

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

April 16, 2022 | 15 Nissan, 5782



Pessah

WELCOME BACK!

Reverend Hazan Daniel Benlolo

The American poet Robert Frost wrote about the road less travelled. He suggested that journeys always come to a fork in the road and the traveler is faced with choices about which path to take.

Dear Friends, together we have been on a journey. We followed a path from pre – pandemic to full blown pandemic, to post and now mid- pandemic, yet we continued to explore new and innovative ways to keep connected. We have left our comfort zone and tested all other avenues to keep our Synagogue alive and well. These have not been easy trails to traverse. Each turn in the road has required considerable thought, conversation, and reflection. Not everyone who began the journey has continued beyond each turn in the road. Like our ancestors in the Sinai the impediments were too much for some and the promised land too distant to enable them to move forward. But you and I have persevered and now we are coming back home. On our way to the next stage in our journey, I thought I'd share a piece of Talmudic folklore that says much about being travelers. Honi ha-M'agel — Honi the Circle-Drawer - a unique story of Honi: a puzzling yet enlightening character and his moment in the Talmudic spotlight. An examination of the specific images and words that the Talmud employs will help to reveal the deeper Jewish, and I think universally hu-

man, messages which lie just below the surface of the text. I will not use this platform to tell you the entire story, but here is the gist of it! *One day, Honi was journeying on the road, and he saw a man planting a carob tree. He asked, "How long does it take [for this tree] to bear fruit?" The man replied: "Seventy years." Honi then further asked him: "Are you certain that you will live another seventy years?" The man replied: "I found [already grown] carob trees in the world; as my forefathers planted those for me so I too plant these for my children."*

We understand Honi's experience here as an incident where, even as a learned scholar and a highly respected individual at the time, he found his world view to be changing. Perhaps Honi had simply not considered that a person would do something beyond their own personal, short-term needs. But Honi takes this moment and runs with it, seeing and understanding that when presented with an opportunity to care for future generations, we should consider it to be of top importance; after all, previous generations have done the same for us? "Journeys are a process forward, not an end in themselves", much like the growth of a tree. "Etz Chayim Hee Lamachazikim Ba, Vetomcheha Me'ushar It is a tree of life for those who grasp it, and its supporters are praiseworthy". On the journey there are always questions, hesitations, and uncertainties that we must grapple with. At first, Honi cannot imagine why the man is going to plant a tree whose fruit he might not ever eat from. For Honi, eating the fruit is the point of planting a tree. Without this end

in sight, the planting becomes absurd. In Honi's eyes, the planter of the carob tree is essentially a dreamer. Through planting, he dreams of the future. Preparing for the future is worthwhile in and of itself: without preparation, there can be no fruition. Dear friends, I know this is a difficult lesson for us to grasp at face value and that at times our only reaction is to stop journeying and plant roots once again. We have come far as a community, as friends, and as members of this great congregation. What we learn from Honi is that as it is with the carob tree, so too it is with the Jewish people - the fruit of redemption will ripen slowly but with purpose. Consider another metaphor. We see two sets of flowers in one pot. They are similar in species but distinct from the other in appearance; on the surface, we can enjoy the two blossoms as they are; however, below the soil these two sets of flowers have roots that share the same nutrients and co-exist in harmony. We know that sometimes a beautiful thing happens when conditions are right: the flowers mingle, and a new flower is born – one that is a magnificent fusion of the previous two. So too is the intermingle of our generational diversity.

Dear Friends, we are in the midst of returning to a normal way of life, let us borrow from Honi ha-M'agel and do our best to adapt to a new way of thinking, practicing, and coming together as a community, while keeping safe and healthy both for our own sakes and for the sake of the generations to come.

*Shabbat Shalom and
Hag Pessah Kasher v'Sameah*

Rav Shlomo Carlebach (whose great songs and stories inspired thousands.)

So, here is a beautiful idea that I saw in this book. We know that at the seder, there is a child who doesn't know how to ask. The father is told: 'at petah lo! i.e., the father has to open for him. Rav Shlomo developed the idea that the greatest gift a father (or mother) can give to a child is to open doors. Children sometimes might have difficulty in certain aspects of Judaism. The parent must gently open the door, so to speak, and show the child how to find his/her way in the world of Torah, of Judaism, of life.

The same applies to rabbis, to teachers, and to everyone.

May you all have a happy and kosher Passover.

SHABBAT SHALOM PESSAH

Start/Debut 7:22 p.m. End/Fin 8:29 p.m.

S&P PESSAH SCHEDULE 2022

FRIDAY, APRIL 15
TAANIT BEKHORIM
(FAST OF THE FIRSTBORN)
SHAHRIT 7:00 A.M.
SIYUM 8:00 A.M.
EATING HAMETZ UNTIL 10:10 A.M.
BURNING OF HAMETZ
NO LATER THAN 11:31 A.M.

FRIDAY, APRIL 15 - EREV PESSAH
MINHA/ARVIT 7:00 P.M.

SHABBAT, APRIL 16
1ST DAY OF PESSAH
SHAHRIT 9:00 A.M.
MINHA/ARVIT 7:30 P.M.

SUNDAY, APRIL 17
2ND DAY OF PESSAH
SHAHRIT 9:00 A.M.
MINHA/ARVIT 7:30 P.M.

MONDAY, APRIL 18
HOL HAMOED (LEGAL HOLIDAY)
SHAHRIT 8:30 A.M.
MINHA/ARVIT 6:00 P.M.

TUESDAY & WEDNESDAY, APR. 19 & 20
HOL HAMOED PESSAH
SHAHRIT 7:30 A.M.
MINHA/ARVIT 6:00 P.M.

THURSDAY, APRIL 21 – EREV HAG
SHAHRIT 7:30 A.M.
MINHA/ARVIT 7:00 P.M.

FRIDAY, APRIL 22 – PESSAH VII
SHAHRIT 8:30 A.M.
MINHA/ARVIT 7:00 P.M.

SATURDAY, APRIL 23 - PESSAH VIII
SHAHRIT 8:30 A.M.
YIZKOR 11:00 A.M.
MINHA/SEUDAH 7:30 P.M.
ARVIT 8:00 P.M.
HOLIDAY ENDS 8:31 P.M.

EATING HAMETZ NOT BEFORE 8:31 P.M.

CHEVRA SHAAS Service Schedule

PESSAH SCHEDULE

SHABBOS, APRIL 16TH 9:30 a.m.
SUNDAY, APRIL 17TH 9:30 a.m.

SHEVI'I SHEL PESSAH
APRIL 22 9:30 A.M.

AHARON SHEL PESSAH
APRIL 23 9:30 A.M.

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

The Synagogue Office
will be closed
Friday, April 15 and
Monday, April 18.

QUOTE OF THE WEEK

Details make perfection,
and perfection is not a detail.

Leonardo da Vinci | Aish HaTorah

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
PESACH 5782

Several years ago, I had a knee operation shortly after Pesach. To keep me occupied during my recuperation period, my friend (and gabbai!) Michael Rubin gave me a book about the Seder, entitled The Night that Unites. I said about it 'ilu natan lanu sha`ar, velo natan dappim, dayyenu, i.e., if that book had only a title page, and didn't have any content, dayyenu. How much more so that it had both title page and content!

In other words: what a great title! For the Passover Seder is a night that unites us in several ways. It unites us as we sit around the table: grandparents, parents, uncles and aunts, cousins, little

children, friends, and even strangers. The seder unites us with our history, as we recall the slavery and ultimate redemption from Egypt; and as we recall the great rabbis who lived at the time of the Hadrianic persecutions (see last week's bulletin!) and as we recall how bekhof dor va-dor `omedim `aleinu le-khaloteinu, i.e, how in every generation there are enemies who try to wipe us out, and yet ha-qadosh barukh hu' HaShem saves us, and the Jewish people continue. And, of course, ideally the seder unites all of the children: even the rasha` came to the seder!

This book also unites the opinions of three great Torah personalities: Rav Yosef Dov Soloveitchik (under whom I had the privilege of studying at YU); Rav Kook (who stressed the miracle of the return to Zion in our times, basing himself on classical sources,) and

Jewish Wisdom

HALAKHA
The Seder - One step at a time
B'Nai Sephardim-Shaare Shalom

Cont'd. from last week

Magid We are now prepared to begin the recitation of the Haggadah. The Seder plate is raised, and everyone recites “Ha Lahama Anya” a 2nd cup of wine is poured then the “Mah Nishtanah” is recited, preferably by a child. After “Mah Nishtanah,” the entire Haggadah is read.

Rohzah After the second cup we wash our hands in preparation of “Hamotzi”. This is the second time in the Seder that the hands are washed; this time a blessing (Al netilat yadayim) is recited.

Motzi/Matzah Before the blessing the two whole Matzot on the Seder plate are held, with the broken piece of Matzah in between the two whole ones. The leader recites the blessing over the Matzah (Hamotzi lehem min ha-aretz). The leader then recites the special blessing that is said for the eating of Matzah (..Al achilat Matzah). To fulfill the obligation of eating Matzah, the amount required to eat is called “Kazayit.” (a Talmudic unit of volume approx. the size of an average olive).

The Matzah should be eaten within a span of no more than four minutes. Remember when you eat Matzah, you must recline on your left side.

Maror After the eating of Matzah, we eat Maror (bitter herbs). Here too, one must eat a “Kazayit” about 29 grams, within 4 minutes. The Maror is dipped into “Haroset.”

Koreh A sandwich is made using one Kazayit of Matza and one Kazayit of Maror. For this sandwich, the third Matzah, which was at the bottom of the three on the Seder plate, is used. The sandwich is dipped into “Haroset” and eaten while reclining. There is no blessing said over it, but a short text appears in the Haggadah, which is said before eating the Koreh sandwich.

Shulchan Orech (Meal) The meal is served.

Zafun The piece of Matzah which was set aside (hidden), is now taken out to be eaten as the Afikoman before midnight. Once again, each person is obligated to eat a “Kazayit” in less than four minutes, reclining on the left side. After the eating of the Afikoman, one is not permitted to eat anything else. Even drinking (except the two remaining cups of wine) is forbidden, although one is permitted to drink water.

Barech (Blessing after the meal) At the completion of “Birkat Hamazon” the blessing over wine is made and the 3rd cup of wine is drunk. Remember you must recline to the left when drinking this cup.

Hallel The fourth cup of wine is filled and the remainder of the Haggadah is recited starting with the Hallel.

At the conclusion of the Haggadah, after the blessing of “Yishtabah,” the 4th cup of wine is drunk, remembering to recline on the left side. The Sephardic custom is not to recite the blessing over wine on this cup. After drinking the wine, the appropriate after blessing for wine is said. May our prayers find favor (Nirzah) in the eyes of G-d. Next year, may we all merit to celebrate as a united people in the holy city of Jerusalem.

Congregation Maghen Abraham

Thoughts: Mayer Sasson - PESSAH Why is This Night Different? מה נשתנה הלילה הזה

In many homes with young children, parents and siblings may feel a little overwhelmed when a kid comes back from school with a small tome of Torah ideas to say at the table. As the child lays out pages and pages of ideas from their teacher, parents silently sigh to themselves, “Do they really plan on reading all of that?”

Interestingly, Rav Kook explains that the whole point of the questions at the

seder is not to *find* answers but rather to instill an excitement in a child for *the question itself*.

In fact, Rav Kook understands that the questions of מה נשתנה are not even for the standard child – they were created for the child who does not know how to ask (שאינו יודע לשאול). The Passover Hagaddah designed questions even for those can't ask in order to give each child the firsthand experience of

questioning.

Unlike answers, questions demonstrate the vast potential and possibilities that lie within Jewish learning. On Passover, we give each child a voice – not so much in order to facilitate the answers, but more to demonstrate the excitement and empowerment of questions.

SHABBAT SHALOM!!

COMMUNITY

Got A Question for Reverend/Hazan Daniel Benlolo?

Dear friends and congregants

Permit me to share with you a portion of an article I once wrote entitled ‘An Appointment with G-d’. I truly believe it to be relevant in our time.

Do we really need a sanctuary? Does G-d need a home in this physical world? Isn't G-d everywhere? Isn't G-d Omnipresent?

The basic understanding of Judaism is that G-d is everywhere. In the Torah, G-d asks the people of Israel saying ``Ve`asu Li Mikdash VeShachanti Beto-cham`` to build a Sanctuary where G-d can inhabit. The question is then, does G-d need a home in this physical world when G-d is everywhere?

The answer can be simple; we require an appointed place to meet G-d, to find him and to understand that G-d needs us as much as we need him. If we build a Sanctuary, it is because we need to feel that he inhabits this material world, we need to know that there is a precise place where we can gather as a community in order for G-d to greet us and listen to our prayers. Although G-d is everywhere, we sometimes neglect to bring him into our being, as we preoccupy ourselves with all the distractions that surround us. We are only human. We need direction and guidance to lead us to this special place where G-d awaits us. We need to set a time solely for G-d where we are free from distractions. We need an appointment.

Today, the distractions are too numerous. We live through our cell phones, our Facebooks and twitter accounts. We find ourselves distracted by various devices while in conversation with a friend, even G-d. Now more than ever we need a Sanctuary. This congregation is offering you this opportunity 365 days a year, night and day. Come in to pray, meditate, or rejuvenate... just use it.

At this joyous time in our lives, I join my wife Muriel, my children Jonathan and Lea, Eve and Adam, Shira and Michael and our grandchildren Liel Daniel, James Wolf and Axel Israel, in wishing all of you a Chag Kasher VeSameach.... and see you at the appointment!

Shabbat shalom



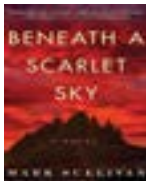
Upcoming Events



Tuesdays, April 19 | 7:00 - 8:00 pm
Improve your Arabic. Join our Tuesday night sessions
Registration required: sisterhood2020@hotmail.com OR
Grace at (514) 979-9779
Meeting ID: 881 1057 1315 Passcode: SUPERSIS



Thursday April 21/ | 7:00 - 8:00 pm
Passport to Learning - Instructor: Rachel Gabbay
Exploring creation, the world we live in & ourselves, with a special twist through Biblical messages.
Class 4: Born to lead... A slave, a prince, a holy man. The magic of Moses. How can one change a world?
Zoom ID: 894 9032 5512 - PW: 55337



Tuesday, April 26 | 12:00 - 1:00 pm
Sisterhood Book Review: "Beneath A Scarlet Sky"
By Mark Sullivan - Reviewer: Wilma Mashal
RSVP: sisterhood2020@hotmail.com
Zoom ID 895 2182 1866 - Password: SISBOOK



Tuesday, April 26 | 12:00 - 1:15 P.M.
Come join our network of entrepreneurs & professionals to learn, share & grow!
Speakers: Tasso Lagios & Alana Geller - Richter
Topic: Transforming your family business.
Intro: Ron Gabbay - RG Coffee - Zoom ID: 664 017 2841



Tuesday, May 3 | 10:00 - 11:00 A.M.
WLG: Yom Ha'Atzmaout 5782 - Hosted by Rabbi Schachar Orenstein, with honorary guest, Hon. Paul Hirschson, Consul General of Israel. Also featuring CSL Mayer Mitchell Brownstein, MP Anthony Housefather, MNA David Birnbaum, Cantor Eyal Bitton & Michèle Tredger & Rev. Hazan Daniel Benlolo.
Zoom ID 880 6752 6532 PC WLG2022
To Reserve or Donate: (514)737-3695 x101.



Wednesday, May 11 | 10:00 A.M. - 11:00 A.M.
WLG: HEALTHY SKIN: what can we do to achieve & maintain it? With Dr. Alfred Balboul.
Zoom ID 880 6752 6532 PC WLG2022
To Reserve or Donate: (514)737-3695 x101.