

L'Shana Tova



Tishrei 5774
September 2013



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Shana Tova Umetukah

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Victory Park Hebrew Congregation

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Jeffrey Sher - Vice Chairman

Anthony Fineberg - Treasurer

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Our Shul Teams

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Stephanie Fineberg, Lesley Lewis, René Milner, Tzippy Damelin, Ester Rubin
Insert- Joanne Goldberg



From the Chairman

Why do we have a shul?

Alan Lewis

Dear congregant, as we approach the Yom Noraim, we are urged to become more introspective. In this vein I asked myself why we have or need a shul. If we can answer this somewhat vexing question, we can then attempt to determine what is required in order to satisfy YOUR needs and requirements.

At the outset, let me make the statement that a shul is the centre of a Jewish religious community: a place of prayer, study and education and charitable work, as well as a social centre.

The word "shul" is Yiddish and is derived from a German word meaning "school," and emphasizes the synagogue's role as a place of study. The Hebrew term is Beit K'nesset (literally, House of Assembly), although this term is very rarely used in a South African context. The word "synagogue," is a Greek translation of Beit K'nesset and means "place of assembly" (it's related to the word "synod"). Further, as we are aware, the Reform community use the term "temple" because they consider every one of their meeting places to be equivalent to, or a replacement for, The Temple in Jerusalem. However, there are those that are not happy with this term as they are concerned that this trivialises the importance of The Temple.

At a minimum, a shul is a beit tefilah, a house of prayer. It is the place where Jews come together for community prayer services. Jews can satisfy the obligations of daily prayer by praying anywhere; however, there are certain prayers that can only be said in the presence of a minyan and tradition teaches that there is more merit to praying with a group than there is in praying alone and a minyan is required for mourners and those with a yartzzeit to say Kaddish. The

sanctity of a shul for this purpose is second only to The Temple. In fact, in rabbinical literature, a shul is sometimes referred to as a "little Temple". In this regard it is important to be aware that, in terms of our constitution "The Congregation shall be an Orthodox Hebrew Congregation in strict accordance with the Jewish tradition on the basis of the Torah, the Talmud and the Jewish Code of Laws". Further, our shul is affiliated to the Union of Orthodox Synagogues of South Africa and we follow the rulings and guidelines established by the UOS. This has the consequence that we adopt certain policies that, from time to time, cause unhappiness with our members. To the extent that I, as Chairman, have offended any member in following these policies, I apologise and express my regret at having done so. Further in this context I urge all our male members to assist whenever possible so that we are assured of a minyan at all services and express my thanks to our "Minyanaires", our dedicated core group that form the basis of our services.

As a social centre our shul endeavours to have events that bring the members together in friendship, celebration, entertainment and study. This is the cement of Victory Park Shul - individuals, families and especially our children, whose sense of belonging is cultivated and strengthened simply by being in each other's company. I implore you to participate, enjoy and share in the chavershaft of your shul.

I also take this opportunity to thank our ladies who have contributed so much of their valuable time in assisting with the various very successful social

functions at our shul and those that assisted so admirably in our fund raising and other activities.

Finally I thank you, our members, for making our shul such a vibrant and friendly place to congregare and pray together in the spirit of "Am Yisrael Chai".

In conclusion Lesley and I wish everyone a year of health, happiness and peace and well over the Fast.

Shabbat is about the power of newness. One can often feel jaded by the vicissitudes of life, and even bored and stale by its monotony. Shabbat is about renewing our inspiration with life and refreshing ourselves, not just physically, but emotionally and spiritually as well, so that we can emerge on Saturday night like new human beings.

There is one word that says it all; and it is found in this verse: "The Children of Israel shall keep the Sabbath, making it a day of rest ... because six days the L-rd made heaven and earth and on the seventh day He stopped and rested vayinafash." (Shemot 31:17). The word vayinafash literally means "and He was refreshed". Obviously, the term is used symbolically for our benefit because G-d never needs to rest. The word vayinafash captures the essence of what Shabbat is. It means to be refreshed, to be given new life and energy, on all levels - spiritual, emotional and physical.

On Shabbat, away from all the distractions and demands of daily life with its onerous responsibilities, we rediscover ourselves and our loved ones, and our core values in a way that is profoundly refreshing; not merely in the physical sense of good food, sleep and relaxation but also emotionally and spiritually. We reconnect with our most important relationships, with G-d, with our families, friends and, actually, with ourselves. On Shabbat we eat, pray and love, and we emerge every week with renewed energy in every aspect of who we are. We step out of the rush, pressure and frenzy of our daily lives to appreciate our blessings and to look at our lives with fresh eyes, and when we do that we ourselves become refreshed and energised.

Shabbat teaches us to see the world as new and fresh because it is a weekly celebration of G-d's

creation of the world. G-d wants us to live in a seven day cycle with the newness and freshness of the world because this enables us to live with a renewed sense of inspiration. Creation is not a distant memory, but something we live with every moment of the day. Life is a gift; as our Sages teach us we give grateful thanks to Hashem "for every breath". This awareness can open our eyes and heighten our sensitivity so that we take nothing for granted and are inspired to view the world and our lives not as something static but as something alive and dynamic, and to see every day as a fresh blessing from G-d.

As we prepare for the "days of awe", judgement and repentance, let us as a community embrace and pledge our commitment to "The Shabbat Project". In the great merit of us doing so with full hearts, may Hashem inscribe all us all for a good and sweet year filled with His blessings.

With warmest Rosh HaShana wishes to all at the Victory Park Hebrew Congregation!

Chief Rabbi Warren Goldstein

The Shabbos Project

KEEPING IT TOGETHER

8 POINT MANIFESTO

- 1 Together we will keep the Shabbat of 11/12 October from sundown to stars out.
- 2 We will keep it in its entirety. In all of its detail and splendour as set out in the Code of Jewish Law.
- 3 Its rhythm will unite us with each other, with Jews around the world and throughout the ages.
- 4 On this day we will create a warm and loving space, holding our families together.
- 5 On this day we will lay down the burdens, distractions, demands and pressures of daily life.
- 6 On this day we will renew ourselves, emerging spiritually, emotionally and physically invigorated.
- 7 On this day we will own our precious heritage, wearing it as a badge of pride and honour.
- 8 Together we embark on this great adventure to rediscover our G-d-given gift of Shabbos.

From the Rabbi

On (true) Royalty

Rabbi Zusman Uzvolk

"Hamelech Hakadosh". Rosh Hashana is a time when we crown Hashem as king. The usual connotation is one of submissiveness to His authority, yet it is appropriate to contemplate man's inherent royalty since Man is created in the image of G-d. We have a Mitzvah to "follow in His Ways" so we too must be kingly. Indeed the Gemorah says that "All of Israel are sons of kings" - Shabbat 67A and that "All of Israel are worthy of Kingship - Horayot 13A.

What does it mean to be royal? We associate royalty with wealth, opulence, a palace (or two), comfort, servants and subjects over which to rule. Can one be a king without the mentioned luxuries? Can I be royal if I am poor? The Gemorah says that in his old age, King Solomon was eventually left with his Stick alone and yet he was still a king. (Sanhedrin 20B). To use a current example (which is what prompted me to write about this topic) His Royal Highness, Prince George of Cambridge, born this year. As of yet he has no physical power, no subjects to rule over. He is

a baby, yet he is a blue blood. He is His Royal Highness, Prince George of Cambridge. The same must be true with our royalty. It is a natural, inborn quality. A king might be poor but still a king he is. Sovereignty is not dependent on wealth or servants to rule over, it is a condition.

What does it mean to be royal? It seems to me that the narrative between Abraham and his servant, Eliezer, has something to teach us regarding the subject. Abraham sends Eliezer to search for a wife for his son, Yitzchak. Eliezer had a daughter whom he wished to marry off to Yitzchak. Eliezer says perhaps, "Ulai", the girl will not want to come with me. This "ulai" can also be read as "Eilai", to me. Eliezer was really saying "come to me for marriage". Abraham, however, responds that they cannot join. "I am royal, I am blessed. You are a servant, you are cursed". With all his greatness, Eliezer had a self-interest at heart. As such he could join in with the royalty of Abraham. Only after making the shiduch between

Yitzchak and Rebbecca and removing his self interest was he able to transcend from the state of servant to the level of royalty. It is then that he is referred to as "Baruch".

What does it mean to be royal? "Melech" -King is related to "Molich" one who leads. One who guides not one who is lead. One who is independent not one who is dependant. While the servant lacks the king has. The servant needs. The king gives. Being royal means to remove the "I want" from the picture. It is living in a way when what I do is not about me. It is living with an altruistic concern for the people and the world around me.

May we be able to use these high Holydays to relearn how to be truly royal. May we remember that we are kings and may we live in accordance. May our royalty be so real that we don't require philosophy to appreciate it.

May this year be a blessed, Royal, new year! Laia and the kids join me in wishing you all a Ketiva ve-chatima Tova Leshana tova Um-Tukah.



A Message from the Rebbetzin

Laia Uzvolk

Dear Friends

As I sit down to write this letter two fresh encounters come to mind: Recently, as we turned into a busy road, a lady stepped out of the shadows and crossed the street without looking. Boruch HaShem we saw her and stopped in time. She was peering at something to her left and was totally oblivious to the fact that we were even there, let alone that we had stopped to avoid running her over (G-d Forbid)! She was still staring into the distance as she continued to walk. We drove off thanking HaShem for that miracle!

We immediately explained to those in the car that this is a perfect example of what HaShem does for us countless times a day. Sometimes we are aware of how close we come; most times we are totally oblivious to the fact that we are even in need of salvation! This is what we say in the "Modim" (gratitude) brocha of the Amida, "...Ve'al Nisecha sheb'chol yom imanu..." "...we thank and praise You ... for Your miracles which are with us all day..."!

The second encounter was a phone call to my friend. Her 21 year old son has Hodgkins Disease. I phoned to see how it's going and to show her that we care. I was bowled over, her attitude is that as hard as it is - "Thank G-d it is

curable and PG he'll be OK" - she continued to say " obviously we are davening very hard, but there are so many people who are so much worse off, we are really blessed!"

What's phenomenal is that in the midst of her own pain, not only is she aware of another's plight; but she feels blessed! Despite the tzoras she knows that it is HaShem who's in control and she's choosing to remain connected and to engage in their relationship. She is plugging into one of the Torah's coping mechanisms. In "Aleinu" (one of the Highlights of Musaf on both Rosh HaShona and Yom Kippur, and with which we end every prayer service three times a day) we say "...BaShamayim mima'al ve'al ha'aretz mitachat..." "... in the Heavens above, and on the Earth below..." When it comes to the Heavens - to spiritual matters- we must look above" be inspired by those who are more tuned in than we are. But, when it comes to the Earth - to the material, physical aspects of life - we must look "below" - put our challenges in perspective by seeing those who are worse off than us (be it health-wise, emotionally, financially, etc).

We say this in our prayer which proclaims HaShem as our King, our Creator, "Adon HaKol" - "the

Master of All". We are recognising that HaShem makes us - He's constantly recreating us and our realities. Nothing is by chance - not our wins and not our challenges, they are all tailor made and an exact fit.

We can take comfort in the fact that as uneasy as life may be HaShem is holding us tight and rooting for us to make the right choices. Sadly, in this era just before Moshiach comes, known as the "birthpangs of Moshiach" we so often cannot perceive the good. But rest assured that HaShem is our Parent and only does good. He honestly does countless miracles for us daily! But to give us free choice He hides most of them and we are completely unaware of our salvation! Perhaps one of our New Year's resolutions can be to be more aware of this - to look for HaShem in our daily lives and see just how He holds our hands to cross the street! (Literally!)

May we each and all be blessed with all that's only revealed, sweet, obviously good - especially the Ultimate good of the coming of Moshiach Now!

Ketiva Vechatima Tova - May each one of us and ours be inscribed and sealed for many a Shana Tova Umetukal

A Message from our Ward Councillor

Tim Truluck

Thank you for giving me the opportunity to write something for the Victory Park Hebrew Congregation.

It has been over 2 years since I became the City Councillor for this area. I hope that you have seen some improvement in communication and energy since 2011.

Johannesburg is rapidly changing and it is important that community institutions such as schools, shuls, churches, parks and sports clubs be able to adapt and survive amidst the changes. And I am glad that the Victory Park Shul and King David School seem to be doing just that.

I wish you all a very happy 5774! Shana Tova! May a new year bring peace, happiness, and good fortune.

8 Steps To a Kosher Certification

Darren Sevitz

No matter how kosher a product may appear on paper, it is always necessary to perform a detailed inspection of a manufacturing plant and ingredients before any kosher certification can be given.

Below is the process whereby the granting of kosher certification by the UOS, one of the most respected kosher supervision agencies in the world, is achieved.

Step 1: Contacting the UOS

A company which contacts the UOS because it wishes to gain kosher certification is assigned a Kashrut PA who deals with preliminary questions and guides the new applicant through the application process for kosher certification. Rarely will the UOS contact a company directly. We have found that in doing so, the manufacturer has certain expectations regarding increased turnover, which obviously we cannot guarantee.

Step 2: Filling in an application

Filling in an application form is the first active step toward certification. Upon submitting a request, a company or manufacturer is sent a user-friendly application which is specifically designed to accelerate the certification process. The manufacturer is required to provide details of its product and, as well as having to list all ingredients used in the manufacture of the product, is also required to list the manufacturers and suppliers of each ingredient. A description, diagrams and flow-charts of the manufacturing process is also requested.

Step 3: Submitting the application

Once the application form has been completed, it is returned to the UOS together with a modest application fee to cover administration costs and costs of the initial inspection. Fees vary depending on the location of the manufacturer

and time required to complete the initial assessment.

Step 4: Reviewing the application

Once the application form and the fee have been submitted, one of the UOS food technologists, who are experts in ingredients and manufacturing processes, reviews the form and highlights any queries or comments he may have. He immediately initiates a communication process with the manufacturer in order to clarify any areas of difficulty. Once these queries have been dealt with, an appointment is made for an initial inspection of the facility.

Step 5: The initial visit

An initial thorough inspection of the entire manufacturing facility gives the inspector a comprehensive understanding of the unique nature of the individual facility, so that certification can proceed in a streamlined fashion. During the initial visit the Rabbi outlines any special provisions or procedures that have to be followed if kosher supervision is to be granted and maintained. During this visit the Rabbi also determines the minimum number of routine inspections that will be carried out by the UOS team of roving inspectors. The number of annual visits is dependent on the nature of the product, the number of ingredients and the complexity of the manufacturing process.

Step 6: Resolving final details

Once he has completed his inspection, the Inspector issues a detailed initial inspection report to the Beth Din. The Beth Din then meets to review the entire file together with all reports, and provides any additional input, queries or suggestions. If all is in order, the Beth Din agrees to give a hechsher.

Step 7: The contract

Once the decision has been taken to grant a hechsher, a contract is drawn up detailing the agreement between the UOS and the manufacturer. The contract authorises the company to use the registered logo of the Beth Din on its products. The contract also details any additional requirements which are necessary in order to maintain kosher approval. And it stipulates the annual license fee which is calculated according to a variety of factors such as the number of products and ingredients, the complexity of the manufacturing process, the amount of administrative time and database maintenance required, and the distance of the factory from Johannesburg. The contract is then signed by the manufacturer.

Step 8: Kosher certification is granted

Once the manufacturer returns the signed contract to the UOS, a certificate is issued certifying the product as kosher. The certificate is valid for one year and is renewed annually - assuming that no problems are found during routine follow-up inspections. The company's name and product are added to the UOS Kosher Guide and the online Kosher webpage at www.uos.co.za

Current Products Under Review

We have recently been approached by Three Ships Whisky - a locally produced whisky which has won international awards and is a top request by kosher consumers. This product is a prime example of having all ingredients kosher, but there being kashrut problems with manufacturing process itself. On visiting the distillery, we discovered that the same manufacturing pipes, heaters, tubes and tanks are used for this product as well as non-kosher

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8 Steps To a Kosher Certification

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and dairy based products. Certain changes would need to be implemented in the process in order to receive our hechsher. We have communicated this to the distillery and they are currently reviewing and modifying their processes so as to accommodate our requirements.

The community were recently upset by news that Cadbury were outsourcing some of their chocolate manufacturing to other countries, specifically Crunchie to Poland, and Flake to Egypt. Not being made in South Africa under our supervision would mean that these two

favourites would no longer be kosher certified. Distaught consumers have flooded the Cadbury consumer hotline with requests to reconsider their decision. As a result, they have invited us to inspect their facility in Egypt which manufactures Flake.

Although I would agree that chocolate is undoubtedly a necessity and not a luxury, it seems our kashrut inspectors are not willing to risk their lives for this most basic need and accordingly, we have informed

Cadbury that we would be delighted to visit their Egyptian factory only once the civil unrest in the country has subsided.

We hope to have good news for kosher consumers soon.



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איחוד בתי הכנסת האורתודוקסים בדרום אפריקה



The Victory Park Youth Choir

Mark Samowitz

The Victory Park Youth Choir started singing on Shabbat mornings during this past year, enhancing Barmitzvahs with their melodic, beautiful voices.

It has been a real joy to work with the boys, teaching them traditional melodies I learnt as a child in the Victory Park Shul Choir almost 30 years ago under the baton of Dr. Selwyn Milner and later Dr. Russel Lurie. The only difference is - I was the only kid in the choir back then - today we have an entire choir made up of 13-year olds and younger, enhancing our davening.

A big Yasher Koach to the conductor, Carl Koton, for rallying the troops, for making sure everyone sings in time, and for ensuring everybody is kept in the know about rehearsals and Barmitzvahs.

And, a big Yasher Koach to all the boys who are part of the choir. We rehearse on a Shabbat afternoon when the boys could be doing a bunch of other things yet everyone comes with a great attitude and enthusiasm to learn new songs and be part of a very special initiative.

We are the only Shul in Johannesburg who can boast of Youth Choir singing services alongside the Chazzan.

May the choir go from strength to strength and keep up the great work.



Remembrances of an Old Timer, possibly with Old Timers Disease (pronounced Alzheimer's Disease)

Bulka Milner

Early Days

René and I moved into our home at 45 Zonda Avenue on 1st July 1970. We bought the stand in November/December 1969 when Zonda Avenue wasn't even tarred, but the street had lighting. There were only a few houses built on the road. We preferred Victory Park to Parkmore, which was then the suburb of choice for young Jewish families, because the stand was on ½ acre (2000 m²) compared to ¼ acre (1000 m²) in Parkmore, and King David School was just up the road. Our house took 6 months to build and we moved in on the same day as our next door neighbours who also built at exactly the same time. They became our good friends, and although of Greek descent, their surname, in this decidedly Jewish suburb, was Katzourakis! What was even more amazing was that Toby and Denise Bernstein lived 3 stands away with no houses in-between. Toby had been in my class at school. We could see each others houses from our bedrooms and as there were no fences the security arrangements were as follows: if any problem arose at our house or at Toby's we would shout out to each other from our windows and come to each other's aid. This was the type of security necessary in those days! More remarkable was that Pauline Berelowitz and family, and later Ivor Klein and Ros and family, who were also both class mates of mine, moved into the same street. For many reasons we have always found it very easy to make life-long friends in our community which has always been warm and friendly. I actually became a member of Victory Park Shul in quite a strange manner. There was a "feribel" at the Greenside Shul where my family and I had been members since I was a child. I sang in the Greenside Shul choir and in 1970 the Chazan and the choir had a major difference and the choir master and the

main members of the choir walked out. There was obviously a problem for the 2nd day of Rosh Hashana at Greenside Shul, so I went to look for the Victory Park Shul which I was told held services in the Primary School Hall. I arrived at the School Hall at about 8.30 in the morning, not wanting to arrive too late. I found a locked hall. I looked through the slats of the hall and saw there were seats and an Aharon Kodesh, and I thought maybe they only hold 1 day of Rosh Hashanah - where was everybody? As I was about to leave at about 8.45 a man arrived with some keys and entered the Shul and started tidying up. He asked "Can I help?" I replied "Isn't there a Shul service here today?" and he replied, "Yes, but it's still early, we only start at 9 o'clock and you're welcome to join us". The man, who was so very friendly, was Dave Serebro. I immediately became part of the community of Victory Park Shul. Incidentally, even starting at 9 o'clock in those days, the Rosh Hashanah service was over by 1 o'clock.

Rabbis of the Congregation

In the early days before the Shul was built we held Shabbos and Yomtov services in the School Hall and there was no full-time Rabbi. There was only a "week-end" locum Rabbi in place and often the congregants would do the Davening. I can remember that a few of us, including Leon Nafte and myself, were the Chazonim for the Friday night services. A Rabbi/Reverend was only employed for the "High Holy Days". Later Philip Heilbrunn was appointed our spiritual leader (initially as a trainee Rabbi and then as a fully qualified Rabbi). He led us in Davening with his wonderful sweet voice, and so was also our Chazzan. A choir

was formed, and the usual Johannesburg tradition of Rabbi/Chazan/ choir was now in place at Victory Park as well. The choir never accepted any pay, and Cyril Fihrer made two comments that made everybody laugh:

1 "This is the only 20-man choir with only about 3 people in it that don't have Dr. as a prefix to their name.

2 "Thank goodness the choir does not need the Chevra Kadisha to support us".

Philip Heilbrunn gave us a lot of heartache when he announced that he was leaving the Synagogue for "an offer he couldn't refuse" - higher pay and a free home for his young family. We were all sorry to say goodbye to him as he left for Northcliff Shul. He later emigrated to Australia, where I see him regularly, and apart from being a great leader as a Rabbi, he has made great strides in his Chazonim and performs in many concerts there. (Look him up on You Tube).

Next came Rabbi Yossi Baumgarten who was appointed our spiritual leader. Early in his tenure, the new Shul was built adjacent to the King David High School Hall (and was part of the King David High School). The Shul was opened with much pomp & splendour (and a hired choir!) Things changed a lot at that time because the congregation was very traditional and not completely au fait with strict Orthodoxy and Chassidism. In the early years, on Simchat Torah we introduced a Communal Dinner (a tradition that carries on now), but all those in the congregation who said they were Kosher brought food up to the Shul and the dinner was held. The whole congregation participated in

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wishing
the victory park
shul community

I'shanah tovah
u'metukah
and
well over the fast.

with our best wishes

tickey jackie
klawansky
and family

Shana Tova from



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Community a
Happy New Year
& well over the Fast



Remembrances of an Old Timer, possibly with Old Timers Disease (pronounced Alzheimer's Disease)

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providing the food and taking part in the Simchat Torah dinner. However, after Rabbi Baumgarten arrived this was no longer allowed and only food from Beth Din-certified suppliers was used. This is certainly not what the congregation thought should be the case and there was a lot of "machloikis". However, this was the right way to go about things and the catering at Shul became strictly Kosher. However, I am pleased to see that we are again having home-cooked food prepared in our kitchen.

Rabbi Baumgarten had a profound effect on the community that made them soon realize that Yiddishkeit was not a form of Reformism, but Orthodox Judaism was "the real deal". It is amazing how many Rabbis the congregation produced during Rabbi Baumgarten's tenure. I can think of David Frankel, Matthew Liebenberg, Brandon Raff and Johnny Altman. Many other congregants, especially the youngsters, turned Shomrei Shabbos under his influence and things certainly looked up from that stage from the Yiddishkeit point of view. Rabbi Baumgarten also did wonders at the Beith Din by supervising so many Kosher products that could be easily recognized and bought in any store. This Kosher standard is something that we can be very proud of and can be envied in many countries.

Our new Rabbi is Rabbi Zusman Uzvolk and he has turned out to be a wonderful Rov for the community. He and his family have become an integral part of our community. Long may he, Laia and family prosper in Victory Park. He leads the Davening well and reads from the Torah beautifully (kein ayin hora).

Our Chazzonim

Chazzonim that we've had over the time included Chaim Davidowitz,

David Shaw, Ari Klein (who was the Chazzan I enjoyed most), Elton Krawitz, Adam Davis and other locum Chazzonim employed for Rosh Hashanah and Yom Kippur. However, now that Mark Samowitz (a home-grown young man from our own community) has been appointed Cantor he has proven to be outstanding. A choir has always been in attendance in our Shul, but now Mark has started a new group of young choir boys who have progressed remarkably well and now participate and entertain us in services.

"Characters"

People I've known in the Shul that stand out are many, but I'd like to mention a few names:

The late Mendel Gutkin was a feisty man who loudly made his opinions known to all around him. He used to clear his throat very loudly too, and this "chrakening" became a legend in the congregation.

Irwin Gutkin (Mendel's son) also had strong opinions and he was often correct. He was a Frum Jew and very astute man. Jokingly he used to state that there was an 11th commandment - "Never trust an Israeli", but the country he emigrated to was Israel.

The Late Harry Bloom was another classmate of mine from school. His character endeared him to many. He was a rough diamond, but had a wonderful heart and was very charitable. Once on the Bima for an aliyah he wanted to donate money to the SPCA because he said some people treated him like a dog of course this was not allowed. He and his family became Shomrei Shabbos and his son Saul received Smicha (became a Rabbi). I was devastated when

he died of bowel cancer at a young age.

Harry Bloom's cousin Maish Strul would also be classified by me as a "strong" member. He was a "Minyan Man" and attended services regularly (as did Harry). He was and still is a very capable and reliable person who has impacted on the Muizenberg community, where he now lives, and is the Chairman of the shul there.

Some of my co-members when I was on the Shul Committee were also "characters". Sam Raff, whom I privately referred to as "Barzel" (iron in Hebrew) always seemed to be so hard on the exterior, but he has a heart of gold. He managed the Shul finances very admirably during his tenure as Treasurer of our congregation. Similarly, Ivan Hellman I used to refer to as "Chvekes" (which means nails in Yiddish) for similar reasons. He too spent years on our Committee and has also impressed the Sandton Shul with his "go" and philanthropy.

Ivan Cohen was the Fixer and did many things for and in the Shul. Cyril Fihrer was always a very loud and prominent man, he is a very wonderful person.

The "Quiet People"
I feel there are also quiet people in the congregation that need special mention. They do things and participate strongly in the Shul and the community, but they do this without fanfare. Amongst the many Congregants I would like to single some out, knowing there could be some "feribles" are: Julian Tankin; the late Bokkie Miller; the regulars and committed minyan men such as Rabbi Uzvolk; Stan Arenson; Louis Osherowitz; Michael Sandler; Brandon Raff;

Continued pg 13

Remembrances of an Old Timer, possibly with Old Timers Disease (pronounced Alzheimer's Disease)

Continued from pg 12

Stephen Fittinghoff; Derek Cavé; Alf Abrahamsohn; Ellis Falkof; Morris Tepper and others who I'm sure I should have mentioned. There are the younger members who gladly commit to a day, or when phoned gladly help out. Also included in the group of quiet people are the "immigrants" from Krugersdorp and Randfontein who I'm not going to mention by name as again big feribles can happen, but who have made an amazing impact on the Shul with their families. I also salute the translocated members from Greenside and Emmarentia Shuls who are absolutely staunch members and wonderful. The latter groups mentioned are "amazing".

You will notice that this male chauvinist writer has mainly mentioned men. However, every time I wrote or thought about whom I

should name in this article I thought about their spouse instantaneously because they are the wonderful people that support the congregation in such a great manner. G-d bless all the women of the community who are such able partners in the Victory Park community. They are the backbone and drivers of our "big family" and are the major players in the family units that make up our fantastic congregation. Therefore the Ladies' Committee must be congratulated for the things that they've done and their tireless service over the years.

However, there is something most amazing about the Victory Park community that makes me think that we have something special. I can't think of any congregant who doesn't talk to fellow

congregants in the community. There seem to be no feribles between members of the community. Everyone talks to one another and I think this is what makes our Shul different and stand out from many other congregations. The people of our community are all absolutely supportive and involved, if not at the Shul level then on the Community level. I can remember with my own personal problems in 2012, the community was outstanding in their support of René and myself.

We, René, myself and our three boys, have loved our association with the Shul over the years. I wish everybody well in the future and many kind thoughts and great thanks for the years spent in Victory Park.

From The Chazzan

Mark Samowitz

We spend so much of our year in a rut focused on the daily grind - work, chores, kids, responsibilities - that we often forget to look up, to step back, to reflect, re-align, to assess and to take stock.

For me, the message of the Yamim Noraim is simple - it's a message that's there everyday for the taking but we're very seldom propelled to take it - it's the message that - Anything is possible.

I'm not talking about the harrowing account we give in the B'Rosh Hashana prayer - who will live and who will die, who by fire, who by water, who will be rich and who will be poor - those variables are decided by H-SHEM. I'm talking about the choices WE make. We forget that - anything is possible if a person makes the choice to

repent sincerely and return to H-shem - Kazam!!! All his sins are transformed into good deeds! We learn that the Ba'al Teshuva sits on a higher plain than the Tzaddik for he has chosen and made real changes.

Anything is possible - we hear statements of this kind tossed about by the major brands and labels but the truth is - this statement is rooted in Torah. If we look into the Torah, we will see that our ancestors were not angels and certainly not perfect. But they attained perfection on their own level by reaching deep into their innermost resources, having Emunah and pushing past boundaries their society or social upbringing had placed on them.

Moses went from being the

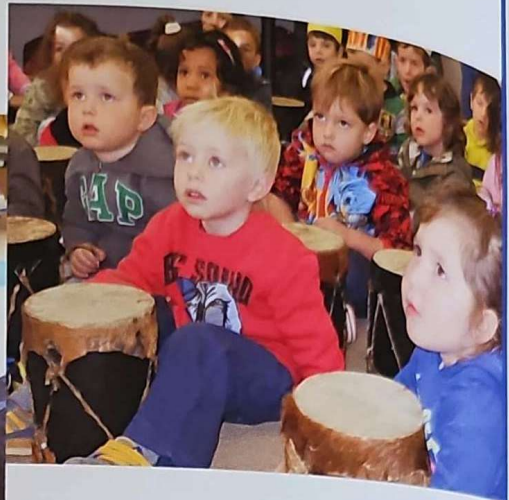
humble shepherd to the unparalleled leader of the Jewish people, Joseph went from slave and prisoner to Ruler, and Ruth went from widowed convert to great grandmother of King David.

Anything is possible if we have faith in H-shem; if we connect with our purpose in this world; if we rid ourselves of the bad character traits and habits that mask who we truly are; if we unleash our hidden potential and access the greatness that H-shem has in store for us.

May the High Holidays bring real change and remind us all that: Anything is possible.

*Wishing the entire community a
Shana Tova Umetukal*

Fun times at King David Victory Park Pre-Primary School



We wish you and your families a G'Mar Chatima Tova - a good, healthy and prosperous new year. Shana Tova

From Lynda and all the parents, teachers and children of KDVPSPS



*Shana Tova
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*We wish the Rabbi & family,
Chazzan & family, committee
members & their families, all the
congregants & their families
a wonderful New Year with all
that they desire, & all should
have a meaningful Yom Kippur &
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King David Victory Park Primary School

It is an absolute privilege to provide you with some memorable achievements and changes we have been through over the last couple of months.

Trends in education have shifted tremendously towards the use of modern technology in the class and needless to say, we have followed suit.

We have an Interactive Smartboard in every classroom (gone are the days of the green or black board and chalk). We have managed to open a whole new educational world to all our learners this way. Learners facing various academic challenges, now have the opportunity to explore, experience and discover a new academic world with the touch of a button.

We have now gone a step further and have obtained a mobile iPad Library so that we can allow learners to continue their educational journey, at the comfort of their desk. We will soon offer an iPad Genius Club as an extra mural activity to learners in the senior grades and at a later stage to the whole school.

We have introduced chess as part of the Foundation Phase

academic curriculum and we have it on good authority that it assists learners from a young age to cope with decision making and problem solving matters (particularly in Mathematics).

Moving onto our school facilities; we have been so privileged to have an amazing PTA that supports our every cause. Major infrastructure changes have taken place over the last few months, a total upgrade of our hall, junior and senior boys and girls' bathrooms, paving, retarring of our school road, to name just a few. We are forever grateful for their support.

Let's not forget the amazing talent that we have when it comes to our learners and our sport. We have had learners joining their individual soccer clubs on overseas training camps, senior players have been selected to represent the school at the Provincial level and were selected as captain and vice-captain of their respective teams.

We believe that a healthy body hosts a healthy mind and encourage our learners to participate in as many activities as they can master.

We encourage the motto "Charity begins at home" and that "Giving is far more important than receiving". We have adopted a school in Diepsloot, Bassa Primary School and the staff and learners have done amazing things together, ranging from celebrating various Jewish religious days to attending staff development sessions. Learners have donated unused school stationery and personal unused reading books and we are privileged to have the support from the Jewish Board of Education's Foundation in the sense that they have made a budget available for us to expand on this important endeavour.

KDVPP is known for its warm, caring and nurturing environment, every day is "Open day" and I invite you to come and experience our warm and friendly hospitality.

Jannie le Roux
Headmaster





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My Friend Needs Help

Michael Sandler

I have this... friend, see? And my friend has this... problem. But he can't ask for help.

I know what you're thinking. "Well, if he has an embarrassing problem, he should just pretend to ask for help on behalf of someone else. That way no one will know it's actually his problem." Very funny.

No, this isn't my problem. I'm not saying I don't have any problems, just that this isn't one of them. (For an up-to-date list of my problems I can forward you the latest spreadsheet/powerpoint presentation, put together by my wife and what I have always assumed to be a high-powered consortium of judges, spiritual-leaders and in-laws. Additional bandwidth charges may apply. Not for sensitive viewers.)

But no, this isn't one of my problems. I'm talking about someone else, a good friend of mine, whom I love dearly, who is either blissfully ignorant or sadly oblivious of his shortcoming. He can't ask for help because he doesn't even know he has a problem.

How shall I put this delicately? My friend is a good person. Does mitzvahs on occasion. Let's say he goes to shul now and then. I mean aside from Shabbat. Crack of dawn in the morning stuff. Helps to make the minyan when a good man is needed.

And when he's there, as all good Jewish men do, he puts on tefillin. You know what tefillin are, right? If you don't, ask your friend or go look it up on Wikipedia or something. You kind of have to know what I'm talking about to get this next bit. I'll wait.

So he puts on tefillin and davens along with the minyan, or patiently waits for the minyan to finish its

davening, as the case may be. Whatever. He's done a good deed. Shkoach.

The thing is, what he's done, and keeps doing, is awesome. Most people, and certainly not my friend, don't appreciate how awesome doing a mitzvah is. He's properly shaking the foundations of creation in time with his actions when he does the will of Hashem. The angels themselves cannot bear to look at the inexpressibly bright light that emanates from my humble friend's unassuming movements. The nachas that he gives to Hashem by these tiny acts would make your average Jewish grandmother swell up until she popped.

Now there's reward for these actions. That's one of the principles of Jewish faith. After he dies my friend will be taken up to heaven and his life examined, instant by instant, in a detail we cannot imagine. Every fraction of motion, thought and whim will be judged. In context, of course, and with mercy, but with nothing at all left out.

When this happens, among other things, my friend will be presented with that overwhelmingly beautiful light brought into being when he went to shul those days and put on tefillin there. It will be all the brighter for the earliness of the hour (like they say: l'foom tzara agra - according to the effort so is the reward) and it will feed his soul like a breath of fresh air to a drowning man. It's what keeps a soul going for eternity.

My friend won't necessarily expect it though, because he doesn't really consider these things when he's doing them. I think he will be delighted, surprised and relieved when he sees what his good

deeds have brought. Good for him. May his reward be greater and greater.

Except... You still with me? I'm getting closer and closer to a point here. Just a few more paragraphs. I'm trying not to embarrass anyone. Besides myself, I mean.

So here's the part that makes me shiver. I mean whenever I think about this I get this sick feeling in my stomach. Like that time in Standard 3 when I didn't do my homework because I left the textbook at school for three days in a row and the teacher let me know in a penetrating voice lest I miss a word what kind of horror I had perpetrated and what kind of child I was and exactly how far I had fallen short of minimum human standards. Yes, I have my issues. We've discussed that. Moving on.

When my friend is presented with his heavenly reward for putting on tefillin he will see them pull out of his present a huge chunk of the stack of goodies he's holding. He'll see he's been left holding precious heavenly reward for pitching up and taking part and going through the motions and sharing the burden with the community and encouraging others around him... but nothing for actually doing the mitzvah.

So my friend will be upset, right? "Hey", he'll say, "where's my tefillin?"

"Sorry, sir, but you never put on tefillin during your most recent lifetime. Would you like to try again?"

An awful sinking feeling will envelope him at this point. They don't make mistakes in heaven.

We've seen this before, right? Like when you daven but without

Continued pg 20



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My Friend Needs Help

Continued from pg 18

kavanah (intention), and you get rewarded for being there but you haven't actually done the mitzvah. Now that's a proper tough one, but which we all understand. It's not really unexpected, right? We get our brief or extended flashes of inspiration when praying and we do our best to concentrate and take it all seriously and we'll see what came out of our prayers when they're given back to us after a-hundred-and-twenty.

We're aware of that one while it's happening. This one comes as a shock.

"What did I do wrong?" my trembling friend asks his angel. "Was it kavanah?"

"No, sir. You simply didn't perform the mitzvah of tefillin."

Confused, my friend considers how this could be. "Oh no! They were pasul! I should have had them checked more often."

"No sir. As kosher as Rabbi Klein could get them. No problem there." Through his tears, my friend asks in a choking voice, "What was wrong?"

"You put them on the wrong part of your body," says the angel sympathetically. If souls could faint, that would be the part when my friend collapses.

The angel goes on to explain that both the head- and arm-tefillin have prescribed positions on the body. The one on your head has to be behind the hairline, or for those of us who don't need hair, where the hairline used to be. This comes from a drasha: "...and they will be totafot between your eyes." That phrase "between your eyes" is compared to the same phrase in another context - "You shall not make a bald spot between your eyes." Since tearing

out the hair between your eyes is nonsensical, it must refer to your hair along the center line of your head. That is the place for tefillin, and to paraphrase some advice that is hopefully irrelevant to this audience, "If it's not on, it's not on."

And there we leave my enlightened friend, gutted to be learning the laws of nature too late to help himself. But not too late for you.

Yes, if you didn't guess it by now, you're the friend. Or your husband, your son or loved one. I can't stand it anymore and I have to say something, if not for selfless reasons then to discharge my own obligation. YOU'RE DOING IT WRONG. You've put in all the effort, the time, the bravery in coming to shul, the fiddling with straps, the earliness of the hour... You're on the brink of performing awesomeness... and then you hold back from getting the reward.

PLEASE. Please. Look in a mirror. Ask the Rabbi to shorten the straps. Get used to having it feel a bit different, sit a bit higher on your head. Overcome the inertia of doing it the way you always have.

Please. For me. Fix your tefillin. Put them where they're supposed to be.

So why don't I approach people directly whom I see doing it wrong in shul? Why broadcast this appeal to everybody and waste the time of those who don't need it/want it/care? I have. I've tried before, and been cheerfully and gratefully received, but I've also been rebuffed and embarrassed and it's made me afraid to speak up.

But it pains me to see my brothers losing out when they are so close, and I am ashamed of my inaction, so I have to do it some other way.

I apologise if I have angered / embarrassed / bored you and/or wasted your time. If so, welcome to the internet age. It could have been worse.

But if what I'm shouting about applies to you, and especially if you think it might apply to you ('cause then it almost certainly does) please make the effort to correct the placement of your tefillin. Don't be wearing them like you're Bjorn Borg with his sweatband. You should be like a unicorn, with a horn going up, up, out of the top of your head.

Ladies, help me out by encouraging your menfolk to do it right. You know you share his reward in a combined Olam Haba (World to Come), right? You're half the same soul after all. If you needed persuading then there's something in it for you, too, so ask him if he knows what I'm going on about.

Get your Rabbi to help you. (Some Chabad Rabbis are shy and reluctant. Persist.) If you're doing it at all, you may as well do it right. It's such a shame to miss out.



Cooking Done with Care is an Act of Love

The Victory Park Baking Club

The Victory Park Baking Club was born out of CARE for our community and LOVE for cooking and baking. Our aim is simple and twofold: firstly it is our way of giving back to our warm and vibrant community, secondly to indulge in our love of food.

We used to chat about how nice it would be to enjoy home-baked cakes and biscuits at Shul brochas and functions. We decided to stop chatting about it...and actually set about doing it. We have a well-equipped and beautifully renovated kitchen so we decided to put this to good use.

We put together a proposal which we presented to the Committee. We put out an appeal for donations with which we were able to purchase baking equipment.

Today, we even have a microwave! Thanks to all who made this possible.

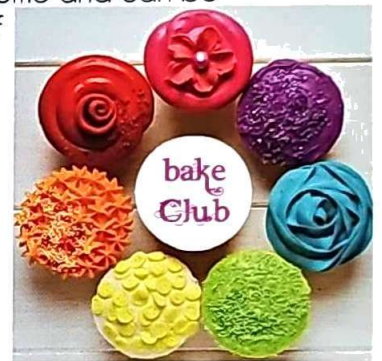
We have had a number of baking sessions, the result of which have been delectable baked goodies. We were also able to cater for our Shavuoth Dinner. Those of you who attended will agree that it was a delicious dinner... and 100% home-made.

We - Joanne Goldberg, Sue Fleishman, Lesley Lewis, Carol Arenson, Melanie Falkoff, Steph Fineberg - are a solid, committed team. We work hard and have an immense amount of fun.

The mornings spent baking are filled with much laughter, incessant chatter and sharing in each other's experiences.

The most delightful aspect of the Baking Club is that it is accessible to most ladies. It is quite simply an extension of what we do in our kitchens most days. Each baking day is different; each day has been a treat. We all leave the kitchen fairly exhausted but very much exhilarated.

We urge and encourage all ladies to join in, whether it is to grease pans, stir mixtures or measure out ingredients. You are most welcome and can be assured of a morning filled with joy.



Sani2c

Anthony Feinberg & Shaun Rosenthal

Four years ago we were asked to do an article on our adventure namely Sani2c. At the time it was to be our first adventure ride and I have now completed this event for the last four consecutive years.

For those of you who don't know Sani2c is a 3 day mountain bike ride from Underberg at the bottom of the Sani pass to Scottsburg in Natal.

4000 cyclists compete and ride mostly on animal tracks and pathways over 271km, and although you are descending to the sea, you need to climb 4840m to get there.

The route takes you through forests, farms and mountains, over some of the most spectacular scenery our country has to offer. They built two floating bridges one winding over

a river the other heading across the lagoon and out to sea at the finish.

The highlight comes on the second day when you descend into the Umkomaas Valley. This requires a fair amount of skill and nerve but is exhilarating when you are there. The problem is that it is about 60km to ride back out and over 2000m of climbing.

The modern mountain bikes have a huge amount of technology with full suspension, gears and disk breaks whilst weighing in at less than 15kg. This allows you to cover a fair amount of distance and see places you could only otherwise go to on foot.

They have very few regulations but you are required to ride in pairs and cannot be more than 200 meters away from your partner, you need to carry a space blanket, have a helmet, enough water and a cell phone for emergencies.

Shaun and I finished the ride this year in 15h42min.



Tishrei 5774

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY |
|---|--|--|---|
| 1 Selichot 12.00am Shachrit 8.00am Mincha & Maariv 6.00pm | 2 Selichot followed by 5.30am Shachrit Mincha & Maariv 6.00pm | 3 Selichot followed by 5.30am Shachrit Mincha & Maariv 6.00pm | Erev Rosh Hashanna 4 Selichot followed by 5.15am Shachrit followed by Hatarat Nedarim Eiruv Tavshalin Candle Lighting before 5.38pm Mincha 6.00pm Maariv 6.15pm |
| Fast of Gedalia 8 Fast begins 5.04am Selichot followed by 7.30am Shachrit Mincha & Maariv 6.00pm Fast ends 6.16pm | 9 Selichot followed by 5.30am Shachrit Mincha & Maariv 6.00pm | 10 Selichot followed by 5.30am Shachrit Mincha & Maariv 6.00pm | 11 Selichot followed by 5.30am Shachrit Mincha & Maariv 6.00pm |
| 15 Shachrit 8.00am Mincha & Maariv 6.00pm | 16 Shachrit 6.00am Mincha & Maariv 6.00pm | 17 Shachrit 6.00am Mincha & Maariv 6.00pm | Erev Succoth 18 Shachrit 6.00am Eiruv Tavshalin Candle Lighting before 5.44pm Mincha 6.00pm Maariv 6.15pm |
| Chol Hamoed 22 Lulav & Etrog Eat in Succah Shachrit 7.45am Mincha & Maariv 6.00pm | Chol Hamoed 23 Lulav & Etrog Eat in Succah Shachrit 7.45am Mincha & Maariv 6.00pm Public Holiday | Chol Hamoed 24 Lulav & Etrog Eat in Succah Shachrit 5.45am Mincha & Maariv 6.00pm | Hashana Rabba 25 Lulav & Etrog Eat in Succah Shachrit 5.30am Eiruv Tavshalin Candle Lighting before 5.47pm Mincha 6.00pm Maariv 6.15pm |

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.
 Remember that as Yom Tov is Thursday & Friday we must say Eiruv Tavshalin on Erev Yom Tov.
 Tashlich will take place at the river where Zonda Avenue and Danya Road meet.

September 2013

| THURSDAY | | FRIDAY | | SHABBAT | |
|--------------------------------------|---|--------------------------------------|---|--------------------------------|---|
| Rosh Hashanna | | Rosh Hashanna | | Shabbat Shuva | |
| 1st day | 5 | 2nd day | 6 | Haazinu | 7 |
| Shachrit 8.00am | | Shachrit 8.00am | | Shachrit 9.00am | |
| Shofar 10.30am | | Shofar 10.30am | | | |
| Tashlich followed by Mincha 5.00pm | | Mincha 6.00pm | | Mincha & Oneg 5.30pm | |
| Maariv 6.15pm | | Maariv 6.15pm | | Shabbat | |
| Candle Lighting after 6.28pm | | Candle Lighting before 5.39pm | | Maariv & Motzei Shabbat 6.29pm | |
| 12 Erev Yom Kippur | | 13 Yom Kippur | | 14 | |
| Selichot followed by Shachrit 5.30am | | Kaparot | | Shachrit 8.00am | |
| | | Shachrit 5.45am | | Yizkor 10.45am | |
| | | Mincha 3.00pm | | Mincha 4.00pm | |
| | | Candle Lighting | | Neilah 5.15pm | |
| | | Fast begins 5.42pm | | Maariv & fast ends 6.31pm | |
| Mincha & Maariv 6.00pm | | Kol Nidrei 6.15pm | | | |
| 19 Succoth 1st day | | 20 Succoth 2nd day | | 21 Shabbat Chol Hamoed | |
| Eat in Succah | | Eat in Succah | | Shachrit 9.00am | |
| Shachrit 9.00am | | Shachrit 9.00am | | Mincha & Oneg 5.35pm | |
| Mincha 6.00pm | | Mincha 6.00pm | | Shabbat | |
| Maariv 6.15pm | | Maariv 6.15pm | | Maariv & Motzei Shabbat 6.34pm | |
| Candle Lighting after 6.33pm | | Candle Lighting before 5.45pm | | | |
| 26 Shemini Atzeret | | 27 Sinchat Torah | | 28 Shabbat | |
| Eat in Succah | | | | Bereshit | |
| Shachrit 9.00am | | Shachrit 9.00am | | Shachrit 9.00am | |
| Mincha 6.00pm | | Mincha 6.00pm | | Mincha & Oneg 5.40pm | |
| Maariv & Hakafot 6.15pm | | Maariv 6.15pm | | Shabbat | |
| Candle Lighting after 6.36pm | | Candle Lighting before 5.48pm | | Maariv & Motzei Shabbat 6.37pm | |
| Sinchat Torah Dinner | | | | | |



My London Marathon Experience

Steph Fineberg

Three years ago I started running ... and fell in love with it! I set my sights on running an international marathon. Truth be told ... I thought it was just a dream. I then learnt that the 2013 Virgin London Marathon coincided with my 50th Birthday. This was a challenge I had to meet!

My training was gruelling and, at times, I resented it. All this was forgotten as I made my way to London in April with the most special people in my life - my husband, children and sister. I oscillated between nervousness and excitement.

An estimated 40 000 runners stood at the start in Greenwich Park united in friendship and fellowship. 40 000 runners stood at the start, heads bowed for 30 seconds of silence, remembering those who had lost lives and limbs in Boston only a week before.

In light of the horrific events in Boston 40% more police officers than last year were deployed along the 42 km route. TG - the event passed off completely peacefully.

The sheer exhilaration of being one of these 40 000 runners in one of the world's most prestigious marathons is a memory that I will cherish forever.

I had been told that the spectators along the route were numerous and VERY supportive. I didn't quite expect what I encountered from start to finish! Hundreds of thousands of people lined the streets of London, shouting their encouragement and drinking beers in the bright sunshine. It was as if the whole city was out to celebrate.

It was easy to forget the aching back, sore legs and blistering feet as I ran through parts of London I would otherwise not have seen - Woolwich, Charlton, Bermondsey and Wapping. Running over Tower Bridge was definitely a highlight. With the turrets of this grand landmark looming ahead, I thought how privileged I was to be healthy and fit enough to be running 42 km's in such a spectacular place. Life could not

have been better!

As we got closer to the centre of London, the spectators thickened. With Big Ben behind us, the legs now very weary and heavy, we headed for the finish in St James Park. There was a sense of rejuvenation and heightened excitement. Buckingham Palace rose majestically in front of us as we crossed the finish line. All around people were weeping with emotion and relief- myself included.

I made my way to meet my family without whose support, encouragement and belief I would not have been able to achieve my dream. My body was aching but my mind only registered excitement and pride. I was so happy that I had chosen to celebrate 50 years of health and happiness in this way!

Thanks to all in the Victory Park community for your well wishes and support. We are all fortunate to belong to such a caring and nurturing community.





Eat fruit & veg and stay healthy

173 Beyers Naude Drive Northcliff

011 888 - 4211

WISHING ALL OUR CLIENTS
A HAPPY NEW YEAR
AND WELL OVER THE FAST

OCTAGON
CHARTERED ACCOUNTANTS



Mayoral Memoirs

One of Victory Park Shul's most illustrious, yet humble and unassuming, members is Edward ("Eddy") Magid. Eddy was born in Benoni on 8 November 1927 and was forced to grow up at an early age as his father passed away when he was 11 and his mother passed away when he was in Matric.

Zionism in his blood

Eddy, from an early age, was Zionist. In December 1946 he and 7 others left Johannesburg in an ex-army 3 ton truck, bound for Cairo. Unfortunately, they had an accident in February 1947 at Ed-Duem in Sudan and the expedition was aborted. Eddy was a determined machalnik and subsequently succeeded in getting to Palestine (as it then was) and joined the Irgun in 1947. He was in the first Israeli tank squadron which consisted of 20 men and two tanks. These tanks are now mounted as monuments in Tel Aviv. Eddy's squadron fought mainly in the Negev, with great success.

The Mayor of Johannesburg

Eddy returned to South Africa after the war. He married Ann Brown, whom he met at the Plastic Theatre on Northcliff Hill, and settled down. They had 2 sons, Harold and Steven. Harold subsequently married Jillian and they live in Johannesburg and Steven married Jenny and they now live in Atlanta USA. Harold and Jillian are also members of our congregation.

In 1970 Eddy became involved in politics as an independent, became an Independent Ratepayers' Association Councillor for Fairland/Berario and, in March 1984 was elected as Mayor of Johannesburg. His theme for the year was "Put a smile on the skyline of Johannesburg" and one of his projects was to modernise the Johannesburg Childrens' Home. He

was extremely successful and 5 large, double-storey houses were built, each housing 10 children and having suites for carefully selected house parents. He succeeded in transforming a huge, dark, dingy dormitory into 5 free-standing houses, thus providing family accommodation and atmosphere for 50 children. The Trustees of the new development named it "The Eddy and Ann Magid JHB Children's Home". In recognition of his efforts Eddy was awarded the Paul Harris Award by Rotary International.

Victory Park and Districts Connections

Eddy has been a member of the Congregation for over 30 years and was a founder of King David Victory Park. Unfortunately Ann passed away on 27 March 1994 and has been sorely missed by Eddy, their children and grandchildren. Eddy and his family are regular attendees at shul services and the family "MacMagid" yarmulkas have become a feature of our services. Eddy has one grandson Grant in Johannesburg, four granddaughters - Nicole and Taryn living in London, Terri and Kim in Atlanta and six great grandchildren - Adam Jay, Joshua Ben, Rachel Lilla, Zakira Ann, Gia Lexi and Raphael Claud.

Eddy has a further link to Victory Park - 1984 was the 50th Anniversary of the Environmental Centre in the Delta Park and he hosted a function in July of that year that was attended by over 200 guests, including Charles de Haes, Director General of the World Wildlife Fund in Geneva.

A park in Smit Street, Fairland is named the Eddy Magid Park and bears a huge stone plaque in recognition of his Council service to the area.

In conclusion, and as a tribute to Eddy, a number of extracts from his scrapbook are provided below.

May he continue with his excellent work for many years!



Breakfast Quip



"I don't know, can you see if he's smiling?"

Mayoral Memoirs



Efi Stenzler
 EPI STENZLER
 WORLD CHAIRMAN KKL-INF

A. Duvdevani
 AVRAHAM DUVDEVANI
 CO-WORLD CHAIRMAN KKL-INF

Us A Brocha

Rene Milner

We moved into our house in Victory Park in June 1970, in those days Zonda Avenue was still a sand road. Allen was two and a half, David six months and a year later Saul was born. We joined Victory Park Shul after being members for many years at Greenside Shul, where we were married by Rabbi Rogut. In fact, Selwyn celebrated his Barmitzvah at Greenside Shul.

I have been helping with the shul brochas and catering in general for at least forty years. I would like to share with you some of my delicious, warm and wonderful memories.

My earliest memory goes back to when services were in the Primary School Hall. Eileen Kobrin prepared the brochas which were small and simple but more than adequate. Eileen and Monty had planned a holiday and Eileen asked if I would step in and see to the evening brocha. I happily accepted. If I remember correctly there was kichel and herring, cake, crisps, cold drinks.

Holidays like Simchat Torah and Sukkot were celebrated as a community. Tables were set up in the foyer of the High School. Those that kept kosher provide food, others crisps, cold drinks, paper plates etc. They were lively joyous

festivities.

As membership increased meals became more elaborate. I remember ladies gathering at Ruth Gimpel's house to prepare for a Yom Tov meal. My task was to make an enormous bowl of mock crayfish. We had a great time laughing and chatting while we worked. The community developed and expanded and as a result our beautiful Shul complex was built, including the kitchen. From then on we prepared meals at shul. We had so many Barmitzvah brochas in those days that we had a few teams working in rotation.

Since then, and for many years Tzippy Damelin and I have become the savoury specialists.

"Savoury" = delicious, tasty, piquant, flavoursome.

I have learnt so much from my brocha friends, and not just about food. Thank you to each and every one of you for making it a pleasure to be part of your team. Keep up your good spirit, dedication and friendship.

Today our brochas are outstanding whether elaborate or simple. They serve the community with

great joy in a warm and wonderful atmosphere.

When thinking what to write I initially decided not to mention any of the many names that made my memories. Eventually I decided on three - Eileen, Ruth and Tzippy, each of whom contributed to my wonderful memories. Also, every time I walk into the Shul kitchen I think of Milly who was a cherished member of the team.

I extend an open invitation to you all to visit us in our new home. In Melbourne they call the Shabbos meal at shul "kiddish". We call it "Brocha".

Is a Brocha a Kiddish?
Is Kiddish a Brocha?

I'll end off with a quote from Ambassador Segev-Steinberg's farewell article in the Jewish Report 'Removing the man from SA does not remove SA from the man'.

SHALOM



A Jewish king of Britain?

Arthur Goldstuck

The recent birth of a son to Britain's heir to the throne had the world's celebrity watchers in a frenzy. And the Jewish world caught a touch of the virus. How else do you explain the frenzy of speculation about the royal offspring being Jewish?

Even the anti-Jewish world caught the fever. This is how Iran's Mehr News Agency saw Kate Middleton, better known today as the Duchess of Cambridge:

"This lady's family roots show that she is considered a Sephardic Jew from her mother's side. Moreover the timing of the wedding and the way it was held which was based on Jewish culture verify the evidences... William's marriage as the inheritor of the crown to a Jewish girl will leave the future of Britain to the hands of the couple's Jewish children."

There are many such claims and equally many "authoritative" sources - including no less than the Times of London. In June this year, it published a letter from former BBC royal correspondent Michael Cole, spelling out Middleton's Jewish lineage.

Her mother Carol, he said, "is the daughter of Ronald Goldsmith and Dorothy Harrison, both Jews. The parents of Dorothy were Robert Harrison and Elizabeth Temple, both Jews. Elizabeth was descended from the Myers, a distinguished 19th century Jewish family."

In case of confusion, he spelled out the conclusion: "The Duchess of Cambridge is a Jew on her matriarchal side and therefore her baby will be a Jew, according to Jewish law and tradition."

In shuls around the world, the whispers turned into a crescendo of claims: the future King of Britain is

Jewish.

Sadly for those who wish such a fate on a Jewish child, it simply is not true.

Cole's conclusion was based on the most circumstantial of evidence. Contacted by the Times of Israel online newspaper, he admitted that "he relied entirely on the fact that the names in Kate's family tree - Goldsmith, Harrison, Myers and Temple - sound Jewish".

It got worse.

"Mrs Middleton, born Goldsmith, is a talented businesswoman," he blundered on in the interview. "You don't have to live in a monastery to know that Jewish people are good in business."

The London Evening Standard relied on a slightly more convincing expert: Doreen Berger, chairman of the Jewish Genealogical Society. She quickly poured cold kneidlach soup over the feverish speculation about those names:

"The Goldsmith surname is shared by many who are not of Jewish descent. The same applies to the surname Myers.

Indeed, it turns out, the business-minded Mrs Middleton's ancestors going back five generations all had church weddings, carefully recorded in parish records of the past couple of centuries.

The office of the British Chief Rabbi pointed out that numerous articles debunking the Middletons' Jewish heritage made the issue "completely clear".

In short, the claims of a Jewish prince born to the British royal

family were pure urban legend, a story told and believed and retold without real evidence.

But there is a twist to the tale. There was indeed a Jewish connection in the royal birth. According to the "social conversation" website The Experience Project, Kate gave birth to George in the Lindo Wing at St Mary's Hospital. The wing is named after a man who donated the funds for the wing to be built in 1937: one Frank Charles Lindo, a prominent member of the Jewish community

It is believed he is descended from the family that commissioned the earliest known English menorah, the Lindo Lamp. It was made in 1709 to mark the marriage of Elias Lindo to Rachel Lopes Ferreira.

The truth is, Frank may not be descended from Elias, and the link may well be an urban legend too. But we do know Lindo was Jewish. And we do know Prince George is not.

Sources: *Times of Israel*, *London Evening Standard*, *The Experience Project*



I am a Jew

Written by an Israeli named Dan Sporn

Our condition, in Israel, has never been **better than it is now!**

Only the television and the media make people think that the end of the world is near. Only 68 years ago, Jews were brought to death like sheep to slaughter. NO country, NO army. Only 65 years ago, seven Arab countries declared war on little Israel, the Jewish State, just a few hours after it was established. We were 650,000 Jews against the rest of the Arab world. No IDF (Israeli Defence Forces) or Air Force. We were only a small group of stubborn people with nowhere to go.

Remember: Lebanon, Syria, Iraq, Jordan, Egypt, Libya, and Saudi Arabia, they all attacked at once. The state that the United Nations "gave" us was 65% desert. **We started it from zero.** Only 45 years ago, we fought three of the strongest countries in the Middle East, and we crushed them in the Six Day War.

Over the years we fought different coalitions of 20 Arab countries with modern armies and with huge amounts of Russian-Soviet Ammunition, **and we still won.**

Today we have **a beautiful country**, a powerful Army, a strong Air Force, an adequate Navy and a thriving high tech industry. Intel, Microsoft, and IBM have all developed their businesses here. Our doctors have won important prizes in the medical development field.

We turned the desert into a **prosperous land**. We sell oranges, flowers, and vegetables around the world. We launched our own satellite! Three satellites at once! We Are in good company; together with the USA (280 million Residents), Russia (220 million residents), China (1.3 Billion residents) and Europe (France, England and Germany 35 million residents), we are one of the only countries in the World that have launched something into space! Israel today is among the few powerful countries that have nuclear technology & capabilities. (We will never admit it, but everyone knows.)

To think that only 68 years ago we were disgraced and hopeless. We crawled out from the burning crematoriums of Europe. **We won in all our wars.** With a little bit of nothing we built an empire. Who are Khaled Mashal (leader of Hamas) or Hassan Nasrallah (leader of Hezbollah) trying to frighten us? They are amusing us.

As **we celebrate Independence Day**, let's not forget what this holy day is all about; we overcame everything. We overcame the Greeks, We overcame the Romans, We overcame the Spanish Inquisition, We overcame the Russians pogrom, We overcame Hitler, we overcame Germany and overcame the Holocaust, We overcame the armies of seven countries. Relax chevray (friends), we will overcome our current enemies.

Never mind where you look in human history. Think about it, the Jewish nation, our condition has never been better than now. **So let's lift our heads up and remember:** Never mind which country or culture tries to harm us or erase us from the world. We will still exist and persevere. Egypt? Anyone know where the Egyptian empire disappeared to? The Greeks? Alexander Macedon? The Romans? Is anyone speaking Latin today? The Third Reich? Did anyone hear news from them lately? And look at us, the Bible nation - from slavery in Egypt, we are still here, still speaking the same language. Exactly here, exactly now.

Maybe The Arabs don't know it yet, but **we are an eternal nation.** All the time that we will keep our identity, we will stay eternal. So, sorry that we are not worrying, complaining, crying, or fearing. . .

Business here is beseder (fine). It can definitely be much better, but it is still fine. Don't pay attention to the nonsense in the media, they will not tell you about our festivals here in Israel or about the people that continue living, going out, meeting friends. Yes, sometimes morale is down, so what? This is only because we are mourning the dead while they are celebrating spilled blood. And **This is the reason we will win after all.**

Please forward this to all of your Jewish friends and non-Jewish friends everywhere in the world. You are all part of our force to keep our existence. This may help some of us **lift our heads up and be proud to say:**

I AM A JEW



Sudoku

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Sudoku Answers

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"Were our Mouths as Full of Song as the Sea"

Ilana Stein - Originally posted in "On Eagles' Wings" January 10th 2007

My favourite part of davening on Shabbat is Nishmat Kol Chai – "The soul of all life shall bless Your Name, Hashem." For those of us who see the world as one fragile ecosystem, a multitude of interconnected beings and organisms, all created for the glory of the Creator, this praise song sums it up spectacularly. It also tells us that human beings are not the only ones who praise G-d but on the contrary, all who have breath do. It is a reminder that other beings have a place on this planet, not just for our benefit (although this is also true) but because G-d created them.

To me, the best part of the prayer is the following lines:

"Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as brilliant as the sun and the moon, and our hands as outspread as eagles of the sky and our feet as swift as hinds - we still could not thank You efficiently Hashem, our G-d, and G-d of our forefathers, and to bless Your Name foreven one of the thousand thousand, thousands of thousands and myriad myriads of favours that You performed for our ancestors and for us." (Siddur)

This part of the prayer becomes that much more alive if one has actually seen the sea, an eagle and a hind (an antelope), gasped at an impala as it leaps high into the air and races across the savannah, or actually watched in awe at the wingspan of an African fish eagle.

Where did this beautiful prayer originate? The origins are obscure. It is mentioned in the Talmud as a prayer of thanksgiving when rain comes after a drought – in both Masechet Brachot and Ta'anit:

R Abbahu said: When do we [begin to] recite the benediction

over rain? When the bridegroom goes forth to meet the bride. What benediction should one recite? Rav Judah said in the name of Rav: 'We give thanks unto Thee, O Lord, our G-d for every single drop which thou hast caused to fall upon us'. And R. Johanan concluded the benediction thus: 'Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, etc.' until, 'Let not Thy mercies forsake us O Lord, our G-d, even as they have not forsaken us.' (Ta'anit 7a)

Interestingly, the Talmud calls this prayer "Birkat Hashir" – "the grace, or blessing, of the song."

Masechet Pesachim 117b-118a: Over the fourth [cup] he concludes the Hallel, and recites the blessing of song. What is 'the blessing of song'? Rav Judah said: 'They shall praise Thee, O Hashem our G-d'; while R. Johanan said: 'The breath of a living [etc.]'

This name deserves some thought. Why not just "Song"? Even in English, this prayer has a poetic style and rhythm to it that denotes song. However, no bracha is attached to it, and so it does not fit into the standard blessing formula that is usual in our prayers.

Perhaps an idea by R. J.B. Soloveitchik on nature of bracha (blessing) can help us:

What is the meaning of bracha? When we apply the word "bracha" to G-d, we mean it in the same sense as when G-d blessed Adam and Eve. A bracha means "more good, more giving, renewal and creativity". . . . We too, when we partake of the world are told to turn to G-d and give him the addition of creativity and renewal. What does this mean? We believe that the creation of the world was not a

one-time occurrence, closed and finished. It is a continual process of renewal and vitalisation. . . . Were G-d to retreat and abandon His world for even one second it would all return to chaos and nothingness. In this sense, G-d is male, giving, shaping. . . . We receive, passively. But were that the only relationship between us and G-d, here would have been no point in the giving of the Torah and the making of a covenant between Israel and G-d. A covenant is a mutual responsibility between two sides. Each side must give and receive as male and female.

There is a sense where even the Creator of all has a need of us, so to speak. . . . The presence of G-d is hidden in the world, shrouded in a cloud, unable to be revealed. G-d is passive. Man has to release G-d from His restraints, from His hiding, from the shadows. When it comes to revealing G-d, we are the male and G-d the female. We, at least in relation to G-d's presence in the world, are the catalyst for the revealed life of G-d. . . . Man can, if he wishes, find and reveal G-d in every phenomenon, time and place - in the sunrise of the morning and the sunset at dusk, in the sea and the plants, in the stars and the sands, in the outside world and recesses of his soul. (Yemei Zikaron, Jerusalem 1986, pp 29-36; translated by R Ezra Bick)

The name "Birkat Hashir" therefore shows that this prayer is a combination of song and blessing. By praising G-d for every being and element in this world, and by acknowledging that all living organisms do the same, we reveal G-d in every phenomenon and in that way, we release more blessing into the world around us.

Memories Made



Gia Arenson



Emma Zeller



Gabriella Bean



Laivi Klass



Aron Leib Freinkel



Ricky Jaches



Hillel Jacobson



Ben Kassel



Greg Sher

& at Maccabi 2013



The Kauffman-Stamelman

Bris



Josh & Jodi Lewis



Dani Nathan

@ Victory Park

Selwyn Segal
2013



The Bar Mitzvah Boys



Gaby and Josh Nossel



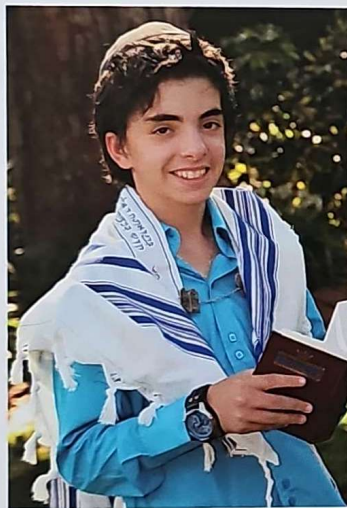
Joshua Arenson



The Bat Mitzvah Girls



Aryn Bloch



Sydney Gladstone



Jessi Wainer



Megan Lewis



Our Chazzan Mark Samowitz
and his Kalah Sara Mills



The Victory Park Baking Club

המכביה ה-19 Maccabiah 2013

Gregory Sher

Maccabi 2013, what an amazing experience. There is nothing like it, meeting people from all over the world united to play sports at the highest level.

I arrived in Israel on the 16th of July with part of the S.A. team. We went to the Blue Bay Hotel in Natanya where we were to stay until the rest of the team arrived. Once all the juniors were at the hotel we went to Wingate, the junior hub. This is where all juniors from around the world would be able to meet up. At Wingate there were parties every night giving me the chance to meet other juniors from around the world.

The main priority at Maccabi was of course the sport. Every team trained most days unless there was a match, then many of us went to watch and support.

I had intense training sessions every morning, especially because the heat and humidity was an added

factor to work with. After my training I would either go back to Wingate to socialise, go watch a match or just spend some time doing whatever I felt like doing.

As my race-day approached I was getting more and more excited. All the hard work that I had done to get into Maccabi was coming together.

Two hours before my 800 meters race began I warmed up and prepared myself. As our race was called I was slightly nervous but excited. The race went by so quickly and all I remember was how amazing it felt to pass the finish line in front of hundreds of spectators.

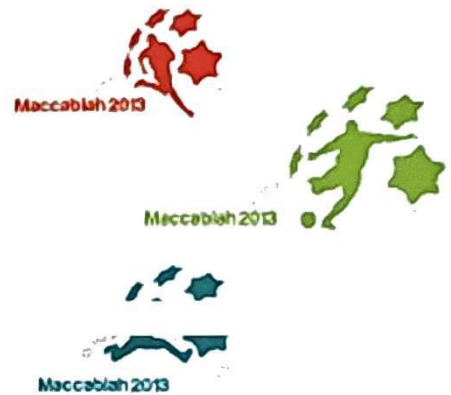
After the race my dad came up and asked me how I felt. My words to him were "Dad I could not run any faster". It was then that my dad really well and had beaten my

own personal best by 4 seconds.

It was a great privilege for me as a young Jewish South African to represent my country at the greatest Jewish sporting event. Maccabi is in fact the 3rd largest sporting event in the world.

At Maccabi 2013 there were 9000 athletes representing 71 countries.

I would like to thank my parents who made this opportunity available to me, as well as to my family and friends for their support.



On behalf of the Rabbi, Chairman and members of the Shul, we say fond farewell to Bulka and René Milner, they are moving to Australia to join their sons.

We would like to express our thanks to Bulka for all the years of singing in the choir and the many haftorahs that he has done.

We say a big thank you to René for the many years of help in the kitchen, for all the brochas that she has assisted with.

We wish you many years of happiness with your children and grandchildren in Australia.

Curses (iv) e Yiddish

Den ganzen Kopp sollen se haben voller Läuse und so e kurz Ärmchen dass Se sich net kratze könne

"Your head should be full of lice but your arms should be too short for you to scratch."

You should find a gold piece on the sidewalk and be so arthritic you can't pick it up.


Vayber zaynen gebildet un kenen tsvey shprakhn: eyne far der khasene un eyne nokh der khasene.

Women are educated & can speak 2 languages...1 before the wedding and 1 after.



May your daughter's beauty be admired by everyone in the circus.

May you grow so rich that your widow's second husband never has to worry about making a living.



As der man iz tsu gut far der velt, iz er shlekht farn vayb

When a man is too good for the world, he's bad for his



A krole iz nit keyn telegram; zi kumt nit on azoy gikh.

A curse is not a telegram; it doesn't arrive so fast.

May you back into a pitchfork and grab a hot stove for support.

May you never be alone in bed: you should always have bedbugs, lice and fleas

May the sun and the spring breeze warm you and caress you like an apple as you hang from a tree.



Er hot azoy fil seykhil vi in kloyster mezuzes.

He has as much sense as a church has mezuzahs.

May you grow so wealthy you can afford only the finest specialists.

Zolst farlim ale tseyner, akhuts eynem – un "der" zol dir veytun (vey tun)! May you lose all your teeth, except for one – and "that" one should hurt!

Community

Rosh Hashanah
Greetings from Freida
and Alf Abrahamsohn.
May you all be blessed
with a Sweet and Happy
Year.

Our sincere good wishes for a peaceful
5774, filled with wonderful blessings.
Carol & Stanley Arenson

Wishing our family and
friends, the Rabbi and the
community Shana Tova.
From Mannie and Marilyn
Chaimowitz and family

Wishing the rabbi, rebbetzin and community
Chag Sameach. From Barry and Tzippy
Damelin and Family

Shana Tova to the rabbi, rebbetzin and
all members of the UP Community and
well over the fast

Wishing the community and all
our family & friends Shana
Tova and a meaningful Fast.
Stephen & Anna Fittinghoff

Jeffrey, Zandra, Laura-Glynn & Gregory
Sher

Ephraim and Elaine Dove wish
their family and everyone in
the Community a healthy and
peaceful Rosh Hashanah.

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

Wishing our relatives
and friends a happy,
healthy, prosperous and
safe New Year, and a
meaningful fast. From
Basil and Felicity Glazer

Happy New Year to Rabbi
and Mrs Uzvolk and
family and to my family.
From Clive Essers

Shanah Tovah! May it be a good year. A
year filled with health, happiness, peace
and blessing for all. The Hetz Family

Wishing our family and
friends a happy New Year
and well over the Fast.
From Dave & Shirley
Koton and family

Gerry, Jannette, Maon, Hayley and
Hillel Jacobson wish Rabbi and
Rebbitzin Uzvolk, the committee and
the congregation a very Happy New
Year and well over the Fast.

La Shana Tova to the
community. Thanks for
your support over the last
year. Love the Freinkels

Wishing the community
Shana Tova.
Love the Kassel Family.

Wishing all congregants Shana
Tova and well over the Fast.
From the Koton

Messages

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

Shana Tova and well over the fast to our family and the community. From Les, Iona and Mark Samowitz and family.

Wishing our family, friends and the VP community a healthy, happy year. Shana Tova. Anne and Mel Stamelman

Chag Sameach and well over the Fast. From the Sarkin Family

Shana Tova and well over the Fast. May you be inscribed for a sweet year filled with good health, peace and prosperity. Mike, Lynne, Barry and Jonti Strimling

Leslie and Belinda Kobrin and family extend to the Rabbi, Chazan, Chairman, Committee, their families and the entire Victory Park Community best wishes for a blessed and sweet new year, well over the Fast and a year filled with health, wealth, happiness, prosperity and peace.

Shana Tova and well over the Fast. From Paul and Maureen Rome

Wishing family and friends a good Rosh Hashanah and well over the Fast. From Grant and Jenny Solomon and Family

Shana Tova Umetuka The Friedland Family and Minnie Ritz

Shana Tova to the Rabbi, Rebbetzin and all members of the community. From Stuart, Marion and Emma Zeller

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

Stan and Karen Nathan and family

Wishing Rabbi and Mrs Uzvolk & family, my children, grandchildren, great granddaughter, family, friends and the community Shana Tova and well over the fast. Lucky Miller

Shana Tova and well over the Fast. With love and best wishes always The Phillips Family

Shana tova umetuka to the rabbi and family and the victory park congregation, wishing you a happy and healthy year. Love the Rubin family

Michael and Ilona Stein and family wish all congregants Shana Tova and well over the Fast.

May it be written and sealed that you have a new year that brings fulfilment, happiness, peace and prosperity.

Love the Wainer Family

Herman and Ettie Kaplan wish their family and the congregation Shana Tova and well over the Fast.

Yummy Nut Cake

Ingredients for Cake

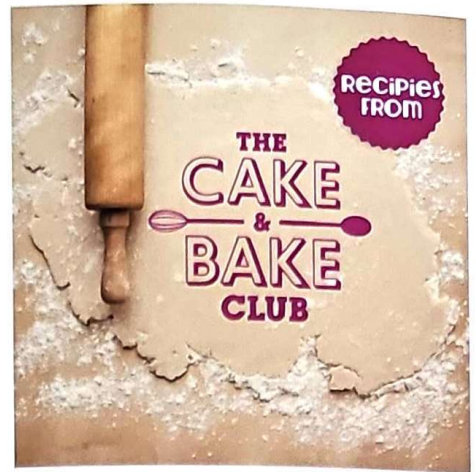
- 3 eggs
- 2 tsp vanilla essence
- 1 ¼ tsp baking powder
- 7 TBS butter

- 1 ½ cups sugar
- 1 ½ cups & 2 TBS flour
- ¾ cup & 1 TBS milk

Ingredients for Topping

- ¼ cup syrup
- ¼ cup cream
- 1 ½ cups flaked almonds

- 8 tsp brown sugar
- 2/3 cup butter



Method

Cake:

Beat eggs and sugar till fluffy. Add vanilla and beat again.

Sift flour and B.P. and add to eggs - beat.

Heat milk and butter - do not boil - add to flour mixture and beat.

Pour mixture into a greased 26cm springform tin or a corningware dish and bake at 180C for 45-50 mins.

Topping:

Five minutes before the cake is ready bring topping ingredients to the boil and leave on the heat for a further 2 mins. Remove from heat.

Remove cake from the oven and prick well all over with a skewer and pour hot topping over immediately.

Return to oven and grill for 1-2 mins till golden brown.

Dry Bones JEWISH CONTINUITY



Dry Bones



Dry Bones SIMCHAT TORAH



For the Kids

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| i | s | r | a | i | n | l | f | s |
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| v | m | e | n | o | r | a | h | b |
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Find These Words:

- | | | |
|--------|----------|---------|
| Apple | Torah | Honey |
| Siddur | Shofar | Rabbi |
| Elul | Lulav | Shul |
| Etrog | Dreidel | Wine |
| Geld | Rain | Menorah |
| Sukkah | New Year | Fast |

CHANUKAH LATKES

(ASK MOM OR DAD TO HELP)

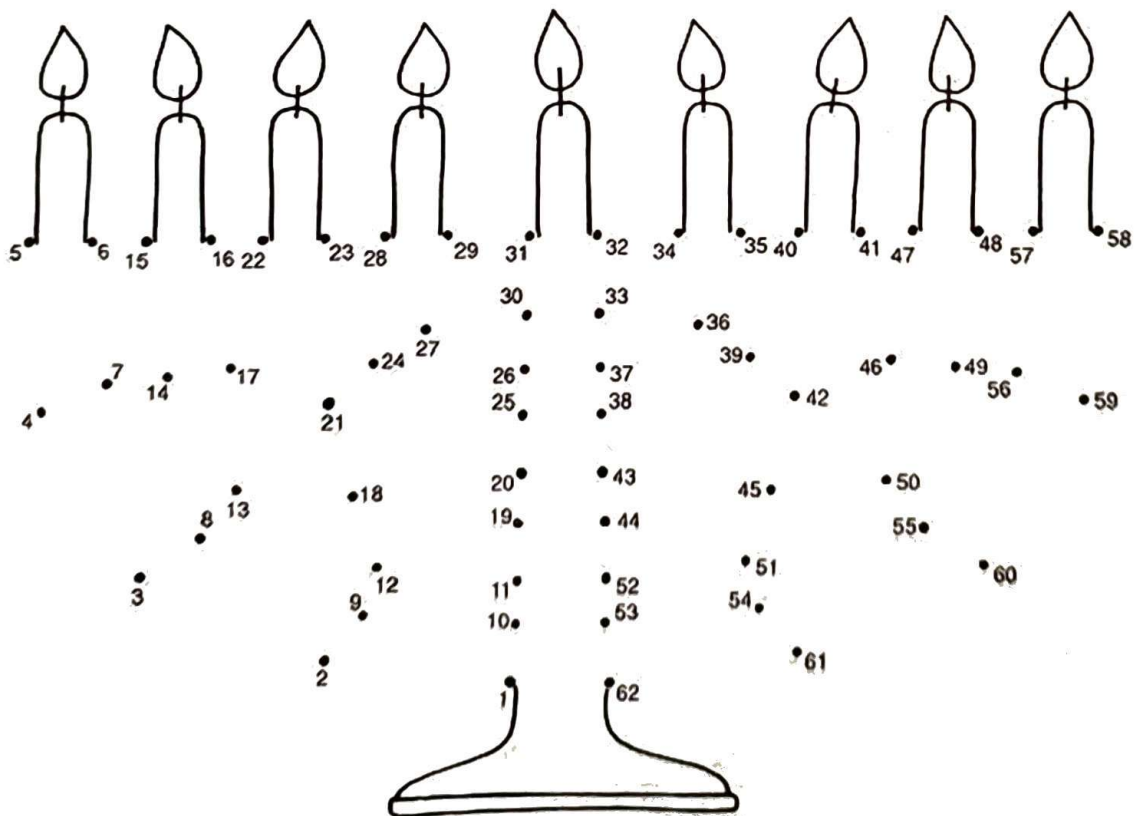
WHAT YOU NEED

- 5 BIG POTATOES
- 3 EGGS
- 1/3 CUP OF FLOUR
- 1 TEASPOON SALT
- OIL FOR FRYING



HOW TO DO IT

- GRIND THE POTATOES.
- ADD EGGS, FLOUR AND SALT.
- MIX WELL.
- WARM UP OIL IN FRYING PAN.
- POUR BATTER ONTO THE OIL IN SPOONFULS.
- LET FRY FOR ABOUT 5 MINUTES ON MEDIUM HEAT.
- TURN OVER AND FRY FOR ANOTHER 3 MINUTES.
- TAKE OUT YOUR LATKES AND LAY THEM ON PAPER TOWEL TO COOL.



TO-DO

SUN
DAY

- clean the SILVER
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- BUY MEAT
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MON
DAY

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LIST

THURSDAY

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SET THE TABLE

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FRIDAY

SATURDAY

relax

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Yahrzeit list

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

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

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

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



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