



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

SHABBAT BULLETIN

July 1, 2023 | 12 Tammuz, 5783



Dvar Torah CHUKAT-BALAK 5783

By: Rabbi Yehoshua Ellis

This week's Parsha starts with a jump forward thirty-eight years. The Children of Israel are now at the end of their sojourn in the desert. Between the end of last week's Parsha and the beginning of this week's Parsha what happened? G'd doesn't bother to tell us. Instead, we are told about a nation that is now ready to enter the land of Israel all of the people condemned to die in the desert are gone and we are ready to move on.

Finally, after fourteen years we are back where we started, ready to enter the land of Israel under the Jewish dream team: Miriam, Aharon and Moshe. Fourteen verses later Miriam is dead and Moshe and Aharon are condemned to die in the desert. Why couldn't Moshe, Aharon and Miriam lead the Children of Israel into the land of Israel?

Interestingly we never hear the reason for Miriam's death, but then

again most of her activity didn't make it into the Torah. Regarding the reason for the death of Moshe and Aharon, the Torah tells us that they couldn't enter the Land of Israel because they failed to speak to a rock in front of the Children of Israel in order to get water from it. Instead, they assembled the nation and beat the rock, just as they had done forty years earlier. True, beating something instead of speaking to it is a bad thing, but did Moshe and Aharon really act so horribly as to not be allowed to lead the Children of Israel into the land of Israel?

Forty years have passed since the Children of Israel left slavery and received the Torah. Israel is a new nation with a radically different identity. The nation that left Egypt was physically weak and traumatized, they were not used to providing for their own needs and security. They needed a leader that could protect and guide them through the vast desert of Sinai and provide them with physical security.

Things are different now in our Parsha Israel marches to war three

times, without protest and are victorious in all three campaigns. We no longer need a leader to find us food and inspire us in war. We need a leader that can quicken our spirits, to give us meaning and motivate us to unite as a nation. We need a new leader, one who can show us how to get what we need through speech and supplication and not just the application of force of will. G'd asks Moshe and Aharon to display this ability to the nation and they fail, G'd has to leave them behind so a whole new kind of leadership can emerge in Israel.

We all must be prepared to change for the needs of those we love. It's just about the hardest thing ever, even Moshe and Aharon had problems with it, but if we can't change, we will only hurt those closest to us. If we can change then we know that we will be rewarded with more need to change. Each change is another chance to express more love for those around us and to leave behind the pain and trauma of the past.

Shabbat Shalom!

OPINION

Chevra Shaas Words From Rabbi Menahem White HUQQAT-BALAQ 5783

This week we read the double portion of Huqqat and Balag. The first sidra tells us of the very sad passing of Miriam and Aharon.

Let's reflect for a moment on essential roles played by these two:

I consider Miriam to be the heroine

of the Torah. After all, she stood watch over the baby after he had been placed in the Nile. And when the daughter of Pharaoh spotted the baby floating in the river, Miriam might have endangered her own life by running over to the princess and suggesting that an Israelite woman be appointed to nurse the baby.

As for Aharon: well, we are all familiar with the teaching of Hillel's in the first chapter of Pirkei Avot that he is the paradigm of person who not only loves peace, but actively pursues it.

Someone might have said: without the merit of these 2 great people, all is lost. So we immediately open up parashat Balak: the king of Moab and the famous seer team up to curse the Israelite people into oblivion. Yet the enemy cannot succeed. When am yisrael is united, the enemy can only bless us.

"Mah tovu ohalekha yaakov mishkenotekha yisrael"

Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin
8:29 p.m. **9:45 p.m.**

PARASHAT HUKAT-BALAK
HERTZ PAGE 652
HAFTARAH MICAH
HERTZ PAGE 682

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 8:15P

WEEKLY SERVICES SCHEDULE

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

MONDAY (JULY 1 HOLIDAY)
Shahrit: 8:30A Minha: 6:00P

TUESDAY - WEDNESDAY
Shahrit: 7:00A Minha: 6:00P

THURSDAY - TSOM 17 TAMMUZ
Begins/Commence 3:26 a.m.
Ends/Termine 9:23 p.m.
Shahrit: 7:00A Minha: 7:30P

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

CHEVRA SHAAS Service Schedule

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

SUNDAY, July 2ND
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

SYNAGOGUE OFFICE

WILL BE CLOSED ON MONDAY, JULY 3
FOR LEGAL HOLIDAY

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QUOTE OF THE WEEK

A crust eaten in peace is better
than a banquet taken in anxiety.

Aesop | Aish HaTorah



SPANISH & PORTUGUESE SHABBAT KIDDUSH IS CO-SPONSORED BY:
Barbara & Sassoon Shahmoon, in memory of his father, Ezra Elia Shahmoon z'l.
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Marichu, Jeremie & Sophia R'Bibo & Family, in memory of husband & father, Marc Daniel R'Bibo z'l.

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COMMUNITY

Jewish Wisdom HALAKHA

What is the halacha on charging interest on loans?
Reverend Hazan Daniel Benlolo

The prohibition on charging interest, or Ribbit, in Jewish law is based on several biblical verses and Talmudic discussions. The underlying principle is to prevent exploitation and ensure fair treatment between individuals. The Torah explicitly prohibits charging interest to fellow Jews, as stated in Exodus 22:24: "If you lend money to any of My people, to the poor among you, you shall not act toward them as a creditor; you shall not exact interest from them."

The prohibition on Ribbit extends beyond simple interest and encompasses any form of benefit or gain derived from a loan. This includes not only charging interest on money loans but also profiting from loaning goods, services, or property.

However, Jewish law recognizes that there may be valid reasons for allowing interest in certain circumstances. For example, business loans, where the lender shares the risks and profits of the business, are generally permitted. This is because the loan is seen as an investment in the business rather than a traditional loan with interest.

Additionally, lending to non-Jews is generally permissible with interest, as the prohibition on Ribbit specifically applies to loans between Jews. This exception is based on the interpretation that the prohibition is intended to promote communal welfare and prevent exploitation within the Jewish community.

It's important to note that Jewish law has developed various legal mechanisms, such as heter iska, which allows for interest-like transactions in specific contexts while structuring them as investments or business arrangements rather than straightforward loans with interest. These mechanisms aim to adhere to the spirit of the law while addressing practical and modern financial realities.

Since the application of halacha can vary in different situations and contexts, it is advisable to consult with a qualified rabbi or halachic authority to obtain specific guidance on matters related to charging interest on loans within the framework of Jewish law.

INSIGHTS

Souls & Goals: Improving the World, One Person at a Time

By: Rabbi Marc D. Angel

Aaron the High Priest was called upon to officiate at the sacrificial service of the Tabernacle. This was obviously a special moment in his leadership and he surely should have been eager to fulfill God's will. Yet, the Torah indicates that Moses spoke to Aaron: approach the altar and perform the necessary rites (Vayikra 9:7). The famous commentator, Rashi, offers an explanation as to why Aaron needed this extra prodding from Moses. "Because Aaron was diffident and afraid to approach. Moses said to him: why are you diffident? You were chosen for this."

One explanation for Aaron's diffidence is that he was a genuinely humble person and felt himself unworthy of

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear rabbi, What is the real reason why we cannot mix meat and milk?

The prohibition against mixing meat and milk, known as "basar bechalav" in Hebrew, stems from the commandment found in the Torah that states: "You shall not cook a young goat in its mother's milk" (Exodus 23:19). This commandment is mentioned three times in the Torah, emphasizing its significance.

Jewish tradition and scholars have offered various explanations for this prohibition. One commonly cited reason is the principle of "chukat ha'goyim," which suggests that the prohibition serves to distinguish Jews from the practices of other ancient cultures. Mixing meat and milk was a common ritual in certain pagan rituals, and by abstaining from this mixture, Jews symbolically set themselves apart and affirm their unique identity.

Additionally, some interpret the prohibition as a reminder of the separation of life and death. Meat represents a once-living animal, while milk is associated with nurturing and sustaining life. Mixing the two may be seen as blurring the boundaries between life and death, which goes against the ethical and spiritual values emphasized in Jewish teachings.

It's important to note that Jewish dietary laws, including the separation of meat and milk, are multifaceted and reflect a complex system of religious observance and symbolism. Observance of these laws varies among different Jewish communities and individuals.



the honor and responsibility conferred upon him. This is a tribute to his fine character. He did not seek glory or public accolades; he preferred to be a quiet, private person out of the limelight. Moses had to remind Aaron: you must overcome your reluctance, you are qualified to do this work, you were chosen to be the High Priest.

My grandfather Marco Romey used to tell us: everyone is put on earth with a mission to fulfill. We are each "chosen" to do something with the particular talents and insights that the Almighty has given us. People fail in life because they don't realize that they have a mission, or because they don't feel they have the capacity to do great things. We all need to be reminded (as Aaron was reminded by Moses): don't be diffident, you were chosen to fulfill a mission, you can do important and great things. One person can make a difference.

We need to focus on what our "mis-

Mazal Tov To



Grandmothers, Lily Yousfan and Rachel Shtevi, and proud parents, Karen Yousfan & Abraham Shtevi, on the Bar Mitzvah of Emmanuel Eliezer Shtevi, brother of Kaya Arielle Shtevi.




Great grandmothers, Evelyn Shahin and Cynthia Black and great grandparents, Glenda & Hy Radin and proud grandparents, Gilda & Morris Abdulezer and Roberta & Perry Radin, on the birth of a baby boy to first-time parents, Laurel & Robert Abdulezer.



Grandparents, Lily & Alfred Bilbul and Daphna & Peter Kemeny on the birth of a baby boy, son of proud parents, Melanie & Eric Kemeny.

Sincères Condoléances à



Renée Azoulay pour le décès de sa sœur, Margot Attar (née Ohayon)z'l, survenu plus tôt cette semaine. (Mtl.)

Congregation Maghen Abraham

PERASHA CHUKAT BALAK
Thoughts: Mayer Sasson

"And they shall take for the unfit person of the ashes of burnt expiation from sin offering... (19:17)

Reasons for the mitzvahs

Our Rabbis ob'm say in the gemara (Rosh Hashanah) that King Shlomo (Solomon) wanted to be like Moshe. A Heavenly voice came out and said, "It says the Words of Truth are straight." This is seemingly not understandable.What is the meaning of "the Words of Truth are straight"?

The holy CHIDA ob'm writes in his book "Ptach Eynaim" that here our Rabbis ob'm are hinting to what is written in the Midrash (Kohelet) "Shlomo said, all of these (mitzvahs) I understand but the portion of the Red Heifer I researched and asked and inquired and lo "it is far from me", in other words, I did not succeed in knowing the reason for the mitzvah of the Red Heifer."

The CHIDA explained that King Solomon thought that the verse "And they shall take for the unfit person" ולקחו ל טמא מ עפר ש רפת" ה חטאת alluded to the initials of his name שלמה, alluding to the fact that in the future Shlomo would know the reason for the Red Heifer. A Heavenly voice came out and said to King Shlomo, "It says the Words of Truth are straight". Indeed, Shlomo, you were right in noticing the initials but don't read them in the wrong order, read them "straight", and then you will see that the initials spell out To Moshe's למשה in order to teach us that Gd revealed the reason for this mitzvah only to Moshe and that is what the Torah means "It says the Words of Truth are straight"- you should read it straightly, for that is the truth.

Therefore Shlomo said "I said I would be clever but it was far from me" – the letters were far from alluding to my name because they were not in the right order.

SHABBAT SHALOM!!

PARNASS HAYOM BEIT HAMIDRASH HELWANI

- SHABBAT 12 TAMMUZ - JULY 1**
Aintabi Family, in memory of their mother, Zahia bat Chafica ז"ל
- MONDAY/LUNDI 14 TAMMUZ - JULY 3**
Juliette Cohen & Famille, à la mémoire de son mari, Joseph Cohen ז"ל
- TUESDAY/MARDI 15 TAMMUZ - JULY 4**
Dr. Joshua Haimovici, in memory of Regina Garraz bat Avraham & Leah ז"ל
- WEDNESDAY/MERcredi 16 TAMMUZ - JULY 5**
Carole & Elie Cohen, à la mémoire de Arlette bat Olga ז"ל

FRIDAY/VENDREDI 18 TAMMUZ - JULY 7
Vicky Moghrabi, à la mémoire de Rachel bat Mazal ז"ל

Yaer Oliel, à la mémoire de son père, Mimoun Oliel ז"ל

Famille Dadoun, à la mémoire de Rachel Dadoun ז"ל



others, as well as deep satisfaction to ourselves. Some years ago I read an article about people who were asked to list the 10 people they most admired. While some of the respondents listed famous politicians or wealthy donors, all of them listed family members, clergy, teachers, friends who had helped them through difficult times. Whom do we most admire? Why do we admire them? How can we emulate them in our own lives?

Can one person make a difference? The answer is: Yes. If that person understands his/her mission and has the courage to achieve it, the answer is: Yes. If that person recognizes that spiritual greatness can be achieved through idealism, kindness, compassion and service to others, the answer is: Yes. If that person seeks righteousness and walks humbly with God, the answer is: Yes.

Shabbat shalom