



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

SHABBAT BULLETIN

April 1, 2023 | 10 Nissan, 5783



Kids' Shabbat

PARASHAT TSAV - SHABBAT HAGADOL
DVAR TORAH (SUMMARY & QUESTIONS)
OUR YOUTHFUL SYNAGOGUE...

REVEREND HAZAN DANIEL BENLOLO

Parsha Tzav is a part of the Torah that talks about how the priests, called the Kohanim, were supposed to do their duties in the Tabernacle, which was like a special temple. They had to perform sacrifices and other rituals to connect with Hashem and bring forgiveness to the people.

The Parsha also talks about different types of sacrifices, such as burnt offerings, meal offerings, and peace offerings. It explains how each one should be prepared and what it symbolizes.

Parasha Tzav teaches us about the importance of following rules and procedures. Just like how the Kohanim had to follow specific guidelines when performing their duties in the Tabernacle, there are rules and procedures that we all need to follow in our daily lives.

For example, we have rules in school to keep us safe and ensure that everyone can learn and have a good time. We also have rules at home, such as cleaning up after

ourselves and being respectful to our family members.

By following these rules and procedures, we can show respect for others and make sure that things run smoothly. And just like how the Kohanim's obedience to the rules helped them connect with Hashem, our obedience to rules and procedures can help us live happier and more fulfilling lives.

Discussion questions:

1. In Parsha Tzav, we learn about different types of sacrifices that were brought in the Tabernacle. Why do you think people brought sacrifices to Hashem? How do you think it made them feel?
2. Parshat Tzav describes the fire that was always burning on the altar in the Tabernacle. What do you think was the significance of this fire? How do you think it made the people feel to see it burning all the time?
3. In this Parsha, we learn about the importance of following Hashem's commandments, and the consequences of not doing so. What are some commandments or rules that you follow in your own life? Why is it important to follow them?

Shabbat shalom and Pessah Sameah



Diller Teen Fellows

BY: JULIA PERESS

Earlier this week, we had the pleasure of welcoming a group of teenagers from Be'er Sheva who are part of the Diller Teen Fellows program. The Diller program is an immersive leadership program made up of Jewish 10th and 11th graders from six continents and 32 communities. The goal of this program is to give these teenagers the tools to step up, lead their communities, and repair the world.



We started their visit in the Mashaal Sanctuary, where Reverend Hazan Daniel Benlolo gave them a brief history of our synagogue. He went on to explain the reasons why men and women sit separately in an Orthodox synagogue and the significance of some of our traditions and customs. The children were engaged the entire time, asking questions and sharing comments in both English and Hebrew. They were mesmerized by the beauty of our synagogue and hung onto Hazan Benlolo's every

word. When you see the synagogue as often as we do, you tend to take its beauty for granted. But seeing it through the eyes of these children was a very special experience and reminded me how fortunate we all are to be able to pray in such a beautiful synagogue.

For the second part of the visit, we asked the teenagers to lead an activity for a group of children from the OrSheli daycare.

We wanted the activity to have a connection to Israel, Judaism, to be meaningful and engaging for the children and volunteers. They decided to do an activity related to the Kotel. Shinshin Ariel started the activity by explaining the history, significance, and power of the Kotel. Using paper and moss, the children each made their own little Kotel and wrote a wish on the back of their page. Some wishes were for ponies and farms, while others were for love for their family, health, and many for little brothers or sisters. The teenagers made a



copy of each wish and promised the child that the next time they were at the Kotel, they would put the paper in the wall on their behalf. The teenagers were very moved by the experience and by the connections they made with the daycare children in such a short period of time. Some of the teenagers left with tears in their eyes.

The Diller program is very special, and we look forward to working with them again very soon. We are discussing different ways we can involve them in our social action initiative. Thank you to **Nina Hazan, Shinshin Ariel, Hazan Benlolo**, and the team at Diller for planning and executing such a special afternoon. It was an honour and a privilege to welcome such a wonderful group of teenagers into our synagogue.

SHABBAT SHALOM SHABBAT HAGADOL

Start/Debut 7:03 p.m. End/Fin 8:08 p.m.

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HAFTARAH JEREMIAH
HERTZ PAGE 439



SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 7:00P

WEEKLY SERVICES SCHEDULE

Sunday, April 2
Shahrit: 8:30A Minha: 6:00P

MONDAY, APR. 3 & TUESDAY, APR. 4
Shahrit: 7:00A Minha: 6:00P
Wednesday, Apr. 5 (Erev Pessah)
Shahrit: 7:00A Minha: 6:45P
Thursday, Apr. 6 Pessah I
Shahrit: 9:00A Minha: 7:15P
Friday, Apr. 7 Pessah II
Shahrit: 9:00A Minha: 6:00P

CHEVRA SHAAS Service Schedule

SHABBOS, April 1ST
Schachris 9:30 a.m.

SUNDAY, April 2ND
Schachris 8:00 a.m.

TORAH CLASS

Join ANDRE ROTCHEL in
Beit Hamidrash - Shabbat after
services - Refreshments

To contact Reverend Hazan
Daniel Benlolo:
cantorbenlolo@thespanish.org

Women's Learning Group

Program Weekly • Full & Spring
Designed by Rabbi Schachar Orenstein
Coordinated by Gabya Mousalem
Everyone is Welcome!

Spanish & Portuguese Synagogue of Montreal
28th Series • Spring 2023 • Sunday • April 2
11:00 a.m. E.S.T. • 4:00 p.m. UK • 9:00 a.m. MT

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Photographer to the Late Queen Elizabeth II

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ADATH TEAM **ADATH TEAM**
SISTERHOOD

SPY Spanish and Portuguese Youth

EVERY SHABBAT

SHABBAT KIDS CLUB

AGES 3-11

GARDERIE ORSHELI DAYCARE

10:00 AM - 11:30 AM

PARASHA GAMES SONGS

STORIES CRAFTS PRIZES

QUOTE OF THE WEEK

If you can't explain it simply, you don't understand it well enough.

Albert Einstein | Aish HaTorah

Chevra Shaas

Words From
Rabbi Menahem White
Tsav 5783

Dear mitpallelim,

Well, Pesach is around the corner, and this is no April fool joke.

As I am not able to arrange for mechirat Hamets this year, make sure to make arrangements ASAP with the shut office.

Today's kiddush is in honor of my dear student, **Maia (Rivkah) Darmon**, born on Shabbat Hagadol; kiddush cosponsored by her parents. Maia definitely would be categorized as the "wise" child.

And speaking of the wise child: The Hagada tells us that the wise child will ask: what are all these laws that HaShem commanded you. And the wicked child will ask: what is this work for you.

The Hagada understood that the 2nd question was said by the wicked child, because by saying "you," he implied that he was not included in the mitzvah.

But the wise child also said "you." So, why does the Hagada assume that one child is wise, and the other is wicked?

In previous years, I have given a scholarly answer, based on the Yerushalmi and Septuagint. Yet it is possible to give a very simple answer: It all depends on the tone of voice! Imagine 4 children sitting around the table. The parent can tell that one child is being very serious; the other is being sarcastic. We all have to be careful when we speak, that we should not be misunderstood.

Well, I'm being serious as I wish all a Happy and kosher Pesach.

Shabbat shalom

Maghen Abraham

Ideas from the Haggadah

Who wrote the Haggadah?

Ha Lachma Ania

Rabbi Bunim of Pshischa said an interesting fact: The wording of the Hagaddah, especially the words of Baruch Hamakom Baruch Hu "ברוך המקום ברוך הוא" show that Eliyahu Hanavi composed the Hagaddah, for we see many times that in Tana Dvei Eliyahu it says Baruch Hamakom Baruch Hu.

The Tzemach Menachem wrote in the introduction, per the Rokach, that every author should mention his name at the beginning of his book. We can say that Eliyahu Hanavi alluded to his name in the words opening the Hagaddah: Ha Lachma Ania - "הא לחמא עניא" - the letters are the initials of the words הנביא אליהו **

A story with Rabbi Eliezer and Rabbi Yehoshua and Rabbi Elazar ben Azaria and Rabbi Akiva and Rabbi Tarfon

The first letters of these names עקיבא וטרפון, אלעזר, יהושע, אליעזר add up to 91, the same as the numerology of the word Amen. Just as the purpose of dealing with the exodus from Egypt is to increase the belief in a person's heart, so too answering Amen was established to ingrain belief in a person's heart, as Rashi wrote - Answering Amen testifies to the Creator and that He is the Master of the world.

SHABBAT SHALOM!!!
Hag Pesach Sameah



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INSIGHTS

Where Does the Custom of Hiding Afikomen (and ransoming it) Come From?

By: Rabbi Jack Abramowitz
JITC Educational Correspondent

As you note in your question, there are different customs regarding how to play the afikomen game. In some families, the parents hide it and the children win a prize for finding it; in other families, the children "steal" the afikomen and then extort * koff koff * excuse me, I mean they bargain with the parents for its return. Believe it or not, some variation of hiding the afikomen is a practice that may date back as far as the Talmud. The Talmud in tractate Pesachim (109a) says, "We snatch the matzos on the night of Passover in order to keep the children awake." There are different ideas as to what it means to "snatch" the matzos. It could mean that we raise them up, or it could mean that we eat them quickly (see Rashi there). But it would not surprise me if people in Talmudic times, or perhaps a little later, used this line in Pesachim as the basis for the afikomen customs we practice today.

We see from the Talmud (Pesachim 115-116) that the concept of keeping the

children interested is a major component of the Seder. Much of what we do, such as removing the Seder plate and dipping the vegetables, is done to pique the children's curiosity. The Mishna even designates a place in the Seder where a child should specifically ask his father questions, which we do in the form of today's "four questions." So the idea that we hide the afikomen to keep the children engaged is consistent with the Seder's general modus operandi. But what is this afikomen that we hide? To answer that, we must go back somewhat farther.

The Torah commands us to eat three things on Passover night: matzah, maror (bitter herbs) and the Passover offering, which is called the korban Pesach in Hebrew. The korban Pesach had to be eaten "al hasovah," meaning when one was already full (Mechilta). The Mishna, cited by the Talmud on Pesachim 119b (as well as in the Haggadah) says, "After the korban Pesach, we do not eat afikomen," which we understand to mean dessert. In other words, the korban Pesach was the last thing we ate, so that its taste might linger (ibid.).

Nowadays, we still eat matzah, and we still eat maror, but in the absence of the Temple, we are no longer able to offer (and therefore eat) the korban Pesach. In



its place, we eat additional matzah, which we call "afikomen" in contradistinction. (The korban Pesach was eaten with matzah and some authorities are of the opinion that it is the matzah that we eat at this point that fulfills the mitzvah. While the Shulchan Aruch does not rule in accordance with this view, it would still be advisable not to take eating the afikomen lightly!) After eating the afikomen, we do not partake of any other food or beverage aside from the two remaining cups of wine (which are part of the mitzvah instituted by the Sages). If one is thirsty after the Seder, one may drink water (which will not ruin any lingering taste - Mishnah Brurah 478:2).

So that's what the afikomen is and why we eat it. At the Seder, when we break the middle matzah, we put the larger half aside for its later use as the afikoman. It is put aside for the very pragmatic reason of not mixing it up with other matzah that may be on the table. The practice to wrap the matzah for the afikomen in a napkin or some other cloth is to emulate the way the Jews who left Egypt tied their dough up in their garments, as described in Exodus 12:34. In the order of the Seder, the part where we eat the afikomen is referred to as "tzafun," meaning hidden, because of the way the afikomen was hidden away for later use.

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