

'You've made my day!' makes my day.

I've learned.... That having a child fall asleep in your arms is one of the most peaceful feelings in the world.

I've learned.... That being kind is more important than being right.

I've learned.... That you should never say no to a gift from a child.

I've learned.... That I can always pray for someone when I don't have the strength to help him in any other way.

I've learned.... That no matter how serious your life requires you to be, everyone needs a friend to act goofy with.

I've learned.... That sometimes all a person needs is a hand to hold and a heart to understand.

I've learned.... That simple walks with my father around the block on summer nights when I was a child did wonders for me as an adult.

I've learned.... That life is like a roll of toilet paper. The closer it gets to the end, the faster it goes.

I've learned.... That money doesn't buy class.

I've learned.... That it's those small daily happenings that make life so spectacular.

I've learned... That under everyone's hard shell is someone who wants to be appreciated and loved.

I've learned.... That to ignore the facts does not change the facts.

I've learned.... That when you plan to get even with someone, you are only letting that person continue to hurt you.

Live & Laugh

A friend was in front of me coming out of the Synagogue one day, and as always the Rabbi was standing at the door shaking hands as the congregation departed. He grabbed my friend by the hand and pulled him aside. The Rabbi said to him, "You need to join the Army of G-d!" My friend replied, "I'm already in the Army of G-d, Rabbi." Rabbi questioned, "How come I don't see you except for Rosh Hashana and Yom Kippur?"

He whispered back, "I'm in the secret service."

The main Mitzvah of Rosh Hashanah is to hear

The Shofar!!!!

Shul starts in the mornings at 7:30 am.

PLEASE be here by **10 am latest** so you **don't blow it!**

Calendar

Thursday 21 Sep - 1st Day Rosh Hashanah

- ◆ Shacharis: 7:30 am
- ◆ Shtibl Shacharis: 8:00 am
- ◆ Shofar ± 10:00 am
- ◆ Mincha: 5:20 pm
- ◆ Tashlich at 41 Main Street, Rouxville with thanks to Nachi & Adi Kay
- ◆ Candles not before 6:34 pm from a pre-lit flame (Blessings for Yom Tov & Shehecheyanu)
- ◆ New fruit tonight

Friday 22 Sep - 2nd Day Rosh Hashanah

- ◆ Shacharis: 7:30 am
 - ◆ Shtibl Shacharis: 8:00 am
 - ◆ Shofar ± 10:00 am
 - ◆ Mincha: 5:40 pm
 - ◆ Candles not later than 5:46 pm from a pre-lit flame (Blessing for Shabbos only)
- Sat 23 Sep - Shabbos Shuvah/Ha'azinu**
- ◆ Shacharis: 8:30 am (one minyan only)
 - ◆ **Rabbi Yossy Goldman's Special Shabbos Shuva Shiur "Teshuvah & Transformation"**
 - ◆ Shabbos ends: 6:35 pm

Wednesday 5 Oct - Fast of Gedaliah

- ◆ Selichos
- ◆ Fast Begins: 4:47 am
- ◆ Fast Ends: 6:22 pm

The Rabbis, Officials and Shul Council wish you all **Shana Tovah - a Good and Sweet New Year.**

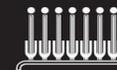
A warm welcome to **Chief Rabbi Goldstein** who will be our guest on **Thursday night.**

- ◆ Acknowledgements: Chabad.org, zahavi.



Good Yom Tov
SYDENHAM!

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21 & 22 Sep 2017 Rosh Hashanah 1 & 2 Tishrei 5778

The Acid Test

By Rabbi Yossy Goldman

On the second day of Rosh Hashanah we read the *Akeidah*, the story of Abraham's tenth and final test of faith. Would he actually take his long-awaited, beloved son Isaac, up the mountain and offer him up to G-d?

Before that, in the Biblical sequence, we read the story of Abraham receiving his marching orders from G-d. "*Lecha lecha* - go from your land, your birthplace, your father's house to the land I will show you." Hashem told him to leave all his familiar comfort zones and travel to a yet unknown destination. Eventually, it would become known as Israel, and Abraham was the original one it was promised to. At the time, though, Abraham probably had no idea as to where exactly he was going. But orders are orders and so he went faithfully.

In the end, Abraham's great trek would be the fulfilment of his calling as the father of monotheism. He would take on the whole pagan world of the time and succeed beyond his own wildest dreams. By the way, I think we take our Biblical giants too much for granted. We fail to appreciate the enormity of Abraham's contribution to civilisation. What he did was nothing less than to single-handedly change the mindset of the world! Believing in one, invisible Creator was culture shock to the idol-worshippers of the day. This achievement made Abraham not only the founding father of the Jewish people but also the father of all the monotheistic faiths of the world. No wonder a recent study of history's "100 Most Influential People" ranked Abraham way on top, far above other famous

faith founders. He certainly has my vote for the single most influential person in all of human history.

According to Maimonides, this journey to the unknown was the first of 10 tests of faith the Almighty would impose upon Abraham. Yet, the final test, which we read about on Rosh Hashanah, is considered the supreme test. The *Akeida*, the binding of Isaac, the near sacrifice of the son he waited a century to have, generates far more coverage in Torah, in our prayers, and in the writings of commentary.

Why should this be the case? The first test of *Lech Lecha* had a universal impact while the binding of Isaac was just between a father, his son and G-d. Somewhere on a secluded mountain-top, far removed from public scrutiny, a personal drama was played out. The journey of *Lech Lecha*, however, had an almost global audience. Is it not strange that this universal test should not be considered much more important than the personal test of father and son?

The answer is that before we can undertake a universal mission to humankind, we must first understand our personal mission to G-d. Or, to put it simply, before you can change the world, you have to know who **you** are. If you don't know yourself, if you don't recognise your own personal spiritual mission, how can you hope to influence the broader society?

The Rabbis taught, "Perfect yourself before you seek to perfect others." Obviously, this is not to say that we should not try and teach others until

we are perfect ourselves, (so who is perfect?). What it does suggest is that if we hope to have an impact on others, our call must resonate as authentic and genuine. How can we make an impression on others if we are not credible individuals ourselves? A good salesperson really believes in his product. (Even if he may have talked himself into believing it, sincerity sells.)

The legendary Hillel in Pirkei Avot tells us “Do not judge your fellow until you have reached his position,” and an interesting alternative interpretation understands him to mean that in order to judge any person accurately one should first establish what kind of reputation that individual enjoys in his own *makom*, in his own city and home. (It seems there may be some truth in Jackie Mason’s jesting about the Jewish husband who is a big mover and shaker all over town but as soon as he walks through the door of his own house becomes a henpecked *shlemiel*!)

Years ago, I came across a one-liner that had a profound impact on me personally. “Every Rabbi has only one sermon – the way he lives his life.” It’s all too true. We can preach from today until next Rosh Hashanah, but if we don’t “walk the talk” and live the game we purport to play, we will leave our audiences unmoved. The most eloquent orators will fail to make an impression if their listeners know that their message is hollow and isn’t backed up by genuine personal commitment.

So while the story of Abraham’s journey and universal mission appears in the Torah and comes chronologically before the final test, in essence, the *Akeidah*, the Binding of Isaac, reigns supreme – not only because it was the most difficult, but because our personal commitment and integrity always form the moral basis for our mission to the world. At the end of the day, only these validate the

man and his message. And that is the acid test for all of us.

11 Reasons Why We Blow Shofar on Rosh Hashanah

By Mordechai Lightstone

We’re familiar with the sights, tastes, and sounds of Rosh Hashanah—the sweet sensation of honey on our tongues, the rhythmic swaying of the congregation in prayer, the cry of the *shofar* piercing the air. But have we ever stopped to think about the messages behind the deeds of the day?

While every commandment is essentially supra-rational—performed solely because it is the will and command of the Creator—our sages have found meaning and messages behind the commandments we fulfill. Let’s take a look at 11 reasons given for blowing the *shofar* on Rosh Hashanah.

1. The Return of the King

On Rosh Hashanah, the anniversary of creation, G-d renews the creative energy that sustains our world. Once more, He is crowned as King of the universe. Just as trumpets are sounded at a coronation, the *shofar* announces G-d’s continued kingship.

2. The Great Alarm Clock

On Rosh Hashanah, the first of the Ten Days of Repentance, we awake from our spiritual slumber. The *shofar* is like an alarm that calls on us to examine our deeds and correct our ways, as we return to G-d.

3. The Reminder

The *shofar* was blown at Mt. Sinai when the Torah was given. On Rosh Hashanah, we blow the *shofar* to remind us to rededicate ourselves to Torah study—and to remind G-d of our original commitment and sincerity.

4. The Voice

The *shofar* reminds us of the voice of the prophets, who like the blast of the *shofar* called upon us to correct our ways, follow G-d’s commandments, and act properly with others.

5. The Tears

The *shofar*’s cry reminds us of the cries and tears shed for the destruction of the Holy Temple in Jerusalem, galvanizing us to bring Moshiach and hasten the rebuilding of the Temple.

6. The Sacrifice

The *shofar*, made of a ram’s horn, reminds us of the binding of Isaac and the ram G-d provided as a sacrifice in his place. By blowing the *shofar*, we remember the faith of the Patriarchs and our own capacity for self-sacrifice.

7. The Awesome

The *shofar* fills us with awe and humility as we contemplate the true infinitude of G-d, how He fills all space and time.

8. The Introspection

The *shofar* will be blown on the Day of Judgment when Moshiach comes. We thus blow the *shofar* on Rosh Hashanah to remind us to examine our deeds and contemplate how we can improve them.

9. The Celebration

The *shofar* blast will signal the return of the Jewish people when Moshiach comes. We blow the *shofar* on Rosh Hashanah to remind us of G-d’s salvation in our own lives.

10. The Unity

The *shofar* blast when Moshiach comes will herald a time of universal understanding and recognition of G-d’s unity. We blow the *shofar* on Rosh Hashanah to remind us of G-d’s unity.

11. The Scream

The call of the *shofar* on Rosh Hashanah reminds us of the primordial scream, the eternal voiceless call of the soul expressing its desire to return to its Creator.

Sources: Compiled from the writings of Rabbi Saadiah Gaon. Reason number 11 is derived from a parable taught by the Baal Shem Ton.

Rosh Hashanah Codes

By Rabbi Michael Gourarie

At the Rosh Hashanah meal we eat all kinds of special foods. We dip the apple in honey for a sweet year. We eat the head of a fish to be a

head and not a tail, and pomegranates so that our blessings and good deeds should be as many as the seeds. These foods are called "*simanim*"—symbols or codes. They allude to and represent the blessings that we all pray for.

However, this practice seems a little strange. Why would we cryptically refer to the things that we wish for in the form of a symbol or a code? Why don't we just stick to explicitly asking for a sweet, prosperous, healthy year?

Perhaps one of the answers is that these symbols carry an important message for the new year.

We trust that G-d will bless us all with a year of health, prosperity and an abundance of good things. But these gifts themselves do not automatically bring inner happiness and fulfillment. Happiness is not proportionate to how much we possess or what we own.

G-d's blessings are like codes that need to be decoded to discover the hidden opportunities that lie within them. They are not an end in themselves. With each blessing that we receive we have a choice. We can use it superficially for pleasure and self-centered enjoyment, or we can use it as a means to generate goodness and bring meaning and purpose to our existence. When we choose to use our health, longevity and prosperity to help others, do another mitzvah, further our education or strengthen our relationships, then we have uncovered the hidden deep power behind the Divine gifts and blessings.

So this Rosh Hashanah G-d will surely do His part. He will bless us with all the wonderful things represented by these foods. Let us do our part and decode the message that comes together with each blessing. It is this combination that will bring the true and real sweetness and happiness into the new year.

Things I've Learned

By Andy Rooney

I've learned.... That the best classroom in the world is at the feet of an elderly person.

I've learned.... That when you're in love, it shows.

I've learned.... That just one person saying to me,

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