

Congregation Spanish & Portuguese



Parashat Shoftim

פַרשת שוֹפִטִים



Shoftim 5780

The month of Elul, celebrated this Thursday and Friday, is marked in the Jewish Calendar, as an auspicious time for teshuva - repentance. But what is repentance? Does Gd expect me

to be perfect? Sure seems like it! Throughout our lives. 24/7, we are meant to do good and not evil. to be righteous and not bad. No excuses!

What if we make a mistake? What if we become lazy or stray for a moment, a minute or a month?

Well then, you have to "become perfect" to correct vourself.

Our great sages explain that the very word teshuvah, which is written תשובה - commonly translated as "repentance", but which literally means "return" - evokes a sequence of steps that results in an effective return and repairs damaged relationships. Each of the five letters of the Hebrew word refers to one of the stages in this teshuvah process. The first letter, the tav (,(nevokes a verse which Eloké'ha" ("Be tamim with the Lord your Gd").

Tamim is usually translated as "perfect" or "whole". We have already encountered the word tamim: Noah is described as tamim, Abraham is enjoined to be tamim, and all the sacrifices made in the Temple are to be tamim.

To put it simply: do you want to fix what you've damaged? The first thing to do is to become a tamim. It makes sense to me. If a student wants to be forgiven for being late, the teacher will demand that they be punctual: "Don't just tell me how sorry you are and what you are determined to do. Be-

have without fail, always be there before the bell rings, and I will forget your mistakes."

Here, however, is another approach given by Rashi, the leading biblical commentator. He explains that the tamim in this verse has a different meaning than when tamim appears in other parts of the Torah. Replace "whole" with "dedicated". "confident" or "accepting". The context of this verse is the prohibition against using witchcraft or necromancy to try to know the future, in the hope of overcoming the fear of the unknown. While the effectiveness of these practices is subject to debate, the compulsion to resort to such channels is driven by the very real desire to be in control, to know tomorrow's information today in order to feel

And Gd asks us to just trust Him. Be tamim. Do not look elsewhere for security and peace of mind. Rather, calmly accept whatever He puts in your path, confident that it is for your own good. Show your love for Gd by accepting Him with all your heart. When I withhold my love, trust and commitment "just in case". I decrease the possibility of forging a "perfect" relationship with Gd, with my begins with a tav: "Tamim tihiyé im Hachem spouse, with my brother or with my friend. When I say that I accept the other unconditionally, I am there for good, committed without any reservation, tamim, despite my propensity to sabotage everything, then this is the foundation - the first letter - of return / repentance / reparation. I am there and I accept whatever the other brings without looking to see if the grass is greener elsewhere.

> Once this is clear, even before our behavior has improved, we are already back. We have started teshuvah.

> > Shabbat Shalom

Shabbat Shalom

Start/Début 7:32 pm. End/Fin 8:37 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 (RSVP) 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, 26 août - 19h00 Vivre avec la Paracha avec Rav. M. Pinto

Thursday, August 27 at 7 p.m. **Jewish Ethics & Morality** WITH RABBI PINTO (watch emails for details)

Zoom Meeting ID 914-650-9809

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

> **SELIHOT** will commence Sunday, August 23, 2020 through Yom Kippur Sunday 8:00 A.M Monday - Friday 7:00 A.M

OUR SHABBAT KIDDUSH IS SPONSORED BY/EST OFFERT PAR:

Sandra & Ron Mashaal, in honour of Congregation Maghen Abraham and will be held in McKenzie Park.

Quote of the Week

Thinking is hard, that is why most people judge.

- - Carl Jung

- 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

פרגס היום

Shabbat 2 Elul - August 22 août

Congregation Maghen Abraham, en l'honneur du Beit Hamidrash Helwani. Perla Bitton & Famille, à la mémoire de son mari, Jacob Bitton זייל.

Sunday/Dimanche 3 Elul - August 23 août

Shahrabani Family, in memory of Rosa Shahrabani ז"ל.

Monday/Lundi 4 Elul - August 24 août

Jamie & Marc Hadid, à la mémoire de Shaoul Hadid ben Gilson ז"ל. Amy & Elie Hadid, à la mémoire de Shaoul Hadid ז"ל. Ruth Nader, in memory of her brother, Allan Frederick Soffer ז"ל.

Tuesday/Mardi 5 Elul - August 25 août

Sidney Elhadad, à la mémoire de son père, Meir ben Freha זייל.
Ronald & Sandra Mashaal & Family, in memory of his mother, Doris Mashaal זייל.

Thursday/Jeudi 7 Elul - August 27 août

Rachel & Jim Archibald, in honour of their grandchildren, Jacob, Chloé, Zachary, Noah, Joshua, Micah & Isaac.



CONGREGATION & MAGHEN & ABRAHAM

THOUGHTS FROM MAYER SASSON
THE MITZVAH OF CHARITY

"If amongst you there be a necessitous man...open wide פתח תפתח your hand unto him..." (15, 7-8)

On this verse Rabbi Yakov ben Asher, the Baal Haturim notes: In this parsha we find a repetition concerning the mitzvah of charity: - "העניק תעניק לו" (λ - "נתון תתן לו" - μ "נתון תתן לו" - μ "פתח תפתח את ידך לו" - μ "נתון תתן לו" - μ "פתח את ידך לו" - μ "פתח את ידך לו" - μ "פתח את ידך לו" - μ "נתון הען לו" - μ "פתח את ידך לו" ש

In this matter the Jewish Sages ask: Why don't we make a blessing on the mitzvah of charity just as we do on other mitzvahs in the Torah? The RASHBA explains thusly: For any mitzvah that a person cannot fulfill alone but is dependent on others — he is not to make a blessing on that mitzvah. In the mitzvah of charity the giver is also dependent on the wishes of the poor recipient. If he refuses to take the charity money and the giver has already made a blessing, his blessing will have, G-d forbid, been in vain.

The Grand Rabbi Rabbi Menachem Mendel of Riminov brings down a nice Chasidic explanation: A Jew must make a blessing on a mitzvah with a full heart and inner happiness, however sometimes when giving charity to the poor it is done with "half a heart" and without true total happiness (because the person feels as if he is losing money) and therefore our Sages ob'm did not set a blessing for this important mitzvah.

The righteous Rabbi Simcha Bunim of Pshischa noted on this: It is good that our Rabbis did not set a blessing on the fulfillment of the mitzvah of charity. Imagine how many preparations righteous Chassidim would do before saying a blessing – they would wash their hands and say a prayer of "Lishem Yichud" – and in the meantime, G-d forbid, the poor man could die from hunger.

We learn from here that one should give charity very promptly without any unnecessary delays because sometimes a person's life can depend on it.

Shabbat Shalom

REFUAH SHELEMAH TO:

Jim Abdoo



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

SHABBOS, AUGUST 22ND

FOR TIMES OF SERVICES, PLEASE FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE SHOFETIM 5780

Two relevant observations, one from this past week, *parashat re'eh*, one from this week, *parashat shofetim*.

1) In last week's *haftarah*, *the* 3rd *haftarah* of consolation following the 9th of Av, from Isaiah, we read "no weapon used against you will succeed, and if anyone stands up against you in judgement, you will show that he is the wicked one." There are 2 ways to attack your enemy: with weapons, and in a court of law and public opinion.

A major item in the news the past several days has been the peace treaty between Israel and UAE. We pray that this will be the foreshadowing of a recognition of the right-eousness of the cause of the Jewish people in the land of Israel; and that our enemies will begin thinking of "turning swords into plow-shares" (and maybe *shares* in Israeli companies!) and stop castigating Israel at every opportunity in the UN.

2) This week's *parasha* begins with the obligation of the appointment of *shoftim*, judges; and *shotrim*. In modern Hebrew, *shotrim* are police.

I heard on the news the other day how in the city of Portland, police were so busy quelling a riot, they did not have time to answer over sixty 911 calls!

Certainly, we agree that there are some policemen who have to learn restraint, and the acts of some (I am sure a minority) are reprehensible. But the calls for defunding and attacking police have no place in a society of law. As the Torah states, we must have judges to adjudicate the laws, and *shotrim* to enforce them.

Shabbat shalom



שבת שלום



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
Friends of the Congregation
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Rony & Anita Gabbay & Family
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Ovadia Shebath & Family

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David & Vivian Gabbay & Family
Manny & Denise Touaty & Family



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.

> Allan & Nina Daly - Friend

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

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HALAKHA **VOYAGEURS DE LA MER**

après avoir accosté sur la terre ferme. Examinons maintenant certains des détails concernant jours lors de tels voyages? cette loi.

Ceux qui voyagent en yacht de nos joursCeux qui voyagent par mer, c'est-à-dire embarquer sur un bateau au cœur de la mer, doivent réciter la bénédiction «Ha'Gomel». Ce dont nous devons discuter maintenant, c'est une situation où l'on voyage en bateau au cœur de la mer mais tout le voyage s'est bien déroulé, comme c'est le cas la plupart du temps de nos jours lorsque les gens voyagent sur un yacht ou sur un grand bateau de croisière pour le plaisir où les chances que le navire coule sont presque nulles. Il y a donc lieu de prétendre que ce n'est que dans les générations précédentes, lorsque le voyage par mer impliquait habituellement un voyage perfide, que nos Sages ont institué une

Dans le précédent Halachot, nous avons expli- bénédiction spéciale pour celui qui a été sauvé celui qui voyage en bateau, même de nos jours, qué que quatre catégories de personnes doivent d'un danger presque certain; Cependant, de nos doit réciter la bénédiction «Ha'Gomel». réciter la bénédiction «Ha'Gomel», l'une de ces jours, lorsque voyager en bateau est absolucatégories étant celles qui voyagent par mer ment sûr, peut-être que la bénédiction «Ha'Gomel» ne devrait pas être récitée de nos

> Rabbi Ovadia Yosef zt "I, écrit que même si les voyageurs de la mer n'ont rencontré aucun danger pendant leur voyage et qu'ils navigation douce partout, ils doivent toujours réciter «Ha'Gomel» après avoir accosté en toute sécurité. La raison en est que, comme tout voyage en mer comporte une sorte de danger, nos Sages ont établi pour que tous les voyageurs en les séfarades et Coutumes ashkénazes. mer récitent cette bénédiction, qu'ils aient ou non rencontré un danger.

voyages à bord de gros navires de nos jours danger, néanmoins, puisque toute mise à la mer Ha'Gomel à son retour sur la terre ferme. entraîne une certaine forme de danger. Ainsi,

Un petit voyage - Il faut maintenant discuter de la loi concernant celui qui effectue un court voyage d'une demi-heure ou un peu plus au cœur de la mer. Nos Sages ont-ils promulgué que même une telle personne devrait réciter la bénédiction «Ha'Gomel» ou que seule une personne qui met les voiles pendant plusieurs jours récite cette bénédiction? Rabbi Ovadia Yosef, déclare que puisque le navire pénètre dans les profondeurs de la mer, il faut certainement réciter la bénédiction «Ha'Gomel», à la fois selon

Résumé: Celui qui met les voiles en mer, même s'il ne s'agit que d'un court voyage et même s'il Sur cette base, il en va de même pour les s'agit d'un voyage très sûr et sans risque de mal, néanmoins, puisque l'on navigue au cœur qui, bien que cela n'entraîne pas un si grand de la mer, il faut réciter le " Bénédiction de

Shabbat Shalom, Rabbi Maimon Pinto