

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

November 5, 2022 | 11 Heshvan, 5783



Dvar Torah

LEKH LEKHA
Biblical Heroes, Imperfections, Truth:
Thoughts on Parashat Lekh Lekha
BY: RABBI MARC D. ANGEL

Some years ago, I had a conversation with a Hassidic Jew who assured me that his Rebbe never committed any sins. He stated with certainty that his Rebbe was endowed with a grand and holy soul, far superior to the soul of any other people. When I pointed out to him that even Moses committed sins, he flatly denied that this was so. I reminded him that the Torah itself reports Moses's shortcomings. He said: You do not understand the Torah! It is impossible that Moses could have done anything wrong. He was perfect in every way.

The conversation came to an end, with both of us unhappy with the result. He felt I did not demonstrate enough faith in the perfection of saintly personalities, and I felt he was guilty of distorting the Torah's words and distorting the reality of the human condition.

This conversation came to mind recently when I received an email from a colleague, in which he included some important passages by Rabbi Samson Raphael Hirsch. The comments related specifically to stories reported in Parashat Lekh Lekha—but Rabbi Hirsch's point is of general relevance to our study of Torah...and to our evaluation of saintly individuals. The Torah relates various problematic narratives about Abraham. For example, when going to Egypt, Abraham feared that the Egyptians would murder him and take his wife Sarah. Abraham told Sarah to say she was his sister, rather than his wife. In spite of (or because of!) this

deception, Sarah was taken to Pharaoh. Abraham was given rewards and he thrived in Egypt. When God punished Pharaoh and when Pharaoh realized that Sarah was really Abraham's wife, Pharaoh expressed outrage to Abraham over the deception. Pharaoh expelled Abraham and Sarah, who left Pharaoh's domain with much wealth.

This story surely does not cast Abraham in a good light. He asked his wife to participate in a deception. He let his wife be taken by the Egyptians. He reaped financial rewards while his wife was in captivity in Pharaoh's house.

Rabbi Hirsch makes a profoundly important point: "The Torah does not attempt to hide from us the faults, errors and weaknesses of our great men, and precisely thereby it places the stamp of credibility upon the happenings it relates. The fact that we are told about their faults and weaknesses does not detract from our great men. Indeed, it adds to their stature and makes their life stories more instructive. Had they all been portrayed to us as models of perfection we would have believed that they had been endowed with a higher nature not give to us to attain. Had they been presented to us free of human passions and inner conflicts, their nature would seem to us merely the result of a loftier predisposition, not a product of their personal merit, and certainly no model we could ever hope to emulate." Rabbi Hirsch goes on to say that "we must never attempt to whitewash the spiritual and moral heroes of our past. They are not in need of our apologetics, nor would they tolerate such attempts on our part. Truth is the seal of our Word of God, and truthfulness is the distinctive characteristic also of all its genuinely great teachers and commentators."

Our great biblical heroes, as well as our great spiritual heroes of all generations, were real human beings, not plaster saints. They had real feelings, real conflicts. Many times they performed admirably; on some occasions they fell short. To suggest that anyone is "perfect"—totally devoid of sin and error—is to misrepresent that person and to misrepresent truth.

There is a popular genre of "religious literature" that presents biographies of biblical and later religious luminaries as paragons of virtue, totally devoid of sin and inner conflict. In fact, such books are not authentic biographies, because they describe their heroes in an untruthful way. These personalities are drawn in such superlative terms, that readers find it very difficult to identify with them or to emulate them. There is an opposite tendency in some circles to point to every flaw and sin of our spiritual heroes, and to undermine their credibility as religious models. Our prophets and teachers are presented as though devoid of higher spiritual and moral qualities.

Just as it is false to overstate the perfection of our heroes, so it is false to undervalue their spiritual achievements. Rather, we must study their lives honestly, recognizing that these are remarkable individuals who reached great heights—and who had to struggle mightily to attain their levels of religious insight and righteousness. Their failings can be as instructive to us as their successes. Just as Truth is the seal of the Word of God, so is the pursuit of Truth the proper objective of all students of Torah and Jewish tradition.

Shabbat shalom,
REVEREND HAZAN DANIEL BENLOLO

Defense Ministre Moshe Dayan delivered the eulogy, in a speech later considered by many as Israel's Gettysburg address.

In part, he said: It is not among the Arabs in Gaza, but in our own midst that we must seek Roi's blood.... Beyond the furrow of the border, a sea of hatred and desire for revenge is swelling, awaiting the day when serenity will dull our path, for the day when we will heed the ambassadors of malevolent hypocrisy who call upon us to lay down our arms. Roi's blood is crying out to us and only to us from his torn body. This is our life's choice - to be prepared and armed, strong and determined, lest the sword be stricken from our fist and our lives cut down. The young Roi who left Tel Aviv to build his home at the gates of Gaza to be a wall for us was blinded by the light in his heart and he did not

see the flash of the sword. The yearning for peace deafened his ears and he did not hear the voice of murder waiting in ambush. The gates of Gaza weighed too heavily on his shoulders and overcame him."

According to Rashi's first comment on the Torah, the whole purpose of the Book of Genesis is to teach that HaShem created the world, so that when people will say to us that we had no right to be in Erets Yisrael, we can answer that He apportioned a small sliver of that world for the Jewish people.

Indeed, in this week's parasha, HaShem tells Avram "...arise, walk around the Land, its length and breadth, for I have given it to you."

May there be peace in Israel and in the world.

Shabbat shalom

SHABBAT SHALOM

Start/Debut 5:19 p.m. End/Fin 6:22 p.m.

PARASHAT LEKH LEKHA
HERTZ PAGE 45
HAFTARAH ISAIAH
HERTZ PAGE 60

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 5:00P

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 5TH
Schachris 9:30 a.m.

SUNDAY, November 6TH
Schachris 8:00 a.m.

TIME CHANGE THIS
WEEKEND
DON'T FORGET TO SET YOUR
CLOCKS BACK 1 HOUR.

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

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



EVERY
SHABBAT

SHABBAT KIDS CLUB

AGES 3-11
GARDERIE ORSHELI DAYCARE
10:00 AM - 11:30 AM

PARASHA

STORIES

GAMES

CRAFTS

SONGS

PRIZES



HEY PARENTS!
The kids are
running the
show!

KIDS SHABBAT TAKEOVER

WHEN?
November 12th, 2022
January 28th, 2023
March 18th, 2023
May 6th, 2023
June 17th, 2023

WHERE?
Spanish and Portuguese
Synagogue
4894 St-Kevin Ave, Montreal,
QC H3W 1P2

FOR ALL AGES

Join us for a fun song filled,
children led service. Followed
by a kid friendly kiddush.

Please contact Julia Peress,
julia@thespanish.org, if your
child would like to
participate in the service.

QUOTE OF THE WEEK

Happiness is the state of
consciousness derived from the
achievement of one's values.

| Aish HaTorah



S.&P. Shabbat Kiddush is Sponsored by:

The Congregation - (in the Sukkah)

S.&P. Seudah Shlishit is Sponsored & Co-sponsored by:

Elie Hadid and Marc Hadid & Families, in memory of their mother, Victoria Balaciano bat Farida z'l.

C.S. Shabbos Kiddush is Co-Sponsored by:

Galia Dafni & Henri Darmon, in memory of her grandfather, Efraim ben Dvora Leah ve Shmuel Ekshtein z'l

Mazal Tov To



Violet Shahin, on the Bar Mitzvah of her great grandson, **Jonah Lev Ifrah**.

Andrea & Jacques Ifrah, on the Bar Mitzvah of their son, **Jonah Lev**, brother of **David & Jesse**.

Our Condolences To



Violet Shahin, on the loss of her son-in-law, **Nouri Yeheskel Levy z'l**.

Evette Mashaal; Dr. Edmond Shahin; Dr. David Shahin and the late **Jimmy Shahin**, on the loss of their brother-in-law, **Nouri Yeheskel Levy z'l**.

INSIGHTS

Congregation Maghen Abraham

PERASHA LECH LECHA
Thoughts: Mayer Sasson

His merits are not deducted from him

"After what has been related up till now, the Word of G-d came to Avram... Fear not Avraham, I am your shield, your reward is exceedingly great." (15,1)

On this verse Rashi explains: After a miracle transpired for him that he killed the Kings, he worried and said: Perhaps I have received reward for my righteousness. Therefore G-d told him, "Fear not Avraham – do not be afraid of punishment – you will not be punished for the souls you killed. And regarding your fear about receiving your reward – "Your reward is exceedingly great."

Avraham Avinu was afraid that G-d would deduct from his merits since a miracle transpired for him in the war against the Kings. Therefore G-d answered him, "Fear not Avraham, your reward is exceedingly great."

It is true that when a miracle is done for a person from Heaven, merits are deducted. But this is only if the miracle was done for him for his private needs. However, by Avraham Avinu who went out to war against the four Kings just to save the holy spark of David Hamelech (whose descendant will be the Mashiach who will redeem Israel in the End of Days) which was within Lot who was in captivity – this war was not for his private needs, but for the needs of the Nation of Israel – and for such a miracle one's merits are not deducted.

This is what G-d alluded to in the words, "Your reward is exceedingly great" - שכרך הרבה - מאד - your reward is great because of "מאד" – because you caused the spark of David Hamelech whose descendant will be the Mashiach to be saved, and this is alluded to in the word "אדם משיח דוד" - מאד -

SHABBAT SHALOM!!!

Jewish Wisdom Halakha

PARLER PENDANT LA LECTURE DE LA TORAH - HALACHA YOMIT
REVEREND HAZAN DANIEL BENLOLO

Question : Pendant la prière dans la synagogue le matin du Shabbat, puis-je parler avec mon ami pendant la lecture de la Torah ?

Réponse : La Guemara (Sotah 39a) déclare : "Rabba bar Rav Huna a dit : Dès que le Sefer Torah est ouvert, on ne peut même pas prononcer les mots de la Halacha, comme le dit le verset : "Et quand il a été ouvert, la nation entière debout », et debout fait référence au silence. Le rabbin Zera a dit que Rav Chasda a tiré cette loi du verset: "Et les oreilles de la nation étaient tournées vers le Sefer Torah."

Cela signifie que dès que la lecture de la Torah commence dans la synagogue, on ne peut même pas s'engager dans une conversation sur la Torah et certainement pas dans un bavardage inutile. Cette Halacha est dérivée du fait qu'Ezra le Scribe a ouvert le Sefer Torah et que la nation entière s'est tue pour pouvoir se concentrer sur ce qui était lu.

La lettre de la loi

Les Rishonim parlent de certains détails différents concernant cette loi. Règles de Maran Ha'Shulchan Aruch (Chapitre 146) :

"Une fois que le Ba'al Koreh commence à lire la portion de la Torah, on ne peut même pas prononcer des mots de la

Torah, même entre les Aliyot."

Bien qu'il existe des opinions différentes concernant l'étude de la Torah entre les Aliyot et même pendant la lecture de la Torah, toutes les opinions s'accordent à dire que la conversation aléatoire entre deux personnes est strictement interdite, à la fois pendant la lecture et entre les Aliyot.

Parler entre les Aliyot

Les étudiants de Rabbeinu Yonah expliquent que parler pendant l'Aliyot est également interdit parce que les Sages craignaient que cela ne conduise également à parler des mots inutiles pendant la lecture de la Torah. Néanmoins, répondre brièvement à une question halakhique entre les Aliyot est permis. (Voir Mishnah Berurah, sous-section 6)

Le Ma'amar Mordechai écrit que la coutume répandue est que lorsqu'un marié ou un garçon de Bar Mitzvah est présent dans la synagogue, la congrégation chante en leur honneur avant de monter pour lire la Torah. Cette coutume a une base solide, car il n'y a aucune crainte que la congrégation continue à chanter même après le début de la lecture de la Torah.

SHABBAT SHALOM



Refuah Shelemah to
Solomon Revah,
our diligent
"Shabbat sidur restorer".

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 11 HESHVAN - NOVEMBER 5

Claude Helwani, in honour of Rabbi Abittan, spiritual leader of Helwani BH

SUNDAY/DIMANCHE 12 HESHVAN - NOV. 6

Familles Hasson & Gaipman, à la mémoire de leur mère, Rachel Hasson ז"ל.

Iny Family, in memory of their mother, Rosa Iny ז"ל.

MONDAY/LUNDI 13 HESHVAN - NOV. 7

Famille Chetboun, à la mémoire de leur père, Maurice Moshé Chetboun ז"ל.

Yael & Edmond Shahin, in memory of her mother, Tikva (Mani) Zilkha ז"ל.

TUESDAY/MARDI 14 HESHVAN - NOV. 8

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

WEDNESDAY/MERCREDI 15 HESHVAN - NOV. 9

Famille Saleh, à la mémoire de leur fille, Rachel Saleh ז"ל.

THURSDAY/JEUDI 16 HESHVAN - NOV. 10

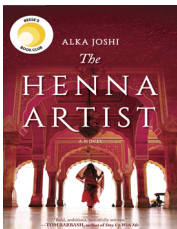
Famille Benisti, à la mémoire de Emilie Benisti bat Rachel ז"ל.

FRIDAY/VENDREDI 17 HESHVAN - NOV. 11

Hadid Family, in memory of Victoria Balaciano Hadid ז"ל



Upcoming Events



TUESDAY, NOVEMBER 8 | 1:00P - 2:30A (BEIT HAMIDRASH)
SISTERHOOD Book Review: "THE HENNA ARTISTS"
BY: ALKA JOSHI - REVIEWER: SHELLA CHAHINE.

\$5 for Sisterhood Members & \$8 for Non-Members
RSVP: sisterhood2020@hotmail.com



WEDNESDAY, NOVEMBER 9 | 10:00A - 10:00P

WLG: ALL STYLES LINE DANCES FROM ORIENTAL, DISCO, LATIN, COUNTRY & ISRAEL WITH MAURICE PERETZ

Zoom ID 849 4697 5701 PW: FALL22
RESERVE OR DONATE To WLG: (514) 737-3695



THURSDAY, NOVEMBER 10 | 7:00P - 8:30P

THE **SISTERHOOD** INVITES YOU TO THE FESTIVAL SEFARAD DE MONTREAL: COOKING IT UP WITH THE ISRAELI CHEF YANIV COHEN AKA THE SPICE DETECTIVE

SPANISH & PORTUGUESE AINTABI HALL



SHABBAT, NOVEMBER 12 | 10:00A - 1:00P

Join us for a fun song filled, children led service. Followed by a kid friendly kiddush.

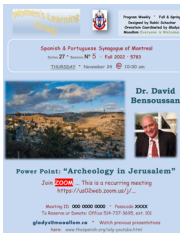
CONTACT JULIA PERESS: JULIA@THESPANISH.ORG IF YOUR CHILD WOULD LIKE TO PARTICIPATE IN THE SERVICE.



WEDNESDAY, NOVEMBER 16 | 10:00A - 12:00P

WLG: THE FRENCH IMPRESSIONISTS WITH AUDREY BERNER

Zoom ID 849 4697 5701 PW: FALL22
RESERVE OR DONATE To WLG: (514) 737-3695



THURSDAY, NOVEMBER 24 | 10:00A - 12:00P

WLG: ARCHEOLOGY IN JERUSALEM
WITH DR. DAVID BENSOUSSAN

Zoom ID 849 4697 5701 PW: FALL22
RESERVE OR DONATE To WLG: (514) 737-3695



THURSDAY, NOVEMBER 24 | 7:00P - 10:00P

COCKTAILS & SUSHI - HOSTED BY: KAREN & OREN GABBAY OF THE **BABYLONIAN IRAQI COMMUNITY** INVITE YOUNG ADULTS TO RE-MEET AND RE-GREET WITH DRINKS & LITE EATZ.

\$36 PER GUEST - REGISTRATION REQUIRED



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.