



Congregation Spanish & Portuguese

שָׁרִית יִשְׂרָאֵל
בְּמַדְבָּר

חֶזֶק חֶזֶק וְנִתְחַזֵּק

Parashat Matot-Masei

פָּרַשַׁת מַטּוֹת-מַסְעִי

ROSH HODESH AV

WEDNESDAY/MERCREDI JULY 22 JUILLET

הַחֹדֶשׁ הַזֶּה לָכֶם



Matot-Masei
Rabbi Maimon Pinto

Tribe, tribes, tribalism ... These words have a nice sound of primitiveness, and words with a nice primitive ring are very fashionable today. We all celebrate our tribal identity, and youth organizations divide the participants into "tribes."

Fashions come and go, and within five years tribalism will likely belong to history, just like the cowboy brand from Melbourne cigarettes. To know how to deal with the subject of the tribe, we must look from a more eternal point of view.

When we look at the Torah (which is indeed eternal) we get a confused message.

On the one hand, the Torah is seemingly quite pro-tribal to start with. From the very beginning the twelve sons of our ancestor Jacob were destined to be the fathers of the twelve tribes of Israel. On his deathbed, Jacob blesses each of his sons personally, giving each one qualities and talents that will define the special role of his tribe within the people of Israel. Moses does the same act two hundred years later, when he blesses the twelve tribes on the eve of their entry into the Land of Israel. In their travels in the desert, each tribe had its own leader - known as a president. Each had its own camp around the tabernacle, its own colour and flag, and a representative stone on the vest of the high priest. The Midrash even tells us that when the Red Sea split for the sake of the children of Israel, it was divided into twelve entrances, so that each tribe could walk in its own path.

But the most significant characteristic of tribal identity was what occurred when the children of Israel entered the Holy Land. The country was divided into twelve territories, with each tribe assigned its own part that best suited the profession of the tribe, such as shepherds, wine merchants, sailors and shippers of goods on the sea, soldiers, scholars, olive growers, and so on.

If we want to know how far the Torah has gone in trying to preserve tribal territory, we can look at this week's Torah portion. Several chapters earlier, while in the Desert, we read of the daughters of Zelophehad, who applied to Moshe for a share and inheritance in the Land of Israel. According to Torah laws, only sons can inherit the dynastic property. Zelophehad had five daughters and no sons. According to this law, Moses turned to another group of people with their request. These were the heads of the tribe of Menashe, the tribe of Zelophehad. They claimed so. If their inheritance is given to his daughters, what will happen if they marry men from

another tribe? Their children, whose tribal identity will be like their father's, will inherit Zelophehad's estate. Tribal.

God responded to this claim with a rather practical solution: Let the daughters of Zelophehad marry only men from the tribe of Menashe. Indeed, this regulation has become sweeping: every daughter who inherits her share should marry only within her father's tribe, so that "no inheritance shall turn from one inheritance to another, for no one in his inheritance shall cleave to the staffs of the children of Israel." (In the wilderness, 6: 9).

What all this ostensibly shows is that although the Jewish people are commanded to be "one people in the land" and to treat themselves "as one man in one heart," it still does not preclude the existence of separate tribal identities within the Jewish people. In fact, many today see the various communities within the Jewish people - Ashkenazis and Sephardim, Hasidim and Lithuanians, etc. - as equivalent in modern times to the "Tribes of Israel" and point to the biblical precedent as an indication that differences in customs, philosophy and lifestyle among these communities are legitimate. And even desirable; and constitute an expression of the multi-tribal character of the Jewish people.

However, there is a sequel to the story of the daughters of Zelophehad and the crisis of tribal identity they provoked. We are told, that this regulation Shabbat that the heir of a tribal estate will have to marry only within the tribe of her father was amended only for the first generation of Jews, who settled in the land under Joshua. Once the division of the Land of Israel was over (after 14 years), and all the tribe and its families settled safely on their territory and on their family property, the boycott of inter-tribal marriage was lifted. Apparently at this point some tribal mixing could be tolerated.

Moreover, the day on which the tribes of Israel were allowed to marry each other was declared a national holiday. In fact, this holiday, Tu B'Av, the Mishnah says that it is one of the two wonderful holidays of the year! (The second holiday is none other than Yom Kippur). Several reasons have been given for this specialness of Tu B'Av, but this is one of them. In other words, the merging of the tribes is not only bearable, but also celebrated.

So what are we actually supposed to do with all this? Is tribalism a good thing or a bad thing for the soul? How do we weigh our loyalty to the family, the community and the tribe against our role as partners in the mission and destiny of the entire Jewish people?

I'm not sure exactly what it is, but there must be some message here.

Shabbat Shalom

Shabbat Shalom

Start/Début 8:19 pm.

End/Fin 9:32 pm.

Havdalah



Services Schedule

Horaire des Offices

**DURING THE COVID19 PERIOD,
SERVICES SCHEDULE IS AS FOLLOWS:**

SHAHRIIT: 7:30 a.m.

Everyday Monday through Friday

Sunday: 8:30 a.m.

Afternoon/Evening Services:

Minha/Arvit 6:45

Our Week Day Services

Zoom meeting ID: 5264381158

**SHABBAT SERVICES
MASHAAL SANCTUARY
9:00 a.m. (Hodu)**

**SERVICES IN THE SUKKAH
Sunday at 8:30 a.m.**

Following Sunday services,
Rabbi & Cantor will visit Mount-Royal
Cemetery to recite weekly hashcabot
Send names of loved ones to:
rabbi@thespanish.org

**Mercredi, 22 juillet - 19h00
Vivre avec la Paracha
avec Rav. M. Pinto**

**Thursday, July 23 at 7 p.m.
VIRTUAL TORAH READING & COMMENTARIES WITH RABBI PINTO
(watch emails for details)**

Zoom Meeting ID 526 438 1158

**NEW! FRIDAY NIGHT - 18h30
STARTING FRIDAY, JULY 24
Join us for a *Kabalat Shabbat*
under the stars in the
SUKKAH @ 6:30 P.M.**

Quote of the Week

Commitment is an act, not a word.

- - Jean-Paul Sartre
- Aish HaTorah

Beit Hamidrash Helwani

בית המדרש הלואני
Parnass Hashana - פרנס השנה
Joseph & Betty Nezri
Parnass Hakavod - פרנס הכבוד
Mayer & Muriel Sasson
In Honour of Rabbi Cantor Yehuda Abittan

PROGRAMME DU BEIT HAMIDRASH

שיעור יומי

PROGRAMME QUOTIDIEN - HOK LEISRAËL
DIM.-VEN. APRÈS SHAHRIT RABBI MAIMON PINTO

ZOOM MEETING ID: 5264381158

PARNASS HAYOM פרנס היום

Shabbat 26 Tammuz - July 18 juillet

Leila & Afram Khamara, in recognition of their support & generosity to BH & S&P.

Sunday/Dimanche 27 Tammuz - July 19 juillet

Leila & Afram Khamara, in memory of her father, Salim Elia ז"ל.

Monday/Lundi 28 Tammuz - July 20 juillet

Ouri Ohayon, à la mémoire de Esther Shabbath ז"ל.

Shulamit Moulavi, in memory of her mother, Naima Sayegh ז"ל.

Kazaz Family, in memory of Isaac Kazaz ז"ל.

Tuesday/Mardi 29 Tammuz - July 21 juillet

Alain & Tina Harari, à la mémoire de leur père, Raymond Ovadia Harari ז"ל.

Wednesday/Mercredi 1 Av - July 22 juillet

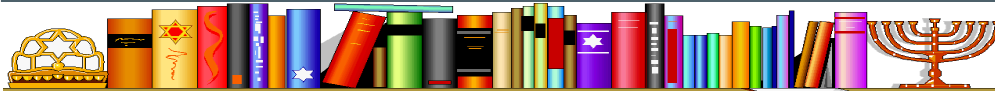
Leila & Afram Khamara, in honour of Drs. Samia & Sabah Bekhor.

Thursday/Jedi 2 Av - July 23 juillet

Naima Rabie & Family, in memory of Jacob Rabie ז"ל.

Friday/Vendredi 3 Av - July 24 juillet

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



HALAKHA הלכה

MOURNING CUSTOMS OBSERVED DURING THE "THREE WEEKS"

There is room for leniency regarding listening to music during the "Three Weeks" for those who are in isolation or quarantine in cases of need. This is especially true regarding young children and one must do one's utmost to lift their spirits as much as possible during these trying times, as such quarantine and isolation can sometimes lead to irreparable psychological/emotional damage. May Hashem remove all plague from our midst and may we all hear good news soon, Amen.

It is proper to abstain from reciting the "Shehecheyanu" blessing during the three weeks between the Seventeenth of Tammuz and the Ninth of Av on a new fruit or a new garment. One should leave the new fruit or garment for after Tisha Be'av rather than to eat the fruit or wear the garment without reciting "Shehecheyanu."

The Sephardic custom in the holy city of Jerusalem, however, is to allow weddings to be held during this period, until the day of Rosh Chodesh Av. Nevertheless, beginning from Rosh Chodesh Av, although according to the letter of the law one who has not yet performed the Mitzvah of bearing children may indeed be lenient and get married, the custom is not to hold weddings at this time, for it is ominous to celebrate and be joyful at a time when the rest of the Jewish people are steeped in deep mourning.

Yalkut Yosef

Shabbat Shalom, Rabbi Maimon Pinto

CHEVRA SHAAS
ADATH JESHURUN
HADRATH KODESH
SHEVET ACHIM
CHAVERIM KOL YISRAEL
D'BET ABRAHAM
CONGREGATION

SHABBOS, July 11TH

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
MATTOT-MAS'EI 5780

This might start out looking as an essay in Hebrew grammar, but if you read to the end, you will understand the message, and you will get the *point* of it.

The title of the first parasha that we read this week is *mattot*. If you look carefully at the word in your Bible, you will see that there is a dot, a little *point*, in the word *mattot*, in the middle of the letter *tet*. That dot indicates that a letter is missing: in this case the letter *nun*. In other words, the letter *nun* has *assimilated* into the letter *tet*. So, *letters can assimilate, just like people can!*

When I told this to my son, several years ago, he said: but at least the *pintele yid* remains. (That is a Yiddish expression meaning "the little Jewish *point*.") In other words, no matter how far a Jew strays, there is always a spark of Yiddishkeit, of Jewish values, within him/her.

But there are some Jewish people whose "*pintele yid*" seems to get confused. Here's an example. The *haftarah* from last week and this week is from the prophet Jeremiah. Jeremiah, like the other Biblical prophets, spoke of social justice. And when I teach Jeremiah, I stress to my students how the prophetic idea of social justice has been a major contribution of Judaism to the world.

HOWEVER, Jeremiah also speaks in the *haftarah* for this Shabbat against assimilation to foreign religions; against Jews who do not appreciate how God brought us in to the beautiful Land of Israel. In later chapters, he castigates those who are not mindful of the Sabbath and other mitsvot.

So, as we look at that extra dot in the letter *tet* of the word *mattot*, we are reminded to bring forth the *pintele yid* within ourselves. That's my *point* for this Shabbat.

Shabbat shalom



שבת שלום

Dear Friends, our visits at the cemetery have been a real positive experience, for ourselves & those in attendance. Initially our objective was to recite the Hashkavot & memorial prayers to be shared with the congregation via our weekly email. On one of our visits, we met many members & shared very special moments with them in prayer. News spread fast & many of you expressed the desire to meet us at the cemetery to pray for your dearly departed.

With this in mind, we are offering you the opportunity to join us at Mount Royal cemetery on **Sundays from 10-11 a.m.** for a memorial service.

To schedule an appointment, please send an email to: linda.aboody@thespanish.org

We wish you all a wonderful & healthy Shabbat, **Rabbi Maimon Pinto & Chazzan Daniel Benlolo**

The Spanish & Portuguese has recently begun a fundraising program whereby our goal is to raise \$1.5 Million over 3 years to help fund our activities, programs, and events.

We are pleased to announce the following congregants who have made very generous 3-Year donations:

[illegible]

Yaghoub & Clifford Noonoo & Families

<i>Daniel & Muriel Benlolo & Family</i>	<i>Joshua & Anne Haimovici & Family</i>
<i>Kamal & Sue Gabbay & Family</i>	<i>F.G. Shahrabani Family</i>
<i>Mayer & Muriel Sasson & Family</i>	<i>Salim Mashaal & Family</i>
<i>Albert & Sandra Mashaal & Family</i>	<i>Charles & Lucie Shemie & Family</i>
<i>Frank & Rebecca Daniel & Family</i>	<i>David & Carole Nathaniel & Family</i>
<i>Ovadia Shebath & Family</i>	<i>Ronald & Myriam Reuben & Family</i>
<i>Philip Khazzam</i>	<i>Victor & Edna Mashaal & Family</i>
<i>Morris & Evette Mashaal & Family</i>	<i>Henri & Arlene Abitan & Family</i>
<i>Mike & Monika Yuval & Family</i>	<i>David & Vivian Gabbay & Family</i>
<i>Jacob & Iris Haimovici & Family</i>	<i>Manny & Denise Touaty & Family</i>

SPANISH & PORTUGUESE ANNUAL GIVING CAMPAIGN

With deep gratitude, we acknowledge the following generous donors who are supporting the operations, activities, and welfare of our synagogue.

[illegible]

Drs. Sabah & Samia Bekhor - Supporter
Edmond & Suzanne Elbaz - Supporter
Albert & Valerie Tauby - Supporter
Emile & Rita Fattal - Supporter

Rabbi Howard & Norma Joseph - Friend
Sam & Ann Aintabi - Friend
Jim & Ruth Nabi - Friend