

October 31, 2020

13 Heshvan 5781



Congregation Spanish & Portuguese

שַׁבָּת יִשְׂרָאֵל

בְּרַאשִׁית

Parashat Lekh-Lekha

פָּרַשַׁת לֵךְ לְךָ

PARASHAT LEKH-LEKHA
5781 - 2020



In this parasha we are fortunate to spend an entire week with Abraham and Sarah. Their story is a common theme in Jewish life, the "rags to riches" story. A person is born and brought up in modest surroundings, with simple parents. The story then might continue in several ways. A simple boy working in the market or in a basement somewhere and some years later is the chairman of a large business corporation (Like the story of the founders of Google).

This pattern of leaving one's background in order to conquer new frontiers has many variations. It is intriguing that way-although, it is not restricted to Jews, nonetheless it is a typically Jewish story.

Perhaps Abraham, the first Jew and the hero of this week's Torah reading, paved the road for all future generations. G-d tells him "Go for yourself, from your land, from your birthplace and from your father's house, to the land which I will show you."

The Sages explain that this is really the basis of life for the Jewish people, the descendants of Abraham and Sarah. Of course, economic advance is only one example. In more general terms we move out of our past, step by step, into a new and unbounded future, defined only as "the Land which I - G-d Himself - will show you."

What did Abraham leave behind? Three different aspects of his origin. The first was his "land." This does not exclusively mean a geographical area. The

term "land" suggests also the basic, earthly ground of one's character. To advance, this basic nature often has to be transcended, especially if one is seeking spiritual goals.

The second term, "your birthplace," suggests all the limitations of one's environment. We Jews are undeniably affected by the cultures in which we live. Sometimes the typical rags to riches story describes a person becoming thoroughly a part of that culture in a phenomenally successful way: from barrow boy to the House of Lords. Yet at this point there is the challenge to transcend the limitations of prevailing culture and to be able to be oneself, as a Jewish man or woman, maintaining Jewish values.

The third phrase is "your father's house". This can be understood quite literally as home background and early education. While in most rags to riches stories there is an important debt to something that was gained at home and in school, even more so is there a leap beyond. This is yet more obvious when considered in spiritual terms. The path of Jewish discovery leads to exciting new territories of the spirit, quite different from anything one has experienced before: for example, the joy of Torah study.

Thus, each one of us is Abraham or Sarah, leaving our natural limitations behind and advancing to the Land which G-d Himself will show us. This means the physical Land of Israel, and every kind of new domain to which G-d leads us. There we can truly discover the untold wealth of what it means to be a Jew.

*Shabbat Shalom,
Rabbi Maimon Pinto*

Standard Time Begins



Turn your
clocks **back 1**
hour
this weekend.

FALL

Quote Of The Week

To strengthen the muscles
of your heart, the best
exercise is lifting
someone else's spirit.

Aish HaTorah

Sisterhood

Notice is hereby given that a
Special General Meeting is being called
on **Feb. 15/21 at 5:30pm**, electronically
if need be, to vote on suggested by-law
changes. These proposed changes will
be emailed to our members next week.

**OUR SHABBAT SEUDAH
IS SPONSORED BY/EST OFFERT PAR:**

*Elie Hadid & Marc Hadid,
in memory of their mother, Victoria Balaciano Hadid z'l.*



Shabbat Shalom

Start/Début 5:25 pm.

End/Fin 6:28 pm.

Havdalah



Services Schedule

Horaire des Offices

**Our Week Day Services
SERVICES SCHEDULE IS AS FOLLOWS:**

SHAHRIIT: 7:30 a.m.

Everyday Monday through Friday

Sunday: 8:30 a.m.

Afternoon/Evening Services:

Minha/Arvit 3:25

Join on Zoom ID: 914-650-9809

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

LEARNING WITH RABBI PINTO

Dimanche, 1 novembre

10:00 - 10:30 A.M.

DÉCOUVRIR LE SIDOUR

**APPRENDRE, TRADUIRE & DÉVELOPPER
LES MOTS D'UNE PARTIE CHOISIE
DE LA PRIÈRE HEBDOMADAIRE**

"Modei Ani"

שבת שבת שבת שבת

Every Thursday Evening

6:00 - 7:00 p.m.

IN THE BEGINNING... WITH RABBI M. PINTO

Zoom Meeting ID 526 438 1158

שבת שבת שבת שבת

Ongoing Classes with Rav. Maimon Pinto

Lundi au Vendredi 16h00

Cours de Talmud Masekhet Makkot

Mon. through Thurs. - 8:25AM. & 3:40PM.

RABBI'S DAILY THOUGHTS & HALAKHA

UPCOMING EVENTS

Wednesday, Nov. 4

10:00-11:30 A.M.

Women's Learning Group (WLG)

Harry Bolner, Eng.

**"47 Years Later: My Personal Oct.'73
Yom Kippur War Suez Crossing"**

שבת שבת שבת שבת

Tuesday, Nov. 10

1:30-2:30 P.M.

Sisterhood

Lisa Shebath, guest yoga instructor

Post Election Yoga Therapy

Zoom ID:894 7064 7180 - SISYOGA

שבת שבת שבת שבת

Thursday, Nov. 26 - 7 P.M.

252nd Annual General Meeting

Beit Hamidrash Helwani

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

PARNASS HAYOM פרנס היום

Shabbat 13 Heshvan - October 31 octobre

Famille Chetboun, à la mémoire de leur père, Maurice Moshe Chetboun ז"ל.

Yael & Edmond Shahin, in memory of her mother, Tikva (Mani) Zilkha ז"ל.

Sunday/Dimanche 14 Heshvan - November 1 novembre

Claude & Penina Helwani, in honour of the Spanish & Portuguese Clergy.

Monday/Lundi 15 Heshvan - November 2 novembre

Famille Saleh, à la mémoire de leur fille, Rachel Saleh ז"ל.

Tuesday/Mardi 16 Heshvan - November 3 novembre

Famille Benisti, à la mémoire de Emilie Benisti bat Rachel ז"ל.

Wednesday/Mercredi 17 Heshvan - November 4 novembre

Hadid Family, in memory of Victoria Balaciano Hadid ז"ל.

Thursday/Jendredi 18 Heshvan - November 5 novembre

Vicky & Selim Moghrabi, à la mémoire de Moise Elias ben Rahel ז"ל.

Albert & Jimmy Levy, à la mémoire de leur père, Mardoché Levy ז"ל.

Myriam & Ron Reuben, in memory of her mother, Evelyn Dahan ז"ל.

Friday/Vendredi 19 Heshvan - November 6 novembre

Beverley & Joseph Sasson, in honour of the Sasson Family.

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

SHABBOS, OCTOBER 31st

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

WORDS FROM RABBI WHITE
LEKH LEKHA 5781

The Torah tells us that after his victory in a battle, Avraham was met by the king of Sdom in "the valley of shaveh, which is the valley "of the king."

Why does the Torah say that the valley of shaveh was the valley of the king?

Around 90 years ago, archaeologists discovered texts written in an ancient language, written in cuneiform script, which was classified as a NW Semitic language, akin to Biblical Hebrew.

They called the language Ugaritic.

One of my professors in graduate school, Dr. Cyrus Gordon, did much work on explaining the grammar and vocabulary of that language.

A high school teacher of mine, a fine Torah scholar, Rabbi Arnold Wieder, made an interesting observation:

the Ugaritic word *thaweh*, which would be equivalent to the Hebrew *shaveh*, means "king." [As many of you know, the original sound of the Hebrew letter vav was "w."]

Thus, the Torah is just translating the word for us into Hebrew.

Now, let's take it a step further: many of us are familiar with the expression from Psalms chapter 16, *shiviti HaShem le-negdy tamid*. It is usually translated "I always place HaShem in front of me." But based on this research, we can translate "I always consider HaShem to be my King." Isn't that the theme of the High Holy days? And the fact is that according to halacha, when reciting the *shema*, one should always be in awe of HaShem, even more than what a person would feel standing before a great king. [See Shulhan Aruch, Orah hayyim 61, and Mishnah Berurah a.l.]

So we see that language studies, when done respectfully, can aid us in the understanding of Torah and Judaism.

Shabbat Shalom



שבת שלום

Wisdom Of The Week

The Torah states regarding Avraham and his family, "They went to go to the Land of Canaan and they came to the Land of Canaan." (Genesis 12:5) Why does the Torah tell us "that they went to go" and that "they came" to the Land of Canaan?

When Avraham made-up his mind to travel to the Land of Canaan, he followed through on his plans and reached his destination. This stands in sharp contrast with Terach, Avraham's father, about whom we read in the Torah Portion of Noah (Genesis 11:31) that he started out to go to the Land of Canaan, but when he reached Charan in the midst of his journey, he settled there; he never made it to Canaan. This, said the Chofetz Chaim, is a lesson that we should learn from Avraham: If you accept upon yourself a goal to accomplish something, don't become sidetracked!

One must keep his eye on the goal -- to love God, to be happy, to have a happy marriage, to raise healthy, happy children; to live life with integrity. Don't be distracted by desires. People confuse "want" and "desire." The soul "wants," the body "desires." Go for the soul every time!

AishHatorah

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COLLECTING, RECORDING AND ARCHIVING THE MELODIES THAT CONTINUE TO SHAPE COMMUNITIES AND DEFINE CULTURES

TO LEARN HOW YOU CAN TAKE PART AND SUPPORT THIS HISTORICAL PROJECT

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Chazzan Daniel Benlolo
&
Spanish & Portuguese Choir

REFUAH SHELEMAH TO:
Selim Moghrabi
&
Rebbetzin Sukey White

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

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

[illegible]

SUPPORTER		FRIEND	
Charlie & Linda Balass & Family	Raphael & Rachel Lallouz Burt Saleh	Charles & Racheline Abadi Stanislav Pacenka Richard Saleh	André Rotchel Joseph & Niddam Amzallag David & Lyson Haccoun
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Moussa & Nina Saaad	Emile & Rita Fattal	Ferial Akqirib	Sam & Ann Aintabi
Maurice J. Fattal		Allan & Nina Dafy	Jim & Ruth Nabi



THOUGHTS FROM MAYER SASSON

The products of Noach

– restfulness – to their parents to spare them from the verdict of Gehinom, the sons should make sure to say "righteous man" every day. What does that mean?

A. They should say Amen Yehei shmei rabba, as it says in the holy Zohar in our Parsha that every time Jews answer Amen Yehei shmei rabbi in a loud voice – G-d is filled with

B. They should keep to the quota that our Rabbis ob'm set for four holy areas that are alluded to in the word צדיק righteous: 90 — צ' times to say Amen, 4 — ד' times Kedusha, 10 — י' times Kadish and 100 — ק' blessings.

Shabbat Shalom

HALAKHA הלכה

KIDDUSH DURING SEUDA SHELISIT

Answer: The Rambam (Chapter 30 of Hilchot Shabbat, Halacha 9) states: "One must partake of three meals on Shabbat. One must likewise establish every one of these meals upon wine and break two loaves of bread."

The Tur (Chapter 291) quotes the words of the Rambam and notes, as follows: "The Rambam writes that one must establish the third Shabbat meal upon wine. However, my master and father, the Rosh, would not recite a blessing on wine before *Seuda Shelishit*, for Kiddush by day is compared to Kiddush at night: Just as one Kiddush on wine is sufficient for the entire night, so too, reciting Kiddush on wine during the day is sufficient for the entire day." This means that the Tur also understood that the Rambam requires Kiddush to be recited before *Seuda Shelishit*; however, he disagrees and writes that reciting Kiddush on wine on Shabbat morning is sufficient for the entire day and one need not recite Kiddush again before *Seuda Shelishit*.

Nevertheless, Maran Ha'Bet Yosef writes that the Tur's understanding of the Rambam that he requires Kiddush to be recited before *Seuda Shelishit* is incorrect, for this is not what the Rambam meant. Rather, the Rambam only meant that one must drink wine during *Seuda Shelishit* but not that one must recite Kiddush at the beginning of this meal. The Bet Yosef proceeds to support his view based on the words of the Rambam in a different Halacha.

Summary: One should not recite Kiddush before partaking of *Seuda Shelishit*; however, it is preferable that one drink some wine during this meal.

YALKUT YOSEF REVISED BY RABBI M. PINTO

Shabbat Shalom, Rabbi Maimon Pinto