



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

SHABBAT BULLETIN

July 8, 2023 | 19 Tammuz, 5783



Dvar Torah PINCHAS 5783

By: Rabbi Yehoshua Ellis

The title of this week's Parsha comes from the name of the hero of last week's Parsha, Pinchas. Pinchas ended a plague that G'd had struck the children of Israel with by killing a couple named Cozbi and Zimri. Cozbi and Zimri were not married, in fact it seems that they had just met, they were engaging in extramarital sex and they made this fact known to all the leaders of Israel. This was not a lone occurrence; rather it was the ultimate act of an explosion of sexual immorality that had broken out in the camp of Israel. In response to the rampant licentiousness that erupted in Israel G'd sent the plague that Pinchas's act of murder halted. In the beginning of this week's Parsha G'd rewards Pinchas for his action by making him the next Kohen Hagadol, high priest. Much ink has been spilled dealing with the moral ramifications of Pinchas's action and G'd's reaction, I wish to consider other implications of G'd making Pinchas the Kohen Gadol.

This week G'd passes the baton of leadership to the next generation of the Children of Israel. Towards the beginning of the Parsha a census is performed, and the Torah specifically states that the people who counted the Children of Israel now were completely different from those who did it last time. This is a dangerous time, the greatest challenge to any political/social system is the ability to create a peaceful succession. While we only see the beginning of this process in our Parsha, what we see is a success.

The transmission of our tradition and mission to the next generation is one of our core goals as Jews. Is there any other nation in the world so willing to sacrifice their present for their children's future? Now that the process of succession has been completed, we are still left with the question of whether or not they will be good Jews and marry Jewish. Will they stay dedicated to the same goals to which we dedicate ourselves? Will they put their children to sleep with the same songs that we sang to them?

In our Parsha three people or

groups of peoples are mentioned specifically in the context of being someone's children. They are the Pinchas, the son of Elazar, the son of Aharon Hakohen, the sons of Korach and the daughters of Tzelafchad. The main thing that we know about them in the context of their parents is that they did not do what their parents did. We see that they are able to change their methodology without losing sight of their goal and by doing so, stay true to their parents' goals and come closer to achieving them than their parents ever did.

It is frightening when we need to change leadership and even scarier when those who take over do things differently than we did. Having faith in our children is ultimately about having faith in ourselves and our ability to transmit our goals and dreams to them in ways that we ourselves were often unable to express. The greatest tribute we can give to those who came before us is to pursue their goals through our means, to adapt the method while staying steadfast to the dream.

Shabbat Shalom!

OPINION

Chevra Shaas Words From Rabbi Menahem White PINCHAS 5783

Last week's parasha ended in a cliffhanger. The men had been involved in an immoral activity with the Midianite women, which could bring the wrath of HaShem on the Nation. Pinchas, the grandson of Aharon, who had been the paradigm of peace, felt he had to take action. So, he picked up a spear, and killed Zimri, the leader of the tribe of Shimon.

What will happen to Pinchas? Will he be indicted for murder? [Like the case recently in the NYC subway, where a marine vet killed a man who, he felt, was threatening the lives of passengers on the train. The vet has been indicted for murder, creating a major controversy.]

At the beginning of this week's parasha, we see immediately the answer: Pinchas and his descendants are rewarded with eternal priesthood. [According to ibn Ezra, Zimri's family will not be allowed to retaliate.]

An interesting case happened this week in West Orange, a community about an 18-mile drive from my home in Teaneck. Now, certainly we are confident that there will be no violence, but it raises questions as to the proper response.

It seems that a Conservative synagogue had ordered LGBTQ Pride themed cakes for its kiddush during Pride week. The bakery, the only certified shomer shabbat kosher bakery in that city, would not take the order. The baker correctly felt that, although he would not do anything to harm an LGBTQ person, he cannot support a concept that

is clearly against the Torah. In response, the Jewish Federation (sic) of that part of NJ, wrote a letter that they would no longer be purchasing from that bakery. It seems that from now on, they will purchase baked goods from a non Shomer Shabbat bakery. Likewise, the two Conservative synagogues in that city will also be boycotting the shomer Shabbat.

So, the Jewish Federation will strive to ruin the livelihood of a religious Jewish baker, because that baker is trying to uphold Torah values. The baker stresses that he has nothing against individual LGBTQ people, but he cannot support a celebration of their values. As we say in Yiddish, "oilam goilam."

What would Pinchas do? Let's pray for a respectful and decent outcome!

Shabbat shalom, shalom `al yisrael

SHABBAT SHALOM

Start/Debut 8:27 p.m. End/Fin 9:42 p.m.

PARASHAT PINCHAS
HERTZ PAGE 686
HAFTARAH JEREMIAH
HERTZ PAGE 710

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

WEEKLY SERVICES SCHEDULE

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

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

CHEVRA SHAAS Service Schedule

SHABBOS, July 8TH
Schachris 9:30 a.m.

SUNDAY, July 9TH
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

COMMUNAUTÉ SÉPHARADE
Unifédu du Québec

Fédération Sépharade du Canada
Canadian Sephardi Federation

La Communauté Sépharade Unifiée du Québec et la Fédération Sépharade du Canada vous invitent à venir rencontrer le **grand-rabbin de France**, **M. Haim Korsic**, qui sera présent à Montréal du 18 au 24 juillet 2023.

Le grand-rabbin de France est Officier de la Légion d'Honneur, Commandeur de l'Ordre National du Mérite. Il est titulaire d'un doctorat en histoire contemporaine, d'un doctorat en gestion et il est membre de l'Académie des Sciences Morales et Politiques.

CONFÉRENCES

MAR 18 JUILLET 19 H Centre Culturel Marocain Dar Al Maghrib 515 avenue Viger E, Montréal

MER 19 JUILLET 20 H Congrégation Sépharade Or Hahayim 5700 Av. Einstein, Côte Saint-Luc

Sur le thème « Les enfants d'Abraham » Avec Mgr Christian Lépine, Archevêque du Diocèse de Montréal et le Dr Faouzi Skali, spécialiste des sciences des religions.

Sur le thème « Judaïsme, entre tradition et innovation » Minha et Aarvit : 19 h 15 avec le grand-rabbin de France

LE GRAND-RABBIN SÉRA PRÉSENT AUX DIFFÉRENTS OFFICES

MAR 18 JUILLET 7 H 30 Synagogue Spanish and Portuguese 4894 Av. Saint-Kevin, Montréal

VEN 21 JUILLET 7 H 45 Synagogue Or Shalom 96 Fredmir, Dollard-Des-Ormeaux

MER 19 JUILLET 7 H 00 Green Shul 156 Netherwood Crescent, Hampstead

VEN 23 JUILLET 8 H 00 Congrégation Sépharade Nahar Chalom 222 Harrow Creek, Hampstead

JEU 20 JUILLET 7 H 30 Communauté Sépharade de Laval 4860 Boul. Notre-Dame, Laval

LUN 24 JUILLET 7 H 00 Communauté Sépharade de Petah Tikva 2650 Rue Saint-Louis, VSL

SHABBATON À SAINT-LAURENT

SAM 22 JUILLET Communauté Sépharade de Petah Tikva 2650 Rue Saint-Louis, VSL Pour toute inscription : 514 744-3434

Communauté Sépharade Hekhal Shalom 825 Rue Gratton, VSL Pour toute inscription : 514 747-4530

Pour toute information, contactez-nous au téléphone 514 733-4998 ou par mail à reception@csau.org

Spanish & Portuguese Synagogue's 10th Annual Calendar

WE WANT YOUR BUSINESS
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TO BE IN IT!



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www.thespanish.org/form/calendar5784.html

QUOTE OF THE WEEK


No one knows less that the person who knows it all.

| Aish HaTorah


SPANISH & PORTUGUESE SHABBAT KIDDUSH IS SPONSORED BY:
Rebecca & Jason Aintabi, on the birth of their new Baby Girl.

SPANISH & PORTUGUESE SHABBAT SEUDAH SPONSORED BY:
The Congregation.

CHEVRA SHAAS SHABBOS KIDDUSH SPONSORED BY:
The Congregation.



Mazal Tov To
Rose Simon Schwartz, on the engagement of her daughter, **Michelle** to **Stephane Cadoch**, son of **Debbie Abergel & Moise Cadoch**.



Rebecca & Jason Aintabi, on the birth of their new **Baby Girl**.

COMMUNITY

Jewish Wisdom HALAKHA

THE IMPORTANCE OF OBSERVING YARTZEIT FOR A PARENT.
Reverend Hazan Daniel Benlolo

Observing a *yahrzeit*, the anniversary of a parent's passing, holds significant importance in many Jewish traditions. It is a time to remember and honor the memory of a loved one, particularly a parent, and to reflect on their life and legacy. Observing a *yahrzeit* can provide a sense of connection and continuity with the past and serve as a way to keep the memory of the parent alive in a meaningful way.

The specific customs and practices associated with *yahrzeit* can vary among different Jewish communities and individuals. Some common observances include lighting a special memorial candle that burns for 24 hours, reciting prayers or psalms, visiting the grave of the parent, engaging in acts of charity in their memory, and studying Torah in their honor. These acts of remembrance and devotion serve as a way to honor the parent's memory and express love, respect, and gratitude.

Observing a *yahrzeit* can also be a time of personal reflection and introspection, allowing individuals to contemplate the impact their parent had on their life and to seek comfort and solace in their memory. It can provide an opportunity to engage in meaningful rituals and to connect with other family members or members of the community who may have experienced a similar loss.

Ultimately, the importance of observing a *yahrzeit* for a parent lies in the desire to honor their memory, keep their legacy alive, and maintain a spiritual and emotional connection with them. It can be a source of comfort, healing, and continuity in the ongoing journey of grief and remembrance.



INSIGHTS

Israel as Humanity's Conscience: Thoughts on Anti-Semitism

By: Rabbi Marc D. Angel

It is really amazing how much calumny is aimed against the Jewish people. The basest lies are spread against us; the vilest charges are leveled against Israel. No matter what we do or how good we really are, it seems we are destined to be vilified. Terrorists aim their missiles and bombs against innocent Israelis and Jews: no comments are forthcoming from the world's leaders--and certainly no action in our defense. Yet, when Israel strikes back at its enemies, it is immediately accused of "war crimes", and rallies are called throughout the world to condemn Israel. Other countries can engage in all sorts of immoral, illegal and ruthless behavior; they can persecute minorities, restrict freedoms, murder their enemies: no one seems to care. But if Israel makes even one real or imagined misstep, she is condemned by the U.N. and smeared in the media. Why is this so?

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny, Do I have to attend Synagogue to be a God-fearing person?

Dear reader, Being a God-fearing person involves cultivating a deep reverence for the divine and aligning one's life with the teachings and commandments of their faith. While attending synagogue can be a meaningful way to connect with others and express devotion, it is not the sole determining factor of one's relationship with God.

A God-fearing person strives to live ethically, treating others with kindness, compassion, and respect. This includes upholding moral values, being honest in their dealings, and practicing fairness and justice. They seek to follow the teachings of their religious tradition and engage in acts of worship, such as prayer, study of sacred texts, and participation in religious rituals.

Moreover, being God-fearing is an internal disposition. It involves recognizing the divine presence in all aspects of life and being mindful of one's thoughts, actions, and intentions. It's about developing a personal connection with God through introspection, self-reflection, and spiritual practices that resonate with one's beliefs.

While attending synagogue can provide guidance, inspiration, and a supportive community, it is not the only way to cultivate a God-fearing life. Individuals can also find spiritual fulfillment through personal prayer, meditation, engaging with religious literature, and participating in acts of charity and service.

Ultimately, being a God-fearing person is a deeply personal journey that involves integrating one's beliefs into everyday life, developing a meaningful relationship with the divine, and striving to live according to one's religious values.

I hope this answer sheds some light into this very important question.

Until next time...

A midrash relates that God offered the Torah to the various nations of the world, before offering it to Israel. But when the nations learned that the Torah forbade murder, adultery, and theft, they rejected the Torah. They did not want to be bound by the lofty morals that the Torah commanded. When God offered the Torah to Israel, the Israelites accepted it: We will fulfill it, we will listen to its teachings.

This midrash, I believe, is teaching us what is at the root of anti-Semitism. The Israelites, by accepting the Torah, became the conscience of humanity. We represented (and still represent) God's commandments to the world--commandments of justice, mercy, kindness, righteousness. Whether we like it or not, we are humanity's conscience, a constant reminder that all human beings are ultimately answerable to God, that evil will not go unpunished, that immorality is an affront to humankind and to God.

Humanity does not want a moral conscience. It does not like to be reminded of its responsibilities and shortcomings.

Congregation Maghen Abraham

PERASHA PINCHAS
Thoughts: Mayer Sasson

Peace - the source of blessings

"Therefore..See I give him My covenant: peace." (25, 12)

We learn in the Mishna, "Rav Shimon ben Chalafta said, "G-d did not find anything else that maintains blessings for Israel other than peace, as it says, "G-d gives strength... G-d blesses His nation with peace."

Therefore, in the Priestly blessing at the end of all the blessings - it ends with "peace" to teach us that the blessings do not help at all unless there is peace amongst them.

Thus we find in the Ktav Sofer's writings that the source of all blessings is peace, as he said, "The blessing of sustenance – prosperity and blessings – comes in the merit of peace, as our Sages ob'm have said, "G-d did not find anything else that maintains blessings for Israel other than peace" and it says, "Who makes your boundary peace....He will satiate you" and it says "And I will put peace in the land."

The holy Sar Shalom of Belz said that this is alluded to in the words "מאשר שמונה" – the initials of the words - שלום שמונה. He who wants fat bread" (greater livelihood) should pursue peace.

We can add what Rashi said about Pharaoh's dream "nice looking (cows)" – this is a sign of satiety, as people look nice in each other's eyes, and are not disturbed by their friend's success."

This means that the sign for satiety (an omen for a good livelihood) is that "people look nice in each other's eyes" - when there is unity, love and peace in Israel, and all are like one person with one heart and not disturbed by each other's successes.

He who fulfills G-d's will to make peace and pursue peace – measure for measure G-d will fill up prosperity in the world to bring prosperity to this person with blessings and a good livelihood.

SHABBAT SHALOM!!

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SUNDAY/DIMANCHE 20 TAMMUZ - JULY 9
Leila Khamara, in memory of her mother, Noam Khamara ז"ל

MONDAY/LUNDI 21 TAMMUZ - JULY 10
Elie Chetrit, à la mémoire de sa mère, Esther Chetrit ז"ל

Jacqueline & Andrew Anson, in memory of her brother, Albert (Abraham) Bitton ז"ל

WEDNESDAY/MERcredi 23 TAMMUZ - JULY 12
Shoshana Suzanne Elkeslassy, en l'honneur de sa Famille.

THURSDAY/Jeudi 24 TAMMUZ - JULY 13
Famille Chemtob, à la mémoire de leur mère, Vicky Chemtob ז"ל

Tilly & Selman Khazzam, in honour of our grandson, Ilan Ezra Khazzam.

FRIDAY/VENDREDI 25 TAMMUZ - JULY 14
Penina & Claude Helwani, in honour of our granddaughter, Liv Penina Ohayon.

Edith Teboul, à la mémoire de son père, Abraham Teboul ז"ל



long as the Jew-haters devote energy to wiping out humanity's moral conscience, humanity remains in a mode of self-destruction.

Our rabbis noted long ago the similarity in sound between the word Sinai (representing the Torah and moral code given at Mt. Sinai) and the word "sinah", hatred. Every human being must make a choice as to which side to cast his/her lot. We need to remind ourselves and the entire world that the word of God will rule, that justice and righteousness will prevail, that evil will be punished and crushed out. Those who are for Sinai will ultimately be blessed. They are the foundations of civilization. Those who are for "sinah", hatred, are not only the enemies of God and humanity; they are their own worst enemies. They condemn themselves to a life of ugliness and cruelty when a life of blessing and happiness is so easily available to them.

When the nations of the world will join the Israelites to hear God's voice at Sinai, humanity will enter a new and glorious phase.