



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

SHABBAT BULLETIN

November 26, 2022 | 2 Kislev, 5783



Dvar Torah

TOLDOT
Prier pour un Miracle

Question : Peut-on demander à Hachem de faire un miracle pour lui de manière surnaturelle ?

Réponse : La volonté d'Hachem est que ce monde fonctionne selon les lois de la nature. De même, la Guemara déclare que Hachem ne souhaite pas modifier les lois de la nature, même légèrement, sauf dans certaines situations choisies.

Il est dit que si sa femme est enceinte et qu'on prie (durant sa grossesse) pour que sa femme donne naissance à un petit garçon, cela est considéré comme une prière vaine puisque le sexe de l'enfant a déjà été déterminé et qu'il est inapproprié de prier pour des miracles. La Guemara enregistre l'incident concernant notre Matriarche, Leah, où le fœtus dans son ventre était à l'origine un garçon et s'est transformé en une fille, et nos Sages nous enseignent que c'était en effet un événement miraculeux, et il ne faut pas mentionner les événements miraculeux (dans son sa prière). Sur cette base, il ne faut pas prier pour que des événements

miraculeux se produisent.

Nous récitons "Al Ha'Nissim" pendant 'Hanoucca "Puisse le Miséricordieux accomplir des "miracles et des merveilles" pour nous, tout comme il l'a fait pour nos ancêtres pendant ces jours à cette époque" à l'époque de Matityah, fils de Yochanan, etc." La difficulté avec cela est que la Guemara déclare qu'il ne faut pas demander des événements miraculeux dans sa prière.

Bien que la défaite des Grecs par la famille Hashmonai ait été certainement miraculeuse, néanmoins, ce miracle peut encore être considéré comme « naturel », car il est concevable que quelques individus au cœur courageux puissent en vaincre beaucoup, même naturellement. Concernant un tel miracle, on peut demander à Hachem d'accomplir un tel miracle pour nous. Alternativement, seule une personne priant pour son propre compte ne devrait pas demander un miracle; cependant, on peut demander que de véritables événements miraculeux se produisent dans la nation juive.

Ainsi, sur la base de ce que nous avons discuté ci-dessus, la réponse à notre question sera qu'il est permis de prier pour un miracle qui se situe

dans les limites des lois de la nature, bien qu'il semble tiré par les cheveux qu'un tel événement se produise naturellement. De même, on peut même prier pour qu'un miracle complet se produise collectivement dans la nation juive ; cependant, il ne faut pas demander un miracle complet pour une seule personne. Il est donc permis de prier Hachem pour guérir une personne malade bien que selon les médecins, les chances de survie du patient soient quasi nulles, puisqu'un tel événement peut vraisemblablement se produire dans les limites d'un « événement naturel ».

De même, lorsque les nations arabes ont uni leurs forces pour lutter contre la nation juive, même si les chances de victoire contre elles étaient presque nulles car elles étaient complètement plus nombreuses que nous, il était néanmoins permis de prier Hachem pour le salut d'Israël, pour un tel miracle s'appliquerait à l'ensemble de la nation juive collectivement et pas seulement à quelques individus. En effet, la nation juive est digne que Hachem accomplisse des miracles et des prodiges pour eux par son immense amour pour eux.

Shabbat shalom,
REVEREND HAZAN DANIEL BENLOLO

SHABBAT SHALOM

Start/Debut **End/Fin**
3:57 p.m. **5:04 p.m.**

PARASHAT TOLDOT
HERTZ PAGE 930
HAFTARAH KINGS
HERTZ PAGE 102

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 3:45P

WEEKLY SERVICES SCHEDULE

Sunday
Shahrit: 8:30A Minha: 4:00P
MONDAY - THURSDAY
Shahrit: 7:30A Minha: 4:00P
Friday
Shahrit: 7:30A Minha: 3:45P

CHEVRA SHAAS Service Schedule

SHABBOS, November 26TH
Schachris 9:30 a.m.
SUNDAY, November 27TH
Schachris 8:00 a.m.

TORAH CLASS
Join **ANDRE ROTCHEL** every
Shabbat after services
Beit Hamidrash - Refreshments

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



QUOTE OF THE WEEK

Everything that irritates us
about others can lead us to an
understanding of ourselves
-Carl Jung | Aish HaTorah

OPINION

Chevra Shaas
Words From
Rabbi Menahem White
TOLDOT 5783

Greetings from Teaneck

WHAT? It's already Rosh Hodesh Kislev? That means that Hanukkah is only in a few weeks! What is the significance of lighting all 8 candles (our minhag is to light all 8 on the last day of Hanukkah, whereas the approach of Bet Shammai, as recorded in the Talmud, was to light all 8 specifically on the first day.)

I recently saw a short video containing the opinions of 3 luminaries (appropriate word!) of modern Jewish thought, concerning the candles that burn in unison:

a) Rav Kook: The many candles symbolize the unity of the various communities that come together to create the Jewish people. [At the Spanish we particularly feel this, as on Shabbat, 3 communities hold services simultaneously.)

b) Rav Soloveitchik (the "Rov"): The fact is that the menorah did not shine as brightly as you might imagine, for the menorah was lit near where the incense was being offered, which probably lessened the intensity of the light. The message here: God's light can be seen through the haze of problems that we encounter.

c) The Lubavitcher Rebbe: The light is not only for you, the person who lights, but should be a light that illuminates the whole street. That is, everyone must do what s/he is capable of doing to spread the light of the Torah.

I am writing this on Wednesday afternoon. Tomorrow is Thanksgiving. When I was growing up in Boston, the Thanksgiving day get together was a fixture of our extended family. Im yirtseh HaShem, I shall travel tomorrow to my son's house in Passaic, NJ, to participate in a family Thanksgiving dinner: my first in many, many years. Special thanks to the turkey, who was literally "moser nefesh" so that we can be thankful.

I am always happy to hear from you, and/or to receive your feedback. I can be reached via email at whitemenahem@hotmail.com [note that I spell my name with an "h," not a "ch"] or by phone at 551-206-0395

Shabbat shalom



S.&P. Shabbat Kiddush is Sponsored & Co-Sponsored by:

Grandparents, **Jacqueline & Andrew Anson** and **Joel & the late Judith Fishman** and proud parents, **Rebecca & Michael Fishman**, on the Bar Mitzvah of **Jack Liebel**.

The Bensoussan Family, in memory of their parents, **Suzanne ben Moha & Albert Bensoussan z'l**.

S.&P. Seudah Shlishit is Sponsored by:

The Congregation

C.S. Shabbos Kiddush is Sponsored by:

Jacob & Joshua Haimovici, in memory of their father, **Leon ben Avraham ve Rachel z'l**.

Maggy Cohen & Michael Rubin, in memory of his mother, **Sarah bat Batsheva ve Shmuel z'l**.

Maggy Cohen & Michael Rubin, in memory of **HaChazan Emil Binyamin Haim Khadoury ben Adèle z'l**.

Mazal Tov To



Grandparents, **Jacqueline & Andrew Anson** and **Joel & the late Judith Fishman** and proud parents, **Rebecca & Michael Fishman**, on the Bar Mitzvah of **Jack Liebel**.



Pascale Déry & Eric Castro, on the Bar Mitzvah of their son, **Sacha David Abraham**.

INSIGHTS

Jewish Wisdom HALAKHA

WHY DO WE COVER THE CHALLAH BREAD ON THE SHABBAT TABLE? BY: MENACHEM POSNER

There are several reasons for this tradition.

1. When our ancestors traveled in the desert for forty years, they subsisted on the manna that miraculously fell from heaven every day. The challah we eat on Shabbat is in place of that manna. Since the manna was encased between layers of dew that preserved its freshness,¹ we envelop the challahs between the tablecloth (or cutting board) and the challah cover, reliving the manna miracle at our Shabbat meal.

(Actually, on Shabbat the manna did not fall. Rather, a double portion fell on Friday—one portion for that day, and another for the day of rest that followed. That is why we place two challahs on the Shabbat table, to commemorate this double portion that fell on Friday in honor of the Shabbat.

2. In Talmudic times, before tables and chairs, banquet participants were served their meal on three-legged trays, which were brought to them by the waiters. On Shabbat, these table-trays would be brought out only after kiddush, to demonstrate that the meal is being served in honor of the Shabbat, which had just been sanctified during the recitation of kiddush. Today, we don't carry small tables in and out. Instead, we set the table with the challah, but cover it until the time when it would have been carried in. This delivers the message that the meal only begins after, and because of, kiddush.

3. Not only do different types of food require different blessings, but there is a hierarchy that regulates the order in which we recite blessings and eat various foods.

Generally, the seven foods with which the land of Israel is praised—wheat, barley, grapes, figs, pomegranates, olives, and dates—take priority over other foods. If one is eating two or more of these foods, they are eaten in the order that they are mentioned in the Torah. Since grain is mentioned before grapes, it would follow that the bread should be eaten before the wine.

We therefore cover the bread (“wheat”) in order that it not be “shamed” by the fact that we drink the kiddush wine (“grapes”) before we partake of the challah.

Please let me know if this helps.

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA TOLDOT

Allusions from the name Kislev

The letters of Kislev כסליו are כ"ו ל"ו to allude to us that on Chanuka we light 36 ל"ו candles (without the shames) and כ"ו equals 80 – שמונים which alludes to the oils שמנים with which we light the 36 candles.

In addition, it says "ואמר אלוקים יהי אור", (And G-d said let there be light) and the numerology of the word "יהי", is 25, alluding to the 25th day of Kislev which is the time for the light of Torah to shine.

The word light – אור – is also the 25th word of the Torah starting from the word Breishit.

We should know that the month of Kislev is time of unity in Israel as we see in Megilat Esther, "לך כנס את כל היהודים" (Go gather all the Jews), every fourth letter spells out Kislev to show that by the Jews remaining together in unity they will merit longevity, as it says כ"ב ירבו ימך ויסיפו לך שנות חיים (.. you will have many days and years will be added to your life) where again every fourth letter spells out Kislev.

The name of the month alludes to two words כֶּסֶל (pocket-heart) for one should open one's pocket to give charity (especially on Chanukah) and one's heart to perform kindness – and this is true unity.

Therefore, the holiday of Chanukah is alluded to within the verse of mitzvah of charity, where every eighth letter spells out the word Chanukah – to teach us that during the eight days of Chanukah it is a mitzvah to give much charity to our fellow Jews.

SHABBAT SHALOM!!!



Community of Babylonian Iraqi Jews

Oren Gabbay, President

COMMEMORATION OF EXILED AND EXPULSED JEWS FROM MIDDLE EASTERN COUNTRIES

Approximately one million Jews were forced to leave the Arab countries, Iran, Turkey, the old city of Jerusalem, Judea, Samaria - three territories occupied by (Trans)Jordan -, the Golan Heights, etc., mainly from the 1940s to the 1970s, and settled in Israel, Europe and North America. The value of their abandoned property has been estimated at \$150-200 billion. The area of property from which these Jews were robbed (100,000 square kilometers) is five times the size of the State of Israel.

In 2014, the Knesset chose November 30 as the Day commemorating the "forgotten exodus" or rather "exile and expulsion" of Jews from the Arab states and Iran." That is, the day after the adoption, on November 29, 1947, by the vote of UN General Assembly resolution 181, of the partition plan of Mandatory Palestine elaborated by the UN Special Committee on Palestine (UNSCOP) and the day of the beginning of the announced violent reaction of Muslim states against "their" Jews.

This year, this reminder will take place Shabbat, November 26, 2022 in the main sanctuary of the Spanish and Portuguese synagogue at approximately 10:30 a.m.

Shabbat shalom



PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 2 KISLEV - NOVEMBER 26

Penina & Claude Helwani, in honour of the S&P Clergy.

SUNDAY/DIMANCHE 3 KISLEV - NOV. 27

Leila Khamara & Family, in honour of Beit Hamidrash Helwani.

Famille Bensoussan, à la mémoire de leur père, Albert Bensoussan ז"ל.

MONDAY/LUNDI 4 KISLEV - NOV. 28

Famille Chocron, à la mémoire de leur mère, Clara Chocron ז"ל.

Yaacov & Yehoshua Haimovici, in memory of their father,

Leon Haimovici ז"ל.

Carmen & Jack Korin, in honour of the marriages of their Children.

TUESDAY/MARDI 5 KISLEV - NOV. 29

Sylvia Shahin & Family, in memory of Menashi Yehoshoua Shahin ז"ל.

WEDNESDAY/MERCREDI 6 KISLEV - NOV. 30

Iris & Samuel & Vivienne Kairy, à la mémoire de Marco Kairy ז"ל.

Moussa Saad, à la mémoire de son père, Nissim Moussa Saad ז"ל.

Fouad Haron Mashaal, in memory of his brother, Edward Haron Mashal ז"ל.

THURSDAY/JEUDI 7 KISLEV - DECEMBER 1

Heskel Reuben Family, in memory of Reuben ben Yaacov ז"ל.

Leona Harari & Joseph Houx & Family, in honour of the Bar Mitzvah of their son, Riley Houx.

FRIDAY/VENDREDI 8 KISLEV - DEC. 2

Iny Family, in memory of their father, Eliyahou Iny ז"ל

Shulamit Moulavi, in memory of her father, Jacob Sayegh ז"ל

Upcoming Events

JOIN US
254TH
AGM
ANNUAL GENERAL MEETING

Tuesday, November 29 | 7:00P - 9:00P

254th Annual General Meeting (in-person attendance [Registration Mandatory] - Aintabi Hall).

You are cordially invited to join our President, Officers & Board of Trustees. Meet the Board & share your vision for our synagogue.

WEDNESDAY, NOVEMBER 30 | 10:00A - 12:00P

WLG: WATER BREAD & MUSIC - WITH REVEREND HAZAN DANIEL BENLOLO

Zoom ID 849 4697 5701 PW: FALL22

RESERVE OR DONATE TO WLG: (514) 737-3695 x101



THURSDAY, DECEMBER 1 | 4:30P - 6:30P

SPY: KIDS' CHALLAH BAKE

Join us for an afternoon of meaningful Shabbat themed activities; kippah decorating, challah cover decorating, song, stories and more.

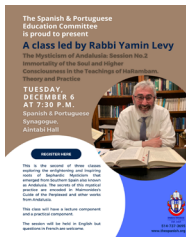
Registration Required: www.thespanish.org

TUESDAY, DECEMBER 6 | 7:30P - 9:00P

EDUCATION COMMITTEE: THE MYSTICISM OF ANDALUSIA: SESSION 2 - IMMORTALITY OF THE SOUL & HIGHER - WITH RABBI YAMIN LEVY.

2nd of 3 classes exploring the enlightening & inspiring roots of Sephardic Mysticism - session in English, questions in French are welcome..

Registration Required: www.thespanish.org



WEDNESDAY, DECEMBER 7 | 10:00A - 12:00P

WLG: CLARIFICATION OF BILL 96 - WITH MAÎTRE ALAIN MURAD

Zoom ID 849 4697 5701 PW: WLG2022

RESERVE OR DONATE TO WLG: (514) 737-3695

