

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

April 22, 2023 | 1 Iyar, 5783



Dvar Torah Tazria-Metzora

Summary & Questions!

By: Reverend Hazan Daniel Benlolo

Parashat Tazria-Metzora is a combination of two weekly Torah portions, Tazria and Metzora. These parashot continue to elaborate on the laws of impurity and purification, particularly in relation to tzara'at, which is commonly translated as leprosy but is considered a spiritual affliction rather than a physical disease in Jewish tradition.

In Parasha Tazria, the Torah provides further details on how to diagnose and handle cases of tzara'at on human skin, clothing, and houses. It outlines the process of examination by a priest and the various classifications of tzara'at, including its contagiousness and the necessary steps for purification. The Torah states:

"When a man shall have in the skin of his flesh a rising, or a scab, or a bright

spot, and it becomes in the skin of his flesh the plague of tzara'at, then he shall be brought to Aaron the priest or to one of his sons the priests." (Leviticus 13:2)

In Parasha Metzora, the Torah continues with the laws of purification for a person who has been afflicted with tzara'at and has undergone the required period of isolation. It also discusses the purification process for a person who has recovered from a bodily emission, such as a seminal discharge or a menstrual period. Additionally, it provides instructions on how to purify a house that has been affected by tzara'at.

The parashot highlight the importance of following the prescribed procedures for diagnosing, isolating, and purifying individuals and objects affected by tzara'at, and the significance of maintaining purity in the community. It underscores the spiritual implications of impurity and the need to restore individuals to a state of purity through the proper rituals and offerings.

Discussion questions:

1. How does the concept of impurity and purification in Parasha Tazria-Metzora reflect the ancient Israelite's understanding of physical and spiritual well-being, and how does it relate to their relationship with Hashem and the community?
 2. Parasha Tazria-Metzora also discusses the purification process for women after childbirth, including the requirement to bring offerings and go to the mikvah. How can we interpret the significance of this ritual in the context of childbirth, motherhood, and the role of women in the Jewish tradition, both historically and in contemporary practice?
 3. How does the concept of impurity and purification in Parasha Tazria-Metzora provide insights into the importance of addressing and resolving issues of spiritual and moral impurity in our lives, and the need for introspection, repentance, and reconciliation with Hashem and others in order to restore purity and holiness?
- Shabbat shalom

SHABBAT SHALOM

Start/Debut 7:30 p.m. End/Fin 8:38 p.m.

PARASHAT TAZRIA-METZORA
HERTZ PAGE 460
HAFTARAH KINGS
HERTZ PAGE 477

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 6:30P

ROSH HODESH IYAR

Friday/Vendredi April 21 avril
Shabbat April 22 avril

WEEKLY SERVICES SCHEDULE

Sunday
Shahrit: 8:30A Minha: 6:00P

MONDAY - FRIDAY
Shahrit: 7:00A Minha: 6:00P

CHEVRA SHAAS Service Schedule

SHABBOS, April 22ND
Schachris 9:30 a.m.

SUNDAY, April 23RD
Schachris 8:00 a.m.

TORAH CLASS

Join ANDRE ROTCHEL every
Shabbat after services
Beit Hamidrash
Refreshments



YOM HA'ZIKARON AND YOM HA'ATZMAUT

AT THE SPANISH AND PORTUGUESE

TUESDAY, APRIL 25TH
18:30-20:00
WITH ARIEL THE SHINSHIN

Transition Ceremony

Family - 20\$
Adult - 10\$
Kid - 5\$

Candle lighting

Arts and Crafts

Israeli Dinner

NEVER SHALL I FORGET ELIE WIESEL

Never shall I forget that night, the first night in camp, that turned my life into one long night seven times sealed.

Never shall I forget that smoke.

Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky.

Never shall I forget those flames that consumed my faith for ever.

Never shall I forget the nocturnal silence that deprived me for all eternity of the desire to live.

Never shall I forget those moments that murdered my God and my soul and turned my dreams to ashes.

Never shall I forget those things, even were I condemned to live as long as God Himself.

Never.



by Elie Wiesel. Copyright © 1958 by Les Editions de Minuit. Translation copyright © 2006 by Marion Wiesel.

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny,

Question: As a parent, I am wondering at what age is it appropriate to start talking to my child about the Holocaust? I want to ensure they understand our history and the importance of remembrance, but I also want to make sure they are emotionally prepared.

Answer: The appropriate age to start discussing the Holocaust with your child may vary depending on their individual maturity level and emotional readiness. However, generally speaking, it is recommended to begin introducing the topic around the ages of 9 to 12, as children at this age are typically able to comprehend more complex historical events.

When discussing the Holocaust with your child, it is crucial to approach the subject with sensitivity and age-appropriate language. Start with basic concepts such as explaining that it was a dark chapter in history where

millions of Jews were persecuted by the Nazis during World War II. Avoid graphic or disturbing details that may overwhelm or scare your child.



It's also important to emphasize the stories of resilience, bravery, and survival of the Jewish people during the Holocaust, as well as

highlight the importance of remembrance and learning from history's mistakes.

Remember that discussing the Holocaust with your child should be an ongoing conversation that evolves as they grow older and mature. Pay attention to their emotional reactions and be prepared to offer comfort and reassurance.

If you need any help with this, I would be happy to share some resources and even speak with your child myself. I really appreciate what you are trying to do, and I am here to help in any way I can.

Until next time...

SPANISH & PORTUGUESE ANNUAL SHABBAT KIDDUSH DONOR:

Shahrabani Family, in memory of husband, father & grandfather, **Fouad Shahrabani z'l**.

Sam Abdou, in memory of his father, **Khadouri Abdoo z'l** and in memory of his sister, **Rachel Abdoo z'l**.

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CHEVRA SHAAS SHABBOS KIDDUSH CO-SPONSORED BY:

Maggy Cohen & Michael Rubin, in memory of his grandfather, **David Isidore (D. I.) Rubin z'l**.

INSIGHTS

Congregation Maghen Abraham

PERASHA METZORA - TWO BIRDS

Thoughts: Mayer Sasson

"Then shall the priest command to take for him that is to be purified, two living birds... and shall command to slaughter the one bird... as for the living bird he shall take it..." (14, 4-6)

Rashi explains that the reason the Torah commanded the leper to bring two birds for his purification: "Since the plagues come due to slander which is chatter, he therefore needs for his purification birds that chatter always ..."

However, this arouses a question – Why did the Torah command us to slaughter only one bird while the second bird is sent to the field? The holy Zohar explains this: 'Just as a person is punished for faulty speech (slander) that he should not have spoken, so he will be punished for holy words that he could have spoken but did not – such as if he could have reprimanded others but did not and was silent.'

Accordingly, it is well understood why the leper brings two birds, the first one being slaughtered and the second being sent away: The slaughtered bird comes to atone for idle gossip that he should not have spoken and is therefore slaughtered to teach us to avoid chattering idle gossip. The second bird is left alive and sent out to the field and comes to atone for our not speaking Torah ideas and not reprimanding when we should have – and therefore the bird is left alive to continue chattering, to teach us the obligation to speak words of holiness.

We can add that the leper brings additionally: "a piece of cedar wood and scarlet wool and hyssop". Rashi explains, "cedar wood" – because plagues come for haughtiness – what is his remedy to be healed? He shall humble himself from his haughtiness like a worm and a hyssop (=very small plant)."

The Grand Rabbi, the Sar Shalom of Belz asked – So why does the leper bring a piece of cedar wood (from a tall tree) that alludes to height and haughtiness? It would

seemingly be enough for him to bring scarlet wool and hyssop that symbolize humility? The cedar tree that symbolizes height and haughtiness comes to teach us that sometimes in the Service of G-d one needs to use the trait of haughtiness as well as it says, "And his heart rose high in the ways of G-d", as it says in the Shulchan Aruch "And a person should not be embarrassed from those who mock him". Therefore the leper brings cedar wood as well as scarlet wool and hyssop to teach us that one must use these two traits (haughtiness and humbleness) in the Service of G-d, each one in its right time and place: To counteract the slander that comes from haughtiness a person must lower himself like a scarlet wool and hyssop -but on the other hand, for not speaking Torah ideas and reprimanding due to false humility he is to bring cedar wood to teach us "And his heart rose high in the ways of G-d".

In the sefer Tzvi Latzadik an allusion is brought for this idea from the Parsha of Yitro where it says, "And you shall make a boundary around the people... beware not to go up onto the mountain or even to touch the border of it". "The mountain" alludes to haughtiness and a "high heart" and the holy Torah therefore warns us that we must be very cautious not to go up to "the mountain" – haughtiness – and not even to touch its border because "Every person with a haughty heart is loathsome to G-d" and "whoever touches "the mountain" will die- for "Jealousy, lust and honor take a person out of this world." On the other hand, "when the horn of dismissal יוֹבֵל- sounds long they may go up on the mountain." The initials of the word יוֹבֵל stand for "ויגבה לבו בדרכי ה'" - "And his heart rose high in the ways of G-d". When it comes to a matter of Heavenly Honor then "they may go up on the mountain." One must go up the "mountain" that alludes to haughtiness and use the haughtiness only for the sake of Heaven.

SHABBAT SHALOM!!!

Mazal Tov To

Mary Ruth & Ronald Gehr, on the birth of their new granddaughter, **Lielle Shira Tziporah**, daughter of **Elinor & Aryeh Kaufman - IS**

Our Condolences To

Nina Hazzan & Allan Daly & Family, on the loss of her mother, **Margot Hazzan (née Moghrabi) z'l - Brazil**.

News from Poland
March of the Living (MOL)

Rabbi Yehoshua Ellis, who visited us in March, resides in Poland. This week, he welcomed the *Presidents of Israel, Germany, and Poland* to his synagogue.

Despite all his obligations, he made a point to schedule an

evening with the MOL delegation from Montréal. Drawing from his recent visit, he showed the chef at his synagogue how to make poutine.



He loaded the gravy, cheese, and fries into his car and went to surprise the Montreal students at their hotel, where he was warmly greeted by **Reverend Hazan Daniel Benlolo**. Rabbi Ellis is very aware of how difficult the trip can be for these teenagers and chaperones, and he wanted to do something to make Poland feel a little warmer, a little more like home. Despite the history, he strongly believes that Jewish people deserve to be comfortable in Poland. He wanted to create at least one positive association, and by all accounts, he was successful. Kol Hakavod and thank you, Rabbi Ellis. Shabbat shalom

**PARNASS HAYOM**
BEIT HAMIDRASH
HELWANI**SHABBAT 1 IYAR - APRIL 22**

Penina & Claude Helwani, in honour of their granddaughter, **Cara Chaya Helwani**.

Sam Abdou, in memory of his father, **Khadouri Abdoo ז"ל**

Khamara Family, in memory of **Violet Khamara ז"ל**

SUNDAY/DIMANCHE 2 IYAR - APRIL 23

Famille Romano, à la mémoire de leur père, **Miro Romano ז"ל**

Max Saad, à la mémoire de sa mère, **Rosa Saad ז"ל**

Michel Dahan, à la mémoire de son grand père, **Meyer Dahan ז"ל**

MONDAY/LUNDI 3 IYAR - APRIL 24

Evette Mashaal, in memory of her father, **Naji Menashi Shahin ז"ל**

Linda Bilbul & Family, in memory of **Hanuka Bilbul ז"ל**

TUESDAY/MARDI 4 IYAR - APRIL 25

Famille Moryoussef, à la mémoire de leur mère, **Hassiba Shirley bat Esther ז"ל**

Leila Khamara Family, in recognition of their support & generosity to BH & S&P.

WEDNESDAY/MERCREDI 5 IYAR - APRIL 26

Famille Rouben, à la mémoire de leur mère, **Leah Rouben ז"ל**

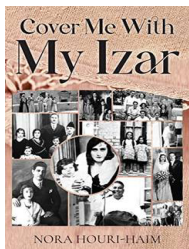
Lilian Bergel, à la mémoire de son père, **Moshe Grinberg ז"ל**

THURSDAY/JEUDI 6 IYAR - APRIL 27

Marie Yriam Benhaim, à la mémoire de sa soeur, **Fernande Fortuné Benhaim ז"ל**

FRIDAY/VENDREDI 7 IYAR - APRIL 28

Linda Iny Lempert, in memory of her father, **Edward Iny ז"ל**

Upcoming Events**SUNDAY, APRIL 23 | 10:30A - 12:00P**

SISTERHOOD BOOK REVIEW: Cover Me With My Izar by: **Nora Hour-Haim** - Reviewer: **Joe Menashe Battat Hall**

\$5 FOR SISTERHOOD MEMBER & \$8 FOR NON-MEMBERS

**MONDAY, APRIL 24 | 10:00A - 11:00A**

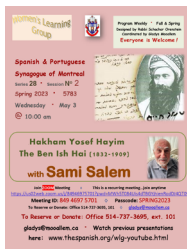
WOMEN'S LEARNING GROUP: Yom Ha'Atzmaout 5783 Hosted by **Rabbi Schahar Orenstein**, with Honourary Guest **Hon. Paul Hirschenson**, Consul General of Israel. Opening remarks from **Jerusalem by Hon. Irwin Cotler**. Also featuring **CSL Mayor Mitchel Brownstein**, **Cantor Eyal Bitton** and **Michèle Tredger & Reverend Cantor Daniel Benlolo**.

Zoom ID: 849 4697 5701 - Passcode: SPRING2023
RSVP/Donate: office 514-737-3695 x101 gladys@mooallem.ca

**TUESDAY, MAY 2 | 11:00A - 12:30P**

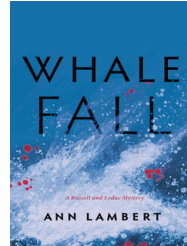
SISTERHOOD MUSEUM TOUR WITH RUTH KHAZZAM PARRALL(ELLES) A HISTORY OF WOMEN IN DESIGN

Register by email to: sisterhood2020@hotmail.com OR text Grace at (514) 979-9779 by Thursday, Apr. 17th.

**WEDNESDAY, MAY 3 | 10:00A - 11:00A**

WOMEN'S LEARNING GROUP: Hakham Yosef Hayim. The Ben Ish Hai (1832-1909) with Sami Salem

Zoom ID: 849 4697 5701 - Passcode: SPRING2023
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**TUESDAY, MAY 9 | 10:30A - 12:00P**

SISTERHOOD BOOK REVIEW: "Whale" Fall by **Ann Lambert** Reviewer: **Taff Chitayat Battat Hall**

\$5 FOR SISTERHOOD MEMBER & \$8 FOR NON-MEMBERS

**WEDNESDAY, MAY 10 | 10:00A - 12:00P**

WOMEN'S LEARNING GROUP: Behind the Survival of the Babylonian (Iraqi) Diaspora with Sami Sourani

Zoom ID: 849 4697 5701 - Passcode: SPRING2023
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