



ידיעון השבוע

של עדת ישראל ועדת ישורון

Shabat Shoftim

Lördagen den 26 augusti 2017 - 4 Elul 5777

Ljuständning: 19.30 (19.52 utanför tullarna) **Shabat slutar:** 21.02

Parashat Hashavua: 5:e MB 16:18 – 21:9 sid 309

Haftara: Jesaja 51:12 – 52:12 sid 419

Tidigast tid för Mincha: 13.25

Adat Jisrael

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

Shacharit Shabat: 09.00
Rabbin Maccabi predikar

Kiddush: Styrelsen bjuder på
kiddush.

G-dstjänster under veckan:
Söndag: 08.15
Vardagar: 07.30

Adat Jeschurun

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

Shacharit Shabat: 09.00
Dvar Tora av Salomo Berlinger
Barn-g-dstjänst: 11.00
Kiddush: Adat Jeschurun
bjuder.

G-dstjänster under veckan:
Måndag & torsdag: 07.30
Tisdag, onsdag, fredag: 08.00



Parashat Hashavua

Judges to clarify the law (and try cases) and agents of the court to enforce the law are to be appointed throughout the Land, and they are to carry out their duties fairly. They must not slant the law, nor show favoritism, nor take bribes which blind and pervert even the fairest and most righteous of people. Justice is to be ardently pursued so that we will be worthy of living and flourishing in Eretz Yisrael. What if a judge was going to vote in favor of the briber, even without the bribe. Justice is still being served. Is the bribe any less a serious offense? The answer is NO. A bribe is a bribe. One leads to another, and justice will be perverted.

TZEDEK TZEDEK TIRDOF - Justice you shall surely pursue. The doubling of the word TZEDEK is usually considered a form of emphasis. But here, one commentator suggests that it can be seen as a reminder that not only shall justice be pursued, but the means employed in the pursuit of justice shall also be just. We should not subscribe to the concept that the end justifies the means. Perpetrating a mockery of justice and claiming that it is justice, is the greatest offense of all. TZEDEK (B')TZEDEK, justice with justice (you shall pursue)...

Planting trees in the courtyard of the Mikdash (or near the Mizbei'ach) is forbidden - it is an idolatrous practice. (This prohibition still applies today.) Erecting monuments (as is done in idol worship) to G-d (even with "proper" motives) is forbidden.

Perversion of justice is juxtaposed to idolatry to emphasize how serious is the former sin. Pirkei Avot states that "the sword comes to the world because of perversion of justice... exile comes because of idolatry." Both sins cause us to lose our hold on Eretz Yisrael. And conversely, remaining faithful to G-d and dealing with each other with honesty and justice will secure us our hold on our Land. The Gemara states that "appointing inappropriate judges is tantamount to planting a tree near the Altar". Planting a tree in an attempt to beautify the Temple, is a completely misguided act. The beauty of the Beit HaMikdash flows from itself and its spiritual essence. To think that external decoration can contribute to the beauty is to lack understanding of what the Beit HaMikdash is. So too, to appoint a judge because of personal appearance, wealth, stature, etc. (and not because of scholarship

and worthiness to judge) is equally “missing the point”.

Sacrificing blemished animals is forbidden. (Elsewhere the Torah enumerated types of blemishes, but the mitzva is counted here in Shoftim; the Gemara deals with the details.) The Torah next stresses that idolatry is a most serious sin. If we find among us a fellow Jew who worships anyone (or thing) other than G-d, we must most scrupulously investigate the case against him (or her). If the person is convicted by the court, the punishment is death by stoning, thereby uprooting evil from our midst. It is the eye-witness testimony of a minimum of two that shall be necessary to convict. No one can be sentenced to die (or be otherwise punished) by the testimony of only a solitary witness. The witnesses themselves are often to be involved in the carrying out of the sentence.

The Torah next establishes the mechanism for the perpetuation of Judaism throughout the generations (by emphasizing, among other things, that if disputes arise or a halachic point needs clarification, that we are to consult the judges IN OUR TIME) and the dynamic applicability of Halacha for all times (by giving the Sages the mechanism to enact laws for the protection of the Torah and its proper observance). We are required to do all that the Sanhedrin (the Supreme Halachic Authority) teaches and commands. We must not veer from their rulings “neither to the right nor to the left”.

Från OU.org

AKTUELLT

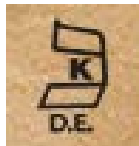
Veckans skrautt

Treiff-seeker: "Do you serve crabs here?"

Kosher-Deli-waiter: "We serve anyone, sit down!"



Koshernytt



Ben & Jerry's non diary 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.



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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.