



18 Reiner Road, Toronto, Ontario M3H 2K9 416-636-3451

Parsha Pinchas

July 7, 2018 24 Tammuz 5778

Torah: page 690, Ch. 26, v. 52

Maftir: page 695, Ch. 28, v. 11 Haftorah: page 710

The Congregational Kiddush will take place in the Belzberg Weisberg Social Hall on the lower level.

HIGH HOLY DAY TICKETS are now available.

Main Service with RESERVED SEATING

and Young Family Service (9:45-11am)

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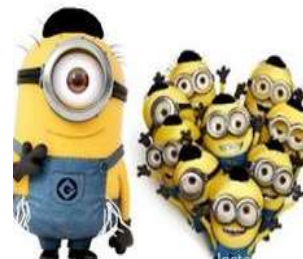
Jewish Day School Families receive
an additional 25% off Membership at Beth Radom

CANDLE LIGHTING & SERVICE TIMES:

Friday, July 6	Light Candles at 8:44pm
Saturday, July 7	Shabbat ends at 9:52pm
Friday, July 13	Light Candles at 8:41pm
Saturday, July 14	Shabbat ends at 9:48pm
Shabbat Mornings - Service begins at 9:30am	
Sunday Mornings – Service begins at 9:00am	

Beth Radom hosts a morning minyan

7:30am on weekday mornings
9:00am on Sunday mornings



As some members are currently saying Kaddish, we ask that you make every effort to attend morning services as regularly as possible to help achieve a minyan each day. Please attend. It's a Mitzvah!

Members: Call or email the shul office request a minyan!

Check out our UPDATED Museum GALLERY!

The display cases in the lower foyer are being transformed into a museum of Radom artifacts and memorabilia! If you have anything that your family is willing to part with, to entrust to our care, to add to this museum, we are most appreciative. Our search list includes, but is not limited to, plaques, photos, paperwork, hand written letters, booklets, flyers, old landing papers – anything related to the once thriving, Jewish, City of Radom. And of course we are looking for funding streams to expand the presentation space.

Contact Allan afryman@rogers.com for more information



Volunteering at BINGO is FUN!

Thank you to everyone who volunteers for Bingo!

The next available volunteer opportunities are:

**Wednesday, August 1 from 5pm – 9pm
and from 8pm – 12pm**

**Wednesday, August 8 | 5pm – 9pm
To volunteer, please contact**

miriam@bethradom.com or 416-636-3451 x24

A Prayer For Healing

*Mi she berach avoteinu
M'kor hab'racha l'imoteinu*

May the source of strength, who blessed the ones before us;
Help us find the courage to make our lives a blessing.

**מי שברך: אבותינו,
מקור הברכה לאמותינו**

and let us say: Amen.

*Mi she berach imoteinu,
M'kor hab'racha l'avoteinu*

Bless those in need of healing with refuah sh'lema

The renewal of body, the renewal of spirit, and let us say: Amen

**מי שברך: אמותינו,
מקור הברכה לאבותינו**

We wish Refuah Sh'lema to:

Howie Meyer
Joel Zeger
Rachel Akierman
Gerald Robinson
Ilsa Matheus

Joe Levitan
Dorothy Shessel
Phillip Shadlesky
Sam Weisberg
Harry Leichner

Bella Davidson
Allan Fryman
Anice Stark
Abe Swimmer
Rosa Weisberg
Ruth Leichner

With Reverence, We Honour The Yahrzeits of:

Harry Fichtenbaum uncle of Pearl Rosen
brother-in-law of Frances Fichtenbaum

Sophie Rochweg late mother of Marc Rochweg
Richard Birnbaum late father of Arthur Birnbaum,

Nathan Birnbaum and Michael Birnbaum

Joseph Luton late father of Helene Black
Lena Tinianov grandmother of Richard Tinianov

Muriel Berger late Mother of Taffy Cass
Maxine Povering beloved partner of Larry Cooper

Bernard Kulman Harry Logan Joan Landy

Happy Birthday Wishes To:

Ryan Seigel Lilyanna Pearlman Hana Madan

Happy Anniversary Wishes To:

Abraham & Rosy Moses 50th Anniversary

THE BLESSING FOR STUDY:

Barukh attah Adonai
Eloheinu melekh ha-olam
asher qidshanu b'mitzvotav
v'tzivanu la-asoq b'divrei Torah.

**ברוך אתה ה
אלהינו מלך-העולם
אשר קדשנו במצותיו
ואוננו לעסק בדברי-תורה**

Praised are you Adonai, our God, eternal Sovereign of the
Universe, Who sanctified us with [God's] commandments
and enjoined upon us to study Torah.

RABBI: Rabbi Dr. Geoffrey Haber

rabbi.haber@bethradom.com

CANTOR: Jeremy Burko

cantorj@bethradom.com

PRESIDENT: Ronald Lindsay

president@bethradom.com

GABBAI: Mark Vernon

mark@bethradom.com

HEBREW SCHOOL PRINCIPAL: Cindy Joseph

cindy@bethradom.com

ADMINISTRATOR: Miriam Sharpe

miriam@bethradom.com

Shabbat Shalom, and greetings from Sofia, Bulgaria!

This week, I am proud to be on a short tour with the Bulgarian National Philharmonic Orchestra, performing “A Melancholy Beauty”, an oratorio (a symphony that includes singers playing characters who tell a story, but presented simply as a concert rather than a staged opera) by renowned Bulgarian composer Georgi Andreev, written in Bulgarian, English and Hebrew. This oratorio tells an amazing true story, which I am honoured, in the telling of it, to now be a part of. And rather than explaining the story, for more authenticity, I am including below a transcription of the narrator’s exposition to each of the seven movements. However, before we get to that, I’d like to offer what will be a short tie-in from the theme of the oratorio to this week’s parsha.

Parshat Pinchas is primarily known as the spot in the Torah that every synagogue has at least one Torah always ‘pre-rolled’ to, and that is because it contains all of the special maftir readings for Rosh Chodesh, and each of the three festivals, Pesach, Shavuot and Sukkot. However, one interesting side narrative is that of the Daughters of Zelophechad. In our text, the Torah legislates that the territory of what will become the land of Israel will be divided up according to the households of each man over the age of 20. The Torah further instructs that the plots of land shall become each man’s family inheritance, to be passed on to his sons, and shall always remain that family’s property. The family of Zelophechad had only daughters, and no sons to whom to pass on the family’s inheritance, and so the daughters brought their complaint directly to Moses. Moses recognized the injustice, and so the law was immediately changed to reflect that if a family has no son, the inheritance passes to a daughter, and if not to a daughter, then to a brother, a sister or closest kinsman. Though this is still a far cry from the egalitarian social norm of today, we must acknowledge that for the time, this statute was extremely progressive. Further than that, it is also a lesson to each of us, as private citizens, that we have a personal obligation to challenge the laws of our land that we feel are unjust, then to organize, mobilize and take action to make a change for the betterment of our society.

Shabbat Shalom,
--ChazJ

"A Melancholy Beauty" - Published with permission from the composer.
(Includes some translation from original Bulgarian)

1st Movement:

Narrator: During a turbulent time throughout Europe, the Bulgarian land and its people knew the fear of a foreign attack. To enhance its protection, to gain Macedonia, Skopje, and Thrace, King Boris agreed to an accord with The Reich. His purpose to hold onto power, King Boris agreed to the pact and its every infernal decree. The pact was a loathsome offence. The Law for Defense of the Nation struck a blow to Bulgaria’s heart.

2nd Movement:

Narrator: The Law for Defense of the Nation was passed. A commission was founded to deal with the Jews and Belev accepted the infernal task. The measures proposed by the new Commissar were refused by the priests and the bishops, refused by the people, by all of the nation. This valiant resistance found one other ally, the commissar’s secretary, lover, and friend. Liliana Panitza was bound by her conscience, and set herself to altering the Commissar’s plans for the Jews.

3rd Movement:

Narrator: With 12,000 Jews in the seized territories, the regions of Macedonia, Skopje and Thrace, the Commissar kept his malevolent space. The roundup began past Bulgarian borders: men, women, and children herded onto the trains, to Bulgarian structures turned camps of detention. As these crimes were revealed, the purpose was plain. Liliana Panitza passed word to the rabbis, to the Jews of Kyustendil who crafted a plan. They would gather together all those of good will, and together, Bulgarians all made a stand.

4th Movement:

Narrator: Four emissaries arrived in Sofia, pleading to alter the fate of the Jews. Minister of Justice, Dimitár Peshev received the brave envoy in the still night. With others in Parliament, he had promised this law would not target Bulgarian Jews. Peshev called Petár Gabrovski to get to the truth. The Interior Minister first feigned denial, but pressed by the envoy, admitted the scheme. Gabrovski was forced then to cancel the plan.

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5th Movement:

Narrator: The Jews’ deportation was canceled, but orders did not reach those in Plovdiv, where hundreds of Jews were gathered as planned. In the night from their homes they were taken, herded like sheep in the dark of the night. Metropolitan Kyril was told of the crime. The Orthodox leader did not delay, but hurried to join the Jews in detention. Rebuffing the soldiers, he climbed over the fence. Among the Jews of Plovdiv, he gave consolation; he vowed his allegiance to his countrymen.

6th Movement:

Narrator: The reprieve saved Bulgarian Jews from expulsion, but enraged those in Parliament who hated the Jews. Re-drawing their plans for expulsion, these men grew intent that all 49,000 would go to the camps. Opposition erupted, all Bulgaria rose. All rushed to resist, to refuse the new plans. In firm solidarity, all ten Metropolitans and Orthodox – more steadfast than any in Europe – rose up. Forty-two members of Parliament joined with Peshev to insist that evil be brought to an end.

7th Movement:

Narrator: In the end, the long resistance found success; not one Jew in Bulgaria was lost. Still, a bitter taste remained, and no small fear that Jews remained defenseless to the whims of Reichs and realms and untrustworthy kings, that countless Jewish souls had been betrayed. With sadness mingled strangely with new hope, a multitude of Jews chose to depart this land, this people, their long-beloved home, to build a faithful nation of their own.

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