

September 19, 2020



1 Tishrei 5781



Congregation Spanish & Portuguese

שארית ישראל

דבריהם

Rosh Hashana

ראש השנה

Shana Tova



שנה טובה ומתוקה

ROSH HASHANAH 5781



This year is a very "special" year. It started out like every other year. The excitement of a new year, new beginnings, and our resolve to make things better. Tell me you do

not recognize this: "Well, last year was a total disaster, but next year will be totally different!" "I failed at everything last year, but the coming year I will have an absolute metamorphosis!"

We have uttered and have heard these statements so many times. They are so cliché, and so wrong. Now, hold it. I do believe people can and will change, if only they wish to. A person can change his or her life around in a second, and I dare not mock the repentant.

The issue I take with these statements is with the first half of each one: "Last year was a failure. I failed last year. I was a loser..."

No, you were not! That is so not true! You are so wrong! How can you discard a year like that? weren't there so many good things you did, wonderful times you experienced, and many moments of commendable self-growth?

Regardless of how many unpleasant incidents occurred in your life in the last 12 months – whe-

ther a divorce, the death of a loved one, a job loss, the pain of estranged children, COVID-19 or other personal challenges – there were likely still many positive moments.

Did you not give charity?

Did you not contribute to the building of a relationship?

Did you not celebrate others' happiness with them, and mourn for your fellow's pain?

Did you never smile?

Did you not see the hand of G-d guiding your steps?

The attitude of "last year was bad ..." is wrong, a lie. But worse, it guarantees another "failure" for the year to come. The logic is simple: If you were unable to see how much you accomplished last year, how many blessings you accumulated, what are the chances you will be aware of your growth, and the positive events coming your way during the year to come?

In summary: When summing up the year behind us, let us accept the year for what it was: a year of blessing for which we are grateful, of admirable growth of which we are proud, and of mistakes and hardships from which we grew. All in all, it was a good year, thank G-d.

And G-d willing, next year will be even better.

Shabbat Shalom & Shana Tova

Shabbat Shalom

Start/Début 6:40 pm.

End/Fin 7:41 pm.

Havdalah

Services Schedule

Horaires 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 6:30

Join on Zoom ID: 914-650-9809

EVERY! FRIDAY NIGHT - 6:15

Join us for a *Kabalat Shabbat*

SHABBAT SERVICES (RSVP)

MASHAAL SANCTUARY - 9:00 a.m.

(Hodu)

Cemetery

Following Sunday services,

Rabbi & Cantor visit

MOUNT-ROYAL CEMETERY

to recite weekly hashcobot.

Send names of loved ones to:

rabbi@thespanish.org

Mercredi, 23 septembre - 18h45

VIVRE AVEC LA PARACHA

avec Rav. M. Pinto

Thursday, Sept. 24 - 6:45 p.m.

FROM OUR SAGES

with Rabbi Pinto

(watch emails for details)

Zoom Meeting ID 914-650-9809

SELIHOT

Sunday 7:45 A.M

Monday - Friday 6:45 A.M

Quote of the Week

If you don't have a goal...
you can't fulfill it.

Aish HaTorah

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 1 Tishrei - September 19 septembre

Rachel & Jim Archibald, in honour of their grandchildren,
Jacob, Chloé, Zachary, Noah, Micah & Isaac.

Sunday/Dimanche 2 Tishrei - September 20 septembre

Leila & Afram Khamara, in honour of their Family.

Monday/Lundi 3 Tishrei - September 21 septembre

Lily & Alfred Bilbul, in honour of the 250th Birthday of S&P.

Tuesday/Mardi 4 Tishrei - September 22 septembre

David Mashaal & Linda Mashaal, in memory of their father, Edward Mashaal ז"ל.

Wednesday/Mercredi 5 Tishrei - September 23 septembre

Dr. David & Mme. Claude Haccoun, à la mémoire de leurs mère, Gemmara Haccoun ז"ל.

Racheline & Chochana Cohen, in memory of solly Cohen ז"ל.

Friday/Vendredi 7 Tishrei - September 25 septembre

Famille Battat, à la mémoire de Isaac Battat ז"ל.



CONGREGATION ☆ MAGHEN ☆ ABRAHAM

THOUGHTS FROM MAYER SASSON: ROSH HASHANAH

"...Who has sanctified us with His mitzvahs and commanded us to hear the sound/voice of the shofar."

The sound of the shofar - Concerning the blessing established for us by the Anshei Knesset Hagdola on the mitzvah of shofar blowing, our Sages ask - Why did they establish to say "to hear the sound of the shofar" and not "to hear the blowing of the shofar"? It says (Bamidbar 29) "... a day of shaking-up tones shall it be unto you."

We can explain this according to the wonderful foundation of the "Zera Kodesh" on the word sound- "קול" - which David Hamelech used plentifully in his prayers to G-d: "קולי אל ה' אקרא... יענני מהר קדשו סלה" - "I cried to G-d with my voice.. He heard me out of His holy hill" (Tehilim 3). The word "קולי" - my voice - seems extraneous, he could have said "I cried to G-d.. He heard me". We can say what our Sages said - that the voice arouses our concentration.

If a person asks - How can I pray before G-d whilst I am full of sins? He should not say so because the Creator, in His great mercy, has promised us "Even if one of your banished ones be at the end of the heavens, from there will G-d gather you". This is alluded to in the letters "קול" for the letter ק' goes down lower than any of the letters and this shows that G-d extends His Hand to accept repentance and He goes all the way down to show His goodness, so that a person will say - Even there (in the depths of impurity) His Hand guided me to repent to high levels.

The explanation is that the three letters of the word "קול" are a wonderful indication for a person, even one who has sinned greatly and is at a terribly low state, that G-d extends His Hand to the lowest depths of such a person in order to arouse him to repent.

However, in order for a person to merit rising out of the deep pit into which he has fallen, he must hold on to the Hand that G-d extends below and must be aroused to repent by shouting to G-d with his voice that comes out of his windpipe that has six - ו' - rings and thereby G-d will bring him up "from the low pit to the high mountain" to a Heavenly level, as the letter ו' implies - the highest letter. This is the wonderful indication of the letters "קול" .

Therefore during the Ten Days of Repentance we say Chapter 130 - קול that alludes to "קול" Out of the depths I have cried to You, G-d hear my voice". For even when we are in the depths of decadence in the low pit of impurity, since G-d's Hand is extended like the letter ו' whose foot goes all the way down to arouse us to repent, we can pray from the depths G-d hear my voice ("קולי") and raise me all the way up (like the letter ו' whose foot goes all the way down to arouse us to repent, we can pray from the depths G-d hear my voice ("קולי") and raise me all the way up (like the letter ו').

Therefore, the Anshe Knesset Hagdola established that on the mitzvah of the shofar blowing we say the blessing "to hear the sound of the shofar" - לשמוע קול שופר - to teach us that every Rosh Hashanah G-d returns to extend His Hand like a ו' to those who have fallen with their many sins and shout to Him with their windpipe of 6 - ו' - rings and thereby G-d raises them up to the height of the ladder like a ו' which is the highest letter.

Shabbat Shalom & Shana Tova

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

SHABBOS, SEPTEMBER 19TH

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
Rosh Hashana 5781 Shofar

As we all know, there are three sounds of the shofar: *teqi'ah*, *shevarim*, *teru'a*.

Actually, there are only 2 sounds: the *teqi'ah* and the *teru'ah*, as the *shevarim* is a variant of the *teru'ah*. Since the rabbis of the Talmud were not certain exactly of the proper sound of the *teru'ah*, in order to be certain, they have instructed us to sound the *teru'ah* in 3 different ways: as a *shevarim*, as what we call *teru'ah*, and as a combination *shevarim/teru'ah*.

There is a basic difference between (1) a *teqi'ah* and (2) a *teru'ah*. The former is a long sound of exaltation, of happiness; the latter is a short sound: the sound of a cry or a sigh.

Those 2 emotions combine in us as we listen to the sound of the shofar. On the one hand, we are confident that HaShem is listening to our sincere prayers, and we look forward to a wonderful new year. But on the other hand, we approach Rosh HaSanah in fear and trepidation: have we done all that we could this past year: have we been faithful to the Torah, respectful to others, honest with ourselves?

As we say in *netanneh toqef*: *mi yihye u-mi yamut*.

Let's keep in mind: the *teru'ah* is always sandwiched in by the *teqi'ah*. And concluded by the *teqi'ah gedolah*! So thus we know to begin the year on an optimistic note.

This is especially true for the past year. We pray: may the past year 5780 with all of its curses come to an end, and may the new year of 5781 bring blessings to us, to our friends and families, to the land of Israel, and to the whole world.

Shabbat shalom & Shana Tova



שבת שלום

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.

[illegible]

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

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

[illegible]

Charles & Racheline Abadi - Friend
Stanislav Pacenka - Friend
Richard Saleh - Friend
Jack & Gracy Corin - Friend
Isaac Sadaqa - Friend
Paul Harari - Friend
Gladys Matarasso - Friend
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David & Lyson Haccoun - Friend

Gladys Mooallem - Friend
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Robert Fattal - Friend
Rabbi Howard & Norma Joseph - Friend
Sam & Ann Aintabi - Friend
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Anyone who appreciates the loftiness of the Days of Awe customarily tries to recite all prayers of these days with much precision and care. There are many *Machzorim* on the market containing several versions for various texts, some which can be relied upon and others which cannot be relied upon at all, we have thus arranged some aspects of the prayer services, about which many people inquire about every year, according to the opinion of Rabbi Ovadia Yosef zt"l as quoted in his works.

Regarding the text, “*Veya’asu Chulam Agudah Ehat*,” the word “*Ehat*” is punctuated with a *Segol* under the Alef and a *Kamatz* under the Chet, making the proper pronunciation, “*Ehat*.” This is based on the verse in Shmuel II (2, 25): “*Va’yitkabetzu Benei Vinyamin Va’yihyu La’Agudah Ehat.*”

Regarding the text, “*She’yadanu Hashem Elokeinu She’hasholtan Lefanecha*,” in most Machzorim

this word is punctuated with a *Chataf-Kamat* under the Shin, i.e. "*Sholtan*," similar to the punctuation of the word "*Korban*." Nevertheless, the custom of Maran zt"l was to pronounce this word "*Shilton*" as is the custom in Jerusalem, based on the verse, "*Ein Shilton* Mi'yon Ha'Mavet." This is indeed the opinion of most Acharonim. Therefore, the correct pronunciation would be "*She'hashilton*." (One should not say, "*Kemo Sheyadanu Hashem Elokeinu*"; rather, one should merely say, "*Sheyadanu Hashem Elokeinu*.")

If one errs in his prayer of Rosh Hashanah which falls on a regular weekday (on the second day of Rosh Hashanah, this year, 5781) and concludes the blessing by reciting "Zichron Teru'a" instead of "Yom Teru'a," one need not repeat one's prayer.

One should recite "Ten Chelkeinu Betoratach" and not "Sim Chelkeinu Betoratach," as this is the correct text according to the Rishonim.

One should try to concentrate on one's prayer

throughout the year and especially during the Days of Awe and not to, G-d-forbid, speed through it; rather, one should pray calmly with complete concentration and in a supplicating fashion. Although one must hear one's self utter the words of one's Amida prayer, it is nevertheless preferable to take care that others not be able to hear one pray even during the Days of Awe, for this can disturb their concentration. Although Maran Ha'Shulchan Aruch rules that during the Days of Awe one need not be concerned about this, for everyone has a Machzor in their hands and they will not come to err in their prayers, nevertheless, it is preferable to indeed abstain from doing so; this is especially true according to the Mekubalim who are of the opinion that it is forbidden for another person to hear the voice of the individual praying.

*Shabbat Shalom & Shana Tova,
Rabbi Maimon Pinto*