

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

פרשת בהר-בחוקתי *Parashat Behar/Bechukotai*

Shabbat May 16th, 2020, כב' אייר תש"פ / 22 Iyar 5780

Perasha Page 696, Haftarah 1179 in Artscroll

Shabbat Prayer Times

Times for tonight and information regarding Tefilot at home:

Candle Lighting at 8:19 p.m.

Sunset at 8:37 p.m.

One may take Shabbat early, but not earlier than 7:04 p.m.

Any recital of Shema prior to 9:02 p.m. must be recited again before bed.

Friday night's Sefirat HaOmer 37 any time after 9:02 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 5:51 a.m.

Latest Shema is at 9:32 a.m.

Latest Shaharit Amida is at 10:46 a.m.

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

Recite the 5th Chapter of Pirke Avot following Musaf.

Earliest time to say Mincha is 1:52 p.m.

Seuda Shelishit must begin before sunset which is at 8:38pm. Best to recite Mincha prior to Seuda Shelishit.

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

Saturday night's Sefirat HaOmer 38 any time after 9:03 p.m.

Shabbat concludes at 9:24 p.m.

Shabbat Shalom U'Mevorach!

Nahalot

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

Nahalot for the following week

Abraham Halioua ז"ל, Jais Benchetrit ז"ל 29 Iyar / Shabbat May 23rd

Menahem Azulay ז"ל, Baruj Soudry ז"ל 2 Sivan / Monday May 25th

Maklhof Benaksas ז"ל, Yitzchak Irving ז"ל 4 Sivan / Wednesday May 27th

Esther Ponte ז"ל, Sofia Faierman ז"ל, Simy Edery ז"ל, Shabtai Shapiro ז"ל 5 Sivan / Thursday May 28th

Mikve Update

We are thrilled to announce the availability of Mikve Ma'ayan HaSimha, by appointment only. Ladies are asked to bring their own towels and supplies and to 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

When we think of causing pain to others, we generally associate that with physical or emotional harm. A punch stings and words penetrate deep into one's heart, yet in this week's Parasha we encounter a new form of pain; deception. The fancy terminology for this in our holy tongue is called "Ona'at Devarim". What exactly does this mean? In truth, Ona'at Devarim falls into many categories but let me explain one. More often than not, we make our decisions out of our own self interest. While one can argue that there's nothing wrong with that, one should ensure that this is only when we don't sacrifice the beliefs and interests of our fellow. The Torah in this week's Parasha states **לֹא תוֹנוּ אִישׁ לְאֶת עֵמִיתוֹ**. Literally this means "Do not deceive your friend." Rashi on the spot explains that this commandment includes giving your friend bad advice in order that you gain from it. In other words, don't put him at a disadvantage just because you feel a certain way. I read an incredible story this week that really solidifies this point. There was once a rabbi who kept a very high standard of Kashrut when it came to his meat. The butcher in his city, although he knew all the laws of kosher certification, being that he was not such a God-fearing Jew, the rabbi felt that it would be better not to eat from the meat he slaughtered. As a result, all of his students followed suit. The students, with a strong appetite for meat, decided that if they can only convince this butcher to change professions, the city would be forced to hire a new butcher, who was more God fearing than the first and they can eat some of the delicacies they always wished to enjoy. The students were successful in convincing the butcher to change jobs for one that paid a lot more money. However, the butcher needed the blessing of the Rabbi. At this point the students had smiles from ear to ear. They knew that the Rabbi would certainly promote their idea. When the butcher approached the Rabbi to tell him the situation the Rabbi asked him, "Why exactly are you looking to change jobs? Are you tired of being around meat or is it simply because the new job has a better salary?" The butcher answered the latter. The Rabbi responded: "If that's the case, then it's better to stay where you are now as a butcher and not change professions. A new job means new challenges and lack of comfort. Why change if things are going well for you now. You are much better off as a butcher." The students were appalled! How could it be? This was their chance to bring in a new butcher to finally eat some meat. When they asked the Rabbi why he didn't convince him to switch jobs, the Rabbi quoted the aforementioned pasuk - "Do not deceive your friend" - "How could I give this gentleman advice that will only serve my benefit and not his?" - Next time someone asks us for advice, ask yourself the following: "If what I'm about to say serves me better than it does he?" Remember, you're looking out for his best interests; not your own. Lesson learned.

COVID-19 Update

Dear Friends,
Over the past two weeks I've been asked about the reopening of the SKC by various members. It is clear that the longing to return to our precious building is evident and the coronavirus has taught us to appreciate the concept of "community" and Tefila BeTzibur. As an update, I am in contact with other Rabbinic leaders of the Jewish Community of Toronto who are under the guidance of medical experts in the city and the major Halachic decisors. As of today the Government of Ontario is still enforcing its emergency measures that only allow a maximum of 5 people in one setting, therefore it would be impossible to congregate even if we wanted to. The reopening of the SKC at this time or in the immediate near future is premature and we will continue to monitor the situation and assess when it is safe to do so.

I would like to point out an important value which is critical when assessing what to do; the concept of Poresh min HaTzibur, or the implications of "separating from the community." Many believe that when they act against the norms of community, even with a small group, that they won't affect the community as a whole. There are some who believe that they can violate rules of "private minyanim" in their yards or streets or even in homes and think it doesn't have consequences or repercussions. Not only does it raise the risk of spread of COVID-19 but it displays to the community that you aren't interested in its wellbeing and the willingness to work together to stop this pandemic. The synagogues, their rabbis and lay leaders will have to make somewhat of a joint decision in phasing out the reopening of our centres. It would be unseemly and wrongful for one synagogue to open up its doors while all others remain closed, no matter what the membership numbers are or the amount of people who attend daily minyanim. Toronto/Thornhill would be engage similarly like other parts of the world, such as Israel, who are opening up gradually in stages. I can predict that we will begin with backyard minyanim, then outdoor central minyanim then multiple rooms inside with a limited number of people per minyan. Each stage would consist of proper social distancing measures to ensure the safety of the Kahal. Again, right now none of this is possible until the Government of Ontario lifts the emergency restrictions we are currently under.

I thank you all for your continuous patience and partnership in this matter. I recognize how difficult these circumstances are for all of us and I implore you to continue to be unhurried and tolerant of the situation, so that we can guarantee the safety of every member of the community.

Kol Tuv,
RDK