

KOL MEVASSER



Rabbi's Message

Dear Members and Friends of Kahal Joseph,

It's hard to believe that the cycle of Tishre holidays is nearing its close. I feel uplifted by the many services and rituals that we have carried out together in a season rich in spiritual meaning, and with Hoshana Rabba and Simhat Torah still ahead we have a few more yet to look forward to. I invite you all to join us in celebrating the completion of the Torah and beginning it afresh!

It was also very enjoyable for my family and me to begin the new monthly series of meals with the community. Our first dinner was a pleasant fall evening in which old friends and first time acquaintances mingled together in the Sukkah. In a more intimate setting we could connect more personally, and I can't wait for the opportunity to do it again with another group in a few weeks.

In the meanwhile, I would like to share another thought from my readings in the Ben Ish Hai to help set the tone for Hoshana Rabba. The Ha-

(Continued on page 2)



President's Message

On behalf of our board of directors and the entire Kahal Joseph community I wish to wholeheartedly thank our clergy, Rabbi Raif Melhado, Senior Hazan Sassoon Ezra and Hazan Saeed Jalali for

giving us the most beautiful, meaningful and inspiring High Holy Days this year. It was wonderful to see so many congregants enjoying the relaxed and warm atmosphere of our services.

My special thanks to our Gabbaim, Albert Nissan and David Kohan for pre-selling Aliyoth and Mitzvoth so that we could limit fundraising during our services. I also wish to thank all the individuals who worked very hard to organize every aspect of our Holy Days and make sure everything would go smoothly and easily. I am most grateful to Sarah Bouchoucha, Penina Meghnagi-Solomon, and Dafna Ezran-Young for ensuring that our members and their families were well taken care of and that our children enjoyed a pleasant experience in the synagogue. Thank you also to our supervisors, Noga and Ilan Saig, in the Children's Room who kept our children safe, happy and busy with interesting programs and lessons.

(Continued on page 2)

KJ Schedule SUKKOTH through SIMHAT TORAH

Ereb Shabbat / Shabbat Eve

Friday, October 2nd

Shaharit / Morning Prayer ... 6:15 am
Minha 5:45 pm
Candle Lighting 6:18 pm
Kabbalat Shabbat..... 6:15 pm

Yom Shabbat / Shabbat Day

Saturday, October 3rd

Shaharit / Morning Prayer ... 8:30 am
Keri'at HaTorah 10:15 am
Musaf..... 11:30 am
Minhah 5:45 pm
Women's Tehillim 5:45 pm
Se'udah Shelisheet 6:15 pm
Arbit 7:05 pm
Habdallah 7:20 pm

Lel Hoshana Rabba

Saturday, October 3rd

Tikkun/Night of Learning ... 10:00 pm
Refreshments Served

Yom Hoshana Rabba

Sunday, October 4th

Hoshana Rabba Shaharit.... 7:00 am
7 Hakafot & Beating the Aravot

Ereb Shemini Hag Atseret

Sunday, October 4th

Minhah 5:45 pm
Candle Lighting 6:15 pm
Arbit 6:15 pm

(Continued on page 3)

(Rabbi's Message continued from page 1)

ham points out that after we flail the Hoshanot (bundles of 5 willow twigs) to signify the defeat of any bad judgments against us, we must preserve them respectfully and not simply discard them in the trash. We must lovingly preserve them until Pesah, where they are used to kindle the fire that burns our hamets. So too do we preserve our lulavim, which are used to kindle the fire of the matsah ovens.

This is a beautiful symbol of how we hold onto the outgoing holidays and keep them with us throughout the year. Just as God judges us as free Jews in Tishre, so too do we carry the fervor of this season with us until Pesah, when our ability to serve God as free people is confirmed. The Omer sacrifice on Pesah then kicks off the new agricultural cycle that culminates at Sukkot, linking the seasons again in a constant chain.

Our holidays are a source of inspiration and meaning for us at certain concentrated points of the year. May the linkage between them sustain us in the periods between, helping us celebrate life as proud Jews for all the months of the year.

Moadim LeSimhah,

Rabbi Melhado

Hag Sameah
Have a Happy Sukkot Holiday

Shabbat Kiddush

is sponsored
in memory of
Alon Iny, z"l

by
Tikva and Yoel Iny
& Family

(President's Message continued from page 1)

Thank you to the many ushers who volunteered; you really helped the decorum of the services by guiding all who entered to their seats and limiting the number of congregants in our lobby. I thank our security staff for their dedicated knowledge in keeping us safe inside & outside the building.

And I am expressly grateful to our many members and friends who attended our High Holy Days services. It was great to see you all and hear your most positive comments and compliments. I thank each and every one of you for your support of Kahal Joseph and your unyielding loyalty and generosity, which has always been the backbone of our synagogue's longevity for 56 years. May we share a beautiful, healthy and fruitful New Year together.

Shabbat Shalom,

Ronald Einy

In Memoriam

We remember these yearzeit anniversaries October 3 to 10, 2015. It is customary to light a memorial candle, donate tzedaka, & attend Shabbat services.

21 Tishri / Sunday, October 4th
Menashe Ezra *Menashe ben Ezra*
Alon Iny

Menashi Jacob *Menashi ben Yaacov*

22 Tishri / Monday, October 5th
Ezra Hayim Ezra *Ezra Hayim ben Norman*
Joyce Jacob *Ester bat Sarah*
Solomon Moses *Salman ben Haskel*

23 Tishri / Tuesday, October 6th
Naima Somekh *Naima bat Lulu*

24 Tishri / Wednesday, October 7th
Flora Cohen *Farha bat Salha*
Miriam Solomon *Miriam bat Rahel*

25 Tishri / Thursday, October 8th
Farha Ezrapour *Farha bat Rahel*

26 Tishri / Friday, October 9th
Moshe ben Aharon *Duewk HaCohen*
Irving Saber *Yitzhak ben Aharon*

27 Tishri / Shabbat, October 10th
Abraham Kattan *Avraham ben Eliyahu*

Refuah Shlemah

Abe Abraham • Moselle Amron • Sylvia Cohen
• Mordechai Cohen • Esther Duke • Tilda Levy
Sassoon Ezra • Miriam bat Yetta
Maurice Ovadia • Habiba bat Mazli

Shabbat Sukkot Torah & Haftara

Shemot/Exodus 33:12 to 34:26 pp. 362 -67
Bamidbar/Numbers 29:17-31 pp. 697-98
Haftara in Yehezkel/Ezekiel pp 979 to 982

A Changing Heritage

The Jewish Girls' School is among the oldest schools for girls in the city. Today, 90 per cent of the student body of the school is Muslim, many first generation learners. Equipped with an English medium education, scoring well in the school-leaving examinations, skilled in extra-curricular activities, the graduates of JGS have taken their place in the professions. The school's graduates are an asset to their families, their communities, and the country.



Members of the Jewish community, concerned about proselytization of their children attending mission schools opened the Jewish Girls' School in 1881 to provide a Jewish education for their children. The JGS has changed its physical location three times since its founding. The first school was located in a residential area on Ezra Street until a new three-story building was erected on Pollock Street, opposite the Beth El synagogue. By the 1950s the area on Pollock Street had become too congested and many members of the Jewish community had shifted south towards Kyd Street, Tottee Lane, Royd and Ripon Streets and their environs. Thus more spacious grounds were purchased in Park Street where the school moved in 1962 and where it stands today.

When the new school was being built on sprawling grounds, the community was at its peak in terms of numbers. Jews who trekked to Calcutta from Burma during World War II made Calcutta their temporary home. Ironically, a combination of national and global events in the 1940s and 1950s led to a very rapid dissolution of the community. Members of the community emigrated to Israel, the United Kingdom, the United States of America, Canada and Australia at a rapid pace. This led to the JGS being depleted of Jewish children.

In 1953, realizing that the community was fast dwindling, the JGS decided to open its gates to non-Jewish students. The JGS was formally registered under the Societies Registration Act and its memorandum of understanding included the following clause "...to provide, establish and carry on a school or schools, and/or hostel or hostels for the education and/residence of children professing the Jewish faith and domiciled in India, with liberty to extend these

benefits to children of other faiths and domiciles, subject to such rules and regulations as to admission..."

Through the 1950s to the 80s there were a handful of Jewish children in the school, and there were students from other communities too. These were primarily Bengali, Punjabi, Sindhi and a few Muslim students, most of them from middle-class backgrounds. The school had about 400 girls, and Jewish girls learnt Jewish traditions, prayers and scriptures as long as there was a Jewish teacher.

In the mid-1980s a decision was made by the school management to expand enrollment, as the premises were large enough to accommodate significantly more students. At that time, the area behind the school had become increasingly Muslim and lower middle-class in composition. At the same time, the parents were open to providing a quality English education for their girls, the JGS was in the vicinity, and its fees were much lower than they were for other comparable educational institutions.

As Muslim children fared well in school, others from the community joined. While the teachers and staff come from all communities, Muslim students comprised about 50 per cent of the student body in the early 1990s and represent 90 per cent of it today. Parents have come to trust that they can send their daughters there without any fear.

The girls come from conservative homes and often change from *salwar kameez* and hijab once they get to school where they put on their uniform. At school they are exposed to a larger world and excel in extra-curricular activities; they participate in inter-school activities that expose them to a world beyond their community. The majority and minority community students are close friends with one another and there is no Hindu-Muslim tension in the school. Most parents and students know that the school was once a school for Jewish girls, but there are only a few traces of its Jewish history.

The traces of the school's Jewish past occur in the everyday life of the school. The girls still have a Maghen David (star of David) on their blouses and on the school notebook, some Jewish holidays are still on the calendar, and

(Continued on page 4)

Yom Shemini Hag Atseret

Monday, October 5th

Shaharit / Morning Prayer ... 8:30 am
Keri'at HaTorah 10:15 am
Musaf 11:30 am

Lel Simhat Torah

Monday, October 5th

Minhah 5:45 pm
Arbit 6:15 pm
Festive Hakafot & Refreshments
Candle Lighting after 7:17 pm

Yom Simhat Torah

Tuesday, October 6th

Shaharit / Morning Prayer ... 8:30 am
Keri'at HaTorah 10:30 am
Musaf 11:45 am
Minha 5:45 pm
Rabbi's Class 6:30 pm
Arbit 7:00 pm
Habdallah 7:16 pm

Weekdays

Wed., to Fri., Oct 7 to 9

Shaharit / Morning Prayer .. 6:30 am

Ereb Shabbat / Shabbat Eve

Friday, October 9th

Shaharit / Morning Prayer ... 6:30 am
Minha 5:45 pm
Candle Lighting 6:08 pm
Arbit / Kabbalat Shabbat 6:15 pm

Discovery & Recovery:

Preserving Iraqi Jewish Heritage

An Exhibit at Nixon Presidential Library

September 4 to November 15

Sunday, October 11, 2014 KJ

KJ Tour of the Exhibit.

Wednesday, October 7, 2015

Maurice Shohet, President WOJI

presents the film

"The Forgotten Refugees"



A Conversation Between

AMBASSADOR JOHN BOLTON

Former U.S. Permanent Representative to the United Nations, and
Under-Secretary of State for arms control and international security

&

BRIGADIER GENERAL ISRAEL (RELIK) SHAFIR

Legendary Israeli flying ace who participated in the mission
to destroy Iraq's nuclear reactor in 1981

The Future of the Strategic Alliance America, Israel, and The Middle East in Turmoil

Moderator
SIMCHA SALACH

Executive Director, Israel Air Force Center Foundation

THURSDAY, OCTOBER 29, 2015

Beth Jacob Congregation
9030 W. Olympic Blvd., Beverly Hills

Dessert Reception – 7:00 p.m.
Program – 7:30 p.m.
Tickets: \$36.00

Special VIP Dinner with our distinguished speakers – 6:00 p.m.

Tickets: \$126
Dietary Laws Observed

RSVP AND REGISTER BY OCTOBER 22

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Register online at: www.iafc-foundation.org

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and cultivate future leaders. Learn more at www.iafc-foundation.org

(Continued from page 3)

the board of the school is still Jewish. The school building, donated by the Gubbay family, prominently displays their name. The large school hall has pictures of all the Jewish patrons and presidents of the school mounted on the wall. Wooden plaques that record the names of the Jewish girls who graduated from the school each year are also displayed in the main hall. Other than these few traces of the school's Jewish history there is very little to distinguish the school from other English medium schools in the city.

Yet the pride in the Jewish origins of the school still surfaces on special occasions. As recently as 2006, when the JGS celebrated its 125th year, its Jewish heritage was celebrated by the students and staff, none of whom was Jewish. They sang songs in Hebrew and performed Jewish folk dances, as well as performing other dances from the various states of India. In Calcutta, Jews and Muslims have enjoyed deep friendships over generations. Their shared religious roots and some common dietary practices led to Muslim cooks being employed in Jewish homes. For generations, the caretakers of the synagogues have been Muslim, as are the men and women who still help with the dressing of bodies for Jewish burials. These abiding friendships and inter-dependent relationships are very strong and there is a legacy of goodwill between the two communities. The Jewish community also had binding ties with other minority communities and the majority community of Calcutta.

So it is that the JGS continues to provide a quality education for almost 35 years after there were no Jewish students in the school. This is a testimony to the commitment of the Jewish community to continue this educational service for the benefit of the youth of Calcutta, regardless of their religious or class affiliations. The education received at the JGS has enabled students to build professional careers for themselves, which is at once a tribute to the school.

The education provided by and in the name of the Jewish community of Calcutta to its primarily Muslim student body is testimony to the multicultural nature of the city. The close ties and positive working relationships between Muslims and Jews are deeply rooted in the local context of Calcutta. Strong intra-community bonds are important to understand and celebrate, especially as Jews and Muslims are increasingly polarized in much of the world today.

Shabbat Shalom