

# Pine Street Parsha

## Parashat Shoftim



18 August 2018  
7 Elul 5778



SIDRA 1024  
HAFTORAH 1199



948  
1235

**1st and 2nd Aliyot:** Moshe details the most important characteristics of a Judge: the ability to remain objective and the strength to refuse bribery. The singular focus of the Shofet must be to carry out the will of G-d as detailed in the Halacha. Nothing must deter him in carrying out his mission of justice.

Idoltrous practices must be eradicated and punished. Idol worship represents the greatest perversion of justice by replacing divine justice with human failings and desires.

The Sanhedrin is our direct link with divine intent, and as stated in Pasuk 17:11, we view the rulings and interpretations of the Supreme Court as G-dly directives.

Our Monarch must be selected for his unyielding commitment to G-d, Torah, and the people. This is why he must write his own Sefer Torah and carry it with him at all times. He must be first and foremost a Shofet, a Judge.

**3rd and 4th Aliyot:** Moshe again addressed the place of the tribe of Levi, reemphasizing the care and attention due to them by the rest of the nation. They are our teachers. Without their instruction, we will neither understand or be able to properly apply justice.

**5th Aliya:** For justice to exist, it must be accepted as a divine ruling. Only G-d's justice can be trusted to take into account all variables and possibilities. Moshe instructed his nation regarding the true Navi – prophet and the false prophet. No other forms of divination can be used to ascertain G-d's justice, and all false prophets and methods of divination must be destroyed. The value of human life is determined by our system of justice, and Moshe reviewed the laws of the unintentional killing in contrast with the intentional murder.

**6th, and 7th Aliyot:** The end of Parshas Shoftim discusses both proper and false witnesses, as well as the Torah's approach to warfare. It may be that the judicial quality of a nation can be ultimately assessed by its behavior during war, more so than during times of peace.

The Parsha concludes with the unique mitzvah of the Eglah Arufa and the process through which the community takes responsibility for the unsolved murders. This ceremony, which reflects the priceless value of life, might be the most eloquent expression of G-d's judicial system.

### Upcoming Events

**KOSHER DEPARTMENT**  
**Open Meeting at the HOD, 58 Oaklands Road, Orchards at 6-30pm on Thursday 20 August 2018.**

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Mazaltov to  
Judd Gilchrist  
on becoming  
Barmitzvah





**Mazeltov and best wishes to:**

Judd Gilchrist on becoming Barmitzvah. Mazeltov to his parents Simon and Francine and to grandmothers Barbara Fine and Karin Gilchrist.

**Mazeltov and best wishes to:**

Staci, daughter of Monica Lyons and the late Eric Lyons and Jaime, son of Roy and Manette Jacobson on the occasion of their marriage that took place at the HOD on Thursday 16 August 2018. Mazeltov to grandmothers Zelda Pearl and Tessa Puterman.

**Mazeltov and best wishes to:**

Elaine Sostak who celebrated her 80<sup>th</sup> Birthday on the 11 August 2018.

Shalosh Seudoth this Shabbas will be hosted by Sheila Bergman and Karen and Mark Chertkow in loving memory of their beloved husband, father and father-in-law Stan Bergman. We wish the family a long and good life.

**Refua Shleima to:**

Vicki Schlosberg, Sheila Bogatie, Phyllis Selbst, Mary Kruger, Leonard Kruger and Max Cohen

**Details of all Shiurim are on the Notice Board.**

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**Celebrating a Simcha** – For only R540-00 you can have a plaque done for our Simcha Board and celebrate your Simcha for Life!. Please call Sue at the office for more details.  
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**Our Chazzan has released two CD's.** His latest album 'The Best of Italian Hits' and a Cantorial CD. Both CD's are available for purchase at the Office. Please call Sue for details.

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



**Friday 17 August 2018**

Jody Ebelin – Mother  
Gavin Goldberg – Mother  
Seymour Krug – Father  
Kiki Marx – Father  
David Marx - Father

**Shabbas 18 August 2018**

Debbie Dannheiser – Mother

**Sunday 19 August 2018**

Hillary Frichol – Uncle  
Elaine Kessel – Mother  
Larry Fleisher – Grandmother  
Carol Sifris – Father

**Monday 20 August 2018**

Paul Abrahams – Mother  
Gloria Berkowitz – Harold's late Brother

**Tuesday 21 August 2018**

Jeff Isaacs – Father  
Lynda Lurie – Father  
Rohna Lubner – Jeffrey

**Wednesday 22 August 2018**

Andi Celgow – Father  
Brenda Meyer – Father  
Sandra Gruss – Father  
Hazel Goralsky – Grandfather

**Friday 24 August 2018**

Richard Altschuler – Mother  
Vicky Gaylis – Mother  
Barry Kramer – Sister  
Zalia Kallner – Mother  
Mark Sussman – Sean



## The Haftorah for Parshat Shoftim

The Haftorah is read from the book of Yishayahu (Isaiah), 51:12-52:12.

**The connection of the Haftorah to the Parsha:** This week is the fourth of the "Shiva D'Nechemta, the seven weeks of comfort that begin following the fast of Tisha Be'av and run until Shabbat Shuvah, 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 Haftorah begins with Yishayahu's words "Anochi, Anochi Hu Menachemchem" "It is I, the one who comforts you." Yishayahu predicts that Hashem will comfort B'nai Yisroel after he conquers all their enemies. The prophet then states that after Hashem deals with all of Israel's enemies, it is only Hashem that they will need to fear. Hashem will remove his anger that was directed at the Jewish people and redirect it onto the enemies of the Jews. Then the Jews will prosper and the enemy nations will suffer. Yishayahu calls to the city of Jerusalem to wake up and rejoice, and to get dressed in beautiful clothing in preparation of the greatest celebration. The enemy nations will no longer capture Jerusalem. Jerusalem will rise up as the king of all cities in the world. Hashem will free Jerusalem from its captors, and Egypt and Assyria will never have control over Israel again. Hashem will return to the Mountain of Zion. In a messianic preview, Yishayahu says that a messenger, Eliyahu will announce peace and Hashem will be the God of the whole world. The Haftorah concludes with the fact that the Jewish people will never have to leave Jerusalem in a rush, or to fight a war again because Hashem is protecting Bnei Yisroel both from the front and the rear.

Yashar Kochachem to our Executive and council members for the outstanding work they have done for our congregation during the past year. I wish them mazal, strength and fortitude in the coming year.

Thank you all for your good wishes and brochos received on the engagement of Elya and Nechama. May you all be blessed with nachas from yours.

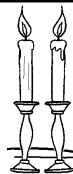
Shabbat Shalom  
Rabbi Gerson

### Know the Parsha

- 1 The parsha begins: "Shofetim and Shoterim". Who were the shoterim and what was their job?
- 2 We are familiar with the phrase, "Justice, justice, thou shall pursue." What are the rewards for following this mitzvah?
- 3 What were four things the king was forbidden from doing?
- 4 Why did we have prophets among the people from time to time?
- 5 At least four categories of males were not required to go into battle. What were those categories?

### Answers

1. They were the officers of the court and were to enforce the sentences of the judges.
2. You would live and inherit the land Hashem gave you.
3. Multiply horses to himself to go to war; cause the people to return to Egypt; multiply wives to himself; and to accumulate large amounts of gold and silver.
4. The people were afraid to receive Hashem's word directly, so He had to speak through intermediaries, the prophets.
5. 1. He who had built a new house and not dedicated it; 2. He who had planted a vineyard and not used the fruit yet; 3. He who had betrothed a wife, but not consummated the betrothal; 4. He who was afraid to go to battle.



Shabbat Candles  
before 5.31 pm



Havdalah 6.21 pm

## Rabbi Berel Wein on Parshat Shoftim

The Torah deals with human realities and not with imaginary paradises and utopian societies. As such, the Torah pre-supposes that there will be disagreements and altercations between human beings even in the Jewish society that allegedly should be protected from these untoward events by simply observing the values and ordinances of the Torah.

Human beings are contentious creatures and their disagreements are recorded for us vividly and accurately in the Torah. As such, it should be self-evident and understood that human society requires systems of law and order, judges, police and arbiters. So many times in life we are disappointed because we expect a perfect society or perfect behavior from those who aspire to religious spirituality or social equality. Since this expectation is by its very nature unrealistic, we are doomed to disappointment and even frustration at the true state of affairs regarding human beings and human society.

The Torah does not guarantee a perfect system of law, order and justice. For once again, judges, police and other persons of authority are human and none is above error or mistake. The Talmud devotes an entire highly intricate tractate to questions of law and order, of judges and police and as to how these ideals should be carried out in a practical and often times contentious world.

We are to strive for ultimate justice and to be as fair and wise in rendering decisions as is humanly possible. Nevertheless, we are to realize that ultimate justice is most times beyond our abilities. We can only do the best that we can.

In our current generation there is a great deal of negative comment and frustration regarding our civil and religious judicial systems, our judges and courts. Though there is always room for constructive and accurate criticism, it is apparent to me that most of the criticism that is actually leveled against our judicial systems is based on the frustration that we feel that somehow they are not perfect and that their decisions many times may be erroneous and unfair.

Part of this situation stems from the fact that the judicial systems have themselves cloaked their very being with hubris, of assumed superiority, of status and wisdom. It is as though they see perfection in themselves and their decisions, and all criticism is deemed invalid and politically motivated.

The Talmud phrased it well, as it always does, when it says that a judge can only judge by what his eyes allow him to see. He is not perfect nor does he have prophetic powers. He is a human being performing a very difficult task and attempting to come to a correct solution to problems that contain many conflicting values and uncertain evidence. The pursuit of correct and righteous judgment is never-ending. Even though the goal of perfection may be beyond us, the pursuit of that goal is always incumbent upon our society and on each of us.



### Be Serene This Moment

Since you exist in only one moment at a time, to be serene you only need to be serene during that moment. You create serenity when you think serene thoughts and mentally picture serene scenes. You create serenity when you breathe slowly and deeply and relax your muscles. You create serenity when you vividly remember scenes of being serene. Regardless of how you have been at any given moment later on, you only need to be serene this moment. Repeat these last four words: Be serene this moment.

*(From Rabbi Pliskin's book, Serenity, p.21)*

## Minyanaires and Minyan Makers

Join our minyanim once, twice three times a day, a week or a month.

Put your name on the minyan standby list.

Contact Rabbi Gerson for details