

KOL MEVASSER

Hamas vs Israel: The Case for Moral Clarity

David Harris, AJC American Jewish Committee

Two centuries ago, the great German poet Goethe said: "The hardest thing to see is what is in front of your eyes."

It's as true today as it was then.

The difference between Hamas and Israel couldn't be greater, yet you wouldn't know it when listening to some observers.

For the Non-Aligned Movement, it's all about Gaza's innocence and Israel's guilt. One fine day, with nothing else to do but consider how to provoke peaceful, serene Hamas-ruled Gaza, the big, bad Israelis decided to attack.

For a fair share of the media, it's above all a story of Palestinian suffering at the hands of Israel's military machine.

For the protesters in Frankfurt, Germany, on Saturday, it was about equating Israel to Nazi Germany.

It's a perfect illustration of reverse causality. Hamas triggered a war, but that's long since forgotten, if ever it was remembered. The focus now is only on the suffering of

those who are responsible for the conflict in the first place.

Indeed, Goethe was right. There are those who can't, or won't, see what's right in front of them.

Ideological blinders get in the way. Or a failure of imagination about the true nature of Hamas. Or a gullibility that allows people to believe whatever the Hamas propaganda machine churns out. Or, in some cases, downright hostility to anything that Israel, the Jewish state, does.

It's high time for moral clarity, not moral fog.

Hamas is a terrorist organization. That's its official designation by the United States, European Union, Australia, Canada, and others.

Israel is a democratic country with an independent judiciary, the rule of law, free and fair elections, and a robust civil society.

Hamas is anti-Western, anti-Christian (and, not surprisingly, anti-Semitic), anti-gay, misogynist, and anti-intellectual.

Israel is the exact opposite.

Hamas has territorial ambitions on Israel. In fact, that's putting it too mildly: it would like

KJ Schedule Parashat Mattot

Erev Shabbat / Friday, July 18th

Shaharit/Morning Prayer	7:30 am
Shir Hashirim.....	6:45 pm
Minhah/Arbith	7:00 pm
Shabbat Candlelighting	7:46 pm

Shabbat Mattot Saturday, July 19th

Shaharit/Morning Prayer	8:30 am
Minha, Seudah Shlisheet, Arvit.....	7:00 pm
Motzei Shabbat / Havdallah	8:53 pm

Weekdays Sunday, July 20th

Shaharit	7:30 am
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Monday to Friday, July 21st to 25th

Shaharit	6:30 am
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Erev Shabbat / Friday, July 25th

Shaharit/Morning Prayer	7:30 am
Shir Hashirim.....	6:45 pm
Minhah/Arbith	7:00 pm
Shabbat Candlelighting	7:41 pm

to replace Israel in its entirety with a Muslim Brotherhood-ruled state.

Israel has no territorial ambitions on Hamas-ruled Gaza. To the contrary, Israel left it totally nine years ago, with the hope of never having to return.

Hamas has a vested interest in using its

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Congratulations

We wish our dear member
Michael Amron
 congratulations on the
 occasion of his 94th Birthday
Happy Birthday!

Shabbat Kiddush

is sponsored
 in celebration of the
**94th Birthday of
 Michael Amron**

Shabbat Shalom U'Mevorah

*Wishing You a Peaceful Shabbat
 Filled with Blessings*

Thank You

Kahal Joseph would like to thank
Guest Speaker, David Rahmani
 for a moving and inspiring
 lecture last Shabbat.

Hazak U'Baruh

Refuah Shlemah

Rahel bat Marcel
 Mordechai Cohen / Mordecai ben Avraham
 Moselle Amron/Mazal Tov bat
 Salha Matana
 Tilda Levy / Tilda bat Miriam
 Joseph Sharaf / Yossef ben Jamila
 Maurice Ovadia / Moshe ben Noosha
 Pnina Herzbrun / Pnina bat Esther
 Michael Herzbrun / Michael Baruch
 ben Sarah



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In Memoriam

We remember these yahrzeit anniversaries for
 July 19 to 26, 2014. It is customary to light a me-
 morial candle, donate tzedaka, & attend services
 the preceding Shabbat.

22 Tammuz / Sunday, July 20th

Abraham Shamash *Avraham ben Eliyahu*

23 Tammuz / Monday, July 21st

Shalom Jacob *Yaacov Shalom ben Yeshaiah*
 Lulu Farha *Zekaria*

24 Tammuz / Tuesday, July 22nd

Aaron David *Aharon David ben Avraham Haim*
 Elias Joseph *Eliyahu ben Yitzhak*

25 Tammuz / Wednesday, July 23rd

Heskel Dabby *Heskel ben Yoseph*

26 Tammuz / Thursday, July 24th

Flossie David Solomon *Farha bat Roza*
 David Hattanian *David ben Itzhak*

28 Tammuz / Shabbat, July 26th

Ezra Said Goury *Ezra Said ben Simcha*

Condolences

Kahal Joseph community sends our
 Deepest condolences to the family of

Esther Simanian, z"l

mother of our dear member,
 Rebecca Kohan. May Hashem comfort her
 family together with all the mourners
 of Tzion.

Weekly Readings: Matot

Bamidbar / Book of Numbers 702 to 710
 Neviim / Prophets Yirmiyahu Jeremiah 710-713

(Continued from page 1)

Gaza base for permanent confrontation with Israel.

Israel, which, alas, can't change its geography, has a vested interest in a peaceful, moderate, and developing state on its border.

Hamas, the sole ruler of Gaza since 2007, has used the last seven years to smuggle in weaponry and develop military punch, rather than building the foundation of a responsible state.

Knowing this arsenal has been stockpiled for the sole purpose of being used against it, Israel seeks, as any nation would, to prevent Hamas from attaining its lethal goal.

Hamas has no compunction about deploying terrorist cells and weapons in civilian population centers in Gaza, fully aware that Israel would have no choice but to appear to be targeting "innocent" people.

Israel goes to unprecedented lengths to avoid falling into the Hamas trap, even phoning and dropping leaflets in advance to warn civilians to leave target areas.

Hamas cynically tells the civilian population to stay put, not to react to Israeli warnings about imminent strikes. The more Palestinian casualties, the better, as far as Hamas is concerned.

Israel makes every effort to alert its entire

population, Jewish, Christian, and Muslim, to Hamas missile strikes and move people into shelters as quickly as possible.

Hamas uses mosques for storing arms. Israel uses houses of worship, including mosques, solely for prayer.

Hamas uses schools for weapons depots. Israel uses schools solely to educate its children, Jewish, Christian, and Muslim.

Hamas uses hospitals as terrorist redoubts. Israel uses its hospitals solely to cure the ill and injured, including residents of Gaza who can't find adequate care there.

Hamas aspires to kill as many Israelis as possible, with rockets fired indiscriminately in all directions.

Israel seeks out only Hamas terrorist infrastructure, and has aborted many operations when risks of civilian casualties were too great.

Hamas, as the record amply shows, has no compunction about falsifying information, doctoring photos, staging scenes, and inflating numbers to make its case to the outside world.

Israel, by contrast, goes to great lengths, even to the point of sometimes losing the edge in the "media race," to verify information that it presents about its operations.

Hamas supporters explode in paroxysms of glee when Israeli targets are hit.

Israelis don't honk horns, shoot in the air, and pass out candy for doing what they wished they didn't have to do in the first place, and voice regret when the inevitable mistakes in warfare occur.

Hamas wouldn't know how to spell the words "international humanitarian law," much less adhere to it.

Israel's defense forces have specialists in international humanitarian law assigned to every unit in an effort to ensure maximum compliance.

Hamas shouts from the rooftops that Israel is a brutal enemy.

Israel, unlike any other targeted nation in history, is actually providing – right now – up to 70 percent of Gaza's electricity and much of its fuel and foodstuffs, even as hundreds of rockets are fired from Gaza into Israel.

Hamas celebrates death, something few Westerners can understand.

Israel celebrates life, something all Westerners should understand.

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Famous Sephardic Poets: Emma Lazarus

b.1849 —d.1887

Emma Lazarus was an American Sephardic Jewish poet born in New York City.

She is best known for "The New Colossus", a sonnet written in 1883; its lines appear on a bronze plaque in the pedestal of the Statue of Liberty placed in 1903. The sonnet was written for and donated to an auction, conducted by the "Art Loan Fund Exhibition in Aid of the Bartholdi Pedestal Fund for the Statue of Liberty" to raise funds to build the pedestal.

Emma Lazarus was honored by the Office of the Manhattan Borough President in March 2008 and was included in a map of historical sites related or dedicated to important women.

The New Colossus

By Emma Lazarus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"



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Torah Thought from Parasha Matot: Keeping Our Word

Living in society requires us to occasionally give our word, that is, to make a promise or commitment. Our word is serious and should be taken seriously by us. We should think very carefully before we give our word or make a commitment. Even when we take our word seriously there are times when, due to unforeseen circumstances, keeping our commitment would lead to violating other values. In such situations, there is even a way out of the most serious vow. Our parasha speaks about laws concerning oaths. The person who makes a vow usually forbids himself things that are normally permitted. Alternatively, the person might make a vow to offer sacrifices. Expand this topic to the very important value of keeping your word in the realm of human relations.

Now Moshe spoke to the heads of the tribes of the Children of Israel, saying: This is the word that the Lord has commanded: (Any) man who vows a vow to the Lord or swears a sworn-oath, to bind himself by a binding obligation: he is not to desecrate his word, according to all that goes out of his mouth, he is to do. Numbers 30:2-3

The Torah speaks in terms of not "desecrating" your word. The understanding is that our word is sacred. When we don't through on our word, it is no longer sacred. Sincere words reflect our inner thoughts. When we make a commitment or vow with our words, we should consider the vow as something very holy and serious, as if we were speaking to God.