

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
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SHABBAT BULLETIN

August 7, 2021 | 29 Av 5781



Parashat Re'eh

Qu'est ce que tu regards?!
Rav Maimon Pinto

Ce Shabbat, nous bénissons le mois d'Eloul. Un peu moins d'un mois avant Rosh Hashana. Le temps passe vite quand on passe un bon moment disent-ils. Mais vous arrêtez-vous jamais et VOYEZ la vie qui vous passe ?

Voir c'est croire et le premier mot de la Paracha de cette semaine est reeh - voyez. La Torah est évidemment d'avis que la croyance peut être obtenue en voyant la vie et les événements. Il y a des choses qui vont de soi, et qu'en regardant ces événements, on peut faire un choix correct et convaincant entre la bénédiction et les malédictions, entre le bien et le mal, et entre la vie éternelle et la simple mortalité humaine.

Le prophète Isaïe décrit les non-croyants et les sceptiques comme des personnes aveugles – aveugles à la réalité et à l'histoire. Surtout à notre époque où les idéologies du siècle dernier qui ont égaré tant de millions de personnes et qui ont égale-

ment eu un effet désastreux sur le peuple juif dans son ensemble se sont révélées sans valeur, il faut une forme particulière d'aveuglement pour continuer à croire en eux d'une manière ou d'une autre. . Même un coup d'œil rapide à l'histoire juive révélera que la survie des Juifs en tant que peuple et force de civilisation dans le monde est inextricablement liée à sa foi et à son observance des valeurs et du mode de vie de la Torah.

Et si l'on regarde et voit correctement la situation d'Israël et des Juifs dans le monde aujourd'hui, on doit être frappé par l'exactitude des prédictions pour Israël telles qu'elles sont consignées dans le livre de Dvarim il y a trente-trois cents ans. En voyant les choses clairement et correctement, on peut choisir la bénédiction et la vie éternelle pour soi. Et cela est vrai pour la totalité d'Israël et en fait pour toute l'humanité aussi.

À la fin de la vie de Moché, la Torah nous informe qu'il a « vu » toute la Terre d'Israël et a également prévu tous les événements qui arriveraient au peuple d'Israël là-bas « même jusqu'au dernier jour ». Il est intéressant de noter que le Seigneur a jugé bon, pour ainsi dire, de lui montrer l'avenir et de le laisser le voir de ses propres yeux plutôt que de sim-

plement le lui dire ou le lui décrire. Le voir impressionne sa réalité aux yeux humains de Moshe. Moshe est le symbole de la vision clairvoyante dans l'histoire juive. Par conséquent, il est le plus grand - le père, pour ainsi dire - de tous les prophètes.

Lorsque Jérémie est informé de la destruction prochaine du Temple de Jérusalem, il n'en est pas informé par une déclaration de Dieu. Au contraire, le Seigneur, pour ainsi dire, lui demande : « Jérémie, que vois-tu ? C'est en voyant de ses propres yeux la catastrophe imminente que Jérémie est capable de concentrer et de passionner son message d'avertissement au peuple d'Israël.

Voir demande cependant plus qu'une bonne vue. Cela implique également une compréhension de ce qui est vu, une toile de fond de la scène réelle de l'objet. Et c'est pourquoi l'étude de la Torah, la compréhension de l'histoire du peuple juif est si vitale pour notre temps et les circonstances actuelles. La Torah est essentiellement notre spectacle pour corriger la vision déformée et les angles morts. Il nous invite à voir clair et correct. Nous serions sages de mettre ces lunettes et de choisir ainsi la bénédiction et la vie éternelle pour nous-mêmes.

Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin
7:57 pm 9:04

SERVICE SCHEDULES

Shabbat Services
Shahrit: 8:30 Mincha: 8:30
Sunday: 8:30 am

Parashat Re'eh - Hertz page 799
Haftarah: Isaiah - Hertz page 818

Rosh Hodesh Elul
Sunday/Dimanche, August 8 Août
Monday/Lundi, August 9 Août

Week Day Services:
Shahrit: 7:30 am
Everyday Monday through Friday

Afternoon/Evening Services:
Mincha/Arvit : 6:00 pm

CHEVRA SHAAS Service Schedule

SHABBOS, AUGUST 7TH
Schachris 9:30 a.m.

SUNDAY, AUGUST 7TH
Schachris 8:00 a.m.

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday
8:40 am - Hok L'Israel

Dvar Torah
Weekly Debate - Sunday after services
Monday, Tuesday, Thursday & Friday
8:25 am - Halaka/Talmud
6:15 pm - Jewish Wisdom

Dear friends,

I am here for you. Whether you want to ask a question, consult, learn or just chat, you can call me on my mobile (514) 506-3164 or to my email rabbi@thespanish.org

*I am available 24/6.
Shabbat, emergencies only*

Rabbi Maimon Pinto

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(514) 892-2859*



QUOTE OF THE WEEK

A lie gets halfway around the world before the truth has a chance to get its pants on.

Sir Winston Churchill | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White RE'EH

We are all familiar with the midrashim that appear in Rashi's commentary. Yet, I personally have always been fascinated by Rashi's knowledge of the Hebrew language. A wonderful example appears at the beginning of this week's parasha. The word *aharei* is followed by the word *derech* (in the 5th verse of the parashah, verse 11:30) Rashi shows that the Torah reader must pause between the 2 words, since the cantillation mark over the 1st word is a *pashta'*, which requires a stop. (He gives 2 other proofs, which I shall not go into now.) (Actually, the 19th century Italian/Jewish commentator Shadal wrote a critique of this Rashi, but I was not swayed!)

At verse 11:29, Rashi quotes the Aramiac translation to show that the "blessing" in this verse means "the ones who give the blessing."

At verse 12:3, he explains the difference between the Hebrew words *mizbeah* and *matseivah*, which you might think are synonymous.

If we can turn back to parashat kedoshim in Viqra', we can be astounded by his knowledge of language. In his commentary on verse 19:16, he notes how certain letters, that are produced in the same place in the mouth, can be interchanged. Thus, the letters kaf and gimel, which are both pronounced in the back of the mouth (gutturals) can sometimes be interchanged. Likewise, a nun and a lamed can be interchanged, for if you think about it, they are both pronounced by placing the tongue against the front teeth (dentals.)

I am fascinated by Rashi's quoting of verses from the Tanach. For example,

in this week's parasha, on verse 13:7, he explains a word by quoting from Ezekiel chapter 43. I used to tell my students that it was easy for Rashi, because he had a computer, or at least a concordance. In the 11th century? Yes, his computer was his brain!

And, of course, Rashi's greatness was in his ability to anthologize from the Talmud, midrash, and grammarians. Just in this week's parasha, he quotes from the midrash Sifrei, from the Talmud tractate Avoda Zarah, the Talmud tractate Zevachim, the Talmud tractate Keritot; the Talmud Menachot.

He often translates difficult words into French and is considered by scholars to be one of the most important sources of ancient French.

We could write volumes analyzing the brilliance of Rashi (and people already have!) Yet, at least, I hope I have given you here a taste.

Shabbat shalom

Mazal Tov To



Our members, **David & Nathalie Dadoun**, on the occasion of their son **Nathaniel's** Shabbat Hatan and his marriage to **Jessica Hazan**, daughter of **Joelle Ohayon; Eva & Alain Hazan**.

Congregation Maghen Abraham

Thoughts: Mayer Sasson
Re Ah - The importance of charity - "You shall fear G-d..." (10,20)

Rabbi Shimon the son of Chalafta once attended a feast after a circumcision. At the end of the meal on his way out, he met the Angel of Death laughing. Rabbi Shimon said to him, "Why are you laughing?" The Angel of Death answered him, "Because at the meal the father of the baby announced that he is saving the remnants of the wine from the meal for the baby's future wedding. And I know that the baby's time has been allotted to less than thirty days, and so I am laughing." Rabbi Shimon asked him, "How do you know that?" The Angel of Death answered: "I have a notebook where the allotments of the lives of all creatures are

written and that is what is written there." Rabbi Shimon said to him, "If so, tell me - how many years will I live?"

The Angel of Death said to him, "About you and people like you I don't know because every day you toil in Torah and give charity and for that G-d adds days and years to you. With one act of charity several years are added on to you, so how will I know the time of your death?" Rabbi Shimon said to him, "May it be G-d's will that just like you do not control your notebook so you will not have permission to transgress what we say." Rabbi Shimon prayed for mercy for the baby and indeed the baby grew and lived for many years.

Our Shabbat Kiddush/Seudah is Sponsored & Co-sponsored by:



Our members, **David & Nathalie Dadoun**, on the occasion of their son **Nathaniel** becoming Shabbat Hatan and marriage to **Jessica Hazan**, daughter of **Joelle Ohayon; Eva & Alain Hazan**.

Elie Hadid & Marc Hadid, in memory of their father, **Shaoul Hadid ben Gilson z'l**.

Ovadia Shebath & Family, in memory of **Katy Shebath z'l**.

Seudah Shlishit is Sponsored by: **Elie Hadid & Marc Hadid**, in memory of their father, **Shaoul Hadid ben Gilson z'l**.

On the words "And He will give you mercy and He will have mercy on you" it says in the Gemara: - A person who has mercy on others- from Heaven they will have mercy on him; and one who doesn't have mercy on other people - from Heaven they do not have mercy on him." Likewise, it says in the Midrash; "Charity is great for from the day the world was created until now the world stands on charity; and whoever gives much charity is praiseworthy and he saves himself from the verdict of Gehinom."

Concerning the importance of the virtue of charity our Sages ob'm said, "And charity saves from death"- in other words, even if, G-d forbid, it was decreed upon a person to die, the charity (called דמים) that a person gives are in exchange for the blood (life) that he, G-d forbid, had to pay up with his body.

We must know that by our opening our hands to give charity we arouse two openings above in Heavenm, as it says, "But rather open wide תפתח תפתח your hand unto him" - two openings - as if the opening of G-d's Hand to bring livelihood and the opening of His Hand to give life. On this G-d said to Moshe "I shall be as I shall be" - Just as you are with Me, so will I be with you. If Jews open up their hands and give charity - I too will open up My Hands (Midrash Agadah).

May we always remember what it says in the Rambam (Gifts to the poor): "A person does not become poor from (giving) charity. That which a person gives for the mitzvah of charity, he takes immediately in This World, more than he gave; for those who pursue charity, G-d Gives them money from which to give charity." SHABBAT SHALOM!!

Jewish Wisdom

Elul-The Last Month of the Jewish Calendar

Elul - The Last Month of the Jewish Calendar

Elul is traditionally a time of introspection -- a time to review one's deeds and spiritual progress over the past year and prepare for the upcoming «Days of Awe» of Rosh HaShanah and Yom Kippur.

As the month of Divine Mercy and Forgiveness, it is a most opportune time for teshuvah («return» to G-d), prayer, charity, and increased love for a fellow Jew, in the quest for self-improvement and coming closer to G-d. Our sages liken the month of Elul to a time when «the king is in the field» and, in contrast to when he is in the royal palace, «everyone who so desires are permitted to meet him.

Specific Elul customs include the daily sounding of the shofar during the Selihot, as a call to repentance. One should also take the time to learn Mussar and read extra Tehillim.

Elul is also an auspicious time to have one's tefillin and mezuzot checked by an accredited scribe to ensure that they are in good condition and fit for use.

Elul 13 is the hiloula (day of passing) of Rabbi Yosef Chaim of Baghdad (1909-1835), the renowned Sephardic Halachic authority and Kabbalist, known as «Ben Ish Chai» after his work by that name.

Shabbat shalom

Got A Question for Hazan Daniel Benlolo?

Dear reader,

Rabbi Maurice Lamm states in his book The Jewish Way in Death and Mourning "in this age of unprecedented Jewish ignorance, the major task of the scholar is to popularize the law, rather than to apply himself solely to pure research."

In other words here are the laws which I have set in front of you, take them and follow them. However, we must recognize that many of our laws and customs leave room for certain interpretations, accommodations and certainly extenuating circumstances. We must also accept the fact that today more than ever not everyone practices religion or keeps its commandments the same way. Many believe that practicing a law without providing rationale or the fact that it lacks intellectual stimulation, these laws become merely strict regulations.

At times, as clergy we must take the difficult task of explaining to mourners that as there is a Jewish way of life, there is a Jewish way of mourning. Lamm writes "As the Jewish way of life implies a distinctive outlook and a unique lifestyle based on very specific views of G-d and the place of man in society and the universe, so does the Jewish way of death imply singular attitudes towards G-d and nature, and toward the problem of good and evil; and it proffers a distinctive way of demonstrating specific Jewish qualities of reverence for man and respect for the dead."

Today we live in an age when the press of emergency transactions, personal or business circumstances prevents one from attending services and reciting the Kaddish for a loved one either as a mourner or in observance of the yahrzeit. What does one do?

According to some sages one may not recite the Kaddish privately as it is a public prayer and simply must be recited in a quorum. However there is an alternative. One may read a portion of the Bible a chapter from the five books of Moses or the prophets this is an entirely valid substitute for the Kaddish when someone finds it extremely difficult to attend one of the services. And there is a tradition that recommends other ways of glorifying those who are no longer with us by contributing to charity in someone's memory and that mourners should strive to adopt a mitzvah (a good deed) as this custom, according to our sages elevates the soul of the departed. It also inscribes additional merit in the book of life of a parent who has passed when a child makes an extra effort to recite the Kaddish and continue on the path their parents set them on and eventually builds a future life for those who are in the land of the living.

In short, make an extra effort; do the best you can and if you find yourself unable to do so - do good upon others and set some time during your busy day to meditate and pray for those who have made a huge difference in your life. They are well worth it!

Dear Danny, In the modern world should strict observances like yahrzeit (Nachala) be changed?

PARNASS HAYOM

Shabbat 29 Av - August 7 Août
Famille Elbaz, à la mémoire de leur mère, **Estrella Elbaz ז"ל**.

Monday/Lundi 1 Elul - Aug. 9 Août
Penina & Claude Helwani, in honour of their grandson, **Matthew's birthday**.

Emile El Sayegh, à la mémoire de son père, **Abraham El Sayegh ז"ל**.

Karkoukly Family, in memory of their mother, **Muzli bat Chaoul ז"ל**.

Haim Mathalon & Family, in memory of his wife, **Naima Mathalon ז"ל**.

Tuesday/Mardi 2 Elul - Aug. 10 Août
Cong. Maghen Abraham, en l'honneur du **Beit Hamidrash Helwani**.

Perla Bitton & Famille, à la mémoire de son mari, **Jacob Bitton ז"ל**.

Wednesday/Mercredi 3 Elul - Aug. 11 Août
Shahrabani Family, in memory of **Rosa Shahrabani ז"ל**.

Thursday/Jeudi 4 Elul - Aug. 12 Août
Marc & Jamie Hadid, à la mémoire de son père, **Shaoul Hadid ben Gilson ז"ל**.

Elie & Amy Hadid, in memory of his father, **Shaoul Hadid ben Gilson ז"ל**.

Ruth Nader, in memory of her brother, **Allan Frederick Soffer ז"ל**.

Friday/Vendredi 5 Elul - Aug. 13 Août
Sidney Elhadad, à la mémoire de son père, **Meir ben Freha ז"ל**.

Ronald Mashaal, in memory of his mother, **Doris Mashaal ז"ל**.

Upcoming Events



Monday, August 9 | 7:00 - 8:00 p.m.
Chai Mitzvah Program - Unit 5: Interpersonal Relationships
Individual reflection

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, August 26 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 9: Kiddush Hashem The Jewish Task - with Guest Panelists Rabbi Dr. Menahem White, Spiritual Leader, Chevra Shaas Congregation of S&P.

Zoom ID 846 5677 7165 / Password: 058194



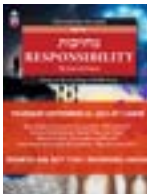
Sunday, August 29 | (Save The Date)
Soccer Tournament - Parc Mackenzie-King
Time to be confirmed. Trophy, fun, games!

Contact: Marc Hadid mhadid@mvapower.com



Monday, September 13 | 7:00 - 8:00 p.m.
Chai Mitzvah Program
Unit 6: Arc of the Fall Holidays

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, September 23 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 10: Responsibility - The Jewish Future with Guest Panelists Arlene Madar Abitan & Alice Becker Lehrer

Zoom ID 846 5677 7165 / Password: 058194



HIGH HOLIDAYS SEATS
Please call the synagogue office to reserve your seats if you are planning to attend services.
Tel: (514) 737-3695 OR online: www.thespanish.org