



Pine Street Shul
קהילת נארט איסטון

PINE STREET SHUL

ROSH HASHANA 5783

Shana Tova!

Somehow, it's Rosh Hashana- a new year on the Jewish calendar. But what does that mean for us? It's so much more than just showing up. It is a time to recommit to our divine mission as partners with G-d in making this world a home for G-d.

Rosh Hashanah commemorates the creation of Adam and Chava and the responsibility all humans were tasked with to make this world a better place. In truth, G-d could have created a perfect world with perfect people. That's what heaven is. That's who angels are.

But our world is messy and complex, and so are we. But G-d created us this way. G-d wants us, in all our imperfections, to partner with Him and make this world a place where G-dliness is recognised. Every word of Torah we study, every prayer we recite, and every mitzvah we perform reveals more of the G-dly energy pulsating through creation. Rosh Hashanah is a time for each of us to recommit to this sacred task. We must ask ourselves, what can I do to make this world a bit better and brighter, not just for me, but for everyone around me?

Reflecting on the past twelve months at Pine Street, I thank each of you for making it the extraordinary year of growth that it was. From our growing daily and weekly minyanim to our weekly shiurim, monthly events, and beautiful energy that are Pine Street, thank YOU for making this incredible reality possible. Looking forward to 5784, I pray for a year of increased opportunities to learn, grow, and connect. I daven for a year of peace, security, prosperity and electricity. I hope to see our Shul continue to grow and blossom.

Each of us needs to ask ourselves, what mitzvah can I grow in during the coming year? Can I learn more Torah? Daven more at home? Commit to coming to Shul? Put on Tefilin? Give charity? Increase in my observance of Kashrut? Implement the laws of Family Purity in my home? Be more positive?

How can I show more kindness and empathy to my loved ones? How can I contribute to the well-being of the society around me here in South Africa? How can I support our Homeland, Eretz Yisroel? As we listen to the pure sounds of the Shofar this Sunday, listen for the voice of your soul. Let this be the year you let it shine!

As we begin the New Year of 5784, I wish each of you a year of abundant blessings, joy, nachas, prosperity, health, and peace.

K'Tiva V'Chatima Tova- May you be inscribed for a good sweet year,
Rabbi Motti and Temmi Hadar

CANLIGHTING TIMES AND BLESSINGS

FRIDAY, SEPTEMBER 15: 17:43 BLESSINGS 1+3

SATURDAY, SEPTEMBER 16: FROM 18:33 (FROM AN EXISTING FLAME) BLESSINGS 2+3

1. ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל יום טוב

BAH-ROOKH AH-TAH AH-DOH-NOI EH-LOH-HAY-NOO MEH-LEKH HAH-OH-LAHM AH-SHER KI-DEH-SHAH-NOOBEH-MITZ-VOH-TAHV VEH-TZEE-VAH-NOO LEH-HAHD-LIK NEHR SHEHL SHABBAT V'SHEL YOHM TOHV

2. ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

BAH-ROOKH AH-TAH AH-DOH-NOI EH-LOH-HAY-NOO MEH-LEKH HAH-OH-LAHM AH-SHER KI-DEH-SHAH-NOOBEH-MITZ-VOH-TAHV VEH-TZEE-VAH-NOO LEH-HAHD-LIK NEHR SHEHL YOHM TOHV

3. ברוך אתה ה' אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

BAH-ROOKH AH-TAH AH-DOH-NOI EH-LOH-HAY-NOO MEH-LEKH HAH-OH-LAHM SHEH-HEH-KHEH-YAH-NOOVEH-KEE-MAH-NOO VE-HIH-GEE-AH-NOO LIZ-MAHN HAH-ZEH

CHIEF RABBI'S MESSAGE

ARE YOU A CUSTOMER OR PARTNER?



As you page through this newsletter, you'll be struck by the hard work and dedication of your rabbi and shul committee and administrators; how they are running your community with professionalism, compassion and energy. As you do so, you may feel like a consumer of a great product. (You may even have some complaints?)

It's tempting to view your shul as a service provider, and you, the member, as its paying customer. Membership fees are paid for the many wonderful services received - a wise, understanding rabbi and rebbetzin who are there for us when we need them, in good times and challenging times, giving us spiritual guidance and support; a nice brocha on Shabbos morning, and a warm, welcoming place to have our simchas; maybe a chazan and a choir that make the services enjoyable to listen to.

This mindset of a customer works for goods and services purchased in the commercial marketplace. But a shul is different. I would like to suggest a completely different paradigm - become a partner. Being a partner means not passively consuming benefits - it means taking an active role to make your shul thrive. A partner is personally invested in the outcome. A partner feels responsible to solve problems, to look for opportunities.

One of Judaism's most radical ideas is that we are called on to be "G-d's partners in creation". G-d doesn't want us to be passive bystanders. He wants us to come forward and create a better world as His partners. He doesn't want us to be passive recipients of His goodness and kindness. He wants us to be active partners through our mitzvahs, our Torah learning, our davening, our good deeds.

We are all Hashem's partners, which makes us each other's partners. Helping to build and sustain a great shul is part of our role as G-d's partners in creating a better world.

Start by reading this magazine, as a partner not a customer. Don't sit back passively assessing your shul's performance. Read with an eye on how you can get involved - to make a real difference. As a partner you will do anything to make your shul a thriving place of emotional and spiritual connection, energy and inspiration - a truly vibrant community.

It's not just the rabbi and rebbetzin who should visit the sick, or share comfort at a shiva house, or be involved with Torah learning and building community. We shouldn't watch the chazan and choir like spectators at a concert. Lean in to the davening. Pray with intent and feel the presence of Hashem.

Join the chesed activities of your shul - whether it's making meals or visiting the sick, or reaching out to fellow congregants with messages of love and support. These mitzvahs are for all of us to do.

To be a partner also means contributing financially. People are sometimes uncomfortable talking about money. But shuls cannot function without funding. The Torah guides us to give 10% of our earnings to tzedaka - to provide for the needy, and fund worthy causes and vital communal institutions, especially our shuls. (I have written an important essay about the vision, values and practicalities of this great mitzvah. The essay will be available in booklet form at your shul over Rosh Hashana and Yom Kippur. Look out for it.)

A thriving South African Jewish community depends on thriving shuls. We are blessed to have outstanding rabbis and rebbetzins, shul committees and staff, chazans and choirs.

Don't be their customers. Become their partners, and together we will create a brighter future.

May Hashem bless the precious Pine Street Shul and inscribe all its wonderful people, together with our entire community, with a good and sweet year,

Chief Rabbi Warren Goldstein

The Chief Rabbi's new year's message, with all the details about tzedaka and the 10% principle, will be available in shul, and to download after Yom Tov at chiefrabbi.co.za

ROSH HASHANA TORAH READINGS

Day 1: Genesis 21:1–34

G-d remembers Sarah, and gives her and Abraham a son, who is named Isaac (Yitzchak), meaning “will laugh”; Abraham is then one hundred years old, and Sarah ninety. Isaac is circumcised at the age of eight days.

Hagar and Ishmael are banished from Abraham’s home and wander in the desert; G-d hears the cry of the dying lad, and saves his life by showing his mother a well. The Philistine king Abimelech makes a treaty with Abraham at Be’er Sheba.

Day 2: Genesis 22:1–24

G-d commands Abraham to sacrifice his son on Mount Moriah (the Temple Mount) in Jerusalem. Isaac is bound and placed on the altar, and Abraham raises the knife to slaughter his son. A voice from heaven calls to stop him, saying that it was a test; a ram, caught in the undergrowth by its horns, is offered in Isaac’s place.

ROSH HASHANA HAFTORA READINGS

Day 1: I Samuel 1:1–2:10

The haftorah for the first day of Rosh Hashanah describes the birth of the prophet Samuel to Elkanah and his wife Chanah, who had been childless for many years. This echoes the story discussed in the day’s Torah reading, about Sarah giving birth to Isaac after many years of childlessness. During one of her annual pilgrimages to Shiloh, the site of the Tabernacle, Chanah tearfully and quietly entreated G-d to bless her with a son, promising to dedicate him to His service. Eli the high priest saw her whispering, and berated her, thinking that she was a drunkard. After hearing Chanah’s explanation, that she had been whispering in prayer, Eli blessed her that G-d should grant her request. Chana conceived and gave birth to a son whom she called Shmuel (Samuel). Once the child was weaned, she brought him to Shiloh and entrusted him to the care of Eli. The haftorah ends with Chanah’s prayer, wherein she thanks G-d for granting her wish, extols His greatness, exhorts the people not to be haughty or arrogant, and prophesies regarding the Messianic redemption.

Day 2: Jeremiah 31:1–19

The haftorah for the second day of Rosh Hashanah talks about G-d’s everlasting love for His people, and the future ingathering of their exiles. In the last verse of this hauntingly beautiful haftorah, G-d says, “Is Ephraim [i.e., the Children of Israel] not My beloved son? Is he not a precious child, that whenever I speak of him I recall him even more?” This follows one of the primary themes of the Rosh Hashanah prayers, our attempt to induce G-d to remember us in a positive light on this Day of Judgment. Jeremiah begins by affirming G-d’s love for the Jewish people. Because of this love, G-d assures His nation that they have a very bright future awaiting them. Jeremiah then describes the ingathering of the exiles, when all of Israel will be returned to the Holy Land. Jeremiah then describes the heavenly scene, where the silence is broken by the sound of bitter weeping. Our Matriarch Rachel refuses to be consoled, for her children have been exiled. G-d responds: “Still your voice from weeping and your eyes from tears . . . There is hope for your future; the children shall return to their border.”

ROSH HASHANA INSIGHTS

Our Father, Our King The Power of "Avinu Malkeinu"

By Carmi Wisemon

I ate with a group of newly religious Jews one Rosh Hashanah, and during the course of the discussion a young professional confessed that he struggled to keep up with the congregation during the services as his Hebrew wasn't yet strong enough. To save time, he skipped the introductory phrase in each line of the pivotal Avinu Malkeinu prayer.

Each line of the emotionally charged prayer (said during the High Holidays, the Ten Days of Repentance, and on most fast days) begins with "Avinu Malkeinu..." - "Our Father, Our King..." and is followed by a request for the coming year: healing, sustenance, peace, and everything that we need as individuals and as a people. This young man had recited only the requests. Later, however, he realized that the most significant part of the prayer is not the changing requests, but the repetition of "Avinu Malkeinu" itself.

The Talmud¹ tells of a terrible drought, and the desperation that gripped the people. Rabbi Elazar declared a public fast day and recited 24 different blessings. Alas, the drought continued. But when Rabbi Akiva cried out, "Our Father, our King! We have no one else but you! Our Father, our King! For Your sake have mercy upon us," it began to rain immediately.

Why was Rabbi Akiva's prayer answered but not Rabbi Elazar's?

Avinu Malkeinu perfectly encapsulates our relationship with G-d: If we relate to Him as a father, we may assume that our sins are easily forgiven, which might lead to laxity in fulfilling His commands. But if we view G-d solely as an all-powerful king, we may not understand that He is interested and invested in our welfare on a personal level. Our relationship with G-d is uniquely two-fold: we are his children, yet we are also his subjects. He loves us the way a father loves his children and forgives their transgressions. At the same time, like all monarchs, He sets rules for us that are meant to harness our energies for the greater goal of His kingdom. There is another, deeper, meaning to the phrase "Our Father, our King." Parents want the very best for their children, but they, like all earthly beings, are limited in their ability to resolve every challenge. The king, on the other hand, is all-knowing and all-powerful. He can resolve any difficulty. But unless we are directly connected to him, he doesn't necessarily want to help us. Since G-d is both our Father and our King, however, He definitely wants to help us and is also able to resolve every issue we face.

All parents know how frustrating it is to watch a child grapple with issues that we cannot resolve. When our children are small, we can fix most of their problems, but as they grow older they face challenges that may be beyond our abilities. It is at this stage that our children begin to learn that they can no longer rely solely on us and they start to turn directly to their heavenly Father and King.

Rain is a heavenly gift that only G-d can provide. Rabbi Akiva's simple but unique prayer formula took into consideration that G-d is both our Father who always wants to help us, and the all-powerful King who is able to grant us any request. Because he acknowledged this dual relationship, his prayer was answered and the drought ceased.

During the High Holiday season, let's keep in mind that G-d has both the desire and wherewithal to help us. All we need to do is ask.

Contact Details



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ROSH HASHANA INSIGHTS

Chanah's Prayer By Tzvi Freeman

Some people see the human being as a lonely creature in an indifferent, and even hostile, universe. They need to look deeper, for the two are essentially one: The soul of man is G-dly, and the soul of the universe is G-d. Only in their outward expression does a conflict appear—or even that which may resemble indifference. But within is a love affair, an eternal, inseparable embrace. It is a drama King Solomon entitled “The Song of Songs,” for it is what lies at the core of every song, every human expression and all the cosmos: the longing to reunite, to be one, to create a harmony in the outer world that matches the perfect union that lies beneath.

This, too, is the work of prayer: We have our concerns. G-d seems so distant from them. There is a vast chasm between our world and His. But then He says, “Speak to me about what bothers you. Tell me with all your heart what you desire, and I will listen. For what is important to you is important to me. Speak to me. I wish to dwell within your world.”

The chasm merges and seals. Outer and inner, higher and lower, spiritual and physical, holy and mundane, heaven and earth, kiss and become one.

There is a condition, however, to this healing of lovers' hearts: that first we must find the inner sanctity that lies behind our own desires and strife. For there is nothing of this world that does not contain a divine spark, no movement of the soul without G-dly purpose.

Only once we have made this peace within ourselves, between our inner souls and our outer desires, between the sanctuary of our hearts and the words of our lips, only then can we create this cosmic peace between the Essence of All Being and our busy, material world.

This is why prayer is called throughout the Psalms “an outpouring of the soul.” That which lies within pours outward, with no dam to obstruct it, no mud to taint it, nothing to change it along the way. The entire world may be ripping apart at the seams, but the beseecher's heart and mouth are at peace as one. And then that peace spreads outward into all things.

There are many things we learn from the prayer of Chanah (recounted in [1 Samuel, chapter 1](#), and read as the haftorah for the first day of Rosh Hashanah). We learn that our lips must move in prayer, that we must be able to hear our own prayer but no one else should. We learn that prayer is to be said standing. But most important, we learn how to pour out our soul.

Eli thought Chanah was drunk with wine. He was the high priest, the holiest member of the Jewish nation. The divine spirit rested upon him, and he was able to see within the hearts of men and women. Yet, he saw Chana as a drunkard—drunk with a worldly desire, a desire for a child so that she would no longer suffer the shame and ridicule afforded her by Peninah.

But Chanah answered, “No, it is not wine, but my soul, that pours out to G-d. For my desire for a child has purpose and meaning beyond the pursuits and follies of man. My child, the precious jewel of my heart's desire—I have already given him to G-d.”

So it is with our prayers: we pray for material things, but it is not the material, but the spiritual within them, that our soul desires.

The mission of every human being is to bring the many things of this chaotic world into harmony with their inner purpose and the oneness that underlies them. To do this, each of us must have those things related to our mission: our family, our health, our homes, our income. We pray for these things from our innermost heart; our soul pours out for them—because our soul knows that without them, she cannot fulfill her mission in this world.

And G-d listens. Because He wishes to dwell within our mundane world.

UPCOMING YARTZEITS

| | |
|--|-----------------------------------|
| Peter Durbach, husband to Paula Durbach | Saturday 1 Tishrei, 16 September |
| Simon Wolman, father to Iris Cohen | Saturday 1 Tishrei, 16 September |
| Frederick David, father in law to Lesley David | Sunday 2 Tishrei, 17 September |
| Cherry Barris, aunt to Fay Lazarus | Monday 3 Tishrei, 18 September |
| Herbert Norman Krouse, father to Peninnah Ackerman | Monday 3 Tishrei, 18 September |
| Cynthia Lurie, sister in law to Marie Sack | Monday 3 Tishrei, 18 September |
| Joe Harry Sack, husband to Marie Sack | Monday 3 Tishrei, 18 September |
| Solly Ash, father to Eddie Ash | Tuesday 4 Tishrei, 19 September |
| Sam Superfain, father to Wayne Superfain | Wednesday 5 Tishrei, 20 September |
| David Feigin, father to Trevor Feigin | Thursday 6 Tishrei, 21 September |
| Alan Buten, husband to Sim Buten | Friday 7 Tishrei, 22 September |

Upcoming Events:

Monday 18 September: Fast of Gedalia. Fast begins at 4:54 am ends 6:20 pm Light break fast at Shul

Tuesday, 19 September: Women's Pre-Yom Kippur Unity Event 7:45 pm, 43 Park Street, Oakland. Booking essential.

Tuesday, 19 September: Pirkei Avot Shiur by Rabbi Hadar 7:45 pm

Wednesday, 20 September: Parsha Insights for Women by Temmi Hadar, 10 am

Shabbat, 23 September: Monthly Women's Shiur by Temmi Hadar, 10 am

Wednesday, 27 September: Kids Decorate the Succah 4:30-5:30 pm at Shul

Please see back page for Rosh Hashana and Yom Kippur details

Shabbat Services:

Friday Mincha: 5:45 PM

Kabbalat Shabbat: 6:00 PM

Children's Service: 6:00 PM - 7:00 PM

Shabbat Morning: 9:00 AM

Children's Service: 10:00 AM - 11:15 AM

Shabbat Mincha: An hour before Shabbat ends

Weekday Services:

Shacharit Slichot:

Mon-Fri: 5:50 AM

Mincha/Maariv: 5:45 PM

We want to stay in touch! Please make sure we have your correct contact details. We would love to hear from you. Please reach out to us with any thoughts, comments, suggestions, ideas or concerns. Additionally, if you know of anyone in our community who is in need of support, emotionally, spiritually, financially or otherwise, please let us know.

BSD



Pine Street Shul
קהילת נארט איסטן

FIRST DAY ROSH HASHANAH'S
BROCHA IS SPONSORED BY:

Paula Durbach and the Klaff family,
in memory of Peter Durbach



Fast charge your Yom Kippur
6 INCREDIBLE SPEAKERS IN 60 MINUTES



JUST 60 MINUTES TO
PLUG-IN AND CONNECT
THIS YOM KIPPUR

No Cost | No Dress Code
WOMEN ONLY
CLICK ON THE LINK TO BOOK

All Youth and
Teens are
invited

Rosh Hashanah Teens & Kids Programmes at Pine Street Shul



Fun Games and Activities

Exciting Prizes

Youth Turbo Learning Session

Kids Playball Entertainment

Mizuma Competition



Ages 3-6, 7-12, and Teens
WhatsApp 0725836770 for more info

Pine Street Shul
קהילת נארט איסטן



Pine Street Shul
קהילת נארט איסטן

JOIN US FOR A SUKKAH HOP LUNCH

SECOND DAY SUKKOT,
SUNDAY 1 OCT, FOLLOWING SERVICES

SHAKE THE LULAV | EAT IN THE SUKKAH
CELEBRATE SUKKOT TOGETHER WITH THE COMMUNITY

KIDDUSH: PINE STREET SHUL
STARTERS: FITTINGHOFFS
MAIN: CHERTKOWS
DESSERT: HADARS



PLEASE RSVP FOR CATERING PURPOSES
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Pine Street Shul
קהילת נארט איסטון

HIGH Holidays

ROSH HASHANA SEPTEMBER 15-17

ROSH HASHANAH EVE
FRIDAY, SEPTEMBER 15
6:15 PM Evening Services
& Children's Service

ROSH HASHANAH
SATURDAY, SEPTEMBER 16
8:30 AM Morning Services
10:00 AM Children's Service
12:30 PM Light Brocha

5:30 PM Mincha
6:15 Evening Services
& Children's Service

SUNDAY, SEPTEMBER 17
8:30 AM Morning Services
10:00 AM Children's Service
10:30 AM Talk by Chief Rabbi and Shofar

5:15 PM Mincha
5:45 PM Tashlich at Torah Academy

YOM KIPPUR SEPTEMBER 24-25

YOM KIPPUR EVE
SUNDAY, SEPTEMBER 24
6:00 PM Kol Nidrei & Children's Service

YOM KIPPUR DAY
MONDAY, SEPTEMBER 25
8:30 AM Morning Services
10:00 AM Children's Service
11:15 AM Yizkor Memorial Service
2:00 PM Break
3:45 PM Mincha
5:00 PM Neila Closing
6:36 PM Shofar blowing and light break fast

INSPIRING HIGH HOLIDAY SERVICES WITH MEANING AND MELODY!

Traditional and Inspirational Services
Warm and Friendly Atmosphere
Special Youth Services

Pine Street Shul
All Welcome
Sponsored Seats Available

To Book Your Seats or
For More information
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