

# *Congregation Or VeShalom*

Rosh Hashanah  
& Yom Kippur  
2009 ~ 5770



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*Cover Illustration:* Machzor Frontispiece, Venice 1742

## ***Congregation Or VeShalom***

*We welcome you to join with us in prayer as we usher in the New Year 5770. May it be a year of peace for all the world.*

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### **Featuring**

- *Meaning of Shofar*
- *Sephardic Seder of  
Rosh Hashanah*
- *Reflections on Yizkor*
- *Memorial List of Names*
- *Order of Services*  
*(with page references)*

# ***ROSH HASHANAH***

The origin of Rosh Hashanah (1 and 2 Tishrei), the Jewish New Year, is Biblical (Leviticus 23:23-25) with this excerpt:

***“...a sacred occasion,  
commemorated with loud blasts.”***

These are the blasts of the Shofar, the ram's horn. The Bible refers to the holiday as **Yom Teruah** (the day of the sounding of the Shofar) and **Yom Zikaron Teruah** (the day of remembering the sound of the Shofar).

In Talmudic times Rosh Hashanah became a celebration of the anniversary of the world's creation and a day of self-examination, repentance and judgment. The day was called **Yom Hazikaron** (day of remembrance) and **Yom Hadin** (judgment day). The prevalent name we know today, **Rosh Hashanah** (head of the year) was first used in the Mishna.



## *The Meaning of Shofar*

Rabbi Abbahu said, “Why do we blow a ram’s horn? The Holy One Blessed Be He, said, Sound before me a ram’s horn so that I may remember on your behalf the binding of Isaac, the son of Abraham, and account it to you as if you had bound yourselves before Me.”

The Shofar is essentially a double symbol. On the one hand it reflects triumph and redemption; yet, it also represents fear, trembling, sighing and wailing. **Tekiah** is the unbroken note representing the positive and hopeful. **Shevarim** is a note broken into three parts (a sighing, groaning sound). **Teruah** is a wailing sound, which is broken into many parts. According to the melding of two different opinions in the Talmud, the sequence of blasts is as follows:

*Tekiah, Shevarim, Tekiah*

*Tekiah, Teruah, Tekiah*

*Tekiah, Shevarim, Teruah, Tekiah*

When the Shofar is blown, traditionally, 101 blasts are produced – 30 just before the Musaf service, 30 blasts during Musaf, and another Musaf. Two blessings are said over the blowing of the Shofar. One blessing is over the Mitzvah (Torah obligation), which concludes, “...Who has commanded us to hear the sound of the Shofar.” The Mitzvah is to HEAR the Shofar. The second blessing is the Shechechyanu, in which we thank G-d for giving us life and allowing us to reach this moment to hear the sound of the Shofar.

Sa'adia Gaon gives the following reasons for sounding the Shofar on Rosh Hashanah:

1. Acknowledges G-d as Our King.
2. Stirs our conscience.
3. Reminds us of G-d's revelation at Mt. Sinai.
4. Reminds us of the Prophets' warnings.
5. Reminds us of the destruction of the Temple.
6. Reminds us of the ram offered by Abraham in place of his son Isaac.
7. Reminds us to be humble before G-d.
8. Reminds us of the Day of Final Judgment.
9. Foretells G-d's reign of righteousness throughout the world.

## *Rosh Hashanah Prayers*

The main themes of the prayer services are 1) Acceptance of G-d's Kingship, 2) Repentance by man and 3) Judgment by G-d, Our King.

Two Torah scrolls are taken from the ark on Rosh Hashanah. On the first day we read Bereshit (Genesis), Chapter XXI. This Torah portion tells us of the birth of Isaac to Abraham and Sarah. According to the Talmud, Sarah gave birth on Rosh Hashanah.

The Haftarah for the first day is I Samuel, Chapters 1 – 2:10. The reading tells the story of Hannah, her prayer for a child, the subsequent birth of her son Samuel and her prayer of thanksgiving. According to tradition, Hannah's son was conceived on Rosh Hashanah.

On the second day we read Bereshit (Genesis), Chapter XXII. This Torah portion describes the Akeidah, where Abraham was prepared to sacrifice his son Isaac. The sounding of the Shofar is connected with Abraham's sacrifice of a ram, instead of his son.

## *Special Foods of Rosh Hashanah*

Although Rosh Hashanah is a day of soul-searching and repentance, it is a happy day. We believe that G-d is merciful and will forgive our bad deeds from the previous year. We are excited to begin a new year filled with good deeds. The joy of the New Year is reflected in the holiday's food customs, at least one of which is attributed to the Prophet Nechemiah:

**“This day is holy to G-d, your G-d;  
do not mourn and do not weep...  
for the joy of G-d is your strength.”**  
(Nechemiah 8:9-10)

### *Honey*

We eat sweet foods on Rosh Hashanah, as a symbol of our wish for a “sweet year.” In biblical times honey, not sugar, was the sweetener. Honey also represented good living and “wealth.” The land of Israel is often called the land of milk and honey in the Bible.

On the first night of Rosh Hashanah we dip challah into honey, instead of into salt before we say the blessing over bread. Then we dip an apple slice into honey, and we say a blessing asking G-d for a sweet year.

### *Fish*

Rosh Hashanah literally translates as “head of the year.” Just as our heads (brains) direct us, Rosh Hashanah directs the new year. On this day we stock up on spiritual sustenance for the year to come.

In addition it is our hope to be at the head (as leader) of the other nations of the world through our righteous acts. For these reasons it is tradition to eat the head of a fish (or gefilte fish) during the holiday meal. Also, fish is eaten because it is a symbol of fertility and abundance.

### *New Fruit*

On the second night of Rosh Hashanah we eat a new fruit (one not yet eaten this season). When we eat this new fruit, we say the Shechechyanu blessing in thanksgiving. We are reminded to appreciate the fruits of the earth. A pomegranate is often chosen as new fruit.

In the Bible, the Land of Israel is praised for its pomegranates. It is also said that this fruit contains 613 seeds, corresponding to the 613 mitzvot in the Bible. We hope and pray that our good deeds in the ensuing year will be as plentiful as the seeds of the pomegranate.



### *The Sephardic Seder (Los Yehi Ratsones)*

Sephardic Jews practice a “Seder” of Rosh Hashanah, during which prayers are offered and symbolic foods are eaten as a vehicle for these prayers. As each symbolic food is eaten a prayer is offered that relates to the taste, name or shape of the food.

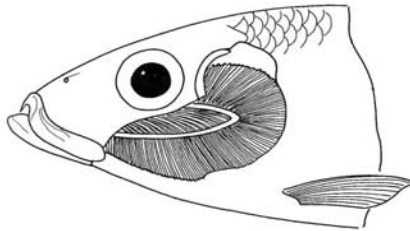
Each prayer when offered in Hebrew begins with the words, *Yehi Ratzon* (May it be the Almighty’s will). For this reason the ceremony is called in Ladino, ‘Los Yehi Ratsones.’ After appropriate blessings and prayers, the following symbolic foods are eaten at this special ceremony immediately preceding each of the two evening meals of Rosh Hashanah.

The Sephardic tradition begins with the **apple dipped in honey** to symbolize a “sweet year” from beginning to end. The apple represents the *Shechina* (G-d’s presence) in a Kabbalistic metaphor. The honey represents ‘tempering or softening’ the Almighty’s judgment with “sweetness.”

The next three items in the ceremony are **leek, spinach and dates**, all of which focus on keeping our enemies at bay. The names of these foods reflect the different ways of asking G-d to subdue our enemies. The words of these *Yehi Ratsones* come from actual verses in Micah (5:8), Tehillim (Psalms 6, 104; 143) and Isaiah (52:11).

The fifth item in the ceremony is **squash** (*Kalavasa*). As with the previous foods, the Hebrew name denotes cutting or tearing off. Here we ask G-d to “tear up” any negative decrees and to read only our merits in any judgments.

The next item is either **fish or pomegranate**, which symbolizes multiplication and which we use to ask that our merits be multiplied. Fish are known to be prolific and pomegranate is famous for its plethora of seeds. The use of fish may also refer to blessing of fertility.



We conclude the ceremony with **the head of a fish or a lamb**. Some like to offer a **candy fish** to the children, which fits the symbolism as well. These foods both denote “being at the head.” Furthermore, the lamb recalls our patriarch Isaac’s binding, which is a merit to *B’nai Yisrael*.

## *Tashlich*

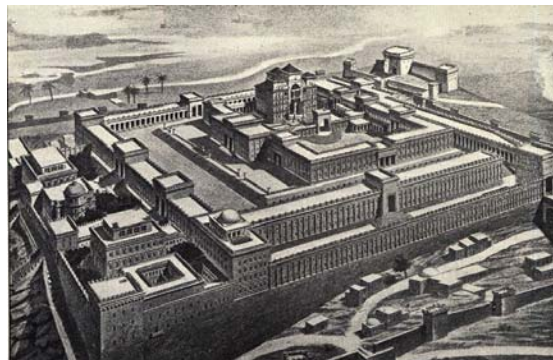
We perform *Tashlich* (casting off) when we approach a flowing body of water, say the appropriate prayer and symbolically throw our sins into the water. Our sins are usually represented by bread crumbs.

Tashlich is observed on the first afternoon of Rosh Hashanah, unless the first day falls on Shabbat. If so, Tashlich is observed on the second day. If Tashlich was not done on Rosh Hashanah, it may be said anytime during the Ten Days of Repentance (“Days of Awe” between Rosh Hashanah and Yom Kippur). Although Tashlich is not mentioned in the Bible, it is a long-standing custom.

## *Fast of Gedalia*

On the third day of Tishrei, Jews observe a minor fast day known as *Tzom Gedaliah* (the Fast of Gedaliah). This fast day commemorates the assassination of Gedaliah, the last Jewish governor of Judea, following the destruction of the First Temple (below) in 586 BCE. Sadly, Gedaliah's demise was at the hands of our own People.

Gedalia's death marked the end of Jewish rule in *Eretz Yisrael* and the beginning of the Babylonian exile of the Jews. This fast is one of four fast days throughout the year commemorating the destruction of the Holy Temple.



# YOM KIPPUR

The Rosh Hashanah prayer entitled, “*U’Netaneh Tokef*,” which was made famous by Rabbi Amnon of Mainz in the 11<sup>th</sup> century and chanted in some congregations, poetically connects Rosh Hashanah to Yom Kippur:

**“On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who will rest and who will wander; who will live in harmony and who will be stressed; who will enjoy tranquility and who will suffer; who will be poor and who will be enriched; who will be dishonored and who will be dignified...”**

**But REPENTANCE, PRAYER and CHARITY remove the evil decree!”**

## *Reflections on Yizkor*

*by Rabbi Hayyim Kassorla*

*Yom Kippur is the holiest day of the year, and the Rabbis would not allow it to pass without reflecting on those we loved and on their impact upon our lives. Yom Kippur and the entire New Year experience are about preparing for the coming year. **But we can’t prepare for the future until we understand our past.** Past meets present at Yizkor – and the future becomes clearer. That is why the giving of Tzedakah is part of Yizkor. It is a commitment to the future based upon the past. That’s how Jews remember.*

*You may not realize it, but this thing we call Yizkor is a pretty unique ceremony. The more assimilated and acculturated we become, the less Yizkor impacts upon us. If you find yourself missing a Yizkor or forgetting to light a candle and say a Kaddish on a *meldado*, then you probably are finding yourself increasingly disconnected from your past and from your community. Remembering the past is not a morbid thing. It is a lesson for the future.*

*I, like you for your loved ones, cannot go through a single day without thinking about my father. But on Yizkor I get to remember him with you, and somehow that is just so much more fulfilling and comforting. Don’t you think so? May we be comforted by their memories and by each other.*

In the prayers of Yizkor (“May He Remember”) we ask Hashem to “remember” the souls of our loved ones, who have passed to the World to Come. These souls include those of our husbands and wives, parents and grandparents, brothers and sisters, aunts and uncles and G-d Forbid our children and grandchildren.

### *On the Individual Level*

Yet, as far as “remembering” is concerned, we trust that Hashem never forgets, as we say on Rosh Hashanah in the *Zichronot* (Remembrances) prayer. That is, “You (Hashem) remember everything that has ever occurred.” So Yizkor is really a special opportunity for each of us to intensely bring to mind, to re-create, if only for a few brief moments, strong personal connections with loved ones who once lived in this world.

Yizkor is also an opportunity to secure additional merit for beloved souls by performing an act of Tzedakah. This is in accordance with the verse, *U’Tzedakah Tatzil MiMavet* (Charity Protects from Death). Furthermore, it is in the sense that the act of kindness in assisting the poor accrues not only to one’s own merit, but also enhances the spiritual standing of those who have passed to the World to Come. The relationship between Tzedakah and raising the spiritual standing of departed souls is especially significant on Yom Kippur. It is a time when the living and the dead are visited by the Judge of All Worlds; when the living seek atonement for themselves, as well as for the departed.

### *On the National Level*

We also say Yizkor for two general groups of departed from the Jewish Nation – 1) martyrs of the Shoa, including anti-Nazi resistance fighters, and 2) fallen Israel Defense Force soldiers, predecessor paramilitary freedom fighters and U.S. military personnel lost in battle.

### *For Living Parents*

Before we say Kaddish we pay tribute to living parents with an uplifting prayer which helps us “remember” all that our living parents have done for us since birth. This is the prayer which makes Yizkor relevant for all, young and old; which makes Yizkor a service for everyone.



“Yom Kippur” by Maurycy Gottlieb, 1878

## *The Prayers of Yom Kippur*

### *Kal Nidre*

On the eve of Yom Kippur, while there is still daylight, Jews congregate all across the globe wearing white. Men don their talitot, and Kal Nidre (Kol Nidre for Ashkenazim) is chanted with a profound sense of emotional anticipation and a centuries-old inspirational melody.

Dating back to at least the 9<sup>th</sup> century, Kal Nidre, at first glance, seems to have nothing at all to do with Yom Kippur. Indeed, it appears to release a Jew from keeping his oaths and vows. Many of our commentators take the position that Kal Nidre in actuality emphasizes the importance of keeping one’s word and honoring our commitments. How appropriate is this interpretation, as we begin a day when will be affirming, over and over again, how we plan to do teshuvah and change our ways.

## *Shema*

While chanting the Shema prayer on Yom Kippur, the second line, as follows:

***“Blessed is the Name of His Glorious Kingdom  
for ever and ever.”***

is read aloud. Moshe originally heard this verse from the angels, when he was on Mt. Sinai receiving the Torah from G-d.

Though normally read quietly, on Yom Kippur the second line of Shema is read aloud. Normally we dare not utter angelic phrases loudly; however, on Yom Kippur, as we strive to reach the spiritual level of the angels, we say the verse out loud.

## *Avinu Malkenu*

Almost 2,000 years ago a terribly serious drought plagued Eretz Yisrael. Public fast days were proclaimed, and special prayers were offered. The great Torah scholar, Rabbi Eliezer, was selected to lead prayers, including the reading of a 24-blessing Amidah, written for the purpose of averting drought. Yet, rain did not fall!

Rabbi Akiva stepped forward and chanted a special prayer in which each verse begins with the words, ***“Avinu Malkenu”*** (Our Father, Our King). The rain began. (Source: *The Gemarrah in Taanit*). Today, Avinu Malkenu is in our liturgy for fast days and during the ten days of repentance between Rosh Hashanah and Yom Kippur.

## *Viduy*

Confession is an essential part of *Teshuvah* (repentance). True repentance cannot be just a fleeting thought, like other ordinary thoughts which pass in and out of a person's mind. By confessing one's sins out loud in public, that confession becomes much more meaningful. Rationalizing one's sinful acts becomes much more difficult.

The two types of confessions, *Al cheit* and *Ashamnu*, list all types of sins alphabetically. The *Al cheit* prayer lists many categories of sins and specific transgressions, which are commonly committed. Sins are described in the plural, not only to save individuals from embarrassment, but also to enable the congregation as a whole to attain Teshuvah. A person cannot confess only for oneself. Instead, we beg forgiveness for all Jews who sin. Rabbi Isaac Luria, the 16<sup>th</sup> century Kabbalist, wrote that confession is written in the plural, "**We** have sinned," because all Israel is considered as if it were one body. Every person is a limb of the body.

The common categories of sins include but are not limited to the following familiar types of transgressions:

- Misuse of speech
- Thinking wrongful thoughts
- Adopting negative attitudes
- Violating Shabbat
- Violating Kashrut

Of course, one should not limit confessions to only those sin categories printed in the Machzor. A person should mention in Viduy any specific sins which have led one astray from G-d. It is customary to gently beat one's chest during Viduy, as if to say that the heart may have led one down the wrong path in the past, but hopefully not again.

## *Neila*

A Jew prays three times a day on weekdays. On Shabbat and on Holidays, including Rosh Hashanah, Musaf, the fourth “additional” service, is added to commemorate the additional sacrifices which were offered on those days in the Holy Temple in Jerusalem. Only on Yom Kippur is there a fifth service. This is Neila.

Neila is read after Mincha as the sun is setting. The word, “Neila,” means closing (or locking). Neila has a double significance – the closing of the gates of the Temple at the end of the day, and the closing of the gates of prayer, as the day of Yom Kippur ends.

The Neila service contains stirring pleas to G-d to accept our prayers before Yom Kippur ends. The heavenly judgment inscribed on Rosh Hashanah is sealed at Neila. The hazzan chants the service in a special awe-inspiring melody, which brings the congregation to even higher levels of devotion.

Following Neila, the Shofar is sounded with one great and mighty long blast. The service concludes with exclamations of *Shema Yisrael* and *L'Shana Haba'ah B'Yerushalayim*.

# IN MEMORIAM

Lena Aaron	James Arogeti	Rocha Benatar
Marvin Aaron	Joe M. Arogeti	Abraham Benator
Tamar Tourial Aboaf	Michael Arogeti	Estrea Benator
Gavriel Akbashev	Morris Arogeti	Isaac Benator
Elise Akouka	Regina Arogeti	Marie Benator
Leon Juda Akouka	Sam Arogeti	Max Benator
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Becky M. Alhadeff	Gavriel Aronov	Morris Benator
Estreya Alhadeff	Bokhmal Aronova	Victor Alan Benator
Jack Alhadeff	Cporo Aronova	Matilda Benbenisty
Joseph Alhadeff	Dina Aronova	Mazaltov Benbenisty
Julia Cadranel Alhadeff	Hevsy Aronova	Moreno Benbenisty
Minnie Alhadeff	Mazaltov Aronova	Morris Benbenisty
Morris Alhadeff	Miriam Aronova	Isaac Benschushan
Rosa Alhadeff	Rivca Aronova	Perla Benschushan
Samuel Alhadeff	Sara Aronova	Viola Benschushan
Solomon Alhadeff	Heyo Asherov	Isaac Benveniste
Stella Alhadeff	Fareho Asherova-	Morris Benveniste
Aboheo Allaev	Niktalova	Rachel Benveniste
Mafrat Allaeva	Florence Atkins	Rose Benveniste
David Almeleh	Joseph Azarian	Victor Benveniste
Deborah Almeleh	Khanom Azarian	Luna Beraha
Abraham Alves	Nissan Azarian	Marco Beraha
Mery Alves	Pooly Azarian	Hyman Berger
Abraham Amato	Tavoos Azarian	Sally Berger
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Jack Amato	Pinhas Azoulay	Evette Bernath
Jacov Amato	Abraham Azulay	Joseph Bernath
Lauren Amato	Fortunata Azulay	Robin Bernath
Leah Amato	Alice Barbakoff	Michel Bernstein
Luna Amato	Israel (Mickey) Barocas	Serge Bernstein
Menashe Amato	Louise Barocas	Katherine Beton
Morris Amato	Samuel Barocas	Leah A. Beton
Nace Amato	Isaac Barrocas	Mary Beton
Regina Amato	Luna Barrocas	Ralph Beton
George Amram	Morrill A. Barron	Samuel S. Beton
Benjamin Amuyev	Julius Bayowitz	Solomon S. Beton
Benzion Amuyev	Sadye Bayowitz	Bernard Birnbaum
Berta Amuyev	Hyman Bearman	Paulette Birnbaum
Yael Amuyev	Lena Bearman	David Bobo
Albert Antebi	Jean Beck	Eli Bobo
Barrie Antebi	Eliahu Beda	Joe Bobo
Jacob (Jack) Antebi	Margot Beda	Regina Bobo
Morris Antebi	Rebecca Behar	Murray Bornstein
David Arbib	Victor Behar	Yakov Borukhov
Renee Arbib	Chaim Benatar	Buddy Butler
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Jack B. Arogeti	Morris (Moshe) Benatar	Jaque Cadranel

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Reuben Capelouto	Ezra DeLeon	Joseph Franco
Sinuru Capelouto	Jamila DeLeon	Liv Franco
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Miryam Chaimov	Bertha Dudman	Itzhak Frank
Evelyn Chanin	Cota Elbaz Alves	Rivka Frank
Sam Chanin	Samuel Elbaz Alves	Alexander Friedman
Flora Chase	Balor Elezerova	Anne Friedman
Sylvia Chisen	Ben Elias	Clara Friedman
Fortunee Codron	Rose Elias	Esther Friedman
Jacque Codron	Mordechai Emanuel	Flo Friedman
Leon Codron	George Falkenstein	Harry Friedman
Miriam Codron	Russell Falkenstein	Herman Friedman
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Eliezer Cohen	Sophie Falkenstein	Berlante C. Galante
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Melvin Cohen	Haim Farahmandpour	Benny Galanti
Morris Cohen	Isaac Farahmandpour	Isaac N. Galanti
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Reina Cohen	Zoleikha Farahmandpour	Rabenu Galanti
Rosa Cohen	Victoir Fintz	Ralph I. Galanti
Sarah Cohen	Hana Finzi	Ruth Light Galanti
Sidney Cohen	Maurizio Finzi	Stanley Garber
Sion Cohen	Ellis Firestone	Sharon Gatien
Stella Cohen	Marc Firestone	Claudine Geduldig
Harvey Cooper	Mary Firestone	Nathan I. Gershon
Mary Cristal	Mollie Firestone	Shifra K. Gershon
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Beverly Gleichman	Richard Cohen Henriques	Lovie Krugman
Howard Gleichman	Herbert Herskowitz	Sanford Leach
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Rebeca Gordon	Joseph Horesh	Joe Lereah
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Juana Habib	Sareta Jurin	Rachel Benveniste Levy
Rachel Habib	Yale Jurin	Sam E. Levy
Louise Habib	Minnie Glazer Kalfin	Sarah Levy
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Nissim Habif	Molly Katz	Rebecca Lewenstein
Victoria Habif	Samuel Katz	Lena Light
Jacob Halfon	Avrom Khanimov	Louise Light
Judith Halfon	Bhor Khanimov	William Light
Rachel Halfon	Sholomo Khodgabekov	Harold Linder
Suzanne Hanan	David Klein	Mathilda Lindner
Joseph Hanein	Fanny Klein	Judy Machiz
Suzanne Hanein	Leya Klein	Roy Mack
Ezra Hannon	Marcus Klein	Suzanne Piha Mack
Rachel Hannon	Steven Kooby	Rohe! Mallaeva
Abdo Harari	Batsheva Sara Koplowitz	Yuhovet Mallaeva
Gamila Harari	Abram Korol	Emanuel Mardy
Marco Harari	Ester Korol	Meru Mardy
Moshe Harari	Iosif Korol	Sadie Mardy
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Flora Hazen	Frank Krainin	David Maslia
Julia C. Hazen	Mamie Krainin	Linda Maslia
Louis Hazen	Clara Krochmal	Morris A. Maslia

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Ellen Mendels	Mary Pitlick	Joseph Rubin
Franklin Mendels	Sam Pitlick	Iris Ruskin
Frits Mendels	Herman Pollock	Louis Ruskin
Thekla Mendels	Jeanette Pollock	Shirley Ruskin
Gertie Merlin	Ethel Powell	Sarah Sacks
Jerome Merlin	Claire Renov	Sol Sacks
Leon Merlin	Manuel Renov	Mollie Sacolick-Cohen
Morris Merlin	Frank Resnick	David Saffan
Alfred Meyer	Irene Resnick	Eliahu Saffan
Martin Meyer	Larry Resnick	Rosa Saffan
Mary Meyer	Samuel Resnick	Solomon Saffan
Beatrice Mezrah	Sylvia Resnick	Vital Haim Saranga
David Mezrah	Alan Rich	Alex Sater
Israel Misrie	Arnold Rich	Lakie Sater
Morton Misrie	Benjamin Rich	Stanley Sater
Rose Misrie	Henry Rich	Joseph Savdie
Jonas Mitchell	Rosalie Rich	Theodora Savdie
David Stern Monett	Sylvia Rich	Felix Schinazi
Angele Nahmias	Martha Roberts	Carol Schreter
Gabriel Nahmias	William Rachels Roberts	David Schulman
Abraham Nawy	Lynn Rogers	Max Seiden
Marcelle Nawy	Bernard Roistacher	Sara Seiden
William Nawy	Elsie Roistacher	Scott Seiden
Avromhaem Nektalov	Louis Roistacher	Abraham Selber
Beteyo Nektalova	Chip Romm	Alice Selber
Eusho Nektalova	Mendel Romm	Franklin Selber
Yual Nektalova	Tootsie Romm	Howard Seligson
Judah Notrica	Milton Rosemore	Jared Neil Seligson
Matilda Notrica	Blanche Rosenberg	Herbert Selk
Victor Notrica	George Rosenberg	Mario Sevy
Aaron Meyer Ohana	Leona Rosenberg	Nagi Shabtai
Abrahao Ohana	Nathan Rosenberg	Salima Shabtai
Arao Ohana	Yetta Rosenberg	Herbert Shain
Estrela Ohana	Alfred Rosenthal	Isaac Shain
Rheta Okun	Jacob Rosenthal	Bennie Shemaria
Ethel Ornstein	Jenny Rosenthal	Matilda Shemaria
Solomon Ornstein	Muriel Rosenwald	Alice Lewenstein Shetzen
Catherine Papouchado	Leonard Ross	Edward Shetzen
Victor Papouchado	Zelda Ross	Fannie Shetzen

# *IN MEMORIAM*

Wolf Shetzen  
Barbara Shuman  
Jerome Shuman  
Joseph Shuman  
Rose Shuman  
Harold Silverfield  
Mary Silverfield  
Jack Simon  
Abraham Sinkoe  
Ralph Sinkoe  
Isidore Sirota  
Maurie Smith  
Zelda Smith  
Anna Snyder  
Mendel Snyder  
Ronald Snyder  
Lillian Snyder  
Jacob Sofer  
Noona Sofer  
Bibi Soleimany  
Albert Sonsino  
Morris Soriano  
Rachel Soriano  
Hannah Spielberg  
Samuel Spielberg  
Sarah Spielberg  
Emanuel Stein

Irene Stein  
Anne Strauss  
Sidney Strauss  
Bette P. Taranto  
Lynn B. Taranto  
Morris B. Taranto  
Dave Taratoot  
Dorothy Taratoot  
Esther Tarica  
Israel Tarica  
Calo Tarragano  
Dorothy Light Teitelbaum  
Allen C. Tenenbaum  
Eli Tourial  
Ezra Tourial  
Ralph Tourial  
Reina Tourial  
Sidkiah Tourial  
Rose Sirota Tuck  
David Nace Varon  
Nace David Varon  
Moshe Vicus  
Rachel Vicus  
Lillian Viness  
Samuel Viness  
Evelyn Warga  
Kelman Warga

Edward Waronker  
Lewis Waronker  
Malcolm Waronker  
Milton Waronker  
Rebecca Waronker  
Anne Weinberg  
Eugene Weinberg  
Howard Weinberg  
Janette Weinberg  
Carolyn Weiner  
Sylvia Wolf  
Zelig Wolf  
Morton Wolfe  
Bachor Yakubov  
Hana Yakubov  
Nekadam Yakubov  
Libby Yonks  
Sol Yonks  
Bitti Yultugriyeva  
Mafrat Yusupov  
Sholomo Yusupov  
Sarah Zimmerman  
Anna Zipperman  
Louis Zipperman  
Samuel Zipperman  
Sigi Zwern

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*Alphonse Lévy, 19<sup>th</sup> century*

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