

the sephardic temple



CONGREGATION EMETH VE'SHALOM

WEEKLY BULLETIN

775 Branch Boulevard at Halevy Drive • P.O. Box 392, Cedarhurst, NY 11516
Tel: 516-295-4644 • Fax: 516-295-1941 • Email: admin@thesephardictemple.org



שבת שלום SHABBAT SHALOM

ב"ה

DAILY MINYAN IN TEMPLE: MONDAY-FRIDAY...8:00 AM, SUNDAY...9:00 AM

FRIDAY, SEPTEMBER 26, 2025

LIGHT CANDLES: 6:26 PM

SERVICES 6:30 PM

מנחה וערבית



SATURDAY, SEPTEMBER 27, 2025 (5 TISHREI 5785)

SHABBAT SHUVAH
שבת שובה

PARASHAT VAYELEKH
פרשת וילך



SHABBAT SERVICES 8:45 AM

שחרית, קריאת התורה, ומוסף

HAVDALAH AFTER: 7:17 PM



Parashat VAYELEKH... In Parashat Vayelekh, Moses appoints Joshua as the new leader of Israel who will shepherd the Children of Israel into the land of Canaan.

גמר חתימה טובה

May you be inscribed
in the Book of Life



MELDADOS

SHABBAT, SEPTEMBER 27, 2025

SHELOSHIM

MORRIS YANNI

NANCY SOLOWSKY

CHARLES BENNOUN
ALBERT M. BAROCAS
ESTELLE SCHULTZ
JOSEPH GOLDMAN
LEON BRILL
DINAH GREEN
JACK SOLNET
WILLIAM POSNER
ISAAC BABAGANOV
REGGIE GOLDBERG
LILLIAN SACHS
RABBI JAY KITAINIK
DAVID ROSEN
SIDNEY GOLDMAN
STANLEY (TOOTSIE) COHEN
MICHAEL CONFINO
SAUL ALEVY
ANNETTE APPLEBAUM
RACHEL DINKES
MAX E. COHEN
SARAH EHRLICH
DAVID SOLOMON COPIO
ESTHER VALANSI
MOSHE H. HAZAN
SOLOMON COPIO
DIANA I. COHEN

SALOMON MATALON
RENA MOSHE SALISH
MAZALTOV NACHMAN VARON
SARAH B. NAPHTALI
REBECCA CANTOS
RACHEL ALCALAY
ABRAHAM NEGRIN
SOPHIE KATTAN
GABRIEL SION
CHARLES PALEY
MARCUS ELIAS
ANNA BLAZER
SAMUEL SARFATY
MEYER NACHMAN
CLAIRE BURKE
ISAAC AZIZ
LUCY AMIEL
JOSEPH FRANCES
VICTORIA COHEN
MORRIS M. CALDERON
STELLA HAZAN
YVETTE FORTI
SAMUEL CATALAN
JACOB NISSIM BEHAR

**PLEASE SEE ACCOMPANYING
HIGH HOLY DAY SERVICE
INFORMATION**



IN THE TEMPLE FAMILY

THE SEPHARDIC TEMPLE WEEKLY BULLETIN . SEPTEMBER 27, 2025

*Have you sent in your
Kal Nidre pledge?*

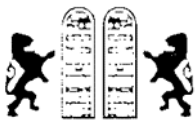


LULAV and **ETROG** sets are available to
order



\$40 each

Please contact the Temple office:
516-295-4644; admin@thesephardictemple.org



MEMORIAL PLAQUES and other means of DEDICATION

are available in loving memory
of departed family members
and friends

Please contact the Temple office with any inquiries:
(516-295-4644, admin@thesephardictemple.org)

Ladino Phrase of the Week

סיאש אינסקריטוס אי סייאדוס אין ליב'
רו די וידאס בואינאס אי לארגאס

*Seash inskritos i siyados en livro
de vidas buenas i largas*

May you be written and signed
in the book of good and long life

The Story of ROSH HASHANAH

ראש השנה

תשפ"ו - 5786

The most sacred and solemn season of the Jewish year is the month of Elul, terminating in the two connected Holy Days of Rosh Hashanah (the New Year) and Yom Kippur (the Day of Atonement). Unlike the three Pilgrim Festivals, these days have no agricultural significance, and are dedicated solely to deep introspection, the reparation of wrongs committed against one's fellow, and *teshuvah*, the penitential return of the human being to their Creator.

During these High Holy Days, special penitential prayers - known as *selihot* - are recited in the early morning. The season is devoted preeminently to that experience of the soul which goes by the name of self-renewal. One of the great concepts of Judaism is the insistence on the human being's ability to change for the better.

Since a prayer for forgiveness has no meaning without remorse, a confessional is recited during the *selihot*, by which we confess our sins before G-d.

The special Biblical precept that is most identified with Rosh Hashanah is the blowing of the shofar. It is a religious duty on this day to listen to the shofar sound. During the Torah service on both Rosh Hashanah mornings, the congregation stands in silence during the sounding of the shofar. In ancient times the shofar was used to: sound alarms, assemble armies, and announce plague or famine. The shofar heralded important events of a national character, and was frequently employed as part of the worship in the Jerusalem Temple. But the shofar has attained its lasting religious importance in connection with the New Year's festival of Rosh Hashanah.



The 'Seder' on Rosh Hashanah

בליל ראש השנה אחרי קידוש על היין ובציעת הפת, יש נוהגים להביא על השלחן מיני אוכל לסימן טוב.

After the sanctification over wine and bread, it is customary in many households to precede the evening meal on Rosh Hashanah with special foods chosen symbolically and eaten with appropriate blessings and wishes suggested by their name or quality.

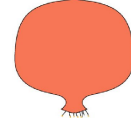
תמר = DATE



יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ
שְׁתִּיתוּמָנָה אֵיבָה וְשִׁנְאָה וּבִקְשָׁת אִישׁ רָעַת רֵעֵהוּ.

May it be Your will L-rd our G-d and G-d of our ancestors that this new year will be dated one when enmity, hatred, and a person's desire for another's harm, will be brought to an end.

רימון = POMEGRANATE



יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שִׁנְהִיָּה מְלֵאִים מְצוֹת כְּרֵמוֹן.

May it be Your will L-rd our G-d and G-d of our ancestors that our observance of Your commandments will be like the overflowing seeds of a pomegranate.

קרא = SQUASH



יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שְׁתִּקְרַע רוּעַ גִּזְרֵנוּ וְיִקְרָאוּ לְפָנֶיךָ זְכוּתֵינוּ.

May it be Your will L-rd our G-d and G-d of our ancestors that as You judge us, may the evil of our decree be squashed, but our virtue called out before You.



כרתי = LEEK

יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שְׁתִּיכַרְתְּנָה אֵיבָה וְשִׁנְאָה וּבִקְשָׁת אִישׁ רָעַת רֵעֵהוּ.

May it be Your will L-rd our G-d and G-d of our ancestors that enmity, hatred, and a person's desire for another's harm, will be rooted out.



סלקא = SPINACH (or BEET)

יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שְׁיִסוּלַק מִבֵּינֵינוּ אֵיבָה וְשִׁנְאָה;
וְתַחְתָּם יוֹטֵעַ בְּקֶרְבָּנוּ אֶהְבָּה וְאַחֲוָה שְׁלוֹם וְרַעוּת.

May it be Your will L-rd our G-d and G-d of our ancestors that enmity and hatred be removed from between us; and in its place may love and friendship, peace and fellowship be planted within us.

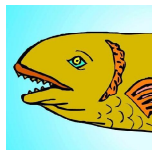


רוביא = BEANS

יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שְׁיִרְבוּ זְכוּתֵינוּ.

May it be Your will L-rd our G-d and G-d of our ancestors that our merits be bountiful like beans on a stalk.

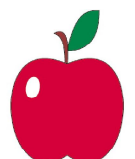
ראש = SHEEP/FISH HEAD (or HEAD OF TURNIP)



יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שִׁנְהִיָּה לְרֹאשׁ וְלֹא לְזָנָב.

May it be Your will L-rd our G-d and G-d of our ancestors that in the coming year we may go ahead in all we undertake.

תפוח מתוק = SWEET APPLE



יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱ-לֹהֵנוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ

שְׁתַּחֲדֵשׁ עֲלֵנוּ שָׁנָה טוֹבָה וּמִתּוֹקָה כְּדָבֶשׁ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה.

May it be Your will L-rd our G-d and G-d of our ancestors that we experience goodness and sweetness for the duration of this new year.

The Story Of YOM KIPPUR

יום כפור



Yom Kippur, the Day of Atonement, is the most sacred of the Jewish holidays, the “Sabbath of Sabbaths.” On Yom Kippur 40 days of repentance that began with the first of Elul have passed. On Rosh Hashanah G-d has judged mankind and recorded their judgements in the Book of Life. But we are given a 10 day reprieve.

On Yom Kippur the Book of Life is closed and sealed. Those that have repented for their sins are granted a good and happy New Year. Since Yom Kippur is a day reserved solely for asking G-d for forgiveness, securing forgiveness from people we have harmed or maligned must be done in the days before the Holy Day.

Yom Kippur is a day of “NOT” doing. There is no blowing of the Shofar and Jews may not eat or drink, as fasting is commanded in the Bible.

The Five Prohibitions of Yom Kippur:

1. Eating and drinking
2. Anointing with perfumes or lotions
3. Marital relations
4. Washing for pleasure
5. Wearing leather shoes

While on Yom Kippur we fast, the day before we eat! A mandatory and joyous mitsvah meal - the *Se'udat Hamafseket* - is taken in the hours prior to the start of the fast.

On the eve of Yom Kippur the community joins at the synagogue. Men put on prayer shawls (not usually worn in the evenings). Then, as night descends, the cantor begins the “Kal Nidre”; it is repeated 3 times, each time in a louder voice. The Kal Nidre emphasizes the importance of keeping vows, as violating an oath is a grave sin.

An important part of the Yom Kippur service is the *Vidui* or confession. The Confessionals in the liturgy help to reflect on one’s misdeeds; confessing them verbally is an indispensable component of our repentance before G-d and asking Him for forgiveness. Because community and unity are an important part of Jewish Life, the confessions are said in the plural (“We are guilty”).

As Yom Kippur ends, the last service called *Ne'ilah* offers a final opportunity for repentance. It is the only service of the year during which the doors of the Heikhal/Ark (where the Torah scrolls are stored) remain open from beginning to end.

Yom Kippur concludes with the verse, said 7 times, “The L-rd is our G-d.” The Shofar is sounded once and the congregation proclaims - “*Next Year in Jerusalem.*”