



ידיעון השבוע

של עדת ישראל ועדת ישורון

Shabat Ree, Mevarchim Hachodesh

Lördagen den 19 augusti 2017 - 27 Av 5777

Ljuständning: 19.30 (20.11 utanför tullarna) **Shabat slutar:** 21.24

Parashat Hashavua: 5:e MB 11:26–16:17 sid 301

Haftara: Jesaja 54:11 – 55:5 sid 419

Tidigast tid för Mincha: 13.29

Adat Jisrael

**Mincha/Kabbalat Shabat/
Maariv:** 19.30

Shacharit Shabat: 09.00

Kiddush: Adat Jisrael bjuder.

G-dstjänster under veckan:

Söndag: 08.15

Vardagar: 07.30

Adat Jeschurun

**Mincha/Kabbalat Shabat/
Maariv:** 19.30

Shacharit Shabat: 09.00

Rabbin Maccabi predikar

Barn-g-dstjänst: 11.00

Kiddush: Styrelsen hedrar

Benny Aloni på födelse-
dagen med anledning av hans
mångåriga engagemang för
synagogan

G-dstjänster under veckan:

Måndag & torsdag: 07.30

Tisdag, onsdag, fredag: 08.00



Rosh Chodesh

Rosh Chodesh Elul infaller tisdagen den 22 augusti samt onsdagen den 23 augusti. Molad är tisdag 22 augusti klockan 10.44 och 15 chalakim.

LeDavid Hashem from 22/8

Från och med Maariv den 22/8 till och med Hoshana Raba läses LeDavid Hashem. Vi blåser shofar från och med 23/8 tom dagen före Rosh Hashana.

Parashat Hashavua

After setting down the fundamentals of Judaism (including the formative history of the Nation, Aseret HaDibrot, Sh'ma, Brachot & Davening, and more) in the first three sedras of D'varim, Moshe Rabeinu proceeds with the "Tachlis" part of the Book - mitzvot. The sedras of Rei, Shoftim, and Ki Teitzei contain 170 mitzvot, the greatest concentration for three consecutive sedras. They are 3 of the top 6 mitzva-sedras of the Torah. Blessing = keeping the mitzvot; curse = not keeping them. These are the simple equations that Moshe presents here and that Yehoshua will again present when the People stand on Har G'rizim and Har Eival.

Note the phraseology in the opening p'sukim: the Blessing - THAT you will keep the mitzvot. The Curse - IF you won't... There is an implied "recommendation" to choose Blessing (similarly, "And you shall choose Life"). The Bracha, of course, WHEN you choose it... good things will happen. The curse, IF (not assumed) you are misguided enough not to choose it..The Nation was born in Egypt, had its infancy in the wilderness, and will grow and flourish in the Promised Land. "These are the mitzvot to be preserved in the Land..." (Note that not all of the mitzvot that follow are Israel-related, yet it is possible to suggest - as Rashi and Ramban do, very strongly - that ALL mitzvot were meant to be observed in Eretz Yisrael).

Sites, altars, idols, etc. of the nations in Eretz Yisrael are to be destroyed. However, we must be careful not to do the same to G-d - this mitzva includes the prohibition of erasing G-d's Holy Names. While their places are to be eliminated, THE Place (site of the Mikdash) is to be the focal point of Jewish spiritual life and energy. All sacrifices and offerings are to be made there and only there, at the first festival encountered. It is on those occasions (the Shalosh Regalim, the 3 Pilgrimage Festivals) that sacred foods (such as Ma'aser Sheni, Neta Reva'i) are eaten in Jerusalem. Things won't be as "do your own thing" as they are in the wilderness. Soon we will be entering the Land for a more "permanent", down to earth life.

There is a fairly common situation among the Torah's mitzvot, of a positive command and a prohibition basically saying the same thing. We have a mitzva to fast on Yom Kippur and a prohibition of eating and drinking. Same thing. We may not do Melacha on Shabbat and we must abstain

from Melacha on Shabbat. Same thing. In Re'i, we are commanded to “cancel” uncollected loans at the end of Sh'mita year. We are forbidden from collecting loans after the Sh'mita year has past. Same thing. There are many examples of these “two-sides of the same coin” mitzvot. And there are reasons for the positive mitzva and a “partner” prohibition. But let's take a look at another aspect of mitzva pairs. Less common than the perfectly matched positive mitzva and prohibition, is the pair of mitzvot that overlap, but not completely.

Take a look at , the mitzva to fulfill a pledge of a korban or other donation to the Beit HaMikdash. There is a partner prohibition (in Ki Teitzei) which forbids delaying the fulfillment of a pledge to the Mikdash. These mitzvot do not perfectly align. To fulfill the positive mitzva, one must “pay up” by the next Regel. However, one is not in violation of the prohibition unless three Regalim have past since the pledge. This means that a pledge to the Beit HaMikdash made during Aseret Y'mei T'shuva should be fulfilled on Sukkot. If so, then the person is fulfilling an ASEI and not in violation of a LAV. If he doesn't fulfill the pledge until Pesach, then he has NOT fulfilled the positive mitzva, but neither has he violated the prohibition. If Isru Chag Shavuot comes and he still hasn't fulfilled the pledge, then he is in violation of the LAV (because three chagim have passed).

There, a special place will be designated for the bringing of all offerings. There, spiritual rejoicing will take place, and there, we shall help the Levite and the less fortunate to also have cause to rejoice. It will be forbidden to bring sacrifices anywhere else. All Korbanot are to be brought only at the Mikdash (another mitzvapair). Only those consecrated animals that become unfit for the Altar due to blemishes must be redeemed (without an invalidating blemish, a consecrated animal may NOT be redeemed) and then may be eaten as “regular” meat. The animals' blood, of course, may not be consumed.

AKTUELLT

Kosherians öppettider i sommar

Kosherian är åter öppen från 3 augusti onsdag-fredag 11-16. Normala tider åter från skolstarten.

Vi kommer under sommaren att erbjuda lättare köttig servering smörgåsar och kall tallrik .

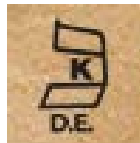


Veckans skratt

Q. How does a yeshiva bocher change from his weekday to his Shabbat clothes?
A. He takes his pen out of his shirt pocket.



Koshernytt



Ben & Jerry's non dairy glass (Säljs på 7Eleven) märkt med Kof-K Hechsher samt D.E. är parve, men får inte ätas samtidigt med kött, dock efteråt.

Produkter med Kof-K Dairy är naturligtvis mjölkiga.



Adat Jisrael fortfarande med Swish

Vill du ge donationer på ett smidigt och modernt sätt till din favoritförening Adat Jisrael? Då är du välkommen att swisha pengar från och med nu!

Swishnummer: 123 237 05 75

MVH Styrelsen Synagogeföreningen Adat Jisrael



Kontakt

För ärenden till synagogornas styrelser hänvisas till ledamöterna eller info@jeschurun.se alternativt info@adatjisrael.se.

Den som önskar ge Kiddush anmäler detta till respektive synagoga. Önskemål om formulering av text och annan information anmäls till danielmeisels@hotmail.com senast måndag klockan 22 före kommande blad.