

Shearith Israel
**SPANISH &
PORTUGUESE**
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

June 4, 2022 | 5 Sivan, 5782



Dvar Torah

SHAVUOT
Reverend Hazan Daniel Benlolo

This is the season of our transitions and transformation. From graduations to confirmations, this time of year is ripe with an awareness of time and its meaning.

It is a time of imagining the possibilities, of hope in the future and the sense of accomplishment of the past.

Every culture measure time in particular ways, but Judaism teaches us to constantly reframe it, to measure it and even to transcend it.

There are, for example, many different interpretations of the meaning of these weeks between Passover and Shavuot.

Here are excerpts of Shavuot (Matan Torah) from Chabad.org

The festival of Shavuot commemorates Matan Torah, G-d's giving of the Torah to the world. Since, as the Gemara informs us, "Our forefathers in Egypt never ceased studying Torah," the Jewish people evidently possessed Torah before it was formally given on Sinai. What, then, makes Matan Torah so unique?

The accomplishment of Matan Torah lies in the fact that "G-d gave us His Torah." Prior to Matan Torah, Torah was merely "taken" by man according to his inherently limited intellectual capacity. When G-d gave the Torah, however, He gave it to us utterly and completely, in accordance with His infinite capacity.

Moreover, this was not simply a one-time event. Rather, at the time of Matan Torah G-d wholly "incorporated" Himself within the Torah. Thus, we find that with regard to Torah G-d says: "I have written and placed [within Torah] My very 'Soul' and Essence"; whenever a person studies Torah, G-d says: "You are actually clutching Me."

This, then, was the novel aspect of G-d's revealing Himself in Torah: Matan Torah achieved something so new and distinct, that Torah as it existed prior to Matan Torah bore absolutely no comparison to Torah as given at Matan Torah.

As stated above, prior to Matan Torah, Torah study was limited to man's restricted intellect and capacities. Understandably, man's achievement in Torah was limited to what a finite being is capable of grasping of an infinite Being and infinite wisdom.

However, with the Giving of the Torah, Torah study brings a student not only to the comprehension of Torah - which given the limitations of the human mind, must necessarily be limited - but to an infinite unity with the Giver of Torah Himself.

While differences existed between Jews in their degree of comprehension of Torah as it existed prior to Matan Torah, these differences - regarding Torah's essence - did not apply to Jews as they studied Torah as it existed after Matan Torah; the aspect of being able to fully grasp G-d is the same among all Jews who study Torah, whether it be the greatest scholar or the simplest Jew.

Matan Torah thus brought about not only an extraordinary degree of unity

between the Jewish people and G-d, but also among the Jewish people themselves - they were all equal in their ability to "clutch" G-d. This quality of Matan Torah was so potent that when the nation encamped opposite Mt. Sinai, even before the Torah was given, they did so "as one man with one heart."

For the fact that G-d was about to give the Torah to the Jewish people revealed within them the quintessential aspect of their Jewishness, something that resides in all Jewish hearts equally: a faith in G-d that transcends logic; a power that enables all Jews - through Torah - to equally grasp G-d's essence.

The loftiness of this degree of Matan Torah notwithstanding, Torah is ultimately to be studied and learned with one's intellect. For the purpose of Matan Torah is not only that G-d's Essence be revealed in Torah, but that the student so thoroughly unites himself with Torah that Torah becomes his very reason for existence.

When one understands something with one's own intellect, that concept becomes so thoroughly grasped that it becomes part and parcel of one's spiritual being, to the same degree that food becomes transformed into part of one's physical being.[95]

This is the ultimate intent of Matan Torah: To allow man to grasp G-d Himself - a relationship that wholly transcends intellect - yet to concurrently possess the ability to assimilate the Torah's lessons and have them permeate the human intellect so that the individual actually becomes one with the Torah.

Shabbat shalom & Hag Sameah

SHABBAT SHALOM Hag Shavuot Sameah

Start/Debut 8:19 p.m. End/Fin 9:36 p.m.

PARASHAT BAMIDBAR:
HERTZ PAGE 568
HAFTARAH JEREMIAH:
HERTZ PAGE 582

WEEKLY SERVICES SCHEDULE

Shabbat (EREV SHAVUOT)

Shahrit: 8:30 a.m. Mincha: 8:15 p.m.
TIKKUN LEIL SHAVUOT 10:00 P.M.

Sunday (Shavuot)

Shahrit: 8:30 a.m. Mincha: 7:00 p.m.

MONDAY (SHAVUOT II - YIZKOR)

SHAHRI: 8:30 A.M. MINHA: 8:30 P.M.

TUESDAY - FRIDAY

Shahrit: 7:30 a.m.
Mincha: 6:00 p.m.

CHEVRA SHAAS Service Schedule

SHABBOS, June 4TH
Schachris 9:30 a.m.

SUNDAY, June 5TH
Schachris 8:00 a.m.

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

Synagogue Office
will be closed on
Monday, June 6 for Shavuot.

GALA dinner





HONOURING
Edmond Elbaz, B.Sc., M.Ed.
Immediate Past President of
The Spanish & Portuguese Synagogue
and recognition of the Major Donors

Featuring an evening of cocktails, dinner,
live entertainment & DJ

Monday, June 13, 2022
Spanish & Portuguese Congregation
Cocktail 6:00 P.M.

Tickets \$100 per person
RSVP 514.737.3695
Tickets online
www.thespanish.org/event/GalaDinner

QUOTE OF THE WEEK

Ethics is knowing what is right
to do, not what you have the
right to do

| Aish HaTorah

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
BAMIDBAR/SHAVUOT 5782

The famous story of Moshe and the burning bush took place (according to Shemot, chapter 3,) at the "mountain of God, at Horev." According to tradition, Horev was another name for Mt. Sinai.

At first, Moshe did not want to accept God's offer to be the one to take the people out of Egypt. So, HaShem

gives Moshe a sign: "when you take the nation out of Egypt, you will worship God on this mountain:" i.e., at Horev = Sinai.

What does this have to do with Shavuot? Rabbenu Nissim Gerondi of Barcelona was a leading 14th century talmudist. His commentary on Alfasi's commentary on the Talmud is printed at the back of the Talmudic tractates, and is an important source of early traditions and interpretations.

In his commentary on Tractate Pesachim, Rabbenu Nissim brought the following midrash: when Moshe went to speak to the people, he



repeated God's words: "you will worship God on this mountain." And the people said to him: "Moshe, when will this be?" And he answered: "in 50 days." And so they all started counting, each one to himself. Another source elaborates: because of their great love of the Torah that they would receive. And so they counted: "1 day has passed, 2 days have passed, etc." And they were

waiting and hoping to receive the Torah.

And that is why, according to Rabbenu Nissim, even nowadays when we do not have the Temple, the rabbis ordained that we should count 50 days from Passover, in anticipation of the Torah. That is why we do *sefirat ha`omer*, even though we don't have an `omer offering. [For each year, Shavuot is a Simcha, a joy of Torah, as we renew our commitment to study Torah and to do mitsvot.

Shabbat shalom, and
Chag sameah

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny, Why do we read the Book of Ruth on Shavuot?

While searching for more answers to this question I found these great explanations from this resource:

DailyHalacha.com – The Rabbi Jacob Kassin Memorial Halachic Series – Authored by: Rabbi Eli J. Mansour

It is customary to read Megillat Rut on Shabuot, and several different reasons have been given for this custom. The Mordechi (Rav Mordechai Ben Hillel, Germany, 1250-1298), in Masechet Megilla (chapter 1), as cited by the Rama (Rav Moshe Isserles of Cracow, 1525-1572) in Darkeh Moshe (494), explains that the story of Rut took place during the harvest season, around the time of Shabuot, and it is therefore appropriate to read this story on this holiday. Others explain that at the time of Matan Torah, the Jewish People underwent a process of "conversion," for, like converts, they had been obligated only in the Seven Noachide Laws, and then committed themselves to the Torah's 613 commands. (Interestingly, the Hebrew word "Gerut" has the numerical value of 620, corresponding to the 613 Biblical commands plus the seven Misvot instituted by the Sages.) Therefore, on the day we celebrate Matan Torah, we read the story of Rut, which tells of Rut's conversion and acceptance of the Misvot.

Thirdly, we read Megilat Rut as a reminder that accepting the Torah includes not only our obligations toward G-d, but also our obligations to other people. The story of Rut is all about Hesed: Rut accompanied her mother-in-law, Naomi, and left her homeland to be at her side; Boaz cared for Rut when she arrived in Bet-Lehem, and then married her; Rut performed kindness for her deceased husband by allowing his soul to be perpetuated through the process of Yibum. We read this story to remind ourselves that kindness and sensitivity to other people is part and parcel of our acceptance of the Torah.

Additionally, Megillat Rut is a story of remarkable "Mesirut Nefesh" – self-sacrifice. Rut was the daughter of the king of Moav, yet she was prepared to leave her life of royalty and all the amenities and luxuries it offers in order to become a Jew. This story reminds us that we need to sacrifice in order to succeed in Torah and Misvot. We cannot expect to excel in our devotion to Torah while enjoying all the comforts and luxuries that life offers. "Mesirut Nefesh" is an indispensable prerequisite for a successful Torah life.

Finally, the story of Megillat Rut concludes with Rut's marriage to Boaz and the birth of their son, who ultimately became the grandfather of King David, who was born and passed away on Shabuot. It is thus appropriate to read this story on Shabuot, when we remember and reflect upon David Ha'melech. Hope this helps.

INSIGHTS

Jewish Wisdom

Transmission of Ethics
Excerpts from Chabad.org
REVEREND HAZAN DANIEL BENLOLO

Atop Mount Sinai, over the course of forty days and nights, G-d taught Moses the entire Torah. The Torah was a two-part study: the "Written Torah," transcribed in the Five Books of Moses (and later extended to include all the 24 books of the Scriptures), and the "Oral Torah," a commentary on the Written Torah. The Oral Torah was orally transmitted from teacher to student for many generations. In the 2nd century CE, Rabbi Judah the Prince felt that the Oral Law would be forgotten unless it was transcribed. So, he compiled the basics into a six-part document called the Mishnah.

The Mishnah contains 63 volumes (tractates) which discuss all areas of Jewish law: agriculture, holidays, civil law, family relations, sacrifices, ritual purity, and much more. One of the tractates, however, is completely devoted to Jewish morals, values, and ethics. This tractate is called Avot—literally translated as "Fathers."

Summer Study
It is customary to study Pirkei Avot

on the Shabbats between the holidays of Passover and Shavuot, the seven weeks of the Omer counting.

Many continue the chapter-a-week regimen throughout the summer months. Pirkei Avot contains six chapters, and there are six Shabbats between Passover and Shavuot. Every Shabbat, customarily after the afternoon Mincha prayers, we study one chapter. After the Jews left Egypt, they embarked on a period of self-refinement and character improvement. This was critical in order that they be worthy of receiving the Torah on Shavuot. While counting the Omer, we too try to perfect our character. To assist in achieving this goal, we study Avot, the tractate which is devoted to piety, humility, kindness, and ethics.

Many continue this chapter-a-week throughout the summer months, until Rosh Hashanah. The summer is generally a time when people are more active, tend to vacation, and all too often relax their moral and religious standards. The chapter-a-week of Avot is meant to keep us spiritually strong and healthy, and prepared to face the moral challenges the summer months present.

Shabbat shalom

Maghen Abraham

Thoughts: Mayer Sasson
PERASHA Bamidbar

"And the Levites... were not allowed to number themselves amongst them – בְּתוֹכָם)

"Any Torah scholar whose inner self is not like his outside shall not enter the Study Hall."

Concerning that said in the Masechet Avot, "One should raise many disciples" Rabeinu Ovadia of Bartenura explained, "Raise many disciples" – This is compared to Raban Gamliel who said, "Every Torah scholar whose inner self is not like his outside shall not enter the Study Hall." Raban Gamliel's intention was that a person should not be hypocritical and say things that his heart does not feel. Raban Gamliel intended that a person's mouth and heart should be the same - his inside should be like his outside.

In the sefer Igra Dipircha the Bnei Yissachar explains Raban Gamliel's words according to hidden meanings and he writes, "In the word "תוכי" the Name of G-d is in the inside and in the word "בבדו" is on the outside. In other words in the word "תוכי" the inner letters are "כי" which add up in numerology to 26, like the numerology of G-d's Name. In the word "בבדו" the outside letters are "כד" which add up in numerology to 26, like the numerology of G-d's Name.

It seems that the Bnei Yissachar intended that we should deal in Torah and mitzvahs for G-d's sake both internally and externally, both on the obvious level and the hidden level. Therefore G-d's name is alluded to internally in the word "תוכי" and externally in the word "בבדו".

Shabbat Shalom!!

Commemorating the 81st Anniversary of the Farhud Isaac Sadaka

During two days of unprecedented brutality over Shavuot 1941, hundreds of innocent Jews were murdered in Iraq, with many more injured, women raped, and businesses, stores and homes looted and destroyed. It was the beginning of the end for a community that had existed for over 2700 years, and the first of a number of violent episodes leading to the destruction of the ancient Jewish communities of the Arab world.

The Farhud was a culminating point for the breach of trust between The Iraqi Jewish Community and their Moslem counterpart. There was no plausible reason for it and should not have happened after so many generations of peaceful coexistence & mutual respect.

Nazi ideology played a part however without any civil protection by the authorities and police complicity, vicious crowds of illiterate persons were eager to kill & steal. They came from distant tribes mostly from outside the boundary of Baghdad. They typically had no political affiliation or ideology, rather they were invaders eager to massacre, maim the weak, rape, and to usurp other

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 5 SIVAN - JUNE 4
Robert Meer, in memory of his mother, Georgette Meer ז"ל.

SUNDAY/DIMANCHE 6 SIVAN - JUNE 5
Comm. of Babylonian Iraqi Jews, in commemoration of the Farhoud.

Lydia, Vivian, Jack, Carmen & Families, in memory of their mother, Marcelle Corin ז"ל.

Corin Grandchildren, in memory of Marcelle Corin ז"ל.

MONDAY/LUNDI 7 SIVAN - JUNE 6
Famille Zaguri, à la mémoire de leur mère, Zippora Vakrat bat Rahel ז"ל.

Myriam & Ronald Reuben, in memory of her father, Messod Dahan ז"ל.

Emile El Sayegh, à la mémoire de sa mère, Latifé Yael El Sayegh ז"ל.

TUESDAY/MARDI 8 SIVAN - JUNE 7
Isaac & Jacqueline Dana, à la mémoire de leur mère, Violette Dana ז"ל.

Penina & Claude Helwani, in honour of their grandson Jared's Birthday.

WEDNESDAY/MERCREDI 9 SIVAN - JUNE 8
Philip Khazzam Family, in honour of his Family.

THURSDAY/JEUDI 10 SIVAN - JUNE 9
Famille Fhima, à la mémoire de Zohra Fhima ז"ל.

Ruth & David Khazzam, in honour of our grandchild, Sophie Mila (Sarah)Khazzam.

FRIDAY/VENDREDI 11 SIVAN - JUNE 10
Her Devoted Friends, in honour & appreciation of Irene Buenaïda ז"ל.

people's possessions. It is true some Moslems defended vigorously their Jewish neighbours, otherwise the casualties would have been worse.

The memory of the ugly Farhud left an indelible mark on the mind of the Iraqi Jews and was a precursor for them to eventually be forced to renounce their Iraqi citizenship and leave on masse, a country that failed to protect them.

Let us all commemorate this event, bowing our heads to those who were killed, to the babies that were butchered, and to young girls that were kidnapped and raped.



Upcoming Events



Shavuot night of Learning
This year again, we prepared the following for this event with engaging guest speakers:
Dr. Sonia Sarah Lipsyc: "Le monde de l'au-delà dans le Talmud (Traité des maximes des pères)" ~ **Rev. Daniel Benlolo** - **Dr. David Bensoussan:** "Mysticisme, rationalisme et kabbale" ~ **Mayer Sasson:** "Why did Hashem Compel the Jewish People to accept the Torah at M. Sinai?" **Rabbi Berel Bell** ~ **Sandra Koukou** "Rav Joseph Soloveitchik on "How Rabbi Yohanan ben Zakkai Saved the Torah" - **Marc Zilbert:** "Why Kabbalah Should be Taught to the Masses: the Utopian Educational Project of the Baal Ha-Sulam (Rabbi Yehuda Ashlag)
Andre Rotchel: "The Connection Between Shmita (i.e the Sabbatical Year) & the Revelation at Mt. Sinai".....



Nuit d'étude de Chavouot avec:
This year again, we prepared the following for this event with engaging guest speakers:
Dr. Sonia Sarah Lipsyc: "Le monde de l'au-delà dans le Talmud (Traité des maximes des pères)" ~ **Rev. Daniel Benlolo** - **Dr. David Bensoussan:** "Mysticisme, rationalisme et kabbale" ~ **Mayer Sasson:** "Why did Hashem Compel the Jewish People to accept the Torah at M. Sinai?" **Rabbi Berel Bell** ~ **Sandra Koukou** "Rav Joseph Soloveitchik on "How Rabbi Yohanan ben Zakkai Saved the Torah" - **Marc Zilbert:** "Why Kabbalah Should be Taught to the Masses: the Utopian Educational Project of the Baal Ha-Sulam (Rabbi Yehuda Ashlag)
Andre Rotchel: "The Connection Between Shmita (i.e the Sabbatical Year) & the Revelation at Mt. Sinai".....

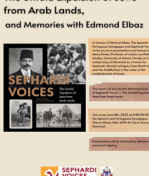


Women's Learning Group
This year again, we prepared the following for this event with engaging guest speakers:
Dr. Sonia Sarah Lipsyc: "Le monde de l'au-delà dans le Talmud (Traité des maximes des pères)" ~ **Rev. Daniel Benlolo** - **Dr. David Bensoussan:** "Mysticisme, rationalisme et kabbale" ~ **Mayer Sasson:** "Why did Hashem Compel the Jewish People to accept the Torah at M. Sinai?" **Rabbi Berel Bell** ~ **Sandra Koukou** "Rav Joseph Soloveitchik on "How Rabbi Yohanan ben Zakkai Saved the Torah" - **Marc Zilbert:** "Why Kabbalah Should be Taught to the Masses: the Utopian Educational Project of the Baal Ha-Sulam (Rabbi Yehuda Ashlag)
Andre Rotchel: "The Connection Between Shmita (i.e the Sabbatical Year) & the Revelation at Mt. Sinai".....


Motzei Shabbat, June 4 | 10:00 P.M.
Shavuot Night of Learning/Nuit d'étude de Chavouot:
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Dr. Sonia Sarah Lipsyc: "Le monde de l'au-delà dans le Talmud (Traité des maximes des pères)" ~ **Rev. Daniel Benlolo** - **Dr. David Bensoussan:** "Mysticisme, rationalisme et kabbale" ~ **Mayer Sasson:** "Why did Hashem Compel the Jewish People to accept the Torah at M. Sinai?" **Rabbi Berel Bell** ~ **Sandra Koukou** "Rav Joseph Soloveitchik on "How Rabbi Yohanan ben Zakkai Saved the Torah" - **Marc Zilbert:** "Why Kabbalah Should be Taught to the Masses: the Utopian Educational Project of the Baal Ha-Sulam (Rabbi Yehuda Ashlag)
Andre Rotchel: "The Connection Between Shmita (i.e the Sabbatical Year) & the Revelation at Mt. Sinai".....

Wednesday, June 8 | 10:00 A.M. - 12:00 P.M.
WLG: The Reverend Hazzan Daniel Benlolo, O.C.
Completing Our Sprin 2022 Series with Song.


Zoom ID 880 6752 6532 PC WLG2022
To Reserve or Donate: (514)737-3695 x101.



The Untold Expulsion of Jews from Arab Lands, and Memories with Edmond Elbaz
In honour of Edmond Elbaz, The S&P synagogue & Sephardi Voices invite you to a presentation & lecture by Dr. Henry Green, Prof. of Judaic & Religious Studies, University of Miami, Florida. Followed by refreshments & book signing - Chevra Shaas Hall



SPANISH & PORTUGUESE SYNAGOGUE PRESENTS
BAR MITZVAH 101
JUNE 12
10:00 AM - 2:00 PM
RSVP & Info: Muriel, (613) 266-7984 before June 9.



Tuesday, June 14 | 6:00 P.M. - 8:00 P.M. (in the Sukkah)
SISTERHOOD CLOSING EVENT - BRINGING OUR COMMUNITY TOGETHER. Starring Musician Extra-ordinaire: Mel Amato Music and Light Supper (Sushi / Pizza).
Sisterhood member \$20/person -Non-members \$36/person
RSVP BY JUNE 10 AT 12 P.M. - LIMITED SPACE - MUST REGISTER.