

KOL MEVASSER

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

Spirituality in Civil Law

*Rabbi Daniel Bouskila
Director, SEC*

What do laws about personal injury, personal damages, holes in the ground, damages due to negligence with fire, paying employees on time, borrowing items from a friend or lending money have to do with Judaism? After all, isn't Judaism - like all other religions - all about ritual observances, holiday and lifecycle celebrations and prayer services in a house of worship? Why would a religious book like the Torah contain legislation in matters of what society typically calls "civil law"?

The answer is that Judaism is not a religion, but a way of life. The Torah is not a collection of "Jewish rituals," rather it's a guide on how to live life - everywhere. The 613 commandments in the Torah are as much concerned with how life is conducted in the work place as with how services are conducted in the synagogue. In fact, prior to legislating any laws regarding houses of worship, sacred spaces, High Priests and sacrifices or prayers, the Torah spends a great amount of time legisla-

ing how to set up a fair system of civil laws that will help resolve disputes, protect vulnerable members of society and create a society that puts social justice as it's highest value.

In last week's Torah portion, the Jewish people stood at the foot of Mount Sinai and heard God's voice speak directly to them. In ten powerful utterances (popularly known as "The Ten Commandments"), God outlined a vision for how a Jewish society would look and act. As the sound and light show at Mount Sinai came to a close, the Jewish people - completely frightened and overwhelmed by having heard the Divine voice - asked Moses "You speak with us, but let not God speak directly to us, lest we die." The Torah then describes "The people stood far off, but Moses drew near into the thick darkness where God was." It's at this point that this week's Torah portion begins, with God speaking "face to face" with Moses on Mount Sinai.

"And these are the rules (*Mishpatim*) that you



Prayer Schedule

SHABBAT

PARASHA MISHPATIM

Friday, January 28th

Minhah & Arbit 4:45 pm

Candle Lighting 5:01 pm

Saturday, January 29th

Shaharit 8:30 am

Tehillim *before Minhah*

Minhah & Arbit 4:30 pm

Motzei Shabbat 6:05 pm

WEEKDAYS

Sunday, January 30th

Shaharit 7:30 am

Monday to Friday

Shaharit 6:30 am

TALMUD TORAH CLASSES

Tuesday & Thursday 4:00 pm

TAHARAT HA'MISHPAHA

A Class For Men Only

Tuesday, February 1, 2011

7:00 pm with Rabbi Batzri

EREV SHABBAT

PARASHA TERUMAH

Friday, February 4th

Minhah & Arbit 5:00 pm

Candle Lighting 5:08 pm

NEXT WEEK:

TEEN SHABBAT

W/RABBI SEIDENFELD

Saturday, February 5th

Shabbat Day, 11 am to 2 pm

Please confirm daily prayer times with minyan leaders.

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shall set before them." With this verse, God begins to legislate the detailed version of the Ten Commandments. The word *Mishpatim* refers to civil ordinances, and by beginning with these particular laws, God sends a very powerful message about what it means to be a truly "religious" community. Most people looking to create a "religious community" would begin by building a house of worship. In the Torah, God sees things differently. As the Jewish people are in the initial stages of building their own "religious community," civil laws governing relationships between people are legislated *before* the laws on building a house of worship. Courts and judges come before tabernacles and High Priests.

The message is that the first definition of being "religious" is how one behaves at work, in business, and how one treats fellow human being. God knows that it's much easier to behave "religiously" inside a temple or synagogue. The true challenge is maintaining that religiosity in the workplace and at home. It's less of a challenge to perform the ritual commandment of prayer than to make sure that your employee is paid fair wages, and that the pay-



ment is made on time.

Contemporary society is engaged in a renewed "search for spirituality." Judaism has joined in that search. A recent Jewish periodical devoted an entire issue to "Orthodoxy and Spirituality," implying, perhaps, that they are independent of each other. This is probably due to the misguided and limited understanding of the term "spirituality" as almost exclusively a form of prayer or meditation. Is there "spirituality" in solving a dispute in court? Can one experience God when standing in the presence of judges who are charged with carrying out justice?

In reference to God, the Book of Psalms teaches: "Righteousness (*Tzedek*) and justice (*Mishpat*) are the base of Your throne" (Psalms 89:15). On this verse, the 13th century Sephardic Talmudist *Rabbeinu Yonah*

comments: "Whoever upholds justice (*Mishpat*) upholds God's throne, and whoever perverts justice defiles God's throne."

Spirituality is *Mishpatim*, that is, the creation and maintenance of a just society that brings the glory of God's throne into civil life.

Shabbat Shalom

Summary of Parasha Mishpatim

General Overview: This week's reading, *Mishpatim*, details many laws, including laws related to slaves, personal injury, loans, usury (charging interest on loans), and property damage. The end of the Torah portion describes preparations the Israelites made before receiving the Torah at Mt. Sinai.

First Aliyah: This section discusses laws pertaining to the Israelite servant, his mandatory release after six years of service, and the procedure followed when a servant expresses his desire to remain in his master's service. The Torah continues with the laws of the Israelite maidservant, and her terms of release. Other laws contained in this section: a husband's obligations towards his wife; punishments for murder, manslaughter, kidnapping and abusing parents; and the penalties accrued by a person who injures another.

Second Aliyah: This section continues with laws of personal injury: the punish-

ment for one who kills or injures his servant and for one who causes a woman to miscarry. The Torah then shifts its focus to a person's liabilities for damages caused by his possessions, such as an ox that gores; or his actions, such as leaving an open pit uncovered. A person who steals is liable to pay the capital plus punitive damages. The section concludes with a person's right to self-defense when facing a marauding thief.

Third Aliyah: An arsonist is liable for damages caused by fires he ignites. The Torah then details the potential liabilities of an individual who is a guardian of another's possessions, a borrower, and a renter. More laws: the punishment for seducing a young woman, sorcery, bestiality and offering an idolatrous sacrifice; prohibitions against harassing a foreigner, widow, or orphan; the mitzvah of lending money to the poor and the prohibition against lending with interest.

Fourth Aliyah: This section, too, introduces us to many new mitzvot: the prohibitions against cursing a judge or leader, consuming meat that was not ritually slaughtered, offering a sacrifice before the animal is eight days old, perjury, and judicial corruption; the commandments to separate all agricultural tithes in their proper order, sanctify the first-born son, return a lost animal to its owner, and help unload an overburdened animal.

Fifth Aliyah: We are commanded not to lie or take a

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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.

Sunday / 25 Shevat

Naima bat Farha
Mordecai ben Rahamim
Avraham ben Sassoon

Monday / 26 Shevat

Mozelle bat Simha
Moshe Hai ben David
Avraham ben Haim

Tuesday / 27 Shevat

Ezra ben Yosef
Nathan ben Yisrael*
Moshe Dallal*

Wednesday / 28 Shevat

Haviva bat Masooda
Nassim ben Sarah Khatoun

Thursday / 29 Shevat

Rahma Duke bat Salha Khatoun
Georgia Jiji
Mordehai Hayim ben Moshe Sassoon

Friday / 30 Shevat

Nagi ben Murad Avraham
Shaul ben David Cohen
Haim ben Yisrael

Shabbat / 1 Adar

Yosef ben Eliyahu

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
Judith bat Malka • Ofek ben Yochai
• Efrayim Zev ben Fayga • Sulha
Matana bat Mozelle • Gershon ben
David • Farangis Miriam bat
Touran • David ben Leah •
Avraham Haim ben Miryam •
Yaakov ben Freda

Community News

SHABBAT KIDDUSH

is co-sponsored

in memory of
Naima bat Farha, z"l

by Karen and Frank Dabby

SHABBAT KIDDUSH

is co-sponsored

in memory of
Shaul Haim Saberi, z"l

by Shimon Saberi
& Mahin Saberi and Family

TAHARAT HA'MISHPAHA

A Class for Men Only

Tuesday, February 1, 2011

KJ Library at 7:00 pm

*This course is being held by Rabbi
Bat-zri at the community's request.
The content is intended for men only.*

SPONSOR A KIDDUSH or SEUDAH SHLISHEET

If you would like to sponsor a
Shabbat Kiddush or afternoon meal,
known as Seudah Shlisheet, please
contact our office at 310.474.0559.

Torah Readings

Parasha pp. 306 to 322

Haftara pp. 323 to 324

SHABBAT MITZVOT We offer for dona-
tion the following Mitzvot. **1. Petichat Hechal**
opening of the ark; **2. Carrying of the Sefer
Torah & Sefer Haftara**; **3. Hakamat Sefer**
lifting 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
Haftara (read by the clergy unless member
reading is preapproved). We suggest a mini-
mum donation of \$126 or multiples of \$18 or
\$26. You will receive confirmation before Shab-
bat to confirm if you will receive the aliya.
Members may reserve in advance by calling
the office. Non-members reserving aliyot
should contact the office for availability at
310.474.0559. We appreciate your support.

Please Read Tehillim

We have a number of individuals in our
community undergoing surgery or com-
bating illness. They need our immediate
prayers to support them in their recov-
ery. Take a few minutes to pray and
read from the Psalms, also known as
Tehillim. In particular, Psalm 20 and
Psalm 121 are meaningful during diffi-
cult times. Give a little of your day and
have a big impact on the lives of friends
and families in our Kahal community.

Learn to Chant 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 reading by calling Sarah in our
office at 310.474. 0559. The Haftarah portion can be dedicated in honor of a family event such as a
memorial, a bar/bat mitzvah, or a baby-naming. Then, schedule time with Hazzan Saeed Jalali &
learn the authentic Baghdadi ta'amim, Iraqi melodies for singing portions from the Torah & Tanakh.

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bribe. The mitzvah of the Shemittah (Sabbatical year) is introduced: six years we work and harvest the land, and on the seventh year we allow the land to rest. Similarly, on a weekly basis, six days we work and on the seventh day we – and our cattle and servants – must rest. We are forbidden to mention the name of other gods. We are commanded to celebrate the three festivals — Passover, Shavuot and Sukkot – and to make pilgrimages to the Holy Temple on these occasions. Finally, we are told not to cook meat in (its mother's) milk.

Sixth Aliyah: G-d informed the Israelites that He would dispatch an angel to lead them into Canaan. This angel would not tolerate disobedience. If, however, the Israelites would hearken to the angel, and eradicate idolatry from the Promised Land, then they will be greatly rewarded. Their Canaanite enemies and idol-worshippers will fall before them and G-d "will bless your food and your drink, and will remove illness from your midst."

Seventh Aliyah: This section continues describing the blessings the Israelites will receive if they faithfully serve G-d. G-d warns the Israelites against entering into treaties with the Canaanites or allowing them to remain after the Israelites enter the land. The Torah now relates events in the days prior to the giving of the Torah. Moses went up the mountain and received a message from G-d which he communicated to the people. The Israelites enthusiastically committed themselves to following all of G-d's laws saying, "naaseh v'nishmah"—'we will do and we will listen.'

Courtesy of Chabad.org

Kahal Joseph Congregation Scholar in Residence **Rabbi Moshe Tessone**

February 25 & 26, 2011



Rabbi Moshe Tessone is Director of The Sephardic Community Program at Yeshiva University and a distinguished faculty member at Yeshiva University's Isaac Breuer College (IBC) where he teaches Jewish Studies. He is also a faculty member at the Belz School of Jewish Music.

Moshe Tessone has toured extensively throughout North America, South America, Europe and Israel both as a rabbinic speaker on Torah related topics of Sephardic interest, Sephardic history, and Jewish education and as a cantorial concert soloist featuring Judeo Arabic and Judeo Spanish music and liturgy.

Rabbi Tessone received his rabbinic ordination from Yeshiva University's Rabbi Isaac Elchannan Theological Seminary. He is a graduate of New York University's Stern School of Business and received his Masters Degree in Jewish Education and administration from Yeshiva University.

Moshe Tessone released his debut Sephardic Album/CD, entitled *Odeh La' El* in Jan 2005. His newer album of original Jewish Sephardic music entitled *Hakshiva* was released in March of 2006, to great acclaim.



Norma & Sam Dabby Talmud Torah

KJ's Religious School Program

Tuesdays and Thursdays, 4 to 6 pm



Molly Jalali, Director

For information call 310.474.0559



Im Ha'Golan

Selection by Rabbi Hagay Batzri. Translation and transliteration by D. Ezran

Listen on youtube at <http://www.youtube.com/watch?v=wWihaNt09Rs>

Im Ha'Golan

*Im ha'Golan—shalom b'kheylekh
Ba'rama—shalvat armenotayikh
Ve'rav shlom banayikh—bonayikh
Shalom rav le'ohavey—torotayikh*

Ve'hotzeti, ve'hitzalti, ve'gaalti, ve'lakakhti,
ve'heveti etkhem el ha'aretz asher nasati et yadi.

Im ha'Golan . . .

Mi asher yaaleh b'daato. Lered meh'rosh tzurim
behto. Yistom mekorot mey khemdato. Yafkir amo
nakhalato. Yivtakh b'tzur rav moshiyo. Lo yiten
lashvi uzo. Yishmor artzo mekhorato. Atid amo
mivtakh ha'yetzur kulam.

Im ha'Golan . . .

Netivey yosher im nishmor. Derekh avotenu nintor.
Zakhor Shabbat v'gam shamor. Nakhala bli
mehtzarim nigdor. Nishma ba'aretz kol ha'tor.
La'mnatze-akh shir mizmor. Alo naaleh le'har
haMor. B'vo go-el likro dror. Le'am olam:

Im ha'Golan . . .

By the Golan

*By the Golan—there is peace in Your forces
In the heights—the tranquility of Your palaces
And great is the well-being of Your children—Your ones who create
A great peace shall there be for those who love Your teachings.*

"And I took you out, and I rescued you, and I redeemed you, and I took you [to be My own], and I brought you to the land when I forgave."

By the Golan . . .

He who will consider leaving [the land of Israel], the summit, the rock fortress of His home. He will block the springs of the waters of His love. He will desert his nation, [the streams of] his heritage. He who will trust the great rock of his Redeemer. He will not allow his strength to be captured. He will safeguard his country, his place of origin. The future of His nation is a safeguard for all creatures, all.

By the Golan . . .

If we keep the ways of honesty [and virtue]. [If] we watch over the way of our fathers. Remember Shabbat and protect it. A heritage, [an inheritance] without bounds we will enclose. We will hear in the land [of Israel] the call of the turtle-dove. To the victorious, a song, a psalm. Let us go up to the mountain at the coming of the Redeemer to proclaim freedom for the Jewish people.

By the Golan . . .

מלים: ר' מאיר יששכר מנח ור"ר

עם הגולן - שלום בחילך,
ברמה - שלות ארמנותיך,
ורב שלום בנך - בנך,
שלום רב לאהבי - תורתך.

והוצאתי והצילתי, וגאיתי ולקחתי, והבאתי אתכם אל הארץ
אשר נשאתי את ידי. עם הגולן

מי אשר יעלה בדעתו. לידר מראש צורים ביהו. יסחם
מקורות מי חמדתי. יפקד עמי נחלתו. יבטח בצור רב
מושיעו. לא יתן לשבי עז. ישמר ארצו מכורתו. עתיד
עמי מבטח בלתיצור כלם. עם הגולן

נתיבי אשר אם נשמר. דרך אבותינו נמור. ובור שבת ונם
שמור. נחלה בלי מערים נגד. נשמע בארץ קול התור.
למנצח שר מנצח. עלה נעלה לדר הפר. בבוא גואל
לקרא דוד. לעם עולם: עם הגולן

Teen Shabbat at KJ

Shabbat Morning

Saturday, February 5, 2011

11 am to 2 pm

- > **Teen Activities & Discussion**
with Rabbi Seidenfeld
following services
- > **Teen Dairy Lunch with**
Vegetarian Hamen &
Dessert Bar

with
**Rabbi
Shlomo
Seidenfeld**

Dairy Lunch
Discussion
& Activities
For Teens Only
Ages 13 to 18

- > **New Teen Room**
- > **Fun & Games**
- > **Food & Friends**

For additional information
call our office at
310.474.0559 or e-mail
selenadallal@gmail.com

