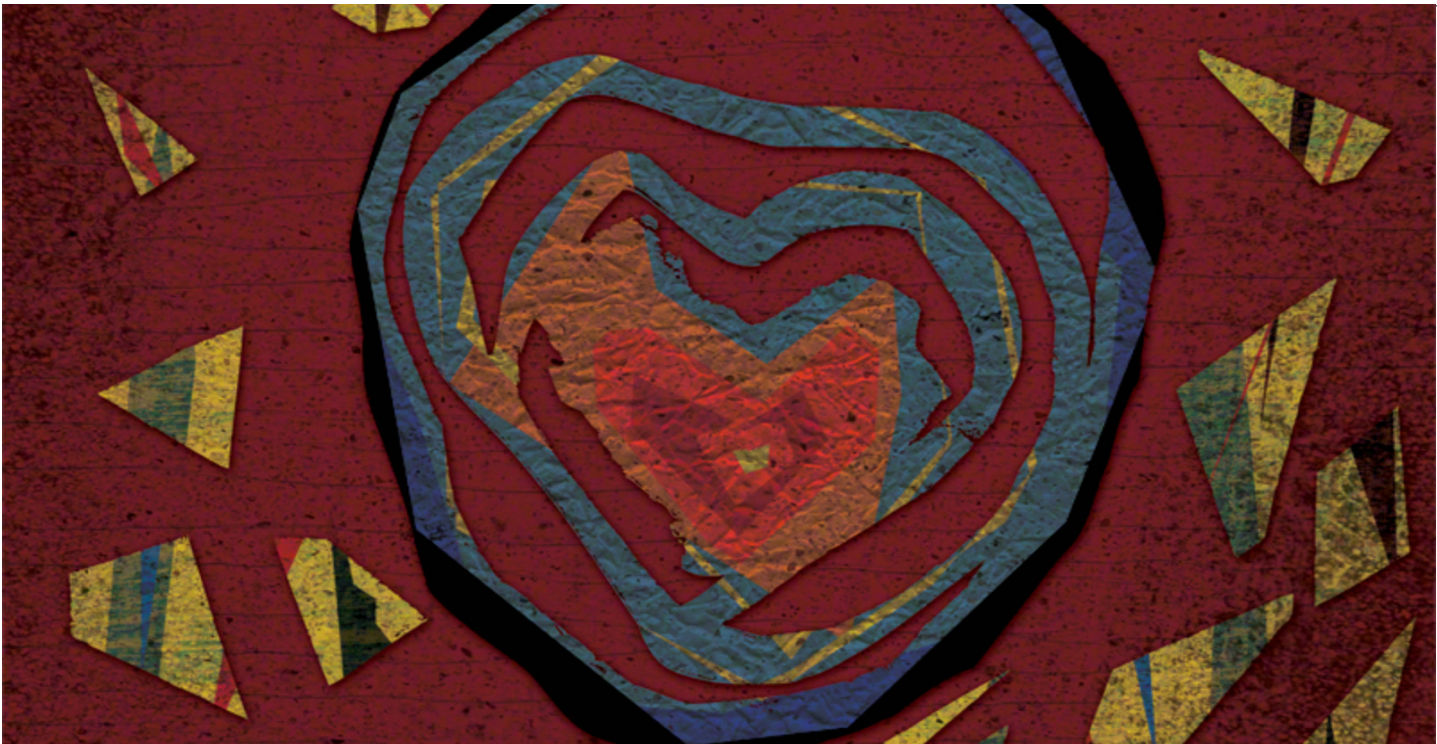


Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

January 21, 2023 | 28 Tevet, 5783



Parashat Vaera

STAND UP, STAND TALL: THOUGHTS
FOR PARASHAT VAERA

By: Rabbi Marc D. Angel

"And the Lord said unto Moses: Rise up early in the morning and stand [tall] before Pharaoh... (Shemoth 9:13)."

Rabbi Hayyim Benattar, author of the Ohr haHayyim commentary on Torah, comments on this verse that God instructed Moses—a naturally humble man—to stand tall, not to bend his head in the presence of Pharaoh. Moses was not to think of himself as being subservient to Pharaoh; on the contrary, Moses was to consider himself to be Pharaoh's superior. Moses was coming at the behest of God; Moses was representing justice and morality. Although Moses was to retain inner humility, he was not to show deference to the wicked Pharaoh.

Often enough, people are confronted with wickedness and injustice; but instead of standing tall in opposition to the perpetrators of evil, people bow their heads. They lose self-confidence. They think: I am too small and too weak to resist. It's best to go along or to stay quiet. Resistance can be unpleasant, even dangerous. Thus, evil continues to spread.

God's command to Moses to stand tall before Pharaoh should be construed as a command to each of us to stand tall in opposition to tyrants, manipulators, liars, and agents of corruption of all kinds. While retaining our inner humility and gentleness, we must not bend our heads in the presence of wicked and unjust people. To show subservience is to give the forces of evil another victory over goodness and truth.

The late Professor Norman Geras, who taught at the University of Manchester in England, wrote about "the contract of mutual indifference." His basic thesis was that when people become indifferent to the injustices perpetrated against others, the general morality of society declines. If we don't care about the sufferings of others, we cannot expect them to care about our sufferings. If we look aside when others are being abused, we cannot expect them to stand up for us when we are the victims of abuse. Mutual indifference is the sign of a morally defective society/world. It is not only degrading to the victims of injustice, it is degrading to the perpetrators themselves. It robs everyone of their essential humanity.

Professor Geras writes: "To accept the world as it (more or less) is, is to help to prolong a state of grave danger. This world, accommodating and

countenancing too much of what ought not to be tolerated—plain persistent injustice, stark avoidable human suffering—is a world very receptive to present and future atrocity, a world overpopulated with bystanders....As long as the situation lasts, it degrades the moral culture of the planet. It poisons the conscience of humankind." (The Contract of Mutual Indifference, Verso Books, New York and London, 1999, p. 120.)

How can the contract of mutual indifference be rectified? How can humanity overcome widespread apathy in the face of injustice? How can the arrogant be humbled and the wicked be foiled? There is only one answer, and it is for each person to assume personal responsibility. It is for each good and moral person to express indignation, to resist the tyrants and demagogues. Unless each person is ready to shake off moral indifference and fearfulness, the forces of evil will continue to prevail.

"And the Lord said unto Moses: Rise up early in the morning and stand [tall] before Pharaoh." We are likewise commanded to stand tall before the Pharaohs of our times, to resist the agents of oppression, falsehood and injustice who undermine the fabric of our society and our world.

Shabbat Shalom
Reverend Hazan Daniel Benlolo

SHABBAT SHALOM

Start/Debut 4:25 p.m. End/Fin 5:34 p.m.

PARASHAT VA'ERA
HERTZ PAGE 232
HAFTARAH EZEKIEL
HERTZ PAGE 244

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 4:30P

ROSH HODESH SHEVAT

MONDAY/LUNDI
JANUARY 23 JANVIER 2023

WEEKLY SERVICES SCHEDULE

Sunday
Shahrit: 8:30A Minha: 4:30P

MONDAY - FRIDAY
Shahrit: 7:30A Minha: 4:30P

CHEVRA SHAAS Service Schedule

SHABBOS, January 21ST
Schachris 9:30 a.m.

SUNDAY, January 22ND
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

Change the way you see things,
and the things you see will
change.

-Dr. Wayne W. Dyer | Aish HaTorah

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
VA-'EIRA' 5783

I observe yahrzeit for my father, Samuel White, Shmuel ben Menachem, this Tuesday, 2 Shevat. Mariam Mintz and Stanley Goldstein observe for their mother, Chana bat Shalom HaKohen, this Thursday, 4 Shevat.

May their memories be for a blessing

Wow! Those Egyptians must have been very obtuse and/or evil. By the end of this week's parasha, they have been beaten by 7 makkot, (blood, frogs, lice, mixed animals, plague, boils, and now hail,) yet they don't give in. Except for one group

of Egyptians: "Whoever among the servants of Pharaoh feared the word of HaShem" brought his servants and animals inside, so that they were not smitten by the barad, the hail.

So, there were some good guys among the Egyptians. If so, now I understand the interesting interpretation of the great rabbi of Volzhin, R. Naftali Tsvi Yehuda Berlin, known by the acronym "the Netsiv." [As you may remember, our dear Rabbi Joseph z"l was very fond of the Netsiv's interpretations.]

Let me explain. The Torah told us, in last week's parasha, that one day, Moshe saw an Egyptian beating a Hebrew. So, Moshe "turned here and there," saw that there was no one, and he killed the Egyptian. The usual interpretation is that Moshe looked all around, saw that there was absolutely no one in the street, and took advantage of that by killing the Egyptian.

But perhaps we could understand otherwise: the Netsiv suggested that there may have been other Egyptians around. But despite the high level of Egyptian culture, there was no one who would stand up for the downtrodden. So Moshe had to take the law in his own hand. Unfortunately, culture and education do not always translate to ethical sensitivity.

Likewise, although there were at the time of the plague of hail, those servants of Pharaoh who feared HaShem, their fear of Hashem did not lead them to lift a finger to help the beaten Israelites. We are all capable of thinking of many similar examples from throughout history. Often, some of the worst antisemites were the most religious and cultured.

My we hear only good news.

Shabbat shalom



S.&P. Shabbat Kiddush is Sponsored by:

Denise Cohen & Isaac Sachs, in honour of the Bar Mitzvah of their grandson, **Isaac Sachs**.

S.&P. Seudah Shlishit is Sponsored by:

Nelly & Victor Perez, in memory of his father, **Isaac Perez** and his uncle, **Victor Perez z'l**.

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

Rabbi Menahem White, in memory of his parents, **Shmuel ben Menachem z'l & Channah bat Tzvi Hirsch z'l**

Mazal Tov To



Grandparents, **Denise Cohen & Isaac Sachs** and **Naomi Abracen & Bjorn Ellingsen** and proud parents, **Katherine & David Sachs**, on the *Bar Mitzvah* of **Isaac**, brother of **Jordan Sachs**.

INSIGHTS

Jewish Wisdom HALAKHA

DRINKING WINE
Source:<https://www.sefaria.org/sheets/379845?lang=bi>

Drinking four cups of wine (or grape juice) at the Pesah Seder is found in the Mishnah (Pesahim 10:1). But the Talmud Yerushalmi (Pesahim 10:1) traces it even earlier, to the beginning of our parashah. Here, God describes to Moshe how the Israelites will be freed:

I am God, and I will bring you out from under the burdens of Egypt.

I will save you from slavery.

I will redeem you with an outstretched arm and through great miracles.

I will take you to be My people, and I will be your God Who takes you out from under the burdens of Egypt.

The four cups of wine correspond to the four bolded words that God uses to describe the redemption from Egypt.

Details of the four cups: At the Seder, each cup should hold at least a תעיִבֶר (revi'it, about 3 to 3.3 ounces). When it's time to drink, we are supposed to drink at least half of the cup's contents.

It's usually better to use red wine/ grape juice, but if you have white wine/grape juice that is fancier or that you like better, then that can be preferable.

This mitzvah is so important that a person who is having money troubles is supposed to even take out a loan in order to be able to buy wine for the Seder. However, the Jewish community has to do everything possible to avoid this situation. We are all responsible to make sure that every person can drink four cups on Seder night.

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA VAERA

"And G-d (Elokim) spoke to Moshe and said... I am G-d." (6,2)

The Trait of Judgment

On the words written at the beginning of the Parsha "And G-d (Elokim) spoke to Moshe and said... I am G-d" the Kisei Rachamim explains that here G-d spoke to Moshe with the Trait of Judgment. For every place that says Elokim aludes to the Trait of Judgment, and certainly when it says "spoke" "יִדְבֵּר" which implies harsh words, also in the Trait of Judgment. Therefore, the Kisei Rachamim says this verse has Judgment twice.

These two cases of Judgment are parallel to the two times that Moshe asked G-d (at the end of the last Parsha) "Why?" - - "Why have You allotted misfortune to this people" and "Why did You send just me".

On the words thereafter "Then G-d said to Moshe **now** shall you see what I will do to Pharaoh for by a strong hand shall he let them go" Rashi explains: G-d said to Moshe – You wondered about My Attributes, not like Avraham whom I told "For your descendants will be called in Yitzchak" and when I then told him "Bring him up as a sacrifice" he did not wonder about My Attributes. Therefore "**now** shall you see" – you shall see what happens to Pharaoh but not what happens to the Seven Nations when I bring them into the Land.

SHABBAT SHALOM!!!

SHINSHIN ARIEL LEVY

PLEASE JOIN ME IN SONGS

Hello everyone and Shabbat Shalom! This is Ariel Shinshin, and every week I will share with you my two weekly songs, you are invited to listen to them during the week and share with me what you thought of them!



In order to listen to my songs, scan the following QR code

The first song of this week is "Boi ve'navi et Ha'funk " by Mercedes Band, considered one of the most famous funk bands in Israel. This song has so much rhythm and brings me a boost of energy every time I listen to it.

The second song is "Yom Chadash" by Ravid Plotnik. the meaning of the name of the song is “a new day”, and it is my alarm song because it reminds me that it doesn't matter how bad my day was, the next day is a new day that brings with him new opportunities.

It's so good to be back in here, can't wait to hear your opinion about the songs!

Shabbat shalom



PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 28 TEVET - JANUARY 21

Lily & Emile Sayegh, à la mémoire de Jamil Sayegh ז"ל

Sachs Families, in memory of Lucy Guerchon ז"ל

SUNDAY/DIMANCHE 29 TEVET - JANUARY 22

Armand Moyal, à la mémoire de son père, Haim ben Yahya ז"ל

Victoria Moghrabi & Famille, à la mémoire de Abraham Moghrabi ben Jamile ז"ל

Famille Ohayon, à la mémoire de son frère, Michel Ohayon ben Freha ז"ל

TUESDAY/MARDI 2 SHEVAT - JANUARY 24

Famille Ohayon, à la mémoire de Yossef Edery ben Freha ז"ל

WEDNESDAY/MERCREDI 3 SHEVAT - JAN. 25

Lydia, Vivian, Jack, Carmen & Families, in memory of their father, Naim Corin ז"ל

Corin Grandchildren, in memory of Naim Corin ז"ל

Liza, Sandra & Nicole Chitayat, in memory of their mother, Claire Chitayat ז"ל

David, James & Selman Khazzam' Families, in memory of Ezra Khazzam ז"ל

THURSDAY/JEUDI 4 SHEVAT - JANUARY 26

Max Saad, à la mémoire de son père, Isaac Saad ז"ל

FRIDAY/VENDREDI 5 TEVET - JANUARY 27

Famille Betito, à la mémoire de Yaacov ben Esther ז"ל

Wilma Mashal, in memory of her daughter, Hillary Haviva Mashal ז"ל

Ouri Ohayon, à la mémoire de Nadine Stanimirovic ז"ל

Les enfants, petits-enfant et arrière petits-enfants Gozlan , à la mémoire de Luna Gozlan (née Elkaim) ז"ל

Upcoming Events



SHABBAT, FEBRUARY 4 | 10:00A - 1:00P

SPY KIDS SHABBAT TAKEOVER

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.

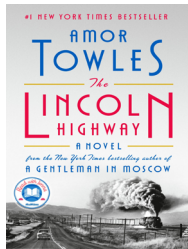


SHABBAT, FEBRUARY 4 | 11:30A

ANNUAL COMMEMORATION OF THE BAGHDAD HANGINGS

Please join the *Community of Babylonian Iraqi Jews of Montreal* as we honour the 10 Jewish people killed in Baghdad's Tahrir Square on January 27th, 1969.

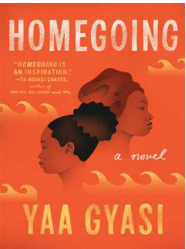
One of our treasured members, *Isaac Sadaka*, who was present on that day, will share his memories. The *President of the Iraqi community, Oren Gabbay* will also address the congregation and memorial prayers will be conducted by *Reverend Hazan Daniel Benlolo*.



SUNDAY, FEBRUARY 12 | 10:30A - 12:00P

SISTERHOOD BOOK REVIEW: The Lincoln Highway by: Amor Towles - Reviewer: Yvonne Saleh Battat Hall

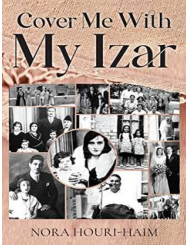
\$5 FOR SISTERHOOD MEMBER & \$8 FOR NON-MEMBERS



SUNDAY, MARCH 12 | 10:30A - 12:00P

SISTERHOOD BOOK REVIEW: Homegoing by: Yaa Gyasi - Reviewer: to be advised - Battat Hall

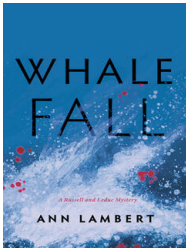
\$5 FOR SISTERHOOD MEMBER & \$8 FOR NON-MEMBERS



TUESDAY, APRIL 4 | 10:30A - 12:00P

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

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



TUESDAY, MAY 2 | 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