

bookie was elated. He made a quick dash to the ATM, withdrew all his savings, and awaited for the Priest's next Blessing that would tell him which horse to bet on. True to his pattern, the Priest stepped onto the track for the last race and Blessed the forehead of an old nag that was 100/1. This time the Priest Blessed the eyes, ears, and hooves of the old nag. The Bookie knew he had a winner and bet every cent he had on the old nag. He watched dumbfounded as the old nag pulled up and couldn't even finish the race.

In a state of shock, he went to the track area where the Priest was standing. Confronting him, he exclaimed, "Father! What happened? All day long you Blessed horses and they all won. Then in the last race, the horse you Blessed never even had a chance. Now, thanks to you I've lost all my money!"

The Priest nodded wisely and with Sympathy. "You aren't Catholic are you my Son?"

"No, I'm Jewish."

"That's the problem," said the Priest, "you couldn't tell the difference between a Blessing and Last Rites."

What's Nu?!

The Barmy Boy
Eliezer

Mazal Tov Kim & Yosef Baiter and Darren Enfield and grandparents Sheila Baiter, Alec & Lee Scop and Mary Enfield.

Calendar

- ◆ Shacharis 8:30 am; Shitl 8:45 am
- ◆ Brocha in the Seeff Hall.
- ◆ **Smorgasbord of Shiurim**
- ◆ Mincha: 5:55 pm
- ◆ Shabbos ends: 7:05 pm

- ◆ The **Scottish Leader Signature** whiskey at Shul is sponsored by **Distell &** available for purchase at **Norman Goodfellows**.
- ◆ **Nathan Fine** of I.deal Furnishers at Midway Mall, Bramley Gardens wishes all congregants a Good Shabbos. Call 011-887-5456/082-854-5706. **Furniture, Bedding & Appliances.**
- ◆ **Vehicles wanted. Any make, any condition. Best prices. Phone ARNOLD ORKIN 082 823 7826**
- ◆ Acknowledgements: Chabad.org
- ◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.

GOLF DAY RAFFLE

1st Prize



LONG BEACH MAURITIUS - 5 NIGHTS INCL AIR TICKETS

2nd Prize



Ivory Tree Lodge
Piansberg

3rd Prize



65" Big Screen TV

4th Prize



Glenmorangie
family of 5

5th Prize



Kindle e-reader



Pharmacists who care



reach for a dream
inspiring hope



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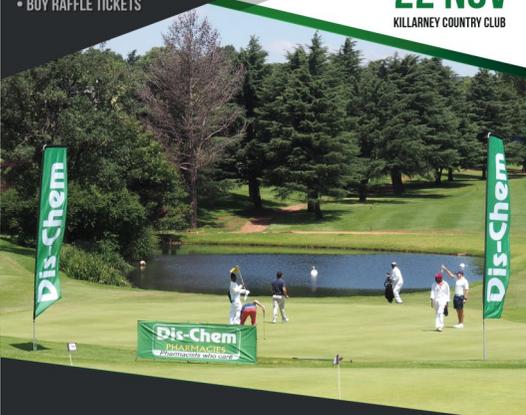
DIS-CHEM REACH FOR A DREAM GOLF DAY

of the Sydenham Shul

- MAKE UP A FOUR BALL
- SPONSOR A HOLE
- DONATE PRIZES
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WEDNESDAY
22 NOV

KILLARNEY COUNTRY CLUB



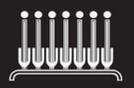
Join us for another great day away from the city noise and stresses

Please speak to Selwyn Kahlberg, Chairman of the Golf Day Committee, Ingrid Seeff, or Rabbi Goldman.



Good Shabbos SYDENHAM!

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11 Nov 2017 Parshas Chayei Sara 22 MarCheshvan 5778

Yiddishe Nachas

by: Rabbi Yossy Goldman

Once upon a time, a pious Jew was traveling through the countryside in Eastern Europe. He came to a *shtetl* where the local *schochet* (ritual slaughterer) had just taken ill. The town butcher had no one to do the slaughtering and was desperate when he bumped into the visitor. The traveler looked pious and G-d fearing (perhaps he wore a black hat and a beard) so the butcher asked him if he was, by any chance, a qualified *schochet*. The visitor replied that he was indeed. Overjoyed, the butcher started arranging for the man to begin work in the abattoir immediately. Then the visitor asked the butcher if he would kindly lend him some money as he had just arrived and needed to purchase a few things. "But you're a complete stranger," said the butcher. "I don't know you at all, how can I possibly lend you money?" Whereupon the visitor replied, "You were prepared to trust me with your *kasbruth* even though you never laid eyes on me, but as soon as I asked you for a few rubles suddenly you hardly know me?"

This week's Parsha tells the story of the very first *shidduch* in history. Abraham sends his faithful servant, Eliezer, to find a bride for his son Isaac. He hands Eliezer a document ceding his entire wealth to Isaac and makes him take a solemn oath that he will not bring back a Canaanite woman for his son but someone from Abraham's own family, from Mesopotamia.

Amazing Abraham! He writes over his entire fortune to his son to help him find the right

shidduch. Is there even a mention that Abraham demanded some security from Eliezer for the wealth that he was entrusted with? On what did Abraham ask Eliezer to take an oath? Not on the wealth, but on the woman! There is not a word about Abraham insisting on any guarantees, promises, or even a handshake when it came to the money. However, when it came to the nature of the woman, the character of the person his son would be marrying, Abraham demanded nothing less than a solemn oath.

What an incredible lesson for our own priority system in life. What is most important to us? What do we truly value? When it comes to our money, everything must be under lock and key, safe and sound, with ironclad securities. Are we as careful with our children? Are we as particular about whom they go out with, where they go and what they get up to?

There was a time when Jewish parents actually took responsibility for their children's social well being and even their matchmaking. Ok, times have changed and children don't appreciate parental interference in their romantic endeavors. Even Tevye the Fiddler had daughters who insisted on marrying for love. But even if we can't "arrange" things, we can still try to "facilitate" an introduction behind the scenes. Or, at the very least, we could take an interest.

Today's young people might be horrified at the thought of a *shadchan* assisting them to find a marriage partner (I'm not sure why the internet and dating sites are a better *shadchan*). Still, surely parents should be talking about marriage to their children when they come of age. Surely, the im-

portance of getting married ought to be conveyed to our kids before they turn 35! And wouldn't it be a good idea for parents to sit down with their kids at some stage to discuss what to look for in a marriage partner, and why, in fact, they should only marry Jewish?

Abraham was worried about the wrong woman having a bad influence on his son. How much more should we be concerned about our children who are rather less pious than Isaac was. And children might want to take their parents' advice a little more seriously. After all, the experience of history indicates that parents often do see things that children - blinded by "love" - do not.

The "singles" phenomenon is arguably the single biggest social issue in the Jewish world today. People are marrying older or not marrying at all. Often, the biological clock runs out before a family can get off the ground. Too often, desperate people make choices born out of desperation only to regret it in time.

Abraham teaches us that it is our responsibility as parents to ensure that our children mix in the right circles and are not exposed to the wrong influences. Please G-d, all our children will find suitable marriage partners sooner than later and raise strong Jewish families that we will all be proud of.

Parsha Pointers

*Chayei Sarah: Artscroll pg 106;
Living Torah pg 101*

Sarah dies at age 127 and is buried in the Machpelah Cave in Hebron, which Abraham purchases from Ephron the Hittite for 400 shekels of silver.

Abraham's servant, Eliezer, is sent laden with gifts to Charan to find a wife for Isaac. At the village well, Eliezer asks G-d for a sign: when the maidens come to the well, he will ask for some water to drink; the woman who will offer to give his camels to drink as well, shall be the one destined for his master's son.

Rebecca, the daughter of Abraham's nephew Bethuel, appears at the well and passes the "test". Eliezer is invited to their home, where he repeats the story of the day's events. Rebecca returns with Eliezer to the land of Ca-

naan, where they encounter Isaac praying in the field. Isaac marries Rebecca, loves her, and is comforted over the loss of his mother.

Abraham takes a new wife, Keturah (Hagar) and fathers six additional sons, but Isaac is designated as his only heir. Abraham dies at age 175 and is buried beside Sarah by his two eldest sons, Isaac and Ishmael.

Finding Love

By Rabbi Shimon Posner

"What type of man do I want to marry?" the young woman repeated the question that had been asked of her.

"Well, I want someone kind. And smart. But not the too-kind type that lets himself be walked on. And not the too-smart type that lets it get to his head. Someone who isn't too much into his books: someone sociable. A leader, the life of a party -- but not someone who aggravates with his presence. I'd like him to be handsome, but not haughty. I'd like..."

She looked at the Rebbe, seated behind his desk. His smile was broad and his eyes twinkled. "It sounds like you want to marry more than one person."

I've told this story -- to myself and to whoever wants to listen -- dozens of times. I don't know who the lady was. But this next story I know happened to Chana Sharfstein:

Chana (then Zuber) was a young woman in Boston in the early fifties. Her father had brought the family there from Stockholm. Not long afterwards he was gruesomely murdered while walking home from shul on a Friday night. Back then, such things shocked New England.

Chana will tell you that after she lost her father the Rebbe adopted her. Six months after her father's murder, she too, stood before the Rebbe's desk.

Why haven't you married yet? the Rebbe wanted to know. I haven't met the right one.

What will the right one look like?

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A charismatic Prince Charming stepped out of Chana's imagination and into their conversation.

The Rebbe laughed fully.

"You've read too many novels," the Rebbe said, still laughing but growing more serious. "Novels are not real life: they're fictions. They're full of romance and infatuation. Infatuation is not real. Infatuation is not love.

"Love is life," the Rebbe continued. "It grows through small acts of two people living together. With time they cannot imagine life without each other."

Infatuation you fall into. Love you build. And love --the barometer of a successful marriage--is dependant 20% on the person you marry and 80% on the way you marry them every day.

"And they shall build a home in Israel," the Rebbe said in his blessing he sent Chaya and me for our wedding day. A home and a house is not the same thing. They say nothing stresses a marriage like building a house.

May we all be blessed to build a home--the newlyweds and the jubilee-plus anniversarians. Built with small acts. Bit by bit. With time.

Beyond Their Years

By Rabbi Elisha Greenbaum

One of the difficulties of reading the Torah from a literalist perspective (and yes, I do truly believe that every word in the Bible is a Divinely inspired description of actual historical events) is accepting as factual the reported ages of the Biblical characters. People aren't so bothered by the fantastic longevity recorded for those who lived in the immediate generations post creation, the Methuselahs et al, as the Torah clearly states that post flood, nature and the aging process changed to accord with modern life-expectancies. What raises eyebrows is, for example, the information that our forefather Abraham had "recognized G-d" and developed his whole system of monotheism by the age of three, yet was made to wait till age 100 for the opportunity to father and begin rearing a child who would ensure the propagation of that system.

Or, for example, we read in this week's Parshah how Rebecca was sent to draw water from the well and met Abraham's servant Eliezer. The story develops with her subsequent decision to leave

home, against her families express wishes, to marry Abraham's child, Isaac. Did you know that this entire episode took place when Rebecca was only three years old?

This last is not totally incomprehensible. It must be remembered that we live in such a blessed time and society, that for us the image of a child carrying water from the well is an incongruity. For much of history and even today in many less economically advanced countries, child labour and indeed child marriage was/is the norm.

It is staggering to consider, however, that a child could have the emotional and intellectual maturity to come to an independent conclusion about their own future, or the place of humanity in the divine pantheon, at such a young age.

On the other hand, consider the strength of character entailed in beginning anew at Abraham's advanced age. Clearly our forefathers were larger than life characters by our standards, gifted with rare abilities and proclivities.

Equally true however is the recognition that we are not exempt from the responsibility to emulate them. Each of us has inherited the ability to bring about far reaching changes to the system and ourselves, at any age and stage of life. Youth is no hindrance and age is no barrier.

Live & Laugh

A Jewish Bookie was at the races playing the ponies and losing his shirt. He noticed a Priest step out onto the track and Bless the forehead of one of the horses lining up for the 4th race. Lo and behold, that horse - a long shot - won the race. Next race, as the horses lined up, the Priest stepped onto the track. Sure enough, he Blessed one of the horses.

The bookie made a beeline for a betting window and placed a small bet on the horse. Again, even though it was another long shot, the horse won the race. He collected his winnings, and anxiously waited to see which horse the Priest would bless next. He bet big on it, and it won.

As the races continued the Priest kept Blessing horses, and each one ended up winning. The