

KOL MEVASSER



Rabbi Daniel Bouskila Hazzan Yoram Azran Sr Hazzan Sassoon Ezra & Hazzan Saeed Jalali to Lead KJ High Holy Days

We are pleased to announce that Rabbi Daniel Bouskila, Hazzan

Yoram Azran, Senior Hazzan Sassoon Ezra and Hazzan Saeed Jalali will be leading our 2014 High Holy Days services at Kahal Joseph.

As our spiritual leader, Rabbi Bouskila will deliver his unique and timely sermons on a host of relevant and intriguing topics, bringing deep meaning and purpose to the High Holy Day experience. Rabbi Bouskila will also introduce new educational components to our services, inserting explanations to enhance the prayers and their meaning for all our congregants.

Joining Rabbi Bouskila will be Senior Hazzan Sassoon Ezra and Hazzan Saeed Jalali along with Hazzan Yoram Azran from Jerusalem, who officiated for us, together with Rabbi Bouskila, last year on Rosh Hashanah. Their powerful voices will inspire community participation, encouraging our congregants to sing our beautiful melodies together.

What a wonderful way to begin our New Year 5775. We look forward to a most enlightened and inspiring High Holy Days experience at Kahal Joseph this year and encourage all our members and their families to attend what promise to be truly memorable services.

The Divine Word Is Deadly: Only A Melody Can Rescue It

Rabbi Nathan Lopes Cardozo

Rabbi Azariah and Rabbi Acha said in the name of Rabbi Yochanan: When, at Mount Sinai, the Israelites heard the word "Anochi" ("I" -- the first word of "The Ten Words"), their souls left them, as it says [Devarim 5:22]: "If we hear the voice of God any more, we will die." It is also written [Shir HaShirim 5:6]: "My soul departed when He spoke." Then the Word went back to the Holy One blessed be He, and said, "Lord of the Universe, You live eternally and Your Torah lives eternally, but You have sent me to the dead. They are all dead!" Thereupon, the Holy One blessed be He sweetened the Word for them.... Rabbi Shimon bar Yochai taught: The Torah which God gave to Israel restored their souls to them, as it says [Tehillim 19:8]: "The Torah of the Lord is perfect, it restores the soul" (1).

It may perhaps be argued that this Midrash, like no other text, encapsulates the essence of Judaism and its dialectic nature. The tension between Jewish Law and the near hopelessness of man to live by it, survive it and simultaneously obey it with great fervor is at the very core of Judaism's complexity.

(Continued on page 3)

KJ Schedule Parashat Ki Tetze

Erev Shabbat

Friday, September 5th

Selihot	5:45 am
Shaharit	6:30 am
Minhah/Arbith	6:45 pm
Shabbat Candlelighting	6:55 pm

Shabbat

Saturday, September 6th

Shaharit/Morning Prayer	8:30 am
Minha, Seudah, Arvit	6:45 pm
Motzei Shabbat/Havdallah ..	8:01 pm

Weekdays

Sunday, September 7th

Selihot	6:45 am
Shaharit	7:30 am
Talmud Torah KJ Kids	10:00 am

Monday-Friday, September 8 to 12

Selihot	5:45 am
Shaharit	6:30 am

Erev Shabbat

Friday, September 12th

Selihot	5:45 am
/ Shaharit	6:30 am
Minhah/Arbith	6:30 pm
Shabbat Candlelighting	6:45 pm

Torah & Haftara Readings

Book of Devarim / Deuteronomy
Ki Tetze 840 to 857

Book of Neviim / Prophets
Yishayahu / Isaiah 857 to 858

Shabbat Shalom U'Mevorah

Famous Sephardic Poets: Abraham Ibn Ezra b.1092 —d.1167

G-d's Providence

O God, You have searched me and know my mind;
You discern my thoughts from afar, You are privy to
my every move.

You anticipate my plans; my walking and reclining.
You observe and are familiar with my ways.
You see the word forming in my heart before it
reaches

My tongue; You know when my days will end;
You hem me in behind and in front and from above;
You guide me with your right hand, while your left
supports me.

You fill the high heavens and distant sea;
Where can I go from your presence when You con-
front me everywhere?

Darkness does not conceal me; nothing obscures
your view.

It is You who reveals my secrets.

In the beginning You formed me; You knit me to-
gether in the womb;

In its depth You crafted my delicate frame.

Your eyes beheld my bare limbs; they were all rec-
orded

In your book; in due time they took their separate
shapes.

How vast are the sum of your thoughts, they are
most

Difficult to comprehend; my "knowledge" and
"wisdom is foolishness.

I thank You for your wonders; I am grateful for your
mercies.

By your power I am sustained; to You belong my
breath and my soul.

*Translated by Leon J. Weinberger Twilight of a
Golden Age: Selected Poems of Abraham Ibn Ezra
(London: The University of Alabama Press, 1997).*

Shabbat Kiddush

is sponsored in honor of
the marriage of

Arielle & Jacob Lewis

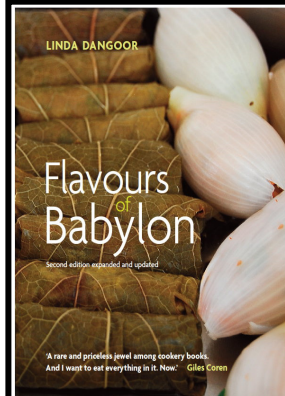
by

Morad & Nadia Gabai

Mazal Tov

to Arielle & Jacob
on their marriage

Congratulations to the
Gabai & Lewis Families



Flavors of Babylon

**An Iraqi Cookbook
Copies arrived!**

Special Offer—\$30
Purchase or pick up
your copy today.

Call Sarah at
310.474.0559

Errol Levi Social Hall & Ballroom

Kahal Joseph has one of the most beautiful
ballrooms on the Westside for events up to
200 guests. *Contact Sarah 310.474.0559*

In Memoriam

We remember these yearzeit anniversaries
for September 6 to 13, 2014. It is customary
to light a memorial candle, donate tzedaka, &
attend services the preceding Shabbat.

12 Elul / Sunday, September 7th

Menasseh Saltoon *Menasseh ben Nissim*

13 Elul / Monday, September 8th

Isaac Ferris Abraham *Yitzhak Faraj*
Sophie Solomon *Simhah bat Khatoon*

14 Elul / Tuesday, September 9th

Nathan Assia

Haim ben Haim Elazar

Harry Brook Moses *Haim Baruch ben Moshe Ezra*

15 Elul / Wednesday, September 10th

Sophie Meyer *Simha bat Rifka*

16 Elul / Thursday, September 11th

Flower Elias *Farha bat Yochevet*

17 Elul / Friday, September 12th

Gala Nathan *Gala bat Sheikoory*

18 Elul / Shabbat, September 13th

Rahel bat Rahma Khatoon

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 Ovadia / Moshe ben Noosha

Michael Herzbrun / Michael Baruch ben Sarah

Saul Sassoon / Shlomo ben Sasson Menashe

Positions for Teachers & Aids

Norma & Sam Dabby KJ Hebrew School

Sundays 9:00 am to 12:00 noon

Knowledge of Shabbat • Jewish holidays

Halakha • Hebrew • Parasha • Jewish history

Teaching Experience & Certification preferred

Reliable, kind, fun & engaging teachers send resume

to dafnayoung@gmail.com or contact

(Continued from page 1)

The Divine Word is deadly and causes paralysis. The Word, wrought by fire in the upper world, is unmanageable and wreaks havoc once it descends. Its demands are not of this world; they belong to the angels. The Word therefore comes to naught once it enters the human sphere, since there is no one to receive it. All have died before the Word is able to pronounce its second word. How then can it delight the living soul?

The answer is: sweetness. It has to have grace and therefore must be put to music. The problem with the Word is that it carries the possibility of *literal-mindedness* (2) and takes the word for what it is, robbing it of its inner spiritual meaning. The language of faith employs only a few words in its own spirit. Most of its terms are borrowed from the world in which the Word creates physical images in the mind of man. But the Divine Word needs to be heard, not seen. To hear is to perceive what is beyond the utterance of the mouth. To live with the Word is to discover the ineffable and act on it through the direction of the Law. The mitzvot are founded on the appreciation of the unimaginable, but they become poison when performed only for the sake of the deed.

Rabbi Shefatia said in the name of Rabbi Yochanan: If one reads the Torah without a melody, or repeats the Mishnah without a tune, of him Scripture says [Yechezkel 20:25]: "So, too, I gave them statutes that were not good and laws by which they could not live" (3).

Death refers also to those who do mitzvot in an improper manner. The full impact of Torah

and mitzvot comes only when, while performing them, one realizes their great value and gives them their proper due honor.

The function of music is to connect the Word with Heaven. It is not so much the music that man plays on an instrument or sings, but the music of his soul, which is externalized through the use of an instrument or song. It leads man to the edge of the infinite and allows him to gaze, just for a few moments, into the Other. Music is the art of word exegesis.

While a word on its own is dead, it is resurrected when touched by music. Music is the refutation of human finality. As such, it is the sweetness that God added to His Word when the Word alone was wreaking havoc. It is able to revive man when he dies as he is confronted with the bare Word at Sinai. Life without music is death--poignantly bitter when one realizes that one has never really lived.

There is little meaning in living by Halacha if one does not hear its grace. It is not a life of Halachic *observance* that we need, but a life of Halachic *living*. Observance does not propel man to a level of existence where he realizes that there is more to life than the mind can grasp.

Jewish education has often been founded on the Word *before* it turned to God to be sweetened. As a result, there are many casualties and a large part of our nation has been paralyzed.

It is the great task of Jewish educators and thinkers to send the Word back to God and ask Him to teach them how to sweeten it.

Shabbat Shalom

(Continued from page 4)

Teshuba is questionable in terms of its credibility and genuineness. Why? Because the whole process of repentance, regret and apologies happened as a consequence of being caught. It is possible that what prompts this person to repent is his fear to lose his reputation, his job, his family, rather than his moral conscience.

Following Maimonides' words, the perfect act of repentance in this case would have taken place if, while still involved in an illicit relationship or other immoral act, before being caught and with no external impediment to continue with it, one would decide out of his own conscience, to stop, repent and change.

That would be a perfect and complete Teshuba. There are several aspects to complete *Teshubah*:

1. Viduy or recognizing the sin & confessing to Hashem. When done silently it is proper to specify the particular transgression.
2. Abandoning the sinful practice
3. Feeling regret for having done the sin
4. Resolving to act differently in the future

In making a resolution for the future, it is often necessary to devise a strategy to cope with temptation. It is appropriate to build a fence around the transgression, that will prevent us from crossing the line. The "fence" for each person should fit his/her situation.

Just as we must repent of sins involving actions, so must we repent of any evil dispositions that we may have, such as an angry temper, hatred, jealousy, greedy pursuit of money and honor, gluttony, and the like.

TESHUBA, in Front of a Camera

Rabbi Yosef Bitton

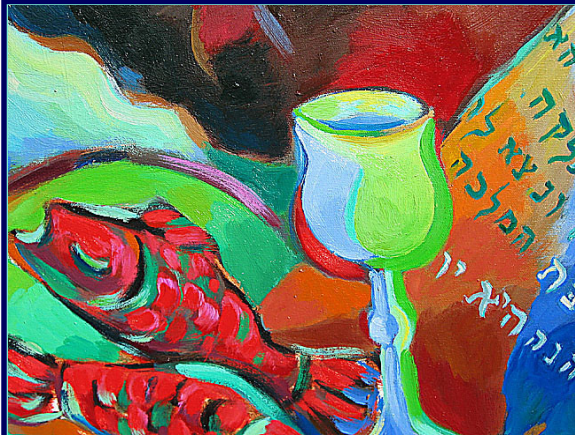
"What is considered a perfect act of repentance? When one is faced with the same opportunity to repeat the original transgression, but now he does not do it because he has repented... however, when one does not repeat the original transgression, [and refrains from sinning] because now he fears people will find out... his repentance is still accepted, but it is not considered a perfect repentance" Maimonides

To explain a perfect scenario of Teshuba, Maimonides gives the example of a man who is involved in an adulterous relationship and later on repents. The ultimate test of his repentance would take place if that man is eventually faced with a similar opportunity but now he refrains from repeating the transgression, because he repented, and because he has reached a new understanding: now he realizes that following his material impulses will hurt him, driving him away from God.

However, if that man faces a similar scenario but now he refrains from sinning because he fears somebody will find out about his affair, his Teshuba is still acceptable, but it is not considered a complete Teshuba. Why? Because this man might have changed his conduct not because of his repentance and his renewed understanding, but just because of social embarrassment, fear of losing his job, etc.

A modern example: Very often we read in the news about a public figure, usually someone involved in politics, who was caught doing an immoral act. Many times these people would come in front of the TV cameras and publicly express their regret and apologize for what they have done. This is definitely an act of repentance. However, because of its timing, this act of

(Continued on page 3)



KJ Shabbaton

Friday, September 12, 2014

Guest Speaker, Rabbi Daniel Bouskila

6:30 pm Mincha • 7:30 Dinner

Families Share a Table • Special Kids Menu

Enjoy delicious food, singing, and spiritual insights while sharing Shabbat with friends and family. This is a special Shabbat for our

community to come together and learn about Selihot before the High Holy Days

Prepaid, advance reservations are required by September 8th

\$26/adult and \$18/child under twelve

Call the office and speak with Sarah to reserve for your family at 310.474.0559



Norma & Sam Dabby Jewish Education Center

Sunday School for Kids

Nurture *Creativity*

Explore Spirituality & Culture

Share *Friends & Community*

Learn *Jewish Heritage & History*, *Hebrew for Prayer*
Jewish Holidays and Traditions, *Torah & Tefillah*

First Day of Class is Sunday, September 7th

Classes are filling! Register now by e-mail to dafnayoung@gmail.com

If you have questions, contact our Director, Dafna Young at 310.474.0559