

Congregation Spanish & Portuguese



Parashat Re'eh

ROSH HODESH ELUL Thurs./Jeudi Aug. 20 août & Fri./Vendr. Aug. 21 août

Rights & Responsibilities: Thought for Parashat Re'eh by Jonathan Arking **IJII Summer Student Intern**

Among the most universal values, dating back Later in the parasha, we see the Torah's insistthousands of years to a myriad of ethical and others in ways you would not want to be treated." Yet while these maxims seem similar in notable difference between the two versions is in the approach toward passivity. While the posinegative formulation does not--caring not whethtwo differing attitudes can be succinctly termed social responsibility, having an obligation toward all others we interact with, and hyperindividualism. live and let live.

that reads "You shall not act at all as we now act immediate. It is an almost identical line that punctuates the book of Judges, a book characterized by anarchy, sin, and political strife. The book culwhich nearly the entire tribe of Benjamin is wiped individualism. While some of the direct actions in which "there shall be no needy among you." the narratives may have violated the negative

formulation of the golden rule, a society in which "everyone did as he pleased" is directly what it calls for. This is a clear warning about the perils of hyperindividualism.

ence on social responsibility not just alluded to, religious traditions, is the "golden rule." Stated but explicitly commanded. After relaying the positively, it is "treat others as you would have command to remit all debts every seventh year, others treat you," and negatively as "do not treat the Torah states: "There shall be no needy among you" -- in other words, it is incumbent upon you to create a society in which none are content, there is a wide distinction in outlooks needy. This verse, along with the institution of and obligations created by each one. The most the remission of debts, are commands aimed at society more generally, not specifically at the individual. Yet, the individual, too, has a persontive formulation of the golden rule mandates that all obligation: "If, however, there is a needy peryou apply yourself to help someone in need, the son among you, one of your kinsmen in any of your settlements in the land that the Lord your er you help, so long as you do no harm. These God is giving you, do not harden your heart and shut your hand against your needy kinsman."

It can be very easy to fall into the trap of the negative formation of the golden rule -- "I am not hurting anyone, so there is no element of moral In this week's parasha, Re'eh, we read a verse obligation in my decisions." In religious contexts, this can manifest in prioritizing one's own relihere, every man as he pleases." To those familiar gious experience at the expense of being inwith the book of Judges, the literary connection is volved in "yishuvo shel olam", the building of society. But Judaism rebukes this approach, both through the tragic narratives of Judges, and the Torah's commands to both establish an economiminates in one of the most horrific stories in the cally just system, and to directly aid those in entire Bible, the Pilegesh B'giva, and a civil war in need. As Rabbi Lord Jonathan Sacks writes, "The message of the Hebrew Bible is that serving out. The concluding verse of the book is "In those God and serving our fellow human beings are days there was no king in Israel; everyone did as inseparably linked." We are obligated not just to he pleased." This phrase, "everyone did as he worry about ourselves, but to do our part in impleased" might be read as an extreme form of proving society and working to create a world in

Shabbat Shalom

Shabbat Shalom

Start/Début 7:44 pm. End/Fin 8:50 pm. Havdalah

Services Schedule

Horaire des Offices

DURING THE COVID19 PERIOD, SERVICES SCHEDULE IS AS FOLLOWS:

SHAHRIT: 7:30 a.m. **Everyday Monday through Friday**

Sunday: 8:30 a.m. **Afternoon/Evening Services:**

Minha/Arvit 6:45

Our Week Day Services Zoom meeting ID: 9146509809

SHABBAT SERVICES MASHAAL SANCTUARY - 9:00a.m. (Hodu)

SERVICES IN THE SUKKAH Sunday at 8:30 a.m.

Following Sunday services, Rabbi & Cantor visit MOUNT-ROYAL CEMETERY to recite weekly hashcabot. Send names of loved ones to: rabbi@thespanish.org

Mercredi, 19 août - 19h00 Vivre avec la Paracha avec Rav. M. Pinto

Thursday, August 20 at 7 p.m. VIRTUAL TORAH READING & COMMENTARIES WITH RABBI PINTO (watch emails for details)

Zoom Meeting ID 526 438 1158

EVERY! FRIDAY NIGHT-6:30 Join us for a Kabalat Shabbat under the stars in the SUKKAH

> **RABBI PINTO CLASSES WILL RESUME WEEK OF AUGUST 17**

Quote of the Week

Two signs of a good person giving and forgiving.

- Aish HaTorah

Beit Hamidrash Helwani בית המדרש חלואני

ברנס הכבוד -Parnass Hakavod: Mayer & Muriel Sasson

PROGRAMME DU BEIT HAMIDRASH

שיעור יומי

PROGRAMME QUOTIDIEN - HOK LEISRAËL - DIM.-VEN. APRÈS SHAHRIT RABBI M. PINTO - ZOOM ID: 5264381158

PARNASS HAYOM

פרנס היום

Monday/Lundi 27 Ay - August 17 août

Joseph Ovadia & Family, in memory of his mother, Marcelle Ovadia זייל.

Tuesday/Mardi 28 Av - August 18 août

Famille Dana, à la mémoire de Marie Dana זייל.
Armand Afilalo, à la mémoire de son père, Henri Afilalo זייל.
Alfred & Martha Lawee, à la mémoire de Muzly Lawee זייל.
Khazzam, Lawee & Meer Families, in memory of Muzly Lawee זייל.
Rabie Family, in memory of their mother, Noor Rabie זייל.
Daniel Children & Families, in memory of Katy Daniel זייל.

Wednesday/Mercredi 29 Av - August 19 août

Famille Elbaz, à la mémoire de leur mère, Estrella Elbaz ז"ל.

Friday/Vendredi 1 Elul - August 21 août

Penina & Claude Helwani, in honour of their grandson, Matthew's Birthday.

Emile El Sayegh, à la mémoire de son père, Abraham El Sayegh זייל.

Karkoukly Family, in memory of their mother, Muzli bat Chaoul זייל.

Haim Mathalon & Family, in memory of his wife, Naima Mathalon 3.

CONGREGATION & MAGHEN & ABRAHAM
THOUGHTS FROM MAYER SASSON

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THE SEAL OF G-D IS TRUTH

"When you have eaten and are satisfied then you shall bless G-d your G-d..." (8,10)

Our Sages have said that the Name of G-d is Truth אמת and that He as if notes His Name at the beginning of the Torah (as authors do) and therefore the last letters of the words בראשי<u>ת</u> ברא אלקי<u>ם</u> spell out אמת. Rabbi Chanina in Masechta Shabbat declared that "The Seal of G-d is Truth".

Therefore, in the days of David Hamelech one hundred people died every day for G-d wanted to remind David Hamelech that He is Truth and His Torah is Truth - - \times and without the letter - \times The One Master of the world - a person is considered dead \times as Rabbi Meir said, - He who forgets from what he learned is considered as if deserving punishment. In other words, someone who learns the holy Torah and forgets the One Master of the world is as if deserves punishment.

Therefore the remedy is to make 100 blessings every day corresponding to that he learned one hundred times and left out the One. Corresponding to the one hundred times that he learned Torah without intending it for the sake of Heaven he should make one hundred blessings with great intent to thank G-d in order to remedy what he had left out in his learning.

This is what we learn in the gemara (Menachot) – Rabbi Meir used to say – A person must make one hundred blessings a day as it says "ועתה ישראל מה ה' אלקיך שאל מעמך" And now Israel what does G-d ask from you" and our Sages interpreted – Do not read it – "מה ה' What does G-d ask – but read it – "מאה ה' One hundred does G-d ask of you."

Shabbat Shalom



REFUAH SHELEMAH TO: Jim Abdoo



CHEVRA SHAAS
ADATH JESHURUN
HADRATH KODESH
SHEVET ACHIM
CHAVERIM KOL YISRAEL
D'BET ABRAHAM
CONGREGATION

SHABBOS, AUGUST 15TH

FOR TIMES OF SERVICES, PLEASE FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE RE'EH 5780

The people are about to enter the Promised Land, and our *parasha* begins: "See, behold I give to you today a blessing and a curse." And immediately, the Torah explains: the blessing is if you will follow the commandments, and the curse if you don't.

But I wonder, would it be possible to interpret the verse literally (and I realize this is probably *derash*) that HaShem says that He is giving blessing and a curse **simultaneously**.

That is, a blessing can sometimes turn into a curse, and a curse can turn into a blessing. Ha-Shem tells the people: I am bringing you into a beautiful land. This will be a great blessing for you. But you have to work to deserve it. And if you mess it up, the blessing will turn into a curse.

We would all like to be wealthy and powerful, but if we are not careful, and do not use our wealth properly, wealth can destroy us. Just think about all the wealthy Jewish people in the last couple of years who have used their wealth to acquire ____ and ___ and then were publicly ashamed and even imprisoned (You can fill in the blanks, I'm not going to write these things in a Shabbat bulletin!!)

HOWEVER, on the other hand, our rabbis tell us "a person is obligated to bless on the bad as s/ he is obligated to bless on the good." Since we closed our shul on March 13, the pandemic has disrupted our lives, our schools and synagogues, our businesses, our "parnassah." Yet, as much as possible, we try to look at the good. I personally try to take a walk early every morning through the park. It had been long time since I have been able to appreciate so much the trees, the animals, the fresh air, the blue sky.

My grandchildren, being away from classroom, have discovered new skills. I understand that parents who were forced to work from home, and who previously would leave for work early in the morning and return home late, have gotten better acquainted with their children. And many people have commented how they saved money and time instead of commuting back and forth to work.

We pray that this pandemic should end soon, and that life should return to normal, and that we should appreciate our blessings.

Shabbat shalom



MAJOR DONORS PROGRAM

The Spanish & Portuguese has recently begun a fundraising program whereby our goal is to raise \$1.5 Million over 3 years to help fund our activities, programs, and events.

We are pleased to announce the following congregants who have made very generous 3-Year donations:

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Philip & Dahlia Lawee & Family Mayer & Roberta Lawee & Family Alfred & Martha Lawee

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SPANISH & PORTUGUESE ANNUAL GIVING CAMPAIGN

With deep gratitude, we acknowledge the following generous donors who are supporting the operations, activities, and welfare of our synagogue.

Moussa & Nina Saaad - Supporter Maurice J. Fattal - Supporter Raphael & Rachel Lallouz - Supporter Burt Saleh - Supporter Drs. Sabah & Samia Bekhor - Supporter Edmond & Suzanne Elbaz - Supporter Albert & Valerie Tauby - Supporter Emile & Rita Fattal - Supporter

André Rotchel - Friend Joseph & Niddam Amzallag - Friend David & Lyson Haccoun - Friend Gladys Mooallem - Friend Maurice Douek - Friend Robert Fattal - Friend Rabbi Howard & Norma Joseph - Friend Sam & Ann Aintabi - Friend Jim & Ruth Nabi - Friend



HALAKHA

THE "HA'GOMEL" BLESSING FOR ONE WHO HAS RECOVERED FROM CORONAVIRUS

Question: If one was sick with Coronavirus but was not in any life-threatening danger and the illness only caused one to be bedridden, must one recite the "Ha'Gomel" blessing?

Answer: There are four types of people that must recite the "Ha'Gomel" blessing: Sea travelers upon safely docking, individuals travelling through the desert upon reaching an inhabited settlement, a sick person who has recovered, and an incarcerated person who was released. A way to remember these four types is with the verse ... סלה. This is an acronym for CH'avush, Y'am, Y'isurim, M'idbar. Chavush refers to one who was imprisoned and then freed, Yam refers to sea travellers who have docked safely, Yisurim refers to the suffering experienced by a person who was ill and now healed, and Midbar refers to those travelling through the desert who have reached an inhabited place.

Regarding the obligation of one who was sick and then healed to recite the "Ha'Gomel" blessing, the Ramban writes in his Sefer Torat Ha'Adam: "Regarding the "Ha'Gomel" blessing for a sick person

who has recovered, this does not apply specifically to one was bedridden and since recovered, one is congreat mercy provided this person with the necessary has performed."

Meiri guotes the opinions that write that only one who recovers from a life-threatening illness recites the "Ha'Gomel" blessing and then writes. "I do not agree with this; rather anyone who was bedridden and then arose [from his illness] must recite the "Ha'Gomel" blessing for he is considered to have been judged on "Ha'Gomel" blessing. If one tests positive for COVIDthe prosecutor's bench."

(Chapter 219, Section 8) rules, as follows: "For any illness, even one which is not life-threatening, one reciting several chapters of Tehillim and the like. must recite the "Ha'Gomel" blessing, for as long as The Halacha Yomit Shabbat Shalom, Rabbi Maimon Pinto

a person with a life-threatening illness; rather, as long sidered to have been seated on the prosecutor's as one was bedridden, one must praise Hashem with bench awaiting judgment." The Rama there notes, the "Ha'Gomel" blessing, for anyone who has been however, "Some say that one only recites the bedridden is considered to have been seated on the "Ha'Gomel" blessing for a life-threatening illness, prosecutor's bench awaiting judgment and needs a such as an internal injury, and this is the Ashkenazi great defense in order to be saved. Hashem in His custom." Nevertheless, some say that even according to the Ashkenazi custom, if one's illness caused one defense through the Mitzvot and good deeds that he to be confined to bed, one must recite the "Ha'Gomel" blessing.

The Rashba and other Rishonim write similarly. The The widespread custom among the Sephardic and Middle Eastern Jews is to recite the "Ha'Gomel" blessing for any illness, even non-life-threatening.

Thus, halachically speaking, if one fell ill as a result of COVID-19 to the extent that one became bedridden, when one recovers, one must recite the 19 antibodies but one did not suffer from any of the Halachically speaking, Maran Ha'Shulchan Aruch common symptoms, one may not recite the blessing. It is appropriate for one to offer thanks to Hashem by