



Congregation Spanish & Portuguese

שארית ישראל

במדבר

Parashat Bamidbar

פרשת במדבר

Count of Omer

ספירת העומר

23 mai Shabbat Soir #45	24 mai Dimanche Soir #46	25 mai Lundi Soir #47	26 mai Mardi soir #48	27 mai Mercredi soir #49
----------------------------	-----------------------------	--------------------------	--------------------------	-----------------------------

ROSH HODESH SIVAN: SUNDAY/DIMANCHE MAY 24 MAI

החודש הזה לכם

HAG SHAVUOT SAMEAH



חג שבועות שמח

Thurs./jeudi May 28 mai EREV Shavuot ~ Fri./Vendr. May 29 mai Shavuot I ~ /Shabbat May 30 mai Shavuot II

Boredom's Virtues: Thoughts for Parashat Bamidbar By: Rabbi Marc D. Angel

This Shabbat marks the wedding anniversary of my late parents Victor and Rachel Angel, of blessed memory, who were married on May 23, 1937. They were wonderful parents whose impact on their family continues to be strongly felt after all these many years.

One of their special qualities was their keen gratitude for the blessings they enjoyed. They valued quiet and calm appreciation of the wonders of life; they lived happily, gratefully, and without jealousy or envy.

I often recall advice my mother gave me when I was a young boy. When I complained to her that I was bored, she answered: "That's great. So use your imagination and get un-bored." For her, boredom was not a problem but an opportunity. If I had "nothing to do," it was up to me to think creatively and imaginatively to overcome feelings of boredom. I would go to the back yard, look up at the clouds, and think of what images the shapes of the clouds evoked. Or I would watch the robins peck around for worms. Or I would go downstairs in the house to where we had a set of Britannica Junior, and I'd read about dinosaurs, cave men, or whatever other topic I thought might be interesting.

Boredom was a tremendous boon to imagination. It stimulated the development of an inner life, a quiet and self-reliant way of experiencing the universe. I think that I, and so many others of my generation, were quite fortunate to have periods of boredom, when there was "nothing to do."

These thoughts came to mind when I read an article recently that reported that American teenagers spend an average of 12 hours a day with electronic devices. Some of these hours are overlapped e.g. they listen to an ipod while playing a computer game simultaneously. It's not just teenagers who are constantly plugged in. Ads for various companies brag that their system allows you to record 6 (or even 12) television programs simultaneously and you can then watch them "on demand." Who has the time to watch all

these programs? And are there really 6 (or 12) such outstanding programs that air at the same time, that you just can't miss?

Modern plugged-in people rarely have time to be bored. They constantly are barraged with noise and images. They can't walk out of the house without talking on their cell phones or sending text messages. It seems that a lot of people don't have the desire or the time to be bored. When people are deprived of boredom, they lose an important asset in their lives. They can become passive and reactive without even realizing it.

This week's Torah portion reminds us that the formative years of the people of Israel took place in the "midbar," the desert, the wilderness. They spent forty years in the "midbar" and one can hardly think of a more boring setting. They had little to do, since their sustenance was provided by God's miraculous providence. They had no work, no electronic social media, no televisions; they only had an endless and monotonous desert scenery. They must have come to Moses and complained: "We are bored."

Moses would have replied: "That's great. So use your imagination and get un-bored." It was up to the Israelites to ponder, to imagine, to think over the teachings of Moses. It was up to them to educate and entertain their children; to organize activities and events for the grown ups; to care for the needs of the elderly. They had to think about their past and their future; how they would proceed to the Promised Land; how they would confront the many problems along the way. And if they simply had time to let their minds drift, that was a good incubus for new ideas and new insights. The religious genius of the people of Israel developed in the midbar.

Albert Einstein observed: "Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world." We should be grateful for the luxury of being bored. We should seek opportunities to have "nothing to do." We should find the time to unplug from our machines and our phones and...just be.

Shabbat Shalom

Shabbat Shalom

Start/Début 8:08 pm.

End/Fin 9:23 pm.

Havdalah



Services Schedule

Horaire des Offices

DURING THE COVID19 PERIOD,
SERVICES SCHEDULE IS AS FOLLOWS:

SHAHRIT: 9:00 a.m.
Everyday Monday through Friday

Afternoon/Evening Services:

Minha/Arvit 8:00
Fridays 5:00

Our Week Day Services

Zoom meeting ID: 5264381158

Sunday - Friday: Services with Rabbi Maimon Pinto & Hazzan Benlolo
Thought of the Day with Rabbi Pinto

Monday, May 25

Will be live from the Iny Chapel with Rabbi Pinto & Hazzan Benlolo
Services will begin at 8:00AM.

Following services the clergy will visit cemetery to recite weekly haascabot.

TIKUN LEIL SHAVUOT

7:40 P.M. - 12:00 A.M.

WEDNESDAY/MERCREDI May 27 Mai

EREV SHAVUOT

THURSDAY/JEUDI, MAY 28 MAI

Friday - 5:00PM - Light YOUR Sparks
Discover the most celebrated day of the Jewish Calendar, SHABBAT.

Every Friday evening join me for a pre-Kabbalat Shabbat full of melodies and inspirational sparks.

Saturday Night (15 minutes after Shabbat)
Join us in a musical Havdalah & enter the week with song & gladness.

Zoom Meeting ID 526 438 1158

S&P Synagogue Office

will be closed on

Friday, May 29

First day of Shavuot.

Quote of the Week

Ethics is knowing what is right to do,
not what you have the right to do.

- 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 29 Iyar - May 23 mai

Afram & Leila Khamara, in honour of their Children.

Sunday/Dimanche 1 Sivan - May 24 mai

Famille Pinto, à la mémoire de leur père, Leon Yehuda Pinto ז"ל.

Monday/Lundi 2 Sivan - May 25 mai

Sélim Sasson Family, in honour of their Children & Grandchildren.

Tuesday/Mardi 3 Sivan - May 26 mai

Leila & Afram Khamara, in honour of Beit Hamidrash Helwani.

Wednesday/Mercredi 4 Sivan - May 27 mai

Rosette Rossano, à la mémoire de son frère, Joseph Revah ז"ל.

Thursday/Jeudi 5 Sivan - May 28 mai

Robert Meer, in memory of his mother, Georgette Meer ז"ל.

Friday/Vendredi 28 Iyar - May 22 mai

Comm. Of Babylonian Iraqi Jews of Mtl., commemorating the Farhoud.

Lydia, Vivian, Jack Carmen & Families, in loving memory of Marcelle Corin ז"ל.

Corin Grandchildren, in loving memory of Marcelle Corin ז"ל.



HALAKHA **הלכה**



Abraham notre père pria et supplia pour que Sodome ne fût pas détruite ; Dieu lui répondit que, s'il se trouvait à Sodome dix justes, la ville serait sauvée. Mais il ne s'y trouva pas le quorum de dix justes, et Sodome fut détruite. Isaac notre père et Rébecca notre mère, qui espéraient avoir un enfant, implorèrent l'Eternel et furent exaucés : Isaac et Esaü leur naquirent. Jacob notre père pria Dieu de le sauver de la main de son frère Esaü, qui venait à sa rencontre entouré de quatre cents guerriers ; il fut exaucé et sauvé. Après la faute du veau d'or, la colère divine se dirigea contre Israël ; Moïse notre maître multiplia ses prières, jusqu'à ce que Dieu renonçât au mal qu'il avait envisagé de faire subir à son peuple. Lorsque sa sœur Myriam fut frappée de lèpre, il pria : « Dieu, de grâce, guéris-la », et elle guérit. Après la défaite essuyée à Aï, Josué tomba sur sa face et pria ; Dieu lui répondit et lui indiqua comment réparer la faute d'Akhan, après quoi il fut victorieux. Lorsque les Philistins entrèrent en guerre contre Israël, Samuel cria vers l'Eternel pour le salut d'Israël, et Dieu lui fut propice : Israël défit les Philistins et les soumit. David, roi d'Israël, pria abondamment l'Eternel, et ses prières sont recueillies dans le livre des Psaumes (*Téhilim*). Après qu'il eut terminé de construire le Temple, le roi Salomon pria pour que la Présence divine y demeurât, et pour que les prières prononcées au Temple fussent agréées. Dieu exauça sa prière. Lorsque le prophète Elie combattit les prophètes de Baal au mont Carmel, il pria afin qu'un feu descendît du ciel et il fut agréé. De même, le prophète Elisée pria l'Eternel de ressusciter l'enfant de la femme sunamite, et l'enfant reprit vie. A son tour Ezéchias, sur le point de mourir de maladie, implora l'Eternel et il fut exaucé : il guérit.

Source: Peninei Halacha

Shabat Shalom, Rabbi Maimon Pinto

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

SHABBOS, May 23TH

**FOR TIMES OF SERVICES, PLEASE
 FOLLOW WITH SPANISH & PORTUGUESE**

**WORDS FROM RABBI WHITE
 BAMIDBAR 5780**

This Thursday night and Friday, May 21 and 22, the 28th of Iyyar, is celebrated as *Yom shihur Yerushalayim*, Jerusalem Day.

I'd like to share a thought, which can help explain why this day is so meaningful to me. An image from years ago, that I have never forgotten.

As some of you may know, I was born and grew up in Boston. After graduating from high school, many of my classmates and I participated in a 10 month program in Israel. Keep in mind, this was *before* the 6 day war. We arrived in Jerusalem late at night. In those days, Jerusalem was divided: East Jerusalem, including the Kotel, was under Jordanian control. Two images remain in my mind, from that night: (1) As we disembarked and waited outside the dorm, I looked up at the sky: it was a very clear Jerusalem night. Never had I seen so many stars. I remarked to my friend, "now I understand the verse, when God took Abraham outside, and asked him 'go look heavenward,' and told him: 'as many as the stars in the heavens, thus will be your offspring.'"

(2) A few minutes after that, Baruch, our *madrich* (counselor), rounded us all up, and took us inside for a meeting, explaining to us the rules and regulations, and some of the peculiarities of living in a foreign country. (None of us had ever been to Israel before, and, indeed, Israel was still considered almost as a third world country.)

Baruch stressed the most important rule: no one is allowed up on the roof. (Many houses in Jerusalem have flat roofs, with staircases that lead up there.) Why not? Baruch explained: "we are located very close to the border. The Jordanian soldiers have a sport: they like to shoot at the Jews on the roofs of the houses! It's good target practice for them!"

That was one small story, out of many. I have more personal stories, but for now, I'll limit to the above.

Certainly, we pray for peace, we hope for rapprochement and for good relations between the Jews and Arabs. BUT THE WORLD DOES NOT UNDERSTAND THE SITUATION BEFORE '67. Baruch HaShem, our friends and relatives in Jerusalem no longer have to be targets for the Jordanian soldiers. Certainly, we pray for peace, and for understanding. But peace can only come when Hamas and Hezbollah and their allies stop calling for the destruction of Israel.

And we thank HaShem for our *medina*, and pray for the time, as foretold by the prophet Isaiah, "nation will not lift up sword against nation, and will no longer learn the conduct of war."

**Yom yerushalayim sameah!
 Shabbat shalom**

Our Clergy will be saying Hashcabah at the cemetery on Sundays, please let us know if you would like such a prayer for your loved ones by sending their name(s) to: rabbi@thespanish.org

The Annual General Meeting of the Members of the Sisterhood of the Spanish & Portuguese Synagogue will take place on ZOOM on Monday June 8th 2020 at 5:30 PM. ZOOM LINK will be emailed to all sisterhood members. Should you not receive it this week please contact sisterhood2020@hotmail.com OR the synagogue office. The meeting is open to all Sisterhood Members.



A Word From Hazzan Daniel Benlolo

Shavu'ot celebrates the giving of the Torah. According to ancient tradition, the Torah enumerates 613 mitzvot: 248 affirmative commandments and 365 prohibitions. In the Sephardic tradition, several poems enumerating each of the commandments have been written by various poets, these are called "Azharot" - Admonitions. Our custom is to read the version written by Solomon ibn Gabirol (1020-1069) with an introduction by David ben Eleazar Bekuda (12thc.) Traditionally, in the synagogue, we chant the Azharot "round-robin" style on the afternoons of Shavuot (reading the affirmative commandments on the first day and the prohibitions on the second day.)

This year since we cannot meet in the synagogue - we have joined together with our sister congregations and hazzanim from around the world to host a special joint Azharot service in advance of the holiday, on Sunday, May 24th. I will be joining Hazzanim from Philadelphia, Paris, Bayonne, Florence, Amsterdam, London, and Israel for this special virtual event. This type of joint service brings together almost all of the Spanish and Portuguese communities and something that has never been done before!

With thanks to the American Sephardi Federation for hosting this service via its Zoom Webinar platforms. More information will become available soon. Stay tuned! https://us02web.zoom.us/webinar/register/8915883443528/WN_rcuVq327T_Srs09Glij5cQ <https://youtu.be/SFzUlnal5XQ>

Shabbat Shalom

JIM ARCHIBALD'S MESSAGE



Bonjour à toutes et tous. Voir l'avis de la ASF ci-dessous. Il faudra que celles et ceux qui veulent assister s'inscrivent au préalable. [Sign-up!/Inscrivez-vous!](https://us02web.zoom.us/webinar/register/3515883446829/WN_s1yLCcRHSK-G9S2V_s6uYA)

https://us02web.zoom.us/webinar/register/3515883446829/WN_s1yLCcRHSK-G9S2V_s6uYA

Ci-dessous le résumé de la conférence qui devait se tenir en présentiel à New York. Dans le cas de la conférence sur Zoom, la conférence sera beaucoup plus courte et se focalisera sur des exemples sélectionnés plus contemporains d'engagement communautaire.

SHEARITH ISRAEL, THE CORPORATION OF SPANISH AND PORTUGUESE JEWS OF MONTREAL, A HISTORY OF SOCIETAL ENGAGEMENT

From the time of its establishment as an organized community in 1768, the Corporation of Spanish and Portuguese Jews of Montreal (Corporation) has grown and thrived based on the shared belief that engagement in community from economic, intellectual and social perspectives is the foundation upon which to build an enduring and viable community. Indeed, the Corporation was not that different in this way from other Spanish and Portuguese communities or *colonias judías* (Romero) which came into existence in the 17th and 18th centuries: New York (1654), London (1657), Newport (1763) and Philadelphia (1775).

These communities were able to grow in a climate of "tolerance, sympathy and enlightened interest" (Kedourie) which fostered both communal development and societal engagement.

From the early colonial days, the men and women of the Corporation, loyal subjects of George III, represented a cross section of Montreal society; they were academics, civil servants, doctors, lawyers, and even legislators. In other words, they did not live in isolation as a community and were fully engaged in the larger society serving in the late 18th century in areas of economic activity as varied as banking, food distribution, public utilities, shipping and trading. The larger community benefited from the Corporation's members' involvement in the Board of Trade, community services, education, government service and philanthropy. In this sense, the Corporation was not very different from its

sister congregations in New York, Newport and Philadelphia. The shared experience was palpable. Indeed, the Corporation's first official spiritual leader, Jacob Raphael Cohen, came to Montreal from Philadelphia.

Engagement in political life was a work in progress. While the American colonies emerged from a revolution and established a new and enlightened rule of law, the Corporation continued to function under the Crown. While its members benefitted from a relatively tolerant regime, its full political rights were only recognized in 1832, when the Legislative Assembly of Lower Canada (modern-day Québec) passed the Emancipation Act, thus guaranteeing the civil and political liberties of subjects of the Crown in Lower Canada (Douvillé) including the right to practice Judaism, to maintain civil registers and to participate in all spheres of public life without restriction. (Fyson) This came to be some fifty years after the third amendment to the United States Constitution was adopted. Nevertheless, the spirit of tolerance and the respect for inherent natural rights was key to ensuring continued and unfettered community engagement and even political activism in both the United States and Canada.

The Corporation's history continues to this day to bear witness to the fruits of "emancipation" and the engagement of the Corporation's members in public life.

References

- ARCHIBALD, J. "Shearith Israel, A History of Social Engagement". OTTAWA: Library and Archives Canada, 18 November 2018.
COHEN, Yolande et Éliane BÉLEC. *Synagogue Spanish & Portuguese Shearith Israel : 250 ans d'histoire*. MONTRÉAL : Corporation of Spanish and Portuguese Jews, 2018.
DOUVILLÉ, Raymond. "L'Affaire Hart: Historical Circumstances of the Legislation Giving Jews a Status of Political Equality". *Canadian Jewish Year Book* 1. 149-152.
FYSON, Donald. "Between the Ancien Régime and Liberal Modernity: Law, Justice and

State Formation in Colonial Québec, 1760-1867". *History Compass* 12, 5 (2014): 412-432.

GINDIN, Matthew. "Ezekiel Hart and the Emancipation of Canada's Jews". *Canadian Jewish News* (20 July 2017).

KEDOURIE, Elie, Ed. *The Jewish World*. LONDON: Thames and Hudson, 1979.

Library and Archives Canada. *Shearith Israel fonds*. http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&lang=eng&rec_nbr=98358

ROMERO, Elena, Ed. *Vida judía en sefard*. MADRID : Ministerio de Cultura, 1991.