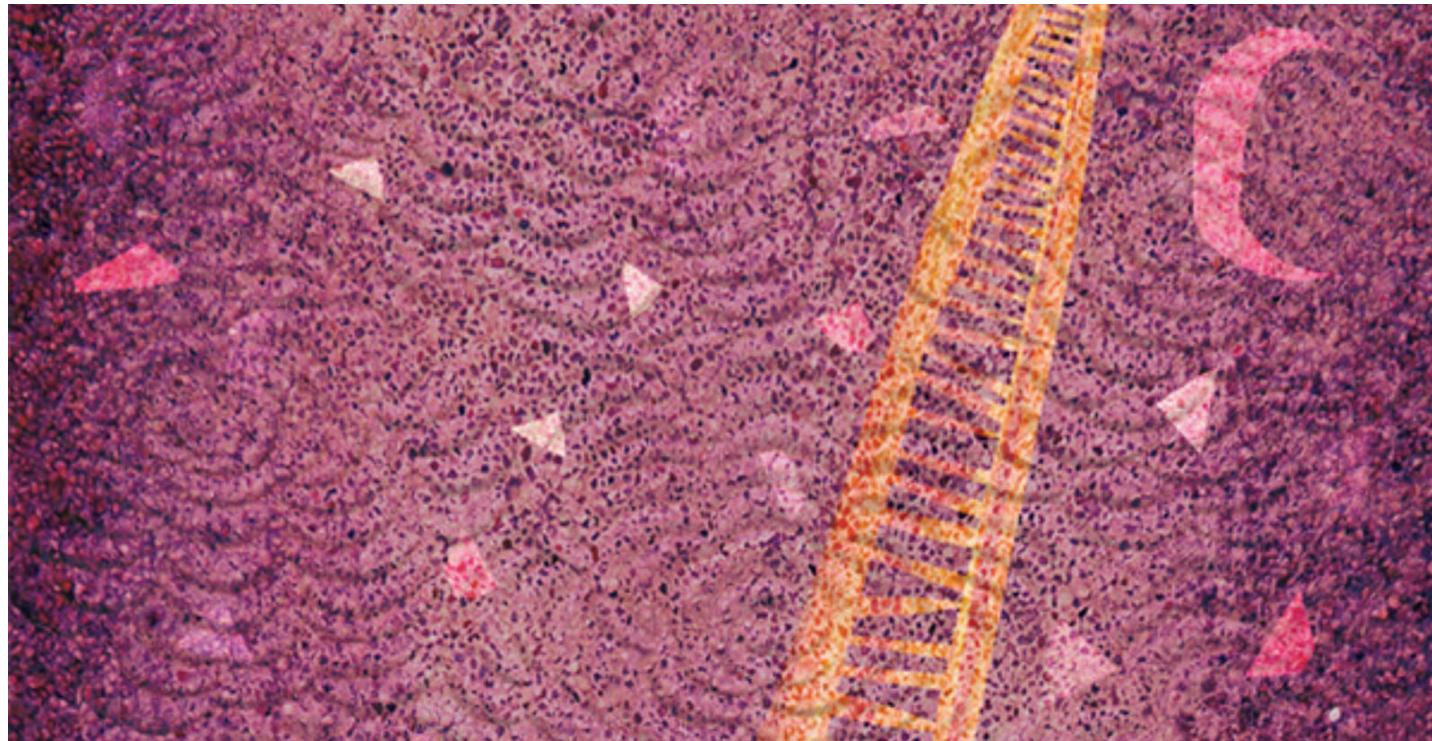


SHABBAT BULLETIN

December 3, 2022 | 9 Kislev, 5783



Dvar Torah

VAYETZE - PLANTER POUR L'AVENIR
REVEREND HAZAN DANIEL BENLOLO

À première vue, les histoires talmudiques semblent souvent n'être que cela - des tranches de vie d'il y a longtemps. Mais si le Talmud est considéré comme un livre étroitement édité dans lequel les mots et les images sont soigneusement choisis, le mot supplémentaire utilisé dans une telle histoire, ou l'image fantastique choisie pour la représentation peut être déchiffrée pour exposer des messages qui vont au-delà du sens ordinaire du texte. Celles-ci révèlent généralement des idées théologiques plus profondes et souvent des conflits psychologiques et des mystères philosophiques qui résonnent à notre époque ; car en fin de compte, les humains, les questions centrales de leur vie et leurs relations avec Dieu et les uns avec les autres ont peu changé au cours des millénaires.

J'ai choisi Honi HaM'agel - Honi the Circle-Drawer - une histoire unique de Honi: un personnage bizarre mais éclairant et son moment sous les projecteurs talmudiques. Un examen des images et des mots spécifiques que le Talmud emploie aidera à révéler les messages juifs plus profonds, et je pense universellement humains,

qui se trouvent juste sous la surface du texte. Je n'utiliserai pas cette plateforme pour vous raconter toute l'histoire, mais en voici l'essentiel !

Un jour, Honi voyageait sur la route et il a vu un homme planter un caroubier. Il a demandé : « Combien de temps faut-il [à cet arbre] pour porter des fruits ? L'homme a répondu: "Soixante-dix ans." Honi lui a ensuite demandé: "Etes-vous certain que vous vivrez encore soixante-dix ans?" L'homme répondit : « J'ai trouvé des caroubiers [déjà cultivés] dans le monde ; comme mes ancêtres les ont plantés pour moi, moi aussi je les plante pour mes enfants.

Nous comprenons l'expérience de Honi ici comme secondaire où, même en tant qu'érudit et personne très respectée à l'époque, il a constaté que sa vision du monde changeait. Peut-être que Honi n'avait tout simplement pas pensé qu'une personne ferait quelque chose au-delà de ses propres besoins personnels à court terme. Mais Honi prend ce moment, voyant et comprenant que lorsqu'on nous présente une opportunité de prendre soin des générations futures, nous devrions la considérer comme d'une importance primordiale ; après tout, les générations précédentes ont fait la même chose pour nous en plantant les graines qui finiraient par fleurir dans les arbres dont nous récoltons.

Honi s'est rendu compte : n'est-il pas de notre devoir de semer aussi les graines de nos futurs descendants, afin qu'ils puissent vivre plus harmonieusement, et avec moins de luttes ?

Les voyages sont un processus en avant, pas une fin en soi, un peu comme la croissance d'un arbre. Etz Hayim.... C'est un arbre de vie pour ceux qui le saisissent, et ses partisans sont dignes d'éloges. Mais à juste titre, il y a des questions, des hésitations et des incertitudes auxquelles nous devons faire face.

Au début, Honi ne peut pas imaginer pourquoi l'homme va planter un arbre dont il ne mangera peut-être jamais les fruits. Pour Honi, manger des fruits, c'est planter un arbre. Sans cette fin en vue, la plantation devient absurde. Aux yeux de Honi, le planteur de caroubier est essentiellement un rêveur. A travers la plantation, il rêve d'avenir. Préparer l'avenir vaut la peine en soi : sans préparation, il ne peut y avoir de réalisation. Chers amis, je sais que c'est une leçon difficile à comprendre pour nous et que parfois notre seule réaction est d'arrêter de voyager et de planter à nouveau des racines.

Nous avons parcouru beaucoup de chemin en tant que communauté, en tant qu'amis et en tant que membres

SHABBAT SHALOM

Start/Debut End/Fin
3:54 p.m. **5:02 p.m.**

PARASHAT VAYETZE
HERTZ PAGE 106
HAFTARAH MALAKHI
HERTZ PAGE 135

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 3:45P

WEEKLY SERVICES SCHEDULE

Sunday
Shahrit: 8:30A Minha: 4:00P
MONDAY - FRIDAY
Shahrit: 7:30A Minha: 4:00P

CHEVRA SHAAS Service Schedule

SHABBOS, December 3RD
Schachris 9:30 a.m.
SUNDAY, December 4TH
Schachris 8:00 a.m.

de cette grande congrégation. Ce que nous apprenons de Honi, c'est que, comme c'est le cas pour les caroubes, il en va de même pour le peuple juif - le fruit de la rédemption mûrira lentement mais avec un but. Considérez deux ensembles de fleurs (la nouvelle et l'ancienne génération), toutes deux semblables en espèces mais distinctes l'une de l'autre; en surface, on peut apprécier les deux fleurs telles qu'elles sont ; cependant, sous le sol, ces deux ensembles de fleurs ont des racines qui partagent les mêmes nutriments et coexistent en harmonie. Nous savons que parfois une belle chose se produit lorsque les conditions sont réunies : les fleurs s'entremêlent, et une nouvelle fleur est née - une qui est un magnifique amalgame des deux précédentes.

Chers amis, je vous demande humblement de vous joindre à moi pour cultiver la nouvelle génération (nos enfants et petits-enfants) afin de continuer l'héritage de cette grande congrégation. Empruntons à Honi HaM'agel et faisons de notre mieux pour nous adapter à une nouvelle façon de penser, de pratiquer et de nous rassembler en tant que communauté, à la fois pour nous-mêmes et pour le bien des générations à venir. J'ai hâte de poursuivre ce voyage avec chacun d'entre vous.

Chabbat chalom

OPINION

Chevra Shaas

Words From
Rabbi Menahem White

VA-YEITSEI 5783

In light of all of the anti-Israel and antisemitic attacks and expressions we have been hearing lately (such as from Pres. Trump's new-found dinner friend! and the attacks at the Jerusalem bus stops), the following observations are pertinent:

Rashi on Genesis: Most of us are aware of Rashi's first comment on the Torah: really, since the torah is a book of laws, it should have begun with Shemot, chapter 12, which is the first law in the Torah. So, why do we need all of Genesis? Rashi says (in the name of R. Yitschak) it is to teach us that HaShem created the world, and therefore can apportion it as He desires. So if we ever hear anyone saying that the Jews are thieves, and have stolen the land, we can respond that since HaShem created the world, He has a right to

apportion the Land of Israel to the Jews, as He sees fit.

As we have been reading Sefer Bereishit this year, I have noticed several places where Rashi refers to the Jewish right of possession of the Land of Israel. In all of the following cases, Rashi elaborated on the simple meaning of the Torah, and thus is illustrating his comment on the first verse.

1. In parashat lekh lekha, Rashi says that Lot's shepherds felt they had a right to graze in other peoples' fields, because "the land was given to Abram." [whereas Abram's shepherds said the title had not yet been handed over to Abram.]

2. Abraham is depicted as the first Israeli chief of staff, as he assembles an army and leads it into Syria, in order to bring back the captives.

3. In parashat Vayeira', you might ask why HaShem had to tell Abraham that he was going to destroy Sodom. Rashi

says that because He has given the land to Abraham, it is only proper to tell him about the impending destruction of Sodom and neighbouring cities.

4. In parashat Hayyei Sarah, when Abraham is looking for a burial plot for Sarah, Abraham is threatening the Hittites that if they don't treat him nicely and give him a plot, he will take it [by force] since legally it is his, as the land was promised to him by God.

5. In parashat Va-yeitsei, the Torah says that upon Jacob's return to the Land of Israel, he was greeted by angels.

Rashi says that these were special angels: the angels of Erets Yisrael.

We pray for peace in the Land and in the world.

Shabbat shalom



SHABBAT KIDS CLUB

AGES 3-11
GARDERIE ORSHELI DAYCARE
10:00 AM - 11:30 AM



QUOTE OF THE WEEK

"If diamonds are a girl's best friend and a dog is a man's best friend, you tell me which sex has more sense!"

| Aish HaTorah



S.&P. Shabbat Kiddush is Sponsored by:

Grandparents, Mary & Charles Harari and the late **Julita & Joseph Houx** and proud parents, **Leona Harari & Joseph Philip Houx**, on the Bar Mitzvah of **Riley Houx**.

S.&P. Seudah Shlishit is Sponsored by:

Sandy & Joseph Layani, in memory of his grandfather, Haim Mordechai Hayoun z'l and his mother, Irène Layani z'l.

C.S. Shabbos Kiddush is Sponsored by:

The Congregation

INSIGHTS

Jewish Wisdom HALAKHA

See Exodus 19:10, Maimonid es Hilchot Issurei Biah 13. Sources: By Aron Moss

Question: I have to admit, I'm angry. I was brought up Jewish, attended a Jewish school, and have only known Judaism as my religion. Now I've been told I have to convert, because my mother never formally became Jewish. Isn't it a little unfair that all my life I was more Jewish than my friends, was even subjected to anti-Semitism, and after all that I'm told I need to convert?

Answer: I completely understand your frustration. It can't be easy to hear that you need to convert to your own religion. But please don't take it personally. This is not a reflection of you. The entire Jewish nation went through the same process.

After leaving Egypt, where they suffered as slaves and were tormented for being Jewish, the Israelites reached Mount Sinai. There they were told they had to formally accept the Torah and convert to Judaism by immersing in a mikvah. They could've had the same complaint: We've always been Jewish, we've suffered terribly for it, and now we're told we need to become Jewish?!

Indeed, they were already Jewish in the ethnic sense, but they had not yet become Jewish in the religious sense. They were born into the clan, but they had not yet committed to the mission. Only by sincerely accepting the Torah did they take on the complete Jewish identity in body and soul.

The Israelites of old had a moment of truth: Am I ready to stand before G-d and commit myself to being Jewish? Not just for a day or a week or a year, not just for my lifetime, but for generations? And they said yes.

The power of that moment still reverberates. All Jews alive today are descended from a mother who converted to Judaism, who took that plunge, either at Mount Sinai or sometime since.

Now you have your moment of truth. You can be culturally and ethnically Jewish, as you already are. Or you can stand at your own Sinai and say yes to G-d.

Put aside the emotion and take this decision seriously. If you don't go ahead, you leave things hanging for your children and theirs. But if you do it, your commitment is forever, for all generations, once and for all.

TORAH CLASS

Join ANDRE ROTCHEL every Shabbat after services
Beit Hamidrash - Refreshments

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA VAYETZEH

In order to remember

"...and she said this time I thank G-d therefore she called his name Judah..." (30,35)

This is surprising. Didn't Leah thank G-d for the three Tribes she merited to have until now?

The MAHRAM Shick explains; Certainly Leah thanked G-d by her previous births but now that she merited to take more than her portion and to give birth to a forth son to Yaakov she wondered: Is it only "this time" when I gave birth do I thank G-d? I have to thank Him every moment of my life!

She therefore called him Yehuda so that through his name she would always remember to praise G-d, as David Hamelech said, "I will bless G-d at all times always shall His praise be in my mouth".

Accordingly the Daat Sofer of Pressburg explained the words of Rabbi Yochanan in the name of Rabbi Shimon bar Yochai – From the day G-d created the world there was no one who praised G-d until Leah came and praised Him, as it says, "this time I thank G-d".

Many people wonder about this Gemara. Until Leah came didn't the holy forefathers thank G-d for the miracles that happened to them? There are explicit places where we find that thanked G-d.

In light of what we said we can explain – Our forefathers did indeed thank G-d when miracles happened to them but Leah was the first one who made herself a sign so that she would remember and thank G-d for the kindness that He does daily and always.

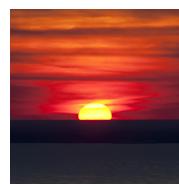
SHABBAT SHALOM!!



SHINSHIN ARIEL LEVY

PLEASE JOIN ME IN SONGS

Hello everyone and Shabbat Shalom! Every week I will choose two songs to share with you all. You're invited to listen to them and share your thoughts with me.



The first song is "Keren Shemesh" by Bnaya Barabi. Bnaya is a singer who recently became famous in Israel, mainly thanks to this song. The words are about the sun disappearing when we need it the most. I like to hear it just before the sun sets - and goes away (until tomorrow!).

Our second song will be "Horef" (which means Winter) by Gidi Gov. Gidi is a well-known singers in Israel, and this song is about the looming arrival of winter. I recommend that you hear this song when you're drinking your daily cup of tea or coffee, it's amazing!

You can either search the songs on YouTube, or look for my Playlist on Spotify - "Weekly songs by Ariel the ShinShin".

Can't wait to share with you my upcoming songs!
Shabbat shalom

KIDS' CHALLAH BAKE

On Thursday, Dec. 1st, we had the *Spanish and Portuguese kids' Challah Bake*, which was sponsored by **Arlene & Henri Abitan** and **Judith & Shawn Fried families** and it was a Huge success.

The kids learned about the *Mitzah of Hafrashat Challah* and had so much fun making their very own challah from scratch!



Thank you to **Morahs Maayan** and **Yamit** for their passion. To **Ariel** and his fellow *Shinshinim* for their energy. **Viola** for her support and **Reverend Hazan Daniel Benolo** for his leadership-and last but not least, the person who put everything together, **Julia Peress Rosenfeld**.

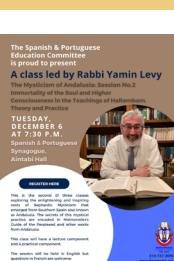
Upcoming Events

December 3, 2022 | 9 Kislev, 5783

Mazal Tov To



Grandparents, Mary & Charles Harari and the late **Julita & Joseph Houx** and proud parents, **Leona Harari & Joseph Philip Houx**, on the Bar Mitzvah of **Riley Houx**.



TUESDAY, DECEMBER 6 | 7:30P - 9:00P
EDUCATION COMMITTEE: THE MYSTICISM OF ANDALUSIA:
SESSION 2 - IMMORTALITY OF THE SOUL & HIGHER - WITH RABBI YAMIN LEVY.

2nd of 3 classes exploring the enlightening & inspiring roots of Sephardic Mysticism - session in English, questions in French are welcome.

Registration Required: www.thespanish.org



WEDNESDAY, DECEMBER 7 | 7:00P

SISTERHOOD: ARABIC ROUND TABLE Improve your Arabic. Join our evening night sessions.

Zoom ID 881 1057 1315 Passcode: SUPERSIS



TUESDAY, DECEMBER 13 | 7:00P

SISTERHOOD: ARABIC ROUND TABLE Improve your Arabic. Join our evening night sessions.

Zoom ID 881 1057 1315 Passcode: SUPERSIS



WEDNESDAY, DECEMBER 7 | 10:00A - 12:00P
WLG: CLARIFICATION OF BILL 96 - WITH MAÎTRE ALAIN MURAD
Zoom ID 849 4697 5701 PW: WLG2022
RESERVE OR DONATE To WLG: (514) 737-3695