

Halachic Guide to Yamim Noraim 5783
Compiled by R. Judah Kerbel

Selichos

- The first night of *selichos* is Motzaei Shabbos, September 17, 2022. There will be a shiur with Rabbi Dr. Mordechai Schiffman at 9:30 PM, followed by selichos at 10:15 PM.
- We say *selichos* at least four days before Rosh Hashanah based on the idea that a sacrifice requires to be inspected four days before its being offered, so we must begin our process of introspection for our blemishes at least four days before we arrive at the day of judgment. Because Rosh Hashanah falls on a Tuesday, we begin *selichos* the week before.
- Monday/Thursday (September 19/22), *selichos* will begin at 5:50 AM and Tuesday/Wednesday/Friday (September 20/21/23) will be at 6:00 AM.
- Those who are not able to come to shul may recite *selichos* at home. However, the 13 attributes of mercy should be sung with Torah trope, since they are *devarim she-bikdusha* and require a minyan. The attributes comprise two verses really, and ideally both verses should be said in their entirety, until the word רַבְעִים – see Shemot 34:6-7.
 - Aramaic portions should not be recited individually.

Erev Rosh Hashanah – Sunday, September 25, 2022

- Selichos will begin in shul at 5:00 AM.
- We do not say *tachanun* as part of *shacharit* (although it is said as part of *selichos*).
- **Hataras Nedarim**, annulment of vows from the previous year, takes place after *shacharis*.
 - The individual annuls their vows before three adult men.
 - Hataras nedarim should be said in a language you understand. If you understand the Hebrew, you may say it that way; if you do not, it is preferable to say it in English.
- It is recommended to sign a **Pruzbul** before Rosh Hashanah begins. [See here](#).
- It is advisable to have a haircut on (or shortly before) Erev Rosh Hashanah to go into the holiday with a sense of confidence that Hashem will judge us kindly.
- There is a widespread custom for men to go to the *mikveh* on Erev Rosh Hashanah.

1st Night of Rosh Hashanah – Sunday, September 25, 2022

- **Candle lighting** is at 6:29 PM. We say להדליק נר של יום טוב and שהחיינו.
 - Men who light do not make *shehechyanu* at candle lighting. Women who say *shehechyanu* at candle lighting should not say it again when making kiddush.
- Mincha will be at 6:35 PM.
- Remember to begin saying the **references for Aseret Yemei Teshuva**, including Zochreinu L'chayim, Mi Chamocha Av Harachamim, Hamelech Ha-Kadosh, Uchtov L'chayim, and B'sefer Chayim.
 - If one forgets to say Hamelech Hakadosh: if one remembered immediately within a few seconds and had not yet continued onwards, one may still correct themselves; if one remembers after that, one must return to the beginning of the Amidah.

- If one forgot the other references, one may go back if they remember before concluding that bracha; once one has said the bracha, one does *not* go back.
- L'david Mizmor need not be said by an individual but can be said before Aleinu.
- When making kiddush, remember to make the Rosh Hashanah kiddush with shehechyanu.

1st Day Rosh Hashannah – Monday, September 26

- Shacharis begins with Anim Zemiros at 8:00 AM; 8:30 in Bais Hamedrash.
- As a general rule, if one is davening alone on Yamim Noraim, piyyutim should be omitted.
- We expect to arrive at Tekias Shofar at approximately 10:30 AM.
- All adult men have a positive mitzvah to hear *shofar* on Rosh Hashanah. There is a strong custom for women to hear *shofar* and should be sure to fulfill this *mitzvah*, with the understanding that this year presents extenuating circumstances.
 - One should not eat before hearing *shofar*, unless they will not be able
 - The bracha for hearing *shofar* is אשר קדשנו במצוותיו וצונו לשמוע קול שופר and שהחיינו. It is said by the בעל תוקע in shul. Even if the בעל תוקע already fulfilled his obligation, he can say it again for those who have not yet heard shofar, although it is preferable for someone who did not yet hear shofar in that scenario to say the beracha, if they are comfortable saying the beracha.
 - One should have the **intention (kavvanah)** to fulfill the mitzvah of *shofar* upon hearing its blasts. It is important to have in mind that the person blowing the *shofar* is doing so on their behalf.
 - There are several functions that can be ascribed to the shofar: it serves as the means of coronating Hashem as king, it is a form of *tefillah*, and it is a call to repentance. These various ideas can shape the way we relate to the mitzvah as it is being performed.
 - One should **refrain from speaking about matters unrelated to tefillah and shofar** between hearing the bracha and hearing the final blasts at the end of mussaf. If one speaks between the bracha and the first tekia, one needs to say the beracha again. One does not even say ברוך הוא וברוך שמו when responding to a beracha.
 - One should stand for all of the tekiot.
 - While the custom is to blow 100 blasts in shul, **one has fulfilled their obligation by hearing 30 blasts.**
 - All of the blasts must involve some form of *teruah*, which is the word used in the Torah, and because of the phrases תעבירו שופר, והעברת שופר, there needs to be a blast before the *teruah*, which is the *tekiah*. Since the Gemara addresses the uncertainty of whether the true sound of *teruah* is like a *shevarim* (three short, smooth) blasts) or *teruah* (nine staccato blasts), we use various combinations of *shevarim* and *teruah*.
 - The first 30 blasts are תקיעות דמיושב, which are rabbinically mandated “in order to confuse the Satan.” Some beautiful interpretations of this include

that we demonstrate our affinity for mitzvot by going above and beyond; or that we are fighting our *yetzer hara* with each extra blast.

- The second 30 blasts in musaf, תקיעות דמעומד, are often considered to be the core requirement. They accompany our recitation of Malkhuyot, Zikhronot, and Shofarot. “Malkhuyot in order that you will coronate Me as your [King]; Zikhronot in order that your remembrances should come before Me with favor. And how? Through the Shofar” (Rosh Hashanah 16b).
- The last 40 blasts commemorate the weeping of Sisera’s mother. The Aramaic translation of יום תרועה is יום יבבא, day of crying.
 - A second shofar blowing will take place at QJC at 5:30 PM.
 - The mitzvah can be fulfilled any time during daytime hours.
 - Once hearing the proper amount of tekiot, one should not blow shofar without reason.
- Rosh Hashanah is still a *chag*, and the meal after shul should be festive, while still maintaining an appropriate atmosphere for the sanctity and solemnity of the day.
- **Tashlich:**
 - The text of tashlich can be found in machzorim.
 - Tashlich can be said throughout Aseret Yemei Teshuva, and in fact, through Hoshana Rabbah.
- Some have the custom to not nap on Rosh Hashanah because sleeping on this day is seen as a sign for a sleepy year. However, it is accepted that if one will be too tired to function without napping, it is worthwhile to take a nap.
- Mincha is at 6:25 PM. Shiur will follow.

2nd Night Rosh Hashanah

- Maariv in shul will be held at 7:12 PM.
- **Candle lighting is at 7:27 PM.** No preparation for the second day of Rosh Hashanah may begin until this time.
- We say **shehechyanu** at kiddush/candle lighting.
 - Even in the time of the Beit Hamikdash, Rosh Hashanah turned into a two-day observance, and thus it is considered an elongated day (יומא אריכתא). This creates an uncertainty – do we say shehechyanu on the second day? In order to remove uncertainty, the custom is to wear a new item of clothing or eat a new fruit on the second night that would inherently require shehechyanu, so that the bracha applies to both of them.

2nd Day Rosh Hashanah – Tuesday, September 27

- Same schedule as Monday.
- Mincha is at 6:25 PM.
- **Yuntif ends** at 7:25 PM.
- At the end of yuntif, one makes **Havdalah** just saying בורא פרי הגפן and המבדיל בין קודש לחול. There are no spices or candle, and we omit Hinei Keil Yeshuati.

Tzom Gedalyah – Wednesday, September 28

- This fast commemorates the murder of Gedalyah ben Achikam, who was the governor of Judea after the destruction of the First Temple. The fast concerns not just the murder of this individual, but the fact that his murder symbolized a lack of morality among the populace at this time, as well as the end of any semblance of Jewish sovereignty at that time.
- The fast **begins** at 5:27 AM and **ends** at 7:15 PM.
 - If you would like to eat before the fast begins, you should stipulate that before going to sleep the night before.
- Selichos/Shacharis will take place in shul at 5:35 AM and Mincha/Maariv at 6:10 PM.
- For those not davening with a minyan, please keep the following in mind:
 - No changes in silent Shemoneh Esrei for Shacharis.
 - At Mincha, add “Aneinu” in Shema Koleinu and say Sim Shalom instead of Shalom Rav. Avinu Malkeinu, followed by Tachanun.
- It is important to be mindful of the mood of the day – meant to instill a sense of mourning and to arouse *teshuva* – and to choose activities accordingly
- If you begin to feel sick, you may break your fast, even if it is not a life-threatening “pikuach nefesh” situation.
 - Pregnant and nursing women need not fast.
 - If you normally take medicine with water and it is difficult to take without water, it is recommended to either add something bitter or use mouthwash. If those options are not possible, it is permissible to take the medicine with the smallest quantity of water possible.
 - It is permissible to brush teeth and use mouthwash. Rav Hershel Schachter allows the use of Listerine PocketPaks as well. One should be careful not to swallow water.

Aseret Yemei Teshuva

- Selichos will take place at 5:40 am on Thursday 9/29; 5:50 am on Friday 9/30; 6:30 am on Sunday 10/2; 5:40 am on Monday 10/3.
- While Hashem always values sincere *teshuva*, it is considered to be of heightened value during this time period. “Seek Hashem when He is found, call to Him when He is close” – this refers to the days between Rosh Hashanah and Yom Kippur (Gemara Rosh Hashanah 18a). It is hard every second of every day to be reflective of our deeds, so this is a time we set aside to devote ourselves to the task of teshuva.
 - It is especially important to seek out forgiveness from human beings whom we have hurt the past year, as Yom Kippur alone does not atone for interpersonal sins without our having fixed these issues. This applies to monetary issues as well.
 - One should seek forgiveness from a particular individual at least three times. If need be, one should take three individuals with him/her to seek forgiveness. If after three times, the individual does not grant forgiveness, s/he has sinned at that point, since withholding forgiveness is considered cruel.
 - It is important to verbalize one’s sin when confessing and seeking to do teshuva, whether on an interpersonal or individual level.

- It is appropriate during this time to increase Torah learning and *tzedakah*. In addition to the many worthy *tzedakos* that one can give to, please give as generously as possible to the QJC Kol Nidrei appeal.
- There is a custom to attempt to eat only Pas Yisroel (bread baked by a Jew) during this period as an extra *chumra* (stringency). There are other related *chumros* that one can take on, including *mayim acharonim*.
- Remember to add all references for Aseres Yemei Teshuva throughout the week: Zochreinu L'chayim, Mi Chamocha, Hamelech HaKadosh, Hamelech Hamishpat, Uchtov L'chayim, and B'sefer Chayim. Please see above if you forget one of these ps passages.
- We say Avinu Malkeinu at Shacharis and Mincha, even if one is davening alone.
- On Motzaei Shabbos, skip Vihi Noam.
- The **Shabbos Shuva drasha**, entitled "The Limitations and Imperatives of Forgiveness" will take place in shul on Shabbos, October 1. We will address the questions: what are the limitations of forgiveness? When should we not ask or grant forgiveness? What can we learn from those circumstances about forgiveness at large?
 - Mincha will be at 5:45 PM followed by the drasha at approximately 6:10 PM.

Erev Yom Kippur (Tuesday, October 4)

- Selichos/Shacharis will begin at 6:15 AM.
 - We skip Mizmor Letodah, Avinu Malkeinu, *tachanun*, and *lamenatzeach*.
- There is the custom of kaparos that is performed on Erev Yom Kippur.
- One should eat more on Erev Yom Kippur than one does on an average day.
- Mincha will be held at 2:00 PM. We say Viduy after Shemoneh Esrei.
- There is a custom for men to immerse in a mikveh on Erev Yom Kippur.
- One should eat a *seudas mafsekes* after mincha and before the fast begins. One should eat light foods. Even after one finishes this meal, one may continue to eat until the fast begins/one accepts the fast explicitly.

Yom Kippur night (Tuesday, October 4)

- **Candle lighting** is at 6:14 PM – להדליק נר של יום הכיפורים and שהחיינו. Those who observe Yizkor should light a *yahrzeit* candle.
- One should say Tefillah Zakah before coming to shul. Men should put on their tallis with a bracha and kittel before Kol Nidrei.
- Kol Nidrei will begin in the main shul at 6:20 PM. Those who wish to participate over Zoom may do so and should be careful to turn off their device before sunset.
- In Shema, we say שם כבוד מלכותו out loud.
- In the selichos, one who is davening alone should see the guidelines above for how to say the 13 attributes of mercy (י"ג מדות).
- Because we fast on Yom Kippur, we honor the day by dressing in appropriately nice clothing – not too fancy, given the gravity of Yom Ha-Din, but still with a *yuntif* feel.

- The five prohibitions of Yom Kippur:
 - Eating and Drinking (if possible, consult a rabbi before making a decision)
 - One who is ill in a non-life-threatening circumstance must fast.
 - One who is ill and may be put in a life-threatening circumstance by fasting (or if their condition can worsen through not eating) should eat regularly. If it is possible to eat in small amounts ('shiurim'), that is preferable. These shiurim for drinking are less than a cheekful of liquid, and eating less than 1.5 fl oz every 9 minutes.
 - We trust an individual to establish that they feel they need to eat, although it is good to remind someone that it is Yom Kippur and suggest shiurim. Ultimately, each person knows their own needs.
 - Pregnant and nursing women should generally fast. Some poskim say a woman beyond 20 weeks should drink in shiurim if she needs to. A woman who has given birth within three days need not fast. Between 3-7 days is judged on a case-by-case basis.
 - A doctor with appropriate expertise who understands the gravity of Yom Kippur who advises one to eat on Yom Kippur is to be heeded.
 - Bathing/Washing
 - One may wash to the knuckle for *netilas yadayim* and wash any part of the body that is reasonably dirty.
 - Hand sanitizer is completely permissible.
 - Wearing Shoes
 - In the time of the Gemara, people only wore leather shoes, so one simply did not wear shoes on Yom Kippur.
 - Now that we wear shoes from other material, the question arises as to the extent of the prohibition. While it has become mainstream to wear any kind of shoes that are not leather, there are poskim who still hold that even non-leather shoes should not be too comfortable.
 - Using perfumes/lotions – this includes scented deodorant.
 - Marital relations – a husband and wife may not touch and should not sleep in the same bed.
- The same prohibited labors (melacha) that is forbidden on Shabbos is forbidden on Yom Kippur. Therefore, one may not transfer fire or carry without an eruv.

Yom Kippur (Wednesday, October 5)

- Tefillah will begin with Anim Zemiros at 8:30 AM.
- Mincha – 4:30 PM; Ne'ilah – 6:10 PM.
- Yom Kippur Ends at 7:12 PM.
- One makes Havdalah with *בורא פרי הגפן, בורא מאורי האש, המבדיל בין קודש לחול*. It is preferable to use a light that was already lit.
- Kiddush Levana should be said after shul or after eating something.
- It is praiseworthy to begin building the sukkah or learning the laws of Sukkos after Yom Kippur in order to begin with a mitzvah.

Halachos Related to the Sukkah

- The purpose of sitting in the sukkah is explicit in the Torah: “You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I caused the Israelite people live in booths when I brought them out of the land of Egypt, I the LORD your God” (Vayikra 23:43). Hashem provided us shelter as our ancestors wandered in the desert. In celebrating Sukkot, we acknowledge Hashem’s providence in history, and this is yet another facet of recognizing Hashem’s power and kindness in the process of redemption.
 - When eating in the sukkah, one should have in mind both the clouds of glory (ענני הכבוד) that provided protection in our ancestors’ journey and the actual sukkot (סוכות ממש) that our ancestors dwelled in.
- There are four categories of obligation regarding the sukkah: activities that are obligatory, activities that constitute the fulfillment of a mitzvah, activities that are optional, and activities that are forbidden.
 - The mitzvah of sukkah is to dwell in it like one would their own home – תשבו כעין תדורו. Things that one essentially does in their own home must be done in the sukkah: namely, eating and sleeping.
 - Generally speaking, men are obligated to eat any food that would require the bracha of hamotzi or mezonos inside the sukkah.
 - If one is eating a full meal, even if it does not include mezonot, it should still be eaten in the sukkah.
 - Some are machmir not to drink wine outside the sukkah.
 - When eating items of hamotzi or mezonos, one makes the beracha אשר קדשנו במצותיו וצונו לישב בסוכה. Sefardim only say the beracha on bread, unless they are eating enough to constitute a meal.
 - When making the berachot, one makes the beracha on the food first and then on sukkah.
 - If one forgets to say leisheiv basukkah, one can say it at any point while in the sukkah.
 - Things that one does both at home or outside the home, when done in the sukkah, constitute the fulfillment of the mitzvah. These include any other forms of eating and drinking (some don’t even drink water outside the sukkah), learning Torah, reading a book, and talking to friends (at an appropriate distance!). It is acceptable to do these activities outside the sukkah, but it is praiseworthy to do them inside.
 - Davening and shiurim are often done outside the sukkah and therefore we do not attempt to do them inside the sukkah necessarily.
 - Things that are disgraceful to the sukkah may not be done in the sukkah. In *Peninei Halacha*, common examples given are washing dishes or changing diapers. Likewise, one should not leave dirty dishes in the sukkah.

- **Exemptions from the sukkah:**
 - Women are exempt from eating in the sukkah. However, when accessible, women are highly encouraged to participate in the mitzvah. Ashkenazi women can still make the bracha “leisheiv basukah.”
 - If one is significantly uncomfortable by eating the sukkah and would be more comfortable in their home environment, one does not need to be in the sukkah.
 - With that said, eating in the sukkah itself is unusual. If it were to be reasonably too cold to eat, that would be a reason to eat inside. However, even if it is a little chilly, it is good to still eat in the sukkah, even if it means eating with a coat on.
 - Likewise, one can eat in the sukkah with only a few raindrops. However, if it is raining beyond a small drizzle, one does not eat in the sukkah.
 - The exemption may be subjective based on individual sensibilities.
 - One who is sick, and those who are assisting, does not need to eat in a sukkah.
 - Anyone who is must quarantine for COVID-related reasons should stay home, even if it means foregoing eating in the sukkah. In those circumstances, one may eat regularly.
- **First two nights of sukkot:**
 - While one could avoid eating bread and eat outside of the sukkah on Chol Hamoed, it is a mitzvah to eat challah inside the sukkah on the first two nights of Sukkot.
 - While rain ordinarily exempts one from the sukkah, this does not apply the first two nights. Therefore:
 - If eating at a home sukkah, one should ideally wait a few minutes for the rain to pass. If it does not pass, one should make kiddush and eat an olive’s worth of challah in the sukkah without the bracha of leisheiv. Once it stops raining, one should eat an olive’s worth of challah in the sukkah with the bracha of leisheiv. The rest of the meal can be eaten indoors.
 - If eating in the communal sukkah and it is raining during your, one recites Kiddush without Leishev and then eats a k’zayis of bread in the sukkah. The rest of the meal continues in the house.
 - If one has an opportunity to eat in the sukkah after the rain stops before the shift in the sukkah expires, even if it is after Birkas HaMazon, one should return to the sukkah, recite Leishev BaSukkah and eat a k’beitzah of bread.
- **Shemini Atzeres** - In the Diaspora, the technical halacha is that Shemini Atzeres meals take place in the Sukkah. However, many do not eat in the sukkah on Shemini Atzeres. One does not recite Leishev BaSukkah on Shemini Atzeres.

Halachos Related to Arba Minim

- There are a number of significant ideas behind the four species. First and foremost, as B'nei Yisrael were once an agricultural society, and thus one's main tefillos were focused on the success of the agricultural seasons. Thus, it is fitting to take items that grow from nature together and present them before Hashem as a token of gratitude for sustenance. Additionally, binding different species together shows the diversity of Klal Yisrael bound together. All are necessary – each is indispensable! The esrog symbolizes those who are Torah scholars and act in benevolent ways; the lulav symbolizes those who are Torah scholars but do not perform many benevolent acts; the hadas symbolizes those who perform many benevolent acts but are not Torah scholars; the aravos symbolize those who are neither Torah scholars nor perform benevolent acts. But the key is all are part of Klal Yisrael and should be present in our communities. Similarly, while society often puts Torah scholars on a pedestal, and thus the lulav may be higher, the common individual is integral to Klal Yisrael. Finally, the fact that the species are referred to as “the lulav” shows the straightness and simplicity of Torah. There is one Torah, even if there are different *minhagim* and different expressions of it.
- **Timing:**
 - The mitzvah to shake lulav applies at day and not at night. One ideally should wait until sunrise to fulfill the mitzvah.
 - One should not eat before performing the mitzvah.
 - We do not shake lulav on Shabbos.
- **Women** are exempt from shaking the lulav but may choose to do so. Ashkenazi women make the beracha in that case.
- If one does not have their own lulav, one may borrow from someone else.
 - One should ask before borrowing someone else's lulav.
 - If said person is not present, one can use it without asking, as long as it remains in the same place and the person to whom it belongs would not mind. If that person is present, it is always best to ask before using.
 - On the first day of Sukkos, one needs to take their own lulav. Therefore, one must receive the lulav as a “gift” in order to fulfill the mitzvah. The person loaning the lulav should give it with the stipulation in mind that he intends to receive it back (*matana al menas lehachzir*). A lulav should not be gifted to a minor until all adults have used it.
- There are four species: the lulav (palm tree branches), etrog (citron), three hadasim (myrtle), and two aravos (willow).
 - All four species are essential to fulfilling the mitzvah. They should be held together. It is best to bind the lulav, hadasim, and aravos together.
 - Hadasim should go on the right of the lulav. Aravos should go on the left.
 - Hadasim should be higher than the aravos. The lulav should be one handbreadth higher than the hadasim.

- **Procedure:**
 - Before reciting the beracha, the esrog is held upside down in the left hand. The lulav, hadasim and aravos are held in the right hand (left-handed people might hold the lulav in the left hand). The beracha (or berachos) is recited and then the esrog is turned to the upright position. One then shakes the lulav.
 - On the first day, one makes both **על נטילת לולב** & **שהחיינו**. One may make **שהחיינו** whenever they shake it for the 1st time this year. All other days, **שהחיינו** is omitted.
 - One should stand while making the beracha.
 - Ashkenazi practice for shaking the lulav is as follows: one faces east and moves the four species back and forth three times, preferably while shaking the leaves. One then repeats this (in a clockwise direction) shaking three times towards the south, west, north, up and down.
 - Some ideas behind shaking in different directions:
 - We shake in all four directions to demonstrate all of those directions are Hashem's domain; the same is true when shaking up and down, that the heavens and earth are also Hashem's domain.
 - We shake in four directions to daven for bad winds; up and down out of hopes for good rain.
 - After achieving forgiveness on Yom Kippur, we shake in all directions as a way of demonstrating our victory and renewed closeness with Hashem.
- The species should not be used for any purpose outside a mitzvah. However, an esrog can be smelled during this time. If not during the time being used for the mitzvah, one should make the bracha "**הנותן ריח טוב בפירות**."
- Particularly with the four species, we emphasize the idea of *hiddur mitzvah*, beautifying a mitzvah. It is good to purchase (within reason) a beautiful set of species. The other implication of this is that the species should have their natural appearance. It is ideal to ensure that the hadasim and aravos do not dry out. It may be good to replace them once or twice during the week.
 - If the lulav becomes severely bent, it is likely invalid.
 - If the majority of the leaves on hadasim or aravos fall off, they must be replaced.
 - The general guideline is that if the species change significantly in their appearance, they become invalid.
 - While people often refer to the top of the esrog as the "pitam," the pitam refers to the whole stem, including what is inside the esrog. The brown part on top is called the "shoshanta." If the entire stem, including that which is inside, were to be removed from the esrog, it would be invalid. However, if the shoshanta falls off, it is still a kosher esrog if one does not have an alternative, especially if part of it is still intact.

Zmanim for Sukkos**Sunday, October 9 – Erev Sukkos**

Candle Lighting.....	6:06 pm
Mincha (Main Shul).....	6:10 pm
Earliest Kiddush.....	6:51 pm

Monday, October 10 – 1st Day Sukkos

Shacharis

Hashkoma (Auditorium).....	7:30 am
Bais Hamedrash.....	8:30 am
Main Shul—R' Grunblatt Sanctuary.....	9:00 am
(Sof Zman Krias Shema.....)	9:51 am
Mincha.....	6:05 pm
Maariv.....	6:50 pm
Candle Lighting/Kiddush.....	Not earlier than 7:04 pm
(no preparations for 2 nd day yuntif should be made before this time)	

Tuesday, October 11 – 2nd Day Sukkos

Shacharis: 7:30, 8:30 and 9:00 am

(Sof Zman Krias Shema.....)	9:52 am
Mincha.....	6:05 pm
Yom Tov Ends.....	7:02 pm
(Havdalah should be made with just בורא פרי הגפן and המבדיל)	

Chol Hamo'ed Sukkos

Wednesday & Thursday:

Shacharis.....	6:15 am
Mincha.....	6:00 pm

Friday:

Shacharis.....	8:00 am
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Shabbos Chol Hamoed, October 14-15

Candle Lighting.....	5:58 pm
Mincha in Bais Hamedrash.....	6:05 pm
Shacharis	
Hashkoma (Auditorium).....	7:30 am
Bais Hamedrash.....	8:30 am
Main Shul—R' Grunblatt Sanctuary.....	9:00 am
(Sof Zman Krias Shema.....)	9:53 am
Mincha.....	5:30 pm
Simchas Bais Hasho'eva/Seudah Shlishis (Sukkah) after Mincha	
Topic: "The Most Epic Torah Reading You Should Hear on Sukkos"	
Shabbos Ends.....	6:56 pm
Tikkun Leil Hoshana Rabbah.....	9:00 pm

Sunday, October 16 - Hoshana Rabbah

Shacharis	8:00 am
Candle Lighting	5:55 pm
Mincha	6:00 pm
Earliest Kiddush.....	6:40 pm

Monday, October 17 – Shemini Atzeres

Shacharis

Hashkoma (Auditorium)	7:30 am
Bais Hamedrash	8:30 am
Main Shul—R' Grunblatt Sanctuary.....	9:00 am

- An individual davening at home should wait to recite Mussaf until at least one of the minyanim in the community has reached Mussaf (which is at approximately 9:15 am). At that point, this individual should recite משיב הרוח ומוריד הגשם during the Mussaf Amidah.

(Sof Zman Krias Shema	9:54 am)
Mincha	5:55 pm
Maariv/Hakafos	6:50 pm
Candle Lighting.....	Not earlier than 6:53 pm

(no preparations for Simchas Torah should be made before this time)

Tuesday, October 18 – Simchas Torah

Shacharis

Main Shul—R' Grunblatt Sanctuary.....	8:30 am
(Sof Zman Krias Shema	9:55 am)
Mincha	5:55 pm
Yom Tov Ends	6:52 pm

(Havdalah should be made with just בורא פרי הגפן and המבדיל)

לשנה טובה תכתבו ותחתמו!