

KOIL MEVASSER

KAHAL JOSEPH CONGREGATION • 10505 SANTA MONICA BOULEVARD, LOS ANGELES, CA 90025 • 310.474.0559 • WWW.KAHALJOSEPH.COM

SHABBAT HAZON

Sanctifying God's Name, Sanctifying Our Own Lives

Rabbi Marc D. Angel

*Institute for Jewish Ideas and
Ideals jewishideas.org*

We recently returned from a wonderful trip to Israel. As we sat in the waiting area of the Ben-Gurion airport terminal before the flight, we noticed a young family nearby--a husband and wife and their little children aged 12 and under. As could be expected, the children were restless and wanted to run around and play.

The mother, in a soft voice, spoke to the children: It's fine to play, but please remember: everything you do should be a "kiddush Hashem" (a sanctification of God's name). The children understood their mother's message, and they played nicely and quietly.

When we boarded the plane, we found ourselves sitting a few rows in front of this family. Throughout the long flight (11 hours or so), the children were remarkably well-behaved. They read books, spoke quietly, rested. One of the daughters, perhaps aged 9 or 10, brought a

glass of water to an elderly woman who said she was thirsty. I was so impressed by the children's behavior that I complimented the parents--and the children. We struck up a conversation--and a friendship. It struck me that these parents were doing a marvelous job raising such fine children; the secret of their success was teaching the children to remember that all their actions should sanctify God's name. They should know that they are ambassadors of God and Torah, and that their words and deeds should inspire respect from those who see them. If people know that their words and deeds should be imbued with piety and dignity, they will behave in a pious and dignified way. They will avoid unbecoming behavior, vulgar speech, immodest clothing.

Living one's life in the spirit of "kiddush Hashem" not only leads to proper behavior and speech, but also to inner courage to stand by one's principles. Instead of succumbing to conformity to the negative qualities among one's peers and society, one ultimately realizes that he/she has the strength to rise above corrosive group pressures.

(Continued on page 2)



Prayer Schedule

SHABBAT HAZON

PARASHA DEVARIM

Friday, July 16th

Minhah & Arbit 7:00 pm

Candle Lighting 7:46 pm

Saturday, July 17th

Shaharit 8:30 am

Tehillim Reading 6:00 pm

Minhah & Arbit 6:45 pm

Motzei Shabbat 8:24 pm

WEEKDAYS

Sunday, July 18th

Shaharit 7:30 am

TISHA B'AV

Monday, July 19th

Fast Begins at 8:02 pm

Minha, Arbit, Kinot 7:45 pm

Tuesday, July 20th

Shaharit 7:30 am

Minha & Arbit 7:30 pm

Fast Ends at 8:26 pm

Wednesday & Thursday

Shaharit 6:30 am

SHABBAT NAHAMU

PARASHA VA'ETCHANNAN

Friday, July 23rd

Minhah & Arbit 7:00 pm

Candle Lighting 7:44 pm

(Continued from page 1)

This week's Torah reading includes a warning to judges: "do not be afraid of any person, because judgment is God's." A judge might be tempted to favor the rich or the powerful, or might be reluctant to issue a ruling that may prove unpopular. The Torah, therefore, reminds the judge: do not be afraid of anyone, do not let your judgment be swayed by fear. God is the ultimate Judge. You are answerable to Him.

In a sense, the Torah is instructing judges to live their lives so that their words and deeds will constitute a "kiddush Hashem". Living with the consciousness of God's presence allows one to be righteous and strong, to overcome anxieties and fears, to develop true strength of character.

The Torah's instruction to judges has application to everyone, not only judges. In our daily lives, we all have to make decisions and judgments. We are confronted by many pressures. Our judgment might easily be swayed by the desire to appease rich and powerful people, to go along with popular fashions, to conform to the patterns--even the negative patterns--of our peers. The Torah tells us: do not be afraid to stand alone, do not seek popularity and "success"

at the cost of violating the principles and values of a righteous and compassionate God. Conduct life so that it will be a "kiddush Hashem", a light and inspiration to others.

The Jewish people is called upon to be "a light unto the nations". We fulfill this role by sanctifying God's name through our good deeds and respectful words, by building strong character and strong families. In sanctifying God's name, we sanctify our own lives.

Shabbat Shalom

Halakhot of Tisha B'Av

(continued from page 6)

The rabbis said that those who can be off work without causing significant loss, to thus more fully participate in the mourning, should do so. In past centuries many communities established a custom not to work on Tisha B'Av. However, even in those communities it was permitted to work to prevent economic harm or loss. In the modern economic system, most businesses incur a loss when closed as there are numerous fixed expenses, including payroll, rent and utilities. Thus, in our days most businesses are permitted to be open and most people are permitted to work.

Prayers for Tisha B'Av

The Book of Eikha, also known as Lamentations, and various qinot (elegies) are recited both in the evening and morning services. Anenu is recited in all three amidot

of the day. Following Shulhan Arukh, many Sephardic communities recite Nahem in all three amidot. Since the establishment of the modern state of Israel, particularly since 1967, many recite a slightly modified version of Nahem so that it should be in harmony with the reality of today. Sefer Torah is read in Shahrit and Minha. There is haftara reading in Shahrit. Most Sephardic communities also read a haftara in Minha. Following Shulhan Arukh, shahrit should not be prayed with talit and tefillin, emphasizing the mourning nature of the day. Talit and tefillin are donned for minha. At the conclusion of minha selected comforting verses from Tanakh are recited.

The Tenth of Av

All that is prohibited on Tisha B'Av (the Ninth of Av) is per-

mitted immediately at the conclusion of the day except for eating meat and drinking wine. As a remembrance to the fire that continued burning in the Bet Hamikdash, the holy Temple in Jerusalem, through the next day, we refrain from these until the conclusion of the next day, the tenth of Av.

Tizkoo Be'Nehamat Tzion

Shabbat Hazon Parasha Devarim

Parasha pages 735-749
Haftara pages 750-754

To Publish Notices

To publish information regarding life events such as births, bar/bat mitzvahs, graduations, weddings, anniversaries or passings, call the synagogue office at 310.474.0559 by Wed.

SHABBAT MITZVOT

We now offer for donation the following Mitzvot on Shabbat: **1. Petichat Hechal** The opening of the ark where the Torahs are kept; **2. Carrying of the Sefer Torah and Sefer Haftara;** **3. Hakamat Sefer** The lifting and showing of the Torah; **4. Mashlim*** The seventh aliya to the Torah who recites Kaddish; **5. Maftir*** The last aliya to the Torah which includes the reading of the Haftara (read by the clergy unless member reading has been preapproved)

Since we count on your donations to the synagogue to keep our membership fees as low as they are, we suggest a minimum donation for all those who are called to the Torah of \$126 or multiples of \$18 or \$26. We appreciate your support. *Paid members may call the office to book the Mashlim or Maftir in advance, in memory of a departed relative. You will receive confirmation before Shabbat if you will receive the aliya or if there is a conflict. The member may also reserve any other aliya in advance by calling the office. Non-members interested in reserving aliyot should contact Sarah in the office for availability at 310.474. 0559, 11 am-4 pm, Monday through Thursday.

In Memoriam

It is customary to light a memorial candle in the evening and to donate tzedakah. Family members are encouraged to attend prayer services in honor of loved ones.

Shabbat / 6 Av

Itzhak Rahamim ben Abdullah
Moshe

Sunday / 7 Av

Suzanne Azincott
Looloo Khazzoom

Monday / 8 Av

Abdullah ben Avraham Hayim
Yaacov
Salha bat Aziza*

Tuesday / 9 Av

Alice bat Esther
Aziza bat Farha
Amalia bat Rahel*
Mariam bat Bolisa

Wednesday / 10 Av

Yehyah Ramon ben Ezra Zakoo
Halevy

Friday / 12 Av

Aziza bat Rachel
Hacham Moshe ben Yaacov
Masliah
Hayat bat David

Names with asterisks are missing family members' information. To update, please call the office at 310.474.0559.

Refuah Shlemah

Please include these individuals in your prayers:

Yonatan ben Alizah • Mazal Tov bat Sulha Mitana • Matilda Louisa • Yaheskel ben Regina • Ayala bat Naomi • Khayah Noa bat Sara • Haim ben Mordechai • Pnina bat Esther • Yosi ben Esther • Victor ben Latif • Ramah Regina bat Farha • Aziza bat Sara • Merna bat Marsel • Judith bat Malka • Ofek ben Yochai • Efrayim Zev ben Fayga • Sulha Matana bat Mozelle

Community News

SHABBAT KIDDUSH

is sponsored
in memory of

Moshe ben Yehezkel Levy,
z"l

by
The Hagooli Family

MAZAL TOV

to
Michael Amron

on celebrating
his 90th Birthday
today

CONDOLENCES

to the family of
Jacob Rabie, z"l

Our thoughts are with
his wife Naima,
his sons Phillip Ezra and Charles,
his daughter-in-law Viva,
his grandchildren
and family

WELCOME

to our Guest Speaker
Rabbi Yehuda Hausman

who will be speaking
on the topic of

*Between Israel & Exile--The
Meaning of Tisha B'Av Today*

Learn the Haftarah

Wouldn't you like to chant the final portion from the Torah on Shabbat—the portion known as the Haftarah?

Reserve a Haftarah by calling Sarah at 310.474. 0559. The Haftarah portion can be dedicated in honor of a family life event such as a memorial, a bar or bat mitzvah, or a baby-naming.

Then, schedule time with Saeed Jalali & learn your haftarah with authentic Baghdadi ta'amim, our Iraqi melodies for singing from the Torah & Tanakh.

Norma & Sam Dabby Talmud Torah

Kahal Joseph's
after school classes for
kids ages 5 to 13 are
registering for 2010-2011

For information call
310.474.0559 or e-mail
molly@kahaljoseph.org

He Who Does Not Learn From the Past Is Condemned To Repeat It

Rabbi Daniel Bouskila, SEC Jerusalem

Five weeks before his death. Moses, the ultimate prophet, man of God and leader of the Jewish people, finally has his say. For the first time, in the fifth and final book of the Torah, Moses gets the speaking stage all to himself. This week's Torah portion - Devarim, and the entire "Sefer Devarim" (Book of Deuteronomy), belongs entirely to Moses: "These are the words that Moses spoke to all of Israel, on the east bank of the Jordan, in the desert..." (Deuteronomy 1:1).

For many reasons, this first and only speech in his life was difficult for Moses to deliver. For starters, we are reminded that, by his own admission, Moses is not a skilled orator. When God first spoke to Moses from the Burning Bush and commissioned him to become the one who will lead the Jewish people out of slavery, Moses responded "I beg you, O God, I am not a man of words - not yesterday, not the day before - not from the very first time you spoke to me; for I am slow of speech, and of a slow tongue" (Exodus 4:10).

Furthermore, Moses was now 119 years old, and although the Torah does say that just before his death, "his eye was not dim, nor was his natural force abated" (Deuteronomy 34:7), it must nevertheless have been a challenge for a man his age to stand before his people and address them for five consecutive weeks. But often our minds push us to do things that our body cannot, and Moses was certainly no different. His sheer will and determination to express his final thoughts to his people pushed aside his speech impediment and his old age.

It was not his physical issues, rather a much greater emotional challenge that made this speech difficult for Moses to deliver. As the verse stated, Moses spoke these words to the Children of Israel "on the east bank of the Jordan," looking over the Promised Land that he himself was banned from entering. It was with this painful reality - that he would soon part ways from his people, and depart from this world without leading the Children of Israel into the Promised Land of Israel - that Moses began to deliver his first and only speech in the Torah.

With so many experiences behind him, where does Moses begin? If one had to guess, they might think Moses would begin with the slavery and Exodus from Egypt, followed by the revelation at Mount Sinai. Interestingly enough, he leaves all of this for later, and instead chooses to open his speech with events that took place after all of the aforementioned experiences, events which many consider to be the turning point in the Torah.

Moses begins with the departure from Mount Sinai, which was supposed to be the beginning of the Jewish people's journey towards the Promised Land. Moses recounts the selection of the twelve spies, whose task was to scout out the land, come back with their strategic report, and then prepare the people to conquer and settle the land. But things did not turn out that way. The twelve spies indeed returned, and with the exception of two spies (Joshua and Caleb), they provided a terrifying and negative report about the land, ultimately discouraging the people from moving forward. Their negativity instilled fear in the hearts of the people, to the point where "All of the congregation lifted their voice and cried, and the people wept that night...were it not better for us to return to Egypt?" (Numbers 14: 1 & 3). Not only were the people frightened to march forward into the Promised Land, but they actually wanted to turn around and go back to Egypt - the land of slavery and oppression. It was a dark and tragic night, the night when God decreed that this generation shall not enter the Land of Israel.

Why does Moses, 39 years later, choose this, of all experiences, to begin his speech? Is it because the pain of his own banishment from the Promised Land is so hurtful to him? There is certainly something to that. In fact, Moses openly blames the people for God's decree against him, saying "God also displayed anger at me because of you, saying 'You, too, will not enter the land.'"

But Moses is a humble, selfless and responsible leader, and throughout his career, he displayed a love and concern for the well-being of his people. This is no different. The real reason Moses opens his speech with this negative episode in Jewish history is that as he stands on the East Bank of the Jordan River, looking upon the new generation who are about to fulfill the dream of crossing into the land, Moses wants to be sure that before they move forward, they should not repeat the tragic mistakes of their parents. Moses understood that the decisions one generation makes can have a rippling effect on generations to follow.

In fact, Jewish tradition teaches that the date when the people cried all night and begged to be taken back to Egypt was none other than Tisha B'Av, the ninth day of the month of Av. On that night, says the Talmud, God told the people: "You have chosen to make this a night of tears; I will therefore establish it as a night of tears for all future generations." Moses knew that the power of negativity is timeless and boundless, and he feared that this new generation - if not reminded of

(Continued on page 5)

the past - may very well repeat the mistakes of their parents.

It is for this very reason that our calendar is fixed in a way assuring that we always read this Torah portion on the Shabbat preceding the fast of Tisha B'Av (which begins this coming Monday night, July 19 at sunset, and lasts through Tuesday night, one hour after sunset). When reading this parasha, we, too, hear the voice of Moses, reminding us that our people's own mistakes created Tisha B'Av as a tragic day. We hear Moses warning us not to repeat the mistakes of the past.

As we listen to Moses' voice, it is with the painful truth that Tisha B'Av has remained a dark and tragic day throughout Jewish history. The First Temple in Jerusalem was destroyed on Tisha B'Av, 586 B.C.E., and the Second Temple in Jerusalem was destroyed on Tisha B'Av, 70 C.E. The Talmud teaches that the First Temple was destroyed because the Jewish people consistently violated the three cardinal sins of Judaism - idol worship, immoral sexual behavior and bloodshed. If this is what brought the First Temple down, what could the Jewish people have done worse that brought down the Second Temple?

"Sinat Chinam" - causeless hatred between Jews - is what caused the destruction of the Second Temple." This Talmudic teaching has stayed with us for 1,940 years, and roughly 100 years ago, Rabbi Naftali Tzvi Yehuda Berlin (The Netziv), a great Talmudic scholar in Europe, articulated what happened during the Second Temple almost as if he had lived through it:

"The Jewish community of the Second Temple period was a crooked and perverse generation. True, they were Tsadikim (righteous) and Hasidim (pious), and amongst them lived many great Torah scholars. However, they were not Yesharim (upright and just) in their daily conduct towards one another. Therefore, as a result of the deeply rooted Sinat Chinam (causeless hatred) towards each other, each person looked upon his own religious behavior as being the only legitimate form of religiosity, and whoever did not believe or behave according to that form of religiosity was labeled a heretic. This perverse form of thinking led to zealotry, murder and the deepest divisiveness within the Jewish community. The results of this trend led to corruption, which ultimately led to the destruction of the Temple in Jerusalem. It is for all of these reasons that one may even justify God's decree of destruction, because God is Yashar (upright and just), and God does not tolerate such self-righteous individuals whose behavior, supposedly "For the sake of heaven," is actually crooked and corrupt. The result of corrupt behavior for so-called "religious reasons" is ultimately the destruction of human society and civilization here on earth."

In a sense, the Netziv's powerful admonition picks up where Moses left off. Much like Moses warned the Children of Israel not to repeat the mistakes of their parents, so, too, the Netziv reminds us how potent and destructive divisiveness and inner-hatred can be - 1,940 years ago, 100 years ago, and today.

Is there a remedy to our own ills? If our own poor decisions and negative actions launched and extended the darkness of Tisha B'Av, can we also help create the light at the end of this seemingly endless dark tunnel?

As a closing reflection, I offer the words of one of the great Sephardic luminaries of the 20th Century, Rabbi Ben-Zion Uziel, Israel's first Sephardic Chief Rabbi.

A few weeks before his death, Rabbi Uziel - like Moses - delivered a speech, outlining what he would like every Jew to strive for:

" To spread Torah among students, to love the Torah and its mitzvot, to love the Land of Israel and its holiness, to love absolutely every Jewish man and woman and the People of Israel in its entirety; to love God; to bring peace among all Jews, physically and spiritually, in their words and actions, in their thoughts and in the ruminations of their hearts, in all their steps and deeds, at home and in the street, in the village and in the city; to bring true peace in the house of Israel, to the entire congregation of Israel in all its subdivisions and groupings; and between Israel and their Father in Heaven."

This week on Tisha B'Av, as we fast and mourn the negative past that began during the lifetime of Moses, we can also draw inspiration towards a better future from the positive message that Rabbi Uziel left us. Turning Rabbi Uziel's words from a speech into a plan of action will, please God, bring about the prophecy of Zechariah, that Tisha B'Av will one day become "a day of joy and gladness, and cheerful seasons for the Jewish people."

Divided we fall, united we stand.

Shabbat Shalom

Halakhot of Tisha B'Av

from *The Sephardic Institute*, www.judaic.org

The Week During Which Tisha B'Av Occurs

After the Shabbat that precedes Tisha B'Av through Tisha B'Av itself is the 'Week of Tisha B'Av.' During this week, the following are prohibited: a) Washing the whole body with hot or very warm water. Showering or bathing in cold water is permitted. b) Wearing fresh clothes. It is advisable to accumulate slightly worn garments from the week before to change into. c) Washing clothing even to wear after Tisha B'Av. Washing garments of little children, who repeatedly soil them, is permitted. d) Haircuts and shaving. A man who normally shaves daily or every other day, and requires to shave for business reasons, may do so except on the day of Tisha B'Av itself.



Seudat Hamafseket —The Meal Before the Fast

The last meal before the fast should be plain, comprised of bread and water with, at most, one cooked dish. Fish is too luxurious for this meal. Uncooked vegetables and tea or coffee are permitted to be added to this meal. For this meal it is customary to choose an item that symbolizes mourning, such as a hard-boiled egg or lentils. One sits alone on the floor for this meal. However in years when the last meal occurs on Shabbat there are no restrictions; one may eat meat, drink wine and enjoy a most festive meal with friends and family.

Tisha B'Av Night and Day

Tisha B'Av prohibitions apply from sunset on Monday night, July 19, 2010 until appearance of the stars the following day, Tuesday, July 20, 2010. During Tisha B'Av we do not:

- Eat or drink. One who is sick, even if the sickness is not life-threatening, is exempt. One who senses he/she is becoming ill or would fall ill upon continuing the fast may break it. A woman who gave birth within thirty days before Tisha B'Av is exempt. A weak or ill person who is not fasting should refrain from eating delicacies.
- Wear leather footwear. Non-leather sneakers with non-structural leather ornamentation and leather garments other than shoes are permitted.
- Sit on a chair until midday. It is customary to sit on the floor as a mourner at night and in the day until mincha.
- Bathe or wash. Washing of hands, including netilat yadayim, is only up to the knuckles. Even after using the bathroom, or when one has touched a covered part of the body, washing is only permitted up to the knuckles. One uses the dampness of the towel to wipe away the sediment from the eyes in the morning. However, if somehow a part of the body becomes very dirty or very sweaty, it is permitted to wash in a limited way, for the essential prohibition of washing is when done for pleasure. Those for whom brushing teeth is a necessity, may do so in a minimal manner.
- Wear freshly cleaned clothes.
- Shave or cut hair.
- Apply ointment, lotions or creams. Application of medication or deodorant is permitted.
- Engage in marital relations.
- Study Torah, which gladdens the heart, except for the study of sad subjects. The obligation to study Torah daily, however, applies to Tisha B'Av. It is customary to study Lamentations (the Book of Eikha), the Book of Job, the many sad portions in Jeremiah and the Talmudic account of the destruction. The commentaries on these texts are also permitted.
- Laugh or engage in jokes and levity. If greetings are extended, one may respond in a subdued manner.

(Continued on page 2)