

## Praying Together and Apart

By Rabbi Marc D. Angel

The late Rabbi Shlomo Carlebach founded a synagogue in Berkeley during the 1960s in order to reach out to the many young Jews who had drifted away from Jewish tradition. He named it the House of Love and Prayer. In the summer of 1967, he was asked to explain his vision for this synagogue.

He answered: "Here's the whole thing, simple as it is. The House of Love and Prayer is a place where, when you walk in, someone loves you, and when you walk out, someone misses you." (Quoted in "Rabbi Shlomo Carlebach: Life, Mission and Legacy," by Natan Ophir, Urim Publications, 2014, p.119)

In these few words, Rabbi Carlebach expressed a profound insight worthy of immortality! He offered a vision not just for the House of Love and Prayer...but for all places of Jewish worship. When we come together to pray, we are vastly strengthened spiritually if we feel harmony and love among our fellow worshipers. The value of each individual is measured by whether he or she is missed after leaving the

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## Parashat Beshalach

Rabbi Hagay Batzri

Something that brings merit for livelihood is the parasha of the manna, the food Hashem provided to Bne Yisrael in the desert. There is a great uplift from saying the parasha of the manna every day. Our first sages wrote amazing things in the Jerusalem Talmud. Basically, "everyone who says the parasha of the manna every day is promised that he will never lack nourishment." And, in another section, Rabbi Bahii wrote "he is promised that he will never reach a [condition] of lacking food." And the TSHB'TZ also adds and writes, "and I guarantee [it]." We can find a clue to the great merit [of saying the parasha of the manna] in an account that speaks to the heart, where it is written that the parasha of the manna has 486 sections that anyone who says them will not lack a single thing. The great uplift from the parasha of the manna comes from this. It is on account of the manna that we remember all nourishment comes from Hashem. And everything is under His supervision. In the language of the Mishna Brura: there is no compounding of our efforts that will be of any avail. But he who says the parasha of the manna and doesn't do it from his heart—what use is it?

**Shabbat Shalom**

## KJ Schedule Shabbat Shira Parashat Beshallah

### Friday, January 10th

Shaharit/Morning Prayer .....	6:30 am
Shir Hashirim .....	4:30 pm
Shabbat Candlelighting .....	4:44 pm
Minhah/Arbith .....	4:44 pm

### Saturday, January 11th

Shaharit/Morning Prayer .....	8:30 am
Minha, Seudah Shlisheet, Arvit .....	4:00 pm
Motzei Shabbat / Havdallah .....	5:48 pm

### Weekdays

#### Sunday, January 12th

Shaharit .....	7:30 am
KJ Kids Sunday School .....	11:00 am
<b>David Kelly KJ Youth Choir .....</b>	<b>12:00 pm</b>

#### Monday to Friday, January 6th to 10th

Shaharit .....	6:30 am
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### Tu B'Shvat

#### Wednesday, January 15th

<b>Tu B'Shvat Seder .....</b>	<b>8:00 pm</b>
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### Erev Shabbat

#### Friday, January 17th

Shaharit/Morning Prayer .....	6:30 am
Shir Hashirim .....	4:35 pm
Shabbat Candlelighting .....	4:50 pm
Minhah/Arbith .....	4:50 pm



**KJ David Kelly Youth Choir**

*Rabbi Batzri, Director*

Meeting This Sunday

January 12th @ 12:00 noon, b"H

*(Continued from page 1)*

synagogue. Do people really care about each other? Do they relate warmly to each other? Do they share a spiritual quest?

Some synagogues strive to achieve the goals articulated by Rabbi Carlebach. They devote great effort to maintaining a harmonious community, to appreciating the uniqueness of each member, to creating a spiritual environment where people can feel a sense of the Divine Presence.

Other synagogues are characterized by political infighting, “macheritis” (where individuals seek to assert their self-importance), by prayer that is not genuinely serious. Some synagogues tend to have an impersonal feeling, so that no one cares if you come or go, and few people bother to welcome a visitor. In some synagogues, the harmony of love and prayer is diminished by excessive chatter among congregants (and clergy!), by people reading books other than the prayer book, by irrelevant drollery.

In this week’s Parasha, we read the Song sung by Moses and the children of Israel after they miraculously crossed the Red Sea and witnessed the destruction of their Egyptian pursuers. “Then sang Moses and the children of Israel this song unto the Lord, and they spoke, saying: I will sing unto the Lord for He is highly exalted...” (Shemot 15:1). The verse informs us that Moses and the Israelites—in the plural—sang a song of praise to the Almighty. But



## Mr. Joseph Samuels

Guest Speaker  
Shabbat Day services  
January 18th, 2014

Dvar Torah for Parashat Yitro on  
“The Ten Commandments:  
The Jews Gift to the World”

### Refuah Shlemah

Mordechai Cohen / Mordecai ben Avraham  
Moselle Amron/Mazal Tov bat Salha Matana  
Tilda Levy / Tilda bat Miriam  
Joseph Sharaf / Yossef ben Jamila  
Maurice Ovadia / Moshe ben Noosha  
Pnina Herzbrun / Pnina bat Esther  
Michael Herzbrun / Michael Baruch ben Sarah

*Please renew these names each week, as we will be regularly updating the list. If you would like to remove or add a member's name please call 310-474-0559*

when the song actually begins, it shifts to the singular—I will sing.

I believe this verse is alluding to a vital truth relating to prayer. When praying as a congregation, we are a community of people. We are plural. Yet, we are also unique individuals who have different thoughts, feelings, talents and sensitivities. We come together as a “we” but when we begin praying, we do so as an “I.” The spiritual reality is created when the “we” and the “I” are in harmony, when the entire community senses oneness among themselves and in their relationship with God.

### In Memoriam

We remember these yearzeit anniversaries for January 11 to 18, 2014. It is customary to light a memorial candle, donate tzedaka, and attend services the preceding Shabbat.

#### 10 Shevat / Shabbat, January 11th

Naima Dabby *Naima bat Chahla*

#### 11 Shevat / Sunday, January 12th

Malacj Khamani *Sarah bat Simcha*

#### 12 Shevat / Shabbat, January 13th

Abraham M. Cohen *Avraham Shalom Mordechai Yitzhak HaCohen*

Mathew Ellenhorn *Mattityahu ben Shmuel*  
Maurice Kadoorie *Moshe ben Saleh Kadoorie Rachel bat Masooda*

#### 13 Shevat / Tuesday, January 14th

Sheila Cohen *Sulha Khatoon bat Rivka*  
Nanejan Davoudian *Nanejan bat Hacham Mola Rebbi Alex Sassoon*

#### 14 Shevat / Wednesday, January 15th

Shaul Saberi  
Abert Harry Saltoun *Avdala ben Eliyahu Saltoon*

#### 15 Shevat / Thursday, January 16th

Ezekiel Albert *Yehezkel ben Abdullah Yehezkel Joseph Mussry*  
David Sarraf *David ben Ezra*

#### 16 Shevat / Friday, January 17th

Yehudah Hai Judah *Yehudah Hai Yehudah Menashe Sarraf Menashe ben Yousef Yehudah Sarraf Yehudah ben Mordechai*

#### 17 Shevat / Shabbat, January 18th

Simon Irani *Shimon ben Eliyahu Ashraf Nassi*

### Readings Shabbat Shira

#### Parashat Beshallah

Torah Portion from Exodus / Sefer Shemot  
Hertz edition pages 265 to 281  
Haftara Shoftim / Judges 281 to 287

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## Special Shabbatot: Shabbat Shira

from *myjewishlearning.com*

The spiritual cycle of the Jewish year depends on an interaction among the flow of holidays, the marking of Rosh Chodesh (the new month) and the weekly Shabbat (Sabbath) observance.

The holidays and fast days sometimes permeate the surrounding Shabbatot (plural of Shabbat) with holiday themes. These special Shabbatot may create the mood for an upcoming festival, reflect or enhance festival themes, or ease transition from a festival back into the weekly flow of Shabbatot.

A special Shabbat usually includes a special Torah reading that may replace the standard weekly reading or is read in addition to it. In the case of Shabbat Shira we simply emphasize an aspect of the regular reading. The special Shabbat may also have a special haftarah (a reading from the Books of Prophets or Neviim).

The Torah reading on a Shabbat morning is chanted in seven sections in traditional congregations, each introduced and closed by blessings of a congregant during an *aliyah*--literally a "going up" to the Torah. After these seven *aliyot* is a maftir or final, *aliyah*, which usually repeats a short section from the end of the portion.

However, on holidays and certain of the special Shabbatot, the maftir is an additional reading that reflects the day's theme and is usually read from a different Torah scroll.

### Shabbat Shira

This Shabbat, which falls before Tu B'Shvat, a Jewish festival celebrating the annual renewal, or "birthday", of the trees, is called Shabbat Shira.

The week's *parasha*, the weekly Torah reading, is entitled Beshallah, from the first words in the reading selection. Beshallah includes *Shirat Hayam*, the song the Jewish people sang after they crossed the Red Sea while fleeing the Egyptian army that pursued Bne Yisrael after our redemption from slavery in Egypt.

*Shirat Hayam*, or "the song of the sea", opens with the words, "I will sing to the Lord, for the Lord has triumphed gloriously; horse and driver the Lord has hurled into the sea" and ends with "Adonai will reign forever and ever."

*You can hear the readings for Shabbat Shira chanted by Rabbi Batzri on youtube.*

*The Cohen's Portion (the First Aliyah) from Parashat Beshallah can be heard at:*

<http://youtu.be/p6cVBV2vXUI>

*The Song of Devorah, Shirat Devorah*

<http://youtu.be/FsPG3FPMcxo>

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## A Selection: Shira Hayam

The Enemy's Intentions and his Fate

"The enemy declared: 'I will pursue, I will overtake, I will divide plunder; I will satisfy my lust with them; I will unsheathe my sword, my hand will utterly destroy them.'

You blew with Your Breath, the sea covered them; the mighty ones sank like lead in the waters.

Who is like You among the heavenly powers, HASHEM! Who is like You, mighty in holiness, too awesome for praise, doing wonders!

You stretched out Your Hand - the earth swallowed them.

You guided in Your kindness this People that You redeemed; You led them with Your might to Your holy abode.

Nations heard, they were agitated; convulsive terror gripped the inhabitants of Philistia. Then the chieftains of Edom were confounded, the mighty ones of Moav were seized by trembling; all the inhabitants of Canaan melted like wax.

May fear and terror befall them, at the greatness of Your Arm may they be silent as a stone; until Your People passes, O G-d; until this nation passes, which You have acquired.

You shall bring them and implant them on the mountain of Your heritage, the foundation of Your dwelling-place, which You, Hashem, have made; the Sanctuary, my L-rd, that You have established.

Hashem shall reign for all Eternity!  
Hashem shall reign for all Eternity!"



## Lunch & Learn

with Rabbi Daniel Bouskila, SEC Director

**January 25, February 22 & March 29, 2014**  
*following Shabbat Services*

*Come learn, discuss & expand your horizons with Rabbi Daniel Bouskila, Director of the Sephardic Educational Center, as he explores timely issues affecting the Jewish world.*

**January 25: Women, Halakha & Modernity:  
Irreconcilable Differences or Compatible Values?**

**February 22: Hebron, 1929: The True Origins of  
the Palestinian-Israeli Conflict**

**March 29: Halakhic Genius, Political Revolutionary:  
The Unique Legacy of Rav Ovadia Yosef**

\$10 for members w/ required reservation  
\$26 for non-members w/ pre-paid advance reservation  
*Please call the synagogue office at  
310.474.0559 to make your lunch reservation.*



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at

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