

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

פרשת פינחס *Shabbat Pinchas*

Shabbat July 8th 2023, י"ט תמוז תשפ"ג / 19 Tammuz 5783
Perasha Page 876 Haftarah 1192 דברי ירמיהו in Artscroll

Shabbat Prayer Times

מנחה Mincha (Main Synagogue)	6:45 p.m.
הדלקת נרות Candle Lighting - Early Shabbat	7:30 p.m.
הדלקת נרות Candle Lighting - Standard	8:43 p.m.
שחרית מנין החיד"א (ותיקין) Shahrar Ha'Hida Vatikim	4:35 a.m.
Shiur Hilchot Shabbat	8:30 a.m.
שחרית Shahrar (Main Synagogue)	9:00 a.m.
Shiur Mesilat Yesharim	7:10 p.m.
תהלים Tehilim	7:55 p.m.
מנחה Mincha	8:25 p.m.
שבת טוב Shabbat Ends	9:56 p.m.



Shabat Zemanim- Netz- נץ- 5:44 am, Keriat Shema- קריאת שמע- 9:33 am, Shekia- שקיעה- 9:01 pm

Weekday Services

שחרית <i>Shahrar Sunday</i>	שחרית <i>Shahrar Weekdays</i>
ותיקין Vatikim 4:55 a.m.	ותיקין Vatikim 4:55 a.m.
מקדימים Makdimim 8:00 a.m.	מקדימים Makdimim 6:30 a.m.
קבוים Kebuim 9:00 a.m.	קבוים Kebuim 8:00 a.m.
	מנחה Mincha 7:15 p.m.
	ערבית Arbit Arbit immediately following Mincha

Mazal Tov

Mr. & Mrs. Messod & Luisa Assayag on the recent birth of a great-granddaughter in Eretz Yisrael, born to Rabbi & Mrs. Naftali & Chaya Maman

Proud Grandparents: Mr. & Mrs. Avy & Sophie Assayag and Mr. & Mrs. Eliyahu & Devorah Maman

Happy Anniversary

•David & Tal Dovas

Happy Birthday

Lidia Anidjar, Suzanne Benchimol, Alyssa Benarroch, Joshua Hadida, Raquel Savatti, Ariella Harroch, Isaac Botbol, Joey Benedid, Aaron Savatti, Sharon Hazan, Albi Bahar, Jacqueline Winitsky, Mazliah Mamroud, Miriam Dishy, Auston Jacob Israel Schlar

Nahalot

Estrella Benaim ז"ל, Sandra Azulay ז"ל 21 Tammuz / Monday July 10th
Jacob Azagury ז"ל 22 Tammuz / Tuesday July 11th
David Cohen ז"ל 23 Tammuz / Wednesday July 12th
Bella Bentolila ז"ל 24 Tammuz / Thursday July 13th

Nahalot for the following week

Salomon Benmaman ז"ל, Nissim David Benzaquen ז"ל 29 Tammuz /
Tuesday July 18th
Esther Gulersen ז"ל 2 Av / Thursday July 20th

Synagogue News

Shabbat Kiddush

Kiddushim bring everyone together on multiple levels and we are thrilled to welcome everyone 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.

This week's Shabbat Kiddush is sponsored by many of the friends of Aaron and Laura Harroch who have pooled together to say goodbye to Aaron and Laura and their family. 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. This week's Seuda Shelishit is sponsored by Mr. & Mrs. Messod and Alegria Bentolila, in memory of his mother, Bella Bentolila z"l
Everyone is Welcome

Mesilat Yesharim - Back for another summer!

Men and women are invited for another summer to hear words of inspiration and Torah values from the book Mesilat Yesharim. Join Rabbi Kadoch every Shabbat, 45 minutes before Tehilim, to absorb the profound words of this masterpiece.
This week at 7:10 pm in the main synagogue.

Early Risers, Early Gainers

Rabbi Kadoch's Shabbat morning Shiur prior to Shaharit continues this Shabbat at 8:30 am.

Shabbat Kids Program - On Hiatus For Summer

The Shabbat program for children will be on hiatus during the summer and we look forward to welcoming everyone back in the new year when everyone comes back from their summer activities.

SKC Calendar 2023-2024

We are pleased to introduce to you the SKC Community Calendar. The SKC will be producing this attractive multi-color publication, and mailing it to the entire membership and community free of charge.

The Calendar will include detailed information about upcoming Holidays, upcoming special events, Shabbat and Holiday candle lighting times, Nahalot and Birthdays. The practical design also provides ample room for the recording of personal information and appointments.

Send an email to calendar@kehilacentre.com with your interest and to receive price list

Weekly Shiurim

Midrash by Night - Tuesday and Thursdays following Arvit
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)

Pinehas 5783 - One last glance

Rabbi David Kadoch

In this week's parasha Hashem tells Moshe to go up the mountain to glance at the Land of Israel. This episode is elaborated in Sefer Devarim when Moshe prays extensively to enter the land by foot but Hashem does not heed his prayer. Instead, he tells him that he can go up the mountain and look at the land. As a small consolation, rather than physically entering Israel, Hashem felt that gazing at the land would be sufficient, given the decree that Moshe could not enter.

This always bothered me because it just doesn't seem to make much sense that Hashem could act so cruelly to Moshe (forgive my speech). If a child has such a desire to go to the amusement park but he committed an act that his parents felt warranted a punishment not to go, then simply say "no." Why should the father then drive the child to the amusement park and have him see the rides and thrills that he can't experience? What message does this serve and impart? This is the question that is asked by many commentators more specifically the Abarbanel. He actually gives a different example. Imagine a person craves a certain food. He will do anything to have that food but his master says, "I'll get someone to make you the food but you can only look at it." The level of meanness is beyond comprehension. So how can we make sense of what is happening here? Plus, Moshe wanted to enter Israel so he can fulfill the mitzvot that are connected with the land. How would gazing at the land help that?

I read two answers that help us make sense of the story. In fact, what transpires is actually a hesed on the part of Hashem and not, God forbid, an act of cruelty or punishment.

R' Neven Tzvi explains that Eretz Yisrael contains a level of holiness so great that even if one looks at it, he is enveloped with kedusha. So while he wouldn't be able to fulfill the mitzvot pertaining to the land while physically standing in it, he can gain a lesser form of kedusha by looking at it. His neshama is elevated simply by staring at the land, which is the home of the particular mitzvot he was looking for.

The Ramban gives a deeper answer. He writes that Moshe, being the quintessential leader of the Jewish people, looked at the nation as his own children. Just like a father strains and sweats in the development of his child, so too Moshe gave it his all to ensure that his people were successful in their Godly service. Even when they stumbled, he prayed for them. All of this work and effort was so that they can inherit Eretz Yisrael. So as the leader, and the father, he wanted to see what his children were ready to collect. He wanted to witness for hand the fruits of his labor. This idea is brought down in the commentary of Yonatan ben Uziel who brings a parable of a father who raised his son and was ready to walk him down the aisle for his marriage. A few days before the wedding, something happened in his personal life and the king sentenced him to death. When asked for a final wish, the father requested that he see his son's wedding from afar even though he can't be there in person. And so Moshe, prior to his death, was ready to do whatever was physically possible, to gain a connection to Israel. Hashem, the King, was willing to comply.

Personally, I had many questions growing up reading this story. As I mentioned above, I just couldn't understand the thought process behind Hashem's decision to allow him to see it. It was bad enough that He judged Moshe with such a fine thread that he couldn't enter Israel for a tiny misdemeanor but at face value, it just seems like Hashem was shoving it in his face. Ha! Not only will you not enter, not only can't you ride the rollercoaster, but I'll take you right outside the front entrance so you know exactly what you'll be missing. But Hashem is Kulo LeTova - and many times we don't see the product of the master plan until the end. Whichever interpretation you feel more connected to, you will see that all of this was for Moshe's benefit - whether to bring his neshama to new heights or to have the nahat knowing that His children will reap the benefit for his lifelong effort.

Parashat Pinhas- Lessons For Students of Torah

by Rabbi Eli Mansour

The Torah in Parashat Pinhas tells about the census taken of Beneh Yisrael shortly before they crossed into the Land of Israel. We find in the Torah's account of this census a list of the families of each tribe. The tribe of Yissachar, for example, consisted of four families, established by the four sons of Yissachar - Tola, Puva, Yashub and Shimron (26:23-24).

The Or Ha'haim Ha'kadosh (Rav Haim Ben-Attar, 1696-1743) comments that the name "Yissachar," and the names of his sons, actually convey to us various lessons relevant to Torah learning. Tradition teaches that the tribe of Yissachar devoted itself to learning and became outstanding scholars, and were supported by the people of the tribe of Zebulun, who worked as merchants and shared their earnings with the scholars of Yissachar. The name "Yissachar," the Or Ha'haim writes, represents the phrase "Yesh Sachar" - "there is reward," indicating to us that the greatest reward we can earn is the reward for immersion in Torah study. Likewise, the names of Yissachar's sons, which then became the names of the families of this tribe of scholars, teach us

about the way to approach the pursuit of Torah scholarship.

Yissachar's first son is called "Tola," which means "worm." This alludes to the quality of humility, which is vital for succeeding in learning. Moreover, the silkworm produces precious silk from its mouth - a symbol of how much one can achieve and produce through his mouth, by speaking words of Torah.

Yissachar's second child is named "Puva," which is related to the word "Peh" - mouth, but with the letter "Heh" substituted with a "Vav." The Or Ha'haim notes that according to the wisdom of Kabbala, the letter "Vav" is associated with Torah, and thus the name "Puva" expresses the quality of utilizing one's mouth for Torah learning. The family that descended from this son is known as the "Puni" family, a word that resembles "Panui" - cleared, or emptied. In order to attain Torah scholarship, one must reduce his indulgence in food, and in idle chatter and frivolity, "clearing" his mouth so that it can be used exclusively to speak the sacred words of the Torah.

The name "Yashub," the Or Ha'haim writes, alludes to "Yeshiba" (literally, "sitting"), the need to devote a great deal of time and

permanence, consistent attendance and effort to Torah study. The Or Ha'haim explains that "Yeshiba" connotes regular learning, as opposed to an occasional visit to the study hall. This commitment is an indispensable prerequisite to achievement in Torah learning.

Finally, the fourth son is called "Shimron," a name derived from the root "SH.M.R.," which means "guard." A student of Torah must exercise extreme care in all his behavior, to ensure to not even appear to act improperly. The Gemara in Masekhet Yoma (86a) tells of certain great Sages who refrained from activities which are, in and of themselves, perfectly acceptable, but could be misunderstood as inappropriate. A student of Torah must see himself as a representative of Torah, as an ambassador, because this is how others see him. His behavior will help shape other people's opinion of Torah and of dedicated religious Jews. And thus one of Yissachar's children was named "Shimron" - emphasizing the importance of "Shemira," of guarding oneself to ensure that he does not do anything which could potentially reflect negatively on the Torah and its adherents.



MIDRASH BY NIGHT

Tuesdays & Thursdays
Following Arvit throughout the
summer

*Torah learning opportunities for everyone
Learn with a havruta partner or at your own pace*

**Various shiurim by R' David Kadoch,
R' Shemuel Pinto, R' Yitzhak Hakak and others
Speak to Rabbi Kadoch to find the right class for you**

*7026 Bathurst Street - Downstairs Synagogue
(Coffee and tea available)*



Sephardic
Kehila
Centre

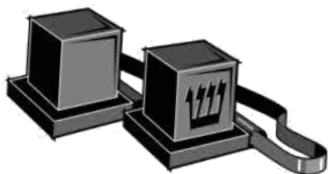
MESILAT YESHARIM

With Rabbi David Kadoch

SHABBAT AFTERNOONS

The book that every
Jew must learn!

Beginning Saturday April 29th
45 minutes before Tehilim - Main Synagogue



Bar Mitzva Club

Learning and sports
with Rabbi Pinto
Tuesday nights
6:10 - 7:45 pm

Sephardic Kehila Centre
Lower level midrash

Sponsorships Available

