

ANNUAL HALACHA GUIDE

5787 / 2026-7

Written by:
Rabbi Yitzchak
Zev Rabinowitz

Edited by:
Matthew
Garland

Dedicated to the memory of

Lillian and Joseph Lamport, A”H

by

Jay and Cheryl Lamport

Halachot

High Holidays	2
Rosh Hashana	3
Ten Days of Repentance	5
Yom Kippur	6
Sukkot	7
Chanukah	11
Purim	14
Passover	17
Sefirat HaOmer	25
Shavuot	26
Three Weeks and Nine Days	27
Tisha B'Av	28

Schedules

High Holidays	33
Sukkot	37
Chanukah	39
Purim	41
Passover	43
Shavuot	45
Three Weeks	47



Prepare for your Day in Court

The forty days starting at Rosh Chodesh (the beginning of the Hebrew month) of Elul, which began this year on Wednesday night August 12, is a period designated for Teshuva (Repentance). This corresponds with the time Moses received the second tablets of the Ten Commandments from G-d. He ascended Mount Sinai on the first of Elul and came down with them on the tenth of Tishrei (Yom Kippur). On that day G-d proclaimed his forgiveness for the sin of the Golden Calf.

Elul

Elul is the time we prepare for the holy days from Rosh Hashana (Day of Judgment) and through Yom Kippur (Day of Atonement). We set aside time for introspection and examination of our behavior, and take greater diligence and care in mitzvah performance.

Beginning with Ma'ariv of the second day of Rosh Chodesh (Thursday night, August 13), we began to recite Psalm 27, L'David Hashem Ori, at the end of Shacharit and Ma'ariv.

On the second day of Rosh Chodesh Elul we began to blow the Shofar at the end of Shacharit before we recite L'David Hashem Ori. The crying sound of the Shofar reminds us to repent from our sins before the new year day of Rosh Hashana arrives.

During the month of Elul we include in our correspondences wishes of Ketiva VaChatima Tova (May you be inscribed and sealed for a good year).

On the Sunday before Rosh Hashana we begin to say Selichot, the prayers of forgiveness. If Rosh Hashana falls out on a Monday or Tuesday, we begin on the Sunday of the previous week. The custom is to recite the first Selichot early Sunday morning, and then continue saying them during morning services through Erev Yom Kippur (the day before Yom Kippur). One of the primary prayers of the Selichot is the recitation of the "13 Attributes of G-d's Mercy", which begin with the words, "Hashem, Hashem..." This prayer is only recited in the presence of a minyan (a quorum of ten men). The Aramaic passages at the end of the Selichot are also only said with a minyan.

Erev Rosh Hashana

We do not blow the shofar on Erev Rosh Hashana as we do throughout the month of Elul in order to differentiate between customary Shofar blowing that we do during Elul and obligatory Shofar blowing that we do on Rosh Hashana.

Although the Day of Judgment is a very serious day, we celebrate Rosh Hashana as we do on Shabbat and Yom Tov (holiday), to show that we trust that G-d will bless us with a good year. Therefore, we prepare for this special day on the day before - ie., food preparation, bathing, hair-cutting, etc..

In order to free ourselves from the sin of violating a vow/promise, we recite "Hatarat Nedarim", the annulment of vows, after Shacharit, in front of three people who act as a court. We also declare that any promise we make

in the future should not have the force of a vow. The text is in the machzor (High Holiday prayer book) or in the Artscroll siddur (prayer book) on page 762. Recite it in a language that you understand.

When doing “Hatarat Nedarim”, notify the court if you are doing so for your spouse as well.



New Year's Days

Rosh Hashana commemorates the creation of the world and begins the Jewish calendar year. It is a day of intensive prayer that acknowledges G-d's sovereignty over the world. All things pass before Him for judgment on this holy day.

On the first night of Rosh Hashana, we greet men with the new year wishes of “L'shana tova tikatev v'techatem” and women with “L'shana tova tikat'ee v'techat'mee” - “May you be inscribed and sealed for a good year”.

During the evening meals, we eat foods that serve as “simanim” (signs) for a good year, such as challah and apple dipped in honey, and the head of a fish. Many machzorim include the procedure, blessings and prayers for the different foods that we eat as “simanim”.

We do not eat foods that are bitter or have a vinegar taste.

Shofar

On Rosh Hashana, we have the mitzvah of sounding the shofar (ram's horn). It is symbolic of the trumpet blowing at a King's coronation, which shows that we reaffirm our belief in G-d's sovereignty over the world and our commitment

to serving Him. We should have these thoughts in mind while hearing the shofar blow.

The three basic sounds of the shofar are:

1. Tekiah: a long drawn-out sound.
2. Shevarim: three broken, plaintive sounds.
3. Teruah: nine short, staccato sounds.

We blow 30 sounds before Mussaf, 30 during the repetition of the Amidah, and 40 after the Amidah on each day of the holiday.

We do not blow the shofar on Shabbat.

You must intend to fulfill your obligation through the blessings and blows of the Ba'al Tokeah (shofar blower).

Remain silent from the time the blessings are made before the blowing of the shofar until they are completed at the end of the Mussaf service.



On Rosh Hashana, we recite Tashlich, the prayer expressing our hope that Hashem will forgive our transgressions on the Day of Judgment. At the conclusion of Tashlich, it is customary to shake out our pockets as a symbol of casting away our sins.

We are forbidden to feed any animals or throw stones into the water at Tashlich.

If you are unable to recite Tashlich on Rosh Hashana, you may do so up until Hoshana Rabbah (the seventh day of the holiday of Sukkot).

We do not recite Tashlich on Shabbat, so this year we recite it on the afternoon of the second day of Rosh Hashana.

The Second Night

On the second night of Rosh Hashana, we place a fruit that we haven't eaten for a year on the table while Kiddush is recited, so that we can recite the "Shehechyanu" blessing over the fruit during Kiddush. After drinking the Kiddush wine, we make the blessing "boreh p'ri ha'etz" on the fruit and eat some. We then wash our hands, say "Hamotzi" and continue with the meal.



Rosh Hashana on Shabbat

This year, the first day of Rosh Hashana falls on Shabbat. There are a number of adjustments we make to accommodate both.

Candle Lighting

Candle lighting on Erev Shabbat (Friday) is done in the exact same manner as every Friday night. We recite different blessings:

1. L'hadlik ner shel Shabbat v'Yom Hazikaron,
2. Shehechyanu.

Amidah and Kiddush

In Shemoneh Esrei (Amidah) and in the Kiddush we add the insertions for Shabbat.

In the second paragraph of the middle blessing of the Amidah, and in Kiddush, we change from "Yom Teruah" to "Zichron Teruah", and add the word "B'Ahava". If you forget to make these changes, you do not need to repeat the blessing.

We conclude the Amidah and Kiddush blessing with the addition of Shabbat and say "Mekadesh HaShabbat v'Yisrael v'Yom Hazikaron. If you were to make these changes on Rosh Hashanah that is not on Shabbat, you

would not need to repeat the blessing.

If you were to accidentally say Kiddush for a regular Friday night or the Kiddush for Rosh Hashana alone, you would need to repeat Kiddush in its correct form, mentioning both Shabbat and Rosh Hashana.

If you only mentioned Shabbat or Rosh Hashana at the conclusion of Kiddush or the Amidah, i.e. instead of saying Mekadesh HaShabbat v'Yisrael v'Yom Hazikaron, you only said Mekadesh HaShabbat or only Mekadesh Yisrael v'Yom Haikaron, and you realize your mistake within two seconds of concluding the blessing, you can correct it immediately by saying the proper ending.

If you realized afterwards, you don't have to repeat the blessing as long as an insertion for Shabbat or Rosh Hashana was made at some point in the blessing (see more about this subject in the back of the Artscroll Rosh Hashanah Machzor P. 695-696 #27-31).

Bircat Hamazon

On Friday night when we recite Magen Avot after reciting the silent Amidah, we change from Ha-Kel HaKadosh to HaMelech HaKadosh. If you forgot the change, you can go back and correct it as long as the blessing has not been concluded. If you miss that, you do not repeat the prayer.

In Bircat Hamazon we say Retzeh and then Ya'aleh v'Yavo. If you began Ya'aleh v'Yavo first, you say Retzeh afterwards.

If you forget to say Retzeh by the Friday night meal, you must repeat Bircat Hamazon. The same applies to the Shabbat day meal, but not to Se'udah Shlishit.

If you forget to say Ya'aleh v'Yavo, you repeat Bircat Hamazon by the night meals but not by the day meals. On any other Yom Tov you would have to repeat Bircat Hamazon for all the meals.

Women who forget to say Ya'aleh v'Yavo do not repeat Bircat Hamazon on any Yom Tov

meals other than on the two Seder nights of Pesach.

Se'udah Shlishit

Because the first day of Rosh Hashana is Shabbat, we have to eat Se'udah Shlishit. The problem is that we may not eat a regular weekday type meal during the last three Halachic hours of the day preceding a holiday, in order that we eat the holiday meal at night with an appetite. This year that starts from 4:18 pm. Eat Se'udah Shlishit before then. Alternatively, you may eat a small meal during this time. Therefore, if you can't eat Se'udah Shlishit before 4:26 pm, you can eat a small meal, which would be some Challah with another food.

Havdalah

On Saturday night, the second night of Rosh Hashana, we add v'Todiyenu in the Amidah, as found in the Machzor. If you skipped it, you may say it at any point before you conclude the middle blessing of the Amidah. If you insert it right before the concluding blessing of the middle blessing, repeat some of the phrases that typically precede that concluding blessing.

If you missed saying v'Todiyenu you do not need to repeat the Amidah.

Before doing any activity on Saturday night that we would not be permitted to do on Shabbat, some form of Havdalah must be said. V'Todiyenu accomplishes that. You can also say Baruch HaMavdil ben Kodesh l'Kodesh. This form is mandatory. If you were to say Baruch HaMavdil ben Kodesh l'Chol, as is said on a regular Motzei Shabbat, you would need to repeat the statement correctly.

The formal Havdalah is incorporated into the Kiddush of the second night of Rosh Hashana.

First recite the blessing of Boreh peri hagefen, followed by the Kiddush blessing.

Then say the blessing of Boreh M'Oreh

Ha'Esh over fire. You can say this over the Yom Tov candles. Some people take two candles and put the two burning wicks together before reciting the blessing, others make the blessing over the candles without doing so.

We do not use Besamim (spices).

We then say the Havdalah blessing. We change the conclusion of the blessing from HaMavdil ben Kodesh l'Chol to HaMavdil ben Kodesh l'Kodesh. If you don't make this change, you need to repeat the blessing.

Conclude with the blessing of Shehechiyanu.

The order for Kiddush is found in the Rosh Hashanah Machzor.

The Ten Days of Repentance

Special Prayers

The period from Rosh Hashana through Yom Kippur is called Aseret Yimei Teshuva, The Ten Days of Repentance. During this period there are changes made in our prayers.

a) In Kaddish, we say "l'ayla u'l'ayla mikol birchata" in place of "l'ayla min kol birchata".

b) In the first bracha (blessing) of the Amidah, we add "zochrenu l'chaim". In the second bracha, we add "mi khamocha". If you forget these, do not repeat the Amidah.

c) In the third bracha of the Amidah, we conclude with "haMelech haKadosh" instead of "ha'Kel haKadosh". If you forget and conclude the bracha without this change and don't immediately correct yourself, or if you are in doubt about whether you made the change when you recited the third bracha of the Amidah, you must repeat the Amidah.

d) In the bracha of "ha'shiva shoftenu", we conclude with "haMelech hamishpat" instead of "Melech ohev".

e) At the end of the bracha of "Modim", we add "u'chtov l'chaim".

f) At the end of the bracha of “Sim shalom”, we add “B’sefer chaim”.

If you forget any of these three, do not repeat the Amidah.

g) We recite Avinu Malkenu after the repetition of the Amidah during shacharit and mincha.

Tzom Gedalya/ The Fast of Gedalya

After the destruction of the first Beit Hamikdash (Holy Temple) at the hands of the ancient Babylonians, the Babylonian king Nebuchadnezzar appointed Gedalya son of Achikom as governor over the remaining Jews in Israel. On this day Gedalya was assassinated. Nebuchadnezzar retaliated by killing thousands and exiling the last remaining Jews in Israel.

This day was therefore proclaimed as a fast day.



Erev Yom Kippur- 11th hour Repentance

During Aseret Yimei Teshuva, we perform “kaparot”. We take a live chicken, or money, and rotate it around our heads, reciting the “kaparot” prayer, found in the machzor.

At Mincha of Erev Yom Kippur, we recite “Viduy”, the confession of our sins, at the conclusion of the Amidah. “Viduy” is recited throughout Yom Kippur. We do so standing, slightly bent over without leaning on anything, and at each sin we confess, we strike our hearts.

Before Yom Kippur begins, we eat the Se’udah Hamafseket, the final meal. Do not eat foods that will be difficult to digest or cause you to be

thirsty later on. If you want to eat or drink anything after this meal (before Yom Kippur begins) have the intention before reciting Bircat Hamazon (Grace After Meals) that you do not want to begin the fast with the conclusion of the meal. Also, some have a custom for parents to bless their children. The text for this blessing can be found in the machzor.

You must accept the sanctity of Yom Kippur upon yourself before it begins at sunset. With this acceptance, all the laws of Yom Kippur go into effect. You must also extend Yom Kippur to some degree after the actual day has passed.

The Shul provides candles for all women who wish to drive to Shul before lighting candles on Erev Yom Kippur.

The Day of Judgment and Atonement

On Yom Kippur we petition Hashem for forgiveness through prayer and teshuva (repentance).

Yom Kippur begins with the Kol Nidrei service. Men wear a tallit and kittel. To be allowed to make the bracha over the tallit, you must put it on before sunset. Otherwise, you wear it without reciting a bracha. Kol Nidrei concludes with the bracha of “Shehechyanu”. The custom is to begin reciting the bracha together with the chazzan (leader of the services), but to finish it before he does in order to answer “amen” to his bracha.

Throughout Yom Kippur, the second verse of the Shema, “Baruch shem kavod malchuto”, is said out loud (unlike the rest of the year, when it is said silently).

The Yom Kippur day services consist of Shacharit, Mussaf, Mincha and a fourth service called Ne’ilah. At the conclusion of Yom Kippur, we daven Ma’ariv, followed by Kiddush Levana, the sanctification of the new moon.

Yom Kippur has all the restrictions of Shabbat. We make Havdalah at its conclusion, which consists of the brachot of “boreh p’ri hagafen”,



“boreh m’orei ha-aish”, and “hamavdil ben kodesh l’chol”. Unlike the Havdalah candle after Shabbat, this one must have been lit before Yom Kippur and left burning throughout the holiday. The preferable way is to light another candle from this candle and recite the bracha of “boreh m’orei ha’aish” over both of them.

The 4 R’s of Repentance - *Written by Matthew Garland*

Recognize - We acknowledge our sins, intentional and unintentional, through Viduy (confession prayers), looking honestly within to identify our faults.

Regret – Recognition must be followed by sincere regret. If this feels difficult, reflect on how your actions harmed you and your relationship with G-d.

Resolve - With regret comes resolve: a commitment to change. Since only you know the reasons behind your actions, only you can chart a path to avoid repeating them.

Reject - Resolution must become practice. Take active steps to abandon sinful behaviors, not just commit to improvement.

For sins against another person, you must sincerely request forgiveness, make appropriate reparations, and receive forgiveness from that person. Only then can you receive forgiveness from Hashem.

The 5 Afflictions

Yom Kippur carries restrictions known as “the five afflictions” of the day. They are:

1. No eating or drinking. If a doctor assesses that fasting can pose a danger to your life, you are forbidden to fast. If you are ill and must eat or drink, you should eat or drink small amounts at intervals. Contact the Rabbi as to how this should be done.
2. No washing or bathing. When washing hands in the morning or after using the bathroom, wash only up to the knuckles.
3. No anointing (i.e. applying a substance to the body).
4. No wearing of leather shoes, even if they are only partially covered with leather.
5. No marital relations.



Sukkah Basics

Overview of the Sukkah

The sukkah is our temporary dwelling place for the week of Sukkot. We eat meals in it (weather permitting), and many people - particularly in warmer climates - sleep in it, as well.

To keep you on track while building your own sukkah, here are some halachic guidelines to keep in mind.

A sukkah consists of walls and s’chach (the sukkah roof).

Your sukkah needs at least 3 walls. The walls have to be at least 10 tefachim (handbreadths) high — approximately 38 inches. It is preferable to have four walls.

You may use any material for the walls as long as your sukkah can withstand normal winds. If you use canvas walls, make sure to tie your walls securely to the framework.

Decorate your sukkah. If the decorations fall down, you may re-hang them only on Chol HaMoed (the intermediary days of Sukkot), and you may not use them for anything else until after Simchat Torah. Hanging decorations should be within four tefachim—approximately 14 inches—of the s’chach.

Your s’chach must be “all natural” - made from material that grew from the ground, but is detached and not subject to the laws of tumah (ritual impurity). This means that the pieces of the s’chach cannot be considered a k’li (utensil).

Use appropriately sized s’chach. You can’t use something that is more than four tefachim wide (approximately 14 inches) for s’chach.

Don’t waterproof your sukkah’s roof. The s’chach should not be thick enough to provide protection from a heavy rain. You should be able to see the stars through the s’chach, but if not, it is still kosher.

Location: under the open sky! Your sukkah should not be built under any tree branches or under a ledge or overhang. If it is, contact the Rabbi.

4 Important Rules About The Sukkah

1. Men are obligated to eat in the sukkah. Women, very small children, and those who are ill, are exempt.
2. On the first and second nights of Sukkot, we are obligated to eat bread in the sukkah. When you perform the mitzvah of sukkah, have in mind that the mitzvah is a commemoration of the Exodus from Egypt and that the sukkah commemorates the heavenly clouds with which G-d surrounded the Jews to protect them at the time. You should eat slightly more than a kebetza (literally, the volume of an egg – volume of 200 ml). During the rest of Sukkot, if you eat more than a kebetza of bread or cake, you are obligated to eat it in the sukkah.
3. Recite the blessing of “leshev ba’sukkah” whenever you are obligated to eat in the sukkah.

A woman who eats in a sukkah has fulfilled the mitzvah (even though she is exempt) and may make the blessing.

4. Light the Yom Tov candles in the sukkah. You may bring candles into the house to make space, but should leave some in the sukkah.

Caution: Please be careful when placing open flames within your sukkah and keep flammable materials away from the candles.



Rain On the First Night of Sukkot

If it rains on the first night of Sukkot, you should wait an hour or two for the rain to stop in order to perform the mitzvah of eating in the sukkah. If after this time the rain has not stopped, or the family or guests can’t wait any longer, then do the following even as it is raining:

Make Kiddush in the sukkah. Wash your hands and make hamotzi in the sukkah, and eat a kazayit (literally the volume of a large olive – volume of 50 ml) of bread. Do not say the bracha for eating in the sukkah (leshev basukkah). Then you may eat the rest of the meal and recite Bircat Hamazon in the house.

If the rain stops during the meal, enter the sukkah, make the bracha of leshev basukkah, and eat a piece of bread larger than a kebetza and recite the Bircat Hamazon in the sukkah. If the rain stops after reciting Bircat Hamazon in the house, you should wash again and in the sukkah eat a piece of bread larger than a kebetza with the bracha, and recite Bircat Hamazon.

If the rain continues, you should wait as long as you are able. If you feel very tired you may go to sleep for the night.

Rain On All Other Nights of Sukkot

If it rains on the second night, you should wait for a short time. If the rain continues, you may make Kiddush and begin the meal in the house. If at the end of the meal it is still raining, eat a kazayit of bread in the sukkah without a bracha over the sukkah and recite Bircat Hamazon. If the rain stops, follow the laws for the first night.

Other nights, if rain enters through the s'chach to the extent that you would leave the room if the same amount of rain were to come in your house, you are not obligated to eat in the sukkah.

Even if the sky is overcast and it is sure to rain you are obligated to eat in the sukkah, until the rain actually falls.

If the rains stops you are not obligated to return to the sukkah to eat if you have already begun eating in the house. If you have made hamotzi in the sukkah but have not already begun eating in house, then you must return to the sukkah and eat the meal there. Upon returning to the sukkah you do not repeat the bracha over the sukkah until the next time you eat bread or cake.

If the rain has stopped but it is still dripping throughout the entire sukkah, and it is difficult to go to another sukkah, you may eat in the house.



What Are The 4 Species?

On Sukkot, we are obligated to perform the mitzvah of taking the “arba minim (four species)” - the lulav, etrog, hadassim and aravot.

The lulav consists of the lulav branch with three hadassim (myrtle branches) and two

aravot (willow branches) attached to it. Place the hadassim on side of the lulav corresponding to your dominant side (the right, for most of us) with the spine of the lulav facing towards you, and slightly higher than the aravot, which you place on your weaker side. There should be at least a tefach (approximately three to four inches) between the tip of the lulav and the tips of the hadassim and aravot.

Typically a lulav comes with a holder made from woven lulav leaves into which you place the hadassim and aravot. This holder is positioned near the bottom of the lulav so that when you grasp the lulav you are grasping the hadassim and aravot as well.

Take care that the tops of the lulav, hadassim and aravot aren't broken off and that they don't become dry and white.

On the etrog, take care that the pitum - the protrusion at the opposite end from the point where it is detached from the tree - does not fall off.

How To Use The 4 Species

Take the lulav in your dominant hand (the right, for most of us) with the spine towards you and the etrog upside down in your other hand (the left, for most of us). The first time we perform the mitzvah, we say two brachot:

- 1) “...al netilat lulav”, and
- 2) Shehechiyanu.

For the rest of Sukkot, we say only the first one.

After reciting the brachot, turn the etrog right side up, and wave it along with the lulav in each of the four directions, as well as up and down. The procedure for waving is to hold the lulav and etrog away from your body and shake them, then bring them back close to your chest and shake them again. Do this three times for each direction, in the following order: in front of you, to your right, to your back, to your left, upwards towards the front, and downwards towards the

front. Some people hold the lulav and etrog straight up and down during the shaking, others point them horizontally to the direction in which they are shaking.

We do not take the four minim on Shabbat.

On the first day of Sukkot, the four minim must belong to you to fulfill the mitzvah. For the rest of Sukkot, you are able to fulfill the mitzvah by borrowing them.

What do you do if you don't own your lulav and etrog on the first day? You can have a friend give you his lulav and etrog, making it yours. Make sure that if you give your lulav and etrog to a friend that you use a legal condition called "al m'nat l'hachzir" - "on condition of return". That means that if you give it to your friend, he only acquires ownership if he intends to give it back to you as a gift afterwards (and then does give it back). The same is done with the Shul's' lulav and etrog.

Women are exempt from this mitzvah, but if they perform it, they have fulfilled the mitzvah and may recite the brachot.

Throughout the recital of Hallel at Shacharit, we hold the lulav and etrog and wave them in the manner mentioned above when we say "Hodu la'Shem" and "Ana Hashem ho'shia na"

After Mussaf of each day of Sukkot, a Torah is removed from the Ark and brought to the bimah in the middle of the synagogue. Each person takes his lulav and etrog in hand and begins the prayers of "Hoshanot", and continues to say the Hoshanot as they walk around the bimah one time.

On Shabbat we recite the Hoshanot prayer with the Ark open but do not remove a Torah. Everyone recites the prayer by their seat.



The seventh day of Sukkot is Hoshana Rabbah. On this day we beseech G-d to bless us with a year of ample rain. The Pesukei D'Zimra (first section of shacharit) are the same as we say on Shabbat or Yom Tov (with the exception of "Mizmor L'Todah, which we say, and "Nishmat", which we don't). At the Hoshanot prayer we circle the bimah seven times. We continue reciting more Hoshana prayers after we finish circling the bimah. At one point, we put down the lulav and etrog and take in hand a bundle of aravot. After concluding these prayers we beat the bundle on the ground three times.

The eighth day of the holiday is called Shemini Atzeret. Women recite the bracha "shehechiyanu" at candle lighting and men recite it at Kiddush. We recite the Yizkor prayer after the Torah reading in the morning. In Mussaf of Shemini Atzeret, we begin saying "mashiv ha'ruach u'morid ha'geshem" in the second bracha of the Amidah.

The ninth day is Simchat Torah. At night and by day we celebrate the completion of the yearly reading of the Torah. The Torah scrolls are removed from the Ark and we dance "hakafot" (circuits) around the shul.



Chanukah in Brief

During the period of the Second Beit HaMikdash (the Second Temple), when the Syrian-Greeks ruled over the Land of Israel, the ruling government issued decrees that forbade the practice of the Jewish religion.

The Almighty delivered our ancestors from their hands, granting victory to the Maccabees. On the 25th day of the Hebrew month of Kislev, the Jews were victorious and entered the Beit HaMikdash, which had been defiled by their oppressors. They searched for ritually pure olive oil to light the menorah and found only one flask of undefiled oil. Although there was only enough oil in the flask to burn for one day, a miracle occurred and the oil burned for eight days. The Sages instituted the holiday of Chanukah to rejoice and give thanks to Hashem (through the recital of Hallel - the prayer of thanksgiving to the Almighty) and to light candles for eight nights.

Chanukah Candles & Prayers

Both men and women are obligated to perform the mitzvah of lighting Chanukah candles. A married woman may fulfill her obligation through her husband's lighting if he is home. If he isn't, she is required to light the candles herself.

The accepted Ashkenazi practice is for everyone in the household to light one candle the first night, then two the second night, increasing the number of candles based on which night of Chanukah it is.

If several menorahs are being lit together, it's important that they not be positioned too close to each other, so that it will not be difficult to tell how many candles are lit that night.

The preferred fuel for the Chanukah candles is olive oil. Many people use candles.

Electric lights cannot be used to fulfill the mitzvah.

Set up the candles from right to left, and light them from left to right. The candles should be in a straight row (ie, not curved or in staggered heights).

We light the menorah by a window that faces the street, so people passing by will see the candles and the miracle of Chanukah will be publicized.

Candle lighting time begins 10 min after sunset. If you cannot light at that time, do so immediately upon arriving home.

The candles must burn for at least half-an-hour after tzet hakochavim (when the stars come out; approximately 45 minutes after sunset). Therefore, you must use a sufficient amount of oil or candles large enough to last that amount of time.

See the Chanukah Schedule for this time.

If you use the small wax candles that burn only for half an hour, make sure to light candles when the stars come out or later.

On Erev Shabbat, we may not light candles once Shabbat begins. Therefore, we light the menorah before the Shabbat candles.

Since we light earlier than usual, we must use large enough candles or enough oil to burn until

half-an-hour after the stars come out. Therefore, if you use candles, use the large type used for Shabbat, or long candles if they are able to burn long enough.

If you cannot use these larger candles for all of the Chanukah candles (you don't have enough, for example), then at least one of them should be a large candle that will burn for the required amount of time. If you use oil, you should place enough in the menorah to burn for the required amount of time.

On Motzei Shabbat (Saturday night), we may light only after Shabbat is over. In the synagogue, we light Chanukah candles before reciting havdalah. At home, we recite havdalah before lighting the Chanukah candles, unless you have the minhag of lighting Chanukah candles first.

If you are not able to light at the specific time designated for lighting the menorah, you may light with a bracha the entire night. The candles must burn for at least half-an-hour.

On the first night, we recite three brachot:

"I'hadlik ner shel Chanukah"

"she'asa nisim l'avotenu"

"shehechiyanu".

The full text of the brachot can be found in the siddur. During the rest of Chanukah, we only recite the first two brachot. There should be no interruptions between the brachot and the lighting.

After lighting the first candle, we sing the song "Hanerot Halalu" while lighting the remaining candles. Some have the minhag to recite it after all the candles are lit. After the candles are all lit, we sing the song "Ma'oz Tzur".

You may not use the Chanukah lights for any other purpose. We have a practice to place the "shamash", the candle used to light the Chanukah lights, next to the menorah. You

should place it in a manner clearly showing that it is not one of the Chanukah candles.

Once candle-lighting time arrives, we are prohibited from eating a meal until we light.

If you are invited out for dinner during Chanukah you cannot fulfill your obligation of lighting candles where you will be eating. You must light at home.

If you are staying overnight and you leave home before candle lighting time, you light at your destination. If you leave after lighting time you should light at home.

We light the menorah with the brachot in the synagogue in the evening before the Ma'ariv service. We also light in the morning during the Shacharit service, but no brachot are said.

During Chanukah we recite the prayer of "al hanisim" in the Amidah during the bracha of "Modim", as well as in the Bircat Hamazon in the bracha of "Nodeh l'cha".

If you forget to insert Al haNisim in the Amidah and realize before saying the name of Hashem at the conclusion of the bracha of Modim, you should return to Al haNisim and continue from there. If you realize afterward, you can say it at the conclusion of the Amidah after the verse of "...yeh'yu l'ratzon".

If you forget during Bircat Hamazon - and have not yet said the name of Hashem at the conclusion of the blessing of Nodeh - you should return to Al haNisim and continue from there. If you realize afterward, then after the paragraph of Ba'morom, you add the following phrase: "harachamon ya'aseh lanu nisim v'nifla'ot k'shem she'asitah la'avotenu ba'yamim ha'hem ba'zman ha'zeh" and continue with Al haNisim, starting from the words "bi'mei Matityahu". (The first paragraph, beginning with the words Al haNisim, is omitted). Even if you were to totally forget to insert Al HaNisim, you need not repeat the Amidah or Bircat Hamazon.

Chanukah Candle Lighting Time Chart

The time for lighting the menorah will vary depending on what type of candles you use and what time you arrive home in the evening. To determine when to light and for how long the candles need to burn, use the Chanukah Candle lighting Chart in the Chanukah schedule that indicates the times for sunset and Tzet hakochavim (when the stars come out) this year during Chanukah.

Fri, Dec 4	Shabbat Candles 3:53 p.m.
Sat, Dec 5	Shabbat ends at 5:02 p.m.**
Sun, Dec 6	sunset 4:11 p.m. Tzet 4:58 p.m.
Mon, Dec 7	sunset 4:11 p.m. Tzet 4:58 p.m.
Tue, Dec 8	sunset 4:11 p.m. Tzet 4:58 p.m.
Wed, Dec 9	sunset 4:11 p.m. Tzet 4:59 p.m.
Thu, Dec 10	sunset 4:11 p.m. Tzet 4:59 p.m.
Fri, Dec 11	Shabbat Candles 3:53 p.m.

** - Light Chanukah candles after Havdalah

The candles must burn for at least half-an-hour after tzet hakochavim (when the stars come out, which is approximately 45 minutes after sunset). Therefore, you must use a sufficient amount of oil or candles large enough to last that amount of time.



Fast of Asarah B'Tevet (10th Day of Tevet)

On the 10th day of the Hebrew month of Tevet the Babylonians laid siege to Jerusalem which culminated in the Destruction of the first Bet HaMikdash. Therefore this day was declared a fast day as part of our mourning over the destruction of the Bet HaMikdash and the exile of the Jewish people.



Shabbat Parshat Zachor

On the Shabbat before Purim, there is a mitzvah to hear the maftir (the eighth and final aliyah of the Torah reading) of Zachor. This is read from the end of Parshat Ki Teitzei (Deut. 25:17-19), in which the Torah commands us to remember what the ancient nation of Amalek did against the Jewish nation when they first left Egypt (as is depicted in this reading). We do this before Purim because the wicked Haman was a descendant of Amalek. Through this maftir reading, we fulfill this mitzvah. Women should also come to hear the reading of Parshat Zachor.

Fast of Esther

The fast commemorates the Jewish custom of fasting and praying before war, which the Jews did on the 13th of Adar, as they prepared to fight against those who wished to annihilate them. Fasting is not the goal; rather it is a component of teshuva. We are reminded that when a person repents, G-d hears his cries and rescues him from danger, just as He did in the days of Purim.

This fast is observed on the day before Purim. When Purim falls out on Saturday night, since we do not fast on Shabbat (except for Yom Kippur) the fast is pushed back to the preceding Thursday.

Machatzit Hashekel

At mincha services on the fast of Esther, every male adult contributes machatzit hashekel (half the unit of the national currency) to charity. It is a remembrance of the Biblical tax of one half-

shekel toward the daily communal sacrifices offered in the Holy Temple.

If you did not do so at mincha, you can give it anytime during Purim. The minhag is to give three half-shekels (i.e. three U.S. half-dollar coins). For \$1.50, you can purchase the three coins from the synagogue. You lift them out of a collection plate as an act of acquisition and then return them to the plate as the donation. The money is distributed to charity.

Those under bar mitzvah age are exempt, but a boy's father may contribute for him. This is the preferred minhag. Once a father has done so for his son, he must continue until his son assumes this practice himself.

The Prayers of Purim

Beginning Purim night by Ma'ariv services, we insert the paragraph of Al haNisim into the Amidah in the bracha of Modim and into the Bircat Hamazon in the bracha of Nodeh. If you forget to insert Al haNisim in the Amidah and realize before saying the name of Hashem at the conclusion of the bracha of Modim, you should return to Al haNisim and continue from there. If you realize afterward, you can make the insertion at the conclusion of the Amidah after the verse of "...yeh'yu l'ratzon".

If you forget during Bircat Hamazon - and have not yet said the name of Hashem at the conclusion of the bracha of Nodeh - you should return to Al haNisim and continue from there. If you realize afterward, then after the paragraph of Ba'morom, you add the following phrase: "harachaman ya'aseh lanu nisim v'nifla'ot k'shem

she'asitah la'avotenu ba'yamim ha'hem ba'zman ha'zeh" and continue with Al haNisim, starting from the words "bi'mei Mordechai". (The first paragraph, beginning with the words Al haNisim, is omitted). Even if you were to totally forget to insert Al haNisim, you need not repeat the Amidah or Bircat Hamazon.

On Purim day, during the repetition of the Amidah, insertions known as Krovetz are said. There is a special Torah reading for Purim. Tachanun, Kel Erech Apayim and Lamnatzayach are not said.



Reading of the Megillah

Men and women are obligated to hear the Megillah read twice, once by night and once by day. You should wear Shabbat clothing in honor of the Megillah reading. During the daytime Megillah reading, men should wear Tallit and Tefilin.

The reader of the Megillah must have in mind that through his reading those listening will fulfill their obligation, and those listening must have in mind to fulfill their obligation through his reading.

To fulfill this mitzvah, you must hear every word in its entirety from the reader. Everyone must remain absolutely silent so they and others can hear every word. (If you think when you whisper to your neighbor no one else hears you, you're wrong! You should even silence sneezing or coughing as much as possible). Parents are responsible to make sure their children do not disturb, and children who are too young to

remain quiet should not be brought to the Megillah reading.

No one should make noise with the gragger other than when Haman's name is mentioned (and only until the signal is given to stop).

You should not read the Megillah to yourself in a low tone, nor say aloud the words together with the reader (as some people tend to do at the end of a chapter), so as not to disturb others from hearing every word from the reader.

If you were unable to hear a word or a phrase from the reader, you can read it from the Megillah in which you are following along (even a printed one), and then continue to listen to the reader after catching up. Many people follow from a kosher Megillah scroll and read along silently to be certain they will not miss a single word. If you are following in a printed Megillah, you should not read along silently, but only the words that you miss.

Before the Megillah is read, the reader recites three brachot:

"Al mikrah megillah",

"She'asah nisim",

"She'hechiyanu".

During the daytime reading, you should have in mind that the third bracha of She'hechiyanu not only applies to the mitzvah of Megillah reading, but also to the other mitzvot of Purim day, which are: mishloach manot (sending gifts of food); matanot la'evyonim (charity to the poor); and the se'udah (the festive meal).

After the Megillah is read, the reader recites the concluding bracha of "harav et ri'vainu". At night, we recite the paragraphs of "Asher Hainee" and "Shoshanat Yaakov". (By day, we omit "Asher Hainee"). Upon returning home at night after Megillah reading, it is proper to celebrate with food and drink.

Mishloach Manot

On Purim day, men and women are obligated in the mitzvah of sending gifts of food. With

regard to a husband and wife, there should be a mishloach manot portion designated for her to send to another woman. Another option is for them to send their mishloach manot jointly just that the food portions sent should be of a size that would be respectful for two people to send together.

The minimum requirement is to send two portions of food to one person. The portions should be two different kinds of food (they don't have to be two foods that need different brachot) and should be ready to eat or drink.

Mishloach manot can be sent through a messenger. It is actually preferable to have mishloach manot delivered through a third person, even if the third person merely hands the mishloach manot to the recipient. This third person can even be a child. Note: There are businesses and organizations that offer mishloach manot deliveries anywhere in the country or Israel. If the delivery does not take place on Purim day, you do not fulfill the mitzvah through this. Also, there are those that give a donation in honor of another person in lieu of actual food gifts. This too cannot be a fulfillment of this mitzvah.

Mishloach manot should not be sent to a mourner, but can be sent instead to the mourner's spouse and family.

Matanot L'Evyonim

On Purim day, men and women are obligated in the mitzvah of Matanot L'Evyonim (charity to the poor).

The minimum requirement here is to give a gift of money to two poor people, each one receiving his own gift.

The poor must receive the money on Purim day. If there are no poor where you live, you set aside on Purim day two gifts of money to be

distributed to the poor when the opportunity arises - or a messenger can be sent to deliver the charity to the poor on Purim day. To facilitate this mitzvah for our congregation, Rabbi Rabinowitz will make sure that the funds are distributed on Purim day.

(Matanot la'evyonim should not be confused with ma'ot chitin, the Passover charity fund for the needy.)

Either send in your donation by mail in time to arrive on Purim, or donate the money on or before Purim at the shul. Pledges can be phoned in to the rabbi at (781) 322-5686 x 7. Check the schedule for the time by which all cash or checks collected by the rabbi or phone pledges must be in.

The Purim Se'udah

On Purim day, men and women are obligated to partake in a se'udah, a festive meal in celebration of the Purim miracle.

The se'udah must begin before sunset. The majority of the meal should be eaten before sunset and extend into the night. On Purim, we indulge in wine in an amount more than usual.

Note: The mitzvot of mishloach manot, matanot la'evyonim, and the se'udah can only be performed on Purim day and should be done after the daytime reading of the Megillah.

You should make sure that your spouse and children above bar and bat mitzvah age fulfill all the mitzvot of Purim.

Shushan Purim

The day after Purim is called Shushan Purim. In Shacharit we do not say Tachanun, El Erech A'payim and Lamnatzayach.

When Shushan Purim is on Shabbat, we omit tzidkatcha tzedek.



Chametz In General

The Exodus from Egypt came about so hastily that our ancestors had no time to prepare bread in the usual manner, but were compelled to bake it before it became leavened. Thus, they set out in their march to freedom eating Matzah.

We are forbidden to eat, derive benefit from, or possess any chametz/leavened item or product that contains chametz for the entire eight days of Passover.

Wheat, rye, barley, oats and spelt in any form that remains with water for 18 minutes become chametz. If the water is hot or salted, chametz will result immediately. Therefore, any food that contains grain or grain derivatives must be certified by a reliable kashrut authority as acceptable for Passover use.

When baking for Passover, ordinary flour is strictly forbidden, and only matzah meal, cake meal or potato starch may be used. All matzah, cakes and macaroons require certification.

Drinks containing or made from alcohol and products containing grain vinegar, such as pickles and horseradish, must be certified as kosher for Passover.

Legumes - such as rice, peas, beans, corn, and mustard seeds - are called kitniyot. Although they cannot become chametz, Ashkenazi Jews do not eat them during Passover, but may possess and derive benefit from them. For example, pet foods that contain kitniyot are permitted to feed to animals while those that contain chametz are not. Foods that may contain

kitniyot, such as soft drinks and candy, require Passover certification.

Passover Shopping

Many stores in the area carry 'kosher for Passover' products. Additionally, there are useful Passover guides that list the products that need and have Passover certification, as well as which ones don't need certification. The Shul publishes an annual Passover Supplement as a helpful guide, and provides links to the other major guides online.

We may not derive benefit from chametz, so non-food products containing chametz must also be approved for Passover use. The guides mentioned above provide necessary information.

If you need assistance, please contact the Rabbi.

Pet Food

Pet food must be approved for Passover use. It may also not contain meat and dairy ingredients together (this applies all year round).

Medications on Passover

All high blood pressure, heart, diabetic, anti-depressant and seizure medication in tablet or capsule form, and all insulin and antibiotics, may be used on Passover.

Medications that you do not need should be put away along with chametz items.

Under no circumstances should you make a decision to forgo a prescribed medication without first consulting your doctor and rabbi.

Passover Product Caution

Food and non-food production nowadays is so complex that you never know what food may contain an ingredient rendering it unfit for Passover use, even from reading the label. You must be a careful and educated consumer.

When purchasing Passover food from the Passover aisle in the supermarket, make sure the product you buy is actually kosher for Passover. It is common for items that are not kosher for Passover to be mistakenly placed in the Passover aisle.

Beware of the shankbones being sold in the kosher section of the supermarket!



Cleaning for Passover

Overview

The Torah prohibits us from possessing chametz. Therefore, before Passover, we clean out all chametz from our premises.

We thoroughly clean any place where we may have brought chametz into prior to Passover (e.g. car, knapsack, closets, etc.) and dispose of any chametz that we find.

Our focus should be to primarily clear away chametz that is the size of kazayit or something less than that but significant (e.g. a small pretzel, a piece of a cookie). When we clean the kitchen we have to be concerned with any amount of chametz of which there is a chance that it might fall into our food (e.g., a crumb of bread under the radiator in your kitchen would not be a cause for great concern).

If you have small children, the chances are greater that chametz will be found in areas of the

house that you would normally not expect chametz to be found.

For a thorough discussion about cleaning for Passover go to our website BethIsraelMalden.org and click on the "Holiday" category to listen to the "Cleaning for Pesach" audio lecture.

All Shul members who have lockers are responsible to clean out all items that are not kosher for Passover.

Everyone should clean around their seats.

Kashering Utensils for Passover

In this section we will discuss some aspects of kashering for Passover. For a more extensive discussion see the Passover directories available from crcweb.org, ou.org, or star-k.org.

Since we are not permitted to have any trace of leaven in our food during Passover, we give special attention to dishes and utensils. It is, of course, best to use dishes and utensils specially set aside for Passover use. However, under certain conditions, you may also use on Passover some utensils that you used throughout the year. They must be kashered (made kosher) in a special manner for Passover use.

You must finish all your kashering before the time it is forbidden to possess chametz.

Utensils that cannot be kashered:

Bread machine, dishwasher, George Foreman Grill, Crockpot, Sandwich Maker, Toaster, Toaster Oven.

Any utensil made from the following materials: china, Corelle, Corningware, Duralex, earthenware, formica, Melmac, nylon, plastic, porcelain (enamel), pottery, Pyrex, Synthetic Rubber, Teflon, and wood that cannot be thoroughly cleaned.

Utensils that cannot be cleaned properly, such as food grinders and colanders.

Utensil Kashering procedures:

There are three procedures by which you can kasher different types of utensils for Passover: purging, glowing, and soaking.

1. Purging

Through a process of purging, you can kasher metal utensils that have been used for cooking, serving, or eating hot chametz. Purging is done in the following manner:

a) Refrain from using the articles to be purged for the 24 hours prior to the purging.

b) Fill a large vessel (that is already kosher for Passover) with water and bring it to a rolling boil. It must maintain a rolling boil throughout the entire 'purging' procedure. If you notice that the boiling has stopped, wait until it begins to boil again.

c) Thoroughly clean the articles to be purged, and scrape them if necessary. Then completely immerse them in the boiling water. Kasher vessels one by one, because they should not touch each other while being kashered. For example, put flatware into the water one piece at a time. The entire vessel does not have to be done at one time, but can be done in parts. If the utensil or vessel has any dents or cracks that cannot easily be cleaned, then the area must first be glowed before the immersion. In these cases, glowing is usually impractical.

d) After the immersion, wash the articles with cold water.

2. Glowing

Metal utensils where the food is cooked directly on them without the addition of liquids (such as baking or broiling) cannot be kashered through purging but can only be kashered through glowing.

Glowing is done by placing the utensil directly on a fire until it is red hot. For many utensils, such as baking utensils, this is highly impractical since they could be damaged. In that situation, you need to purchase new ones for Passover.

3. Soaking

You may kasher glass vessels that were only used for cold foods or liquids by soaking them in water for three consecutive days, changing the soaking water every 24 hours. However, you may not kasher for Passover glass vessels that you ordinarily use for hot foods or liquids.

It is preferable to have special glasses for Passover.



Preparing Your Kitchen

1. Kashering The Stove And Oven

Oven cleaning: Use a caustic oven cleaner, such as 'Easy-Off', to clean conventional gas or electric ovens and racks. Make sure to clean hidden areas including corners, the edges of the door, behind the flame burners, and the grooves of the rack shelves. You can disregard spots that remain after a second thorough cleaning. With the racks inside, turn the oven to broil or to the highest setting for 40 minutes.

The self-cleaning cycle in a self-cleaning oven cleans and kashers the oven and the racks at the same time. Before you start the self-cleaning cycle, clean the inside face of the oven door, the opposing outer rim of the oven outside the gasket, the gasket, and the groove under the gasket, as these areas do not necessarily get as hot as the oven itself. Keep in mind that the gasket is sensitive to abrasion.

If you intend to use the broiler on Passover, the empty cavity needs to be cleaned and set to broil for 40 minutes to be kashered. The broiler pan, where the food is cooked directly on them without liquid, needs to be heated to a glow or replaced with a new one for Passover. If the broiler will not be used, you need only to clean the broiler cavity and the pan and put them away with other chametz utensils.

Stovetop cleaning: For a gas range, thoroughly clean the stovetop grates, then insert them into the oven while kashering the oven. In a self-cleaning oven they do not need to be cleaned first. The burners need only be cleaned well. For electric range cooktops clean the burners well, and set them to their highest setting for a few minutes until they glow. Clean the rest of the stovetop and cover with a double layer of heavy-duty aluminum foil. Be careful not to cover over the vent. Drip pans need only be cleaned well and covered. The knobs need only be cleaned.

For ovens with separate broiler pans, griddles, barbeque or rotisserie inserts, these features must be cleaned and then heated to a glow using a blow torch, as food is cooked directly on them without liquid. It is advisable to replace the broiler pan with a new one used only for Passover.

2. Kashering The Sink

Stainless steel or granite sinks need to be cleaned well. Do not use the sink for 24 hours after cleaning before you kasher it. To kasher a stainless steel or granite (pure granite, not granite composite) sink, pour boiling water from a Passover kettle or pot onto every part of the sink, including the drain, the spout of the faucet, and the knobs. You may need to refill the kettle a few times before this process is complete.

China, porcelain, corian, or granite composite sinks cannot be kashered. Instead, clean and line them with contact paper or foil. Do not place dishes directly into these types of sinks, but wash them in a dishpan designated for Passover use. Use separate dishpans for meat and dairy.

3. Kitchen Surfaces

Countertops made from porcelain, enamel, corian or plastic formica cannot be kashered. They should be covered with cardboard or a thick pad. Marble, stainless steel, and wood (that has a smooth surface) countertops can be kashered through pouring boiling water.

A table upon which chametz is eaten during the year should be covered with a water-proof covering (eg. plastic covering). It is preferable to place another covering under the plastic, such as a piece of cardboard.

Thoroughly clean the refrigerator and/or freezer. Some have a custom to cover the shelves.

Thoroughly clean high chairs. It is preferable to cover the tray with contact paper.

Dishwashers cannot be kashered for Passover.



Chametz Leading Up To Passover

Chametz Leading Up To Passover

Selling Your Chametz

Any chametz owned by a Jew during Passover week is forbidden for actual use forever. If there is chametz that you do not want to dispose of (eg. bottle of shnapps), you must arrange for a formal sale of chametz to a non-Jew that will go into effect before Passover. Rabbi Rabinowitz is available to arrange for this important contract following weekday morning and evening services, or by appointment. Please call him at (781) 322-5686 or (781) 322-5191.

If you cannot take care of this in person, the Shul will make available a contract that you may use. Whichever way you use, write your name and address legibly and give an approximate total value of the chametz items you are selling (when doing so focus on the value of items that we conventionally refer to as real chametz, i.e. breads, pasta, cereals, cakes, cookies, oatmeal etc.).

Return it to the shul no later than 8:00 a.m. on Wednesday, April 21, 2027. If you miss this deadline please call the rabbi at (781) 322-5191 and leave a message. All chametz that you are selling should be stored away in one or more designated areas and sealed off.

See the Passover schedule for when you may resume eating chametz that you sold after Passover has ended.



Bedikat & Biyur Chametz

The Search for the Chametz

On the night of the 14th of Nissan (the day before Passover), we are obligated to perform Bedikat Chametz (the search for chametz). Search everywhere that chametz may have been brought into as a final check for any chametz left behind. See the Passover schedule for when the time for performing the search begins.

Set aside and cover any chametz to be left over to eat that evening or the next morning. Before the search begins, the head of the household says the bracha "al biyur chametz", found at the beginning of any Haggadah. Do not make any interruption between the bracha and the beginning of the search, nor say anything unnecessary to the search until after the search is completed.

The head of the household, with his way lit by a single-wick candle, proceeds from room to room with a feather that serves as a brush. Caution: Please be careful when using a candle to search confined areas, such as closets, cabinets, under the bed, etc.

Completely wrap any chametz that you find to burn it all together with the feather and the candle the next day. There is a minhag to place 10 pieces of bread around the house for which to search, and it's important to make sure that the pieces can be easily found. It is recommended to place the pieces on a napkin or paper towel to avoid the spread of crumbs.

Following the search, Bitul (nullification of) Chametz is performed. This means to relinquish ownership by firmly deciding that the chametz

in your domain (other than the chametz you still plan to eat) is worthless like the dust of the earth. Thus, you remove any connection you have to the chametz and it becomes ownerless. This is done by saying “Kol Chamira”. It can be found at the beginning of most Haggadot, and you should recite it in a language that you understand.

There are two declarations of “Kol Chamira”. One we say by night after the search, and one we say the next day when we burn the chametz.

Burning of Chametz

We must stop eating chametz before the 4th halachic hour of the day and may not possess or derive benefit from chametz at the 5th halachic hour of the day. By the 5th hour we must perform Biyur (burning of the) Chametz. See the Passover schedule for the exact times.

Burn any chametz you found during Tuesday evening’s search along with any other leftover chametz that you did not sell or discard. Say the “Kol Chamira” for after burning chametz at this point. It is at the beginning of any Haggadah, and you should recite it in a language that you understand. You can burn your chametz at the synagogue on Dexter St. See the Passover Schedule for the time the burning will take place.

Remove any chametz in the trash from your trash cans and premises by the 5th halachic hour of the day.

Eating Matzah Products

We may not eat matzah or baked products made with matzah meal beginning the morning of the eve of Passover. Matzah meal products that are cooked, such as matzah balls, may be eaten until the 10th halachic hour of the day (see the Passover schedule). After this time, be careful not to eat too much of any food so that you come to the Seder with an appetite.

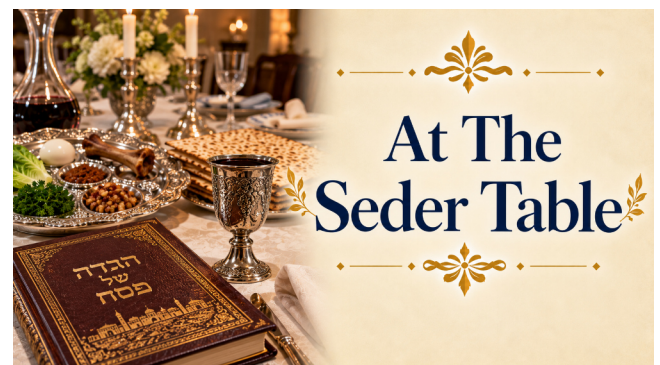
Egg Matzah

Egg matzah may not be eaten on Passover, except by the sick or elderly who cannot digest regular matzah. (Consult with a rabbi first.) The mitzvah of eating matzah on the Seder night cannot be fulfilled with egg matzah even for those who are permitted to eat it.

The Fast of the First Born

On the eve of Passover we observe ta’anit bechorim - the Fast of the First-born son. All first born Jewish men fast on this day to commemorate that the Jewish first born sons were saved from makkat bechorot, the Plague of the First Born. If, however, the bechor attends a siyum - a feast that accompanies the completion of a significant section of the Torah or Talmud - he is not obligated to fast.

As is our tradition, the Shul will host a siyum following Shacharit services.



At the Seder Table

For a more extensive discussion of the laws of the seder see the directories mentioned above.

Passover is the only holiday celebrated with a home service—the Seder. Seder meals are symbolic both in the way the table is set and in the service conducted before and after the meal.

The Four Cups

Use a wine cup that can hold at least three fluid ounces.

Wine is the preferred drink for fulfilling the mitzvah of the four cups. If this is difficult, you

may dilute wine with grape juice and/or water. The mixture should contain at least 4% alcohol. The ratio should not exceed more than one third parts water. If using any wine is difficult, you may use grape juice. If you need to dilute the grape juice with water, the ratio must not exceed two parts water to one part grape juice.

Drink each entire cup. If you cannot, drink at least the majority of the cup. If the cup is larger than three ounces, and you cannot drink the majority of the cup, then you should drink the three ounces. If you cannot even do that, then drink the majority of three ounces.

Remember to recline while drinking.

Matzah

We eat matzah three times at the Seder. For those three times, we use shmura matzah (made from grain that is guarded from moisture from the time of harvest until baking by hand or machine). You can purchase it at The Butcherie or at Stop and Shop. If you are using square, machine-made shmura matzah, make sure that it says shmurah matzah on the box.

The minimum portions to eat: For “Motzi-Matzah” and Afikomen: a piece equivalent in size to 6 1/4 in. by 7 in.; for Korech, a piece equivalent in size to 6 in. by 4 in. Each time, you should eat the matzah within two to nine minutes (nine is the maximum).

Remember to recline while eating the required matzah.

Maror

Ground horseradish: If you use horseradish, it must be pure ground horseradish with nothing added. The minimum amount to be eaten for Maror is 1.1 fluid ounce; for Korech is 0.7 fluid ounces.

Lettuce leaves: Eat an amount that covers an area eight by ten inches. If you use just stalks, eat enough to cover an area three by five inches.

Eating even a single small insect is a serious Torah prohibition. Therefore, you must inspect all lettuce leaves, especially Romaine, to make sure there are no bugs on them. See our Passover Supplement for detailed instructions on checking for insects.



Eruv Tavshilin

We are not permitted to prepare on one day of Yom Tov for the next or on Yom Tov for after Yom Tov. We have a problem when the day after Yom Tov is Shabbat (when cooking is forbidden).

So how can we cook for Shabbat? In order to permit cooking and preparation for

Shabbat on Friday, we perform “Eruv Tavshilin” on Wednesday, the day before Yom Tov.

Eruv Tavshilin Instructions

Set aside a cooked food, such as a boiled egg or a cooked piece of fish or meat and a challah, roll, or a piece of matzah.

While holding the cooked food and the challah, recite the blessing, “...al mitzvat eruv” and the eruv “declaration” found in any siddur or machzor.

Store them in a place where they will remain for Shabbat. It is important to remember to eat these items during Shabbat.

You may use pre-washed lettuce without inspection when a reliable kosher certification symbol is printed on the bag.

Another option is to use only the stalks of the Romaine lettuce. These just need to be rinsed and rubbed well.

We eat maror twice at the Seder—at Maror and at Korech.



The Seder Plate

On the table is a k'ara (plate), consisting of:

Zroa: A bone with meat from the forearm of an animal or bird, dry roasted over an open flame. This represents the sacrifice of the Paschal lamb offered at the Beit Hamikdash and eaten on the night of Passover.

Betza: An unshelled hard-boiled egg, browned slightly over an open flame. This represents the Chagiga sacrifice offered at the Beit Hamikdash on the festivals.

Maror: Bitter herbs for which lettuce or grated horseradish may be used. These symbolize the bitter life of the Jews as slaves in Egypt. The maror is dipped in charoset before it is eaten.

Charoset: A mixture of nuts, apples and wine that symbolizes the mortar used in making bricks for Pharaoh.

Karpas: A vegetable - such as radish, onion, celery or cooked potato - that is dipped in salt water before it is eaten.

Chazeret: The head of a horseradish.

Three matzot in a sectional matzah cover or on a Seder dish covered with a large napkin. These

three matzot symbolize the Kohen, Levi and Yisrael.

The following items also appear on the table:

Salt Water: Symbolic of the tears shed by the Jews in Egypt. The karpas is dipped into the salt water.

Wine Cups: One for each individual. Four cups of wine are drunk at four different times during the Seder. They symbolize the Almighty's four expressions of redemption.

Cup for Elijah: A special wine cup is set aside as a symbolic hope for the coming of the Messiah.

Afikomen: The half matzah set aside at the beginning of the Seder and eaten at the end of the meal.

Also Found at the Seder:

Hessebet: Pillows in order to lean during the Seder.

Purchasing Chametz After Passover

If a Jew owns chametz during Passover, no one may eat or use that chametz even after the holiday ends. Therefore, we can only buy chametz from a non-Jewish establishment or from a Jew who sold his chametz. Our Passover Supplement available before Passover will contain a list of establishments that you can buy chametz from immediately after Passover.

All Jewish-owned kosher establishments under rabbinic supervision have sold their chametz in accordance with halacha. If a Jewish establishment didn't sell its chametz, you cannot resume buying chametz from there until you are sure that the chametz from Passover has been bought out. This time period varies for different stores.

Please see the Passover Supplement mentioned above for more important information about food and non-food products, medications, toiletries, and pet foods for Passover.



1. On the second night of Passover we begin the mitzvah of Sefirat HaOmer, the counting of the Omer. We have a mitzvah to count the forty-nine days from the second night of Passover until the holiday of Shavu'ot.

2. The mitzvah is to count the days and the weeks. On the first night we say, "Today is the first day of the Omer" and in this manner continue counting the subsequent days. When we reach the seventh days we count the days and weeks by saying, "Today is seven days, which is one week of the Omer." On the eighth day we say, "Today is eight days, which is one week and one day of the Omer." We continue in this manner of counting until the completion of Sefirat HaOmer.

3. Before counting we recite the bracha of "al sefirat haomer". Before the bracha you should make sure that you know which number night you are about to count.

4. The time for counting is in the evening as soon as the night begins. If you don't count at that time, you can count throughout the entire night.

5. Stand while reciting the counting.

6. If you forget to count the entire night, you can count during the day, but without saying the bracha. When you continue counting the next night in the count, you do so with a bracha. If you missed an entire day in the count, you continue subsequent nights without a bracha. If you are counting with a minyan, you can ask someone who is making the bracha to have the intention that his bracha should be said for you

too. You will need to have in mind that his bracha is for your counting as well and answer "Amen".

7. If you are not sure whether or not you counted the previous day, you continue counting the next day with a bracha.

8. If someone asks you what to count that night and you have not yet counted, do not respond, "Tonight is the Ninth night." That could possibly fulfill your obligation to count, and you will not be able to recite the bracha that night. You should instead respond, "Yesterday was the Eighth day."

9. The Talmud relates that during this period 24,000 students of the famed Rabbi Akiva died in a plague over the course of thirty-three days. Therefore we observe a thirty-three day period of mourning during which we refrain from cutting our hair, playing or listening to music, dancing, and performing weddings.

10. The thirty-third day of the Omer is called "Lag BaOmer" and all restrictions are suspended on that day.

11. There are varying customs as to which thirty-three days are observed as the period of mourning. Some say that the period is counted from the second day of Passover until Lag BaOmer (no mourning is observed during the holiday of Passover). Others observe the period from the first day of Rosh Chodesh Iyar until the morning of the third day prior to Shavuot (these three days are known as "Shloshet Y'mei Hagbalah"). Mourning is suspended on Lag BaOmer.



Shavu'ot is called Z'man Matan Toratenu, the season of the giving of the Torah. It is the anniversary of the Revelation at Mt. Sinai, when G-d gave the Torah to the Jewish people.

Shavu'ot is not just about celebrating an event of the past; rather every Shavu'ot we return to the season of the Sinai experience. Just as G-d gave the Torah then, so too He gives it now, by imbuing us with the inspiration and potential to grow in Torah study and observance.

We do not recite Tachanun for the first eight days of the month of Sivan.

On the first night of Shavu'ot women light Yom Tov candles and recite the brachot of "lehadlik ner shel Yom Tov" and "Shehechiyanu". Ma'ariv does not start until after tzet hakochavim so that there should be 49 complete days from Passover until Shavu'ot. After Ma'ariv, the Yom Tov Kiddush is recited along with the blessing of "Shehechiyanu".

There is a minhag to eat dairy on Shavu'ot and there are varying customs as to how this is done. Our Shul's minhag is to serve a dairy Yom Tov meal on the first night of Shavu'ot.

Many people have a minhag to decorate their synagogue and home with flowers and greenery. This is because Mount Sinai, normally barren and desolate, bloomed and covered in greenery at the giving of the Torah. The decorating is done before the holiday.

As with any Yom Tov, on Shavu'ot one must eat two meals in honor of the holiday.

There is a minhag to study Torah late into the night on the first night of Shavu'ot. The Jewish

people received the Torah on the morning of the sixth of Sivan. Instead of preparing the night before for this colossal event, they went to sleep. We, their descendants, rectify this by studying Torah late into the night on the sixth of Sivan.

When the Ten Commandments are read from the Torah on Shavu'ot morning, we view ourselves as receiving the Torah as our ancestors did at the foot of Mt. Sinai. Therefore, many stand when hearing the Ten Commandments.

Before the Torah reading begins, the Aramaic song of Akdamut is recited. The themes of Akdamut are the greatness of the Almighty and the privilege the Jewish people have of being His chosen nation—a privilege we never forfeit even when enticed by foreign influences.

On the second night, candle lighting and preparations for the second day of Yom Tov must be done after tzet hakochavim, and the candles must be lit from an existing flame.

The brachot of "lehadlik ner shel Yom Tov" and "Shehechiyanu" are recited at candle lighting. After returning from shul, the Yom Tov Kiddush is recited, along with the blessing of "Shehechiyanu".

On the second day of Shavu'ot, we read Megilat Rut, the Book of Ruth. One of the reasons for this is that King David was born on Shavu'ot. Upon conclusion of the book, the lineage of King David is recorded, because he was a descendant of Ruth.

During the reading of the Haftarah, the song "Y'tziv Pitgam" is recited. Yizkor is said on the second day.



The Three Weeks

The 17th of Tammuz through Tisha B'Av (The 9th day of the Hebrew month of Av) is the period we refer to as "The Three Weeks". During this time, we mourn the destruction of the Beit Hamikdash. On the 17th of Tammuz, the enemy breached the walls of Jerusalem. On Tisha B'Av, both the first and second temples were destroyed. Our mourning begins on the 17th of Tammuz and intensifies as Tisha B'Av approaches.

There are 5 periods of mourning that we go through:

- (1) From the 17th of Tammuz until the 1st of Av.
- (2) The first nine days of the month of Av ("The Nine Days").
- (3) The week in which Tisha B'Av occurs.
- (4) Erev Tisha B'Av-the day before Tisha B'Av.
- (5) Tisha B'Av day.

Starting from the 17th of Tammuz:

1. We do not hold weddings.

2. We are not permitted to dance, play musical instruments, or listen to music.

3. We do not shave or get haircuts. An adult may not give a haircut to a child. However, if you will incur financial loss if you do not shave, you may be permitted to shave until the week in which Tisha B'Av occurs. If this situation arises speak to the Rabbi.

4. We refrain from reciting the blessing of shehechyanu. Therefore, we do not purchase or wear new garments or eat a new fruit for the first time. Until the first day of Av, you may purchase and wear new shoes, undergarments, socks, and shirts, since they do not require the blessing of shehechyanu. On Shabbat shehechyanu may be recited and a new garment may be worn or a new fruit eaten.



The Nine Days

Beginning the first day of Av, we accept additional restrictions.

1. We do not eat meat or drink wine. However, on Shabbat we are permitted to do so. "Meat" includes fowl and food cooked with meat

or meat fat or gravy. You may eat food cooked in a meat vessel without meat ingredients.

2. You are permitted to use wine for havdalah on Saturday night. Some give the wine to a small child, while others use beer.

3. We refrain from laundering. However, you may launder children's clothing that constantly soils with dirt and the like. Additionally, you may give clothing to a non-Jewish cleaner before the first of Av even if it will be cleaned afterwards.

4. We refrain from wearing freshly laundered clothing. If you wear your clothing for a short time before the first of Av (25 - 30 minutes), they can then be worn during The Nine Days. Undergarments, socks, and pajamas, which are worn directly on the body, may be changed. Also, we may not purchase or make any new garments. Knitting and needlecraft are prohibited, but you may repair or patch torn garments. If you do not have any non-leather shoes, and forgot to buy appropriate footwear for Tisha B'Av, you may do so.

5. We also refrain from changing bed linen and using fresh tablecloths and towels.

6. On Shabbat you may wear freshly cleaned clothing or use fresh towels and tablecloths, but you may not change bed linens.

7. You may not wear any new garments even on Shabbat. You may not wear Shabbat garments on weekdays during The Nine Days.

8. You may not bathe for pleasure. You may not use hot or warm water for cleaning yourself unless the dirt or perspiration will not come off otherwise. You may add hot water to cold water in order to take out the chill.

9. For Shabbat, you may bathe with hot water (if you do so every Friday for Shabbat). A woman may go to the mikvah during The Nine Days and prepare herself regularly.

10. Construction is suspended unless it is required for living purposes or to prevent

damage. Home decorating is not permitted. If a non-Jew was contracted before the 1st of Av, he may work during The Nine Days. Gardening is suspended.

11. You may not purchase objects of joy, such as silver for a wedding, if it will be available after Tisha B'Av for the same price.

12. You may not cut your nails during the week in which Tisha B'Av occurs. However, for Shabbat or as preparation for mikvah use, you are permitted to do so.



Erev Tisha B'Av

1. After Chatzot (halachic midday) we refrain from Studying Torah other than the subjects that are permitted to be studied on Tisha B'Av. We do not say Tachanun at Mincha. We eat a regular meal before Mincha, and afterwards we eat the Se'udah Hamafseket, the final meal before the fast. It consists of bread dipped in ashes, an egg, water, and is eaten while sitting on the floor or on a low chair. It is not necessary to remove leather shoes for this. You should not eat this meal with a group, rather you should sit and eat alone.

2. If you plan to continue eating after this meal, you should think or say before reciting Bircat Hamazon that you are not yet beginning the fast.

3. The fast and restrictions begin at sundown.

4. We remove leather shoes before the fast begins.

Tisha B'Av on a Saturday Night

1. You may eat meat and drink wine on Shabbat Erev Tisha B'Av, but must stop eating and drinking by sunset.

2. Because it's Shabbat, we do not eat the traditional Erev Tisha B'Av se'udah hamafseket of bread and ashes.

3. We say the customary havdalah on Sunday night, at the conclusion of the fast. On Saturday night we only recite the bracha over the candle (boreh m'oreh ha'esh), preferably before reading the Book of Eicha. However, you can recite the bracha over the candle any time during the night. Only the bracha over the wine (boreh pri ha'gefen) and the bracha of Hamavdil are included in the havdalah that we recite on Sunday night at the end of the fast.

4. Since we do not wear leather shoes on Tisha B'Av, we wait until after Ma'ariv has begun on Saturday night, after we say Barechu, to remove our Shabbat shoes and put on leather-free shoes for Tisha B'Av. Please remember to bring your Tisha B'Av shoes to shul before Shabbat! NOTE: We do not change our shoes during the Ma'ariv service. Be careful not to touch your shoes as you remove them.

5. We recite Ma'ariv sitting on a low stool.

6. If you are not davening Ma'ariv, you must say the bracha, "Baruch HaMavdil ben Kodesh l'chol" (Blessed is He who distinguishes the Holy from the mundane) in order to conclude Shabbat properly and resume weekday activity (this is true for every Saturday night). If you are davening Ma'ariv you recite the Ata Chonantanu in the Amidah, as is done every Saturday night. If you forget to include the Ata Chonantanu, then you should recite the Baruch HaMavdil bracha written above.

Tisha B'Av

1. Everyone is required to fast on Tisha B'Av. If you are weak and may become ill from fasting, consult your rabbi. If fasting is

dangerous to your health, you are forbidden to fast.

2. Swallowing capsules or bitter medicine in liquid or tablet form is permitted. If you need to use water to swallow medication you must take do so with a very small amount of water.

3. We may not wash ourselves. If an area of the body becomes dirty, we may wash it. You may wash your hands up to the knuckles when you awaken in the morning, after using the bathroom, and before davening.

4. After drying your hands in the morning, you may wipe your eyes and face with them while your hands are slightly damp.

5. Cohabitation and anointing are forbidden. We may not wear perfume or cologne. For medical purposes, such as a skin condition, anointing is permissible.

6. We may not wear leather shoes, even those partially made of leather or covered with leather. If you must wear leather shoes for medical reasons, consult a rabbi.

7. On Tisha B'Av, we may only study Torah subjects related to Tisha B'Av or mourning.

8. We may not greet one another or send gifts on Tisha B'Av. Giving tzedaka is permitted.

9. Until chatzot, we may not sit on a chair that is 12 inches or higher off the ground.

10. Work that diverts your mind from mourning or business transactions are prohibited until chatzot. Housework should also be postponed until then.

11. Preparation for the break-fast meal is done after chatzot.

12. Tallit and tefillin are not worn at Shacharit, but at Mincha instead.

13. In the Amidah of Mincha we add the paragraph of "Nachem" to the bracha of "Et Tzemach David" and the paragraph of "Anenu" to the bracha of "Shema Kolenu" as is found in the Siddur. If one omits this additions Shemoneh Esrei does not have to be repeated.



HOLIDAY SCHEDULES



MAY WE BE INSCRIBED AND SEALED FOR A GOOD YEAR.



High Holiday Schedules

Selichot Schedule

Saturday, September 5 Selichot Night
Selichot (motzei Shabbat) 12:40 am

Sunday, September 6
Shacharit 8:00 am

Monday - Thursday, September 7 - 10
Shacharit and Selichot 6:40 am

Rosh Hashana Schedule

Friday, September 11 - Erev Rosh HaShana
Selichot, Shacharit, Hatarat Nedarim 6:10 am
Mincha 6:40 pm
Candle Lighting 6:42 pm
Ma'ariv 7:20 pm

Shabbat, September 12-1st Day Rosh HaShana
Shacharit 8:00 am
Latest time for Kriat Shema 9:30 am
Start Se'udah Shlishit at home before 4:26 pm
Mincha 6:25 pm
Ma'ariv 7:20 pm

Candle Lighting and preparation for the 2nd Day no earlier than 7:50 pm. Light candles from an existing flame.

Remember to place a new fruit (one that has not been eaten in the past year) on the table before Kiddush for the blessing of Shehechiyanu. Remember to insert the Havdalah blessings of Borei me'orei ha'aish and Hamavdil ben kodesh l'kodesh into Kiddush (found in a Rosh Hashanah Machzor).

Before doing any of these you must recite the Havdalah found in the Ma'ariv Amidah or say, "Baruch hamavdil ben kodesh l'kodesh."

Sunday, September 13 - 2nd Day Rosh HaShana
Shacharit 8:00 am
Latest time for Kriat Shema 9:31 am
Shofar Blowing not before 10:45 am

Tashlich 5:30 pm
Mincha 6:30 pm
Ma'ariv 7:35 pm
Yom Tov Ends 7:48 pm

Schedule for the Ten Days of Repentance

Fast of Gedalia Monday, September 14
Fast Begins 5:11 am

If you will be eating baked food over which we make the blessing of 'Borei Minei Mezonot' you must begin eating prior to 30 minutes before the fast begins.

Shacharit and Selichot 6:40 am
Mincha 6:25 pm
Ma'ariv 7:25 pm
Fast Ends 7:38 pm

Tuesday- Thursday, September 15-17
Shacharit and Selichot 6:40 am
Mincha 6:35 pm
Ma'ariv 7:05 pm

Friday, September 18
Shacharit and Selichot 6:40 am
Mincha 6:30 pm
Candlelighting 6:30 pm

Shabbat Shuva - Saturday, September 19
Shacharit 8:45 am
Latest time for kriat shema 9:33 am

Shabbat Shuva sermon following Kiddush.

NB: The Torah reading is very short and there will not be a drasha before Mussaf, so Kiddush will start earlier than usual.

Mincha 6:00 pm
Ma'ariv 7:25 pm
Shabbat Ends 7:37 pm

Yom Kippur Schedule

Sunday September 20 - Erev Yom Kippur

Selichot 6:40 am

Shacharit 6:50 am

Mincha 2:30 pm

There will be no later minyan for Mincha.

Candle Lighting 6:27 pm

For those unable to light at home, candles will be available at the shul. We are not permitted to light candles after sunset, at 6:45 pm.

Kol Nidre 6:30 pm

Yom Kippur Begins (sunset) 6:45 pm

There is a mitzvah of Tosefet Yom HaKippurim - adding on to Yom Kippur. This means to accept the sanctity and observances of Yom Kippur before it starts. Women fulfill this when they take in Yom Kippur by candle lighting. Men should fulfill this by stating or having in mind at least two minutes before sunset that they accept upon themselves the sanctity of Yom Kippur.

Monday, September 21 Yom Kippur

Shacharit 8:00 am

Latest time for Kriat Shema 9:33 am

Yizkor 11:15 am

Mincha 4:50 pm

Ne'ilah 6:20 pm

Ma'ariv 7:34 pm

Fast Ends 7:34 pm

Everyone should remain for the Ma'ariv service

Sukkot Schedule

Friday, September 25 Erev Sukkot

Mincha	6:15 pm
Candle Lighting	6:18 pm
Ma'ariv	7:00 pm
Kiddush in the Sukkah after	7:27 pm

Shabbat, September 26 - 1st Day of Sukkot

Shacharit	8:45 am
Latest time for Kriat Shema	9:35 am

Following services, Rabbi and Rebbetzin Rabinowitz invite everyone to Kiddush in their family Sukkah

Start Se'udah Shlishit at home before 4:11 pm.

Mincha	6:10 pm
Ma'ariv	7:00 pm

Candle lighting and preparations for the second night may not be done before 7:25 pm. Light candles from an existing flame.

Before doing so you must recite the Havdalah found in the Ma'ariv Amidah or say, "Baruch hamavdil ben kodesh l'kodesh."

Remember to insert the Havdalah blessings of Borei me'orei ha'aish and Hamavdil ben kodesh l'kodesh into Kiddush (found in a Machzor, or the Artscroll Siddur Festival Eve Kiddush p. 657).

Sunday, September 27 - 2nd Day of Sukkot

Shacharit	8:45 am
Latest time for Kriat Shema	9:36 am
Sukkah Hop	TBA
Mincha	6:10 pm
Ma'ariv	7:10 pm
Yom Tov Ends	7:23 pm

Monday - Thursday, September 28 - October 1 Chol HaMoed

Shacharit	6:40 am
Mincha	6:10 pm
Ma'ariv	6:40 pm

Friday, October 2 Hoshana Rabbah/ Erev Shabbat

Shacharit	6:30 am
Mincha	6:05 pm

Candlelighting	6:05 pm
Ma'ariv	6:50 pm
Kiddush for Shemini Atzeret after	7:14 pm

Shabbat, October 3 - Shemini Atzeret

Shacharit	8:45 am
Latest time for Kriat Shema	9:38 am
Yizkor	10:30 am
Mincha	5:55 pm
Ma'ariv	7:00 pm

Candle lighting and preparations for Simchat Torah may not be done before 7:13 pm. Light candles from an existing flame.

Before doing so you must recite the Havdalah found in the Ma'ariv Amidah or say, "Baruch hamavdil ben kodesh l'kodesh."

Remember to insert the Havdalah blessings of Borei me'orei ha'aish and Hamavdil ben kodesh l'kodesh into Kiddush (found in a Machzor, or the Artscroll Siddur Festival Eve Kiddush p. 657).

Kiddush following services at	7:30 pm
-------------------------------	---------

Auction of honors approximately 8:00 pm followed by Hakafot.

Sunday, Oct 4 - Simchat Torah

Shacharit	8:00 am
Latest time for Kriat Shema	9:38 am

Kiddush following shacharit, approximately 9:15 am, followed by Hakafot at 9:50 am, followed by Mussaf.

Simchat Torah Luncheon following Mussaf.

Mincha	6:00 pm
Ma'ariv	7:00 pm
Yom Tov Ends	7:11 pm

Chanukah Schedule

Candle lighting time begins ten minutes after sunset. If you are unable to light at that time then light as soon as you are able to (e.g. upon arriving at home.) In order to fulfill the mitzvah, the candles must burn for at least half-an-hour after tzet hakochavim (when the stars come out). Therefore, you must use a sufficient amount of oil or candles large enough to last that amount of time.

Since the time for lighting the menorah will vary depending on what type of candles you use (see p.11-13 for the proper time for lighting candles) and what time you are available to light, use the chart below for the times for sunset and Tzet hakochavim (when the stars come out) this year during Chanukah to determine when to light and for how long the candles need to burn.

When lighting Chanukah candles on Erev Shabbat the time for lighting is different. See below.

Friday, December 4 - 1st Night of Chanukah

Light Chanukah candles for the first night of Chanukah before Shabbat candles. Use enough oil or large candles so that the candles burn until at least 4:59 p.m.

Mincha	3:50 pm
Shabbat Candlelighting	3:53 pm

Shabbat, December 5 - Parshat Vayeshev

Shacharit	8:45 am
Latest time for Kriat Shema	9:16 am
Mincha	3:25 pm
Ma'ariv	4:50 pm
Shabbat Ends	5:02 pm

Light Chanukah candles for the 2nd night of Chanukah after Havdalah. Chanukah candles must burn for at least 30 minutes.

Sunday, December 6

Shacharit	8:00 am
Mincha	3:55 pm
Sunset	4:11 pm
Ma'ariv	4:25 pm
Tzet	4:58 pm

Monday - Tuesday, December 7 - 8

Shacharit	6:40 am
Sunset	4:11 pm
Tzet	4:58 pm
Ma'ariv	8:00 pm

Wednesday - Thursday, December 9 - 10

Shacharit	6:40 am
Sunset	4:11 pm
Tzet	4:59 pm
Ma'ariv	8:00 pm

Friday, December 11

Shacharit	6:40 am
<i>Light Chanukah candles before Shabbat candles. Use enough oil or large candles so that the candles burn until at least 4:59 p.m.</i>	
Mincha	3:50 pm
Shabbat Candlelighting	3:53 pm

Shabbat, December 12 - Miketz

Shacharit	8:45 am
Latest time for Kriat Shema	9:21 am
Mincha	3:25 pm
Ma'ariv	4:52 pm
Shabbat ends	5:02 pm

Fast of Asarah B'Tevet Schedule

Sunday, December 20

Fast begins	5:57 am
<i>If you will be eating baked food over which we make the blessing of 'Borei Minei Mezonot' you must begin eating prior to 30 minutes before the fast begins.</i>	

Shacharit	8:00 am
Mincha	3:45 pm
Ma'ariv	4:50 pm
Fast ends	5:02 pm

Purim Schedule

Shabbat Zachor

Friday, March 19

Mincha	6:35 pm
Candlelighting	6:37 pm

Saturday, March 20

Shacharit	8:45 am
Latest time for Kriat Shema	9:50 am
Reading of Parshat Zachor	10:15 am

Kiddush following services, followed by a 2nd reading of Parshat Zachor.

Mincha followed by Se'udah Shlishit	6:10 pm
Ma'ariv	7:35 pm
Shabbat Ends	7:47 pm

Fast of Esther/ Purim Night

Monday, March 22

Fast begins	5:32 am
-------------	---------

If you will be eating baked food over which we make the blessing of 'Borei Minei Mezonot' you must begin eating prior to 50 minutes before the fast begins.

Shacharit	6:40 am
Mincha	6:30 pm
Ma'ariv	7:30 pm
Fast ends	7:41 pm

Please refrain from eating until after the Megillah reading

Megillah Reading	7:50 pm
Break-Fast	8:50 pm
2nd Megillah Reading	9:35 pm

Purim

Tuesday, March 23

Shacharit	8:00 am
Megillah Reading	9:00 am
Breakfast- Hamantashen and coffee	9:45 am

Everyone is invited for a brunch at the Rabbi's home, 265 Fellowsay East, from 10:00 am - 12:00 noon.

2nd Megillah Reading	10:15 am
----------------------	----------

All checks, cash, and pledges for matanot la'evyonim must be in by	10:00 am
--	----------

3rd Megillah Reading	4:40 pm
----------------------	---------

Mincha	5:40 pm
--------	---------

There will not be a minyan for ma'ariv earlier than 7:40 pm.

Purim Se'udah	6:00 pm
---------------	---------

Ma'ariv	7:40 pm
---------	---------

Passover Schedule

Saturday, April 17 - Shabbat HaGadol

Shacharit	8:45 am
Latest time for Kriat Shema	9:22 am
<i>Shabbat HaGadol drasha following kiddush.</i>	
Mincha	6:45 pm
Ma'ariv	8:05 pm
Shabbat ends	8:19 pm

Tuesday, April 20

Search for chametz begins	8:16 pm
---------------------------	---------

Wednesday, April 21 - Erev Pesach

Shacharit	6:50 am
Siyum Bechorim following Shacharit	7:45 am
Latest time for eating chametz	10:02 am
Burn chametz by	11:23 am
Chametz burning at Beth Israel	9:15 am - 11:15 am

Remember to make Eruv Tavshilin.

Latest time to eat permissible matzah products	4:45 pm
Mincha	7:10 pm
Candlelighting	7:14 pm

Wednesday Evening, April 21 - First Seder

Ma'ariv	7:55 pm
Seder should not begin before	8:23 pm
Afikomen must be eaten by	12:43 am

Thursday, April 22 - 1st Day Passover

Shacharit	8:45 am
Latest time for Kriat Shema	9:17 am
Latest time to eat permissible matzah products	4:45 pm
Mincha	7:15 pm
Ma'ariv	7:55 pm
Candlelighting no earlier than	8:24 pm

Light candles from an existing flame. Do not prepare for the second Seder before 8:24 p.m.

Afikomen must be eaten by	12:43 am
---------------------------	----------

Friday, April 23 - 2nd Day Passover

Shacharit	8:45 am
Latest time for Kriat Shema	9:17 am
Mincha followed by Ma'ariv	7:15 pm
Candlelighting	7:16 pm

Saturday April 24 - Shabbat Chol Hamoed

Shacharit	8:45 am
Latest time for Kriat Shema	9:16 am
<i>Remember to eat Se'udat Shlishit at home.</i>	
Mincha	7:10 pm
Ma'ariv	8:15 pm
Shabbat ends	8:27 pm

Sunday April 25 - Chol Hamoed

Shacharit	8:00 am
Mincha	7:20 pm
Ma'ariv	7:50 pm

Monday, April 26 - Chol Hamoed

Shacharit	6:40 am
Mincha	7:20 pm
Ma'ariv	7:50 pm

Tuesday April 27 - Chol Hamoed/Erev Yom Tov

Shacharit	6:40 am
Mincha followed by Ma'ariv	7:20 pm
Candle lighting	7:21 pm

Wednesday, April 28 - 7th Day Passover

Shacharit	8:45 am
Latest time for Kriat Shema	9:12 am
Mincha	7:20 pm
Ma'ariv	8:00 pm
Candle lighting no earlier than	8:31 pm

Light candles from an existing flame. Do not prepare for the last night of Passover before 8:31 pm.

Thursday, April 29 - 8th Day Passover

Shacharit	8:45 am
Latest time for Kriat Shema	9:12 am
Yizkor	10:30 am
Mincha	7:21 pm
Ma'ariv	8:20 pm
Yom Tov ends	8:32 pm

Time when sold chametz may be eaten TBA

Shavu'ot Schedule

Thursday, June 10 - Erev Shavuot

Shacharit 6:40 am

Remember to make Eruv Tavshilin

Mincha 8:00 pm

Candlelighting 8:02 pm

Thursday night, June 10 - 1st night of Shavuot

Ma'ariv 9:15 pm

Shavuoton Dinner TBA

Learning Program TBA

Friday June 11 - 1st Day Shavuot

Shacharit 8:45 am

Latest time for Kriat Shema 8:55 am

Mincha followed by Ma'ariv 8:00 pm

Candle lighting 8:03 pm

Shabbat, June 12 - 2nd Day Shavuot

Shacharit 8:45 am

Latest time for Kriat Shema 8:55 am

Yizkor 10:30 am

Mincha 7:35 pm

*Followed by Ne'ilat HaChag / End of Yom Tov Meal
(Se'udah Shlishit style)*

Ma'ariv 9:00 pm

Shabbat/Yom Tov ends 9:12 pm

Fast of 17 Tammuz Schedule

Thursday, July 22

Fast Begins 4:14 am

If you will be eating baked food over which we make the blessing of 'Borei Minei Mezonot' you must begin eating prior to 30 minutes before the fast begins.

Shacharit 6:40 am

Mincha 7:45 pm

Ma'ariv 8:50 pm

Fast Ends 9:04 pm

Tisha B'Av Schedule

Wednesday, August 11 - Erev Tisha B'Av

Shacharit 6:50 am

Chatzot (Halachic Midday) 12:49 pm

Mincha 7:05 pm

Se'udah Hamafesket 7:20 pm

Sunset Fast Begins 7:51 pm

Ma'ariv 8:00 pm

Megilat Eichah 8:15 pm

Thursday, August 12 - Tisha B'Av Day

Shacharit and Kinot 8:00 am

Latest time for Kriat Shema 9:18 am

Chatzot (halachic midday) 12:49 pm

Mincha 7:20 pm

Ma'ariv 8:20 pm

Fast ends 8:36 pm