

Synagogue News

Elections

The nomination committee will be accepting member nominations ~~from~~ Sunday June 24th, 2018 to Sunday July 29, 2018. Members can deliver their nominations either to the SKC office in a sealed envelope marked "Nomination Committee" or by email to skcelections2018@gmail.com. The Nomination Committee will prepare the slate at the close of Sunday July 29, 2018. If you missed submitting your nomination, you will have a final opportunity at the General Assembly on Monday July 30, 2018 at 7:30 p.m.. Advance voting will take place on Sunday August 26th, 2018 followed by two days of voting on September 4th & 5th, 2018. The new term for the Board of Governors will commence after the high holidays on October 3rd.

Social Hall Update

We are pleased to announce that the Social Centre will be opened for the World Soccer Games to watch the semi-finals between teams to be determined for this following week and on Sunday July 15, 2018 for the final.

July 10, 2018 2 PM - Semi-Final #1 - Participants TBD

July 11, 2018 2 PM - Semi-Final #2 - Participants TBD

July 15, 2018 11AM - Final - Participants TBD

Please note that appetizers and drinks will be served for the World Cup final match on Sunday July 15th, 2018 and it will be sponsored by Sam Serruya and Jacob Abecassis. A contribution of \$5.00 will be charged.

Rosh Hodesh

Rosh Hodesh Av will be on Friday July 13th

Weekly Classes at Abir Yaakob

Daf Yomi

Please join us daily for Gemara Daf Yomi with Haham Assayag, one hour before Mincha in the Midrash upstairs.

Tuesday Night LIVE with Tomer Malca

Please join Tomer Malca on Tuesday nights in the Midrash at 7:30 PM. for a shiur on relevant halacha topics of the day.

Night Yeshiva - Wednesday Nights at 8pm

Attention high school and university boys: Come and enjoy a learning session followed by an intense game of basketball. Every Wednesday beginning at 8pm. Special activities and trips take place bimonthly. For more information contact Yossi Azulay or Isaac Nacson.

Kollel Yismach Moshe

Please join us every Wednesday night at 8:20 PM upstairs in the Midrash for a very inspiring learning experience with the Avreichim of the Kollel Yismach Moshe. Topics will vary.

Life Matters - Thursdays at 8:00 PM

Join Hacham Amram Assayag every Thursday night for a discussion on deep and profound insights on life and Torah values. Refreshments to be served.

For more information contact Max Benatar.

Kehila Boys Mishmar Program- Grades 5-8

Boys Grades 5-8, come out for a great time and see your friends from all schools! Every Wednesday we'll be meeting in the Red Room at 7:00 PM for some learning, snacks and prizes followed by our own basketball league in the gym.

For any questions or for sponsorship opportunities, please contact yosazulay@gmail.com

If you have a Mazal Tob that you would like to share with the congregation or if you have a change of address or email please contact the office at (905) 669-7654 Ext. 1.

Please be advised that the cutoff time for insertion in the bulletin is Wednesday at 4:00 p.m.

This bulletin is printed courtesy of Print Three Concord (905) 738-5682.

Insights on the Torah By Haham Amram Assayag

QUESTION: Why must one cover the bread at the Shabat table until the Hamosi and why is it covered again for Birkat Hamazon?

ANSWER: When the Torah describes the land of Israel, it praises the later for the product of the land and specifically for the seven fruits, which characterize the product of the land. When listing these fruits, the Torah writes them in a very specific order, from which the Hachamim logically deduce that the order should be treated as an order of priority.

The first fruit mentioned in the Torah is the wheat, from which bread is made; the third fruit is the vine, the source of the wine. Consequently, if one were to eat, knowing that the menu includes bread and wine, one would first say Hamosi and eat some bread and then one should say Hagefen over the wine, thus following the order of the Pasuk. However, on Shabat when it is forbidden to eat before Kiddush, one is forced to reverse the order and recite first the Kiddush over wine and then Hamosi. In order to do this, in a way that would not be looked upon as rejection of the bread, one covers the bread, thus showing the importance of the bread and for Hamosi it is uncovered.

Another reason given for this custom is of a symbolic dimension. The "manna", food from heaven, that Hashem sent to the Jews in the desert, used to come down enveloped in two layers of dew, one at the bottom, and one on top, as remembrance of this miracle, we also set the bread in between two layers: the tablecloth and the covering.

The reason for covering the bread for Birkat Hamazon is a different one. In the Birkat Hamazon, we thank Hashem for nourishing us and we ask of Him that He continue to bless our bread, even declaring: "Ma Shehotarnu Yihye Librach" - "May that which is left over be for a blessing". The Hachamim indicate to us that for a blessing to rest upon something, it has to be covered and occult from the eyes, consequently, we cover the bread so the blessing may take effect.

Torah Bites By Rabbi Kadoch

"השיב את חמתי מעל בני ישראל" (כה:יא)

"He removed my anger from upon Bene Yisrael" (25:11)

I was scouring through social media this week and I saw a post containing a picture of a car flipped over in the middle of an intersection smack in the middle of a well-populated Jewish neighborhood. The caption read: "Don't forget it's the Three Weeks."

The three weeks in between the fasts of the 17th of Tammuz and the 9th of Av known as *Yeme Ben HaMesarim* are weeks where we limit our enjoyment and take notice of our surroundings more acutely than throughout other times of the year. History has shown that these days have brought many calamities among the Jews and they get exponentially worse moving closer to the 9th of Av. The reason is simple. God is angry. He's angry at us. For "any generation that doesn't see the Temple rebuilt is as if it was destroyed in his days." So if the Temple isn't here, it's our fault. We're simply not doing enough and as a result God's anger towards us persists.

What do we need to do to remove this anger and have Him help us rebuild the Temple? Maybe we can take a page from Pinehas's book because he seemed to have found a solution. In a nutshell, Pinehas saw evil and eradicated it. He discovered Zimri's wrongdoing and killed him. His zeal rewarded him a covenant of peace for eternity and inaugurated him into priesthood. Is it that simple? Is the answer to the millennia

problem plaguing the Jews just to take action? I actually think it is. Each generation is obliged to better himself and his surrounding and while we may not have the time or zeal to work on the betterment of our community such as Pinehas, that doesn't excuse us for eradicating the evil within ourselves. If you want the *Bet HaMikdash* to be rebuilt, if you really long for the coming of *mashiah*, if you wish for God's anger to be rescinded so he can bring the final salvation, then what are you going to do about it?

Halacha Corner By Rabbi Eli Mansour

Weddings and Engagements During the Three Weeks

Strictly speaking, it is permissible to make weddings during the Three Weeks (the period from Shiba Asar Be'Tammuz through Tisha B'Ab). According to the ruling of the Shulhan Aruch, it is only during the Nine Days - from Rosh Hodesh Ab through Tisha B'Ab - that weddings are forbidden. The prevalent custom in our community, however, is not to make weddings from Shiba Asar Be'Tammuz through Tisha B'Ab, as this is an inauspicious time for a couple to begin their marriage. Engaged couples should therefore wait until after Tisha B'Ab to get married.

It is permissible, however, to officially announce an engagement during the Three Weeks, including the Nine Days. Strictly speaking, it is permissible to announce an engagement even on Tisha B'Ab day itself (and even to perform Kiddushin, betrothal, which we customarily do at the wedding). Of course, it is not customary to make an engagement on Tisha B'Ab, but it is certainly permissible to get engaged at other times during the Three Weeks, and for the families to get together to celebrate. However, the event should not have music or dancing; even taking the bride or groom into a circle for a dance without music is forbidden during the Three Weeks. This is a period of somber reflection on the tragedy of the Temple's destruction, and there are people who sit on the floor each day during this period to cry over this calamity. It would thus certainly be inappropriate to dance during the Three Weeks, even without music.

Summary: The accepted custom is not to make weddings during the Three Weeks. It is permissible, however, to announce an engagement during the Three Weeks, and even during the Nine Days, and for the families to meet, but music should not be played and there should be no dancing (even without music) at the celebration.

Parashat Pinhas- The Missing Day of the Bein HaMesarim

By Rabbi Eli Mansour

Parashat Pinhas is almost always the first parasha of the Ben HaMesarim, the three weeks between the fast of Shiva Asar BeTamuz and Tisha BeAv. Of course, we don't believe that there are coincidences, and therefore there must be a reason why this parasha is read during this time period year after year. We might suggest that despite the focus on the tragedies of the Jewish people, we are always aware that there will one day be redemption. This redemption will occur in two stages- first through the coming of Eliyahu HaNavi, and concluding with Mashiah ben David. Pinhas, as the Talmud teaches, is compared to Eliyahu. As these Three Weeks begin, we are reminded of and encouraged by an awareness of the final redemption, to be ushered in by Eliyahu, who is compared to Pinhas by the Rabbis.

Furthermore, the Talmud teaches that one is not permitted to destroy a bet hakeneset unless another synagogue has already been built. Therefore, we must believe that if God destroyed the Holy Bet HaMikdash, there must be another Temple waiting to appear. Indeed, we say in our Yom Tov prayer, "and You shall show it to us built, and we should rejoice in it being fixed." Parshat Pinhas reminds us to think of the geula, the promised redemption, even at the beginning of these three weeks.

On a deeper level, the Apter Rav, in his Ohev Yisrael, notes that Parashat Pinhas contains the all of Jewish holidays, including, in order, Shabbat, Rosh Hodesh, Pesah, Shavuot, Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret. All together there are twenty one festive days. He writes: "These twenty one days between Shiva Asar BeTamuz and Tisha BeAv correspond to the twenty one holidays mentioned in the parasha." Apparently, he means to say that these twenty one days upon which we mourn the absence of the Bet HaMikdash will one day be celebrated with the festive sacrifices mentioned in our Parasha.

However, there seems to be a small yet significant problem with this interpretation. If we include Tisha BeAv, there are actually twenty two days during the Ben HaMesarim!

Rav Zadok Hakohen, in his Peri Zadik (Parashat Matot), explains that these three weeks are unique since God Himself is also in exile, and He is closer to us; it is therefore a time conducive to spiritual growth. He further explains that the twenty two days of the Bein HaMesarim (i.e. including Tisha BeAv), correspond to the twenty two letters of the alphabet. These twenty two letters are the letter with which the Torah is written, and they are therefore the twenty two letters of the Torah. If so, we might suggest that the Temple was destroyed because the Jewish people rebelled against the aleph-bet, i.e. against the Torah which was written with twenty two letters. As these twenty two days correspond to the twenty two letters of the Torah, on each day is a day we atone for the sins of our forefathers. The Kinot, said on Tisah BeAv, are alphabetized in order to emphasize this very point.

I would like to take this a step further. The Talmud teaches that on the 17th of Tamuz, Moshe Rabbeinu came down from Har Sinai, saw the Jewish people worshiping the golden calf, and threw down the tablets (luhot). The Rabbis teach us that once the letters of the Torah lost their value, the tablets became "dead weight," which Moshe Rabbeinu could no longer hold, and he therefore threw them to the ground. The Talmud teaches that all of the letters of the alphabet appear on the first tablets, except for the letter "tet"- which does appear on the second set of tablets.

What happened to these letters? The Rama MiPano explains that these twenty one letters contained the entire Written and Oral law. However, when Moshe Rabbeinu threw down the tablets, the letters of the tablets dispersed around the world. In other words, the letters of the Torah are spread, in potential, around the world, waiting to be actualized and redeemed.

Interestingly, there is one letter which was not thrown to the ground, the letter "tet" - which represents the word "tov" (good). The word "tov" is sometimes used to describe Torah- "ki lekah tov natati lachem". Had the letter "tet", representing Torah, been cast to the ground, the Jewish people may never have been able to repent and move forward.

During the Ben HaMesarim, for twenty one days, we mourn the missing twenty one letters - the twenty one letters written on the luhot which were smashed on Shiva Asar BeTamuz. Tisha BeAv, however, does not correspond to a letter, as it represents the potential for good, the "tet" which wasn't destroyed. Although on Tisha BeAv we sit as mourners, Tisha BeAv is described by Megillat Eikha as a "moed," a potential festival, and therefore, after hatzot (noon), we already sit on chairs and begin to focus on the nehama, the consolation of the "tet," the good which we will one day celebrate on Tisha BeAv.