



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

September 24, 2022 | 28 Elul, 5782



Dvar Torah

NITZAVIM
A NEW YEAR, A NEW START!
By: RÉVÉREND/HAZAN DANIEL BENLOLO

There is probably nothing in this article you haven't heard before. The words and thoughts printed on this piece of paper may have been written thousands of times in a similar fashion or just positioned differently. But, I'll write them again and again, maybe light-heartedly, pleadingly, or with a grain of salt. I will take the advice of a good friend, who told me.....just state the obvious. Here it is.

Why go to Synagogue? There is undoubtedly great reward for prayer even at home, but when one joins with the community in communal worship our prayers are especially cherished by G-d. For us, it establishes our dedication to the community and its values. Being together with fellow Jews on Shabbat and Holidays is its own reward. Maybe our children, grandchildren and future generations will remain Jewish because of your connection to the community.

Lost in the Synagogue? The High Holiday liturgy represents some of the most sublime and awesome words that have ever been penned to express our love and reverence for G-d. The theme of the day is making G-d a King. When we proclaim G-d as King we formally declare that we are G-d's subjects and that we are at G-d's service to do our part to help make the world a worthwhile creation. But getting into the deeply majestic liturgy is often not so easy. It is not unlike learning to appreciate fine wine or art. It takes time to appreciate rich elegance. Therefore, read the

introductions and overviews presented in most High Holiday prayer books. It's okay to not follow the services at all times and to do some independent learning and praying – except when the Chazzan is singing!.....OK, or during the Rabbi's sermon

Use some of the time in shul for reflection and introspection. Tune in to the message of the day and try to meditate on it, letting it permeate your heart in the deepest and truest way. That may be more relevant for you than saying any particular paragraph.

While praying, focus on quality rather than quantity, on depth rather than breadth. Find a portion that you find relevant and meaningful, and say it slowly, thoughtfully. Recommended portions would include the Shema prayer and of course the core of the prayers, the Shemoneh Esrei or Amidah. Savor the words as you say them, open your heart to their content and message. These are the high points of the service and might be just right for your personal meditations and concentration.

What about the Shofar? The main theme of the day is brought out by the blowing of the shofar. The shofar is the royal trumpet we blast to proclaim G-d's Kingship. Those blasts have the incredible ability to go deep into places in our psyche that are otherwise dormant and to awaken within them the natural desire to come close to G-d, to elevate and develop a relationship with Him. The shofar trumpets our coronation of G-d and awakens our very spiritual essence to perform that job.

Rosh Hashana is a day packed with so

much intense opportunity and spiritual promise. It is a day to be cherished. Make it a point to focus your energies on a few good growth opportunities for the day and the coming year. In time these few items will become a real treasure trove. And it usually happens much quicker than you think!

Final reflection. Communicate these thoughts with your children and grand children and make them part of this experience. It is my hope that by doing so, you will share with them the love of participating in YOUR Synagogue for years to come. We'll be here for you.

I join my wife Muriel, our children, Jonathan, Eve, Shira and Michael in wishing you, our Beth Shalom family, a Shana Tova Umetuka, A Healthy and Sweet New Year.

UNE NOUVELLE ANNÉE, UN NOUVEAU DÉPART!

Il n'y a probablement rien dans cet article que vous n'ayez pas entendu auparavant. Les mots et les pensées imprimés sur ce morceau de papier peuvent avoir été écrits des milliers de fois de la même manière ou simplement positionnés différemment. Mais je les écrirai encore et encore, peut-être avec légèreté, supplication ou avec un grain de sel. Je vais suivre les conseils d'un bon ami, qui m'a diténoncez simplement l'évidence.

Pourquoi aller à la Synagogue? Il y a sans aucun doute une grande récompense pour la prière même à la maison, mais quand on se joint à la communauté dans le culte communautaire, nos prières sont particulièrement précieuses pour Dieu. Pour nous, cela établit notre

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killed someone accidentally can flee. The acronym is 'Inah Leyado Vesamti Lekha.' My interpretation of the relevance of this verse is as follows:

The vast majority of the people with whom we come into contact are good people. Yet people will often say or do something that might cause me great anguish, and I might get so mad at that person that I might say: "I will never forgive him/her." Perhaps the month of Elul, as a prelude to Rosh HaShanah, can teach us to be sensitive that so-and-so's perceived slights against us could have been caused by misunderstanding.

And may we all have a good, healthy year. Shalom `al Yisrael.

Shabbat shalom

SHABBAT SHALOM

Start/Debut 6:31 p.m.
End/Fin 7:32 p.m.

PARASHAT NITZAVIM
HERTZ PAGE 878

HAFTARAH ISAIAH:
HERTZ PAGE 883

WEEKLY SERVICES SCHEDULE

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

Sunday - Selihot 7:00A
Shahrit: 8:00A Minha: 6:15P

MONDAY & TUESDAY ROSH HASHANA
Shahrit: 8:00A Minha: 6:15P

WEDNESDAY (FAST OF GEDALIA)
SELIHOT: 6:00A
SHAHKIT: 7:00A MINHA: 6:15P

THURSDAY - FRIDAY
SELIHOT: 6:30A
SHAHKIT: 7:30A MINHA: 6:00P

5783 / 2022-23 ROSH HASHANA SCHEDULE		
ROSH HASHANA – SUNDAY, MONDAY & TUESDAY SEPTEMBER 25, 26, 27		
	Shahrit	Minha/Arvit
Sunday, September 25 th (Erev Rosh Hashanah)		
Selichot	7:00 a.m.	
Sunday morning – Shahrit & Minha/Arvit	8:00 a.m.	6:15 p.m.
First Day Rosh Hashanah		
Monday, September 26 th	8:00 a.m.	6:15 p.m.
	Candle Lighting 7:28 p.m.	
Second Day Rosh Hashanah		
Tuesday, September 27 th	8:00 a.m.	6:15 p.m.
	Havdalah 7:26 p.m.	
END OF HOLIDAY 7:26 p.m.		
Wednesday, September 28 th	7:00 a.m.	6:15 p.m.
FAST OF GEDALIA Begins 5:33 a.m. Ends 7:16 p.m.		

CHEVRA SHAAS Service Schedule

SHABBOS, September 24TH
Schachris 9:30 a.m.

SUNDAY, September 25TH
Schachris 8:00 a.m.

CHEVRA SHAAS ROSH HASHANAH SCHEDULE		
	Shaharit	Mincha
Shabbos September 17 <i>Selichot</i>		1:00 p.m.
Sunday, September 25 <i>EREV ROSH HASHANA</i>	7:30 a.m. <i>Light candles before</i>	6:20 p.m. <i>6:28 p.m.</i>
Monday, September 26	8:30 a.m. <i>Light candles after</i>	6:20 p.m. <i>7:28 p.m.</i>
Tuesday, September 27	8:30 a.m. <i>Mincha join with Sepharadim</i>	
End of Holiday 7:26 p.m.		

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

**KIDS CLUB:
HIGH HOLIDAYS**

Join us for stories, games,
snacks, songs, prizes and
more!

Children
2-11

Rosh Hashanah
September 26th - 9:30am to 1:30pm
September 27th - 9:30am to 1:30pm

Yom Kippur
October 6th - 9:30am to 1:30pm and 4:30 to 6:30pm

Sukkot
October 10th - 9:30am to 1:30pm

Please contact Julia Peress at julia@thespanish.org for
additional information

QUOTE OF THE WEEK

"What is hessed?
It is usually translated as
`kindness,' but it also means
`love' - not love as emotion or
passion, but love expressed as
deed."

Rabbi Jonathan Sacks | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White NITZAVIM 5782

As we are still in the month of Elul, the month that puts us in the mood for Rosh Hashanah, I would like to repeat one of my favourite divrei torahs.

You see, in Hebrew the word "elul" is comprised of 4 letters: 'aleph, lamed, vav, lamed. So, over the years, rabbis found allusions to certain verses which they felt are alluded to in those letters. This is what we call an "acronym."

One popular one is an allusion to the verse from the Song of Songs: "Ani Ledodi Ve-dodi Li," meaning "I am for

my Beloved and my Beloved is for me." According to the well known midrash, that "my Beloved" refers to God, it means that first I must make the effort to do what HaShem wants of me, and then, my Beloved, i.e, HaShem, will respond to me.

Another popular allusion is from, of all places, the Book of Esther, "'Ish Lere`eihu Umatanot La`evyonim." In other words, as the High Holidays approach, we must be concerned about dealing properly with our friends and neighbors and with giving tzedaka to the poor.

Yet, not as well known, but most appropriate, is a phrase from the Book of Exodus, describing the city of refuge, to where a person who had



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

Victor Buenavida, in memory of his wife,
Irene (Renna) Buenavida z'l.

S.&P. Seudah Shlishit is Sponsored by:

Armand Afilalo, in memory of his grandmother, Marie Afilalo z'l.

COMMUNITY

Dvar Torah (cont'd.)

dévouement envers la communauté et ses valeurs. Être avec d'autres juifs pendant le Shabbat et les jours de fêtes est sa propre récompense. Peut-être que nos enfants, petits-enfants et générations futures resteront juifs grâce à votre lien avec la communauté.

Perdu dans la Synagogue? La liturgie des Grandes Fêtes représente certaines des paroles les plus sublimes et les plus impressionnantes qui aient jamais été écrites pour exprimer notre amour et notre révérence pour D.ieu. Le thème du jour est de réitérer que D.ieu et roi. Lorsque nous proclamons D.ieu comme Roi, nous déclarons formellement que nous sommes les sujets de Dieu et que nous sommes au service de D.ieu pour aider à faire de ce monde un monde meilleur. Mais entrer dans la liturgie profondément majestueuse n'est souvent pas si facile. C'est un peu comme apprendre à apprécier le bon vin ou l'art. Il faut du temps. Par conséquent, lisez les introductions et les aperçus présentés dans la plupart des livres de prières des Fêtes. Ce n'est pas grave de ne pas suivre les services à tout moment et de faire un apprentissage indépendant durant la prière.

Utilisez une partie du temps passé à la Synagogue pour la réflexion et l'introspection. Branchez-vous sur le message du jour et essayez de le méditer, en le laissant imprégner votre cœur de la manière la plus profonde et la plus vraie. Cela peut être plus pertinent pour vous que de dire un paragraphe particulier.

En priant, concentrez-vous sur la qualité plutôt que sur la quantité, sur la profondeur plutôt que sur le superficielle. Trouvez une partie que

vous trouvez pertinente et significative, et reciter la lentement, pensivement. Les portions recommandées incluraient la prière du Shema et bien sûr le noyau des prières, le Shemoneh Esrei ou Amidah. Savourez les mots au fur et à mesure que vous les prononcez, ouvrez votre cœur à leur contenu et à leur message. Ce sont les points culminants du service et pourraient être parfaits pour vos méditations et votre concentration personnelles.

Et le Shofar? Le thème principal de la journée est mis en évidence par le son du shofar. Le shofar est la trompette royale que nous faisons retentir pour proclamer la royauté de D.ieu. Ces sons ont l'incroyable capacité de pénétrer profondément dans des endroits de notre psychique qui seraient autrement endormis et d'éveiller en eux le désir naturel de se rapprocher de D.ieu, d'élever et de développer une relation avec Lui. Le shofar sonne notre couronnement de D.ieu et éveille notre essence spirituelle pour accomplir ce travail.

Rosh Hashana est une journée pleine d'opportunités intenses et de promesses spirituelles. C'est un jour à chérir. Assurez-vous de concentrer vos énergies en pensant à la journée et l'année à venir. Avec le temps, ces quelques prières deviendront un véritable trésor. Et cela arrive généralement beaucoup plus vite que vous ne le pensez !

Réflexion finale! Communiquez ces pensées à vos enfants et petits-enfants et intégrez-les à cette expérience. J'espère qu'en faisant cela, vous partagerez avec eux l'amour de participer à VOTRE Synagogue pour les années à venir. Nous sommes là pour vous!

Shabbat shalom

Jewish Wisdom

THE CUSTOMARY ORDER OF ROSH HASHANA - HALACHA YOMIT
REVEREND HAZAN DANIEL BENLOLO

It is customary to eat certain symbolic foods during the two nights of Rosh Hashanah which signify good fortune for the entire upcoming year. It is therefore customary to eat black-eyed peas, pumpkin, leek, spinach, dates, pomegranates, apples dipped in honey, and meat of a sheep's head on the nights of Rosh Hashanah. The source for this custom is based on the Gemara in Masechet Horayot (12a) which states, "One should always look at pumpkin, leek, spinach, and dates on Rosh Hashanah as a good omen." Rashi explains: "These things grow quickly, and it is a good sign to see them on Rosh Hashanah."

When These Symbolic Foods Are Eaten
By eating fruits or vegetables before a meal, one places himself in a doubtful situation regarding whether an after-blessing is required on these items or perhaps one fulfills his obligation to do so by reciting Birkat Hamazon at the conclusion of the meal. Since one should preferably not place oneself into such a situation regarding blessings, it is preferable to eat the fruits and vegetables during the meal, meaning after one has eaten an olive's volume (approx. 27 grams) of bread following the "Hamotzi" blessing. This was indeed the custom of Maran Rabbeinu Ovadia Yosef zt"l.

Are Blessings Recited on These Foods
When the various vegetables (black-eyed peas, leek, pumpkin, and spinach) and the meat of the sheep's head are eaten during the meal, a "Ha'adama" or "Shehakol" blessing (respectively) should not be recited before eating them, for the "Hamotzi" blessing exempts them even when these items are eaten without bread since cooked vegetables are usually eaten along with bread. When the various fruits (dates, pomegranates, and apples dipped in honey) are eaten during the meal, one must recite the "Ha'etz" blessing before eating them, for the "Hamotzi" blessing does not exempt them as they are not usually eaten together with bread.

Proper Order for Eating Symbolic Foods
The following is the order for eating the symbolic foods on the nights of Rosh Hashanah: First, one should take a date in his hand and recite the "Ha'etz" blessing over it; if the dates are a new fruit for the individual, one should recite the "Shehecheyanu" blessing as well (if this is the case, one should not leave them on the table during Kiddush when the "Shehecheyanu" blessing is recited, for in this case, the "Shehecheyanu" blessing recited during Kiddush will exempt them and one will have lost the ability to recite a separate blessing over them; rather, they should be removed from the table or covered with a napkin or cloth during Kiddush) after which one should taste a small amount of the date. One should then proceed to recite: "May it be Your will, Hashem, our G-d and the G-d of our fathers, that our enemies, haters, and all those who seek our harm cease to exist." Then proceed to eat more of the date.

One should then take some pomegranate seeds and recite: "May it be Your will, Hashem, our G-d and the G-d of our fathers, that we be filled with Mitzvot like a pomegranate." One should then proceed to taste some. Next, one takes an apple dipped in honey and recites: "May it be Your will, Hashem our G-d and the G-d of our fathers, that a good; sweet year be renewed upon us." When one recites the text of the "Yehi Ratzon," ("May it be your will" etc.) one should recite the actual names of Hashem. After tasting some of the apple dipped in honey, one should take some black-eyed peas and recite: "May it be Your will, Hashem our G-d and the G-d of our fathers, that our merits be multiplied and that You make us beloved." One should then take some pumpkin and recite: "May it be your will, Hashem our G-d and the G-d of our fathers, that our enemies, haters, and all those who seek our harm be decimated." One should then take some spinach (not beets) and recite: "May it be Your will, Hashem our G-d and the G-d of our fathers, that our enemies, haters, and all those who seek our harm be removed." One should then take some meat of a sheep or ram's head and recite: "May it be Your will, Hashem our G-d and the G-d of our fathers, that we be a like a head and not a like tail and remember on our behalf the ram of our forefather, Yitzchak, of blessed memory, son of our forefather, Avraham, of blessed memory."

Some customarily have a slightly different order of what symbolic foods to eat first which can be found in any Machzor of Rosh Hashanah. Every family should follow the custom of the community they originate from.

Shabbat shalom.

Congregation Maghen Abraham

Thoughts: Mayer Sasson

And G-d your G-d will circumcise your heart and the heart of your descendants to love G-d your G-d..."

Children's upbringing and the month of Elul

On the verse in our Parsha וּמִלֹּאֲלֶיךָ אֵת ה' אֱלֹהֶיךָ בְּכָל לַבָּרָךְ "לִבְכֶּךָ וְאֵת לִבְךָ וְיִרְעָךְ לְאַהֲבָה אֵת ה' אֱלֹהֶיךָ בְּכָל לַבָּרָךְ" the Avudram wrote, and the Baal Haturim brought down, that the first letters of the words "את לבך ואת לב וירעך" – "your heart and the heart of your descendants" spell out אלוּל.

We must understand this. Why is the month of Elul alluded to in regards to "your descendants"?

The holy Rabbi of Shinova explained: We should know that a person's sins

PERASHA NITZAVIM

create a blemish on his children as well, therefore it says "And G-d your G-d will circumcise your heart" – that you should repent. And by your total repentance you will also remove the blemish from your descendants that had come from your sins. That is why it says "and the heart of your descendants". By your correcting your heart, the hearts of your descendants will also be mended. This is alluded to in the words "your heart and the heart of your descendants"- את לבך וירעך - "את לבך וירעך" - the acronym for the word אלוּל – Elul – because the month of Elul is suitable for this (to mend a person's soul as well as his descendant's souls).

SHABBAT SHALOM!!

PARNASS HAYOM - BEIT HAMIDRASH HELWANI

SHABBAT, 28 ELUL - SEPT. 24
Daniel Family, in memory of Abraham Daniel ז"ל.

SUNDAY/DIMANCHE 29 ELUL - SEPT. 25
Famille Dadoun/McHugh, à la mémoire de Yasmina Ruth Dadoun ז"ל.

Bilbul Family, in memory of Shaul ben Hanuka Bilbul ז"ל.

Victor & Ron Buenavida, à la mémoire de Irene (Renna) Buenavida ז"ל.

MONDAY/LUNDI 1 TISHREI - OCT. 26
Rachel & Jim Archibald, in honour of their grandchildren, Jacob, Chloé, Zachary, Noah, Joshua, Micah & Isaac.

TUESDAY/MARDI 2 TISHREI - OCT. 27
Leila Khamara, in honour of her Family.

WEDNESDAY/MERCREDI 3 TISHREI - OCT. 28
Lily & Alfred Bilbul, in honour of the 250th birthday of S&P

THURSDAY/JEUDI 4 TISHREI - OCT. 29
David Mashaal & Linda Mashaal, in memory of his father, Edward Mashaal ז"ל.

FRIDAY/VENDREDI 5 TISHREI - OCT. 30
Dr. David Haccoun & Maître Claude Haccoun, à la mémoire de leurs mère, Gemmara Haccoun ז"ל.

Racheline & Chochana Cohen, À la mémoire Soly Cohen ז"ל.

Upcoming Events



THURSDAYS, SEPTEMBER 15 | 4:00 - 5:00P
SPY SPANISH & PORTUGUESE YOUTH
(CHILDREN AGE 3-5) JUNIOR HEBREW SCHOOL WITH MORAH MAYAAN AVRAHAM
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

September 2022

Nominating Committee:
Julie Cohen-Bacrie, Allan Daly, Gladys Daoud, Rachel Gabbay, Yossi Iny, Jack Korin, Marc Perez, Danni Shahrabani, Lisette Shashoua.

Notice to all Members
Any member in good standing who wishes to present him or herself to serve on the Board or Executive has to notify the Nominating Committee in writing as soon as possible and submit their names to the Synagogue office.
Rose Simon Schwartz, Secretary.

September 2022

Comité de Nomination :
Julie Cohen-Bacrie, Allan Daly, Gladys Daoud, Rachel Gabbay, Yossi Iny, Jack Korin, Marc Perez, Danni Shahrabani, Lisette Shashoua.

Avis à tous les membres
Tout membre en règle désirant présenter sa candidature pour servir sur le conseil d'administration ou le comité exécutif, devrait en aviser le Comité de Nomination, par écrit, le plus tôt possible et la déposer au bureau de la synagogue.
Rose Simon Schwartz, Secrétaire.