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SHABBAT TIMES



Friday Night

Minha-Arbit - Shir Hashirim - 6:30p @ Chevra
Candle Lighting: 6:43p

Shabbat Day

Shaharit - Minyan: 9am @ Spanish
Minha - Seuda Shlishit: 6:15 @ Chevra
Havdalah (end of shabbat): 7:44p

Sunday Morning

Shaharit - 8AM @ Chevra

CELEBRATIONS

HAZKAROT

MABROOK!!!

To Lynn Cohen
on her Birthday

MABROOK!!!

To Bianca Benisti
on her Birthday & Recent Engagement

MABROOK!!!

To Nicole Hasson
on her Hebrew Birthday

MABROOK!!!

To Charly Hadid
on his Hebrew Birthday

Bonjour / Hello Benjamin,

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5) Halakhat Hashavoua (Archives: EMil Khoury z'L)

1) HIGH HOLIDAY SUCCESS @ HAMPSTEAD

We would like to thank everyone (over 150 people) who joined us for Yom Kippour Services. As well as all the donators during the High Holiday period.

Tizku le shanim rabot!
Abaal kil SINEH!!!

2) Succot Schedule @ Spanish

Le Lundi 20 Septembre, 2021./ Monday September 20th

Candle lighting 6:38pm/ Allumage des Bougies
Mincha 6:30pm
Followed by Arvit / Suivi par Aravit.

Tuesday September 21st

Shacharit 9:00Am/ Shaharit 9.00 AM

Wednesday September 22nd

Shacharit 9:00 Am
Chag is over 7:37/ La Fête se termine 7.37 PM.

Shabbat Souccot

September 24th

Friday night candle lighting is at 6:30pm /
Allumage des Bougies
Mincha 6:30pm / Minha

Shabbat Souccot September 25th

Shacharit 9:00 Am/ Shaharit.
Shemini Atzeret / Simchat Torah

September 27th / Le 27 Septembre, 2021

Candle lighting 6:24 Allumage des Bougies
Mincha 6:00pm/ Minha

Shimini Atzeret / & SIMCHAT TORAH

September 28

Shacharit 9:00 Am /Shaharit
Mincha 6:15pm
Followed by Arvit and Hakafot /Julian/
Suivi par Arat et Hakafot /Julian

September 29th

Shacharit Simchat Torah 9:00Am
Mincha 6:15 PM / Minha
Havdalah 7:23 PM / Havdalah

3) Thoughts on YOM KIPPOUR - HAAZINU - SUKKOT (Mayer Sasson - Published in S&P Bulletin)

YOM KIPPUR- HAAZINU- SUKKOT

FORGIVENESS

"For sins against one's fellow man Yom Kippur does not atone until one has appeased him."

In the Laws of Erev Yom Kippur the author of the Shulchan Aruch discusses the role placed on the person who hurt someone else. "For sins against one's fellow man Yom Kippur does not atone until one has appeased him. Even if he only hurt him with words, he must appease him." The RMA explains the role of the hurt person: "And the forgiving person shall not be cruel and abstain from forgiving." This serves as a call to all of us to belong to the Forgiving Party.

Why? Why is it right to forgive someone who hurt us? Why shouldn't he continue bearing the burden, and why does the forgiving person have to bear the hurt of the betrayal? Amongst other reasons there is that of the Mishna Brura: "For he who overlooks and does not bear a grudge- all his sins are overlooked. And if he does not want to forgive, he shall not forgive him." This Mishna Brura can be read as including two different reasons.

The first reason is the key to our relationship to G-d. When we ourselves are standing on Yom Kippur asking G-d to forgive us for all that we sinned during the entire year – how can we come to this position if we ourselves are not prepared to be from the Forgivers to those who hurt us during the entire year? A person's ability to move G-d in his favor depends on his being prepared to move towards his friend's direction. In a place where a person is well liked by people, he is well liked by G-d. In a place where he gives others the benefit of the doubt, G-d will give him the benefit of the doubt. In a place where a person is prepared to forgive another for the pain that he wrought upon him, he is entitled to enter the Gates to ask for forgiveness from G-d.

However, if he himself closes himself up and chooses to continue bearing the grudge, pain and hatred – how can he enter the Gates of forgiveness? This does not apply to sins when a person should not forgive. In certain circumstances one has permission not to forgive and not to reward the sinner and enable him to continue in his bad ways. However, in general adopting the inner feeling of forgiveness is the best way for one to be able to stand before G-d to ask for His forgiveness.

It is possible that the Mishna Brura has an additional reason, applying more to our interpersonal relationships. Let a person who refuses to forgive ask himself – In what type of society does he want to live? In a society where arguments and fighting remain as is and continue to hurt and obstruct, or in a society where the language of forgiveness and appeasement are adopted? All in all, we all get hurt and we all hurt. Therefore, if we do not agree to forgive, we are empowering the general atmosphere of an angry, revenging society – and we will then find that our own ability to remedy our ways is stopped up and those who were angry at us will continue to be so.

Therefore, it is better for us to adopt the guidance of the RMA and be amongst the Forgivers. This will open up the Heavenly Gates and our ability to stand before G-d and ask for His forgiveness. It will also be our contribution in building a society where people open their hearts, clear out obstacles and turn towards a new year with good deep relationships with others, allowing us to live bright lives that unite all of us.

Our forgiveness creates a great light of forgiveness and atonement towards Heaven and towards others

4) PERASHAT HASHAVOUA is from the archives

By/Par : **Rabbi YL Cohen**

He is a Lebanese Jewish Rabbi living in Australia

At the end of the previous Perashah , Hashem told Moshe to write down a song to act as a witness to the people of Israel that G-d warned them about all the calamities that would befall them if and when they turned away from Hashem .This week's Perashah begins

with that song. Shabbat Shubah/ the Shabbat of Repentance comes between Rosh Hashanah and Yom Kippur. This Shabbat is unique for falling within the Ten Days of Repentance. It is called Shabbat Shubah after its Haftarah.

In Shemot 4:10, Moshe admitted that "*chbad peh uchbad lashon anochi / I am heavy of mouth and heavy of speech*", In many occasions, his brother Aharon saved him embarrassment and delivered Moshe's discourses in his place . But this time , for his farewell address, Moshe spoke directly to the Jewish people as it is said "*vetishmaa haaretz imrei phi / and may the Earth hear the words of my mouth*"(Debarim 32:1). Moshe's words were fierce and poetic, so that they would be remembered. Moshe addressed them in a poetic form in order to insure that the Jewish people would fully understand their covenant with Hashem.

Reading the song IYH on the coming Shabbat, we can see that the song is written in Chapter 32 which in gematria refers to Leb/heart. . It refers to previous warnings of Moshe in Debarim 30 :17 " *love (with your heart) Hashem Thy G-d to walk in His ways, to observe His commandments , His decrees and His ordinances...*"It refers also to the opposite 30:17"*if your heart will stray and you will not listen...*"In fact, it refers to the Teshubah/Repentance of the heart , the main theme of each of the Ten Days of Repentance.

The song, when it is read, is divided into 6 Aaliyyot laTorah:

- 1) First Aaliyyah includes 6 verses : From "**H**aazinu" till "**v**aychoneneichah":(1-6).
- 2) 2nd Aaliyyah includes 6 verses : From "**Z**echor" till "**K**el nechar" (7-12)
- 3) 3rd Aaliyyah includes 6 verses: From "**Y**arkibehu" till "**m**eholelechah"(13-18)
- 4) 4th Aaliyyah includes 10 verses: From "**V**ayyar" till "**T**ebunah" (19-28)
- 5) 5th Aaliyyah includes 11 verses: From "**L**u" till "**L**e'olam"(29-39)
- 6) 6th Aaliyyah includes 8 verses : " From "**K**i" till "**A**amo"(40-47)

The H,Z,Y,V,L and K refers to "**Hazziv lechah/ the Brilliance is yours**" . Moshe warns Israel that the opportunity to shine as the chosen people of Hashem depends only if we ,as a nation, chose to love and follow Hashem as stated above in Debarim 30:17. But G-d forbid, we will fade as a nation and "*I (Hashem)will conceal My face..*"; As result of that , we will "*become prey, and many evils and distresses will encounter ..(us)*"(Debarim 31:17) There are 47 verses in the song, numerically corresponding to the mnemonic "L,B and H" –"Leb Yud Keh/ Heart of Hashem". How appropriate it is , during this time of the year to appeal to Hashem's Heart and Compassion "*Hashem, Hashem, G-d Merciful and Gracious, slow to anger, abundant in Loving Kindness and Truth; keeping Loving Kindness to the thousandth generation, forgiving iniquity, transgression and sin and acquitting*" –the 13 Attributes of Hashem which constitutes the nucleus of our Selihot Prayers.

Haftarah: (Shuvah Yisrael –Hosea 14:2-10, Joel 2 : 16-27 and Micah 7:18-20) Once again, the Haftarah is not related to the weekly Perashah but to the time of the year. As this Shabbat falls during the Ten days of Repentance which are between Rosh Hashannah and Kippur, the Haftarah are a call of repentance.

Halachah Corner: One of the most common questions regarding Rosh Hashannah is the recitation of Shehechyanu blessing on the 2nd night of Rosh Hashannah.(the two days of Rosh Hashanah essentially constituting a " Yoma Arichta / one extended day " , how can we recite the Shehechyanu again on the 2nd evening?).

The Shulhan Aaruch rules that Shehechyanu blessing is recited on both nights during the Kiddush of Rosh Hashannah However, it is preferable to place a new fruit on the table during Kiddush of 2nd night. During the recitation of She'hechyanu on the 2nd night, ,we need to have in our mind the new fruit. One should then partake of the fruit after Kiddush. If we can not find a new fruit, one still recites She'hechyanu during the Kiddush of the 2nd night. . If one forgot to recite She'hechyanu during Kiddush , the Shehechyanu can be recited at any time during YomTob (see also Yalkut Yosef Helek V - Pratei Dinim behlchoth Rosh Hashannah p.4 page 60) .

Quiz of the last week:In Nitzabbim, Moshe call together to enter the covenant with Hashem. What did the covenant include?

Answer: That Hashem would be our G-d and we would be His people as he promised Abraham, Isaac, and Jacob.

Quiz of the week: From which word is yeshurun derived from ?

Joke of the Week: A beggar came to the back's door asking for food.

I haven't got much , sighed the lady, would you like some lokshen left over from last night?" "Certainly, the beggar said"

"Then come back tomorrow."

5) HALAKHAT HASHAVOUA is from the archives

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

Posted WEEK OF OCTOTBER 1st 2006

Sukkot,Lulav & Etrog

Sukkot comes just five days following Yom Kippur. The timing is not accidental, only after we have reached a new level of purity and atonement on Yom Kippur, we can now fulfill the special Mitzvah of Simkha (happiness & Joy) of Hag HaSukkot, that commemorates how protective "Clouds of Glory" surrounded for forty years the Jewish people in their wandering in the desert after leaving Egypt. so we too leave the safety and security of our houses and put ourselves under the direct protection of the Almighty . His protection, in the final analysis, is the only one that matters.

The Sukkah is the only Mitzvah in which we are completely surrounded by the Mitzvah itself, envelopped as it were, in the divine presence, while eating our meals, sleeping, and studying Torah.

The other well- known Mitzvah which pertains to Sukkot is for everyone to take the Arba-ah Meanim (four elements) Lulav(palm branch) surrounded by three Hadass(myrtle branches) on the right side and two Araba(willows branches) on the left side and an Etrog, to say the blessing on them, which is in the prayer book, every day of Sukkot except on Shabbat, and as usual to say the blessing of Shehekheyanu on the first day, This year we do it the second day , since the first day fall on Shabbat.

The Sukkot festival is a time that we pray for universal peace to the whole world . During the period of Beit Hamikdash(the Temple). the sukkot festival offerings included seventy oxen , corresponding to the seventy nations, in prayer for peace and harmony among all nations of the world. Hag Sameah.

Va-alekhem Tabo Birkat Hatob

Emil(Benyamin) Khadoury

LIFECYCLE EVENTS

Celebrate a lifecycle event with us by sponsoring a Kiddouch

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