



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

September 25, 2021 | 19 Tishrei 5782



Sukkot

Are You a Good Citizen
By: Rabbi Maimon Pinto

Thousands of migrants and refugees have gathered under the bridge that connects Del Rio in Texas and Mexico's Ciudad Acuña, the news reported recently. Refugees from other countries seek asylum in the land of opportunities and dream of a better future for themselves and their children.

Citizenship in the U.S, for that matter of fact, in any significant democratic country, would be heaven for any of these refugees. In many countries and civilizations, citizenship was a highly prized distinction. It was a recognition of social and economic status and a guarantee of special rights and privileges. But what does citizenship signify in Jewish society?

Regarding the mitzvah of Sukkah, the Torah tells us: "You shall dwell in booths for seven days every citizen of Israel. We are to build an impermanent booth and make that our primary place of residence for an entire week.

An unusual choice of words. It is limiting the injunction to people of status

and privilege - A citizen. But this is not the case; the mitzvah of Sukkah is universal, regardless of class and social status.

The commentators explain that the term citizen, however, is meant to teach us an important lesson. Jewish citizenship is not an accumulation of worldly possessions, high social status, or political power. It is a deep faith in the benevolent guidance of the Creator, from a focus on spirituality rather than materialism.

How does one get there, you ask me? Just try to sit in the Sukkah for an entire week. When the harvest is in and the weather grows cold, the world as a whole withdraws to the warmth and security of home and hearth, but not the Jewish people. We leave the comfort of our homes and celebrate the festival of joy in our makeshift booths to show that we are in Hashem's hands. That is how you earn your Jewish citizenship.

There is a famous anecdote about a traveler who paid a visit to a Rabbi. The Rabbi sat at the head of a biten-up table, which groaned under the weight of his holy books; the room's furnishings were poor and uncared. The Rabbi warmly greeted the traveler and invited him to sit down.

The chair groaned angrily under the traveler's weight, but fortunately, it did not collapse. Can I ask a personal question? said he "Go right ahead," replied the Rabbi. "You are so famous and celebrated. People come to ask you advice and blessing from all over the world. Why isn't there any decent furniture in this room?" "An excellent question," said the Rabbi. "But let me respond with a question of my own. Where is your furniture?" "Back home, of course." "But why isn't it here with you?" "Because I am a traveler. I am only passing through this place." "Ah, that is indeed the answer. I too am only passing through this world. In the few years, I will spend here, I have no need for fine furniture."

Material pursuits absorb our lives. Of course, We have to earn a little money, put food on the table, provide health care for our families, and pay the mortgage and tuition. But once a year, we should step back and put it all in perspective. When we enter the Sukkah, we face the actual reality of our existence, that the kindness of Hashem protects and sustains us and not the walls we build around ourselves.

Shabbat Shalom

SHABBAT SHALOM

Start/Debut End/Fin
6:29 pm 7:30

Shabbat Services
Shahrit: 8:30 Mincha: 7:30

WEEKLY SERVICE SCHEDULES

Sunday: 8:30 a.m.

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

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

Shmini Atzeret - Mon./Lundi 27 Sept.
Mincha/Arvit 6:00 pm
Tues./Mardi 28 Sept.-Yizkor 11:00 am

Simhat Torah - Wed./Merc., 29 Sept.
Hakafot 8:30 am - Mincha 6:30 pm

CHEVRA SHAAS Service Schedule

SHABBOS, SEPTEMBER 25th
Schachris 9:30 a.m.

SUNDAY, SEPTEMBER 26th
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 rabbi@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

I have seen great intolerance shown in support of tolerance.

Samuel Taylor Coleridge | Aish HaTorah

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
SUKKOT 5782



The Torah tells us that on "the first day" we must take the etrog and lulav. According to peshat, that means the first day of Sukkot. But the rabbis of the ancient midrash suggested it could also mean the first day of a new beginning after Yom Kippur. In that vein, the late Rav Kossowsky z"l suggested that the midrash could be expanded to refer to the Jewish people, able to start afresh in the middle.

You see, back in the year 70 CE, we were already an ancient people, having been a nation for over 1000 years. But in that year, we saw the destruction of the Temple. We could have given up, accepted Roman religion and life-style, and language. But our sages taught us that Jewish life can go on, guided by the rabbis of Talmud and midrash.

In the 1st millennium, there was a great Jewish community in Bavel. And then it too collapsed, but Judaism regrouped and continued in Spain and in Ashkenaz.

There was the golden age of Spanish Jewry: ibn Ezra, Yehudah HaLevi, Ramban, Rashba, Abravanel, etc. But then came the inquisition, and in 1492 there was the expulsion. And so the Jews made their ways to Turkey and Erets Yisrael, and established great centres of Kabbalah and Jewish law.

There was the "alte heim," the wonderful Jewish life in Eastern

Mazal Tov To



Our members, **Dina & Moshe Nathan**, on the Bar Mitzvah of their son, **Abraham**, grandson of **Albert Nassim**.



Our members, grandparents, **Jane & Rony Kattan** and **Edita & Ken Cieply**, on the birth of their granddaughter, **Emma Violet Cieply**, daughter of **Lisa & Adam Cieply**.

Congregation Maghen Abraham

Thoughts: Mayer Sasson
From the Books of Rabbi “Mzrah Shemesh”

If one built a Succah in a public domain, may he sit in it and fulfill thereby his commitment on Succot? If one built a succah either unintentionally or intentionally, on land belonging to his friend, must he destroy the building and return the land or may he just pay his friend for its worth? And what is the Halacha when the land belongs to a Gentile?

Answer: In our sefer (III,30) we wrote at length explaining these questions. Here is a brief summary: In Masechta Succah the Sages ruled: If one stole his

friend's succah and sat in it, he has fulfilled his obligation to sit in the succah. The Gemara explains: This does not apply to a person who stole his friend's schach, rather the place. He attached his friend, took him out of the succah and sat in it. The reason is that the land is not stolen and still belongs to his friend and it is as if the thief borrowed the succah from his friend – and the Sages maintained that a borrowed succah is permissible. The Poskim wrote that lichatchila- a priori one should not sit in his friend's succah without him knowing about it. The RMA added that

a priori one should abstain from building a succah on land belonging to the public but bidieved –a posteriori - if he did and sat in it, he has fulfilled his obligation.

What happens when a person stole branches from his friend and put it as schach on his succah? Or he stole a beam and used it to build his succah? Has he fulfilled his obligation? Likewise, what is the Halacha when a person stole a beam of wood and used it in a building – does he have to disassemble the building or the succah in order to return the beam or the wood? Beit Shamai and Beit Hillel disagreed. Beit Shamai maintained: The thief does not have to dismantle the building in order to return the beam but he has to pay its price to the owner. Our Sages ob'm made the Hashavim ruling that if

we would make the thieves dismantle the entire building to return the beam they would not return it and therefore determined that it the payment for the beam is sufficient.

This same ruling was also said for a succah whose schach was from stolen property. The thief does not have to dismantle it during the holiday but must pay the price of the branches. Likewise, if one stole a beam or wall and used it a part of the succah. The Poskim deliberated on the case when a person intentionally built a house on his friend's land – must he dismantle the house and return the land to his friend or can we exempt him as above and may he only pay for the land? The RMA ruled: One who stole

continued on our website
www.thespanish.org

Jewish Wisdom

Chemini Atzeret-La Joie de la Torah
Rabbi Maimon Pinto

Immédiatement après la fete de sept jours de Souccot vient la célébration de deux jours de Chemini Atzeret et Sim'hat Torah. (En Terre d'Israël, le festival est «compacté» en une seule journée

Chemini Atzeret signifie “le huitième [jour] de rétention”. Les sages expliquent que le but principal du festival est de conserver et de “concevoir” l'inspiration spirituelle que nous absorbons pendant les fetes afin que nous puissions par la suite les appliquer à nos vies tout au long de l'année

Les “Quatre sortes” ne sont pas prises sur Chemini Atzeret. Nous mangeons toujours dans la soucca, mais sans faire la bénédiction spéciale sur la soucca. Le deuxième jour de Chemini Atzeret, nous retournons manger à la maison

Le deuxième jour de Chemini Atzeret est appelé Sim'hat Torah (“Réjouissance de la Torah”). Ce jour-là, nous concluons et commençons à nouveau le cycle annuel de lecture de la Torah. Nous marquons l'événement avec une grande joie, en particulier lors de la procession “hakafot”, au cours de laquelle nous marchons, chantons et dansons avec les rouleaux de la Torah autour de la table de lecture de la synagogue. «À Sim'hat Torah, dit le proverbe, nous nous réjouissons de la Torah, et la Torah se réjouit en nous; la Torah aussi veut danser, alors nous devenons les pieds dansants de la Torah

D'autres célébrations de la fete incluent la prière spéciale pour la pluie incluse dans la prière musaf de Chemini Atzeret, et des fidèles sont appelés à la Torah

Got A Question for Reverend/Hazan Daniel Benlolo?

Dear Danny,

Why does being Jewish cost so much money? Kosher food, religious articles, observance of expensive Holidays etc?

Answer: That is a great question. There are some things that are free in Judaism—like the opportunity to send a question in to Dear Danny! But the truth is that besides for free advice, a comfortable seat in any Synagogue most of the year and some other things, Judaism and being actively Jewish does come with a price tag.

The following article by David Zaklikowski is a great insight into your question. There is actually a simple reason behind this phenomenon. And that is the fulfillment of G d's desire. Why did G d create our world? Our Sages say it is because “He desired a dwelling place below.” Now, if the fulfillment of G d's wishes would be relegated to meditating and being nice to others, we would never penetrate the physicality of the world to make the actual physical world a “dwelling place” for G d.

Judaism was not given to spiritual angels in the heavens; it was given to us so that it would become a part of the fabric of our lives, so that we would make our surroundings holy. Therefore its practice needs to be connected to physical objects, such as a mezuzah written on physical parchment, with physical ink, affixed on a physical doorpost.

While it does cost money to produce religious objects, there are great discounts available, and there are also people who assist those who cannot afford the purchase of these items. (Please see me (Reverend Hazan Daniel Benlolo) if you know of anyone who might need financial help to acquire such articles)

There are those who specifically do not purchase religious items at discounted rates, or at least make an effort to pay something, even though they will have to work harder in order to pay for them. This is because they want to be able to serve G d in the best way possible. For example, a couple might forgo purchasing a new set of dishes and instead purchase the best possible mezuzah, written in beautiful handwriting and with a better ink.

The Most Beautiful Our Sages teach that when it comes to G d's commandments, we should do our utmost to do them in a beautiful way, i.e., the actual item that we are using to do the commandment should be the best and nicest one that a person can afford.

In the words of Maimonides: Everything given for the sake of G d who is good should be of the most attractive and of the highest quality.

(cont'd. next week)

PARNASS HAYOM

Sunday 20 Tishrei - Sept. 26 sept.
Moise Bassal, à la mémoire de
Rahel Halabi ז"ל.

Monday/Lundi 21 Tishrei - Sept. 27 sept.
Famille Attia, à la mémoire de
Sultana Attia ז"ל.

Shahmoon Family, in memory of their
mother, Mavis Shahmoon ז"ל.

Famille Gozlan, à la mémoire de
David Elkaim ז"ל.

Tuesday/Mardi 22 Tishrei - Sept. 28 sept.
Selim Sasson, à la mémoire de sa mère,
Rosa Sasson ז"ל.

Wednesday/Mercredi 23 Tishrei - Sept. 29 Sept.
Khadoury Family, in loving memory of
Elliot Khadoury ben Ruth ז"ל

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

Thursday/Jeudi 24 Tishrei - Sept. 30 Sept.
Raphael Ohayon, en l'honneur de ses
Enfants & Petits Enfants.

Friday/Vendredi 25 Tishrei - Oct. 1 Oct.
Edna & Victor Mashaal, in memory of her
mother, Marcelle Gareh ז"ל

Synagogue Office Closure

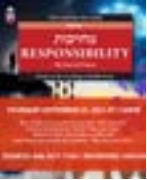
Monday, Sept. 27 at 12:00
noon & Tuesday, Sept. 28
& Wednesday, Sept. 29

Upcoming Events



Sunday, September 26 | 1:00 - 3:00 p.m.
Sukkot BBQ - Don't miss out! **Limited space, admission by registration ONLY.** (Register on our website)

Fulfill the mitzvah of eating in the Sukkah! Join us with your family



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: WL2021
Link: <https://us02web.zoom.us/j/89882298754?pwd=VS9D-NEljNGtjTmxJRkdJQWVFcFVrdz09>



Sunday, October 10 | 12:00 - 1:00 pm
Jewish Women Today - featuring Layers; Personal Narratives of Struggle, Resilience, and Growth From Jewish Women
3-series event, featuring the author, Shira Lankin Sheps. Sunday, Nov. 7 and Sunday, Dec. 5
Rabbi Pinto Zoom ID 526 438 1158



Monday, October 11 | 7:00 - 8:30 pm
Lecture Series with Rabbi Pinto - Mindfulness/Conscious Living. Six-part series. In person & on Zoom. Mondays, Nov. 15 Gratitude: Modin Anachnu Lach, Dec. 13 Adult Rites of Passage, Jan. 10 Tzedakah/Philanthropy, Feb. 7 Leadership, Mar. 21 Insights to the Passover Seder
Rabbi Pinto Zoom ID 526 438 1158



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: WL2021
Link: <https://us02web.zoom.us/j/89882298754?pwd=VS9D-NEljNGtjTmxJRkdJQWVFcFVrdz09>



Monday, October 25 | 8:00 pm
Ten Paths to God - Concluding The Program with André Rotchel

Zoom ID 846 5677 7165 - Password: 058194



Tuesday, October 26 | 12:00 - 1:00 pm
Sisterhood Book Review: The Unlikely Pilgrimage of Harold Fry - By Rachel Joyce Reviewed by: TBA

Zoom ID 895 2182 1866 - Password: SISBOOK