

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

August 13, 2022 | 16 Av, 5782



Dvar Torah

VA'ETHANAN
BY: REVEREND/HAZAN DANIEL BENLOLO

While this week's Torah portion Va-etchanan contains many important instructions and review of law, it is also the parashah that contains the most important statement of Jewish faith and doctrine: Shema Yisrael Adonai Eloheinu Adonai Echad —“Hear, O Israel! The L-rd is our G-d, the L-rd One.” The Shema is often considered the “watchword” of Jewish faith: the first prayer learned by a young child and the last words recited on one's deathbed. Many stories exist of Jews in peril and at the brink of death, reciting the Shema for comfort, for strength, and as a last statement and proclamation of their lives on earth..... there is probably no utterance more profound than the six words that become the battle cry of the Jewish people for more than twenty-five centuries.” The Shema contains the words that tie us to our past, tie us together as a people, and connect us to our future as a nation.

The actual written words of the Shema found in Torah scrolls and replicated in many siddurim reiterate the importance of the relationship between G-d and the people Israel. The letter “ayin”, the final letter of the word Shema, and the letter “dalet” , the final letter of the word “echad”, appear larger than the other letters. These two enlarged letters spell the word “Ed”, which in Hebrew means “witness.” When we say the Shema we are witness to the uniqueness of G-d, we are witness to the uniqueness of

the covenantal relationship, and G-d's oneness with humanity. The Shema in all its simplicity is a complex statement that has much to teach us about our relationship to G-d as individuals; as a people; and G-d's relationship and expectations of us.

My question for you today is..... If we are one with each other and ultimately one with G-d then whatever harm or pain we afflict on each other be it physical or verbal is an abomination to his great name. That attitude is an affront not only to the other person, but also to Hashem who made that individual. Let us take this time to acknowledge each other's kindness and celebrate our successes. Let us all be the pillars in which this great institution stands upon.

Bien que la partie de la Torah de cette semaine, Va-etchanan, contienne de nombreuses instructions importantes et une révision de la loi, c'est aussi la Parasha qui contient la déclaration la plus importante de la foi et de la doctrine juives : Sh'ma Yisrael Adonai Eloheinu Adonai Echad - « Écoute, ô Israël ! L'Éternel est notre D.ieu, l'Éternel et Un. La Shema est souvent considérée comme le « mot d'ordre » de la foi juive : la première prière apprise par un jeune enfant et les dernières paroles récitées sur son lit de mort. Il existe de nombreuses histoires de Juifs en péril et au bord de la mort, récitant la Shema pour se reconforter, se fortifier, et comme dernière déclaration et proclamation de leur vie sur terre il n'y a probablement pas d'énoncé plus profond que les six mots qui sont devenus le cri de guerre du peuple juif pendant plus de

vingt-cinq siècles. Le Shema contient les mots qui nous lient à notre passé, nous unissent en tant que peuple et nous relient à notre avenir en tant que nation.

Les mots écrits réels du Shema trouvés dans les rouleaux de la Torah et reproduits dans de nombreux siddourim réitèrent l'importance de la relation entre D.ieu et le peuple d'Israël. La lettre ‘ayin’, la dernière lettre du mot Shema, et la lettre ‘dalet’, la dernière lettre du mot ‘echad’, apparaissent plus grandes que les autres lettres. Ces deux lettres agrandies forment le mot ‘Ed’, qui en hébreu signifie « témoin ». Lorsque nous recitons la Shema, nous sommes témoins de l'unicité de D.ieu, nous sommes témoins de l'unicité de la relation d'alliance et de l'unité de D.ieu avec l'humanité. La Shema dans toute sa simplicité est une déclaration complexe qui a beaucoup à nous apprendre sur notre relation avec D.ieu en tant qu'individus, notre relation avec D.ieu en tant que peuple, et la relation et les attentes de D.ieu à notre égard.

Ma question pour vous aujourd'hui est Si nous sommes un avec l'autre et finalement un avec D.ieu, alors tout mal ou douleur que nous nous infligeons, qu'il soit physique ou verbal, est une abomination à son grand nom. Cette attitude est un affront non seulement à l'autre personne, mais aussi à HaShem qui a créé cet individu. Prenons ce temps pour reconnaître la gentillesse de chacun et célébrer nos succès. Soyons tous les piliers sur lesquels repose cette grande institution.

Shabbat shalom

SHABBAT SHALOM

Start/Debut 7:48 p.m. End/Fin 8:54 p.m.

PARASHAT VA'ETHANAN
SHABBAT NAHAMU
HERTZ PAGE 755
HAFTARAH ISAIAH:
HERTZ PAGE 776

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30A Minha: 7:45P

Sunday
Shahrit: 8:30A Minha: 6:00P

MONDAY - FRIDAY
Shahrit: 7:30A Minha: 6:00P

CHEVRA SHAAS Service Schedule

SHABBOS, August 13TH
Schachris 9:30 a.m.

SUNDAY, August 14TH
Schachris 8:00 a.m.

HIGH HOLIDAYS SEATS

Please call the office
(514) 737-3695
to reserve your seats as
soon as possible.

To contact Reverend Hazan
Daniel Benlolo:
cantorbenlolo@thespanish.org
(514) 892-2859



QUOTE OF THE WEEK

Too often we enjoy the comfort of opinion without the discomfort of thought.

John F. Kennedy | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White

VA'ETHANAN 5782



This week is Shabbat nahamu, the shabbat of comfort. This past Friday was Tu be'av, described by the mishnah as one of the happiest days of the year.

Last week, we began reading the book of Deuteronomy, the 5th Book of

the Pentateuch.

In Hebrew, the book is called “Devarim”: “Words”. The word davar, or in the plural Devarim, appears frequently in this week's parasha. According to the Concordance, 14 times.

Someone showed me many years ago beautiful anonymous poem about the power of a word. I believe it is most appropriate to our topic this week:

A careless word may kindle strife,
A cruel word may wreck a life,
A bitter word may hate instill,
A brutal word may smite and kill.

HOWEVER

A gracious word may smooth the way,
A joyous word may light the day,

A timely word may lessen stress,
A loving word may heal and bless!

So that is the way to nehama: good deeds and good words.

May we all have the strength to do good deeds, to say good words, words that are gracious, joyous, timely, and loving; and in that zekhus may am Yisrael see realized in our time the words of the prophet: a complete nehama: nahamu nahamu ‘ami “Comfort ye, comfort ye my people, thus says the Lord”.

Shabbat shalom



S.&P. Shabbat Kiddush is Sponsored by:
The Congregation

Shabbat Seudah Shlishit is Co-Sponsored
Victoria Moghrabi & Family, in memory of her husband,
Selim Moghrabi z'l.

C.S. Shabbos Kiddush is Sponsored by:
Galia Dafni & Henri Darmon, in memory of her
grandmother, Shoshana bat Chana ve Yosef Ziv z'l.

Galia Dafni & Henri Darmon, in honour of Rabbi
Menahem White

COMMUNITY

Congregation Maghen Abraham

Thoughts: Mayer Sasson PERASHA VA'ETHANAN

Loving G-d

"And you shall love G-d... with the whole of your heart and with whole of your soul and with the whole of your fortune." (6,5)

There is a famous question: Love is a feeling that is aroused in a person's heart. How can one force a person to love his G-d?

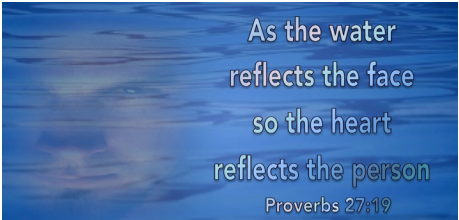
Hagaon Rabbi Akiva Eigar explained according to the verse in Mishlei" As in water face answers to face, the heart of a man to a man" where Rashi explains – To the extent that a person knows that his friend loves him, so shall he look at him with a (friendly) face.

Since we know that G-d loves us greatly, we can therefore be commanded to love Him, because of "as in water face

answers to face".

Therefore before we say the Shema we precede it with the blessing of "Who chooses His nation Israel in love" in the morning prayers and with the blessing "Who loves His nation Israel" in the evening prayers – because by our recognition of His love towards us our hearts will be aroused to love Him, "as in water face answers to face."

SHABBAT SHALOM!!



Jewish Wisdom

SPEAKING DURING THE READING OF THE TORAH PORTION
HALACHA YOMIT

Reverend/Hazan Daniel Benlolo

Question: While praying the synagogue on Shabbat morning, may I speak with my friend while the Torah is being read?

Answer: The Gemara (Sotah 39a) states: "Rabba bar Rav Huna said: As soon as the Sefer Torah is opened, one may not even speak words of Halacha, as the verse states, 'And when it was open, the entire nation stood,' and standing refers to being silent. Rabbi Zera said that Rav Chasda derived this law from the verse, 'And the ears of the nation were toward the Sefer Torah.'"

This means that as soon as Torah reading begins in the synagogue, one may not engage in even a Torah conversation and certainly not idle chatter. This Halacha is derived from the fact that Ezra the Scribe opened the Sefer Torah, and the entire nation was silent so they could concentrate on what was being read.

The Letter of the Law

The Rishonim speak about some different details regarding this law.

Maran Ha'Shulchan Aruch (Chapter 146) rules: "Once the reader begins reading the Torah portion, one may not speak even words of Torah, even in between the Aliyot."

Although there are different opinions regarding the studying Torah between the Aliyot and even while the Torah is being read, all opinions agree that random conversation between two people is strictly prohibited, both during the reading and between the Aliyot.

Speaking Between the Aliyot

The students of Rabbeinu Yonah explain that speaking between the Aliyot is likewise prohibited because the Sages were concerned that this might lead to speaking during the actual Torah reading as well. Nevertheless, briefly replying to a halachic question in between the Aliyot is permissible. (See Mishnah Berurah, Subsection 6)

The Ma'amar Mordechai writes that the prevalent custom is that when a groom or Bar Mitzvah boy is present in the synagogue that the congregation sings in their honor before they go up to read the Torah. This custom has a solid basis, for there is no concern that the congregation will continue singing even after the Torah begins to be read.

Shabbat shalom

Our Condolences To



Samuel Ben-Zur & Family, on the loss of wife, mother & grandmother, Irit Ben-Zur z'l.

Alfred & Lily Bilbul & Family, on the loss of his sister, Irit Ben-Zur z'l.



Jane Kattan & Family, on the loss of husband, father & grandfather, Rony Kattan z'l.

Gladys & Donald Kattan, on the loss of his brother, Rony Kattan z'l.

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear readers: This short story brought by Elita Torres was sent to me by a friend, and I thought I would share it with you.

One Day a Small Gap - One day a small gap appeared in the cocoon, through which the butterfly had to appear. A boy, who accidentally passed by, stopped, and watched how the butterfly was trying to get out of the cocoon. It took a lot of time, the butterfly was trying very hard, and the gap was as little as before. It seemed that the power would leave the butterfly soon.

The boy decided to help the butterfly. He took a penknife and cut the cocoon. The butterfly immediately got out, but its body was weak and feeble, and the wings were barely moving.

The boy continued to watch the

butterfly, thinking that now its wings would spread, and it would fly. However, that did not happen.

The rest of its life the butterfly had to drag its weak body and wings that weren't spread. It was unable to fly because the boy did not realize that an effort to enter through the narrow gap of the cocoon was necessary for the butterfly, so that the life-giving fluid would move from the body to the butterfly's wings and that the butterfly could fly. Life forced the butterfly to leave its shell hardly so that it would become stronger and would be able to grow and develop.

If we were allowed to live without meeting difficulties, we would not be viable. Life gives us challenges to make us stronger.

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 16 AV - AUGUST 13 AOÛT
Bernard Atlan, à la mémoire de son père, Moïse Atlan ד"ר.

SUNDAY/DIMANCHE 17 AV - AUGUST 14 AOÛT
Shawn Fried & Judith Abitan, in loving memory of his father, Oded Pinhas ben Shlomo Nahman ד"ר.

Gilda & Morris Abdulezer, in honour of Rabbi Cantor Abittan for 15 years of leadership at Helwani Beit Hamidrash.

TUESDAY/MARDI 19 AV - AUGUST 16 AOÛT
Armand Mamane, en l'honneur de sa Famille.

WEDNESDAY/MERCREDI 20 AV - AUG. 17 AOÛT
Vivian & David Gabbay, in memory of her father, Haron Shasha ד"ר.

THURSDAY/JEUDI 21 AV - AUG. 18 AOÛT
Ann & Sam Aintabi, in memory of his brother, Robert Haim Aintabi ד"ר.

FRIDAY/VENDREDI 22 AV - AUG. 19 AOÛT
Gary Pearl, in memory of his father, Joseph Pearl ד"ר.

Maghen Abraham, in memory of Akaireb ben Rahel ד"ר.



Upcoming Events

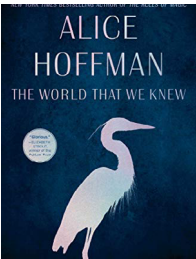


SUNDAY, AUGUST 28 | 10:30A - 2:00P SAVE THE DATE

S&P 2ND ANNUAL SOCCER GAME & BBQ
Mackenzie Park - please register to be on a team.

All Families and Friends are welcome to come cheer and enjoy the outdoors!

More Information coming soon!!!

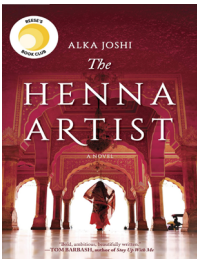


TUESDAY, SEPT. 13 | 2:30P - 4:00P

IN THE GARDEN IN HAMPSTEAD
SISTERHOOD BOOK REVIEW: "THE WORLD THAT WE KNEW"
BY: ALICE HOFFMAN - REVIEWER TO BE ADVISED.

RSVP: sisterhood2020@hotmail.com - we will provided you with the address.

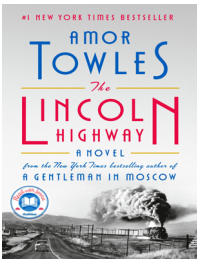
FREE FOR SISTERHOOD MEMBERS & \$5 NON-MEMBERS



TUESDAY, NOV. 1 | 2:30P - 4:00P

SAVE THE DATE
SISTERHOOD BOOK REVIEW: "THE HENNA ARTISTS"
BY: ALKA JOSHI - REVIEWER TO BE ADVISED.

More Information to Follow.



TUESDAY, JAN. 24 | 2:30P - 4:00P

SAVE THE DATE
SISTERHOOD BOOK REVIEW: "THE LINCOLN HIGHWAY"
BY: AMOR TOWLES - REVIEWER TO BE ADVISED.

More Information to Follow.