

What is a “Shtibl”?

Shtibl, or *Shtiebel*, is the Yiddish diminutive form for *shub*, which means house. It commonly refers to a small, informal house of prayer. Thus, while a *shul* (which is actually related to the English word “school”) refers to a larger, more organized synagogue, the *shtiebel* is a *heimish* (homey) affair, where the pews may be second-hand and the *Kiddush-Brocha* reception is probably served on the same well-worn tables where prayer took place just moments before.

True to its name, a *shtiebel* may often be a converted house (or a storefront) that has not been entirely renovated. The typical urban American *shtiebels* were built in the mid-20th century and occupy a single, gutted floor of a two-family home, with wood-paneled walls. A movable barrier or curtain divides between men and women. It is fairly typical (but not required) for such a *shtiebel* to have a men’s mikvah in the basement, creating a one-stop prayer experience for its patrons.

The plural of *shtiebel* is *shtiebelach*. In Israel, a complex with multiple prayer rooms, where one

can find another prayer service beginning every few minutes, is referred to collectively as *shtiebelach*.

Of course, the Sydenham Shtibl is an upmarket version of the above.

Live & Laugh

A Rabbi approaches a guest in Shul and says, "I'd like to give you an Aliyah. What is your name?" The man answers, "Esther ben Moshe." The Rabbi says, "No, I need YOUR name." "It's Esther ben Moshe," the man says. "How can that be your name?" asks the Rabbi. The man answers, "I've been having financial problems, so everything now is in my wife's name."

What's Nu?!

The Battie Girl
Emma Sassen

Mazal Tov to Rami & Shana and grandparents Maish & Melanie Kaplan and Tsafi Sassen.

Calendar

Shabbos Mevorchim Elul

Molad: Shabbos 11 Aug 07:33:09

Welcome Chazan Yudi Cohen.

- ◆ Shacharis: 8:30 am: Shtibl 8:45 am
- ◆ Brocha in the Seeff Hall sponsored by the **Sassen Family** in honour of Emma's Bat Mitzvah and L'chaim to **Dennis & Ros Basserabie** on the birth of their grandson.
- ◆ **Smorgasbord of Shiurim**
- ◆ Mincha: 5:05 pm
- ◆ **Pirkei Avos**: Chapter 4
- ◆ Shabbos Ends: 6:15 pm
- ◆ Mincha next week: 5:30 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.**

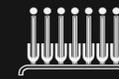
◆ **Vehicles wanted.** Any make, any condition. Best prices. Phone **ARNOLD ORKIN 082 823 7826**

- ◆ Acknowledgements: Chabad.org,
- ◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.



Good Shabbos SYDENHAM!

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Parshas Eikev

23 Menachem Av 5778

What Will the World Say

by: *Rabbi Yossy Goldman*

Much has been said and written about the *Galut Mentality*, the subservience felt by generations of Jews living in the Diaspora. As second-class citizens for so many generations in Eastern Europe and in the Arab countries, Jews, allegedly, came to lose their self-esteem. Finally, in our own time, the old ghetto Jew would be replaced with a proud, strong, independent Israeli. No more would *Moshke* the Jew cower before his *Poretz*, the country squire. Jews would now walk tall.

In our Parsha, Moses reminds his people never to forget that it was G-d who took them out of Egypt and who led them through the wilderness into the Promised Land. And he describes the wilderness as *that great and awesome desert*. The wilderness before we reach the Promised Land represents the state of exile. And the problem with this wilderness is that we are impressed with it. In our eyes it is *great*. The big, wide world out there is great, powerful, impressive, and all too overwhelming to the Jew. I think we sometimes forget that the real *Galut Mentality* is not necessarily living in a ghetto, but considering the non-Jewish world to be so great. The real exile is the exile within, the exile inside our own heads and hearts. When we attach so much significance to the outside world, then we are still living in a state of exile and with a *Galut* mindset, no matter where we may be geographically.

And once we start attaching greatness to this

wilderness, our sense of self-worth is further eroded, and we begin considering this wilderness not only *great* but also *awesome*, even terrifying.

But why? What is so great and awesome about this outside world, about this wilderness? Why does what the non-Jewish world think so unsettle us? Why do we get so upset, so disturbed by what the world's media says about us? Why does a cartoonist's poison pen distress us so?

The new Israel was supposed to be different. No more weakness, no more cowardice, gone with the old-world syndromes. So why do we still care what they say? If we are convinced that justice and morality are with us, then it shouldn't bother us what others may say. If they have a problem with an Israel that can defend itself and stand up and fight its own battles, then that's their problem, not ours. We will do what we need to do.

Why should I respect a world that has so lost its moral bearings that genocide in Africa or Asia throughout the Middle East goes unnoticed, and the most immoral country on the globe is an Israel that defends its civilian population from terror? Why should we be intimidated by a world that smiles upon state-sponsored terrorism while heaping abuse upon us? Why does it still pain us when we hear them say we are guilty of disproportionate responses and excessive force? Why do we suffer anxiety attacks every time the United Nations condemns us?

The answer is because the big, wide world is the wilderness we live in. And that wilderness is perceived by us as *great and awesome*. And as long as a corrupt, hypocritical, morally bankrupt world

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impresses us, we will continue to be demoralized by its negative opinion of us.

So know, Jew, that there is nothing whatsoever to be impressed with—that this world is nothing but a wilderness and a moral wilderness at that. The world's presidents and prime ministers with all their moral indiscretions give us precious little to be overwhelmed about. The princes of the wilderness society are paupers of the spirit.

Anti-Semitism is a fact of life, and the sooner we accept that reality, the healthier and saner we will all be. By all means, wage the diplomatic war; do battle with media bias. Don't tolerate the blatant hypocrisies. But don't fret if you fail to turn around public opinion. Remember that the first step in leaving the exile is to stop being impressed by it. In order to redeem our land and our people, we must first redeem our own souls and our own self-respect.

May we never forget where our true strength lies. When we remember who took us out of Egypt and led us through the wilderness and who is truly the Great and Awesome Being of Beings, then we will be able to truly walk tall and stand proud forever.

Parsha Pointers

*Eikev: Artscroll Chumash pg 980;
Living Torah pg 905*

In the Parshah of Eikev ("Because"), Moses continues his closing address to the Children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with G-d's promise to their forefathers.

Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the spies, their angering of G-d at Taveirah, Massah and Kivrot Hataavah ("The Graves of Lust"). "You have been rebellious against G-d," he says to them, "since the day I knew you." But he also speaks of G-d's forgiveness of their sins, and the Second Tablets which G-d inscribed and gave to them following their repentance.

Their forty years in the desert, says Moses to the people, during which G-d sustained them with daily manna from heaven, was to teach them "that man does not live on bread alone, but by the utterance of G-d's mouth does man live."

Moses describes the land they are about to enter as "flowing with milk and honey," blessed with the "seven kinds" (wheat, barley, grapevines, figs, pomegranates, olive oil and dates), and as the place that is the focus of G-d's providence of His world. It is also the source of the precept of prayer, and includes a reference to the resurrection of the dead in the Messianic Age.

Not On Bread Alone

By Dr Tali Loewenthal

Gratitude is a basic aspect of Jewish life. To feel and express gratitude to the people around us, and also, to feel and express gratitude to G-d.

An important aspect of this special gratitude is the saying of Grace After Meals (*Bentching*) after eating bread. It is a significant event whether at a large banquet, at a family meal on Shabbat or simply when one individual eats a sandwich for lunch.

The saying of Grace After Meals expresses the idea that we depend on G-d for every detail of our lives, and we are grateful to Him for caring for us at every step. We need G-d for our existence from moment to moment, for the air we breathe and for the food we eat.

The idea that we should recite this prayer comes from a verse in the Torah. "You should eat and be satisfied and bless G-d for the good land He has given you" (Deuteronomy 8:10). The Sages comment that the literal meaning of this implies that we are commanded to bless G-d only if we have eaten enough to be "satisfied." However, the Sages introduce the idea that we should say Grace After Meals even if we are not actually sated, as long as we have had a minimum amount of bread (an "olive-size," regarded as one ounce). This prayer has four paragraphs. The first concerns the fact that G-d provides food for the whole world: this was composed by Moses. The Jewish people wandering in the desert recited it after eating the manna which fell from heaven.

After forty years they entered the Promised Land.

Then Joshua wrote the second paragraph, which starts by thanking G-d for the sacred Land of Israel. This paragraph also thanks G-d for the Covenant of Circumcision, for the Exodus from Egypt and for the Torah.

The third paragraph, composed by David and Solomon, concerns the sacred city of Jerusalem. It also speaks of the Davidic line of kings and of the Temple. This paragraph ends with a plea to G-d to rebuild the holy city of Jerusalem with the coming of the Messiah.

The final paragraph of Grace after Meals was composed by the Sages some 1,870 years ago. It is a general expression of gratitude to G-d: He is "the King who is good and who does good to all."

In fact, this last paragraph was written after the terrible tragedy of the failure of the Jewish revolt against the Romans in 135 CE. Huge numbers of Jews were massacred. The praise to G-d could be seen as gratitude that we survive to bring living Judaism to the next generation. In this final section we also thank our hosts and our parents, and again ask G-d to send Elijah who will announce the Messiah.

Additional paragraphs and sentences, or slight changes of wording, provide recognition of special days such as Shabbat, the New Moon and the festivals.

Grace After Meals not only thanks G-d for supplying our basic needs; it is an integral part of our lives as Jews, expressing the entire course of Jewish history, with its joys, tragedies and hopes. Reciting it or singing it bonds us to thousands of years of the life of the Jewish people, and also provides a precious opportunity to speak directly to G-d.

What Does G-d Want?

By Rabbi Yitzi Hurwitz

In this week's parshah, Eikev, we read: "And now Israel, what is G-d your L-rd asking of you? Only to revere Him, to walk in His ways, to love Him."

What is G-d asking of us? How does one revere and love G-d?

When G-d created this world, He hid His presence. You can know that He is here, but you

can't see Him. This enables freedom of choice. Because if G-d were visible, we would be ashamed to sin. His presence would be so imposing that we would not have a choice.

Since G-d can't be seen, it is possible to occasionally forget that He is here.

He wants you to make Him a real part of your life. To develop such a close relationship with Him that His presence is as tangible as if you could see Him.

This takes a strong commitment, getting to know G-d through the study of his Torah and getting closer to him through prayer. Using words like *Baruch Hashem* ("Blessed is G-d"), *b'ezrat Hashem* ("With G-d's help") and *im yirtzeh Hashem* ("If G-d wills it"). When making important decisions, ask: What does G-d want?

When Hashem is felt in your life, you can't help but follow in His ways. Your choice to make G-d important in your home is true reverence. The more you develop your relationship with Him, the more your life will become an expression of your love for him.

Thank G-d, I am blessed with many visitors, people of all levels of Jewish observance. The one thing that is clear is that all of them believe deeply in G-d. We all believe. Yet G-d wants even more; He wants us to feel Him in our day-to-day lives.

I bless you that when you welcome Shabbat into your home, you truly feel G-d's presence, and that this presence permeates your entire being.

Rabbi Yitzi Hurwitz—father of seven, husband of Dina, and spiritual leader at Chabad Jewish Center in Temecula, Calif.—has been rendered immobile by ALS (Lou Gehrig's Disease). Unable to speak or type, he uses his eyes to write heartfelt thoughts on the weekly Torah portion.

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