

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 Yitro פרשת יתרו
Shabbat February 15th, 2020, כ' שבט תש"פ / 20 Shevat 5780
Perasha Page 394, Haftara 1154 in Artsroll

Shabbat Prayer Times

מנחה Mincha	5:25 p.m.
הדלקת נרות Candle Lighting	5:28 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikin	6:15 a.m.
שחרית Shacharit (Main Synagogue/Barechu:9:35)	8:30 a.m.
תהלים Tehilim	4:30 p.m.
מנחה Mincha	5:00 p.m.
שבת טוב Shabbat Ends	6:31 p.m.

Ereb Shabbat, Friday February 21st, 2020
Mincha 5:35 p.m. (Candle Lighting 5:37 p.m.)

Weekday Services at Medrash Torah Vehayim

שחרית Shacharit Sunday

ותיקין Vatikin	6:35 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.

שחרית Shacharit Weekdays

ותיקין Vatikin	6:35 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	5:30 p.m.
ערבית Arbit	6:00 p.m.

Shabat Zemanim- Netz- נץ- 7:17 am, Keriat Shema- שמע - 9:19 am, Shekia- שקיעה - 5:47 pm

Mazal Tov

To Mr. and Mrs. Yehoshua and Adina Waknin on the birth of a baby boy
Proud Grandparents: Mr. and Mrs. Joe and Shulamit Elmaleh, Rabbi and Mrs. Waknin
Proud Great Grandparents: Mrs. Mira Shimkovich, Mr. and Mrs. Ruchama and Yehoshua Waknin, Mrs. Chaya Engel

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. Avi and Francine Azuelos in memory of his great-grandfather Hadayan Yossef Azuelos ז"ל
Everyone is welcome.

Nahalot

Jacob Benaim ז"ל, Miryam Wolf ז"ל 20 Shevat / Shabbat February 15th
Hasiba Dadoun ז"ל, Eliyahu Edery ז"ל 21 Shevat / Sunday February 16th
Archie Levy ז"ל, 23 Shevat / Tuesday February 18th
Sarah Ruth Michael ז"ל, Samuel Korman ז"ל 25 Shevat / Thursday February 20th
Anna Hakoun ז"ל, Hadayan Yossef Azuelos ז"ל 26 Shevat / Friday Feb. 21st
Nahalot for the following week
Victor Haim Benisty ז"ל 27 Shevat / Shabbat February 8th
Shimon Reboh ז"ל 28 Shevat / Sunday February 9th
Claude Yahia Ayache ז"ל 1 Adar / Wednesday January 12th
Yitzhak Nahmias ז"ל, Chaya Nacson ז"ל, Albert Benzacar ז"ל, Isaac Medina ז"ל, Sam Guziker ז"ל 2 Adar/Thurs.Feb. 13th



Synagogue News

New podcast by Rabbi Kadoch - "Finding Holiness"

Check out Rabbi Kadoch's new podcast on Spotify and Apple Podcasts where you can listen to short ideas and messages how you can find holiness in all parts of your everyday life.

Search for "Finding Holiness" or "Rabbi David Kadoch"

Website: findingholiness.buzzsprout.com

Twitter/Instagram: [@findingholiness](https://www.instagram.com/findingholiness)

Facebook: [facebook.com/findingholiness](https://www.facebook.com/findingholiness)

SHABBAT SHALOM KEHILA SNIF!

No snif due to winter break. בנצרת we will be back next week!

Bikur Holim Project

We ask all members who are aware of people in our community that are sick or in the hospital to send a message to social@kehilacentre.com or contact the office, so that we can make sure that these people are visited and so that we can try to cheer them up to speed up their recovery and to pray for their wellness. We also ask for anyone who would like to volunteer to visit our sick and elderly to let Sully in the office know.

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..

Avot Ubanim - continues this Shabbat at 7:15 p.m.

Fathers and sons can come out for a great night of learning, snacks and prizes. Time: Motsae Shabbat at 7:15 p.m. 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 Minha and Arbit.

Sundays - 7:15 a.m. **Gemara Shiur, Masechet Pesachim** 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 - 8:00 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 Bites

By Rabbi Kadoch

"And it came about the next day that Moshe sat down to judge the people and the people stood before Moshe from the morning until the evening" (18:13)

When Yitro, Moshe's father-in-law, saw Moshe judging people from morning until evening, he gave him advice on how to judge people. On this verse Rashi cites the words of the Gemara (Shabbat 10) Would you ever think that Moshe is sitting and judging all day long? Then when does he learn Torah? This comes to teach you that a judge who judges truthfully, even for one hour, it is considered as if he has learned Torah all day long and he becomes a partner with Hashem in the work of creation. It is enough for the Gemara to say "Din Emet" – true judgment.

Why does the Gemara say "Din Emet LeAmite" –

real true judgment? Is there true judgment that is not truthful? The Baal Derishah explains on the Tur that every Torah judgment is true, but sometimes according to the place and time, one needs to judge beyond the letter of the law. Not only does the judge have to give a truthful judgment, but he also has to go out of his way to bring both sides to accept the judgment with love.

Maran Rav Ovadiah Yosef ztk'l brings in his book "Anaf Etz Avot" a story about Rabbi Eliyahu Haim Meizel Zt'l (the Rabbi of Lodz, Poland) who was the chief rabbinical judge in his city. He would judge the Jews with much understanding and wisdom. One day, two ladies came to him for Torah law and this is what happened. The two ladies had washed their daughter's shirts and had hung them outside on the line to dry. Thieves came along and stole all the shirts that were drying on one of the lines and the shirts on the second line were left to be. One lady said that the shirts that were left on the second line were hers, while the second lady claimed the same thing. The rabbi heard their claims and knew that one of the ladies was not telling the truth. The rabbi immediately told the ladies to bring the clothes to him. After they brought him the clothes, he asked both ladies to leave the room. Then he called the Rabanit into the room and asked her to bring some of his white shirts so he can mix it into the pile of shirts that the ladies had brought him. Afterwards, he called in one of the ladies and asked her, "Do you recognize that these shirts are yours?" The lady answered yes. The Rav asked her again, "Look well. Maybe you are mistaken". "I'm not mistaken!" the lady answered. "I recognize my clothes very well and these are mine, these are mine, these are not mine, and these are not mine". In this way, she chose out her clothes and put aside the Rav's clothes that did not belong to her. The Rav then asked her to wait outside. He called in the second lady and asked her the same question, "Are these your clothes?" The lady answered, "Yes, These are my clothes, This is mine and this is mine" and she claimed that all the clothes were hers including the Rav's clothes. The Rav yelled at her and said, "You are not telling the truth!" He took out his clothes and said, "These are mine, not yours".

In this way, he judged a real true judgment.

Perasha Insights

By Rabbi Eli Mansour

Parashat Yitro- The Earth's Fuel

Parashat Yitro is famous for the story of Ma'amad Har Sinai – G-d's Revelation to Beneh Yisrael at Mount Sinai, when He pronounced the Ten Commandments.

This is not the first time when we find the number 10 associated

with a major world event. In fact, we encountered it just recently, in our reading of earlier Parashiyot in the Book of Shemot, which tell of the ten plagues which G-d brought upon Egypt. Moreover, the Mishna in Pirkeh Abot (5:1) teaches that G-d created the world with "Asara Ma'amarot" – ten "proclamations." As we read in the opening chapter of the Torah, G-d brought each part of the world into existence by proclaiming that it should exist, and there are ten such proclamations in all.

Thus, the world came into existence through ten proclamations, G-d brought Beneh Yisrael out of Egypt through ten plagues, and He presented the Torah to them in Ten Commandments. What is the significance of this parallel? How are these three events connected?

A number of early commentators explained that the ten plagues served as a reaffirmation of G-d's creation of the world. At the time of creation, there were no witnesses to the event, and so it could not be later proven. In order to prove that He created the world, G-d brought ten supernatural plagues – each of which corresponds to one of the "proclamations" through which He created the world. For example, the plague of blood, when G-d transformed Egypt's water into blood, and then changed it back into water, reaffirmed His creation of water. The fact that G-d exerted such control over the water demonstrated that He created it. Likewise, bringing wild beasts confirmed His creation of wildlife, and bringing darkness confirmed His creation of light. By suspending the laws of nature, and then restoring them, ten times, G-d affirmed His absolute control over the world, thus proving all ten stages of His creation of the universe.

The ten plagues, then, were brought not simply to force Pharaoh to release Beneh Yisrael, but, primarily, to reaffirm that G-d created the world.

And then, after the Exodus from Egypt, G-d brought Beneh Yisrael to Sinai, proclaiming the Ten Commandments. Once the world's creation was reaffirmed through the ten plagues, it was time for G-d to provide the world with the "fuel" it needs to be sustained – the Torah. The Ten Commandments contain 620 letters, representing the 613 Biblical commands, plus the seven obligations enacted by the Sages. Thus, the Ten Commandments encompass the entirety of the Torah. The progression from the ten plagues – which reaffirmed the ten stages of creation – to the Ten Commandments shows us that our recognition of G-d must be followed by our acceptance of the Torah. It does not suffice to know and to believe that G-d created and governs the world. This belief must inform our conduct, and lead us to live the way the Torah demands.

This is why the Ten Commandments begins with the proclamation, "I am Hashem your G-d who has taken you from the land of Egypt, from the house of bondage." The giving of the Torah is a direct continuation of the Exodus from Egypt. Once our faith in G-d as the Creator was reaffirmed in Egypt, the next step is standing at Mount Sinai to wholeheartedly accept the Torah.

Torah study and observance are the earth's "fuel." They are the reason why it was created, and why it continued to exist. It is not enough to believe in G-d and know about G-d – we must live in accordance with His will, which is the very purpose for which He created the earth and created us, its inhabitants.

The Universal and the Particular

By [Rabbi Lord Jonathan Sacks](#)

The God of Israel is the God of all humankind, even though the religion of Israel is not the religion of all humankind.

The quintessential Jewish expression of thanks, gratitude and acknowledgment is Baruch Hashem, meaning "Thank God," or "Praise be to the Lord."

Chassidim say of the Baal Shem Tov that he would travel around the little towns and villages of Eastern Europe, asking Jews how they were. However poor or troubled they were, invariably they would reply, Baruch Hashem. It was an instinctive expression of faith, and every Jew knew it. They might have lacked the learning of the great Talmudic scholar, or the wealth of the successful, but they believed they had much to thank God for, and they did so. When asked what he was doing and why, the Baal Shem Tov would reply by quoting the verse: "You are holy, enthroned on the praises of Israel" (Psalm 22:4). So every time a Jew says Baruch Hashem, he or she is helping to make a throne for the Shechinah, the Divine Presence.

The words Baruch Hashem appear in this week's parsha. But they are not spoken by a Jew. The person who says them is Yitro, Moshe's father-in-law. Rejoining Moshe after the Exodus, bringing with him Moshe's wife and children, and hearing from his son-in-law all that had happened in Egypt, he says, "Praise be to the Lord [Baruch Hashem], who rescued you from the hand of the Egyptians and of Pharaoh, and who rescued the people from the hand of the Egyptians" (Ex. 18:10).

Three people in the Torah use this expression - and all of them are non-Jews, people outside the Abrahamic covenant. The first is Noach: "Praise be to the Lord, the God of Shem" (Gen. 9:26). The second is Avraham's servant, presumed to be Eliezer, whom he sends to find a wife for Yitzchak: "Praise be to the Lord, the God of my master Avraham, who has not abandoned His kindness and faithfulness to my master" (Gen. 24:27). The third is Yitro in this week's parsha.[1]

Is this significant? Why is it that this praise of God is attributed to Noach, Eliezer and Yitro, whereas from the Israelites, with the marked exception of the Song at the Sea, we seem to hear constant complaints? It may be simply that this is human nature: we see more clearly than others what is lacking in our lives, while others see more clearly than we do the blessings we have. We complain, while others wonder what we are complaining about when we have so much to be thankful for. That is one explanation.

It is, though, possible that a more fundamental point is being made. The Torah is signalling its most subtle and least understood idea: that the God of Israel is the God of all humankind, even though the religion of Israel is not the religion of all humankind. As Rabbi Akiva put it: "Beloved is humanity, for it was created in the image of God. Beloved is Israel, for they are called children of God." [2]

We believe that God is universal. He created the universe. He set in motion the processes that led to stars, planets, life, and humanity. His concern is not limited to Israel. As we say in the prayer of Ashrei, "His tender mercies are on all His works." You do not need to be Jewish to have a sense of reverence for the Creator or recognise, as Yitro did, His hand in miraculous events. It would be hard to find another religious literature that confers such dignity on figures who stand outside its borders.

This is true not only of the three figures who said Baruch Hashem. The Torah calls Avraham's contemporary, Malkizedek, king of Shalem, a "Priest to God Most High." He, too, blessed God: "Blessed be Avram by God Most High, Creator of heaven and earth. And blessed be God Most High who delivered your enemies into your hand" (Gen. 14:19-20).

In Genesis 18, Avraham challenged God on the justice of His proposed punishment of Sodom: "Shall the Judge of all the earth not do justice?" But a mere two chapters later, Avimelech king of Gerar, is told by God to stay away from Sarah because she was Avraham's wife, even though Avraham had said she was his sister. In terms very reminiscent of Avraham, Avimelech challenged God, "Lord, will You destroy an innocent nation?" Or consider the fact that the title of our own parsha this week, which contains the Ten Commandments as well as the most significant event in all of Jewish history, the covenant at Sinai, carries the name of a non-Jew. What is more, immediately prior to the revelation at Sinai, the Torah tells us how it was Yitro the Midianite Priest who taught Moses how to organise the leadership of the people.

These are remarkable expressions of spiritual generosity to those outside the covenant.

Or consider Tishri, the holiest month of the Jewish year. On the first day of Rosh Hashanah, as well as reading about the birth of Yitzchak, we read of how an angel came to the aid of Hagar and Yishmael. "What is the matter, Hagar? Do not be afraid. God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation" (Gen. 21:17-18). Yishmael was not destined to be a carrier of the covenant, yet he was rescued and blessed.

On Yom Kippur, in the afternoon, after we have spent most of the day fasting and making confession, we read the book of Yonah, in which we discover that the Prophet uttered a mere five Hebrew words ("In forty days Nineveh will be destroyed") and then the entire population - Assyrians, Israel's enemies - repented. Tradition takes this as the model of collective repentance.

On Sukkot we read Zechariah's prophecy that in days to come all the nations will come to Jerusalem to celebrate the festival of rain (Zech. 14:16-19).

These are three stunning examples of universalism. They do not imply that in the fullness of time everyone will convert to Judaism. Rather, that in the fullness of time everyone will recognise the one God, Creator and Sovereign of the universe. That is quite a different thing.

This idea that you can stand outside the faith and still be acknowledged by people within the faith as someone who recognises God, is very rare indeed. Far more common is the approach of one God, one truth, one way. Whoever stands outside that way is Godless, unsaved, the infidel, unredeemed, a lower class of humanity.

Why then does Judaism distinguish between the universality of God and the particularity of our relationship with Him? Answer: because this helps us solve the single greatest problem humanity has faced since earliest times. How can I recognise the dignity and integrity of the 'other'? History and biology have written into the human mind a capacity for altruism toward the people like us, and aggression toward the people not like us. We are good, they are bad. We are innocent, they are guilty. We have truth, they have lies. We have God on our side, they do not. Many crimes of nation against nation are due to this propensity.

Which is why Tanach teaches otherwise. Noach, Eliezer and Yitro were people of God without being members of Israel. Even the people of Nineveh became an example of how to heed a Prophet and repent. God blessed Yishmael as well as Yitzchak. These are powerful lessons.

It is hard to think of a more compelling principle for the 21st century. The great problems humanity faces - climate change, economic inequality, cyberwarfare, artificial intelligence - are global, but our most effective political agencies are at most national. There is a mismatch between our problems and the available solutions. We need to find a way of combining our universal humanity with our cultural and religious particularity. That is what the Torah is doing when it tells us that Noach, Eliezer and Yitro said Baruch Hashem. They thanked God, just as we, today, thank God. God is universal. Therefore humanity, created in His image, is universal. But the revelation and covenant at Mount Sinai were particular. They belong to our story, not the universal story of humankind.

I believe this ability to be both particular in our identity and universal in our commitment to the human future is one of the most important messages we, as Jews, have to deliver in the 21st century. We are different, but we are human. Therefore let us work together to solve the problems that can only be solved together.

Shabbat shalom.