



Shearith Israel  
SPANISH &  
PORTUGUESE  
Synagogue of Montreal  
Est. 1768

# SHABBAT BULLETIN

December 4, 2021 | 30 Kislev 5782



## Parashat Miketz

*Pushing Away The Darkness*  
*Par: Rabbin Maimon Pinto*

A known economist once said that the Jew is “an alien of uneasy feet. A wanderer in the intellectual no-man’s-land. The Jew is always seeking another place to rest further along the road somewhere over the horizon. The Jew’s differentness, his being an alien, is responsible for the fact that he has shown himself a leader in all kinds of progressive movements - in politics, labour, and economics.

Now, if this is the case, we are faced with a very unpalatable conclusion that the Jew must forever remain an alien and be doomed to unhappiness in the Diaspora?!

The rise of Joseph to the viceroy position in this week’s Torah portion says that it does have to be so. Joseph starts as an immigrant, a slave, and a prisoner, unknown and unwanted. Within a short time, by using a lot of brainpower, he becomes an influential figure in government second to Pharaoh alone - and a man of great personal wealth with a reputation as a wizard of finance. He marries a vital family and has the world eating out of

his hands. Must it be so? Must we, in all truthfulness, concede that to be a Jew is to accept the fate of unhappiness and misery?

I do not think that it must be so. And allow me to explain by an illustration drawn from this week’s Torah portion.

The rise of Joseph in ancient Egypt starts as an immigrant, a slave, and a prisoner, unknown and unwanted. Within a short time, by using a lot of brainpower, he becomes an influential figure in government second to Pharaoh alone - and a man of great personal wealth with a reputation as a wizard of finance. He marries a distinguished family and has the world eating out of his hands.

But the picture is not complete until we add the anticlimax, the one that the Torah tells of Joseph and which we recognize as applying as well to our situation. For all his success, for all his eminence, for all his fame, no Egyptian would eat with him: “For the Egyptians would not break bread with him, for they considered it an abomination.

Joseph is, above all, a happy man. He doesn’t care one whit whether or not he is socially acceptable. He doesn’t bother with worrying about not being invited to dine with his Egyptian peers. Loyal to Egypt, yes. But was he forcing himself upon them?- no. He has been successful in his undertakings, and he

is happy.

I remember my grandparents and the story they shared with us as children of their exodus from morocco. It was the fate of many Jews in Arab lands. The challenges and fears they faced, the uncertainties that awaited them in the holy land, but that was so familiar and so strange at the same time. They left their homes, friends, community, and wealth in a land that they lived in for centuries. My grandfather Josef Pinto served in the army in Morocco; he was loyal to his country and fought to protect it. And he never regretted doing so. But just like the story of Joseph, he was an alien in his native country, a country that turned its back on him and his family. My grandfather eventually became one of the founders of the Port of Ashdod, which became home to many Olim from morocco. Like Joseph, they did not despair, they kept their chin up, and they did so while staying supremely happy. Hanukkah reminds us that we must fight darkness with light, and we must raise awareness of the tragedies of our people and the displacement of Jews from Arab lands for the next generations. And with a little bit of light, we will push away a lot of darkness.

(Extract from Rabbi Pinto’s address at the commemoration of Displacement of Jews from Arab Lands – Nov. 30/’21)

### OPINION

## Chevra Shaas

Words From

**Rabbi Menahem White**  
**MIQQETS 5782**

The Talmud in Tractate Shabbat asks: *mai hanukkah*, “what is Hanukkah?”

My daughter forwarded to me, from the internet, a picture which gives us a modern answer to that question:

The picture shows a pile of books: On the bottom: “Ancient Egypt.” On top of that: “The Philistines.” Over that: “The Assyrians.” Over that: “The Babylonians.” Over that: “The Persian Empire.” And over that: “Introduction to Greek Philosophy.” Over that: “The Great Roman Empire.” Over that: “The Final Solution.” And on top of the whole pile, A

Hanukkah menorah, burning brightly.

As it says in the Passover hagadah: *bekhol dor va-dor...* “in every generation they try to destroy us, but the Holy One Blessed Be He saves us from their hands.”

Today, I witnessed an illustration of what Hanukah is all about. I attended the unveiling of a monument for two members of Chevra Shaas: Mr. and Mrs. Shlomo and Rivkah David. In their youth, they experienced intolerable cruelty during the holocaust, in the concentration camp. [Every year, Shlomo would submit a lengthy list of relatives killed by the Nazis, ym”sh.] Yet after the war, they rebuilt their lives with a strong commitment to yiddishkeit, to the Torah, and the shul. Back in the old building on Bourret, after the shul had to let the janitor go, Shlomo would arrive early and shovel the snow! He would come regularly

to services, chugging along in his ancient Oldsmobile, which could probably be heard for blocks! And Rivkah would often arrive at the hospital with food she had prepared for the patients.

Shlomo and Rivkah exemplified the story of Hanukkah. May their memories be for a blessing!

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By the way, I should point out that many years ago, two very good friends of my wife and me, Yehudah and Sara Wurtzel, produced an animation video called Lights. It describes how the theme of Hanukkah is the attempt of the Hellenists to extinguish the Light of the Torah, and the successful struggle of the Maccabees to keep that flame burning, which it does to this day. It is worthwhile to see this video on YouTube.

Shabbat shalom and Hanukkah sameah.

### SHABBAT SHALOM

**Start/Debut**      **End/Fin**  
**3:53 p.m.**      **5:01**  
*Parashat Miketz*  
*Hertz page 155/599*  
*Haftarah Special - Hertz page 987*

**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.**

### ROSH HODESH TEVET

Shabbat, December 4 décembre  
Sunday/Dimanche, Dec. 5 déc

### SUNDAY AFTER MINHA

Join us for lighting the 8<sup>th</sup> candle  
on the Hanukiah in Battat Hall

### CHEVRA SHAAS Service Schedule

**SHABBOS, DECEMBER 4<sup>th</sup>**  
Schachris 9:30 a.m.

**SUNDAY, DECEMBER 5<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**  
**Weekly Debate** - Sunday after services  
**Monday, Tuesday, Thursday & Friday**  
**8:25 a.m.** - Halaka/Talmud  
**5:45 p.m.** - Jewish Wisdom

*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**

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



### QUOTE OF THE WEEK

Courage is fire, bullying is smoke.

Benjamin Disraeli | Aish HaTorah





### S&P Shabbat Kiddush/Seudah is Co-Sponsored by:

**Amira, Sabah & Gracy**, in memory of their mother, Hadiya Bekhor z'l.

**Ann & Dan Sequerra**, in memory of his mother, Sarah Sequerra z'l.



**RESUMPTION OF "SIT-DOWN" KIDDUSHIM AT THE SPANISH** will begin next Shabbat, December 11 in Aintabi Hall after completion of services in Mashaal Sanctuary. ***Proof of double vaccination*** must be submitted Fridays 10 a.m. before Shabbat. This is a one-time only procedure. Once

we have this form, it will be kept on file

**Unvaccinated** individuals will have to take "to-go boxes" after services and will not be able to join the sit-down kiddush

Thank you for your understanding and keep safe

## Our Condolences To



**Silver Family**, on the loss of **Judith Silver z'l**.

## Congregation Maghen Abraham

*Thoughts: Mayer Sasson - PARASHA MIKETZ CHANUKAH*

### TO LIGHT THE CHANUKAH CANDLE

להדליק נר חנוכה -

and we have to understand what this means. What did the Holy ARI mean by Nachal?

Rabenu the Ariz'l says that when a person lights the Chanukah candles he should have intentions for the name Nachal "נחל" – the first letters of the words נחל נר חנוכה – and we have to understand what this means. What did the Holy ARI mean by Nachal?

The holy Baal Shem Tov explained that the purpose of Creation is for a person to totally believe that even when G-d's Presence is very hidden, He is there. As evidence the Baal Shem Tov brought the words said in the Shirat Hayam (about the Egyptians pursuing the Jews) "אמר אויב ארדוף אשיג אחלק שלל" – "the enemy said I will pursue I will overtake I will divide the spoil", The first letters from these words are the letter Aleph five times to teach us that even when G-d is hidden immensely (when we are pursued and are lives are in danger) we must totally be-

lieve that G-d Who is the Aluph – the Champion of the world (alluded to by the letter Aleph)- is there. By right of this faith a person will merit to have the Judgment softened and everything will turn out for the good.

As the Baal Shem Tov said: If a person knew with total knowledge and faith that in all times when G-d is hidden He is there, no evil would befall him and he would (receive from G-d) love and affection.

Therefore, our Sages ob'm said: "A person should always be used to saying – Whatever G-d does, He does for the good."

And that is what is meant in the Thirteen Attributes of Mercy - "נוצר חסד לאלפים" – Who keeps kindness for thousands-whose first letters are נחל – G-d maintains kindness for the אלפים – either for the thousands - or for those who always remember the Aluph – Champion of the world (G-d), even when His Presence is hidden and there are great problems – and He brings them salvation.

## COMMUNITY

### Jewish Wisdom

*Une assurance divine*  
Rabbi Maimon Pinto

Pharaon s'est réveillé et a perçu que [ce qu'il avait vu] était un rêve. Genèse 41 :7

Le contenu des rêves de Pharaon différait profondément de celui de Joseph. Pharaon rêvait d'animaux et de produits mais pas de travail. Les rêves de Joseph, en revanche, ont commencé avec l'image du travail - les frères ramassant des gerbes dans le champ.

Cela reflète la différence entre la façon dont D.ieu assure la subsistance des personnes saintes et des personnes impies. D.ieu soutient directement les saints, en récompense méritée pour leur travail sérieux en s'alignant sur sa volonté. En revanche, les personnes impies rechignent à l'idée d'autodiscipline et de travail ; D.ieu ne les soutient donc que parce qu'Il le doit pour qu'ils continuent d'exister. De plus, la nourriture reçue sans effort est une bonté imparfaite, car la nature humaine est telle que nous n'apprécions pas vraiment quelque chose gagné sans effort.

De même, lorsque nous sommes tentés de penser que nous pouvons nous en tirer sans travail acharné, nous devons réaliser que de telles notions proviennent de notre côté impie. De même, tout ce que nous recevons « gratuitement » est défectueux ou ne durera pas.

## Got A Question for Reverend/Hazan Daniel Benlolo?

Dear Danny: Why is public worship considered more important than private devotion?

Dear reader, "Prayer, otherwise known as "Tefilah" in the Jewish tradition is more than communion with a Higher Being; it is also communication with one's fellow Jew". We find in Proverbs 14:28 that the statement "The King of glory is enhanced by a multitude of people" has been interpreted by scholars throughout the ages to mean that G-d, the King, looks with favor upon congregational public prayer, generally referred to in Hebrew as "Tefilah B'Tzibur".

To reinforce the importance of congregational prayer, the Sages of the Talmud ruled that "the most central prayers which include the (Amidah, the Kaddish, and the Barchu) may be recited only when a quorum of 10 persons is present".

Scholars of later centuries concurred with the view that public prayer is preferred over private prayer. In the 11th century, Rashi expressed his view that a person is obligated to pray with a Minyan (Quorum). A century later, Maimonides expresses a similar view when he wrote "G-d always answers the prayers of a community therefore, one should always associate himself or herself with the community and, wherever possible, not pray privately". The 13th century scholar Nachmanides agrees that a man should seek out a Minyan and join them in prayer whenever possible, but that he is not obligated to do so.

The conservative movement in a majority opinion agreed upon the importance of worshiping with a Minyan and permitted driving to the Synagogue on the Shabbat in order to attend services for those who would otherwise be unable to attend public worship. Reform and reconstructionist Jews agree with this view but the Orthodox consider it more important not to violate a Shabbat law then to attend a congregational service.

Although there are diverse views on this matter, it is important to understand that, no matter which direction one may chose, in Jewish law it is imperative to set time aside and pray to the Almighty. It is also my view that praying with fellow congregants not only elevates our prayers but raises our spirits. This is the very being of our Congregation. See you in our beautiful Synagogue.

Excerpts from "The Second Jewish Book of Why"  
Until next time, RHDB

### PARNASS HAYOM BEIT HAMIDRASH HELWANI

#### Shabbat 30 Kislev - December 4

Dan Sequerra, à la mémoire de sa mère, Sarah Sequerra ז"ל.

Famille Gozlan, à la mémoire de leur grand-mère, Ledia Elkaim ז"ל.

#### Sunday 1 Tevet - December 5

Zion Totah, à la mémoire de son père, Moshe ben Salha ז"ל.

Isaac Shemoly, in memory of his mother, Victoria bat Amouma ז"ל.

#### Monday/Lundi 2 Tevet - December 6

Albert Mann, in honour of, Rabbi Abittan, spiritual leader of Helwani B.H.

#### Tuesday/Mardi 3 Tevet - December 7

Dr. Sabah Bekhor, in memory of his mother, Hadiya Bekhor ז"ל.

Solly Arazi, à la mémoire de son père, Albert Mourad Arazi ז"ל.

#### Wednesday/Mercredi 4 Tevet - December 8

Fattal Family, in memory of their grandparents, Jacob & Josephine Fattal ז"ל.

#### Thursday/Jeu 5 Tevet - December 9

Fattal Family, in memory of their father, Jacob Fattal ז"ל.

Juliet Murad & Family, in memory of husband, father & grandfather, Naim Moshe Murad ז"ל.

#### Friday/Vendredi 6 Tevet - December 10

Ariele, Jessica & Audrey, à la mémoire d'une mère merveilleuse, Claire Gabizon Gozlan ז"ל.

Corin Family, in memory of Ezra Yaacov Corin ז"ל.

Sananes Family, in memory of Joseph Sananes ז"ל.

## Upcoming Events



#### Sunday, December 5 | 12:00 - 1:00 pm

Jewish Women Today - featuring Layers; Personal Narratives of Struggle, Resilience, and Growth From Jewish Women

3-series event, featuring the author, Shira Lankin Sheps

Rabbi Pinto Zoom ID 526 438 1158



#### Sunday, December 5 | 4:00 - 6:00 pm

SPY Hanukah Party - Young families & kids ages 3 - 8 are invited to celebrate Hanukah with the Clergy & the shinshinim

Register online [www.thespanish.org](http://www.thespanish.org) by December 1

Vacination passport for adults are mandatory



#### Tuesday, December 7 | 12:00 - 1:00 pm

Sisterhood Book Review: The Dark Flood Rises - By Margaret Drabble Reviewed by: Vicky Shemie

Zoom ID 895 2182 1866 - Password: SISBOOK



#### Sunday, December 12 | 11:00 - 1:00 pm

In Commemoration of Rabbi Howard S. Joseph zt"l

Please join Dr. Norma Joseph, Rabbi Joshua Joseph and Ami Joseph in a lively discussion on the Rabbi's legacy & approach to Judaism in this era

In person & via zoom - more information to follow



#### Sunday, December 12 | 7:00 - 8:00 pm - save the date

JPL in collaboration with S&P present A Glimmer of Light - A Tribute to Jewish Composers

Virtual pop music concert with our Hazan Daniel Benlolo

Registration required - [www.thespanish.org](http://www.thespanish.org)



#### Tuesday, January 11 | 7:00 - 8:00 pm

Improve your Arabic. First of many Tuesday night sessions

Registration required: [sisterhood2020@hotmail.com](mailto:sisterhood2020@hotmail.com) OR Grace at (514) 979-9779

Meeting ID: 88110571315 Passcode: SUPERSIS



#### 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 88110571315 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](mailto:sisterhood2020@hotmail.com)

Zoom ID 895 2182 1866 - Password: SISBOOK