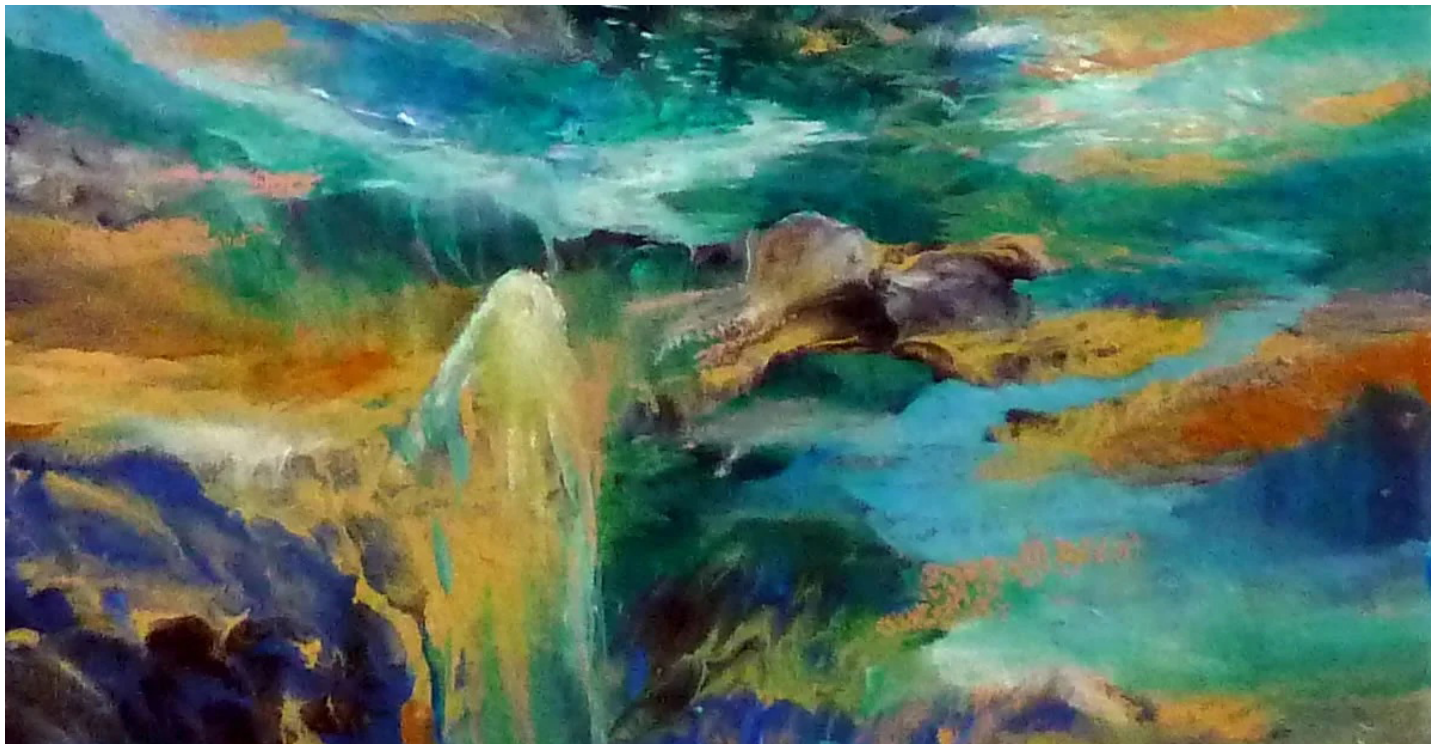


Shearith Israel
**SPANISH &
PORTUGUESE**
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

July 29, 2023 | 11 Menachem Av, 5783



Dvar Torah VA'ETCHANAN 5783

By: Rabbi Yehoshua Ellis

This week we read the second section in the book of Devarim and continue Moshe's telling of the story of Israel. The Parsha is a direct address from Moshe, with some of the most memorable prose of the whole Torah:

וְאַתֶּם הַדְּבָקִים בִּי-ה-נ-ה אֶל-לִהְיוֹתֵיכֶם חַיִּים בְּלִבִּי הַיּוֹם
"All of you who cling to G'd are alive today."

וּמִי גוֹי גָּדוֹל אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צִדִּיקִים כָּכָל הַתּוֹרָה הַזֹּאת אֲשֶׁר אֲנִי נָתַן לְפָנֶיכֶם הַיּוֹם
"Who is a great nation that has righteous laws and ordinances like the Torah that I give to you today." And of course, quite possibly the most important sentence in the whole Torah,

שְׁמַע יִשְׂרָאֵל י-ה-נ-ה אֶל-לִהְיוֹתֵנוּ י-ה-נ-ה אֶחָד
"Hear of Israel the Lord is our G'd, the Lord is one."

While we have all the wonderful new statements about G'd, the Torah and their relationship with Israel, the most important thing we learn about our relationship comes

from something that is restated in this week's Parsha.

This week Moshe repeats the Ten Commandments, and when does, he changes the language. He does not rewrite them, there are still ten commandments, but he does choose to restate them as opposed to repeating them. Why?

Moshe was at Sinai, and he heard the Ten Commandments directly from G'd. He is also the person who wrote them down in the Torah in the book of Shmote. So, it is clear any changes that occur when he repeats them here in our Parsha are not due to a failure of transmission or uncertainty about what was said. After all, if he wanted to, he could have just checked what he had written down earlier.

G'd spoke the Ten Commandments to the Children of Israel forty years earlier, the people who heard it are almost all dead now. The generation that Moshe is speaking to have a completely different identity than those that had heard them at Sinai. Moshe is speaking to a proud nation born in freedom

and security, that knows not the sting of slavery and never heard the voice of G'd. Moshe now at the end of his life is tasked with transmitting the Torah to people that are completely different from those who heard it firsthand. Further though these people didn't hear the Ten Commandments from G'd, they did hear it from their ancestors, probably many times.

Moshe is tasked with keeping the Torah relevant and meaningful for the Children of Israel and so he restates it rather than repeating it. While staying true to the meaning and structure of the Torah he tells it to the new generation in a language that they can understand.

This week we learn from Moshe that the eternal nature of the Torah gives us the ability to state it in many ways, that it is able to adapt to the times while staying true to its values. Finally, we see that every teacher must transmit the Torah in a way in which his students will be able to receive it.

Shabbat Shalom!

OPINION

Chevra Shaas Words From Rabbi Menahem White VA'ETHANAN 5783

Maggie Cohen observes yahrzeit for her mother Hermance Emsallem Cohen on Sunday 12 Av

Arlene Sheffer observes for her mother Rose Winstan on Thursday 16 Av

Shulamit Foxman observes for her mother Eliza (Zemlah) Singer on Friday 17 Av

May their memories be a blessing.

About a year ago, I performed a mitsvah that very few of you have ever done. What was it? Did I climb up a tree and send away the mother bird, to perform the mitsvah of "shiluah ha-ken?" No, not that. So, what was it? Am I sounding arrogant? I hope not. Answer: Before moving to New Jersey, several friends had expressed interest

in purchasing my house. I sold my house to my next-door neighbours, Yankie and Louisa Rosenblum. What was the special mitsvah?

Let me explain: In the 6th aliya this week, we read "ve-asita ha-yashar ve-ha-tov be'enei HaShem," i.e., you should do what is proper and good. But we know that already, after having read the first 4 books of the Torah, and parashat devarim last week! So, what is the Torah adding by those words?

Maimonides, in his Mishneh Torah, laws of neighbours, 12:5, states that a person's neighbour whose land borders on his property, has first right of purchase. Maimonides quotes our verse: do what is proper and good: not only what is proper and good in your own eyes, but in the eyes of HaShem.

So... since my neighbours were interested in my property, I had the rare opportunity of doing the mitsvah according to Rambam. [Actually, this ruling is based on a more intricate discussion in gemara, tractate Bava

Metsia 107,108]

The haftarah this shabbat begins with the words "nahamu nahamu `ammi." That means that it is the job of the leaders to comfort the people. [That's the interpretation of classical commentators, even though the particle "et", before "`ammi," indicating a definite direct object, is missing.] Unfortunately, the leaders in Israel are not doing a good job of that. We pray to hear good news from the holy land.

To conclude on a joyful note, as we approach Tu Be'av: Referring to the first paragraph above: since we are now after Tisha Be'av, and in Shabbat Nahamu, here is the latest joke going around the Jewish internet: What mitsvah did Barbie perform when she broke up with Ken? Answer: shiluah ha-ken [don't worry, if you don't understand that. I didn't either until my family explained it to me.]

Shabbat shalom

SHABBAT SHALOM SHABBAT NAHAMU

Start/Debut 8:09 p.m. End/Fin 9:19 p.m.

PARASHAT VA'ETHANAN
HERTZ PAGE 755
HAFTARAH ISAIAH
HERTZ PAGE 776

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 8:00P

WEEKLY SERVICES SCHEDULE

Sunday
Shahrit: 8:30A Minha: 6:00P
MONDAY - FRIDAY
Shahrit: 7:00A Minha: 6:00P

CHEVRA SHAAS Service Schedule

SHABBOS, July 29TH
Schachris 9:30 a.m.
SUNDAY, July 30TH
Schachris 8:00 a.m.

TORAH CLASS

Join ANDRE ROTCHEL every
Shabbat after services
Beit Hamidrash
Refreshments

To contact
Rabbi Yehoshua Ellis:
rabbiellis@thespanish.org
(514) 970-9932

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



THE SPANISH AND PORTUGUESE
SYNAGOGUE IS

WELCOMING
OUR CLERGY

RABBI
YEHOSHUA ELLIS
& FAMILY

SHABBAT, JULY 29
8:30AM
KIDDUSH TO FOLLOW



Spanish & Portuguese Synagogue's 10th Annual Calendar

WE WANT YOUR BUSINESS
AND SPECIAL OCCASION
TO BE IN IT!



Jewish Calendar
2022-2023 / 5783
Order by Email: order@thespanish.org or by Phone: (514) 970-9932

514-737-3695 ext. 115

www.thespanish.org/form/calendar5784.html

QUOTE OF THE WEEK

Responsible = Respond Ability!

| Aish HaTorah

SPANISH & PORTUGUESE SHABBAT KIDDUSH IS SPONSORED BY:
Samuel Ben-Zur and Lily & Alfred Bilbul and Families, in memory of Irit Ben-Zur z'l.
Lily & Alfred Bilbul, in honour of the birth of their grandson, David, son of Melanie & Eric Kemeny and brother to Eva.
Welcome to Rabbi Yehoshua & Raissa Ellis & Family.

SPANISH & PORTUGUESE SHABBAT SEUDAH SPONSORED BY:
Rabbi Yehoshua & Raissa Ellis, in honour of their 15th Wedding Anniversary!

CHEVRA SHAAS SHABBOS KIDDUSH SPONSORED BY:
The Congregation

COMMUNITY

PARNASS HAYOM
BEIT HAMIDRASH
HELWANI

SHABBAT 11 AV - JULY 29
Famille Selim Sasson, en l'honneur de ses enfants et petits-enfants.

SUNDAY/DIMANCHE 12 AV - JULY 30
Famille Romano, à la mémoire de Victoria Romano ז"ל

Armand & Lizanne Mamane, à la mémoire de Salomon Mamane ז"ל

MONDAY/JEUDI 13 AV - JULY 31
Herscovitch Family, in memory of Elvira Herscovitch ז"ל

TUESDAY/MARDI 14 AV - AUGUST 1
Charlotte Shashoua, in memory of her mother, Marcelle Isaac ז"ל

WEDNESDAY/MERcredi 15 AV - AUGUST 2
Leila Khamara & Family, in honour of her daughter, Dina.

THURSDAY/JEUDI 16 AV - AUGUST 3
Bernard Atlan, à la mémoire de son père, Moïse Atlan ז"ל

FRIDAY/VENDREDI 17 AV - AUGUST 4
Shawn Fried & Judith Abitan, in loving memory of his father, Oded Pinhas ben Shlomo Nahman ז"ל

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

JUNKING JEALOUSY
GREENER GRASS
By: NESANEL YOEL SAFRAN - AISH.COM

Jeremy was bored. Why was it that he waited all year for summer vacation, then once it came he almost couldn't wait for it to end? His house was real quiet - too quiet. His mom was almost always at work or working in her office at home and, with no brothers or sisters to liven things up, he sometimes felt like he was living in a library instead.

With nothing better to do, he walked across his yard to Kevin's house to see if he wanted to come over and play. Jeremy rang the doorbell and waited but there was no answer. He knew people were home since he could hear the talking and laughing of Kevin's many siblings. He rang again, this time longer, and sighed. Kevin is sooo lucky, Jeremy thought. He always has people around. It's like he has a built-in party by just being home. Not like me, who never has anyone one around except ... myself. Still no answer. Feeling frustrated, disappointed, and very jealous, Jeremy turned and started shuffling back across the lawn to his quiet, boring, lonely home.

"Hey, Jer!" he heard Kevin's voice call out. He turned around to see his friend jogging his way, with his two-year-old brother in tow. "Sorry it took me so long to answer the door! Mikey here, decided to throw his pancakes on the floor, and my two older sisters had stepped out to ... anyway, what's up?" "Um, I dunno, "I was just going to see if you wanted to come over, but..." "Come over to your place?" Kevin said, his eyes lighting up. "Boy, would I ever love to. "But," his face darkened, "I can't right now. I just have way too many chores to do - you know taking care of the little kids. You're sooo lucky you have that nice, big house all to yourself. Your games don't get goosed up by little hands, you can shower whenever you like-no lines. You can actually hear yourself think. What I wouldn't give for some peace and quiet. But, I guess it doesn't pay to be jealous, huh? C'mon Mikey," he said, pulling the pancake polka-dotted little kid back toward his house. Doesn't pay to be jealous, Jeremy let his friend's words replay in his mind - and couldn't agree more!!

Jewish Wisdom
HALAKHA
TISHA B'AV SIGNIFICANCE
Reverend Hazan Daniel Benlolo

Tisha B'av holds significant historical and religious importance in the Jewish tradition, and its observance is deeply rooted in the collective memory of the Jewish people. Here's a more detailed explanation of why it is commemorated:

1. Destruction of the Temples: The central event that Tisha B'av commemorates is the destruction of the First and Second Temples in Jerusalem. The First Temple, also known as Solomon's Temple, was the religious center of ancient Judaism and was destroyed by the Babylonians in 586 BCE. The Second Temple, which was rebuilt after the Babylonian exile, was later destroyed by the Romans in 70 CE. These devastating events led to a significant loss for the Jewish people, as the Temples held great religious, cultural, and national importance.

2. Symbol of Exile and Loss: The destruction of the Temples marked the beginning of a period of exile for the Jewish people, during which they were dispersed across various regions and faced persecution and hardship. Tisha B'av serves as a reminder of this historical trauma and the longing for the restoration of Jerusalem and Jewish sovereignty in their homeland.

3. Other Tragic Events: In addition to the Temple destructions, several other tragic events in Jewish history are associated with Tisha B'av. According to tradition, it is believed that on this date, the spies sent by Moses to scout the Promised Land returned with a negative report, leading to the decree that the Israelites would wander in the wilderness for 40 years. Other calamities throughout history, such as the Crusades, the expulsion of Jews from England in 1290, and the Holocaust, are also remembered on this day.

4. Day of Repentance: Tisha B'av is a day of introspection and repentance. Jews engage in prayer, fasting, and reading of Lamentations (a book in the Hebrew Bible) to express grief and seek forgiveness for past transgressions. It is seen as an opportunity for spiritual reflection and a chance to seek reconciliation with God and one another.

5. Connection to the Land of Israel: Tisha B'av is also linked to the Jewish connection to the Land of Israel. The longing for Jerusalem and the desire for the rebuilding of the Temple are central themes, representing the aspiration for a brighter future and the restoration of a unified Jewish homeland.

In summary, Tisha B'av is a day of solemn reflection and mourning, recalling historical tragedies that have shaped the Jewish people's identity and their ongoing connection to their heritage and homeland. It is a time to remember the past, confront collective loss, and renew the commitment to preserve Jewish culture, faith, and values for generations to come.

Shabbat shalom

Congregation
Maghen Abraham
PERASHA VAETCHANAN
Thoughts: Mayer Sasson

"I implored Hashem at that time.... My Lord, Hashem/Elokim, You have begun to show Your servant Your greatness and Your strong hand, for what power is there... that can perform according to Your deeds and to Your mighty acts?" (3, 23-24)

ONE MORE PRAYER We know that Moshe prayed 515 prayers corresponding to the numerical value of "Vaetchanan". So many prayers, that were not answered, should have indicated to Moshe that it is not the will of Hashem that he enter "Eretz Israel", so, why did Moshe keep beseeching and entreating Hashem, in light of the fact that after all Moshe always obeyed Hashem's will?

Furthermore, Moshe knew full well that if he enters "Eretz Israel" and builds himself the Holy Temple, he is risking the annihilation of all Israel, as Moshe's trait is known as "Netzah" which means Eternity and therefore everything that he will build has to endure and last forever, therefore, when Israel will be sinful in the future, it would be incumbent upon Hashem, so to speak, to direct His wrath towards the people rather than towards woods and bricks, and thus bring extinction upon Israel. Moshe must have known that and he still implored Hashem to enter "Eretz Israel". In addition, we notice here a duplicity as Moshe mentions the two main attributes of God: Hashem which alludes to the attribute of Mercy and compassion and Elokim which alludes to the attribute of judgement and stringency.

Moshe alludes to Hashem that He can show His greatness on one hand that goes towards kindness, and the strong hand which goes towards restriction. Moshe asked to cross and see the Good Mountain which is Jerusalem and The "Lebanon" which is the Holy Temple which is derived from the word white as it cleansed all of Israel's sins through the sacrificial process. The Netivot Shalom sheds some light upon those questions and provides needed clarity. Sometimes there is a decree upon a person that originates from the attribute of judgment in order to reprimand and inflict punishment for reasons known to Hashem, and sometime the decree originates from the measure of Kindness, that although it appears bad and difficult to the bearer but in fact it is for the ultimate benefit and goodness of the person. In the latter scenario the compassion is concealed and not obvious to the person and has a negative manifestation upon which the decree is experienced.

That is the reason Moshe appealed to Hashem and said you Hashem-Elokim can control this structure and therefore you can cause circumstances to be altered as you please whether they are rooted in Kindness or Judgment, You Hashem-Elokim can alter events to such an extent that by supernatural providence You can arrange that Moshe will build the Holy Temple and Israel will still be saved from destruction. Moshe in fact did not do this for himself as he was a loyal servant and trusted leader of Israel and we know that he prayed for the general sake of the entire nation of Israel to be worthy of the final redemption. He thought that the time was right and it was a moment of Divine favour once the two most preventive and opposing forces known as "Sichon" and "Og", that represent on a personal and spiritual level self denial and uncontrolled desires, were removed, conquered and eliminated. Moshe thought that it was time for the ultimate "Geulah" and believed that the creation came into full rectification and that there was no fear the Israel will sin again.

He reckoned that he was the pillar of the Torah as he received it from Hashem and Jerusalem and the Holy Temple are the pillar of worship and the amalgamation of them both will constitute the perfect and final rectification.

The most amazing lesson we derive here is that none of us should ever be discouraged from the process of constant praying to Hashem for our needs to be granted as it is evident by the fact that Hashem was just about to grant Moshe's wish, had he added one more prayer. Hashem would have accepted his plea and therefore Hashem had asked him "... Do not continue to speak to me in this matter." Remember, sometimes just one more prayer is needed...

Got a Question for
Reverend/Hazan
Daniel Benlolo?

Dear Danny, what are the laws and customs for Tisha B'Av?

Dear reader, we just finished commemorating Tisha B'Av but here are the laws and Halakha for next year. Hopefully we will no longer commemorate it and have our third temple but just in case...

The laws and customs for Tisha B'av are observed to reflect the solemnity and mourning associated with the day. Here are some of the key practices and customs followed on Tisha B'av:

1. Fasting: Tisha B'av is a full-day fast, beginning at sunset the evening before and ending after nightfall on the day itself. During this time, Jews abstain from eating and drinking as a sign of mourning and repentance.

2. Prohibition of Other Activities: Just like on Yom Kippur, the Day of Atonement, certain activities are avoided on Tisha B'av. These include bathing, wearing leather shoes, using perfumes or lotions, and engaging in marital relations. The restrictions are intended to create an atmosphere of mourning and self-denial.

3. Reading the Book of Lamentations: The Book of Lamentations (Eicha in Hebrew) is a collection of poetic lamentations mourning the destruction of the First Temple. It is traditionally read on the night of Tisha B'av and during the morning service.

4. Sitting on the Floor: During the reading of Lamentations, it is customary to sit on the floor or on low stools to symbolize mourning and sorrow.

5. Restrictions on Torah Study: On Tisha B'av, the usual joyful and exuberant aspects of Torah study are avoided. Instead, passages that focus on destruction, exile, and mourning are read.

6. Synagogue Customs: The synagogue is often dimly lit, and the ark (where the Torah scrolls are kept) may be draped in black to create a somber atmosphere. The usual order of prayer services is altered to reflect the day's themes of mourning.

7. Charity and Acts of Kindness: Despite the somber nature of the day, acts of kindness and charity are encouraged. Helping those in need and supporting the community are seen as positive ways to channel the day's significance.

8. Reflection and Repentance: Tisha B'av is a time for introspection, seeking forgiveness for past transgressions, and contemplating ways to improve one's character and relationship with others and with God.

These laws and customs collectively aim to immerse individuals in a sense of mourning, repentance, and hope for a better future. By observing Tisha B'av, Jews express their connection to their history, their faith, and their shared destiny as a people.

until next time...

