

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Jean-Claude Abtan
Vice President
Eric Benchetrit

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 Shemot פרשת שמות
Shabbat December 25th 2021, כ"א' כסלו תשפ"ב / 21 Tevet 5782
Perasha Page 292 Haftarah 1147 in Artsroll

Shabbat Prayer Times

מנחה Mincha (Main Synagogue)	4:25 p.m.
הדלקת נרות Candle Lighting	4:27 p.m.
שחרית מנין החיד"א (ותיקין) Shaharit Ha'Hida Vatikin	6:50 a.m.
שחרית Shaharit (Main Synagogue)	8:45 a.m.
תהלים Tehilim	3:30 p.m.
מנחה Mincha	4:00 p.m.
שבת טוב Shabbat Ends	5:31 p.m.



Shabat Zemanim- Netz- נץ- 7:47 am, Keriat Shema- שקיעה 10:00 am, Shekia- 4:41 pm

Weekday Services

<i>שחרית Shaharit Sunday</i>		<i>שחרית Shaharit Weekdays</i>	
ותיקין Vatikin	7:10 a.m.	ותיקין Vatikin	7:10 a.m.
מקדימים Makdimim	8:00 a.m.	מקדימים Makdimim	6:30 a.m.
קבועים Kebuim	9:00 a.m.	קבועים Kebuim	8:00 a.m.
		מנחה Mincha	4:25 p.m.
		ערבית Arbit	18 minutes after Sunset

Mazal Tov

Mr. & Mrs. Lior and Sivan Ohayon on their recent marriage.

Proud Parents: Mr. & Mrs. Henri and Chantal Ohayon and Mr. & Mrs. Shalom and Karin Bokobza

Proud Grandparents: Mr. & Mrs. Jack and Suzanne Benchimol, Mrs. Messody Ohayon, Mrs. Chana Bokobza and Mrs. Sara Gorga

Happy Anniversary

Avi & Laura Cohen

Birthdays this week

Joe Anidjar, Esther Azoulay, Doran Kozai, Naomi Benchetrit, Aliza Benyair, Hannah Kadoch, Elie Cohen, Meyer Keslassy, David Azulay, Joseph Bitton, Samy Abihisira, Samuel Volgyi, Patrick Abtan, Jimmy Keslassy

Nahalot

Judah Abtan ל"ה 22 Tevet /Sunday December 26th
Isaac Assayag ל"ה 23 Tevet /Monday December 27th
Elias Benmergui ל"ה, Mordejai Assayag ל"ה, Isaac Assor ל"ה 25 Tevet /Wed.
December 29th
Hillel Edery ל"ה 26 Tevet /Thursday December 30th

Nahalot for the following week

Moses Elmaleh ל"ה, Luna Benchabo ל"ה 29 Tevet / Sunday January 2nd
Rebecca Sabbah ל"ה, Yaakob Zeitouni ל"ה 1 Shevat / Monday January 3rd
Jack Benaim ל"ה 3 Shevat / Wednesday January 5th
Jack Buzaglo ל"ה 4 Shevat / Thursday January 6th
Gimol Bendelac ל"ה, Ethel Korman ל"ה 5 Shevat / Friday January 7th

Synagogue News

Winter Shabbatot

During the months of December and January, Shabbat Shaharit will begin at 8:45am with Korbanot.

Winter Break Postponements

During winter break, most programs and activities are cancelled because of absences.

Below is a list of the major cancellations:

Kiddush and Seuda Shelichit are postponed until January 8, 2022
Avot U'Banim is postponed until January 8, 2022
Mishmar is postponed until January 5, 2022
Back To Basics Shiur is postponed until January 5, 2022
Early Risers, Early Gainers Shiur is postponed until January 1, 2022
Kids' Program is postponed January 8, 2022

Finding Holiness Website - NOW LIVE!

We are happy to announce that Rabbi Kadoch's Finding Holiness podcast now has a website with all his shiurim archived and organized by topic. Check it out at www.findingholiness.com.

Donations and 2021 Income Tax Receipts

Friday, December 31st, 2021 is the final day for the office to receive payments and donations and issue an income tax receipt for the 2021 calendar year. If you would like to pay any outstanding pledges or make an additional donation, we ask that you contact the office to settle your accounts.

Please note that the office will be closed for the winter break as of Thursday, December 23rd and will re-open on Tuesday, January 4th. If you need to speak to someone, please leave a voice mail at 905-669-7654 x200 or send an e-Mail to social@kehilacentre.com and we will call you back.

To donate or pay online on our web site, please go to <https://www.kehilacentre.com/payment.php> or send an Interac e-Transfer to social@kehilacentre.com.

Thank you for your continued support and please do not hesitate to reach out if you have any questions.

Shemot - Ridding the world of Antisemitism

Rabbi David Kadoch

ויהי בימים הרבים ההם וימת מלך מצרים ויאנחו בני ישראל מן העבדה ויזעקו. ותעל שועתם אל האלהים מן העבדה. (ב:כג)

And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." (2:23)

Albeit the wickedness of the first Pharaoh, the Jews felt scared and worried after his death. Rabenu Behaye explains that they were worried that a new king will arise with harsher, more evil decrees than the first. They "cried" due to the extreme oppression they experienced. Rabenu Behaye learns a great novelty from this pasuk. Although the time for the Exodus came, they were not worthy of being redeemed if it wasn't for the fact that they prayed with such devotion to Hashem. He learns this from the fact that it writes "מן העבודה" because of the bondage" twice in this pasuk. This teaches us that a person's prayer isn't considered complete until it is done when experiencing distress and agony. One who prays as a result of this, is promised that his prayer goes straight to heaven.

The prophet Yonah hinted that only when his soul "fainted" and his prayer was out of pain and distress, was he answered by Hashem. This scenario played out in this Parasha will symbolize what will happen in the end of days; where our final redemption will only come through extreme prayer and repentance. This pasuk marked the beginning of the Egyptian Exodus as immediately after this prayer, we are introduced to Moshe (Perek 3), the savior, who receives his prophecy from Hashem at the Burning Bush. So too, in the end of days. As we experience levels of Anti Semitism not seen in decades, as Jews are persecuted throughout the world, now more than ever must we put forth our heartfelt prayers as we are guaranteed that Hashem will listen to them, accept them and bring our redeemer speedily in our days, Amen.

Parashat Vayehi: We All Need to Put in Effort

Rabbi Eli Mansour

Parashat Shemot: The Spoils of Egypt
When G-d spoke to Moshe for the first time, and instructed him to return to Egypt and lead Beneh Yisrael to freedom, He mentioned that when the people will leave Egypt, "they will not leave empty-handed. Each woman will borrow from her neighbor...silver and gold utensils, and garments..." (3:22). Beneh Yisrael would "borrow" their Egyptian neighbors' belongings, and bring these possessions with them as they left Egypt. Indeed, we read later (12:35) that the time of the Exodus from Egypt, "And Beneh Yisrael did as Moshe said - they borrowed from Egypt silver and gold utensils, and garments."

The implication of the text is that Beneh Yisrael deceived the Egyptians, "borrowing" their belongings knowing full well that they would never return them. The obvious question arises as to why G-d would command such a thing. Why would He have Beneh Yisrael act immorally and fool the Egyptians? True, G-d had promised Abraham Abinu that after his descendants would endure a period of oppression in a foreign land, they would then leave with great wealth (Bereshit 15:14). But G-d clearly had an infinite number of ways to make this happen. Why did He choose to have Beneh Yisrael "borrow" their Egyptian neighbors' possessions without the intention of giving them back?

In fact, the Or Ha'haim Ha'kadosh (Rav Haim

Ben-Attar, 1696-1743) notes that the Torah emphasizes that "Beneh Yisrael did as Moshe said" - meaning, they took the Egyptians' belongings only because they trusted Moshe's instructions. The Rambam writes in Hilchot Yesodeh Ha'Torah that if a prophet, whose authenticity has already been confirmed, instructs the people to transgress a Torah command, then as long as he does not call for that command's permanent abrogation, he should be obeyed. (The classic example of this Halacha is the story of Eliyahu, who offered a sacrifice on Mount Carmel despite the prohibition against bringing sacrifices outside the Bet Ha'mikdash.) Moshe was now calling upon the people to commit a clear violation of Torah law - to deceive the Egyptians and essentially steal from them, by pretending to borrow their possessions when in truth they were taking them to keep. The people obeyed this command only because Moshe - a confirmed prophet - instructed them to do this as a "Hora'at Sha'a" - an extraordinary, one-time provision. Such conduct normally is strictly forbidden, but an exception was made in this instance, as G-d had commanded the people to take their Egyptian neighbors' possessions. Why was this exception made? Why did G-d want Beneh Yisrael to take the Egyptians' belongings this way?

An answer may be suggested in light of the Gemara's discussion in Masechet Pesachim (39a) about the Misva of Marror. The Mishna there establishes that the preferred vegetable to use for fulfilling this Misva is "Hazeret," which the Gemara defines as "Hasa" (lettuce). The Gemara explains the connection between "Hasa" and Beneh Yisrael's enslavement in

Egypt, stating, "Why were the Egyptians compared to Marror? To teach you that just as this Marror is first soft and then hard, the Egyptians, too, were at first soft, and then became hard." The lettuce leaves are soft when they first begin to grow, and eventually harden. The Egyptians, too, began treating Beneh Yisrael "softly," with outward kindness, before becoming harsh and cruel. Rashi explains that the Egyptians lured Beneh Yisrael to become their slaves by first offering attractive salaries for their labor. But then, after Beneh Yisrael signed up to work as laborers, the Egyptians stopped paying them, and they ended up as the Egyptians' slaves.

Our Sages in the Midrash explain how each of the ten plagues which G-d brought upon Egypt punished the Egyptians "Midda Ke'n-egged Midda" ("measure for measure"), corresponding to the crimes they committed against Beneh Yisrael. By the same token, we might assume that Beneh Yisrael's deception of the Egyptians, too, served as a punishment "Midda Ke'n-egged Midda." Beneh Yisrael's enslavement was brought about through deception - and so it ended through deception. The Egyptians fooled Beneh Yisrael by promising long-term, gainful employment, when in truth their intent was to enslave them. G-d punished the Egyptians by having Beneh Yisrael now deceive the Egyptians by "borrowing" their belongings without any intention to return them. This exceptional command was given for the purpose of punishing the Egyptians, of having them fall victims to deception just as they had cruelly deceived Beneh Yisrael.



Sephardic
Kehila Centre

TORAH LEARNING - LIMUD TORAH BACK TO BASICS

Wednesdays
Beginning Oct 13th

IN PERSON

WED.
8PM

Rabbi David Kadoch

- Tanach w/ Rashi (30 min)
- Halacha Shulhan Aruch (30 min)
 - Open to learners of all levels
 - Refreshments to be served

Having your own sefer (book) is strongly recommended. Please contact Rabbi Kadoch if you would like to have him purchase a copy for you.

VIDEO CONFERENCING

WED.
8PM

Rabbi David Kadoch

- Also available via video conferencing
 - <https://global.gotomeeting.com/join/450150709>

Shiur archives can be found on the the Finding Holiness podcast at findingholiness.buzzsprout.com

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EVERY SHABBAT 30 MINUTES
BEFORE MINHA

Tefilot & Piyutim

with Dr. Adam Ohayon

Beginning
Shabbat October 16th

Attention men and boys who wish to learn the Tefilot and new piyutim. This is your opportunity to learn from one of our esteemed paytanim, Dr. Adam Ohayon. Every shabbat, 30 minutes before Minha in main banquet hall.



TORAH STUDY WITH
RABBI KADOCH

THE AMIDA

MONDAYS