



**January 19, 2019**  
**13 Shevat 5779**



**Parsha Beshalach**  
Torah Reading - Page 366  
Haftorah - Page 1152

***This week's Shabbos Sheet  
is sponsored by  
Susan Katzman***

**IN THE WEEK AHEAD**

*The Week of Learning is being sponsored by Paul and Susie Shyken for the merit of a complete recovery for those who are ill and need a recovery in our community and in the entire nation of Israel.*

**Saturday, January 19**

Shacharit .....	9:00 a.m.
Kiddush .....	11:30 a.m.

This week's kiddush lunch is being sponsored by

Joel and Conny Alperson in celebration of their children's 1st birthday

<i>Insights into the Weekly Torah Portion</i> .....	4:05 p.m.
Mincha/Seudah Shilshit .....	4:50 p.m.
Havdalah .....	6:10 p.m.
Tu Bishvat Seder .....	7:00 p.m.

**Sunday, January 20**

Shacharit .....	9:00 a.m.
Mincha/Maariv @ Rose Blumkin Jewish Home .....	5:10 p.m.

**Monday, January 21**

Shacharit .....	7:00 a.m.
<i>Jewish History - Your History</i> with Rabbi Shlomo .....	12:00 p.m.
Mincha/Maariv @ Rose Blumkin Jewish Home .....	5:10 p.m.

**Tuesday, January 22**

Shacharit .....	7:00 a.m.
<i>Torah Tuesday</i> with Rabbi Ari .....	3:00 p.m.
Mincha/Maariv @ Rose Blumkin Jewish Home .....	5:10 p.m.

**Wednesday, January 23**

Shacharit .....	7:00 a.m.
Mincha/Maariv @ Rose Blumkin Jewish Home .....	5:10 p.m.

**Thursday, January 24**

Shacharit .....	7:00 a.m.
<i>Connecting with Our Faith</i> with Rabbi Ari .....	9:30 a.m.
<i>Jewish Ethics</i> with Rabbi Shlomo @ UNMC .....	12:00 p.m.
Mincha/Maariv @ Rose Blumkin Jewish Home .....	5:10 p.m.

**Friday, January 25**

Shacharit .....	7:00 a.m.
Mincha/Candle Lighting .....	5:10 p.m.



...to Paul and Susie Shyken for sponsoring the Week of Learning.

...to the sponsors of the Tu Bishvat Seder David & Janet Kohll in memory of our dear friend, Alan Stoler, Maneva Ruth & Harold Edelman in memory of Maneva's brother

Gene Ruppe, and Beth Israel in memory of Moshe & Hadar Nachman's good friend Hadas Bat Yaakov.

...to Joel and Conny Alperson for sponsoring this week's kiddush lunch.

...to Susan Katzman for sponsoring this week's Shabbos sheet.



## Mazel Tov to Those Celebrating Next Week

### Birthdays

Leo Kohll  
David Adler

Jan 20  
Jan 21



*Celebrating a special simcha this month? Call the office or speak to Bette Kozlen to be a part of the February 23 Simcha Kiddush.*

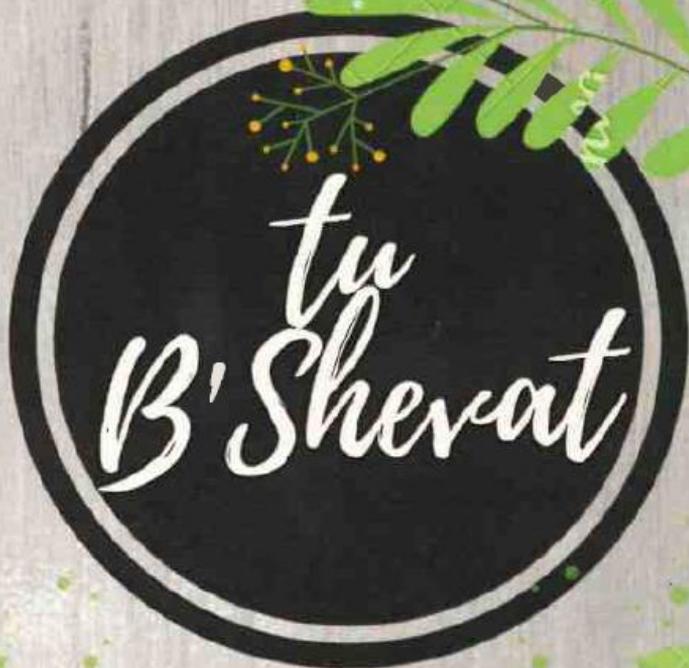


### **Jewish Federation of Omaha Scholarship Opportunities**

Thanks to the generosity of the community, a variety of funding sources are available to Omaha's Jewish families to assist in meeting the financial challenges of programs for their children. Scholarships and grants exist for residential camp, JCC summer camp, Israel programs, the Pennie Z. Davis Child Development Center, Friedel Jewish Academy, and youth group activities. Assistance is also available for undergraduate, graduate, vocational, technical, professional or yeshiva studies.



Visit the JFO web page for specific information and application forms. Brochures available in the office at the front desk. Now is the time to plan and apply.



Please join us for a Tu B'Shevat Seder for all ages. We will learn about the holiday and will have a family friendly activity of planting seeds.

**1/20/2019 | 2:00PM | BENSON PLANT RESCUE**  
7224 MAPLE ST

*please rsvp to Ron Lugasy at 402-490-1468,  
or [rlugasy@jewishomaha.org](mailto:rlugasy@jewishomaha.org)*

# LEARN AND GROW AT BETH ISRAEL

## **Weekdays**

7:45 a.m. - *Daily Halacha* - Rabbi Ari

## **Sunday**

Jan 6 & 13 - *Heaven & Afterlife in Judaism* - Rabbi Shlomo

Feb 3 & 10 - *Jews & Money: Jewish Attitudes  
to Wealth* - Yosef Seigel

## **Monday**

12-1 p.m. - *Jewish History - Your History* - Rabbi Shlomo

## **Tuesday**

3 p.m. - *Torah Tuesday* - Rabbi Ari

## **Thursdays**

9:30-10:45 a.m. - *Connecting to Our Faith* - Rabbi Ari

12-1 p.m. - *Jewish Ethics* - Rabbi Shlomo @ UNMC

## **Friday**

Call for dates and topics

11:15 a.m. - Friday Learning Series with Rabbi Shlomo @  
Kripke Jewish Federation Library

## **Shabbat**

Shabbat afternoon - see weekly email for time

*Insights into the Weekly Torah Reading* - Rabbi Ari

***Individual or group learning sessions also available.***

***Talk to Rabbi Shlomo or Rabbi Ari to schedule.***

**Sponsoring a Week of Learning is a wonderful way to remember a special occasion, yahrzeit, or other happenings all while supporting Beth Israel's "Refuah Sh'lemah" program.**

**Cost \$100 - Contact the office to reserve your week.**

*They came to Marah, but they could not drink the waters of Marah because they were bitter... (Ex. 15:23)*

Imagine that you walk in to a school and you ask the first guy you see, "How is the food in this school?" He tells you it's inedible.

"How are the Rabbis?" he replies that they are all boring.

"What are the guys like?"

"They're all losers."

You ask the same questions to the next guy you bump into, and he says, "The food is excellent, the Rabbis are amazing, and the guys are great."

They are eating the same food and they have the same Rabbis! How do they have such different views?

It is human nature that when someone is embittered, he sees everything negatively. On the other hand when one is content everything seems great. This can be likened to someone looking at another and seeing that he has ketchup on his shirt. He then looks at someone else and sees that there is ketchup on his face. Then he looks at a third person and sees ketchup on him as well, until he finally takes off his glasses and realizes that the ketchup is actually on his glasses! Whatever state one is in, that is how he views things.

"The Jews came to Marah, but they could not drink the waters because they were bitter." In the plain sense the verse refers to the water and explains why the people could not drink it. The Kotzker Rebbe explains homiletically that the reference is to the people - they were bitter. Because the people were bitter,(1) they found fault with the water.

Instead of living a life of condemning and complaining, forever finding faults with others, it is much more productive and healthy to live a life of contentment - then everything automatically seems good.

### Parsha Questions

1. How did B'nai Yisrael know the way to travel?
2. Through whose land did Hashem not lead B'nai Yisrael and why?
3. What had been the attitude of B'nai Yisrael when they saw the Egyptian soldiers moving in on them?
4. After B'nai Yisrael left the sea and went into the wilderness, they found no water to drink. How was it resolved?

# Parsha Beshalach

Source: [www.torah.org](http://www.torah.org)  
Rabbi Aron Tendler

**1st Aliya:** The Bnai Yisroel (Children of Israel – Jews) had left Mitzrayim (Egypt). The closest route to Eretz Yisroel (The Land of Israel) was along the Mediterranean coast up into Israel. However; this territory was occupied by the Philistines. The Bnai Yisroel were not ready for a battle, so Hashem (G-d) lead them toward the Sea of Reeds. Pharaoh was informed that The Bnai Yisroel appeared to be lost, and he strengthened his resolve and that of his people and pursued the Jews into the Desert.

**2nd Aliya:** The Egyptians caught up to the Jews as they were camped by the edge of the sea. (Imagine the thundering sound, and cloud of dust that 600 charging chariots must have made and you can begin to understand the pure terror that must have struck the hearts of the people.) Moshe reassured them that they only had to trust Hashem and stand silently as His awesome majesty wiped out the might of Mitzrayim.

**3rd Aliya:** Moshe was told to stretch out his staff over the sea. Hashem separated the Jews from the Egyptians with a cloud cover and caused an Easterly wind to blow the entire night. As the waters parted, the Bnai Yisroel entered between the towering walls of water and crossed to the other side. The Egyptians chased after them into the parted waters of the sea.

**4th Aliya:** Moshe stretched his arm back over the sea and the waters returned to their natural state, drowning the might and glory of Egypt's best. The Bnai Yisroel witnessed G-d's awesome display of justice and they believed in the reality of Hashem and in the appointment of Moshe as His most trusted servant. Moshe, and then Miriam, lead the Bnai Yisroel in a spontaneous song of exaltation and thanksgiving. The incident with the bitter waters at Marah is detailed.

**5th Aliya:** The Bnai Yisroel struggled with the realities of their experience, attempting to balance faith with practical concerns for survival. The concerns for food and water were overwhelming and Moshe promised them quail and Maana. These "miracles" were introduced to the Jews as evidence of Hashem's love, caring, honor and glory.

**6th Aliya:** The Bnai Yisroel were given strict instructions regarding the gathering and eating of the Maana. They were introduced to Shabbos, and an urn of Manna was saved for posterity.

**7th Aliya:** The nation traveled to Rephidim, and confronted Moshe over the issue of water. Moshe saw this as an unnecessary challenge to Hashem's caring and love. Hashem instructed Moshe to hit the rock and bring forth water. The final episode in the Parsha was Amalek's unprovoked attack on the newly independent nation. Yehoshua lead the attack against Amalek while Moshe, Aharon, and Chur (Miriam's son) stood atop the battle field with Moshe's arms stretched heavenward. Hashem commanded us to eradicate and never forget Amalek's evil.



## **WELCOME TO BETH ISRAEL SYNAGOGUE**

We are delighted to welcome you to Beth Israel Synagogue. A passage from Deuteronomy 30:11-14 inspired the art work in the sanctuary. "For this commandment that I command you today - it is not hidden from you and it is not distant. It is not in heaven, [for you] to say, 'Who can go to the heaven and take it for us so that we can listen to it and perform it? Nor is it across the seas, [for you] to say, 'Who can cross to the other side of the sea for us and take it for us, so that we can listen to it and perform it?' Rather, the matter is very near to you - in your mouth and your heart - to perform it." Mitzvot are obtainable.

- ◆ The focal point of the sanctuary is the Menorah Window, which frames the Ark and is shaped in the form of the six branched candelabrum. To the right, brilliantly colored windows have forms that reflect the heavens, while the left side depicts the seas.
- ◆ The message is completed in a frieze, the horizontal painting on wood mounted on the wall. The background of the frieze symbolically and abstractly represents the relationship between G-d and the people of Israel through the Covenant. The perochet, or curtain over the Ark, completes the symbolic composition, with an expression that intertwines the Torah and the letter Aleph, the first letter of the Hebrew alphabet, of the Ten Commandments, and of G-d's name in Hebrew.
- ◆ As is traditional, the sanctuary has 12 windows, representing the 12 tribes of Israel. These windows contain the name of each tribe in flowing, organic letters. The windows are located above the continued frieze, which includes two central texts of the revelation at Sinai - "If you will keep my Covenant, you shall be precious to me," and "You shall be a kingdom of priests and a holy nation." This composition expresses the unity of Israel as the people stood together at Sinai and accepted the Torah.

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*Beth Israel Synagogue strives to perpetuate the legacy of Torah Judaism in the modern world. Beth Israel welcomes all persons of the Jewish faith to join and accepts the diversity of practice and thought among its members.*

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Toba Cohen-Dunning, President  
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