

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 Vayigash פרשת ויגש
Shabbat January 4th, 2020, טבת תש"פ / 7 Tevet 5780
Perasha Page 250, Haftara 1144 in Artscroll

Shabbat Prayer Times

מנחה Mincha	4:30 p.m.
הדלקת נרות Candle Lighting	4:34 p.m.
שחרית מנין החיד"א (ותיקין) Shaharit Ha'Hida Vatikin	6:50 a.m.
שחרית (Main Synagogue/Barechu) Shohrit	8:30 a.m.
תהלים Tehilim	3:40 p.m.
מנחה Mincha	4:10 p.m.
שבת טוב Shabbat Ends	5:41 p.m.

Ereb Shabbat, Friday January 10th, 2020
Mincha 4:40 p.m. (Candle Lighting 4:42 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shoharit Sunday</i>	
ותיקין Vatikin	7:10 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shoharit Weekdays</i>	
ותיקין Vatikin	7:10 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	4:35 p.m.
ערבית Arbit	5:05 p.m.

Shabat Zemanim- Netz- נץ- 7:52 am, Keriat Shema- שקיעה- 9:31 am, Shekia- שקיעה- 4:53 pm

Mazal Tov

To Mr. and Mrs. Salomon Buzaglo and Vivian Grinfeld on their recent marriage
Proud Parents: Mr. and Mrs. Maurice and Rebecca Buzaglo, Mr. and Mrs. Marcelo and Michal Grinfeld
Proud Grandparents: Mr. Salomon Buzaglo, Mr. and Mrs. Leo and Yvette Abitbol, Mrs. Victoria Alfie

To Mr. and Mrs. Vidal and Chana Leah Bekerman on the occasion of the Bar Mitzva of their son
Menchem Mendel Bekerman.
Proud Grandparents: Yaacov Medina & Addie Mines, and Yehuda & Marcelle Bekerman

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. Warren and Miriam Essebag in memory of his father Armando Essebag ז"ל
Mr. Salomon Nezry in memory of his mother Rica Nezry ז"ל
Everyone is welcome.



Nahalot

Rica Nezry ז"ל, 7 Tevet / Shabbat January 4th
Abraham Benchetrit ז"ל 10 Tevet / Tuesday January 7th
Dina Youssefian ז"ל, Moise Nahmany ז"ל 11 Tevet / Wednesday Jan. 8th
Armando Essebag ז"ל, Joel-Yoel Malinowicz ז"ל, lech Elmaleh ז"ל 12 Tevet / Thursday January 9th
Rina Elfassy ז"ל, Zohara Kadoch ז"ל, Jack Brodsky ז"ל 13 Tevet / Friday January 10th

Nahalot for the following week

Shlomo Esseis ז"ל 14 Tevet / Shabbat January 11th
Hanna Trojman ז"ל 16 Tevet / Monday January 13th
Simon Elfassy ז"ל 17 Tevet / Tuesday January 14th
Samuel Faierman ז"ל 18 Tevet / Wednesday January 15th
Abraham Medina ז"ל 19 Tevet / Thursday January 16th
Jacob Bendayan ז"ל 20 Tevet / Friday January 17th

Synagogue News

Mishmara of Esther Buzaglo ז"ל

The Mishmara of Esther Buzaglo ז"ל will take place on Monday January 6th in the main sanctuary beginning with Mincha at 4:35pm. Limud service and customary refreshments will follow Arbit. May her neshama rest eternally in Gan Eden, Amen. Please take note that a service at Pardes Shalom Cemetery will take place on Sunday, January 5, at 10:30 AM.

Mishmara of Chalom Trojman

The Mishmara of the year for Mr. Chalom (Charlie) Trojman ז"ל will take place Motzae Shabbat January 4th at 6:15 pm. at Bet Yosef in the Bernard Betel Centre. The service at Pardes Shalom Cemetery will be held on Sunday January 5th at 10:00 am.

Asara BeTevet

The fast of Asara BeTevet is this Tuesday January 7th.
Fast begins at 6:40am
Fast concludes at 5:33pm

Board of Governors Election - 2020

As per our constitution, elections for Board of Governors are scheduled for May 2020. We need volunteers to form a Nomination Committee that will be responsible for overseeing the election process and review

candidates who wish to present themselves for election to the Board of Governor. We ask for any interested member to contact the office via e-Mail at elections2020@kehilacentre.com.

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..

Wine and Cheese - Sunday January 26th

Young professionals, 19 and over, are invited for a wine and cheese event at the SKC. Come out, talk it up and have some delicious cheeses over some wine to go along with it. Thank you to Victor Arrobas and Jimmy Kadoch for sponsoring the event.

Cost is \$10 per person. To rsvp go to www.kehilacentre.com/event/winecheese5780

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

Avot Ubanim - continues this Shabbat at 7pm

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)

New and exciting Torah classes @ SKC

Daily - *Halacha* - between Mincha and Arbit.

- 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. **Tuesday Night Live** 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

Ladies shiur is postponed until after the new year.

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 Portion

Rabbi Lord Jonathan Sacks

The Future of the Past

Vayigash

In our parsha, Joseph does something unusual. Revealing himself to his brothers, fully aware that they will suffer shock and then guilt as they remember how it is that their brother is in Egypt, he reinterprets the past:

"I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no ploughing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt." (Gen. 45:4-8)

This is markedly different to the way Joseph described these events when he spoke to the chief butler in prison: "I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon" (Gen. 40:15). Then, it was a story of kidnap and injustice.

Now, it has become a story of Divine providence and redemption. It wasn't you, he tells his brothers, it was God. You didn't realise that you were part of a larger plan. And though it began badly, it has ended well. So don't hold yourselves guilty. And do not be afraid of any desire for revenge on my part. There is no such desire. I realise that we were all being directed by a force greater than ourselves, greater than we can fully understand.

Joseph does the same in next week's parsha, when the brothers fear that he may take revenge after their father's death:

"Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. (Gen. 50:19-20)

Joseph is helping his brothers to revise their memory of the past. In doing so, he is challenging one of our most fundamental assumptions about time, namely its asymmetry. We can change the future. We cannot change the past. But is that entirely true? What Joseph is doing for his brothers is what he has clearly done for himself: events have changed his and their understanding of the past.

Which means: we cannot fully understand what is happening to us now until we can look back in retrospect and see how it all turned out. This means that we are not held captive by the past.

Things can happen to us, not as dramatically as to Joseph perhaps, but nonetheless benign, that can completely alter the way we look back and remember. By action in the future, we can redeem the past.

A classic example of this is the late Steve Jobs' 2005 commencement address at Stanford University, that has now been seen by more than 40 million people on YouTube. In it, he described three crushing blows in his life: dropping out of college, being fired by the company he had founded - Apple, and being diagnosed with cancer. Each one, he said, had led to something important and positive.

Dropping out of college, Jobs was able to audit any course he wished. He attended one on calligraphy and this inspired him to build into his first computers a range of proportionally spaced fonts, thus giving computer scripts an elegance that had previously been available only to professional printers. Getting fired from Apple led him to start a new computer company, NeXT, that developed capabilities he would eventually bring back to Apple, as well as acquiring Pixar Animation, the most creative of computer-animated film studios. The diagnosis of cancer led him to a new focus in life. It made him realise: "Your time is limited, so don't waste it living someone else's life."

Jobs' ability to construct these stories - what he called "connecting the dots" - was surely not unrelated to his ability to

survive the blows he suffered in life.[1] Few could have recovered from the setback of being dismissed from his own company, and fewer still could have achieved the transformation he did at Apple when he returned, creating the iPod, iPhone and iPad. He did not believe in tragic inevitabilities. Though he would not have put it in these terms, he knew that by action in the future we can redeem the past.

Professor Mordechai Rotenberg of the Hebrew University has argued that this kind of technique, of reinterpreting the past, could be used as a therapeutic technique in rehabilitating patients suffering from a crippling sense of guilt.[2] If we cannot change the past, then it is always there holding us back like a ball and chain around our legs. We cannot change the past, but we can reinterpret it by integrating it into a new and larger narrative. That is what Joseph was doing, and having used this technique to help him survive a personal life of unparalleled ups and downs, he now uses it to help his brothers live without overpowering guilt.

We find this in Judaism throughout its history. The Prophets reinterpreted biblical narrative for their day. Then came Mid-rash, which reinterpreted it more radically because the situation of Jews had changed more radically. Then came the great biblical commentators and mystics and philosophers. There has hardly been a generation in all of Jewish history when Jews did not reinterpret their texts in the light of the present tense experience. We are the people who tell stories, and then retell them repeatedly, each time with a slightly different emphasis, establishing a connection between then and now, rereading the past in the light of the present as best we can.

It is by telling stories that we make sense of our lives and the life of our people. And it is by allowing the present to reshape our understanding of the past that we redeem history and make it live as a positive force in our lives.

I gave one example when I spoke at the Kinus Shluchim of Chabad, the great gathering of some 5000 Chabad emissaries from around the world. I told them of how, in 1978, I visited the Lubavitcher Rebbe to ask his advice on which career I should follow. I did the usual thing: I sent him a note with the options, A, B or C, expecting him to indicate which one I should follow. The options were to become a barrister, or an economist, or an academic philosopher, either as a fellow of my college in Cambridge or as a professor somewhere else.

The Rebbe read out the list and said No to all three. My mission, he said, was to train Rabbis at Jews' College (now the London School of Jewish studies) and to become a congregational Rabbi myself. So, overnight, I found myself saying goodbye to all my aspirations, to everything for which I had been trained.

The strange fact was, however, that I fulfilled all those ambitions at the very moment that I seem to be walking in the opposite direction. I became an honorary barrister (Bencher) of the Inner Temple and delivered a law lecture in front of 600 barristers and the Lord Chief Justice. I delivered Britain's two leading economics lectures, the Mais Lecture and the Hayek Lecture at the Institute of Economic Affairs. I became a fellow of my Cambridge college and a philosophy professor at several universities. I identified with the biblical Joseph because, so often, what I had dreamed of came to be at the very moment that I had given up hope. Only in retrospect did I discover that the Rebbe was not telling me to give up my career plans. He was simply charting a different route and a more beneficial one.

I believe that the way we write the next chapter in our lives affects all the others that have come before. By action in the future, we can redeem much of the pain of the past.

Shabbat Shalom.

YOUNG PROFESSIONALS
(19 AND OLDER)

wine & cheese event

HOSTED BY
THE SEPHARDIC KEHILA CENTRE
7026 BATHURST STREET

JANUARY 26, 2019 • 8PM
\$10 PER PERSON

RSVP
KEHILACENTRE.COM/EVENT/WINECHEESE5780
BY: TUES. JAN 21ST

Halacha Corner By Rabbi Eli Mansour

Reciting Berachot Over Fruit Eaten as Dessert

It is well-known that the Beracha of "Ha'mosi" recited over bread covers all foods that are eaten subsequently as part of the meal, such as meat, rice, salads and so on. Therefore, one does not recite Berachot over these foods. When it comes to dessert, however, this is not always the case. If one eats fruits of fruit salad for dessert, the dessert is not covered by "Ha'mosi," and he must therefore recite a new Beracha. And thus, for example, if after the meal a person is brought grapes and cantaloupe, he must recite "Ha'etz" over the grapes and "Ha'adama" over the cantaloupe. After dessert, he recites Birkat Ha'mazon, which covers the entire meal, including the dessert. Even though a separate Beracha was required before eating the dessert, the person does not recite a Beracha Aharona, as the dessert is covered by Birkat Ha'mazon. There is, however, one situation where one would even be required to recite a Beracha Aharona over the fruit eaten for dessert. The Gemara in Massechet Berachot (41) comments that if the table was removed after the meal, before Birkat Ha'mazon, and it was then brought back with dessert, then one would be required to recite Berachot both before and after dessert. It seems that in ancient times people ate on small, portable tables, and it was customary to remove the entire table after the meal. If the table was removed before dessert, Birkat Ha'mazon does not cover the dessert, since the table's removal signals the end of the meal, and thus the dessert was eaten separately from the actual meal. As such, a Beracha Aharona is required for the dessert. While at first glance this ruling does not appear to have any application nowadays, as our tables remain in place and are not removed after the meal, it in fact is very relevant even today. The work *Nehar Misrayim* (p. 13b) rules that this Halacha applies not only to the removal of the entire table, but also to the removal of the tablecloth. Meaning, if after the meal the table is cleared and the cloth is removed, and a new cloth is put on for dessert (or if the dessert is placed directly on the table), one would not only recite a Beracha over the fruit eaten for dessert, but also a Beracha Aharona. In such a case, the fruit is not covered by Birkat Ha'mazon, since it was not eaten as part of the meal. Hacham Ben Sion Abba Shaul (Israel, 1923-1998), in his *Or Le'sion* (vol. 2, p. 104), disputes this ruling, arguing that removing the tablecloth from the table cannot be compared to removing the entire table. Hacham Ovadia Yosef, however, in his *Halichot Olam* (vol. 2, p. 37), accepted the *Nehar Misrayim's* ruling. Accordingly, if the tablecloth was removed before fruit was served for dessert, one must recite Berachot both before and after eating the fruit. There is a debate among contemporary authorities as to the status of disposable plastic tablecloths, which are placed over the actual cloth, with respect to this Halacha. Hacham David Yosef, in his *Halacha Berura*, writes that removing the plastic covering from the table differs from the removal of the actual tablecloth, and does not signify the formal end of the meal. As such, one would not recite a Beracha Aharona after eating the fruit for dessert. The *Yalkut Yosef* (English edition, *Berachot*, p. 70), however, disagrees, and claims that there should be no difference between removing the plastic covering and the cloth (listen to audio recording for precise citation). In either case, the removal signals the end of the meal, such that the dessert should be viewed as separate from the meal and thus necessitates its own Beracha Aharona. In light of this dispute, it is preferable not to remove only the disposable plastic, and to either remove the actual tablecloth, or leave on the plastic for dessert. Summary: One who eats fruit for dessert after a meal with bread must recite a Beracha before eating the fruit, but does not recite a Beracha Aharona afterward, as it is covered by Birkat Ha'mazon. If, however, the tablecloth was removed from the table before the fruit was served, then one must recite a Beracha Aharona in addition to Birkat Ha'mazon. If one eats with a disposable plastic covering over the actual tablecloth, he should ensure not to remove the plastic without removing the cloth, as it is unclear whether removing only the plastic requires reciting a Beracha Aharona over the fruit.