



Our Mishpacha



HAZZAN'S NOTES

This year our *Yamim Noraim*, High Holyday season all takes place this month of September. We begin with Selihot, then move to Rosh Hashanah, Yom Kippur, Sukkot, and end with Sh'mini Atzeret/Simchat Torah. It will be a spiritual high that we will all want to imbibe as this may be our last Yamim Noraim in our current building.

As many of you will have noticed by this reading, we have now moved our onegs and Shabbat morning breakfasts back to our social hall now that bingo has concluded its run there. Many have not spent time in this room ever and I felt that it was important for us all to enjoy it fully before we move on to another facility.

I also want to remind you all about a few important issues as we move into this sacred time of the year.

First, I want to remind you that Rosh Hashanah is a two-day festival in all Jewish calendars, even in the Reform movement and in Israel. It is mentioned in the Talmud as originally a *yomah arichah*, a "long day", festival which the Rabbis concluded could not be celebrated as such, because, to do so, would turn it into another Yom Kippur. They realized as a festival, Rosh Hashanah, needed to be split into two days to allow for celebration and many festive meals before and after services. This is how it has come down to us today. For a short time in the 20th century, the Reform movement disavowed the second day observance as unnecessary, but in the 21st century they have recanted that policy and most

(Continued on next page)

Hazzan's Notes *(Continued)*

Reform congregations now celebrate it properly as a two-day festival as it is celebrated in Israel and the rest of the Jewish world. So, I remind you that it is incumbent upon all of us to enjoy and celebrate together Rosh Hashanah for two days and join us at services for both mornings.

Second, I want to remind you that the Rambam, Rabbi Moshe ben Maimon or Maimonides, enjoins all of us in his tractate on repentance to consider our fellow human beings at this time of the year and ask their forgiveness for anything we may have done to transgress against them in the past year. We do need to humble ourselves and make amends for what we may have inadvertently done or said that could have caused anguish or harm to someone as we strive for atonement on Yom Kippur and beyond. This is our chance to have our own self-help session to better our lives and the lives of those around us. So, do consider what you may have done for and to others in the past year now and find it within yourself to be more caring and compassionate to all.

Lastly, we will need help on Sunday morning, September 23 to help prepare our Sukkah for the festival that begins that evening. Please join our group at 10:00 am that day in the parking lot to help them set up our wonderful Sukkah for our joyous festival of Sukkot. Again, this may be the last time we celebrate it together in this building, so please do help us out with this important task for our community.

I want to wish all of you a happy, healthy, and sweet religious New Year!

L'Shanah Tovah Tikateivu!

HAZZAN LANCE H TAPPER

Candle Lighting Times

Shabbat - Sept. 7 - 6:52pm

Erev Rosh HaShanah -
Sept. 9 - 6:48pm

Second Night Rosh HaShanah -
Sept. 10 - 7:54pm

Shabbat - Sept. 14 - 6:41pm

Erev Yom Kippur -
Sept. 18 - 6:35pm

Shabbat - Sept. 21 - 6:31pm

Erev Sukkot -
Sept. 23 - 6:28am

Shabbat Sukkot - Sept. 28 - 6:21pm
Hoshanah Rabba - 6:18pm



Our Mishpacha is published monthly, on or near the first of the month. If you want an article or announcement to appear in the next issue, the submission deadline is the 20th of this month.

Our Mishpacha is sent on-line to those members of Beth Shalom with computers. If you wish a printed copy mailed to you, please call the office, 562-941-8744.

Printed copies are also available in our lobby.

\$18 per year for non-members.

The editor welcomes comments and suggestions.

This is *Our Mishpacha* !





SEPTEMBER SERVICE SCHEDULE



September 7 - Erev Shabbat — 7:30pm —Hazzan Lance and Mark Peterson.

September 9 - **Erev Rosh HaShanah** — 7:30pm. Service in the Sanctuary officiated by Hazzan Lance, the Beth Shalom Singers, and Mark Peterson. Festive Oneg following the service in the Social Hall.

September 10 - **First Day Rosh HaShanah** — 9:30am. Service in the Sanctuary officiated by Hazzan Lance, the Beth Shalom Singers, and Mark Peterson. Kiddush and Motzi in the Social Hall following the service.

September 11 - **Second Day Rosh HaShanah** —9:30am. Service in the Sanctuary officiated by Hazzan Lance, and Mark Peterson - Kiddush and Motzi in the Social Hall following the service.

September 14 - Shabbat Shuvah—7:30pm.

September 18 - **Kol Nidre** - 6:30pm. Service in the Sanctuary officiated by Hazzan Lance, the Beth Shalom Singers, and Mark Peterson,

September 19 - **Yom Kippur**—9:30 am. service in the sanctuary officiated by Hazzan Lance, the Beth Shalom Singers, and Mark Peterson. 4:00 pm Minchah, Yizkor/Martyrology, and Neilah services in the sanctuary officiated by Hazzan Lance, the Beth Shalom Singers, and Mark Peterson.

September 21— Erev Shabbat—7:30 pm Hazzan Lance and Mark Peterson.

September 23—**Erev Sukkot**—7:00 pm service in the sanctuary officiated by Hazzan Lance and Mark Peterson—festive oneg in the Sukkah following the service.

September 28—**Shabbat Hol Hamoed Sukkot**—7:30 pm service in the sanctuary officiated by Hazzan Lance and Mark Peterson—festive oneg in the Sukkah following the service

September 30—**Erev Sh'mini Atzeret/Simchat Torah**--7:00 pm service in the sanctuary officiated by Hazzan Lance and Mark Peterson—festive oneg in the Social Hall following the service



MONTH OF ELUL/5779/SEPTEMBER 2018

HALAKHAH: JEWISH LAW

Correction: An obvious correction to my article in last month's Mishpacha pertains to it's first sentence. Maimonides' first major work began at age 23 (not 2) and was completed 10 years later. This work as a collection of the Mishna, the collection of Jewish oral laws. He is great code of Jewish law followed in The Guide for the Perplexed and many other works.

What is Halakhah?

The world Halacha is usually referred to as "Jewish Law." A more appropriate and literal translation is "the path that one walks." Judaism is a comprehensive way of life. It contains the rules and practices that pertain to most aspects of life such as: what do you do upon awakening in the morning; what you eat and at what time; marriage and how to observe Shabbat and holidays. These rules and practices is Halakhah which increases the spirituality of our lives into a religious meaning. When we do things like lighting Shabbat candles, praying each day, and keeping kosher we are reminded of our connection to G-d. It becomes the essence of our basic existence.

Source of Halakhah.

Our Halakhah is contained in three sources: The Torah; laws instituted by the Rabbis; and from long standing customs. Halakhah from any of these is considered a mitzvah – commandment of Jewish Law. The word mitzvah is also commonly used to any good deed. As a result, sophisticated halachic discussions are identified as follows: Mitzvot d'oraita (from the Torah); mitzvot d'rabbanan (from the rabbis); and mitzvot from custom (a minhag). All of these sources are binding. The way they are now described.

Commandments of the Torah: These are the heart of halakhah. They are the 613 mitvot that G-d gave to the Jewish people in the Torah. Some of these mitzvot are exact commandments from the Torah such as : thou shalt not murder, you shall write these words (mezuzah) on the doorposts of your house. Others are more implicit, like to recite grace after meals and some deductive reasoning, such as not to commit incest.



Many of the 613 mitzvot cannot be observed due to: sacrifices and offerings, which apply to the Temple; the theocratic state of Israel, its king, supreme court and system of justice that do not exist; agricultural laws that apply only within Israel; and special laws for only Kohanim (priests) and Levites. Rabbi Israel Meir Kagan identified 77 positive and 194 negative mitzvot which can be observed outside of Israel today.

Mitzvot d'Rabbanan: Laws of the Rabbis: The rabbinic laws are called mitzvot (commandments). They are not part of the 613 mitzvot of the Torah. These laws are considered as binding as Torah laws, although there are differences in the way they are applied. The mitzvot d'rabbanan are contained in three categories: *gezeirah*, *takhanah* *minhag*.

To be continued...

The Sounding of the Shofar



It is a Torah obligation to hear the shofar during the Rosh Hashanah Mussaf service. It is important to understand the meanings of the shofar blasts.

Tekiah – the long, solid blast.

The tekiah sound is like the blast of the trumpet at a king's coronation, reminding us that G-d is the King of Kings.

The tekiah is a strong note of joyous happiness, to remind us that we are standing before G-d, our Maker, who loves us and judges us with mercy.

Shevarim – the three medium-length blasts

The shevarim is reminiscent of deep sighs or soft crying, (where one is gasping for breath).

The shevarim is the beginning of the recognition of all that G-d does for us, and all that we could be doing, thus the sighing sound.

Teruah – the 9 quick blasts

The teruah evokes the feeling of short piercing cries of wailing.

The teruah is the recognition that the year is closing and that the time for teshuva will soon pass.

Tekiah Gedolah

The elongated, solid note that is blown as the last blast of the shofar service. The regular tekiah is a note of joy – the tekiah gedolah is a triumphant shout that reaches out to the hearts of all to assure them that their prayers have been heard.

NJOP



A Sephardic seder, of sorts, for Rosh Hashanah

By [Edmon J. Rodman](#)

LOS ANGELES ([JTA](#)) — For Rosh Hashanah, many of us eat an apple dipped in honey as an auspicious sign for a sweet new year. The symbolism is clear, and the ritual as easy to pull off as squeezing a bear-shaped plastic bottle of honey.

But what kind of a year could you expect from eating leeks, spinach and a fish head? A year of being a contestant on “Chopped”?

Many Sephardic Jews practice a custom at Rosh Hashanah dinner called “yehi ratzones” — “may it be God’s will” — which calls for a kind of mini-seder in which a special blessing is said before eating certain ceremonial foods. Though it’s a custom practiced mainly by Sephardim whose forebears lived in the [Ottoman Empire](#), the idea of eating these special foods at this time of year can be found in the Babylonian Talmud, which mentions that certain fruits and vegetables should be seen on our Rosh Hashanah tables.



My wife, Brenda, is half Sephardic — her father’s family came to the United States from the [Greek island of Rhodes](#) — and since she invites her entire extended family over for dinner the first night of Rosh Hashanah, I thought that we could include the custom this year.

After all, much like apples and honey, the symbolic foods eaten for yehi ratzones — including, yes, the aforementioned fish heads, as well as the likes of black-eyed peas and dates — taken as a group also represent the hope for a good coming year. Who wouldn’t want to say amen to that?

But I should have known, like any other change in family custom — Talmudically sanctioned or not — negotiation would be involved.

When I brought up the idea to Brenda, she told me she had never heard of the custom. Not only that, but some of the yehi ratzones foods — notably spinach, traditionally served in her family in the form of a cheese-free “quajado” (a kind of spinach kugel) and fried leek patties, were found “on the family’s seder table, not at Rosh Hashanah,” she told her completely Ashkenazi husband. (Meanwhile, I suddenly realized that after decades of marriage, I had been living in a multicultural home.)

Looking for cover, I called Brenda’s Uncle Lou, who didn’t remember practicing the custom, either. But he did recall growing up with dates and pomegranates — two of the foods used in yehi ratzones — always on his mother’s Rosh Hashanah table here.

“You see? Your family practiced part of the tradition,” I said, hoping that would settle it.

“But how do you do it?” Lou asked, warming slightly to the idea.

I didn’t know, but looking for an answer, I called Ty Alhadeff, the coordinator of the [Sephardic studies program at the University of Washington](#). A third-generation Rhodesli — as descendants of the Sephardim from Rhodes are called — and a member of Seattle’s

Congregation Ezra Bessaro, which practices the customs of the Rhodes traditions, I thought he could explain the ins and outs of yehi ratzones.

Within the first minute of our conversation Alhadeff said, "From generations back, I'm related to the Hassons" — my wife's family. I knew immediately I had found the right guy.

Alhadeff helped me understand that the pairing of blessings and foods during yehi ratzones is, at its heart, Hebrew and Aramaic wordplay. Puns, really, that rely on certain words for foods sounding similar to certain Hebrew verb forms.

"It's like saying 'May our enemies be mashed like these mashed potatoes,'" Alhadeff explained.

For instance, the Aramaic word "squash" is "karah," he explained. The Hebrew word connecting it to the blessing is "karah," a form of the verb meaning "to tear." Therefore, when we eat squash during the seder, the accompanying blessing is "May it be Thy will ... You should tear up our evil decree, and let there be read before You, our merits."

A bit more of a stretch is the Aramaic word for leek, "karati," and the Hebrew word "Yikaretu," cut off, as found in the blessing: "May it be Thy will ... to cut off our enemies."

As for the fish head — Alhadeff said he uses fish cheek instead — it's because the word for head, "rosh" (as in Rosh Hashanah, literally "head of the year") figures into the yehi ratzones blessing "May it be Thy will ... that we may be on the forefront as the head and not in the background as the tail."

Alhadeff told me there have been some attempts at reinterpretations of the yehi ratzones blessings, which shift the meaning while staying true to the specific foods.

"It's not about the evil decrees being cut," he said.

For example, Alhadeff said he found a blessing for squash that says "May the coming year grow as a gourd in the fullness of blessing."

I was inspired. But getting back to the more mundane issues of how exactly we'd get this stuff ready for a group of 30, I asked him how the Alhadeff family gets it done.

"There is a division of labor," Alhadeff said, noting that he makes the leek patties and his wife the pumpkin (squash) bourekas. The two share the shopping.

As my wife and I discussed the coming dinner, we decided that for our first yehi ratzones, we would take our cue from the Alhadeffs: sharing the work would be the added blessing to our observance. Also, knowing that some variation was OK, we decided to pick just a few foods that would be familiar to the family.

Brenda agreed to cook the spinach quajado. I called her sister, Holly, and though she also reminded me her family only ate these foods on Passover — they are sisters, after all — she said she would make the leek patties using her grandmother's recipe.

Not wanting to fill everyone up on pumpkin-filled anything, I settled on buying shelled pumpkin seeds, pepitas, to pass around. I figured everyone could benefit from the "fullness of blessing" concept before sitting down to our tried-and-true dinner of turkey, okra, Persian rice and salad.

Of course, having our evil decrees cut wouldn't hurt, either.

(Edmon J. Rodman is a JTA columnist who writes on Jewish life from Los Angeles. Contact him at edmojace@gmail.com.)

Yahrzeits, Remembrances for the Month

David Bartikofsky	Uncle of Irving Bartikofsky
Dorothy Berry	Mother of Ann Kanahele
Pearl Blankstein	Wife of Fred Blankstein
Celia Bolasny	Aunt of Sandra Paul
Anna Brickel	Grandmother of Lila Held
Melvin Emas	Father of Don Emas
Evelyn Falk	Mother of Susan Kramer
Blanche Franden	Mother of Richard Franden
Henry Joseph Handler	Grandfather of Mark Handler
Jackie Kolnik	Mother of Jeffrey Kolnik
Marion Leibowitz	Sister of Norma Shreiber
Hyman Morzinksy	Grandfather of Michelle Hess
Max Pinck	Husband of Toby Pinck
Louis Silverberg	Father of Judith Silverberg
Abraham Singer	Father of John Singer
Jack Starkman	Father of Bernard Starkman
Dorothy C. Tapper	Mother of Hazzan Lance H. Tapper
Joseph Wein	Husband of Klara Wein
Louis Weinberg	Father of Howard Weinberg
Paul Weiner	Dorothy A. Weiner

We honor the memory of our loved ones who have departed this earth as we kindle the Yahrzeit candle in remembrance. May their memory endure as an eternal blessing.



זכרונם ליברכה



Brain Train

Train your brain by keeping it active!



Rosh Hashanah

H	A	S	D	R	L	O	P	R	U	E	L	H	A
R	R	S	H	O	F	A	R	E	B	P	E	H	L
L	I	B	B	A	R	T	D	L	O	E	A	A	M
A	S	H	H	E	O	M	S	M	A	R	M	E	L
F	N	S	O	M	H	R	E	M	E	S	E	C	S
A	B	E	N	Y	A	G	A	Y	A	W	M	H	W
M	I	L	E	O	R	P	A	L	E	Y	F	A	E
I	H	P	Y	A	E	R	I	M	L	E	L	L	E
L	S	P	N	A	P	Z	B	L	E	Y	L	L	T
Y	S	A	C	U	R	R	L	W	U	O	I	A	D
H	T	E	S	M	O	L	A	H	S	H	B	H	I
E	C	M	A	C	H	Z	O	R	S	H	S	R	A
F	R	M	S	A	R	R	A	E	Y	W	E	N	H
O	P	A	R	R	F	A	K	I	D	D	U	S	H

SHOFAR
FAMILY
PRAYER
NEW YEAR
SHALOM
RABBI
CHALLAH
SWEET
POMEGRANATE
SHUL
PEACE
APPLES
MACHZOR
HONEY
KIDDUSH

Play this puzzle online at : <http://thewordsearch.com/puzzle/3022/>

Tricky Questions Challenge:

1. If there are 6 apples and you take away 4, how many do you have?
2. If you had only one match, and entered a dark room containing an oil lamp, some newspaper, and some kindling wood, which would you light first?
3. If there are 12 fish and half of them drown, how many are there?

Answer Key:

1. The Four you took.
2. The match.
3. 12, fish don't drown.

Beth Shalom of Whittier

סליחות Selichot Service



In preparation for the High Holy Day Season 5779
Congregation Beth Shalom of Whittier invites you to our
Selichot Service; with new traditional styled Selichot booklets.

Saturday Night, September 1st, 2018

Join us for a **dessert reception** at 6:30pm in the Social Hall

Choral Selichot Service at 7:30pm in the Sanctuary

Donations are recommended

Officiating:

Hazzan Lance Tapper

Featuring:

The Beth Shalom Singers

Mark Peterson, Accompanist and Conductor

Rosh HaShanah



High Holy Days are approaching!

September 9 - Erev Rosh HaShanah - 7:30p.m.

September 10 - First Day Rosh HaShanah - 9:30a.m.

September 11 - Second Day Rosh HaShanah - 9:30a.m.

September 14 - Shabbat Shuvah - 7:30p.m.

September 18 - Kol Nidre - 6:30p.m.

September 19 - Yom Kippur - 9:30a.m.

Hazzan Lance Tapper officiating,

with the Beth Shalom Professional Choir,

and Mark Peterson, accompanist.

Beth Shalom of Whittier

Parking: 14545 Mulberry Drive, Whittier, CA 90605 • Phone: 562-941-8744

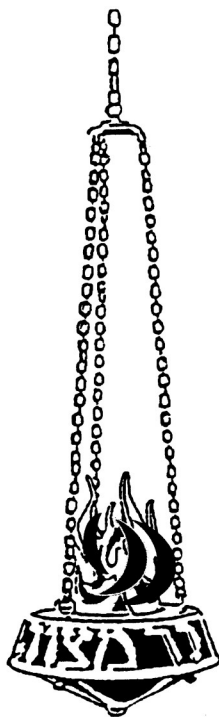
There are no fees for services. Donations are greatly encouraged.

September 2018

Elul/Tishrei 5779

Sun Mon Tue Wed Thu Fri Sat

							1 Selichot Service Dessert 6:30pm Service 7:30pm
2	3 Minyan 2:30 pm	4	5	6 Minyan 2:30 pm	7  Shabbat Service 7:30 pm	8 Nitzavim	
9 Erev Rosh HaShanah 7:30pm	10 First Day Rosh HaShanah 9:30am	11 Second Day Rosh HaShanah 9:30am	12	13 Minyan 2:30 pm	14  Shabbat Shuvah Shabbat Service 7:30 pm	15 Vayeilech	
16	17 Minyan 2:30 pm	18 Kol Nidre 6:30pm	19 Yom Kippur 9:30 am Mincha/Neilah 4pm	20 Minyan 2:30 pm	21  Shabbat Service 7:30 pm	22 Haazinu	
23 Sukkah Build 10am Erev Sukkot 7:00pm	24 Minyan 2:30 pm	25	26	27 Minyan 2:30 pm	28  Shabbat - Hol Hamoed Sukkot 7:30pm	29 Sukkot	
30 Erev Sh'mini Atzeret/Simchat Torah - 7:00 pm							



Beth Shalom of Whittier

14564 East Hawes Street
Whittier, California 90604