

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

August 27, 2022 | 30 Av, 5782



Dvar Torah

RE'EH
BY: REVEREND/HAZAN DANIEL BENLOLO

At first glance, Talmudic stories often seem to be just that — slices of life from long ago. But if the Talmud is viewed as a closely edited book in which words and images are carefully chosen, the extra word used in such a story, or the fantastic image chosen for portrayal can be deciphered to expose messages that go beyond the plain meaning of the text. These generally reveal deeper theological ideas and often psychological conflicts and philosophical conundrums which resonate in our own time; for in the end, humans, the central issues of their lives, and their relationships to God and one another have changed little over the millennia.

I chose Honi HaM'agel — Honi the Circle-Drawer - a unique story of Honi: a puzzling yet enlightening character and his moment in the Talmudic spotlight. An examination of the specific images and words that the Talmud employs will help to reveal the deeper Jewish, and I think universally human, messages which lie just below the surface of the text. I will not use this platform to tell you the entire story, but here is the gist of it!

One day, Honi was journeying on the road, and he saw a man planting a carob tree. He asked, "How long does it take [for this tree] to bear fruit?" The man replied: "Seventy years." Honi then further asked him: "Are you certain that you will live another seventy years?" The man replied: "I

found [already grown] carob trees in the world; as my forefathers planted those for me so I too plant these for my children."

We understand Honi's experience here as an incident where, even as a learned scholar and a highly respected individual at the time, he found his world view to be changing. Perhaps Honi had simply not considered that a person would do something beyond their own personal, short-term needs. But Honi takes this moment and runs with it, seeing and understanding that when presented with an opportunity to care for future generations, we should consider it to be of paramount importance; after all, previous generations have done the same for us by planting the seeds that would eventually blossom into the trees from which we harvest. Honi realized: is it not our duty to sow the seeds for our future descendants as well, so that they may live more harmoniously, and with fewer struggles?

Journeys are a process forward, not an end in themselves, much like the growth of a tree. Etz Chayim.... It is a tree of life for those who grasp it, and its supporters are praiseworthy.

But rightfully so, there are questions, hesitations, and uncertainties that we must grapple with.

At first, Honi cannot imagine why the man is going to plant a tree whose fruit he might not ever eat from. For Honi, eating the fruit is the point of planting a tree. Without this end in sight, the planting becomes absurd. In Honi's eyes, the planter of the carob

tree is essentially a dreamer. Through planting, he dreams of the future. Preparing for the future is worthwhile in and of itself: without preparation, there can be no fruition. Dear friends, I know this is a difficult lesson for us to grasp at face value and that at times our only reaction is to stop journeying and plant roots once again.

We have come far as a community, as friends, and as members of this great congregation. What we learn from Honi is that as it is with carobs, so too it is with the Jewish people - the fruit of redemption will ripen slowly but with purpose. Consider two sets of flowers (the new and older generation), both alike in species but distinct from the other in appearance; on the surface, we can enjoy the two blossoms as they are; however, below the soil these two sets of flowers have roots that share the same nutrients and co-exist in harmony. We know that sometimes a beautiful thing happens when conditions are right: the flowers intermingle, and a new flower is born — one that is a magnificent amalgam of the previous two.

Dear friends, I humbly ask you to join me in cultivating the new generation (our children and grandchildren) to continue this great congregation's legacy. Let us borrow from Honi HaM'agel and do our best to adapt to a new way of thinking, practicing, and coming together as a community, both for our own sakes and for the sake of the generations to come. I look forward to going on this journey with each one of you.

Shabbat shalom

come for me to move on. After the unexpected passing of my dear wife last year, I found myself alone in Montreal, with no relatives. Although I love Chevra Shaas, where I have served since Rosh Hashanah 1994, and it is a privilege to be part of the venerable Spanish Portuguese/Shearith Israel, I think you will all agree with me that the proper decision is to move to the States, to my family.

I hope that we can stay in touch. My email is whitemenahem@hotmail.com

With blessings for a shanah tovah u-metuqah, ketivah va-hatima tovah,

Shabbat shalom, `al yisrael.

Rabbi Menahem White, Chevra Shaas

SHABBAT SHALOM

Start/Debut 7:37 p.m. End/Fin 8:41 p.m.

PARASHAT RE'EH
HERTZ PAGE 799

HAFTARAH ISAIAH:
HERTZ PAGE 818

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30A Minha: 7:25P

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

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

CHEVRA SHAAS Service Schedule

SHABBOS, August 27TH
Schachris 9:30 a.m.

SUNDAY, August 28TH
Schachris 8:00 a.m.

ROSH HODESH ELUL
SHABBAT AUGUST 27 AOÛT
SUNDAY/DIMANCHE AUGUST 28 AOÛT

SELIHOT
Monday to Friday 6:30 a.m.
Sunday 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

The voice of reason is inaudible to irrational people.

Dr. Mardy Grothe | Aish HaTorah

OPINION

Chevra Shaas
Words From
Rabbi Menahem White
RE'EH 5782

Voyez, je vous propose en ce jour, d'une part, la bénédiction, la malédiction de l'autre

This is the first verse of this week's parasha.

You might ask, why am I quoting it in French? Well, of course, to show our appreciation for the French language. But there is another reason: this translation, which I took from the usually wonderful Mechon-Mamre site, has a glaring mistake. Do you see the mistake? Well, the Hebrew original begins

with the verb "re'eh", meaning "see," in the singular, but the continuation, "lifneikhem," meaning "to you," is in the plural.

What's the point? To receive the blessing, we require the combined efforts of the individual and the community.

To translate that into synagogue terms, we all want the synagogue to be successful, but for that to happen, there must be a collective effort, with each individual contributing his/her part.

And so, I take this opportunity to wish each and every one a good, healthy year, and a successful year for the synagogue.

As most of you know, the time has



S.&P. Shabbat Kiddush is Co-Sponsored by:
Dr. Norma Joseph & Family, in memory of her husband, **Rabbi Howard S. Joseph zt'l** - 1st yearzeit.
Ovadia Shebath & Family, in memory of wife, **Katy Shebath z'l**.
S.&P. Seudah Shlishit is Co-Sponsored by:
Claudia Aintabi & Family, in memory of her mother, **Muzli Karkoukly z'l**.
Elie Hadid & Marc Hadid, in memory of their father, **Shaoul Hadid z'l**.
C.S. Shabbos Kiddush is Co-Sponsored by:
Mariam & Leonard Mintz, in honour of **Rabbi Menahem White** and best wishes.
Mariam & Leonard Mintz, in memory of his mother, **Norma Mintz z'l**.



Grandparents, **Rachel & Jim Archibald**, on the Bat Mitzvah of **Chloé**, daughter of **Carmit & Georges Archibald** of New York. Bat Mitzvah took place in Jerusalem.



Grandparents, **Doris & Eliahou Ambar**, and proud mother, **Ruthie Ambar**, on the Bar Mitzvah of **Joshua Shlomo Poole**, brother of **Norman Jeremy Poole**.

COMMUNITY

Jewish Wisdom

PRAYING FOR A MIRACLE
REVEREND HAZAN DANIEL BENLOLO

Question: May one request that Hashem perform a miracle for him in a supernatural way?

Answer: The will of Hashem is that this world run according to the laws of nature. Similarly, the Gemara states that Hashem does not wish to change the laws of nature even slightly except for certain select situations.

It is stated that if one's wife is pregnant and one prays (during her pregnancy) that one's wife should give birth to a baby boy, this is considered a prayer in vain since the gender of the child has already been determined and it is improper to pray for miracles. The Gemara records the incident regarding our Matriarch, Leah, where the fetus in her womb was originally a boy and turned into a girl, and our Sages teach us that this was indeed a miraculous event, and one should not mention miraculous events (in his one's prayer). Based on this, one should not pray for miraculous events to occur.

We recite "Al Ha'Nissim" during Chanukah "May the Merciful One perform 'miracles and wonders' for us, just as he has performed for our forefathers during those days at this time" in the days of Matityah son of Yochanan etc." The difficulty with this is that the Gemara states that one should not request miraculous events in one's prayer. Although the defeat of the Greeks by the Hashmonai family was certainly miraculous, nevertheless, this

miracle can still be considered "natural," for it is conceivable that a few individuals who are brave-hearted may defeat many, even naturally. Regarding such a miracle, one may request that Hashem perform such a miracle for us. Alternatively, only a person praying on his own behalf should not request a miracle; however, one may request for actual miraculous events to occur to the Jewish nation.

Thus, based on what we have discussed above, the answer to our question will be that it is permissible to pray for a miracle which is in the confines of the laws of nature, although it seems farfetched that such an event will occur naturally. Similarly, one may even pray for a complete miracle to occur to the Jewish nation collectively; however, one should not request a complete miracle for a single person. It is therefore permissible to pray to Hashem to heal an ill person although according to the doctors, the patient's chances of survival are almost none, since such an event can conceivably occur within the confines of a "natural event."

Similarly, when the Arab nations joined forces to fight against the Jewish nation, although the chances of victory against them was almost none because they completely outnumbered us, nevertheless, it was permissible to pray to Hashem for the salvation of Israel, for such a miracle would apply to the entire Jewish nation collectively and not merely to some individuals. Indeed, the Jewish nation is worthy of Hashem performing miracles and wonders for them out of His tremendous love for them.

Got a Question for Reverend/Hazan Daniel Benlolo?

Cher Danny

Pourquoi avons-nous besoin d'apposer autant de mezuzoth dans la maison ?

En cherchant une réponse à votre question, je suis tombé sur cette discussion sur le site 'Mezuzah Maven' qui, je pense, peut répondre à votre question.

Pourquoi un garage a-t-il besoin d'une mezouzah si personne n'y habite ? La porte réelle de mon garage est en brique, sa porte descend de son boîtier le long de rails. Je ne sais pas si je dois mettre la mezouzah sur le mur de briques ou sur la balustrade. Ne devrais-je pas mettre la mezouza sur la brique de manière à ce qu'elle soit sur le tefach extérieur (une unité de longueur, approximativement égale à huit centimètres ou 3,2 pouces) de la maison ? De plus, s'il y a deux portes de garage, chacune a-t-elle besoin de sa propre mezouzah ?

RÉPONSE:

Cher lecteur

Un garage devrait avoir sa propre mezouzah comme n'importe quelle autre pièce de stockage, avec une berachah (bénédiction) surtout si elle est attachée à la maison. Même si personne ne « vit » dans une pièce de stockage, il est entièrement fonctionnel car il sert le propriétaire ou le locataire d'une manière ou d'une autre et y entre de temps en temps.

La réponse à votre deuxième question dépendrait des deux opinions acceptables concernant les portes larges. La coutume générale semble suivre les autorités qui décident que la mezouza doit être apposée sur les murs de briques ou de ciment sur le tefach extérieur qui se trouve encore sous la poutre de ciment. Par conséquent, on mesurerait du sol à cette poutre pour déterminer le tiers supérieur.

Selon l'autre opinion, la mezouza devrait être placée sur la balustrade car elle serait considérée comme un poteau ajusté dans une large porte. Si l'on suit cette opinion, on mesurera du sol jusqu'à la croisée et on placera la mezouzah sur le tiers supérieur de la balustrade. Puisqu'il se trouve sous le linteau, il peut être apposé vers l'extérieur.

Pour répondre à votre troisième question, chacune des portes de garage nécessite sa propre mezouza.

J'espère que cela pourra aider!

Shabbat Shalom et à bientôt!

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA RE'EH

ROSH HODESH ELUL

"The blessing, that you listen to the commands of G-d..." (11,27)

"They who join hands for wicked ends shall not go unpunished" - "עַר הַקֵּי אֵל דִּיל דִּי" -

The holy Rabbi Meir of Prishmilan ob'm said that the custom of drinking and saying "L'chaim" is auspicious for bringing a good livelihood. When two Jews (two Yidden) come together and say מִיחַל and then two Yuds (יִי) (Jews) go on their way, from the word מִיחַל there remains the word bread מַחַל which is symbolic of one's livelihood.

From this we can understand the Jewish custom that when people drink wine and wish each other L'chaim they shake hands with one another.

The holy Rabbi of Ruzhin ob'm said that this is alluded to in the verse " אֵל דִּיל דִּי" - "ער הקני אל דיל די" which alludes to two Jews (Yidden) then " - "ער הקני אל דיל די" - no evil can come from this and thereby they will have prosperous livelihoods.

SHABBAT SHALOM!!

PARNASS HAYOM
BEIT HAMIDRASH HELWANI

SUNDAY/DIMANCHE 1 ELUL - AUG.28 AOÛT
Penina & Claude Helwani, in honour of the birth of their grandson, Matthew Israel Helwani.
Emile El Sayegh, à la mémoire de son père, Abraham El Sayegh ז"ל.
Karkoukly Family, in memory of Muzli bat Chaoul ז"ל.
Haim Mathalon Family, in memory of Naima Mathalon ז"ל.

MONDAY/LUNDI 2 ELUL - AUGUST 29 AOÛT
Cong. Maghen Abraham, en l'honneur du Beit Hamidrash Helwani.
Perla Bitton & Famille, à la mémoire de son mari Jacob Bitton ז"ל.

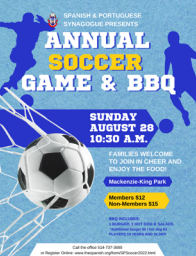
TUESDAY/MARDI 3 ELUL - AUGUST 30 AOÛT
Fouad Shahrabani Family, in memory of Rosa Shahrabani ז"ל.

WEDNESDAY/MERCREDI 4 ELUL - AUG. 31 AOÛT
Marc & Jamie Hadid, à la mémoire de Shaoul Hadid ben Gilson ז"ל.
Elie & Amy Hadid, à la mémoire de Shaoul Hadid ben Gilson ז"ל.
Ruth Nader, in memory of her brother, AllanFrederick Soffer ז"ל.

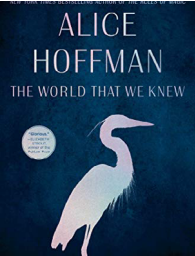
THURSDAY/JEUDI 5 ELUL - SEPT. 1 SEPT.
Sidney Elhadad, à la mémoire de son père, Meir ben Freha ז"ל.
Ronald Mashaal, in memory of his mother, Doris Mashaal ז"ל.

FRIDAY/VENDREDI 6 ELUL - SEPT. 2 SEPT.
In honour of Claudia Aintabi & Karkoukly Families.

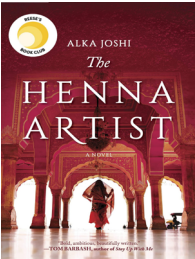
Upcoming Events



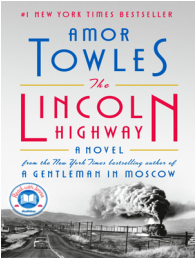
SUNDAY, AUGUST 28 | 10:30A - 2:00P
S&P ANNUAL SOCCER GAME & BBQ - Mackenzie Park
Players 14 years & older, *please register* to be on a team:
www.thespanish.org/form/SPSoccer2022.html
All Families and Friends are welcome to come cheer and enjoy the outdoors!
Members \$12 - Non-members \$15
BBQ includes: 1 burger, 1 hot dog & salads



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.