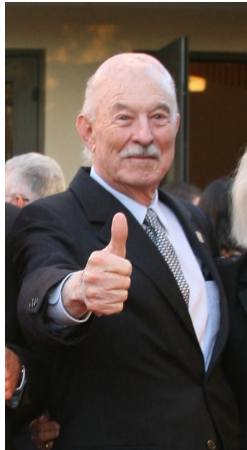


KOL MEVASSER

Memento Mori

Ronald Einy

Dr. Jose Nessim--his name alone evokes such admiration. His was a life defined not only by great potential, but by enormous accomplishment. The scope of his dreams stretched across all domains of human endeavor. He believed passionately in the cause and values of the organization which he founded, the Sephardic Educational Center. It is a vision rooted in meaningful ideals, and with his untiring commitment and leadership, he understood that an organization of international standing must not only unite and inspire, but transform.



You can't duplicate a legacy. Dr. Nessim's passing brings to a close a brilliant and unrepeatable chapter in our Sephardic history. His influence and the reverberations of his life's work, for each successive generation, will prove more enduring. The benefits are immeasurable, and in the end we all reap them. He will always live in the hearts and minds of this synagogue.

Dr. Nessim endowed our Sephardic future with a compassion the likes of which we may never know again. The ripple effect of such a life and spirit widens and stretches forever.

The Fight for a 4,000 Year Marriage

Rabbi Dr. Nathan Lopes Cardozo

Marriage and the merit of living in the Land of Israel have much in common. After Sarah's death, Avraham buys a portion in the Land of Israel, including the Cave of Machpelah, for the purpose of burying her there. Speaking to Ephron, the owner, Avraham says, "I am giving you the money for the field. Take it from me (*kach mimeni*) and I will bury my dead there." (1) Ephron takes the money, and Avraham becomes the official owner of this field, making him the legal landlord of a portion in the land of Israel.

The Talmud connects this incident with the institution of marriage. (2) In Devarim we read: *Ki yikach ish ishah* – "When a man takes (*yikach*) a woman [to be his wife] ..." (3) Since the same root word – "to take" (*kach/yikach*) – is used in both Bereshit and Devarim, the talmudic sages draw the conclusion that one should marry one's wife in the same way that one buys a portion in the Land of Israel, that is, with money, or an object of value such as a ring. This is an application of the hermeneutic rule called *gezerah shavah*, which can be described as argument by analogy.

(Continued on page 3)

KJ Schedule

Parashat Devarim

Shabbat Hazon

Erev Shabbat / Friday, August 1st

Shaharit/Morning Prayer	6:30 am
Shir Hashirim	6:45 pm
Minhah/Arbith	7:00 pm
Shabbat Candlelighting	7:36 pm

Shabbat Hazon / Saturday, August 2nd

Shaharit/Morning Prayer	8:30 am
Minha, Seudah Shlisheet, Arvit.....	7:00 pm
Motzei Shabbat / Havdallah	8:43 pm

Weekdays / Sunday, August 3rd

Shaharit	7:30 am
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Erev Tisha B'Av

Monday, August 4th

Shaharit	6:30 am
Fast Begins	7:52 pm
Arvit	8:00 pm
Eikha/Lamentations and Kinot	after Arvit

Tisha B'Av

Tuesday, August 5th

Shaharit	6:15 am
Minha, Torah Reading, Birkat Cohanim/Priestly Blessing and Arvit	7:20 pm
Fast Ends for Sepharadim	8:16 pm
Fast Ends for Ashkenazim	8:33 pm

Weekdays

Wednesday to Friday, August 6th to 8th

Shaharit	6:30 am
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Erev Shabbat / Friday, August 8th

Shaharit/Morning Prayer	6:30 am
Shir Hashirim	6:45 pm
Minhah/Arbith	7:00 pm
Shabbat Candlelighting	7:29 pm

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Support Our Soldiers in Israel

Donate towards food and care packages for the young protectors of the Jewish state and of all Jewish people. Or, write a letter that will be included with care packages.

Letters can be e-mailed to dafna@kahaljoseph.org.
Donations can be phoned in to 310.474.0559 or mailed to Israel Fund c/o Kahal Joseph, 10505 Santa Monica Blvd., LA CA 90025.

Donations will be contributed towards to one of these fundraising efforts:
SEC—Sephardic Educational Center, FIDF, StandwithUs, or World Mizrahi Movement.



Shabbat Hazon Readings

Devarim / Deuteronomy 736 to 749
Haftara from the Neviim/Prophets
Yishayahu / Isaiah 750 to 754

Shabbat Shalom U'Mevorah

Wishing You a Peaceful Shabbat

Refuah Shlemah

Mordechai Cohen / Mordecai ben Avraham
Moselle Amron/Mazal Tov bat Salha Matana
Tilda Levy / Tilda bat Miriam
Joseph Sharaf / Yossef ben Jamila
Maurice Ovadiah / Moshe ben Noosha
Pnina Herzbrun / Pnina bat Esther
Michael Herzbrun / Michael Baruch ben Sarah
Sal Sassoon / Shlomo ben Sasson Menashe

In Memoriam

We remember these yearzeit anniversaries for August 2 to 9, 2014. It is customary to light a memorial candle, donate tzedaka, & attend services the preceding Shabbat.

6 Av / Shabbat, August 2nd

Eric Morris *Itzhak Rahamim ben Abdullah Moshe*

7 Av / Sunday, August 3rd

Suzanne Azincott
Looloo Khazzoom

8 Av / Monday, August 4th

Albert Jacob *Abdullah ben Avraham Hayim Yaacov*
Sally Meyer Judah *Salha bat Aziza*

9 Av / Tuesday, August 5th

Alice Acoca *Alice bat Esther*
Aziza Jacob *Aziza bat Farha*
Amalia Mussry *Amalia bat Rahel*
Mary Nathan *Mariam bat Bolisa*

10 Av / Wednesday, August 6th

Ramon Zakoo *Yehyah Ramon ben Ezra Halevy*

12 Av / Friday, August 8th

Aziza Elias *Aziza bat Rahel*
Hacham Moshe ben Yaacov Masliah
Hayat Sarraf *Hayat bat David*

Condolences

Kahal Joseph community sends our deepest condolences to the family of

Dr. Jose Nessim, z"l

husband of Freda Nessim,
father to Ron (Paulette), Steve (Veronica),
and Brian David, and grandfather to Danny
Naomi, Leora, Mia and Joelle .

May Hashem comfort his family together
with all the mourners of Tzion.

(Continued from page 1)

It infers from two identical words found in different passages that even if used in completely different contexts, the legal decision given for one applies to the other as well.

This Talmudic ruling has obviously drawn a lot of criticism. How can one compare both of these cases? Is marrying one's wife similar to buying a piece of land? This seems offensive and, in fact, in complete opposition to what a Jewish marriage is all about. Nowhere do we find that Jewish law allows a man to treat his wife as his possession. In fact, if he does, the woman is allowed to demand an immediate divorce. Jewish law objects to any such comparison. So why make this analogy?

Many excellent explanations have been given. Notwithstanding their great importance and truth, we would like to suggest a new approach. It may quite well be that the Sages wanted to emphasize the holiness of the Land of Israel by comparing it to a marriage. Buying a portion in the Holy Land is not like buying a piece of land anywhere else in the world. In the case of Israel, one *marries* the land! The land becomes a loving partner, and one's love for it is of a singular nature. Jews treat the Land of Israel as they would a living personality with whom they have a deep and emotional connection. We do not relate to it as a possession to use, but rather as a living entity with a *neshama*. Our love for the Land of Israel is not the love described by a native of any other land. Like a marriage, it is a covenant. And a covenant is founded on the basis of duties, not of rights. It is a pledge, and one does not betray a

pledge. Just as during the marriage ceremony one gives his bride an object of value, as a symbolic expression of his willingness to make sacrifices for her sake, so one pays for the land by making a financial offering. Just as in matrimony one marries for high and noble goals, so one betroths the Holy Land to achieve *kedushah* (holiness), to transform oneself into a more dignified person, and to make the world a better place. The many laws related to the land indicate that one must care for it almost as one tends to the needs of his wife. The Jews' relationship with the Land of Israel is a love story, and that is why we were unable to divorce ourselves from this land even while spending thousands of years in exile. One does not abandon one's wife! For other nations, this may be difficult to fathom; for the Jew, it is the air he breathes.

Rabbi Moshe Avigdor Amiel (1883-1946), former Chief Rabbi of Tel Aviv, gave this idea yet another important dimension. (4) Just as giving a valued object to one's wife at the time of the marriage ceremony is only the first payment, so is buying the land only a first installment. No one should ever believe that Israel is an intrinsic inheritance simply because the Jewish people once bought it. One needs to merit and inherit it anew every moment. Just as no marriage will endure unless one continues to toil for its success, so the Land of Israel demands one's constant spiritual labor to merit possessing it as well as living in it. Anything less will lead to divorce.

That is what our soldiers are fighting for: a 4,000-year marriage.

Shabbat Shalom

A Failure of Imagination

By David Harris, Huffington Post

For a number of diplomats and journalists, predictable story lines have emerged, as the most recent round of Israel-Hamas fighting continues into its fourth week.

At best, the struggle is essentially a Hatfield-McCoy feud. It just goes round and round and round. No one at this point remembers why ...At worst, it's a tale of the strong, Israel, against the weak, Hamas. Thus, the relentless focus has become the damage inflicted on poor, defenseless Gaza, as well as the comparative body count, as if the side with the higher number of casualties is, by definition, in the right.

In reality, though, neither version comes close to the truth.

It is too intellectually lazy, not to mention dangerous, to stand on the 50-yard line and assert that the two combatants — a democratic nation seeking nothing from Gaza other than a quiet border, and a terrorist regime calling in its Charter for the elimination of Israel — are little more than mirror images of one another.

And to render judgments solely according to body counts would have made Nazi Germany the hapless victim and the U.S. the brutal aggressor. Among wartime civilians alone, the ratio of victims was close to 100 Germans for every American killed. Among soldiers, it was also strikingly (and fortunately) lopsided.

What's glaringly missing in all this discussion is the ability of some to grasp the nature of Hamas.

Not that it should be so difficult. After all, Hamas is largely an open book. Yet too many, from the Brazilian Ministry of Foreign Affairs to BBC, don't seem willing to read the pages of that book.

(Continued on page 4)

(Continued from page 3)

Instead, they resort to such traditional tools of observation as blindness, denial, or projection. They refuse to see, even if that doesn't stop them from rendering judgments. Or they look but don't allow themselves to be persuaded by the facts ... finding comfort instead in airtight beliefs, ideologies, and presuppositions.

Or they succumb to projection, believing that everyone else would act in particular circumstances just as they would, thereby not allowing for the possibility of alternate patterns of behavior.

An example: An outsider might say that she would never allow her children to go a school which is also used as an arms depot. Unthinkable. And most assuredly, therefore, no other mother or father anywhere would, either. Hence, the Israeli assertion that Hamas uses schools to store weapons must be sheer propaganda. After all, no Gaza parent in her right mind would do what she and all her friends in Boston, Berlin, or Brasilia couldn't conceivably even begin to think about.

But it's precisely this failure of imagination that gets to the root of the matter — this unwillingness, or inability, to accept another pattern of behavior so contrary to our own that it challenges our most basic assumptions.

It's happened before, of course. Most tellingly of many historical examples, when Hitler came to power in January 1933 and until his invasion of Poland in September 1939, for 80 months the Western world was treated to one example after another of governments, scholars, and journalists who simply couldn't, or wouldn't, grasp the true nature of the Third Reich or its intentions.

Here, too, Hitler didn't exactly hide his world view in "Mein Kampf" or his speeches, but his words were too often dismissed, minimized, or deemed hyperbole . . . sixty million people paid with their lives, not to mention the wounded, displaced, and exiled, for this failure of imagination.

Hamas in its Charter calls for the annihilation of Israel. The Charter also has some pretty revealing things to say about Jews, the West, women, etc. It should be required reading before anyone offers a comment on the Israel-Hamas conflict.

Is what's written in that document just meaningless, distracting, or irrelevant, or might it actually be a key to understanding what's going on?

In the same spirit, Hamas uses schools, including UN-run educational institutions, to hide weapons. That's why Israel has no choice but to enter these compounds.

The fact that this positioning of arms caches seems beyond imagination for many outside Gaza is beside the point. It is a stark reality, one Israel must confront. The same with hospitals and ambulances.

It wouldn't for a moment occur to us — indeed, the very notion would be so utterly repugnant — to violate the sanctity of medical facilities by using them for terrorist headquarters, transportation, or storage. But this is precisely what Hamas does, again forcing Israel to take action.

And what about houses of worship? Well, why be so generic? After all, there are no synagogues in Gaza and only a handful of remaining churches, since Christians have had a hard time of it at the hands of the ruling jihadists. So, yes, mosques are also being used as an integral part of the terrorist infrastructure.

How could that possibly be? For us, houses of worship of any religion are deemed sacred spaces. Surely, this must be an Israeli fabrication. Yet it isn't, not at all. To the contrary, evidence abounds of the use of mosques in the Hamas war waged against Israel.

Hamas with its wily PR and a gullible, sometime intimidated, diplomatic and media community in its thrall, rushes to show damage to schools, hospitals, and mosques, as if any destruction, ipso facto, is proof of Israeli culpability.

And what about the use of civilians in the Hamas campaign?

Again, it's way beyond our imagination to think that women and children could be exploited as human shields, indeed be placed, willingly or unwillingly, in the crosshairs of the conflict to protect the Hamas masterminds, and, of course, to draw world sympathy, especially if this vulnerable population gets added to the casualty list.

At the end of the day, our corner of the world is about the affirmation of life. That defines the core of our being, the essence of the societies we aspire to build, and the way we conduct ourselves. Even if we sometimes fall short in practice, it doesn't change the larger design.

How then can we possibly make the mental leap to another place — the world of Hamas and the other members of its jihadist family tree, from Boko Haram to Hezbollah, from Islamic Jihad to al-Qaeda — who fantasize about death, and who yearn for "martyrdom" and the lure of the life in the hereafter?

Countries, institutions, and individuals far from that world may be lucky in their geography, but they have a profound stake . . . in Israel's success. What Israel faces is increasingly surfacing elsewhere as well. European countries, for instance, are now waking up to the fact that thousands of their citizens are fighting in Syria and perhaps Iraq as well. Many will one day return to England, France, and Germany. What will they do next? Well, we have at least one answer. The suspect in the May murder of four people at the Jewish Museum in Brussels was a French resident who had indeed fought in Syria.

Israel is on the front line against an adversary that few understand. It is an enemy that plays by different rules entirely. Accordingly, Israel has to adapt in order to survive and fulfill the most basic function of any government — the protection of its people. Others may suffer from a failure of imagination. Israel, however, cannot.
