

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)**

On Yom Tov, you may not melt a candle to stick into the holder for lighting it must be done before Yom Tov. On Yom Tov, just jam it into the holder with a stick or a piece of silver foil.

We make *Shehechyanu* on both nights for Kiddush. Our minhag is for the woman to make *Shehechyanu* for the kindling of the lights. On the 2<sup>nd</sup> night of Rosh Hashana one should have a new fruit before him/her for the *Shehechyanu*.

Rosh Hashana, Succoth & Shemini Atzeret are Yamim Tovim, it is therefore forbidden to do any work as on Shabbat, the only difference being 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 have placed some restrictions on certain preparations of food.

On Yom Tov, they forbid the harvesting of crops and plucking of fruit, threshing, grinding, sieving, squeezing for the purpose of extracting juices; one may not make cheese on Yom Tov. 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.

One should not mash or grind food with a hand grinder, use a fork which is a *shenui* (change). One should not cut onions etc. too fine on Yom Tov.

One may sew Hashva (the skin of chicken stuffed with rice) on Yom Tov with a thread and needle but the needle should be threaded before Yom Tov with a suitable length of thread.

You may not turn off a gas or electric cooker or oven after having finished cooking but you are allowed to use a time switch to turn on or off the oven if it is set before Yom Tov.

You are allowed to increase the flame of a gas stove or oven but not an electric one.

You may lower the flame of a gas stove or oven to prevent the food from burning or if you need a steady low flame for cooking whilst the food is on the fire. If one needs to boil water on a gas stove, he may allow the water to boil over and extinguish the flame. He can then turn off the gas control so the gas will not escape.

Weighing or measuring is not permitted even if it is for preparation of food; it has to be done by approximation.

Even though one should not smoke at any time to fulfil the mitzvah '*Vushmartem et Nafshotechem*', smoking is permitted on Yom Tov provided the cigarette/cigar is lit from an existing flame and is not stubbed out. It should be allowed to extinguish by itself. Rolling of cigarettes is not permitted.

One must not cook food or drinks for a Goy (non-Jew) on Yom Tov but one may give him/her from the dish that has been prepared for a Jew.

One may light a *Ner Neshama* from an existing flame even though there is no physical benefit,

One must not cook or prepare on the 1st day of the Yom Tov for the 2nd day or for any other day.

One may freeze water to make ice on Yom Tov as would be permitted on Shabbat.

### **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-hour after midday; which is **1:28 pm**. In such a case we Sephardim do not say Anenu.
2. We have the custom to make Hatarat Nedarim on Erev Rosh Hashana
3. The Shofar is not to be blown on Erev Rosh Hashana even when the 1<sup>st</sup> day falls on Shabbat and we do not blow the Shofar on Shabbat, if it is necessary for a *Baal Tokiah* to practise, he should do it in a closed room.
4. We do not say *Tahanun* (Ana) on Erev Rosh Hashana but in Selichot we do say it. Some have the custom to visit the cemetery on this day.
5. One should have a haircut on Erev Rosh Hashana but this should be done before midday **12:58 pm** when possible.
6. It is customary to be *Tobale* in a Mikva on Erev Rosh Hashana
7. One should not eat sour or bitter fruits or food on Rosh Hashana but have sweet and rich food to symbolise a beginning of a sweet year.
8. One should not lose one's temper at any time but on Rosh Hashana it is disastrous to do so.
9. One should try not to sleep during the day on Rosh Hashana unless one has a headache or does not feel well.
10. It is customary to go near a stream or river to say the prayer of *Tashlich* on the first day.
11. Tekiat Shofar is a positive commandment of the Torah which is time bound. However, women have undertaken to hear the *Tekiah* and if for some reason they cannot come to the Synagogue, arrangements should be made for a *Tokiah* 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.
12. From Rosh Hashana until Yom Kippur in all the *Tefiloth*, *Zochranu* and *Me Chamocha* is said in the beginning of the Amida but if one did not remember until after the start of the beracha which follows, one does not go back but just carries on with the prayers.
13. During this period we must say *Hamelech Hakadosh* instead of *Hael Hakadosh* in the Amida and if we forgot and said *Hael Hakadosh* and started the next beracha, we must go back to the beginning of the Amida.
14. In the beracha *Hashiva Shoftenu* we should conclude the beracha *Hamelech Hamishpath* but if we conclude *Melech Oheb Sedaka Vu Mishpath*, we should correct ourselves but once we have started the next beracha we do not go back.
15. One should attempt to do as many mitzvot as one can in the days between Rosh Hashana and Yom Kippur, therefore it is customary for a woman to bake bread at home in order to have the mitzva of taking challa. In order to make a beracha to fulfil to all opinions one should bake at least four and a half pounds of flour. One should also be more particular about the food one eats during this period. If one is not careful to eat only Jewish bread during the year one should do so now. One should be particular to drink only supervised milk now even if one does not do so during the year.
16. On both nights of Rosh Hashana we have the custom of performing a special seder for our beseechings for the New Year. This is explained in the Kiddush on pages 4 and 5 and in the Rosh Hashana Machzorim.
17. Even though one is not allowed to prepare from one day of Yom Tov for another, one may cook extra for the meal to be eaten on the same day and leave over for the next without explicitly saying so.

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 non-Jew."

### **CUSTOMS AND PRACTICES FOR YOM KIPPUR**

1. It is the minhag to make *Caparot* with live chickens before Yom Kippur saying the prayer as set out in the Siddur for Yom Kippur. Money may be used instead of chickens and then given to Tzeddakah.
2. It is a mitzva to have many Seudot on the eve of Yom Kippur.
3. One should go to the Mikva on Erev Yom Kippur for *Taharah*.
4. Yom Kippur cannot atone or bring us forgiveness for those transgressions we have done against another human, for this we need to ask forgiveness from the person we have wronged as well.
5. The women light for Yom Kippur the same as for Shabbat since they accept the fast and restriction of Yom Kippur with the beracha *Le Hadleek Ner Shel Yom Ha Kippurim* and the beracha of *Shehechyanu*. Before lighting, she should change to her Yom Kippur shoes. If she intends to go by car to synagogue (obviously before the time of Kabbalat Yom Kippur) she has to make a condition, before lighting, that she is not accepting the fast etc. In this case she should not say the *Shehechyanu* and wait to say it together with the congregation in the Synagogue.
6. A person who is seriously ill and cannot fast should consult the Rabbi beforehand as to what to do.
7. It is forbidden even to wash your face during the fast. When it is necessary to wash the hands we only wash up to the joints of the fingers to the hands
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 le Kol Sorki* in the morning.
9. Husband and wife must keep away from endearing physical contact during the fast.
10. It is important to prepare the prayers of Yom Kippur and to understand them, for G-d wants our hearts in prayer.
11. When making Havdala on Motzei Yom Kippur, even if Yom Kippur falls on Shabbat we do not make the beracha of *BeSamim*. But we do say a berecha on wine, the *Borey MeOrey HaAish* should be made from a flame lit before Yom Kippur (Yahrseit light).
12. After Yom Kippur is over, it is commendable to wash our whole hand three times as for Shaharit since we have not done so in the morning.
13. One should begin some preparation for the Succah on Motzei Yom Kippur.

**May the year 5782 be a year of Happiness and Redemption! - AMEN**

### **CUSTOMS AND PRACTICES FOR SUCCOTH**

Succoth 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; '*VeSemachtha BeHaghecha*'. In the time of the Temple, there was great merry-making with music and dancing all night when water was offered on the altar, 'hisuch hamayim The whole of Jerusalem was bathed in light from the fires lit in the Temple.

In Succoth we take the Arba Minim: the Lulav (date palm), Etrog, Hadass (myrtle), Araboth (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 Mitzvoth at this happy time. The Etrog which has taste & fragrance represents the righteous who have both Torah & Mitzvoth. The Lulav whose fruit has taste but no fragrance represents those who observe the Mitzvoth 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 Mitzvoth. And last, the Araboth which has no fragrance & no taste, represents those who are weak both in observance & the study of Torah. The Mitzvoth of Succoth can bring us all together in the service of G-d to complement one another.

1. The Torah commands us '*BaSuccoth Teshvu Shivat Yamim*' you should dwell in Succoth 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 obliged to eat in the Succah except on the first two nights when one must eat at least a kaziet of bread which is 1oz. One is not allowed to eat a proper meal (i.e. a beitz of bread - 2oz or 54 grams) outside the Succah at any time during Succoth. One may not eat a meal of mezonot of 162 grams and above outside a Succah. We Sefardim only make a beracha *Le-shev Ba-succah* when we eat a beitz of bread or 224 grams or more of mezonot on which we should make hamotzei and Barchat Hamazon.
3. We are allowed to eat fruit, cheese, meat or to drink wine outside the Succah according to the din but it is praiseworthy if someone does not even drink water outside the Succah.
4. When we make Kiddush we make *LeShev BaSuccah* after the berachot of Kiddush. At other times some make the beracha *LeShev* after the beracha of hamotzei and some do it before, they stand for the beracha *LeShev* and then sit for the hamotzei. This second option is recommended.
5. When we make Kiddush and do not eat a kaziet of bread only some mezonot (less than 224 grams) then we do not make the beracha *LeShev* in the Kiddush.
6. If someone forgot to make the Beracha *LeShev* and remembered during the meal, if he can still eat a kazait of bread (1oz) only then should make the beracha.
7. We are obliged to sleep in the Succah even if it is only 'forty winks' unless it becomes too cold and it causes us discomfort and suffering then we are '*mistaer*' and exempt.
8. All males are obliged 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. But they do not make a beracha *LeShev*, but for the Lulav women do make a beracha according to our minhag, even though there are some authorities who do not agree with this.
10. On the first night of Succoth we say the prayers of the *Oshpezim* as set out in the prayer book and before we enter the Succah. We should also mention the *Oshpezim* on the other nights too.
11. On the 1<sup>st</sup> night we make the *Kiddush Hayom* and then make the beracha *LeShev BaSuccah* and then the beracha *Shehechyanu* and then drink the wine.
12. On the second night of Yom Tov we follow the same procedure. The only change we make is to say the beracha *Shehechyanu* before we make the *LeShev BaSuccah* since we have already sat in the Succah on the previous day, the *Shehechyanu* applies only to the Kiddush of Yom Tov.
13. After washing *Netilat Yadayim* for the Seuda we make the beracha *HaMotzei LeChem Min HaAretz* and eat at least one kaziet of bread (1oz) within 4 minutes with the intention of fulfilling a mitzva from the Torah. (It is commendable to eat a beitz of bread 2oz).
14. If it rains on the first nights of Succoth 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 make Kiddush in the house without the beracha *LeShev BaSuccah*, eat the meal and when the rain stops then eat at least a kaziet of bread in the Succah and say the beracha *LeShev BaSuccah Barchat Hamazon* should then be made in the Succah if possible.

**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 מרנו

*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 הנה. ואת יום) הזכרון הנה את יום טוב מקרא קדש הנה. (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 (השבת ו) ישראל ויום הזכרון :

ברוך אתה יי אלקינו מלך העולם שהחינו וקימנו והגיענו לזמן הזה

# שנה טובה

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 מִלְּפָנֶיךָ 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 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִרְבוּ זְכוֹתֵינוּ וְתִלְבְּבוּנוּ :

3. We take a piece of leek and say:

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

4. We take some spinach and say:

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

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂתִקְרַע רוּעַ גִּזְרֵי דִיגְנוּ. וְיִקְרָאוּ לְפָנֶיךָ

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

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

7. We take some apple jam and say:

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

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂנַהֲיֶה לְרֹאשׁ וְלֹא לְזָנָב. וְתִזְכֹּר לָנוּ (עֲקִדְתּוֹ  
(וְ אִילוּ 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 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂנַהֲיֶה לְרֹאשׁ וְלֹא לְזָנָב :

## **BET KENNESET TIMINGS FOR YAMIM TOVIM 5782**

Selichot Sundays Followed by Shacharit	7:00 am
	6:00 am Weekdays
Selichot Between Rosh Hashana and Yom Kippur	6:45 am Sundays
	5:45 am Weekdays
Followed by Shacharit	

### **Monday 6<sup>th</sup> September 2021**

Alot Hashahar	<b>Erev Rosh Hashana</b>
Selichot	4:32 am dawn
Followed by Shacharit & Hatarat Nedarim	6:00 am
Chatzot plus ½ hour	1:28 pm
Mincha Followed by Arbit Yom Tov	7:10 pm
Yom Tov Commences	7:21 pm

### **Tuesday 7<sup>th</sup> September 2021**

Shacharit	<b>1st Day Rosh Hashana</b>
Tekia Shofar	7:45 am
Hatima	10:30 am
Mincha followed by Tashlich	5:00 pm
Shekiya	6:15 pm
Arbit	7:34 pm
Nightfall	7:30 pm
	8:26 pm

### **Wednesday 8<sup>th</sup> September 2021**

Shacharit	<b>2nd Day Rosh Hashana</b>
Tekiat Shofar	7:45 am
Hatima	10:30 am
Mincha	6:00pm
Yom Tov terminates & Arbit Motzei Rosh Hashana	7:00 pm Followed by Tashlich
	8:23 pm

### **Thursday 9<sup>th</sup> September 2021**

Som Gedalia – Fast begins	4:38 am
Selichot followed by Shacharit	5:45 am
Mincha followed by Arbit	7:00 pm
Fast ends	8:10pm

### **Friday 10<sup>th</sup> September 2021 – Haazinu Shabbat Shuba**

Selichot	5:45 am
Followed by Shacharit	
Mincha erev Shabbat Shuba	6:55 pm
Shabbat commences	7:11 pm

### **Shabbat 11<sup>th</sup> September 2021**

Shacharit	8:30 am
Mincha followed by seudat shlishit & special shiur on Yom Kippur	6:00 pm
Shabbat terminates	8:15 pm

**Wednesday 15<sup>th</sup> September 2021**

Selichot  
Followed by Shacharit & Hatarat Nedarim  
Mincha  
Fast Starts  
Lecha Eli, Kol Nidre followed by Arbit

**Erev Yom Kippur**

5:45 am  
2:00 pm (Vidduy)  
6:59 pm  
7:10 pm

**Thursday 16<sup>th</sup> September 2021**

Shacharit  
Mincha  
Fast Ends

**Yom Kippur**

7:45 am  
3:45 pm followed by Neila and Arbit  
8:03 pm Havdala

**Friday 17<sup>th</sup> September 2021**

Shacharit  
Mincha followed by Kabbalat Shabbat  
Shabbat commences

**Erev Shabbat**

7:00 am  
6:40 pm  
6:54 pm

**Shabbat 18<sup>th</sup> September 2021**

Shacharit  
Mincha followed by seudat shlishit  
Sunset  
Arbit

**Shabbat**

8:30 am  
6:20 pm  
7:09 pm  
7:58 pm

**Monday 20<sup>th</sup> September 2021**

Shacharit  
Mincha followed by Kabbalat Yom Tov  
Yom Tov commences

**Erev Succoth**

7:00 am  
6:30 pm  
6:47 pm

**Tuesday 21<sup>st</sup> September 2021**

Shacharit  
Mincha followed by Arbit

**1<sup>st</sup> day Succoth**

8:30 am  
6:30 pm

**Wednesday 22<sup>nd</sup> September 2021**

Shacharit  
Mincha  
followed by Arbit Motzei Hag

**2<sup>nd</sup> day Succoth**

8:30 am  
6:15 pm followed by special Shiurim  
7:49 pm

**Thursday 23<sup>rd</sup> September 2021**

Shacharit  
Mincha followed by Arbit and shiurim

**Chol Hamoed**

8:30 am  
6:30 pm

**Friday 24<sup>th</sup> September 2021**

Shacharit  
Mincha followed by Kabbalat Shabbat  
Shabbat commences

**Chol Hamoed**

8:00 am  
6:23 pm  
6:38 pm

**Shabbat 25<sup>th</sup> September 2021**

Shacharit  
Mincha followed by seudat shlishit & Arbit  
Shabbat terminates

**Chol Hamoed**

8:30 am  
6:10 pm  
7:42 pm

**Sunday 26<sup>th</sup> September 2021**

Shacharit  
Mincha followed by Arbit

**Chol Hamoed**

7:00 am  
6:30 pm

**Monday 27<sup>th</sup> September 2021**

**Tikun Hoshana Rabba Hatima**

Alot Hashahar  
Shacharit  
Mincha Erev Yom Tov followed by Arbit  
Yom Tov commences

**Hoshana Rabba**

**12:00 pm (Midnight 12:52 am)**

5:15 am  
6:00 am (Netz 6:55 am)  
6:25 pm **Shemini Atzeret**  
6:31 pm

**Tuesday 28<sup>th</sup> September 2021**

Shacharit changing to Morid Hageshem at Musaf  
Mincha followed by Hakafot  
Arbit Simchat Torah

**Shemini Atzeret**

8:30 am  
6:00 pm  
7:30 pm followed by Kiddush & Hakafot

**Wednesday 29<sup>th</sup> September 2021**

Shacharit followed by Musaf & Hakafot & Seuda  
Mincha  
Arbit Motsei Yom Tov

**Simchat Torah**

8:15 am (Hatanim 11:00 am)  
6:00 pm followed by Hakafot  
7:32 pm

**Thursday 30<sup>th</sup> September 2021**

Shacharit  
Mincha followed by Arbit

7:00 am  
6:15 pm

**Friday 1<sup>st</sup> October 2021**

Shacharit	7:00 am
Mincha Erev Shabbat followed by Kaballat Shabbat	6:05 pm
Shabbat commences	6:22 pm

**Shabbat 2<sup>nd</sup> October 2021**

Shacharit	8:30 am
Mincha followed by seudat shlishit & Arbit	5:50 pm
Shabbat terminates	7:25 pm

**Sunday 3<sup>rd</sup> October 2021**

Shacharit	8:00 am
Mincha	6:00 pm
Followed by shiurim and Arbit	

**TIZKU L'SHANIM RABOT**

CLOCKS MOVE BACK ONE HOUR ON SATURDAY NIGHT 30<sup>TH</sup> OCTOBER 2021

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**SPECIAL WEEKLY SHIURIM. Beth Hamidrash programme shiurim by special maggidei shiurim**

Please note that there are regular shiurim every day. A schedule of shiurim is available on the Synagogue notice board.

**NORMAL SERVICE TIMINGS**

**Weekday:** **Shaharit 7:00am (8:00am Sundays)** Followed by Shiur.  
**Mincha** 1:30 pm. **Winter Arbit** 7:30 pm Followed by Shiur

**Shabbat:** **Mincha** (Erev Shabbat) 30 mins before Sunset  
Followed by Kabballat Shabbat & Arbit  
**Shaharit 8:30 am** followed by **Musaf**  
**Mincha** 40 mins before Sunset followed by **Seuda Shlishit & Arbit**