



Beth Zion ^{ב"ה} Congregation

1 Place Sidney Shoham Place H4W 0B9 514-489-8411
514-489-3151 (fax) www.bethzion.com bethzion@bethzion.com

January 26 - February 1, 2019
20 Shevat - 26 Shevat 5779
Parshat Yitro

Rabbi

Boruch Perton
rabbiperton@bethzion.com
438-930-4174

Founding Rabbi

Sidney Shoham Z"l

Chazan Sheni Emeritus

Yitzchok Rosenberg

Executive Director

Zev Mestel

Youth Director

Rabbi David Wallach

President

Sblomo Benarroch



Friday, January 25

Candle Lighting
4:32pm

Mincha and Kabbalat Shabbat
4:40pm

Earliest Shema Friday night
5:39pm

Latest Shema Shabbat morning
9:44 am



SHABBAT KIDDUSH SPONSORS

Chaya & Raphael Goldman
in honour of the Bar Mitzvah
of their grandson
Eric Goldman

A DAY IN THE LIFE SPONSORS

Shabbat 20 Shevat // January 26

Thea & Stanley Yetnikoff
in memory of her mother
Miriam Goren Babad Z"l

BULLETIN SPONSORS

NORMA NUTKEVITCH AND FAMILY
IN MEMORY OF HER HUSBAND
JACK NUTKEVITCH Z"l

ELLEN & JON REIDER AND FAMILY
IN MEMORY OF HIS FATHER
SYDNEY REIDER Z"l

IN APPRECIATION

Steve Farkas
for leading services

Bobby Shaul
for leining

Haim Fruchter
for coordinating the preparation of
the fruit at the
Tu B'Shevat Seder

Shira Aviel, Gila Ben Zvi
and **Dana Guttman**
for volunteering at the
Tu B'Shevat Seder

MAZAL TOV

Chaya & Raphael Goldman
Rivka & Ilan Rehan
on the Bar Mitzvah
of their grandson
Eric Goldman

son of
Sivan & Jonathan Goldman

Bobbie & Irving Schreter
Miriam Klein
on the wedding of
their granddaughter
Erin Klein
daughter of

Pearl & Howard Klein
to
Andrew Newfield
son of
Marcia & Ronald Newfield

CONDOLENCES

Natalie & Asher Garbuz
on the passing of his sister
Ruth Feldman Z"l

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
January 26 20 Shevat	January 27 21 Shevat	January 28 22 Shevat	January 29 23 Shevat	January 30 24 Shevat	January 31 25 Shevat	February 1 26 Shevat
6:25 am Earliest Talit	6:25 am Earliest Talit	6:24 am Earliest Talit	6:23 am Earliest Talit	6:22 am Earliest Talit	6:21 am Earliest Talit	6:20am Earliest Talit
8:00 am Yecheil Glustein Daf Yomi	8:00 am Shacharit	6:15 am Shacharit	6:25 am Shacharit	6:25 am Shacharit	6:15 am Shacharit	6:25 am Shacharit
9:00 am Shacharit Main Sanctuary	Yecheil Glustein Daf Yomi	Yecheil Glustein Daf Yomi	Yecheil Glustein Daf Yomi	Yecheil Glustein Daf Yomi	Yecheil Glustein Daf Yomi	Yecheil Glustein Daf Yomi
9:00 am Shacharit Smiley Auditorium	8:45 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit
10:00 am Youth Groups						
10:00 am Women's Lounge						
4:00 pm Mishneh Brurah - Laws of Shabbat Rabbi Michael Wolff		1:00 pm Knitting Class				4:42 pm Candle Lighting
4:30 pm Mincha Sendab Shlshbit	4:45 pm Mincha/Ma'ariv	4:45 pm Mincha/Ma'ariv	4:45 pm Mincha/Ma'ariv	4:45 pm Mincha/Ma'ariv	4:45 pm Mincha/Ma'ariv	4:50 pm Mincha and Kabbalat Shabbat
5:30 pm Maariv	8:00 pm Parshat Hashavua Shiur Yehuda Kops	7:00 pm Duplicate Bridge		7:30 pm Lech Lecha Class Ora Rubinstein		
5:40 pm Shabbat ends		8:00 pm Shiur Gmara Shabbat		8:00 pm Shiur Rabbi Gimple		

YITRO

JANUARY 26, 2019 • 20 SHEVAT 5779
HERTZ P.288 HAFTARAH P. 302 ~ STONE P. 394 HAFTARAH P. 1154

The character of Yitro is legendary within Jewish tradition as the non-Jew who joined the Jewish people. However, there is great deal of ambiguity within the Torah surrounding Yitro and his connection to Am Yisrael. In a number of areas the Torah casts mystery upon Yitro, leaving us wondering as to the meaning of Yitro's enigma.

To begin with, Yitro seems to have at least four different names! The most common name -- Yitro -- appears throughout chapter 18 of Shemot, the chapter in which Yitro visits Moshe and offers advice regarding the people's judiciary structure. In this chapter the man is introduced to us as "Yitro kohen Midyan the father-in-law of Moshe" (18:1), and thereafter is repeatedly referred to as Moshe's father-in-law. From a verse in the book of Shoftim (Judges) we read of the emigration of the descendants of "Keni, the father-in-law of Moshe" (Shoftim 1:16) - a second name for Yitro. Another verse in the book of Shoftim speaking of a descendent of "Chovav, the father-in-law of Moshe" (Shoftim 4:11) tells us of yet another one of Yitro's names. Our first encounter with Yitro, in which Moshe meets Yitro's daughters at a Midyanite well and then subsequently marries Tziporah, seems to provide yet a fourth name: when the daughters return from the well, they speak to "Reu'el, their father" (Shemot 2:18). The plethora of names attached to Yitro is interesting in itself, but the issue becomes problematic when we add in a verse from the Book of Bamidbar: "And Moshe said to Chovav, the son of Reu'el, the Midyanite, Moshe's father in law, 'We are journeying to the place of which the Lord said 'I will give it to you': come thou with us..." (Bamidbar 10:29). Who is Moshe extending an invitation to? We know from the book of Shoftim that Chovav is Yitro, but the beginning of Shemot indicates that Reu'el, too, is Yitro! The simplest explanation seems to be the one put forth by Rashi, based on the Midrash: "children call their father's father -- father" (Bamidbar 10:29). Thus Reu'el is really Yitro's (=Chovav's) father, and the girls' grandfather. The difficulty with this explanation is that it runs counter to the simple reading of Shemot 2:16-22, which leaves the reader to assume that we are indeed dealing with the girls' father. As well, unless we posit a tacit insertion of Yitro, Reu'el becomes the one who marries off Tziporah to Moshe, and Yitro is mysteriously absent. Assuming that Reu'el really is Yitro's father, why did the Torah choose to write in such an unclear manner? Another source of confusion regarding Yitro concerns the question of whether or not he joined Israel. Shemot chapter 18 concludes with Yitro returning to Midyan -- "and he went his way to his own land" (18:27). However, Yitro reappears when Israel is about to depart for Israel. On this momentous occasion Moshe asks Yitro to join them on their journey (Bamidbar 10:29-32). Yitro refuses once, whereupon Moshe urges a second time -- and the conversation ends with Yitro's silence. Did Yitro join Israel? Later mention of Yitro's descendants in connection with Israel indicates that he may have. Many midrashim pick up this theme, leading to the characterization of Yitro as a convert to Judaism. The Torah, however, at one point relates Yitro's departure unequivocally, and another time leaves us unsure. Especially if we assume the Midrash to be historically accurate concerning Yitro's conversion, why does the Torah cast doubt over Yitro's joining the Jewish people? Tziporah Kapustin, of MATAN learning centers for women in Israel, explains: The purposeful ambiguity surrounding Yitro's name, and his ultimate union with the Jewish people cries for an explanation. In as much as a name reflects a person's essence, the first issue deals with the personality of Yitro. Let us assume that Yitro did indeed join the Jewish people. Perhaps the Torah, in its ambiguity, was interested in conveying not the historical truth, but rather the truth regarding the character of Yitro and his identification with Am Israel. Perhaps Yitro, though eventually deciding to join the Jewish people, was initially unsure within himself as to whether he really wanted to commit this momentous step. In that case, Yitro's actual reply to Moshe's invitation is unnecessary -- the uncertain silence contains the real response. Reu'el is portrayed as the parochial father, the "kohen midyan" in control of his personal and communal affairs. With the advent of Moshe, the simple "Reu'el" disappears, suddenly replaced by "Yitro his (Moshe's) father-in-law, kohen midyan" (Shemot 3:1) -- the village priest, confronted with Moshe's monotheistic religion, becomes filled with internal conflict. The simple phrase conveys the full paradox -- he is the priest of Midyan, yet at the same time Moshe's father-in-law! Reu'el returns only once again: when he must decide irrevocably whether or not to join the Jewish people. At that moment he is "Chovav ben Reu'el the Midyanite, the father-in-law of Moshe" (Bamidbar 10:29) -- the lover of the Torah, son of the village priest.³ Through not clarifying details in Yitro's history, the Torah uses ambiguity to give us a window into Yitro's inner conflict as he contemplates identifying himself with the Jewish people. In this way, the Torah retains Yitro as a paradigm for the many throughout the generations who struggle over embracing their Jewish identity.

Prepared by Devorah Abenhaim

Navi Class

Friday nights at 7:30 pm
at the home of
Raizie and Rabbi Boruch Perton
5623 Melling Ave.

Taught by Rabbi Perton

Sponsored by
Ruthie Goodman
her children, grandchildren
and great - grandchildren
lovingly, in memory of
Harold Goodman Z"l
1925-2009

His thoughts are with us
in mind and heart daily.

A \$36 sponsorship per class may be made to
commemorate a yahrtzeit, a life cycle event, etc

Super Bowl Party

Sunday, February 3

Come join us for our eighth annual
Super Bowl party!
Experience the big game on a large screen
with a high quality HD feed!
Enjoy some great Super Bowl food like,
wings, chili, hot dogs, beer and more!!!
Play Super Bowl games like squares
for a chance to win CASH!!!
You don't want to miss it.
Get your tickets today!!!
Early Bird Rate \$25
Up to January 31
At the door \$35
Student Rate \$20
<https://bethzion.shulcloud.com/event/superbowl2019#>

Chinese Shabbat Dinner

Friday, February 8



Mincha and Kabbalat Shabbat 5:00 pm
Chinese Shabbat Dinner 6:00 pm

Members: Adults \$28// Children 4-12 \$18
Non members: Adults \$32// children 4-12 \$22

Please register by Tuesday, February 5
<https://bethzion.shulcloud.com/event/chinesefeb2019> or 514-489-8411 or
bethzion@bethzion.com

Speed Dating

Thursday, February 14 7:30 pm

Open Bar and Light Snacks

Cover up to January 31:\$25
Thereafter: \$36

www.BZDATING.com

Community Wide Emergency Medical Response Training

Sunday, January 27
6:00 - 8:00 pm

At Beth Israel Beth Aaron
6800 Mackle Rd

Separate sessions for
Teens and Adults

For more information
programming@shul.org
or 514-487-1323