

Guest Message

Chukat: It's Only Natural redacted from an article by Rabbi Jay Kelman



Judaism has always understood that miracles have little long-term impact on people's behavior. During the Jewish nation's infancy in Egypt, miracles were necessary in order to demonstrate that God runs the world. Yet the many miracles the Jewish people witnessed did not prevent them from disobeying God and voicing their displeasure at every turn.

The Jewish people in the desert, like many an adolescent not yet ready for independence, relied upon the safe nurturing embrace of a miraculous God. It is easy to have bread fall from the sky and water come from a rock. Life in the desert was actually more secure than life in a new land, especially one filled with powerful inhabitants. It was much simpler to fight a war when all they had to do was watch Moshe as he "held his hands up" (Shemot 17:11). In comparison, actually conquering the land of Israel took 14 years.

As the Jewish people prepared to enter the land of Israel and establish a permanent home, they had to be weaned off their miraculous existence in the desert and taught to work for their sustenance. God would express His approval of societal values — "I will provide rain in its proper time" (Devarim 11:14) — or disapproval — "there will be no rain on the ground" (11:17) — through the forces of nature. So, having to deal with the natural elements was frightening.

During the last few years in the desert, when Miriam died and "there was no water for the congregation" (Bamidbar 20:2) the Jewish people understood

that their supernatural existence was coming to an end. They were not ready for this and thus "the people disputed with Moshe; why did you bring God's congregation to this desert?" (Bamidbar 20:3). For 38 years these same people had been wandering in the desert. As "God's congregation" they felt secure despite the harsh conditions; after all, God had supplied them with all their needs. But once they had to fend for themselves, their conditions became unbearable.

Moshe's staff was synonymous with God's miracles be they the plagues in Egypt, the battle with Amalek, or the method to indicate that Aharon was chosen by God. When Miriam died, God instructed Moshe to take the staff to demonstrate that God would not abandon His people and that He would continue to perform miracles. However, Moshe struck the rock and chastised the Jewish people at the exact moment when they needed to recognize that God's miracles might come in many forms.

"Wherever you find the greatness of God there you find His humility" (Megillah 31a). Being able to explain miracles within the laws of nature does not detract, and may even enhance the miraculous nature of an event. The greatness of God can be seen precisely when He is hidden, for example, when natural, scientific terms explain His greatness. The theory of evolution should fill us with awe and trembling as we marvel at God's creation. From anthropology to zoology and everything in between the greatness of the Creator is there to be found.

Modern man, urbanized and technologically savvy, is often remote from nature. But, all of nature is a miracle, and God may be found in many places if we look for His quiet miracles and, like the generation born in the desert, take responsibility for our actions and contribute to His miraculous world.

Parashat Hukat

Torah: Num. 19:1–22:1, 87 Pesukim
Hertz 652–664; Stone 838–855
Haftara: Judg. 11:1–33
Hertz 664–667; Stone 1187–1189
Tefillot: Morid Hatal, Birkat Halevana

KJ Schedule

Erev Shabbat

Friday, July 12th

Candle lighting	7:48 pm
Happy Minyan	5:30 pm
Minha	6:00 pm
Kabbalat Shabbat & Arvit	6:30 pm

Yom Shabbat

Saturday, July 13th

Shaharit	8:30 am
Keriat HaTorah	10:15 am
Sermon	11:20 am
Musaf	11:30 am

Women's Tehillim	6:15 pm
Minha	7:15 pm
Se'uda Shelisheet	8:00 pm
Arvit	8:35 pm
Havdala	8:51 pm

(Continued on page 2)

Mazal Tov to the Reiz & Keren Families



Wedding of Renee Ezra and Norman Reiz
August 7th 1983



Wedding of Jennifer Reiz & Efraim Keren
July 4th 2019

A Special Huppa Comes Full Circle

Jen and Efi married on Independence Day under the very same Huppa that Jen's parents used at their wedding 36 years before.

This was the first wedding using Kahal's Huppa since her aunt Lulu Ezra married Allan Fenster at the end of 1983! It vanished at their reception, and was absent for over three decades until a stranger delivered it to Rabbi Melhado last year out of the blue.

(Continued from page 1)

Sunday, July 14th

Shaharit..... 7:30 am

Monday– Friday, July 15th-19th

Shaharit..... 6:25 am

Next Shabbat / Fri–Sat, July 19-20

Candle lighting..... 7:45 pm

Happy Minyan 5:30 pm

Friday Minha..... 6:00 pm

Shaharit..... 8:30 am

Saturday Minha 7:00 pm

Havdala 8:48 pm

In Memoriam

We remember these yahrzeit anniversaries from July 13 to 20, 2019. We light memorial candles, donate tsedaka, and attend Shabbat services to honor the memory of our loved ones.

10 Tamuz / Shabbat, July 13th

Khanbaba Pouladian *Itzhak ben Avraham*
Isaac Shamash *Itzhak Rahamim ben Abraham*
Hatoon bat Haviva

11 Tamuz / Sunday, July 14th

Joseph Bensabat *Yosef ben Simy Moryousef*
Florence Nathan *Farha bat Toba*
Moshe Sasson *Moshe ben Sasson*
Solomon Leo Sassoon *Shlomo ben Yamin*
Esther Levy Solomon *Esther bat Leah Matana*

12 Tamuz / Monday, July 15th

Eshagh Sarraf *Eshagh ben Yehuda*

14 Tamuz / Wednesday, July 17th

Rachel Meyer Judah *Rachel bat Aziza*

15 Tamuz / Thursday, July 18th

Mazal Sawdayi *Mazal bat Rima Cohen*

17 Tamuz / Shabbat, July 20th

Abdallah Ezra *Abdallah ben Ezra Yitzhak*

Refua Shelema

Sassoon Ezra • Moselle Amron • Sally Amron
Sylvia Cohen • Esther Duke • Mehry bat Miriam
Hakimpour • Tilda Levy • Yvonne Moalim
Florice Newberry • Aliza bat Rahel
Aliza bat Victoria • Chaya Chana bat Batya
Katie bat Farha • Miriam bat Yetta
Miryam bat Malka • Moshe Ezra ben Mazal Tov
Simcha bat Rooha • Habiba bat Farha
Chaya Rachel bat Simcha • Dina bat Rahel
Rahel bat Ramah Regina • Karen bat Chana Meir
Eti Esther bat Fortuna • Eliahu Shalom ben Avigayil
Ezra ben Rahel • Albert Nissan ben Victoria

Jewish Community Day at Dodger Stadium Sunday, July 7, 2019



Jewish Community Day at Dodger Stadium is always a blast! Although the Dodgers lost against the San Diego Padres, everyone enjoyed the bright sunshine, fun snacks (and kosher hot dogs by Jeff's Gourmet!), and engaging antics on the field. This year's giveaway was an LA Dodgers kippah, safely kept by no less than FIVE guards! Everyone enjoyed the feeling of community and the joy of cheering on the home team!



HAKARAT HaTOV LUNCHEON

IN HONOR OF
**RABBI RAIF & JESSICA
MELHADO**

FOR DEDICATED SERVICE
TO OUR COMMUNITY

SHABBAT, JULY 27, 2019

Explore Jewish India!

By Rahel Musleah

If you are like me, your roots are important to you. Some of you might know my family. My father was the rabbi of the Calcutta community, and we moved to the United States when I was six years old. India enchanted me from a distance for most of my life.

We Baghdadi Jews have branched out all over the world, but we remain grounded in our glorious heritage. We can't go back to Baghdad, but we can still travel to India and delight in all it has to offer. Each tour I lead is a homecoming for me. Whether you are Baghdadi, Indian, or from another background, you will be treated as part of the family.

INDIA

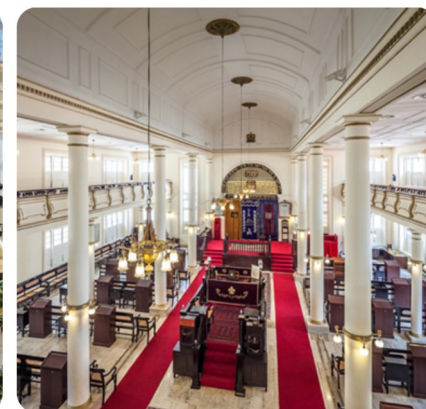
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SISTER SYNAGOGUES SINGAPORE



Baghdadi Jews are first noted in Singapore in the traders' census of 1830, and they built a modest synagogue in the commercial district in 1841. This cozy little edifice served their growing community for more than three decades, giving "Synagogue Street" its enduring name.

In 1873, trustee Manasseh Meyer returned from abroad to find that his coreligionists had left the neighborhood. Accordingly he built a handsome new building on Waterloo St., which was consecrated as Maghain Aboth in 1878. Still in active use today, it is one of the oldest Jewish communal structures in East Asia.

By the turn of the century, Maghain Aboth experienced problems with overcrowding and decorum. Despite helping to found it, Meyer withdrew and formed a second synagogue, Chesed El, in 1905. It also remains in use today, but due to the smaller size of the post-war community, the two congregations open on alternate Shabbatot.

