

25 Adar 5780

21 March 2020

KJ HAPPENINGS

Rabbi's Message

By Rabbi Natan Halevy Bsd



Shalom to all. We find ourselves in a very challenging time which has created a big upheaval for our entire world. Our tradition speaks about the power of prayers from the Community; they don't return empty-handed from Hashem.

One powerful prayer in Tehillim from King David is Psalm 23. Many people say this every Shabbat during Kiddush, and it is especially relevant for us during these times.

Tehillim, Psalm 23

A song of David. Ad-nai is my shepherd; I shall not want. He causes me to lie down in green pastures; He leads me beside still waters.

He restores my soul; He leads me in paths of righteousness for His name's sake. Even as I walk in the valley of the shadow of death, I will fear no evil for You are with me; Your rod and Your staff, they comfort me.

You set a table before me in the presence of my adversaries; You anointed my head with oil; my cup overflows. May only goodness and kindness pursue me all the days of my life, and I will dwell in the house of Ad-nai for length of days.

I wanted to share a few ideas that have some relevance to the current health situation that the entire world is facing. On Purim, we read the Megillah of Esther. In the verse that starts "vekibel hayehudim," we are told "and the Jews accepted upon themselves what they had begun to do." We learn that what the Jewish people "accepted" was the Torah. Although we had received the Torah earlier on Mount Sinai, we fully received it on Purim. Why is this so? On Purim we received the Torah in a more internal and real way. On Purim we were physically threatened as a nation. Haman wanted to destroy our bodies. As a nation, retaining our faith in G-d and the Torah at this time, knowing we might perish soon, was truly a sacrifice that came from our souls.

On Mount Sinai the Torah was almost forced on our nation. Some commentaries say that it was as if Hashem suspended the mountain on top of the nation, and said 'if you do not receive the Torah, I will drop this mountain on you.' We had little choice in the matter. On a deeper level, the suspension of the mountain signified G-d overwhelming the nation with spiritual revelation. The experience was so powerful that there was no way we could say no, as it was so immediate.

However, this powerful revelation did not penetrate our nation on all levels of our beings. On Purim, since we were physically threatened as a nation with annihilation, we were brought to a higher level of connection with the Torah and with Hashem.

The Zohar states that Hashem, the Torah, and the people of Israel are three entities that intertwine and connect. This teaching has relevance in our current time. As in the times of Purim, we are really being brought closer to Hashem as our faith is being tested and this is lifting us higher in our spiritual service. By staying strong and steadfast in our faith, we bring the blessing of Hashem into our lives, and upon our entire community.

This ties into the Torah portion, Vayakhel. There, it states, "And Moses gathered all of the congregation of the children of Israel." The Torah hints at the challenge of gathering everyone together. Our rabbis said it should have taken many days for Moshe to work to gather over 600,000 people together. However, it is known Moses had trumpets he used to gather the nation together. If he would blow one trumpet, the leaders of the tribe would come to him. If he blew two trumpets, then the entire congregation would gather.

So why was it difficult for him to gather all the people? The answer is, it wasn't difficult to gather the bodies together. The difficulty was bringing everyone together and bringing them closer in mind and spirit. The word used in Hebrew for 'congregation' is 'edat.' The letters can be re-formed to spell 'daat,' which means 'knowledge.' Moshe was working hard to bring our

Kahal Joseph Closed until further notice

Dear members and friends,

In accord with state guidelines and with the CDC's guidelines for social distancing, all religious prayer services (minyanim) and programs at Kahal Joseph are suspended. The synagogue will be closed until further notice. The office is closed as well.

It is important that we help mitigate the spread of the corona virus. Reducing contact is the best way to protect older members of our community, women who have just given birth, and others at heightened risk of severe illness.

I know this step is very difficult for many of our congregants. I ask all to safeguard our families, vulnerable individuals, our community, and the health of our city by doing what is right.

"This too shall pass." I hope and pray that Hashem keeps us and our families safe during these challenging times.

Yvette Dabby, President

minds and spirits together. So too, in these challenging times, we work on staying united with our families and strengthening our minds and spirits as one, as a community, for Hashem.

Our unity brings abundant joy to Hashem, because the greatest joy for a parent is seeing their children getting along harmoniously together. As it says, "Hashem saw no greater vessel for a blessing than 'Shalom'—'peace.' In the merit of our peace as a nation, may we all be blessed with abundant health and a blessed Shabbat. Shabbat Shalom.

Psalm 23

מִזְמוֹר לְדָוִד, י' רַעִי, לֹא אֶחָסֵר.
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מִנְחוֹת יִנְהַלְנִי.
נַפְשִׁי יִשׁוּבֵב, יִנַּחֲנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת, לֹא אִירָא רָע כִּי אֵתָה עִמָּדִי,
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנַּחֲמֵנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צִרְיִי,
דִּשְׁנֶת בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רִנָּה.
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית י' לְאָרְךָ יָמִים.

Refua Shelema

Sassoon Ezra • Moselle Amron
Sally Amron • Sylvia Cohen
Esther Duke • Mehry bat Miriam Hakimipour
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
Habiba bat Farha • Dina bat Rahel
Chaya Rachel bat Simcha Ruhama
Rahel bat Ramah Regina
Karen bat Chana Meir • Ezra ben Rahel
Eti Esther bat Fortuna
Eliahu Shalom ben Avigayil
Albert Nissan ben Victoria
Mark Jonah • David ben Tova
Reuven Halevi ben Batsheva
Joseph Sassoon
Yosef Haim ben Aharon Elisha

Join our community
in the

‘Yedid Nefesh’
Porch Singalong

Erev Shabbat

Friday, March 20th

7:00 PM

[Click HERE for lyrics](#)

In Memoriam

We remember these yahrzeit anniversaries from March 21 to 28, 2020. We light memorial candles, give tzedaka, and attend Shabbat services to honor the memory of our loved ones.

25 Adar / Shabbat, March 21st

Rivka Blank *Rivka bat Sarah Hannah*
Gamra Dallal
Sarah bat Gurjiyee

26 Adar / Sunday, March 22nd

Moses Solomon Noah *Moses ben Shlomo Noah*
Yaghoub Partiyeli
Salomon Emquies Shlomo ben Messod

27 Adar / Monday, March 23rd

Elias M. Judah *Eliyahu Hayim ben Meir Yehuda*
Achajal Aghalar *Nisim ben Yaacov*
Saul K. Masliah *Shaul ben Hacham Moshe Yakob*

28 Adar / Tuesday, March 24th

Moshe Haim Navid
Tefaha Perry *Tefaha bat Salima*
Rahmatollah Rahamim

29 Adar / Wednesday, March 25th

Tefara Menashe *Tefara bat Ezra*
Lulu Raymond *Lulu bat Matooka*
Mordechai Sarraf *Mordechai ben Yehudah*

1 Nisan / Thursday, March 26th

Loftollah Nassi
Clara Saltoon *Gazala bat Ester*
Yona ben Yona
Sydique Charlie Zakoo *Sadik Salah ben Ezra Halevi*

2 Nisan / Friday, March 27th

Sharlo Benbeniste *Shlomo ben Moshe*
Aaron Eliyahu *Aharon Yosef Eliyahu ben Amouma*
Sarina Levy *Sara bat Khatoon*

3 Nisan / Shabbat, March 28th

Hilwa Farha Ezair *Hilwa Farha bat Tiffahah*
Jalal Kohan *Jalal ben Netanel Hakohen*
Naim Sassoon *Naim ben Sasson*

מלך גואל ומושיע - Melech Goel u Moshia R. Moshe Chutzin

About the Piyut

This is a Piyut for the Hebrew month of Nissan, sung in celebration of Passover by the Babylonian Jewish communities. In many communities it is even sung around the Seder table. The Piyut was written by Rabbi Moshe Chutzin, one of many scholars and poets four among 18th century Babylonian Jewry. His name can be seen as an acronym — one letter for the beginning of each verse. The Piyut is traditionally sung in the month preceding Nissan, in celebration of all the month and the Passover represent — redemption, freedom, and growth. The redemption from Egypt is likened to the Messianic redemption that, tradition states, will begin during this celebrated month as well.

Hebrew Text

<i>Melech go'el u-moshia / El ne'eratz b'-sod k'doshim</i>	מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ	אַל נַעֲרָץ בְּסוֹד קְדוּשִׁים
<i>U-l'-eyn onim otzma yirbehi / machzik rifyon y'dey rashim</i>	וְלֹאִין אוֹנִים עֲצֻמָּה יִרְבֶּה	מַחְזִיק רִפְיוֹן יְדֵי רָשִׁים
<i>Ki hotzi b'-chodesh aviv / b'ney Yisrael chamushim</i>	כִּי הוֹצִיא בְּחֹדֶשׁ אָבִיב	בְּנֵי יִשְׂרָאֵל חֲמוּשִׁים
<i>Hodu la-El ki ha-chodesh ha-zeh lachem rosh chodashim</i>	הוֹדוּ לֵאלֹהִים כִּי הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֹדָשִׁים	
<i>Sh'mo yachdav u'romema / aley nevel v'-aley asor</i>	שְׁמוּ יַחְדּוֹ נְרוֹמֶמֶה	עָלֵי נֶבֶל וְעָלֵי עֲשׂוֹר
<i>Ki zachar et divrei kodsho / v'-yotzi amo mi-matzor</i>	כִּי זָכַר אֶת דְּבַר קֹדְשׁוֹ	וַיּוֹצִיא עַמּוֹ מִמְּצוֹר
<i>V'-hu tziva eley amo / k'chu lachem shi be-asor</i>	וְהוּא צִוָּה אֶלֵי עַמּוֹ	קַחוּ לָכֶם שֶׁה בְּעֲשׂוֹר
<i>L'hodia ki hu yashor / al Elohim va-anashim</i>	לְהוֹדִיעַ כִּי הוּא יָשׁוֹר	עַל אֱלֹהִים וְאָנָשִׁים
<i>Hodu la-El ki ha-chodesh ha-zeh lachem rosh chodashim</i>	הוֹדוּ לֵאלֹהִים כִּי הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֹדָשִׁים	
<i>Ha-am asu et pischeiyhem / biltey pachad mi-Mitzrayim</i>	הָעָם עָשׂוּ אֶת פִּסְחֵיהֶם	בְּלִתֵּי פַחַד מִמִּצְרַיִם
<i>B'-shirey zimra u-tehila / b'-shalosh kitot machanayim</i>	בְּשִׁירֵי זִמְרָה וַתְּהִלָּה	בְּשִׁלָּשׁ כִּתּוֹת מַחֲנֵים
<i>Achlu oto aley matzot / u-marorim b'-ha-arbayim</i>	אָכְלוּ אוֹתוֹ עָלֵי מַצּוֹת	וּמְרוֹרִים בְּהֶעָרְבִים
<i>Bilti mevushal ba-mayim / v'-na ki im tzli ishim</i>	בְּלִתִּי מִבֻּשָּׁל בַּמַּיִם	וְנָא כִּי אִם עָלֵי אֲשִׁים
<i>Hodu la-El ki ha-chodesh ha-zeh lachem rosh chodashim</i>	הוֹדוּ לֵאלֹהִים כִּי הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֹדָשִׁים	
<i>Chosen yesha y'mino El / her'eh l'-hoshia lamo</i>	חֲסוּ יֵשַׁע יְמִינוֹ אֵל	הִרְאֶה לְהוֹשִׁיעַ לָמוֹ
<i>Ki hishtkf mi-m'on kodsho / ha-am mitboses b'-damo</i>	כִּי הִשְׁתַּקִּיף מִמְּעוֹן קֹדְשׁוֹ	הָעָם מִתְבוֹסֵס בְּדָמוֹ

Dam Pesach v'-dam ha-mila / azay avar hu b'-atzmo
L'-mitzrayim v'-et amo / hotzi me-avdut l'-hofashim

דָּם פֶּסַח וְדָם הַמִּילָה אָזִי עָבַר הוּא בְּעַצְמוֹ
לְמִצְרַיִם וְאֶת עַמּוֹ הוֹצֵא מֵעַבְדוּת לְחֶפְשִׁים

Hodu la-El ki ha-chodesh ha-zeh lachem rosh chodashim

הוֹדוּ לֵאלֹהִי כִּי הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֹדֶשִׁים

Chazak chusha sh'lach zarim / livney Edom u-filgashim

חֲזָק חוּשָׁה שְׁלַח זָרִים לְבְנֵי אֲדוֹם וּפִלְגָּשִׁים

Sinem k'mahpechat arim / arey ashurim u-l'tushim

שִׁימָם כְּמַהֲפַכַת עָרִים עָרֵי אַשּׁוּרִים וּלְטוּשִׁים

V'-tachnia g'on zarim / u-shlach l'-am l'cha dorshim

וְתַכְנִיעַ גָּאוֹן זָרִים וְשְׁלַח לְעַם לְךָ דוֹרָשִׁים

Ha-adon asher m'vakshim / b'-Nissan rosh ha-chodashim

הָאֲדוֹן אֲשֶׁר מְבַקְשִׁים בְּנִיסָן רֹאשׁ הַחֹדֶשִׁים

Hodu la-El ki ha-chodesh ha-zeh lachem rosh chodashim

הוֹדוּ לֵאלֹהִי כִּי הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֹדֶשִׁים

English Translation

King, redeemer, and savior
A God feared in the council of holy ones
Who gives vigor to those without might
Strengthening the sinking hands of the poor
In the spring month he took out
The children of Israel, armed
Give thanks to God, for this month will be
your first month

We will exalt His name together
With harp and lute
For he remembered His sacred promise
And took His nation out of siege
And he commanded His nation
"Take a lamb on the tenth"
To announce that He rules
Over gods and men
Give thanks to God, for this month will be
your first month

The nation offered their Passover sacrifices
Without fear of Egypt
With musical songs of praise
With three groups
Eat it with Matza
And bitter herbs in the evening
Not cooked in water or raw
But only roasted over fire
Give thanks to God, for this month will be
your first month

Translation by Abigail Denemark

God's strong saving right hand
He has shown to save His nation
God looked down from His holy abode
to see
The nation wallowing in its blood
Blood of the Passover sacrifice and blood
of circumcision
Then He Himself passed
Over Egypt and His nation
He took out to be free
Give thanks to God, for this month will
be your first month

Strong One, quickly send enemies
To the sons of Edom and their concubines
Make them like cities overturned
The cities of Ashurites and Letushites
Subdue the enemies' pride
And to the nation which seeks you send
The Lord whom they seek
In Nissan, the first of the months
Give thanks to God, for this month will
be your first month

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[Hazzan Saeed Jalali](#)