

Pine Street Parsha



Parashat Devarim -
ShabbatChazon

10 August 2019
9 Av 5779



SIDRA 938
HAFTORAH 1195



866
1223

In this Torah portion, Moses recounts the Israelites' episodes from their 40 years in the wilderness. Moses encourages the Israelites in their upcoming conquest of the land of Canaan.

Sometimes someone who is blessed with children will complain of the difficulty in raising children. It's hard, but what they really want is "I hope my children continue to have such difficulties" – since it is just a product of the bracha of having children. This, the Meshech Chochma explains is what Moshe was saying in 1:9-10. Hashem leading the Jewish people is hard – but they should continue to grow and we should continue to have such problems!

Rashi (1:12) explains that the word משאכּם refers to apikorsim. Rebbe Nachman of Breslov explains the connection is that when you don't believe in God – life is a burden. Faith makes everything in life easier to carry.

Ohr Hachaim (1:37) explains why Moshe's death was attributed to the sin of the spies, when in the original story he didn't seem to have anything to do with it. He explains that had Moshe entered E'Y and built the Beis haMikdash, it never could have been destroyed if it was built by Moshe. So once Hashem say the Jewish people's propensity to sin, he made sure Moshe didn't build the Beis haMikdash so it could be destroyed instead of punishing the Jewish people directly. In essence, based on Midrash tehillim, Ohr HaChaim understands that the destruction of the Beis HaMikdash was an act of mercy instead of wrath being shown directly on the Jewish people.

Upcoming Events in Pine Street

Tisha B'Av Program

Fast begins 5.42 pm

Saturday Night 10th August

Shabbat Ends 6.18 pm

Mariv and Eicha 6.45 pm

International Video Presentation

"V'Ahavta Lerayacha Kamocho"

Sunday 11th August

Shacharit 8am

Kinot

Mincha (bring Talis & Tefillin) 5.00 pm

Mariv

Fast Ends 6.09pm

When Tisha B'Av falls on Shabbat or Sunday, the main changes are:

There is no special Seuda Hamafseket before the fast. Eat seudah shlishis at home. You may eat meat and drink wine. One must stop eating and drinking before sunset,(5.45pm) since the fast begins at this time.

All the prohibitions except wearing shoes and sitting on a chair commence at sunset. These two activities are permitted until nightfall.

Ma'ariv, will commence at 6.45 pm allowing people to remain at home until nightfall (9.18pm). At the time of nightfall, everyone should say the phrase "baruch hamavdil bein kodesh lechol," remove his shoes, and change into weekday clothes before Ma'ariv.

Havdalah is postponed until Sunday night. Preferably use beer, otherwise wine or grape juice. No candle or spices.

One who has to eat on Tisha beAv should make havdalah on Tisha beAv prior to eating



The Consecration of the tombstone in loving memory of the late Mary Greenberg will take place at the West Park Cemetery at 10-30am on Sunday 11 August 2019. We wish the family a long and good life.

Refua Shleima to:
Ari Kruger, Lionel Cohen and Adam Gelman.

INVITATION TO ALL SENIORS OVER 55

20 August 2019 at 11am – 12pm in the Hall at Pine St. Shul

Meet – ILLAN DUBB – ZAKA TEAM LEADER

Member of Rescue SA, Stress Management Consultant and Practicing Physiotherapist.

Amongst other Topics, he will describe the recovery attempt of Jewish victims of the Ethiopian Air disaster

Followed by a light lunch and refreshments.

Not to be missed!

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 Ezra direct for details.

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



Friday 9 August 2019

Avril Freund – Peter's late Mother
Norma Glocer – Alec's late Mother
Alfie Schwabacher – Mother

Shabbas 10 August 2019

Martin Freed - Father
Jack Klaff – Father
Freda Davidoff – Uncle
Ian Shneier – Father

Sunday 11 August 2019

Cathy Kreeve – Sister

Wednesday 14 August 2019

Norman Barling – Mother
Roy Friedman – Father
Gerald Zimble – Shulamith's late Father
Warren Nathan – Mother
Cathy Aarons – Father

Thursday 15 August 2019

Heather Sacke – Mother
Rodney Beck – Mother
Thelma Altschuler – Father

Friday 16 August 2019

Muriel Fingleson – Sister
Irene Stein – Sister
Phyllis Selbst – Mother-in-law



The Haftorah for Parshat Devarim - Shabbat Chazon

The Haftorah is read from the book of Yeshayahu (Isaiah), 1:1-27. This Haftorah is read on Shabbat Chazon, the Shabbat before Tisha B'av, the Ninth of the month of Av, which is the anniversary of the destruction of both the 1st and 2nd Batei HaMikdash

The connection of the Haftorah to the Parsha: This Haftorah is the third Shabbat of the Telasa Dephuranusa, Aramaic for "The Three weeks of Tribulation" before Tisha B'av. In it are the prophecies of the suffering that will take place to the Israelites because of their sins and the forthcoming destruction of the Bait Hamikdash, Holy Temple and the City of Jerusalem because of their sins.

The storyline of this week's Haftorah: The prophet Yishayahu (Isaiah) prophesied about the tragic condition of the State of Judah and the city of Jerusalem. Yishayahu begins his book by inquiring how and why Bnei Yisroel do not recognize Hashem as their master. He incredulously poses this rhetorical question as he says that even an ox can recognize his master. Bnei Yisroel's sins of rebellion have left them badly beaten. They have yet to understand that Hashem is punishing them for their sins. Hashem appeals to the Jewish people to repent. They should stop with all their sacrifices and worshipping of other gods. Hashem tells Bnei Yisroel that they should learn to do good, seek justice, and support the oppressed. They should demand justice for the orphans and plead the cause of the widow. Hashem says "Repent! If you are bad, become good." Once Bnei Yisroel becomes good, they will be much redeemed. Hashem warns them that the city of Jerusalem's deterioration will lead only to Bnei Yisrael's destruction. For the land will need to return to her pure state and Hashem will have to purify Jerusalem with fire.

Rabbi Jonathan Sacks on better communication

PRINCIPLE 1: Keep talking, even when you disagree. The more you talk, the more you are likely to eventually find a way to work together.

PRINCIPLE 2: Listen deeply to one another. Hear what your opponent is saying. Listening is profoundly therapeutic. It is also deeply spiritual. The good news about the Jewish people is that we're among the world's best speakers. The bad news is that we're among the world's worst listeners. This has to change. *Shema Yisrael*, the great command, means, "Listen, Israel."

PRINCIPLE 3: Always be humble and modest by striving to understand the point of view with which you disagree. That was the way of Hillel. It remains the first rule of conflict management.

The week of doom and gloom culminates on Sunday with Tisha B'Av. We can change the mood and the mourning by changing our feelings and attitudes towards others, strengthening the bonds of relationships that have worn thin and connecting with G-d. Love other Jews for no reason, accept our situations even if we don't understand and do the best with can what we have got.

Shabbat Shalom

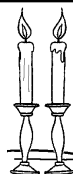
Rabbi Gerson

PRINCIPLE 4: Never seek victory. Never ever seek to inflict defeat on your opponents. If you seek to inflict defeat on your opponent, your opponent – such is human psychology – will seek to retaliate by inflicting defeat on you. The end result will be that even if you win today, you will lose tomorrow, and, in the end, everyone will lose. Don't think in terms of victory and defeat. Think in terms of what is best for the Jewish people.

PRINCIPLE 5: If you show contempt for other Jews, they will show contempt for you. If you show respect for other Jews, they will show respect for you. If you seek respect, give respect.

PRINCIPLE 6: Remember that the ultimate basis of Jewish peoplehood is "*Kol Yisrael arevim zeh bazeh*", "All Jews are responsible for one another". We may not agree on anything, but we remain a single extended family. If you disagree with a friend, tomorrow he or she may no longer be your friend. But if you disagree with a family member, tomorrow he or she is still part of your family. Being a family is what keeps us together. We don't need to agree with each other, but we do need to care about each other.

PRINCIPLE 7: God chose us as a people. He didn't choose only the righteous; He chose all of us. It is as a people we stand before God, and it is as a people we stand before the world. The world doesn't make distinctions, anti-Semites don't make distinctions. We are united by a covenant of shared memory, shared identity, and shared fate, even if we have differing perspectives on our faith.



**Shabbat Candles
before 5.27 pm**



Havdalah 6.18 pm

Rabbi Berel Wein on Parshat Devarim

This final book of the five books of the Torah is the great oration of Moshe at the conclusion of his 40 years of leadership and service to God and the Jewish people. In it he reviews the events of that period and his observations and comments regarding those events and the behavior of the people of Israel during those decades of miraculous existence in the desert of Sinai.

The underlying question that this book and this week's reading of the Torah raises is why it's necessary for us to hear the entire story once again. There is no doubt that the Torah, being the word of God so to speak, has accurately portrayed the events and details that occurred during this last 40 years of the lifetime of Moshe.

So, why the repetition and expansion of the story and why does the Torah include the comments and descriptions of Moshe that at times seem to be in variance to the original narrative as it appears in the previous books of the Torah?

The predators of biblical criticism have always pounced on these seeming discrepancies in order to prove that somehow our holy Torah was produced by committee and various personages over many generations. The survival of the Jewish people, as outlined in this book of the Torah that we have just begun to read, gives factual denial to such theories. It is inconceivable to think that Moshe himself would not be aware of the differences in the text that he himself is presenting as the word of God to the Jewish people. There is a lesson to be learned here as always from every biblical narrative and statement.

We are all aware that reality with strict accuracy is one thing while the perceptions and understanding of those very events is a completely different matter. The Torah describes the events that occurred before the death of Moshe in accurate real detail. These are the events and facts as they occurred and to which Heaven, so to speak, testifies. But the Torah also teaches us that these were the impressions and understanding of those events by human beings – by the greatest of human beings, our teacher Moshe.

The Torah wishes to make clear to us the difficulty of achieving absolute truth and reality in our world. Everything that we see and believe is always refracted through our own life experiences and personal emotions. That is why no one always shares the same opinion regarding issues, personalities or events in our lives. The Talmud teaches us that if there are two witnesses to an event that come to testify in a Jewish court and agree to every detail as to what they saw, we immediately suspect them to being false witnesses and poor jurors.

So, the Torah allows us a peek into the soul and mind of Moshe and to reflect on how he saw the events of his lifetime and the story of the 40-year sojourn of the Jewish people in the desert of Sinai. It is always wise to understand the perception of others when we decide on a course of action no matter how convinced we are that we see it correctly and accurately.



Learn to Communicate Clearly

When you are articulate, you will be able to get your messages across more effectively. Listen carefully to the way other people speak in order to learn from them.

And when you speak, watch the facial expression of the person you are talking with, to see if your message is being well communicated.

(For a series of probing questions on this topic, see Rabbi Pliskin's "Gateway to Self Knowledge," pp. 130-1)

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