



TISHREI HOLIDAY GUIDE

Tishrei 5783
September 26 - October 25
2022

**BETH
TIKVAH
SYNAGOGUE**





KEY DATES

Selihot

Saturday, September 17, 2022

Rosh Hashanah

September 26-27, 2022

Yom Kippur

Wednesday, October 5, 2022

Sukkot

October 10-16, 2022

Shemini Atzeret / Simhat Torah

October 17-18, 2022

TABLE OF CONTENTS



Preparing for the Holidays

Page 6

Selihot

Page 7

10 Days of Awe

Page 11

Kever Avot

Page 12

Yom Kippur

Page 13

Sukkot

Page 15

Shemini Atzeret / Simhat Torah

Page 18

BACK SHUL



END-OF-SUMMER BBQ

**THURSDAY,
SEPT 15,
2022
5:00 PM TO
7:00 PM**



**BETH TIKVAH PARKING LOT
(RAIN PLAN - SOCIAL HALL)**

- Meet our new Assistant Rabbi Alisa Zilbershtein
- Engage with clergy, lay leadership and professional staff
- Pick up your High Holiday Package
- Fun activities with our Youth & Young Families Coordinator - Revi Laufer
- Enjoy great food and entertainment
- Stay for evening services following the BBQ

OPEN TO BETH TIKVAH MEMBERS AND THEIR FAMILIES

\$7 PER PERSON

REGISTER ONLINE BY MONDAY, SEPTEMBER 12

3080 Bayview Avenue
Toronto Ontario
M2N 5L3
416-221-3433
bethtikvahtoronto.org

**BETH
TIKVAH
SYNAGOGUE**



A NOTE

From Rabbi Jarrod Grover

Elul 5782

Dear Friends,

As we prepare for the end of summer the Jewish community has discovered a way to defeat the doldrums of declining daylight by preparing and anticipating the High Holy Days and Jewish New Year.

Yet an important fact seems to be repeatedly forgotten: the month in which the High Holidays begin is actually Tishrey - the sixth month of the calendar, while the Torah refers to the "first month" as Nissan in which Passover is celebrated.

The Jewish calendar actually recognizes multiple new years, with Passover renewing creation of the Jewish nation, and Rosh Hashanah, renewing creation for all humanity, including the entire terrestrial order and even the universe.

If that's what Rosh Hashanah is about, it may not be a uniquely Jewish holiday. Even though the Jewish people have specific commandments to follow, the Torah also teaches that God has major expectations of humanity as a whole, including the belief in God, respect for property, minding animal suffering, and establishing political law. Our hope, at this new year, is that all people reject their personal idolatries and affirm the sovereignty of God. This theme is more clearly emphasized on Yom Kippur as we read the story of Ninveh, a non-Jewish town saved from tragedy due to their authentic commitment to change for the better.

This Holiday Guide is designed to spread the message and teach the beautiful themes of the festivals we are celebrating this season. Share it with your family and friends, and enjoy the brief summaries on each holiday and its traditions.

At Beth Tikvah, we try to make this season one of meaning and spiritual growth for our whole community. At the same time, we join together in the hope that our message of renewal will impact the lives of everyone around us. By way of heartfelt prayer, genuine repentance, and acts of tzedakah, we honour the Divine image implanted within all of us, and we make ourselves worthy of life's abundant blessings. Wishing you a most Healthy and Happy Holiday Season.



A handwritten signature in black ink that reads "Rabbi Jarrod Grover". The signature is fluid and cursive.

Rabbi Jarrod Grover
Senior Rabbi



PREPARING FOR THE HIGH HOLIDAYS



JOIN US FOR INSPIRATION, PRAYER & LEARNING

SHABBAT, SEPTEMBER 10 AT 6PM



**THE MAHZOR:
A BIRD'S-EYE VIEW
with Rabbi Jarrod Grover**

WEDNESDAY, SEPTEMBER 14 AT 8PM



**THE BOOK OF CONTRADICTIONS:
WHY DO WE STUDY JONAH
ON YOM KIPPUR?
with Rabbi Alisa Zilbershtein**

SHABBAT, SEPTEMBER 17 AT KIDDUSH



**WHAT MAKES A GOOD LEADER?
MAIMONIDES' LESSONS
ON LEADERSHIP
with Professor Alex Green**

**BETH
TIKVAH
SYNAGOGUE**



The Days of Awe

A series of five fantastic days of dazzling Creation from light to solar systems to grass and trees—A message from Issac Klein from his text [A Guide To Jewish Religious Practice](#)

The Yamim Nora'im are a time of contemplation and prayer, meditation and stock-taking, repentance and atonement. Like other sacred moments, it has its periods of preparation and consummation. The preparatory period begins with the month of Elul. The main themes of this penitential period are the sovereignty of God and repentance. Man is like the ladder of Jacob, which was "set up on the earth, and the top of it reached to heaven" (Gen. 28:12). He is therefore capable either of rising to noble heights or of falling into a life of sin. Repentance is the remaking of man's nature in the direction of righteous living. Transposing this into modern terminology we would say: "Man's sin is his clinging to the lower rather than the higher self. His sin may express itself in deeds done and in deeds not done. But every sin is a withdrawal from God. On the other hand, every step forward in his quest for perfection is a return to God" (Bosker, *Judaism*, p.236).

This is the Teshuvah that signals the Days of Awe. It is a call for a return to God.

"God is the father, the provider, the gracious giver, of all we have and of all we prize. He yearns for our love not because our love adds anything to His perfection, but because our love for Him is an indication that we have understood our true relationship to Him."

Midnight Selihot Service: Saturday, September 17, 2022 at 8:30pm

Selihot is a series of penitential prayers and liturgy which are recited on select somber days throughout the year. With the approach of a new year, our preparation for the High Holidays moves into highest gear. Several days before Rosh Hashanah, we begin to recite Selihot.

According to Ashekanzi custom, the first Selihot are recited the Saturday night before Rosh Hashanah around midnight. It's a sneak preview warm up of the High Holiday spirit. Beth Tikvah's tradition is to begin the evening at 8:30pm with a lecture on the theme of repentance. The service begins at 10:00pm with the dedication of Memorial Plaques and the main Selihot service. Beth Tikvah's Selihot service is known throughout the city for its beauty. It is contemplative, melodious, and meaningful.

Seliḥot

September 17th 2022



Seliḥot Lecture hosted by
Professor Alex Green

Is Repentance Possible Today?

Reflections from
Maimonides' Laws of
Repentance

Saturday Night at 8:30pm



Seliḥot Service at 10:15pm

Lecture followed by the dedication of
memorial plaques, and Beth Tikvah's
magnificent, solemn Seliḥot service
featuring Cantor Tibor Kovari,
the Beth Tikvah Choir and
The Wellington String Quartet.

Registration is not required.



BETH
TIKVAH
SYNAGOGUE



What We Do?

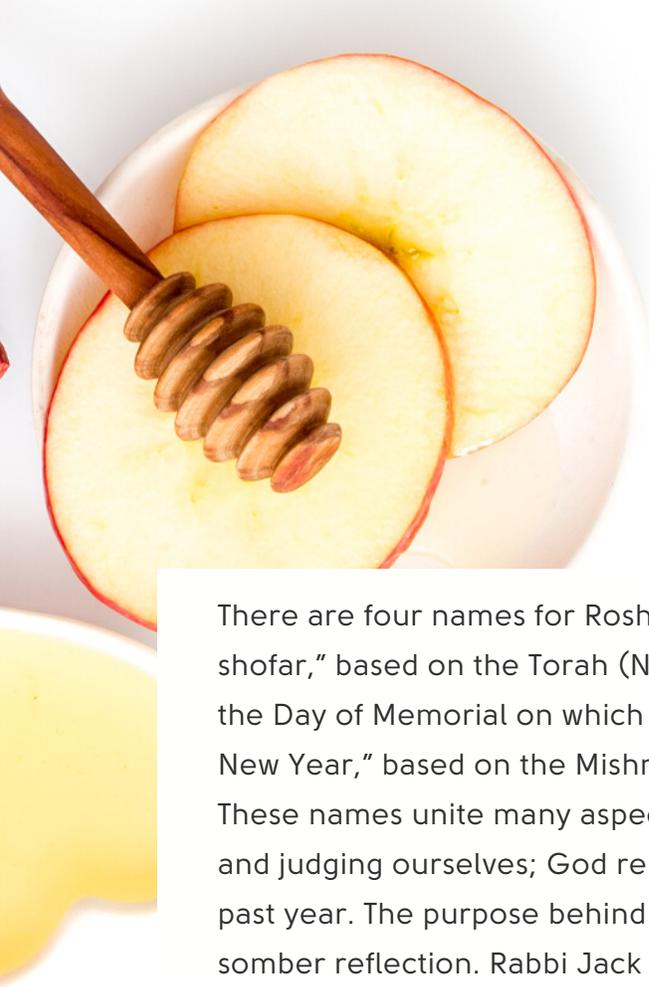
The Month of Elul August 28—September 25, 2022

Because of the great solemnity surrounding the High Holy Days, a whole month was ordained as a preparatory period. The period concluded on Yom Kippur, and was later extended to Hosha'na Rabbah. A hint regarding the length of this period is found in the forty days that Moses spent in Heaven before receiving the second tablets. These forty days started on the first of Elul and ended on Yom Kippur. A number of customs have been adopted for the month of Elul to accentuate the theme of repentance. The Shofar is sounded every morning, excluding Shabbat, beginning with the first day of the month and continuing for the rest of the month.

Another practice is the recitation of Psalm 27 at the conclusion of the morning and evening services, beginning with the first day of Elul and concluding on Hosha'na Rabbah.

Elul Customs and Practices

- Have a certified scribe check your Mezuzot and Tefillin and correct any flaws in these spiritual safeguards.
- Hear the sounding of the Shofar, a call to self –improvement, each day of Elul (besides Shabbat)
- Join a Torah study group and add more mitzvot-like mezuzah, tefillin, Shabbat candles and charity.
- Spend some quiet time each day taking personal inventory, concluding with concrete plans for change.
- During the last week of Elul, a series of special penitential prayers (selihot) are recited in the early morning.
- On the morning before Rosh Hashanah, annul vows made in the past year (Hatarat Nedarim), rather than enter the Day of Judgment with unfulfilled vows.



The New Year

Rosh Hashanah

Monday-Tuesday, September 26-27, 2022

There are four names for Rosh Hashanah. It is called Yom Teruah, “a day of sounding the shofar,” based on the Torah (Numbers 29:1); Yom Hadin, the Day of Judgment; Yom Hazikaron, the Day of Memorial on which God remembers every living creature; and Rosh Hashanah, “the New Year,” based on the Mishnah (Rosh Hshanah 1:2).

These names unite many aspects of the New Year; sounding the shofar; being judged by God and judging ourselves; God remembering our deeds; and our recalling our actions over the past year. The purpose behind these themes is repentance. Rosh Hashanah is a time for somber reflection. Rabbi Jack Reiemer writes that Jews don’t begin the year with celebrating our excesses. We begin with failure.

Home Observances

On Rosh Hashanah we have a festive meal much like Shabbat, beginning with candle lighting, a special Kiddush, and with the shehehayanu blessing. Many follow the custom of having round hallot suggesting a crown, since the liturgy contains many references to God as King. Honey is part of the Rosh Hashanah table, and the custom is to dip the hallah (or pieces of apple or both) in the honey and say: Yehee ratson sheh-t’hadesh alaynu shanah tovah oom’tookah. “May it be Your will that a good and sweet year be renewed for us.”

New Year Greeting

On Rosh Hashanah we greet one another: L’Shanah tovah tikatayvoo. “May you be inscribed for a good year.”

Tashlikh

Following the prophecy of Micha who says (7:19) that God will “cast all their sins into the depths of the sea,” the ritual of tashlikh is performed. Jews walk to a local body of water, preferably containing fish, recite the Blessing and throw crumbs into the water, symbolizing the elimination of sin. This year, Tashlikh will take place on **Monday, Sept. 26th at 5:00 pm.**



Ten Days of Awe

Return to God
September 26 - October 5, 2022

It is said that “three books are opened on Rosh Hashanah: one for the thoroughly wicked, one for the thoroughly righteous, and one for the intermediate group. The thoroughly righteous are forthwith inscribed in the Book of Life, the thoroughly wicked inscribed for condemnation, while the fate of the intermediate group is suspended from Rosh Hashanah until Yom Kippur.”

This passage enables us to understand the purpose of the “Aseret Yemei Teshuvah,” or Ten Days of Penitence– the period between Rosh Hashanah and Yom Kippur. During these ten days, we are all provided with an opportunity to be inscribed in the Book of Life because if we have failed to earn our reward for the coming year by Rosh Hashanah, we are granted a period of grace during which we can determine our fate.

Maimonides explains that while prayer and repentance are pleasing to G-d at any time, He finds them especially pleasing during the Ten Days of Penitence and accepts them forthwith. For this reason, all Jews try to practice deeds of lovingkindness and mitzvot even more during the Aseret Yemei Teshuvah. Moreover, it is generally customary during these ten days to recite Selihot (supplications) every evening.

The day after Rosh Hashanah is called the Fast of Gedaliah, a public fast day, commemorating the murder of Gedaliah, the governor of Judah. His assassination brought great suffering to the survivors of the war with Babylon and also completed the destruction of the First Commonwealth.

The Shabbat between Rosh Hashanah and Yom Kippur is called Shabbat Shuvah because the Haftarah commences with the phrase *שובה ישראל*. It is read on this Shabbat because in it, the prophet exhorts Israel to return to G-d. Some authorities suggest that this Shabbat is called Shabbat Teshuvah because it occurs during the “Aseret Yemei Teshuvah”.

Symbolic Foods

On the first night of Rosh Hashanah it is customary to eat several food which symbolize the type of year we wish to have:

A pomegranate is eaten, symbolizing our wish to have a year full of Mitzvot and good deeds as a pomegranate is filled with seeds.

A head of a fish is served, to symbolize our desire to be at the “head and not the tail” this year.

Some have the custom to eat foods whose names allude to blessing, like carrots—*meren* in Yiddish– which means to multiply.



Kever Avot

Beth Tikvah Cemetery Memorial Services

Kever Avot, the tradition of visiting the graves of our parents and loved ones between Rosh Hashanah and Yom Kippur, can evoke a wealth of emotions and memories. In these moments, many of us yearn to feel connected to a community. We invite you to join with us as we pray together, support one another, and honor the memory of those who have passed at our annual Kever Avot Memorial Services.

All are welcome, whether your loved ones are buried in our sections or far away.

Sunday, October 2, 2022
7 Tishrei 5783

10:30 AM at Pardes Shalom
At the Beth Tikvah Old Section
Near the Cemetery Offices

2:30 PM at Bathurst Lawn
At the Adath Sholom (Minsker
Farband) Section

Beth Tikvah clergy will be on hand to recite private memorial prayers at the gravesides of loved ones in all cemetery sections following the community service.

Please contact us for more information
Beth Tikvah Synagogue 416-221-3433

www.bethtikvahttoronto.org

The Holiest Day of the Year

Yom Kippur
Tuesday-Wednesday,
October 4-5, 2022

Kaparot

The Kaparot service is done early in the morning before Yom Kippur, Tuesday, October 4, 2022 with a live chicken (or alternatively with money) which is then donated to charity. The chicken, or money, is waved above one's head three times while a prayer is said, transferring one's sins to the animal which is donated to the poor.

Preparing For The Day

The meal before the fast called the Seudah Hamafseket should be festive, with a white tablecloth as on Shabbat. This expresses confidence in G-d's mercy, and also fills us up well so we can fast. It is the custom to give charity before Kol Nidre, and to light a 24 hour memorial candle for each deceased relative. It is customary for parents to bless their children before leaving home for the synagogue. In addition to the usual text used on Friday nights, the blessing should contain good wishes for the coming year and a prayer that the children may live ethical and moral lives dedicated to Torah and mitzvot. In addition to the memorial candle, holiday candles should be lit just as on Friday nights, and one should be dressed as for a holiday. It is customary for women to be dressed in white for the synagogue service and for men to wear a kittle as a symbol of purity.

Why Do We Fast?

The source of the Yom Kippur fast is in the Torah. "You shall afflict yourselves" (Lev. 23:27).

This was interpreted to be a prohibition against eating, drinking, bathing, wearing leather shoes, and having sexual relations. The purpose of this self denial is not to torture ourselves but separate us as much as possible from the world of the material to concentrate on the highest spiritual values, and also to say, in effect, "My appetites don't control me, I rule them." Someone who is sick and has been told to eat by his doctor must eat: to do otherwise is considered "foolish piety." Children under 9 years old may not fast. Children 9-12 years should be encouraged to fast at least a few hours, as a kind of training. Of course, the ages of Bat and Bat Mitzvah (13 and 12 respectively) mark the beginning of the obligation to fast. It is traditional to wish people "an easy fast."

Yizkor Memorial Service

We remember the departed, with the special Yizkor memorial service. Yizkor is more than a service of remembrance, rather it is a time for us to connect with the souls of our loved ones on a deeper level; tradition has it that the departed descend from heaven and are joined with those who are close to them.

The Conclusion

The Ne'ilah service is surprisingly upbeat. It is a final appeal of forgiveness, but filled with hope that our confessions and prayer have been answered. The final tekiah gedolah of the shofar is an exultant moment. The holiday is concluded by the Ma'ariv service and then we go home for the break fast meal. According to Midrash Rabbah, at the end of Yom Kippur a heavenly voice proclaims: "Go your way, eat your bread with joy; for G-d has already accepted your works." So the meal is cheerful with appreciation for all our blessings.

YOM KIPPUR STUDY SESSION

BETH
TIKVAH
SYNAGOGUE



He Will Take Us Back Out of Love: Hassidic Masters on Yom Kippur



WITH
**RABBI ALISA
ZILBERSHTEIN**

Join us in the sanctuary for a special Yom Kippur Study Session. Rabbi Zilbershtein will be using Hassidic texts to explore the meaning of Yom Kippur.

YOM KIPPUR
Wed. October 5th
at 3:30 PM
in the Sanctuary

A Time To Rejoice

**The Holiday of Sukkot
Monday, October 10 -
Sunday, October 16, 2022**

Sukkot is a seven day holiday that commemorates God's protection of our ancestors after our exodus from Egypt. We celebrate the holiday by building "huts" outside as it says in the Torah "You shall live in booths seven days; in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt." (Lev 23:42) Sukkot is also a harvest festival during which we rejoice over the bounty of the harvest and are given an opportunity to thank God for his blessings.

The Building of a Sukkah

The Sukkah is a temporary structure erected in the open air, not in a room or under a tree. It consists of four walls and a removable covering. This 'roof' is called sekhah and must be of material that grows from the soil such as pine leaves or bamboo. The walls may be constructed of any material but should be strong enough to withstand the impact of ordinary winds. It should not be more than 30 feet high, not less than 3 feet high and at least big enough for one person (approx. 26" sq.). In the case of rain, a temporary roof may be used and then removed once the rain stops.

The sukkah should have aesthetic appeal and it has become customary to decorate the sukkah with fruits and symbols of the harvest. The building of a sukkah is an obligation for each individual but the custom has become widespread to build a sukkah near the synagogue for use by all worshippers, at least for Kiddush. The synagogue sukkah may be used by those who are observant but find it difficult to build a sukkah on their own premises. During Sukkot, we also do the special mitzvah of lulav and Etrog each day, except Shabbat. See page following.

Hoshana Rabbah

Sunday, October 16, 2022

At the beginning of this month (on Rosh Hashanah and Yom Kippur), the world passes in individual review before God. During Sukkot, the entire world is judged concerning water, fruit, and produce. The seventh day of the Festival, Hoshana Rabbah, is the day on which this judgement is sealed. As human life depends on water and all depends upon the final decision, Hoshana Rabbah is invested with a weightiness similar to Yom Kippur and is marked by profuse prayer and repentance. On this day, one would use Hosha'na's, a group of five willow twigs tied together. At the end of services, worshippers strike the willows against the ground, losing their leaves, symbolizing that it is only our faith in God that gives us renewed strength and health just as God gives the willows fresh life.



Decorate the Sukkah Party!

Lunch will be provided
Sunday, October 9th @ 11:00 AM - 12:30 PM



Beth Tikvah First Night of Sukkot Dinner

Mediterranean-themed menu



Sunday, October 9th @ 6:45 PM

Members \$36 / Non-Members \$45
Children 13 years and younger \$25

**Please Register
Online by:
Monday, October 3rd**



The Four Species

Before the start of the festival, each family should provide itself with the Four Species: citron (אתרוג), palm branch (לולב), myrtle (הדסים), and willow (ערבות).

The special Sukkot mitvah of the Arba Minim-Four Species-the Lulav, Etrog, Hadasim, and Aravot, is a very special one and symbolic of unity and harmony. The lulav should have one palm branch, two willow and three myrtle twigs and be tied together in the direction in which they grow, the myrtle on the right and the willow on the left and the spine of the palm branch facing the holder. The Etrog should be at least as large as an average egg. As with the sukkah, one should seek to emphasize the aesthetic aspect of the mitzvah by going to great lengths to acquire an Etrog and lulav that are particularly pleasing to the eye. The Lulav should be fresh, not dried out, all the way through along with the willow and myrtle branches. The Etrog should taper upward and its surface *not* smooth like a lemon, but rather rough and ridged. There should be no blotches, spots or discoloration on the skin and should be a bright yellow colour, like a ripe lemon.

How To Shake The Lulav

1. Take The lulav wrapped with three myrtle twigs and two willow branches and hold those in your right hand.
2. Say the blessing.
3. Pick up the Etrog (stem down) in your left hand.
4. First time using the Arba Minim this Sukkot? Say the blessing for new things.
5. Hold the Lulav and Etrog together while facing east move / shake them three times in each direction (right-south, left-north, forward-east, up-ward, downward, back-west)

**ברוך אתה ה', א-לקנו מלח העולם, אשר קדשנו
במצותיו, וצונו על נטילת לולב.**

**Baruch Atah Ado-noi Elo-hay-nu Melech Haolam
Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Al
Ne-ti-lat Lulav.**

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and commanded us regarding taking the Lulav.

The Grand Finale

**“On the eighth (“Shemini”) day,
A celebration (“Atzeret”) shall be [held] for you...”
-Numbers 29:35**

When the children of Israel were about to resume their daily life after a long holiday of rejoicing, God said to them “It is difficult for me to part with you. Stay awhile longer.” Hence the name Shemini Atzeret, from the word Atzeret “to tarry” or “hold back”. Thus on Shemini Atzeret, Israel opens its heart to pure rejoicing in the deliverance to come. On this day, Israel reconfirms its faith in the future and the rejoicing which now reaches its pinnacle with Simhat Torah, the rejoicing with the Law, to which Israel owes its survival and by which it will triumph in the end. Shemini Atzeret is marked by holiday services and a festive meal at home. Our custom is to eat in the sukkah on Shemini Atzeret, but without the traditional blessing. It is also our custom to dance with the Torah on Shemini Atzeret just as we will do on Simhat Torah.

Yizkor Memorial Service

On Shemini Atzeret during the morning Services we recite once again the Yizkor memorial service for departed family members.

Prayer For Rain

The prayer for rain corresponds to the prayer for dew that is said on the first day of Passover. It is said now because Shemini Atzeret marks the beginning of the rainy season in Israel. Since the world is judged for rain at this time, it is proper to pray for rain at this time of year.

Simhat Torah, the festival of rejoicing with the Torah, is a fitting finale for the holiday season. We hold the Torah and dance and sing with it as it is God’s greatest gift to us, his manual for life. On the evening of Simhat Torah all the Torah scrolls are removed from the ark and are carried in procession, called Hakafot, in the synagogue. This is done seven times. In each procession, each Torah is given to a different person so that as many as possible should have an opportunity to participate.

On Simhat Torah we don’t study the Torah—we celebrate it.

In the morning of the holiday, the Hakafot are repeated as on the night before. After the Hakafot, we read the last portion of the Torah, but since Torah study never ends, we also begin reading the from the scroll’s very beginning. This is to signify that the Torah is beloved to us, and we are eager for the cycle to commence.

The Torah reading of the first portion of the scroll is called “Hatan Bereshit”. It is customary to spread a Talit like a canopy over those reading from the Torah at this time as the person given this honour is considered to be the bridegroom of the beginning of the Torah and under a “Chuppah”.

Holiday Schedule

Rosh Hashanah Day I Monday, September 26

- 9:00 am: Morning Services
- 5:00 pm: Tashlikh/Shofar/Minhah (at Pomona Park)
- 5:00 pm: Tashlikh (at Don Valley)
- 6:00 pm: Evening Service & Shofar (at Beth Tikvah)

Rosh Hashanah Day II Tuesday, September 27

- 9:00 am: Morning Service
- 7:00 pm : Evening Service & Shofar

Kever Avot Sunday, October 2

- 10:30 am: Pardes Shalom
- 2:30 pm: Bathurst Lawn

Erev Yom Kippur Tuesday, October 4

- 6:00 pm: Minhah
- 6:30 pm: Kol Nidre (sunset is at 6:53 pm)

Yom Kippur Wednesday, October 5

- 9:00 am: Morning Service
- 3:30 pm: Study Session (Sanctuary)
- 4:45 pm: Minhah Service
- 6:00 pm: Neilah Service
- 7:34 pm: Shofar Blast

Sukkot Sunday, October 9

- 6:00 pm: Minhah and Maariv Evening Service
- 6:45pm: Beth Tikvah Dinner in the Sukkah

Monday, October 10

- 9:00 am: Morning Service
- 6:00 pm : Minhah and Maariv Evening Service

Tuesday, October 11

- 9:00 am: Morning Service
- 6:35 pm : Minhah and Maariv Evening Service

Wednesday, October 12

- 7:30 am: Morning Service (at Adath Israel)
- 7:30 pm : Minhah and Maariv Evening Service

Thursday, October 13

- 7:30 am: Morning Service (at Adath Israel)
- 7:30 pm : Minhah and Maariv Evening Service

Friday, October 14

- 7:30 am: Morning Service (at Adath Israel)
- 6:00 pm : Minhah and Kabbalat Shabbat

Shabbat, October 15

- 9:00 am: Morning Service
- 6:00 pm : Minhah, Maariv & Havdalah

Sunday, October 16

- TBA am: Shaḥarit for Hoshana Raba (at Adath Israel)
- 6:00 pm: Minhah and Maariv for Shemini Atzeret

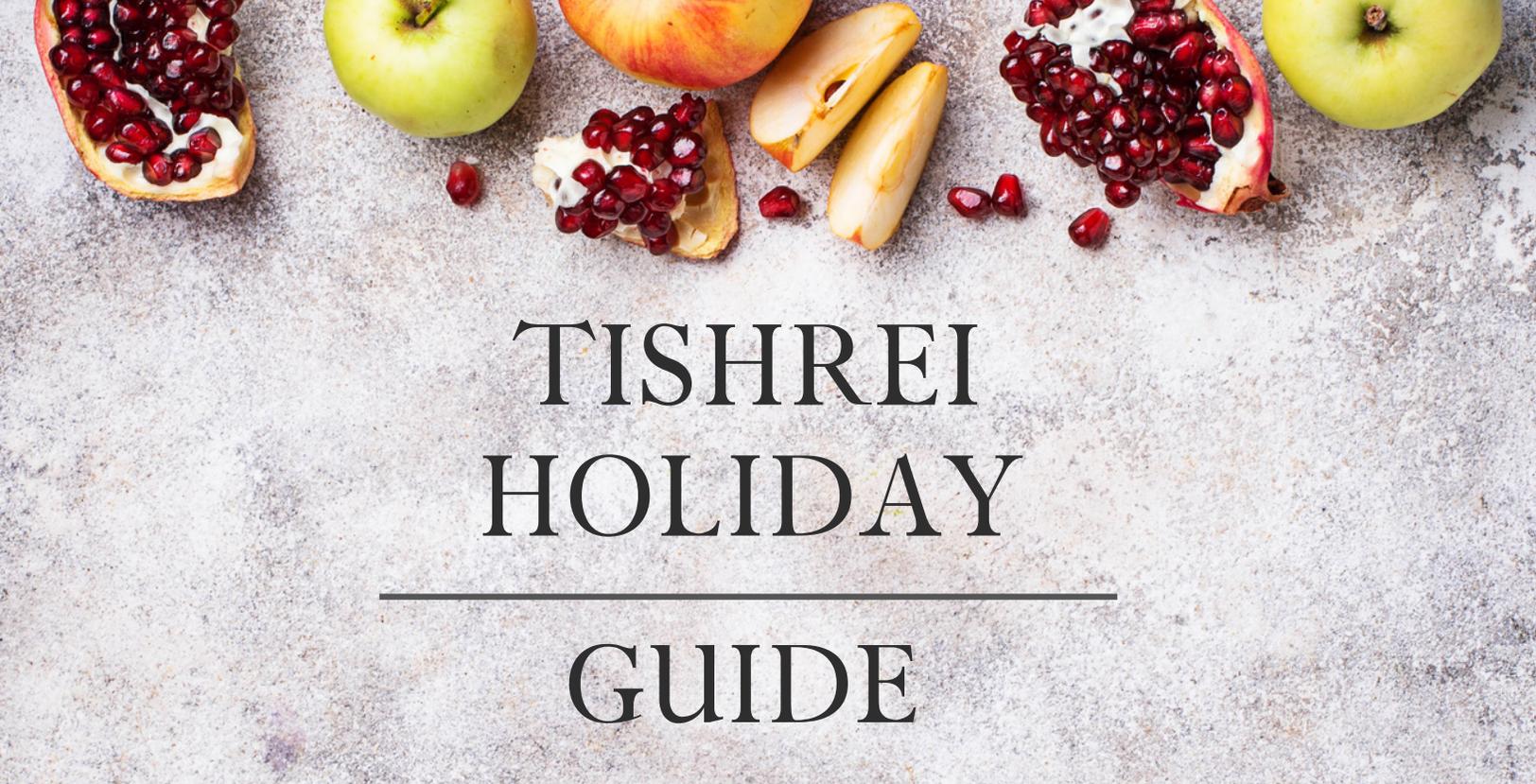
Monday, October 17

- 8:45 am: Shaḥarit for Shemini Atzeret (Yizkor)
- 6:20 pm: Minhah for Shemini Atzeret & Maariv for Simḥat Torah

Tuesday, October 18

- 9:00 am: Shaḥarit for Simḥat Torah
- 9:45 am: Individual Aliyot
- 10:40am: Light Kiddush & Hakafot
- 11:10am: Special Aliyot
- 12:20pm: Luncheon
- 6:20pm: Minhah, Maariv & Havdalah





TISHREI HOLIDAY

GUIDE

FROM
ALL OF US

מכולנו

Wishing our members, family and friends a
Happy and Healthy, Sweet New Year!

מאחלים לחברים, ומשפחתנו
שנה טובה ומתוקה!



CONTACT US
FOR ALL THINGS
HOLIDAYS:

Beth Tikvah Synagogue
www.bethtikvahtoronto.org
3080 Bayview Ave.
Toronto M2N 5L3
(416) 231-3433

**BETH
TIKVAH
SYNAGOGUE**

