

ways by which we know Him and bring Him into our world.

Live & Laugh

- Frustration is trying to find your glasses without your glasses.
- The irony of life is that, by the time you're old enough to know your way around, you're not going anywhere.

SYDENHAM SHUL PRESENTS

YAAKOV Shwekey
AT CARNIVAL CITY
TUES 28 AUGUST
BOOKINGS OPEN SOON
Save the date!

Cecilia's Story: Our Mission

Insights and inspiration from the life of Mrs Cecilia Boruchowitz A"H Holocaust Survivor and long-standing member of Sydenham Shul

Guest Speaker:

Rabbi Hanoach Teller, Israel

Author, Speaker and the world's favourite storyteller

Tuesday 24 July, 7:45 pm



No charge
With thanks to the
Bragg and Boruchowitz families
RSVP ESSENTIAL: 011 640 5021 or sydshul@sydshul.co.za



- I was always taught to respect my elders, but it keeps getting harder to find one.

Calendar

Welcome to our Guest Chazan
Reb Eliezer Auerbach.

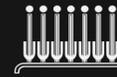
- ◆ One **Unity Minyan** on Shabbos morning starting **9 am** in the big Shul.
- ◆ Brocha in the Seeff Hall.
- ◆ **Smorgasbord of Shiurim**
- ◆ Mincha: 12:40 pm
- ◆ Shabbos Ends: 6:09 pm
- ◆ **Tisha B'Av:** This Saturday night and Sunday Fast begins: 5:33 pm; Fast ends 6:00 pm Sunday.
- ◆ Saturday night: Maariv & Eichah at 6.30 p.m. At approximately 7.30 p.m. (after the Shul service) we will go to the Elk Hall for the screening of the video—"Feeling the Pain of Another" featuring **Rabbi Yechiel Spero, Dr David Lieberman & Mr Charlie Harari** of the USA.
- ◆ Sunday Shachris – one Minyan at **8:00 a.m. (No Tallis & Tefillin)**. After services, approximately 10.00 a.m. we will be showing the Video "Feeling the Pain Part 2" featuring **Rabbi Yissocher Frand and Rabbi Paysach Krohn**.
- ◆ Mincha Sunday, 4:50 pm (**with Tallis & Tefillin**)
- ◆ Fast ends at 6.00 p.m. on Sunday.
- ◆ Mincha next week: 5:25 pm

- ◆ **Nathan Fine** of Ideal 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**
- ◆ **Lisa Milner**, Rental Consultant 082 362 4870 e-mail: lisam@jawitz.co.za
- ◆ Acknowledgements: Chabad.org,
- ◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.



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Good Shabbos SYDENHAM!



21 Jul 2018 Parshas Devarim 9 Menachem Av 5778

Jewish Survival Course

by: *Rabbi Yossy Goldman*

What is the biggest miracle of our generation? The fall of Communism? The internet? The electric car? The peaceful political transition in South Africa? The election of Donald Trump?

Surely for us, indisputably, the greatest miracle of all must be that after the Holocaust the Jewish people picked themselves up and rebuilt Israel, Jewish life and Jewish communities. Is there anything more extraordinary than that Jews who were singled out for extermination because of their faith should nonetheless want to embrace that same faith and still be Jewish?!

We are now approaching Tisha B'Av, our National Day of Mourning. We remember the destruction of both our Temples and pray for Jerusalem to be restored to all her former glory.

In Eichah, the Book of Lamentations, which we read on Tisha B'Av, there is a verse (3,22) that says, "Hashem's kindness surely has not ended, nor are His mercies exhausted." Rashi offers an alternative interpretation. It is by Hashem's kindness that we have not come to an end. That He took out His wrath on the wood and stones of the Temple structure. True, His House was destroyed but His People survived.

So this is an appropriate time to reflect on Jewish survival. Despite the destructions and Diasporas, notwithstanding the Holocausts that have decimated us through the ages, how *did* we survive? How *do* we survive?

And, most importantly, how *will* we survive?

Of course, the simple answer is that G-d will never allow us to disappear. We live by the ongoing miracles of Divine intervention. But in the face of the demise of all the great ancient civilizations and empires - Egypt, Babylon, Greece, Rome, Persia and more recently the Third Reich, what is the unique secret of Jewish survival?

Let's take a quick tour of history to see if we can put our finger on the most important ingredient in our unbelievable tenacity of spirit.

Some people might say it is our national Homeland that has been the one key element in our continuity. Indeed, Israel is our eternal homeland and we pray for the Return to Zion three times a day and more. It is central to everything we believe in; it is our heart and soul. It unites us wherever we are and wherever we have been. It is in our dreams, hopes and aspirations.

But, while we will never relinquish our eternal claim to it, the reality is that we have been away from our homeland longer than we've been in it. The fact of the matter is that, even today, there are more Jews scattered around the world than there are in Israel. So, as uncompromisingly committed as we are to our Homeland today and as critical as it is to our global stature and security, geography could not have been the main factor in our survival throughout history.

Is it perhaps a common Language? Indeed, Hebrew is our national language and is still the language of our Prayer Book. But are there not people reading these lines who could not read them

if they were in Hebrew? Certainly the vast majority of Jews today do not speak Hebrew and I shudder to estimate the percentage of intelligent Jews who are Jewishly illiterate.

Throughout history we had a variety of vernaculars. Aramaic, Greek, and even Arabic, were at one time the most popular languages in Jewish communities of old. In more recent generations, Yiddish or Ladino, as English today, have been the preferred vehicles of communication for most Jews. We simply cannot claim a common language to be the overwhelming factor in our continued uninterrupted existence.

How about Culture? Well, have you ever tried offering a Sephardic Jew gefilte fish? Or an Ashkenazi Jew couscous? Food and music are cornerstones of any culture. In both, it will vary markedly between East and West. A regular Shul goer from Golders Green will probably be totally lost at a Shul service in Singapore. And vice versa. Honestly speaking, we actually do not have one common culture. We have adapted many nuances of style in food, music and dress from our host societies. Environment affects.

So whether we consider ourselves religious or not, we simply have to acknowledge that the one and only feature absolutely common to all our people all the time, the uniquely unifying entity that has gone beyond borders, across continents, cultures, languages and lifestyle has been...the Torah! Whether Israel or Babylon, Minsk or Madrid, Sydney or San Francisco, Johannesburg or Jerusalem, the Jewish Way of Life as enshrined in our holy Torah and its commandments has been the single most important element in keeping the Jewish spirit alive and vibrant. Not some vague, sentimental sense of “Yiddishkeit” either, but a clearly defined value system that has been transmitted faithfully down the generations wherever we have lived.

The clearest proof of this idea is the fact that where there has been an abandonment of the traditions of Torah, assimilation has followed almost immediately – and with tragic consequences. Those pockets of Jews have simply not survived.

Of course, G-d is the ultimate miracle maker of Jewish survival. But there's no magic at work here. G-d has given us the secret. We hold His key in our hands. Just being Jewish by birth does not guarantee survival of any kind. Only where there has been a concrete commitment to the study of Torah, to teaching it to our children, and to the fulfilment of its eternal practices, have we seen this miracle happen.

May our dedication to Torah grow so that Jewish survival and the flourishing of Jewish life may be assured forever. Please G-d, our prayers for the rebuilding of Zion and the wholeness of our land and our people will soon be answered. Amen.

Parsha Pointers

*Devarim: Artscroll Chumash pg 938;
Living Torah pg 867*

On the 1st of Shevat (37 days before his passing), Moses begins his repetition of the Torah to the assembled Children of Israel, reviewing the events that occurred and the laws that were given in the course of their 40-year journey from Egypt to Sinai to the Promised Land, rebuking the people for their failings and iniquities, and enjoining them to keep the Torah and observe its commandments in the land that G-d is giving them as an eternal heritage, into which they shall cross after his death.

Moses recalls his appointment of judges and magistrates to ease his burden of meting out justice to the people and teaching them the word of G-d; the journey from Sinai through the great and fearsome desert; the sending of the Spies and the people's subsequent spurning of the Promised Land, so that G-d decreed that the entire generation of the Exodus shall die out in the desert. "Also against me," says Moses, "was G-d angry for your sakes, saying: You, too, shall not go in there."

Moses also recounts some more recent events: the refusal of the nations of Moab and Ammon to allow the Israelites to pass through their countries; the wars against the Emorite kings Sichon

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and Og, and the settlement of their lands by the tribes of Reuben and Gad and part of the tribe of Menasseh; and Moses' message to his successor, Joshua, who will take the people into the Land and lead them in the battles for its conquest: "Fear them not, for the L-rd your G-d, He shall fight for you."

Tisha B'Av That Falls on Shabbos

The following rules apply to any year on which Tisha B'Av is observed on Sunday—whether it originally fell on Sunday, or whether it fell on Shabbat and the fast was postponed until Saturday night.

On Shabbat, all public displays of mourning are strictly prohibited. On this day we eat, drink and rejoice as is customary—and even more so.

There are two exceptions: (a) If Shabbat is actually the 9th of Av, then marital relations are forbidden in Ashkenazi tradition. (b) In all cases when Tisha B'Av is observed on Sunday, it is forbidden to study Torah starting with Shabbat midday (aside for those sections of Torah which are permitted to be studied on Tisha B'Av). As such, on this Shabbat we do not recite a chapter of Ethics of the Fathers, as is the custom in many communities on summertime Shabbat afternoons.

No mournful “separation meal” is conducted before the fast. Instead, shortly before sunset we partake of a sumptuous and joyous pre-fast meal. Care must be taken, however, that this meal ends before sunset.

We sit on chairs of regular height and wear normal footwear until nightfall. Only washing, eating and drinking are prohibited starting with sunset.

Havdalah is recited on Sunday night. In the evening prayers, the usual Shabbat night insertion, “Atah Chonantanu,” is included. The prayer “Vihi Noam” is omitted. Those who have not recited the evening prayers should say, before doing any activity that is forbidden on Shabbat, “*Baruch hamavdil bein kodesh l'chol*” (“Blessed is He who separates between the holy [day of Shabbat] and the mundane [weekday]”).

Sometime on Saturday night (ideally right before the reading of Eicha), kindle the *Havdalah* candle and recite the appropriate blessing. (We do not recite the blessing of the spices.)

Immediately after the “Barchu” passage is recited in the Saturday night prayer service, remove your leather shoes and don non-leather footwear.

Recite the *havdalah* on Sunday night before eating—omitting the blessings on the spices and candle.

If the ninth of Av falls on Shabbat, in which case the fast is delayed until the tenth, many of the restrictions applicable to the Nine Days end when the fast ends, and *havdalah* wine, music, bathing and haircutting are permitted. We do not eat meat or drink other wine until the next morning, however.

Little Doses of Wisdom

By Rabbi Tzvi Freedman, based on the wisdom of the Rebbe

- Our natural state, the way G-d created us, is to be happy. Watch a child and you will see.
- Everything can be done with joy. Even remorse can be with joy.
- Everything that occurs comes from Him, and He is only good. But if you and your world are not prepared to receive such good, it may manifest itself as apparent bad. Struggle hard to see the good, think positively — and then the good will become revealed.
- Despair is a cheap excuse for avoiding one's purpose in life. And a sense of purpose is the best way to avoid despair.
- You can only gain confidence by taking risks.
- People imagine a place of G-dliness as a place for seriousness, a solemn place, a place that fills you with trepidation. The fact is, where there is G-d, there is joy.
- That is why our every moment is a moment to celebrate and fill with joy. Because at every moment we are fulfilling our mission of bringing G-dliness into this world. Not just the obviously joyful matters, such as meditation, study, prayer and good deeds, but also regular, mundane activities and the ways we earn an income and go about life—all are