

KOL MEVASSER

The Cutting Edge

Rabbi Nathan Lopez Cardozo

As the discussion around circumcision is gaining momentum and more and more people, including doctors and philosophers in Europe, publish their opinions, it is time to bring some balance to the debate. This is of great importance, since a ban on circumcision, like the one imposed by the court in Cologne, [Germany last week] is . . . based on mistaken reasoning and a profound misunderstanding of what human beings are all about, what moves them, and what makes their lives meaningful.

To be truly alive is only possible when one lives for some supreme goal. The ultimate question regarding our lives is whether there is anything worth dying for. If the answer is no, then we must ask ourselves whether there is anything to *live* for. For most thinking people there is more to life than physical survival or having a great time. It is about the exaltation of existence and the ability to hear a perpetual murmur emitted by waves beyond the shore of worldliness. . .

There are values in life that surpass our concern for the mundane and many of us are prepared to make highly uncomfortable and even painful sacrifices in order to achieve those goals. It is these sacrifices that give our lives a notion of belonging, of being part of something much larger than the sum of the components that make up our physical existence.

We ask: What gives us the right to bring a child into a religious covenant without its consent? How can we commit a child to a lifelong mission that he may not wish to fulfill? Fair questions indeed. But should we not really ask a different question, one that many of us do not want to face? What right do we have to bring a child into the world *without* giving him a high-

er mission? Is there anything more heartless than giving birth to a child and not letting him know *why* he lives? What right do we have to throw a child into this turbulent jungle, filling her with anxieties and uncertainties, without giving her any clue as to its higher purpose?

While Socrates explained that a life without thinking is not worth living, Judaism teaches us that life without commitment is no life at all. The dignity of man is in direct proportion to his obligations. All human beings, Jews and gentiles alike, need to give their children a strong commitment to a meaningful purpose beyond the mere mundane, and more than just the pleasure principle. . .

Surely the child will always have the opportunity to reject the mission chosen for him by his parents and replace it with another calling. Yet, of invaluable importance is the very fact that the parents made him or her aware that without a mission life is not worth living.

When we object to circumcision on the basis of child mutilation (a description completely disproportionate to the small incision which heals, takes a few seconds and has no serious consequences) and denying the child's right to autonomy over his body, it seems that we are making a valid claim. Indeed, by what right are we, as parents, allowed to do so?

But should we not by the same token honestly ask ourselves whether we have the right to bring a child into this world at all? Is that not a much greater injustice than circumcision?

No doubt, even with today's medical knowledge, many children are tragically born with deformities or illnesses, often crippled and handicapped for life. Others will suffer at some other stage, contracting illnesses, experiencing violence, and even

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KJ Schedule

Rosh Hodesh Av / Erev Shabbat Friday, July 20, 2012

Shaharit/Morning Prayer	6:30 am
Shir HaShirim	6:45 pm
Minhah/Arbith	7:00 pm
Shabbat Candle Lighting	7:43 pm

Shabbat Matot--Masei Saturday, July 21, 2012

Shabbat Shaharit/Morning Prayer ...	8:30 am
Young Professional Minyan	10 am to 12 noon
Women's Tehillim	6:00 pm
Rabbi's Class	6:45 pm
Minha, Seudah Shlisheet, Arvith	7:15 pm
Motzei Shabbat / Havdallah	8:44 pm

Sunday, July 22, 2012

Shaharit/Morning Prayer	7:30 am
Monday through Friday July 23-27, 2012	
Shaharit/Morning Prayer	6:30 am
Women's Tehillim Group	Monday@10:30 am

Erev Shabbat Friday, July 27, 2012

Shaharit/Morning Prayer	6:30 am
Shir HaShirim	6:45 pm
Minhah/Arbith	7:00 pm
Shabbat Candle Lighting	7:40 pm

Shabbat Hazon / Erev Tisha B'Av Saturday, July 28, 2012

Shaharit/Morning Prayer	8:30 am
Young Professional Minyan	10 am to 12 noon
Women's Tehillim	following kiddush
Early Minha	12:45 pm
Seudah Shlisheet	at home

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Kahal Joseph Congregation
Legacy of Kindness
Gala Tribute Dinner



Honoring
Rylla & Benjamin H. Elias

SUNDAY, THE NINTH OF SEPTEMBER, TWO THOUSAND & TWELVE
 SIX O'CLOCK IN THE EVENING
 ERROL LEVI BALLROOM AT KAHAL JOSEPH
 RSVP BY AUGUST 22ND ♥ 310.474.0559

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 becoming victims of war and other atrocities. Has anyone ever asked his or her future child consent to be born before planning a birth? Subconsciously, we all know that we have the right to bring a child into the world because there is something about life that overrules all objections against it. If we would not believe this, it would be completely prohibited to risk bringing a child into the world knowing full well how much harm and pain the child will most probably encounter. "To live is like to love – all reason is against it, and all healthy instinct for it", as Samuel Butler humorously said.

Only if we understand that life is of invaluable importance –and not merely a matter of physical survival
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Thank You Ezra Batzri

We thank Ezra, son of our dear Rabbi Hagay Batzri, for heading Kahal Joseph's new, wonderful minyan for young adults and teens, the KJ Young Professionals Minyan. The minyan had its first meeting this past Shabbat. Services were well organized, involved our young people, and were conducted beautifully. To see over two dozen young adults so engrossed and engaged in the service was very inspiring and showed the potential of what can be done.

Refuah Shlemah

Gerry Shapiro • Yocheved bat Rachel • Salha Matana bat Mazal Tov • Rachamim ben Sarah • Hinah Titza bat Itah • Yitzhak ben Abdullah • Mazal bat Malka • Dan Herdoon • Mazal Tov bat Salha Matana Amron

SHABBAT TORAH PORTION

Parashiot **Matot Masei** 702 to 724
 Haftara 725 to 729



Mr. Michael Amron

KJ Member of the Week

Last week's Member of the Week was Michael Amron, celebrating his 92nd birthday at Kahal with family and friends. He read perfectly from the Torah and chanted the entire Haftara without mistake (Mashalla!). Mr. Amron gave an inspiring message before sharing his birthday cake with the congregation. We always look forward to welcoming him every Shabbat and can't wait until he celebrates his second Bar Mitzvah next year. We wish him Mazal Tov and happiness always.

Kahal Joseph Congregation

10505 Santa Monica Boulevard, Los Angeles 90025
 www.kahaljoseph.org 310.474.0559

In Memoriam

We remember these yearzeit anniversary of passings, for July 21 to 28, 2012. It is customary to light a memorial candle, donate tzedakah, and attend prayer services the preceding Shabbat.

2 Av / Shabbat, July 21st
 Shlomo Dallal
 Shimon Sarraf

3 Av / Sunday, July 22nd
 Hilda Nawy *Habiba bat Lulu*
 David Stoler

4 Av / Monday, July 23rd
 Sylvia Aboulafia *Sylvia bat Miriam*
 Yaakov Kemareh *Yaakov ben Ezra*

5 Av / Tuesday, July 24th
 Rev Albert Morris *Abdala Faraj ben Moshe*

6 Av / Wednesday, July 25th
 Eric Morris *Itzhak Rahamim ben Abdullah Moshe*

7 Av / Thursday, July 26th
 Suzanne Azincott
 Looloo Khazzoom

8 Av / Friday, July 27th
 Albert Jacob *Abdullah ben Avraham Hayim*
 Sally Meyer Judah *Salha Bat Aziza*

9 Av / Shabbat, July 28th
 Alice Acoca *Alice bat Esther*
 Aziza Jacob *Aziza bat Farha*
 Amalia Mussry *Amalia bat Rahel*
 Mary Nathan *Mariam bat Bolisa*

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 Fast Begins..... 7:56 pm
 Motzei Shabbat / Partial Havdallah . 8:38 pm
 Arvit after Shabbat 8:45 pm
 Eikha/Lamentations & Kinot ... *following Arvit*
 Movie for Tisha B'Av ... *following Eikha/Kinot*

Tisha B'Av

Sunday, July 29, 2012

Shaharit/Morning Prayer 8:30 am
 Minha & Arvit 7:00 pm
 Fast Ends for Sepharadim 8:21 pm

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—can we live a life of spiritual import. One of the greatest tragedies of modern times is that millions of people live and die without ever being aware that there is meaning to their lives.

Closely related to this is the issue of rights and duties. Western society is rights oriented and secular ethics is deeply rooted in this. Judaism and, to a certain extent, other religious denominations are duty oriented. This is an essential distinction that cuts across many issues.

Judaism does not believe that people own their bodies and are therefore free to do with them whatever they please. Judaism and most monotheistic religions believe that the human body is a loan granted by God, the ultimate Owner.

Parents, therefore, have the responsibility to give their children a purpose to life, which reflects the notion of obligation. For the same reason, it's not a human *right* to bring children into the world; it's a religious *duty*. If it is seen as merely a right, what happens when the rights of parents clash with those of the child?

The rite of circumcision is the Jewish way to pass life's meaning on to children by obligating them to fulfill the covenant entered into by the Jewish people with God thousands of years ago. For Jews, circumcision – the promise to live a life with a great mission as its guide – is God's seal imprinted on the human flesh. And it is only proper that this sign of allegiance be imposed upon the *body*, for after all, it is not the soul that needs to make the commitment. The soul *is* committed to its Creator. It is the body – the very instrument through which a person carries his soul, his constant companion that can enable him to live a life of nobility – that makes a vow . . . to serve God . . .

Because Judaism strongly believes in action and the physical – not only in faith and spirituality . . . Judaism wants the body to be transformed. . . [T]he physical imprint of the circumcision serves as a constant reminder of what it means to reside in the presence of God; it is a testimony to one's spiritual obligations and potential. The claim that it may hurt for a moment and interferes in the child's self determination is disproportionate to its infinite spiritual value. The child, from the very beginning of his life, is physically and symbolically reminded that living a life of higher meaning requires sacrifice. . .

This notwithstanding [Judaism has] uncompromising concern for the human body, as reflected in its total opposition to any other intrusion on the human body for non-medical reasons [rejecting tattoos, piercings, and other physical markings]. [And Judaism insists] that everything must be done to stay physically healthy, and that no unnecessary harm may be done even to animals. . .

At the time of circumcision, parents imprint God's seal on the body of their child, thus bringing him into the covenant with God. From that moment, the child

Agadelkha I Will Praise You

Performed by Rabbi Batzri

<http://www.youtube.com/watch?v=lbHKjqkWRXA&feature=youtu.be>

אֱלֹהֵי אֱלֹהֵי כָּל־נִשְׁמָה, וְאוֹרֵךְ כָּרֵב פֶּחַד וְאִמָּה:
אֱלֹהֵי אֱלֹהֵי כָּל־נִשְׁמָה, וְאוֹרֵךְ כָּרֵב פֶּחַד וְאִמָּה:
תוֹךְ קִהְלְךָ צוּר לְרוּחֵם, לֵךְ אֲבָרֵךְ וְאֲבוֹף רֹאשׁ וְקוּמָה:
תוֹךְ קִהְלְךָ צוּר לְרוּחֵם, לֵךְ אֲבָרֵךְ וְאֲבוֹף רֹאשׁ וְקוּמָה:
רוּם הָלֹא נָשָׂה בְּמִכְנָסָא, וְהֶאֱרִין יְקָרָה עַל בְּלִמָּה:
רוּם הָלֹא נָשָׂה בְּמִכְנָסָא, וְהֶאֱרִין יְקָרָה עַל בְּלִמָּה:
אִישׁ הַקּוֹר אֶת סוֹד יוֹצְרוֹ, וַיִּי הוּא הָּהּ פְּכַל־עֲדָמָה וְנִשְׁמָה:
אִישׁ הַקּוֹר אֶת סוֹד יוֹצְרוֹ, וַיִּי הוּא הָּהּ פְּכַל־עֲדָמָה וְנִשְׁמָה:
מִרוּם הוּא עָלֵי כָּל־פֶּה וְלִשׁוֹן, אֲשֶׁר הִפְלִיא וַעֲשָׂה כָּל בְּחִכְמָה:
מִרוּם הוּא עָלֵי כָּל־פֶּה וְלִשׁוֹן, אֲשֶׁר הִפְלִיא וַעֲשָׂה כָּל בְּחִכְמָה:
וְיִתְגַּדַּל בְּנוֹי קְדוֹשׁ וְעֲלִיוֹן, וְהִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא:
וְיִתְגַּדַּל בְּנוֹי קְדוֹשׁ וְעֲלִיוֹן, וְהִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא:

Agadelcha Elohei kol neshamah Ve'odecha berov pachad ve'eimah
Be'omdi toch kehalchah Tzur leromem Lecha ekrah ve'ekof rosh vekomah
Reki'ei rum -Halo nata bemivtah? Veha'aretz yesadah al belimah
Hayuchal ish chakor et sod yotzro Umi hu Zeh berov pachad ve'eimah
Meromam Hu alei kol peh velashon Asher hifli ve'asah kol bechochmah
Veyitgadal begoy kadosh ve'elyon Veyitkadash shemei rabah be'alimah

I will praise you, God of all souls And I will thank you with great fear & awe
As I stand in your congregation, Stronghold to be praised To you I will bend
the knee and bow head and body

The high heavens -Has He not stretched them forth with his speech? And
He founded the earth upon nothingness

Can a man investigate the secret of his Creator, And who He is, with great
fear and awe?

He is praised with every mouth and tongue He who did wonders and did
everything wisely

He will be made great with a holy, high people May His great name be
sanctified in His world.

begins his journey on the road of commitment . . . which, although not yet
known, is the most challenging and rewarding mission life can offer – to be
come a servant of God and a blessing to all nations.

It may be difficult for some to understand this, but the crux of the circumcision
conflict is whether we are motivated by human rights or human moral duty. It
is even harder to grasp that circumcision is the secret to the miracle of Jewish
survival, . . . [to] Jewish existence and its contributions to civilization. . . this
small, physical intervention. It takes a few seconds, but it creates eternity.
Shabbat Shalom

Kahal Joseph Congregation
Norma & Sam Dabby

Hebrew School



Kindergarten to
7th Grade

Sundays from
9:30 to 11:00 am
&
Thursdays from
4:00 to 5:30 pm

**FIRST DAY OF
SCHOOL 2012**

**THURSDAY,
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\$150/month Non-Member

dafna@kahaljoseph.org & molly@kahaljoseph.org

310.474.0559

Rabbi Hagay Batzri
Kahal Joseph Congregation
10505 Santa Monica Blvd LA, CA 90025

**Young Couples & Singles
Friday Night Dinner**
August 3, 2012 @ 8pm

**Come Celebrate
Tu B'Av "Hag HaAhava"
Holiday of Romance & Love**

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