

M.A. WEEKLY

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SHABBAT TIMES

Friday Night

Minha-Arbit - Shir Hashirim - 5:45p @ Chevra
Candle Lighting: 5:50p

Shabbat Day

Shaharit - Minyan: 9am @ Spanish
Minha - Seuda Shlishit: 5:30@ Chevra
Havdalah (end of shabbat): 6:51p

Sunday Morning

Shaharit - 8AM @ Chevra

UPCOMING THIS WEEK

CELEBRATIONS

MABROOK!!!

To Marc-David Hadid
on his Hebrew Brithday
Partial kiddoush sponsored by
Benjamin and Nathalie Hadid

MABROOK!!!

To Alexia Hasson
on her Birthday

MABROOK!!!

To Muriel Benisti-Sasson
on her Birthday

HAZKAROT

HAZKARA

Rachel Hasson z'L
Mother of David Hasson

NEWSLETTER

Bonjour / Hello Benjamin,

Table of contents

- 1) Elections
- 2) Thoughts on Shabbat (Mayer Sasson)
- 3) Perashat Hashavoua (Rabbi Eli Mansour - Itorah.com)
- 4) Halakhat Hashavoua (Archives: Emil Khoury z'L)

1) Elections

Save The Date: Sunday October 24th 2021

Registration required before October 17th 2021 - **DEADLINE**-

For more information click here - https://www.maghenabraham.com/?post_id=1255969

2) Thoughts on Shabbat Lech Lecha (Mayer Sasson - Published in S&P Bulletin)

His merits are not deducted from him

"After what has been related up till now, the Word of G-d came to Avram... Fear not Avrahm, I am your shield, your reward is exceedingly great." (15,1)

On this verse Rashi explains: After a miracle transpired for him that he killed the kings, he worried and said: Perhaps I have received reward for my righteousness. Therefore G-d told him, "Fear not Avram – do not be afraid of punishment – you will not be punished for the souls you killed. And regarding your fear about receiving your reward – "Your reward is exceedingly great."

Avraham Avinu was afraid that G-d would deduct from his merits since a miracle transpired for him in the war against the kings. Therefore G-d answered him, "Fear not Avrahm, your reward is exceedingly great."

It is true that when a miracle is done for a person from Heaven, merits are deducted. But this is only if the miracle was done for him for his private needs. However, by Avraham Avinu who went out to war against the four kings just to save the holy spark of David Hamelech (whose descendant will be the Mashiach who will redeem Israel in the End of Days) which was within Lot who was in captivity – this war was not for his private needs, but for the needs of the Nation of Israel – and for such a miracle one's merits are not deducted.

This is what G-d alluded to in the words, "Your reward is exceedingly great" - שכרך הרבה מאד - your reward is great because of "מאד" – because you caused the spark of David Hamelech whose descendant will be the Mashiach to be saved, and this is alluded to in the word "מאד" - אדם משיח דוד
SHABBAT SHALOM!!!

3) PERASHAT HASHAVOUA

By/Par : **Rabbi Mansour (published on itorah.com)**

Parashat Lech-Lecha: Sincerity

Parashat Lech-Lecha begins with Hashem's command to Abraham that he should leave his homeland and resettle in Eretz Yisrael. This command is regarded as one of Abraham's ten tests, as he heeded G-d's call and left everything behind to begin a new life in a distant land.

The status of this command as a "test" comes into question, however, when we consider the continuation of the Pesukim. After instructing Abraham to relocate, G-d promises him that in his new land Abraham would be blessed with great wealth, children and fame. Until that point, as we know, Abraham was childless and poor. Was it really such a "test" for him to heed G-d's command to move to a different place where he would bear children, become very wealthy, and earn worldwide fame? If G-d would have spoken to us and issued a command to relocate with the same promise of reward, wouldn't we immediately comply? Why was this a "test" for Abraham?

The answer emerges from a closer reading of the Pasuk that describes Abraham's

compliance with Hashem's command. The Torah tells, "Va'yelech Abram Ka'asher Diber Elav Hashem" – "Abraham went as G-d had spoken to him." Abraham left his homeland and went to Eretz Yisrael only "as G-d had spoken to him" – in order to fulfill Hashem's command. He did not go in order to earn the great rewards promised to him. He was driven solely by the sincere desire to serve G-d and do the right thing. It turns out that the promise of reward is specifically what made this test so difficult. They tempted Abraham to serve G-d for selfish purposes, for his own interests, rather than as a sincere, devoted servant of his Creator.

Let us imagine if a distinguished Sadik asked us to bring him a cup of coffee, promising us \$1 million in exchange. Is there any chance we would serve him the cup of coffee strictly out of a desire to do a favor for the Sadik, and not for personal gain? This was the "test" that Abraham Abinu passed.

We, Abraham's descendants, must strive to serve G-d with this same degree of sincerity. We should not be doing the Mitzvot for our own selfish interests, or for personal gain. Our primary concern and desire must be to serve our Creator with genuine devotion and love, without any ulterior motives.

4) HALAKHAT HASHAVOUA is from the archives

By/Par : Emil-Benyamin Khadoury z'L (2010)

Posted NOVEMBER 26th 2006

Sanctity of Beit Hakeneset (Synagogue)

In Sefer Leviticus, Perek 26, pasuk 2, the Torah tells us Umikdashi Tira-ou (Fear my temple). Our Hakhamim calls Beit Hakeneset (Synagogue), Mikdash Meat, which means a miniature Beit Hamikdash (Temple). Therefore we have an obligation to show fear and respect to the Synagogues. It is prohibited to be light-mindedness in them. Talk idly, playing, eating, drinking or sleeping. They should not be used by someone just to shelter himself from rain, cold or heat.

On the other hand reception halls, houses, used only on special occasion as a prayer places, have no Kedusha (sanctity) in them, since they are not assigned for regular religious services. The Divine Presence rests in places that are open daily for prayer with a Miniyan (10 adults men).

Community money collected from donations, and set aside to build a Synagogue, Beit Midrash (study hall), or to buy Teba, Sefer Torah, this fund is prohibited from being spent for any other purposes since there is Kedusha (sanctity) in that money. Also we can not sell an item that has higher Kedusha value to buy items with less kedusha, like selling Sefer Torah to buy prayer books. We always improve in value of Kedusha items.

If someone needs to enter a Synagogue to call another person or to bring an item, has an obligation to stay a little, read a psalm, and then do his task. Just sitting in the Synagogue is also considered a Mitzvah, as the Verse says, Ashre Yoshebe Beitekha (Praiseworthy are those who dwell in your house)

Va-alekhem Tabo Birkat Hatob

Emil (Benyamin) Khadoury

LIFECYCLE EVENTS

Celebrate a lifecycle event with us by sponsoring a Kiddouch

CONGREGATION MAGHEN ABRAHAM

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