



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

May 7, 2022 | 6 Iyar, 5782



Kedoshim

RESPONSIBILITY

Reverend Hazan Daniel Benlolo

(April 2015) 7.8 - magnitude earthquake in Nepal.
6,200 - death toll since I wrote this.
\$5 million - Aid from Canadian gov.
674 - number of missing French citizens.
11 - no. of people the French Gov. sent to help.
260 - no. of people the Israeli gov. has sent.
24 - no. of hours to set up a mobile hospital by the IDF.
1 - ranking of Israel - in terms of personnel committed to helping this beleaguered country.

So why has Israel, a country of 8 million people, contributed more people than all the other aid efforts examined by CNN...combined? The next-largest delegation, from the UK, numbers 68 people, followed by China's 62.
Nepal this year. Haiti in 2010. Philippines in 2009. The Congo and Myanmar in 2008. India and El Salvador in 2001. Ethiopia in 2000... Israel has the reputation for being first, or one of the first into a disaster zone. While some countries circle their planes in the sky, the IDF lands, unloads, sets up and saves lives. That's what they are all about. So why? Why would a country condemned around the world again and again help those in need? Countries like Nepal and Haiti have no pull in

the International Court or the security council of the UN. Why travel to countries across the globe to help people who never send a single dollar to Israel? The answer is found in this week's parsha. Leviticus 19:34

כְּאִזְרוּחַ מִמֶּנּוּ יִהְיֶה לָכֶם הַגֵּר הַגֵּר אֲתִכֶּם, וְאַהֲבֵת לוֹ כְּמוֹךְ--כִּי-גֵרִים הָיִיתֶם, בְּאֶרֶץ מִצְרָיִם: ֹאֲנִי, יְהוָה אֱלֹהֵיכֶם
"The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for you were strangers in the land of Egypt: I am the L-rd your G-d."

To help them is part of Tikun Olam – the act of repairing the world. The words don't come directly from the Torah itself. The idea does but the words come from the phrase mip'nei tikkun ha-olam ("for the sake of repairing the world") in a sense, this statement is directed not only to the Jewish people but "in the public interest."

But however, it started, we understand Tikkun Olam to mean so much more now. The term le-taken olam is part of our daily Aleinu prayer at the end of the service. R. Saadiah Gaon brings an interesting observation - the original text had the letter kaf instead of a kuf. So, it is believed that in the original meaning was to establish a world under the kingdom of G-d. Over time, the kuf changed to a kaf and a world under the kingdom of G-d became a call to fix the world. Tikkun Olam isn't about saying a prayer, although it's always good. And it isn't about traveling around the world

to treat wounds and deliver babies for those in need, although that is good too. What is Tikkun Olam? You may get a myriad of opinions and answers but plainly and simply said, it's when you do what is right!

The Government of Israel decided there is right and there is wrong in the world and saving the lives of those afflicted by an earthquake, war or any disaster is the right thing to do. Period. It is a concrete Jewish act. So, it's **our** job. If not us, then who? If you are in the IDF or with the Red Cross, then Tikkun Olam means going to the place and laying hands on those who need. But if you are sitting in an office, it means clicking on the donate button. That's what it means. And it doesn't stop there. There is a right and a wrong in the world and helping those in need is right and ignoring them is wrong. It applies to holding a door open for someone with a walker. It applies to helping at a soup kitchen and it applies to helping make minyan (quorum) when someone needs to commemorate a yahrzeit. These are things that must be done.

Dear friends, we are not free from responsibility. We are all neighbors, and we must all save the world together. And together we might succeed. Find the wrong that you see and fix it. And join us at minyan to discuss it some more.

Shabbat Shalom.

II. Thoughts on this week's parashat Kedoshim. The above was based on one of the first books I had acquired for my personal library. Here is a thought from my most recent acquisition: the latest volume of the journal Tradition, that arrived in the mail just a couple of days ago. Keep in mind that the parasha focuses on the idea that we must be a "holy" nation.

The leadoff article in the journal is a fictional letter from the Devil to his nephew. The Devil is gloating about the success he has had lately. He wrote how he set the process in motion back in '62, when he succeeded in somehow convincing the Supreme Court justices in the USA that God in the classroom violated their constitution, even though the constitution itself references the Deity!

I leave it to you to see how you can relate this to the major news item of the past week: the leaking of the Roe vs. Wade document.

Shabbat shalom

SHABBAT SHALOM

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

PARASHAT KEDOSHIM:
HERTZ PAGE 497
HAFTARAH EZEKIEL:
HERTZ PAGE 511

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30 a.m. Minha: 7:45 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, APRIL 23RD
Schachris 9:30 a.m.

SUNDAY, MAY 1ST
Schachris 8:00 a.m.



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



QUOTE OF THE WEEK

None are so empty as those that are full of themselves.

Benjamin Whichcote | Aish HaTorah

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
KEDOSHIM/ATSMA'UT 5782

I. Thoughts on Independence.
How do we relate to the establishment of the modern State of Israel?

Many years ago, the year after I had graduated from high school in Boston, I studied in Erets Yisrael. My Talmud teacher that year, Rabbi Zeev Gotthold, suggested that I purchase the Hebrew volume Ha-Mo'adim be-halakha by Rabbi Shlomo Y. Zevin, one of the leading Talmudists of that time. In that fascinating volume, Rav Zevin traced the development throughout the ages of Jewish law as it related to the holidays and fast days. The book was published in Israel in 1959.

In the next to last chapter of that book, he mentions the law that if one happens to come to a city in Judea,

that person should perform *qeri'ah*, i.e., ripping one's clothing (similar to mourning practice for a close relative.) The reason, that Rav Zevin quoted from the 16th century Bet Yosef, by Rav Yosef Karo, is that foreign nations rule over these cities. But then Rav Zevin added **"it makes sense, that with the freedom of these cities from being under foreign rule, and the establishment of the State of Israel, (how fortunate are we that we have merited this) the law of ripping garments over these cities no longer applies."**

From this, we see the joy of great rabbis at the establishment of the State of Israel, and Renewal of Jewish sovereignty in the Land of Israel: something our grandparents could only dream of!

[Most unfortunate is that when the book was translated into English by Artscroll, the phrase "how fortunate are we that we have merited this ..." was omitted.]

Mazal Tov To



Maggy Cohen & Michael Rubin, on the birth of their grandson, Leo Emile Benjamin, son of Ivana Khadoury & Ariel Rubin.



Jewish Wisdom

Sefirat HaOmer

Reverend Hazan Daniel Benlolo

Source: https://en.wikipedia.org/wiki/Counting_of_the_Omer#:~:text=According%20to%20the%20Halakha%2C%20a,days%2C%20but%20without%20a%20blessing.

Counting of the Omer (Sefirat HaOmer) is an important verbal counting of each of the forty-nine days starting with the Wave Offering of a sheaf of ripe grain with a sacrifice immediately following the commencement of the grain harvest, and the First Fruits festival celebrating the end of the grain harvest, known as Feast of Weeks/Shavuot or in the varying current Jewish holidays traditions, the period between the Passover and Shavuot. This is the second of the three annual Mosaic Law feast periods.

This mitzva derives from the Torah commandment to count forty-nine days beginning from the day on which the Omer, a sacrifice containing an Omer-measure of barley, was offered in the Temple in Jerusalem, up until the day before an offering of wheat was brought to the Temple on Shavuot. The Counting of the Omer begins on the second day of Passover and ends the day before the holiday of Shavuot, the 'fiftieth day.'

The idea of counting each day represents spiritual preparation and anticipation for the giving of the Torah which was given by G-d on Mount Sinai at the beginning of the month of Sivan, around the same time as the holiday of Shavuot. The Sefer HaChinuch states that the Israelites were only freed from Egypt at Passover to receive the Torah at Sinai, an event which is now celebrated on Shavuot, and to fulfill its laws. Thus, the Counting of the Omer demonstrates how much a Jew desires to accept the Torah in their own life.



Congregation Maghen Abraham

Thoughts: Mayer Sasson - PERASHA KEDOSHIM

"Mi Sheberach"

"... and love your neighbor's well-being as your own..." (19,18)

The Aruch Hashulchan wrote that when a person hears that they are announcing a "Mi Sheberach for someone else he should answer Amen and thereby he fulfills the mitzvah of "love your neighbor's well -being as your own."

Hagaon Rabbi David Moskowitz, Av Beit Din of Banihad related: Once the well known Gaon Rabbi Shmuel En-

gel of Radmishla spent a Shabbat with Maran the Divrei Chaim (of Sanz). The Divrei Chaim noticed that during the Torah reading, between the portions being read out, he was learning.

After prayers the Divrei Chaim called him over and told him. "Permit me to reprimand you. You are known as someone who does all his deeds according to Jewish Law and therefore you spend your time learning between the Torah readings. However, at that

time the Gabai says Mi Sheberach. It may happen that a Mi Sheberach is said for someone sick and you, being immersed in your learning, may miss answering Amen; but it may be just your Amen that is missing to complete the bracha and bring salvation to that sick person."

SHABBAT SHALOM!!

COMMUNITY

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny, why do Chassidic Jews wear Shtreimels (Fur Hats)?

Dear reader, to answer your question, I needed to do my own research and found a great answer by Yehuda Shurpin on Chabad.org Here is an excerpt:

Origin of the Shtreimel

It isn't entirely clear when exactly the custom of wearing a shtreimel started. One popular legend points to around the 18th century in Poland, when the government wished to humiliate the Jews and forced them to wear an animal tail as a public display of shame. However, many rabbis, including many students of the Baal Shem Tov, decided to not only embrace the decree but turn it around by making a regal headgear out of the animal tails, which they then wore with great pride.

There are many reasons given for specifically wearing a shtreimel on Shabbat. Here are just a few:

A Crown Like Tefillin

The Talmud explains that the verse "Then all the peoples of the earth will see that the name of the L-rd is called upon you, and they will fear you" (is a reference to the tefillin worn on the head) On Shabbat, when we don't wear tefillin, some wear the regal-looking shtreimel, in line with the above verse.

A Unique Shabbat Crown

According to Jewish law, one should have special garments to honor the Shabbat. Wearing a special, regal

hat represents the "Shabbat crown," which also corresponds to the "crown of Torah" since the Torah was given on Shabbat.

Most of the time when this question is asked, it is accompanied by another question: Why don't Chabad chassidim wear shtreimels?"

Let me first explain by saying that at the onset of chassidic history, the garb was much more fluid than it is now. Our generation is probably the first in which virtually every married male member of most chassidic communities' wears shtreimels. In the past, the poverty that was prevalent in much of Eastern Europe would have precluded this from ever having happened.

Also, the shtreimel was significantly less popular among the chassidim in certain parts of Ukraine and Russia, both Chabad and non-Chabad.

The Rebbe himself didn't wear a shtreimel. In the teachings of Chabad, the emphasis was not so much on how one looked on the outside, nor on creating an insular community by dressing differently. Rather, the emphasis was on creating the internal strength and warmth to withstand assimilation, through studying and internalizing the teachings of Chassidism.

In the end, while garments have importance, it is our actions and convictions that truly define us.

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 6 IYAR - MAY 7

Marie Myriam Benhaim, à la mémoire de sa soeur, Fernande Fortunée Banhaim רב"ל.

SUNDAY/DIMANCHE 7 IYAR - MAY 8

Linda Iny Lempert, in memory of her father, Edward Iny רב"ל.

MONDAY/LUNDI 8 IYAR - MAY 9

Penina & Claude Helwani, in honour of their grandson, Oliver's birthay.

Samuel & Vivienne Kairy,à la mémoire de Jack Israel רב"ל.

André Rotchel, in memory of his father, Moussa Rotchel רב"ל.

TUESDAY/MARDI 9 IYAR - MAY 10

Raphael Ohayon, en l'honneur de ses enfants & petits enfants.

WEDNESDAY/MERCREDI 10 IYAR - MAY 11

Famille Abitbol, à la mémoire de leur mère, Tamar Fhima Abitbol רב"ל.

THURSDAY/JEUDI 11 IYAR - MAY 12

Penina & Claude Helwani, in honour of the participants in 2014 Mega Mission to Israel.

FRIDAY/VENDREDI 12 IYAR - MAY 13

Sam & Linda Fattal, in honour of their children.



STRATEGIC PLANNING COMMITTEE (for full article, please refer to our Friday email)

It is with sincere pleasure that I have accepted the role of new Chair of the Strategic Planning Committee. I would like to thank David Nathaniel for the trust he has placed in me and for his contribution, as Chair, of this committee.

The coming years hold great promise for our Congregation as we embark on an exciting "Relationship Engagement Campaign," a comprehensive strategy to build and deepen relationships throughout our synagogue.

Engagement is about building a vibrant, inclusive community where we feel strongly connected to our Congregation because we are connected to each other. It's about fostering relationships that motivate us all to live meaningful and impactful Jewish lives.

It is the ultimately rewarding task of creating connection, meaning, happiness and security.

Engagement Is about Authentic Living.

Jack Sachs
2022

Upcoming Events



Shabbat, May 7 8:30A.M. - 2:00P.M.

Help us raise awareness and break the stigma surrounding Mental Health this week.

Join us for Shabbat morning services. Dvar Torah by Reverend Benlolo, followed by Shabbat kiddush and Guest Speaker, Dr. Howard Margolese.



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.



Wednesday, May 11 | 12:00 - 1:15 P.M.

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

Speakers: Jonathan Raymond & Angie Hall - HSBC

Topic: Sustainable financing.

Intro: Ron Reuben - Medicom

Zoom ID: 664 017 2841



Sunday, May 8 | 10:00 A.M. - 12:00 P.M.

Mental Health Morning

10:00 - 11:00 AM est | Hillel Fuld

How technology can bring mental health to the forefront.

11:00 AM - 12:00 PM est - Dr. Norman Blumenthal

Is it all bad: The upside of depression.



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 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