

# Pine Street Parsha

Parashat Nitzavim - Vayelech



12 September 2020  
23 Elul 5780



SIDRA 1086  
HAFTORAH 1202



1010  
1243

## Overview:

Renewal of Covenant, Warning against Idol worship, repentance and redemption, Choose life, Moshe takes leave and inducts Joshua

## Insights

- ♦ 'And Moses went and spoke these words to all of Israel.' (Devarim 31:1)  
Why are we not told where Moshe went? Because this verse implies that Moshe "went into" or entered the heart of every Jew. Every Jew, in every generation, bears within his heart a spark of the spirit of Moshe, our Teacher. Thus the answer to our question may be found at the end of the verse. Moshe, we are told, went forth to all of Israel. (Early Tzaddikim).
- ♦ This, too, is the reason why the Torah says of Moshe that "no man knows his burial place" (Devarim 34:6). For Moshe is enshrined not in an ordinary tomb but within the heart of every Jew.

## Virtual Mincha/Mariv @Pine Street 5.45 pm

<https://us04web.zoom.us/j/72546865441?pwd=dE13VzFBbV VNNjl5azlzZDcyNHZkdz09>

Meeting ID: 725 4686 5441

Password: 1DAmvx

## Tuesday AK Shiur 10 am on Zoom

<https://us04web.zoom.us/j/71025746172?pwd=QTVpaEJL RlpQUlpuWHZnZjRzS2t4dz09>

Meeting ID: 710 2574 6172

Password: 0iemYE (first digit is a zero)

## Minyan Register

### Weekday:

<https://forms.gle/knCuNLUKw5Hec1Zx8>

### Shabbat and Yom Tov

<https://forms.gle/BqkZKNJvF5JG812i9>

## Notice to the Community

### Up and Running

Shacharit on Mondays and Thursdays 6.30 am  
Mincha/Mariv Sunday to Thursday 5.45.

Friday Night 5.45 pm

Shabbat 9.00am

Please preregister for all minyanim.

Please bring a pen, siddur, tissues, paper towels.

Wear your mask at all times and observe social distancing.

If you feel ill stay home.

If you are over 60 years old and have comorbidities you are advised to stay home. You are however still welcome to join us.

082 550 4522

FISH  
FISH  
FISH



Spring special value pack 1 - R399

200g Norwegian salmon portions x 2  
200g peppered mackerel  
500g smoked salmon bits  
100g smoked salmon trout ribbons

Entertainer's Delight

Hot side of smoked salmon R510/kg  
Side of Norwegian salmon raw R375/kg  
250g Smoked Salmon ribbons R199

Spring special value Pack 2 - R399

260g kingklip portions x 2  
Hake/ haddock fillet portions x 2  
100g smoked trout Ribbons x 2  
200g Peppered Mackerel x 1

Price per kg

1kg Kingklip portions R380  
1kg Tuna portions R330  
1kg Hake R130  
500g Smoked Salmon Bits R120

Delivery  
Service >>

082 550 4522  
Call Howard



**Mazeltov to:**

Marlain Ferreira and Jose Ferreira on the marriage in Israel of their daughter Gabriella to Ben Weber.

**ALL of Rabbi Gerson's Shiurim are on hold until further notice.**

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**We wish those families commemorating a Yahrzeit a long and good life**



**Friday 11 September 2020**

Cheryl Kotton – Father

**Shabbas 12 September 2020**

Renee Kanushefsky – Husband

**Sunday 13 September 2020**

Wendy Shapiro – Father

**Monday 14 September 2020**

Mark Goott – Mother  
Beverley Bricker – Father  
Leon Price – Mother  
Alan Ressler – Father  
Dana Kangisser – Aunt Sylvia

**Tuesday 15 September 2020**

Dana Kangisser – Grandfather Chaim  
Errol Zeifert – Grandfather

**Wednesday 16 September 2020**

Maureen Abelson – Husband  
Pam Gluckman – Father  
Ezra Sher – Father  
Cynthia Friedman – Father

**Thursday 17 September 2020**

Seymour Krug – Mother

**Friday 18 September 2020**

Zelda Pearl – Father  
Irene Stein – Brother  
Muriel Fingleson – Brother  
Solomon Gordon – Brother  
Anthony Jacobs – Merle  
Larry Ruben – Father

## The Haftorah for Parshat Netzavim

The Haftorah is read from the book of Yishayahu (Isaiah), 61:10-63:9

**The connection of the Haftorah to the Parsha:** This week is the seventh and final week of the “*Shiva D’Nechemta*”, the seven weeks of comfort that begin following the fast of Tisha Be’av and run until the Shabbat before Rosh Hashanah. During this time, one’s concentration should be on repentance, and improving one’s behavior. Therefore, there is no direct connection between the Parsha and the Haftorah.

**The storyline of this week’s Haftorah:** The prophet Yishayahu (Isaiah) voices the feelings of the redeemed people. “*Sos asis baHashem*” “Israel will greatly rejoice in Hashem’s salvation.” The prophet will be silent, but not Hashem. Hashem will not be silent until Zion’s cause is vindicated, and her fame and glory are universally acknowledged. She and her children will be reunited. Zion will have a new name. Jerusalem will be the crown of beauty in the hand of the Lord and Mount Zion won’t be referred to as “The abandoned one” any longer. Hashem will rejoice over Bnei Yisroel, like a bridegroom rejoicing over his bride. Hashem will appoint angels to be the watchmen of the walls of Jerusalem who will not cease praying for its restoration. Hashem has promised that the city will never be plundered by its enemies or strangers, but it will enjoy the fruits of its labor in security and peace. The nation of Israel will be redeemed and called a Holy People. The Haftorah continues with the final triumph of Hashem over Israel’s enemies, which is the first step to the redemption. One of the most impressive and awe inspiring images in all of Tanach is presented here: a solitary and majestic figure, in blood-red vesture, is seen approaching from the direction of Edom. A question of surprise escapes from the prophet’s lips as he contemplates the singular and startling apparition, and a brief reply comes from afar. The hero is none other than Hashem, the God of Israel, who has emerged victorious from the conflict with Edom, the predecessor to Rome and Christianity! Why is His clothing red? The Divine answers that He will destroy Edom in a blood bath. The prophet Yishayahu praises Hashem, for his past kindness and mercy to Israel.



Yashar Koachachem to Ashley Lazarus and the chazonim for a most entertaining and uplifting Zoom Concert. May it set the tone for a moving and inspired Rosh HaShana and Yom Kippur wherever you may be davening.

We are still a community together even though we are apart.

Shabbat Shalom

Rabbi Gerson

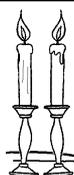
## Ten Signs of Emotionally Healthy Relationships

by Rabbi Dov Heller, M.A.

Many people don’t understand what an emotionally healthy or mature, romantic relationship looks like. As a result, they can get into unhealthy relationships and wonder why they’re having so many problems. These ten points can serve as a check list to help you create a healthy relationship. Evaluate each of the ten points on a scale from 1 to 10.

### 10. They are committed to personal growth and character refinement

Emotionally healthy couples are trying to become better people. There is a well-known Jewish principle which says, If you’re not moving up you’re going down. There is no such thing as status quo in human nature. Therefore, each person is committed to becoming the best version of themselves by working to refine their character. They understand that the most important of all character traits is kindness. As a result of their commitment to self-improvement, they are consistently upgrading themselves, giving each other the gift of a better version of themselves which results in greater respect, admiration, and love.



Shabbat Candles  
before 5.41 pm



Havdalah 6.31 pm

## Rabbi Berel Wein on Parshat Nitzavim-Vayelech

The very two words that signify the titles of the two portions of the Torah that we will hear in the synagogue this Shabbat are, at first glance, contradictory. Nitzavim signifies a solid stance, and unwavering presence, and a commanding appearance. It reflects an unchanging nature, and the necessary ability to stand one's ground, no matter what the circumstances of life.

On the other hand, the word Vayelech signifies motion, progress, change and a forward thrust in behavior and concepts. It seems that these two Torah readings cancel each other out, for one signifies unchanging steadfastness while the other champions progress, change and motion. Such an understanding of Torah and Judaism is very superficial and erroneous.

Rather, the two traits indicated in the opening words of these two Torah readings essentially complement each other. They do not come to point out a disagreement, one with another, but to point out that Judaism requires both traits to be present within every Jewish individual and the Jewish people as a whole, in order that Torah and tradition will survive and prosper in Jewish society.

An important and necessary part of our Jewish character and that of Jewish society, is our stubbornness – our refusal to abandon what we have been commanded by the Lord to observe and practice. This commitment can never be modified or adjusted, acceding to the passing social norms, and changing human mores.

We are witness, in our times, how quickly acceptable human behavior and ideas can rapidly change, so that what was unthinkable and perverse a few short decades ago is today not only acceptable, but behavior that should be championed, admired, and, in some cases, even enforced legally against one's wishes.

At the same time, Jewish society cannot remain eternally frozen and incapable of adjustment to new situations and differing societal changes. Our recent experience with the Coronavirus, with the various halachic responses to it concerning prayer services, study sessions and personal behavior, testify to the adaptability that the Torah and Jewish tradition, dating back to Sinai, has built-in in order to be able to deal with all possible situations, no matter how unforeseen.

The only question that remains is how to achieve a proper balance between Nitzavim and Vayelech. We are witness to the fact that helter-skelter progress and the adoption of new norms leads to spiritual destruction and is an enormous danger to Jewish survival. On the other hand, we certainly need to recognize that 21st-century Israel or the United States is not the same as 19th century eastern and central Europe. Every individual, as well as every group within Jewish society, must feel its way slowly and carefully, to try and find the proper balance that fits them, and allows them to retain the blessings of tradition and faithfulness, while still dealing with current problems and situations. Understandably, this process is an ongoing one, and it is one of great delicacy and nuance. Nevertheless, it is part of our drive for eternity and the enhancement of our religious society.



### Don't Dwell on Past Events

It is foolish to waste present moments regretting what is over and done with. Some people constantly say, "If only I hadn't gotten involved in this venture, I wouldn't have suffered." "If only I would have stayed an hour longer, this wouldn't have happened." We are not prophets and there is no possible way to know in advance exactly what will be. Try to protect yourself from harm, but realize that it is impossible to plan for every contingency.

**Source:** (Chochmah Umussar, no.77; Rabbi Pliskin's Gateway to Happiness, p.146)