

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Jimmy Keslassy
Vice President
Isaac Cohen

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

Shabbat Hukat פרשת חקת
Shabbat July 9th 2022, י' תמוז תשפ"ב / 10 Tammuz 5782
Perasha Page 838 Haftarah 1187 ויפתח in Artscroll

Shabbat Prayer Times

מנחה Mincha (Main Synagogue)	7:00 p.m.
הדלקת נרות Candle Lighting/Mizmor Shir	7:45 p.m.
שחרית מנין החיד"א (ותיקין) Shaharit Ha'Hida Vatikin	4:45 a.m.
שחרית Shaharit (Main Synagogue)	9:00 a.m.
תהלים Tehilim	8:00 p.m.
מנחה Mincha	8:30 p.m.
שבע טוב Shabbat Ends	9:55 p.m.



Shabat Zemanim- Netz- נץ- 5:45 am, Keriat Shema- שמע 9:33 am, Shekia- שקיעה- 9:00 pm

Weekday Services

<i>שחרית Shaharit Sunday</i>		<i>שחרית Shaharit Weekdays</i>	
ותיקין Vatikin	5:05 a.m.	ותיקין Vatikin	5:05 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	7:15 p.m.
		ערבית Arbit	immediately following Mincha

Mazal Tov

Rabbi & Mrs. David and Joyce Kadoch on the Bar Mitzvah of their son, Avi in Israel
Proud GrandParents: Mr. & Mrs. Marc and Judy Kadoch, Mrs. Kathryn Edery

Meir Benlezrah and Galit Shneiderman on their engagement

Proud Parents: Mr. & Mrs. Ari and Annie Benlezrah, Mr. & Mrs. Salomon and Giny Shneiderman

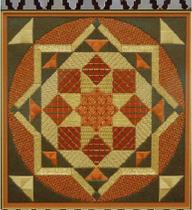
Proud Grandparents: Mr. & Mrs. Albert and Ninette Benlezrah, Mrs. Tany Cohen, Mr. & Mrs. Nahum and Yola Gorwitz, Mrs. Gueña Shneiderman

Happy Anniversary

◆ David & Tal Dovas

Birthdays this week

Ariella Harroch, Aaron Savatti, Isaac Botbol, Joey Benedid, Albi Bahar, Miriam Dishy, Jacqueline Winitsky, Auston Jacob Israel Schlar, Amelia Alegria Toby



Nahalot

Isaac Oziel 10 Tammuz / Shabbat July 9th

Salomon Ponte ז"ל, David Ohana ז"ל, Messod Benhaim ז"ל 12 Tammuz / Monday July 11th

Ruben Benhaim ז"ל 13 Tammuz / Tuesday July 12th

Nechama Aronovici ז"ל, Jacky Benoudiz ז"ל 15 Tammuz / Thur. July 14th

Avraham Mouyal ז"ל, Esmerelda Aquinin ז"ל 16 Tammuz / Fri. July 15th

Nahalot for the following week

Messod Azoulay ז"ל, Messody Hadida ז"ל 17 Tamuz / Shabbat July 16th

Rivkah Saporta ז"ל 18 Tamuz / Sunday July 17th

Sandra Azulay ז"ל, Estrella Benaim ז"ל 21 Tamuz / Wednesday July 20th

Jacob Azagury ז"ל 22 Tamuz / Thursday July 21st

David Cohen ז"ל 23 Tamuz / Friday July 22nd

Synagogue News

Shabbat Kiddush

Kiddushim bring everyone together on multiple levels and we are thrilled to welcome everyone back to SKC for a congregational Shabbat Kiddush.

Anyone interested in sponsoring all or part of a kiddush or even helping us enhance the weekly kiddush is asked to call the office at 905-669-7654 x200 or send an e-mail to social@kehilacentre.com.

Kiddush this week is sponsored by the Sephardic Kehila Centre

Seuda Shelishit

Please join us between Minha and Arbit on Shabbat for Seuda Shelishit.

Seuda Shelishit this week is sponsored by:

- Mrs. Esther Elfassy, in memory of her husband, Moshe Elfassy z"l
- Mr. & Mrs. Saul and Patricia Benadiba, in memory of her brother, Jacky Benoudiz z"l
- Mr. & Mrs. Leon and Denise Elmaleh, in memory of her mother, Nechama Aronovici z"l

Rabbi's Absence

Rabbi Kadoch will be in Eretz Yisrael with his family celebrating his son Avi's Bar Mitzvah over the next few weeks. He can be reached on WhatsApp if needed.

Mazal Tov to the entire family on their simha.

Weekly Shiurim

ALL SHIURIM ARE POSTPONED FOR THREE WEEKS UNTIL THE RABBI RETURNS

Parashat HaShavua - Thursdays @8pm HYBRID*

Hilchot Shabbat - Shabbat at 8:30am Main Synagogue

Mesilat Yesharim - Shabbat 45 min before Tehilim

Gemara Sanhedrin - Sundays at 7:15am Downstairs synagogue

Zachary Benatar

Weekly on Mondays @ 2:45pm: Parasha (men and women)

To be added to Zach's Shiur group, please contact Max Benatar at (416) 802-3824

Shabbat Kids' Program

We encourage parents to bring their children to the centre and feel comfortable that they are in a safe and healthy environment with program of activities to entertain and educate children of the community while their parents pray.

The kid's program is located in the Lower Level Social Hall (Restaurant) and will run from 10:00 am until 12:00 pm (noon) on Shabbat.

Hukat – The Art of an Act

Rabbi David Kadoch

אל תירא אותו כי בידך נתתי אותו" (כא:לד)
"Do not fear him for in your hand I shall give him" (21:34)

I believe the saying goes: "One act of kindness can go a long way." When you think of kind people in history of the Jews, one automatically thinks of those who volunteer for Jewish organizations or philanthropists who have supported Jewish institutions in their quest for survival. In the Tora, it's hard to overlook Aharon HaKohen and his desire to seek peace among the members of his congregation. Glancing at recent Jewish history, a person that pops to mind is Oskar Schindler; who albeit isn't Jewish, did whatever he could to save Jewish souls during the horrors of the Holocaust. But what if I told you that the evil Og, King of Bashan, could serve a great example for how far an act of kindness can go? Say that again? Og? The king who Moshe defeated during his trek throughout the desert? Yes. Let me explain.

In fact, Moshe encountered two evil kings while making his way to Israel; Sihon the King of Heshbon and Og the King of Bashan. Nevertheless, it was Og in which he feared. We know this base on the verse that Hashem needed to ensure Moshe that he had nothing to fear: "Don't fear him, for in your hand I shall give him...Just like I did with Sihon the King of Bashan." Why did Moshe fear Og so much?

This question was posed by the Talmud in Masechet Nida 61a, which answers that Og could have been successful based on his kind act during the life of Avraham Avinu. When Lot was captured in Sedom, a "refugee" came to deliver this news to Avraham. Our sages tell us that this palit (refugee) was none other than Og. The truth is that Og's message were said with malintent. He was actually hoping that Avraham would enter Sedom to save Lot but be killed by the opposing forces. This way, he would have the luxury to take Sara, his widow, as a wife. Disgusting, right? Nevertheless, the small speck of kindness he displayed by informing Avraham that his nephew had been captured was enough of a reason for Moshe to be worried that maybe he would lose the war.

This is an incredible idea that must be taught and learned. Never underestimate the power of your actions. It would be unfathomable for a person to come up with such calculations that an evil person would have the upper hand based on a such a petty act. Yet Hashem maintains a different set of standards when it comes to kindness. "Notzer Hesed La'Alafim" means that not only can your act of kindness go a long way, but it can travel thousands of generations to help you. Unfortunately for Og, this small good act wasn't enough to put him over the top as he was ultimately defeated by Moshe and the army of Bene Yisrael.

Parashat Hukat: Avoiding Conflict – the Ultimate Good

Rabbi Eli J. Mansour

The Haftara read on Shabbat Parashat Hukat is taken from the Book of Shoftim (11), and tells the story of Yiftah, the general who led a successful battle against the enemy nation of Amon, which had initiated hostilities against Beneh Yisrael.

Before going out to battle, Yiftah sent a message to the king of Amon, who had claimed that Beneh Yisrael was living in his territory. Yiftah explained the history of the region in question, which is told in Parashat Hukat. This region had been captured by Sihon, king of the Emori, from the nation of Moab, and later, when Beneh Yisrael requested the right to peacefully pass through this area to reach the Land of Israel, Sihon attacked them. Beneh Yisrael fought back and seized the territory. This is the connection between the story of Yiftah and Parashat Hukat.

The story of Yiftah begins by informing us that Yiftah was the child of an "Isha Zona," a term which has been interpreted in different ways. The Targum (Aramaic translation) translates this expression as "Pundekita," referring to a woman who runs an inn or a shop. The Radak (Rav David Kimhi, France, 1160-1235) explains that Yiftah's mother was a "Pilegsh" (concubine), or secondary

wife. Yet a third explanation is given by Rab-benu Bahya (Spain, 1255-1340), in Parashat Maseh. He writes that Yiftah's mother had no brothers, and thus she inherited her father's estate. She then married a man from a different tribe – which was against accepted protocol, as this resulted in her father's tribe losing this property to her husband's tribe. Women who violated this convention were derisively called "Isha Zona" (literally, "a har-lot").

We then read that Yiftah's brothers drove him away from the family, because they did not want him to receive a share in their father's inheritance. They felt that he did not deserve a share because of who is mother was. According to all the interpretations mentioned earlier, this was wrong. As the Radak writes, Yiftah fully deserved an equal share of his father's estate, and his brothers had no right to send him away and deny him a portion.

Remarkably, Yiftah responded by simply moving away. He did not file a complaint against his brothers in court, or wage any fight against them. Although his brothers acted wrongly, he moved away and avoided a Mahloket (fight). This is an inspiring example of the principle taught by Rav Haim Palachi (Turkey, 1788-1868) that one must flee from Mahloket like he would from a wildfire. Fighting is so destructive that it is worth

sacrificing and foregoing even on that which one rightfully deserves to avoid it.

We are told that when Yiftah left his family, he settled in a place called "Eretz Tob" – literally, "the Land of Good" (11:3). One commen-tator explained the significance of this re-gion's name based on the story of creation (Bereshit 1). After each of the six days of creation, the Torah tells, "Va'yar Elokim Ki Tob" ("G-d saw it was good") – except after the second day of creation. The Rabbis explained that on the second day, G-d created the sky by separating between the upper waters and the lower waters, and thus, in effect, on this day, G-d created division. For this reason, He could not say about this day's creation, "It was good." Divisiveness and conflict cannot be described as "good." Yiftah wisely avoided a full-blown conflict with his brothers, and so he is said to have resided in "Eretz Tob," the "Land of Good," because the ultimate good is avoiding fighting.

Often, people get into fights because they feel that they will gain from it, or that they will retrieve that which they rightfully deserve. But they fail to realize that the harm caused by fighting far outweighs any benefit that it could possibly yield. The greatest form of "goodness" which we can experience is peaceful relations with other people, and avoiding all strife and conflict.

Be Our
Special
Guest

The Estrella Benaim Z"L Foundation
is honoured to sponsor the celebration of

17 Bar & Bat Mitzvot

FOR CHILDREN OF THE IDF WIDOWS
AND ORPHANS FROM ISRAEL

Come & celebrate a special evening with dessert and fun

SUNDAY
JULY 24

7:30
PM

PETAH TIKVA
SYNAGOGUE
20 Danby Avenue

Don't wait, seats are limited! Hope to see you there!

\$45 Per Person | To reserve your prepaid seat
please call Max Benaim at 416-918-0676

"TO LIVE IS TO GIVE"

This event is in memory of Deenie Benaim, Z"L



**I.D.F.
Widows &
Orphans Org.**



**OVER
THE
RAINBOW**