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Levi Ben Maytal HaCohen, Sarena Bat Rachel,
Meir Ben Devorah, Avraham Ben Rachel,
Menashe Ben Rosa, Akram Bat Habiba, Ezra Ben Naima,
Naama Bat Aviva, Gideon Ben Leslie,
Michael Nader Ben Molouk Zimra, Haim Ben Hannah

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RABBI YEHUDA MOSES, Rav HaKehillah/Senior Rabbi
rabbimoses@mogen-david.org

RABBI MICHAEL ABRAHAM, Executive Director/Associate Rabbi/Hazan
rabbibrabraham@mogen-david.org



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Sam Kotin ✡ Murray Aptaker
Dina Liberman ✡ Salomon Ben Mordechai
Bibijan Nazar ✡ Fannye Goldman
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Nadia Krone ✡ Louis Groper ✡ Paul Weller
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Rafael Maya ✡ Joshua Hakakian
Stephanie Hayoun ✡ Simon Mizrahi
Miriam Robin ✡ Ada Azeroual
Avy Azeroual ✡ Yaelle Shaye
Miri Robin ✡ Lielle Robin
Sarah Shaye ✡ Deborah Marciano
Salomon Marciano ✡ Jacob Aynesazan
Rachel Sheff ✡ Morris Davidson
Kaylene Neman ✡ Ezra Cohen
Isaac Ouaknine ✡ Dalia Saour
Orit Mesica ✡ Eliyahu Halwani
Miriam Krater ✡ Jeffrey Ives
David Bacall



DECEMBER

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Parashat Vayetze

DECEMBER 6 - DECEMBER 12, 2019 ✡ 8 KISLEV - 14 KISLEV ✡ 5780

WEEKLY SCHEDULE

Erev Shabbat - DECEMBER 6

Candle Lighting	4:25 pm
Shir Hashirim	4:20 pm
Mincha/Arvit	4:30 pm

SHABBAT

Rabbi Moses Parasha Shiur	8:15 am
Shacharit	8:45 am
Teen Minyan	9:15 am
Mincha/Arvit	4:05 pm
(Followed By Seudah Shlishit)	
D'var Torah by Yosef Haim Zaghi - Yavneh	
Havdalah	5:15 pm

SUNDAY

Shacharit	8:00 am & 9:00 am
(Followed By Breakfast)	

Monday - Friday

Shacharit	6:30 am
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Sunday - Thursday

Mincha/Arvit	4:30 pm
Torah At Mogen David (Mon-Thurs)	8:30 pm

Erev Shabbat - DECEMBER 13

Candle Lighting	4:26 pm
Shir Hashirim	4:20 pm
Mincha/Arvit	4:30 pm

IMPORTANT HALALIC TIMES

Earliest Talit & Tefillin	5:52 am
Hanetz Hachama	6:45 am
Last Time for Shema M'A	8:30 am
Last Time for Shema GR'A	9:15 am
Latest Tefillah M'A	9:32 am
Latest Tefillah GR'A	10:05 am
Hazot Hayom	11:44 am

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Halachic Illuminations

Halacha Yomit

Calling One's Father or Mother by Name

Question: May one call one's father by his first name? Also, may one call a friend with the same name as one's father by his first name?

Answer: A child may not call his father or mother by their first name. For instance, if one's father's name is "Shmuel," the son may not call him "Shmuel"; rather, he should call his father "Abba," "Dad," and the like. This law is quoted explicitly by the Gemara. The reason for this is because when one mentions the names of his father or mother, it should be done with reverence, similar to how one mentions Hashem's name with reverence.

The Rambam adds that even to call a friend that has the same first name as one's father by his first name is prohibited. For instance, if one's friend has the same name as his father, "Shmuel," one may not call his friend by his first name, Shmuel; rather, one should call one's friend by a certain nickname, for instance, if the friend's name is Shmuel and some people call him "Shmuli," one may call him by this nickname, but one may not call him by his full first name, Shmuel. The Rambam's position is rooted in the Talmud and is brought down as the Halacha. Nevertheless, the custom is seemingly not in accordance with the Rambam's view, for people are customarily lenient to call friends with the same first name as their father by their first name and we find no one worrying about causing an affront to their father's honor.

Indeed, from the words of the Rambam in a different place, we can infer that this Halacha does not apply to all names, for the Rambam writes in one of his responses that this law applies only to an uncommon name and only then will it be prohibited to call a friend bearing the same first name as one's father by his first name.

For instance, if one's father's name is "Gamliel" or "Boaz," which are both uncommon names, and the son has a friend with the same name, in this case it will be prohibited to call the friend by his first name, even if this is done while not in the presence of the father. However, regarding a name that is not uncommon, it will only be prohibited to call a friend bearing the same first name as one's father by his first name in the presence of the father. For instance, if one's father's first name is "Shmuel" and the son has a friend with the same name, the son may indeed call his friend by his first name, "Shmuel," unless this is done in the presence of the father in which case it will be prohibited, for it is not respectful to call one's friend by his first name which is the same name as one's father in the presence of the father.

The custom of many Sephardic, Middle Eastern, and North African Jews is to name one's children after the child's living grandparents and this custom is correct and appropriate without a shadow of a doubt, for this is the honor and wishes of one's parents that their grandchildren bear their names and fulfilling one's wishes is an honor to them.

Although the custom of the Jews of Iraq (Maran zt"l's birthplace) was not to call grandchildren by their living grandparents' names, nevertheless, the following incident once occurred: At the celebration marking the Berit Milah of Maran's eldest son, Maran's father, Rabbi Yaakov zt"l, came over to him and whispered, "What are you planning to name your son?" Maran replied, "I am planning to name him 'Avraham' after my father-in-law, Rabbi Avraham Fattal, who is from the Syrian city of Aleppo whose custom it is to name a child after their living grandparent." His father asked, "And what about me?" Maran zt"l replied, "We are of Iraqi heritage and Iraqi Jews customarily do not name their children after their living grandparents." Rabbi Yaakov exclaimed, "I am not concerned about this issue at all!" And so it came to pass that Maran named his son "Yaakov" (he named his second son "Avraham"). The Mohel was one of the greatest Babylonian sages of the time, Hagaon Harav Tzadka Hussein zt"l, and he likewise did not point out anything about the issue of naming after the living. Furthermore, Maran zt"l named his daughter "Yaffa" after his living mother (whose name was "Gorgia" which means "beautiful" in Arabic and translates to "Yaffa" in Hebrew). When Maran once saw one of his sons-in-law calling his son a nickname so as not to call him "Ovadia" in the presence of Maran zt"l, Maran pointed out to him that this was an incorrect practice.

Summary: One may not call one's father by his first name. If one has a friend bearing the same first name as one's own father, one may not call the friend by his first name if this is being done in the presence of the father; however, if this is being done while not in the presence of the father, it is permissible to do so. If it is an uncommon name, it will be forbidden to do so even if this is being done while not in the presence of the father.



Parashat Vayetze

Yakov is about to embark on a journey during which he will face two great challenges. As his first challenge, Yakov must sustain himself spiritually in an environment alien to the values he absorbed in his parent's home. Somehow, a buffer must be created to protect him from being influenced by his deceitful uncle and future father-in-law, Lavan. Yakov's second challenge, as the heir to the legacy of Avraham, is to build a family which can serve as the foundation of the Jewish nation-to-be. The future of the Jewish People depends on the actions of Yakov in this regard. What can he do to guard himself from the negative influences around him and how can he prepare himself to found a nation?

Chachamim teach us that Yakov did not go immediately to the house of Lavan when fleeing from Esav, rather he first immersed himself in learning Torah in the Yeshiva of Shem v'Ever. Given that Yakov was already sixty-three years old and had already spent his youth learning Torah in the Yeshivot of Shem and Ever, why was it necessary to return to the yeshiva now?

It was precisely the two aforementioned challenges facing Yakov that compelled him to return to the study of Torah. Torah study is the only line of defense against spiritually hostile forces and the protection that guarantees that a person's value system remains pure. The Rambam (*Hilchot Issurei Biah* 22:21), after elaborating upon all the necessary safeguards against inappropriate activity, concludes that the greatest impediment to sin is whole-hearted involvement in Torah study. For Yakov to survive the house and society of Lavan, an extra dose of Torah study was necessary.

Yakov was about to begin a new chapter in his life. Standing on the threshold of marriage and building a family, Yakov is about to begin to transmit Torah to the next generation. It is this transmission from parent to child that creates the essence of the Jewish nation. Yakov no longer studied Torah only as an individual, but also as one with a responsibility to transmit the Torah to the next generation. Yakov returns to the Yeshiva of his youth to reapply himself to the *talmud Torah* that will enable him to properly build his family and nation.

Yakov's return to Torah serves as a model for all subsequent generations. We are often faced with challenges to our spiritual goals. How do we survive when the values we hold dear are under attack? We return to our sources of Torah, our yeshivot and *batei midrash*, to strengthen ourselves. Our learning before and after work can be the buffer that preserves our Torah, even if we are exposed to influences antithetical to the Torah value system during the day. We look to Yakov as a role model for how to create a family. *Talmud Torah* is indispensable in creating an environment in which our children can spiritually flourish.

Therefore we, as parents, have the responsibility to rededicate ourselves to *talmud Torah* to enable us to share our legacy with our children. Just as Yakov's fourteen years of renewed Torah study enabled him to respond to the challenges that faced him, our return to *talmud Torah* will enable us to rise to our own challenges. Let us accept this challenge and commit to learning Torah each and every day, and joining one of the many opportunities within our *Kehilla* and our community.

Shabbat Shalom,
Rabbi Yehuda Moses
Rav HaKehillah/Senior Rabbi

Special Events ★ Shiurim ★ Announcements



Join us for
Shabbat Lunch
to benefit **ZAKA**

Shabbat
December 14th, 2019
12:30 pm

Kehilat Mogen David Hall
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Cost for lunch
\$180
Kids under 13: \$52

Please join us for a beautiful Shabbat lunch with participation of Rabbi Yehuda Meshi-Zahav, Founder and Chairman of Zaka and David Rose, International Director of Zaka.



Funds raised will go to Zaka's southern Unit, which serves the Ashkelon area. They are in urgent need of additional Search and Rescue ATVs, which allows them to save lives.



Guest of Honor:
Rabbi Yehuda Meshi-Zahav
Founder and Chairman of Zaka

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SUNDAY 10:00AM-1:00PM

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DECEMBER 25, 2019

SHACHARIT 7:45AM

FOLLOWED BY

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WITH RABBI MUSKIN

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DECEMBER 27, 2019 FRIDAY 6:00PM

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