

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 תולדות Parashat Toldot
Shabbat November 30th, 2019, ב' כסלו תש"פ / 2 Kislev 5780
Perasha Page 124, Haftara 1137 in Artsroll

Shabbat Prayer Times

מנחה Mincha	4:20 p.m.
הדלקת נרות Candle Lighting	4:24 p.m.
שחרית מנין החיד"א (וטיקין) Shacharit Ha'Hida Vatikin	6:30 a.m.
שחרית Shacharit (Main Synagogue/Barechu:9:35)	8:30 a.m.
תהלים Tehilim	3:25 p.m.
מנחה Mincha	3:55 p.m.
שבת טוב Shabbat Ends	5:30 p.m.

Ereb Shabbat, Friday December 7th, 2019
Mincha 4:20 p.m. (Candle Lighting 4:22 p.m.)

Weekday Services at Medrash Torah Vehayim

שחרית Shacharit Sunday	
וטיקין Vatikin	6:55 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
שחרית Shacharit Weekdays	
וטיקין Vatikin	6:55 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	4:20 p.m.
ערבית Arbit	4:50 p.m.

Shabat Zemanim- Netz- נץ- 7:30 am, Keriat Shema- שקיעה - 9:12 am, Shekia- שקיעה - 4:42 pm

Mazal Tov

Mr. and Mrs. Mordechai and Elisheva Keslassy on their recent marriage.
Proud Parents: Dr. and Mrs Mark & Suzy Pomper, Mr. and Mrs. Aharon & Evelyne Keslassy
Proud Grandparents: Mr. and Mrs Mark & Janine Nusbaum, Mr. and Mrs. Howard and Barbara Pomper, Mrs. Audrey Benchimol, Mr. and Mrs. Samuel & Gracia Keslassy

Mr. and Mrs. Aryeh and Mimi Schwartz on the birth of a baby boy in Detroit
Proud Grandparents: Mr. and Mrs. Joe & Shulamit Elmaleh, Mr. and Mrs. Tom & Ruchi Schwartz
Proud Great Grandparents: Mrs. Mira Shimkovitz, Mrs. Tekla Horowitz

Kiddush

Kiddush this Shabbat is provided by Abir Yaakob Congregation.
Everyone is invited to join us after services.

Seuda Shelishit

This Shabbat, Seuda Shelishit is sponsored by:
Mr. & Mrs. Sol and Bella Benchetrit in memory of her mother Rachel Bitton ז"ל Everyone is welcome.

Nahalot

Gisele Amar ז"ל 2 Kislev / Shabbat November 30th
Rica Assayag ז"ל, Perla Beniluz ז"ל, Joseph Assayag ז"ל 3 Kislev / Sunday December 1st
Raquel Benhaim ז"ל, 4 Kislev / Monday December 2nd
Amram Saporta ז"ל, Ruben Tabesh ז"ל, Chemaya Keslassy Bar Mordechai ז"ל, Rachel Bitton ז"ל, Mordechai Kadoch ז"ל
5 Kislev / Tuesday December 3rd
Yosef Dayan ז"ל 6 Kislev / Wednesday December 4th
David Nissan ז"ל 7 Kislev / Thursday December 5th
Luna Ouaknine ז"ל, 8 Kislev / Friday December 6th
Nahalot for the following week
Hannah Fruma Chai ז"ל, 13 Kislev / Wednesday December 11th
Isaac Beniluz ז"ל, Joseph Benchetrit ז"ל 14 Kislev / Thursday December 12th
Joseph Abitbol, 15 Kislev / Friday December 13th



Synagogue News

Mishmara - Jack Buzaglo z"l

The Mishmara for Jack Buzaglo z"l will take place on Motsae Shabbat November 30th following Arvit services. Shabbat ends at 5:30 p.m. Mishmara at 6:00 p.m.

Mishmara - Mrs. Sarah Benarroch z"l

This Shabbat is the 'Shabbat of the Year' for Mrs. Sarah Benarroch z"l. Service at Pardes Shalom Cemetery will be held on Sunday morning December 1st at 10:00 am. The mishmara of the Year will take place that same evening starting with Minha at 4:30 pm at Petah Tikva.

Mishmara- Mrs. Camila Beniluz z"l

This Shabbat November 30th is the Shabbat of the month for Mrs. Camila Beniluz z"l. The Mishmara of the month will take place Tuesday December 3rd in Paris, followed by the services at the cemetery the next morning. Rogamos por el Eterno Descanso de la Nechama de esta querida señora.

Bnei Akiva

SHABBAT SHALOM KEHILA SNIF! We are so happy to be on track with Kehila Snif! We have a jam-packed schedule including a special merch, snacks, Peula (activity), and MORE! Snif this week starts at 4:30PM! If you would like to request a walking group please email: Toronto@bneiakiva.org. Or if you have any other questions please approach Eliav Saban in Shul! Shabbat Shalom!

T.A.G. - Team Ashreinu Give @ SKC

Girls grades 7-9 are welcome to enjoy a jam-packed hour of activities, dancing, learning and snacks run by the members of Camp Ashreinu. The program will take place weekly on Mondays between 7:30 and 8:30 in the lower level social hall.

Upcoming Events..

Girls Niagara Falls Trip

The SKC is planning a Girls overnight trip to Niagara Falls Saturday night January 11th to Sunday January 12th for girls in Grades 6-9. The cost of the trip is \$80 per child and includes:

- Pizza dinner Saturday Night
- Overnight stay at Hotel in Niagara Falls
- Various attractions at the Falls

This is a great opportunity for the girls of the community to come together and build/strengthen relationships. We hope you take advantage of this trip and have your daughter be a part of it. If you'd like to sign up your daughter, please email Rabbi Kadoch directly with your daughter's name at your earliest convenience so we can begin booking rooms and putting things in motion. rabbikadoch@kehilacentre.com

Boys Trip to Detroit - Sunday December 1st

Boys in grades 7-12 are invited to partake in a fun-filled day in Detroit, Michigan. The boys, led by Rabbi Kadoch and Isaac Nacson will head to Detroit, have a delicious lunch and watch the Detroit Pistons battle the San Antonio Spurs at 5pm. Cost of the trip is \$75. For more information, speak to Rabbi Kadoch or Isaac Nacson

Avot Ubanim - continues this Shabbat at 7pm

It's back! Fathers and sons can come out for a great night of learning, snacks and prizes.

Time: Motsae Shabbat at 7pm.

For more information and to sponsor a learning contact Rabbi Kadoch. (Cost of sponsorship is \$200)

3-Part Lecture Series with Efi Palvanov

We are happy to announce a brand new 3-part series of Torah lectures delivered by scholar Eli Palvanov at various homes of our members. It will take place on Wednesday nights over the next 3 weeks. See back flyer for more details.

New and exciting Torah classes @ SKC

Daily - Halacha - between Minha and Arvit.

Sundays - 7:15 a.m. Gemara Shiur with Rabbi Kadoch, Lower Level Synagogue
- 9:00 a.m. - *Navi with Rabbi Kadoch*, Lower Level Synagogue, men, Coffee will be served.

Tuesdays - 8:00 p.m. with Tomer Malca in the Medrash
- 8:00 p.m. - Rambam with Rabbi Kadoch, Lower Level Synagogue
- Open topic discussion with Yitzchak Aboudi, Tuesday nights. Times to be determined

Wednesdays - 8:00 p.m - Ladies shiur with Rabbi Kadoch, Location Lower Level Classroom

Thursdays - 9:00 p.m - *Ohr HaHayim on the weekly Parasha* with Rabbi Kadoch, Medrash, men

Shabbat - 8:15 a.m. - *Noam Elimelech on the Parasha with Rabbi Kadoch*, Lower Level Synagogue.

New Shiur - Young Adult Males

Rabbi Kadoch will be offering a new Torah class Tuesday nights beginning this week for Young Adults. The topic of study will be the "Rambam" - a perfect blend of law, ethics and history. Tuesdays, 8 PM, Lower Level Synagogue.

Ladies Shiur

The ever popular ladies shiur with Rabbi Kadoch resumes this Wednesday at 8pm in the Lower Level classroom located near the Mikve Kelim. Weekly topics will include Divre Torah from the Parasha and Hilchot Shabbat. Women of all ages welcome. Light refreshments will be served.

Ladies Tehilim Group

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

Humash and Hamin - Thursday Nights

Come enjoy some delicious Hamin as we study the Parasha with the commentary of the Ohr HaHayim HaKadosh. Thursdays at 9pm in the upstairs Medrash.

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.

Please be advised that the cutoff time for insertion in the bulletin is Wednesday at 4:00 p.m.

Torah Bites

By Rabbi Kadoch

Mitzva #4 - Sanctification of the New Moon

1. Except for leap years, the lunar year has 354 days. Some lunar months have 29 days and others 30. The exact length of the lunar month is 29 days, 12 hours and 793 parts.
2. The solar year has 365 days, 5 hours and 96 parts.
3. Although the Jewish calendar is based on the lunar year, we must guide ourselves by the sun in the celebration of our holidays. Pesah must be celebrated during the spring season and Sukkot must be observed in the fall, at harvest time. Since the lunar year is shorter than the solar year the difference in length between the lunar and solar years must be adjusted periodically, or else we would find ourselves one year observing Pesah in the fall and Sukkot in the spring. The adjustment is made by intercalating an additional month after the month of Adar every third, sixth, eighth, eleventh, fourteenth, and seventeenth year of each 19 year cycle.
4. The biggest problem was the correct determination of the lunar months. In talmudic days, the Bet Din would assemble on the 30th of each month to await the testimony of two reliable witnesses that they had just seen the new moon. If the court was thoroughly convinced that the witnesses had given correct testimony, they proclaimed that day to be the day of Rosh Hodesh. If not, the new moon was automatically celebrated on the 31st day.
5. The announcement of the new moon was singled by burning beacons from mountain to mountain throughout the land of Israel and in parts of the Diaspora. Later the word was spread by messengers. Since these messengers could not reach the outlying communities in time, they always celebrated the 30th day as a the new moon. If they were informed of postponement to the 31st day, they would celebrate that day as well.

"Va'ye'etar Yitzhak laHashem l'nochah ishto..."

Rashi paints a picture for us: Yitzhak was in one corner of the room, Rivka in the opposite corner, each one praying for a child. The description is vivid, but what bothers me is why it is necessary at all? Who cares if Yitzhak and Rivka were standing in opposite corners, in the same corner, in different rooms, in the same room? Since when is the Humash concerned with painting a scene for us? What matters is that they prayed, period, full stop -- not where they stood in relation to each other.

I actually started thinking about this phrase "l'nochah ishto" two weeks ago when we read the haftara of VaYera. The navi there describes how Elisha put his mouth on the mouth of the dead son of the Isha Shunamit, placed his eyes against his eyes, his hands on his hands, etc. It sounds like he is doing CPR, but the child was brought back to life miraculously, not by medical intervention (according to most views). So why did Elisha need to go through this whole act? Radak answers that Elisha was doing it to arouse his kavanah. He need the child in his proximity; he needed the physical closeness to attune himself to the situation and focus on it. The Radak continues, this is just like Yitzhak daveing "l'nochah ishto." Yitzhak needed Rivka's presence there to focus himself on her plight. Maybe this is why we place our hands on our children when we bless them before Shabbat or before Yom Kippur. The physical closeness is there to bring our kavanah to its maximum. The simplest peshat in "l'nochah ishto" is, I think, the Rashbam, who writes that it means simply "bishvil ishto," for Rivka's sake. But this begs the question: doesn't that go without saying? For whose sake other than Rivka's could he have been praying? "Ishto" as opposed to who? Seforno anticipates the question and writes that Yitzhak prayed that his children he would come from Rivka, the most suitable wife for him. In other words, he wanted to avoid having to take another wife to have children.

Maybe there is more to it than that. The Taz in Divre David raises two fundamental questions on the parasha. 1) Before telling us about Yitzhak's tefilah, the parasha reminds us that Rivka was "bat Betuel ha'Arami... achot Lavan." Rashi comments that the Torah comes to praise Rivka. She grew up in a home of idolaters, and nonetheless was a tzadeket. Yet, just one pasuk later the Torah tells us, with respect to Yitzhak's tefilah, "va'ye'ater LO Hashem," Hashem listened to HIS tefilah. It was to Yitzhak that Hashem responded, not Rivka (according to Rashi, who assumes both were praying independently). It seems incongruous. On the one hand, the parasha opens with lavish praise of Rivka, only to set us up for her prayer being rejected due to a shortcoming in her background, at least in comparison to Yitzhak. 2) We already know who Rivka is from last week's parasha. We know she grew up in the home of

Lavan and Betuel and rose above their bad influence. Why inject a retelling of her background here?

The Yismah Moshe suggests a radical peshat in "l'nochah ishto" that will resolve both problems. Yitzhak viewed himself as continuing the legacy of his father -- there was nothing original or groundbreaking in what he was doing. Rivka, on the other hand, had forged her own path to avodah. The opening of the parasha recounts Rivka's background perhaps to set up the tension between these two approaches. On the one hand, "Yitzhak ben Avraham" and "Avraham holid et Yitzhak," the parasha emphasizes Yitzhak's connection with his father, with the past, with a path that was already forged, vs. "Rivka bat Betuel... achot Lavan," coming from nothing and forging a new path.

Yitzhak believed, says the Yismah Moshe, that Rivka had the edge on him. He prayed, "l'nochah ishto," invoking her merit as the basis by which G-d should grant them children. Originality trumps mere fidelity to the past. "Ishto" here is not to the exclusion of some other potential wife, but rather to the exclusion of Yitzhak himself, to the exclusion of his own merits, which he thought insufficient.

How does G-d respond? "Va'ye'ater LO," G-d responded to Yitzhak's own prayer. Three possible ways to read this: 1) According to Rashi, G-d responded to Yitzhak, not Rivka. The zechut of the tzadik ben tzadik trumps the merit of the tzadik ben rasha. Following in the footsteps of the past trumps those who must make their own way. 2) Given the Yismah Moshe's understanding of the first half of the pasuk, perhaps the meaning here is that G-d responded to Yitzhak specifically because he invoked his wife's merits. 3) Finally, and most radically, the Yismah Moshe's own reading is that G-d responded "lo," to Yitzhak as an individual, as opposed to Yitzhak the extension of his father Avraham. G-d's message to Yitzhak was that his avodah was not merely a replay of his father's life, and therefore devoid of originality, but rather he too stood on his own merits, had his own path, he too had his own way to carve just as Rivka had carved her own (albeit in a more extreme set of circumstances.)

To take one more step, perhaps the tension here between the zechut of following in the footsteps of the past vs. carving a new path is specifically highlighted in the context of Yitzhak and Rivka's tefilah for children because the Torah is asking us to consider what we expect from our children -- do we want them to merely walk in our footsteps, or are we praying for a new generation that will carve their own path and move off in a new direction of their own? And perhaps the better question is not which approach we expect from our children, but which approach we aspire to ourselves.

Perasha Insights

By Rabbi Eli Mansour

Hanukah - Lighting Hanukah Candles on Friday Afternoon

On Friday of Hanukah, one must light the Hanukah candles before the Shabbat candles. The earliest time when one may light the Hanukah candles is the point of "Pelag Ha'minha," which during the Hanukah season is usually around 3:30pm (in the New York City area). Therefore, on Erebb Shabbat Hanukah, one must be extra vigilant to complete Shabbat preparations especially early, so that he can light the Hanukah candles before the wife lights the Shabbat candles. It is preferable on Erebb Shabbat Hanukah to recite Minha earlier in the afternoon, before lighting the Hanukah candles. This is because the afternoon "Tamid" sacrifice - to which the Minha prayer corresponds - would be offered in the Bet Ha'mikdash before the Menorah was kindled. Accordingly, it is proper, if possible, to pray Minha on Friday afternoon before lighting the Hanukah candles. Therefore, synagogues should try to arrange a Minyan for Minha Gedola - meaning, the Minha prayer recited earlier in the afternoon - for those who are able to recite Minha earlier. Synagogues should then have another Minyan for Minha closer to sundown for those who could not pray Minha earlier, but this Minha prayer must start earlier enough to allow for the Hanukah candles in the synagogue before the onset of Shabbat. When one lights the Hanukah candles on Friday afternoon, he must ensure to add enough oil, or use long enough candles, to sustain the candles until 45 minutes after sundown, a period of close to one hour fifteen minutes..

SHABBAT DINNER AND DISCUSSION

WITH RABBI KADOCH

Friday December 13th
Mincha and Kabbalat
Shabbat 4:30PM
Shabbat Dinner 5:30
Ages 18-35

The Sephardic Kehila Center
7026 Bathurst St, Thornhill
RSVP by December 4th
(905) 669-7654

Sponsored by Denise and Leon Elmaleh and
Jimmy and Simona Kadoch



בס"ד

Sephardic Kehila Centre

Welcomes
Terror Victim,
Survivor & Founder
of
Ohr Meir & Bracha

Rabbanit Liora Tedgi

Come get inspired and
hear her story!

This Motzei Shabbat
November 30
8:00 p.m.

7026 Bathurst Street
Lower Level

terror-victims.org.il



HUMASH & HAMIN (PAREVE)

A PARASHA CLASS BASED ON THE PROFOUND
COMMENTARY OF THE OHR HAHAYIM HAKADOSH
THURSDAY NIGHTS AT 9:00PM
UPSTAIRS MEDRASH W/ RABBI KADOCH



SKC Presents

A 3-PART LECTURE
SERIES FEATURING

SCHOLAR EFI PALVANOV

Author of:
Tikun LeI Shavuot: Arizal's guide to Torah Study,
Garments of Light: 70 Illuminating Essays on the Parasha
Secrets of the Last Waters: Mayim Aharonim Hova

Wednesday Nights

THE BIG BANG &
THE AGE OF THE
UNIVERSE

EVOLUTION &
THE ORIGINS
OF LIFE

KABBALAH &
QUANTUM
PHYSICS

Reconciling scientific
theory with the Torah's
account of creation. This
talk will cover the age of
the universe and
archeological evidence.

Exploring the evidence
for and against evolution
in science and Torah and
uncovering God's
fingerprint in creation.

Has science discovered
the soul? What is the
name of reality? Is your
brain a quantum
computer? Intro to the
Arizal's multiuniverse.

Wednesday November
27th - - 8:30 PM
Home of Esther and
Adam Ohayon

Wednesday December
4th - - 8:30 PM
Home of Simona and
Jimmy Kadoch

Wednesday December
11th - - 8:30 PM
Home of Rena and Allen
Azoulay

143 McMorran Cres

102 Townsgate Drive

89 Colvin Cres