

Victory Park  
Hebrew Congregation



September 2012  
Tishrei 5773

# VICTORY PARK HEBREW CONGREGATION

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Anthony Fineberg - Treasurer  
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# VICTORY PARK HEBREW CONGREGATION

## The Committee:

Mel Stamelman, Alan Bulafkin, Anthony Feinberg, Ellis Falkof, Stephen Fittinghoff  
Dana Kassel, Adrienne Skikna, Jeff Sher, Rabbi Uzvolk, Alan Lewis



Not Present: Ben Sachs & Paul Freinkel

## The Ladies Committee:

Sherri Kobrin, Marion Zeller, Nicolle Morris, Joanne Goldberg, Lorien Gimpel,  
Stephanie Fineberg  
Rene Milner, Jeff Sher, Dana Kassel, Sue Fleishman



Not Present: Sheryl Goldstuck, Tzippy Damelin  
& Esther Rubin

Shana Tovah from Eli and Joy Ovadia and Family

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# A Word from the Chairman

Jeffrey Sher



As I write my chairman's message my mind is filled with many thoughts. The world has seen one of the most successful Olympic Games that have taken place. The spirit of the games has been wonderful and has allowed people all over the world to forget the troubles at home and abroad. Yet on Monday 13 August when the games are over the world has to face the reality of where we are. At home in South Africa a large portion of the population are still living in dire economic conditions and the Jewish community is also affected by the severe situation we find ourselves in. Members of our own community have been affected and the shul has tried to help wherever possible.

At this time of the year when we enter into the month of Elul and begin our own introspection it is beholden on us to give some thought to those who are less fortunate than we are. If anyone is aware of those in our community who need assistance please let either the Rabbi or the chairman know so that the community can assist where possible.

Our community faces a number of challenges. The greatest one we have is the daily minyanim. Albeit that the men folk are required to attend I implore the Ladies of the community to assist us by ensuring that your husbands, brother and sons all make an effort to assist in the mornings and evenings. Even the Friday night and Saturday services have seen a drop off in attendance. I ask myself why and do not really have a good answer. The Minyan is the glue that holds a community together. We have a number of people saying Kaddish and we cannot always be guaranteed a minyan. To those dedicated Minyanaires who are at Shul each day we salute you and say thank you for keeping the Minyan going.

On the plus side there are many good things that have happened in the past year. We have celebrated many Bar & Bat mitzvah's with a further 10 boys studying for their upcoming Bar Mitzvahs. We have also had a few weddings in the community in the past year, together with many births. We thank all of those congregants who have celebrated with us and we wish them all Mazeltov. Sponsoring a brocha is a wonderful way for congregants to celebrate their simcha and share it with friends and family. All those who wish to sponsor a brocha please call me.

An important obligation for all organisations is fundraising. Last year we held a very successful games evening and we have another one planned for this year. Your shul needs your support. What have we done with the money? The regular Shul goers have seen two big improvements. Firstly we have retiled the foyer of the shul. The Shul kitchen has had a long overdue refurbishment and we have bought some new equipment for the kitchen. To all of those who have been involved in these projects a big thanks you. I must at this time express a personal thank you to Louis, Steven and Michael Oscherowitz who assisted greatly with the retiling project and a number of other important maintenance items. Guys on behalf of the community a big thank you.

To all the ladies who have helped in the kitchen with either the Shabbat Brocha or the regular dinners many thanks. Without your commitment we would not have had the successful functions that we have had.

To all those members and families who are not well we wish you all a Refua Sheleima. If anyone is aware of members that are not well please inform the Rabbi so that they can be added to the Refua Sheleima list.

My thanks to all those 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 the Chazzan and the choir thanks for your wonderful contribution to our Shabbat services, we look forward to an uplifting Yom Tov.

We wish those members that are travelling far and wide to spend Yom Tov with family an enjoyable time; we look forward to your safe return.

Special thanks go to my wife and 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.

# A Word from the Chief Rabbi

Rosh Hashana Message 5773



Dear Friends

Some people think that Rosh Hashanah is a time to reflect on major world events of the previous year and to look ahead to the New Year. In South Africa there have been cabinet reshuffles, e-tolling protests, and a presidential race; in Israel tensions with Iran continue to rise, with terrorist attacks on Israeli targets around the world and Iran's continued pursuit of nuclear weapons.

But Rosh Hashanah is also about our personal lives. In our Rosh Hashanah prayers we say: "Today the world was created," which refers to the creation of Adam and Eve. In G-d's eyes, each person is a whole world, and our personal lives are very meaningful to Him. Despite major world events taking place, G-d is interested in each one of us as individuals.

Judaism is about the personal interaction between us and G-d. In fact, the very first word that G-d spoke to us as a people when we stood at the foot of Mount Sinai was *anochi*, Hebrew for "I": "I am the L-rd your G-d who took you out of the Land of Egypt." This is unexpected. Parliamentary statutes establishing the laws governing the country are all phrased in the third person. By beginning the Ten Commandments with the term "I," G-d set the tone for all times that Judaism is not an impersonal set of rules but a direct connection with Hashem through His mitzvot. According to the Gemara (*Shabbat 105a*), the Hebrew word *anochi* is an acronym for the sentence "I give you My soul in these words." G-d, so to speak, gave us a part of Himself when He gave us the Torah; it is a personal interaction with Him. He loves us, cares about us and is interested in our lives.

All of the mitzvot connect us with Hashem, but the mitzvah of *tefillah* – prayer – has a special power to do so. The mitzvah to pray is important throughout the year but especially during Rosh Hashanah, when we spend so much time in shul. Prayer is a gift. In the world of politics, everything is about how to gain access to presidents and prime ministers. But G-d, the King of all Kings and Master of the universe, is accessible to each one of us. All we need to do is talk directly to Him with prayer.

This is the awesome opportunity of prayer. G-d waits to hear our words, particularly during the *Amidah*; hence, we take three steps forward into His presence. One of the laws of the *Amidah* is that one should whisper so that the words are audible only to oneself but not to others. A whisper connotes intimacy. When we pray, it is a private, one-on-one session with G-d; there is no intermediary. We have direct and immediate access to the King of all Kings every day of our lives. Whenever we want to talk, He is listening.

This remarkable privilege is an invaluable gift. Let us use this gift by praying to G-d daily with our *siddur*, which is a treasure of uplifting prayers composed by our prophets and sages and which has been a source of inspiration and comfort to Jews for thousands of years. Let us use this gift throughout the year by coming to shul and praying with inspiration, as individuals and as a community.

In the merit of our heartfelt prayers, may Hashem inscribe us all for a good and sweet year filled with all blessings.

With warmest wishes from Gina and me for a good Yom Tov to all at Victory Park Hebrew Congregation.

Chief Rabbi Warren Goldstein



# A Word from the Rabbi

Zusman Uzvolk



As I write this message, the Olympics are in full swing. To paraphrase the joke, when are you motivated to pray more? In shul or when rooting for your hero?

The Olympic motto is the hendiatis Citius, Altius, Fortius, which is Latin for "Faster, Higher, Stronger". The motto was introduced in 1924 at the Olympic Games in Paris.

The heroes of the Olympics are usually the ones who fit into at least one of the above adverbs. However, there is a deeper more profound aspect to heroism. Ralph Waldo Emerson (1803-1882) U.S. poet, essayist and lecturer said: "The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic."

To be a hero in Judaism one needs to have persistency and endurance. Persistency in observance, persistency in learning Torah and persistency in marriage.

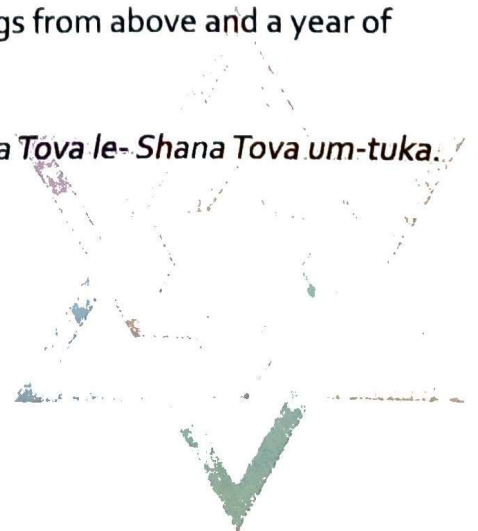
The aspiration to be faster, higher and stronger is a chief motive for the unending quest for material things. The need to always achieve "one better" makes it difficult to appreciate what we have. The drive to be physically perfect make a G-d out of man and removes the aspiration towards more G-dly goals. (One of the messages of the weekly Shabbat is to alight from the race and to look inwards.)

On the other hand, what does it take to be "faster, higher and stronger"? A fraction of a second, a milligram or a millimeter. The lesson for us is that to be "winners", all that is required is little bit more. Let us be faster to put a smile on someone's face, to greet a stranger in the street, to get to shul, to do a mitzvah. Let us strive to be spiritually "higher" and to be stronger in terms of our self discipline and self control.

May our resolve to do a little bit more, illicit the unending blessings from above and a year of Blessing and success.

Laia and our children join me in wishing you all *Ketiva, va-chatima Tova le-Shana Tova um-tuka.*

Fondly,  
your Rabbi.



# A Word from the UOS



Dear Friends,

I am grateful for this opportunity to share some thoughts with you, at this time when Jewish Communities throughout South Africa, and indeed the Jewish World, are filled to capacity offering their heartfelt prayers for the year ahead.

There is a strange dichotomy in Jewish prayer, which on the one hand is a deeply personal and religious experience, but on the other, is best performed as part of a community. As Jews, we do not pray alone, or for ourselves, but as members of the covenanted community of Israel, reciting most of our prayers in the plural form, thus binding ourselves with the Jewish people – our past, present and future destiny. So important is the ideal of public worship, that the Talmud declares “when ten people pray together the Shechina rests among them” (*Berachot 6a*). Not only is there a greater assurance of genuine devotion, but the prayers of the individual are enhanced when they are joined with the prayers of others in a communal expression of divine worship and supplication.

Prayer with a congregation is obligatory, and as such, the Code of Jewish Law requires a community to impose sanctions compelling its members to build a synagogue where it is needed, and to join the congregation in prayer when it is necessary in order to maintain daily services (*OC 55:22, 150:1*).

If a community is the sum of its individual members, then the Union of Orthodox Synagogues (UOS) is a community of communities, comprising some 83 affiliated synagogues country-wide. And just as a community is able to achieve more than its individual members alone, so too is the UOS able to achieve more than an individual community alone. In this way, we create the necessary infrastructure to fulfil our vision of a vibrant South African Jewish Community based on Torah values.

We at the UOS are keenly aware of the challenges facing the Victory Park Hebrew Congregation and other congregations in the Northwest of Johannesburg. Through our Community Development Division, we have initiated a series of meetings, but more importantly, projects, which will see increased activities and shiurim at your shul and in your area. With your support of these initiatives, and with the assistance and input of your elected leadership, they will go a long way to ensuring that your community continues to flourish and remains a beacon of Torah Judaism in the Northwest of Johannesburg.

In summarising the obligations of the Jew to his community, the Rambam writes: “Congregational prayer is always heard by the Lord. Even if there are sinners among them, the Holy One, blessed be He, does not reject the prayer of a multitude” (*Hilchot Tefillah 8:1*).

It is my heartfelt wish that your prayers over this special time, both personal and communal, be heard and answered, and that Hashem should bless you, your families and your very special congregation with a sweet and abundant New Year.

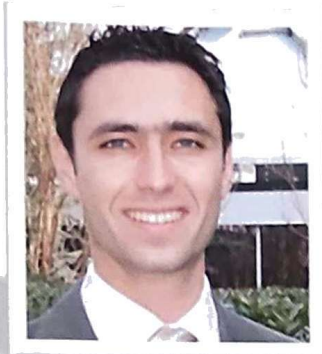
Darren Sevitz  
CEO  
Union of Orthodox Synagogues





# A Word from the Chazan

Mark Samowitz



Time flies .. It really does. I don't know where this year went.

The paragraph after B'Rosh Hashana in the Mussaf powerfully reflects this idea of time flying comparing man and his time on earth to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting dream. Scary stuff. I'm always moved by those words.

We can't stop time flying. So what can we do? We can focus on the power of a moment. After all, it's single moments, aha moments, groundbreaking realisations, that change our destiny and the destiny of the world.

*Teshuva* - translated as repentance or 'return' is the supernatural gift that H-Shem gives us. The secret of *Teshuva* does not lie within the cosmos. *Teshuva* is metaphysical. It was created before the physical world. H-shem transcends time, space and matter and man, who forges a relationship with H-shem, can transcend his past.

*Teshuva* does not merely afford us the opportunity of getting a clean slate. If we repent and confess sincerely - its so much more than that. The Talmud in Tractate Yoma teaches that if *teshuva* is motivated by *ahava* (love of H-shem) all *aveiros* (sins) are transformed to *mitzvos*. Past sins actually become a positive force in one's life. What an opportunity. One moment of sincere *teshuva* can transform an entire lifetime - now that's a powerful thought.

In order to create a lifetime of magical moments, for starters, we have to choose to choose. Sometimes choices feel so overwhelming that it's easier to pretend they don't exist and without realising it, we choose not to choose. H-Shem places before us good and evil and says - Choose good! Not making a choice is not an option.

At this time of the year, we reflect on the choices that need to be made: to improve our health, our relationships - with H-Shem, with family and friends, with food, with ourselves.

Let us commit to make a choice - and with the help of H-Shem, enjoy the ripples of that choice and the others we make after that, inspiring a year of good health, brocha, peace, happiness and success for all of us.

May you all be inscribed for a good and sweet year. Thank you for the honour of leading you in tefilla. You will all be in my prayers.

## A Word from Our Ward Councillor

Tim Truluck



I would like wish all the readers of this magazine *Shanah Tovah*.

For me it has been an incredibly challenging, but also incredibly interesting year. It started with a mini-tornado that wreaked havoc on the western side of the ward at the Blairgowrie Primary School. And it ended with a march over the Brett Murray's Spear of the Nation painting in the Goodman Gallery at the other end of the ward in Parkwood.

The ward contains a mix of various suburbs – from the small 500m<sup>2</sup> stands in Parkhurst to the large 2000m<sup>2</sup> Victory Park and Saxonwold stands. Rosebank is the fastest developing CBD in Johannesburg and is keeping me busy with all the town planning applications and building sites.

As well as the suburbs, I also have 2 flagship City parks – Zoo Lake and Delta Park – along with the Joburg Zoo and a large stretch of the Braamfontein Spruit. And these parks have kept me busy with many events, maintenance and upgrades.

I have also been lucky to have been placed on one of the most interesting and useful Section 79 Oversight Committees – Environment and Infrastructure. These committees consist of 18 members (11 are ANC and 6 are DA) with alternate members who stand in when there are vacancies. I am now one of the DA members and thus can sit in and participate on the work of the committee. I have learned so much about the running of Joburg Water, City Power, Pikitup and the Environment Depts.

Johannesburg is a city that is in trouble. Fellow ward councillors who are in their 2nd and 3rd terms all say that the current city administration is the worst that they have experienced and that the problems we can all see – from potholes to billing – are really making life difficult for the officials, residents and city councillors. As Mmusi Maimane, our DA Joburg Caucus leader said in caucus: "The City is going one way, and it's not up."

So be prepared – things are going to get worse. It will be my job to try and help my residents and constituents to help soften and cushion the effects of living in a city that is in decline.

One way that I, and my fellow councillors do this, is by networking amongst us and sharing info, which we pass onto the residents and businesses. To this end, I have now have over 2700 emails on my mailing list and a growing number of followers on Twitter. If you are not on my mailing list, then please send an email listing your suburb to [ttruluck@gmail.com](mailto:ttruluck@gmail.com) or follow me on Twitter on

@jozi117.

You can also find out information on how to log problems on my website [www.ward117.co.za](http://www.ward117.co.za) and read my past emails on [groupspaces.com/ward117](http://groupspaces.com/ward117).

# A Word from the Rebbetzin

Lala Uzvolk



Crossing the time line from one year to the next is, to me, like the crossing of the sea. I sometimes wish that all the pressures of the year will "sink in the sea" and that I will emerge fresh and clean and psyched up for the new year on the other side of Rosh Hashanah.

Stretching this metaphor a little further, I came up with an idea which I would like to share with you. The first place which the Jews reached after the splitting of the sea, was a place called Marah. Marah comes from the word "Mar" which means bitter. This place was so called due to the bitter waters which the Jews encountered there. The Torah says, "Vloh yachlu lishtot mayim mimarah ki marim haim" "and they were unable to drink the waters because they were bitter." Remember? that's the place where Hashem told Moses to throw the stick into the water. He did so and the waters became sweet.

What is so significant about this place that it became the icon of station number one beyond the crossing? The Kotzker Rebbe says "They couldn't drink the waters because they – the people- were bitter." The idea being that we see things from our perspective. The waters weren't bitter, but we were, so the water tasted that way. Imagine, the Jews have miraculously crossed the sea and yet they remain bitter to the extent that everything around them appears to be bitter.

Rosh Hashanah is G-d's gift to us of a new fresh beginning. Our challenge is to leave the preconceived notions and the bitterness of the previous year behind and to embrace the new year with optimism.

May this year really be sweet. My husband and children join me in wishing you all a "Shana Tova ume-tuka".

Love from  
Laia

## COOKING WITH LAIA Zucchini Kugel

This is one of my new favorite recipes. My mother-in-law made it when she came last year for the Bar Mitzva.

You can use any veggies. It's delicious, savory yet sweet. Do it in a pan and serve slices or squares; or try make it in cookie cups and give each person their own little kugel. They're yummy hot or cold.

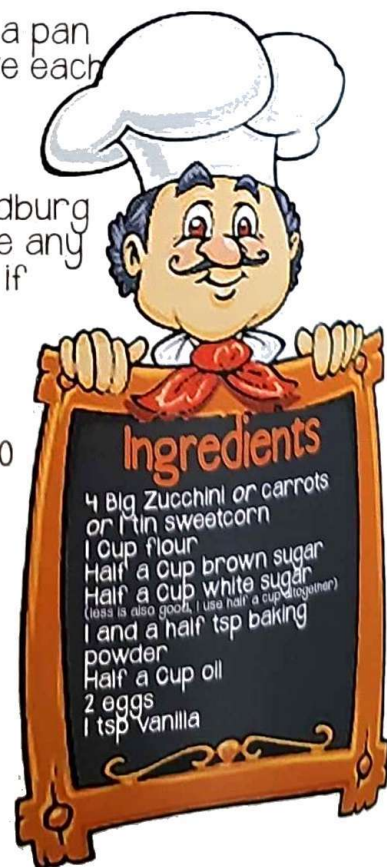
This recipe doubles, triples and even quadruples very well! When they're available I buy the big boxes of baby marrows (from Randburg Wholesale Market), and make the whole lot. It freezes well, but, like any kugel, make sure to take it out with enough time to thaw properly if you're going to serve it cold.

### Method

Roast or Boil veggies and then mash; or grate fresh instead. Combine all ingredients with veggies and bake for 45 minutes at 180 degrees Celsius

### Es Gezunterheit!

You'll be glad to know it is NOT my custom to leave out an ingredient!



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# A Word from Mr Mouton

Principal at the Primary School



KING DAVID PRIMARY SCHOOL VICTORY PARK

In our efforts as a school to foster the Jewish ethos and promoting the religious values that underpins it all, we cannot forget the valuable contribution the Shul and the members thereof are making and have made in the past.

Having our own Shul on campus is a blessing indeed. The ties between the school and the Shul have been strong and will strengthen even further in the years ahead. Our partnership in creating Menschen is giving our children the strength of character to stand tall in a world that places ever increasing demands on its youth. Let us not forget the parents of the children that attend the Shul and the Rabbi, as their spiritual, religious and family values continue to make a huge impact on the focus of the next generation that will lead us into a future that they will be creating.

We pray that Hashem guides us all in educating, nurturing and guiding our children on the campus to fulfil their destinies.

Shalom  
Johannes Mouton

## Mini City Councillors - By Jordan Heyes and Alexa Novick

The Johannesburg Mini Council is made up of 80 Grade 7 representatives from 40 different schools and it has been an honour and a privilege to be a part of this organization.

Being on Mini Council has been a life changing experience. We have spent the year developing leadership potential, our self confidence and a positive self image other youths can look up to. We have also spent time helping less-privileged people within our community. We've learnt how to work as a team, with people from different cultures. An important life lesson was that "nothing is handed to you on a silver platter" it all takes effort and hard work to achieve.

King David parents and pupils pride themselves on their charitable nature and this was evident in our collection of over 14 000 Easter eggs distributed to various charities at Easter time. Some other valuable experiences we've had have been hosting a Christmas party for CHOC (children living with cancer) and filling the tummys of over 300 children with the SA Feeding Scheme.

We are currently collecting blankets to help keep our poorer people warm during the approaching winter months. It makes us so proud to be part of such a giving community.

Jordan and I have been at King David Victory Park since Grade 1 and it has been an enjoyable, challenging and exciting experience. We are blessed with a staff of kind, nurturing and knowledgeable teachers, led by two very experienced and respected men. Our Principal, Mr Mouton and our Deputy Principal, Mr Le Roux. They have introduced a leadership program which has given us the skills and confidence to excel even further than our own expectations.

KDVP prides itself on our small, intimate learning environment and it is so comforting to know every pupil in the school by name. This allows the Juniors to look up to the Senior pupils and we in turn can help guide and support them.

KDVP family, where you feel at home, happy and secure.

The annual King David Victory Park Primary School Interhouse Athletics was filled with excitement. All the Athletes showed a good standard of running and the participation was excellent. Congratulations to the joint Senior Victor Ludorum winners, Dean Promnick & Daniel Fleishman.





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The Professional Members & support staff of Bove Attorneys, whose core values are confidentiality, competence professionalism & who care for the wellbeing & welfare of our Clients extend to the Rabbi, the Chazan, the Chairman, Committee Members, Congregants & their families our best wishes for a year which is filled with health wealth happiness & prosperity & that we are all philosophically inspired & enriched during the High Holy Day period.

**Contact:**

South Wing Suite 1110, 11th Floor Schreiner Chambers,  
94 Pritchard Street, Johannesburg

Phone: (011)-336-9581/2/3 or Facsimile: (011) 336-9571

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# Fun Times at King David Victory Pre-Primary School

As Parents and Educators we want our children to be taught our rich Jewish history, our own beautiful songs, our own Jewish languages, our own holy books and our own warm traditions. We want them to learn about the world, and also learn who they are in it. Before we send them off into the wide world as adults, let us first give them that foundation, that knowledge of where they come from and who they are, as Jewish people.

This is what we aspire to give our children at King David Victory Park Pre Primary School.

I have always felt Rosh Hashana to be somewhat confusing—solemn, yet celebratory; stirring, yet scary; inspiring, but rather intimidating. But there is one facet of this holy day that is as clear as the clarion call of the *shofar* itself - it is a day of opportunity for closeness to God. Some find it through introspection, others through meditation. For some, prayer is the medium of choice, while for others it is the *shofar* blasts that pierce through the curtains of the mundane. But for many of us, the closeness never really comes and the disappointment is palpable.

The key to getting the most out of any experience is preparation *before* the event. You cannot expect to leap from the shower to the shul and instantly feel holy. It just doesn't work that way. People always talk about making big changes – New Year resolutions. It doesn't work. It never does. And if it does, it peters out. You have no choice. You must start small. You want to create a waterfall. It doesn't just happen.

You need a creek and a few stones. The water has to crawl and meander and slowly reach its destination. And then...when the time is right...it can crash and splash and *whoosh* and become something.

Take it slow and have a wonderful, inspiring New Year.

LYNDA ROMAIN  
Head Pre Primary school





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A still life photograph of fresh fruit. In the foreground, there are several whole and sliced apples and oranges. A glass of orange juice is visible, along with a small jar of honey and a honey dipper. The background is a plain, light-colored surface.

Wishing all our clients  
Shana Tova and well  
over the fast

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# Don't Bite the Stick

By Michael Sandler



There are many sayings in the Talmud about the coming of Moshiach. They speak of the upheaval and change in the natural order which will occur as history approaches its climax. The Rabbis of the Talmud took this seriously, as they do all of our tradition, and were so afraid of the difficult times ahead that they publicly wished they would not have to go through the pain of the world 'giving birth' to Moshiach.

The sayings are short and cryptic, but like all of the Torah laden with meaning. We would recognise very well the allusions to runaway inflation, state atheism and disrespect for the elderly. Others are not so clear.

There is an explanation for one of the sayings which has always stuck with me. More than just a description of the descent of society, it seems to me to have a very practical application in our daily life.

בעקבות משיחא חוצפא יסגא ויוקר יאמיר הגפן חתן פריה והיין ביוקר ומלכות תהפך למינות ואין נוכחת בית וועד יהיה לזנות ותגליל יחרב ותגבלן ישום ואנשי תגבול יסובבו מעיר לעיר ולא יחוננו וחכמות סופרים תסרח ויראי חטא ימאסו והאמת תהא נעדרת נערים פני זקנים ילבינו זקנים יעמדו מפני קטנים בן מנוול אב בת קמה באמה כלה בחמותה אויבי איש אנשי ביתו פני הדור

כפני הכלב הבן אינו מתבייש מאביו ועל מה יש לנו להשען על אבינו שבשמים - סוטה מט.

We are told in *Sotah 49b* that during 'the Footsteps of Moshiach ... the face of the generation will be like the face of a dog.' At first glance this is pretty nasty, maybe, but not very helpful. Without a connection to Jewish wisdom this seems like just a generic complaint about the poor behaviour of society, and we can get plenty of that in the letters page of the Caxton newspaper.

What is significant about a dog? If you hit a dog with a stick it will respond by attacking the stick. In a simple-minded way it ignores the person behind the beating and focuses its anger on the weapon in his hand. This is what a dog does and this is a characteristic prevalent in our generation. When we are faced with opposition or a setback or an adversary we focus on the personality or ideology or circumstances facing us without considering who is bringing this test against us. Who put our rival there? Who directed this turn of events? Who allowed these forces to come to power? G-d.

It's tough to face because it challenges our trust in Him but there's no way around the fundamentals of our faith. G-d is in control of everything, and He brings us the good as well as the bad. The murderous, destructive, wicked, hurtful, or even just annoying people and forces we encounter were sent not by accident by G-d. Look beyond the stick. G-d is the one who annoys, hurts, destroys or murders us.

The problem of why does G-d do bad things is ancient and entrenched in the human condition. It's a valid and burning question, and it has no satisfactory answer that doesn't draw deeply on emunah. But to ask the question already shows an awareness of the hidden hand behind events. Faced with the tragedy of the evil that people do we are more often drawn to focus on the agents of the evil and not the director. It's easier to blame man than face G-d as our tormentor.

G-d is supposed to be entirely good, so it hurts to think of Him as a source of pain. It's easier to focus our anger on the malicious people – the terrorists and fanatics who are the stick in His hand. We can denounce them as extremists and counter them with all our resources, but we'd be missing the point. We'd be biting the stick.

Perhaps seeking revenge diverts our attention from the pain, but upon reflection we should find more comfort in divine purpose in our suffering, even if we don't know what it is. The Rambam writes that those who ascribe calamity to chance are in fact perpetrating great cruelty by being blind to the meaning behind it.

So what is the meaning behind the misery? Sometimes you can see an obvious message from Hashem, but in the main we've come back to the unanswered question whose only response is faith. Still, this challenge to our faith sets our sights on the Hand which holds the stick, and not the stick itself. May we grow in trust and faith that the painful stick is wielded with mercy and love and compassion beyond our comprehension.



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# Between Rosh Hashana and Yom Kippur

By Steve Oscherowitz



This is the beginning of the weekly Parsha we read between Rosh Hashana and Yom Kippur:  
"...ha'azinu ha'shomayim..."  
"...heed this, heavens..." (32:1)

In Moshe Rabbeinu's final song, he addresses the entire universe to serve witness to the Divine pact with the Jewish people. He forewarns us of the risks of forsaking our faith, and the world events which we will encounter throughout the centuries.

There seem to be two obvious omissions in the song of Ha'azinu. One is that Moshe's name is never mentioned. It is his salutation and farewell to his world and his people, yet he does little to personalize his message. The second mystery is that in addressing the heaven and the earth and the rain, dew, deserts and hills, it is quite a long while before we hear mention of HaShem. In fact, the song goes on for twenty-one words before we finally read the verse (3) ki shem HaShem ekra havu godel l'Elokeinu - when I praise G-d's name, praise Him for His greatness. That verse has become familiar to us because it prefaces our afternoon (mincha) prayer as well as our special mussaf (additional) prayers. It seems almost out of character for Moshe Rabbeinu, whose intimate connection with HaShem was unparalleled by any other human being ever, to speak with prophetic fervor yet to tarry before acknowledging the Al-mighty.

Rabbi Chaim Paltiel addresses both observations. He notes that the first mystery, that Moshe's name is missing, troubled Rabbi Yitzchak bar Baruch, who found that every other Biblical song mentions the singer/author (I hesitate to say singer/songwriter). Az Yashir mentions Moshe and Israel, the Song of Devorah (Shoftim 5:1) mentions her, yet Ha'azinu does not mention Moshe. He finds an allusion in the form of an acrostic which adds up, in gematria form, to the numerical equivalent of Moshe. He suggests that the reason that his name is not written explicitly is because so much of this song is harsh in rebuking the Jews. Perhaps Moshe wanted to gently dissociate his name from that confrontation.

The second mystery, the delay before mentioning HaShem, is resolved by Rabbi Chaim Paltiel somewhat mystically. A song can be a casual jingle or it can be a sacred code of binding the soul and the mind so that the latter's words blend with the former's chant in offering a hymn of praise and glory. Such was Ha'azinu - Moshe chose words and images which would build up as a sacred hymn to culminate in coronating HaShem with majesty and honor. For our own prayers, we select his crescendo line of Ki shem HaShem ekra as our starting place!

However, observes Rabbi Chaim Paltiel, there is something else significant within the verses: that 21-word build up is instructive for us in our own sacred prayers. In the musaf tefillos which we say on special days, we chant a long and mystical "Kedusha." It begins with the words *na'aritzcha v'nak'dishcha k'sod siach sarfei kodesh* - we will revere and sanctify You as do the cadre of holy angels who sanctify your Name in the Sacred Abode, as it is written by Your prophet, "One calls out to another saying Holy! Holy! Holy! is HaShem..."

Rabbi Chaim Paltiel counts the words from the opening through the third "Holy" and counts that same number, 21 words! Before we mention the holy name of HaShem, we too say a "21-word salute" just as Moshe did in his song. He then mentions that in the rite of German Jewry (which he labels Malchus Ashkenaz), they are accustomed to say a different 21-word hymnal preface: *na-kdishcha v'naritzcha Malkeinu ksod siach sarfei kodesh ha'makdishim es shimcha ba'kodesh kakosuv al yad neviecha v'kara zeh el zeh v'amar Kadosh Kadosh Kadosh*. In their version, the trio of "Holy's" constitutes a single word and makes a total of 21.

Now I note that in Sfarad version, the wording is different. Their mussaf is altogether a different prayer, and their Shacharis for Shabbos and holidays begins with *nakdishach* but contains more than 21 prefatory words. I can only conclude that this was not one of the forms which Rabbi Chaim Paltiel was familiar with, and in fact, many believe that it originated over time much later in our exile history.

The lesson for us, during these days of repentance is, that it seems to be that we can pray to HaShem very directly yet when we seek to chant and sing, there must be a hallowed and reverent preparation. Our sages saw the 21-word preparation employed by Moshe, and incorporated it into our own prayer effort. Perhaps our own focus and concentration especially during these special days of awe, can be on this concept of needing to build up our spiritual energy so that we can eventually sing to Hashem with fervor and focus.

Wishing you all a *k'siva v'chasima tova* and a *gut gebenchte yor!* A Happy and a Healthy New Year to you all!

Shanah Tovah from Shaun, Lindy and Kayla Teichner

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# You can Run but you can't Hide

By Shmuel Sackett



Living in Israel is about many things but my favorite is the fact that you are surrounded by Judaism, everywhere you go. The cabs all have "Tefillat Ha'Derech" signs and most cab drivers – regardless of how they look – will tell you a wonderful D'var Torah about the Parsha of the week. Every store has a Mezuzah – even the ones without a Kashrut certificate, everybody says "Shabbat Shalom" on Shabbat – even the ones at a soccer game and at least once each month Israelis are attending either a Brit Milah, kosher wedding or paying a shiva call.

In Israel, Judaism – or Yiddishkeit as I prefer to call it – is all around you. Don't get me wrong. I am well aware of my Jewish brothers and sisters who would prefer that this not be the case but like it or not, that is simply the way it is. Remember the commercial for Trix cereal where the slogan was: "Silly Rabbit, Trix are for kids"?? Well, here in Israel, the expression is: "Silly Rabbit, Israel is for Jews"!!

A good friend of mine told me that recently he spent Shabbat in his father's hospital room in Shaarei Tzedek. The person next to his dad was listening to the radio when the top of the hour arrived for the news. The anchorman began his report by saying; "It is now 10:00 AM. Here is the news from Jerusalem. Shabbat Shalom." That started me thinking. Imagine a totally secular fellow from Ramat Aviv who plans on spending Shabbat wearing his new Speedo with his girlfriend on the beach in Herzliya (I will leave out what she will – or will not – be wearing). The last thing this guy wants is anything religious. He packs the car, picks up the girl and starts driving. A few minutes into the journey the news comes on his radio and the first thing he hears is: "Shabbat Shalom"

As the title of this article says: "You can run, but you can't hide". This poor guy who just wants some fun-in-the-sun is out of luck because Shabbat is coming with him. Allow me to shock you with some additional information. On Friday the beaches in Israel are packed. Most offices are closed on Friday so this has become almost like a "Sunday" to us and people use every second of that precious day. The problem is that the lifeguards go home at 5:00 PM and swimming is forbidden after that time. Why do they leave so early on Friday when the sun is still shining? Well, next time you are by the beach in Israel, hang around until 5:00 and listen to what the lifeguard announces: "Everyone out of the water. Swimming is now forbidden. All lifeguards are leaving. Shabbat shalom." Within minutes the beach clears out, people head for their cars and drive home. Trust me that I know what I am talking about. I live in Herzliya Pituach near the beach and see this with my own eyes each week. The parking lot empties and the streets are clear of traffic for the next 5 hours as people head home for Shabbat - even our buddy in his new Speedo. It is simply incredible.

So what does this all mean? Is Israel a Torah state? No, far from it. Will every Israeli become a "ba'al Teshuva" in the next 10 years? Hopefully, but not likely. Allow me to explain what being in a Jewish country really means.

Simply put it means you know who you are. You are a Jew. You may have tattoos, eat cheeseburgers or drive on Shabbat but deep down, you know you are a Jew - and you are proud of it, whether you are willing to admit it or not. Israel has the lowest intermarriage rate in the Jewish universe and 95% of Israeli couples get married according to the Orthodox Jewish tradition. Close to 98% of Jewish male babies have a proper Brit Milah and over 70% of Israeli women light Shabbat candles on Friday night. Nobody drives on Yom Kippur and close to 80% fast the full 25 hours. Yes, statistics show that even our Speedo-wearing friend will more than likely fast on Yom Kippur and will certainly wish everyone a "Shana Tova" and not mean January 1st. He will also have no idea what happened on December 25th nor what the term "Trick-or-Treat" means, but he will eat Matza on Pesach and cheese cake on Shavuot!

I have always felt that the source of Israel's pride in her Yiddishkeit stems from the fact that most of its citizens fulfill the most amazing Mitzvah of all; The one called "Mesirut Nefesh" (self-sacrifice) where one serves in the IDF and is willing to die for his/her people. I remember listening to a Rabbi in NY complain about how irreligious Israelis are. He had just returned home from visiting his son in the Mirrer Yeshiva and was reporting on his trip to the community. He bemoaned the fact that the Israeli youth don't "look Jewish" and how they have tattoos and body piercing far in excess of the non-Jewish youth in America. After dovenning was over I went to this Rabbi and told him that he shouldn't speak Lashon Hara about these Israeli youth. I told him that while their appearance pains me as well, should a war break out, his son will bolt out of the Mirrer Yeshiva and head straight to Mommy in NY while this tattoo kid will take an M16 and fight Hashem's battle. That tattoo kid – who later grows up to be the Speedo guy – is willing to die "Al Kiddush Hashem" (even if he can't explain what that means!) in order to save Jewish lives and the honor of Hashem. "That is the greatest Mitzvah of all", I said to the Rabbi, "so be careful what you say."

It is in that merit that our Father and King has granted success to the Jewish side of Israel. Yes, we have a long way to go and I am one of those working on it 24/7, but the air you breathe in Israel is one of Jewish tradition. I am sure that you can find many examples to the contrary but I choose to focus on the positive. We have a base on which to build. The people are willing to be "moser nefesh" and are proud of who they are.

Let's build from there.

This page is sponsored by Jack Mink, Wishing the Rabbi & his family, my family & the community a happy new year

With Compliments & best wishes  
Alan & Sue Bulafkin and Briggs Miller



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# Selwyn Segal A Part of Our Community

By Sheryl Goldstuck

As parents we are always telling our children to try out new things: "Read this book – don't judge a book by its cover." - "Try on this top; I want to see if it fits". - "Try this food; you won't know what it tastes like until you've tasted it".

These are just some of the things we say to get our children to do what we want them to do.

Yet, we as adults are reluctant to take our own advice and try new things. We have preconceived ideas about books, food, clothes and especially people. We generally like people to fit into a box and behave in a way that we deem fit. Which is why, when we see people who are intellectually challenged, we sometimes have difficulty dealing with them. Yet, they have so much to offer.

Once a year, Victory Park Hebrew Congregation affords the community an opportunity to experience real, genuine people. These are people who have no hidden agendas. What you see is what you get. These are people who only see good in every human being; the word "mean" does not exist in their vocabulary. They look out for each other and do not begrudge anyone anything. These are people with hearts of gold who can look after themselves. They feed and dress themselves. All they ask for is hospitality

These are real, genuine people who have no expectations, but would really like to experience what it is like to spend a Shabbat with a family.

These are the people from the Selwyn Segal Hostel who, once a year, make a difference to our family. They bring joy and happiness to our home. They make us, as a family, appreciate what we have and not regret what we do not have.

They bring to our home more love and more laughter and a reality check.

This is why I urge everyone to make a difference next year. Take your own advice and do something different: host a resident from the Selwyn Segal Hostel.



# For the Kids

## CHANUKAH WORD FIND

S	H	A	B	B	A	T	I	O	W
R	M	Q	I	O	Z	I	Q	I	D
E	N	L	I	G	H	T	S	L	&
L	O	B	U	P	D	R	S	H	B
P	R	H	Y	H	P	A	S	A	A
H	A	W	U	L	P	P	A	A	C
A	H	J	T	C	C	V	L	M	C
N	S	R	E	L	H	B	E	E	A
T	L	H	D	R	R	I	D	R	M
		E	I	R	R	G	O	N	C
		D				R	D		A
									M

MACCABEE  
REBELLION  
OIL  
JUG  
LIGHTS  
ELEPHANT

MENORAH  
SEALED  
GREEKS  
SHABBAT  
DREIFEL  
HAMMER

### how to play dreidel

each player places some RAND or CENTS (or even SWEETS or RAISINS) INTO A KITTY. each player TAKES A TURN spinning the dreidel. when only one object is left in the KITTY, each player adds ANOTHER OBJECT INTO THE KITTY. when a player has ALL THE OBJECTS THAT PERSON WINS!

"nun" means 'nishi' or nothing. - you win nothing, you lose nothing.

"gimel" means 'gantz' or whole. - you TAKE the whole KITTY, leaving 1 object, while everyone else PUTS IN 1 object.

"hay" means 'halb' or half. - you win half of what's in the KITTY plus one if there is an odd number.

"shin" (or in israel - "pay") means 'shtetl' or put in. you lose. and MUST PUT ONE OBJECT INTO THE KITTY.

and if you don't want to play with objects, play for points.  
FIRST TO REACH 100 points wins!

## HOW TO MAKE CANDY APPLES

Ask mom or dad to help you make these



### Ingredients:

- 10 small red apples
- 2 cups sugar
- 1/2 cup corn syrup
- 3/4 cup water
- 8 drops red food coloring

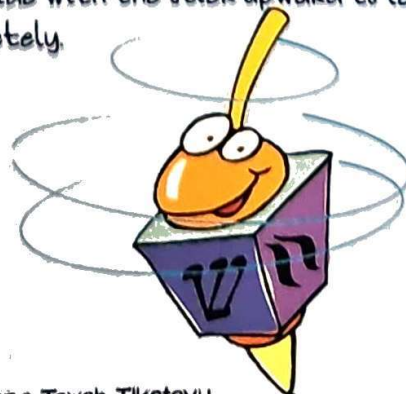
### You will also need:

- 10 barbecue skewers

### Method:

Wash and dry the apples.  
Put each one on a skewer  
Mix sugar, corn syrup and water in a pot and heat it on a medium heat until the sugar melts.  
When it starts to boil, add the food coloring.  
Let it boil without stirring for 20 minutes, until it gets to 160°C  
Remove it from heat.

Dip the apples, one at a time in this mixture.  
Turn the apples around so that the mixture should cover the apples completely.  
Set aside with the stick upward to let it cool completely.



# A Visit to the Alaska Wilderness

By Colin & Naomi Schamroth



In July 2011 we had an opportunity to travel to Alaska. This was something that had been high up on our 'bucket list'. Following a congress in Vancouver, we took a cruise up the Pacific west coast to Anchorage. It was on one of the mega-liners' with about 2000 passengers, all of whom had different reasons for doing the cruise. One could choose to dance all through the night, gamble all day long, or engage in perpetual eating. However for us it was really a means of getting to where we wanted to be, and on board we made avail of the lectures given on the local cultures

and wildlife. The ship travelled mostly overnight, and then docked for the day allowing shore excursions to visit local sites. Our interest was the natural beauty and wildlife. On board ship was a marine biologist whom we befriended. He was based in land-locked Colorado State. It was interesting to note that his knowledge was limited only to North America and his awareness of marine life in other areas was almost non-existent. Although Alaska is punted as a wildlife paradise, the profusion and variety of birds and mammals is not on a par with what we have here in South Africa. However they have some 'specials' which includes bears, wolves, and salmon. That, plus the beauty of the landscape, more than makes up for paucity of wildlife.

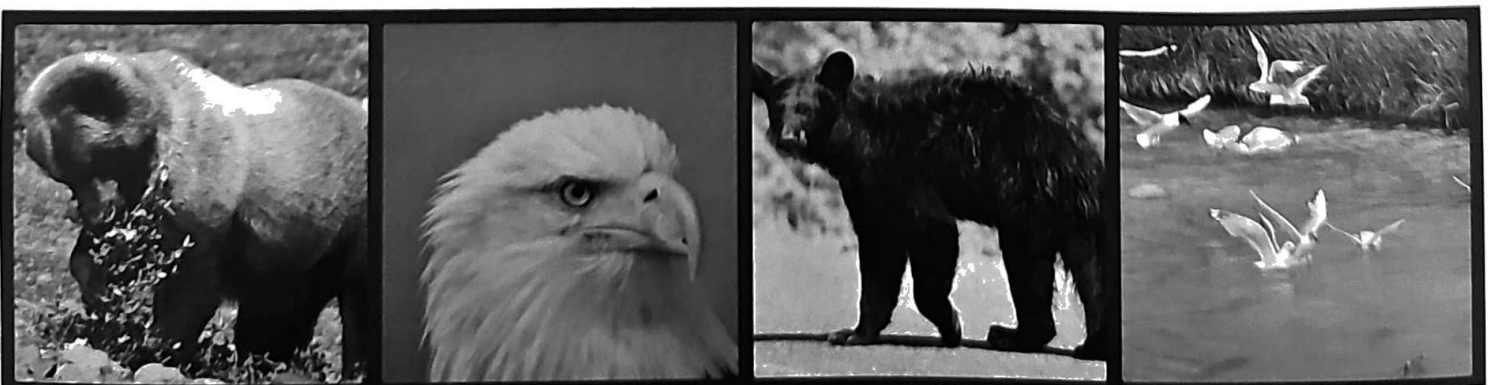
We were fortunate on two of the stopovers to be able to witness a wonder of nature - the spectacle of salmon spawning. There are numerous varieties of salmon ranging from sockeye to humpback, each with different features and colouration. The adult fish swim up the rivers and creeks that they originated from after a lifetime in the ocean. They are in search of very shallow stony areas in which to lay their eggs. Gulls congregate just above the waters diving down into the water to feed off any visible eggs. The male salmon compete with each other to fertilise the female's eggs as soon as they are laid. With their life cycle completed, the salmon then die. During this time it is a fairly simple task to dip one's hands into the shallow water and fish out a salmon. The bears use this abundant source of food to fatten-up for the winter ahead.

The landscape is truly magnificent. The ship travelled up fjords, passing magnificent glaciers and forest-lined shores. Multitudes of waterfalls spill into the fjords, creating many great photo opportunities. The American bald eagle is the dominant raptor, and predated on salmon rather than other birds and rodents. It is very prevalent along the shores. Whales also enter the fjords to feed, and we had sightings of orcas (killer whales) and humpback whales.

One of the more unusual activities we did was to go snorkelling in one of the fjords. Equipped with full thermal dive suits, gloves and headgear, we went on a guided snorkel of the kelp forests in the frigid waters. The water teems with sea-life including many different starfish, jellyfish, crabs and smaller fish living amongst the kelp forests. It was truly a unique experience, and the cup of hot chocolate at the end was most welcome. Upon arrival in Anchorage, we picked up a car and drove to what is billed as one of North America's greatest nature parks - Denali. It is named after the aboriginal name for Mt McKinley, the highest mountain on the North American continent (6196m). In the park they allow 'free trailing' which means there are no fixed paths and one can walk wherever you want provided you don't damage the environment. This is something that only a few people do as the area is home to a sizable population of brown (grizzly) bears - and encounters outside of a vehicle are not recommended! The park is traversed by a single unpaved road which is carved into the sides of the polychrome mountains - bare mountains covered by tundra. One travels through the park in school buses which then stop at any requested place, but also at any encounters with wildlife. We encountered moose and caribou as well as having excellent sightings of wolves and bears, some feeding on a caribou carcass. Some of the bears and wolves came right up to the bus to give us great views. The smaller black bear was encountered on a drive across the Klondike Mountains on an earlier excursion.

After Denali we went to the village of Talkeetna. From this destination, mountain climbers wishing to summit Mt McKinley are flown onto glaciers at the mountain base to start their ascent. The parks department are extremely stringent in who is allowed to climb as there is a very short climbing season and no-one can climb without their permission. It is due to this enforced policy that one does not hear of the repeated disasters as occurs in the Himalayas and South America. Talkeetna is also known of having the most number of resident pilots in North America per population. We undertook an air-flip around the top of Mt McKinley, getting spectacular close-up views of this majestic mountain. Due to the altitude and being in a non-pressurized aircraft, we had to wear oxygen masks to cope with the thin air!

With all its scenic beauty and interesting wildlife, a trip to Alaska, although remote from South Africa, is well worth the effort. It is indeed a naturalist's paradise.







# VEGAS NIGHTS

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Time: 18:00 for 18:30

Dress: Smart Casual

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Light Supper will be served  
Cash Bar

# LUACH 5773

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBAT
9 Selichot followed by Shachrit 8:00am 12:00am	10 Selichot followed by Shachrit 5:30am	11 Selichot followed by Shachrit 5:30am	12 Selichot followed by Shachrit 5:30am	13 Selichot followed by Shachrit 5:30am	14 Selichot followed by Shachrit 5:30am	15 Parsha Nitzavim Shachrit 9:00am
5:45pm Mincha & Maariv	5:45pm Mincha & Maariv	5:45pm Mincha & Maariv	5:45pm Maariv	5:45pm Mincha & Maariv	5:45pm Mincha & Maariv Candle Lighting before	5:45pm Mincha & Orneg Shabbat Maariv & Motzai Shabbat 6:33pm
16 Erev Rosh Hashanna 7:15am Selichot followed by Shachrit followed by Hatarat Nedamim	17 Rosh Hashanna 1st day 8:00am Shachrit Shofar Tashlich followed by Mincha 5:15pm Maariv 6:15pm Candle Lighting after	18 Rosh Hashanna 2nd day 8:00am Shachrit 1:00am Shofar Mincha 5:50pm Maariv & end of Yom Tov 6:34pm	19 Fast of Gedalia Fast begins 4:53am Selichot followed by Shachrit 5:30am Mincha & Maariv 6:00pm Fast ends	20 Selichot followed by Shachrit 5:20am	21 Selichot followed by Shachrit 5:20am	22 Parsha Vaajelach Shachrit 9:00am
5:45pm Mincha 6:00pm Maariv 6:15pm Candle Lighting before	5:15pm Maariv 6:15pm Candle Lighting after	5:48pm Mincha 6:00pm Maariv & end of Yom Tov 6:48pm	6:00pm Fast ends	6:00pm Mincha & Maariv Candle Lighting before	6:00pm Mincha & Maariv Candle Lighting before	5:30pm Mincha & Orneg Shabbat Maariv & Motzai Shabbat 6:35pm
23 Shachrit 8:00am	24 Erev Yom Kippur Kaporot 8:00am Shachrit PUBLIC HOLIDAY Help Build shul Succah	25 Erev Yom Kippur Kaporot 5:45am Shachrit Mincha 3:00pm Candle Lighting & Fast begins 5:48pm Kol Nidrei 6:15pm	26 Yom Kippur Shachrit 8:00am 10:45am Yizkor Mincha 4:00pm Netilat 5:15pm Maariv & Fast ends 6:37pm	27 Shachrit 6:00am	28 Shachrit 6:00am	29 Parsha Hekdeshu Shachrit 9:00am
6:00pm Mincha & Maariv	6:00pm Mincha & Maariv	6:15pm Maariv & end of Yom Tov 6:48pm	6:15pm Maariv & Fast ends	6:00pm Mincha & Maariv Candle Lighting before	6:00pm Mincha & Maariv Candle Lighting before	5:40pm Mincha & Orneg Shabbat Maariv & Motzai Shabbat 6:38pm
30 Erev Succoth 8:00am Shachrit	1 Succoth 1st day 9:00am Shachrit	2 Succoth 2nd day 9:00am Shachrit	3 Chol Hamoed Shachrit 5:45am Lulav & Eirrog Eat in Succah	4 Chol Hamoed Shachrit 5:45am Lulav & Eirrog Eat in Succah	5 Chol Hamoed Shachrit 5:45am Lulav & Eirrog Eat in Succah	6 Shabbath Chol Hamoed Shachrit 9:00am 6:00pm Mincha 5:40pm Maariv & Motzai Shabbat 6:42pm
5:50pm Mincha 6:00pm Maariv 6:15pm Candle Lighting before	6:00pm Mincha 6:15pm Maariv 6:39pm Candle Lighting after	6:00pm Mincha 6:40pm Maariv & end of Yom Tov	6:00pm Mincha & Maariv	6:00pm Mincha & Maariv Candle Lighting before	6:00pm Mincha & Maariv Candle Lighting before	5:40pm Maariv & Motzai Shabbat 6:42pm
7 Hashana Rabba 7:15am Shachrit Lulav & Eirrog Eat in Succah	8 Shemini Atzeret 9:00am Eat in Succah Shachrit	9 Simchat Torah 8:30am Shachrit 6:00pm Mincha 6:15pm Maariv & end of Yom Tov 6:48pm	10 Shachrit 6:00am Mincha & Maariv	11 Shachrit 6:00am Mincha & Maariv Candle Lighting before	12 Parsha Parashat Shachrit 6:00am	13 Parsha Parashat Shachrit 9:00am
5:53pm Mincha 6:00pm Maariv 6:15pm Candle Lighting before	9:00am Eat in Succah Shachrit 6:00pm Mincha 6:15pm Maariv 6:48pm Candle Lighting after	8:30am Shachrit 6:00pm Mincha 6:15pm Maariv & end of Yom Tov 6:48pm	6:00pm Mincha & Maariv	6:00pm Mincha & Maariv Candle Lighting before	6:00pm Mincha & Maariv Candle Lighting before	5:50pm Mincha & Orneg Shabbat Maariv & Motzai Shabbat 6:46pm

NOTES: We do not say Tachnun from Yom Kippur until 2nd Marcheshvan / All Hazkarot during this period must be made before Yom Kippur

### Sudoku #1 For the beginners

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

# Sudoku

### Sudoku #2 A Little Harder

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

### Sudoku #3 You can do it

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

GOD IS PERFECT.....  
 ONLY MAN MAKES  
 MISTEAKS

Adam blamed Eve,  
 Eve blamed the snake,  
 and the snake didn't  
 have a leg to stand on

LET US HELP  
 YOU STUDY FOR  
 YOUR FINAL  
 EXAMS

# Sudoku Answers

Sudoku #1 Not bad for a beginner

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

Sudoku #2 That wasn't too hard

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

Sudoku #3 See you did it

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





# Yahrzeit List

We wish long life to the following congregants who have yahrzeit during the coming month

Raff	Sheila	Mother	28th Elul	15th September
Gordon	David	Brother	29th Elul	16th September
Oscherowitz	Louis	Father	2nd Tishrei	18th September
Krawitz	Jack	Wife	2nd Tishrei	18th September
Arenson	Carol	Mother	4th Tishrei	20th September
Schnaid	Linda	Husband	6th Tishrei	22nd September
Chait	Hazel	Mother	7th Tishrei	23rd September
Damelin	Barry	Father	7th Tishrei	23rd September
Gladstone	Lauren	Great Grandmother	7th Tishrei	23rd September
Copans	Arlene	Mother	8th Tishrei	24th September
Lang	Jerome	Father	8th Tishrei	24th September
Rome	Maureen	Mother	8th Tishrei	24th September
Levin	Julius	Brother	9th Tishrei	25th September
Collie	Monty	Mother	13th Tishrei	29th September
Schnaid	Linda	Father	15th Tishrei	1st October
Friedland	David	Mother	16th Tishrei	2nd October
Friedland	Louella	Father	17th Tishrei	3rd October
Ritz	Minnie	Husband	17th Tishrei	3rd October
Sher	Jeffrey	Grandmother	19th Tishrei	5th October
Cohen	Jack	Mother	20th Tishrei	6th October
Strimling	Michael	Mother	20th Tishrei	6th October
Block	Michael	Grandmother	21st Tishrei	7th October
Marks	Gillian	Son	21st Tishrei	7th October
Marks	Lara	Brother	21st Tishrei	7th October
Blacher	Dave	Father	24th Tishrei	10th October
Gordon	David	Mother	24th Tishrei	10th October
Fihrer	Joan	Father	25th Tishrei	11th October
Miller	Shelli	Father	26th Tishrei	12th October
Gladstone	Alvin	Father	27th Tishrei	13th October
Klawansky	Tickey	Father	27th Tishrei	13th October
Gladstone	Lauren	Mother	28th Tishrei	14th October
Israelstam	Helen	Mother	29th Tishrei	15th October
Levin	Julius	Father	30th Tishrei	16th October
Tepper	Morris	Mother	30th Tishrei	16th October
Klawansky	Tickey	Mother	1st Cheshvan	17th October
Damelin	Tzipora	Mother	4th Cheshvan	20th October
Arenson	Dana	Father	6th Cheshvan	22nd October
Bernstein	Denise	Father	6th Cheshvan	22nd October
Triebwasser	Sheryl	Husband	6th Cheshvan	22nd October
Marks	Lara	Grandmother	9th Cheshvan	25th October
Marks	Gillian	Mother	9th Cheshvan	25th October
Raff	Sam	Father	11th Cheshvan	27th October

N.B. Yahrzeit candle should be lit on the night before the given date

# Our Wishes for you



May you enjoy your apples & honey . . .



May you find it easy to give & receive . . .



May you know when to surrender,  
and do so with grace . . .

May you remember that some people's lives  
are parched & dry...  
& be grateful for the abundance in yours...



May you find beauty in  
unexpected places . . .



May you carry your loads  
with ease amid sweetness . . .



May you learn & teach well . . .



May you move with as much joy &  
ease as you can . . .



May your home be filled with  
fresh air & light . . .

# in the year ahead:



May your tense and angry times be short-lived . . .



so that you come back quickly to  
your comfortable ol' self . . .



May you be startled & delighted  
by new beginnings . . .

May you find your uniqueness . . .



May you play with friends . . .



& hear beautiful music . . .



May you come to the surface for  
air when you need it . . .



May you take exquisite care of yourself . . .



And may everything that hurts  
you also be a little funny .

# The Year at

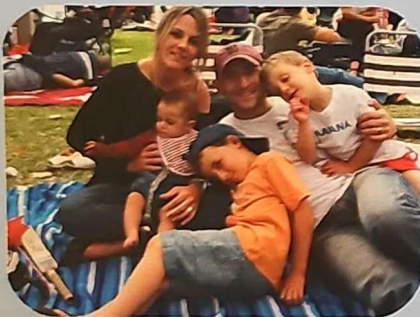


Jayna Goldstuck  
Scholar of the Year



Zianda Goldstuck  
Representing Gauteng South  
U10 squad at the National  
Chess Championship

The Music Evening at  
the Ladies  
Birthday Club



## Some New Faces

Welcome to the  
New Families in  
our Community



Ariella, granddaughter of  
David & Ettie Shklaz



Jayden, grandson of  
Stephen & Anna Fittinghoff



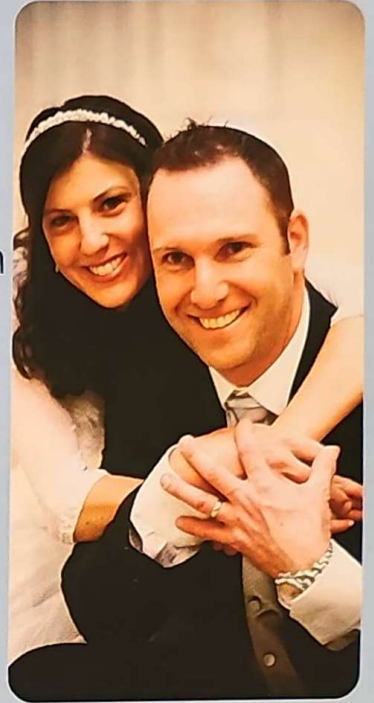
Olivia Jade, granddaughter  
of Winston & Sharon Akum



# Victory Park



The Rayd Family celebrating Dean's barmitzvah



Cindi & Warren  
Jaches

Natasha & Joshua  
Klipin



The Kassel Family  
celebrating  
Houston's  
barmitzvah



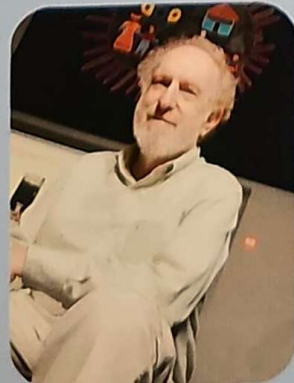
Jordan Traub  
celebrating his  
barmitzvah



Elaine Greenblatt at the SA Master's  
Championship where she won 2  
Gold medals



The Berman family  
celebrated a bris &  
upsherin this year



Professor David Glaser - Recipient of  
the outstanding contribution to SETI  
(science, engineering, technology & innovation)  
over a lifetime award.

The Nossel family wishes the community a shana tova umetuka.

# The Crime Committed in France, by France

François Hollande



*The following is the speech given by President François Hollande to commemorate the seventieth anniversary of the Vel d'Hiv Roundup on July 16 and 17, 1942, when the French police arrested 13,152 Jewish men, women, and children from Paris and its suburbs, and confined them to the Vélodrome d'Hiver bicycle stadium in Paris. They were later deported to German concentration camps. Eight hundred and eleven survived the war. President Hollande delivered his speech at the original site of the demolished velodrome on July 22, 2012.*

Prime Minister, President of the National Assembly, ambassadors, Mayor of Paris, President of the Representative Council of Jewish Institutions of France, Chief Rabbi, representatives of the religions, ladies and gentlemen:

We've gathered this morning to remember the horror of a crime, express the sorrow of those who experienced the tragedy, and speak of the dark hours of collaboration, our history, and therefore France's responsibility.

We're also here to pass on the memory of the Holocaust—of which the roundups were the first stage—in order to fight the battle against oblivion and testify to new generations what barbarity is capable of doing and what resources humanity may possess to defeat it.

Seventy years ago, on July 16, 1942, early in the morning, 13,152 men, women, and children were arrested in their homes. Childless couples and single people were interned in Drancy, where the museum created by the Mémorial de la Shoah will stand in the autumn.

The others were taken to the Vélodrome d'Hiver. Thrown together for five days in inhuman conditions, they were taken from there to the camps of Pithiviers and Beaune-la-Rolande.

A clear directive had been given by the Vichy administration. "The children must not leave in the same convoys as the parents." So, after heartrending separations, they departed—the parents on one side, the children on the other for Auschwitz-Birkenau, where the deportees of Drancy had preceded them by a few days.

There, they were murdered. Solely for being Jews.

This crime took place here, in our capital, in our streets, the courtyards of our buildings, our stairways, our school playgrounds.

It was to prepare the way for other roundups, in Marseille and throughout France—in other words, on both sides of the demarcation line. There were also other deportations, notably of gypsies.

The infamy of the Vel d'Hiv was part of an undertaking that had no precedent and has no comparison: the Holocaust, the attempt to annihilate all the Jews on the European continent.

Seventy-six thousand French Jews were deported to the death camps. Only 2,500 returned.

Those women, men, and children could not have known the fate that awaited them. They could not even have imagined it. They trusted in France.

They believed that the country of the great Revolution and the City of Light would be a safe haven for them. They loved the Republic with a passion born of gratitude. Indeed, it was in Paris in 1791, under the National Constituent Assembly, that Jews had become fully fledged citizens for the first time in Europe. Later, others had found in France a land of welcome, a chance at life, a promise of protection.

Seventy years ago, this promise and this trust were trampled underfoot.

I would like to recall the words that the [future] chief rabbi of France, Jacob Kaplan, wrote to Marshal Pétain in October 1940, after the introduction of the despicable Statute of the Jews. "As the victims of measures that undermine our human dignity and our honor as Frenchmen, we express our profound faith in the spirit of justice of the Eternal France. We know that the ties uniting us with the great French family are too strong to be broken."

## The Crime Committed in France, by France

Therein lies the betrayal.

Across time, beyond grief, my presence this morning bears witness to France's determination to protect the memory of her lost children and honor these souls who died but have no graves, whose only tomb is our memory.

That is the purpose of the requirement set by the Republic: that the names of those martyred victims should not fall into oblivion.

We owe the Jewish martyrs of the Vélodrome d'Hiver the truth about what happened seventy years ago. The truth is that French police—on the basis of the lists they had themselves drawn up—undertook to arrest the thousands of innocent people trapped on July 16, 1942. And that the French gendarmerie escorted them to the internment camps.

The truth is that no German soldiers—not a single one—were mobilized at any stage of the operation.

The truth is that this crime was committed in France, by France.

To his great credit, President Jacques Chirac recognized this truth, in this very spot on July 16, 1995.

"France," he said, "France, country of the Enlightenment and human rights, land of welcome and asylum, France, that day, was committing the irreparable."

But the truth is also that the crime of the Vel d'Hiv was committed against France, against her values, against her principles, against her ideal.

Honor was saved by the Righteous, by all those who were able to rise up against barbarism, by those anonymous heroes who hid a neighbor here, helped another there, and risked their lives to save those of innocent people. By all those French people who enabled three quarters of France's Jews to survive.

France's honor was embodied by General de Gaulle, who stood up on June 18, 1940, to continue the struggle.

France's honor was defended by the Resistance, the shadow army that would not resign itself to shame and defeat. France was represented on the battlefields, with our flag, by the soldiers of the Free French Forces.

She was also served by the Jewish institutions, like the Oeuvre de secours aux enfants [Children's Welfare Organization], which secretly organized the rescue of more than five thousand children and took in orphans after the Liberation.

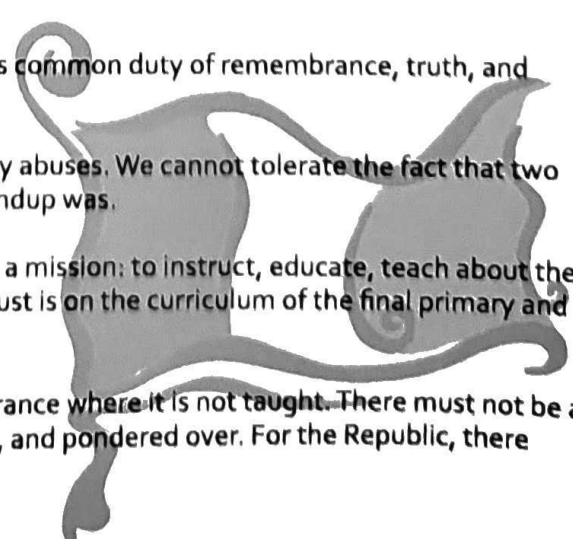
The truth does not divide people. It brings them together. In that spirit, this day of commemoration was established by François Mitterrand, and the Foundation for the Memory of the Shoah was created under Lionel Jospin's government. Set up under that same government, with Jacques Chirac, was the Commission for the Compensation of Victims of Spoliation Resulting from Anti-Semitic Legislation in Force During the Occupation, whose aim was to put right what still could be put right.

In the chain of our collective history, it now falls to me to continue this common duty of remembrance, truth, and hope.

It begins with passing on the memory. Ignorance is the source of many abuses. We cannot tolerate the fact that two out of three young French people do not know what the Vel d'Hiv roundup was.

The Republic's schools—in which I hereby voice my confidence—have a mission: to instruct, educate, teach about the past, make it known and understood in all its dimensions. The Holocaust is on the curriculum of the final primary and junior school years and the second lycée year.

There must not be a single primary school, junior school, or lycée in France where it is not taught. There must not be a single institution where this history is not fully understood, respected, and pondered over. For the Republic, there cannot and will not be any lost memories.



## The Crime Committed in France, by France

I personally shall see to this.

The challenge is to fight tirelessly against all forms of falsification of history: not only the insult of Holocaust denial, but also the temptation of relativism. Indeed, to pass on the history of the Shoah is to teach how uniquely appalling it was. By its nature, its scale, its methods, and the terrifying precision of its execution, that crime remains an abyss unique in human history. We must constantly remind ourselves of that singularity.

Finally, passing on this memory means preserving all its lessons. It means understanding how the ignominy was possible then, in order that it may never recur in the future.

The Shoah was not created from a vacuum and did not emerge from nowhere. True, it was set in motion by the unprecedented and terrifying combination of single-mindedness in its racist frenzy and industrial rationality in its execution. But it was also made possible by centuries of blindness, stupidity, lies, and hatred. It was preceded by many warning signs, which failed to alert people's consciences.

We must never let our guard down. No nation, no society, nobody is immune from evil. Let us not forget this verdict by Primo Levi on his persecutors. "Save the exceptions, they were not monsters, they had our faces." Let us remain alert, so that we may detect the return of monstrosity under its most harmless guises.

I am aware of the fears expressed by some of you. I want to respond to them.

Conscious of this history, the Republic will pursue all anti-Semitic acts with the utmost determination, but also all remarks that may lead France's Jews even to feel uneasy in their own country.

In this area, nothing is immaterial. Everything will be fought with the last ounce of energy. Being silent about anti-Semitism, dissimulating it, explaining it already means accepting it.

The safety of France's Jews is not just a matter for Jews, it is a matter for all French people, and I intend it to be guaranteed under all circumstances and in all places.

Four months ago, in Toulouse, children died for the same reason as those of the Vel d'Hiv: because they were Jews. Anti-Semitism is not an opinion, it is an abhorrence. For that reason, it must first of all be faced directly. It must be named and recognized for what it is. Wherever it manifests itself, it will be unmasked and punished.

All ideologies of exclusion, all forms of intolerance, all fanaticism, all xenophobia that seek to develop the mentality of hatred will find their way blocked by the Republic.

Every Saturday morning, in every French synagogue, at the end of the service, the prayer of France's Jews rings out, the prayer they utter for the homeland they love and want to serve. "May France live in happiness and prosperity. May unity and harmony make her strong and great. May she enjoy lasting peace and preserve her spirit of nobility among the nations."

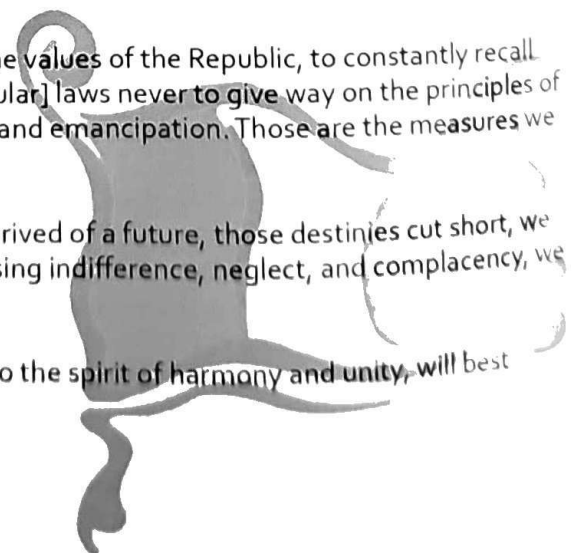
All of France must be worthy of this spirit of nobility.

To tirelessly teach historical truth, to scrupulously ensure respect for the values of the Republic, to constantly recall the demand for religious tolerance, within the frame of our *laïque* [secular] laws never to give way on the principles of freedom and human dignity, always to further the promise of equality and emancipation. Those are the measures we must collectively assign ourselves.

In thinking of the lives never allowed to blossom, of those children deprived of a future, those destinies cut short, we must raise still further the demands we make of our own lives. By refusing indifference, neglect, and complacency, we shall make ourselves stronger together.

It is by being clear-sighted about our own history that France, thanks to the spirit of harmony and unity, will best promote her values, here and throughout the world.

***Long live the Republic! Long live France!***



ADAMS & ADAMS WISHES ALL  
ITS JEWISH CLIENTS A HAPPY  
AND HEALTHY NEW YEAR, AND  
WELL OVER THE FAST.



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