

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 Balak פרשת בלק
Shabbat July 20 2019 י"ז תמוז תשע"ט / 17 Tammuz 5779
Parashat Balak Page 856 — Haftarah Page 1189 in Artscroll

Shabbat Prayer Times

מנחה Minha	6:45 p.m.
נרות הדלקת נרות Early Candle Lighting	7:40 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim	4:50 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
Rabbi's Shiur - Mesilat Yesharim	7:00 p.m.
תהלים Tehilim	7:45 p.m.
מנחה Minha	8:15 p.m.
שבע טוב Shabbat Ends	9:46 p.m.

Erev Shabbat Friday July 19th 2019
Minha 6:45 p.m. (Early Candle Lighting 7:40 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
ותיקין Vatikim	5:10 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
ותיקין Vatikim	5:10 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
אשרי מנחה Mincha Ashre	7:00 p.m.
ערבית Arbit	7:35 p.m.

Shabat Zemanim- Netz- נץ- 5:54 a.m. Keriat Shema- קריאת שמע- 9:03 a.m. Shekia- שקיעה- 8:54 a.m.

Mazal Tov

To Mr. and Mrs. Isaac and Fanny Queroub on the birth of a great grandson born to Etan and Miriam Gabay in Yerushalayim , Israel.

To Dr. and Mrs. James and Nathalie Toby on the birth of a baby girl.
Proud grandparents: Mr. and Mrs. Samuel and Algeria Toby and Mr. and Mrs. Henry and Chantal Ohayon
Proud great grandparents: Mr. and Mrs. Jack and Suzanne Benchimol and Mrs. Messody Ohayon.

Kiddush

Please join us for Kiddush after Shacharit services.
Everyone is welcome.

Seuda Shelishit

This Shabbat Seuda Shelishit is sponsored by:
Mr. and Mrs. Joe and Esther Azoulay in loving memory of his father Messod Azoulay ז"ל
Everyone is welcome.

Nahalot

Messod Azoulay ז"ל, 17 Tammuz / Saturday July 20
Rivkah Saporta ז"ל, 18 Tammuz / Sunday July 21
Estrella Benaim ז"ל, Sandra Azulay ז"ל, 21 Tammuz / Wednesday July 24
David Cohen ז"ל, 23 Tammuz / Friday July 26

To increase participation during Tefila, this bulletin should not be read during the conduction of prayer services.
This bulletin must be discarded in a proper Geniza. 7026 Bathurst Street Thornhill, Ont. L4J 8K3

Tel: (905) 669 7654 Fax: (905) 669 5138

Synagogue News:

Nahalot for next week

Bella Bentolila ז"ל, 24 Tammuz / Saturday July 27

Jacob Toledano ז"ל, 28 Tammuz / Wednesday July 31

Salomon Benmaman ז"ל, 29 Tammuz / Thursday August 1

Shiva Asar BeTamuz - Sunday July 21st

Fast begins 4:42 am

Fast ends 9:30 pm

Minha 8:25 pm

Arbit 9:10 pm

Ladies Tehilim Group

Women are invited to join Tehilim group every Tuesdays at 10:00a.m. and every Shabbat at 6:00pm Lower Level Restaurant.

Mikveh

We hope to have the Mikveh running to serve the community as soon as possible.

Save this Date

Sefer Torah Dedication in memory of Jack Buzaglo ז"ל , September 8th, 2019.

Exciting Changes to our Shabbat Services

We are happy to announce that teenagers and young adults, ages 13-25 will now be able to lead Friday night services and recite Parashiyot/Haftarot on Saturdays in our congregation. To do so, one must:

Give at least 3 weeks advance notice to the Parnas (Avi Azuelos) or Shaliah Tzibur (Marc Kadoch) to check for availability. be tested prior to the Shabbat in question.

As wonderful as this new initiative is, we maintain that the Bet Keneset and our Tefila continue to be conducted with a sense of professionalism, respectability and competence as they have always been. For that reason, we will ensure that our young kids will be ready and prepared before stepping up to the *teva*.

We hope that these new changes will encourage the kids to be more participative in the weekly service and increase attendance. If you have any questions, feel free to reach out to the Parnas or Shaliah Tzibur.

Mesilat Yesharim, Rabbi Kadoch Shiur continues this week

The weekly summer Shabbat class resumes this Shabbat @7:15 p.m.

Rabbi Kadoch will begin the classic Jewish book of study, Mesilat Yesharim.

Men and women are invited to join. Every Shabbat, 45 minutes before Tehilim.

Cemetery Plots

The SKC is pleased to announce the availability of Pardes Shalom cemetery plots to our members.

In order to accommodate the limited availability of these plots, we ask all interested members to contact:

Sol Benchtrit <solbench@hotmail.com>

Security Committee

The SKC is searching for volunteers to serve on a Security Committee, we ask all interested contact Joseph Mamane at 905-669-7654 Ext 200 or email at joseph.mamane@kehilacentre.com.

Torah Learning Opportunities at the SKC

Daily - Halacha - between Minha and Arbit.

Sundays - Gemara Masechet Megila with Rabbi Kadoch - 7:15am-8am, Lower Level Synagogue, Coffee will be served.

Tuesdays - Tuesday Night Live on the Parasha with Tomer Malca, 8PM, Medrash, beer and wings, men only.

Wednesdays - Halacha in Hebrew with Rabbi Yitzhak Hakouk, 9PM, Lower Level Synagogue, Refreshments to be served.

Thursdays - Halacha with Rabbi Kadoch for men - following Arbit.

Shabbat - Noam Elimelech on the Parasha with Rabbi David Kadoch, 815am - 845am, Lower Level Synagogue, coffee and hot chocolate, men only

Shabbat - Mesilat Yesharim Mussar with Rabbi Kadoch - 45 minutes before Tehilim, men and women.

Shiurim Online: If you wish to access any of the Torah classes given during the week by Rabbi Kadoch, Tomer Malca or

Rabbi Dabush, you can listen to them at anytime by accessing them on our website: bit.ly/skctorah

Balak 5779 – Why “Ma Tovv”?

Opening up a siddur when it's not your nusach can sometimes be confusing. Knowing which tefila to say when and in the right spot often depends on the actual Bet Keneset you are praying in. One thing, however, is a sure bet no matter which siddur you open; the pasuk of "Ma Tovv Ohalecha Yaakov" that is recited when entering Bet Keneset. Why was this pasuk chosen as the verse to say when entering a place of prayer? Why should Bilam HaRasha get the credit of thousands of Jews reciting his blessing and not one of the great Nevi'im that we had in our history? This pasuk that speaks in praise of shuls was designated to be said at the beginning of Tefilat Shacharit. There are a few explanations:

1. The Sefat Emet explained that there is a special reason involved in the words of Bilam because by doing so we fulfill the commandment of the Navi (Micha 6:5): "My nation, remember what Balak the king of Moav advised and what Bilam ben Be'or answered him...so that you should recognize the Righteous Deeds of Hashem."
2. Harav Baruch Epstein of Pinsk explained that the fact that it was Bilam, who so harassed Klal Yisrael, who said these words indicates how true they are. If a Navi would have said them, one could have said that his words are exaggerated because he bears such love for Am Yisrael in his heart.
3. The sefer Yagdil Torah brings another explanation: Every Jew who comes to pray before Hashem is dogged by groups of maschinim and mekatregim, hostile elements, who seek to confuse him and prevent his tefilah from being accepted. With the recital of Ma Tovv it is as though we are telling these hostile elements – nothing will work for you! Even Bilam Harasha wanted to curse us and look what happened to him in the end. Learn a lesson from him that one who seeks to curse Klal Yisrael ends up blessing them twofold.

Perasha Insights

By Rabbi Eli Mansour

Parashat Balak- The Jewish home

In this weeks parasha, Parashat Balak, the prophet Bilam, who intended to curse the Jewish people, looked out upon them and declared "How fair are your tents, O Jacob, Your dwellings, O Israel" (Bamidbar 24:5). In many prayer books, the siddur begins with this verse.

Although Bilam was a wicked man, he was a prophet, and these words were a prophecy. Bilam mentions two characteristics which are, in essence, the secret of Jewish existence. He relates to the "tent" (ohalekha) and the "dwelling" (mishkenotekha). The "tents" refer to the Jewish home, and "dwellings" represent the synagogues, the places of congregation, where the Shekhina rests.

Bilam observed that the two institutions which are integral to the Jewish people are the Jewish homes (ohalekha), and the home of

God (mishkenotekha). Why did Balak connect these two concepts, i.e. the Jewish home and the home of God?

Interestingly, the Rambam, at the beginning of Sefer Shemot, notes that four parshiyot of Sefer Shemot discuss the building of the Mishkan. The purpose of the Mishkan, as the verse says, "And they shall make for Me a sanctuary, and I will dwell among them" (Shemot 25:8), is that God's presence should rest among the people. The Ramban writes the original sanctuaries were the homes of the avot, our forefathers. God's presence dwelled in the homes of the avot; their homes were "temples," and the Mishkan is a replication, a duplicate of the homes of our forefathers. God's presence dwelled in their homes, i.e. the home's of the avot, and later, in the Mishkan.

R. Levi Yitzchok of Berditchev (1740-1809) explains that Jewish homes are actually holier than synagogues. He explains that while synagogues are used only for prayers, the Jewish home is filled with many Biblical mitzvot, such as mezuzah, raising Jewish children, chessed, etc.

If so we can understand why Bilam mentioned the homes and then the mishkan. While they are both similar, Bilam was apparently more impressed with the Jewish home, the primary place of the resting of the Shekhina.

Interestingly, we might note that just as the Torah relates that the inauguration of the mishkan last seven days, known as the shivat yemei hamilu'im, so too the chatan and kallah are instructed to dedicate the first seven days after their marriage to rejoicing together, during the shivat yemei mishtei, as they begin building their very own mishkan.

This understanding presents us with a great sense of responsibility. A husband and wife are actually ministering their home. Nowadays, the Jewish home is under attack; anything is allowed and there is no supervision. Just as there are things that we would not allow into a synagogue, so too we should not let certain things into a Jewish home.

The Jewish home is integral for our survival. We have lived without a Beit HaMikdash for thousands of years; what has ensured our survival is the home. We pray that a young couple should build a bayit neeman- a "loyal house"- loyal to the laws, and loyal to tradition. Just as the mishkan merits the 'presence of God', so too God is meant to be present in a Jewish home.

In this context, I wish to mention that the women have a special responsibility in the home. In the Torah, women are referred to as the "tents." Thus, after separating from their wives for three days before the giving of the Torah, after Matan Torah the men are told to "return to their tents" (Devarim 5:27). Here too, Bilam refers to their "tents" – primarily administered by their wives. The akeret habayit has a special responsibility to ensure that the home is a welcoming place for God, and that it should be deserving of the presence of the Shekhina.



Sephardic
Kehila
Centre

MESILAT YESHARIM

With Rabbi David Kadoch

SHABBAT AFTERNOONS

The book that every
Jew must learn!

Beginning Saturday May 4th

45 minutes before Tehilim - Main Sanctuary