

KJ Happenings

23 Kislev 5783 | 17 December 2022

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KJ Schedule

Erev Shabbat

Friday, December 16th
Candle Lighting 4:28 pm

Shabbat

Saturday, December 17th
Shaharit at KJ 9:00 am
Kids Korner 9:30am
Havdallah 5:28 pm

Hanukkah, First Night

Sunday, December 18th
Shaharit 7:00 am
Talmud Torah Special Program for
Hanukkah 9:45 am
**KJ Hanukkah & Halakeh
Celebration 4:00 pm**
Light Hanukkah Candles after dark

Hanukkah

Second to Fifth Nights

Mon-Thu, Dec 19th to 22nd
Shaharit 6:30 am
Light Hanukkah Candles after dark

Erev Shabbat, Erev Rosh Hodesh & Hanukkah Sixth Night

Friday, December 23rd
Shaharit 6:30 am
Hanukkah Candle Lighting just
before Shabbat candles
Shabbat Candle Lighting 4:31 pm



Rabbi's Message



Rabbi Natan Halevy
BSD

Shalom U'vracha,

We celebrate
Hanukkah, the “Festival
of Lights,” each year.
The message of
Hanukkah is eternally
relevant in our lives.

The reality we inhabit has been created through a process of concealment. Although Hashem is constantly recreating all, He hides his presence so as to create an illusion of separation. By concealing Himself, He allows for the presence—the existence—of darkness, a void in which the light of Hashem is not felt in our world.

In our lives, there are situations which make us question the existence of Hashem. The holiday of Hanukkah reminds us that we must never despair. We must always believe in the power of light and the potential for miracles. Hanukkah reveals this power within and around us all. No matter how great the odds are. No matter how powerful the enemy. We may prevail just as the Maccabees did so long ago against the Greeks who outnumbered them and were mightier than them.

The word Maccabee in Hebrew is an acronym for the phrase “Mi kamokha ba’elim Hashem?” which

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translates as “Who among gods is powerful like you Hashem?” The Maccabees realized that to defeat a strong enemy like the Greek army they needed to tap into the essential energy of creation. The energy which determines reality at each and every moment. So, the Maccabees devoted themselves to Hashem. By focusing on the positive energy and spiritual light of Hashem, they were able to reveal this light within themselves. Then, they were able to change reality through their spirit, thoughts, actions, and intentions.

Hanukkah reminds us that we are always able to tap into that energy which resides within us, for it is the power of our souls. For this reason, the soul is likened to a candle. A candle is made of wax or oil, a wick and a container. These are symbols for the energy of our lives and spirit, our soul and our body.

By strengthening both body and soul, we ensure that our candle will burn bright and that we will illuminate the darkness of the world with the powerful light of Hashem. May we merit to feel and experience such wonders,

Shabbat Shalom U'mevorach

[Read online...](#)

Shabbat Melodies with Hazzan Saeed Jalali



Listen to Hazzan Jalali chant [first aliya in Vayeshev](#) and [the Haftara](#).

Kahal Joseph Events

Hanukkah & Halakeh Celebration
This Sunday!
December 18th@4pm

BS"D



Happy Hanukkah



Food, Moonbounce, Crafts, Face painting, Music and more!

Please join us for a Hanukkah celebration and for
Shimon's Halakeh/upshern

Sunday December 18 at 4pm

KAHAL JOSEPH

10505 Santa Monica Blvd



**KJ YOUNG PROFESSIONALS
PRESENT**



MELT-AWAY-STRESS
MEDITATION
& SERENE SOUND BATH
W/ARTIST LEAT SILVERA

Monday, January 9th at 7:30 PM
Kahal Joseph, 10505 Santa Monica Blvd LA 90025



dress comfortably

bring a yoga mat

make a friend

\$26 per person

RSVP 310.474.0559 or
kjcongregation@gmail.com

**SEPHARDIC SPICE GIRLS WILL BE BREWING
THE FINEST ART OF TEA AND SERVING WINE & CHEESE**

RSVP for YP Meditation & Sound Bath

Hanukkah Blessings & Customs

The purpose of lighting the Hanukkah lamp is to publicize the miracle of the oil, which burned for eight days when there was only enough for one day. This miracle is also a symbol of Jewish culture's "drive to survive" against all odds. Hence, we light our lamps in a place and time that passersby will be likely to see them and be reminded of these themes.

The Talmud declares that "the commandment of Hanukkah applies from sunset until there are no wayfarers in the street." (Shabbat 21b) Because of the uncertainty about what "sunset" means in Judaism, there is a dispute about whether the Talmud is telling us to light from the beginning of *sheki'ah* (sunset) or from *tset hakokhabim* (when three stars of medium brightness are visible in the sky). The Ben Ish Hai, an important codifier of Iraqi customs, calls for us to light at *tset hakokhabim*. Rabbi Yosef Caro, the author of the premier work of Jewish law, rules that if there is no alternative, one may light as early as *pelag haminhah* (the final period of daylight). Similarly, if one missed the end of the preferred time entirely, the lamp can be lit as long as it is still night. (BIH, Hanukkah 7; SA, OH 672:1-2)

It is the custom among many Sephardim to light exactly one lamp per household regardless of the number of people living there. By contrast, Ashkenazim light one lamp per family member, even including children under the age of majority.

Ideally, a Hanukkah lamp should be placed just outside a doorway that faces the street, on the side of the door opposite the mezuzah. However, because this can be unsafe or impossible for many people, the prevalent custom is to simply place it in a location where it would be most likely to be witnessed by others.

We light the lamp after it has been placed in the location where it will burn, using candles or oil capable of burning for half an hour or more. Because the lights can only be used to publicize the miracle, we light one extra candle called a *shamash* (Syrians have two *shamashim*).

On the first night, we say all three blessings, and thereafter, we say the first two only. If one missed the first night, the third blessing can be said on the first night that a properly lit Hanukkah lamp is encountered. We light the candles directly after saying the blessings, and begin reading *hanerot halalu* immediately after lighting the first candle.

The candles are assembled from right to left as we face the Hanukkah lamp. Hence, only the rightmost candle is lit on the first night, the rightmost two on the second night, and so on. However, the direction of lighting goes from left to right, i.e., from the newest candle to the oldest. Those who have a family tradition of lighting the other direction may do so, since it is validated in several medieval and early modern sources.

On Friday evening, the Hanukkah lamp must be lit before sunset, and many opinions also hold that it must be lit before the Shabbat candles. On Saturday evening, Habdalah must be read before lighting the Hanukkah lamp. Some synagogues allow lighting the Hanukkah lamp first on Saturday evening during the service because of *atah honantanu* (the Habdalah that is read in the amidah). (BIH, Hanukkah 21)

בְּרוּךְ אַתָּה ה'. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה:

bah-ROOKH ah-TAH ah-doh-NAI eh-lo-HEY-nu MEH-lekh hah-oh-LAHM
ah-SHER kee-deh-SHAH-nu beh-meets-voh-TAHV yeh-tsi-VAH-nu leh-hahd-LEEK
NER hah-nu-KAH

Blessed are You, O Lord our God, Ruler of the Universe, Who has sanctified us with His commandments, and ordained that we kindle the Hanukkah light.

בְּרוּךְ אַתָּה ה'. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ. בְּיָמִים קְדִמָּה בְּזֶמֶן הַזֶּה:

bah-ROOKH ah-TAH ah-doh-NAI eh-lo-HEY-nu MEH-lekh hah-oh-LAHM
sheh-ah-SAH nee-SEEM lah-ah-yo-TEY-nu bah-yah-MEEM hah-HEM bah-zeh-
MAHN hah-ZEH

Blessed are You, O Lord our God, Ruler of the Universe, Who has performed miracles for our forefathers, in the days of old and in this season.

בְּרוּךְ אַתָּה ה'. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֵחֵנוּ. וְקִיַּמְנוּ. וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

bah-ROOKH ah-TAH ah-doh-NAI eh-lo-HEY-nu MEH-lekh hah-oh-LAHM sheh-
heh-heh-YAH-nu yeh-kee-yeh-MAH-nu yeh-hee-gee-AH-nu lah-zeh-MAHN hah-ZEH

Blessed are You, O Lord our God, Ruler of the Universe, Who has given us life and sustained us, and brought us to this happy occasion.

הַנֵּרוֹת הַלָּלוּ אֶנְחֵנוּ מִדְּלִיקִין. עַל הַנִּסִּים. וְעַל הַתְּשׁוּעוֹת. וְעַל הַנִּפְלְאוֹת. שְׁעָשִׂיתָ
לְאַבוֹתֵינוּ. עַל יְדֵי כְהֲנִיף קְדוֹשִׁים: וְכָל־שְׁמוֹנֶת יָמֵי חֲנֻכָּה הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ. וְאֵין
לָנוּ רִשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם. אֲלֵא לְרְאוּתָם בְּלֶכֶד. כְּדֵי לְהוֹדוֹת לְשִׁמְךָ. עַל נִסֶּיךָ.
וְנִפְלְאוֹתֶיךָ. וַיִּשְׁעוֹתֶיךָ:

hah-neh-ROT hah-LAH-lu ah-NAH-nu mah-lee-KEEN AL hah-nee-SEEM yeh-AL
hah-teh-shu-OHT yeh-AL hah-neef-lah-OHT sheh-ah-SEE-tah lah-ah-yoh-TEY-nu
AL yeh-DEY koh-hah-NEH-kha hah-keh-doh-SHEEM yeh-KHOL sheh-moh-NAHT
yeh-MEY hah-nu-KAH hah-neh-ROT hah-LAH-lu KOH-desh yeh-EN LAH-nu
reh-SHOOT leh-heesh-tah-MESH bah-HEM EH-la leer-oh-TAHM beel-VAHD
keh-DEY leh-hoh-DOT leesh-MEH-kha AL nee-SEH-kha yeh-neef-leh-oh-TEH-kha
vee-shu-oh-TEH-kha

We kindle these lights to mark the miracles, salvation, and wondrous deeds that You did for our forefathers through Your holy Kohanim. For all eight days of Hanukkah, these lights are sacred, and we are not permitted to use them, but rather only to look at them so as to give thanks to Your name for your miracles, wondrous deeds, and salvation.

Psalm 30

(1) A Psalm of David, a Song at the Dedication of the Temple. (2) I will extol You, O Lord, for You raised me up, and did not let my enemies rejoice over me. (3) O Lord my God, I cried to You, and You healed me. (4) O Lord, You brought up my soul from the netherworld; You kept me alive, that I should not go down to the pit. (5) Sing praises to the Lord, righteous ones, and give thanks to His holy name. (6) For His anger is but for a moment, His favor is for a lifetime; weeping may stay for the night, but joy comes in the morning. (7) I had said in my security: 'I will never falter.' (8) In Your favor You established my mountain as a stronghold; you hid Your face and I was afraid. (9) I called to you O Lord, and made supplication to my God: (10) 'What profit is there in my blood, when I go down to the pit? Will the dust praise You?! Will it declare Your truth?!' (11) Hear, O Lord, and be gracious to me; O Lord, be my helper.' (12) You turned my mourning into dancing; You loosened my sackcloth, and girded me with gladness. (13) So that my glory may sing praise to You, and not be silent. O Lord my God, I will give thanks to You forever!

(א) מִזְמוֹר שִׁיר הַגָּבֵת הַבֵּית לַדָּוָד: (ב) אֲרוּמָקָה ה' כִּי דִלֵּיתִנִי וְלֹא שִׁמְחָתָם אֹיְבֵי לִי: (ג) ה' אֵלֵּי שִׁוְעָתִי אֵלֵּיךָ וַתִּרְפָּאֵנִי: (ד) ה' הִצִּילֵתִי מִן שְׂאוֹל נַפְשִׁי חַיִּיתִנִי מִמָּוֶד בּוֹר: (ה) וַתִּרְוֵה לִּי הַמִּסְדִּי וְהוֹדוּ לְזִכְרֵךְ קְדוֹשׁ: (ו) כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ בְּעָרֵב יָלִין בְּכִי וּלְבָקָר רָנָה: (ז) וְאַנִּי אֲמַרְתִּי בְשִׁלְחִי בִל אֲמוּס לְעוֹלָם: (ח) ה' בְּרָצוֹנָה הִצְמַחְתָּהּ לַהֲרִי עוֹ הַסִּתְרָתָם פָּנֶיהָ הֵייתִי בְּבִקְלָה: (ט) אֵלֵּיךָ ה' אֶקְרָא וְאֵל אֲדֹנָי אֶתְחַנֵּן: (י) מִה בָּצַע בְּדַמִּי בְרִדְתִּי אֵל שְׁחַת הַיּוֹדָה עֶפֶר הַיְגִיד אֲמַתָּה: (יא) שְׁמַע ה' וְסַנְנִי ה' הִנֵּה עוֹר לִי: (יב) הִפַּכְתָּ מִסְפְּדִי לְמַחֹל לִי פִתַּחְתָּ שִׁקִּי וַתֹּאחֲרֵנִי שְׂמִינָה: (יג) לִמְעַן וַתִּסְרָךְ כְּבוֹד וְלֹא יָדָם ה' אֵלֵּיךָ לְעוֹלָם אֲדֹבָךְ:

Ma'oz Tsur

Rock of my salvation! It is pleasant to sing Your praises.
Restore my house of prayer, and there we will give thanks.
When You will have completed the barking foe's demise,
Then we will sing a psalm of the altar's dedication.

My soul was sated with misery, my strength spent with grief.
They soured my life with hardship when enslaved in Egypt.
But God took out His treasured people with a mighty hand,
While Pharaoh's entire host sank like a stone into the deep.

He brought me to His holy abode, yet I found no rest there.
The oppressor exiled me because I served strange gods,
And drank of their cup. Yet scarcely had I gone into exile,
When Babylon fell, and within seventy years I was saved!

Haman ben Hamedata plotted to cut Mordecai down,
But it proved a snare to him, and his insolence was silenced.
You raised the Jews' heads and erased the enemy's name;
And hanged his many sons and household upon the gallows.

The Greeks gathered against me, in days of the Hasmoneans.
They broke my towers' walls, and defiled all the oils.
But from the last flask a miracle was wrought for the Jews!
Hence the Sages ordained these eight days for joyful song.

O bare Your holy arm and hasten the time of salvation.
Wreak vengeance on the evil nation for Your servants.
For salvation is long delayed; the evil days are endless.
Push them to the shadows, and set up our deliverance!

מִעוֹ צוֹר יִשְׁוּעָתִי. לָךְ נָאֵה לְשִׁבְחָתִי:
תְּבֹנֶה בֵּית תְּפִלָּתִי. וְשָׁם תוֹדָה תִּזְבַּח:
לְעַת סָכִין מִסָּבָח. מִצֹּר הַמִּנְבָּח:
אֲזֻ אֲגַמֵּר בְּשִׁיר מִזְמוֹר. הַגָּבֵת הַמִּזְבָּח:

רַעוֹת שִׁכְעָה נַפְשִׁי. בְּגִנוֹן כּוֹחִי כָלָה:
חַיִּי מָרַד בְּקִשִּׁי. בְּשִׁעְבָד מַלְכוּת עֲגֹלָה:
וּבִקְדוֹ הַגְדוֹלָה. הוֹצִיא אֶת הַתְּסֻלָּה:
חַיִל פִּרְעֵה וְכָל יָרְעוֹ. יָרַדוּ כְּאֶבֶן בַּמַּצוֹלָה:

דָּבִיר קְדוֹשׁ הִבִּיאֵנִי. וְגַם שָׁם לֹא שָׁקֵטִיתִי:
וְכֹא נִגַּשׁ וַתְּגַלֵּנִי. כִּי יָרִים עֲבֹדֹתִי:
וַיִּזֵּן רַעַל מִסָּכָתִי. בְּמַעַס שְׁעִבְרָתִי:
הֵן בָּבֶל וְכָבֶל. לְהֵן שְׁבָעִים נוֹשְׁעָתִי:

כְּרוֹת קוֹמַת בְּרוֹשׁ בְּקֶשׁ. אֲגִנִּי בֶן הַמִּדְּבָא:
וְנִתְּקָה לּוֹ לִפָּח וּלְמוֹקֵשׁ. וְגִאֲוָתוֹ נִשְׁכָּתָה:
רֹאשׁ יְמִינִי נִשְׁאָתָם. וְאוֹיֵב שְׁמוֹ מְחִיתָם:
רֹב בְּנָיו וְקִנְיָנָיו. עַל הַעֵץ מְלִיתָם:

יָנוּחַם נִקְבְּצוּ עָלַי. אֲזִי בִימֵי חֲשִׁמְיָם:
וַתִּרְצוּ חוֹמוֹת מִגְדָּלִי. וְטִמְאוּ כָל הַשְּׂמִינִים:
וּמִחוּתֵר קִנְיָנִים. נִצְעָה נֶס לְשׁוֹשְׁעִים:
בְּנֵי בִינָה יְמֵי שְׁמוֹנָה. קִבְּעוּ שִׁיר וְרִנְנִים:

תְּשׁוּף יָרוּעַ קְדוֹשָׁה. וְקָרֵב הֵן הַיְּשׁוּעָה:
נָקָם נִקְמַת עֲבָדֶיךָ. מֵאִמָּה הַרְשָׁעָה:
כִּי אָרְכָה הַשָּׁעָה. וְאִין הֵן לִימֵי הַרְעָה:
דָּחָה אֲדַמּוֹן בְּצֵל צִלְמוֹן. תִּקָּם לָנוּ רוּעִים שְׁבָעָה:

Kahal Joseph Community

Refuah Shelema

We wish complete healing of body, mind, and soul to all those who are suffering with illness in our community, including:

Flexi Silpa / Flexi bat Mazal
Joseph Tizabi / Yosef ben Yehezkiel
Sophie Elias / Sophie bat Victoria
Evelyn Salem / Evelyn bat Mazal
Modi ben Yvonne
Zvi Moalim
Ariella Rivka bat Tziporah
Rylla Elias / Rahel bat Mazal
Ben Elias / Benyamin ben Yohevet
Latif ben Chanina
Alexander ben Yehezkiel and Chana Hai Reiza
Shimon ben Yosef v'Leah / Simon Saul
Shmuel ben Yaacov v'Tova / William McAbian
Tal ben Alona Basha
Meir Iny / Meir ben Sabiha
Ezra ben Farha
Sassoon Ezra
Sylvia Cohen
Mehry bat Miriam Hakimipour
Yvonne Moalim
Florice Newberry
Aliza bat Rahel
Aliza bat Victoria
Chaya Chana bat Batya
Miriam bat Yetta
Miryam bat Malka
Chaya Rachel bat Simcha Ruhama
Karen bat Chana Meir
Eti Esther bat Fortuna
Ezra ben Rahel
Albert Nissan ben Victoria
Reuven Halevi ben Batsheva
David ben Tova
Fouad Salem / Hayeem ben Naima
Noach Yaakov ben Tzipporah
Ori ben Nuphar Chaia

In Memoriam

We remember these azkaraot, or yahrzeit anniversaries from December 17 to 24, 2022 (23 to 30 Kislev 5783). We light memorial candles, donate tsedaka, and attend Shabbat services in honor of the memory of our loved ones.

23 Kislev / Shabbat, December 17th

Ronald Meyer Ronen Sasson ben Avraham
Gorieh Youssefzadeh

Joseph Azar Yosef Sion ben Yaacov

24 Kislev / Sunday, December 18th

Charlie Saul

Regina David Regina bat Salha Matana

Lily Jacob Leah bat Masooda

Mansour Sedaghat Mansour ben Benayahu

Joseph Hayim Yaacov Yossef Hayim Yaacov

25 Kislev / Monday, December 19th

Rachel Moses Rachel bat Hannah

Morris Nathan Mordekhai ben Mordekhai

26 Kislev / Tuesday, December 20th

Dan Darwish Daniel ben Rahamim

Sassoon Jacob Jonah Sassoon ben Yaakov

Yitzhak Sinder Yitzhak ben Shimon

27 Kislev / Wednesday, December 21st

Yoseph Rahamim ben Yaacov Shalom

28 Kislev / Thursday, December 22nd

Joseph Jacob Yosef ben Avraham Hayim Yaacov

Habeeba bat Aziza

29 Kislev / Friday, December 23rd

Ralph Isaac Raful ben Yehezkel ben Mulla Rahamim

Simcha Ezra Isaac Simcha bat Masooda

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