

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 Shemot פרשת שמות

Shabbat January 6th 2024, כה' טבת תשפ"ד / 25 Tevet 5784
Perasha Page 292 Haftarah 1148 דברי in Artscroll

Shabbat Prayer Times

| | |
|--|-----------|
| מנחה Mincha (Main Synagogue) | 4:35 p.m. |
| הדלקת נרות Candle Lighting | 4:36 p.m. |
| שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim | 6:50 a.m. |
| Shiur Hilchot Shabbat | 8:15 a.m. |
| שחרית Shacharit (Main Synagogue) | 8:45 a.m. |
| תהלים Tehilim | 3:45 p.m. |
| מנחה Mincha | 4:15 p.m. |
| שבת שבוט Shabbat Ends | 5:44 p.m. |



Shabat Zemanim- Netz- נץ 7:51 am, Keriat Shema- שקיעה 10:07 am, Shekia- שקיעה 4:45 pm

Weekday Services

| שחרית Shacharit Sunday | שחרית Shacharit Weekdays |
|----------------------------|--|
| ותיקין Vatikim 7:10 a.m. | ותיקין Vatikim 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 4:45 p.m. |
| | ערבית Arbit Arbit immediately following Mincha |

Mazal Tov

Sam Serruya and Nicole Steinberg-Cooper on their recent engagement
Proud Parents: Mr. Aaron Serruya, Mrs Shauna Halpin, Mr. and Mrs Lorne Cooper and Lynn Steinberg-Cooper

Proud Grandparents: Mr. & Mrs. Sam and Clara Serruya and Mr. & Mrs Lewis and Charlotte Steinberg

Avraham Bouganim on celebrating his Bar Mitzvah.

Proud Parents: Mr. Aaron Bouganim and Mrs. Sheryl Mechali

Proud Grandparents: Mr. & Mrs. Max and Miriam Mechali and Mr. & Mrs. Albert and Marcelle Bouganim

Happy Anniversary

♦ Jacques & Rebeca Ponte

Happy Birthday

Tamar Keslassy, Samuel Jonah Oziel, Jacques Ponte,
Limor Keslassy, Jimmy Bensimon, Yael Cohen, Ariel Cohen,
Gabriel Benarroch, Elisha Nacson, Mercedes Bendayan,
Liran Elimelech, Shirel Shayo, Ruth Assayag, Robert Benmergui
Michael Azulay, David Elmaleh



Nahalot

Elias Benmergui ז"ל, Isaac Assor ז"ל, Mordejai Assayag ז"ל **25 Tevet** / Shabbat Jan 6th
Hillel Edery ז"ל **26 Tevet** / Sunday Jan 7th
Moses Elmaleh ז"ל, Armand Reboh ז"ל, Luna Benchabo ז"ל **29 Tevet** / Wed. Jan 10th
Rebecca Sabbah ז"ל, Richard Bouaziz ז"ל, Yaakob Zeitouni ז"ל **1 Shevat** / Thursday Jan. 11th

Nahalot for the following week

Jack Benaim ז"ל **3 Shevat** / Shabbat January 13th
Jack Buzaglo ז"ל, Achi Biba Benmaman ז"ל **4 Shevat** / Sunday Jan. 14th
Esther Azuelos ז"ל, Gimol Bendelac ז"ל, Ethel Korman ז"ל **5 Shevat** / Monday January 15th
Simcha Soudry ז"ל **7 Shevat** / Wednesday January 17th
Rachel Amar ז"ל **8 Shevat** / Thursday January 18th
Isaac Cohen ז"ל, Menasse Benzaquen ז"ל **9 Shevat** / Friday January 19th

Synagogue News

Rosh Hodesh Shevat

Rosh Hodesh Shevat is this Thursday January 11th (Wednesday night).

Avot U'Banim

Avot U'Banim resumes this week at 7:00 p.m.
Pizza, prizes and more!

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.

Mr. Aaron Bouganin and Mrs. Sheryl Mechali in celebration of their son Avraham's Bar Mitzvah

Everyone is Welcome

Seuda Shelishit

This week's Seuda Shelishit is sponsored by:

Mr. & Mrs. Joe and Esther Azoulay

Everyone is Welcome

Early Risers, Early Gainers (postponed this week)

Join Rabbi Kadoch Shabbat mornings at 8:15am for an informative shiur on Hilchot Tefila using the sefer Peninei Halakha. Coffee and tea available

Tefilot and Piyutim

The young boys of the community, led by Adam Ohayon, continue learning the songs and melodies that make our services unique. To have your child participate, bring him 30 minutes before Mincha on Shabbat afternoon.

Special Shiur by Efi Palvanov

Now bi-weekly at the SKC

Join Efi Palvanov and his exciting series of classes every other week on Wednesdays in the Downstairs Synagogue. Next class is this Wednesday. See you there!

Security Update

A FOB system has been installed at all Main Entrance points into the building. We encourage all active participants to collect from our office (mon-fri 9-5) their own personal registered FOB Key. This will allow you access into the building at set times during the day and night allowing for the consistent locking of our entrance doors. Refundable Security Deposit Required
If you see something, say something.

PARASHA PRISMS

SHIUR IS POSTPONED UNTIL 2ND WEEK OF JANUARY

Discover the timeless wisdom embedded in our sacred parashiyot and learn how to apply it to your everyday life. Let's come together to explore, reflect, and strengthen our connection to our Torah and Jewish values.

Weekly Shiurim

Midrash by Night - **8:00-9:30 pm** Tuesday and Thursdays
Parashat HaShavua - **7:30 pm** Monday / **8:15 pm** Bilvavi-Mussar
Hilchot Shabbat - Shabbat at **8:15 am** Main Synagogue
Gemara Sanhedrin - Sundays at **7:15 am** Downstairs synagogue

SHOVAVIM T"V - SHEMOT TO TETZAVE

Shovavim, refers to a special period in the Jewish calendar observed by many Jewish communities. This six-week period (leap year - 8 week) typically falls during the winter months and is dedicated to spiritual purification and repentance. The focus of Shovavim is on personal introspection, teshuvah (repentance), and strengthening one's connection with God. More importantly, it is considered an opportunistic time to focus on family purity, shemirat ha'enayim (guarding of the eyes), and shemirat ha'berit (guarding of the berit). It is believed that during this time, individuals have a unique opportunity to rectify past mistakes in these areas and elevate their spiritual state. The SKC will be offering multiple shiurim over the next 8 weeks on Monday night for both men and women by various Rabbis in the Toronto community. These classes are open to everyone regardless of observance level. See below for a list of Shiurim. (Please note that Rabbi Kadoch will give his standard Parasha shiur simultaneously for the gender that is not taking part in the Shovavim shiur)

Monday January 8 - Rav Moshe Rosenbaum - Common misconceptions in Jewish family law (MEN)

Monday January 15 - Rav Shemuel Pinto - The link between family purity and marriage (MEN)

Monday January 22 - Rav Moshe Rosenbaum - Common misconceptions in Jewish family law (WOMEN)

Monday January 29 - Rav Shemuel Pinto - The link between family purity and marriage (WOMEN)

Monday February 5 - Rav David Kadoch - Shemirat Enayim (MEN)

Monday February 12 - Rav David Kadoch - Shemirat Enayim (WOMEN)

***All Shiurim at 8PM in the Downstairs Synagogue**

Shemot 5784 - Naming Gratitude

Rabbi David Kadoch

When Moshe was born, his father called him "Haver," and his mother called him "Yekuti'el." However, when he was placed in the teva and found by Pharaoh's daughter, she called him "Moshe" - "ki min hamayim meshitihu" - "because I drew him from the water." At first glance, why should we consider the name given by Pharaoh's daughter? Shouldn't he have been called "Haver" or "Yekuti'el," as his parents named him?

R' Mordechai Eliyahu zt"l explains that we learn from here the profound significance of gratitude. Since Pharaoh's daughter saved Moshe from the Nile and even risked her life for him, his name was established according to what she called him. Every person is obligated to express gratitude to anyone who has been kind to them, even if it involves inanimate objects such as trees and stones. Indeed, we find in the case of Moshe that he was careful not to be ungrateful even to the Nile and the sand, which saved his life. When he was in the ark, the waves of the Nile stopped before him, and he was not swept away, and similarly, the sand saved his life when he killed the Egyptian, and he had no tools to dig in the ground to bury him. Therefore, Moshe did not strike the Nile with the plagues of blood and frogs, and likewise, he did not strike the sand with the plague of lice - all to avoid being ungrateful.

Similarly, we find consideration for the honor of inanimate objects, as indicated by the mitzva: "And you shall not ascend to My altar with steps, that your nakedness may not be exposed upon it." This teaches us to build the mizbeah for burnt offerings with a smooth incline, without steps. The reason is that when ascending steps, one needs to lift the leg, and thus, nakedness is revealed, and it is not fitting to disgrace the stones of the altar in this manner. Rashi explains: "Even though it is not actual nakedness [since the priest wears pants], nevertheless, lifting the feet in this way is close to actual nakedness, and you are acting with them in a degrading manner. And it is a fortiori (kal va'chomer): Just as these stones, which do not have a conscious sense of modesty etc., the more so when it comes to your fellow, who is in the image of your Creator and is sensitive about his modesty, it is improper to act with them in a degrading manner." The Rambam writes that one who transgresses this commandment is liable for lashes.

We find among the greats of the generations that they were careful in this measure of expressing gratitude, even in relation to inanimate objects. There is a story about Rabbi Yitzhak Elfassy, who was forced to flee from Spain to Morocco due to persecution. When he arrived in Morocco after a tiring and arduous journey, the locals came and welcomed him with great honor befitting a distinguished figure. However, since he arrived exhausted, sweaty, and dirty from the long road, he was unable even to speak. Therefore, he requested that they do him a kindness and provide him with the opportunity to wash his body and revive his soul. Immediately, they arranged for him a beautiful and splendid bathing facility. Rabbi Elfassy entered, bathed, and immersed himself, and his spirit was revived. After some time, a dispute arose between two brothers regarding the inheritance of that bathing facility. The brothers came before Rabbi Elfassy for Torah adjudication, but he refused to judge their matter, stating that he could not repay evil for good to the bathing facility in which he revived his soul after escaping from Spain, as he might need to rule that it should be divided into two. And that is why we call him Moshe.

Parashat Shemot- Crying for One Another

by Rabbi Eli Mansour

We read in Parashat Shemot of the successful attempt made by Yochebed, the mother of Moshe Rabbeinu, to rescue her beloved infant. After Pharaoh decreed that all newborn boys among Beneh Yisrael should be killed, Yochebed delivered a baby, and hid him from the Egyptian authorities for three months. Then, seeing that she could no longer hide him, she placed the baby in a basket and put the basket in the river. It was discovered by Pharaoh's daughter, who opened the basket and saw a child crying. She exclaimed, "This is from the children of the Hebrews!" (2:6). Pharaoh's daughter took the baby, brought him home, and raised him as her child. She named him "Moshe." The question arises as to how the princess realized that this infant was Jewish. Immediately upon seeing him, she declared that this was an Israelite child. Why? The commentators also address a different question, regarding the syntax of this verse. The Torah tells, "Va'tiftach Ta'tir'ehu Et Ha'yeled, Ve'hineh Na'ar Bocheh" - "She opened it and saw the child, and behold, there was a lad crying." Moshe is first called "Ha'yeled" - "the child," but then referred to as a "Na'ar" - "lad." Clearly, as Moshe was but three months old, the term "Yeled" is far more appropriate for him than "Na'ar," a term that usually denotes a grown child. Why does the Torah here speak of a "Na'ar" crying, if Moshe was a small baby?

An innovative reading of this verse was suggested by the Ba'al Ha'turim (Rabbenu

Yaakov Ben Asher, Germany-Spain, 1269-1340). He notes that the words "Na'ar Bocheh" in Gematria equal the phrase "Zeh Aharon Ha'kohen" - "This is Aharon the Kohen." According to the Ba'al Ha'turim, it wasn't Moshe who was crying. His older brother, Aharon, was standing along the riverbank to watch what would happen to Moshe, and he was crying out of fear and compassion for his baby brother. When Pharaoh's daughter opened the basket, she saw an infant - and she also heard a "Na'ar," the infant's older brother, crying from a distance, worrying about what would happen to the baby. This perhaps explains why the princess immediately determined that the infant must belong to Am Yisrael - because this is a uniquely Jewish trait, crying for one another, caring about one other, feeling each other's pain, and shouldering each other's burden. In the Book of Yehezkel (34:31), the prophet turns to Beneh Yisrael and says, "Adam Atem" - "You are people." The Gemara in Masechet Yebamot (61a) interprets this to mean that "Atem Keruyim Adam" - only the Jewish people are defined as "Adam," whereas other nations are not. This classification of Jews as "Adam," the Gemara explains, is relevant for a certain Halacha regarding the laws of impurity. But this enigmatic Talmudic teaching has, over the years, been used by anti-Semites as "evidence" of the Jews' contempt for gentiles. They claimed that the Talmud teaches Jews to view other peoples as subhuman species - despite the fact that numerous other sources in Torah literature make it very clear that to the contrary, all human beings are created in the

divine image and demand our respect and concern. The Rabbis struggled to explain the meaning of the Talmudic teaching that the term "Adam" is reserved for the Jewish People. Rav Meir Shapiro of Lublin (1887-1933) offered a compelling, and especially meaningful, interpretation. He asserted that the Gemara here distinguishes not between "Adam" and animals, but rather between "Adam" and the other Hebrew term used in reference to human beings - "Ish." The difference between the words "Adam" and "Ish," Rav Shapiro noted, is that the word "Ish" has a plural form - "Anashim," whereas the word "Adam" has no plural form. The Gemara teaches that Jews are called "Adam" because we comprise a single entity. We are all parts of one organic whole. We are not "plural," because we are members of a single nation. No other nation is bound together in mutual love, care and concern like the Jewish Nation. When one Jew is in pain, or is in trouble, Jews around the world cry. This is one of the unique aspects of the Jewish experience - being an "Adam," part of an organic entity, where everybody is interconnected and unconditionally devoted to one another.

This is how Pharaoh's daughter knew that the infant she found belonged to Beneh Yisrael - because she saw somebody crying for him, worrying about him, concerned about him. When our Jewish brothers and sisters across the world are in crisis, we must all feel their pain. We shoulder their burden of sorrow with them, and we commit ourselves to doing everything we can to help them, to support them, to encourage them, and to ensure their safety and wellbeing.

THE JOE DWEK OHR HA'EMET SEPHARDIC SCHOOL
CORDIALLY INVITES THE COMMUNITY TO THE
40TH ANNIVERSARY BABA SALI HILULA

Forty

HAADMOR REBBI YISRAEL ABUHATZIRA ZTK"l
4TH SHEVAT 5784 SUNDAY JANUARY 14TH, 2024

COCKTAILS AND REGISTRATION AT 6PM
DINNER TO FOLLOW

PETAH TIKVA ANSHE CASTILLA CONGREGATION
20 DANBY AVENUE
NORTH YORK, ON
905-669-7653 EXT 233
WWW.JDOHSS.ORG/HILULA

JDOHSS

TU BISHVAT

Rabbi K Q&A
Young Adults Ages 19-35

January 24, 2024
7:30 PM
Save The Date

sponsorship opportunities available

SKC Social Hall
Dinner Served
kehilacentre.com/event/tubishvat
647-545-4716

Avot U'Banim
Father-Son Learning Program
Learning & Tehillim • Amazing Prizes • Pizza • Treats & more...

Sephardic Kehila Centre - Lower Level Synagogue
7026 Bathurst Street, Thornhill, Ontario

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Motzaei Shabbat During The Winter Months

For more information or to sponsor an Avot U'Banim Program please contact Dr. Adam Ohayon at adamohayon@gmail.com

The Joe Dwek Ohr Ha'emet Sephardic School

SEPHARDIC KEHILA CENTRE PRESENTS

Parasha Prisms

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