

Rabbi's Yom Tov Appeal.

Help Us Help The Needy!

Cheques to Shul office or EFT to:
Rabbi Goldman Discretionary Fund
FNB Norwood
Branch Code 258624
Account No: 503 600 89202
Thank You and G-d bless you.

What's Nu?!

The Barmy Boys
Samuel Hertz

Mazal Tov to Jonathan & Sheri and grandpar-
ents Bunny & Maureen Hertz and Mervyn &
Greta Fanaroff.

Zachary Carpel

Mazal Tov Karen Carpel & Martin Carpel and
grandparents Freddie & Miriam Carpel and Sid
& Linda Dirmeik.

Calendar

- ◆ Shacharis: 8:30 am: Shtibl 8:45 am
- ◆ Ladies **Shmooze** with *Rebbetzin Estee Stern*
10-10:30 am in the Community Centre.
Coffee, tea & refreshments.
- ◆ Brocha across the street.
- ◆ **Smorgasbord of Shiurim.**
- ◆ Mincha: 5:15 pm
- ◆ **Pirkei Avos:** Chapter 1 & 2
- ◆ Shabbos Ends: 6:24 pm
- ◆ Mincha next week: 5:40 pm

◆ **Nathan Fine** of Ideal Furnishers at Midway Mall,
Bramley Gardens wishes all congregants a Good
Shabbos. Call 011-887-5456/082-854-5706. **Fur-**
niture, Bedding & Appliances.

◆ **Vehicles wanted.** Any make, any condi-
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◆ **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.

youngjewishjoburg

DINNER ON MAIN

with ISRAELI AMBASSADOR
LIOR KEINAN

Israel and South Africa Relations Successes and Challenges



FRIDAY NIGHT
31 AUGUST
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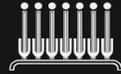
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Sydenham Highlands North
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Good Shabbos SYDENHAM!



25 Aug 2018

Parshas Ki Tseitsei

14 Elul 5778

Who Needs Anti-Semites?

by: Rabbi Yossy Goldman

It has been called *the world's longest hatred*. It continues to rear its ugly head across countries and continents. Whether it manifests in the crude bigotry of the lower crust or the snide subtleties of the upper crust, anti-Semitism is a fact of life.

Of course, we all wish it would finally go away. We even had reason to hope that after Auschwitz it really would. Who among us doesn't want to feel accepted and appreciated? But there is a strong argument to suggest that, in a perverse sort of way, anti-Semitism has been good for the Jews. The French philosopher, Jean-Paul Sartre, made that point in his book *Anti-Semite & Jew*. Without the constant reminders and threats to our existence, we Jews would have been lulled into a peaceful and passive state of national amnesia. Secure in our comfort zones, we might have lost much of our unique identity.

History records that under regimes that persecuted us, we remained steadfastly Jewish. Whereas, under more enlightened, liberal forms of government, we became comfortable in our new-found freedoms, gradually embracing a welcoming but dominant culture and forfeiting much of our own.

Back in the 70's, when I was working with Jewish university students at Wits, we were struggling to break through a wall of icy indifference towards Judaism. It was so frustrating that my colleagues and I even considered going onto campus in the dead of night to paint a few swastikas on the Student Un-

ion building. Maybe that would jolt them out of their apathy. Of course, we never actually did it, but I confess to having been very tempted.

Towards the end of this week's Parsha, we read of the commandment to remember the unprovoked attack by the nation of Amalek against the Israelites when they left Egypt. The command comes in the form of the word *Zachor-Remember* at the beginning of the section. The final words are *Lo Tishkach – You shall not forget*. But why the need for both expressions? And what difference is there between *remembering* and *not forgetting*? Surely one is superfluous?

Commentary suggests that *remember* is a command to the Jewish People. *Do not forget* would seem to be a prophecy concerning the nations, i.e., they will not *let* you forget! Should you ever lapse into a false sense of security and forget your Jewishness, the anti-Semites of the world will be there to remind you of who you are and that you have not yet been accepted in their ranks. You are still an outsider, *a people that dwells alone*.

Everything has a purpose in creation. There is nothing redundant, nothing in vain in G-d's world. So what is the purpose of an anti-Semite? Just that, to remind Jews that they are Jewish!

But why wait for the Amalekites of this world to remind us? Do we want or need their taunting? Rather, let us be proactively Jewish, positively Jewish and Jewishly positive. You can sing the old Yiddish song one of two ways. Either it is *Oy es iz gut tzu zein a yid* (Oy, it is good to be a Jew) or *Oy, es iz shver tzu zein a yid*. (Oy, it is hard to be a Jew.) There are a million good reasons, positive reasons to be proudly Jewish. If 70

years ago being Jewish carried a death sentence, today it is a life sentence – promising a meaningful and blessed life. And when we decide to live proud, committed Jewish lives, we make a fascinating discovery. When we respect ourselves, the world respects us too. And that applies across the board, from the individual Jew to the collective Jewish State.

Judaism is a boon, not a burden. We should be staunch about our heritage. It is a badge of honour to wear with noble pride. If you don't know why, go and study, but that's another sermon.

Parsha Pointers

*Ki Teitzei: Artscroll Chumash pg 1046;
Living Torah pg 967*

This Parshah contains no less than 74 of the 613 Biblical commandments. The wide range of topics covered gives us a vivid demonstration of how the Torah speaks to us on every level. There are religious, national, social, ethical, and moral subjects included. Some of the more famous ones are: laws of warfare, capital punishment, lost and found, the bird's nest, forbidden combinations, adultery, rape, illegitimacy, prostitution, fair labour practices, divorce and remarriage, the levirate marriage (yibum and chalitzah), and remembering what Amalek did to us.

That New Car Smell

By Rabbi Elisha Greenbaum

Remember that feeling of getting behind the wheel of your car for the first time? Everything is so clean and crisp. The upholstery is spotless and the paintwork is flawless. You promise yourself that this time you'll drive it carefully, maintain it on schedule and keep it looking pretty.

A few months later and, hey, what happened? Fingerprints all over the exterior complement that slight ding on the rear bumper you got while parallel parking. The

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kids have decorated the seat cushions with indelible ink. There's a permanent collection of parking slips festooning the inside of your windscreen and a litter of chip packets and empty coke cans clog the floor on the passenger side. Your once new car is a pigsty!

What about that time you moved? Remember how you promised yourself that you would keep the floorboards polished and the filters clear; how long did that last? That perfectly trimmed backyard is now a jungle, and the wallpaper in the dining room has marks at the exact height of the back of your chairs. Why is it that the real estate agent managed to detail the place to perfection, while the one who actually cares and pays for the place is less careful? You really didn't mean to neglect your own home, but the pressures of life overwhelmed you and you've fallen behind on the maintenance.

And we make the same mistakes in our relationships. When you first met your spouse you were on your best behaviour; your manners sparkled and you were attentive to every nuance of conversation. You cared about your clothing and strove to anticipate your loved one's every last desire. During the halcyon days of courtship and those first, blissful months of marriage, everything seemed possible. Nothing was too much trouble and your dedication was rewarded with devotion. But you began to take each other for granted. You've slipped up on your diet and no longer care so much about your ensemble. It's easier to just throw yesterday's clothes on the floor than dutifully walk them to the laundry basket. You still pretend to make meaningful conversation, but in reality you've just mastered the art of looking like you're listening. Sure, you still love each other, but the promises and resolutions of those first months are fading by the day.

Build a Guard Rail

We'll read this week, "When you build a new house, you shall make a guard rail for your roof (Deuteronomy 22:8)." While nominally a public safety instruction, ensuring that people don't unwittingly take a tumble from the top floor of your building, Biblical commentators learn an important life-lesson from the subtext of this verse. Too often we build the house and assume that the "and they lived happily ever after" will just automatically happen. We start off all confident

and sunny-side-up, but don't erect any precautions for the inevitable stumbles and spills. We just assume that because we want things to work out, they will, without any ongoing care or further attention needed.

But life isn't like that. If you don't maintain, you profane. Before getting into the car for the first time you should have already booked it in for its first service. Before signing the contract on the house you should already have a gardener and cleaning crew on retainer, and it makes sense to first go for pre-marital counselling before walking down the aisle together.

A fence of prevention is worth a pound of falls. Even as we embark on life's adventure we should be mindful of the possible mishaps that lie ahead. We put up a guard rail not because we fear failure, but in expectation of accomplishment.

Never be afraid to embark on a new venture or to start afresh, because if you set the requisite safeguards in place from the beginning, there is every chance that you'll have much success to boast of in the end.

The Divorce Mindset

By Rabbi Shimon Posner

"We're getting divorced. But we're doing it amicably, with mutual respect." When ex-spouses (or ex-es) describing their divorce sound like "we're withdrawing our offer on the house we looked at Thursday," you can get the idea that they never invested enough to be hurt by the loss. But listen again: you'll hear emptiness in the voice; pain in the heart. Yes, the stigma is lost. Yes, some *koffee-klatch* and water-cooler conversations have an "everybody's-doing-it" attitude. No. No one who went through divorce thinks it's painless.

But if pain-free divorce is a myth (in the shattering), divorce is a reality, an option more than it ever was. To be sure, the option was always there. But as my father puts it, so was a tourniquet. When the body is facing death you use the tourniquet; otherwise it can do more damage than good. (Many first aid courses no longer teach tourniquet application because of its overuse.) Complementing the legalization of divorce by the Torah is the frustration of

the Talmud: "When husband and wife divorce, the Holy Altar sheds tears."

Husbands and wives are not the only things getting divorced. Divorce is not just a legal proceeding; it's a way of life, a mindset. You got in a fight with a friend? Send them a letter telling them why you're not going to have anything to do with them anymore. Your family gives more sting than honey? Don't feel bound or stifled by them. And divorce, disengagement, isn't always such a bad idea. But when to walk and when to talk is not a question that gets a lot of attention. It can't. It's too easy to walk: Why bother with gut-wrenching screaming matches when you can just stroll away?

There is no pat answer as to when to hang up the phone or when to give back the ring. But the tourniquet overuse is worth reflection. For marriage to work, divorce cannot be considered a possibility. Call it the D-word. The ineffable, unthinkable. Forget that it exists. Relationships can't work when breaking-up is knocking on the door. Not with spouses, friends, cousins, brothers, in-laws, grocers or gardeners. (Tip: Treat everyone as your most important client.)

And a fight does not necessarily mean a break-up is on the way; it can just as soon (if not just as easily) be a stepping-stone to a balanced, strong, fulfilling and happy relationship. Better an acrimonious relationship than a non-combative drifting. Not always, but when in doubt throw out the tourniquet. And remember tears are being shed.

Live & Laugh

Issy and Howard were brothers disliked by the entire community. They ran a crooked business, they lied, and they cheated the poor. But they were also very, very wealthy. When Issy died, Howard went to Rabbi Bloom and said, "I will donate one million dollars to the synagogue if at the funeral you say that my brother Issy was a mensch."

The Rabbi thought long and hard but eventually agreed. When it came time for the funeral, the Rabbi recounted Issy's wrong doings during his eulogy at length. He then closed with the sentence "But, compared to his brother, he was a mensch!"