

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION

President
Meyer Keslassy
Vice President
Isaac Cohen



Chief Rabbi
Haham Amram Assayag
Hazan
Rabbi David Kadoch
Shaliach Tzibur

Pesah Schedule at the Sephardic Kehila Centre

First Hag: Friday March 30th, 2018

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| Candle Lighting | 7:24 p.m. |
| Minha | 7:25 p.m. |
| Arbit | 7:55 p.m. |
| Hatsot | 1:22 a.m. |

First Day Pesah: Shabat March 31st, 2018

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| Shaharit Vatikin | 5:50 a.m. |
| Shaharit Main Shaharit | 8:45 a.m. |
| Daf Yomi | 4:15 p.m. |
| Early Minha | 4:45 p.m. |
| Shir Hashirim | 6:15 p.m. |
| Minha 7:15 p.m. (Seuda Shelishit should be done at home) | |
| Arbit | 7:55 p.m. |
| Candle Lighting after | 8:30 p.m. |

Second Day Pesah: Sunday April 1st, 2018

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| Shaharit Vatikin | 5:50 a.m. |
| Main Shaharit | 8:45 a.m. |
| Daf Yomi | 5:30 p.m. |
| Shir Hashirim | 6:30 p.m. |
| Minha | 7:25 p.m. |
| Hag Ends | 8:28 p.m. |

Second Hag:

Erev Shebii Shel Pesah: Thursday April 5th, 2018

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| Minha | 6:15 p.m. |
| Early Candle lighting after | 6:30 p.m. |
| Arbit | 6:35 p.m. |
| Keriei Moed | 10:00 p.m. - 1:00 a.m. |
| Hatsot | 1:20 a.m. |

Shebii Shel Pesah: Friday April 6th, 2018

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| Shaharit Vatikin | 5:45 a.m. |
| Main Shaharit | 8:30 a.m. |
| Daf Yomi | 5:15 p.m. |
| Minha | 6:05 p.m. |
| Early Candle lighting after | 6:30 p.m. |
| Arbit | 6:35 p.m. |

Shemini Shel Pesah: Shabat April 7th, 2018

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| Shaharit Vatikin | 5:45 a.m. |
| Main Shaharit | 8:30 a.m. |
| Daf Yomi | 5:15 p.m. |
| Early Minha | 6:15 p.m. |
| Minha 7:20 p.m. (Seuda Shelishit should be done at home) | |
| Arbit | 8:15 p.m. |
| Hag ends | 8:36 p.m. |

Weekday Hol Hamoed Services

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|--------------------------|-------------------------|
| שחרית Shaharit Sunday | 6:15 / 8:15 / 9:15 a.m. |
| שחרית Shaharit Weekdays | 6:15 / 6:40 / 8:15 a.m. |
| שיר השירים Shir Hashirim | 7:05 p.m. |
| מנחה Minha | 7:35 p.m. |
| ערבית Arbit | 8:05 p.m. |



Nahalot

Preciada Beniluz ז"ל 15 Nissan/ Shabbat March 31st
Yosef Abraham Ohayon ז"ל 16 Nissan/ Sunday April 1st
Lucy Bensimon ז"ל 19 Nissan/ Wednesday April 4th
Nahum Dallal ז"ל 21 Nissan/ Friday April 6th

Nahalot for the following week

Lola Cohen ז"ל 22 Nissan/ Shabbat April 7th
Jacob Dayan ז"ל 23 Nissan/ Sunday April 8th
Yaich Reboh ז"ל 24 Nissan/ Monday April 9th
Lily Benshabat ז"ל, Miriam Ohayon ז"ל, Stanley Hersh ז"ל 27 Nissan/ Thursday April 12th
Noah Jacobs ז"ל 28 Nissan/ Friday April 13th

Synagogue News

Social Hall Update

We would like to remind the entire community that the Social Centre will be available for use by any member of the community, from Tuesday to Thursday, between the hours of 6:00 PM and 11:00 PM, and Sundays between 2:00 PM to 11:00 PM.

The Centre will be closed during all Jewish holidays.

Community Events

CJMT Mimouna Event

Please join us for our annual Mimouna Event on Sunday April 8th, 2018 at 6:30 PM @ the Kehila Centre, main hall.

Kaftans welcome ~ Andalouse Orchestra.

RSVP on or before Thursday March 28th. \$10 per adult at the door with online registrations. Cash only at the door.

Link to CJMT tickets online registration only:

<https://www.eventbrite.ca/e/cjmt-mimouna-2018-tickets-43906528609>

Hag Kasher Vesameah, Tizku Leshanim Rabot, Neimot Vetobot

Weekly Classes at Abir Yaakob

Brunch and Learn - Sunday mornings at 10:00 AM

Join Hacham Assayag every Sunday morning at 10:00 AM for a special breakfast and open-ended learning session.

Topic: The underlying reasons behind the Minhagim.

Tefila begins at 9:00 AM. For more information contact Hacham Assayag. (Postponed until after Passover)

Daf Yomi

Please join us daily for Gemara Daf Yomi with Hacham Assayag, one hour before Minha in the Midrash upstairs.

Tuesday Night LIVE with Tomer Malca

Please join Tomer Malca on Tuesday nights in the Midrash at 7:30 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.

(Postponed until Hodesh Iyar)

Life Matters - Thursdays at 8:00 PM

Join Hacham Amram Assayag every Thursday night for a discussion on deep and profound insights on life and Torah values. Refreshments to be served.

For more information contact Max Benatar.

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.

Pesah- Our Response to the Wicked Son

By Rabbi Eli Mansour

The Haggadah famously speaks of four different types of sons, instructing us how to fulfill the obligation of Sippur Yesi'at Misrayim (telling the story of the Exodus on Pesah) to each one. The wicked son, the Haggadah says, asks the question, "Ma Ha'aboda Ha'zot Lachem" – "What is this service to you?" He looks at the Misvot observed at the Seder and asks his parents what this is all about, what they are bothering with these special observances. The Haggadah instructs us to respond by citing the verse in Sefer Shemot (13:8), "Ba'abur Zeh Asa Hashem Li Be'seti Mi'Misrayim" – "It is because of this that Hashem acted for me when I left Egypt."

This verse seems very difficult to understand, and it seems even more difficult to understand how this answers the wicked son's question. As the commentators note, the verse seems to say that G-d took Beneh Yisrael out of Egypt so that we can perform the Misvot of Pesah. This appears to be the opposite of the actual sequence of events. We would have thought that after the Exodus, G-d commanded us to perform the Misvot of Pesah in order to remember this seminal event. But this verse seems to be saying that to the contrary, G-d took us out of Egypt so we can perform the Pesah sacrifice, eat Masa and Marror, and so on.

How could that be? How could the purpose of the Exodus be to perform Misvot which commemorate the Exodus? And what does this have to do with the wicked son?

The Bet Ha'levi (Rav Yosef Dov Soloveitchik of Brisk, 1820-1892) explains that the wicked son questions the relevance of the Pesah sacrifice when its primary purpose is no longer necessary. The ancient Egyptians regarded the sheep as a deity of sorts, as they worshipped the zodiacal sign of Aries, which is symbolized by a sheep. The Pesah sacrifice was required as a public rejection of Egyptian paganism, and a statement of belief in monotheism. The wicked son claims that this statement was necessary only in the ancient world, when paganism was rampant and many people believed in the worship of cattle. But once the world no longer followed such foolish beliefs, there should no longer be any reason to observe this Misva. The wicked son thus asks, "What is this service to you" – meaning, how is it relevant now? Why should we still be required to observe this ritual?

The answer to this question is that the Torah in fact preceded the world's creation. Even though many Misvot have reasons that we understand, there are also other reasons which are inaccessible to us. And therefore, even if the reason of a certain Misva – as we understand it – no longer applies, we are nevertheless bound by that Misva, because all Misvot are eternally relevant, binding and applicable. The proof is that even the patriarchs observed the Misvot of Pesah, despite the fact that the Exodus had not happened yet. This demonstrates that the Misvot are significant and relevant irrespective of their apparent reasons, because they preceded even the world's creation, and are therefore not contingent on any particular time or place.

This is why the Haggadah tells us to respond to the wicked son by citing the verse, "Ba'abur Zeh Asa Hashem Li Be'seti Mi'Misrayim" – "It is because of this that Hashem acted for me when I left Egypt." This verse teaches us the very point with which we are to respond to this challenge – that the Misvot of Pesah are not dependent upon any particular time and place. Hashem brought the redemption so that we can fulfill the Misvot; He did not command these Misvot because the Exodus happened. The Misvot stand independent of any reason or rationale, and are binding in every day and age. This is our response to the wicked son, and this is one of the vitally important lessons of Pesah which we are to emphasize to ourselves and to our children on this special night.

Pesah - Moroccan Traditions on the night of the Seder

By Haham Amram Assayag

QUESTION: What is the reason why the Jews of Morocco pass the plate of the Seder over all the participants?

ANSWERS : There are three possible reasons for this custom so particular to the Jews of Morocco.

1. The night of Pesah is a night in the Jewish calendar, which one must dedicate entirely to relating the miracles that Hashem made with the Jewish nation upon the redemption from Egypt. The miracle that was longest extended was that of the "Anane Hakabod" the "clouds of Honour" which protected the Jews. These clouds descended to protect the nation when they left Egypt and remained with them through the forty years in the desert. To commemorate this great miracle, one elevates the plate of the Seder and passes it over their heads symbolizing these clouds.

2. One of the most important Mizvot of the night of Pesah is that everyone retell his children the miracles that Hashem made for us in Egypt. With this purpose, the Hachamim established in the Seder certain activities that are different from the accepted, in order to call on the attention of the young, so they can ask why this night is different from other nights, and the father may then relate the miracles. The plate of the Seder passed over those present, is another way to intrigue the young ones.

3. The great belief of the Jews that the Mitzvot protect those that perform them, is expressed in this night of Pesah. One lifts the plate of the Seder where all the items necessary to perform the Mitzvot of the evening are found, and passes it over the people as a sign that the Mitzvot will forever protect us. "Amen".

THE SEDER

Kadesh: As one arrives home from Arbit, the Kidush must be recited and the wine must be drunk leaning on the left.

Urhatz: We wash our hands without saying the Beracha.

Carpas: We take a small piece of celery we dip it into vinegar or salt water and we say the Beracha: "Bore Peri Haadama".

Yahatz: The leader takes the 3 Matzot and breaks the middle one into two. The biggest piece is then hidden under the tablecloths for the Afikomen (eaten at the end of the meal). The second remains with the two whole Matzot. We sing "Bibilu Yatzanu Mi'Mitzrayim" passing the plate over the heads of those present.

Magid: The second cup of wine is filled and we start reciting the Hagada.

- When we get to "Ma Nishtana," the plate of the Seder is placed at the end of the table.
- When "Ma Nishtana" is finished, before saying "Abadim," the plate is brought back to its place.
- The "Ma Nishtana" must be recited by the youngest in the family. If there are no children at home, the wife must say it, if not, the man himself recites it.
- When "Vehi She'amda" is recited, the Matzot are covered and the cup is lifted.
- When we reach the plagues (Dam, Sedardea, etc.) for each plague, we pour wine and some water into a recipient.
- When one gets to "Matza" the middle matza is lifted.
- When one reaches "Maror Ze" the lettuce is lifted.
- When "Lefichach Anahnu Hayabim" is reached, the matzot must be covered and one must lift the cup of wine through to "Gaal Yisrael" and then drink it.

Rahtza: One must wash the hands and recite the Beracha of "Al Netilat Yadaim".

Motze Matza: The head of the family takes the two Matzot with the half in the middle and recites the "Hamotzi" and the Beracha of "Al Achilat Matza". Then, breaks a portion both from the top piece and the middle piece (the half), dips them in salt and eats them together, leaning on the left.

Maror: The lettuce is taken, dipped into the Haroset*, and is eaten after saying the Beracha of "Al Achilat Maror".

Korech: From the third remaining matza, a piece is taken and put into a piece of lettuce. The "sandwich" is then dipped into the Haroset and "Zecher Lamikdash" is recited.

Shulchat Orech: Dinner is served.

Tzafun: After the supper, the piece of matza kept under the tablecloths (Afikomen) is eaten, after saying "Zecher Lekorban Pesach" etc.

Barech: The third cup is filled, the hands are washed and then one proceeds with "Birkat Hamazon". After the blessing over the meal, the Beracha "Bore Peri Hagefen" is said before drinking the third cup.

Halel & Nirtza: We fill the fourth cup and the Hagada is continued from "Shefoch" to the end. Once the Hagada is finished, we drink the fourth cup followed by the Beracha of "Al Hagefen Ve'al Peri Hagefen".