

Congregation Spanish & Portuguese

שארית ישראל



Parashat Bereshit

בַּרַאשִׁת בָּרֵאשִׁית

ROSH HODESH HESHVAN
SUNDAY/DIMANCHE 11 OCT. & MONDAY/LUNDI 12 OCT.

ַ הַחבֶש הַוֶּה לְכֶם

BERESHIT 5781 - 2020 G-D'S BUSINESS

Go and see the deeds of God, awesome in His deeds toward mankind. (Psalms 66.5)

The goal of a business venture is to make a profit. No self-respecting businessman would invest capital or time when the accounts do not show profit. And yet, the greatest benefits must be reaped under the very conditions that most responsible businessmen seek to avoid because of wholly unpredictable developments.

We can say that the spirit of the businessman operates on two levels. At the manifest level, he seeks stability and control. At this level, "being caught off guard" harms business.

While knowing that every adventure involves some risk, its goal is to prevent them, to have an action plan for any eventuality. But at a deeper, subconscious level, the businessman longs for the unpredictable. For only there lies the potential for greater profits than analysts envision.

Our Sages tell us that "the kingdom of Heaven is like the kingdom of earth," that the structures of human society and patterns of human behavior reflect how the Creator relates to and directs His world.

Gd operates according to a strategy borrowed from the business world: the Torah which is Gd's "plan for creation" defines the "profit" that the Creator wants to derive from His business. Torah laws detail what should and should not be done, and what should and should not happen, to safeguard the divine investment in creation and ensure its profitability.

But on the first day of business in history, the plan went awry. Adam and Eve, by eating the forbidden fruit violated the first Mitzvah, Gd's first commandment. Their act jeopardized the entire adventure, leaving chaos of good and bad to sweep over the organized world in which they were born.

And yet, our Sages tell us, it was "Gd's fearful plan for the children of man." "It is I who made them sin, by creating in them a tendency towards evil" admitted Gd before the Prophet Elijah.

For it is the process of the Teshuvah ("return") of sin that brings the greatest profit in the business of life. There is no love stronger than love felt from afar and greater passion than the quest to return to an abandoned house and a self that has alienated itself. When the soul's bond with Gd has stretched to the point of breaking, the force that ties it to its source is greater than anything that can be produced by the soul that never leaves the divine orbit. And when a soul has wandered to the farthest corners of life and exploited all the

negative and vile aspect of its surroundings, feels the urge to return to Gd, it is uplifting those parts of Creation which lie behind the framework of a life lived in righteousness.

This is the "dreadful plot" against the children of man: to create a man with an inclination to evil, so that when he succumbs to it he reunites with Gd in greater love and redeemed resources generated by a life now in accordance with the Divine Will.

However, it is certain that one cannot say that Gd wanted man to sin: a sin is, by definition, an act that Gd does not want. Further, if Gd's "plan" was for man to sin, it raises the question of what would have happened if Adam and Eve had not chosen to eat the forbidden fruit. Would Gd's purpose in Creation have been fulfilled?

Just as with the conventional businessman, there are two levels of "motivation" behind the divine act of creation. On the manifest level, the world was intended and created to fulfill the plan indicated by the Torah. This plan calls for the existence of an inclination to evil in the heart of man so that our conformity to the divine will have meaning.

Maimonides says: "Freedom is given to every man: if he wishes to follow the right path and be a just person, the choice to do so is in his hands; and if he wishes to follow the path of evil and become a vile being, the choice to do so is in his hands ... It is a major principle and a basis of the Torah and the commandments ... For if Gd were to decree that a person is good or vile or if there was in the essence of the individual something that compels him to take such a path, how could Gd have commanded us through His Prophets "do that" and "don't do that"? What place would have occupied the entire Torah? And by what righteousness would Gd punish the wicked and reward the good?"

This plan does not require the existence of evil, but only the potential for its existence. It is possible for us to violate the divine Will, so that our failure to do so will be a moral triumph for us and a source of pleasure for Gd. It must be possible for us not to do good, so that our good actions have value and meaning.

But on the deeper "subconscious" level, Gd plots to make man succumb to sin. This is not what He desires, and it is even a deviance from His express Will. But when that happens, it unleashes a wealth of possibilities that are infinitely more effective than anything the "official" plan could have allowed. And it is these possibilities behind the calculations and official plans that constitute His ultimate motivation for which He has invested in "the business" of human life.

Shabbat Shalom, Rabbi Maimon Pinto

Shabbat Shalom

Start/Début 5:48 pm. End/Fin 6:49 pm. Havdalah

Services Schedule

Horaire des Offices

Our Week Day Services
SERVICES SCHEDULE IS AS FOLLOWS:

SHAHRIT: 7:30 a.m. Everyday Monday through Friday

Sunday: 8:30 a.m.

Afternoon/Evening Services:

Minha/Arvit 5:30 Join on Zoom ID: 914-650-9809

SHABBAT SERVICES (RSVP)
MASHAAL SANCTUARY - 9:00a.m.

Cemetery

Following Sunday services,
Rabbi & Cantor visit
MOUNT-ROYAL CEMETERY
to recite weekly hashcabot.
Send names of loved ones to:
rabbi@thespanish.org

Mercredi 21 octobre - 18h45 VIVRE AVEC LA PARACHA avec Rav. M. Pinto

Thursday, Oct. 22 - 6:45 p.m.
FROM OUR SAGES
with Rabbi Pinto
(watch emails for details)

Zoom Meeting ID 914-650-9809

Quote of the Week

Happiness is a better indicator of success than success has ever been of happiness.

Mandy GrotheAish HaTorah

PREVENTIVE MEASURES FOR SAFE PLACES OF WORSHIP



















Beit Hamidrash Helwani בית המדרש חלואני

-פרנס הכבוד Parnass Hakavod: Mayer & Muriel Sasson

PROGRAMME DU BEIT HAMIDRASH

שיעור יומי

Programme Quotidien - Hok Leisraël - Dim.-ven. après Shahrit Rabbi M. Pinto - Zoom ID: 5264381158

Shabbat 29 Tishrei - October 17 octobre

Yousfan Family, in memory of Sami Yousfan 7"7.

Sunday/Dimanche 30 Tishrei - October 18 octobre

Max Myara, à la mémoire de son père, Meir Myara ז"ל. Rosett Rossano, in memory of her mother, Gotha Revah.

Monday/Lundi 1 Heshvan - October 19 octobre

Spanish & Portuguese Community, in honour of Dr. Sabah Bekhor.

Tuesday/Mardi 2 Heshvan - October 20 octobre

Famille Benaich, à la mémoire de Jacob Benaiche יעקב בן מסעוד -ז"ל

Wednesday/Mercredi 3 Heshvan - October 21 octobre

Fattal Family, in memory of their parents, Jacob & Josephine Fattal 7".

Thursday/Jeudi 4 Heshvan - October 22 octobre

Fattal Family, in memory of their mother, Josephine Fattal 5". Famille Nezri, à la mémoire de leur père, Hanania Nezri ז"ל.

Forever in our hearts, Abdullah Sassoon Zubaida ז"ל.

Friday/Vendredi 5 Heshvan - October 23 octobre

Famille Elbaz, à la mémoire de leur père, Hanania Elbaz ז"ל.

HALAKHA コンプス THE BLESSINGS ON THUNDER AND LIGHTING

Ugvurato Maleh Olam."

Until When Can One Recite these Bless-

One must recite these blessings with no delay following seeing the lightning or hearing the thunder.

Should One Recite the Name of Hashem Within the Blessing?

The Rishonim disagree whether the blessings on thunder and lightning should include Hashem's name (i.e. the words "Hashem

One who sees lightning recites this blessing, Elokeinu Melech Ha'Olam") or not. The "Baruch Ata Hashem Elokeinu Melech Ha'Ol- Ra'avad is of the opinion that these blessings am Oseh Ma'aseh Bereshit." One who hears should be recited without Hashem's name, for thunder recites the blessing, "Baruch Ata Ha- instance, "Baruch She'Kocho Ugvurato Maleh shem Elokeinu Melech Ha'Olam She'Kocho Olam." Nevertheless, most Rishonim disagree with the Ra'avad and rule that these blessings should include Hashem's name just like any other blessing, as the Gemara (Berachot 40b) states that any blessing which does not contain Hashem's name and kingship is not a blessing. Maran Rabbeinu Yosef Karo rules likewise in his Shulchan Aruch that these blessings should include Hashem's name just like any other blessing that we recite.

YALKUT YOSEF

Shabbat Shalom, Rabbi Maimon Pinto

CHEVRA SHAAS ADATH JESHURUN HADRATH KODESH SHEVET ACHIM CHAVERIM KOL YISRAEL D'BET ABRAHAM CONGREGATION

SHABBOS, OCTOBER 17th

FOR TIMES OF WEEKDAY SERVICES, PLEASE **FOLLOW WITH SPANISH & PORTUGUESE**

WORDS FROM RABBI WHITE BEREISHIS 5781

This week, we begin a new cycle of Torah reading. A couple simple comments from the first parasha:

1) After Adam eats from the forbidden fruit, God asks him 'ayyeka ("where are you"?) This is a relevant contemporary question. Many of us have not been able to attend reqular synagogue services during the pandemic. But even if we do not attend services, 'ayyeka, are we still praying regularly at home with our siddur? Are we strengthening our Jewish knowledge by reading Jewish books, and following the weekly parasha with traditional commentaries? Are we taking advantage of some excellent Torah websites? For example, there are thousands of high-quality lectures on the website of my alma mater, Yeshiva University, called "yutorah."

[By the way, what was the fruit that Adam and Eve ate? There are different opinions: grapes, fig, wheat, etrog, even banana. But definitely not apple. Some feel that the common mistake of calling it an apple is due to the fact that in Latin, the words for both "bad" and "apple" are the same: malum]

2) After Cain killed Abel, God asked him "where is your brother Abel?" Cain answered: "am I my brother's keeper?" A wise person once said that the message of the whole rest of the Bible is an answer to that question: "Of course you are!!""

Shabbat shalom

PROPOSED SLATE OF OFFICERS AND TRUST OFFICERS FOR THE YEAR 2020-2021

In conformity with section 8.16 of the By-Laws of Corporation of Spanish & Portuguese Jews, Shearith Israel of Montreal, the Nominating Committee nominates the following members to stand for election as Officers, Trustees and Trust Officers at the General Meeting to be held on Thursday, November 26th, at 7p.m. for the year 2020/21.

EXECUTIVE Eleven (11) officers

Edmond Elbaz

Charles Shemie President David Nathaniel Exec. Vice-President Shawn Korin Vice President Ronald Mashaal Treasurer Rose Simon Schwartz Secretary Marc Hadid **Parnass**

Imm. Past President

Members at Large:

Arlène Abitan Danielle Azoulay Marion Dana Jason Fattal

BOARD OF TRUSTEES Twenty (20) officers

Robert Abdulezer Ronnie Gehr Marc Perez Vivian Belboul Charly-Marc Hadid Noam Reshef Julie Cohen-Bacrie Albert Herscovitch Isaac Jack Sachs Selman Khazzam Alan Daly Mayer Sasson Avishalom Dawit José Layani Sami Sourani Sandra Mashaal Shawn Fried Raphael Uzan Oren Gabbay Julia Peress

Trust Officers - Two (2) officers: Henri Abitan & Philip Lawee

Respectfully submitted by the Nominating Committee - September 25, 2020.

MEMBERS: CHAIR, RONY GABBAY, MULU DAWIT, SAMARA DAOUD, GLADYS KATTAN, JACK KORIN, SANDY LAYANI, ALAIN MURAD, BURT SALEH, STÉPHANIE WEIZMAN.



MAJOR DONORS PROGRAM

The Spanish & Portuguese has recently begun a fundraising program whereby our goal is to raise \$1.5 Million over 3 years to help fund our activities, programs, and events.

We are pleased to announce the following congregants who have made very generous 3-Year donations:

Edward & Gertrude Mashaal & Family
Sam & Ann Aintabi & Family
Philip & Dahlia Lawee & Family
Mayer & Roberta Lawee & Family
Alfred & Martha Lawee
Friends of the Congregation
Morris & Gilda Abdulezer & Family
Rony & Anita Gabbay & Family
Mann Families

Yaghoub & Clifford Noonoo & Families
Chazzan Daniel & Muriel Benlolo & Family
Kamal & Sue Gabbay & Family
Mayer & Muriel Sasson & Family
Albert & Sandra Mashaal & Family
Frank & Rebecca Daniel & Family

Ovadia Shebath & Family
Philip Khazzam

Morris & Evette Mashaal & Family
Mike & Monika Yuval & Family
Jacob & Iris Haimovici & Family
Joshua & Anne Haimovici & Family
F.G. Shahrabani Family
Salim Mashaal & Family
Charles & Lucie Shemie & Family
David & Carole Nathaniel & Family
Ronald & Myriam Reuben & Family
Victor & Edna Mashaal & Family
Henri & Arlene Abitan & Family
David & Vivian Gabbay & Family
Manny & Denise Touaty & Family



SPANISH & PORTUGUESE ANNUAL GIVING CAMPAIGN

With deep gratitude, we acknowledge the following generous donors who are supporting the operations, activities, and welfare of our synagogue.

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SUPPORTER

Charlie & Linda Balass & Family Sam & Linda Fattal

Wilson & Mireille Fattal

Ralph & Orly Dadoun

Moussa & Nina Saaad

Maurice J. Fattal

Raphael & Rachel Lallouz

Burt Saleh

Drs. Sabah & Samia Bekhor Edmond & Suzanne Elbaz Albert & Valerie Tauby

Emile & Rita Fattal

FRIEND

Charles & Racheline Abadi

Stanislav Pacenka

Richard Saleh

Jack & Gracy Corin

Isaac Sadaka

Paul Harari

Gladys Matarasso

Ferial Akairib

Allan & Nina Daly

André Rotchel

Joseph & Niddam Amzallag

David & Lyson Haccoun

Gladys Mooallem

Maurice Douek

Robert Fattal

Rabbi Howard & Norma Joseph

Sam & Ann Aintabi

Iim & Ruth Nabi





CONGREGATION MAGHEN ABRAHAM

THOUGHTS FROM MAYER SASSON: THE TRAIT OF GRATITUDE

I give him My covenant..." (25,11-12)

When the Queen of Sheba came to the palace of Shlomo Hamelech, she saw one of his meals, as it says "And the Queen of Sheba saw all the wisdom of Shlomo and the House that he built "and the food of his table and the seating of his servants and the station of his attendants and their attire and his cupbearers ... she was breathless." (Milachim I, 10). However, her wonder was not from the great riches but rather from something else.

The Queen of Seba saw a person dressed in farmer's clothing and his face looked like he was a simple man and he was sitting to the right of Shlomo Hamelech. The Queen wondered why Shlomo Hamelech did not act with royal mannerisms and why he put such a simple person next to him.

To her wonderment Shlomo Hamelech answered: "This farmer is Barzilai Hagiladi. The reason I sat him down to my right is because of the gratitude of my father David Hamelech. Barzilai Hagiladi performed kindness with my father when he was running away from his son Avshalom and found kind refuge in the home of Barzilai. Before his death my father commanded me to perform kindness and have gratitude towards the farmer Barzilai." (Medrash). David Hamelech showed gratitude to Barzilai Hagiladi, not just once. He commanded efforts. his son to continue having gratitude towards him and to have him eat from his

"Pinchas son of Elazar...has turned My wrath away...therefore proclaim it-see table even after his demise - for gratitude is a trait a person must live with daily, to feel it, to remember the favor that was done to him, even if that sometimes causes difficulties for him. It is not just towards a person, rather mainly towards G-d- the One Who keeps a person alive every moment.

> When Rabbi Chaim ben Atar zt'l used to enter the synagogue for the morning prayers he would stand by the door of the synagogue and articulate all the kindness that G-d had done for him - "So, You did for me, and so You did for me - both in my walking, my reposing and my awakening." He would then enter to pray.

> Thus, by appreciating and praising G-d, his prayers were also not said superficially, for prayers are a labor from the heart and come from the depths of the heart.

> "When you internalize the fact that the Creator of the world grants you generously during the entire year – good health, livelihood, and most importantly, life - you can easily give Him praises and feel gratitude towards Him. When you feel gratitude towards the Source of your blessings you widen the pipes of bounty and you cause the Giver to give you and continue to give you more and more." (Rabbi Ronen Karta)

> Just say thank you, feel gratitude, and you will see the good results of your

Shabbat Shalom