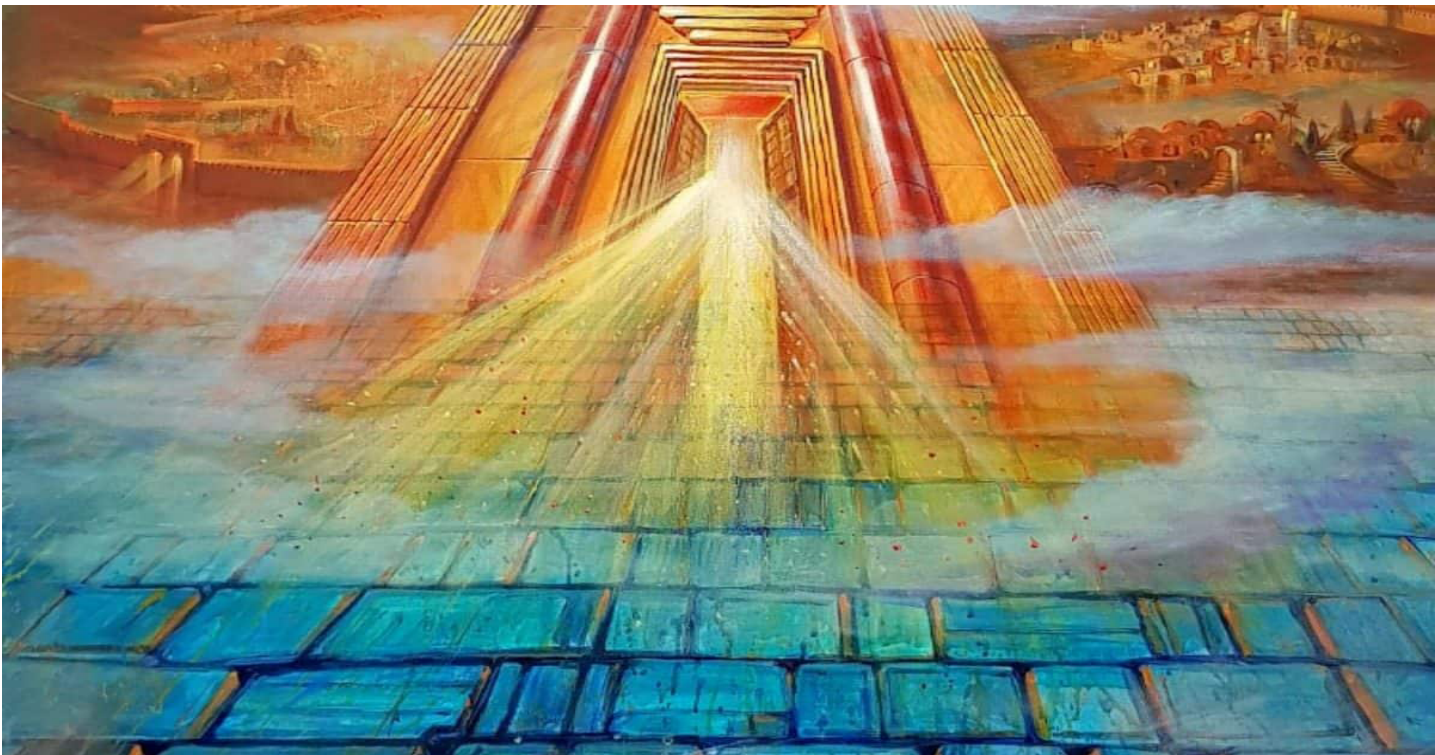




Shearith Israel  
SPANISH &  
PORTUGUESE  
Synagogue of Montreal  
Est. 1768

# SHABBAT BULLETIN

May 14, 2022 | 13 Iyar, 5782

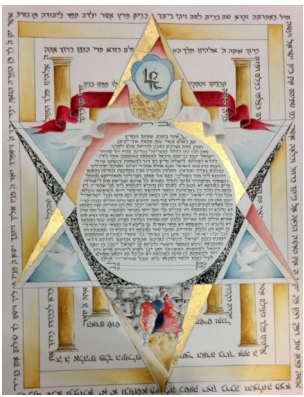


## Emor

ARTISTS OF THE SOUL – ART AND JUDAISM  
Reverend Hazan Daniel Benlolo

All of us experience moments of poetry. These may come from events in our personal lives - a birth, a death, the reunion of long-lost family. Or these moments of inspiration may spring from a sense of joy and wonder at the creation.

As an artist, I am not content to leave those moments of inspiration in the realm of the intangible. I want to give them a physical existence, to “immortalize” them as a painting or a drawing.



And once I have made this commitment to clothe my inspiration in earthly garb, there comes the difficult and frustrating process of wrestling with the obstinate blank canvas,

to say nothing of the intractable depths of the uncertainty of the first brush stroke.

Art is inspiration wrestling with constriction, the constriction of the physical doing battle with the idea as I try to coax that which is beyond the physical to reside within the physical.....It's no wonder then that good art is rare.

However, without this struggle there is no art; the mind can dance, but there is

no dancing partner. Art exists as a function of constriction, not despite it. That dance of the mind and spirit with paper and paint, that exquisite tension between the material and the ephemeral, is where art lives and breathes. Just as a flute only produces music by the constriction of breath through a metal pipe, and without that constriction, that limitation, there is no music, so all the plastic arts rely on the celebration of limits.

“In the image of G-d, He created him [man]” (Genesis 1:27). This verse in the Torah is often misunderstood as meaning that Judaism believes in a humanlike G-d. G-d is a nonphysical entity whose essence we can ultimately know little of. However, we understand G-d has a hand in everything that has to do with His creation. That be said, G-d gives us the ability to know Him from knowing ourselves. As it is said in the book of Job (19:26), “From my flesh, I will see G-d.” On one level this means that by reflecting on the miraculous nature of the body, the most complex and brilliant feat of engineering in the universe, I can sense the existence of a Creator. On another level though, if G-d created me in His image, that means that by understanding myself, I can understand something about G-d.

The ability to create — the power to take the material world and make it speak the language of emotion, of inspiration - must be the most distant reflection of some characteristic of G-d.

The fact that art exists must reveal some aspect of the Divine.

Jewish mystical sources teach that when G-d created the universe, He “constricted Himself” to allow the appearance of something other than Himself. This concept is called tzimtzum — literally, “con-

striction.” (Needless to say, a true understanding of this concept is far beyond our grasp.)

In other words, this world and everything in it is G-d's Work of Art.



Interestingly, the word for “artist” in Hebrew, tzayar, is related to the word tzar, meaning “narrow” or “constricted.”

This is the connection between being an artist and my religious life.

My life as a Jew is brimful of constrictions and restrictions. Rather than hamper and frustrate me, I find these very restrictions are paint and canvas for my soul. I believe that G-d put into this world a mystical ‘paint box’ called the Torah. The Torah allows me to turn this world into art. The commandments of the Torah empower me to make the physical world speak the language of the spirit. They are the media through which I can create a partnership with the Ultimate Artist in His artwork. Join me here at Congregation Beth Shalom as we discover this wonderful world of art through the richness of our faith. Through the mediums of charcoal, ink, acrylic, watercolor and mix media we will learn to bring to life the very essence of G-d's teachings on paper and canvas. Please be on the lookout for more information.

*\*Portions of this article is authored by Rabbi Yaakov Asher Sinclair*

parasha opens with the words: "speak to the kohanim" Is there a connection?

A midrash [see Yalqut Shimoni 626, at the beginning of the parasha] tells us that when Moses was on Mt. Sinai, he was shown a video of all major events that would befall the Jewish people. Among these events, he was shown how King Saul would be killed a most ignominious death at the hands of the Philistines, as recorded at the end of the Book of I Samuel. So, Moses asked God, "is it fair that Saul, the first King of Israel, should be so humiliated?"

And God answered Moses to "speak to the Kohanim," as it says at the beginning of this week's parasha. To understand what God had answered, we have to remember two facts about

Saul that were related in the Book of I Samuel: (a) Saul suffered from a paranoia. He mistakenly thought that the priests in the city of Nov had been plotting against him. And so: he had them executed! (b) During his last battle with the Philistines, he went to consult with a necromancer, (a woman known in English literature, e.g. a poem by Lord Byron, as the "witch of Endor.")

According to the midrash, God answered Moses: "You want to know why Saul suffered such a tragic death? go ask the kohanim." In other words, the midrash is telling us an important lesson: morality is an important component of leadership. A king is not free to do whatever he desires!

Shabbat shalom

## SHABBAT SHALOM

Start/Debut 7:49 p.m. End/Fin 9:00 p.m.

**PARASHAT EMOR:**  
**HERTZ PAGE 513**  
**HAFTARAH EZEKIEL:**  
**HERTZ PAGE 528**

### WEEKLY SERVICES SCHEDULE

**Shabbat**  
Shahrit: 8:30 a.m. Minha: 8:00 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, MAY 14<sup>TH</sup>**  
Schachris 9:30 a.m.

**SUNDAY, MAY 15<sup>TH</sup>**  
Schachris 8:00 a.m.

## 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](http://www.thespanish.org/event/GalaDinner)

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

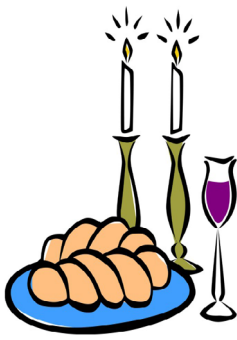


## QUOTE OF THE WEEK

Anyone who says that friendship is easy has never been a true friend.

| Aish HaTorah





## C.S. Shabbat Kiddush is Sponsored By:

**Chana Dvora & Yehoshua Haimovici & Family,**  
honouring the memory of her dear & wonderful  
father, father-in-law & grandfather, **Yosef Haim**  
**ben Shmuel & Hanna Benzimra z'l.**

### Behatzlakha

**YAIR AYALIN** will be leaving us as he is making Aliyah next week! and he will be greatly missed!

We wish to thank Yair for his exceptional commitment during the eight years he spent with Chevra Shaas and the Spanish and Portuguese synagogue.

Yair is much appreciated for his contribution in various activities and events as well as his involvement in the synagogue office, not to mention his great ability as a Chef. His brilliant culinary talent was appreciated by each of our members, especially on Shabbat and holidays.

The Executive and Board join us in wishing Yair a big Mazal Tov and much success in his future endeavors.

Charles Shemie  
President

David Nathaniel  
Executive, V.P.

Edmond Elbaz  
Imm. Past President



## COMMUNITY

## 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 2<sup>nd</sup> 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 6 chapters, and there are 6 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 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.

## Got a Question for Reverend/Hazan Daniel Benlolo?

### PRAYING FOR PEACE

We are deeply aware of the tragic cycle of continuing violence around the world. As we each find our own way through the complex maze of feelings, it is useful to know that we are not alone in our struggles or in our hopes. Even as tragedy and suffering have occurred to so many people now and throughout history, there have also been passionate insightful voices calling for peace and healing. We ask Hashem that you send blessing in our every handiwork, and grant us peace, kindness, and mercy in your eyes and in the eyes of all who see us.

### A PRAYER FOR THE WORLD - RABBI HAROLD KUSHNER – 2003

Let the rain come and wash away the ancient grudges, the bitter hatreds held and nurtured over generations.

Let the rain wash away the memory of the hurt, the neglect.  
Then let the sun come out and fill the sky with rainbows.  
Let the warmth of the sun heal us wherever we are broken.  
Let it burn away the fog so that we can see each other clearly.  
So that we can see beyond labels, beyond accents, gender or skin color.  
Let the warmth and brightness of the sun melt our selfishness.  
So that we can share the joys and feel the sorrows of our neighbors.  
And let the light of the sun be so strong that we will see all people as our neighbors.  
Let the earth, nourished by rain, bring forth flowers to surround us with beauty.  
And let the mountains teach our hearts to reach upward to heaven.  
Amen.

## Congregation Maghen Abraham

*Thoughts: Mayer Sasson - PERASHA EMOR - TREMENDOUS POWER*

"Hillel said, do not detach yourself from the public..." (Pirkei Avot, Ch. 2)

The holy book Noam Elimelech (Dvarim) explains that the source of Jewish souls in Heaven is called "All of Israel" and it says "the reason that before we perform a mitzvah or pray we say "Lishem yichud Kudsha... bishem kol Yisrael...." Is because there is no righteous person in the world who will only do good and not sin. Therefore, how can a sinning person do anything holy?

The remedy for this for a person to include himself with all of Israel, because there is a world called "All of Israel" and this world is perfect without any blemishes – and their sins cannot pervade...."

We therefore say, "For the sake of holiness... in the name of All of Israel.. I am hereby coming to perform a

mitzvah" or "I am hereby coming to pray" – in order to show that we want to connect ourselves to that world in Heaven that is called "All of Israel", the place of the source of all Jewish souls, where no blemish can come.

This important foundation can also be learned from the holy words of the MAHARAL of Prague in his book Derech Hachaim: "It says (in Gemara Brachot) "And I pray to You G-d at a time of grace..." When is a time of grace? At a time when the congregation is praying."

This means that G-d specifically wants the congregation and this is a deep idea, because there is no prosecutor for a congregation for a group has a general power and there is no sin in a group because sins are for individuals; but for congregations there is no prosecution and therefore the prayers of a congregation in a synagogue are

coming from a group and it is therefore a time of grace...

An explanation on the MAHARAL OF PRAGUE is that the congregation that joins together to pray has a tremendous general power because they are connecting to the source of souls "All of Israel" in Heaven where we now sins and blemishes cannot take hold and therefore there is no prosecution because there is only prosecution on individuals.

And that is what our Rabbis said (Avot) "Hillel said, do not detach yourself from the public" – because the power of the group is tremendous and it raises an individual person up to a new reality where there is no sin or prosecution.

SHABBAT SHALOM!!

## Upcoming Events

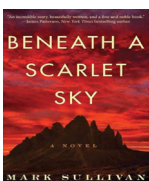


**Wednesday, May 18 | 10:00 A.M. - 11:00 A.M.**

**WLG:** Musical performances by singer-musician, Samantha Borgal and dance instructor, Maurice Peretz.

Zoom ID 880 6752 6532 PC WLG2022

To Reserve or Donate: (514)737-3695 x101.



**Tuesday, May 24 | 12:00 - 1:00 P.M.**

**Sisterhood Book Review: "Beneath A Scarlet Sky"**

By Mark Sullivan - Reviewer: Wilma Mashal

RSVP: sisterhood2020@hotmail.com

Zoom ID 895 2182 1866 - Password: SISBOOK



**Wednesday, May 25 | 10:00 A.M. - 12:00 P.M.**

**WLG:** A virtual Tour of Jewish Spain with Dr. David Bensoussan

Zoom ID 880 6752 6532 PC WLG2022

To Reserve or Donate: (514)737-3695 x101.



**Wednesday, May 25 | 12:00 - 1:15 P.M.**

Come join our network of entrepreneurs & professionals to learn, share & grow!

**Speakers:** Tasso Lagios & Justine Delisle - Richter

**Topic:** Establishing your family office.

**Intro:** David Nathaniel - Ascot Capital Group

Zoom ID: 664 017 2841



**Wenesday, June 1 | 10:00 A.M. - 12:00 P.M.**

**WLG:** Maître Alain Murad

Zoom ID 880 6752 6532 PC WLG2022

To Reserve or Donate: (514)737-3695 x101.



**Motzei Shabbat, June 4 | 10:00 P.M. - 3:00 A.M.**

**Shavuot Night of Study:** This year again, we are hard at work preparing for this event, with engaging guest speakers. The time is dependent on covid restrictions. We will keep you informed but in the meantime, **SAVE THE DATE.**