



Shearith Israel  
SPANISH &  
PORTUGUESE  
Synagogue of Montreal  
Est. 1768

# SHABBAT BULLETIN

September 16, 2023 | 1 Tishrei, 5784



## Dvar Torah ROSH HASHANAH 5784

By: Rabbi Yehoshua Ellis

Rosh Hashanah, the Jewish new year, is nearly upon us. We are all busy preparing for festive meals with our families and (too) many hours in the synagogue. What is the actual significance of this day, what should we feel and how should we properly prepare for this day?

The Babylonian Talmud states: Three books are opened on Rosh Hashanah: one for the completely wicked, one for the completely righteous, and one for those in between. The completely righteous are written and sealed immediately for life; the completely wicked are written and sealed immediately for death; the intermediate people wait from Rosh Hashanah until Yom Kippur (the Day of Atonement): if they are found to be meritorious, they are written for life, if not they are written for death. (Rosh Hashanah 16b)

What exactly is the book of life and death? Further who is writing and who is sealing these books? It's hard for me to understand these books as simply a record of who will live and die in the coming year. We all know righteous people who in spite of their righteousness live short lives, and the

media is full of examples of despicable people who stay alive even though they persist in their wickedness.

Esther Perel, when describing the community of Holocaust survivors that raised her, said there were two kinds of people there. There were those who had not died and there were those who were actually alive. A beating heart is not the same as a loving heart. Those written in the book of life will have a year full of life and a life worth living. It does not mean that they will have an easy year or even one free of troubles. Maybe they won't even live through the whole year, but they will live lives full of meaning. Why is this the reward for a completely righteous person? Because the righteous are able to see the meaning possible in each moment. Every moment is another chance to connect to G'd, to connect to others and to bring more love into our world. They are written immediately in the book of life because they are already there.

Who then is writing our names in these books? It seems that we are. Thoughts and intentions form the ink while our actions are the letters that write the story of our life and our names in these books. We, and we alone have the power to determine in what book our name is written.

Who then seals the book? G'd seals

the book with the word Emet - truth. Emet is the seal of G'd, that is why we say "Emet" each time the Torah reader finishes reading from the Torah. While G'd gives us the privilege and responsibility to choose whether we are written in the book of life or death, G'd forbid, it is not a subjective judgment. Whatever we say or decide about our lives must stand up to the ultimate test, the test of truth.

What then should we be doing to prepare ourselves for Rosh Hashanah, for the day when the books of life and death are open before us? First, we need to review the past year and see where and why we failed to fill our lives with life, when we let habit and lethargy take control of us, when we failed to give attention and intention to our family and colleagues. Second, we have to focus on our goals in life, which ultimately is connection; connection to others, to ourselves and connection to G'd. Third, we need to resolve to strive for truth, to be honest with ourselves about our thoughts and motivations and to learn to speak truth to others in a way that they can receive it. If we do this will life be easier? Probably not, but it will be full of connection, full of value and full of life.

May we all be written together in the book of good life!  
Shabbat Shalom and Shana Tova Umetuka!

### SHABBAT SHALOM

Start/Debut 6:47 p.m. End/Fin 7:49 p.m.  
1<sup>ST</sup> DAY OF ROSH HASHANAH  
HERTZ PAGE 71  
HAFTARAH SAMUEL I  
HERTZ PAGE 950  
SHABBAT SERVICES  
SHAHRIT: 8:00A MINHA: 6:30P

#### WEEKLY SERVICES SCHEDULE

SUNDAY 2<sup>nd</sup> Day Rosh Hashanah  
Shahrit: 8:00A Minha: 6:30P  
MONDAY (TSOM/FAST OF GEDALIA)  
5:19A - 7:30P.  
SELIHOT: 6:00A  
SHAHRIT: 7:00A MINHA: 6:15P  
TUESDAY - FRIDAY Selihot: 6:00A  
Shahrit: 7:00A Minha: 6:00P

#### CHEVRA SHAAS Services Schedule

SHABBOS, September 16<sup>TH</sup>  
Schachris 9:30 a.m.  
SUNDAY, September 17<sup>TH</sup>  
Schachris 8:00 a.m.

To contact  
Rabbi Yehoshua Ellis:  
rabbiellis@thespanish.org  
(514) 970-9932  
To contact Reverend Hazan  
Daniel Benlolo:  
cantorbenlolo@thespanish.org  
(514) 892-2859



## High Holiday Children's Services

WHY YOU'LL LOVE IT

- ☒ Babysitting
- ☒ Educational Activities
- ☒ Snacks
- ☒ Prizes & more!

Spanish & Portuguese Synagogue  
Rosh Hashanah - 10 a.m. to 1:30 p.m.



Synagogue Office will be  
closed on Friday, Sept. 15  
for Rosh Hashanah.

### OPINION

## Rosh Hashanah

By: Reverend Hazan  
Daniel Benlolo

Why the melodies of the High Holidays strike a chord like no other sacred music:

1. Historical Significance: These melodies often have a rich history, with some dating back centuries. When people sing or hear them, they're not just experiencing music but connecting with a heritage that spans generations. This sense of continuity and tradition can be deeply moving and meaningful.

2. Liturgical Emphasis: High Holiday melodies are specifically composed or chosen for their ability to convey the themes of the holidays. For example, the haunting and soul-stirring tunes used during Yom Kippur's Kol Nidre



service set the tone for a day of solemn reflection and atonement. They

are carefully crafted to align with the spiritual journey of the holidays.

3. Emotional Depth: The High Holidays are a time of deep introspection and contemplation. The melodies mirror the emotional range of these days, from the somber tunes of confession and repentance to the uplifting melodies that convey hope for a better future. This emotional resonance can evoke powerful feelings within worshippers.

4. Community Unity: Singing these melodies in a congregation is a communal experience. When a group of people come together to sing, it creates a sense of unity and shared purpose. The melodies act as a unifying force, allowing the community to collectively engage with the spiritual and emotional aspects of the holidays.

5. Repetition and Familiarity: The High Holidays occur annually, and the

melodies are repeated year after year. This repetition reinforces their significance and helps individuals associate these tunes with the specific time of year and the rituals of the holidays. Familiarity can provide a sense of comfort and make the holidays feel like a homecoming.

6. Scriptural Connection: Many of these melodies are derived from or inspired by verses from the Torah or other sacred texts. This connection to scripture adds another layer of depth and sacredness to the music, reminding worshippers of the spiritual context of the holidays.

\*\*\*\*\*

In essence, the melodies of the High Holidays are carefully crafted to create a holistic and immersive experience for worshippers. They are not merely music but a powerful means of con-

cont'd. on page 2



## Mazal Tov To



Grandparents **Simha & Maurice Peress**, to **Martha Lawee**, and to **Grace & Eric Lawee** on the engagement of their daughter **Natalie** to **Ben** son of **Rose** and **Mordechai Rehany**

## Our Condolences To



**Evette & Morris Mashaal & Family**, on the loss of her mother, **Violet Shahin z'l.**



**Yael & Dr. Edmond Shahin & Family**, on the loss of his mother, **Violet Shahin z'l.**



**Eva & Dr. David Shahin & Family**, on the loss of his mother, **Violet Shahin z'l.**



**Shahin Families**, on the loss of **Violet Shahin z'l.**

## COMMUNITY

### Congregation Maghen Abraham

PERASHA Nitzavim - Erev Rosh Hashana  
*Thoughts: Mayer Sasson*

Let us search our ways

"Let us search our ways and explore and return to You for Your right Hand is outstretched to accept the repenters."(From the Selichot prayers)

Every day in the selichot prayers we say "Let us search our ways.... For Your right Hand is outstretched to accept the repenters". We must understand the depth of the matter in the words "Your right Hand is outstretched to accept the repenters." What is the difference if G-d's Right Hand is outstretched to accept repenters of if it is His Left?

We will preface that which our Sages ob'm said – that it is well known that the name Hashem symbolizes total kindness and mercy while the name Elokim is the name for the trait of justice. Therefore, on the first verse in the Torah where it says "In the beginning Elokim created the Heaven and the Earth" Rashi explains "It says Elokim (the trait of Justice) created and not Hashem (the trait of Mercy) created, for at the beginning G-d as if thought to create the world with Justice but He saw the world would not be sustained and He therefore prefaced the trait of Mercy to the trait of Justice, as it says later, "on the day Hashem Elokim made the Heavens and the Earth" – He put Mercy before Justice.

The holy Baal Shem Tov said that G-d has two ways of arousing a person to repent:

A. By bringing punishments and judgments and thereby a person is aroused to repent completely, B. G-d brings great kindness and mercy upon a mercy and thereby the person is aroused and thinks – I am a great sinner and why does G-d bring me kindness and mercy? He thereby comes to be greatly shameful and is aroused to repent completely and correct the fact that he rebelled against the King of the Kings.

The Baal Shem Tov brings a parable about a great king against whom a servant rebelled. According to the rules of the land he should have been killed, but the King was merciful and good and wanted to do good for the servant and not punish him. He therefore commanded that the servant be raised to a higher level of service. When the servant saw that instead of the king punishing him, he was doing good for him, he became full of shame and subservience

and came to the King and fell before him crying terribly, asking him to forgive all he had done against him.

G-d in His mercy brings good to us to arouse us to repent. But we must know that if a person does not have the sense to repent for his sins even though G-d is good to him – there is no choice and He Has to arouse him through judgement and punishments, G-d forbid.

This is what Rashi intended - that at the beginning G-d as if thought to create the world with Justice – to punish a person with justice with suffering in order that he repent but "He saw the world would not be sustained" – for people could not bear the suffering - and He therefore prefaced the trait of Mercy to the trait of Justice. But if a person does not have the sense when G-d is good to him, to be aroused to repentance – that He Has to punish him with judgement for him to be aroused to repent.

Now we understand the verse "Let us search our ways and explore and return ... for Your right Hand is outstretched to accept the repenters."

We should not wait, G-d forbid, to be aroused to repent only when G-d punishes us. The main point of "Let us search our ways and explore" – is that we search our ways and explore "and return to You" – repent totally when G-d is good to us. Why? "for Your right Hand is outstretched to accept the repenters." G-d's Right Hand alludes to the trait of Kindness. This is what G-d wants.

SHABBAT SHALOM AND SHANA TOVA !!

Spanish and Portuguese Synagogue  
Annual High HolyDays Cemetery Visit

Dear Friends and Congregants,

Please join our clergy at the Spanish and Portuguese cemetery to pray for your loved ones. We hope this will provide you and your family solace and comfort leading up to the High HolyDays. Let us take the time to honor their memories, as you reflect on shared experiences and find comfort in the physical presence of their resting place.

SUNDAY SEPTEMBER 24, 2023  
@ 10 AM

1250 CHEMIN DE LA FORET, OUTREMONT,  
MONTREAL, QUEBEC H2V 4T6

FOR INFO PLEASE CONTACT:  
REVEREND HAZAN BENLOLO  
CANTORBENLOLO@THESPANISH.ORG  
(514)-892-2859

### Rosh Hashanah (Cont'd.)

By: *Reverend Hazan Daniel Benlolo*

necting with history, spirituality, community, and emotion, making them a unique and profound aspect of the High Holiday observance.

Pourquoi les mélodies des grandes fêtes touchent une corde sensible comme aucune autre musique sacrée:

1. Importance historique : Ces mélodies ont souvent une histoire riche, certaines remontant à des siècles. Lorsque les gens les chantent ou les entendent, ils ne font pas seulement l'expérience de la musique, mais ils se connectent également à un héritage qui s'étend sur plusieurs générations. Ce sentiment de continuité et de tradition peut être profondément émouvant et significatif.

2. Accent liturgique : Les mélodies des grandes fêtes sont spécifiquement composées ou choisies pour leur capacité à transmettre les thèmes des fêtes. Par exemple, les airs envoûtants et émouvants utilisés lors du service Kol Nidre de Yom Kippour ont donné le ton à une journée de réflexion et d'expiation solennelles. Ils sont soigneusement conçus pour s'aligner sur le voyage spirituel des vacances.

3. Profondeur émotionnelle : Les grandes vacances sont une période d'introspection et de contemplation profondes. Les mélodies reflètent la gamme émotionnelle de ces jours, des airs sombres de confession et de repentance aux mélodies exaltantes qui transmettent l'espoir d'un avenir meilleur. Cette résonance émotionnelle peut susciter des sentiments puissants chez les fidèles.

4. Unité communautaire : Chanter ces mélodies dans une congrégation est une expérience communautaire. Lorsqu'un groupe de personnes se réunit pour chanter, cela crée un sentiment d'unité et un objectif commun. Les mélodies agissent comme une force unificatrice, permettant à la communauté de s'engager collectivement dans les aspects spirituels et émotionnels des vacances.

5. Répétition et familiarité: Les grandes fêtes ont lieu chaque année et les mélodies sont répétées année après

année. Cette répétition renforce leur signification et aide les individus à associer ces airs à la période spécifique de l'année et aux rituels des vacances. La familiarité peut procurer un sentiment de confort et faire des vacances un véritable retour aux sources.

6. Connexion scripturaire : Beaucoup de ces mélodies sont dérivées ou inspirées de versets de la Torah ou d'autres textes sacrés. Ce lien avec les Écritures ajoute une autre couche de profondeur et de caractère sacré à la musique, rappelant aux fidèles le contexte spirituel des vacances.

Essentiellement, les mélodies des grandes fêtes sont soigneusement conçues pour créer une expérience holistique et immersive pour les fidèles. Il ne s'agit pas simplement de musique, mais d'un puissant moyen de connexion avec l'histoire, la spiritualité, la communauté et l'émotion, ce qui en fait un aspect unique et profond de la célébration des grandes fêtes.

## PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 1 TISHREI - SEPTEMBER 16

Rachel & Jim Archibald, in honour of their grandchildren, Jacob, Chloé, Zachary, Noah, Joshua, Micah & Isaac.

SUNDAY/DIMANCHE 2 TISHREI - SEPT. 17

Leila Khamara, in honour of her Family.

MONDAY/LUNDI 3 TISHREI - SEPTEMBER 18

Lily & Alfred Bilbul, in honour of the 250<sup>th</sup> birthday of S&P.

TUESDAY/MARDI 4 TISHREI - SEPTEMBER 19

David Mashaal & Linda Mashaal, in memory of their father, Edward Mashaal ז"ל

WEDNESDAY/MERcredi 5 TISHREI - SEPT. 20

Dr. David & Maître Claude Haccoun, à la mémoire de leur mère, Gemmara Haccoun ז"ל

Racheline & Chochana Cohen, in memory of Soly Cohen ז"ל

FRIDAY/VENDREDI 7 TISHREI - SEPT. 22

Famille Battat, à la mémoire de Isaac Battat ז"ל

Ouri Ohayon, à la mémoire de Yosseph Sabbath ז"ל

## Upcoming Events



**Tuesday, October 10 | 10:30A - 12:00P**  
**Sisterhood** Book Review "Honor" by Thrity Umrigar  
Reviewer: Pamela Iny - Battat Hall - All Welcome!

RSVP: sisterhood2020@hotmail.com  
\$5 Sisterhood Members & \$8 Non-members.



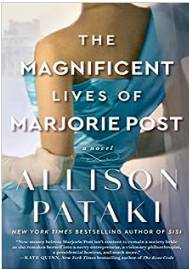
**Wednesday, October 18 | 10:00A - 12:00P**  
**WLG: Nature, Horses & Royalty** with London photographer Henry Dallal. Presentation of photos & stories from his collection.

Meeting ID: 849 4697 5701 Passcode: FALL22023  
Reserve & Donate: 514-737-3695 - gladys@mooallem.ca



**Thursday, November 9 | 7:00P - 9:00P**  
**Sisterhood** L'Dor Vador Challah Bake with Guest Speaker: Dr. Samantha Balass BSc, MDCM, CCFP Women's Health & Prevention

\$52 age 26 plus - \$36 Sisterhood Members - \$18 25 & under  
Register: the Spanish 514-737-3695 OR  
<http://www.thespanish.org/challah-bake-2023>



**Tuesday, November 28 | 10:30A - 12:00P**  
**Sisterhood** Book Review "The Magnificent Lives of Marjorie Post" by Allison Pataki  
Reviewer: Taff Chitayat - Battat Hall - All Welcome!

RSVP: sisterhood2020@hotmail.com  
\$5 Sisterhood Members & \$8 Non-members.