

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

September 17, 2022 | 21 Elul, 5782



Dvar Torah

KI TAVO
THE COINCIDENCES OF MIRACLES
By: RÉVÉREND/HAZAN DANIEL BENLOLO

The top definition for "miracle" is "an extraordinary event manifesting divine intervention in human affairs."

We can attribute many miracles, great and small, that accompanied the Jewish nation; from the crossing of the Red Sea to the miracle of the cruse of oil depicted in the Babylonian Talmud as one of the reasons for Hanukkah to the 10 Plagues in Egypt inflicted on Biblical Egypt by G-d to convince the Pharaoh to allow the Israelites to depart from slavery.

The big question is do miracles still happen today? Consider this.

May 14, 1948, the modern State of Israel was born.

The Berlin Wall, which divided a city into a communist east and a non-communist west, came down.

Against overwhelming odds, all 33 workers at a mine in Chile that had collapsed in 2010 were finally rescued after spending 69 days underground.

But there are other forms of miracles. Some might call them fate others might call them coincidences.

Shortly upon our arrival to Montreal in the early 70's from Casablanca Morocco, the cradle of Sephardi Jewry, my family and I attended the Spanish and Portuguese Synagogue. It was a natural development not because of its name but because my mother's cousin was the Hazan. Cantor Solomon Amzallag (aka Samy El Maghribi)

OPINION

Chevra Shaas
Words From
Rabbi Menahem White
KI TAVO 5782

In memory of her majesty, Queen Elisheva ob'm

In memory of whom? Of course, Don't you know? In chapter 6 of Shemot, we are told that Moshe's older brother Aharon married a woman called Elisheva. And according to the ancient Greek translation, known as the Septuagint, her name was Elisabeth!! So, our late Queen's Hebrew name was Elisheva!!

In all seriousness, in this week's haftarah, we read that the time will come when monarchs will be inspired by the light of HaShem umelachim lenogah zar'eikh. In that light (pun intended) did you hear the amazing "devar torah" delivered to the English parliament by

was one of the all time great Moroccan musicians. At the height of his popularity there wasn't a person in Morocco who didn't know his name or who hadn't heard his music. He sang for Kings. Born in the coastal city of Safi in 1922, he was already a singing sensation by the 1940s. In 1967 he settled in Montreal, served as the cantor at the Spanish and Portuguese Synagogue and continued to perform around the world. In Montreal our paths crossed. He took me under his wings, made me conduct his newly created youth choir, made me sing from the Bima without notice and finally made me the Hazan I am today. In 1987 he moved to Ashdod, Israel where he lived until 1996 when he returned to Montreal. He died on May 9, 2008 at the age of 86. I miss his guidance to this day.



Cantor Solomon Amzallag
It is stated that "the life of a Jew is brimful of limitations". Rather than frustrate me, I find these very restrictions are paint and canvas for my soul.

As a child growing up XBox, PS3, IPads loaded with apps and Blackberries were unheard of. Come to think of it we had no TV or phone – at least that functioned! My mother of blessed memory often told me that looking out from the kitchen window she would observe her youngest spend hours drawing with left over charcoal bits on the courtyard floor. Thus started my undeniable love for art.

At the Rabbinical College of Canada, I was destined to meet the person who would catapult me in the world of Jewish art. His name was Rabbi Solomon Benaroch. Towering over 6 feet with a white beard and gentle giant hands, Rabbi Benaroch was never seen without a charcoal pencil and a pad at his desk creating the most amazing biblical scenes while he chanted morning prayers in the classroom. The next eight years of my school life were spent at his side. While my friends were outside handling a ball, I was inside handling a pencil or a brush, his giant hands over mine. The small apartment that he shared with his wife was overflowing with paintings. There were paintings on the walls, behind doors, under beds and as makeshifts corner tables. I stood there in awe at his perfect brush stroke, beautiful shading and colors he created to form an intricate web that seem to dance on the canvas. You can just tell he nailed it. I miss his passion to this day.

"Chamsa Ketubah" CDB



There's definitely something to be said for being at the right place and at the right frame of mind. But consider how you got to that place. Is it really coincidence?

I believe that coincidence is G-d's way of choosing to remain anonymous.

Shabbat shalom

Baron David Wolfson. Proudly wearing a bright kipah on his head, he began by reciting the beracha "barukh dayan ha-'emet," but then pointed out that when he first met the Queen, he recited the blessing "blessed be He who has given from His glory to human beings." And he explained that this does NOT refer to the "divine right of kings;" to do whatever they want, but rather that the royalty of earthly monarchs reflects (or should reflect) the Royalty of heaven. And the late Queen, by her concern for the welfare of her subjects, did reflect that royalty.

Baron Wolfson also pointed out that the well-known word "mitsvah" does not mean simply a good deed, but rather comes from the word meaning "commandment." The queen did everything from a sense of duty and obligation. [I am not a gematrist, as you know, but he showed the assembled that the numerical value of the root of

the word mitsvah is 96, i.e. her 96 years were marked by a sense of duty, a sense of doing what was right and proper.]

The Baron explained that we are now completing the Book of Deuteronomy, the last of the Pentateuch. We read there of the passing of the leader. And immediately afterwards, we start a new beginning, from the Book of Genesis. A leader passes, and then we prepare for a new beginning. And likewise, we pray that the new King will have a reign of mitsvah, a reign of following his Divine duty, and doing what is right.

The Baron concluded with the prayer yehi zikrah barukh, may the memory of the Queen be for a blessing. And as we say in CS on Shabbat mornings, "He Who grants victory to kings," may He bless and protect King Charles, and may there be peace and blessing for Am Yisrael.

And may we all have a good healthy year, Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin
6:58 p.m. 8:00 p.m.

PARASHAT KI TAVO (LEIL SLIHOT)
HERTZ PAGE 859
HAFTARAH ISAIAH:
HERTZ PAGE 874

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30A Minha: 6:30P

Sunday - Selihot 7:00A
Shahrit: 8:00A Minha: 6:00P

MONDAY - FRIDAY
Shahrit: 7:30A Minha: 6:00P

CHEVRA SHAAS Service Schedule

SHABBOS, September 17TH
Schachris 9:30 a.m.

SUNDAY, September 18TH
Schachris 8:00 a.m.

SELIHOT

Monday to Friday 6:30 a.m.
Sunday 7:00 a.m.

HIGH HOLIDAYS SEATS

Please call the office
(514) 737-3695
to reserve your seats as
soon as possible.

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



QUOTE OF THE WEEK

Success is getting what you want. Happiness is wanting what you get.

Dale Carnegie | Aish HaTorah



S.&P. Shabbat Kiddush is Sponsored & Co-Sponsored by:

Grandparents, Lena Hannah & Michel Meyer Haim Sabbag and Ginette Esther & Maurice Moshe Amram and proud parents, Stephan David Sabbag & Stephanie Sarah Amram, on the Bar Mitzvah of Sacha Jacob Sabbag.

Saul Mashaal, in memory of his mother, Ketty (Khatoun) Mashaal Akerib z'l.

S.&P. Seudah Shlishit is Sponsored & Co-Sponsored by:

Perla & Albert Soussan, in memory of her mother, Donna Bensoussan z'l.

Deborah Bensoussan, in memory of her grandfather, Isaac Bensoussan z'l.

Bernard Trister, in memory of his brother, Dr. Neil Trister z'l.

Rose Corcos Schrier, in memory of her father, Henri Corcos z'l.

September 17, 2022 | 21 Elul, 5782

Our Condolences To



Muriel & Reverend Hazan Daniel Benlolo, on the loss of her uncle, Jaky Suissa z'l - brother of Albert Suissa.

COMMUNITY

Got a Question for Reverend/Hazan Daniel Benlolo?

Cher Danny

Comment est fabriqué un Shofar ?

Cher lecteur,

Cherchant à répondre à votre question, j'ai trouvé cet article intéressant sur Shofarot par le rabbin Its'hak Gornish.

Le processus de production d'un shofar casher n'a pas beaucoup changé à travers les âges. Bien que la majorité des shofarot proviennent de cornes de bœufs, la communauté yéménite utilise traditionnellement la corne d'une antilope africaine appelée "koudou". Un shofar de bœuf a l'avantage supplémentaire de rappeler à Hachem la liaison de notre ancêtre Its'hak. Cependant, de nombreuses cornes sont casher pour être utilisées comme shofar, à moins qu'elles ne proviennent de bovins ou d'une espèce non casher. Les cornes de bœuf rappellent à Hachem le péché du veau d'or et la Guemara les désigne uniquement comme "keren", par opposition à d'autres cornes qui sont également appelées "shofar".

La corne d'un animal est constituée de tissus osseux mous recouverts d'une couche externe de kératine (le même matériau que les ongles). Pour qu'un shofar soit casher pour la mitsva, la couche de tissu interne doit être retirée. Ceci est accompli en séchant la corne pendant environ un an. À ce stade, la couche interne est ratatinée et s'enlève facilement. Si l'on

devait retirer le noyau de la gaine et percer un trou à travers, ce ne serait pas un shofar casher. Le shofar est placé dans de l'eau bouillante pour stériliser toute bactérie persistante et pour faciliter le grattage doux de tout matériau interne accroché à l'intérieur. Le shofar est ensuite mis à sécher. Lorsqu'il est sec, la pointe de la kératine est soigneusement sciée et un trou est percé au centre du shofar pour former un embout buccal. Bien que l'évasement de l'embout buccal permette de souffler plus facilement, il convient d'inspecter le shofar pour s'assurer que l'embout buccal n'a pas été déformé, car un tel shofar n'est pas préféré.

Toute tonalité produite par un shofar, qu'elle soit forte, douce ou sèche, est acceptable. Si un shofar a un trou, certaines sources le considèrent casher même s'il affecte le son ; cependant, l'opinion dominante est de ne pas utiliser un tel shofar. Si l'on a scellé le trou avec un matériau étranger, même si le son s'améliore par rapport à ce qu'il était à l'origine, le shofar n'est pas casher. Si un matériau de shofar (comme de la poussière ou des copeaux) a été utilisé pour boucher le trou, la réparation est valable si la majeure partie du shofar est restée entière et que le son revient à l'original. Cependant, dans des circonstances extrêmes, même si le son a été affecté par le patch, le shofar peut être utilisé.

Si un shofar se divise sur toute sa longueur, il n'est plus casher. S'il est partiellement fendu, alors s'il est bien attaché, il peut être utilisé. S'il est principalement divisé, certaines autorités autorisent le collage. S'il est entièrement divisé sur la largeur, s'il reste quatre largeurs de pouce (environ 3,16 à 3,76 pouces) (la longueur minimale requise d'un shofar), il est acceptable. Cependant, si l'on assemble des sections de shofar et que l'on les colle, cela n'est pas valide même si chaque section mesure quatre largeurs de pouce, car c'est comme si l'on reliait plusieurs shofarot ensemble et la limite biblique est d'un shofar.

Si l'on souffle avec le shofar vers le bas, c'est inacceptable, car le shofar doit être soufflé dans la position vers laquelle il fait face dans la nature, vers le haut. Il faut souffler par l'extrémité étroite, le côté faisant face aux cieux dans la nature. Si l'on élargit l'extrémité étroite et que l'on rétrécit l'extrémité large, ce ne sera pas un shofar casher.

Comme mentionné, un shofar a un noyau de tissu mou et une gaine de kératine. Les cornes de bœuf sont un morceau d'os solide, ce qui est l'une des raisons pour lesquelles elles ne sont pas utilisées pour le shofarot.

...Quand Hachem entend l'appel du shofar, Il se lève du Trône de la Justice et s'assied sur le Trône de la Miséricorde pour examiner les récits personnels de chaque personne à Roch Hachana...

Un shofar ne doit pas nécessairement provenir d'un animal qui a été abattu

correctement (par shechita) mais ne peut pas provenir d'une espèce non casher. Si l'on perce simplement à travers le noyau et ne l'enlève pas, le shofar est valide. Il n'y a pas d'épaisseur minimale pour les murs du shofar. Il ne faut pas dessiner ou teindre un shofar; cependant, on peut graver des gravures à l'extérieur d'un shofar.

On est autorisé à sonner le shofar à Roch Hachana, mais on ne peut en aucun cas profaner Yom Tov, même le deuxième jour de Yom Tov, sauf pour demander à un non-juif d'en obtenir un de l'extérieur de la zone de transport autorisée. Si un non-juif construit un shofar à Roch Hachana, sans qu'on lui demande de le faire, le shofar est casher. On peut faire passer des liquides à travers un shofar à Rosh Hashanah pour améliorer le son.30 Le shofar n'est pas soufflé le Shabbat comme cela est dérivé d'un verset de la Torah et ne peut même pas être manipulé car c'est un objet utilisé pour le son et, par conséquent, muktzah. Cependant, dans le Bet HaMikdash, il a été soufflé le Shabbat et selon certaines autorités, un Bet Din peut également souffler du shofar le Shabbat (non pertinent de nos jours). À Yom Tov, il ne peut pas être utilisé pour d'autres tâches qui n'impliquent pas de souffler.

Alors qu'un shofar plié transmet la contrition et doit être recherché, pour percer le trou de l'embout buccal, un shofar très plié doit d'abord être soigneusement chauffé à 350 degrés pour permettre un redressement partiel.

Shabbat shalom

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA KI TAVO

"And you shall take from the first of all the fruit of the soil..." (26,2)

Gratitude

On the verse "And you shall take from the first of all the fruit of the soil" Rashi says "From the first" - A person goes down to his field and sees a fig that has ripened, he ties a band around it as a sign and says, - This is bikurim."

The source is from the Mishna: "How does one put aside bikurim? A person goes down to his field and sees a fig that has ripened, a cluster that has ripened, a pomegranate that has ripened, he ties a band around it and says - These are bikurim."

We must understand this. If a person ties a linen thread around them or a cotton thread as a sign- are they disqualified? They are certainly kosher. So why does the Mishna use the word **טוֹב**?

It says in Likutei btar likutei in the name of Rabbi Moshe Leib Sassov Ob'm that the reason that G-d commanded to bring bikurim is as follows: A person works in his field and sees that through his efforts the ground brings forth beautiful fruits/vegetables and he becomes haughty over his efforts and says: Mine are the best of everyone! And how did I achieve this high-quality produce more than anyone? Because

I know how to work! I know how to invest efforts. I he thereby becomes haughty as it says "My strength and the strength of my hands has brought me this valor".

Therefore G-d tells him: The first fruits that you were so proud of – bring to me as bikurim – and thereby you will remember that I am the cause and not you.

That is what Rashi comes to teach us: A person ties a **טוֹב** around the fruit as a sign. The letters of **טוֹב** allude to "תְּהִלָּתְךָ מֶלֶךְ" – Great are G-d's deeds – to remind a person that he only made the efforts (planting, plowing, reaping, etc.) to bring down the Divine prosperity and that everything is from G-d and he should not be haughty.

SHABBAT SHALOM!!

Upcoming Events

THURSDAYS, SEPTEMBER 15 | 4:00 - 5:00P

SPY SPANISH & PORTUGUESE YOUTH
(CHILDREN AGE 3-5) JUNIOR HEBREW SCHOOL
WITH MORAH MAYAAN AVRABAH

10 WEEKS - \$120 MEMBERS \$144 NON-MEMBERS
REGISTRATION: (514) 979-1288 OR
email:julia@thespanish.org



[EVERY] SHABBAT KIDS CLUB | 10:00A - 11:30A
SPY SPANISH & PORTUGUESE YOUTH IN
GARDERIE ORSHELI DAYCARE (AGES 3 - 11)

Parasha - Games - Stories
Crafts - Songs - Prizes

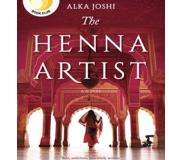
WEDNESDAY, OCTOBER 26 | 10:00A - 12:00P

WOMEN'S LEARNING GROUP
CLARIFICATION OF BILL 96 - WITH MAÎTRE ALAIN MURAD - ZOOM ID 849 4697 5701 PW: FALL22
RESERVE OR DONATE To WLG: (514) 737-3695



TUESDAY, Nov. 1 | 2:30P - 4:00P

SISTERHOOD Book REVIEW: "THE HENNA ARTISTS" - BY: ALKA JOSHI - REVIEWER TO BE ADVISED.
More Information to Follow.



PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT, 21 ELUL - SEPT. 17

Famille Amzallag, à la mémoire de Simon Amzallag זצ"ה.

SUNDAY/DIMANCHE 22 ELUL - SEPT. 18

Leila Khamara, in honour of Dina's birthday.

MONDAY/LUNDI 23 ELUL - SEPT. 19

Vivian & Saul Belboul, in honour of their grandchildren, Maija, Joshua & Samuel.

TUESDAY/MARDI 24 ELUL - SEPT. 20

Vicky & Salim Moghrabi, à la mémoire de Rebecca Moghrabi bat Rahel זצ"ה.

THURSDAY/JEUDI 26 ELUL - SEPT. 22

Famille Sananes, à la mémoire de Julia Sananes זצ"ה.

Shashoua Family, in memory of their mother, Marcelle Shashoua זצ"ה.

Sylvia Shahin & Family, in memory of husband, father & grandfather, Albert Abraham Shahin זצ"ה.

FRIDAY/VENDREDI 27 ELUL - SEPT. 23

Richard Saleh, in memory of his father, Albert Saleh זצ"ה.

