

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Meyer Keslassy
Vice President
Jean-Claude Abtan

שבת שלום
Shabbat Shalom

ברוכים הבאים
Welcome to our Synagogue

Chief Rabbi
Haham Amram Assayag
Hazan
Rabbi David Kadoch
Shaliach Tzibur
Marc Kadoch

Perashat Shemot פרשת שמות

Shabbat December 29th, 2018, כ"א' טבת תשע"ט / 21 Tevet 5779
Perasha Page 292, Haftara 1147 in Artsroll

Shabbat Prayer Times

שיר השירים Shir Hashirim	4:20 p.m.
מנחה Minha	4:35 p.m.
קבלת שבת Kabalat Shabbat	4:50 p.m.
הדלקת נרות Candle Lighting	4:30 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim	6:50 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
תהלים Tehilim	3:35 p.m.
מנחה Minha	4:05 p.m.
שבת טוב Shabbat Ends	5:37 p.m.

Ereb Shabbat, Friday January 4th, 2019
Minha 4:40 p.m. (Candle Lighting 4:36 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
ותיקין Vatikim	7:10 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
ותיקין Vatikim	7:10 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	4:35 p.m.
ערבית Arbit	5:15 p.m.

Shabbat Zemanim- Netz- נץ- 7:51 am, Keriat Shema- שקיעה- 9:30 am, Shekia- שקיעה- 4:48 pm

Kiddush

Kiddush this Shabbat is provided by Abir Yaakob Congregation and everyone is invited to join us for Kiddush after services. In order to continue our coveted Kiddush which we all enjoy on a weekly basis, we are always looking for sponsors.
Everyone is welcome.

Seuda Shelishit

This Shabbat Seuda Shelishit is sponsored by:
Mr. & Mrs. Armand Bensimon, in the loving memory of the father-in-law Hillel Edery ז"ל.
Everyone is welcome.

Nahalot

Isaac Assayag ז"ל 23 Tevet/ Monday December 31st
Mordejai Assayag ז"ל 25 Tevet/ Wednesday January 2nd
Hillel Edery ז"ל 26 Tevet/ Thursday January 3rd

Nahalot for the following week

Luna Benchabo ז"ל, Moses Elmaleh ז"ל 29 Tevet/ Sunday January 6th
Rebecca Sabbah ז"ל, Yaakob Zeitouni ז"ל 1 Shevat/ Monday January 7th
Jack Benaim ז"ל 3 Shevat/ Wednesday January 9th
Achi Biba Benmaman ז"ל 4 Shevat/ Thursday January 10th
Gimol Bendelac ז"ל, Ethel Korman ז"ל, Abraham Yaakob Delmar ז"ל 5 Shevat/ Friday January 11th

To increase participation during Tefila, this bulletin should not be read during the conduction of prayer services.

This bulletin must be discarded in a proper Geniza. 7026 Bathurst Street Thornhill, Ont. L4J 8K3

Tel: (905) 669 7654 Fax: (905) 669 5138

Synagogue News

Avot U'Banim

Father and son learning program continues this week, Motsae Shabbat December 22nd at 6:45 P.M. Pizza and prizes. To sponsor a program, contact Rabbi David Kadoch - Cost for sponsorship \$200.

Mikve

We would like to inform our members that the Mikve will continue to be closed for renovations and will advise of the opening in due course. Our sincerest appreciation is extended to our President Meyer Keslassy and his children, for their benevolent gesture in covering the cost of the renovations undertaken, in loving memory of Perla Keslassy Z" L.

Avotenou Machzorim

Abir Yaakob has recently ordered 100 sets of machzorim for Rosh Hashana, Yom Kippur, Sukkot, Pesach and Shabuot. So far 30 of the sets have been sponsored by the Serruya, Keslassy, Benquesus and Benmergui families. Each set can be dedicated in memory of loved ones for \$125. Please email jdayan@kehilacentre.com or call the office 905-669-7654 to sponsor. The machzorim are from the Avotenou series of Moroccan Siddurim.

Oneg Shabbat Friday January 18th 8pm to 10pm

The Kahal Kadosh is invited to an Oneg Shabbat commemorating Shabbat Shira at the home of Rabbi and Mrs. David and Joyce Kadoch on Friday January 18th at 8pm.

Enjoy some singing and Divre Tora in honour of one of the most special shabbatot of the year.

The address is 138 Colvin cres Thornhill Ontario L4J2R7.

Food, drinks, candy and HAMIN!

Don't miss it!

COFFEE & HOT CHOCOLATE

Feeling cold after the long walk to shul? Come enjoy a nice cup of coffee or hot chocolate located in the classroom on the lower level (opposite side of the restaurant). Recharge yourself for Shahrut!

Weekly Classes at Abir Yaakob

Daf Yomi

Please join us daily for Gemara Daf Yomi with Haham Assayag, immediately following Arbit in the Midrash upstairs.

Tuesday Night LIVE with Tomer Malca

Please join Tomer Malca on Tuesday nights in the Midrash at 8:00 PM. for a shiur on relevant halacha topics of the day.

Night Yeshiva - Wednesday Nights at 8pm

Attention high school and university boys: Come and enjoy a learning session followed by an intense game of basketball. Every Wednesday beginning at 8pm. Special activities and trips take place bimonthly. For more information contact Yossi Azulay or Isaac Nacson.

Kollel Yismach Moshe

Please join us every Wednesday night at 8:20 PM upstairs in the Midrash for a very inspiring learning experience with the Avreichim of the Kollel Yismach Moshe. Topics will vary.

Kehila Boys Mishmar Program- Grades 5-8

Boys Grades 5-8, come out for a great time and see your friends from all schools! Every Wednesday we'll be meeting in the Red Room at 7:00 PM for some learning, snacks and prizes followed by our own basketball league in the gym.

For any questions or for sponsorship opportunities, please contact yosazulay@gmail.com

If you have a Mazal Tob that you would like to share with the congregation or if you have a change of address or email please contact the office at (905) 669-7654 Ext. 1.

Please be advised that the cutoff time for insertion in the bulletin is Wednesday at 4:00 p.m.

This bulletin is printed courtesy of Print Three Concord (905) 738-5682.

Insights on the Torah By Haham Amram Assayag

Shabat Shemot

-Yosef and his brothers passed away at the following respective ages:
Reuben 125 - Shimon 120 - Levi 137 - Yehuda 119 - Dan 125 - Naftali 133 - Gad 125 - Asher 123 - Yissachar 122 - Zebulun 114 - Yosef 110 - Binyamin 115.

Yosef lived less than all of his brothers and Levi the longest.

-The Jews multiplied themselves subsequently in Egypt in a way that each birth that took place produced a minimum of six children.

-The wise men of Egypt announced to Par'oh that someone who will destroy Egypt and redeem the Jews from slavery is to be born. However, they were not able to tell whether he'll be born in a Jewish home or to Egyptian parents. For this reason, Par'oh decreed that all male newborns whether Jewish or Egyptian be killed. For three and a half years before Moshe's birth, the Egyptian killed all boys.

-Yochebed gave birth to her son Moshe, when she was 130 years old.

-Moshe was born at the very beginning of his mother's seventh month of pregnancy.

-When Moshe was born, the entire house was filled with light.

-Moshe was born circumcised.

-Moshe was able to speak to his parents from the moment he was born.

-Moshe Rabenu was born on Wednesday, the 7th of Adar of the year 2368, of creation, in the third hour of the day.

-Moshe Rabenu was given many names:

His father called him: Heber.

His mother named him: Yekutiel.

Miriam his sister called him: Yered.

His brother Aharon called him: Abi Zanna'h.

His grandfather Kehat named him: Abigdor.

His nanny called him: Abi Socho

The Jews called him: Shemaya Ben Netanel.

Par'oh's daughter Batya who raised him and some say that his natural mother too, both called him: Moshe.

Torah Bites By Rabbi Kadoch

Shemot 5779 – Synagogue and State

“למה משה ואהרן תפריעו את העם ממעשיו לכו לסבלתיכם” (ד:ה)

“Moshe and Aharon, why do you disturb the people from its work?”

Go to your own burdens” (5:4)

When Moshe and Aharon came to Par'oh with their demand to free the Israelites, Par'oh was bothered with the request and felt that they were simply there to be a nuisance. Moshe and Aharon, along with the entire Tribe of Levi, were spared from the back-breaking labour that strained the rest of the Jews. Par'oh, who knew this, stated: “You are exempt from the slavery of Egypt; go and perform your own undertakings and stop bothering the rest of the people from their obligations.” Why was the Tribe of Levi exempt from the work? The Ramban explains that it was the custom of every nation to have scholars and teachers of their respective laws. Even Par'oh knew the necessity of this and he allowed for the Tribe of Levi to engage in Tora studies and teach it to the rest of the nation.

This can now shed some more light on what actually transpired in the conversation. Moshe and Aharon requested to allow the Jews to go to the desert and serve Hashem. In contrast, Par'oh responded that it was enough that *Shevet Levi* go and serve God without the need of everyone else following them. “You go and learn your Tora and don't involve yourself in matters that have no personal interest to you. Don't try to change the status quo.”

The Zohar explains that the wisdom found in the land of Egypt was the greatest in the world at that time. Even Par'oh was a huge scholar. Think about, he created the greatest empire the world had ever seen until that moment. However, if we dissect the claims of Par'oh we will find that he has a totally different outlook in how to perceive wisdom and those who carry it.

See, Par'oh didn't outright oppose the Tora and its studies. In fact, as we mentioned, he understood its importance and that's why he permitted the Tribe of Levi to engage in it. What he believed in was the separation between “synagogue and state.” He believed in a system where Tora has no place in the everyday running of business and policy. He respects Moshe and Aharon fully as spiritual human beings, but he demands from them that the spirituality and holiness remain in the

synagogue and study halls and not to meddle in the regular day to day life. This *hashkafa* contrasts the Jew is supposed to live. Our job is to learn Tora and carry it with us wherever we go. To keep what we learn and pray only for the walls of the study halls will end up being for naught. We believe that the Tora directs and influences all of our decisions and one who chooses to leave it on the sidelines, *has veshalom*, chooses the path of Par'oh. This is what a Jew has to think about every single day at the start and end of his day. After Shaharit, he should ask “How is my Tefila going to get me through the strenuous work I do day after day?” After his learning session in the *Bet Medrash* one should ask: “How is the learning which I just engaged in going to affect myself, my family and my connection with *HaKadosh Baruch Hu*? Finally, at the end of the day, he should ask himself: “How has the Tora that I studied and the *tefilot* that I prayed made me into a better person?” A person that has these points written on his agenda every day is sure to live the path of Moshe and Aharon.

Parasha Corner By Rabbi Eli Mansour

Parashat Shemot- Our Fear of Contemplation

Pharaoh responded to Moshe's initial demand that he release Beneh Yisrael with outright rejection, and he proceeded to announce that the slaves' workload would be intensified. Whereas until then the slaves were given straw with which to produce bricks, from that point onward they were responsible for finding their own straw, making their work several times more difficult and pressured. Pharaoh explained the reason for his new edict by accusing Beneh Yisrael of being lazy: “You are lazy - lazy! - and therefore you are saying, ‘Let us go sacrifice to G-d!’” (5:17). He felt that it was because the people had too much free time on their hands that they began thinking of lofty, spiritual concepts, and aspiring to leave Egypt and serve the Creator. The appropriate response, then, in Pharaoh's mind, was to intensify the workload so that Beneh Yisrael would not have the opportunity to think about sublime matters, and they would thus stop wishing to leave Egypt.

The Mesilat Yesharim (Rav Moshe Haim Luzzato, 1707-1746) points to Pharaoh's argument as an example of one of the dangerous tactics of the *Yeser Ha'ra* (evil inclination) in its unrelenting effort to prevent us from being the kind of people we should be. Namely, the *Yeser Ha'ra* finds ways to keep our minds occupied so that we do not have the opportunity to think, to contemplate, to reflect, to consider whether we are living life the way we are supposed to. The Mesilat Yesharim writes that if a person takes some time to think about his conduct, and his relationship to Hashem, then it is certain that he will be motivated and driven to improve. But we don't take time to reflect, he explains, because the *Yeser Ha'ra*, like Pharaoh, ensures to keep us busy, to fill our time so that we never take stock of ourselves and our conduct. At no time in human history has the *Yeser Ha'ra* been so successful in this effort than in our day and age.

Today, whenever a person finds himself alone with nothing to do, such as when riding a train or in a waiting room, he instinctively pulls out his phone and looks for something to read or somebody to correspond with. We are all legitimately busy, and - hopefully - we are busy with important and worthwhile activities, but the small pockets of time that are tailor-made for reflection are lost because of our mobile devices. Instead of using these times for contemplation, we waste them. The likely reason for this is that we are, very simply, scared of contemplation. We instinctively know that if we took some time to think seriously about our lives, to take stock of our behavior, to reflect on how we should be living differently and how we can improve, then we would recognize the need for change. It is far more convenient to ignore all this than to go through the uncomfortable and difficult process of self-improvement. And so we do to ourselves what Pharaoh did to our ancestors - we keep ourselves busy to protect ourselves from contemplation.

We need to overcome this tendency. Every businessman knows the importance of taking inventory, of determining which supplies need to be replenished. Our most important “business” is our share in the world to come, and we need to regularly take inventory to determine where we need to “replenish,” to increase and improve our observance. Rather than always looking to fill up our free time, and conveniently ignoring our spiritual inventory, let us instead take advantage of our free moments to seriously reflect on ourselves and our direction in life, and think about the changes that we should be making.



The Joe Dwek Ohr HaEmet
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to the 35th Hilula of

Baba Sali

Haadmor Rabbi
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This Years Hilula is Dedicated
In Memory of Claude Bitton z'l
בבכורה בן נסים וחסידה ז"ל

4 Shevat 5779
Wednesday, January 9th, 2019
Cocktails and Registration at 6 p.m.
Dinner to Follow

Door Prizes | Silent Auction
Raffles | Live Music

Sephardic Kehila Centre
7026 Bathurst Street, Thornhill
(905) 669-7653 x253

Lighting the Way to
a Brighter Future



Taking A Blood Test on Shabbat

The Shulhan Aruch (Orah Haim 328:48) rules that it is forbidden on Shabbat to extract blood from a wound, such as by pressing on the skin around the wound, or by tightly tying a piece of material near the wound to apply pressure. This is forbidden only "Mi'de'rabbanan" – on the level of Rabbinic enactment – as the Torah prohibition against extracting blood on Shabbat applies only when one needs the blood for some purpose.

Therefore, extracting blood to be examined in a laboratory would be forbidden on Shabbat on the level of Torah law. Since in this case the blood itself is needed, this constitutes a Biblical violation. Accordingly, Hacham Bension Abba Shaul (Israel, 1924-1998) writes that taking a blood test on Shabbat is forbidden except in the case of a seriously ill patient, where a potentially life-threatening risk is entailed.

Rabbi Moshe Ha'levi (Israel, 1961-2000), in his Menuhat Ahaba (vol. 3, 18:12), adds that in some situations, it would be permissible to ask a gentile to extract blood from a Jewish patient for a blood examination. This leniency would apply if there is a potential risk to the patient's limb, if the patient is bedridden, or if he experiences pain throughout his body. In such cases, one may ask a gentile to perform the blood test. A Jew, however, may not extract blood from a patient for examination except in situations of potential risk to life.

Summary: It is forbidden to extract blood on Shabbat. Taking blood for a blood test is permitted on Shabbat only in situations of a patient in a potentially life-threatening situation. If the patient is not in danger, but he is quite ill, such as if he is bedridden, then one may ask a gentile to perform the blood test.

Shalom friends,

It is with great honour to serve as the new rabbi of Abir Yaakob (SKC) beginning this coming Tuesday. This congregation has been dear to my heart since its opening in 1997 and even closer since I took the reins of hazanut almost eleven years ago. The departure of Hacham Assayag has struck a chord with every person in this community. The tremendous influence he had in shaping this community for over forty years has left a mark that will never be erased. Filling his shoes is an impossible task and I can only hope that by maintaining contact, I will receive the same guidance from him that he accorded to me my entire life. I am ever-so grateful for this new position and wholeheartedly acknowledge that Hashem has granted me the opportunity to continue his legacy and all that he stood for as I begin my tenure as rabbi of this precious *kehila*.

Over the course of my incumbency, I have set the following goals pertaining to matters of spirituality to be strived for and attained with Hashem's help:

- Improve the quality of Tefila in the main synagogue on Shabbat.
(more efficiency, more decorum, more participation, more silence)
- Maintain and reinforce daily shiurim in the medrash
(administer classes that suit the needs and wants of men, women, and youth)
- Be available to all members to answer any halachic inquiries to the best of my abilities
- Develop a personal connection with any member who seeks it.

(in particular and with focus on the youth of the synagogue as they begin to mold their lives as future leaders of the community)

I have assembled a Religious Committee comprised of **eight** members of the SKC to assist me in some of these undertakings. One should not hesitate to contact me or any of the following individuals should **any** issue arise or request seek to be granted pertaining to spiritual aspects of the synagogue. The members of the Religious Committee are:

1. Rabbi David Kadoch (Rabbi) 2. Meyer Keslassy (President) 3. Dr. Adam Ohayon (Secretary) 4. Isaac Cohen (Treasurer) 5. Marc Kadoch (Shaliah Tzibur Emeritus) 6. Avi Azuelos (Parnas) 7. Jacob Benchetrit (Member at Large) 8. Victor Arrobas (Member at Large).

The mandate of the Religious Committee is to periodically discuss the spiritual state of the SKC and addressing the religious needs of the kahal. Remember that we are here to serve you so please feel free to approach any one of us to state your concerns, recommendations, or requests. We will do our utmost to assist you. As in the past, when a situation arises that involves rendering a halachic ruling, that ruling will be determined by the Rabbi (myself), adhering to the guidelines of Orthodox Jewish law and/or customs, while in consideration of the specific circumstances of each individual/case.

Last but not least, as Rabbi, I pledge to keep all modes of communication open to every member of the SKC. In today's modern world, the options are endless when it comes to building relationships and keeping in touch. While understanding that such channels may pose a risk to privacy, I can guarantee that maintaining confidentiality, secrecy and trust will be a top priority in any form of dialogue we have together.

As the great Abraham Lincoln, former president of the United States, was once quoted as saying: "The Best Way to Predict the Future is to Create it." I encourage all of you to help me strengthen our "Kehila" family.

#TogetherWeCan

Rabbi David Kadoch