

you take off time to spend the day in synagogue. But in fact I think that that is the best career move you could make.

Rosh Hashanah is the Day of Judgment. G-d decides on this day what the year ahead will bring to each of us. Included in this judgment is how much we will earn. That's right, the exact amount of profits we will make in the coming year - down to the last dollar - is already decided on Jewish new year.

So why do we have to work at all? If my income is preordained, what difference does it make if I have a job or not? The answer: our job is necessary, but only as a means to receive what G-d has decreed for us. It is the cup that G-d fills with His blessing - you need the cup to catch the blessing so it doesn't spill to the floor. But the cup is not the *source* of the blessing; it remains empty if G-d doesn't pour into it. If we don't work, we have not provided a means for G-d to give what He decreed for us. But if we overwork, we will not make a cent more than what was coming to us anyway.

So it would be absurd to think that you are protecting your career by going to work instead of attending Rosh Hashana services! On the contrary, it is by participating in the prayers of the Rosh Hashanah service that you will secure your blessings for success in the year to come.

Your future is not in the hands of your boss. If he gives you the sack for going to synagogue, that is only because there are bigger and better things in store for you.

There is only one true Boss - and He is ready to give you a promotion if you stand up for what you believe in.

Live & Laugh

A small boy is sent to bed by his father. Five minutes later, "Da-ad..." "What?" "I'm thirsty. Can you bring me a drink of water?" "No. You had your chance. Lights out." Five minutes later..."Da-aaad..." "...What??" "I'm thirsty! Can I have a drink of water?" "I told you no! If you ask again I'll have to spank you!" Five minutes later.... "Daaaa-aaaad..." "WHAT!!" "When you come in to spank me, can you bring a drink of water?"

The main Mitzvah of Rosh Hashanah is to hear **The Shofar!!!!**
Shul starts early in the mornings. **PLEASE** be here by **10 am latest** so you **don't blow it!**

Calendar

Monday 10 Sep - 1st Day Rosh Hashanah

- ◆ Shacharis: 7:30 am
- ◆ Shtibl Shacharis: 8:00 am
- ◆ Shofar ± 10:00 am
- ◆ Mincha: 5:15 pm
- ◆ Tashlich at 41 Main Street, Rouxville with thanks to Nachi & Adi Kay
- ◆ Candles not before 6:30 pm from a pre-lit flame (Blessings for Yom Tov & Shehecheyanu)
- ◆ New fruit tonight

Tuesday 11 Sep - 2nd Day Rosh Hashanah

- ◆ Shacharis: 7:30 am
- ◆ Shtibl Shacharis: 8:00 am
- ◆ Shofar ± 10:00 am
- ◆ Mincha: 5:40 pm
- ◆ Yom Tov Ends: 6:30 pm

Wednesday 12 Sep - Fast of Gedaliah

- ◆ Selichos
- ◆ Fast Begins: 5:01 am
- ◆ Fast Ends: 6:17 pm

Friday 14 Sep - Shabbos Shuvah

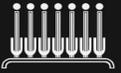
- ◆ Candlelighting: 5:42 pm (Blessing for Shabbos)
- ◆ Evening Service: 6:00 pm

The Rabbis, Officials and Shul Council wish you all **Shana Tovah - a Good and Sweet New Year.**
A warm welcome to **Chief Rabbi Goldstein** who will be our guest on Monday night.
◆ Acknowledgements: Chabad.org, zahavi.



Good Yom Tov
SYDENHAM!

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Rosh Hashanah

1 & 2 Tishrei 5779

What Would We Do Without Rosh Hashana? By Rabbi Yossy Goldman

Rosh Hashanah is more than just a holiday. It is Judgement Day. That's why the traditional greeting at this time is not *Happy Holiday*, or even *Good Yom Tov* or *Chag Sameach*, but rather *Shana Tovah* or, in Yiddish, *Ah Gut Yohr*. The Heavenly Court will be deciding our destiny and determining our fate for the new year, so we wish each other that these days of reckoning go well and that we each be blessed with only good things for the New Year.

And this is precisely what makes our New Year observances distinctively different from those of so many others around the world. For Jews, New Year's Day is sober and sombre. No late-night partying for us. No 'Happy, Happy!' and no drunken revelry as the clock strikes midnight. In fact, I've often wondered whether New Year's Eve partygoers are just having a harmless fun night out or there is some kind of subconscious drowning of sorrows in drink as they mourn the passage of another year and all its unfulfilled dreams.

And I've also often wondered what we Jews would do *without* Rosh Hashanah. This is the season of *Cheshbon Hanefesh* - *spiritual stocktaking* and making our most personal, intimate inventories. We reflect on the year gone by, our successes and our shortcomings. We consider and reconsider our relationships with G-d and with our fellow men and women. We try to pinpoint our failings so that we may correct them for an improved New Year to come. We make amends with those we may have been hurtful to in the year gone by.

We put an end to the petty *faribels* of life and look forward to a better, happier, more serene and peaceful future.

But what if we didn't have Rosh Hashanah? What if there was no annual season dedicated to appraisal and self-assessment? Would we have created it on our own? And if not, would we ever emerge from the rut we work ourselves into over a long, hard year? In all probability, I imagine we would just continue along the same tedious treadmill of life until something drastic might suddenly arrive out of the blue to jolt us from our lethargy. Would we ever stop to consider whether this is the way we really want to live? Would we ever pause to become pensive enough to rethink life's game plan? More than likely, we might just keep running the rat race and, as some astute observer once remarked, "In the rat race, even if you win you are still a rat!"

Unless we are on the absolute fringe of Jewish life, Rosh Hashanah is a time when we are virtually compelled to sit up and take notice; to put the brakes on the mediocre merry-go-round and shout "Stop the world, I want to get off!" These Days of Awe compel us to think about life, about ourselves, about our families, relationships, and our way of life. And if necessary, to do a re-think. It gives us the chance for at least a once annual 'compass reading' to establish our sense of direction, so that if necessary, we may alter course and re-route ourselves. How does the lady inside our GPS put it? "Recalculating." Most of us do need to recalculate from time to time.

So, if we didn't have this once-a-year challenge and opportunity of personal introspection, what are the chances we would sit down of our own volition to do it? Probably very small indeed. Well, thank G-d we do have Rosh Hashanah. And the time for stocktaking is now. Or, as the legendary Hillel put it in *Pirkei Avot*, "If not now, when then?"

In our chaotic, often mad world, we ought to appreciate and embrace this wonderful annual opportunity. Honestly and truly, what would we do *without* Rosh Hashanah?

I wish our community - and indeed the world - *Shana Tovah*. May we all be inscribed in the Book of Life for a happy, healthy, peaceful, prosperous, safe, secure, and spiritually rewarding New Year.

Our Father, Our King The Power of Avinu Malkeinu By Rabbi 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.

The Cry of the Shofar By Rabbi Eli Friedman

A parable from Rabbi Israel Baal Shem Tov:

A King had an only son, the apple of his eye. The King wanted his son to master different fields of knowledge and to experience various cultures, so he sent him to a far-off country, supplied with a generous quantity of silver and gold. Far away from home, the son squandered all the money until he was left completely destitute. In his distress he resolved to return to his father's house and after much difficulty, he managed to arrive at the gate of the courtyard to his father's palace.

In the passage of time, he had actually forgotten the language of his native country, and he was unable to identify himself to the guards. In utter despair he began to cry out in a loud voice, and the King, who recognized the voice of his son, went out to him and brought him into the house, kissing him and hugging him.

The meaning of the parable: The King is G-d. The prince is the Jewish people, who are called "Children of G-d" (Deuteronomy 14:1). The King sends a soul down to this world in order to fulfill the Torah and mitzvot. However, the soul becomes very distant and forgets everything to which it was accustomed to above, and in the long exile it forgets even its own "language." So it utters a simple cry to its Father in Heaven. This is the blowing of the *shofar*, a cry from deep within,

expressing regret for the past and determination for the future. This cry elicits G-d's mercies, and He demonstrates His abiding affection for His child and forgives him.

The Essence—Cry By Rabbi Tzvi Freeman

There are things that are important to us, so we speak about them.

There are things so important to us that the words flow out in a burst of emotion, rich words, expressive and vibrant.

And then there are things that shake us to the core. Things that do not care for the mind's permission or for the right words—for the mind cannot fathom them, the most poignant words could not contain them. Things that can only break out in a cry, in a scream, and then in silence.

This is the sound of the shofar: The very core of our souls crying, "Father, save me!" "Dad! Don't leave me here alone!"

Career Advice By Rabbi Aron Moss

Question:

As you know, I started a new job a couple of months ago. Not only am I loving it, but I'm even making some money!

My problem: next week is Rosh Hashanah and I want to attend your services. I really enjoyed them last year. It was the first time in my life that I was able to follow the prayers and find some meaning in them. But the last thing I need is my boss on my case for missing work. I really don't think he will understand. Yom Kippur is on Saturday, so I won't miss it, but can't I skip Rosh Hashanah? G-d doesn't want me to be unemployed again...does He?

Answer:

As a rabbi, it is easy for me to sit back and preach what you should do. After all, in my line of work I don't take off any of the Jewish holidays. But I appreciate that you are in a challenging situation. So instead of giving you rabbinic advice, I'll offer you some business advice.

It may seem to be jeopardising your career if

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