



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

July 30, 2022 | 2 Av, 5782



Dvar Torah

THE LONG JOURNEY
THOUGHTS FOR MATOT-MASEI
BY: RABBI MARC D. ANGEL

It is said that when Alexander the Great reached the peak of his career by conquering the entire known world—he broke down and cried.

One explanation for his crying is that he realized that there were no more battles for him to undertake. His best achievements were in the past. He had climbed to the top and had nowhere else to go. He cried in frustration.

Another explanation is that he realized that his tremendous accomplishment really amounted to very little. Earth is a speck in the universe; even if one were to rule the entire earth, there was a vast universe over which he did not rule. Moreover, humans are mortal; whatever we accomplish, however impressive, is short lived. In a thousand years or a million years—who will know or care what we've done? What difference will it have made? Thus, Alexander cried at the sheer vanity of life, the ultimate emptiness of his life's deeds.

How can we live happy and productive lives—and not break down crying like Alexander did? This week's Torah portion offers

some guidance. Parashat Masei records each of the stopping places of the Israelites during their 40 year trek in the wilderness. The Midrash explains that this detailed account reflects God's loving concern for the children of Israel. It is compared to a king who had taken his ailing child to a distant place in order to be cured. On the return journey, the king would stop at each resting place and remind his child: this is where we found shelter; this is where we cooled off at an oasis; this is where you had a head ache. Each place evoked memories and created a deeper bond between the king and his child.

But the recounting of past stopping places was not a mere experience of nostalgia. Rather, it was coupled with the knowledge that we are now going home, that we are looking forward to a bright future with new challenges and opportunities.

The Israelites, in meticulously reviewing their past travels, were also anticipating their entry into the Promised Land.

Jewish tradition teaches us to review our past and to recount our historical achievements; but it teaches us to do so without breaking down and crying as did

Alexander the Great. Judaism imbues us with a sense that every day has meaning, that we can grow and attain something new and better. Life is not a rut or a routine; we are not trapped or locked in one place. No matter how much we have accomplished, we have not reached the end of our possibilities. There is a Promised Land ahead.

We do not succumb to the frustration or despair that confronted Alexander the Great, because we have a different orientation to the meaning of life. We are not here to achieve egotistical goals such as fame and power, but to serve God and humanity. Greatness is not measured by the number of lines one receives in history books, but by the myriad small deeds of kindness and charity and goodness that we have performed, by our positive impact on family, friends, and society.

The detailed description of the Israelites' travels in the wilderness reminds us of the importance of the past stages of our lives. It also serves to call our attention to the future, to the Promised Land, to the goals not yet attained. Just as we are strengthened by our past, we are energized by the hopes for our future.

Shabbat shalom

And as the Book of Bamidbar comes to a conclusion, and we recite the words "be strong, be strong, and let us be strong," we say to the Gehrs, may you have the strength to have a successful qelilah, absorption, and let us here at Chevra Shaas be inspired by your decision.

And to quote the words of the prophet Isaiah, (chapter 55) "may you leave in happiness and arrive in peace, the mountains and hills will burst out in joy, and all the trees of the field will clap their hands."

We began this essay with a reference to soldiers. So we wish to express our best wishes to Malka Miriam Vann, who has just completed her service as a soldier with Tsahal, and to her mother Sara Leiba. A *sach nachas*!

Shabbat shalom

SHABBAT SHALOM

Start/Debut 8:08 p.m. End/Fin 9:17 p.m.

PARASHAT MATOT-MASEI:
HERTZ PAGE 702
HAFTARAH JEREMIAH:
HERTZ PAGE 725

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.

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30 a.m. Mincha: 8:00 p.m.
Sunday
Shahrit: 8:30 a.m. Mincha: 6:00 p.m.

MONDAY - FRIDAY
Shahrit: 7:30 a.m.
Mincha: 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:
cantorbenlolo@thespanish.org
(514) 892-2859



QUOTE OF THE WEEK

The highest form of ignorance is when you reject something you know nothing about.

Dr. Wayne Dyer | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White MATOT-MAS`EI 5782

When I was growing up in Boston, one of the most popular Israeli songs began with the words *tse'na tse'na tse'na ha-banot u-re'na, hayyalim ba-moshava* meaning "come girls and see, there are soldiers (i.e. Tsahal) in our settlement." [The words were probably inspired by the last verse in Song of Songs, chapter 3, "come out, O daughters of Zion (that is, Jerusalem), and see King Solomon.]

However, using my poetic license, I have changed the words to be appropriate for a special event to be held this coming Monday, 'im Yirtseh HaShem:

tse'na tse'na tse'na ha-banot u-re'na

ha-horim bidsei te`ufah, meaning "come out girls and see, your parents are at the airport."

For, you see, Gila and Elinor, the two daughters of Prof. Ron and Mary Ruth Gehr, (and also two former students of mine at Herzliah) have both made aliya, and are living in Jerusalem with their husbands and children. And now, these banot will have the privilege of seeing their parents moving to the Jerusalem area.

Ron and Mary Ruth have been good friends of mine for many years, and have also been valuable members of the Spanish in general and Chevra Shaas in particular.

And what a fantastic week for making aliya: as we read in this week's parasha how HaShem delineates for Moshe the boundaries of Erets Yisrael, introduced by the words *zo't ha'arets*, "this is the land!"



S&P Shabbat Seudah is Sponsored by:

Marc Dadouche, in memory of his father, Makhlouf Max Dadouche z"l.

C.S. Shabbos Kiddush is Sponsored by:

Mary Ruth & Ronnie Gehr, in honour of their making Aliyah and Chevra Shaas.

COMMUNITY

Congregation Maghen Abraham

Thoughts: Mayer Sasson PERASHA MATOT-MASSEI

And Moshe spoke to the heads of tribes of the Children of Israel... This is the word that G-d has commanded." (30, 2)

Keep your promise

Our Parsha begins with the mitzvah of vows, as it says, And Moshe spoke to the heads of tribes of the Children of Israel... This is the word that G-d has commanded. If a man vows a vow unto G-d or swears... to bind a fetter to his will he many not make his word void, he must do according to all that proceeds out of his mouth." In other words, the holy Torah warns that a person who vows or swears to do something shall not have his words go in vain like profane words that have no importance; whatever has come out of his mouth he should quickly do.

From the fact that the Torah calls this mitzvah "This is the word" we see that the topic of vows and their upholding is exceedingly important, higher than other mitzvahs. Therefore, if a vow is not upheld, it harms a very high place in Heaven. Consequently, almost everyone, even those who are distant from Torah and mitzvahs, are very afraid of transgressing on a vow or oath, because their holy souls feel the great damage that can be done and they are afraid of it.

When a person vows to do something and is delayed from fulfilling his vow, a

harmful element is created in Heaven that brings prosecution against him constantly and causes him great harm in all areas of his life. Even if this person has many merits and learns much Torah, etc., these are not enough to protect him from the great prosecution that rests upon him for his delay in upholding his vow.

The greatest proof is from our great forefather, who was perfect in his character traits, Yakov Avinu. When he ran away from his brother Eisav, on the way he vowed to G-d and said " If G-d will be with me and Keep me on this path... and will Give me bread to eat and clothes to wear, and I return ... to my father's house, then G-d shall Be G-d unto me, and this stone which I have set ... shall become a house of G-d and everything that You will Give me I shall repeatedly tithe unto You."

However, even after G-d gave him great wealth, as it says, "And the man spread out exceedingly and had... flocks and maid-servants and menservants and camels and donkeys", Yakov Avinu forget to fulfill his vow and to tithe a tenth of his great wealth to G-d and therefore difficult troubles came upon him one after the other, as it says in the Medrash.

First G-d brought upon him his brother Eisav with four hundred men in order to kill him and in order to save his life Yakov had to give Eisav that great gift "two hundred she-goats and twenty he-goats...." and

thereby Yakov was struck in his money for delaying his vow.

After he didn't feel anything, G-d brought upon him that same angel, the angel of Eisav, who fought with him the entire night until in the end he hurt Yakov's leg and made him limp- and thereby Yakov was also struck in his body.

When he still didn't feel it, G-d brought upon him the troubles with his daughter Dina who was taken by Shchem the son of Chamor who tormented her and thereby Ykov was also struck through his children. And when after all this Yakov still didn't feel anything, G-d struck him with someone's life and his wife Rachel died in childbirth.

Then G-d say, "Until when will this righteous man be struck and not feel for which sin he has been punished? I will tell him, as it says, "And G-d say to Yakov Arise, go up to Beth-el and rest there and make there an altar...." G-d said to him, "These troubles only came unto you because you delayed your vow. If you want no more troubles to come, arise and go to Beth-el and make there an altar in the same place where you had vowed."

We see that even the great merits of Yakov Avinu and his great holiness did not help him when he delayed fulfilling his vow and he was caused great suffering because of it until G-d enlightened him to quickly fulfill his vow.

For as long as a person delays paying up his vow his merits and debts in Heaven are mixed up and his account is reviewed and

PARNASS HAYOM
BEIT HAMIDRASH
HELWANI

SHABBAT, 2 AV - JULY 30
Naima Rabie Family, in memory of Jacob Rabie רב״ב.

SUNDAY/DIMANCHE 3 AV - JULY 31
Dr. David & Maître Claude Haccoun, à la mémoire de leur père, Chalom Haccoun רב״ב.

TUESDAY/MARDI 5 AV - AUGUST 2 AOÛT
M. & Mme. Marcel Menda, en honneur de Rabbín Yehuda Abittan.

THURSDAY/JEUDI 7 AV - AUGUST 4 AOÛT
Tilly & Selman Khazzam, in honour of the birth of their granddaughter, Emma Katie Khazzam.

FRIDAY/VENDREDI 8 AV - AUG. 5 AOÛT
Dr. Samia Bekhor & Amy Hadid, in memory of their father, Daoud Zubaïda רב״ב.

the angels bring up his debits and remind about his sins. Therefore our forefathers were always very cautious with vows and if they vowed charity to a synagogue when they were given an aliya to the Torah on Shabbat and holidays, etc. they quickly paid up their vow immediately after Shabbat ended and did not delay, even until Sunday, because of their great fear of delaying the payment of a vow.

From this every person should learn that if he vows to give charity to Torah scholars, etc., he should not rest idly until he has paid for his vow. Because sometimes during a time of grace a person's heart is filled with purity and he vows to give charity generously but then when he gets home his Evil Inclination gets a hold of him and incites him to go back on his vow so as not to lose his money. Concerning this a person must be careful and try to give as quickly as possible.

SHABBAT SHALOM!!

Jewish Wisdom

The three Weeks
DailyHalacha.com

Weddings and Engagements During the Three Weeks

Strictly speaking, it is permissible to make weddings during the Three Weeks (the period from Shiba Asar Be'Tammuz through Tisha B'Ab). According to the ruling of the Shulhan Aruch, it is only during the Nine Days – from Rosh Hodesh Ab through Tisha B'Ab – that weddings are forbidden. The prevalent custom in our community, however, is not to make weddings from Shiba Asar Be'Tammuz through Tisha B'Ab, as this is an inauspicious time for a couple to begin their marriage. Engaged couples should therefore wait until after Tisha B'Ab to get married.

It is permissible, however, to officially announce an engagement during the Three Weeks, including the Nine Days. Strictly speaking, it is permissible to announce an engagement even on Tisha B'Ab day itself (and even to perform Kiddushin, betrothal, which

we customarily do at the wedding). Of course, it is not customary to make an engagement on Tisha B'Ab, but it is certainly permissible to get engaged at other times during the Three Weeks, and for the families to get together to celebrate. However, the event should not have music or dancing; even taking the bride or groom into a circle for a dance without music is forbidden during the Three Weeks. This is a period of somber reflection on the tragedy of the Temple's destruction, and there are people who sit on the floor each day during this period to cry over this calamity. It would thus certainly be inappropriate to dance during the Three Weeks, even without music.

Summary: The accepted custom is not to make weddings during the Three Weeks. It is permissible, however, to announce an engagement during the Three Weeks, and even during the Nine Days, and for the families to meet, but music should not be played and there should be no dancing (even without music) at the celebration.

Shabbat shalom
Reverend Hazan Daniel Benlolo

Got a Question for
Reverend/Hazan Daniel

Bringing the next generation back to shul.

Ive been bringing my grandson, Liel,



to services every Friday night to get him accustomed to our services and liturgy. These past weeks, he has

become the little mascot of the Friday night minyan. He greets everyone with a hug and he loves it and reciprocates.



Liel and I invite you to bring your children and grand-children and experience this wonderful feeling as we welcome Shabbat.

Shabbat shalom,

Upcoming Events



SAVE THE DATE

S&P 2ND ANNUAL SOCCER GAME & BBQ - Sunday, August 21 | 10:30A - 2:00P
Mackenzie Park - please register to be on a team.

All Families and Friends are welcome to come cheer and enjoy the outdoors!

More Information coming soon!!!