

1 Adar I 5771

5 February 2011

KOL MEVASSER

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

PARASHA TERUMAH

Working Together

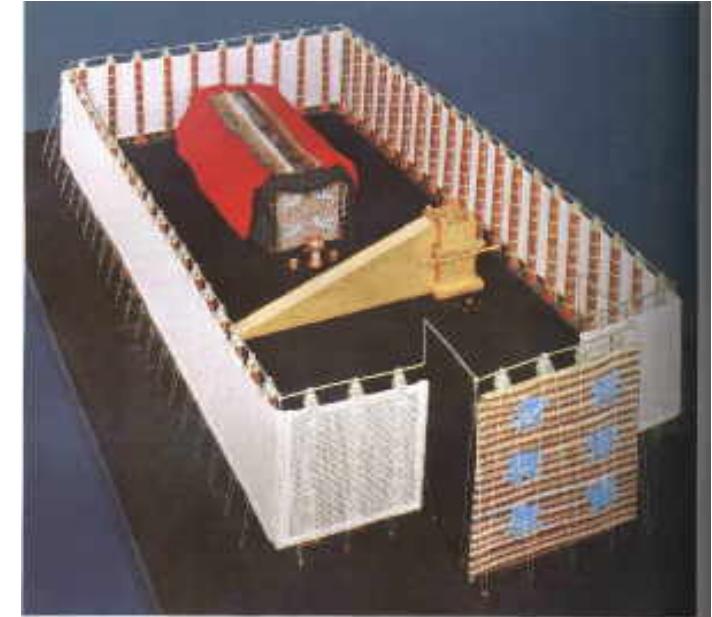
Rabbi Jonathan Sacks
Chief Rabbi Great Britain

As soon as we read the opening lines of Terumah we begin the massive shift from the intense drama of the exodus with its signs and wonders and epic events, to the long, detailed narrative of how the Israelites constructed the Tabernacle, the portable sanctuary that they carried with them through the desert.

By any standards it is a part of the Torah that cries out for explanation. The first thing that strikes us is the sheer length of the account: one third of the book of Shemot, five parshiyot – Terumah, Tetsaveh, half of Ki Tissa, Vayakhel and Pekudei, interrupted only by the story of the golden calf.

This becomes even more perplexing when we compare it with another act of creation, namely G-d's creation of the universe. That story is told with the utmost brevity: a mere thirty four verses. Why take some fifteen times as long to tell the story of the Sanctuary?

The question becomes harder still when we re-



call that the mishkan was not a permanent feature of the spiritual life of the children of Israel. It was specifically designed to be carried on their journey through the wilderness. Later, in the days of Solomon, it would be replaced by the Temple in Jerusalem. What enduring message are we supposed to learn from a construction that was not designed to endure?

Even more puzzling is that fact that the story is part of the book of Shemot. Shemot is about the birth of a nation. Hence Egypt, slavery, Pharaoh, the plagues, the exodus, the journey through the sea and the covenant at Mount Sinai. All these things would become part of the people's

(Continued on page 2)

SHABBAT & ROSH HODESH

PARASHA TERUMAH

Friday, February 4th

Minhah & Arbit 5:00 pm
Candle Lighting 5:08 pm

Saturday, February 5th
Shaharit 8:30 am

Teen Shabbat 11 am – 2 pm
Tehillim before Minhabah
Minhah & Arbit 4:30 pm
Motzei Shabbat 6:12 pm

WEEKDAYS

Sunday, February 6th

Shaharit 7:30 am

Monday to Friday
Shaharit 6:30 am

TALMUD TORAH CLASSES

Tuesday & Thursday 4:00 pm

EREV SHABBAT PARASHA TETZAVEH

Friday, February 11th
Minhah & Arbit 5:00 pm
Candle Lighting 5:14 pm

Please confirm daily prayer times with minyan leaders.

(Continued from page 1)

collective memory. But the Sanctuary, where sacrifices were offered, surely belongs to Vayikra, otherwise known as Torat Kohanim, Leviticus, the book of priestly things. It seems to have no connection with Exodus whatsoever.

The answer, I believe, is profound. The transition from Bereishit to Shemot, Genesis to Exodus, is about the change from family to nation. When the Israelites entered Egypt they were a single extended family. By the time they left they had become a sizeable people, divided into twelve tribes plus an amorphous collection of fellow travellers known as the erev rav, the "mixed multitude."

What united them was a fate. They were the people whom the Egyptians distrusted and enslaved. The Israelites had a common enemy. Beyond that they had a memory of the patriarchs and their G-d. They shared a past. What was to prove difficult, almost impossible, was to get them to share responsibility for the future.

Everything we read in Shemot tells us that, as is so often the case among people long deprived of freedom, they were passive and they were easily moved to complain. The two often

go together. They expected someone else, Moses or G-d himself, to provide them with food and water, lead them to safety, and take them to the promised land.

At every setback, they complained. They complained when Moses' first intervention failed:

"May the Lord look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us." (Exodus/Shemot 5: 21)

At the Red Sea they complained again: *"They said to Moses, 'Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"* (Exodus/Shemot 14: 11-12)

After the division of the Red Sea, the Torah says: *"When the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and believed in him and in Moses his servant"* (Exodus/Shemot 14: 31). But after a mere three days they were complaining again. There was no water. Then there was

water but it was bitter. Then there was no food. The Israelites said to them, *"If only we had died by the Lord's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death."* (Exodus/Shemot 16: 3)

Soon Moses himself is saying: "What am I to do with these people? They are almost ready to stone me." (Exodus 17: 4)

By now G-d has performed signs and wonders on the people's behalf, taken them out of Egypt, divided the sea for them, given them water from a rock and manna from heaven, and still they do not cohere as a nation. They are a group of individuals, unwilling or unable to take responsibility, to act collectively rather than complain.

And now G-d does the single greatest act in history. He appears in a revelation at Mount Sinai, the only time in history that G-d has appeared to an entire people, and the people tremble. There never was anything like it before; there never will be again.

How long does this last? A mere forty days. Then the people make a golden calf.

If miracles, the division of the sea and the revelation at Mount Sinai fail to transform the Israelites, what will? There are no greater miracles than these.

That is when G-d does the single most unexpected thing. He says to Moses: speak to the people and tell them to contribute, to give something of their own, be it gold or silver or bronze, be it wool or animal skin, be it oil or incense, or their skill or their time, and get them to build something together – a symbolic home for my presence, a Tabernacle. It doesn't need to be large or grand or permanent. Get them to make something, to become builders. Get them to give.

Moses does. And the people respond. They respond so generously that Moses is told, *"The people are bringing more than enough for doing the work the Lord commanded to be done"* (Ex. 36: 5), and Moses has to say, Stop.

During the whole time the Tabernacle was being constructed, there were no complaints, no rebellions, no dissension. What all the signs and wonders failed to do, the construction of the Tabernacle succeeded in doing. It transformed the people. It turned them into a cohesive group. It

(Continued on page 4)

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 / 1 Adar

Yosef ben Eliyahu

Sunday / 2 Adar

Abraham ben Meneshe Aslan
Aharon ben Yosef
Yoseph Faraj ben Yoseph Haim

Monday / 3 Adar

Yoseph ben Abraham
Farang Jahanbani
Herschel Tzvi Sarne

Abraham Shalom ben Shaul Sopher

Tuesday / 4 Adar

Simy bat Mesody
Baacker ben Avraham

Wednesday / 5 Adar

Sami Dallal
Leah bat Mozli

Thursday / 6 Adar

Mazeltof bat Sara

Shabbat / 8 Adar

Avraham ben Yosef
Yaakov Binyamin Elias
David ben Yaakov Yehuda Yehezkel

To update, please call the office
at 310.474.0559.

Refuah Shlemah

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

Torah Readings

Parasha pp. 325 to 336
Haftara TBA

Community News

SEUDAH SHLISHEET

The Zekaria Family
would like you to join them

this Shabbat
February 5th, 2011
at 4:30 pm

In memory of Maurice, z"l

*Sponsored by Alice Zekaria
and Family*

WELCOME

Guest Speaker
Rabbi Seidenfeld

We look forward to your
Dvar Torah on the topic of
*"How Are We a Light
Unto the Nations?"*

and to your teen program
*"Sticking Out—The Challenges
of Beign a Jewish Teen
in Los Angeles"*

WRITING DOWN YOUR

LIFE: MEMOIRS

A WORKSHOP FOR ALL LEVELS

8 Tuesday Afternoons

February 15 to April 5, 2011

KJ Library, 12 to 2 pm

\$160 non-members/\$60 members

For information contact Dafna at
dafna@kahaljoseph.org or
Joe Samuels at sabajo@aol.com

THANK YOU

Sholeh & Moussa Shaaya
Ruth & Edmond Hagooli
for the generous donation of
games and equipment
and
for the wonderful
arrangement & set-up
of KJ's new Teen Room

SHABBAT MITZVOT

We offer for donation 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 aliyah to the Torah who recites Kaddish; 5. *Miftir** The last aliyah to the Torah which includes the Haftara (read by the clergy unless member reading is preapproved). We suggest a minimum donation of \$126 or multiples of \$18 or \$26. You will receive confirmation before Shabbat to confirm if you will receive the aliyah. 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 combating illness. They need our immediate prayers to support them in their recovery. 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 difficult 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.

gave them a sense of responsibility and identity. Seen in this context, the story of the Tabernacle was the essential element in the birth of a nation. No wonder it is told at length; no surprise that it belongs to the book of Exodus; and there is nothing ephemeral about it. The Tabernacle did not last forever, but the lesson it taught did.

It is not what G-d does for us that transforms us, but what we do for G-d. A free society is best symbolized by the Tabernacle. It is the home we build together. It is only by becoming builders that we turn from subjects to citizens. We have to earn our freedom by what we give. It cannot be given to us as an unearned gift. It is what we do, not what is done to us, that makes us free. That is a lesson as true today as it was then.

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.

Summary of Parasha Terumah

G-d commands the Israelites to build a Tabernacle. He provides the exact details of how to construct it, and how to build the different instruments and vessels which were used therein.

First Aliyah: G-d tells Moses to accept contributions from the Israelites for the construction of a Tabernacle: "Let them make for Me a sanctuary, and I will dwell amongst them." The needed materials: precious metals, dyed wools and hides, flax, wood, olive oil, spices and gems. G-d gives detailed instructions regarding the Tabernacle and its vessels—starting with the Ark that housed the Tablets. The Ark was to be made of gold-plated acacia wood. Rings were to be attached to the corners of the Ark, wherein were inserted the poles that were used to transport the Ark.

Second Aliyah: The Ark is to be covered with a slab of pure gold. Two golden, winged cherubs are to protrude from this cover. Next G-d tells how to build the Table for the 12 loaves of bread. This table is made of gold-plated acacia wood.

Third Aliyah: The seven branched Menorah is next on G-d's list. It is to be beaten out of a single block of pure gold, with decorative cups, knobs and flowers on its body. The Torah now turns to the construction of the Tabernacle's sanctuary. The covering of the Sanctuary consists of several layers. The first layer is a woven mixture of dyed wools and linen. The second layer is made of goat's hair. These two oversized coverings also covered the outsides of the Tabernacle's walls. The very top of the Tabernacle is then to be further covered by dyed ram skins and *tachash* hides.

Fourth Aliyah: The walls of the Tabernacle are upright beams made of gold-plated acacia wood. The bottom of each beam has two projections inserted into two silver sockets. The Tabernacle's front side (to the east) has no wall. Its northern and southern side have twenty beams each. Its western wall has eight. Altogether the inside of the sanctuary is 30 cubits (approx. 45 feet) by 10 cubits, and 10 cubits high. The beams are held together by several crossbars.

Fifth Aliyah: The Tabernacle's sanctuary consists of two sections: the innermost chamber is the Holy of Holies, wherein the Ark is placed; and the outer chamber is the Holy Chamber, which houses the Menorah and the Table for bread (as well as the Golden Altar described in next week's reading). Two curtains are woven of dyed wools and linen. One is between the Holy of Holies and the Holy Chamber, the other covers the eastern side of the Tabernacle—its entrance.

Sixth Aliyah: G-d then gives instructions for the construction of the Outdoor Altar. This altar is made of copper-plated acacia wood, and is to have four "horns," vertical projections, protruding from its uppermost corners. The altar, too, is equipped with rings and transportation poles.

Seventh Aliyah: The Tabernacle courtyard is to be 100 cubits (approx. 150 feet) by 50 cubits, and enclosed by mesh linen curtains. The entrance to the courtyard is on its eastern side, and the entrance is covered by a curtain woven of dyed wools and linen.

Yedid Nefesh

Selection by Rabbi Hagay Batzri. Listen on <http://www.youtube.com/watch?v=UNGSybC0uOo>

Yedid Nefesh

Yedid nefesh av ha-rachaman
meshoch avdecha el retzonecha,
yarutz avdecha kemo ayal
yish'tachaveh el mul hadarecha,
ye'erav lo yedidotecha,
mi-nofet tzuf ve-chol ta'am.

Hadur na'eh ziv ha-olam,
nafshi cholat ahavatecha,
Ana Eil na, refa na la,
be-harot lah noam zivecha,
az titchazeik ve-titrapei,
vehaytah la simchat olam.

Vatik yehemu na rachamecha,
ve-chusah na al bein ahuvecha,
ki zeh kamah nichsof nichsafti,
lirot be-tiferet uzecha,
eileh chamdah libi,
ve-chusah na ve-al titalam.

Higaleh na u fros chavivi alai,
et sukkat shelomecha
Ta'ir eretz mi-kevodecha,
nagilah ve-nismechah bach,
maheir ahuv ki va mo'eid
ve-chaneinu kimei olam.

Yedid Nefesh

Beloved of my soul, merciful Father,
draw Your servant toward You.
Let Your servant run as a hind
to bow before Your glory.
Let Your affection for him be
sweeter than a honeycomb or any other delicacy.

Glorious One, most beautiful splendor of the world,
my soul is sick with love for You.
Please God, heal it
by revealing the delight of your splendor.
Then it will be invigorated and healed,
enjoying everlasting happiness.

יְדִיד נֶפֶשׁ, אָב קַרְעָמָן
פָּשָׂח עֲבֹתָךְ אֶל רְצָוָתְךָ
קָדוֹץ עֲבֹתָךְ כְּמוֹ אֵיל
יְשֻׁתָּפָה מִלְּקָנָרָה
פִּי צָעֵב לֹא יִדְיוֹקָה
מִנְפָּת צָוָף וְכֹל שָׁעָם

קָדוֹר, פָּאָה, זַיְוָקָעָלָם
גְּבָשִׁי חָולָת אַקְבָּסָה
אָנוּ אֶל נָא, רְפָא נָא לָה
בְּגָרוֹתָה לָה נָעַם זַיְבָּה
אוֹ תְּמִינָק וְתְּמִינָפָא
וְקִיְּסָה לְבָה שְׁפָתָה טָוָלָם

תְּמִיקָּה, בְּגָמוֹ רְבָּטִיחָה
לְוָסָה נָא עַל בְּנָא אַזְמָעָה
פִּי זָה בְּמָה גְּבָסָף גְּבָסָר
לְרָאָות בְּתִפְאָרָת אַזָּה
אָנוּ אֶלְיָה, מְפָקֵד לְבָיִת
חוֹשֶׁה נָא, וְאֶל פְּמָעָלָם

הַקְּלָה נָא וּפְרָשָׁה, סְבִיבָה
אַלְיָה אֶת סְבִיבַת שְׁלֹמָה
סְאַיר אַרְצָה טְבָבָזָה
גְּנִילָה וְגְנִילָה כָּה
סְפָרָה, אַהֲבוֹב, פִּי בָּא מְוּעָד
וְקִינְגִּי בִּימִי עַוָּלָם

Ancient One, let Your mercy be aroused
and have pity on Your beloved son.
For I have yearned for so long
to see Your mighty splendor.
This is the desire of my heart
have pity and do not hide Yourself.

Reveal Yourself and spread over me, beloved One,
the shelter of Your peace.
Let the earth sparkle with Your glory
We will rejoice and be happy with You.
Be quick, beloved, for the time has come,
and favor us as in days of old.

Kahal Joseph Congregation presents

TALLIT: The Jewish Prayer Shawl

Learn How to Make or Repair your own Tallit or Tzitzit in a
Hands-On Workshop for Fathers and Sons of All Ages

Sunday, February 13, 2011
3:00 pm to 5:00 pm
with Rabbi Hagay Batzri

- ▶ Bring your own fabric to make a tallit or tzitzit
(please purchase ahead of time)
- ▶ Or, do a mitzvah—fix a KJ tallit—workshop and supplies are free to those who help!
- ▶ Special threads are needed for the tallit or tzizit
Threads will be available for purchase at \$3 each
Multiple threads are required for each tallit project

Refreshments will be provided

Workshop is free of charge to those
donating their time to repair a Kahal
Joseph tallit. To reserve places for you and
your father and/or son please call our office
at 310.474.0559 Mon-Thurs, 10 to 4



Kahal Joseph Congregation



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

