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SHABBAT TIMES

Friday Night

Minha-Arbit - Shir Hashirim - 6:15p @ Chevra
Candle Lighting: 6:29p

Shabbat Day

Shaharit - Minyan: 9am @ Spanish
Minha - Seuda Shlishit: 6:30 @ Chevra
Havdalah (end of shabbat): 7:29p

Sunday Morning

Shaharit - 8AM @ Chevra

CELEBRATIONS

MABROOK!!!

To Lia Ruth Aintabi
on her 1st Hebrew Birthday
Partial Sponsorship of the kiddush in her
Honor by parents Dov and Julia

MABROOK!!!

To Dody Hasson
on her 75th Birthday

MABROOK!!!

To Nathaniel Lior Hadid
on his 1st Hebrew Birthday
Partial Sponsorship of the kiddush in
his Honor by Benjamin and Nathalie

KOL HAKAVOD!!!

To Samuel Cohen (son of Sheldon and
Daniella Cohen) on being featured in the

HAZKAROT

HAZKARA

Rachel Halabi z'L
Mother of Moise Bassal

HAZKARA

Rosa Sasson z'L
Mother of Selim Sasson

HAZKARA

Batia Cohen bat Rahel Saad z'L
Sister of Moussa Saad and Lucie Moralli

HAZKARA

Yaakov Israel Ben Rivka z'L
Father of Saadia Israel

HAZKARA

Elliot Khadoury
Son of Emil (z'L) and Ruth Khadoury

HOPITAL St Justine for children Magazine
on raising 300\$ for the Hospital.

Bonjour / Hello Benjamin,

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1) Schedule Shmini Atzeret / Simhat Torah @ Spanish

September 27th

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

September 28

Shacharit 9:00 Am /Shaharit
Mincha 6:00pm
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

**2) Seudat Simhat Torah (tuesday night) @ Chevra (by reservation) AFTER
HAKAFOT @ SPANISH**

RESERVATIONS ARE REQUIRED (send us an email with your name and the people joining you)

Très chers et chères Membres de la Maghen Abraham,

Il me fait grand plaisir de vous aviser que vous êtes invités à un Diner complet assis à titre d'invité avec les compliments de la de la Khevra Kadisha (5237 Clanranald) just après les Services de Simhat Torah, Mardi le 28 Septembre, 2021.

Il n'y pas de charge pour.

Les Services commenceront à la Maghen Abraham et nous danserons avec les Séfarims comme toutes les années passées avec des confiseries distribuées aux enfants. Le Diner avec vin suivra après les offices de la Maghen Abraham et le Diner prendra place juste après les offices.

Nous vous aviserons des horaires sous peu.

Au grand plaisir de vous recevoir à la Khevra pour un bon diner ensembles!

Dear Members,

It gives me great pleasure to extend a warm Diner Invitation at the Khevra Khadisha the night of Simhat Torah, Tuesday September 28th, 2021, compliments of the Khevra

Kadisha.

The services will start at the Maghen Abraham where we will be dancing with the Sefarims and the Torahs where we will accomplish a huge Mitsvah as the years before with candies for the children.

Diner will follow right after the Services at the Khevra (5237 Clanranald). It will be offered on a complimentary basis.

We will be shortly advising you of the timetable.

To the great pleasure of receiving you and your family at the Khevra to partake of an excellent diner together with wine.

MAYER SASSON
PRESIDENT
MAGHEN ABRAHAM CONGREGATION MONTREAL.

3) Thoughts on Shabbat Hol Hamoed Sukkot **(Mayer Sasson - Published in S&P Bulletin)**

From the Books of Rabbi "Mzrah Shemesh".

If one built a Succah in a public domain, may he sit in it and fulfill thereby his commitment on Succot?

If one built a succah either unintentionally or intentionally, on land belonging to his friend, must he destroy the building and return the land or may he just pay his friend for its worth? And what is the Halacha when the land belongs to a Gentile?

Answer: In our sefer (III,30) we wrote at length explaining these questions. Here is a brief summary: In Masechta Succah the Sages ruled: If one stole his friend's succah and sat in it, he has fulfilled his obligation to sit in the succah. The Gemara explains: This does not apply to a person who stole his friend's schach, rather the place. He attached his friend, took him out of the succah and sat in it. The reason is that the land is not stolen and still belongs to his friend and it is as if the thief borrowed the succah from his friend – and the Sages maintained that a borrowed succah is permissible. The Poskim wrote that lichatchila- a priori one should not sit in his friend's succah without him knowing about it. The RMA added that a priori one should abstain from building a succah on land belonging to the public but bidieved –a posteriori - if he did and sat in it, he has fulfilled his obligation.

What happens when a person stole branches from his friend and put it as schach on his succah? Or he stole a beam and used it to build his succah? Has he fulfilled his obligation? Likewise what is the Halacha when a person stole a beam of wood and used it in a building – does he have to disassemble the building or the succah in order to return the beam or the wood?

Beit Shamai and Beit Hillel disagreed. Beit Shamai maintained: The thief does not have to dismantle the building in order to return the beam but he has to pay its price to the owner. Our Sages ob'm made the Hashavim ruling that if we would make the thieves dismantle the entire building to return the beam they would not return it and therefore determined that it the payment for the beam is sufficient.

This same ruling was also said for a succah whose schach was from stolen property. The thief does not have to dismantle it during the holiday but must pay the price of the branches. Likewise, if one stole a beam or wall and used it a part of the succah.

The Poskim deliberated on the case when a person intentionally built a house on his friend's land – must he dismantle the house and return the land to his friend or can he exempt him as above and may he only pay for the land? The RMA ruled: One who stole land and built large buildings on it must destroy everything and return the land to its owners, for the ruling of Hashavim does not apply to land. We learn that when something is built on stolen land the thief must destroy what he built and return the land to its owners. If the construction was done unintentionally and the landowner himself was not aware that it was his property, the Poskim deliberated on it. Some wrote that in this case the

Hashavim rule does apply and the building does not have to be destroyed- the payment should be made to the owners for the land. But most Poskim determined that even if it is unintentional, the building should be dismantled and the land returned to its owners.

The Shoel U'Meshiv answers a question of the Magen Avraham: We have said that a priori one should not build a succah on land belonging to the public. The Magen Avraham questions the custom that took place in his days where they used to build a succah on public property. The public did not necessarily agree to it. Even if say that the Jewish inhabitants of the city agreed, there were Gentiles who did not agree and we are not allowed to steal from Gentiles. The Magen Avraham added a question – How can we make a blessing on such a succah "To sit in the succah"? We do not make a blessing on a stolen succah even if it is kosher. According to the Shoel Umeshiv, if a person builds a succah in a public domain, the Hashavim ruling applies and he does not have to dismantle it because he also has a part in the land, and after the succah was built the public despaired of their right to that land so he is entitled to it to build his succah on it.

The Poskim deliberated at length on the subject.

Conclusion: A. For a person who builds a succah in the public domain there are opinions that he can rely on and he can even make a blessing on it – on condition that he it does not disturb the passersby. B. A person who builds on his friend's land, unintentionally or intentionally, must destroy what he built and return the land for the Hashavim ruling does not apply to it.

5) HALAKHAT HASHAVOUA is from the archives

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

Posted

WEEK OF OCTOTBER 8th 2006

HOSHANA RABAH

The seventh day of Sukkot is Hoshana Rabah, named for the fact that we marched around the Teba, holding the Lulav & Etrog, after the Hallel, seven times, six more than the usual we do every day except on Shabbat. We also read selihot during the Hakafot (circling around the Teba). Since that Hoshana Rabah is also known as the day of the final sealing of Judgment, which began on Rosh Hashana. The Rabbis explain that Kippur & Hoshana Rabah, have similar aspects they are both days of judgment.

During the festival of Sukkot the world is judged for water and for the blessings of the fruits & crops. The seventh day which is Hoshana Rabah, is the final sealing, and since human life depends on water, that day is somewhat similar to Yom Kippur. After the seven Hakafot, comes the beating of a bundle of five branches of Arava (willow branch) five times against the earth, without saying any blessing, since it was merely a custom.

After we accomplish the Mitzvah of the Etrog & Lulav, on Hoshana Rabah, we should not throw them. The Minhag (custom) is to keep the Lulav till Pesach to burn the Hametz with it, and the Etrog, we could give it to a pregnant woman after cooking it to eat it, or to bite off the Pitom (tip). So she will have an easy labor, and give a good smell to the baby, as brought down by some Rabbis, it does not hurt to embrace all these Minhagim (customs). Hag Sameah.

Va-alekhem Tabo Birkat Hatob

Emil (Benyamin) Khadoury

Celebrate a lifecycle event with us by sponsoring a Kiddouch

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