

# SEPHARDIC KEHILA CENTRE

## ABIR YAAKOB CONGREGATION



President  
Meyer Keslassy  
Vice President  
Jean-Claude Abtan

שבת שלום  
*Shabbat Shalom*

ברוכים הבאים  
*Welcome to our Synagogue*

בס"ד  
Rabbi Emeritus  
Haham Amram Assayag  
Rabbi  
Rabbi David Kadoch  
*Shaliach Tzibur*  
Marc Kadoch  
*Parnas*  
Avi Azuelos

*Parashat Ahare Mot/Kedoshim* פרשת אחרי מות-קדושים  
Shabbat May 2nd, 2020, ח' אייר תש"פ / 8 Iyar 5780  
*Perasha Page 636, Haftarah 1174 in Artsroll*

### Shabbat Prayer Times

#### Times for tonight and information regarding Tefilot at home:

Candle Lighting at 8:03 p.m.

Sunset at 8:21 p.m.

One may take Shabbat early, but not earlier than 6:52 p.m.

Any recital of Shema prior to 8:46 p.m. must be recited again before bed.

Friday night's Sefirat HaOmer 23 any time after 8:46 p.m.

Tonight's Arvit Tefila is the same of every shabbat, however, because we are not praying with a minyan, we do not recite the blessing of Me'En Sheva following Amida. Obviously, there is no Kaddish or Barechu as well.

(One may still recite the small paragraph of Vaychulu after Amida by himself while standing)

#### Tomorrow's times:

Sunrise is at 6:08 a.m.

Latest Shema is at 9:41 a.m.

Latest Shaharit Amida is at 10:52 a.m.

With no sefer Torah, it is still important to read the parasha and Haftara of Ahare/Mot Kedoshim from a Humash. The Haftara of Kedoshim is read.

Recite the 3rd Chapter of Pirke Avot following Musaf.

Earliest time to say Mincha is 1:51 p.m.

Seuda Shelishit must begin before sunset which is at 8:22 p.m. Best to recite Mincha prior to Seuda Shelishit.

When praying Mincha, include "VaAni Tefilati" even though there is no Sefer Torah.

Saturday night's Sefirat HaOmer 24 any time after 8:47 p.m.

Shabbat concludes at 9:08 p.m.

Shabbat Shalom U'Mevorach!

### Nahalot

Aaron Bensimhon ז"ל 8 Iyar / Shabbat May 2nd

Menorah Tabesh ז"ל 10 Iyar / Monday May 4th

Estrella Sibony ז"ל, Estrella Laredo ז"ל 12 Iyar / Wednesday May 6th

Judith Kay ז"ל 13 Iyar / Thursday May 7th

#### Nahalot for the following week

Shimon Darvishpour ז"ל, Chana Assayag Levy ז"ל 15 Iyar / Shabbat May 9th

Raphael Elfassy ז"ל, Yosef Danieli ז"ל, Jane Esther Benisti ז"ל, Sultana Keslassy ז"ל 17 Iyar / Monday May 11th

Freha Zrihen ז"ל, Lillian Guziker ז"ל 19 Iyar / Wednesday May 13th

Abraham Kozai ז"ל, Alicia Hassan ז"ל 20 Iyar / Thursday May 14th

#### Mikve Update

We are thrilled to announce the reopening of Mikve Ma'ayan HaSimha beginning this Sunday May 3rd by appointment only. Ladies will be asked to bring their own towels and supplies and do all of their preparations at home. After each appointment, the room will be sanitized and a deep clean will be performed overnight by our caretaking staff. To book an appointment, please contact Mrs. Mercedes Bendayan at 416-414-4370.

A suggested \$18.00 donation can be made through the website as no cash will change hands during the appointment given the circumstances. We are thankful to the Mikve attendants who are making themselves available to assist the ladies in performing this holy mitzvah and we hope and pray that we will be able to use all the facilities of our Centre in the very near future, Amen. (At this time, the Mikve Kelim will remain closed.)

# Torah Bites

By Rabbi Kadoch

"לא תקום ולא תטר" (יט:יח)

**"Do not take revenge and do not bear a grudge" (19:18)**

The mitzvot of refusing to take revenge or holding a grudge always made me wonder about the ability to perform a mitzva that involves one's emotions. At first glance, one can argue that a person's feelings towards doing to someone what was done to him can vary between one individual to the next. However, the fact remains that the prohibition of revenge isn't just about the feelings felt inside of me but also the action that comes forth as a result of that feeling. If someone tripped me during a soccer game, I have an urge to rush back and retaliate, but that urge isn't committing the avera. The sin lies in placing my leg as an obstacle to his running. With this in mind, we can hopefully answer an intriguing statement from our Hachamim with regards to revenge.

Our Rabbis state that a Talmid Hacham who doesn't take revenge on someone "like a snake", isn't considered a Talmid Hacham. We have two questions that need to be asked. Firstly, if the Tora is so blatant about the prohibition of revenge, then why do the Rabbis seem to be advocating revenge in any case? Second, what is the purpose of comparing the Talmid Hacham's revenge to a snake? Couldn't the dictum have omitted the analogy and still relayed the same message?

It is told in a parable that all the animals of the Earth approach the snake and asked him what enjoyment he receives when biting another species. All animals chew, eat and enjoy their prey, while the snake seems to bite and usually either leave or eat the prey whole, without any benefit or pleasure. The snake responds to the animals: "Go ask the same question to the people who use their speech for evil, since they also receive no enjoyment or benefit." Pushing aside the obvious message of evil speech and its deficiencies, we see from here that the characteristic of the snake is not to receive any benefit from its undertakings. Therefore, Tora scholars are asked to take revenge solely for the honour of the Torah "like the snake;" in a way that they have no ulterior motive to their defense. The only feeling of anger and resentment a Talmid Hacham is allowed to have is for the purpose of defending the honour of the Tora and God. Anything else, is unjustified.

## Updates from the Rabbi and the Board:

**Outreach and keeping in touch during these tough times:**

As we continue to deal with the enforced separation caused by the COVID-19 coronavirus, we would like to let everyone know of the multiple ways that we can stay in touch spiritually and emotionally:

1. The bulletin will continue to be sent electronically every week and be available on our website at [kehilacentre.com](http://kehilacentre.com). If you know of someone who is not receiving the bulletin, please send their e-Mail address to [social@kehilacentre.com](mailto:social@kehilacentre.com) and we will be happy to add them to our list. Along with the bulletin our list is used to communicate Online Shiurim and other relevant events to the community.
2. Rabbi Kadoch maintains a WhatsApp group that we use to communicate events and information to the community on an "as it happens" basis. If you want to be added to this group and have WhatsApp on your smartphone, please send a message to [social@kehilacentre.com](mailto:social@kehilacentre.com) with your mobile number so we can include you.
3. The office is open, virtually, and you can contact our office administrator, Sulty Mamann via e-Mail at [sulty@kehilacentre.com](mailto:sulty@kehilacentre.com) or on her mobile at +1-416-906-4417 with any issues, comments or happenings. Sulty is available from 9:00 AM to 5:00 PM Monday to Thursday and from 9:00 AM to 1:00 PM on Fridays.
4. Rabbi Kadoch is continuing his nightly Shiurim via Video and Teleconference to keep members connected to Torah and focused on their spiritual wellbeing. We are now up to 5 separate Shiurim a week and have had tremendous positive attendance and feedback on this initiative. Again, if you do not get updated on the schedule, please sign-up for the mailing list or for the WhatsApp group.

Finally, we ask you to keep us informed of the good things that happen in your homes and in the community. In these troubled times, we need positive news more than ever and welcome the opportunity to share your Mazal Tavs with everyone.

We pray that Hashem bring an end to all sicknesses and calamities so that we can live a life of health and wellbeing around the people we cherish.

Rabbi David Kadoch, Meyer Keslassy, Jean-Claude Abtan and the Board of Directors