

Rosh Yeshiva & Community Rabbi:
Dayan Abraham David Shli"ta

Please Note, this newsletter has holy writings and should be disposed of in Geniza only.

ROSH HASHANA - The Jewish New Year is in fact a day of Judgement, when we all come before the Almighty to receive our fate. On this day we are inscribed and on Yom Kippur our fate is sealed.

The sound of the Shofar sends out the message: "Awaken! You who slumber and are lulled into a spiritual decline through habit and the empty ways of modern society, where greed and lust substitute for charity and kindness. What satisfaction or happiness can this bring you? Awaken! Look into your soul, correct your ways and return to G-d who awaits your repentance."

The ten days from Rosh Hashana until Yom Kippur are known as Aseret Yeme Teshuba, when G-d comes forward towards us and we can feel a spiritual enlightenment and closeness to Him. A Jew can soar to his highest capabilities during these days culminating on Yom Kippur.

That is why we make the extra effort awakening early in the morning for Selichot during the month of Ellul and the Aseret Yeme Teshuba. It is during this period that we are given added assistance from Heaven. We can feel the presence of G-d reach out to us, and it is up to us to take the opportunity; now is the time! Let us strive to do our best and give our Father in Heaven pleasure and thus secure a Good & Happy Year for ourselves and our dear ones.

HALACHOT & MINHAGIM CONCERNING YAMIM TOVIM **(Rosh Hashana, Succot and Shemini Atzeret)**

1. On Yom Tov, one may not melt a candle to stick into the holder for lighting; it must be done before Yom Tov. On Yom Tov itself, just jam it into the holder with a stick or a piece of silver foil.
2. We say Shehecheyanu on both nights of Rosh Hashana, Succot and Shemini Atzeret during Kiddush. Our minhag is for the woman to say Shehecheyanu when she lights candles. On the 2nd night of Rosh Hashana, one should have in mind a new fruit or wear new clothing, but if one did not, they still make the beracha.
3. Rosh Hashana, Succot & Shemini Atzeret are Yamim Tovim; it is therefore forbidden to do any work (melacha) as on Shabbat. The only difference is that we are allowed to prepare food that we need for the same day. Even though the Torah allows all work which has to do with our food, our Chachamim placed some restrictions on certain preparations of food.
4. On Yom Tov, the Chachamim forbade the harvesting of crops and plucking of fruit, threshing, grinding, sieving, squeezing for the purpose of extracting juices, and making cheese.
5. One may light a fire for whatever purpose, but this must be done from an existing flame. Therefore, one may not strike a match or switch on a light or any electrical appliances for the purpose of cooking etc.
6. One may not use utensils such as a grater or masher; one may use a fork which is a shinui (change). Nor can one cut food too finely.
7. One may not turn off a gas or electric cooker or oven after having finished cooking, but one may set a time switch before Yom Tov. One may use a spoon to cover the sensor in order to cause the gas supply to stop. One can put the knob back to it's neutral setting.
8. One is allowed to increase the flame of a gas stove or oven, but not an electric one.

9. One may lower the flame of a gas stove or oven to prevent the food from burning or if one needs a steady low flame for cooking whilst the food is on the fire. If one needs to boil water on a gas stove, they may allow the water to boil over thus extinguishing the flame; one may then turn off the gas.
10. Weighing or measuring is not permitted, even if it is for preparation of food; it has to be done by approximation.
11. One must not cook food or make hot drinks for a gentile on Yom Tov, but if they came to visit, one may give them from the dish that has been prepared for a Jew.
12. One may light a Ner Neshama from an existing flame even though there is no physical benefit.
13. One must not cook or prepare on the 1st day of Yom Tov for the 2nd day or for any subsequent day. If one needs to, they may remove food from the freezer on 1st day to defrost for the next day.
14. Even though one is not allowed to prepare from one day of Yom Tov to the next, one may cook large quantities on the 1st Day so that there will be leftovers for the next day, so long as one does not say so explicitly.
15. One may freeze water to make ice on Yom Tov, as would be permitted on Shabbat.
16. Even though one is allowed to carry from one domain to another - unlike Shabbat where this is forbidden - this can only be done if there is a purpose or necessity for the same day. For example, one may not carry keys or books unless they might be used on the same day. One may not carry for a gentile.
17. One must not cook or prepare on the 1st day of the Yom Tov for the 2nd day or for any other day except if the 2nd day falls on Shabbat or Shabbat follows Yom Tov when it is permitted with an **Erub Tabshilim**. Anyhow one may cook extra for the first day in the same pot even intentionally and use what is left for the 2nd day without explicitly saying so.

ERUB TABSHILIM (this year 5785 it has to be done on **Wed 2nd Oct / Wed 16th Oct / Wed 23rd Oct**)

1. When Shabbat follows Yom Tob one may not prepare food on Yom Tob for Shabbat unless Erub Tabshilim was done.
2. Erub is done by taking 54g of bread and 27g of cooked food (ie boiled egg, tuna, corn etc).
3. On Erev Yom Tob one should lift the erub and say the blessing "Asher kideshanu bemitzvotav vertzivanu Al Mitzvat Erub" and then say "with this Erub we shall be permitted to bake and cook and to store hot food and prepare and to do all of our needs on Yom Tob for Shabbat".
4. The erub should be put away and must remain intact until all preparations on Yom Tob are finished. It is preferable to use the bread and food in one of the meals of Shabbat.
5. If one is not sure any preparations will be necessary or one will just be lighting Shabbat lights one should do erub with no beracha.
6. If one forgot to do erub he could after the fact rely on the community Rabbi's erub.

CUSTOMS AND PRACTICES FOR ROSH HASHANA

1. It is customary to fast on Erev Rosh Hashana if one is not weak or ill. Most people accept and keep this fast until half an hour after midday; which is **1:24 pm**. In such a case we Sephardim do not say Anenu at all.
2. After Shacharit of Erev Rosh Hashana, the custom is to make Hatarat Nedarim.

3. The Shofar is not to be blown on Erev Rosh Hashana, even when the 1st day falls on Shabbat and we do not blow the Shofar on Shabbat. If it is necessary for a Baal Tokea to practise, he should do so in private.
4. Tahanun is omitted on Erev Rosh Hashana, but it is still said in Selichot.
5. Some have the custom to visit the cemetery on this day. One who does so should remember not to pray to the deceased, but to ask them to intercede on their behalf.
6. It is appropriate to have a haircut on Erev Rosh Hashana; this should be done before halachic midday **12:50 pm** where possible.
7. It is customary for men to immerse in a mikve on Erev Rosh Hashana.
8. One should avoid eating sour or bitter foods on Rosh Hashana. Instead, one should have sweet and rich food to symbolise a beginning of a sweet year.
9. One should not lose one's temper at any time but on Rosh Hashana, it is disastrous to do so.
10. One should try not to sleep during the day on Rosh Hashana unless one has a headache or does not feel well. If one needs to sleep, one should wait until after halachic midday if at all possible.
11. It is customary to go near a stream or river to say the prayer of Tashlich on the 1st Day of Rosh Hashana. If one wasn't able to go on first day, they can go on 2nd Day.
12. Tekiat Shofar is a positive commandment of the Torah which is time bound. However, women have undertaken to hear the shofar and if for some reason they cannot come to the Synagogue, arrangements should be made for a ba'al tokea to go to their home to blow for them. This blowing is done without a beracha, if there is no man who needs the Tekiot there.
13. From Rosh Hashana until Yom Kippur, in all the prayers we add Zochrenu, Mi chamocho, Uchtov lechayim and Besefer chayim. If one did not remember until the conclusion of the relevant beracha, one does not go back.
14. During this period, we substitute Ha'El Hakadosh with Hamelech Hakadosh. If one made a mistake and began the next beracha, one goes back.
15. In the beracha Hashiva shofetenu, we substitute Melech ohev tsedaka umishpat with Hamelech hamispat. If one made a mistake and began the next beracha, one does not go back.
16. One should attempt to perform as many mitzvot as one can in the days between Rosh Hashana and Yom Kippur. Some women bake bread at home in order to have the mitzva of taking challa. In order to make a beracha according to all opinions, one should bake at least four and a half pounds of flour.
17. One should also be more particular about the food one eats during this period. For example, one should be particular about buying Pat Yisra'el (Jewish baked bread) and Chalav Yisra'el (supervised dairy), even if one is not accustomed to doing so during the year.
18. On both nights of Rosh Hashana, we have the custom of performing a special seder for good omens for the New Year. This is explained in the Kiddush on pages 6 and 7 and in the Rosh Hashana Machzorim.

CUSTOMS AND PRACTICES FOR YOM KIPPUR

1. There is a custom to make Kaparot with live chickens before Yom Kippur, saying the prayer as set out in the Machzor for Yom Kippur. The mainstream custom today is to use money instead of chickens and then to give the money to charity.
2. It is a mitzva to eat and have many se'udot on the day of Erev Yom Kippur.
3. Men should go to the Mikve on Erev Yom Kippur.
4. Yom Kippur can only atone for sins between man and G-d. For sins between man and his fellow, a person must personally ask for forgiveness.

5. Since women accept the fast and other restrictions at candle lighting, they must light first and then make the beracha (as on Shabbat). They also need to have changed into non-leather shoes before lighting. The berachot this year is lehadlik ner shel Shabbat ve Yom Hakippurim since Yom Kippur falls on Shabat and Shehecheyanu. If one needs to travel to the synagogue by car, then she may make a condition that she is not accepting the fast until she goes to the synagogue. In such a situation, she should not say the beracha of Shehecheyanu when lighting candles. It is said in the Synagogue with the Sheliach Tzibbur.
6. A person who is seriously ill and cannot fast should consult the Rabbi beforehand as to what to do.
7. It is forbidden to wash one's body during the fast. When it is necessary to wash the hands, one may only wash up to the knuckles. If one wishes, they may wring out baby wipes before the fast and then use them on Yom Kippur.
8. Leather shoes must not be worn during the fast. Canvas or rubber shoes should be worn instead. Therefore, we omit the beracha she'asa li kol tsorki in the morning.
9. Husband and wife should keep away from endearing physical contact during the fast.
10. It is important to prepare the prayers of Yamim Noraim and to understand them, for G-d wants our hearts in prayer.
11. When making Havdala on Motza'ei Yom Kippur, (even if Yom Kippur falls on Shabbat) we do not make the beracha of Besamim. We make hagefen, ha'esh and hamavdil. The flame must be lit from a candle that burned throughout Yom Kippur (e.g., the yahrtseit candle). If one has not lit a candle from before Yom Kippur one may light a new one and use it.
12. After Yom Kippur is over, it is commendable to wash our hands fully three times as we do in the mornings, since we did not do so that day.
13. One should begin some preparation for the Succah on Arba minim on Motza'ei Yom Kippur.

May the year 5785 be a year of Happiness and Redemption! - AMEN

CUSTOMS AND PRACTICES FOR SUCCOT

Succot is one of the happiest times in the Jewish Calendar. We leave our homes to dwell in a Succah, a temporary dwelling, for seven days (8 days outside Israel) to commemorate the clouds which hovered above and around the children of Israel in the desert to protect them.

We leave the security and comfort of a permanent dwelling to live in a fragile and temporary abode, to teach us that a home is not the thickness of its walls or the strength of its roof but the faith and trust in G-d, and therein is our security. We are commanded to be happy; 'Vesamachta bechagecha'. In the time of the Temple, there was great merry-making with music and dancing all night when water was offered on the altar, nisuch hamayim. The whole of Jerusalem was bathed in light from the fires lit in the Temple.

On Succot, we take the Arba Minim: the Lulav (date palm), Etrog (citron), Hadass (myrtle), Arabot (willow) and bring them together in a Mitzva to signify the four classes of our people who can be brought together through the performance of Mitzvot at this happy time. The Etrog which has taste & fragrance represents the righteous who have both Torah & Mitzvot. The Lulav whose fruit has taste but no fragrance represents those who observe the Mitzvot well but are weak in the study of the Torah. The Hadass which has fragrance but no taste, represents those who study the Torah but are weak in the observance of Mitzvot. And last, the Arabot which has no fragrance & no taste, represents those who are weak both in observance & the study of Torah. The Mitzvot of Succot can bring us all together in the service of G-d to complement one another.

1. The Torah commands us Basuccot teshevu shiv'at yamim - you should dwell in Succot for seven days - as you would at home. Eat, drink, study, receive visitors and friends and sleep there all seven days. Therefore, every home should have a Succah to fulfil the mitzva properly.
2. Although one is not obligated to eat in the Succah (except on the first night when one must eat at least 27g of bread), one is not allowed to eat a proper meal (54g of bread) outside the Succah at any time during Succot. One may not eat a meal of mezonot of 162 grams and above outside a Succah. We Sefardim only make a beracha Leshev basuccah when we eat a 54g of bread or 216g or more of mezonot (the latter would then also require Hamotsi and Birkat Hamazon).
3. We are allowed to eat fruit, cheese, meat or to drink wine outside the Succah according to the strict law, but it is praiseworthy if someone does not even drink water outside the Succah.
4. At meals where there is Kiddush, the beracha of Leshev basuccah is incorporated in the Kiddush. At other times, some make the beracha after hamotsi and some do it before; they stand for the beracha Leshev basuccah and then sit for the hamotsi. This second option is recommended.
5. If one made Kiddush and only intended to eat less than 216g of mezonot, they do not make Leshev basucca in Kiddush.
6. If someone forgot to make the beracha of Leshev basuccah and remembered during the course of the meal, one may make the beracha and eat another kezayit (27g) of bread.
7. We are obligated to sleep in the Succah even if it is only a nap unless it becomes too cold and it causes us discomfort and suffering; this would mean we were mitsta'er and thus exempt.
8. All males are obligated to eat and sleep in the Succah. Boys from the age of about 5 or 6 should be trained in the mitzva.
9. Even though women are exempt from this mitzva, if they fulfil it, they will be rewarded, especially if they accompany their husband and children. Women do not make the beracha of Leshev basuccah, but for the Arba Minim women do make a beracha according to our minhag, even though there are some authorities who do not agree with this.
10. On each night of Succot it is customary to say the prayers of the Ushpizin as set out in the machzor before we enter the Succah.
11. On the 1st night we say the Kiddush and then say the beracha Leshev basuccah followed by the beracha Shehecheyanu and then drink the wine.
12. One should try to ensure they have a kezayit (27g) of bread in the succah on 1st night, after nightfall (6.50pm).
13. On the second night of Yom Tov, we follow the same procedure but with one change. The beracha of shehecheyanu is said before the beracha of leshev basuccah.
14. After washing Netilat Yadayim for the Seuda we make the beracha HaMotzi Lechem Min Ha'aretz and eat at least one kebetsa (2oz/54g). To fulfil the mitzva of eating in the sukkah, one needs to eat a kezayit. However, because one washes netilat yadayim with beracaha, one needs to eat a minimum of a kebetsa (2oz/54g).
15. If it rains on the first night of Succot, one should wait until the rain stops in order to fulfil the mitzva of eating in the Succah. But if the delay causes suffering, then one can make Kiddush in the house without the beracha of Leshev Basuccah, they should wash, make hamotzi, eat the meal and when the rain stops, go to the Succah and make Leshev Basucca, eat at least a kaziet of bread in the Succah and say Birkat Hamazon. Therefore, if it rains, one needs to have in mind that they might eat in the Sukka later on.

16. The Sha'ar Hakavanot based on the Zohar says that the decision of a person's fate is executed on the night of Hoshana Rabba. Therefore, we stay awake all night and learn Torah and pray Shacharit with sunrise.

Shemini Atseret

There is an extra reason to rejoice on Shemini Atseret. Historically, we would sacrifice 70 bulls, corresponding to the 70 nations on Succot, to provide atonement for those nations. On Shemini Atseret, just one bull was sacrificed, corresponding to the Jewish People. The Talmud (Succa 55b) says that it is analogous to a king who told his servants to make a feast for seven days and then on the eighth day, he asked for just those who were closest him to remain for a more intimate feast, so that he could fully appreciate their company.

Due to this time of year being climax of joy in the year as prescribed in the Torah, the Rabbis fixed that this would be the appropriate time to finish the cycle of reading of the Torah.

Customs and Practices of Shemini Atseret and Simhat Torah

1. One is obligated to dwell in the Succah on Shemini Atseret in the Diaspora, just as one does on Succot, except that one does not make the beracha of Leshev basuccah.
2. One needs to be careful to say the correct wording for the prayers. If, on Shemini Atseret one mistakenly said chag hasuccot instead of Shemini chag ha'etseret in amida or kiddush, then, after the fact, one does not go back.
On Simchat Torah (ie. Second day Yom Tov), one who made such a mistake does repeat. If one made the mistake, only because they were rushing, but not because they thought it was still Succot, they do not need to repeat.
3. The chazzan recites Tikkun Hageshem before Musaf of 1st day Shemini Atseret and then we begin switching to Mashiv Haruach in the amida.
4. One makes Shehecheyanu in Candle Lighting and Kiddush on both Shemini Atseret and Simchat Torah as it is a separate Yom Tov to Succot.
5. It is a big mitzvah to rejoice wholeheartedly with the Torah as we complete the cycle of reading.

Hag Sameach

The Beracha Shehe-heyanu should be recited on both nights of the Festival. On the 2nd night for this beracha, it is advisable to have a new fruit that you have not eaten this season, on the table in front of you.

In order to avoid the printing of Hashem's name we have used אלקים for Hashem's 5-letter name replacing the ה with ק and used יי instead of Hashem's 4-letter name. However, these should be pronounced correctly during prayers.

On Friday night start here and include all the words in brackets.

יום הששי : ויכלו השמים והארץ וכל צבאם : ויכל אלקים ביום השביעי, מלכתו אשר עשה, וישבת ביום השביעי, מכל מלאכתו אשר עשה : ויברך אלקים את יום השביעי, ויקדש אתו, כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות :

On all nights continue here

וביום שמחתכם ובמועדכם, ובראשי חדשיכם, ונתקעתם בחצרות, על עלתיכם, ועל זבחי שלמיכם והיו לכם לזכרון, לפני יי אלקיכם :

סברי מרנן

Those present say לחיים

ברוך אתה יי אלקינו מלך העולם בורא פרי הגפן :
ברוך אתה יי אלקינו מלך העולם אשר בחר בנו מכל עם. ורוממנו מכל לשון. ותתן לנו יי אלקינו באהבה את יום (השבת הזה. ואת יום) הזכרון הזה את יום טוב מקרא קדש הזה. (on Shabbat זכרון תרועה) (on other nights יום תרועה) (באהבה) מקרא קדש זכר ליציאת מצרים. ודברך מלכנו אמת וקיים לעד. ברוך אתה יי מלך על כל הארץ מקדש ברוך אתה יי אלקינו מלך העולם שהחינו וקימנו והגיענו לזמן הזה

שנה טובה

ברוך אתה יי אלקינו מלך העולם שהחינו וקימנו והגיענו לזמן הזה

After we wash our hands and make Hamotze and eat bread, we make the following Seder to symbolise the goodness and sweetness for the New Year.

1. We take a date and make the Beracha 'Bore Peri Ha-etz' and eat a piece, then we take another date, or even the same one, and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִתְּמוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל-מְבַקְשֵׁינוּ
רְעִיתָנוּ :

2. We take a Ha'adama fruit such as a banana or strawberry and say the beracha 'Bore Pere Ha'adama and eat a piece. Then we take the Lubia (string beans) and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִרְבוּ זְכוֹתֵינוּ וְתִלְבְּבוּנוּ :

3. We take a piece of leek and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִכַּרְתּוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל-מְבַקְשֵׁי
רְעִיתָנוּ :

4. We take some spinach and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִסְתַּלְקוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל-מְבַקְשֵׁי
רְעִיתָנוּ :

5. We take a piece of pumpkin or marrow and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂתַקְרַע רוּעַ גִּזְרֵי דִינֵינוּ. וְיִקְרָאוּ לְפָנֶיךָ

זְכוֹלֵתֵינוּ :
6. We take some pomegranate, if we have not eaten it this season, we say sheheheyanu, taste it and then say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂנַהֲיֶה מְלֵאִים מִצּוֹת כְּרַמּוֹן :

7. We take some apple jam and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׂתִתְחַדֵּשׁ עָלֵינוּ שְׁנָה טוֹבָה וּמְתוּקָה :

8. We take a piece of the head of the lamb and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂנַהֲיֶה לְרֹאשׁ וְלֹא לְזָנָב. וְתִזְכָּר לָנוּ (עֲקִידָתוֹ
(וְ אִילוֹ שֶׁל יְצִחָק אָבִינוּ עָלֵינוּ הַשָּׁלוֹם. בֶּן אֲבָרָהָם אָבִינוּ עָלֵינוּ הַשָּׁלוֹם :

And if we do not have the head of the lamb we use the head of a chicken or fish and say:

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂנַהֲיֶה לְרֹאשׁ וְלֹא לְזָנָב :

Bet Keneset Timings for Yamim Tovim 5785

Month of Elul

Weekdays

Selihot/Shacharit 6:00am

Sundays

Selihot/Shacharit 7:00am

Wednesday 2nd October

Erev Rosh Hashana

DO NOT FORGET ERUV TAVSHILLIN

Alot Haschachar	5:24am
Selihot, Shacharit & Hatarat Nedarim	6:00am
Mincha Gedola – ½ hour after midday	1:24pm
Mincha, followed Arbit of Yom Tov	6:15pm
Candle Lighting	6:20pm

Thursday 3rd October

1st Day Rosh Hashana

Shacharit	7:45am
Teki'at Shofar (approx)	10:30am
Hatima (reciting of Tehillim)	4:30pm
Mincha	5:30pm
Followed by Tashlich (at Dollis Brook) Bell Lane	6:15pm (approx)
Arbit	7:00pm
Candle lighting not before	7:23pm

Friday 4th October

2nd Day Rosh Hashana

Shacharit	7:45am
Teki'at Shofar (approx)	10:30am
Hatima	5:00pm
Mincha, Kabbalat Shabbat and Arbit	6:00pm
Candle Lighting, no later than	6:15pm

Shabbat 5th October

Shabbat Shuva

Shacharit and Musaf	8:30am
Mincha, followed by Se'uda Shlishit and special Derasha on Halachot of Yom Kippur and Teshuba	5:15pm
Arbit and the Termination of Shabbat	7:18pm
Communal Selichot Event	From 12am

Sunday 6th October

Tsom Gedalia

Fast begins	5:31am
Selichot and Shacharit	6:45am
Mincha with Birkat Kohanim, followed by Arbit	5:45pm
Fast ends	7:07pm

Monday 7th October to Thursday 10th October

Selihot and Shacharit
Mincha followed by Arbit

Aseret Yeme Teshuba

5:45am
5:55pm

Friday 11th October

Selihot and Shacharit followed by Hatarat Nedarim
Mincha with Vidui
Shabbat and Yom Kippur begins
and candle lighting no later than
Kabbalat Shabbat, Lecha Keli and Kol Nidrei
followed by Arbit

Erev Kippur

5:45am
2:00pm
6:00pm
6.05pm

Shabbat 12th October

Shacharit and Musaf
Mincha, Darush and Ne'ila
Arbit and Termination of Shabbat and Yom Kippur

Yom Kippur

7:45am
3:00pm
7:03pm

Sunday 13th October

Shacharit
Mincha followed by Arvit

8:00am
5.45pm

Monday 14th-Tuesday 15th October

Shacharit
Mincha followed by Arbit

7:00am
5.45pm

Wednesday 16th October

DO NOT FORGET ERUV TAVSHILLIN

Shacharit
Mincha followed by Arbit of Yom Tov
Candle Lighting
Nightfall

Erev Sukot

7:00am
5:40pm
5:49pm
6.51pm

Thursday 17th October

Shacharit and Musaf
Mincha followed by a Devar Torah
Arbit

Preparations only after

1st Day Sukkot

8:30am
5.40pm
6:30pm
6.52pm

Friday 18th October

Shacharit and Musaf
Mincha, Kabbalat Shabbat and Arbit
Candle Lighting **no later than**

2nd Day Succot

8:30am
5:30pm
5.45pm

Shabbat 19th October

Shacharit and Musaf
Mincha followed by Se'uda Shelishit
Arbit and Termination of Shabbat

Shabbat Hol Hamo'ed

8:30am
5:20pm
6.49pm

Sunday 20th – Tuesday 22nd October

Shacharit and Musaf
Mincha followed by Arbit

Chol Hamo'ed

8:00am
5:30pm

Wednesday 23rd October

Tikkun Leil Hoshana Rabba
Hatsot
Shacharit and Musaf
Mincha followed by Arbit of Yom Tov and quick Hakafot
Yom Tov commences

DO NOT FORGET ERUV TAVSHILLIN

Hoshana Rabba

12:00am
12.46am
6.50am (Sunrise: 7.40am)
5.25pm
5:34pm

Thursday 24th October

Shacharit and Musaf (Tikkun HaGeshem)
Mincha and Quick Hakafot followed by Siyyum HaTorah
Simchat Torah Arbit and Hakafot
Nightfall

Shemini Atseret

8:30am
5.00pm
6.30pm
6.39pm

Friday 25th October

Shacharit and Musaf and Hakafot
Mincha, Quick Hakafot, Kabbalat Shabbat and Arbit
Candle Lighting **no later than**

Simchat Torah

8:15am
5:00pm
5:30pm

Shabbat 26th October

Shacharit & Musaf
Mincha followed by Se'uda Shelishit
Arbit and Termination of Shabbat

Shabbat Bereshit

8:30am
5:00pm
6:36pm

TURN BACK CLOCKS TONIGHT

Sunday 27th October

Shacharit
Mincha followed by Arbit

8:00am
4.20pm

TIZKU L'SHANIM RABOT

Rest of the Winter Timings

Shacharit (Sundays)
Shacharit (Weekdays)
Mincha
Arbit
Friday Mincha followed by Kabbalat Shabbat

8:00am
7:00am
1:30pm
7:30pm
30 mins before sunset