

KOL MEVASSER

President's Message

Dear Members & Friends,

On Yom Kippur, we review our actions and ask G-d to forgive us. On this Day of Atonement, I wish each member of the Kahal Joseph family a meaningful day of fasting and contemplation.

In anticipation of this day, our community has prepared in many ways. The SEC Selihot concert at Kahal this past Monday evening previewed poetic prayers for Yom Kippur. The concert was a musical triumph in every way. We are truly blessed to enjoy such cantorial excellence from the Sephardic hazzanim in our community, including our own Rabbi Hagay Batzri.

Yom Kippur is a wonderful opportunity for reflection. It represents a chance to take stock of our lives and look ahead to the coming year with a clear vision and renewed purpose.

Our tradition teaches us that one of the most important duties we have during this period is the act of reconciliation. We're

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Reflections on Yom Kippur

I made a personal inquiry among my friends, a very diverse group of people. I asked that they share with me the first associations that came to mind when they heard the phrase "Yom Kippur." These are the answers that I received: frightening, sad, happy, awe-inspiring, difficult, unifying, boring, cleansing, elevating.

If you asked me after I surveyed them, what is at the heart of this day, I would answer that all these replies are right, but the dominant response for me would be "happy."

Yom Kippur is Like Purim

What happens on Yom Kippur, the 10th of Tishrei? From what the Torah tells us, Moshe went up Mount Sinai on Rosh Hodesh Elul, the new month of Elul, for forty days to see whether G-d would give the Jewish people another chance after they sinned with the Golden Calf.

After Moses broke the original tablets of the Ten Commandments before their eyes, a test of sorts arose. The people hoped to see how far G-d would go in His love of them, to keep the covenant, the brit, despite their sin. It didn't look good; it didn't look as though there was much of a chance. But G-d surprised them, happily, and



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KJ Schedule

EREV YOM KIPPUR Friday, September 13th

Selihot	5:30 am
Shaharit & Kapparot.....	6:30 am
Minha.....	2:00 pm
Children's Room Hours	6:30 to 10:00 pm
Candle Lighting	6:44 pm
Fast Begins	6:44 pm
Kol Nidre.....	6:45 pm

YOM KIPPUR Saturday, September 14th

Shaharit/Morning Prayer	7:00 am
Children's Room Hours	9:00 am to 3:00 pm
.....and 4:00 pm to 7:00 pm	

Please Note:

<i>Children's Room will be closed from 3 to 4 pm</i>	
Minha.....	3:45 pm
Neilah	5:45 pm
Motzei Shabbat / Yom Kippur Havdallah	7:46 pm
Fast Ends	7:46 pm

Weekdays Sunday, September 15th

Shaharit.....	7:30 am
KJ Kids Sunday School & Talmud Torah.....	
Agnes 5 to 13	10 am to 12 pm

Monday to Wednesday, September 16th to 18th Shaharit/Morning Prayer

.....	6:30 am
Erev Sukkoth	
Wednesday, September 18th	
Shaharit/Morning Prayer	6:30 am
Minha /Arvith	6:30 pm
Eruv Tavshilin	before candle lighting
Candle Lighting	6:38 pm

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called to seek each other out and make amends for moments when we may not have lived up to our values as well as we should.

When society focuses on what divides us instead of what unites us, I hope that each of us can recognize ourselves in one another, and renew the unbreakable bond we share with our families and friends.

It has been a wonderful year for Kahal Joseph in large part due to the love and support of our members, our Board of Directors, our devoted staff, and the excellence of our clergy, Rabbi Hagay Batzri, Hazan Sassoon Ezra, and Hazan Saeed Jalali. We were also honored to have Rabbi Daniel Bouskila praying with us both days of Rosh Hashanah and hosting the SEC Selihot Concert at Kahal.

Letizia and I wish you and your families a sweet year full of good health, happiness and contentment. May each of you have a Gmar Hatima Tova and be written in the Book of Life for 5774. L'Shana Tova,

Ronald Einy

Refuah Shlemah

Yocheved bat Rachel Mazal bat Malka,
Dan Herdoon Mazal Tov bat Salha Matana
Moshe ben Ezra Vera Levi Penina bat Henia
Sasson ben Rahel/Sassoon Moses Ruth bat Aliza
Maurice Ovadia / Moshe ben Noosha Dina bat Simha
Shoshana Goury/ Shoshana bat Rahel Yossef ben Jamila
Yehoshua ben Channah Pnina bat Esther
Chaim Aryeh Yehuda ben Yocheved Dov Ber ben Sonia
Farid ben Odette Levy

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Sukkoth, First Day

Thursday, September 19th

Shaharit/Morning Prayer 8:30 am
Minha /Arvith 6:30 pm
Candle Lighting after 7:36 pm

Sukkoth, Second Day & Erev Shabbat

Friday, September 20th

Shaharit/Morning Prayer 8:30 am
Minha /Arvith 6:30 pm
Shabbat Candle Lighting 6:35 pm

YOM KIPPUR CHILDREN'S ROOM

Friday 6:30 pm to 10:00 pm

Saturday 9:00 am to 3:00 pm & 4:00 to 7:00 pm

11:00 am to 12:30 pm

LEGO PARTY

2:00 to 3:00 pm

ECOSTATION ANIMAL WORKSHOP

5:45 to 6:45 pm

BUBBLEMANIA SHOW

*Please Note: The ROOM will be
CLOSED from 3:00 to 4:00 pm*

Thank You

to all those who contributed
snacks for the Children's Room

Special thanks to Penina Solomon
for collecting & organizing the food

In Memoriam

We remember these yahrzeit anniversaries for September 14th to 21st, 2013. It is customary to light a memorial candle, donate tzedaka, and attend service s the preceding Shabbat.

10 Tishri / Shabbat, September 14th

Flora Jacob Farha bat Dina
Esther Cohen

12 Tishri / Monday, September 16th

Ian Carlos ben Mishelle
Edna Jonah Simha bat Ruth
Ezekiel Ezra Judah Yehezkel Ezra ben Meir
Yehuda

Sassoon Lelah Sasson ben Aharon
Moshe ben Yaacov Shalom

14 Tishri / Wednesday, September 18th

Georgina Sara Moses Sarah bat Simcha
Naji Shaaya

Regina Shaby Regina bat Haviva

15 Tishri / Thursday, September 19th

David Sulman Aslan
Raina Murad Aslan

17 Tishri / Shabbat, September 21st

Salim Yoseph Meir Salim ben Yoseph Meir
Ezekiel Moses Yehezkel ben Sasson
Salim Youssefmir Salim ben Amin

*Dear Congregants, we ask that you refrain from
wearing perfumes or colognes in the sanctuary*

Thank You

Sigal & Jonathan Kelly

for sponsoring wonderful &
engaging Entertainment for our
Yom Kippur Children's Room

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forgave them, even though he also promised that in the coming generations the Jewish people would have to endure difficult times but this would be the correction, the repentance, in order to maintain their connection [with G-d], to apologize and repent for this sin.

As a result, Moses came down with the second set of tablets of the Ten Commandments and announced that G-d had forgiven the Jewish people. Then there was great joy. The joy is the source of the similarity encapsulated in this phrase: in Hebrew, "Kippurim Ke'Purim"; or, in English, "Kippur is like Purim." The essence of this idea is from the writings of the Kabbalists that Yom Kippur is called by a name that is similar to "Purim" because in the future Yom Kippur will be turned into a day of rejoicing and pleasure, like Purim.

The Opportunity of Yom Kippur: Forgiveness

When Moses came down from the mountain, he brought with him a special type of knowledge, knowledge of hope, and an opportunity that was not given to any other nation. The name of the present given us was "forgiveness." Our Creator says that this is the essence of Yom Kippur: the essential experience of the day is being healed and forgiven.

This raises the question, if this is such a happy day, why do we afflict ourselves so? Why do we endure five types of deprivation that include not eating or drinking; not wearing leather shoes; not using oils, lotions, creams or perfumes; not bathing; and not engaging in marital relations?

Here come into play all the sensations, the feelings and responses aroused by Yom Kippur that we discussed at the beginning. The idea is like this. When a person reaches a place of salvation from death, he is excited and agitated. His threshold of feeling rises higher in that moment, becomes elevated, reaches a peak. At that moment he ascends, and he is no longer accustomed to engaging in ordinary life. His spiritual joy dwarfs his desire to enjoy fleeting, temporary pleasures. He is above these.

The opportunity that is given to us on Yom Kippur is to cleanse the mistakes of the past and to start a completely new page in our lives. This second chance is a present given to us by the Creator of the world. This opportunity floods us with a deep, inner joy and richness. That joy raises us up from the natural world to the world of angels.

Why Do We Read from the Book of Yonah?

On Yom Kippur it is customary for many of us, even if it is our only visit of the year, to come to the synagogue, to pray, and for some, to also go up for an "aliyah" to the Torah. According to our tradition, in the afternoon Mincha prayers on Yom Kippur we read from the book of Yonah. But if we think about it, the question arises: why is it customary to read what is essentially a side story from the Tanakh on this important day?

And what connection exists between the story of Yonah's mission concerning a non-Jewish nation and one of the most important days on the annual Jewish calendar? To answer these questions, we must return for the moment to the tale of Yonah. For those who missed it, here is a summary of the plot.

In the main part of the story, the prophet Yonah, the son of Amiti, is sent by G-d to Ninveh, a city in Assyria, to inform its inhabitants that they have done what is evil in G-d's eyes.

In a surprising move, Yonah puts off his task, boards a ship at the port of Yaffo and runs away to the city of Tarshish on the shore of the Mediterranean Sea. But G-d quickly shows our hero how much he has erred.

In the middle of the sea, the ship that Yonah boards chances upon a storm. The sailors struggle against the raging sea. But it's to no avail. Within them the understanding begins to take shape that no natural power is causing this storm to happen. Because of this, they turn, each of them, to their gods with pleas for help. In desperation over the disaster mixed with their last hope, they draw lots to see who is responsible for the terrible calamity. The lots reveal that Yonah, the Jewish man, is the only one to blame for the bad situation.

"What can we do so that the sea will quiet for us?" the sailors ask Yonah. In sudden desperation and with the strength of responsibility, he commands them to throw him overboard into the sea. The sailors try to find a less brutal way of quieting the storm, but when they fail, they throw Yonah into the water.

After he falls into the water, our hero is swallowed by a giant fish and remains in his belly for three days and three nights. During the trial of being in the belly of the fish, Yonah turns to his Creator with prayers and lets Him know that he is turning to Him asking for forgiveness. G-d forgives Yonah. After Yonah's exit from the depths of the fish, He commands Yonah to re-

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turn to his mission a second time. This time, Yonah does not turn away from the task before him, and the people are saved. Everything ends well.

The tale of Yonah is a model for the task before the Jewish people. Our task is to tell the world that there is a way to ask for forgiveness, to relinquish the breakdown of moral values, and to create an opportunity for people to return to a wholesome, fulfilling life.

Like Yonah, who questions his mission using logic and determines that the inhabitants of Ninveh will not listen to him, we, knowingly or unwittingly, intentionally or unintentionally, truly hesitate before the job given to us, with all types of "correct" excuses. We resemble Yonah who, when he discovered the message he was supposed to announce, preferred to flee from his unique task in which every detail was clear. Similarly, we also try to flee to different places of refuge, Just as the forces of nature conspired in that terrible storm to compel Yonah to accomplish his mission, so do the same forces conspire to persuade us to move toward our goals, to wake us up, to release the blockage that prevents and hinders the spiritual development of humanity.

Just as it slowly grew among the sailors on the ship in the story, a recognition is growing among many people, that the Jewish people are bearing the responsibility for repairing what is wrong in the

world. After all, it has already been said in the Gemara: "There is no calamity that comes into the world except that which is created for [the spiritual development of] Israel.

Especially on Yom Kippur, such a happy day, it is incumbent upon us to pause for a moment to inquire what is the reason for the troubles that afflict us from within and from without? What goal are we moving towards? We need to check, once again, our path in life and our actions. One thing is certain, he who refrains from self-reflection just worsens our situation.

If we are sincere in our desire to create a change, we need to return to the inner bond that we share as a nation. When we discover and reveal the love between us, we will share the method for how to do this with all the world. The earthly body will return to the task in harmony with all its limbs. And also the reality before our eyes will be changed for the good.

The task begins with each of us, individually and personally.

Gmar Hatima Tova,

Rabbi Hagay Batzri

Kahal Joseph Congregation
Norma & Sam Dabby Jewish Education Center
 Dafna Ezran-Young, Educational Director

Sunday School for KJ Kids

Nurture Creativity
Explore Spirituality
Learn Jewish Heritage



THINK





Arts & Crafts
Culture & History
Music & Drama
Shabbat & Holidays

Out of the Box

The fun & learning start
Sunday, September 8th

For information contact
Dafna Ezran-Young,
our Educational Director
at 310.502.8548 or
dafnayoung@gmail.com

**\$60 a month for
KJ Members
\$110 a month
Guests of KJ**



♥ Sunday
Buddies ♥

**Friends &
Community**



Home ♥ Study
with Computers



KJ Children's Room Open Hours: Friday, 6:30 to 10:00 pm
Saturday, 9:00 am to 3:00 pm & 4:00 to 9:00 pm