

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 Haya Sarah פרשת חיי שרה
Shabbat November 19th 2022, כ' חשוון תשפ"ג / 25 Heshvan 5783
Perasha Page 106 Haftarah 1136 והמלך in Artscroll

Shabbat Prayer Times

מנחה Mincha (Main Synagogue)	4:30 p.m.
הדלקת נרות Candle Lighting	4:38 p.m.
שחרית מנין החיד"א (ותיקין) Shahrarit Ha'Hida Vatikin	6:10 a.m.
Shiur Hilchot Shabbat	8:15 a.m.
שחרית Shahrarit (Main Synagogue)	8:45 a.m.
תהלים Tehilim	3:40 p.m.
מנחה Mincha	4:10 p.m.
שבת טוב Shabbat Ends	5:41 p.m.



Shabat Zemanim- Netz- נץ- 7:09 am, Keriat Shema- שקיעה - 9:35 am, Shekia- שקיעה -4:54 pm

Weekday Services

שחרית Shahrarit Sunday	שחרית Shahrarit Weekdays
ותיקין Vatikin 6:30 a.m.	ותיקין Vatikin 6:30 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 4:40 p.m.
	ערבית Arbit 18 minutes after sunset

Mazal Tov To:

Mr. & Mrs. Menahem and Rachel Azulay on the Bar Mitzvah of their son, Jonah
Proud Grandparents: Mr. & Mrs. Elias and Perla Azulay and Mr. & Mrs. Maurice and Chana Vaturi

Birthdays This Week:

Sarah Azulay, Hava Aboudi, Tehila Elmaleh, Jacob Anidjar, Joseph Bouaziz, Isaac Abitbol, Aaron Serruya
Eitan Assaraf, Ely Halioua, Yael Amar, Stephen Dwek, David Lalou, Farnaz Amirian, Chantal Ohayon
Hila Ohayon

Anniversaries This Week:

- Guillermo & Vida Trojman
- Leon Winitsky & Sandy Volgyi
- Louis & Solange Attias
- Maurice & Elise Benzacar
- Jeff & Merav Benoliel
- Ami & Anita Benarroch



Nahalot

Yehuda Leon Sevi ל"ה 25 Heshvan / Shabbat Nov. 19th
Samuel Cohen ל"ה 26 Heshvan / Sunday November 20th
Aliyah Serfaty ל"ה 27 Heshvan / Monday November 21st
Claudine Touboul ל"ה 29 Heshvan / Wednesday November 23rd

Nahalot for the following week

Gisele Amar z"l, Simha Hazan z"l, Moshe Aharon z"l - Shabbat, 2 Kislev / Nov 26
Rica Assayag z"l, Perla Beniluz z"l, Joseph Assayag z"l - Sunday, 3 Kislev / Nov 27
Ruben Tabesh z"l, Mordechai Kadoch z"l, Rachel Bitton z"l, Chemaya Keslassy Bar Mordechai z"l - Tuesday, 5 Kislev / Nov 29
Amram Saporta z"l, Yosef Dayan z"l - Wednesday, 6 Kislev / Nov 30
David Nissan z"l - Thursday, 7 Kislev / Dec 1
Luna Ouaknine z"l - Friday, 8 Kislev / Dec 2

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.

Shabbat Kiddush, this week, is sponsored by Mr. & Mrs. Menahem and Rachel Azulay on the occasion of Jonah's Bar Mitzvah.

Everyone is Welcome

Seuda Shelishit

Over the past few months, the Divre Torah during Seuda Shelishit have tackled interesting and thought-provoking topics. Joins us after Mincha on Shabbat to hear this week's insight.

Seuda Shelishit, this Shabbat, is sponsored by the Sephardic Kehila Centre.

Early Risers, Early Gainers

Join Rabbi Kadoch at 8:15am Shabbat mornings prior to Shaharit in the main synagogue for an informative shiur on Hilchot Shabbat. Start your day with an infusion of Torah.

Open to everyone - coffee and tea available.

Save The Date

The SKC is proud to announce a community-wide Shabbaton on January 27-28 when we will have the honour to host RABBI PAYSACH KROHN with us for the entire Shabbat. Stay tuned for more details!

Tefilot and Piyutim

We are excited to announce that Tefilot and Piyutim is back for another year of learning and excitement. Come join the young boys of the community, led by Adam Ohayon, and learn the songs and melodies that make our services unique.

Tefilot and Piyutim runs at the same time as Tehilim on Shabbat. To have your child participate, bring him 30 minutes before Mincha on Shabbat afternoon.

Rosh Kodesh Kislev

Rosh Kodesh Kislev will be this upcoming Thursday and Friday.

World Cup Viewing Party - Canada vs Morocco

Come join the community and watch a historic game as we cheer on Canada vs Morocco at the 2022 FIFA World Cup.

Game Begins at 10:00am and the viewing party is open to all members of the Sephardic Community. Come join us for morning tefila and stay for the game!

Refreshments and snacks will be served and we thank Mr. Eric Benchetrit for his generous sponsorship of this event.

Weekday Mincha/Arvit

As winter approaches, it gets difficult to attain minyan for weekday mincha/arvit since it begins so early. If you are available to attend and help out with the minyan, we ask you to come out and do so to ensure that we don't have to wait for minyan in order to start. We appreciate your time and help in this matter.

Late Arvit Proposition

If anyone is interested in a later Arvit (8:45pm) during the winter please contact Rabbi Kadoch privately.

Weekly Shiurim

Parashat HaShavua - Thursdays @8pm HYBRID*
Hilchot Shabbat - Shabbat at 8:30am Main Synagogue
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

Sisterhood Committee Announcement

The SKC is seeking Women of our community to volunteer and help out with the creation of a Sisterhood Committee

Do you have the vision for what is needed and appreciated? Are you willing to build a Sisterhood that is accepting, supportive and empowering that caters to the distinct needs of our community?

Our Vision is to enhance community member experiences by planning implementing and promoting a culture of belonging, engagement, and participation in age-appropriate programming experiences.

If you are available to help out, or have creative ideas for the future, please email president@kehilacentre.com or reach out to one of the Board Members with your interest.

Shabbat Kid's Program

We encourage parents to bring their children to the program knowing they are well taken care of by our experienced staff. We have a fresh new program and exciting activities to entertain the children. Kehila Kidz program is located in the Lower Level Social Hall (Restaurant) and will run from 10:00 am until 12:00 pm (noon) on Shabbat.

Please remember that your children are your responsibility while at SKC and that if they are not participating in the children's program, that they should be sitting with you. We appreciate your understanding and cooperation.

Help us celebrate your child's birthday by updating your membership profile with their birthday information, or reach out to Laura Harroch via email at KehilaKidz@kehilacentre.com.

Avot U'Banim

The yearly father-son learning program continues this Saturday night, November 19th with pizza and prizes.

Haye Sara 5783 - "Harder than the entire Talmud"

Rabbi David Kadoch

Avraham had no choice but to have his servant Eliezer take an oath, that when searching for a suitable wife for his son Yitzhak, he would not take a girl from the Kena'anim (Canaanites). The reason for this is that Eliezer had a daughter of his own who he wanted to wed Yitzhak. In fact, the Medrash tells us that Eliezer actually approached Avraham for Yitzhak's hand in his daughter's marriage. Avraham responded: "Impossible. You are from Kena'an who is the son of Ham (the son of Noah). You are cursed. I am from Shem, who is blessed. A family who is blessed cannot join with a family who is cursed." The story proceeds to describe how Eliezer went to Lavan's house and found Rivka. The ba'ale haMussar (Teachers of Ethics) ask the obvious question. Eliezer was, legitimately, a good person. He spent his whole life serving Avraham Avinu. His daughter was probably an impressive young woman with lots of great qualities. How can Avraham turn that down? To make the question stronger, he eventually chooses a girl who is the daughter of an idol-worshipper (Betuel)! When weighing between the two possibilities, why would Avraham decide to go the route of idol-worshipper over the daughter of a person who he trusts with all his estate? The answer comes from a fundamental idea in our religion: "you can change a person's actions but you can't change a person's character." Rivka grew up in the house of Betuel and Lavan and undoubtedly saw the idolatry that took place there. To her, it might have been the norm -to have your house laden with idols and sculptures, but that can be changed with teaching, and maybe even a good inspirational lecture. Spending time around Avraham and Yitzhak is sure to change any improper beliefs and values Rivka may have obtained in the short years she spent in her father's house. But if you are instilled with bad character traits, if your family and ancestors are known for not having proper *derech erez* and morals, there is no changing that. R' Yisrael Salanter was known to say that it's easier to learn the entire Talmud than change one character trait of a person. So, even if Eliezer was trustworthy in Avraham's eyes, the fact that his daughter descended from Ham and is a Kena'anite, her ethics are flawed and can't be altered. There is no room for improvement and thus there is no possibility she can wed Yitzhak and be the mother of the Jewish people.

Proof of this idea comes from the biblical commandment not to accept a Moavi and Amoni person to the Jewish nation. If an Amaleki or a murderous Joseph Stalin y's decided to repent and join the Jewish nation, if we would determine him to be sincere, then we would accept him as a Jew. We would shutter the fact that he's responsible for the murder of millions of people throughout his tenure. Yet, the Moavi and Amoni, who would never be measured on the same level as an Amalek in terms of their level of wickedness, can NEVER, even twenty generations down the road, be a part of Am Yisrael. Why? Because they refused to give bread and water when the Jews passed by their land. Wait a moment... I can accept someone who murdered but I can't accept someone who is miserly? How does this make sense? The answer is that the murderer has the ability to change his ways for the better through the power of teshuva, but a miser will remain a miser and an ingrate will remain an ingrate. A person lacks *derech erez* because his parents lacked *derech erez*. A cursed nation is one that remains cursed and it's one that cannot join a blessed nation. It was an unfortunate reality that Eliezer had to swallow but it was one that he understood wholeheartedly. This teaches us the importance of working hard on our middot and *derech erez*. It's a lifelong battle but it's a war that we must win. It's what separates us from the rest and it's the number one requirement to part of our people. Just ask Avraham.

Parashat Hayeh-Sara- Heavenly Matches

Rabbi Eli J. Mansour

Parashat Hayeh-Sara tells the story of Eliezer, Abraham Abinu's trusted servant whom Abraham sent to find a wife for Yishak. Abraham made Eliezer take an oath that he would not bring for Yishak a woman from the local population, and would instead find a wife from Abraham's homeland. In imposing this oath upon Eliezer, Abraham said, "I will make you swear by Hashem, G-d of the heavens and G-d of the earth" (24:3).

Rabbi Abraham Ibn Ezra (Spain, 1089-1167) explains why Abraham emphasized in this context that Hashem is "G-d of the heavens and G-d of the earth." He writes: "Because [the designation] of the daughter of so-and-so for so-and-so on earth is from the heavens." The matches that are made here on earth are decided up in the heavens, and so as Abraham sends his servant to find a spouse for his son, Yishak, he speaks of Hashem as "G-d of the heavens and G-d of the earth," emphasizing that the matches on earth originate in the heavens. Ibn Ezra concludes, "Ve'hu Sod" - "This is a secret," indicating that this interpretation touches upon profound Kabbalistic teaching.

Later commentators uncovered for us the deep concepts underlying Ibn Ezra's remark. The Gemara in the beginning of Masechet Sota teaches that even before a fetus is formed, a heavenly voice declares whom that

person is going to marry. However, the Gemara adds, this refers only to "Zivug Rishon" - "the first marriage." When it comes to "Zivug Sheni" - a person's second marriage, this is not predetermined, and who a person marries the second time depends on his or her deeds. On the surface, the Gemara here speaks of people who marry more than once, due to the death of their spouse or divorce. The Kabbalists, however, explain this Gemara differently. They explain that a husband and wife's souls were created together, bound into a single entity. Just as the Sages teach that Adam and Hava were created as a single body, and were then separated, similarly, a husband and wife's souls began as a single soul in the heavens. They were then separated and sent down to the earth as two different beings, and so when a man and woman marry, their souls reunite and again become bound into the single soul that they had initially comprised. The Gemara thus teaches that the "Zivug Rishon" - the initial bond between a husband and wife, which existed in the heavens before they were born, is predetermined by G-d, and has nothing to do with their actions and their merits. But the "Zivug Sheni" - the reuniting of the two souls in this world through marriage, is not predetermined, and needs to be earned. Indeed, as we know, in order to find a spouse, one must develop his character, be responsible and prepare himself to build a close relationship and care for a family. The original bond between the two souls happens without any effort, but the "Zivug Sheni" here on earth

requires a great deal of hard work.

On this basis, the Kabbalists explained the Gemara's famous comment that making a match is "as difficult as the splitting of the Yam Suf." At first glance, the splitting of the sea - which involved separating water, which is naturally together - seems hardly an appropriate analogy for matchmaking, which involves the precise opposite process, bringing two different, distinct individuals together. In light of what we have seen, however, to the contrary - the splitting of the sea is the perfect analogy for matchmaking. The waters of the sea split to allow Beneh Yisrael to safely cross, and then came back together. The same is true of a husband and wife - the two souls begin bound together in the heavens, but are at one point separated, and reunited again through marriage. This, then, is the deeper meaning of the Ibn Ezra's remark: "Because [the designation] of the daughter of so-and-so for so-and-so on earth is from the heavens." The Ibn Ezra is not simply saying that G-d determines in the heavens whom a person marries here on earth. Rather, he is subtly revealing to us the "secret" of matches - that they are literally "made in heaven," as the husband and wife were once a single soul in the heavens. The process of finding a mate involves finding the "missing" portion of one's soul so they can be reunited, thereby allowing each individual to become the complete being that he or she was created to become.

CANADA vs. MOROCCO

World Cup 2022

Join the community!
Come watch the world cup!



December 1st



10:00am



Sephardic Kehila Centre



Sephardic
Kehila
Centre

