



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

September 9, 2023 | 23 Elul, 5783



Dvar Torah NITZAVIM VAYELECH 5783

By: Rabbi Yehoshua Ellis

This week we have a double Parsha, Nitzavim and Vayelech. They are the eighth and ninth Parshiot in the book of Devarim, the final book of the Torah. The two Parshiot form a bridge connecting two thematically diverse parts of the book of Devarim. The first part of this week's reading finishes the vision of the curses that will befall the Children of Israel in the land of Israel if we fail to live with joy and justice in our land. The reading then shifts to Moshe's last day and he begins his farewell address to Israel. Moshe's final address spans the last three Parshiot of the Torah. It's not easy to say goodbye.

As hard as it is for us to let go of Moshe, it seems it is harder still for him to let go of us. His greatest fear is what will become of his beloved nation when he is gone. He knows that we will not be able to continually live up to the standard that G'd has set for us. He

knows this because he has spent the last forty years dealing with the fallout of the Children of Israel breaking G'd's heart.

Moshe's fear first and foremost for the Children of Israel is that they will not have a leader who will love the Children of Israel more than he loves himself and as much, or maybe more, than he loves G'd. Previously at the end of Bamidbar, the fourth book of the Torah, Moshe asks G'd for a leader who fills all these roles. G'd picks Yehosha ben Nun and Moshe consecrates him in the eyes of the whole nation of Israel. In our Parsha Moshe once again blesses Yehoshua in the eyes of the whole nation. G'd, who hasn't spoken once in the whole book of Devarim, tells Moshe that he is going to die and so he needs to install Yehoshua as leader of Israel, and Moshe does. Moshe then blesses Yehoshua a third time just before the end of our Parsha. What's going on here, why are Moshe and G'd so busy making sure that Yehoshua is blessed in front of the nation?

There is much that is not written in the

Torah and one thing we don't know is how the nation reacted to Yehoshua's selection as the next leader of Israel. In the past we have already seen numerous challenges to Moshe's leadership, and he had G'd's backing. As Moshe's days were drawing to a close many people and factions started making plans for who should lead the nation next. They threw parties and held meetings to create coalitions and position themselves to take the helm now that Moshe's days were numbered. Were they fit to lead? They thought so. Were they able to put the needs of the nation before their own, were they willing to make their lives a tool to serve the Children of Israel? G'd and Moshe's dizzying and emphatic acts of choosing and supporting Yehoshua in this week's Parsha give us clear answer. There are many people who want to rule Israel, but few able or willing to lead. Yehoshua was chosen because he saw himself as a servant of Israel and not the nation as a means to fulfill his goals.

Shabbat Shalom!

OPINION

Parashat Nitzavim By: Reverend Hazan Daniel Benlolo

The message of Parashat Nitzavim as we approach the High Holy Days.

- **Unity and Community**:** Parashat Nitzavim underscores the concept of unity within the Jewish community. It stresses that every individual, from leaders to ordinary members, stands together before God. This highlights the importance of communal responsibility and support, particularly during the High Holy Days when individuals come together for prayer and reflection.
- **Renewal of Covenant**:** As the High Holy Days approach, it's a time for Jewish individuals to renew their commitment to the covenant with God. Parashat Nitzavim serves as a reminder of this covenant and the responsibilities that come with it. It encourages individuals to reflect on their actions, seek forgiveness for their shortcomings, and strive to lead more righteous lives.
- **Repentance and Return**:** The themes of repentance (Teshuvah) and return (Shuv) are central during the High Holy Days, especially Yom Kippur.

Parashat Nitzavim aligns with these themes by emphasizing that even those who may have strayed from their faith or observance can return to God. It conveys the message that it's never too late to seek reconciliation and forgiveness.

4. ****Personal Reflection**:** In preparation for the High Holy Days, individuals are encouraged to engage in personal introspection and self-examination. Parashat Nitzavim provides a foundation for this by reminding people to take stock of their actions and make amends where necessary. It's a time for individuals to consider their relationship with God and their fellow human beings.

5. ****Preparation for Judgment**:** The High Holy Days, particularly Rosh Hashanah and Yom Kippur, are often associated with the concept of divine judgment. Parashat Nitzavim serves as a call to prepare for this judgment by engaging in sincere repentance and acts of righteousness.

In summary, Parashat Nitzavim provides a meaningful backdrop for the spiritual journey that Jews undertake during the High Holy Days. It emphasizes unity, commitment, personal reflection, and the opportunity for re-

newal and forgiveness as individuals prepare to stand before God in prayer and introspection.

le message de la Parashat Nitzavim à l'approche des grandes fêtes de Rosh Hashanah et Kippour.

1. ****Unité et communauté**:** La Parashat Nitzavim souligne le concept d'unité au sein de la communauté juive. Il souligne que chaque individu, des dirigeants aux membres ordinaires, est solidaire devant Dieu. Cela met en évidence l'importance de la responsabilité et du soutien communautaires, en particulier pendant les jours saints où les individus se réunissent pour la prière et la réflexion.

2. ****Renouveau de l'alliance**:** À l'approche des grands jours saints, c'est le moment pour les individus juifs de renouveler leur engagement envers l'alliance avec Dieu. La parasha Nitzavim rappelle cette alliance et les responsabilités qui en découlent. Il encourage les individus à réfléchir à leurs actes, à rechercher le pardon de leurs défauts et à s'efforcer de mener une vie plus juste.

3. ****Repentance et retour**:** Les thèmes de la repentance (Téchouva) et du re-

SHABBAT SHALOM

Start/Debut 7:01 p.m. End/Fin 8:03 p.m.

PARASHAT NITZAVIM - VAYELECH
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HAFTARAH ISAIAH
HERTZ PAGE 883

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 6:45P

WEEKLY SERVICES SCHEDULE

SUNDAY Selihot: 7:30A
Shahrit: 8:30A Minha: 6:00P
MONDAY - THURSDAY Selihot: 6:00A
Shahrit: 7:00A Minha: 6:00P
FRIDAY (EREV ROSH HASHANA)
Selihot: 6:00A
Shahrit: 7:00A Minha: 6:30P

CHEVRA SHAAS Services Schedule

SHABBOS, September 9TH
Schachris 9:30 a.m.
SUNDAY, September 10TH
Schachris 8:00 a.m.

TORAH CLASS

Join ANDRE ROTCHEL every
Shabbat after services
Beit Hamidrash-Refreshments



Learning
with
Rabbi
Yehoshua
Ellis

HISTORY AND EVOLUTION
OF THE TORAH
Shabbat 1 p.m.

RAMBAM'S LAWS
OF REPENTANCE
Every Shabbat
45 minutes before Minha
Beit Hamidrash
Welcome all!

PARASHAT HASHAVUA
Sunday 9:30 a.m.

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

The Spanish and Portuguese Synagogue and
R.H. Daniel Benlolo
present

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tour (Shuv) sont centraux pendant les grands jours saints, en particulier Yom Kippour. La Parashat Nitzavim s'aligne sur ces thèmes en soulignant que même ceux qui se sont éloignés de leur foi ou de leur observance peuvent retourner à Dieu. Il véhicule le message qu'il n'est jamais trop tard pour rechercher la réconciliation et le pardon.

cont'd. on page 2 next to "Dear Danny

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CHEVRA SHAAS SHABBOS KIDDUSH SPONSORED BY:

Chana Dvora & Dr. Yehoshua Haimovici in thanks to Hashem for all the good Hashem gives to all of us. We wish our community and klal Israel a healthy, successful and a blessed New Year.

SPECIAL MESSAGE FROM RABBI MENAHEM WHITE: Shanah tovah from Jerusalem (you know, that city that we constantly mention in our prayers). I am writing from the house of Ronny & Mary Ruth Gehr, who join me in sending our best wishes shalom Al Yisrael.

Mazal Tov To

Anick Toledano & Shay Peretz, on the Bar Mitzvah of their son, **Daniel Elie Baruk Peretz.**

Our Condolences To

Yvonne Shashoua & Family, on the loss of her husband, **Sassoon Shashoua z'l.**



Charlotte & Ron Shashoua & Family, on the loss of his brother, **Sassoon Shashoua z'l.**

COMMUNITY**Got a Question for Reverend/Hazan Daniel Benlolo?**

Dear Danny, Why is blowing the Shofar such an integral part of the High HolyDays?

Dear reader, Blowing the shofar is important in Judaism for several reasons:

1. ****Religious Tradition:**** It is a long-standing tradition with deep religious significance, dating back to biblical times. The shofar is mentioned in the Hebrew Bible as an instrument used for various purposes, including calling people to assemble, signaling important events, and as a reminder of God's presence.

2. ****Rosh Hashanah:**** The shofar is an integral part of the Rosh Hashanah (Jewish New Year) observance. It is blown to announce the beginning of the High Holy Days, a period of reflection, repentance, and renewal. The sound of the shofar is believed to awaken individuals to self-examination and the need for spiritual growth.

3. ****Symbolism:**** The shofar's piercing sound is seen as a call to introspection, repentance, and the return to one's spiritual roots. It serves as a reminder of the covenant between God and the Jewish people, particularly the covenant with Abraham.

4. ****Historical Significance:**** The shofar has played a role in Jewish history, including during times of battle and the conquest of Jericho in the Bible. Its use has symbolized triumph over adversity and the enduring strength of the Jewish faith.

5. ****Community and Unity:**** Blowing the shofar in synagogue services fosters a sense of community and shared identity among Jewish congregations. It's a communal act that brings people together in worship and reflection.

6. ****Mitzvah:**** Blowing the shofar on Rosh Hashanah is considered a mitzvah, a religious commandment. Observing this commandment is seen as a way of fulfilling one's religious duties.

Overall, the shofar holds a central place in Jewish spirituality, symbolizing themes of repentance, renewal, and connection to a rich religious heritage.

until next time...



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

cont'd from page 1 -Nitzavim

4. ****Réflexion personnelle**:** En préparation pour les grands jours saints, les individus sont encouragés à s'engager dans une introspection personnelle et un auto-examen. La paracha Nitzavim fournit une base à cela en rappelant aux gens de faire le point sur leurs actions et de faire amende honorable si nécessaire. C'est le moment pour les individus de réfléchir à leur relation avec Dieu et avec leurs semblables.

5. ****Préparation au jugement**:** Les grands jours saints, en particulier Roch Hachana et Yom Kippour, sont souvent associés au concept de jugement divin. La Paracha Nitzavim sert d'appel à se préparer à ce jugement en s'engageant dans un repentir sincère et des actes de justice.

En résumé, la Paracha Nitzavim fournit une toile de fond significative pour le voyage spirituel que les Juifs entreprennent pendant les Grands Jours Saints. Il met l'accent sur l'unité, l'engagement, la réflexion personnelle et l'opportunité de renouveau et de pardon alors que les individus se préparent à se tenir devant Dieu dans la prière et l'introspection.

Congregation Maghen Abraham

PERASHA Nitzavim-Vayelech

Thoughts: Mayer Sasson

"Go please and argue, G-d will say, if your sins will be scarlet, they shall turn white like snow. If they will be red... they will be like wool. (Yeshaya 1, 18)

Turn white like snow. On this verse in Yeshaya the holy Mekubal Rabbi M.A. of Pano ob'm said: This verse is surprising. When a person has a claim against his friend, it is clear that he will invite him to court to have him charged by law; but here G-d, Master of the Universe says to Israel: "Go please" a soft tone of request. Even more surprising is the fact that G-d says to Israel; "Come argue" for "if your sins will be scarlet" I will purify you from these sins until "they shall turn white like snow". We therefore must understand: If G-d wants to clean away Israel's sins, why does He say, "Please go argue"? What benefit will there be from arguing with Israel?

Rabbi M.A. of Pano says: It says in the Gemara that a person is judged by the majority. If he has more credits than sins, the minority of his sins is not considered, and he is considering righteous and comes out innocent in the judgment.

However, sometimes prosecution is aroused on Israel if they have a minority of mitzvahs and a majority of sins and the prosecuting angels demand from G-d that he punish Israel.

For this G-d has a wonderful idea which is: "Go please and argue, G-d will say...". Rabbi M.A. of Pano explains: We have learned a clear halacha: How do we know that if two people came to be judged and one is dressed in rags and the other is dressed in stately clothing costing a hundred, that the wealthy man is told "Dress like him (the pauper) or dress him like you"? Because it says "You should distance yourself from lies". The halacha is ruled that the wealthy man is told to dress like the pauper or have the pauper dress like him so that the pauper should not feel like holding back his arguments upon seeing the wealthy man dressed stately while he is dressed in rags.

We know that the Children of Israel are judged before G-d in two manners. In the first manner G-d is the Judge over Israel for all their deeds, good or bad. In the second way G-d is the Contestant who comes to bring charges against the Children of Israel in a judgment before

the Heavenly Court, the Sanhedrin in Heaven – and their role is to hear G-d's claims against Israel.

We know that G-d's clothing is as if white, compared to Israel, if they have sinned, whose clothing is red like scarlet, alluding to sins.

Therefore, when G-d wants Israel to come out innocent in the judgment according to the Torah, he says to them, "Go please and argue", in other words, I will not be a Judge over you; please go with a request to the Heavenly Court and we will argue before them about your sins. Now, according to the halacha, the Heavenly Court must, as if, say to G-d, after seeing Him dressed in white like snow and Israel dressed in scarlet clothes: Either You put on clothes like Israel (red) or clothe Israel with white clothing like You.

And since it is unheard of G-d should wear red clothing that alludes to sins, He will have to remove Israel's red clothing and clothe them in clothing that is white as snow and thereby He will purify them from their sins.

And that is what G-d says to Israel: "Go please and argue, G-d will say, if your sins will be scarlet, they shall turn white like snow." Since G-d wants Israel to come out innocent in the Judgment, He says to them, "Go please and argue" – Come let us go to the Heavenly Court for them to hear My claims against Israel and then I will have to whiten their sins because the two litigants must wear the same clothing, and they will therefore come out innocent in the Judgment.

SHABBAT SHALOM!!

**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.



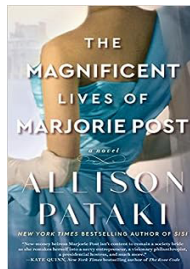
Thursday, November 9 | 7:00P - 9:00P

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.



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

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