

KOL MEVASSER

Rabbi's Message

It is always so tantalizing to find a passage in the Torah in which we can't even agree on the straightforward, literal meaning of the words before us. What problems arise from not knowing what is happening? What implications would each possible explanation bring up for us as Jews? And why would God choose to communicate using such ambiguous language?

In the opening words of Parashat Yitro we are blessed with several such passages, but the one I'd like to focus on in the question of Zipporah's whereabouts while Moses was in Egypt. Somewhat surprisingly, it is impossible to say whether she participated in the tumult of her adopted people's liberation or sat it out at her father's house while the sacrifices the Exodus were borne by others. Although the answer to this puzzle would have deep symbolic bearing for the Jews on multiple levels, we will never be able to come up with a single, unambiguous solution.

Harking back to Parashat Shemot (Ex. 4:18-20, 24-26), we see that Moses's departure from Zipporah is anything but clear. When God tells him to return to Egypt and he asks Jethro for permission to leave, he uses the singular form "*elekha-na*" – "let me go." This could mean either "me personally" or "my family and me," but he obviously meant to take them at least part of



the way since Eliezer's dramatic roadside circumcision happens after they had already set out from Jethro's house together. Yet at the climax of this narrative Zipporah calls Moses a "*hatan damim*" – a "bridegroom of blood" – which could be construed as a compliment or an insult, and then mysteriously we don't hear from her again

for four *parashiyot*. When she finally reappears (Ex. 18:2), the text informs us that Moses had "sent her away" in the interim, but we are left with no indication as to the timing of this decision or his motivation for making it.

Two possible explanations are discussed in the writings of the Ramban (Bonastruc ça Porta), a 13th century Catalan exegete, whose own words are as clear as any summary:

“‘And he returned to the land of Egypt’ (Ex. 4:20) – Rabbi Abraham ibn Ezra said that this expression means that Moses returned alone... This is possible, for due to the fact that Eliezer was circumcised, Moses could not take him on the road until the child would become strong. At the same time, he did not want to delay the mission of the Holy One, blessed be He, and therefore he left them in the lodging-place and commanded Zipporah to return to her father’s

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Parashat Yitro Decalogue

Torah: Ex. 18:1–20:23, 75 Pesukim
Hertz 288–301; Stone 394–415
Haftarah: Is. 6:1–13 (plus 61:10, 62:5)
Hertz 302–304, Stone 1154–1155
Tefillot: Mashib Haruah

Welcome Rabbi Bouskila
who will be giving this week's
Shabbat Sermon on Parashat Yitro

KJ Schedule

Ereb Shabbat

Friday, January 29th

Shaharit 6:25 am
Minha..... 5:00 pm
Shabbat Candle Lighting 5:01 pm
Arbit / Kabbalat Shabbat.... 5:30 pm

Yom Shabbat

Saturday, January 30th

Shaharit / Morning Prayer.. 8:30 am
Keri'at HaTorah 10:15 am
Musaf 11:30 am
Minhah..... 4:30 pm
Se'udah Shelisheet..... 5:15 pm
Arbit 5:50 pm
Habdalah 6:06 pm

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Shabbat Kiddush
is sponsored in honor of
Ilan's 3rd Anniversary
of his Bar Mitzvah
by Rabbi Daniel, Peni
& Shira Bouskila

Mazal Tov
to Ilan on his 3rd
Bar Mitzvah Anniversary
Congratulations to
Rabbi Daniel, Peni &
Shira Bouskila
and grandparents
Avi & Sylvia Tuchman

Mazal Tov
to Lauren Lebowitz
& Michael Salem
on their upcoming marriage
Congratulations to their parents
Evelyn & Fuad Salem
Deborah & Steven Lebowitz



Kahal Joseph Congregation

JOYOUSLY INVITES YOU
TO CELEBRATE WITH US AT
THE INSTALLATION OF

Rabbi Raif S. Melhado

KEYNOTE SPEAKER: RABBI ASHER LOPATIN
PRESIDENT, YESHIVAT CHOVEVEI TORAH

SUNDAY, MARCH 6 - 26 ADAR I
INSTALLATION AT 5:30PM
CELEBRATORY DINNER TO FOLLOW

10505 SANTA MONICA BLVD, LOS ANGELES, CA



RSVP BY SUNDAY, FEBRUARY 28
KAHALJOSEPH.ORG/INSTALLATION | 310.474.0559

KJ Schedule (continued)

Weekdays / Sunday, January 31st
Shaharit..... 7:30 am
Talmud Torah & Sunday School..... 10:00 am

Monday, February 1 to Friday, February 5
Shaharit 6:25 am

Ereb Shabbat / Friday, February 5th
Shaharit 6:25 am
Minha 5:00 pm

Shabbat Candle Lighting 5:08 pm
Arbit / Kabbalat Shabbat..... 5:30 pm

In Memoriam

We remember yahrzeit anniversaries from
January 30 to February 6, 2016. It is cus-
tomary to light a memorial candle, donate
tzedaka & attend Shabbat services.

20 Shebat / Shabbat, January 30th
Nissim ben Moondani
Edward David *Ezra ben Meir Shemtov*
Georgette Solomon

23 Shebat / Tuesday, February 2nd
Victoria Elie Victoria Elie bat Caden
Maurice Shamash *Menashe Hayim*
Carl Zekaria *Katsuri ben Sion*

24 Shebat / Wednesday, February 3rd
Rachel David Rahel bat Regina

25 Shebat / Thursday, February 4th
Norma Dabby Naima bat Farha
Morton Raymond Einy *Mordecai ben Rahamim*
Abraham Sales *Avraham ben Sassoon*

26 Shebat / Friday, February 5th
Moshe Solomon Moshe Hai ben David
Abraham Haim Yaacov *Avraham ben Haim*

27 Shebat / Shabbat, February 6th
Ezra Avrahamy Ezra ben Yosef
Nathan Bass *Nathan ben Yisrael*

Refuah Shelemah
Abe Abraham • Moselle Amron
Mordechai Cohen • Esther Duke
Sassoon Ezra • Miriam bat Yetta
Sylvia Cohen • Tilda Levy • Sally Amron
Maurice Ovadia • Florice Newberry

Shabbat Shalom Umborakh
Wishing You a Peaceful Shabbat of Blessings

President's Message

Dear Friends,

Three years ago we had the honor of celebrating Ilan Bouskila's Bar Mitzvah at Kahal Joseph.

This Shabbat, Ilan will give us the pleasure of his reading the entire Parasha on the occasion of the third anniversary of his Bar Mitzvah.

We look forward to a beautiful Shabbat service with Ilan and his family.

Ronald Einy, President



Rabbi's Message

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home when the child will become healed. This is the purport of the expression 'after he had sent her away' (Ex. 18:2).

"It is also probable that they all went to Egypt, and after they stayed there for some time, she longed for her father and so Moses sent her with the children. This then would be the sense of 'after he had sent her away,' since Jethro feared that perhaps it was Moses's intent to divorce her."

Each of these possibilities is both appealing and problematic. In the first explanation, we see a beautiful and vulnerable moment in Moses's family life as a baby is born to his wife on his way to fulfill the most important duty of his career. While we can only commend him for how he balanced his son's health against God's demands, the sacrifice that he made was to exclude his wife and children from one of the most important experiences of our national history. Perhaps this made them the first recipients of the ritual around which the Haggadah was built, since Moses would have needed to tell his own children what happened since he had prevented them from seeing it themselves.

In the second explanation, we have the opposite story, in which Moses wanted his wife and children to be eyewitnesses to the Exodus from the outset. It was only

once they were in the thick of it that Zipporah could not withstand the environment, and so he allowed her to go even though it could only have been a blow to the morale of his followers. Perhaps they even parted on bad terms interpersonally, leaving Jethro to come in as peacemaker and save their marriage after Pharaoh had been neutralized.

I acknowledge that it can be frustrating not to know which of these visions is correct. With Moses fulfilling such an outsized role in the development of Judaism, wouldn't we want to know about these important details of how he balanced tradition and family?! Wouldn't that make a difference to how we navigate parallel challenges today?!

And yet, I also think there is a certain attraction to the lack of certainty about Moses. Perhaps God wanted us to have a Moses who could be both – a loving father and a distant one; an even-headed husband and a hot-headed one; a reflection of a little bit of all of us at various times. Perhaps if we could see some of ourselves in Moses – be it at his best, his worst, or anything in between – we could be inspired to embrace the heritage that he left behind for us and make it our own. If a flawed man such as he could rise to such heights, then perhaps we too can overcome our faults and make an impact on those around us as well!

Shabbat Shalom

Norma & Sam Dabby Jewish Education Center

Kahal Joseph Talmud Torah

Friends Creativity Jewish Learning

For information contact Mrs. Hanna Elkouby, Director at **424-283-0893**

Purim at KJ

Purim Baking Sunday, March 13

Join the fun & bake traditional Iraqi sweets for KJ's Community Gift Baskets.

Purim Carnival Sunday, March 20

KJ's annual celebration with carnival booths, fun games & rides, amazing costumes & wonderful food

Tu Bishbat Seder & Celebration



Tu Bishbat Sameah

