3 March 2018

KOL MEVASSER

Rabbi's Message

I have not really followed zombie films, but a recent interview about one on *Weekend Edition* caught my attention. Host Lulu Garcia Navarro introduced the new movie *The Cured* with a fascinating plug: in this next horizon of the zombie universe, "zombies can be cured, but they can remember every single horrible thing they did as ghouls. Think of it as zombies with guilt."

The moral dilemmas that this poses are actually quite intriguing. One of the main characters is a woman named Abbie, a mother whose husband was killed in a zombie attack. After this bitter loss, her brother-in-law Senan finds her and reveals that he himself has recently been a zombie. Now cured of the infection, he is torn apart with guilt at the brutality of his actions, which he can remember with perfect clarity.

As a victim of zombie violence, Abbie has every reason to hate and reject Senan, who is a symbol of everything that took her husband away. How can she forgive him? How can she trust him? How can she carry forward and give her son a new life after the trauma they have endured?

And for Senan, it is not very comforting to know that his actions were beyond his control. Despite being temporarily deprived of his moral faculties, how can he escape that his physical form was used to commit unspeakable atrocities? Is it possible to both heal himself and

achieve true atonement for the crimes of his body?

The film's director, David Fryne, can be congratulated on adding a complex layer with lasting implications for the genre. He said he got the idea for the film during a recession in his native Ireland, when politicians were pointing fingers at marginalized groups whom they deemed responsible for the economic woes. He saw parallels between this dehumanization and the presentation of zombies, and wondered: just as these groups probably had their own moral lives, what would the moral life of a zombie be like?

The resulting film is so evocative because it highlights the difficulty of real-world morality. While a superhero film has clear "good guys" and "bad guys," it is not so in *The Cured*. One of the more captivating plot points centers around a rebellion of former zombies who cannot take being treated as second-class citizens by a society that does not understand their trauma. How deliciously human: the victims cannot see the victimhood of their erstwhile oppressors, so they in turn become oppressors themselves!

Parashat Ki Tissa shows the Israelites at our very worst, casting our relationship with God in the dust in a moment of mob mentality. When Moses breaks the social spell and restores order, we have much in common with the zombies, fully remembering our role in perverting our values, yet regretting it and its terrible consequences with the genuineness of true reform. It's asking a lot for God to take us back, and the forbearance of His response is an example that stands for all generations.

Parashat Ki Tisa Bar Mitsva of Eliran Solomon

Torah: Ex. 30:11–34:35, 139 Pesukim Hertz 352–368; Stone 484–515

Haftara (§): I Kings 18:20-39

Hertz 370–372; Stone 1161–1162

Tefillot: Mashiv Haruah



Shaharit this Shabbat and next Shabbat will start at 8:15 am

KJ Schedule

Erev Shabbat

pm
pm
pm

Yom Shabbat

Saturday, March 3rd

(Continued on page 2)

Shabbat Kiddush

is sponsored by Galit and Eldad Solomon

in honor of the Bar Mitsva of their son

Eliran Shalev



Mazal Tov Eliran Shalev

Besiman Tov

to your parents Galit and Eldad

siblings Ness and Osher

grandparents Esperance Shashoua & Rivka Amorim

and the entire extended family

A Pizmon for the Bar Mitsva

יוֹמָא טָבָא דְּרַבָּנָן. מִצְוַת תְּפִלִּין כְּתִקְנָן. כִּי הַבֶּן י"ג זָכָה לְמִנְיָן. בְּצֵל אֵ־ל שַׁ־דִּי יִתְלוֹנְן: שָׂמְחָה לָאִישׁ בַּתְּפִלִּין. בַּקֹּדֶשׁ אוֹתוֹ מַעֲלִין. בִּזְכוּתוֹ יִשְׂרָאֵל נִגְאָלִין. וְיֵשְׁבוּ בִּנְוֵה שַׁאֲנָן:

ָּעֶלְיוֹן אֵ־ל נוֹרָא וְאָיוֹם. לְיֶשַׁע יָ־הּ דְּרוֹשׁ פִּדְיוֹם. לִישׁוּעָתְדְּ מְצַפִּים יוֹם יוֹם. בִּמְהֵרָה חִישׁ תִּפְּרְקנְּן:

יָרה לְדְּ תָּבֹא שַׁוְעָתִי. וְשִׁירְתִי וּתְהִלְּתִי. וְתִשְׁלַח הַגּוֹאֵל לְקְרָאתִי. מִזִּיו אוֹרְדְּ תַּנְהִיר לְן:

ַחְזָק הַלְּלוּהוּ בְקָדְשׁוֹ. וְהָדוּר נָאֶה בִּלְבוּשׁוֹ. וְגַם תְּפִלִּיז בְּרֹאשׁוֹ. הָאֵ־ל מֶלֶדְ צוּר נֶאֶמְן:

Seder Matching

Passover is coming! First night seder is Friday, (Darch 30

On your own for the seders? We can help!

Nave extra space to fill? We can fill it!

> Simply email Jessica at Jessica@kahaljoseph.org by Fri. (Darch 23 to be matched!

In Memoriam

We remember these yahrzeit anniversaries from March 3 to 10, 2018. It is customary to light memorial candles, donate tzedaka & attend Shabbat services in honor of loved ones.

18 Adar / Monday, March 5th
Efraim ben Simcha
Naim Moshi Naim ben Yehoshua
Nazay Radfar Nazeh bat Nisan

19 Adar / Tuesday, March 6th

Eliyahu Sasson Samuel Eliyahu ben Sasson Charles Eric Ezekiel Saleh ben Ezra Yehezkel

20 Adar / Wednesday, March 7th
Victoria Simanian Miriam Victoria bat Ester
Edward Wyner Itzhak ben Simha
Yona Radfar Yona ben Shlomo

21 Adar / Thursday, March 8th Gershoon Doustar Itzhak Rahmim Itzhak Rahmim Pinhas

23 Adar / Shabbat, March 10th

Bernard Jonatan Amron Yonatan ben Mishael Eliyahu Kattan Eliyahu ben Salim Rachel Jonah Moshe Ezra Raphael Moses Moshe Ezra ben

Refua Shelema

Rafael Moshe

Sassoon Ezra • Moselle Amron • Sally Amron
Haskell Avrahamy • Sylvia Cohen • Esther Duke
Mehry bat Miriam Hakimipour • Tilda Levy • Yvonne
Moalim • Florice Newberry • Aliza bat Rahel • Aliza bat
Victoria • Arlette bat Rashel • Chaya Chana bat Batya
• Katie bat Farha • Malka bat Rahel • Miriam bat Yetta
Miryam bat Malka • Moshe Ezra ben MazalTov
Simcha bat Rooha • Moshe Hooman ben Sara • Habiba
bat Farha • Moshe Haim ben Sara • Meir Ezra ben Rahel

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Next Shabbat Friday-Saturday, M	larch 9-10
Shabbat Candle lighting	5:37 pm
Friday Minha	5:30 pm
Shaharit	8:15 am
Caturday Minha	F.00 1010
Saturday Minha	5:00 pm
Havdala	





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\$18 per person for the first 10 to register!

RSYP deadline friday. March 9 - no tickets at the door RSYP to Rabbi Melhado at rabbimelhado@kahaljoseph.org