

THE

September 2001 • Volume 3, Issue 2

# SHOFAR

A PUBLICATION OF KAHAL JOSEPH SEPHARDIC CONGREGATION

*Wishing you all a year of  
peace, health, happiness  
and prosperity.*



# The Voice of the Shofar

To sound the Shofar on Rosh Hashanah is a commandment in the Torah. It is a precept, like all other precepts of our faith. And like all other precepts, we have to make a blessing before fulfilling the commandment. The purpose of the blessing is to thank G-d for having made us Holy through his commandments and for giving us an opportunity to do his will. The blessing is a preparation for us, so that we should not do these things in an absent minded way, by force of habit only, but should know what we are about to do and before whom we are going to do it, and the meaning of what we are going to do.

The blessing of the Shofar has the same purpose. Now let us see what this blessing is: BLESSED ARE YOU, HASHEM OUR G-D, KING OF THE UNIVERSE, WHO HAS SANCTIFIED US BY HIS COMMANDMENTS AND COMMANDED US to hear the voice of the Shofar". When you say in English "to hear", it means but one thing. But in Hebrew the same word (lishmoa, from the same root as shema) means several things. It means first of all to hear, or to listen with our ears; it also means to understand, and finally it also means to obey.

And so when the Baal Tokea (the one who is about to sound the Shofar) makes the blessing for all of us, we are expected not only to hear the sound of the Shofar, but also to understand and obey its message.

## What is the message of the Shofar?

The Shofar makes three sounds: TEKIAH—the straight blast, like a long sigh. SHEVARIM—three broken sounds, like gasps. TERUAH—nine(or more) short sounds, like broken sobs or wails. Thus the very sounds of the Shofar arouse and express our feelings: deep regret for any wrongs we may have committed in the past. But it is more than that; it is also a call to arms, like war drums. The Shofar tells us to take up arms against everything that does not let us fully practice our religion; against our misguided desires; against our laziness; negligence; against our being influenced by negative friends; against our apathy; etc. It tells us: be brave, don't be afraid or lazy to fulfill all those holy precepts, such as praying everyday; putting on Tefillim, family purity (Mikve); eating only Kasher, observing the holy Sabbath, and so on, for our religious precepts and truths are worth fighting for. And even if in the past we have not observed all these things very carefully, the Shofar tells us: IT IS NOT TOO LATE TO START RIGHT NOW. G-d will forgive you for the past, IF you will make a firm resolution to observe these things better in the future. This is the final message of the Shofar, the message of divine forgiveness.

*With blessings of our Holy Torah for a Sweet Year.*

**Rabbi Hillel Benchimol**



Dear Friends,

It is a blessing to be able to share my thoughts with you in the Kahal Joseph Shofar as we approach the High Holidays.

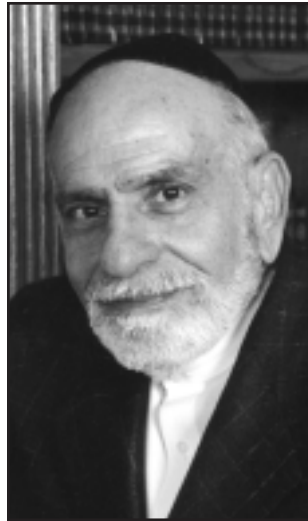
We all need to reflect in these days before Rosh Hashanah on the challenges facing the Jewish community, just as we have for countless generations. We must pray for the courage to face our fears and build on our success. As Kahal Joseph continues to grow and prosper, our potential has never been greater.

This coming year should be for us a new beginning of a new life, of new challenges to strive to become better parents, better friends and greater supporters for the State of Israel.

May G-d bless us with clarity of vision and an understanding heart, to be merciful as we ask our father in heaven to have mercy on us.

On behalf of my wife, Daisy and our entire family, we wish you Tiskun Leshanim Rabot! May it be a year in which we shall see harmony in our community and peace in Eretz Israel.

**Sassoon Ezra**  
Senior Hazan



## Welcome Hazan & Mrs. Arie

Our Congregation welcomes Hazan Arie Ovadia and his wife Aviva to Kahal Joseph family. Hazan Ovadia is joining our Synagogue as a full time Hazan and will work closely with our Senior Hazan Sassoon Ezra and Associate Hazan Saeed Jalali.

Hazan Ovadia is a native of Iraq, and served in Synagogues in Israel, Brooklyn and Miami. He is committed to the preservation of Nusach Baghdad, our culture and traditions.

Baruchim Habbaim.



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The Shofar is a semi-annual publication.

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### ERRORS AND OMISSIONS

We apologize for errors and omissions that are sure to exist in this issue. Please inform us of them so that we can print corrections in the next issue.

**A**s we look toward a new year, my message is about appreciating what we have today.

We have a great and well respected Synagogue that for over 40 years has brought our Community together both in prayer and socially, and continues today to meet the challenges of our growing and changing Community. A dynamic Talmud Torah program and a busy calendar of educational and social events are a testament to the strength and good fiscal health of our Synagogue.

**We work hard today to preserve Kahal Joseph and to help it grow, and we will always remember those who came before us and had the vision and foresight to give us the foundation of what we have.**

Our Community has been blessed with individuals who gave and continue to give selflessly of their time, energy and resources. People like Mr. Joseph Masliah, Z"L, Mr. Jack Sassoon, Z"L, Mr. Saul Mizrahi, Z"L, Senior Hazan Sassoon Ezra, Mr. Abe Abraham, Mr. J. R. Saul, Z"L, Mr. Saul Levi, Mr. Ben Elias, Mr. Joseph Sassoon, Mr. Jack Jonah, Mrs. Florence Shamash, Mrs. Elsa Singman, Mrs. Yvette Dabby, and the numerous men and women who over the years served the Synagogue as members of the Board of Directors, members of the Sisterhood, or as members of the Congregation.

Our Congregation may have started with the first settlers of Iraqis in Los Angeles, in the 1920's. Rabbis Yehoshua Yitzhak, Z"L followed by his brother in law Rabbi Moshe Massliah, Z"L nurtured the small nucleus of Iraqis and other Sephardics in Los Angeles.

Rabbi Elias Levi, Z"L was our first official Rabbi at Kahal Joseph after its incorporation in 1959. He joined Kahal in 1966 and served the Congregation for 21 years. Rabbi Moshe Benzaquen then served as Rabbi of the Congregation for 9 years. Rabbi Hillel Benchimol has been our Rabbi since 1996.

Yvette and I came to Kahal Joseph in 1972. Our children grew up with Kahal Joseph. Like all our young ones, they know Kahal Joseph will always be there for them. More important they know that they will have to do their part to preserve and sustain it for their children.

On these Holy Days, my thanks and appreciation go to Rabbi and Mrs. Hillel Benchimol, Senior Hazan Sassoon Ezra, Hazan Arie Ovadia, Associate Hazan Saeed Jalali, Vice President and Chairman Ronald Einy, members of the Board of Directors, President and Ladies of the Sisterhood, Mrs. Marlene Baruch, and Mrs. Leah Jalali, for their devotion to Kahal Joseph and for their hard work in serving our Community.

A special thanks to all those who worked hard to bring us this issue of the Shofar.

***May the year 5762 be a year of good health, peace and prosperity to all.***

***Tizkoo LeShanim Rabot***

**Joseph Dabby**





## “Our Night of Nights”

Kahal Joseph Congregation and its Board of Directors are excited to announce the upcoming **Gala Dinner** on **Sunday, February 3, 2002** at the **Regent Beverly Wilshire Hotel**.

Our honorees this year are **Maurice and Alice Zekaria**, with our Hessed Award presented to **Marsha Levine**.

As a Synagogue defined by tradition, these members have thought long and hard about the past, and whose work for our community builds ingeniously but simply upon it.

We feel privileged to show our love and gratitude to these very special individuals.

You will receive your invitation shortly to this important night. We look forward to sharing this Gala Dinner with you, your family and friends, and our honorees.

### *Alice and Maurice Zekaria*

Our honorees Alice and Maurice Zekaria are pioneers of Kahal Joseph and pillars of the Los Angeles Sephardic community. Maurice, a native of Baghdad, Iraq, moved to Los Angeles in 1947. Alice was born in Mexico to the Hanono family, who originated from Aleppo, Syria. They were married in 1956 and have been actively involved in the Sephardic community since then. They have five children in whom they have instilled important virtues such as kindness, a love of Judaism and the importance of maintaining cultural and religious values. Despite their very demanding business and family schedule they always make time to remain active and involved in our community.



### *Marsha Levine*

For all that we talk about the cutting edge in our Synagogue, the plainest evidence comes from our choice of this year's Hessed Award recipient.

The excellence of Marsha Levine is a function of her mastery of the canon of charity and community, which she so beautifully extends.

# The White Jews of Cochin

By Ronald Einy

**T**he Paradesi Synagogue of the “White Jews” of Cochin was built in 1568, and after its partial destruction by the Portuguese in 1662 was renovated in 1664.

The synagogue is one of the most impressive houses of worship in all of India, remarkable for its magnificent structure, its internal and external architecture and its Dutch-style clock tower (built in 1761).

The history of the “White Jews” is controversial. It is certain that Jews have been settled in Cochin Province for at least 1,500 years. A decree, apparently from the fifth century, engraved on copper tablets indicated that the ruler of the state of Cranganore granted them various rights, such

as exemption from taxes and recognition of their leaders who had the rank of high dignitaries. The Portuguese dislodged the Jews from the coast and forced them to concentrate in the city of Cochin, but here too they suffered at the hands of the conquerors.

During that period new immigrants, refugees from Spain and former inhabitants of Germany, joined the communities. From then on there were two strata: “white” Jews and dark-skinned veteran settlers, augmented by the “freed-men” who had been the slaves of “whites” or veterans. All these spoke Tamil or Malayalam, yet at the same time they had poems and songs in Hebrew. Their ties with Jewish customs and tradition were incomparably stronger than those of the Bene Israel, no doubt owing to their contacts with Middle Eastern Jewry and immigrants from Europe. In recent years, the number of Indian Jews—both Bene Israel and in Cochin—has dwindled considerably as a result of migration, mostly to Israel and America.



## Rosh HaShanah — 5762

(Quoted from Rabbi E. Levi's message, Kahal Joseph Shofar August 1980)

*As we respond to the soul-stirring sounds of the Shofar in the inner recesses of our heart, may our beings be permeated with a sublime sense of duty.*

*"I slept and dreamed that Life was Beauty;  
woke and found that Life was Duty."*

*May Heaven bestow on each of us a year of health and happiness, a year of spiritual splendor, glory to the Torah, strength to our people Israel, enhancement of our Synagogue, and honor to all those who foster and promote the spiritual values and ideals of our timeless heritage. In the tasks that challenge us, let no man or woman be truant of the spirit.*

*Tizkoo LeShanim Rabot!*

*Vera Levi*

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# Gates that Close and Gates that Open

By: Rabbi Yosef Benarroch  
*Sephardic Educational Center*  
*Jerusalem*

Life, our Rabbis tell us, is a series of stages we pass through, shedding the old and donning the new. More than any day of the year we are reminded of those stages on Yom Kippur during the closing prayers of Neilah. Our Rabbi's tell us that, as Yom Kippur fades, the imagery is one of closing gates. The very word Neilah means to close or to lock. This, in essence, is the last opportunity. Sephardim begin the Neilah with a very special prayer. Here is an excerpt from it.

*"EL NORA ALILA, EL NORA ALILA, HAMTZI LANU MEHILA BE SHAAT HA NEILAH"*

*G-d of awe, G-d of might; G-d of awe, G-d of might: as the gates close this night, may we all, old and young, look for gladness and delight in the many years to come, as the gates close tonight*

Neilah is about gates that close, but a careful reading of this prayer reveals gates that also open. The prayer speaks of closing gates and then, in the same vein, speaks of looking for gladness and delight in the years to come. This prayer is about the many stages of our lives, it attunes us to the many gates that close and open during our journey in this world. Is that not what life is, a sequence of opportunities that we either seize or we let slip through our fingertips? We ask G-d that, as we pass through life and as gates close, He will please open others for us.

The central Mizva of Rosh Hashanah and Yom Kippur is Teshuva (repentance). Literally, it means to return. What Teshuva tells us is that we are not completely on the correct path. Somehow we have strayed and we must return. It is a Mizva that tells us that we are not yet where we want to be, that something is still missing from the kind of person we want to be. When we think of Teshuva we remind ourselves that as good as fathers/mothers, as good as husbands/wives, as good as person, as good as Jews that we are, we can still be better. We have strayed a bit and we must get back on the correct path.

The word for sin in Hebrew is "Het". It is not an easy word to translate, but I finally understood it one day as I was taking a walk in Jerusalem. Suddenly I heard the yells of little children; they were yelling the word "Het". Not knowing what was happening I came closer to see. To my surprise they were playing a game of soccer. Every time a person would kick the ball and miss the net they yelled "Het". I learned that to these children the word "Het" means to miss the mark. In essence, that is what a sin is: missing the mark. We had the opportunity to do something good and beautiful but, instead, we sinned. We literally missed the mark.

To return and do Teshuva, we need real courage. It requires us to close a gate behind us. We must tell ourselves that we will never walk through that door again. But, as we close a door behind us, we ask that a new one appear. The winds of change must take us through a new door.

I remember once hearing a story about the great inventor Thomas Edison. In 1914, the building that housed his laboratory burned down. The building was worth \$2 million, but he got only \$250,000 from the insurance company. As his life's work went up in smoke, his son Charles was looking frantically for him. Upon finding his father, he was told to quickly get his mother. With his family together witnessing the tragedy of the fire, this is what Thomas Edison had to say to them: "There is great value in disaster. All our mistakes are burned up. Thank G-d we can start anew." Three weeks later Thomas Edison invented the phonograph.

The sequence of the three holidays of this season reflects this same theme. We begin with Rosh Hashana, move to Yom Kippur, and end with Sukkot and Simhat Torah. Rosh Hashana and Yom Kippur as we have seen are holidays that force us to introspect. They make us move inward and confront gates we must close. Sukkot is just the opposite. It is a festival whose central theme is not



inward but outward. We leave our homes and go out to our Sukka, When we shake the Lulav and Etrog we shake it going out to the four-corners of the world. If Rosh Hashana and Yom Kippur are about closing gates, Sukkot is about opening new ones.

This is the reality of life. Those whose lives are so dependent on pattern and routine that they are unable to close old doors, or those who fear walking through new ones, miss the opportunity to grow. This is what we ask of G-d on the holiest day of the year, the strength and courage to break old habits and enter into a new reality.

If this is true of us as individuals then how much more so is it true about countries and governments?

For those of us living in Israel during the past year, life has not been easy. How many funerals have we attended, how much pain have we endured? My daughter, who is fourteen years old, approached me after attending two funerals on the same day for two women from our community in Efrat who were killed in cold blood by Palestinian terrorists. Her words to me were chilling: "Abba, a girl my age is not supposed to be attending funerals".

Can it all end? Can we move to a new existence? The answer is "yes" but not until we are prepared to close old doors and open new ones.

The door of co-existence is waiting to be unlocked, but first we must close the door of hatred and incitement. I live in the settlement community of Efrat. I drive the now famous Tunnel road every day- a fifteen-minute drive from the neighborhood of Gilo to the suburb of Efrat in Gush- Etzion. I pass the cities of Bethlehem, Bet Jala and El Khader. One night on my way home I experienced terrorism first hand.

I had passed the army roadblock and was on open road heading home. Faster than I could blink an eye, I saw a barrage of stones coming at my car from over a hilltop. My heart began to beat fast as I prayed they would all miss. It was then that ahead of me I saw a youth with rock in hand pointing towards me. His arm was cocked back ready to hurl the stone at me. He was no more than ten or eleven years old. Our eyes locked. Mine were filled with sadness, his with hatred the likes of which I had never seen before. His stone came at me shattering my front windshield. I raced past him, my heart beating even faster. The entire episode took a few seconds, but they seemed an eternity.

What was driving this boy? What is driving thousands like him? What drove the suicide bomber who took the lives of 20 children at the Dolphinarium in Tel Aviv, and countless other attacks against the innocent? The only answer I could find was a culture that taught hatred of Jews.

In my mind, I pictured this boy in class at school singing songs of glory in killing Jews. I imagined him at summer camp learning how to use a weapon whose ultimate mission was to rid Palestine of the Jews. I also couldn't help but think that I, too, have a ten-year-old child. But in her school, she is busy painting a dove of peace and praying of the day when funerals won't be a part of every day life.

Yes, a door must close. It is the door of hatred and incitement. And a new door must open. From a young age, children must be taught the value of life, the importance of peace and compromise, and the fact that the Jewish people have no other country. Israel is our only home. We have wandered for 2000 years enduring persecution, hatred and oppression. Our dream and our prayers have come true, we are here to stay. The door of coming to terms with this reality must be opened and courageously entered.

Above all, we must all close the door of death and open the door of life. And here I speak of not only Jewish life but Arab life as well. We are pained by the loss of all life, our blood is no redder than theirs. There is no glory in suicide bombers, there is no honor in guns and grenades, and there is no joy in the loss of life.

On these holidays may one gate open wide for all of humankind, the only gate that has ever had any meaning for us Jews, the gate that we must show to the entire world.

The gate of Life.

*Wishing you all a Shana Tova  
Tizku Leshanim Rabot.*

...and Gates That Open



## Norma and Sam Dabby Talmud Torah Center



**T**he Norma and Sam Dabby Talmud Torah Center is an Orthodox Jewish school dedicated to the continuity of the Jewish people and to the intellectual, emotional, social, creative and spiritual growth of each child. As part of the Kahal Joseph Congregation, an Orthodox Sephardic Synagogue, our Talmud Torah is committed to individual autonomy in Jewish life, responsibility to the covenant between God and the Jewish people, and tikkun olam the betterment of the world).



*Our youngest students (ages 5-7), with the help of Soriah Motamed, spoke in hebrew about what they learned this past year.*

*Under the direction of Batia Shommetoub, students sang a medley of songs they learned throughout the year.*



*Molly Jalali and Marlene Baruch's students wrote down in hebrew what they enjoyed most about Talmud Torah.*



*Etti Mayer's students recited the Eshet Chayil in preparation for their Bat-Mitzvah*

*Rebecca Rihani (a former graduate of our school), was presented with a gift, thanking her for volunteering her time this year.*



*Senior Hazan Sassoon Ezra addressed our parents. They were thrilled to see our children reading hebrew that they had written themselves*



Talmud Torah

**Talmud  
Torah  
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children  
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information and  
registration  
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## Our Talmud Torah Philosophy

**WE BELIEVE** that active involvement in Jewish life adds meaning to the life of the individual and vibrancy to the Jewish community. Judaism is thus a core component of school life. We emphasize an Orthodox Jewish approach to holidays, rituals, communal worship, the important role of the Hebrew language in Jewish life, Jewish observance and practice, a knowledge and appreciation of Jewish texts, and a commitment to Israel.

**OUR TALMUD TORAH** also stresses the importance of learning and living the Jewish ethical values which we hold dear, particularly tzedakah (the obligation to give charity), gemilut chasadim (doing good deeds for others) and social action.

**WE BELIEVE** that the interplay between Judaism and contemporary American life requires that students become comfortable with

their identity as American Jews. Our Talmud Torah therefore endeavors to help students recognize where American and Jewish cultures are harmonious and where they are not, so that they can integrate values and ideas from both cultures in making decisions for their lives. We strive to strengthen our students' Jewish and American identities, enhance their human sensitivity and foster their self esteem.

**THE NORMA AND SAM DABBY** Talmud Torah is part of the Kahal Joseph Congregation's commitment to excellence in Orthodox education at all levels. We view a structured Jewish education from early childhood through high school as the best way to ensure that young people remain connected to Judaism throughout their lives. We therefore encourage children, teenagers, parents and all adults to pursue Jewish education as a lifelong process.



## June 24, 2001 Hakhnassat Sepher Torah from Barry Cohen and family



Writing last words in Sefer Torah  
left to right – Senior Hazan Sas Ezra, Daniel Cohen,  
Rabbi Benchimol



Left to right – Mark Jonah, Senior Hazan Sas Ezra,  
Barry Cohen, Ari Benchimol (pointing at the Torah),  
Daniel Cohen, Rabbi Benchimol, Jack Jonah (center)



Sefer Torah arriving at Kahal Joseph

## July 19, 2001 Hazzanut Lecture with Arie Ovadia



Left to right – Abe Abraham,  
Jeannot Acoca, Sunny Khoubian



Congregation enjoying Hazzanut Lecture



## August 12, 2001 International Night



Left to right - Haim Koozi, Rabbi Benchimol,  
Ron Einy, Hazan Arie Ovadia



Left to right - Yvette Dabby,  
Diana Gazal, Rita Hanin, Rosy Nissan




Left to right - Elsa Singman, Ruby Samuels, Florence Shamash




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What's Been Happening...

## to Our New Arrivals

Rabbi Hillel and Lea Benchimol  
on the birth of their daughter  
*Sara Esther*  
and to grandparents  
Selwyn and Wendy Medin

Stan and Michelle Kurtz  
on the birth of their son  
*Ethan Spencer*  
and to grandfathers  
Saul E. Levi and Syd Kurtz



Sima and Gadi Doron  
on the birth of their son  
*Ariel Yehezkel*  
and to grandmother  
Bertine Simon

Haim and Michelle Shemesh  
on the birth of their sons  
*Michael and Isaac*  
and to grandparents  
Yoel and Tikva Iny,  
and Najiba Shemesh

Alan and Orly Kattan  
on the birth of their son  
*Abraham*  
and to grandparents  
Soham Kattan and Moshe Gourji

Shaul and Elizabeth Levy  
on the birth of their daughter  
*Gabriella Miriam*  
and to grandmother Tilda Levy



## to the Just Married

*Albert Gazal and Yelena Zatulovsky*  
*Isaac Zekaria and Myriam Goldberg*  
*Moshe Farahmand and Denise Rohjani*  
*Miky Acoca and Cecille Mahfoda*  
*Jack Singman and Carla Alarcon*

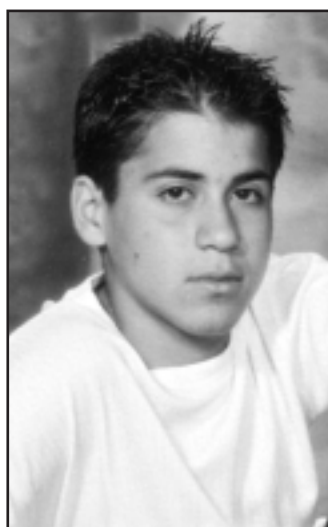
# on their Bar Mitzvah!



Samuel Smadja



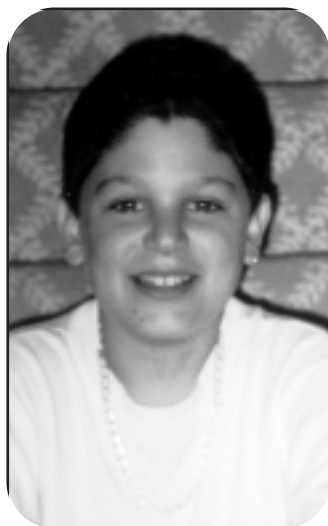
Benjamin Moses



Philip Edward  
Solomon



Randall Jonathan  
Cornateanu



Joshua Bass



Albert Azouz

Another year has passed and upon reflection of what the Sisterhood and our community members have achieved together, on behalf of the Sisterhood Committee, I would like to thank the community for your support in all our activities. Your support is recognition for the tremendous dedication and effort our Committee puts into its work on behalf of the synagogue and the community and we very much appreciate it.

I am privileged to work with a group of ladies who are selfless in their dedication to the community and giving of their time wherever needed. Our Sisterhood Committee members are:



## Officers

Diana Gazal  
Vice President  
Ruby Samuels  
Treasurer  
Lea Benchimol  
Secretary

## Committee Members

Dorett Becker  
Florette Benhamou  
Rita Hanin  
Johanna Judah  
Rosy Nissan  
Flora Sassoon  
Helen Zakoo

## Past Presidents

Elsa Singman  
Yvette Dabby

I take this opportunity, on behalf of the Sisterhood Committee, to wish the entire community a happy, healthy and prosperous Rosh Hashanah and Well Over The Fast.

**Florence Shamash**  
President

## Upcoming Events

**Sept. 8, 2001** Melaveh Malkah, 9:30 p.m.  
Hillula of Haben Ish Chai  
Rabenu Yossef Haim Z"L  
**Oct. 4, 2001** Sukkot Party  
**Oct. 15, 2001** Read Hebrew America  
**Dec. 9, 2001** Children's Hanukkah Party

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THURSDAYS: 18TH, 25TH

NOVEMBER MONDAYS: 5TH, 12TH  
THURSDAYS: 1ST, 8TH, 15TH

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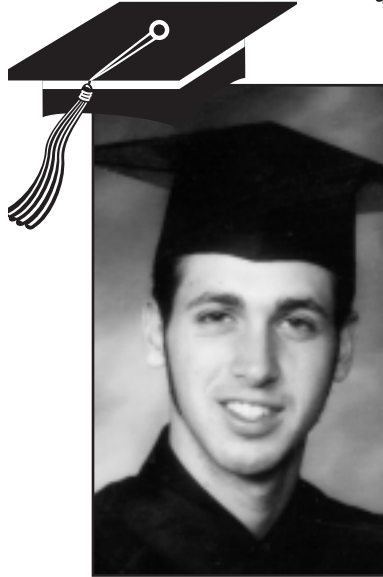


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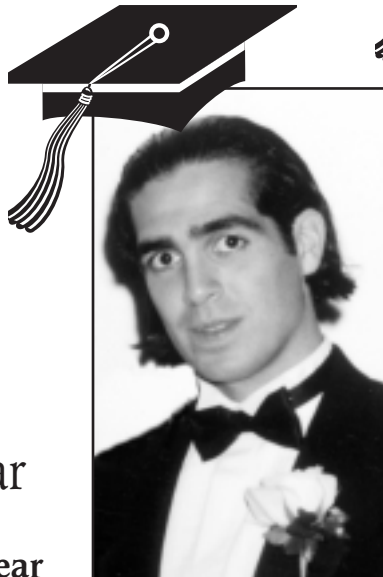
Jonathan J. Jonah  
BA Music Industry  
C.S.U.N.



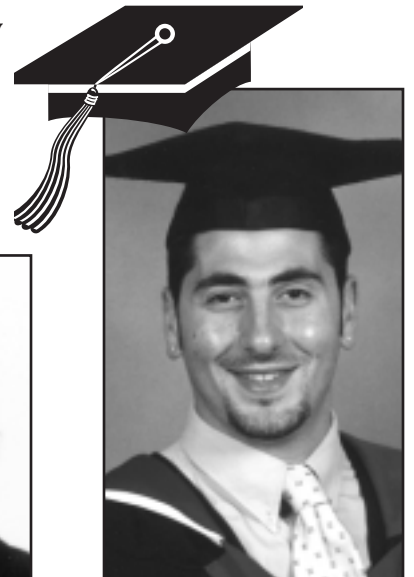
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# September 2001 Elul-Tisheri 5762

Sun	Mon	Tue	Wed	Thu	Fri	Shabbat
<b>16</b> 28 Elul <b>Selihoth</b> 6:00 followed by Shaharith  Minhah } Arbith } 6:30	<b>17</b> 29 Elul <b>EREV ROSH HASHANAH</b> Selihoth & Shaharith & Hattarah 5:00  Minhah 6:30 Candles: 6:39	<b>18</b> 1 Tishri <b>ROSH HASHANAH</b>  Shaharith 8:00  Minhah } Arbith } 6:30	<b>19</b> 2 Tishri <b>ROSH HASHANAH</b>  Shaharith 8:00  Minhah } Arbith } 6:30	<b>20</b> 3 Tishri <b>SOM GEDALLAH</b> Selihoth } Shaharith } 5:00  Minhah } Arbith } 6:15 Fast starts 5:26 AM Fast Ends 7:24 PM	<b>21</b> 4 Tishri <b>Selihoth</b> 5:00 followed by Shaharith  Minhah } Arbith } 6:30 Candles: 6:33	<b>22</b> 5 Tishri <b>SHABBAT SHUVA VAYELECH</b>  Shaharith 8:30 Shiur 5:00 Minhah 6:00  Shabbat Ends 7:28
<b>23</b> 6 Tishri <b>Selihoth</b> 6:00 followed by Shaharith  Minhah } Arbith } 6:30	<b>24</b> 7 Tishri <b>Selihoth</b> 5:00 followed by Shaharith  Minhah } Arbith } 6:30	<b>25</b> 8 Tishri <b>Selihoth</b> 5:00 followed by Shaharith  Minhah } Arbith } 6:30	<b>26</b> 9 Tishri <b>EREV YOM KIPPUR</b> Selihoth 5:00 Shaharith 6:30 Hattarah 7:30 Minhah 2:00 P Lecha Eli 6:30 P  Candles: 7:00 P	<b>27</b> 10 Tishri <b>YOM KIPPUR</b>  <b>Shaharith</b> 7:00  <b>Fast ends 7:21 PM</b>	<b>28</b> 11 Tishri  Shaharith 6:00  Minhah } Arbith } 6:30 Candles: 6:23	<b>29</b> 12 Tishri <b>HAAZINU</b>  Shaharith 8:30 Shiur 5:00 Minhah 6:00  Shabbat Ends 7:18
<b>30</b> 13 Tishri  Shaharith 7:00  Minhah/ } Arbith } 6:00 (New time)						

# October 2001 Tisheri-Heshwan 5762

Sun	Mon	Tue	Wed	Thu	Fri	Shabbat
	<b>1</b> 14 Tishri <b>EREV SUCCOTH</b>  Shaharith 6:00  Minhah } Arbith } 6:00  Candles: 6:19	<b>2</b> 15 Tishri <b>SUCCOTH</b>  Shaharith 8:30 Shiur 5:00 Minhah/ } Arbith } 6:00  Candles: 7:07 (from existing flame)	<b>3</b> 16 Tishri <b>SUCCOTH</b>  Shaharith 8:30 Shiur 5:00  Minhah } Arbith } 6:00 Festival ends 7:12	<b>4</b> 17 Tishri <b>HOL MOED</b>  Shaharith 6:00  Minhah } Arbith } 6:00	<b>5</b> 18 Tishri <b>HOL MOED</b> Shaharith 6:00  Minhah/ } Kabbalat } Shabbat } 6:00  Candles: 6:14	<b>6</b> 19 Tishri <b>SHABBATH HOL MOED</b>  Shaharith 8:30 Shiur 4:30 Minhah 5:30  Shabbat ends: 7:08
<b>7</b> 20 Tishri  <b>HOL MOED</b>  Shaharith 7:00  Minhah } Arbith } 6:00 Hattarah 8:00	<b>8</b> 21 Tishri <b>HOSHANA RABBAH</b>  Shaharith 6:00  Minhah } Arbith } 6:00 Candles: 6:10	<b>9</b> 22 Tishri <b>SHEMINI ASERET</b>  Shaharith 8:30 Minhah } Arbith } 6:00  Hakafot 7:30 Candles: 6:58 (from existing flame)	<b>10</b> 23 Tishri  <b>SIMCHAT TORAH</b>  Shaharith 8:30  Minhah } Arbith } 6:00 Festival ends: 7:03	<b>11</b> 24 Tishri  Shaharith 6:00  Minhah } Arbith } 6:00	<b>12</b> 25 Tishri  Shaharith 6:00  Minhah, } Kabbalat } Shabbath } 6:00  Candles: 6:05	<b>13</b> 26 Tishri <b>BERESHITH</b>  Shaharith 8:30 Shiur 4:30 Minhah 5:30  Shabbat ends: 7:00

## In Loving Memory

Yebezel Cohen  
 Doron Ironi  
 Aaron Jacob  
 Isaac Jacob  
 Ezekiel Joseph

Elias Kamara  
 Abe Kattan  
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