KJ Happenings

30 Kislev 5783 | 24 December 2022 View as Webpage

In this Issue

- Kahal Joseph Schedule
- Rabbi Halevy's Message
- Mazal Tov Natalie and Allen Djalilmand
- Shabbat Melodies with Hazzan Jalali
- Photos from KJ Hanukkah & Halakeh!
- Mon 1/9 Meditation & Sound Bath for Young Professionals
- KJ Shabbat Luncheon 1/14
- Tu Bshvat Hike at Will Rogers, 2/5
- Hanukkah Blessings and Customs
- Refua Shlema & Azkarot

KJ Schedule

Erev Shabbat, Erev Rosh Hodesh & Hanukkah Sixth Night Friday, December 23rd Hanukkah Candle Lighting just before Shabbat candles Shabbat Candle Lighting 4:31 pm

Shabbat, Rosh Hodesh & Hanukkah Seventh Night

Saturday, December 24th Shaharit at KJ 9:00 am Kids Korner 9:30am Havdallah 5:31 pm Hanukkah Candle Lighting **after** Havdallah

Hanukkah, Eighth Night Sunday, December 25th Shaharit 7:00 am Light Hanukkah Candles after dark

Hanukkah, Eighth Day Monday, December 26th Shaharit 6:30 am

Weekdays Tue-Fri, Dec 27th to 30th Shaharit 6:30 am

Membership & Sponsorship

To sponsor an event or become a

Rabbi's Message



Rabbi Natan Halevy BSD

Shalom Uvracha,

"Trust in the Lord with all your heart, and do not rely on your own insight." In this verse Hamelech

Shlomo, King Solomon, directs us to keep faith in Hashem. Faith in Hashem is a central pillar of Torah and prepares us to observe the mitzvoth, Hashem's commandments. Shlomo suggests that even if a person has been endowed with numerous attributes commonly observed among successful people—intelligence, wealth, physical strength or beauty—the person should not rely on these attributes. Rather, we should trust in God. This is what Yeshayahu taught us when he said that Hashem "returns the wise ones back the way they came, and understands [better than they do] what they think."

All of man's machinations, his planning, even his deeds amount to nothing unless Hashem decrees that they should succeed. If a person has amassed a great deal of wealth he has no reason to be smug about it and to attribute it member contact our office. Call 310.474.0559, <u>click here to email Sarah</u>, or sign up online below.

AMAZON SMILE for KJ

Become a KJ Member

Support Kahal Joseph

Join Our Email List to his own wisdom. This is precisely what King Solomon said in Kohelet 9:11, "the race is not won by the swift, nor the battle by the strong, nor does bread come to the wise, riches to the intelligent, nor favor to the learned; but time and death will happen to them all."

He also said in Proverbs 16:1, "A man may plan with his heart; but the answer of the tongue comes from the Lord." If we do not fully control our own words, how much can we control external factors? We should keep perspective; we should know the limitations of our insights and individual attributes. We should remember to rely on Hashem. This is what David Hamelech, King David, meant when he said in Psalms 62:6, "Truly my soul waits quietly for Hashem; my deliverance comes from Him." David Hamelech attributes his success to the power of God's input rather than to his own efforts.

Read online...



Mazal Tov Natalie and Allen Djalilmand on the birth of a baby boy

Besiman Tov to grandparents Suzy and Isaac Assia, Janet and David Djalilmand great-grandmother, Claire Assia

siblings Jonathan Assia, Aaron Djalilmand Chantal and Alex Djalilmand and the entire family

Shabbat Melodies with Hazzan Saeed Jalali





Listen to Hazzan Jalali chant First Aliya in Mikets and the Haftara.

Kahal Joseph Events

Hanukkah & Halakeh Photos!





















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



Luncheon RSVP by Email



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)

בּרוּך אַתָּה ה'. אֶ־להֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשְׁנוּ בְּמָצִוֹתָיו. וְצִוְנוּ לְהַדְלִיק וֵר חֵנָכָּה:

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 veh-tsi-VAH-nu leh-hahd-LEEK NER <u>h</u>ah-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.

ברוך אַתה ה'. אַ־להֵינוּ מלך הַעוֹלָם. שׁעשה נִסִים לַאָבוֹתֵינוּ. בַּיָמִים הָהֵם בַּזְמֵן הַזָּה:

bah-ROOKH ah-TAH ah-doh-NAI eh-lo-HEY-nu MEH-lekh hah-oh-LAHM sheh- ah-SAH nee-SEEM lah-ah-vo-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.

בְּרוּך אַמָּה ה'. אֶ־לֹהֵינוּ מְלָך הָעוֹלָם. שֶׁהָחֵיָנוּ. וְקוּמְנוּ. וְהָגִּיעָנוּ לַזְמַן הַזָּה:

bah-ROOKH ah-TAH ah-doh-NAI eh-lo-HEY-nu MEH-lekh hah-oh-LAHM shehheh-<u>h</u>eh-YAH-nu veh-kee-yeh-MAH-nu ve-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.

הַנַּרוֹת הַלְּלוּ אַנַהְנוּ מַדְלִיקִין. עַל הַנָּסִים. וְעַל הַתְּשׁוּעוֹת. וְעַל הַנָּכְּלָאוֹת. שְׁעָשִׁיתָ לַאָבוֹתֵינוּ. עַל יְדֵי כֹּהָנֶידְ הַקְּדוֹשִׁים: וְכָל־שְׁמוֹנַת יְמֵי הָנָכָּה הַנַּרוֹת הַלְלוּ קֹדֲשׁ. וְאַין לְנוּ רְשׁוּת לְהָשְׁתַּמֵשׁ בְּהָם. אָלָא לְרָאוֹתָם בְּלְבָד. כְּדֵי לְהוֹדוֹת לְשְׁמָדְ. עַל נָסִידְ. וְנָפְלָאוֹתֵידְ. וִישׁוּעוֹתֵידְ:

hah-neh-ROT hah-LAH-lu ah-NA<u>H</u>-nu mad-lee-KEEN AL hah-nee-SEEM veh-AL hah-teh-shu-OHT veh-AL hah-neef-lah-OHT sheh-ah-SEE-tah lah-ah-voh-TEY-nu AL yeh-DEY koh-hah-NEH-kha hah-keh-doh-SHEEM veh-KHOL sheh-moh-NAHT yeh-MEY <u>h</u>ah-nu-KAH hah-neh-ROT hah-LAH-lu KOH-desh veh-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 veh-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.

<u>Psalm 30</u>

Ma'oz Tsur

(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!

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!

> מְעוֹז צוּר יְשׁוּעֲתִי. לְךָּ נְאָה לְשֵׁבַּחַ: מִכּוֹן בֵּית מִפִּלְתִי. וְשָׁם תּוֹדָה נְזַבַּחַ: לְעֵּת מָכִין מַטְבַּחַ. מִצֶּר הַמְנַבַּחַ: אֵז אַגמֹר בִּשִׁיר מִזמוֹר. םַנָכַּת הַמִזּבָּחַ:

ַרְעוֹת שֶׂבְעָה נַפְשִׁי. בָּיָגוֹן כּּחִי כְּלָה: חַיַּי מַרְרוּ בָקשִׁי. בְּשִׁעְבּוּד מַלְכוּת שֶּגְלָה: וּבְיָדוֹ הַגְּדוֹלָה. הוֹצִיא אֶת הַסָּגְלָה: חַיל פַּרְעֹה וְכָל זַרְעוֹ. יָרְדוּ כָּאַבן בָּמַצוּלָה:

זְּבִיר קֶדְשׁוֹ הָבִיאַנִי. וְגֵם שָׁם לא שָׁקַטָתִּי: וּכָא נוֹגַשׁ וְהָגְלַנִי. כִּי וְרִים עֲבַדְתִּי: וְיֵין רַעַל מֶםַכְתִּי. כִּמְעֵּם שָׁעֲבַרְתִּי: קֵץ בָּבָל וְרָבָּבָל. לְקֵץ שָׁבָעִים נוֹשֵׁעָתִּי:

כְּרוֹת קּוֹמֵת בְּרוֹשׁ בִּקֵשׁ. אָנְגִי בָּן הַמְדָּחָא: וְנָהְיָחָה לוֹ לְפַח וּלְמוֹקַשׁ. וְגָאֲנְתוֹ נָשְׁבָחָה: רֹאשׁ יְמֵינִי נִשֵּׂאחָ. וְאוֹיֵב שְׁמוֹ מְחִיתָ: רֹב בַּנֵיו וְקְנִינֵיו. עַל הָעֵץ מָלִים:

ַיְנָנִים נָקְבָּצוּ עֲלֵי. אֲזֵי בִּימֵי חֵשְׁמַנִּים: וּפְרָצוּ חוֹמוֹת מָגָדְלֵי. וְטָמָאוּ כֶּל הֵשְׁמָנִים: וּמִנּוֹתֵר קַנְקַנִּים. נַעֲשָׂה נֵס לֵשׁוֹשֵׁנִּים: בְּנֵי בִינֶה יְמֵי שׁמוֹנָה. קַבְעוּ שִׁיר וּרְנָנִים:

ַּחַשּׂוֹף זְרוֹעַ קָדְשָׁדָּ. וְקָרַב קַץ הַיְשׁוּעָה: נְקֹם נְקְמַת עֲבָדָידָּ. מַאָּמָה קָרְשָׁעָה: כִּי אֶרְכָה הַשְׁעָה. וְאֵין קַץ לִימֵי קָרְעָה: דְּחֵה אֵדְמוֹן בְּצֵל צַלְמוֹן. קָקֵם לְנוּ רוֹעִים שְׁבַעָּה:

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 24 to 31, 2022 (30 Kislev to 7 Tevet 5783). We light memorial candles, donate tsedaka, and attend Shabbat services in honor of the memory of our loved ones.

1 Tevet / Sunday, December 25th Victoria Saul 2 Tevet / Monday, December 26th David ben Ezra

3 Tevet / Tuesday, December 27th Isaac Jacob Itzhak ben Yaakov Vicky Messiah Rahma Victoria bat Khatoon

4 Tevet / Wednesday, December 28th Seemah Meyer Simha bat Azizah

5 Tevet / Thursday, December 29th Mida Judah Masooda bat Dina Esther Sales Esther HaMalka bat Rivka Elisha Samuel Elisha ben Sassoon Shmuel Hacham Sassoon

6 Tevet / Friday, December 30th Raquel Emquies Rahel bat Clare Levy Salem Kooby Ellen Bell Joseph Ozair Sarraf

7 Tevet/ Shabbat, December 31st Eliezer David Levy Eliezer ben David Halevi

Visit KJ on Facebook

KAHAL JOSEPH CONGREGATION

Rabbi Natan Halevy Saeed Jalali, *Hazzan* Sasson Ezra, *Sr. Hazzan* Yvette Dabby, *President* Orly Kattan, *Sr. Vice President* Sarah Bouchoucha, *Administrator* Penina Meghnagi Solomon, *Administrative Assistant* Dafna Young, *Editor* <u>Click here to contact us at KJ Happenings</u>

Kahal Joseph Congregation | 10505 Santa Monica Boulevard, Los Angeles, CA 90025

<u>Unsubscribe dafnayoung@gmail.com</u> <u>Update Profile</u> <u>|Constant Contact Data Notice</u> Sent bykjcongregation@gmail.compowered by



Try email marketing for free today!