



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
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SHABBAT BULLETIN

August 12, 2023 | 25 Av, 5783



Dvar Torah REEH 5783

By: Rabbi Yehoshua Ellis

This week's Parsha, Reeh, is different from the three Parshiot that preceded it in the book of Devarim. In the last three Parshiot Moshe told us the story of the Children of Israel, our successes and occasional setbacks were all recalled in order that we learn from the past and find inspiration to keep achieving. This week our vision changes focus and Moshe starts talking about the future. We now shift our focus to the Mitzvot (commandments) reviewing those that have already been stated in the Torah and recording new ones that were not written previously in the Torah.

The title of this week's Parsha is Reeh, see. At the beginning of the Parsha Moshe asks us to see that we have placed in front of us a blessing and a curse. A blessing when we choose to follow the will of G'd and a curse if we choose, G'd forbid, the opposite.

He then proceeds to inform us of his vision of what life in the land of Israel will be like and why it is necessary to choose the path of blessing.

Throughout our Parsha Moshe makes reference to Yerushalaim, but never mentions it by name, rather he always refers to it as the place that I will show you. He leaves it up to us to see it in this week's Parsha. One of the many translations of Yerushalayim is that it is a combination of two words, Yeru and Shalem. Meaning you will see peace/wholeness. Yerushalayim our eternal capital and the location of our past and future temple, is a city that has always existed as much in our imagination as it does here on earth. Over the last three thousand five hundred years Yerushalayim has not always physically existed, but it has never for a moment strayed from the center of our prayer and national consciousness.

This week's Parsha is about the power and potential of Jerusalem. Moshe makes clear that it is not a fantasy land, there will always be poor people there, but it will be a city where we

can bring them comfort. Long before a Jew ever set foot in Jerusalem we were dreaming about it, envisioning what our lives and our people will look like in our future capital.

The most essential quality of Yerushalayim is vision, it forever remains a place for G'd to show us, whether that means guiding us there or it means providing a vision of how a city of stone and mud can be a house for G'd and a gate to heaven. Because it is the city that we are always projecting our visions onto, it means that it will always be a place of challenge. The challenge of having to live in a world where our visions aren't fully realized but more than that the challenge of creating a vision large enough to allow for the dreams of others.

Yerushalayim has once again found itself at the point of contact between radically different visions of the future and the nation of Israel. We know there is a way forward for all of us together, but it will only come when we have enough love to envision a future of all of us together.
Shabbat Shalom!

they are part of a broader spiritual community.

5. **Cycles of Renewal:** Hallel is recited on specific holidays that mark significant events or seasonal changes. This cyclic recitation creates a rhythm of spiritual renewal, reminding individuals of the ongoing relationship between God and His people. It encourages a sense of continuity and connection to Jewish history and values.

6. **Expression of Faith:** By reciting Hallel, individuals reaffirm their faith in God's power, protection, and guidance. It's an act of devotion that allows believers to openly express their trust and reliance on God's presence in their lives.

In summary, the recitation of Hallel is a practice deeply rooted in Jewish tradition that serves as a means of expressing gratitude, joy, and faith. Through the recitation of these psalms, individuals and communities connect with their history, celebrate their relationship with the Divine, and find a sense of unity and purpose within their faith.

Shabbat shalom.

SHABBAT SHALOM

Start/Debut **End/Fin**
7:50 p.m. **8:57 p.m.**

PARASHAT RE'EH
HERTZ PAGE 799
HAFTARAH ISAIAH
HERTZ PAGE 818

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 7:30P

ROSH HODESH ELUL
THURSDAY/JEUDI AUG. 17 AOÛT
FRIDAY/VENDREDI AUG. 18 AOÛT

WEEKLY SERVICES SCHEDULE

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

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

CHEVRA SHAAS Service Schedule

SHABBOS, August 12TH
Schachris 9:30 a.m.

SUNDAY, August 13TH
Schachris 8:00 a.m.

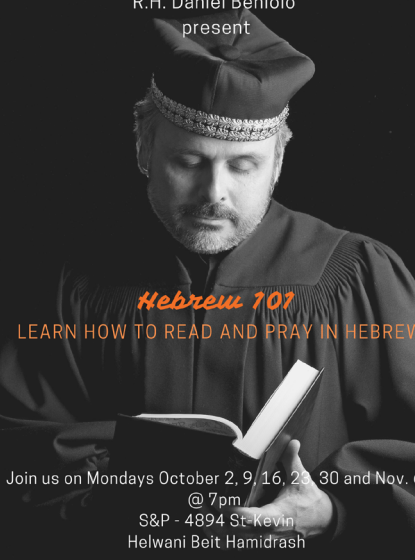
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OPINION

Jewish Wisdom HALAKHA

WELCOMING THE MONTH OF ELUL
Reverend Hazan Daniel Benlolo

As we approach the High Holidays we will welcome the month of Rosh Chodesh Elul. We will do so by reciting the Hallel which will take place this coming Thursday and Friday. The recitation of Hallel holds deep significance in Jewish tradition and is often performed during specific holidays and occasions to express gratitude, praise, and joy. The term "Hallel" is derived from the Hebrew word for "praise," and it consists of Psalms 113 to 118 from the Book of Psalms in the Hebrew Bible.

Here's a breakdown of its importance:

1. **Historical Context:** Many of the psalms included in Hallel have historical connections to important moments in Jewish history. For example,

Psalms 114 recalls the Exodus from Egypt, and Psalm 118 expresses gratitude for deliverance from enemies. By reciting these psalms, Jewish individuals remember and celebrate their people's past experiences of divine intervention and salvation.

2. **Gratitude and Joy:** Hallel is a way to express gratitude to God for His blessings and kindness. It's a joyful declaration of appreciation for the goodness and mercy that God has shown to the Jewish people throughout history. The psalms within Hallel emphasize themes of God's greatness, providence, and faithfulness.

3. **Spiritual Connection:** Reciting Hallel provides a means for individuals to connect with their spiritual heritage and affirm their faith. It's an opportunity to reflect on the relationship between God and humanity, acknowledging the role of the Divine in everyday life and acknowledging His sovereignty.

4. **Community Celebration:** The recitation of Hallel is often done in a communal setting, such as during synagogue services or family gatherings. This communal aspect enhances the sense of unity among Jewish people and reinforces the idea that

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COMMUNITY

Chevra Shaas

Words From Rabbi Menahem White

RE'EH 5783

Our parasha begins "Behold, I set before you today a blessing and a curse."

"Go to the ant, you lazy person; see its ways, and become wise" (Proverbs 6:6.) In the original Hebrew: "lekh 'el nemalah `atsel, re'eh derakheha va-hakham."

I am grateful to my high school Hebrew Lit teacher, Dr. David Weinstein a"h [you might be familiar with the name: he was co-editor of the pocket Ben Yehudah dictionary.] He would begin every class by writing a classical Hebrew "pitgam" on the blackboard [remember them?]. The above verse was one of them. We were expected to memorize them.

I never really understood that verse, until many years ago, waiting with my son for the 4a Eged bus in Jerusalem, we saw a phalanx of oversized ants, marching in line, each ant carrying an oversized (for an ant!) load for construction.

I was reminded of that last week, when going to shul on Shabbat morning with my son-in-law, we saw a gigantic ant hill.

Why do I mention this? Because the great Sephardi commentator, Rabbeinu Bahya, introduces his commentary on this week's parasha with a similar idea from Proverbs (the lazy farmer who doesn't plow in the plowing season will find that there is nothing for him to harvest in the harvesting season. (Mishle 20:4)

Rabbeinu Bahya elaborates: there are 4 areas in which a person must avoid laziness: (1)in the house (he brings an example: if one has to fix the roof, if he keeps putting it off, eventually it will cost a fortune;) (2) the body (e.g. a person who lives beyond means will eventually have nothing; (3) the soul: i.e. perfecting good qualities, "middot tovot." and (4) Torah and mitsvot.

And that is why this week's parasha begins "behold, I set before you today a blessing and a curse." It's your choice: the blessing, if you listen to the mitsvot of Hashem; and the curse if you don't.

It's interesting that the grammarian ibn Ezra suggests that the Hebrew word for "curse", "qelala," comes from the word "qal," = "easy." The easy path could lead to a curse, a disaster,

Yish'ar koach to Shulamit and Simcha Foxman, who sponsored kiddush last week in memory of their parents. Dr. Galia Dafni is currently in Florida, tending to her father, Gad Yosef ben Shoshana, who had suffered a fall. We wish refu'ah sheleimah. And yish'ar koach for Galia's donation in memory of Grandmother Shoshana.

Beruchim haBa'im ve-hatslacha rabba to Rabbi Ellis and family

Shabbat shalom. We pray that the Israeli government should follow the path leading to beracha.

Our Condolences To



Angela & David Samra and Sarah & Dr. Danny Samra, on the loss of Denise Rejwan Samra z'l.

Yvonne Rejwan Lawee & Rejwan Families, on the loss of her sister, Denise Rejwan Samra z'l.

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny, why are psalms of David so integral to Jewish life?

Dear Reader, this question is timely as we gear up to celebrate the new month of Elul and recite the Hallel. Hallel is mostly comprised of Psalms. The Psalms of David hold a central place in Jewish life for several reasons:

1. ****Spiritual Expression:**** The Psalms, attributed to King David, cover a wide range of human emotions and experiences. They express joy, sorrow, gratitude, repentance, and praise. As a result, they provide a comprehensive language for believers to communicate with God, connecting their personal feelings to their faith.

2. ****Universal Themes:**** The themes addressed in the Psalms are timeless and relatable. They touch on topics like God's greatness, His mercy, the challenges of life, and the hope of redemption. This universality makes the Psalms resonate with people of different generations, cultures, and circumstances.

3. ****Personal Connection:**** King David's life story, as portrayed in the Psalms, includes his triumphs, failures, and his deep relationship with God. This vulnerability and honesty create a sense of intimacy, allowing individuals to see themselves in his struggles and successes, and encourage them to bring their experiences before God.

4. ****Liturgical Use:**** Many Psalms were composed as songs of praise and worship, making them suitable for use in various Jewish rituals and ceremonies. They are chanted or recited during prayer services, festivals, and moments of celebration or mourning. This liturgical aspect reinforces their significance in Jewish worship.

5. ****Teaching and Reflection:**** The Psalms offer moral and ethical teachings, guiding believers on how to navigate life's challenges while maintaining faith and integrity. They encourage self-reflection and inspire individuals to seek a deeper understanding of God's ways.

6. ****Connection to Messianic Hope:**** Some Psalms, often referred to as "Messianic Psalms," contain prophecies or references to a future messiah. These psalms have been interpreted as pointing to the coming of a figure who will bring salvation and redemption. This adds an additional layer of significance for those who anticipate the arrival of the Messiah.

7. ****Community Identity:**** The shared recitation and study of the Psalms foster a sense of community identity among Jewish people. They serve as a unifying thread that connects believers across different times and places, reinforcing the idea of being part of a larger spiritual family.

8. ****Literary Excellence:**** The Psalms are not only spiritually rich but also exhibit remarkable poetic and literary qualities. The beauty of their language and imagery adds to their appeal and enduring impact.

Congregation Maghen Abraham

PERASHA RE"EH

Thoughts: Mayer Sasson

Initials of Elul- אלו - the month of repentance

"I alone am my Beloved's and my Beloved is mine..." - אֲנִי לַדּוּדִי וְדוּדִי לִי" (Shir Hashirim 6,3)

We know well what the Sages said that the month of Elul is alluded to in the verse of "אֲנִי לַדּוּדִי וְדוּדִי לִי" - these have the initials of - אלו - the month of repentance, when G-d and the Nation of Israel bond. "I"- Israel" repent to "my Beloved" and "my Beloved" blesses me with kindness and mercy.

The Bnei Yissachar wrote, "Our Sages have said, "אֲנִי לַדּוּדִי וְדוּדִי לִי" - the initials of Elul- אלו - for then G-d opens His Hand to accept our repentance and Jewish souls yearn to be close to Him.

The last letters of these words are four yud's which add up to 40, alluding to the 40 days when Moshe was on Mount Sinai to receive the last Tablets from Rosh Chodesh Elul until Yom Kippur and these days, until today, are days of willingness by G-d."

The Kisa Rachamim writes that every Jew must repent for his bad deeds by fasting, giving charity, praying, crying or bringing peace between people and all of these are alluded to in the Scriptures.

Shabbat Shalom!!

PARNASS HAYOM

BEIT HAMIDRASH

HELWANI

- MONDAY/JEUDI 27 AV - AUGUST 14

Joseph Ovadia & Family, in memory of his mother, Marcelle Ovadia ז"ל
- TUESDAY/MARDI 28 AV - AUGUST 15

Famille Dana, à la mémoire de sa mère, Marie Dana ז"ל
- Armand Afilalo, à la mémoire de son père, Henri Afilalo ז"ל
- Martha Lawee & Famille, à la mémoire de Muzly Lawee ז"ל
- Khazzam, Lawee & Meer Families, à la mémoire de Muzly Lawee ז"ל
- Adele & Albert Nessim & Families, in memory of Noor Rabie ז"ל
- Daniel Children & Families, in memory of Katy Daniel ז"ל
- WEDNESDAY/MERcredi 29 Av - AUGUST 16

Famille Elbaz, à la mémoire de leur mère, Estrella Elbaz ז"ל
- FRIDAY/VENDREDI 1 ELUL - AUGUST 28

Penina & Claude Helwani, in honour 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 their mother, Muzli bat Chaoul ז"ל

Mathalon Family, in memory of their mother, Naima Mathalon ז"ל

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