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**Per government public health,  
Places of Worship are closed in order to limit the spread of the omicron Variant**



## SHABBAT TIMES

### Friday Night

Minha-Arbit - Shir Hashirim - CLOSED due to Govt guidelines  
Candle Lighting: 4:03p

### Shabbat Day

Shaharit - Minyan: CLOSED due to Govt guidelines  
Minha - Seuda Shlishit: CLOSED due to Govt guidelines  
Havdalah (end of shabbat): 5:11p

### Sunday

Shahrit - CLOSED due to Govt guidelines

## UPCOMING THIS WEEK

### CELEBRATIONS

#### **MABROOK!!!**

To Olivia Arazi (daughter of Albert and Sari Arazi)  
on her Birthday

#### **MABROOK!!!**

To Josh Mosseri  
on his Birthday

### HAZKAROT

#### **HAZKARA**

Jais Revah z'L  
Father of Rosette Rossano

#### **HAZKARA**

Moise Moralli z'L  
Husband of Lucie Moralli

#### **HAZKARA**

Jamil z'L  
Father of Lily Sayegh

#### **HAZKARA**

Fernande Ades z'L  
Mother of David Ades

#### **HAZKARA**

Maimon Benamor z'L  
Father of Joe Benamor

#### **HAZKARA**

Yaacov Lugassy Ben Etty z'L  
Brother of Saadia Israel

If you would like to add a HAZKARA or a Celebration please send us a message by [CLICKING HERE](#) or by sending an email to support@maghenabraham.com

## NEWSLETTER

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### 1) Synagogue Closure due to Government Restrictions

Per government requirements in order to limit the spread of the covid omicron variant, all places of worship are to be closed.

We will keep you updated as developments progress as to when we will be able to reopen.

We hope all our members stay safe and remain healthy in this special time

### 2) PERASHAT HASHAVOUA

Parashat Vaera: The Ten Plagues and Creation  
This Week's Parasha Insight with Rabbi Eli Mansour

The Torah in Parashat Vaera tells of the miraculous plagues which G-d brought upon the Egyptians. The commentators explain that these plagues not only were punishments for the Egyptians' cruelty towards Beneh Yisrael, but also, and primarily, but also served an educational purpose – to demonstrate G-d's existence and unlimited power of the earth.

Rav Abraham Saba (1440-1508), in his work Seror Ha'mor, adds that G-d brought ten plagues to correspond to the ten "Ma'amarot" – pronouncements with which He created the world. The Mishna famously teaches in Pirkeh Abot (5:1) that G-d created the world by uttering five pronouncements. Nine times in the story of creation we find that Hashem "spoke" to bring something into existence, and the tenth pronouncement was the word "Bereshit," with which G-d began the act of creation by creating matter. Each of the ten plagues delivered upon Egypt corresponds to one of these ten pronouncements. This point is developed at length by the Maharal of Prague (Rav Yehuda Loew, 1520-1609), who explains in detail how each plague is associated with one of the ten "Ma'amarot." For example, the plague of darkness corresponds to the pronouncement, "Yehi Or" – "Let there be light" (Bereshit 1:3). The plague of the firstborn corresponds to the pronouncement of "Bereshit," as the word "Reshit" means "the first." The plague of Arob (wild beasts) corresponds to the pronouncement with which G-d created the animal kingdom ("Toseh Ha'aretz Nefesh Haya" – Bereshit 1:24).

The question, however, arises, what is the meaning behind this

correspondence? Why did G-d choose to bring ten plagues that would correspond to the ten pronouncements with which G-d created the universe?

The Seror Ha'mor explains that the purpose of the plagues was to show the Egyptians – and Beneh Yisrael – that G-d created the world and exerts complete control and authority over it. To prove this, He in a sense undid the process of creation. This is comparable to somebody who is holding a magnificent suit, and he tells people that he is the tailor who made it. They don't believe him – and so he takes the suit apart and then sews it back together. Only somebody who made the suit, he says, could know how to take it apart and put it together. Likewise, Pharaoh and the Egyptians denied the existence of a single G-d who created the world, and so G-d proved them wrong by reversing the process of creation, undoing and then restoring each of the ten pronouncements with which the world came into existence.

Developing this point further, Beneh Yisrael in a sense experienced creation. They witnessed G-d undoing the world's creation and then putting it back together. Nobody witnessed the original act of creation – and so G-d reversed each stage of creation and then restored it, essentially allowing Beneh Yisrael to see the process of creation firsthand.

This explains why in Kiddush we proclaim that Shabbat serves as both a "Zecher Le'ma'aseh Bereshit" – commemoration of the act of creation – and a "Zecher Li'ysi'at Misrayim" – commemoration of the Exodus from Egypt. These are not two different statements – because Yesiat Misrayim was, in a sense, the act of creation, as G-d "unraveled" nature and then put it back together to show that He is the Creator.

This also answers the question posed by numerous commentators as to why G-d began the Ten Commandments by pronouncing, "I am Hashem your G-d who took you from the land of Egypt," rather than proclaiming that He is the G-d who created the universe. The answer, quite simply, is that these are actually one and the same. The process of the Exodus was, in essence, a repeat of the act of creation, as G-d reversed each stage of creation and then reinstated it, thereby proving that it was He who created the world and exercises absolute control over it for all time.

### **3) HALAKHAT HASHAVOUA**

Selected & translated by David Azerad, Hazzan Maghen Abraham

**Laws of loans and interest according to the rulings of the late Maran Rabbi Obadiah Yosef ZT" L**

#### **Are we allowed to lend with interest?**

The one who lends with interest transgresses a few Mitzvot of "Lo Ta'Aseh" (Negative Mitzvot) of the Torah. The lender the borrower the guarantor and the witnesses all take part of the Mitzvah of "Lo Ta'Aseh". One should be very careful about the prohibition of lending with interest. By transgressing this Mitzvah one may not see Siman Beracha (good blessings) until he returns the interest he took. Should one need to borrow from his friend he may not give him a gift prior to lending since it is considered advance interest, he should simply borrow without giving or saying anything.

#### **Is it permissible to charge interest if both parties agree to it?**

Even a poor person who has to lend for his own livelihood may not lend with interest. Furthermore, the lender goes through a prohibition of lending with interest no matter what is the financial status of the borrower even if the borrower agrees on paying the interest the lender is not allowed to accept.

Bevirkat Shabbat Shalom Umevorach

David Azerad

#### **4) HOLY JoKeS!!**

Where do Pharaohs like to eat?  
Pizza-TUT!

How do you use an ancient Egyptian doorbell?  
TOOT-AND-COME-IN!

What is mummy's favorite kind of coffee?  
de-COFFIN-ated!

## LIFECYCLE EVENTS

Celebrate a lifecycle event with us by sponsoring a Kiddouch

CONGREGATION  
MAGHEN ABRAHAM

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