



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

July 23, 2022 | 24 Tammuz, 5782



Dvar Torah

ZELOPHEHAD'S DAUGHTERS
PARASHAT PINHAS
BY: REVEREND HAZAN DANIEL BENLOLO

Ladies and gentlemen, I ask that you please direct your attention to the Bimah as we review our congregation's spiritual emergency procedures.

There are three exits to this sanctuary. Please take a minute to locate the exit closest to you. Note that the nearest exit may be behind you. Count the number of rows to this exit and remember your seat number.

Should the congregation experience sudden spiritual loss, stay calm and listen for instructions. Absolutely nothing will drop down from above your seat.

In the unlikely event of a spontaneous messianic event, leave your tallis bags behind. Chumashim are located in the pocket in front of you and on the stand near the back. A healthy holy glow will lead you to your place in the world to come. While you wait for this d'var Torah to end, please take a moment to review the prayer book on your lap or on the seat next to you. Now sit back, buckle your seat belts, put your pray tables upright and relax and enjoy the ride.

I was on a plane this past June on my way back from Israel, and one of the things that captured my attention was what the flight attendant said when she was demonstrating the oxygen masks. She instructed us to "place the mask over your mouth and nose and pull the straps to tighten and if you are traveling with children, make sure that

your own mask is on first before helping your children."

I must have heard this instruction a hundred times but this time around it dawned on me. That goes against everything I was brought up believing. It goes against every instinct I have. During my entire life the idea has always been, protect the children first. Apparently, the FAA does not agree. And neither does the Torah.

We see this in this week's parasha, which deals with the need to stop doing what is good for you in order to ensure that you can do what is better for you. It is about leadership, and how the actions of one individual can make the difference. We see this with the story of Pinchas. We see this with the story of Moses. And we see this with the story of the daughters of Tselofchad.

Imagine being told that you cannot take that final step to the finish line. Imagine working so hard to achieve a lifelong goal only to have it taken away from you. When Moses was told by G-d that he would not be able to lead the Jewish people into the land of Israel, he focused not on his own fate, but rather making sure that the Jewish people would still have someone in his absence who would continue to lead them. Truly the mark of a great leader.

The ability to focus on other people's needs when the "going gets tough" and not on your own wants and desires is the true definition of leadership. Being a leader is not about the recognition or accolades you might receive, but rather the constant focus on the specific needs that are most important to those who are following you.

The Chafetz Chaim used to say that in his younger years he wanted to perfect the world. That didn't work so he figured he would work to perfect Lithuania. That also didn't work so he decided that he would just perfect his own city of Radin, which again failed. He finally decided that he would just try to perfect himself. By perfecting himself, he then influenced Radin, the whole of Lithuania and ultimately Jewry worldwide!

The achievement of Zelophehad's daughters was a landmark in women's rights from those days up to now. In addition, however, the story of these five women offers a compelling lesson for all those who believe that their destiny is fixed or that divine justice has abandoned them. It encourages us to think differently— and provides a message of hope for all those faced with obstacles. Perhaps the most important legacy of Zelophehad's daughters is their call to us to take hold of life with our own hands, to move from the place that the others have given us—or that we have decided to keep because we feel immobile—and to walk, even to the most holy center, to where nobody seems to be able to go.

After all, nothing is more sacred than life itself and the fight for what we believe is worthy. Thus, this parasha inspires us to discover that we too have the ability to know what is right for ourselves and what our rights ought to be. When we believe in our capacity to shape our history, to the point of being able to change even a law that came from the Revelation at Sinai, then we pay a tribute to Zelophehad's daughters.

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

Start/Debut 8:15 p.m. End/Fin 9:27 p.m.

PARASHAT PINHAS:
HERTZ PAGE 686
HAFTARAH JEREMIAH:
HERTZ PAGE 710

OUR SHABBAT TORAH CLASSES AND SOCIALS HAVE RESUMED!

Torah class will be given every Shabbat after kiddush by Andy Rotchel, in Aintabi Hall. Coffee & refreshments will be served. Come join, discuss, exchange and socialize in a delightful Shabbat afternoon social environment.

ROSH HODESH AV

FRIDAY/VENDREDI
JULY 29 JUILLET 2022

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30 a.m. Minha: 8:15 p.m.
Sunday
Shahrit: 8:30 a.m. Minha: 6:00 p.m.
MONDAY - FRIDAY
Shahrit: 7:30 a.m.
Minha: 6:00 p.m.

CHEVRA SHAAS Service Schedule

SHABBOS, July 23RD
Schachris 9:30 a.m.
SUNDAY, July 24TH
Schachris 8:00 a.m.

To contact **Reverend Hazan Daniel Benlolo:**
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(514) 892-2859



Refuah
Shelemah
To:

Rabbi
Menahem
White



QUOTE OF THE WEEK

There are three things extremely hard - steel, a diamond, and to know oneself.

Benjamin Franklin | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White PINCHAS 5782

In the period of the 3 weeks, which began last Sunday, we read special haftarot. This week, the first of the 3 special haftarot, 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



S&P Shabbat Kiddush/Seudah is Sponsored by:

Roger Lawi, in memory of his father, Jouri Lawi z"l.

COMMUNITY

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny, Why do Jews recite the Amidah (silent prayer) 3 times every day? Why do we say the same thing, and why at specific times? When did it all start?

Dear reader, Great question. Found an interesting response on Chabad.org

The Talmud offers two (apparently divergent) origins of the thrice-daily prayer regimen:

a) The 3 prayers were instituted by our forefathers. Abraham instituted the morning (Shacharit) prayer; Isaac first prayed the afternoon (Mincha) service; and Jacob was the first to say the evening (Maariv) prayers.

b) The rabbis timed the daily prayers to correspond with the 2 daily Temple sacrifices, one in the morning and one in the afternoon, and the burning of the limbs of the afternoon offering, which would go on through the night. This explains why on days like Shabbat, when additional sacrifices were offered, we have an additional (Musaf) prayer.

The Talmud then goes on to say that both are true. Although the patriarchs established praying at these 3 times of the day, their conduct wouldn't necessarily obligate us to do so. It was only later that the rabbis formalized the 3 daily prayers as standard practice,

and they timed them to correspond to the daily sacrifices. The Rabbis Formalize the 3 Daily Prayers

As mentioned, there was not always formal prayer in Judaism. Until the time of Ezra, each person would pray according to his ability and eloquence. A person who was so inclined would offer many lengthy prayers and requests, and one who was less articulate would pray less. Some would pray once daily, others, several times.

After the destruction of the First Temple and towards the end of the Babylonian Exile, the Jews were dispersed in Persia, Greece, and other lands. The Jewish children born in these foreign countries spoke a peculiar mix of Hebrew and other languages and were unable to express themselves coherently in any one language. In the words of Nehemiah: "Their children spoke half in Ashdodite and did not know how to speak the Jewish language. Rather, [they would speak] according to the language of various other peoples."

This greatly hampered their ability to pray to G-d in unadulterated Hebrew. When Nehemiah's co-leader Ezra and his court saw this, they formalized the 18 blessings of the Amidah, which is the heart of the daily prayer service. (The

formalized Amidah leaves room for one to express personal requests and prayers.) At that time, they determined that this formula of standard prayer be said thrice daily, corresponding to the Temple sacrifices.

In truth, even in the centuries between the patriarchs and Ezra, some people prayed 3 times a day. For example, King David declared, "Evening, morning and noontime, I speak and moan, and He hearkened to my voice."

Concerning Daniel, the verse states, "Daniel . . . came to his house, where there were open windows in his upper chamber, opposite Jerusalem, and 3 times a day he kneeled and prayed and offered thanks before his G-d, just as he had done prior to this."

Thus, Ezra, together with the Men of the Great Assembly, instituted and formalized the prayer routine that had already been practiced by a select few. Concerning prayer, the Torah states, "And serve Him with all your heart."6 The sages explain: "What is the service of the heart? This is prayer."7 Thus, while the words and order are extremely important, don't lose sight of the fact that the most important ingredient in prayer is the part that comes from your heart.

Shabbat Shalom.

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT, 24 TAMMUZ - JULY 23
Famille Chemtob, à la mémoire de leur mère, Vicky Chemtob ז"ל.

Tilly & Selman Khazzam, in honour of the birth of their grandson, Ilan Ezra Khazzam.

SUNDAY/DIMANCHE 25 TAMMUZ - JULY 24
Penina & Claude Helwani, in honour of their granddaughter, Liv Penina Ohayon.

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

MONDAY/LUNDI 26 TAMMUZ - JULY 25
Leila Khamara Family, in recognition of their support & generosity of Beit Hamidrash & S&P.

TUESDAY/MARDI 27 TAMMUZ - JULY 26
Leila Khamara, in memory of her father, Salim Elia ז"ל.

WEDNESDAY/MERCREDI 28 TAMMUZ - JULY 27
Ouri Ohayon, à la mémoire de Esther Sabbath ז"ל.

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

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

THURSDAY/JEUDI 29 TAMMUZ - JULY 28
Alain & Tina Harari, à la mémoire de leur père, Raymond Ovadia Harari ז"ל.

FRIDAY/VENDREDI 1 AV - JULY 29
Leila Khamara, in honour of Drs. Samia & Sabbah Bekhor.



Jewish Wisdom

Standing for one's parents.

A well-established Halacha requires one to stand in the presence of his father or mother. One must stand throughout the time that the parent is within viewing distance, until the parent either sits or stands in his/her place, or until the parent is no longer in view or has entered a different domain. If the parent pauses temporarily as he/she makes his/her way toward his/her place, the child must continue standing.

This obligation applies regardless of where the child is when the parent walks in, whether the parent enters the room in the synagogue, the home, a social function, and so on.

It should be obvious that a child must stand if his parent speaks to him while standing. It is very disrespectful for a child to remain seated while his parent, who is standing, speaks to him.

This obligation also applies if a child sits on a bus, train or airplane and the father or mother enters; he must stand at that point until the parent reaches his or her seat. Of course, if there are no available seats for the parent, the child must offer the parent his seat.

When one stands for his parent in fulfillment of this Halacha, he may not lean on a wall or other structure, since leaning does not qualify as standing with respect to this obligation.

It is customary to stand in the synagogue when one's father goes to the Torah for an Aliya. Strictly speaking, one is required to stand only until his father reaches the Torah. The prevalent practice, however, is to remain standing until the father returns to his place; Hacham Yishak Yosef writes that one should follow this custom. It is also customary to kiss one's father's hand after his Aliya to the Torah. Although kissing is generally forbidden in the synagogue, kissing one's father hand is permissible, as it serves as an expression of respect and honor, rather than as a sign of affection.

Summary: One must stand when one's father or mother enters the room and remain standing until the parent is out of view, goes into a different domain, or stands or sits in his/her place. One may not lean on a wall or piece of furniture while standing in one's parent's honor. It is proper to stand in the synagogue when one's father is called for an Aliya to the Torah, until he returns to his place.

Shabbat shalom
Reverend Hazan Daniel Benlolo

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA PINCHAS

Therefore..See I give him My covenant: peace." (25, 12)

The source of blessings – Peace

We learn in the Mishna, "Rav Shimon ben Chalafta said, "G-d did not find anything else that maintains blessings for Israel other than peace, as it says, "G-d gives strength. G-d blesses His nation with peace."

Therefore in the Priestly blessing at the end of all the blessings it ends with "peace" to teach us that the blessings do not help at all unless there is peace amongst them.

Thus we find in the Ktav Sofer's writings that the source of all blessings is peace, as he said, "The blessing of sustenance – prosperity and blessings – comes in the merit of peace, as our Sages ob'm have said, "G-d did not find anything else that maintains blessings for Israel other than peace" and it says, "Who makes your boundary peace....He will satiate you" and it says "And I will put peace in the land."

The holy Sar Shalom of Belz said that this is alluded to in the words "מאשר שמונה" – the initials of the words שלום – the initials of the words שלום והוא

peace. He who wants fat bread" (greater livelihood) should pursue peace.

We can add what Rashi said about Paroah's dream "nice looking (cows)" – this is a sign of satiety, as people look nice in each other's eyes, and are not disturbed by their friend's success."

This means that the sign for satiety (an omen for a good livelihood) is that "people look nice in each other's eyes" - when there is unity, love and peace in Israel and all are like one person with one heart and not disturbed by each other's successes.

He who fulfills G-d's will to make peace and pursue peace – measure for measure G-d will fill up prosperity in the world to bring prosperity to this person with blessings and a good livelihood.

SHABBAT SHALOM!!



Upcoming Events



Tuesday, July 26 | 3:00 P.M. - 4:00 P.M.
POSTPONED! DUE TO UNFORSEEN CIRCUMSTANCES (weather)
(in a member's garden in Hampstead) All are welcome!
Sisterhood Book Review: "From Mid East to Far East"
by: Gabrielle Elia - Reviewer: Gabrielle Elia
RSVP: sisterhood2020@hotmail.com
Free for Sisterhood Members & \$5 for non-members.

JULY 20 JUILLET, 2022
NOTICE TO ALL MEMBERS OF
THE SPANISH & PORTUGUESE CONGREGATION

The Board of Trustees is requesting any member, who would like to be considered to be on the Nominating Committee, to email Françoise (francoise@thespanish.org) or call the office (514) 737-3695 before July 27, 2022.

Le Conseil d'administration demande aux membres de la Spanish qui souhaiteraient siéger au Comité de nomination, d'envoyer un courriel à Fraçoise (francoise@thespanish.org) ou d'appeler le bureau au (514) 737-3695 avant le 27 juillet 2022.