



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

# SHABBAT BULLETIN

December 25, 2021 | 21 Tevet 5782



## Parashat Shemot

*Mon nom Juif*  
*Par: Rabbin Maimon Pinto*

La Torah met l'accent sur les noms de la famille de Yaakov dans la paracha de cette semaine, comme elle l'a fait encore plus en détail dans la paracha de Vayechi de la semaine dernière. Il peut y avoir de nombreuses raisons diverses à cette concentration d'intérêt pour les noms des tribus d'Israël. Mais quelles qu'en soient les raisons, la Torah la considère évidemment comme d'une grande importance. En fait, tout au long de la Torah, les noms des tribus sont répétés plusieurs fois. Après tout, nous pourrions demander, qu'est-ce qu'un nom? Mais les noms de nos ancêtres sont tambourinés en nous par la Torah pour nous donner un sentiment de continuité et de tradition.

Le peuple juif est sur le point de connaître des siècles d'exil et d'esclavage éventuel en Égypte. Ils sont certainement en danger d'être détruits à la fois physiquement et spirituellement. Les rabbins nous ont appris qu'en n'oubliant pas leurs noms d'origine, en ne devenant pas complètement égypt-

tiens en fait également, l'espoir du peuple juif d'être racheté et libéré ne s'est jamais éteint. Les noms de leurs ancêtres leur rappelaient leur passé et l'engagement de Dieu à les racheter de leur esclavage et de leurs afflictions.

Cette expérience de l'exil égyptien a ancré dans le monde juif l'importance de se souvenir de nos noms d'origine. Car c'est l'existence et l'utilisation de ces noms qui ont empêché leur extinction en tant que peuple spécial et éternel. Ainsi, dans l'introduction du livre de Chemot, le livre de la servitude et de la rédemption, se trouve la liste des noms des fils de Yaakov, le rappel éternel de qui est vraiment le peuple juif.

Au fil des siècles, le peuple juif a continuellement lutté pour conserver son identité et son sens de la continuité à travers ses noms. Dans le monde ashkénaze, il est devenu habituel de donner aux enfants le nom d'ancêtres décédés. Cela est devenu un lien profondément émotionnel dans les familles, ce qui a finalement conduit les enfants à recevoir plusieurs noms pour commémorer plus d'un ancêtre. Dans la tradition sépharade, des noms sont donnés pour honorer les grands-parents et les parents vivants. Mais là aussi, le sens de la continuité et du but est souligné dans l'attribution

de ces noms.

Dans les temps plus modernes, les Juifs ont également reçu des noms laïques pour être utilisés dans la société en général. Cependant, au cours des dernières décennies, l'utilisation de noms exclusivement juifs ou hébreux est redevenue à la mode. Donc, apparemment, il y a beaucoup de choses impliquées dans un nom. Même dans le monde non juif, l'utilisation de noms bibliques reste assez populaire et répandue. Les gens ont soif d'un lien avec leur passé et ces noms de famille traditionnels et bibliques semblent offrir un sentiment d'immortalité et de continuité que les noms « cool » tape-à-l'œil ne peuvent pas fournir.

Les noms peuvent donc être un point d'ancrage pour sa propre estime de soi et son but dans la vie. L'insistance de la Torah à enregistrer les noms des fils de Yaakov - les tribus éventuelles d'Israël - met en évidence ce fait important de la vie et de la famille pour nous. C'est peut-être ce que le Midrash voulait dire lorsqu'il nous a enseigné que l'une des causes de la rédemption d'Israël de la servitude égyptienne était « qu'ils [le peuple juif] n'ont pas changé leurs noms [d'hébreu à égyptien.] »

Chabat Chalom

### SHABBAT SHALOM

**Start/Debut**      **End/Fin**  
**3:57 p.m.**      **5:07**

*Parashat Shemot - Hertz page 206*  
*Haftarah Jeremiah - Hertz page 229*

**Shabbat Services**  
Shahrit: 8:30      Mincha: 3:45

### WEEKLY SERVICE SCHEDULES

**Sunday:**      **8:30 a.m.**

**Monday - Friday**  
**Shahrit:**      **7:30 a.m.**  
**Mincha:**      **4:00 p.m.**

### CHEVRA SHAAS Service Schedule

**SHABBOS, DECEMBER 25<sup>th</sup>**  
Schachris 9:30 a.m.

**SUNDAY, DECEMBER 26<sup>th</sup>**  
Schachris 8:00 a.m.

### BEIT HAMIDRASH HELWANI WITH RABBI PINTO

**Monday through Friday**

**8:40 a.m.** - Hok L'Israel

**Dvar Torah / Classes**

**Halakha Shiur** - Sunday after services

**Monday, Tuesday, Thursday & Friday**

**8:25 a.m.** - Halakha/Talmud / Hok L'Israel

**4:25 p.m.** - Jewish Wisdom / Parasha

*Dear friends,*

*I am here for you. Whether you want to ask a question, consult, learn or just chat, you can call me on my mobile (514) 506-3164 or to my email [rabbi@thespanish.org](mailto:rabbi@thespanish.org)*

*I am available 24/6.  
Shabbat, emergencies only*

**Rabbi Maimon Pinto**

The Spanish & Portuguese Office  
will be **closed on Dec. 27 & Jan. 3**  
legal holidays.

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



### QUOTE OF THE WEEK

"When you are going through hell, keep going."

Attributed to  
Winston Churchill | Aish HaTorah

### OPINION

## Chevra Shaas Words From Rabbi Menahem White SHEMOT 5782

Whenever we read parashat Shemot, I am reminded of an experience that happened many years ago, when I was a student in grade 8.

As most of you know, I grew up in Boston. My family belonged to a large synagogue. When I became bar mitsvah, I was eligible to attend "Junior Congregation." If my memory serves me correctly, we had about 50 high school boys and girls who met every Shabbat and Yom tov morning in the shul's "chapel." Although the shul's Assistant Rabbi served as our advisor, we kids did everything ourselves: meeting once a month to arrange the services; then serving as chazanim, reading Torah and haftarah, giving out aliyot, and delivering sermons.

So... when I was in grade 8, after my Bar mitsvah the previous summer, our President, a big boy in grade 12, came

over to me and said that I must learn how to read the Torah. [The policy of the synagogue was that a bar mitsvah boy did NOT read from the /torah at his Bar Mitsvah, since the adults in the main sanctuary did not want to take a chance of a kid making a mistake!]

The 12<sup>th</sup> grader sat down with me, and we went over together the first 7 verses of Shemot. [Actually, we called it *Shmos*, as our prayers in those years were in the traditional Ashkenaz pronunciation.] After he was convinced that I knew it well, he said "Ok, now you can be a regular Torah reader for the Junior Congregation."-- "But," I asked, "I know only 7 verses!" --"No problem," he replied, "just apply what you know to the rest of the Torah."

And isn't that what education is all about? We remember only a few details of what we learned in high school. The goal of high school learning is to take what we have learned, and apply it to new situations!

I was reminded of that story many years later, when I was a semicha student of the great Rabbi Joseph Soloveitchik,

known as the "Rav," at Yeshiva University. Our class was seated in the large school auditorium, writing our major exam of the year, on the Talmud tractate Shavuot. The exam consisted of 20 questions: the first 19 of which were based on material we had learned in *shiur* [i.e. class.] We had to explain the conceptual basis of various issues in the Talmud and commentaries. The 20th question was passage from the commentary of Rabbenu Hananel, an 11<sup>th</sup> century Tunisian scholar. His commentary, which we had never discussed in class, appeared in small print in the margin of the gemara. I remember the Rav ascending the stage of the auditorium, and giving an impassioned talk, as only he could do, on the importance of the 20<sup>th</sup> question: for it entailed applying the concepts we had learned to unseen material. [And if you are wondering, I actually got a good mark on that question!] As I said, the goal of learning is application!

So... we must hope that our political leaders can apply what they have learned since the beginning of Covid, and get us through this Omicron.

Shabbat Shalom, stay safe and healthy





S&P Shabbat Kiddush is Co-Sponsored by:

Albert, Marc & Michel Kakon, in memory of their father, Joseph Kakon z'l.

Congregation Maghen Abraham

Thoughts: Mayer Sasson - PARASHA SHMOT

Corresponding behavior

“And Moshe said unto G-d, see when I come unto the Children of Israel....and they will say to me – What is His name? What shall I then say unto them? G-d said unto Moshe - I shall be that which I will be אהיה אשר אהיה... you shall say unto the Children of Israel “I shall be”- אהיה has sent me unto you.” (3, 13-14)

The Jewish Sages ask: G-d has many Names mentioned in the Torah. When Moshe asked G-d “and they will say to me – What is His name? What shall I then say unto them” from all the Names why did G-d answer אהיה, which is not even mentioned in the Torah (except for here)?

We find an explanation in the Medrash: G-d

said to Moshe: “You want to know my Name? I am called according to My actions. When I judge people I am called Elokim, when I wage war with the wicked I am called Tzvaktot, and when I have mercy on My world I am called Hashem (י-ה-ו-ה).

We learn in the Gemara: “The Seal of G-d is Truth” and the ARIZ’L explained that this refers to the Name אהיה אשר אהיה .

Accordingly when Moshe asked, he was asking G-d to which Name should a person have intentions to pray to in order for all his salvations to continue coming and G-d answered, “I am called according to My deeds.”

In other words, the key to all G-d’s Names is

**NOTICE:** Starting *MONDAY, DEC. 20*, to attend DAILY & SHABBAT services at the Spanish, Chevra Shaas & Maghen Abraham, **proof of double vaccination is MANDATORY.** For Shabbat services a one-time proof of double vaccination must be submitted Fridays 10am - before Shabbat & it will be kept on file for future reference. *Unvaccinated people will be turned away at the door.* Thank you for understanding

for one to pray with sincere truthful intentions, for thereby he will bring down salvation from all of G-d’s Names – for G-d sealed all His Names with the Name Emet – Truth – which comes out from 21) “אהיה אשר אהיה” (21).

Now we can understand what the Chid’a wrote about the Name אהיה אשר אהיה “I found written in handwriting by the Kabbalists – If a person prays to the Name “אהיה אשר אהיה” for anything in the world – for a sick person, for children, for wisdom, for memory, for sustenance, to be saved from a storm at sea, from dangers of the road, for anything – he should just be pure and say with pure intention: “May it be Your Will, the Great Name אשר אהיה” that You have mercy on me and do.....”- and he should make his request clearly and say this three times.”

We shall add what the Medrash says – brought by the Ramban – What is “אהיה אשר אהיה”? Just as you do יהוה- with Me, so shall I

do יהוה with you. If they open their hands and give charity I will then open My Hand.” We learn from here something new: In G-d’s answer to Moshe he alluded to one of the foundations of Torah. G-d acts with a person correspondingly to how a person acts.

Therefore it is not necessary to know all the Names of G-d in order to continue salvations coming, for it all depends on the person’s behavior here in This World. As a person acts with others, so will he be dealt with from Heaven.

We can now understand the connection between “אהיה אשר אהיה” and G-d’s Seal of Truth. When we see that G-d deals with each person differently, this does not contradict His Trait of Truth; on the contrary, G-d’s Trait of Truth is expressed by His behaving with each person according to how he behaves here in This World.

SHABBAT SHALOM!!

COMMUNITY

Jewish Wisdom

Rebuke

Rabbi Maimon Pinto

If a scholar is loved by the townspeople, it is not due to his greatness but because he does not rebuke the people for disregarding religious matters. (Tractate Ketubot 105, b)

When a religious leader is popular, it could mean that he is not doing his job properly.

The Talmud also teaches how to rebuke; always let your left-hand push away and your right hand bring close. Not like Elisha that pushed Gehazi away with both his hands (Sotah 47a).

The left hand is the weaker hand. Even when rebuking someone, one has to do so gently and make it clear that he will accept the offender with “open arms” if he is remorseful. The Talmud states one has to be especially careful with women and children.

The story of the prophet Elisha and his servant Gehazi teaches us, that even if someone has committed a serious wrong, the perpetrator should always know that the door is open if he regrets his misdeeds.



Got A Question for Reverend/Hazan Daniel Benlolo?

Dear reader I was recently asked this similar question and found this answer through Chabad.org

Question: My family is in the midst of planning an unveiling for my mother. My aunt would like to have flowers planted on the grave before the event. Is this acceptable? I have been to many unveilings and have never seen flowers. Something about it just does not seem Jewish.

Response: You are right. Planting flowers on a grave is indeed not a Jewish tradition. Why is this? Allow me to share with you the contents of a letter written by the great Hungarian chassidic rebbe and halachist, Rabbi Chaim Elazar Spira of Munkacs (1871–1937), to a rabbi in whose town some people had wanted to plant flowers on the graves of the wealthy Jews. Rabbi Spira was of the opinion that this was not to be done. Here were the reasons behind his ruling:

- Our sages taught that the rich and the poor must be buried alike. (This is why all Jews—regardless of means—are buried in identical linen shrouds.) Placing flowers on the graves of the wealthy drives unnecessary barriers between the classes.
- Placing edible items into a casket is forbidden according to Jewish law, as it is a waste of G d’s bounty. Similarly, putting good, fragrant flowers (which could possibly be used as spices) in a place where they will not be used, says Rabbi Spira, is an infraction of the same law.
- It is forbidden to use or benefit from the casket or anything associated with the dead—even the earth which covers them. As such, enjoying the fragrance of flowers placed on graves would be forbidden, and planting flowers there in the first place is just inviting trouble.
- The most important reason is that, as you pointed out, it is not a Jewish custom, but rather a non-Jewish practice. We read in Leviticus 18:3, “Like the practices of the land of Canaan, to which I am bringing you, you shall not do, and you shall not follow their statutes.” This means that a Jew must be careful not to follow the practices of the non-Jews. It was primarily because of this reason that Rabbi Spira ruled that it is to be avoided.

I am sure your aunt has your mother’s honor in mind, so perhaps a meaningful conversation with her will help smooth things out. And while flowers are pretty, in Jewish tradition we have other, more spiritual ways of honoring the souls of our departed loved ones. You can find some suggestions Chabad.org

It is also important to keep this in mind: I’m sure your mother wouldn’t want family discord to be caused by all of this. The best thing you can do in her memory is to do your utmost to ensure that everyone gets along at a ceremony that is spiritually meaningful and uplifting. If everyone can put their differences aside, you mother’s soul will smile down at you and be proud.

May your family meet at more joyous occasions! *Reverend Hazan Daniel Benlolo*

PARNASS HAYOM BEIT HAMIDRASH HELWANI

**SHABBAT 21 TEVET - DECEMBER 25**  
Familles Kakon, à la mémoire de leur père, Joseph Kakon ז"ל.

**SUNDAY/DIMANCHE 22 TEVET - DECEMBER 26**  
Sachs Families, in memory of Oscar Rahamin Sachs ז"ל.

Dr. Samia Bekhor & Amy Hadid, in memory of their mother, Salima Zubaïda ז"ל.

**MONDAY/LUNDI 23 TEVET - DECEMBER 27**  
Rosette Rossano, in memory of her father, Rav. Jaïs Revah ז"ל.

Michel & Lina Cohen, in honour of their children.

**TUESDAY/MARDI 24 TEVET - DECEMBER 28**  
David Gabbay, in memory of his mother, Renee Gabbay ז"ל.

Marie Miriam Benhaïm Schad, à la mémoire de sa mère, Rachel Benhaïm ז"ל.

Rina & Zion Totah, in memory of her father, Yosef Benisti ben Rina ז"ל.

**WEDNESDAY/MERCREDI 25 TEVET - DECEMBER 29**  
Yaer Oliel, à la mémoire de sa mère, Mazal Tov Oliel ז"ל.

David, James & Selman Khazzam & Families, in memory of Ezra Khazzam ז"ל.

**THURSDAY/JEUDI 26 TEVET - DECEMBER 30**  
Familie Nusbaum, à la mémoire de leur mère, Viviane Nusbaum ז"ל.

Linda Aboody, in memory of her mother, Flora Aboody ז"ל.

Ruth & David Khazzam, in honour of their grandson, Charles Joseph (Ezra) Khazzam.

**FRIDAY/VENDREDI 27 TEVET - DECEMBER 31**  
Mr. & Mrs. Simantob Darwish, in memory of Sarah bat Mazal ז"ל.

Upcoming Events



**Tuesday, January 11 | 7:00 - 8:00 pm**  
Improve your Arabic. First of many Tuesday nigh sessions  
Registration required: sisterhood2020@hotmail.com OR Grace at (514) 979-9779  
Meeting ID: 881 1057 1315 Passcode: SUPERSIS



**Sunday, January 16 (All Day) Save The Date**  
**SPY Tu B'Shvat Party**  
  
Time and Location To Be Advised



**Monday, January 17 (All Day) Save The Date**  
**Tu B'Shvat Enchanted Seder**  
  
Time and Location To Be Advised



**Tuesday, January 18 | 7:00 - 8:00 pm**  
Sisterhood Health Series: Joanna’s Pawdcast “Don’t Fret Over Your Pet” with Dr. Joanna Singerman BSc, BVetMed, MV, Veterinarian  
  
Join Zoom ID 881 1057 1315 Passcode SUPERSIS



**Tuesday, January 25 | 12:00 - 1:00 pm**  
Sisterhood Book Review: “The Last Watchman of Old Cairo” By Michael David Lukas - Reviewer: Pamela Iny  
RSVP: sisterhood2020@hotmail.com  
Zoom ID 895 2182 1866 - Password: SISBOOK



**Shabbat, February 12 Save The Date**  
**Musical Havdalah**  
  
Time and Location To Be Advised



Join me Shabbat after services and kiddush for Parasha of the week insights and discussion. Every week we will explore different themes, ideas, and teachings from the Torah and how they apply to our daily lives. During this intimate encounter members will have the opportunity to ask and exchange with the Rabbi on various topics. Desert, refreshments, and L'Haim will be served.