faults. We approach Rosh Hashanah with happiness because it is the day for ensuring a new year better than the one before; we cannot be sad.

"This day is holy to God, your God; do not mourn and do not weep . . . for the joy of God is your strength." (Nehemiah 8:9—10)

## *The Shofar*

The special mitzvah of Rosh Hashanah is hearing the blowing of the Shofar (ram's horn) which symbolizes the coronation of God as King of the universe and brings to mind several great events which involved a ram's horn—among them the Giving of the Torah at Mt. Sinai and the Binding of Isaac on the altar on Mt. Moriah. It will also herald the coming of the Messiah. The sounding of the shofar is a call to look into one's soul and improve one's ways, saying, as expressed by Maimonides: "Awake you sleepers from your sleep, and you slumberers, arise from your slumber—examine your deeds, repent and remember your Creator" (Hilchos Te-shuvah, Chapter 3).

Women, too, have taken upon themselves this mitzvah, even though it is bound to time—the factor which serves in most cases to exempt women from being obligated in a mitzvah.

The Shofar is the oldest of wind instruments. So simple and so primitive and so much a part of Jewish history, its piercing sounds penetrate our beings and bring us close to God and the observance of His commandments. As the prophet affirms, "Shall the Shofar be blown in a city and people not tremble?" (Amos 3:6)

## *Special Foods and Customs*

Rosh Hashanah has numerous special customs, and many of them are connected with the Holiday meal.

On the first night of Rosh Hashanah, we dip our challah into honey instead of salt. (This custom may go on until Hoshanah Rabbah, depending on family custom.) Right after the blessing over bread, a sweet apple is dipped into honey and a special prayer is said asking God for a sweet year.

The head of a fish is usually eaten, signifying our hope to be the "head," outstanding in righteousness and an example for all. A popular way to prepare the head is to stuff it with the same mixture used for gefilte fish and then cook it like regular gefilte fish.

On the second night, a new fruit which was not yet eaten this season is put on the table, preferably at the time of candle-lighting. When the blessing shehechiyonu ("Who has kept alive and bought us to this season") is made (by the women at candle-lighting and by the men during Kiddush) this fruit is kept in mind. When keeping in mind the new fruit, it should be in front of the woman during candle-lighting, and she should light the candles close to the beginning of the Kiddush meal (which is permitted on the second day Yom Tov as it does not ever coincide with Shabbos). Or, preferably the woman may have in mind a new garment she is wearing for the first time, at the time of candle-lighting.

This new fruit is eaten right after Kiddush and is often a pomegranate (although it can be any new fruit), because this is one of the fruits for which the Land of Israel is praised in the Torah, and also because it is said to contain 613 seeds, equal to the number of our commandments.

Tzimmes is a sweet carrot dish generally eaten on Rosh Hashanah and throughout the month of Tishrei. The Yiddish word for carrots is meren, which also means increase. Tzimmes thus symbolizes the desire to have our merits increase above our shortcomings.

Honey cake has always been a traditional and popular dessert during this time.

Many people use round challahs on Rosh Hashanah, and also round farfel for soup, to express the hope that the new year will likewise be rounded out and perfect and bring the best of everything to everyone. In addition, the word farfellen represents the hope for a falling away of our misdeeds of the past year.

There is a custom not to eat nuts because of the similar numerical equivalent of the letters in the word for nut (egoz) and the word for sin (chet). A very practical reason not to eat nuts is in order to keep the throat clear for the long prayer services of the Yom Tov.

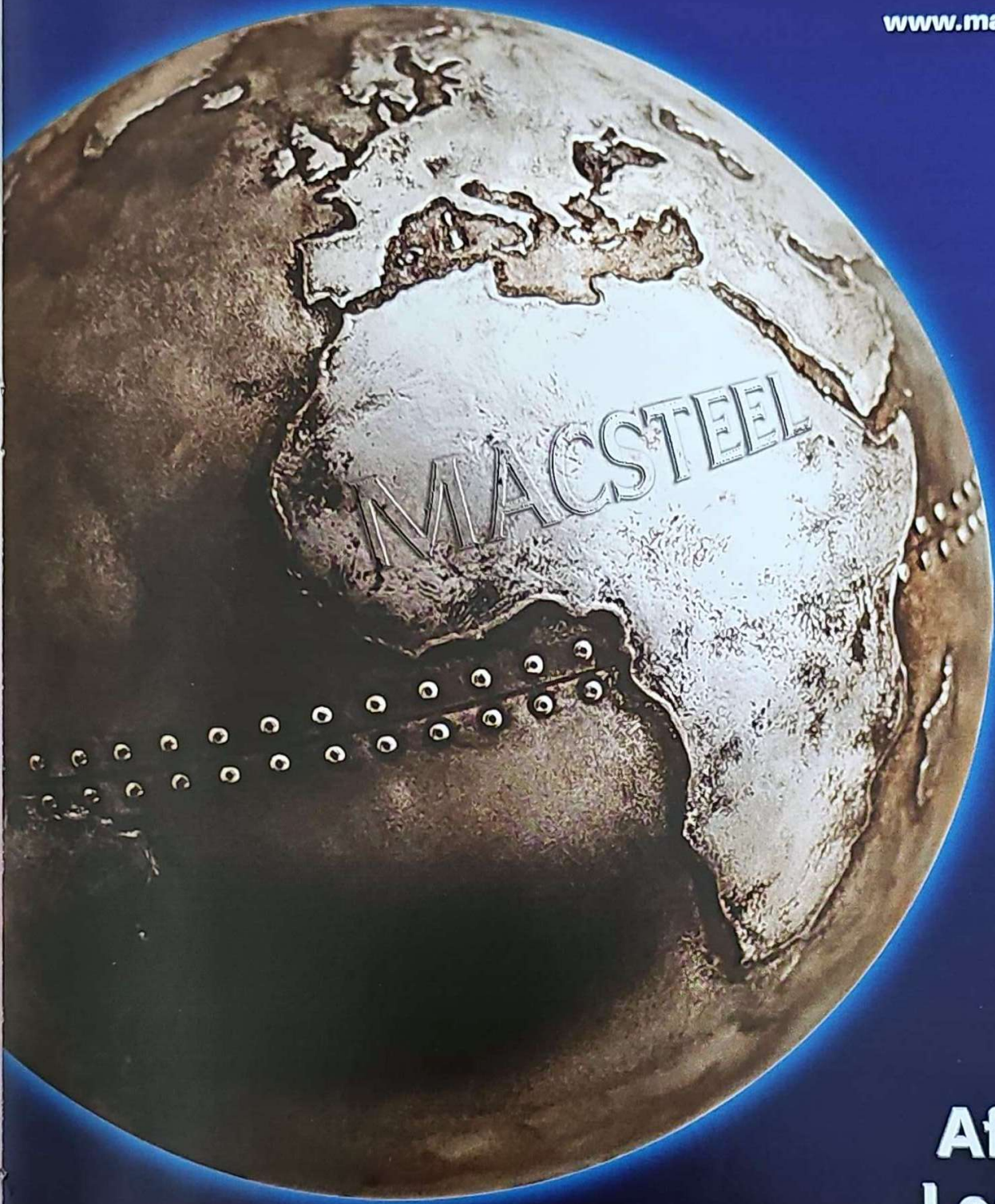
On the first day of Rosh Hashanah, after the afternoon services, we customarily "throw" our sins into a body of fresh water which has in it live fish. This custom is known as tashlich, from the statement (Michah 7:19): "And you shall cast away (tashlich) all your sins. . ." If the first day of Rosh Hashanah falls on Shabbos, Tashlich is said the second day.

Since Rosh Hashanah is the Head of the Year, it sets the pattern for each of the days to come. For this reason we should try to be extra careful in everything we do and think and say on this all-important day. Whether praying or serving food, making blessings, eating, or conversing at the table, we try to keep in mind at all times that this is Rosh Hashanah, and as this day goes, so will the rest of the year. It is customary not to sleep during the day so that we should be up and alert when receiving our verdict for a good year.

After the service on Rosh Hashanah we all greet one another with the good wishes of *L'shona Tova Tikosalvu V'salchosalmu May you be inscribed and sealed for a good year*

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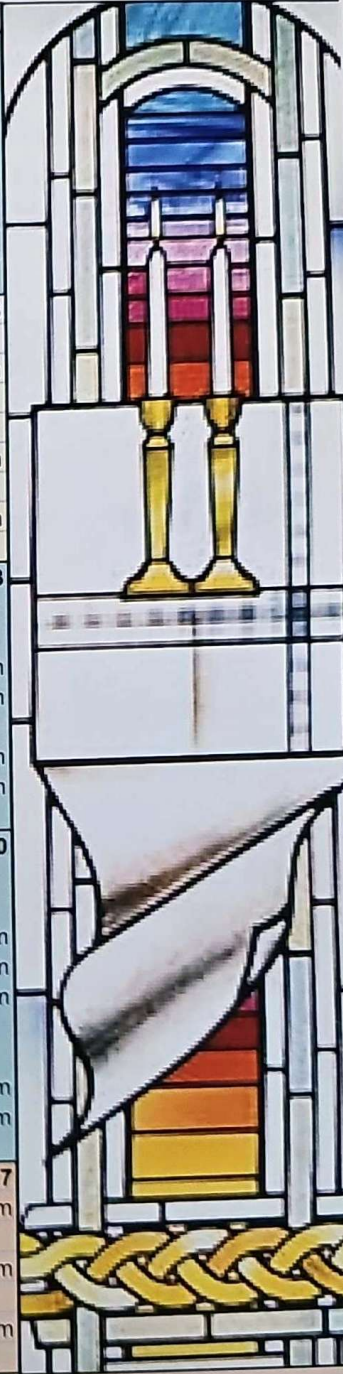
SUNDAY	MONDAY	TUESDAY	WEDNESDAY
<p style="text-align: right;"><b>13</b></p> <p>Selichot 12.00am Shachrit 8.00am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>14</b></p> <p>Selichot followed by Shachrit 5.30am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>15</b></p> <p>Selichot followed by Shachrit 5.30am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>16</b></p> <p>Selichot followed by Shachrit 5.30am</p> <p>Mincha &amp; Maariv 6.00pm</p>
<p style="text-align: right;"><b>20</b></p> <p><b>Rosh Hashanna</b> 2nd day Shachrit 8.00am Shofar 10.00am Mincha followed by Tashlich 5.40pm Maariv &amp; end of Yom Tov 6.34pm</p>	<p style="text-align: right;"><b>21</b></p> <p><b>Fast of Gedalia</b> Fast begins 4.50am Selichot followed by Shachrit 5.30am</p> <p>Mincha &amp; Maariv 6.00pm Fast ends 6.22pm</p>	<p style="text-align: right;"><b>22</b></p> <p>Selichot followed by Shachrit 5.30am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>23</b></p> <p>Selichot followed by Shachrit 5.30am</p> <p>Mincha &amp; Maariv 6.00pm</p>
<p style="text-align: right;"><b>27</b></p> <p><b>Erev Yom Kippur</b> Kaparot Shachrit 8.00am</p> <p>Mincha 3.00pm <b>Candle Lighting &amp;</b> Fast begins 5.48pm Kol Nidrei 6.15pm</p>	<p style="text-align: right;"><b>28</b></p> <p><b>Yom Kippur</b> Shachrit 8.00am Yizkor 10.45am</p> <p>Mincha 4.00pm Neilah 5.15pm Maariv &amp; fast ends 6.38pm</p>	<p style="text-align: right;"><b>29</b></p> <p>Shachrit 6.00am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>30</b></p> <p>Shachrit 6.00am</p> <p>Mincha &amp; Maariv 6.00pm</p>
<p style="text-align: right;"><b>4</b></p> <p><b>Succoth 2nd day</b> Lulav &amp; Etrog Eat in Succah Shachrit 9.00am</p> <p>Mincha 6.00pm Maariv &amp; end of Yom Tov 6.40pm</p>	<p style="text-align: right;"><b>5</b></p> <p><b>Chol Hamoed</b> Lulav &amp; Etrog Eat in Succah Shachrit 5.45am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>6</b></p> <p><b>Chol Hamoed</b> Lulav &amp; Etrog Eat in Succah Shachrit 5.45am</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>7</b></p> <p><b>Chol Hamoed</b> Lulav &amp; Etrog Eat in Succah Shachrit 5.45am</p> <p>Mincha &amp; Maariv 6.00pm</p>
<p style="text-align: right;"><b>11</b></p> <p><b>Simchat Torah</b> Shachrit 8.30am</p> <p>Mincha 6.00pm Maariv &amp; end of Yom Tov 6.44pm</p>	<p style="text-align: right;"><b>12</b></p> <p>Shachrit 6.00pm</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>13</b></p> <p>Shachrit 6.00pm</p> <p>Mincha &amp; Maariv 6.00pm</p>	<p style="text-align: right;"><b>14</b></p> <p>Shachrit 6.00pm</p> <p>Mincha &amp; Maariv 6.00pm</p>

**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.



# SEPTEMBER / OCTOBER 2009

THURSDAY		FRIDAY		SHABBAT	
	<b>17</b>	<b>Erev Rosh Hashanna</b>	<b>18</b>	<b>Rosh Hashanna</b>	<b>19</b>
Selichot followed by Shachrit	5.30am	Selichot followed by Shachrit followed by Hatarat Nedarim	5.15am	1st day Shachrit	8.00am
		<b>Candle Lighting before</b>	5.45pm	Mincha	5.40pm
		Mincha	6.00pm	Maariv	6.15pm
Mincha & Maariv	6.00pm	Maariv	6.15pm	<b>Candle Lighting after</b>	6.34pm
	<b>24</b>		<b>25</b>	<b>Shabbat Shuva</b>	<b>26</b>
Selichot followed by Shachrit	5.30am	Selichot followed by Shachrit	5.30am	Haazinu	
				Shachrit	9.00am
		<b>Candle Lighting before</b>	5.47pm	Mincha & Oneg	5.35pm
		Mincha	6.00pm	Shabbat	
Mincha & Maariv	6.00pm	Maariv	6.15pm	Maariv & Motzei Shabbat	6.37pm
	<b>1</b>	<b>Erev Succoth</b>	<b>2</b>	<b>Succoth 1st day</b>	<b>3</b>
Shachrit	6.00am	Shachrit	6.00am	Eat in Succah	
				Shachrit	9.00am
				Mincha & Oneg	5.40pm
		<b>Candle Lighting before</b>	5.50pm	Shabbat	
		Mincha	6.00pm	Maariv	6.15pm
Mincha & Maariv	6.00pm	Maariv	6.15pm	<b>Candle Lighting after</b>	6.40pm
	<b>8</b>	<b>Hashana Rabba</b>	<b>9</b>	<b>Shemini Atzeret</b>	<b>10</b>
<b>Chol Hamoed</b> Lulav & Etrog Eat in Succah		Lulav & Etrog Eat in Succah		Eat in Succah	
Shachrit	5.45am	Shachrit	5.30am	Shachrit	9.00am
				Yizkor	10.30am
				Mincha & Oneg	5.40pm
				Shabbat	
		<b>Candle Lighting before</b>	5.54pm	<b>Candle Lighting after</b>	6.43pm
		Mincha	6.00pm	Maariv & Hakafot	6.50pm
Mincha & Maariv	6.00pm	Maariv	6.15pm		
	<b>15</b>		<b>16</b>		<b>17</b>
Shachrit	6.00pm	Shachrit	6.00pm	Shachrit	9.00am
		<b>Candle Lighting before</b>	5.59pm	Mincha & Oneg	5.50pm
		Mincha	6.00pm	Shabbat	
Mincha & Maariv	6.00pm	Maariv	6.15pm	Maariv & Motzei Shabbat	6.47pm





## **Message from Mr Andrew Stead**

**Head Master  
Kind David Victory Park  
High School**



King David Victory Park is a delightful and happy school. The staff and students are engaging and friendly. People are so willing to help each other, noticeably amongst the staff. I have very seldom been in a school environment where so many staff members go the extra mile for their students.

We have Shul daily. I attend when possible but usually this is dealt with by Rabbi Rabinowitz. It is an environment, which should, I believe be respectful, spiritual and enriching. In order to allow students to participate and make the prayer services more meaningful, all students have siddurim at the services. Boys are also required to have kippot and teffilin.

The reason students come to our school is for a Jewish education. This involves all aspects which enrich the students - Jewish Studies, davening and Hebrew, the celebration of chagim and the school community in general.

I would like to take the opportunity of wishing the Victory Park community a great Rosh Hashanah and to thank everybody who assists in making the school so successful.



# Candle Lighting for Shabbat and Yom Tov

Candle lighting has been precious to Jewish women since the birth of Judaism. The candles of our Matriarchs, Sara, Rivka, Rachel and Leah, lit the way for the foundations of Jewish faith. Rashi tells us that because of their great holiness and spirituality their Shabbat candles remained alight from one Friday to the next. In a world where idol worship and human sacrifice were a way of life, their Shabbat candles illuminated the path of Godliness.

Throughout Jewish history, in times of peace or war, prosperity or struggle, Jewish women have held fast to the mitzva of candle lighting. The candelabra was often a family's most cherished possession, primarily because of the beloved mitzva it represented. During the Spanish Inquisition, women risked their lives in secret observance of candle lighting. Numerous stories are told of women who escaped with their lives in World War II, leaving behind all possessions except for their cherished candlesticks. Countless others struggled to obtain makeshift supplies in order to keep this precious mitzvah.

Freedom of religion and our prosperous lifestyle guarantee that in our country a Jewish woman no longer risks her life to light Shabbat candles. Today's Shabbat candles represent a different type of courage - the courage to take a strong stand in favour of Jewish pride and unity, family values and commitment to Jewish life. The initial letters of the words "Neirot Shabbat Kodesh" form the Hebrew word "Neshek" (ammunition). For Shabbat Candles are our spiritual ammunition to combat the negativity against Judaism.

The Jewish woman has been honoured with the mitzva of candle lighting in keeping with her position as *akeret habayit* - the mainstay of the home. She sets the tone and is the primary influence for the entire family.

Married women light a minimum of two candles, while single girls light one in addition to the two lit by their mother. It is customary to give *tzedaka* (charity) immediately before lighting candles on Friday night and on the first night of Yom Tov. Candle lighting time is an auspicious time for meditation and silent prayer for the welfare of ones family.

On Friday nights care must be taken to light candles before the given time and on the second night of Yom Tov candles must be lit after the given time. If we do not adhere to these times we have not sanctified, but we have desecrated our holy Shabbat and Yom Tov. If you are going out on the second night of Yom Tov, either remain at home until after candle lighting time or make arrangements with your hostess to light your candles there.

We are not allowed to create a new flame on Yom Tov. On the second night of Yom Tov and the Shabbat immediately following Yom Tov, the candles must be lit from another flame already in existence (e.g. from a candle lit before Yom Tov and large enough to burn until the second night of Yom Tov.)

## The correct brachot for lighting candles are :-

BARUCH ATAH AD..O..NAI E..LOHAINOO MELECH HA'OLAM ASHAIR KIDDISHANOO  
BEMITZVOTAV VETZEEVANOO LEHADLIK NAIR SHEL:

On Shabbat conclude:

SHABBAT KODESH

On Rosh Hashanna & Yom Tov conclude:

YOM TOV

On Yom Kippur

SHEL YOM HAKIPPURIM

On Rosh Hashana, Yom Kippur and all other Yomim Tovim, we also say the bracha shehecheyanoo immediately following the bracha for lighting candles:

BARUCH ATAH AD..O..NAI E..LOHAINOO MELECH HA'OLAM SHE'HECHEYANOO  
VE'KEYEMANOO VE'HIGEEYANOO LAZMAN HA'ZEH



This page was sponsored by Ellis and Melanie Falkoff



# YOM KIPPUR

The "one day in the year" has arrived and is upon us. The day to "afflict our souls" and pause and contemplate our humanity and mortality is the day of Yom Kippur. Afflicting our souls applies not just to the fasting and other deprivations of normal comforts that the Torah prescribes for us on this holiest of days. The true affliction of our souls occurs in our own self contemplation, in our thoughts, regrets and hopes.

People very rarely have an opportunity to talk to themselves. In fact people that do so on a regular basis are thought to be disturbed. A wag once remarked that he enjoyed talking to himself since it was probably the most intelligent conversation that he would have all day. Jewish tradition is replete with great men of saintly character, Rabbi Levi Yitzchak of Berditechev and the Chafetz Chayim, two of many for example, who would discuss the day's events and their behavior that day with themselves before retiring for the night.

If such behavior is beyond the usual norm for most of us, at least on Yom Kippur we can afford the luxury of such a conversation. More than that, the holiness of the day demands of us that we conduct such a conversation with our souls and selves. Because we are not in the habit of creating such conversations on a regular basis, we oftentimes find such a conversation to be painful, awkward, troubling and difficult. No wonder the Torah calls it a method of "afflicting one's soul."

The main topics of the conversation are to determine what we really want out of life and what we are willing to demand of ourselves to achieve our goals. The current worldwide economic crisis, bringing with it so many lost jobs, shrunken assets and portfolios, has perhaps concentrated our minds wonderfully to attempt to answer these existential questions.

Many of the certainties in our lives that were rock hard just a few short months ago now wobble in the winds that suddenly buffet us. A good friend of mine made a certain commitment to a very worthwhile Torah educational institution last year. He delayed payment of his pledge because he wished to pay it to the institution in shares of stock that he was holding. He wanted to wait till the stock traded at a certain high price before transferring the stock to the institution. As the stock approached that high trading price the institution pressed him to pay the pledge even if the stock was still a point or two below his target goal.

His business acumen betrayed him and he was determined to hold on till the last possible dollar could be wrung out from the transaction. The stock since then has declined by seventy percent. He moaned to me that he not only lost the money but he is now unable to redeem his pledge and attain the reward of the mitzvah potentially involved. I think that the problem was that he never had that conversation with himself three months ago. Had he done so, things might have turned out differently for him.

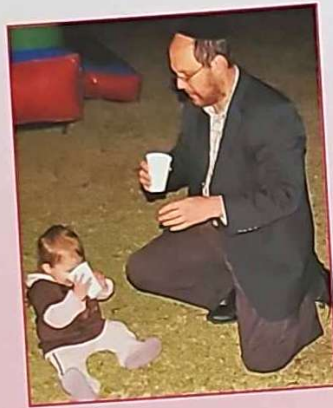
Rabbi Moshe Chayim Luzatto in his immortal work, *Mesilat Yesharim*, begins the book with the question "What is the obligation and purpose of a person in his life in this world?" This deceptively appearing simple question begs no easy answer. In Jewish tradition, the general answer has always been service to God and to man, to Jewish tradition and continuity, and to creating a personal and national sense of holiness and morality.

The details to this answer lie in observance of Torah commandments and in a sense of spiritual soulfulness in our everyday mundane activities. But the answer only comes alive and becomes meaningful to us if we are able to internalize its message and make it a part of our being and personality. A great mentor of mine would always comment regarding certain situations and problematic decisions that one should always ask one's self "What does God think about this matter?" Having the conversation with one's self before acting or implementing one's thoughts many times avoids having to have the conversation with others when it will be more embarrassing and painful to do so.

Yom Kippur allows us to ask ourselves "What does God think of me, my behavior, my goals and my relations with others?" Yom Kippur strips us of all pretenses and slick answers. It forces us to look at ourselves honestly, deeply into our personality, and to the very recesses of our soul. That is why Yom Kippur is in reality "the one and only day of the year."

**Gmar chatima tova.**  
**Berel Wein**





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whose core values are competence, confidentiality, professionalism and service, wish the Rabbi, Chazan, Chairman, Executive, Committee Members, their families and all Congregants their best wishes for a healthy, prosperous and Happy New Year and Well over the Fast and a year which sees less turbulence, more tolerance and compassion and peace.



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## Maccabi Games - 2009 by Ben Kassel



We were quite excited as we believed we had a fair team but we knew we would be up against it in Israel. The Israeli bowlers are very good and ranked fourth in the world. Only a month before maccabi they were in SA playing in the Atlantic Rim with 32 other nations to qualify for the next world bowls tournament. They did exceptionally well here winning 3 events and beating our own springbok team.

So we knew we were in for a tough time especially because we were playing in Israel in 40 degree temperatures and on their very bad greens that generally suit them and are what they are accustomed to. Bowls is a very intense format where we play a lot more games than in any other sport . You play every afternoon and evening for two weeks except for shabbat. We only lost one game in the first week against the one Australian team and beat all the other teams including our other SA team and both Israeli teams and lifted the gold medal in the trips. In the second week we were flying high and really motivated and never lost a game beating both Israeli teams again. We had showed that we had not fluked the trips and took the gold in the fours as well.

The actual maccabi experience is an amazing one and something we will cherish for the rest of our lives. To win on top of this and take the player of the tournament was just an incredible feeling and an extra bonus.

Israel is an amazing place especially for the youth. What a quality of life and a place of the future!





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# Tzaddik Psychology

by Michael Sandler

Modern psychology has much to teach us about healthy ways of managing our thoughts and emotions. Like a healthy body, the benefits with regard to keeping mitzvot are mostly indirect. When you're healthy you're able to serve G-d without the added stress of illness or incapacity. But there are some mitzvot where healthy thinking is almost a prerequisite.

## ***Love your neighbour like yourself***

This famous commandment is described in the Gemara as the foundation of the entire Torah. In a plain sense, it obligates us to treat everyone as we would like to be treated. When you contemplate the wording, however, a beautiful facet is revealed.



The commandment does not say you have to love your neighbour more than yourself. Intrinsicly a person loves themselves more than any other entity around them. If someone tells you that they love someone more than they love themselves they are probably deluded or seriously mentally ill or both.

What's more, is that the wording implies the more you love yourself the more you can love your neighbour. If you have a healthy self-love and appreciation you will be comfortable extending the concern you have for yourself to others. Conversely, if your self-worth is lacking you will not be able to broaden yourself to empathise with others.

## ***Do not take revenge and do not bear a grudge***

There's a classic example to illustrate the difference between these two commandments: you ask to borrow your neighbour's axe, but for no good reason he won't let you have it. Then the next day he asks to borrow your plough.

- If you refuse because he didn't lend you his axe yesterday, this is taking revenge.
- If you do lend it to him, but add "see how I lend you things even though you don't", this is bearing a grudge.

In the second case, even though you didn't act on your resentment, your words indicate you still bear a grudge against your neighbour for what he did. To properly fulfill the commandment you need to completely erase his actions from your heart.

Now the mitzvah doesn't apply where he directly damaged you, or withheld something he was obligated to give you. In that case you're fully entitled to take action in response. But where he didn't do you a favour, you have to somehow forget and ignore it and show him the same courtesy as before he let you down.

Fundamental to this mitzvah is the distinction between what is Din and what is Lifnim Mishuras haDin – what is Law and what is Beyond the Letter of the Law. You need to appreciate what behaviour is required and what is extra. Politeness, civility and societal norms are required. Friendliness, kindness and consideration are not. We wouldn't want to live in a society where no one was considerate, but it doesn't change the fact that so long as someone doesn't damage you there is no requirement for them to show you consideration. They don't have to hold the door for you. They don't have to let you in the traffic. They don't have to crack a smile. And they don't have to lend you their stuff. And it's a mitzvah to just let it go.

No one said it's easy. The Talmud describes those who hear themselves insulted and don't retort as strong as the rising sun. That strength takes a lot of patient, difficult work.

In maturing to be able to fulfill this mitzvah, independence and strong personal boundaries are essential. You need to feel comfortable managing your responsibilities on your own and also be able to disassociate from your neighbour's selfishness. If you panic when your support is suddenly taken away, you will not easily accept his refusal. If you feel personally attacked when someone won't cooperate, you won't be able to let go of the incident. And as long as you feel you're entitled to his help and attention, only resentment will follow when he doesn't give it.



A healthy psychology is a great aid, and sometimes essential, in fulfilling many of the mitzvot between man and his fellow. What's worth exploring for every Jew is using the mitzvot as direction for our psychological growth instead of the other way around. It's hard to imagine a real Tzaddik who hasn't internalised the best of psychological habits of thought, but not everyone who's emotionally mature serves Hashem with a full heart. Perhaps it's time to consider Hashem's commandments as a template for best living for ourselves just as much as the advice of the most popular of pop psychologists.

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# Yahrzeit list for the month



## TISHREI 5770

CONGREGANT		Yahrzeit	DATE OF Yahrzeit			
OSCHEROWITZ	Louis	Father	2 <sup>nd</sup>	TISHREI	20 <sup>th</sup>	SEPTEMBER
ARENSON	Carol	Mother	4 <sup>th</sup>	TISHREI	22 <sup>nd</sup>	SEPTEMBER
HOFFMAN	Jenny	Mother	5 <sup>th</sup>	TISHREI	23 <sup>rd</sup>	SEPTEMBER
PAIKEN	Sam	Mother	5 <sup>th</sup>	TISHREI	23 <sup>rd</sup>	SEPTEMBER
SCHNAID	Linda	Husband	6 <sup>th</sup>	TISHREI	24 <sup>th</sup>	SEPTEMBER
CHAIT	Hazel	Mother	7 <sup>th</sup>	TISHREI	25 <sup>th</sup>	SEPTEMBER
DAMELIN	Barry	Father	7 <sup>th</sup>	TISHREI	25 <sup>th</sup>	SEPTEMBER
COPANS	Arlene	Mother	8 <sup>th</sup>	TISHREI	26 <sup>th</sup>	SEPTEMBER
LANG	Jerome	Father	8 <sup>th</sup>	TISHREI	26 <sup>th</sup>	SEPTEMBER
ROME	Maureen	Mother	8 <sup>th</sup>	TISHREI	26 <sup>th</sup>	SEPTEMBER
LEVIN	Julias	Brother	9 <sup>th</sup>	TISHREI	27 <sup>th</sup>	SEPTEMBER
SCHNAID	Linda	Father	15 <sup>th</sup>	TISHREI	3 <sup>rd</sup>	OCTOBER
FRIEDLAND	David	Mother	16 <sup>th</sup>	TISHREI	4 <sup>th</sup>	OCTOBER
FRIEDLAND	Louella	Father	17 <sup>th</sup>	TISHREI	5 <sup>th</sup>	OCTOBER
RITZ	Minnie	Husband	17 <sup>th</sup>	TISHREI	5 <sup>th</sup>	OCTOBER
SHER	Jeffrey	Grandmother	19 <sup>th</sup>	TISHREI	7 <sup>th</sup>	OCTOBER
COHEN	Jack	Mother	20 <sup>th</sup>	TISHREI	8 <sup>th</sup>	OCTOBER
HELLMANN	Ivan	Father	20 <sup>th</sup>	TISHREI	8 <sup>th</sup>	OCTOBER
STRIMLING	Michael	Mother	20 <sup>th</sup>	TISHREI	8 <sup>th</sup>	OCTOBER
BLOCK	Michael	Grandmother	21 <sup>st</sup>	TISHREI	9 <sup>th</sup>	OCTOBER
MARKS	Gillian	Son	21 <sup>st</sup>	TISHREI	9 <sup>th</sup>	OCTOBER
MARKS	Lara	Brother	21 <sup>st</sup>	TISHREI	9 <sup>th</sup>	OCTOBER
FEIGIN	Jonathan	Grandmother	23 <sup>rd</sup>	TISHREI	11 <sup>th</sup>	OCTOBER
BLACHER	Dave	Father	24 <sup>th</sup>	TISHREI	12 <sup>th</sup>	OCTOBER
GORDON	David	Mother	24 <sup>th</sup>	TISHREI	12 <sup>th</sup>	OCTOBER
OSSIP	Lorna	Aunt	24 <sup>th</sup>	TISHREI	12 <sup>th</sup>	OCTOBER
FIHRER	Joan	Father	25 <sup>th</sup>	TISHREI	13 <sup>th</sup>	OCTOBER
SHAR	Shelli	Father	26 <sup>th</sup>	TISHREI	14 <sup>th</sup>	OCTOBER
KLAWANSKY	Tickey	Father	27 <sup>th</sup>	TISHREI	15 <sup>th</sup>	OCTOBER
ISRAELSTAM	Helen	Mother	29 <sup>th</sup>	TISHREI	17 <sup>th</sup>	OCTOBER
LEVIN	Julias	Father	30 <sup>th</sup>	TISHREI	18 <sup>th</sup>	OCTOBER
TEPPER	Morris	Mother	30 <sup>th</sup>	TISHREI	18 <sup>th</sup>	OCTOBER





# Hazkara for Yizkor Service

Please complete and return this form to the Victory Park Hebrew Congregation, P.O. Box 84230, Greenside, 2034, to arrive no later than Thursday 24 September 2009. Alternatively fax the form to 011 728 4619 or email your particulars to [chai.jeffrey@iafrica.com](mailto:chai.jeffrey@iafrica.com) or [alanlew@iafrica.com](mailto:alanlew@iafrica.com).

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Please make a Hazkara for the following:-

FULL HEBREW NAME  
OF DEPARTED

FULL HEBREW NAME OF  
DEPARTED'S FATHER

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\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I enclose herewith / Please debit my account with an amount of R  
as a donation to the Shul in memory of the above departed one(s).

\_\_\_\_\_  
SIGNATURE

DATE: \_\_\_\_\_





# Sudoku

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

## HOW IT WORKS

Fill in the grid so that every row, every column and every 3X3 grid contains the nine different letters with no repeats.

## Solution

ז	א	ט	ט	ל	ו	ח	ד	ו
ל	ט	ד	ח	א	ו	ט	ז	ז
ח	ו	ז	ז	ט	ד	ל	א	ט
ד	ט	ט	א	ו	ח	ז	ז	ל
ו	ז	ח	ד	ז	ל	א	ט	ט
א	ל	ז	ז	ט	ט	ו	ח	ד
ז	ז	ו	ט	ח	ט	ד	ל	א
ט	ח	א	ל	ד	ז	ט	ו	ז
ט	ד	ל	ו	ז	א	ז	ט	ח

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## Children's services

Children's Services at Victory Park Shul are not only fun and games they're also about giving the kids a learning experience - every Friday night from 6.15 - 7.00pm and Saturday mornings from 10.45 -11.30am. The team of children service takers are: Shana Berelowitz, Lori Cooperman, Mushki Uzvolk, Ronit Berger, Lior Feigin, Nicola Hetz, Daniel Fortes and Michael Epstein. They meet regularly, with Rabbi Uzvolk and Eli Ovadia to brainstorm and evaluate how to make Children's Services the best learning and fun experiences they can possibly be. Their enthusiasm and assistance are greatly appreciated.

The shul has recently joined up with Bnei Akiva's Maddie Mate program. Each week, stories, games and activities related to the parsha or festival are circulated to the madrichim from the Bnei Akiva office. "Mitzvah Bucks" are given out throughout the services, and after a few weeks the participants are able to cash in their bucks at a "shop" where they can buy an assortment of toys and prizes with what they've earned. (Look out, there's one coming soon!)

Lag Ba-omer was one of the highlights this year. We had the fire department (with a fire truck), fire dancers and a youth band on the bottom field. We look forward to more activities and hope you'll join us.

Thanks to all our loyal Children who attend ! Have a good, fun and sweet year.



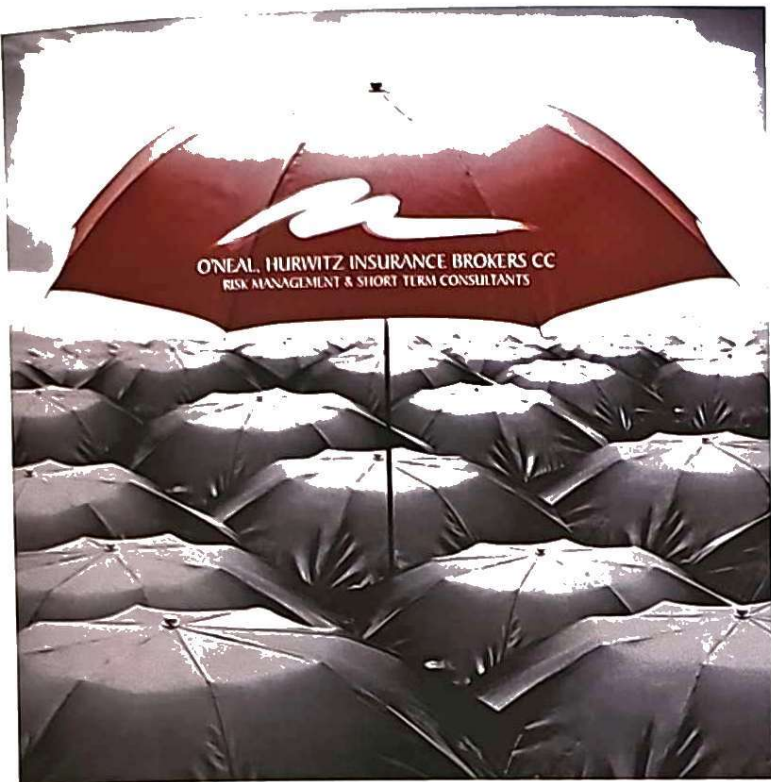
## Ladies Guild



Many thanks to Marion, Nicolle and Laura-Glynn Sher, Sherie Kobrin, Rene Milner, Millie Krawitz, Esther Rubin and Tzipie Damelin for their unstinting and always smiling assistance whenever required.

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Wishing the Community a Chag Sameach, well over the fast and a prosperous and healthy 5770

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We get up with the sun on day four, climb a towering, jagged, rocky wall out of our camp and walk until sunset. We rest for 4 hours (they say we are supposed to sleep but all I can feel is the nerves and the blood pounding in my head). We get up and start hiking at 11pm...This is summit night.

Stop. Hold on. Didn't my Rabbi and I agree that I needed to lay the arm Tephilin in the tent before leaving? That was the idea! No one mentioned that actually sitting or standing would be an effort – never mind actually seeing with limited head torch vision. Calf cramps, stomach cramps and dizziness were the norm and I was starting to wonder whether I was mad. Maybe I should listen to my wife and wait until lunch time the next day and lay Tephilin in the comfort of sunlight and plus 5 degrees Celsius. No one would ever judge me for that. In actual fact, what did I have to prove in the first place?

So here I am grappling with the decision of whether to get undressed just to lay Tephilin. My choice is made almost instantly, but I have had months to prepare for this decision. I take off my jacket, my outer fleece, my inner layer and roll up my shirt. I put on the arm Tephilin and start winding it around and around 7 times. And then I put the clothes back on. Hold on, this is tighter than I remember! The leather seemed so tight. My arm did not feel right. The box was digging into my skin; the leather was stopping my circulation. This was not an easy start to the day.

But we headed out, all three of us with our guide Goddy. We took our head-torches, our sticks for balance, our bag filled with water and I took my Tallis and Head Tephilin.

We moved slowly. We were all sick and tired and sore. I was slowing everyone down. I could barely breathe. The altitude was beating me. I kept thinking: "I think I can, I think I can..." I was counting 35 steps at a time. I was broken physically and mentally. And even now – almost a year later – I cry as I type these words. Somehow my Tephilin started to carry me – although at the time I felt that Hashem was trying everything to stop me. It was not about my legs. It was not about my head. It was about honouring Hashem. It was about me going home to my children and saying: "you see, your Dad climbed a mountain to show you how much he loves Hashem. You see, if your dad can climb to the top of Africa to lay Tephilin, you can lay Tephilin every day in comfort. You see, there are no excuses for not keeping Hashem's Torah".

**Hear, O Israel: the LORD our God, the LORD is one.**

**And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.**

**And these words, which I command thee this day, shall be upon thy heart;**

**And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou rises up.**

**And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.**

The words above that we say so often were my challenge and salvation when wanting to sit down and fall asleep in the freezing cold... At times I was seduced into sleeping for a few seconds and I heard my life philosophy over and over: "I think I can, I think I can",

Continued on page 36



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They say that the hardest part of the climb is the final hour. When you can see the top but you feel exhausted. Many turn around at that infamous point – Stella's point. For me, the sun was rising. It was time to Pray. For me, every second that passed made me stronger. All of a sudden I could feel the struggle fading and the excitement building. A photo of me was taken minutes before this transition. It was like a switch. Like Hashem had given me permission to honour Him in "my" Shul. Hashem knows I love our traditional Shuls, but Hashem also knows that I feel closest to him while praying on a mountain or hill or in a forest or at home. That last hour – I was a lion. I felt like my usual self. Nothing could stop me. Or so I thought.

As I waited for Mel and Jonathan to take their photos and video, so that we could all summit the last few metres together – it started to hit me. And as we took those final few steps onto the summit, I crashed in every way a man can crash. I literally broke down. Every passion, every ambition, every nerve in my body, every worry, every doubt, every self-disgust came out in one splitting moment. I sobbed from a place I never knew existed. It was not pretty. It was not planned. It was not controllable. I remember donning my Tallis and head Tephilin in a haze of tears. Making the Brachot and praying a prayer that you cannot find in a Siddur or Machzor. A prayer I could never easily repeat. But a prayer more powerful than any I had ever made. Funny, I had maybe a moment of sanity in which I remembered my Rabbi saying that instead of Praying for ourselves, we should pray for others. I have always believed him to be right (not that I am qualified to/not to – but I hope you understand that some things in our religion I do because I am told to and others I do because I know them to be true from a place of "gut feel" rather than study). I have tried always to thank Hashem for my lot in life and plead with him for others. That day I prayed with all my heart and soul for my Mother – not for her health but for her friend's health. For in all my life my Mom has never asked me for anything except that I pray for her friend every day. How could I not do this for my Mom? For after all, she has given me everything for so long.

And when Mel and Jonathan and I had hugged and cried until we could cry no more, uncle Mel did something from his heart. Something instinctive. Something only a Kohen could do. He took my Tallis, covered himself with it and stood as he does on Yom Kippur and gave me and Jonathan the most life altering prayer.



**The LORD bless thee, and keep thee;**

**The LORD make His face to shine upon thee, and be gracious unto thee;**

**The LORD lift up His countenance upon thee, and give thee peace**

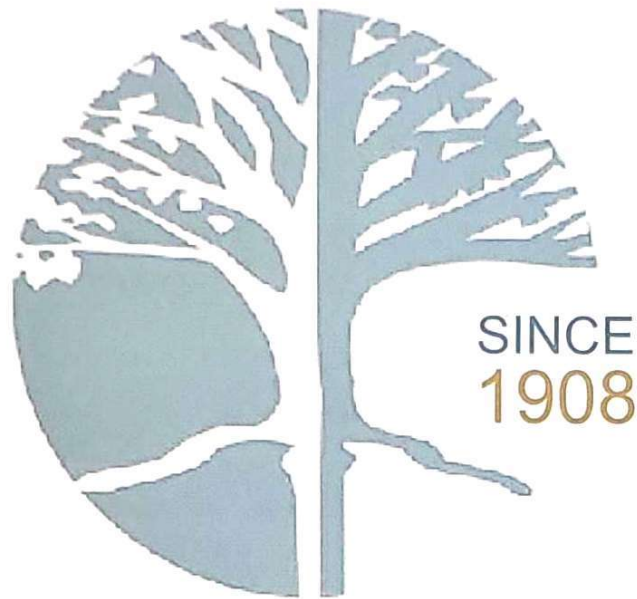
And so to end this story, let me not end with a full stop

Let us all be merited with a Good and Happy New Year. May we find peace wherever we seek it...



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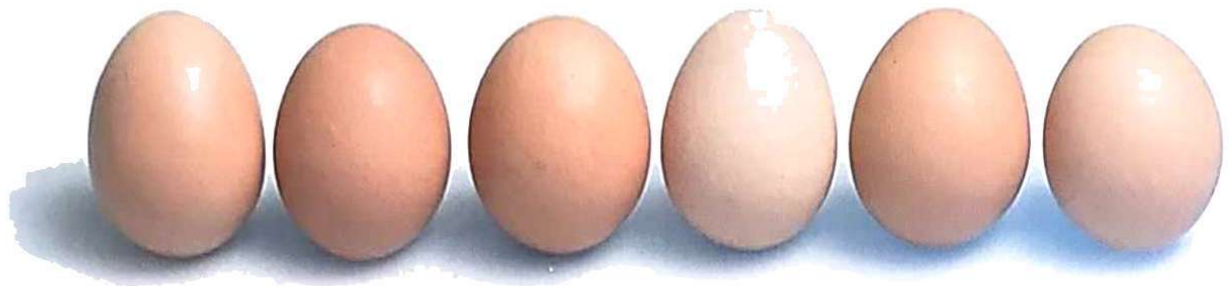
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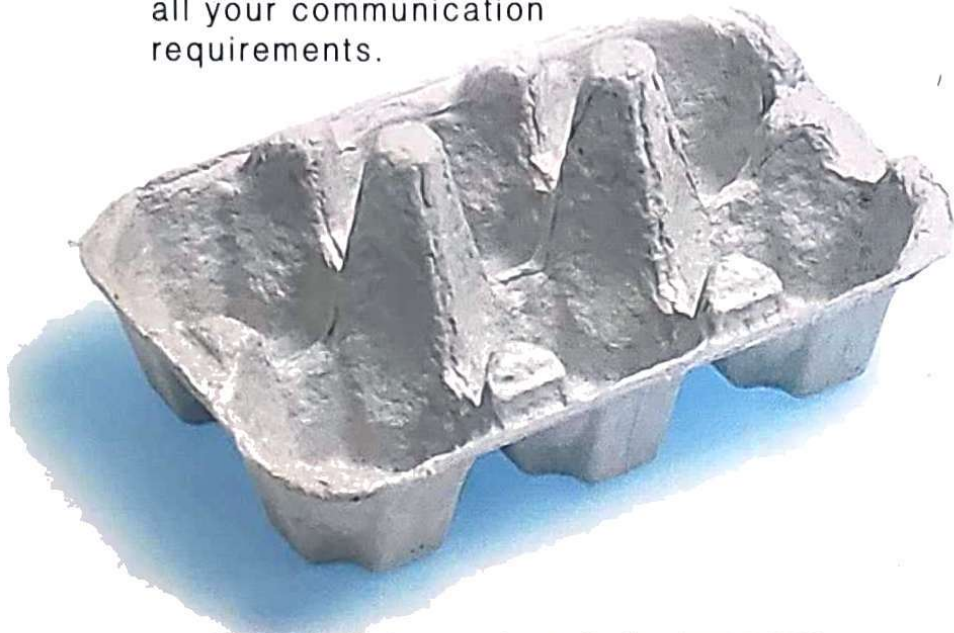
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## **ROSH HASHANAH MESSAGE 5770/2009**

### **WHAT DO YOU LIKE ABOUT ROSH HASHANAH? GRADE R**

I like it when the Rabbi blows the shofar and I also like it when we sing.  
Isabella Goldberg

I get presents. I eat apples dipped in honey. My whole family and cousins have supper together.  
Daniel Hyman

I like the apples, the apples dipped in honey and I like the challah because it tastes nice. I like to see the candles lit. Cameron Miller

### **WHAT SPECIAL THINGS DO WE DO OR USE ON ROSH HASHANAH? SENIOR GROUP**

You use a scale to see if your good things are heavier than your bad things. Joseph Joffe

A shofar is special because you use it for Rosh Hashanah and it wakes up your mind to be more gooder!  
Lily Segal

We hear the Shofar everyday, you go to the person that you hurt and say I'm sorry and hope they will say "I'll forgive you" Nathan Cohen

### **WHY DO WE GIVE TZEDDAKKAH? SENIOR GROUP**

I like to give Tzeddakkah because the colour of money is gold and silver. Sarah Rosenthal

I like giving Tzeddakkah to the poor people because they don't have any money.

### **WHY DO WE BLOW THE SHOFAR? SENIOR GROUP**

You blow the shofar everyday because you want a happy, sweet new year.  
Jonathan Hyman

You blow the shofar so you can do mitzvot. Gia Friedman

### **WHY DO WE DIP APPLES IN HONEY? JUNIOR GROUP**

Um, coz we want the New Year to be sweet. Arin Butkow

Because it's healthy for you. Gabriel Krowitz

Coz Hashem said so! Gia Taltz

**On behalf of all our teachers and pupils, we would like to wish everyone a  
SHANA TOVA UMETUKAH**

**Lynda Romain (Principal)**