



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

September 11, 2021 | 5 Tishrei 5782



גמרא קחאטמה תווא

Parashat Vayelevk

Shabbat Shuva
Teshuba & Torah Learning
By: Rabbi Eli Mansour

The famous Haftara read on Shabbat Shuva – the Shabbat in between Rosh Hashanah and Yom Kippur – comes from the Book of Hoshea, and begins with the prophet calling to the people, “Return, O Israel, unto Hashem your G-d, for you have stumbled through your sin” (14:2). Hoshea then instructs us how to embark on this road of repentance: “Kehu Imachem Debarim Ve’shubu El Hashem” – “Take with yourselves words, and return to G-d” (14:3).

Rav Aharon Kotler (1892-1962) explains that these “words” are the words of the Torah. In order to properly repent, one must devote time to the study of Torah.

In truth, this is stated explicitly in the Midrash (Yalkut Shimoni, 935), which teaches: “If a person stumbled upon a sin for which he liable to death at the hands of G-d, what shall he do so he may live? He should involve himself in Torah. If he was accustomed to

reading one page, he should read two pages; to learn one chapter, he should learn two chapters.” The Midrash tells us that one can avoid the repercussions of his wrongdoing by increasing the amount of time he spends learning Torah.

Why is Torah learning a crucial component of Teshuba? The Rambam famously lists the four elements that comprise the process of repentance – discontinuing the sinful behavior, remorse, confession, and committing not to repeat the sin in the future. All these stages are readily understandable, as they relate to the sin itself. But how does this additional component – Torah study – relate to the process of Teshuba?

The answer can be found in a well-known Mishna in Pirkeh Abot (3:6) which teaches that whenever somebody learns Torah, the Shechina (divine presence) is with him. Each and every time we open a Torah book, or listen to a Torah class, G-d is present. We are all very enthusiastic when we have the privilege of meeting with a famous Sadik for five minutes; but in truth, every time we learn Torah, we are together with G-d throughout the entire period we spend learning. He is right there with us each and every time we study Torah.

Sin creates distance between us and G-d. It severs the connection between us. We all become frazzled when we are somewhere without a Wi-Fi connection, or without cellphone reception. But losing our connection with G-d is much more serious. G-d is the source of all blessing and goodness in our lives; when we lose our connection to Him, we lose our connection to everything that we need and want. Teshuba literally means “return.” As we cited earlier, Hoshea calls to us and pleads, “Return, O Israel, unto Hashem your G-d.” Teshuba is the process of rebuilding our connection with Hashem after having severed that connection through our misconduct.

As we think about the way we need to grow and improve during this period of repentance, let us include as well as resolution to increase the amount of time we devote to Torah learning. Our efforts to “return” to G-d, to rebuild and enhance our connection with Him, must include a commitment to Torah learning, which brings Hashem into our lives and brings us closer to Him. Let us make Torah study an important part of our Teshuba process during this season, and we will, please G-d, be worthy of being inscribed in the Book of Life and of being blessed with a year of joy, success and prosperity, Amen.

SHABBAT SHALOM

Start/Debut End/Fin
6:56 pm 7:58

Parashat Vayelevk
Hertz page 887
Haftarah: Hosea & Micah
Hertz page 891

Shabbat Services
Shahrit: 8:30 Minha: 7:30

WEEKLY SERVICE SCHEDULES

Sunday: 8:30 a.m.
Selihot: 7:30 a.m.

Monday - Friday
Shahrit: 7:30 a.m.
Selihot: 6:30 a.m.

Afternoon/Evening Services:
Minha/Arvit: 6:00 pm

TSOM YOM KIPPUR

Wed./merc. September 15 septembre
Begins/début 6:46 p.m.
Thurs./jeudi September 16 septembre
End/Fin 7:48 p.m.

CHEVRA SHAAS Service Schedule

SHABBOS, SEPTEMBER 11th
Schachris 9:30 a.m.

SUNDAY, SEPTEMBER 12th
Schachris 8:00 a.m.

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday
8:40 am - Hok L'Israel

Dvar Torah
Weekly Debate - Sunday after services
Monday, Tuesday, Thursday & Friday
8:25 am - Halaka/Talmud
6:15 pm - Jewish Wisdom

Dear friends,

I am here for you. Whether you want to ask a question, consult, learn or just chat, you can call me on my mobile (514) 506-3164 or to my email rabbil@thespanish.org

I am available 24/6.
Shabbat, emergencies only
Rabbi Maimon Pinto

To contact Hazan Daniel Benlolo:
cantorbenlolo@thespanish.org
(514) 892-2859



QUOTE OF THE WEEK

Use a microscope on
yourself and use a
telescope on others.

| Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White VAYELECH 5782

In honor of the special Shabbat this week: Shabbat shuva. Wow! This must be more than a coincidence! Let me explain.

A strange phenomenon has come to my attention. A feeling of depression has overcome some senior Jewish citizens during the pandemic. Although having lived a traditional Jewish lifestyle for the past many years, they remember the times when they were not observant of mitzvot, and they are convinced that HaShem will never forgive them: to be assigned to an eternity of damnation.

Over Rosh Hashanah, I was wondering: what could I say to assuage such people?

And here is what happened: Many, many years ago, I wrote an academic paper on the Pesiqta De-Rav Kahana, a collection of midrashic speeches given about 1500

years ago by the rabbis of Erets Yisrael, in the dialect of Aramaic as spoken in the Holy Land in the 5th or 6th century. These derashot were delivered by those rabbis on special Sabbaths. I purchased at the time 2 volumes of that Pesiqta, but over the past many years have rarely opened those volumes.

This year, on Rosh HaShana, I had about an hour before minha, and decided to review the speeches those rabbis gave for Shabbat Shuva. The rabbis all focused on the unique power of repentance. They were responding to a feeling a despondence that was overcoming the inhabitants of Israel at that time. And those rabbis, trying to encourage the people, gave several examples from the Bible:

1. God says: “I accepted the repentance of King Ahab, so how can you think that I won’t accept your repentance?!” [Ahab was the most unethical king of the Northern Israelite kingdom in ancient times.] 2. God says: “I accepted the repentance of the people of Anatot, so how can you think that I won’t accept your repentance? [These were the friends and neighbours of the Prophet

Jeremiah. They didn’t like the words of rebuke that Jeremiah had been telling them, so they plotted to kill him.] 3. HaShem says: “I accepted the repentance of the people of Ninevah, so how can you think that I won’t accept your repentance?” [This of course refers to the famous story of Jonah, that we read on Yom Kippur.] 4. God says: “I accepted the repentance of Menashe, so how can you think that I won’t accept your repentance?” [Menashe was the king of the Kingdom of Judah, whose wicked acts set in motion the factors leading to the destruction of the Temple and the Babylonian exile. You can’t get worse than that, but HaShem accepted his genuine words of contrition, according to the biblical book of Chjronicles.] 5. The period between Rosh haShana and Yom kippur is a time to reflect on our actions over the past year. If there were certain actions that were inappropriate, we can seek forgiveness, and pray to HaShem, and we can be confident that He will accept our prayers.

May we all have a sweet, healthy, and productive year.

Mazal Tov To



Our members, grandmother, **Claire Iny** and elated parents, **Vera & Allan Gourdji**, on the engagement of **Jessica** to **Aaron**, son of **Susie & Joe Blauer** and grandson of **Eunice Mayers**.



Congregation Maghen Abraham

Thoughts: Mayer Sasson - Vayelech - Yom Kippur

Turn White Like Snow

“Go please and argue, G-d will say, if your sins will be scarlet they shall turn white like snow. If they will be red... they will be like wool. (Yeshaya 1, 18)

On this verse in Yeshaya the holy Mekubal Rabbi M.A. of Pano ob’m said: This verse is surprising. When a person has a claim against his friend, it is clear that he will invite him to court to have him charged by law; but here G-d, Master of the Universe says to Israel: “Go please” a soft tone of request. Even more surprising is the fact that G-d says to Israel; “Come argue”

for “if your sins will be scarlet” I will purify you from these sins until “they shall turn white like snow”. We therefore must understand: If G-d wants to clean away Israel’s sins, why does He say “Please go argue”? What benefit will there be from arguing with Israel?

Rabbi M.A. of Pano says: It says in the gemara that a person is judged by the majority. If he has more credits than sins, the minority of his sins is not considered and he is considering righteous and comes out innocent in the judgment.

However, sometimes prosecution is aroused on Israel if they have a minority of mitzvahs and a majority of sins and the prosecuting angels demand from G-d that he punish Israel.

For this G-d has a wonderful idea which is: “Go please and argue, G-d will say...”. Rabbi M.A. of Pano explains: We have learned a clear halacha: How do we know that if two people came to be judged and one is dressed in rags and the other is dressed in state-ly clothing costing a hundred, that the wealthy man is told “Dress like him (the pauper) or dress him like you”? Because it says “You should distance yourself from lies”. The halacha is ruled that G-d’s clothing is as if white, compared to Israel, if they have sinned, whose clothing is red like scarlet, alluding to sins.

continued on our website
www.thespanish.org

Jewish Wisdom

Customs for Aseret Yemeh Teshuba
DailyHalacha.com

Rav Haim Palachi (Turkey, 1788-1869) writes that when one prays to God for something that he wants not for his own interests, but rather for the sake of God, such as for success in Torah learning, better concentration in prayer and the ability to perform Hesed, his prayer is never rejected, even if he is unworthy. Therefore, especially during the period of Aseret Yemeh Teshuba, it is worthwhile to pray for not only our personal needs, but also for our success in Torah and Mivnot, and our prayers will be answered

There are certain restrictions which many people do not observe during the year, but should be observed during the period of Aseret Yemeh Teshuba. These include “Halab Akum,” drinking milk made by gentiles. Even those who do not generally make a point of drinking only Halab Yisrael throughout the year should observe this practice during Aseret Yemeh Teshuba. Likewise, those who eat “Pat Akum,” bread and Mezonot products baked by gentile manufacturers, during the year, should ensure during Aseret Yemeh Teshuba to eat only Pat Yisrael (products made by Jews). This applies to all baked products – bread, bagels, pretzels, cookies, cakes and so on

Shabbat Shalom

Got A Question for Reverend/Hazan Daniel Benlolo?

(cont’d. from last week)

Dear readers,

I have decided to regroup a few questions that were posed to me regarding synagogue life, when they began, the different names they are called by and their importance.

If shul is derived from German, synagogue comes from the Greek, and temple from Latin. Medieval Jews would never have called their place of worship a temple, because they believed that word should be reserved for one single temple in Jerusalem, the place where sacrifices had once been offered, until the Romans destroyed it in the year is 70 C.E. They thought that G-d would someday rebuild the Temple as part of the messianic age, and they anticipated being brought back home to Jerusalem from their places of exile. They even expected to reinstate the ancient system of animal sacrifice. Orthodox Judaism still teaches that.

By the 19th century, however, modern Jews who no longer believed that the temple would be restored and who considered the countries in which they lived to be their home rather than a place of exile felt free to rename their synagogue “temple,” often as a symbolic reminder that they never expected nor wanted the Jerusalem Temple to be rebuilt.

Frequently, therefore, “synagogue” refers to an Orthodox, Conservative, or Reconstructionist place of worship, while the “temple” is the parallel Reform institution. But this distinction is not universally applicable. In some communities the temple is Conservative while the Reform congregation is called a synagogue. The word “synagogue” is in vogue today. Most new congregations do not call themselves “temples.”

In either case, the temple or synagogue is the focal point of all Jewish community life. In addition to containing a sanctuary for worship, it serves as a home of religious education, youth activities, social action, and communal affairs. For many centuries, the synagogue also contained a hostel for wayfarers. Nowadays, synagogues often host soup kitchens for the homeless.

Dear readers, no matter what the purpose a “synagogue”, “temple”, or “shul” plays in your life, it is here for “you.” I hope that this covers some of your questions and please stay tuned as we develop this important component in every Jewish person’s life.

until then - reverend/hazan Danny

PARNASS HAYOM

Shabbat 5 Tishrei - Sept. 11 sept.

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

Monday/Lundi 7 Tishrei - Sept. 13 sept.

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

Ouri Ohayon, à la mémoire de Yosseph Sabbath ז”ל.

Tuesday/Mardi 8 Tishrei - Sept. 14 sept.

Ouri Ohayon & Famille, à la mémoire de leur grand mère, Fanny Ohayon ז”ל.

Wednesday/Mercredi 9 Tishrei - Sept. 15 Sept.

Claude Helwani, à la mémoire de Moshe Saad ז”ל.

Famille Tobianah, à la mémoire de leur père, Isaac Tobianah ז”ל.

Thursday/Jeudi 10 Tishrei - Sept. 16 Sept.

Rachel & Jim Archibald, in honour of their granddaughter, Hannah Madeleine.

Friday/Vendredi 11 Tishrei - Sept. 17 Sept.

Famille Selim Sasson, in honour of Rabbi Abittan & Helwani Beit Hamidrash.

Synagogue Office Closure

Wednesday, September 15 at 12:00 noon and Thursday, September 16 for Yom Kippur

Upcoming Events



Sunday, September 12 | 4:00 - 5:30 p.m.

Installation of Hazan Daniel Benlolo with the title of Reverend. Guest speaker Rabbi Yamin Levy.

In person or live stream-Join Zoom ID 914 650 9809
Registration required: www.thespanish.org



Monday, September 13 | 11:00 a.m.

Join us for a lecture and luncheon with Rabbi Yamin Lévy. Co-hosted by Gali Pinto & Muriel Suissa Benlolo. Event is free & generously sponsored by S&P Synagogue.

RSVP: muriel.suissa@hotmail.com



Monday, September 13 | 7:00 - 8:00 p.m.

Chai Mitzvah Program
Unit 6: Arc of the Fall Holidays

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, September 23 | 1:00 - 2:30 p.m.

Sisterhood: Art Mural Walking Tour Montreal
Meeting place at 1380 Sherbrooke West

Confirm by email: sisterhood2020@hotmail.com OR
Grace 514-979-9779



Thursday, September 30 | 7:00 - 8:00 p.m.

Ten Paths to God - Unit 10: Responsibility - The Jewish Future with Guest Panelists Arlene Madar Abitan & Alice Becker Lehrer

Zoom ID 846 5677 7165 / Password: 058194



Thursday, October 7 | 10:00 - 11:00 a.m.

Women’s Learning Group - The latest in Federal Politics
Hon. Anthony Housefather, MP for Mont-Royal

Zoom ID 898 8229 8754 - Password: WLG2021

Link: <https://us02web.zoom.us/j/89882298754?pwd=VS9D-NEljNGtjTmxJRkdJQWVFcEVrdz09>



Wednesday, October 13 | 10:00 - 11:00 a.m.

Women’s Learning Group - The Uniqueness, History, and Future of the Jewish Arabic Dialects of Iraq with Dr. Assaf Bar-Moshe

Zoom ID 898 8229 8754 - Password: WLG2021

Link: <https://us02web.zoom.us/j/89882298754?pwd=VS9D-NEljNGtjTmxJRkdJQWVFcEVrdz09>



Tuesday, October 26 | 12:00 - 1:00 pm

Sisterhood Book Review: The Last Watchman of Old Cairo
By Michael David Lukas. Reviewed by: Pamela Iny

Zoom ID 895 2182 1866 - Password: SISBOOK