



Congregation Spanish & Portuguese

שארית ישראל

דברים

Parashat Ki-Tavo

פרשת כי תבוא

Ki Tavo 5780



"Because you did not serve Gd with joy and a happy heart ..."

In this week's Torah reading is a long description of the terrible consequences that Gd's people will face if they do not

serve Him properly after entering the Holy Land. Among these are desolation, famine, war, disease and exile.

Among the transgressions that trigger all these calamities is sadness. Yes, sadness! "Because you did not serve Gd with joy and a happy heart ..."

But is it a sin to be unhappy? How can you be punished for such a thing? If Gd punishes people for being unhappy, isn't that analogous to beating a man down?

Happiness is a decision. And like all decisions, it has consequences. These questions, however, stem from a fundamental misunderstanding of what happiness is. We tend to view happiness as an indicator of external conditions: if things are going well for us, we are happy; if the going is tough, we are - or have reason to be - miserable. The word "happiness" itself suggests that it is something that happens to us, that, if we are happy, it is an effect of our good fortune. Conversely, whenever we are unhappy, it would be because we have been unlucky and have had a problem.

But Gd tells us that is not so. Happiness is a decision. And like all decisions, it has consequences. And Gd does not punish people for being unhappy. He warns us of the problems that misfortune can bring.

We alcoholics and addicts can bear witness to the dire consequences of misfortune. Why then did we keep coming back for alcohol abuse if it wasn't that we were fundamentally unhappy? We viewed life as a frequent source of disappointment and annoyance. Things were never going well enough to make us feel happy and comfortable. We were "men and [women] ... impatient, irritable and unhappy as long as they didn't get that feeling of comfort and comfort that a few drinks gave them again." (Alcoholics Anonymous, 4th edition, p. Xxx) Our spiritual healing program gives us the tools to transform ourselves into people who are comfortable with life. He teaches us how to be happy, and that our happiness is not the result of what happens, but of the ideas, attitudes and actions we choose. If we do not use the tools of healing, life quickly becomes a source of weariness and worry. We steep in self-pity and anger and ultimately relapse. Then there is the resulting chaos, with destruction and death as a possible outcome. So, is misfortune a sin? It doesn't matter how you call it. The result is the same. As for happiness, there is no limit to the blessings that being happy can bring.

Shabbat Shalom

Shabbat Shalom

Start/Début 7:07 pm.

End/Fin 8:09 pm.

Havdalah

Services Schedule

Horaires des Offices

DURING THE COVID19 PERIOD, SERVICES SCHEDULE IS AS FOLLOWS:

SHAHARIT: 7:30 a.m.

Everyday Monday through Friday

Sunday: 8:30 a.m.

Afternoon/Evening Services:

Minha/Arvit 6:45

Our Week Day Services

Zoom meeting ID: 9146509809

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

SERVICES IN THE SUKKAH

Sunday at 8:30 a.m.

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

Weekly Services: Monday - Friday
Shahrit 7:30 a.m. - Minha 6:30 p.m.

Mercredi, 9 septembre - 19h00
Vivre avec la Paracha avec Rav. M. Pinto

Thursday, September 10 at 7 p.m.
Jewish Ethics & Morality
WITH RABBI PINTO (watch emails for details)

Zoom Meeting ID 914-650-9809

EVERY! FRIDAY NIGHT-6:30
Join us for a *Kabalat Shabbat* under the stars in the **SUKKAH**

SELIHOT will commence
Sunday, August 23, 2020
through Yom Kippur
Sunday 7:45 A.M
Monday - Friday 6:45 A.M

Quote of the Week

It is a terrible thing to look over your shoulder when you are trying to lead - and find no one there.

-Franklin D. Roosevelt - *Aish HaTorah*



OUR SHABBAT KIDDUSH IS SPONSORED BY/EST OFFERT PAR:

Valerie & Albert Tauby and Sandra & Ron Mashaal
and will be held in **McKenzie Park**.

MAZAL TOV TO:

Rachel & James Archibald, on the Bar Mitzvah of their grandson, **Jacob**, son of **Carmit & Georges Archibald** - N.Y.

Rita & Emile Fattal, on the engagement of their daughter, **Alexandra**, to **Jean** son of **Marie-Josée & Pierre Teboul** & grandson of **Claude Teboul** - France

Grandparents, **Andrée & Selim Sasson** and **Vivianne & Leon Mosseri**, and proud parents, **Muriel & Mayer Sasson** and **Rick & Carla Mosseri** on the engagement of their children, **Daniella Sasson** to **Joshua Mosseri**.



The Synagogue office will be closed on Monday, September 7th for Labour Day.

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 16 Elul - September 5 septembre

Famille Dana, à la mémoire de leur père, Raffaele Dana ז"ל.

Carolla Family, in memory of their father, Marc Carolla ז"ל.

Tuesday/Mardi 19 Elul - September 8 septembre

Famille Tauby, à la mémoire de Eliahou Cattan ז"ל.

Sandra Mashaal, in memory of Yeheskel ben Shimon Alghband ז"ל.

Wednesday/Mercredi 20 Elul - September 9 septembre

Famille Nahmiash, à la mémoire de Esther Nahmiash ז"ל.

Thursday/Jendredi 21 Elul - September 10 septembre

Famille Amzallag, à la mémoire de Simon Amzallag ז"ל.

Friday/Vendredi 22 Elul - September 11 septembre

Leila & Afram Khamara, in honour of Dina's Birthday.



CONGREGATION ☆ MAGHEN ☆ ABRAHAM

THOUGHTS FROM MAYER SASSON

DISOBEDIENT SONS

"If a man has a son who is disobedient and rebellious, he will not listen to the voice of his father and to the voice of his mother....." (21,18)

The Kli Yakar writes that with the laws of the disobedient and rebellious son G-d wanted to teach us not to depend on the fact that we are called sons of G-d and that He will certainly give in to us even if we haven't behaved properly, for we are His sons. We should know well that if we do not improve our ways by total repentance, G-d forbid, He can judge us as disobedient sons, in all that it implies.

As he wrote in his holy words: From the simple meaning of the Parsha (on the disobedient and rebellious son) we can learn a wonderful moral for all of Israel who are called sons of G-d. It's possible that they would depend on their being sons and say – since we are His sons, He certainly will not look at our sins and He will have mercy on us like a father has mercy on his sons and He will let things go like a father does for his sons; and this is what Moshe said, "His sons – that is their blemish" – i.e. the fact that G-d calls Israel His sons is their blemish, for they depended on that and sinned on many transgressions and depended on their Father that He would not treat them with the Trait of Judgment. Therefore the Torah writes the portion about the disobedient and rebellious son that he is sentenced to death and thereby all of Israel will hear about this and fear Him, for even in the Jewish Court on Earth a man must give his son in to the Court, and so it is in the Court in Heaven as well.

From here we must learn that the fact that G-d chose to note the ruling of the disobedient and rebellious son in the Parsha of Ki Tetze- which is always read in the month of Elul, the month of repentance – is for us not to depend on the fact that we are called sons of G-d and therefore think that even if we do not make efforts to repent properly G-d will have mercy on us like a father has mercy on his son and will judge as meritoriously in the Judgment of Rosh Hashanah ; rather, we must strengthen ourselves and be aroused to repent in order to correct all that we did wrong during the year.

Shabbat Shalom

REFUAH SHELEMAH TO:

Jim Abdoo



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

SHABBOS, SEPTEMBER 5TH

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
KI TAVO 5780

This week's *parasha* begins with the description of the mitsvah to bring *bikkurim*, i.e. the farmer would bring his first fruits every year to the kohen. The farmer would recount how our people suffered in Egypt as slaves, but eventually HaShem brought us into the land "flowing with milk and honey." [Just about every Jew is familiar with some of these lines from the Passover hagadah: 'arami "oved avi," etc.] At that point, the farmer was told, "you will rejoice (*vesamahta be-khol ha-tov*) at all the good that HaShem your God has given you and your family."

However, isn't this a bit strange? How can a person be commanded to be happy? Isn't happiness something spontaneous? But, perhaps, this reflects reality. We tend to look at the negative.

Consider the situation in the world today. There are certainly serious societal problems in the USA and Canada. There is discrimination, racism, antisemitism, etc. Yet nevertheless, we are fortunate to be living here. Would the vandals who are looting stores, destroying neighborhoods, and pulling down statues, be happier living in Iran or Russia or China?

So we work to make a more just society, but we thank HaShem that we are fortunate to be living in a prosperous and just society. *vesamahta be-khol ha-tov*.

Shabbat shalom



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.

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

« » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « »

Ovadia Shebath & 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]

Ralph & Orly Dadoun - Supporter ~ Isaac Sadaka - Friend

Moussa & Nina Saaad - Supporter

Maurice J. Fattal - Supporter

Raphael & Rachel Lallouz - Supporter

Burt Saleh - Supporter

Drs. Sabah & Samia Bekhor - Supporter

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Albert & Valerie Tauby - Supporter

Emile & Rita Fattal - Supporter

Paul Harari - Friend

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Ferial Akairib - Friend

Allan & Nina Daly - Friend

André Rotchel - Friend

Joseph & Niddam Amzallag - Friend

David & Lyson Haccoun - Friend

Gladys Mooallem - Friend

Maurice Douek - Friend

Robert Fattal - Friend

Rabbi Howard & Norma Joseph - Friend

Sam & Ann Aintabi - Friend

Jim & Ruth Nabi - Friend

THE LAWS OF TESHUVA (REPENTANCE)

The Mitzvah of Confession - The Rambam writes that if one transgresses any of the Torah's commandments either knowingly or unknowingly, when one repents, one must confess one's sin before Hashem, as the verse states, "If a man or woman shall perform any sin etc. they shall confess the sin which they have committed" which refers to actually confessing one's sin verbally. This confession is actually a positive Torah commandment. How should one confess? One must say, "Please Hashem, I have sinned, transgressed, and have committed

iniquities before you and I now regret and am ashamed of my actions and I shall never again do this (meaning that one must accept upon himself never to commit this sin again)." This is the primary aspect of the confession. The more one confesses and speaks lengthily in this manner, the more praiseworthy one is.

Commitment for the Future - Another provision of the Mitzvah of *Teshuva* is that the repentant individual must accept upon himself never to return to his sin again. However, if one says "I shall sin and I shall repent, I shall sin again and repent again," he will never be afforded the opportunity to repent.

Remorse - One must likewise feel remorse for the sins one has committed by realizing the wrong one's actions and how much one has angered his Creator Who bestows so much good upon him. However, if one does not regret

one's deeds, even if one forsakes the sin completely and never performs it again and even if one has confessed one's sin, one has not fulfilled the Mitzvah of *Teshuva* and one will remain unforgiven for his sin.

Based on the above, there are three primary aspects of *Teshuva*: Verbally confessing one's sin, accepting upon one's self never again to commit these sins, and truly feeling remorse for the sin in one's heart. If one does all of these things, one has fulfilled the Mitzvah of *Teshuva* and is beloved by his Creator. About such a person did Rabbi Akiva exclaim: "Fortunate are you Israel! Before Whom are you becoming purified and Who is purifying you? Your Father in Heaven! As the verse states, 'The Mikveh (hope) of Israel is Hashem' - just as a Mikveh purifies the impure, so does Hashem purify the Jewish nation.

Shabbat Shalom, Rabbi Maimon Pinto