

SHEMINI ATZERET & SIMCHAT TORAH

100 YEARS YOUNG SHMOOZE

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SHEMINI ATZERET & SIMCHAT TORAH 2-4 OCTOBER 2026 | 22-23 TISHREI 5787

LOVE, MARRIAGE AND HAKAFOT

Adapted from article by Yanky Tauber (chabad.org)

Men do not usually sit over coffee discussing their marriages. That is probably why one particular conversation between three men has stayed with me.

"I love my wife," said Berl. "That is why I do everything she asks me to do. She says, 'Berl, please take out the garbage,' and right away I take out the garbage."

We all agreed that Berl loved his wife.

Not to be outdone, I said, "I also do everything my wife asks me to do. In fact, she does not even have to spell it out. It is enough that she says, 'That garbage bag is really smelling up the kitchen,' and I understand what she wants."

Clearly, I loved my wife even more.

But then Shmerl spoke.

"My wife does not have to ask me anything. She does not even have to hint. I wake up in the morning and I just know that she wants me to take out the garbage. Or buy her a diamond ring. She does not have to say a word. I simply know what would make her happy."

And we realised that perhaps Shmerl understood something deeper about love.

Tishrei is filled with mitzvot. Some are explicitly commanded in the Torah, such as hearing the shofar, fasting on Yom Kippur and sitting in the sukkah.

Others were instituted by our sages.

And then there are the minhagim, the customs we have embraced over generations. Eating apple and honey, performing kaparot, and so many other practices that are not commanded directly, but have become expressions of our relationship with Hashem.

And then comes the climax of the month, Simchat Torah.

We take the Torah scrolls in our arms and dance around the bimah in celebration.

Remarkably, the hakafot themselves are neither a biblical command nor a rabbinic obligation. They are a custom.

Perhaps that is precisely the point.

A command tells us what Hashem asks of us. A rabbinic mitzvah expresses what our sages understood Hashem wants from us. But a minhag can express something even more intimate. It is our way of saying: we love You enough to seek ways to bring You pleasure even when we have not been asked.

And perhaps that is why some of our greatest joy comes through minhag.

Because the deepest love is not only about doing what is required.

It is about wanting to do more.

TIMETABLE OF SERVICES

OCTOBER

SHEMINI ATZERET

FRIDAY 2ND

Candles:

Earliest	5.32pm
Latest	6.32pm
Remember to light a 24hr candle	
Mincha	6.00pm
Children's Service	6.15pm

SATURDAY 3RD

Shacharit	8.30am
Torah Reading	10.00am
Children's Service	10.30am
Sermon & Yizkor	10.45am
Mincha	1.10pm

SIMCHAT TORAH

SATURDAY 3RD

Candle Lighting after	7.25pm
(from existing flame - candles will be available at shul)	
Ma'ariv	7.00pm
Children's service	7.00pm
Hakafot	7.30pm
Simcha Torah Supper	8.30pm

SUNDAY 4TH

Shacharit	8.45am
Hakafot	10.00am
Children's service	10.00am
Torah Reading	10.45am
Kol Hane'arim	11.00am
Lunch honouring	1.15pm
Chatan Torah & Chatan Bereishit	
Mincha	6.30pm
Yom Tov Ends	7.25pm
(Havdalah no spices/candle)	

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RIGHT OR HAPPY. PICK ONE.

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HIGHLIGHTS FROM
OUR HISTORY

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LIFE-CYCLE EVENTS
& INFO



RIGHT OR HAPPY. PICK ONE.

by Rabbi Yitzchak Y. Shochet

KIDS FORGIVE FAST. ADULTS DON'T. THE DIFFERENCE COMES DOWN TO ONE CHOICE, AND MAKING IT CAN CHANGE HOW HAPPY YOU ARE EVERY DAY.

The Tzemach Tzedek, the third Chabad-Lubavitch Rebbe, a leading 19th-century Chassidic master, once observed this paradox: "Adults hold grudges. Children don't." But why? "Aren't adults more mature?" he asked. "Shouldn't they be more capable of letting go?"

And then he answered: "Children would rather be happy than be right. Adults would rather be right than be happy."

That is the root of it all.

The grudge drags me down. It saps my joy, my energy, my openness. But I hold onto it anyway. Why? Because I'm right. Because I was wronged. Because justice demands it.

But does it?

The Torah commands us, "Do not bear a grudge."

It's not a suggestion. It's a mitzvah, a spiritual discipline

Because God knows that holding a grudge is not only harmful to the soul - it warps reality. It keeps us frozen in time, perpetually reliving the pain, refusing to let it dissolve into the past.

To be sure, letting go of a grudge doesn't mean excusing bad behaviour. It means choosing not to relive it again and again, letting it hold you tight in its grip.

THE COST OF HOLDING ON

Grudges engender bad feelings. Bad feelings evolve into hate. To hate is to be psychologically ill. It is, in fact, the consuming illness of our time. It starts as an anger that doesn't get resolved. Then it becomes resentment and then a true hatred that can go on indefinitely. Over time it causes serious damage.

Haters can't let go or get on with life. They become bitter and frustrated. Their lives become mean, small, and narrow. It is like an acid, which damages not just the object upon which it is poured, but also the vessel in which it is stored. As Richard Nixon once observed: "Others may hate you. Those who hate you don't win unless you hate them. And then you destroy yourself."

When God instructed the Israelites, "don't hate an Egyptian because you were strangers in their land," it is more than just a lesson in gratitude. It is also a lesson in forgiveness. God does not want the Jews to be feeling the cold animosity or rage. Not that these emotions would not be justified - but you have to let go of the role of victim. If the Jews had been driven by hate, even for people they had every reason to hate, then Moses would take the Israelites out of Egypt, but he would not have taken Egypt out of the Israelites.

He was teaching the Jewish people a fundamental proposition: If you want to be free, don't bear grudges. You have to let go of the negative past and look toward a brighter future.

There's a joke told of an elderly woman who lived a life of bitter loneliness. She never married, never found love, and when she

died at ninety-seven, her will had one peculiar instruction: "There shall be no male pallbearers at my funeral. If they didn't want to take me out when I was alive, they're not taking me out now that I'm gone!"

It's funny because it's true. How many of us carry silent, buried resentments through decades of life? How many old slights become part of our inner architecture

LETTING GO ISN'T THE SAME AS EXCUSING

Happy people - truly happy people - choose differently. They choose to be free.

Because joy is a fragile thing. It cannot coexist with festering resentment. And the soul cannot soar when it's weighed down by the past.

Letting go is not forgetting. It's remembering differently. It's saying, "I acknowledge the pain, but I will no longer centre my life around it. I refuse to let someone else's failure become the axis of my emotional world."

The Talmud tells a striking story of two great sages, Rabban Gamliel and Rabbi Yehoshua. After a painful disagreement, Rabban Gamliel publicly embarrassed Rabbi Yehoshua. Later, he realized his error and sought reconciliation.

At first, Rabbi Yehoshua did not forgive. Despite Rabban Gamliel's attempts, he remained distant. Only after Rabban Gamliel invoked the memory of his revered father, saying, "Do it for my father's sake," did Rabbi Yehoshua relent and forgive.

This teaches us something essential: Forgiveness is not always immediate. Nor should it be. There are times when the wound is deep, when the pain is not so easily soothed. It is not unhealthy to pause, to process, to protect one's dignity.

Forgiveness, when premature, can be self-erasure. It can signal to us and others that our pain doesn't matter. But when it comes with time, intention, and mutual recognition, it heals.

Rabbi Yehoshua's hesitation was not pettiness. It was dignity. It was a reminder that forgiveness is not surrender. It is an offering - a gift of grace, not a given. And yet, when the request became sincere - when the apology was accompanied by humility - Rabbi Yehoshua not only forgave but advocated for Rabban Gamliel's reinstatement as the leader of the Jewish community.

HOW TO ACTUALLY RELEASE A GRUDGE

That is true release. That is letting go.

Letting go of a grudge does not mean forgetting the wound. It means choosing not to let it define your future. It means transcending the narrative of pain and rewriting it with presence, purpose, and compassion.

When we hold grudges, we lock others in the image of who they were. But when we release them, we give them the space - and ourselves the freedom - to become something more.



MILESTONES FROM 100 YEARS OF THE GREEN & SEA POINT HEBREW CONGREGATION



late
1920's

1930

1993

127 FAMILIES

Conducting a census of Sea Point Jewry, the committee identified 127 families willing to join the congregation. To meet the community's religious needs, Rabbi M. Diamond led Passover services free of charge, which were inaugurated in the Sea Point Town Hall in April 1927. As the congregation grew, High Holy Day services were also held in the Sea Point Town Hall, attracting hundreds of worshippers. When the hall was not available, the Stodel family generously offered the Marine Bioscope at the corner of St Johns and Main Road for Rosh Hashanah services.

TALMUD TORAH ESTABLISHED

The congregation responded to concerns about Jewish children's religious education by establishing a Talmud Torah in 1930. A Talmud Torah sub-committee was formed and classes were launched by March 1930 in the Gutman home, with A. Sive as the teacher. The City Council allowed use of the Minor Town Hall for classes twice a week. The school grew quickly and an additional room was hired for classes three times a week. The Hebrew School was therefore an important early development in the congregation's efforts to provide Jewish education to children, eventually becoming associated with the Talmud Torah and later educational facilities established alongside the synagogue.

60TH ANNIVERSARY OF THE SHUL

In 1993, the Ladies Guild celebrated its 50th anniversary with a special tea party. Rabbi Steinhorn spoke and Cantors Aryeh Rand and Ivor Joffe performed. The year also marked the 60th anniversary of the G&SPHC, which was celebrated with a party. Bnei Akiva's Shaun Borstock expressed gratitude for their longstanding partnership, while Rabbi Prof Jacob Newman reflected on his fulfilling experiences with the community. Additionally, the Chevra Lomdei Torah opened the Gabriel Sacks Torah Resource Centre, and the G&SPHC choir released a tape titled Sounds of Shabbat. To top off the celebrations, a musical farce called New Mock Wedding entertained audiences.

YAHREZEITS

We wish long life to all those observing Yahrzeits this week.*



SATURDAY 3 OCTOBER - 22 TISHREI

GENENE BURSTAIN (Father)
ZILLAH ASSENBAUM (Husband)
GREG ASSENBAUM (Father)
BEV COBLENTZ (Husband)
MAURICE SHENKER (Aunt-in-law)
ROSA FOX (Sister-in-law)
IVAN JACOBS (Father)
CYNTHIA COHEN (Mother)

SUNDAY 4 OCTOBER - 23 TISHREI

HERSCHEL CASPER (Uncle)
GERALD MARKMAN (Son)
BETTINA BARD (Grandmother)
IRMA EDELSTEIN (Father)
TILLY SAACKS (Father-in-law)
MYRA ALLEN (Father)

MONDAY 5 OCTOBER - 24 TISHREI

MOIRA SELIGMAN (Father)
LEONIE ZUCKER (Father)
ALAN ABRAMSOHN (Father)
STANLEY ABRAMSON (Son)
IAN BERRILL (Wife)
ANTONY BERRILL (Mother)
BARBARA BERMAN (Uncle)
MERLE GERSHOWITZ (Aunt-in-law)
DAVID KATZ (Father)
MICHELE KRAWITZ (Father)
JEFF CLOSENBERG (Father)
EVELYN SHEMER (Father)
HYMIE ODES (Aunt)

TUESDAY 6 OCTOBER - 25 TISHREI

ROSA FOX (Mother)
LANCE COHEN (Father)
BARBARA SLOME (Mother)
BEVERLEY NICK (Arnold Kaganson)
TARYN BERNSTEIN (Father)
ALLAN KAYE (Mother)
DENISE SIVE (Father)

BARBARA MANDEL (Husband)
JONATHAN MANDEL (Father)
ERROL KOPE (Father)
THELMA ROZEN (Brother)

WEDNESDAY 7 OCTOBER - 26 TISHREI

JACK KNOPP (Father)
ALLAN BERMAN (Mother)
DIANNE JOCUM (Mother)
IRMA EDELSTEIN (Father-in-law)
MORRIS GOOTKIN (Father)
LESSA GORDON (Mother-in-law)
NICKI BRIVIK (Father)
HILLARY MURCIA (Parents)
ZELDA HARRIS (Parents)
LINDA ROSENSTEIN (Mother-in-law)
LARRY SACK (Mother)
BERENICE SEIDEL (Husband)

THURSDAY 8 OCTOBER - 27 TISHREI

MICHELLE BOISKIN (Mother)
TILLY SAACKS (Sister)
JUNE CLINE (Mother)
RAY PEREL (Mother)
AVIS KAYE (Father)
ISAAC MILMAN (Grandmother)

FRIDAY 9 OCTOBER - 28 TISHREI

DEBORAH ANSTEY (Mother-in-law)
JEFF & RENE BORSTROCK (Son)
ROWENA JOFFE (Father)
ALISON COPE (Brother)
SUSAN MUSIKANTH (Neville Serman)

* The Yahrzeit commences the evening before



BIRTHDAYS & ANNIVERSARIES

Mazal Tov to the following congregants celebrating birthdays.

BIRTHDAYS

SATURDAY 3 OCTOBER

LESTER HOFFMAN
DEMI JACKSON

SUNDAY 4 OCTOBER

SANDY SEGAL

MONDAY 5 OCTOBER

STEVEN BLOOM
ALEXANDRA FANAROFF
RONALD JOFFE
LORRAINE RODGERS
ALLAN SCHAPIRO
CHARLES SUMMERFIELD
ESTHER SURDUT

TUESDAY 6 OCTOBER

GABRIELLA DONNINGER
CHERYL EPSTEIN
SHAY-LEE GEVA
ALAN HOLZMAN
GINA ISSEROW
IAN NEUBURGER

WEDNESDAY 7 OCTOBER

ZOE COHEN
MICHAEL SANK

THURSDAY 8 OCTOBER

MARION CASPER
SELWYN FABIAN
LANCE FANAROFF
SANDRA GOTKIN
SAM KILBORN
BESSIE LIEBERMAN
HAROLD SILBOWITZ

FRIDAY 9 OCTOBER

KELVYN ABRAMOWITZ
RIVA FINKELSTEIN
ARLENE GELBART
WILLOW MARKOVITZ-LEVIN

SHEMINI ATZERET

DEFINITION:

Shemini Atzeret, or The Eighth Day of Assembly, follows Sukkot. It is a day of unbridled joy, even greater than Sukkot.

ISRAEL VS. DIASPORA:

In the Diaspora, Simchat Torah is observed the day after Shemini Atzeret. In Israel, both are celebrated together.

OBSERVANCE:

Yizkor, the memorial service, is recited in the morning. Many continue to eat and drink in the Sukkah, without reciting the blessing.

CUSTOM:

Before sundown, it is customary to visit the Sukkah, have a bite, and bid farewell to its holy shade.

SIMCHAT TORAH

DEFINITION:

Simchat Torah, meaning The Joy of the Torah, celebrates our Divine inheritance and connection to the Torah.

OBSERVANCE:

Hakafot are held on the evening and morning of Simchat Torah. We dance with all Torah scrolls seven times around the Bimah, closed, showing our joy comes from the Torah itself, not just its teachings.

CUSTOM:

Every man and children receive an Aliyah when concluding the Torah. After the final Aliyah, a new cycle begins with Genesis, symbolizing the continuity and infinite depth of Torah wisdom.

THANK YOU

Shmooze sponsored by:

DAVID, TARYN, JAKE & RICKY BERNSTEIN to commemorate the Yahrzeit of their beloved father, father-in-law and grandfather, **ARNOLD KAGANSON**

LANCE COHEN to commemorate the Yahrzeit of his beloved father, **HERTZEL COHEN**

Whisky sponsored by:

BEVERLEY KAGANSON NICK to commemorate the Yahrzeit of her beloved husband, **ARNOLD KAGANSON**

LANCE COHEN to commemorate the Yahrzeit of his beloved father, **HERTZEL COHEN**

Chocolates sponsored by:

ANTHONY & SARA-LEE JACKSON on the occasion of **ISABELLA's** 25th birthday



SPONSORSHIP OPPORTUNITIES

ARE YOU CELEBRATING A BIRTHDAY, ANNIVERSARY, SPECIAL OCCASION, A MILESTONE EVENT OR COMMEMORATING A YAHREIT?

SHMOOZE	R900
CHOCOLATES	R900
WOMEN'S WEEKLY SHIUR	R900
SHABBAT SEUDA	R1500
WHISKEY (PER BOTTLE)	R480
BROCHA	R10,000
BROCHA CO-SPONSOR	R5000

CONTACT HILLARY
connect@maraisroadshul.com



THE GREEN & SEA POINT
Hebrew Congregation

SIMCHAT TORAH

AT MARAIS ROAD SHUL
ALL WELCOME

**SATURDAY
3 OCTOBER**

Maariv 7:00 PM
Hakafot 7:30 PM

**HOT BEEF
ON RYE DINNER**
8:30 PM

**SUNDAY
4 OCTOBER**

Hakafot & Torah Reading
10:00 AM

BRAAI LUNCH
1:15 PM

HONOURING

OUR CHATANIM AND THEIR FAMILIES

Steven Frankel • Chatan Torah
Samuel Seeff • Chatan Bereishit



MARAIS ROAD KIDS

SIMCHAT TORAH

SHAKE THE FLOOR!
Kids Hakafot. Chocolates. Prizes. Fun!

**Friday
2 October
6:15**

Games and Stories

**Shabbat
3 October
10:30**

Games and Stories

**Shabbat
3 October
7:15**

Chocolates and Flags

**Sunday
4 October
10:30**

Special Kids Hakafot
Chocolates, Flags and Prizes

Sign up and get a **FREE** 'SHAKE THE FLOOR' T-shirt on Sunday!

DANCE ★ CELEBRATE ★ BRING A FRIEND ★ TOGETHER WITH OUR TORAH!

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