



Congregation Spanish & Portuguese

שַׁבָּת יִשְׂרָאֵל

דְּבָרִים

Parashat Ekev

פָּרַשַׁת עֵקֶב

Shabbat Shalom

Start/Début 7:55 pm.

End/Fin 9:02 pm.

Havdalah

Services Schedule

Horaire des Offices



**DURING THE COVID19 PERIOD,
SERVICES SCHEDULE IS AS FOLLOWS:**

SHAHARIT: 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 RESUME WEEK AUG. 17

Why Didn't the Israelites Pray for Moses? Thoughts for Parashat Ekev - Rabbi Marc D. Angel

In last week's Torah portion, Va-et-hanan, we read of Moses' plea to the Almighty to let him enter the Promised Land. With consummate humility and piety, Moses prayed that God would allow him the satisfaction of completing his mission as leader of the Israelites. He had devoted 40 difficult years in the wilderness, in hope of bringing the people of Israel into the land of milk and honey. Despite Moses' heartfelt prayer, the Almighty did not rescind His verdict that Moses was not to enter the Promised Land. God told him to ascend the mountain and look at the land in the distance.

A question arises: why do we hear nothing at all about the Israelites' reaction to God's decree? Why didn't they pray on behalf of their faithful leader? Why didn't they announce to God that they themselves would not enter the Promised Land unless Moses were allowed to enter with them? Why was there no expression of loyalty to or empathy with Moses?

After all that Moses had done for them, it would seem obvious that the people of Israel would have sought God's mercy to their leader and teacher. But there is no record of their concern at all.

Perhaps this week's Torah portion, Ekev, offers a hint of an answer. Moses reminds the Israelites that during their 40 years in the wilderness God provided them with Manna from heaven; He provided them with clothing that didn't wear out; He protected their feet from swelling. In short, the Israelites did not have to worry about their day to day provisions. In a sense, then, they grew complacent. Their material needs were provided to them miraculously. While this was certainly a good thing for them, it also had a downside. They became so self-satisfied, that their ability to empathize about the needs of others was diminished. A Judeo-Spanish proverb has it that one with a full stomach does not

understand the pain of the one who is hungry.

The Israelites had wandered for 40 years and were anxious to get into the Promised Land. Their focus was on their own needs. They didn't think much about the feelings of Moses. After all, if God judged that Moses should not enter the Land, then so be it. They didn't have time or interest to create a stir: they wanted to move forward, with or without Moses.

The Torah may be teaching us--by the silence of the Israelites--something very deep (and troubling) about human nature. It wasn't that the Israelites were bad people. No, they were simply "normal" people who wanted to get on with their lives. They "used" Moses as long as he was available. When he could no longer deliver them goods and services, they turned their thoughts to the next leader and to their future journeys. When God told Moses he would not enter the Promised Land, the Israelites offered no resistance, no prayers, no solace to Moses. In their eyes, he had become a "lame duck".

While the behavior of the Israelites was "normal", it nevertheless should raise questions in our own minds. If we were in their situation, would we have shown empathy for Moses? Would we have joined him in praying to God? Would we have made a clear demonstration of loyalty and appreciation?

One of the common complaints today is that people are expendable. Loyalty and devotion are made subservient to utilitarian concerns and "market forces". People are used--and then discarded.

The behavior of the Israelites--as so much of modern behavior--is "normal". Yet, our task isn't to be satisfied with being "normal". We need to strive for true righteousness. True righteousness requires us to be sensitive, compassionate, loyal, appreciative.

Shabbat Shalom

HALAKHA

הִלְכָּה

TU BE'AV

Today marks Tu Be'av, the Fifteenth of Av. The Mishnah in Massechet Ta'anit (26b) states: "Rabban Shimon ben Gamliel said: There were no better days for the Jewish nation than the Fifteenth of Av and Yom Kippur, for on the Fifteenth of Av the young women of Jerusalem would go out wearing borrowed white garments (they would all borrow from one another, even the wealthy girls, so as not to embarrass those who did not have) and dance in circles in the vineyards."

The Gemara (ibid. 31b) cites several other reasons why Tu Be'av was a joyous day for the Jewish nation. It was therefore established that *Tachanun* and *Viduy* (supplication prayers) are not recited on this day.

The Gemara continues to recount: "What would the pretty women say? Pay attention to my beauty. What would the ugly women say? Take your purchase for the sake of Heaven as long as you adorn us with golden jewelry." Maran Rabbeinu Ovadia Yosef zt"l explains this idea based on the Gemara (Nedarim

21a) that once, a man vowed not to marry his niece for she appeared ugly to him. This woman was taken to the home of Rabbi Yishmael and beautified. Rabbi Yishmael asked this man, "My son, did you intend to make a vow regarding such a woman?" Rabbi Yishmael then proceeded to annul the man's vow and allowed him to marry this woman. At that point, Rabbi Yishmael cried and exclaimed, "The daughters of Israel are beautiful but poverty makes them unappealing." When Rabbi Yishmael passed away, the Jewish women exclaimed, "Daughters of Israel, cry for Rabbi Yishmael!" Similarly, when the ugly women stipulated that the man must adorn them with golden jewelry, they meant that after they would be adorned with jewelry and the like, it would become apparent that they were indeed as beautiful and worthy as any other young woman.

Maran zt"l quotes the Orchot Chaim who writes that one should not wonder how the Sages found this

custom to be proper as it would appear that, G-d forbid, Jewish women are cheap and lowly, for clearly whoever had the means to marry off his daughter to a worthy individual did so and did not send his daughter to such places. This custom was instituted only for those who were financially unable to marry off their daughters and if they would not do this, the women would stay unmarried for the rest of their lives.

The verse in Mishlei states, "A matter in its proper time is quite good." Thus, in the spirit of the day, it is an especially auspicious day for finding a worthy partner for marriage. It is therefore especially prudent that one pray more than usual on this day that Hashem prepare him a good and worthy match. One should likewise pray for his children to find their proper matches on the day of Tu Be'av. May we all hear and be informed of good tidings of salvation and consolation, Amen.

The Halacha Yomit

Shabbat Shalom, Rabbi Maimon Pinto

Beit Hamidrash Helwani

פֶּרַס הַכְבוֹד - 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 פֶּרַס הַיּוֹם

Sunday/Dimanche 19 Av - August 9 août

Armand Mamane, in l'honneur de sa Famille.

Monday/Lundi 20 Av - August 10 août

Vivian & David Gabbay, in memory of her father, Haron Shasha ז"ל.

Tuesday/Mardi 21 Av - August 11 août

Ann & Sam Aintabi, in memory of his brother, Robert Haim Aintabi ז"ל.

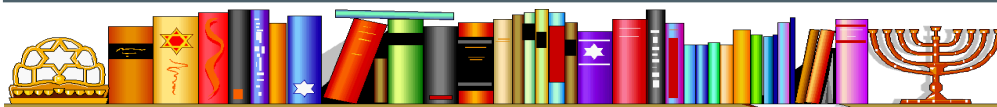
Wednesday/Mercredi 22 Av - August 12 août

Gary Pearl, in memory of his father, Joseph Pearl ז"ל.

Maghen Abraham, in memory of Jacob Akareb ben Rahel ז"ל

Thursday/Jendredi 23 Av - August 13 août

Mr. & Mrs. Marcel Menda, in l'honneur de Rabbin Yehuda Abittan.



CONGREGATION MAGHEN ABRAHAM

THOUGHTS FROM MAYER SASSON

ONE PIECE OF GOLD

"And this is the workmanship of the Candelabrum..." (8,4)

Rabbi Shaul Yididya, the Grand Rabbi of Modznitz, says: Our Sages ob'm tell us that when G-d commanded Moshe to make the Menorah, it was difficult for Moshe, and even though G-d showed him with His finger how the Candelabrum should look, as it says, "And this is the workmanship of the Candelabrum", Moshe could not make it until G-d told him:- Throw the piece of gold into the fire – and the Menorah was made by itself!

These words of our Sages are wondrous, for G-d Himself was the Rabbi and Moshe, the choicest of men, was the pupil – and nevertheless, it was difficult for Moshe to grasp how the Menorah should be made.

The Grand Rabbi of Modznitz explains that the Menorah was made beaten out of "one pure piece of gold" in order to symbolize the unity and wholesomeness of all segments of the Jewish Nation from "its root-stock" – the simple people of the nation who are at the lower level in ladder of status – until "its blossom" – the important people of the nation, and Moshe Rabeinu was given the tremendous task of unifying all parts of the nation into one unit just like the Menorah.

This was difficult for Moshe, the greatest person of the nation, until he merited Heavenly Assistance and then the Menorah was made by itself.

So, we too, says the Grand Rabbi, can reach unity amongst Jews if we pray, ask and beg the Creator to bring down a spirit from Above to help us to cancel the factionalism amongst us and unify into one unit.

Shabbat Shalom



REFUAH SHELEMAH TO:

Jim Abdoo



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

SHABBOS, AUGUST 8TH

**FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE**

**WORDS FROM RABBI WHITE
EIQEV 5780**

Many years ago, I had the privilege of taking my family on a year's sabbatical in Jerusalem. We left Montreal on a Wednesday evening, via El Al, when it was still offering direct flights. On the flight, I met an old friend from my home town Boston, who was traveling via Montreal, and bringing with him a Sefer Torah, to be used in a Jerusalem shul. My friend and I were traveling tourist class, but El Al gave the Torah the honour of being in First Class.

Thursday morning, as the plane was approaching Israel, a minyan was formed for *shaharit*, and after considerable pleading with the steward, he let us use the Torah. [As you know, on Thursday morning we read the first *aliya* of the *parasha*.]

Someone asked if anyone knew how to read the Torah, so I volunteered. It happened to be this week's *parasha*: *'eiqev*. As I came to the last few verses, I was overcome with emotion: I'm thinking to myself: here we are, just about to land in Israel and I am reading: "For HaShem your G-d is binging you to a good land ...a land of wheat and barley and figs and pomegranates and olives and dates ... a land where you will not be lacking anything...and you will eat and be satisfied, and bless HaShem your G-d for the good land which he has given you."

As I said, reading these words, and realizing that I was about to arrive with my wife and children in that land, was an overwhelming thought. Indeed, one of the passengers happened to be a reporter for an Israeli newspaper, and wrote in his column how I read those words with "great emotion."

May HaShem watch over the land and its inhabitants, and protect them from the surging virus and from their enemies [and, if you have been following the Israeli news lately, from one another.]

Shabbat shalom

Quote of the Week

**Best friend is not a label -
it's a promise**

- Aish HaTorah

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:

[illegible]

Morris & Gilda Abdulezer & Family
Rony & Anita Gabbay & Family
Mann Families
Yaghoub & Clifford Noonoo & Families
Chazzan Daniel & Muriel Benlolo & Family
Kamal & Sue Gabbay & Family
Mayer & Muriel Sasson & Family
Albert & Sandra Mashaal & Family
Frank & Rebecca Daniel & Family
Ovadia Shebath & Family
Philip Khazzam

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Salim Mashaal & Family
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Henri & Arlene Abitan & Family
David & Vivian Gabbay & Family
Manny & Denise Touaty & Family

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

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Burt Saleh - Supporter

Edmond & Suzanne Elbaz - Supporter

Emile & Rita Fattal - Supporter

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David & Lyson Haccoun - Friend

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