

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Meyer Keslassy
Vice President
Jean-Claude Abtan

שבת שלום
Shabbat Shalom

ברוכים הבאים
Welcome to our Synagogue

Rabbi Emeritus
Haham Amram Assayag
Rabbi
Rabbi David Kadoch
Shaliach Tzibur
Marc Kadoch
Parnas
Avi Azuelos

Parashat Emor פרשת אמור

Shabbat May 9th, 2020, טו' אייר תש"פ / 15 Iyar 5780
Perasha Page 672, Haftarah 1176 in Artscroll

Shabbat Prayer Times

Times for tonight and information regarding Tefilot at home:

Candle Lighting at 8:11 p.m.

Sunset at 8:29 p.m.

One may take Shabbat early, but not earlier than 6:58 p.m.

Any recital of Shema prior to 8:54 p.m. must be recited again before bed.

Friday night's Sefirat HaOmer 30 any time after 8:54 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 5:59 a.m.

Latest Shema is at 9:36 a.m.

Latest Shaharit Amida is at 10:49 a.m.

With no sefer Torah, it is still important to read the parasha and Haftara of Emor from a Humash. .

Recite the 4th Chapter of Pirke Avot following Musaf.

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

Seuda Shelishit must begin before sunset which is at 8:30pm. Best to recite Minha prior to Seuda Shelishit.

When praying Minha, include "VaAni Tefilati" even though there is no Sefer Torah. Recite the Rishon of Parashat Behar located in the back of the Siddur.

Saturday night's Sefirat HaOmer 31 any time after 8:55 p.m.

Shabbat concludes at 9:16pm

Shabbat Shalom U'Mevorach!

Nahalot

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

Nahalot for the following week

Maryvonne Esther Bittan ז"ל 22 Iyar / Shabbat May 16th

Simha Lugassy ז"ל 25 Iyar / Tuesday May 19th

Elie Riboh ז"ל, Salomon Nassimov ז"ל 27 Iyar / Thursday 21st

Shoshana Rose Dallal ז"ל 28 Iyar / Friday May 22nd

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

"קדושים יהיו לאלהיהם ולא יחללו שם אלהיהם (כא:ו)"

"They shall be holy to their God; they shall not profane the name of their God." (21:6)

The Kohanim have a special role in the uplifting of the Jewish nation. They were charged with the daily services in the *Bet HaMikdash* which often resulted in the atonement of the Jewish people, both individually and on a communal level. With this responsibility comes a certain level of holiness. The Kohanim were instructed to constantly be "clean;" both physically and spiritually. They washed their hands and their feet multiple times a day and they needed to possess a clear state of mind when performing the service. Anything less would be extremely detrimental. It's because of the above that they are commanded to be "holy." It's not enough to know that it's a good thing to be and not act on it. A Kohen who isn't holy doesn't privy working in the temple. It goes without saying, that they shall not profane the service or the name of God, because you can't be holy and unholy at the same time. This is why Rabbi Yaakov Naiman, Rosh Yeshiva of Ohr Yisrael takes issue with the above verse. Why does the Torah need to give the Kohanim two separate commands which ultimately imply the same thing?

The answer lies in the basic fundamental of our religion; in Judaism, there is no middle ground. You can either be on one of two sides of the spectrum; the holy side or the unholy side. A person can't be one who keeps mitzvot, yet sins in his backyard. Everyday in the second paragraph of the *Shema* we talk about the blessings a person receives if he's *Vehaya Im Shamo* - if he listens to the commandments. Yet, to this same individual we caution: *Hishameru lachem, pen yifte levavchem* - watch that your heart doesn't stray to worship other idols. Because the moment you stop your service of Hashem and His Tora, you can easily find yourself in the most profane parts of life.

Through this we can understand why on Yom Kippur, the holiest day of the year, we are instructed to read a portion of the Tora by Mincha that deals with illicit relations with relatives; *arayot*. How can it be that towards the end of this most auspicious day, we read of such irreligious matters? The answer is because one can never feel comfortable in his present state of holiness. We are reminded that in an instant a person can go from "holy" to "unholy," even to the point where he can sin with *arayot*. It turns out that the commandment, while officially directed to the Kohanim, have strong implications on the Jewish people throughout. We must learn to be diligent in our service to *Hashem*. We must continue to push harder, one step at a time; lest we fall into the trap of sin. May Hashem give us the strength to succeed in this life long task.

Condolences

It is with deep regret that we announce the passing in Israel, of Mr. Abraham Benassor z"l, brother to our dear friend and member Perla Abtan, and uncle to Patrick Abtan and Jean-Claude Abtan. We extend our deepest and most sincere condolences to the entire family on their loss.

It is with deep regret that we announce the passing of Mr. Reuben Shemesh z"l, father (and father-in-law) of our dear friends and members Joseph and Lana Shemesh. We extend our deepest and most sincere condolences to Joseph and Lana, to his other sons, Yehuda and Yair and to the entire family on their loss.

It is with deep regret that we announce the passing of our dear great friend and former member, Mr. Jean David Boulakia z"l. May Hashem console his wife Danielle, children Charles and Jonathan, the grandchildren and the entire family on their loss.