



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

July 3, 2021 | 23 Tammuz 5781

Parashat Pinhas



The Farhud'

*Published 2021 by Hendon Press
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The poet Yvonne Green is British-born Jewess of Boukharian extraction. She read law at the LSE & was called to the Bar in both New York & London.*

We walked on Shabbat
in the Bustan al-Khass
(lettuce orchards)
on the East bank
of The Dijla (The Tigris),
or in al-Saa'doun, built
to look like Hyde Park.
Watch us work, prosper, plod
tread the middle ground during
a two thousand six hundred year
sojourn with family, food, festivals.

Listen to us speak Aramaic, Qiltu,
then Gilit. You never learned
our languages after you arrived,
we wrote literatures preserved
for you now in different geographies.

Watch Britain's renegade Grand Mufti
translate National Socialism into
his Promised-Land apartheid, listen
to the whispers that the Fuhrer
was born in an Egyptian village.

Watch him and hundreds of Palestinian and
Syrian intellectuals-in-exile train soldiers,
police, militia-men and children, watch
nothing stop the Golden Square Generals, &
even once their leaders temporal and
spiritual run away from the British, for
whose oil-fuelled
infantry eight kilometers was further than
the walk
from Ambassador Cornwallis' dinner plate
to his card table.

Look, there's a man in a dark suit at Maqbra,
who'll later press his cheek and arms up
against a semi-cylindrical grave where
one hundred and eighty Farhud-dead are
buried.
This is not the only tomb, they were not the
only dead.

But go back before the Omer, watch us
tremble as we asked "Mnein Jitem"
that Erev Pesach after the lawyer,
Rashid al-Gaylani's coup turned
the hilleq bitter. Watch our hopes surge
when within the month he and the Grand
Mufti escape from the British to Iran, plum-
met
when Yunis al-Sab'awi declares
himself Governor General and orders us
penned in our homes, soar again when it's
he who's deported within the day. Hear us
attest
to our treble-terror reprieved when we eat
our Tbit on the Shabbat which runs
into Tikkun Leyl, and hear Regent
Abd al-Allah's due back the next day,
Sunday June 1st. Watch us cheer him home
on the first day of 'Eid al Ziyarah.

Then watch soldiers, police, civilians attack us
on al-Khurr bridge, at al-Rusafa, Abu-Sifain
everywhere until 3 a.m. and silence. Watch
at 6 a.m. on the second day of Hag when
they start again. Not just the poor from al-
Karkh
who cross the river empty handed,
then load-up having cruelly sacked
our homes, shops, synagogues,
but from everywhere they yelp
"Idhbahu al-Yehud" (butcher the Jews).
Drilled by Salah al-Din as-Sabbagh,
or by centuries of knowing our place,
keeping the rules, paying the price
being no guarantee of protection.
They cut up Jewish babies and threw them

into the undertow, no Moses survived.

They raped girls and old women,
cut their breasts, no Dina survived.

They beheaded and severed, taunted
and tore. Dragged Jews from buses
which they used to run them over.
Every attack intended to humiliate.

The dead, hurt, stolen, destroyed
uncountable, even once the Regent
called in the cut that felled
the saturnine mob. Where was natural,
civil, military, sharia law? The assumed
duty to dhimmi?

In the stand taken by Moslems
like Dr Sa'ib Shawkat, Dean
of Baghdad's Medical College.
In the acts of landlords
who risked their lives to save those
whose houses the Hitler Youth-styled
Futuwwa had painted with red khamsas.

In the arms of neighbours
who caught children in blankets
when they were thrown to safety
and sheltered families who jumped
across flat roofs where Baghdad
used to spend it's summer nights.

Yes, we fought back, we boiled
siraj (sesame oil) and threw it
from our shnashil (latticed balconies)
where women, unseen, had watched
their households' comings and goings.
We used the bricks from our parapets,
we had no guns, few had iron fists.

Since the funerals our children
remember with new knowledge
and their picnics of beith-bla'ham,
timman-ahmar, and kahi never go south
to al-Kifl for the pilgrimage, sing
Shirit Hagvarim at it's seven
waystations, or hear the tomb
of Yehezkel cry for its Jews.

SHABBAT SHALOM

Start/Debut
8:28 pm

End/Fin
9:44

SERVICE SCHEDULES

Shabbat Services
Shahrit: 8:30 Minha: 8:30

Sunday: **8:30 am**

Parashat Pinhas
Hertz page 686
Haftarah: Jeremiah
Hertz page 710

Week Day Services:
Shahrit: **7:30 am**
Everyday Monday through Friday

Afternoon/Evening Services:
Minha/Arvit : **6:00 pm**

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday
8:40 am - Hok L'Israel

Dvar Torah
Weekly Debate - Sunday after services
Monday, Tuesday, Thursday & Friday
8:25 am - Halaka/Talmud
6:15 pm - Jewish Wisdom

To Resume July 12

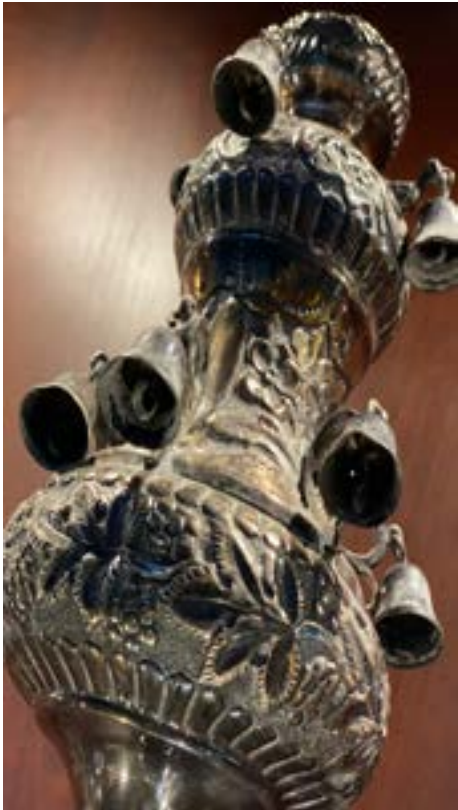
Dear friends,

*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*

*I am available 24/7.
Shabbat, emergencies only*

Rabbi Maimon Pinto

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



QUOTE OF THE WEEK

*People blame others
because there is only one
other possibility.*

| Aish HaTorah

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
PINCHAS 5781

In the period of the 3 weeks, which began
last Sunday, we read special haftarat. This
week, the first of the 3 special haftarat,
is from the beginning of the Book of
Jeremiah. HaShem appoints Jeremiah
to be a prophet, telling him that he is
predestined for this task.

Yet, Jeremiah hesitates. He feels he is not
worthy of the task. According to a midrash,
in the back of Jeremiah's mind, he
recalled the problems previous prophets
had encountered. He must have recalled
(1) how Moses was concerned that he
would be stoned by the people; (2) how
they mocked Elijah, calling him "the hairy

one;" (3) how the people kept insulting
Elisha, who was Elijah's successor, calling
him the "bald headed one."

Of course, it's hard to argue with HaShem,
and Jeremiah accepted the task. And
Jeremiah did endure difficulties. In
chapter 15, he complains that everyone is
fighting him; in chapter 18, he complains
that people are conspiring against him;
in chapter 20, he is beaten and put
in a torture chamber by an official in
the Temple (!) and so he states "I have
become a laughingstock all the day;
everyone makes fun of me...my friends
are waiting to take revenge against me."

In chapter 26, we read how the priests
(!) and the false prophets put Jeremiah
on trial, demanding that he be put to
death for sedition. In chapter 28, a false
prophet named Hananiah destroyed a
symbolic item that Jeremiah had been
wearing. In chapter 38, he is thrown into
the dungeon, on charges that could carry



the death penalty.

And yet, despite all of this,
Jeremiah comes across as
a messenger of **hope**.

**In chapter 31, he declares
that "the One who
scattered Israel will
gather them up," and "again you will
plant vineyards in the mountains of
Samaria, and Hashem will gather us
from the corners of the world," and he
said those three words that, over 2500
years later, the late Shlomo Carlebach
would put to music and turn into an
anthem of hope: ve-shavu vanim
ligvulam, the time will come when the
children of Israel will return to their land.**

And we pray that the period of the three
weeks will be turned from sadness to
happiness.

Shabbat shalom, Rabbi Menahem White,
Chevra Shaas

Mazal Tov To



Alisa, daughter of our members, **Connie & Meyer Oiknine**, on obtaining her CPA Auditor designation.

Our members, **Doris & Elie Ambar**, on the marriage of their granddaughter, **Jana**, daughter of **Randi & Ronnie Amber** to **Jeremy Chitiz** - Toronto.

Congregation Maghen Abraham

Thoughts: *Mayer Sasson*

PINCHAS

Pinchas son of Elazar the son of Aharon the Priest has turned My wrath... by jealously making My rights valid amongst them..." (25,11)

"Fortunate is the man who has not gone with the advice of the wicked."

Our Sages ob'm ask - Why did David Hamelech begin the Book of Psalms specifically with the word Fortunate-

אשרי - as it says - "Fortunate- אשרי is the man who has not gone with the advice of the wicked." Our Sages ob'm said, "For any portion that was beloved to David he began with Ashrei and ended with Ashrei as it says - Fortunate- אשרי are those who take refuge in Him."

We must understand - why did David Hamelech love the word Ashrei so much?

Our Condolences To



Muriel Suissa & Hazan Daniel Benlolo, and **Albert Suissa**, on the loss of mother, mother-in-law & wife, **Rachel (Chelo) Suissa (nee Ouazana) z'l.**

Our members, **Francie & Albert Sleeman & Family** and **Dr. Danny & Jenna Sleeman**, on the loss of **Rachel Sleeman z'l.**

Our member, **David Schemtob & Family**, on the loss of his sister, **Rachel Sleeman z'l.**



The holy Rabbi Pinchas Friedman said - The initials of the word אשרי stand for אוהבי ה' שנאו רע - "Those who love G-d detest evil." Since this idea of detesting evil is very propitious and wonderful for being saved from the thoughts of the wicked, the portions that David Hamelech love were those that began and ended with Ashrei.

The portions beginning and ending with Ashrei entail the initials for "Those who love G-d detest evil" and by detesting evil a person merits to be saved from terrible damage that can come about from the thoughts of the wicked.

SHABBAT SHALOM!!



HALAKHA

The "Three Weeks"
Hazan Daniel Benlolo

The three-week period between the Seventeenth of Tammuz and the Ninth of Av is referred to by our Sages as "Between the Straits," based on the verse (Eicha 3 ,1), "All of her enemies overtook her between the straits."

Reciting the "Shehecheyanu" Blessing During the "Three Weeks" 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" for how can one recite the blessing of "Who has given us life, sustained us, and allowed us to reach this time," during such a tragic period?

If a pregnant woman sees a new fruit during the "Three Weeks" and craves it, she may indeed eat this fruit during this time and she should recite the "Shehecheyanu" blessing before eating it.

On Shabbatot that fall out during the "Three Weeks," one may recite "Shehecheyanu" on a new fruit or garment. Nevertheless, following Rosh Chodesh Av, it is preferable to abstain from reciting "Shehecheyanu" on a new garment even on Shabbat. However, regarding reciting the "Shehecheyanu" blessing on a new fruit on the Shabbat following Rosh Chodesh Av, one may act leniently and do so.

Got A Question for Hazan Daniel Benlolo?

Dear reader,

Thank you for asking such a pertinent question which I believe to be a universal one! First advice is: **Limit your expectations!**

The fewer expectations you have for your teenage children, the less likely you are to be disappointed when they claim they are so busy with their new acquaintances, their newfound love, and their new lives. Be ready to accept the fact that getting a call or visit as often as you would like is something of the past.

Think back on your young adulthood for a moment. How much time did you carve out in your busy social life to spend with your own parents?

Most teenagers, if not all, feel close to their parents however they can get so busy with the demands of building an independent life that they don't notice the passing of time.

What does Judaism teach us?

King Solomon, the wisest man, urged children to respect their parents (Proverbs 1:8; 13:1; 30:17). Although we may no longer be directly under their authority, we cannot outgrow G-d's command to honor our parents.

We should seek to honor our parents in much the same way that we strive to bring glory to G-d—in our thoughts, words, and actions. For a young child, obeying parents goes hand in hand with honoring them. That includes listening, heeding, and submitting to their authority. After children mature, the obedience that they learned as children will serve them well in honoring other authorities such as government, law enforcement, and employers.

Now, next steps to follow. Keep in touch with your children in ways that are meaningful to them.

Be cool! Use email, texting, Facebook, Instagram, yes, even tweeting. They will be "blown away" by your willingness to "keep up" with the times. You will be up to date with their every move, every love, disappointments, challenges and every milestone. Their posted pictures will give you a window to their new found life, in return posts some of yours.

But at the end of the day you will all notice that there will always be a special and unique feeling when you gather for a home cooked meal with the hustle and bustle of family activity around the Shabbat or Holiday table.

Keep these feelings alive and your children will "never" really leave home. Hope that helps! Danny

Every time I try to help my teenage child, we seem to grow farther apart. How do I get us back to where we used to be?

PARNASS HAYOM

Shabbat 23 Tammuz - July 3 juillet Shoshana Suzanne Elkeslassy, en l'honneur de sa Famille.

Sunday/Dimanche 24 Tammuz - July 4 juillet Famille Chemtob, à la mémoire de leur mère, Vicky Chemtob ז"ר.

Tilly & Selman Khazzam, in honour of our grandson, Ilan Khazzam.

Monday 25 Tammuz - July 5 juillet Penina & Claude Helwani, in honour of our granddaughter, Liv Penina Ohayon.

Edith Teboul, à la mémoire de son père, Abraham Teboul ז"ר.

Tuesday 26 Tammuz - July 6 juillet Leila & Afram Khamara, in recognition of their support & generosity to BH & S&P.

Wednesday/Mercredi 27 Tammuz - July 7 juillet Leila & Afram Khamara, in memory of her father, Salim Elia ז"ר.

Thursday/Jeudi 28 Tammuz - July 8 juillet Ouri Ohayon, à la mémoire de Esther Sabbath ז"ר.

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

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

Thursday/Jeudi 28 Tammuz - July 8 juillet Alain & Tina Harari, à la mémoire de leur père, Raymond Ovadia Harari ז"ר.

Upcoming Events



Monday, July 5 | 7:00 - 8:00 p.m.
Professionalism: series of five presentations, featuring five groups of professionals.

Legal (notary & lawyer)
Join Zoom ID 847 5180 5878 - Passcode: 168614



Tuesday, July 6 | 7:00 - 8:00 p.m.
Sisterhood Super Tuesdays: Art Mural Tour Montreal Archie Fineberg, photographer & LAC graduate, will introduce us to the history of graffiti & street art in Montreal. Members \$10 - non-members \$15. Call office (514) 737-3695 or go to S&P website for the link.



Thursday, July 8 | 10:30 a.m.
Sisterhood Yoga Class with Lisa Shebath

Registration Required. Contact: Grace (514) 979-9779 email:sisterhood2020@hotmail.com or Lisa (514) 708-8967 email: lisashebath@gmail.com



Monday, July 12 | 7:00 - 8:00 p.m.
Chai Mitzvah Program - Unit 4: Death & Loss Individual reflection

Join on Zoom ID 526 438 1158 - Registration required.



Tuesday, July 13 | 12:00 - 1:00 p.m.
Sisterhood Book Review: "The Man In The White Sharkskin Suit" by Lucette Lagnado. Reviewed by Rose Simon Schwartz.
Zoom ID 811 8002 1585 Password: SISBOOK



Thursday, July 22 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 8: ISRAEL The Jewish Land - with Guest Panelists Rabbi Schachar Orenstein with daughter, Chana & Ephraim Heiliczr.

Zoom ID 846 5677 7165 / Password: 058194



Monday, August 2 | 7:00 - 8:00 p.m.
Professionalism: series of five presentations, featuring five groups of professionals.

Engineering and Architecture
Join Zoom ID 847 5180 5878 - Passcode: 168614



Monday, August 9 | 7:00 - 8:00 p.m.
Chai Mitzvah Program - Unit 5: Interpersonal Relationships Individual reflection

Join on Zoom ID 526 438 1158 - Registration required.

Sunday, August 29 Soccer Tournament-trophy, fun, games
Contact: Marc Hadid <mhadid@mvapower.com>