



Ohr Yerushalayim News

8th September 2018 - Volume 11 - Issue 10 - נצבים תשע"ח - ראש השנה תשע"ט

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Leivy Goldman on the occasion of Eliyohu's Bar Mitzvah this week. Everyone is invited to a Kiddush after Davening in the Shul hall.

Mazel Tov to Mr & Mrs Aaron Chaim David on the occasion of Chaya Rochel's Bas Mitzvah. Mazel tov also to grandparents Rabbi & Mrs Yehoshua Katz.

Mazel Tov to Mr & Mrs Nat Davidson on the birth of a boy. The Sholom Zochor takes place at 4 Holmfield Avenue from 8.30pm.

Mazel Tov to Mr & Mrs David Newman on the occasion of the engagement of their daughter Tammy to Shea Erlich of Hendon.

Mazel Tov to Laurence Ross on the occasion of his 70th birthday on first day Rosh Hashono.

תקיעת שופר

As in previous years there will be a second Shofar Blowing following Davening on both days of Rosh Hashono at approximately 1.30pm

Children Activities

There will be refreshments and toys for young children, accompanied by a parent, to enjoy on both days of Rosh Hashono after the first Shofar blowing (approx 11:15) until the end of Shul (approx 1:30) taking place in the hall.

Rov's Yom Tov Collection

All donations to the Rov's annual Yom Tov collection for local needy families will be gratefully received. Charity vouchers/cheques should be made payable to Ahavas Chesed.

Shul Burial Board

The Rov strongly encourages all Shul members who are not yet a member of a Burial Scheme to join the Shul scheme. For full details of the Shul Burial Board please be in touch with Avi Stern on 07813 326423.

Thank You Ladies

Thank you to the members of the ladies committee who so kindly spent time cleaning the Shul silver in preparation for Yom Tov.

A Final Note For The Year

The editor would like to take this opportunity to wish the Kehilla a טובה וחתימה טובה and ask מחילה for any offence caused by, or for omissions from the newsletter during the past year.

Spaced Out!

Rabbi Mordechai Kamenetzky (Torah.org)

The Torah, this week's portion tells us, is not in space. We do not have to travel to the heavens, nor cross the seas to learn it. It is close to our hearts and our lips to do and observe (Deuteronomy 30:12). Though the Torah is not in the heavens, that is not always the case with the Jews! We read this week that sometimes the Jewish people will be so dispersed that "if your exiles are scattered at the end of the skies, Hashem will

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

Tekias Shofar

One must have in mind to be yotzei the brochos from the Ba'al Tokeiah. The first brochah is "Lishmoah Kol Shofar", and the second is "Shehecheyanu" on both days. One must also have intent to hear every note from beginning to end, even if the note is very long. One must also know which note one is listening to in the order of notes. Therefore, it is important to have intention to be yotzei 'according to the intention of the Baal Tokeiah'. Occasionally a note or a whole line will have to be re-blown, and this way one will be yotzei the appropriate note.

gather them from there" (Deuteronomy 30:4).

Those two verses are an amazing contrast. Though the People of the Book may be as far-flung as the heavens themselves, the Book is always within our reach. Ultimately however, both the far-flung Jew and the Book he or she is meant to observe will always land together.

The meaning of the message is surely open to analysis. What does the Torah mean by telling us that Torah is not in heaven? We all know that. After all, aren't we reading those verses on Shabbos, in synagogue, here on earth?

Rashi explains that the Torah means to tell us that if the Torah was actually in heaven we would have to find a way to retrieve it, bring it back to earth, and study it! Quite a prescient prediction of space-travel! But, I imagine, if a possible cure for cancer or the quest for other scientific discoveries prompted a multi-billion dollar space program with a goal to land on the moon, Mars and our other celestial neighbors, the quest for morality would have propelled us there thousands of years prior!

Perhaps, however, we can use an old Jewish story to see how the Torah is entreating us in a different vein.

The story is told of Reb Chaikle, a poor tailor from Lodz, who had recurring dreams. Each night his father would appear to him and tell him about a secret fortune. All he had to do was travel to Vienna and visit the royal palace. Exactly 50 yards from the palace, explained his father, was an old oak tree. Under that tree, his father told him, lies a great treasure. All Reb Chaikle had to do was dig under the tree, and all his financial problems would be solved.

At first, Reb Chaikel ignored the dreams, but they kept repeating night after night, and he felt compelled to travel to Vienna and seek his fortune.

He camped out near the palace and waited for an opportune moment to begin the dig to fortune. At midnight on a moonless night he stealthily crept up to the tree and began to dig. His shovel did not get a chance to strike dirt when he felt a rough hand squeeze the back of his neck.

"Jew!" shouted the palace guard. "What on earth are you doing at twelve midnight, 50 yards from the palace gates, shoveling dirt?"

Reb Chaikel had no choice but to tell the story of the dream and the great fortune that lay beneath the oak tree that he was about to dig up. He even offered to split the booty, if only the guard would let him go. "You idiot!" laughed the guard. "Everyone has dreams. In fact, I myself even dreamt that if I would go to the city of Lodz in Poland, and dig in the basement of some Jewish tailor named Chaikel, I, too, would find a fortune! Hah! Now get lost!"

Legend has it that Reb Chaikel returned to Lodz, and after a little digging

in his own home became a very wealthy man.

Sometimes we look at the Torah's goals as way up in space! We look at the mitzvos as nearly impossible tasks that are as difficult to achieve and perform as landing on the moon. We view them as hurdles that are impossible to overcome and not feasible to attempt. We must travel to distant lands and perform incredulous feats.

The Torah assures us twice that it is within our reach. A Jewish soul may be lost in space, but Hashem will find a way to bring him home. Whether through a chance meeting with an observant Jew stuck in Thailand, or seated next to him or her on an airplane circling Dallas airport, Hashem will find him. Next, the Torah assures us that its very manual is a lot closer to practical observance than people may imagine. One may think it takes extensive efforts to become something he imagines is way beyond his reach.

This week the Torah teaches us the secret of the Jewish soul and the Book that was written to guide it. Both of them are within our reach. Neither of the two is forever spaced out.

Holiness at Home and Away (or Shul)

Rebbetzen Rivka Zeidman

What is holiness?

Yom Kippur comes to mind. Praying, fasting, contemplating my potential and how I am going to reach it.

Interesting, then, that Rosh Hashana is part of the process. A day when we spend half the time in shul, and half the time at home, wearing special clothes and eating festive meals.

Body and Soul

G-d created us body and soul. The goal is not to identify with the soul, leaving the body behind. Rather, the goal is for our soul to lovingly guide our body, elevating it to the Torah's spiritual standards. Thus we have a multitude of mitzvot around mundane actions. By commanding us to enjoy physical pleasures within limitations, we allow our souls to be in control of the material world instead of our bodies being taken over by it. For example, by making a bracha before eating, we pause before filling our stomachs, and remind ourselves that G-d gave us food. By keeping the laws of kosher, we show that we do not eat whatever we want, rather whatever G-d allows. On Shabbat, we stop our creative mastery over the physical world, reminding ourselves that there is only One Creator.

Integration

Holiness then, is attained when the soul leads the body and they act synchronously. In order to do this, there will be times of fasting and prayer, which reorient us. There will also be times where it is fairly easy to integrate the spiritual and physical: a Shabbat meal, perhaps. And then there will be times, when we feel the pull of the physical sphere so strongly, that the call of spirituality is almost forgotten.

For some of us, these times may be when we are home with the kids, trying to sort out boredom, arguments, lack of sleep, lack of schedule, nappies, teenagers... the list goes on. This is the real test of who we are spiritually. Judaism is not a religion, it's a relationship - between myself and G-d, which then reaches into the other realms: myself and my husband, myself and my kids, etc...

Prayer and Parenting

Davening (prayer), is not reserved for shul only. In fact, the Talmud tells us "Rachmana Liba Boei" - 'G-d desires our hearts' -we are meant to express our deepest hopes and needs to the One who has the power to address them. Prayer is a clear demonstration of our relationship with G-d, connecting the physical to the spiritual. It is an easy way to bring spirituality into the most mundane moments.

For young children, singing through some prayers with a few words of explanation is the starting point. However, whispering shema at bedtime, or saying a bracha slowly before eating, or calling out to G-d in desperation, a seed is planted deeply into their unconscious. They know that G-d exists because they saw us speak to him daily. This is incredibly powerful.

As children mature, there are increasing possibilities for discussion of the meaning of prayer in general. This requires cjd - continuing Jewish development. For example, exploring with our children questions such as: How could G-d need our prayers and if He does not, why pray?

More specifically, where our children experience our gratitude for all the gifts that we have, it engenders in them a feeling of appreciation, which can naturally lead to thanking our Creator.

The most powerful parenting tool that we have is role-modelling. If we want our kids to grow up as proud Jews relating positively to G-d and Torah, we must demonstrate that we have a relationship with Hashem. At every junction, happy or sad, G-d can be part of our picture. When we succeed, we thank G-d. When we struggle, we ask G-d for help. When we do this, our children see that no one is ever alone. There is no physical world without its spiritually guiding Force. We integrate soul and body, spiritual and physical, G-d and self.

This Rosh Hashana and Yom Kippur, may we all bring spirituality into every area of our lives, and inspire our children; through prayer.

Raise Your Voice

Rabbi Paysach Krohn (TorahAnyTime.com)

וְקַבַּל תְּפִלָּתִי כְּתְפִלַּת זְקֵן וְקוּלִי נְעִים - Accept my prayer like the prayers of an experienced elder... whose voice is sweet...

Just a few months ago, I received a call from a couple living in New Jersey. "We are very frightened, Rabbi Krohn," the wife said. Unclear what was the cause of such concern, I inquired as to what was the matter.

"I am in my ninth month, expecting a baby in three weeks." For most families, such news is a source of great joy. But in this case, it seemed to be causing fear and anxiety. "Just last year," the wife began, "I was also in my ninth month and everything was going well...until..." She couldn't even get the next words out of her mouth, compelling her husband to take over. "Until we went to the hospital one Friday afternoon in Long Branch, New Jersey, and discovered hours later that the baby would not make it. It was a stillborn." My heart immediately sank upon hearing this. "We were so devastated," continued the husband, "because this was going to be our first child. Even the doctors were shocked, and at a loss to explain what went wrong. Now we are extremely worried that the same will chas v'shalom happen again. If you could please give us some words of encouragement and hope, that would be so helpful for the both of us. What can we do to ensure that such a tragedy will not happen again?"

Hearing the dire experience this couple went through, I thought for a moment and then told them the following. "Every day from now on, both of you should recite Chapters 127 and 128 from Tehillim. These two chapters contain verses which discuss raising good and upstanding children.

In 127:4, it says, 'Like arrows in the hand of a warrior, so are the children of youth.' Dovid Hamelech draws a parallel between raising children and an arrow because just like when an arrow is shot, the archer stands in one place, yet the arrow reaches far, the same is true of children. Children who are brought up in a home which teaches proper Torah values and ideals will surely go far in life and accomplish great feats. That is one auspicious chapter to recite.

"Additionally, in 128:3, it says, 'Your wife will be like a fruitful vine in the inner chambers of your home; your children will be like olive shoots surrounding your table.' Here again, emphasis is on the blessing of a wife being fruitful, giving birth and raising children.' Keep this arrangement between us, but make sure to recite these chapters every day and concentrate on their verses and meaning. If you can do this, G-d willing, everything will be well."

Three weeks later, I received a call. It was the husband. "Rabbi Krohn, do you remember me?" "Sure, I do!" I confidently replied. "How is everything?"

"Baruch Hashem, we had a baby girl." As I heard those words, my face lit up. "Mazel Tov! That's so wonderful!" I went on to ask the baby's name and wish him and his family well. But before I could hang up, he had one more thing to tell me. "Rabbi Krohn, I want to tell you the part of the story that I didn't tell you last time.

"That Shabbos morning, hours after my wife and I found out the unfortunate news, I told my wife that I wanted to go to shul, which wasn't too far away from the hospital. As I entered inside, I soon noticed that Yaakov Shwekey was called up to the Torah and then wished a Mazel Tov upon the birth of a baby girl. Imagine what I felt like. Here I was, just having been told that my baby didn't make it, and then I was

faced with this. I felt so discouraged.

"But, despite the pain and anguish I was reeling from, I mustered all the effort I had and wished Yaakov Shwekey a Mazel Tov. Before I parted ways with him, though, I asked for a favor. 'Could I speak to you privately for a moment?' 'Sure,' he said. Off to the side, I began to detail what had happened and how my wife and I were full of sorrow. And then I said to him, 'Could my wife and I come to your house tonight and listen to you sing Mama Rachel Cry? We both need to cry; we need to get it out.

Would you sing it for us?' Yaakov Shwekey was taken aback, and without hesitation said that we could certainly come. 'Of course I will sing it for you, what is the question? You can come as late as you want; don't worry. Whenever you get out of the hospital, come to my house and I will sing it for you.'

"Not only did Yaakov Shwekey sing Mama Rachel that night," continued the husband, "but he as well sang Rachelem and a number of other beautiful, heartwarming songs. He made us feel so special."

After hearing this touching story, I knew that I wanted to share it with others. But before I could do so, I wanted to call Yaakov Shwekey to ask permission to spread it around. And so I did. After explaining why I was calling, I said, "You know, Yaakov, what you did for that couple was so nice. It was such a beautiful display of love and kindness. I would like to use this story, with your permission, and share it with others." But Yaakov had something to tell me before I went any further.

"Rabbi Krohn, you know why I do what I do. It is because I am hoping that I will make a positive difference in the world and inspire and uplift people. I do it because it is a mitzvah that will leave an everlasting impact and earn eternal reward. But if you tell this story to others, and thereby extol my virtues, perhaps my reward in the World to Come will be diminished."

"Yaakov," I softly said, "you are such a tzaddik and special person. But let me tell you something. Do you know why you have the motivation that you have for singing? Do you know why you feel the way you do? It is because you learned from those who came before you. Singers who are older than you, who have also dedicated their lives to raising the spirits of others, served as an inspiration to you. It was their motivation and love for others that left a deep impression on you. They also visit sick and elderly people in hospitals and cheer up those who are down and depressed, and you learned it from them. If I share this story with others, they will learn the same from you. You will be taking your inspiration and using it to inspire others in kind. And that is the greatest merit you can achieve."

The High Holidays are known to be filled with uplifting and soul-stirring tunes and melodies. They cast a beacon of awe, holiness and transcendence upon all of us who pray from the depths of our heart. So ever powerfully, they provide us with an avenue to reach new heights and enhance our Yom Tov experience.

We would be wise to take in these melodies and allow them to penetrate and permeate our soul, inspiring us to raise our words of prayer to Heaven on High.

The Trojan Horse

Rabbi Eliezer Abish (TorahAnyTime.com)

In the well-known tale from the Trojan War, the Greeks used the Trojan Horse as subterfuge to enter the city of Troy. After ten unsuccessful years of laying siege against Troy, the Greeks built an enormous wooden horse, and hid a band of men inside. As this was done, the Greeks boarded their ships and pretended to sail away, prompting the Trojans to pull the horse into their city as a victory trophy. But, in fact, the Greeks had in no way given up. At night, the Greek force snuck out from inside the horse and opened the gate for the rest of their army, which had sailed back in the stealth of night. The Greek army entered the city and devastated it, thereby ending the war.

Today, the term "Trojan Horse" has broadened applications. It is used to reference any ruse or strategy which fools one into mistakenly allowing an enemy into a protected stronghold or mainstay. Technologically speaking, a computer program which maliciously tricks one into using it is called a "Trojan Horse."

But in the computing world at large, the Trojan Horse also signifies the creation of a backdoor, a legitimately hidden or separate program

installed into the larger operating system which allows its creator or manufacturer to bypass normal authentication and gain exclusive access to the program's core functioning. This allows the program's developers to always have a way to resolve viruses or other malfunctions which arise.

Our Sages (Nedarim 39b) teach that seven things were created before the world was brought into existence, one of them being teshuva, repentance.

Teshuva, in this sense, serves as a sort of backdoor. Hashem, knowing man's inherent frailties, embedded into the spiritual makeup of the world the concept of teshuva, for otherwise man would continually spiral downwards and be unable to mend his ways. Without the capability to undo past sins and mistakes, there would be no redeeming virtue to man and he would dimly sink amidst his heap of errors. Teshuva is the Trojan Horse, whereby Hashem grants us secret, exclusive access to the control center of our lives and enables us to hit the delete key and reprogram ourselves.

When we stare teshuva in the face, though, it often intimidates us. We often feel as if we are so covered in sin and have little merit to outweigh it in any which way. But, as we may have heard time and again and it will forever ring so true, all Hashem asks from us is to create a little opening to return to Him, and from there, He will create a much wider opening and compassionately help us along (Shir HaShirim Rabbah 5:2).

In October of 1973, as the Yom Kippur war broke out, Rabbi Yisroel Meir Lau, Chief Rabbi of Tel Aviv, wished to improve the sorrowful state of those who were wounded and suffering and be there for his people in a time of need. Looking into where he could go and whom he could assist, he was told, during the incipient days of war, that the best place for him to go would be the hospital where he could lend care and comfort to those injured and hanging onto life by a mere breath.

Following these instructions, Rabbi Lau headed to a local hospital, which turned out to be a burn unit caring for soldiers wounded during combat. Numerous soldiers had unfortunately already found their way there and whatever could be done to alleviate the severity of the burn and provide recovery was done. Rabbi Lau made his way around the rooms, his eyes and ears open and painfully attuned to the suffering of fellow Jews.

Finally, Rabbi Meir Lau entered into one particular room and noticed two doctors, a nurse and a lady surrounding a soldier lying flat on his back. The soldier was motionless, yet he was screaming and yelling uncontrollably. It was clear that he was in extreme pain and completely burned. Approaching one of the doctors, Rabbi Lau softly asked what had happened that this particular soldier was in such intense discomfort. "He is burned from head to toe," explained the doctor. "There is nothing we can do for him. We keep on giving him more and more morphine, but it doesn't appear to be helping. We told him that if he will fall asleep, he won't feel the pain of his burns anymore, but he keeps on crying out in agony." Rabbi Lau looked down at the soldier, and tried whispering a few comforting words, but the soldier's shouting abated not one bit. With nothing more to do for this soldier, Rabbi Lau left the room and headed out to the hallway.

Now outside the room, Rabbi Lau could not stop thinking about the soldier's distress. His heart went out to him, as screams could be heard even in the hallway. Rabbi Lau continuously paced back and forth and back and forth, his heart beating heavily and palms sweaty, concerned about the health and welfare of the soldier.

Just ten minutes later, the screaming suddenly stopped, and Rabbi Lau stopped in his tracks. No more screaming must have meant something catastrophic. That was it. The soldier had succumbed to his wounds. Tears formed in the eyes of Rabbi Lau.

Slowly heading back towards the room, Rabbi Lau opened the door and saw what appeared to be the soldier peacefully asleep and his mother calmly sitting at his side. Shocked and confused, Rabbi Lau approached the mother and asked what had happened. From one second to the next, the soldier went from uncontrollable screaming to serene sleeping.

"Rabbi Lau," began the mother, "my son was burned from top to bottom. His skin was raw everywhere. But the whole time that he was

screaming, I kept hoping and looking for one tiny place that remained unburned. Finally, I found right under the back of his knee a small area of just maybe three inches of skin that wasn't burned. I started caressing it and gently whispering in his ear, 'It's okay, Mommy's here, Mommy's here...' Before long, my son stopped crying and fell asleep."

Years later, when Rabbi Lau would recount this story, he would point to a major truism of life which he witnessed at that time. "Who was the one to comfort the soldier? Who was the one to quiet him down and make him forget his pain? His mother. It wasn't the doctor or the nurse or his friend. It was his mother, whose whole goal in life was to care after her son and love him.

Someone like that, who really, really cares, will never give up and will search and search until a spot is found to caress and comfort."

The same is true of our relationship with Hashem. The love He has for us is immeasurable and can in no way be qualified or quantified. And so, even if we are covered with burns of sin from head to toe, Hashem will look and look all around to find that one miniscule spot which is pure and pristine.

That one small thought of teshuva and change of heart will find immense favor in the eyes of Hashem and be the tiny opening that will be embraced and caressed. That one little effort the size of a needle will be the backdoor which ushers us inside through the gates of Heaven and enables us to be reunited with our Father.

Of Scissor Lifts & Cockpits Rabbi Yoel Gold (TorahAnyTime.com)

Allow me to introduce you to Frank Mendel, a beloved cousin of mine. Frank used to be a criminal lawyer, until he moved into working with real estate. Of the many people he works and deals with, his business partner is a man named Chaim Kaufman, who lives in Boro Park, New York.

Some time ago, Frank and Chaim were on their way to Dallas, Texas, taking off on an American Airlines flight from Newark Airport. As they waited on the tarmac and began readying for take-off, the pilot came on the loudspeaker and asked if everybody could please turn off their electronic devices. Chaim, hearing the announcement, began reaching for his pocket. But Frank, getting the sense that Chaim was trying to make a phone call, reiterated that the pilot had asked them to turn off their cell phones. "I just need to make a quick phone call and I'll be done," Chaim replied. "It's important."

But before Chaim could get any further, he let out a slight shriek. Frank immediately caught on. "What happened?" "I left my phone by the charging station at the gate!" With tons of information on Chaim's phone, it was no small price to pay for it to be stolen or lost, let alone forgotten. And more importantly, at the moment, Chaim would need his phone for the business meetings in Dallas.

Not waiting another minute, Chaim grabbed hold of the first flight attendant that came his way, a man by the name of Steve Cooley. Quickly relaying what had happened to Steve, Chaim pleaded if something could be done to retrieve his phone. "Hold on a minute," Steve said. And with that, he headed into the cockpit.

Three minutes later, Steve came back out, walked straight over to Chaim, who was sitting in an aisle seat, and handed him his phone and charger. No less than a minute later, the plane began inching out towards the runway. Curious as to how Steve managed to recover his phone, he asked what had actually happened. "Well," said Steve, "I'll tell you. I went to the pilot, who was in touch with the air traffic controller at the tower, and informed him about your phone which was left behind. The air traffic controller, who was in turn in touch with the TSA agent at the gate, asked if the phone could be located and somehow transported to the plane. The phone was found and brought to the jet bridge, where it was held onto. The TSA agent then noticed another airport worker who was driving a truck with a scissor lift, and began waving the phone in the air to catch his attention.

He did, and asked if he could quickly rush to the American Airlines plane Flight 3005 that was about to take off for Dallas. The worker then raced over to the plane, raised the scissor lift up and handed the phone to the pilot through the cockpit window. The pilot grabbed hold of the phone and then gave it to me.

Profusely thanking Steve Cooley for helping coordinate such an amazing

team of cooperation, Chaim then sat back and let out a sigh of relief. Frank looked over at Chaim, a peaceful smile forming at the corners of his mouth. "You know Chaim," Frank said, "had you not reached into your pocket then to make the call, we might have taken off without you realizing you had left it behind. Who did you mean to call? Why was it so important?"

Chaim, a twinkle in his eye, looked over at Frank. "I have an elderly mother who lives by herself. My father passed away a few years ago, and she is now very lonely. Every night, I give her a call, ask how she is doing and wish her goodnight. And tonight, I remembered as the plane was about to take off that I had forgotten to call her. And so, I reached into my pocket, and the rest of the story is what you just saw unfold..." When we do our best to reach out to others and be kind and caring, extraordinary results occur. Even something as seemingly strange as having a phone be lifted onto a plane through a cockpit is not too bizarre. Because when we think of others and make them a priority, Hashem repays us in kind.

He thinks of us and makes our needs and worries priorities as well. And for Hashem, nothing is too much to make that happen.

The Week Ahead

שבת פרשת נצבים

1st Mincha / Candle Lighting	6.10pm / Not before 6.22pm
2nd Mincha / Candle Lighting	7.29pm / No later than 7.29pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.48am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	7.28pm
Rov's Shiur	Following
Motzei Shabbos	8.33pm

ערב ראש השנה

Selichos	6.00am / 7.30am
Mincha & Kabbolas Yom Tov	7.24pm

יום א ראש השנה

Shacharis	8.30am
Tekias Shofar	Approximately 11.00am
2nd Tekias Shofar	1.30pm
Mincha followed by a Shiur by Rabbi Shaya Klyne	7.15pm

ליל ב ראש השנה

Maariv	8.27pm
Candle Lighting	Not before 8.27pm

יום ב ראש השנה

Shacharis	8.30am
Tekias Shofar	Approximately 11.00am
2nd Tekias Shofar	1.30pm
Mincha followed by a Shiur by Rabbi Mordechai Litwin	7.15pm
Maariv & Motzei Yom Tov	8.25pm

צום גדליה

Ta'anis Starts	4.47am
Selichos	6.00am / 6.30am / 7.45am
Mincha & Maariv	7.05pm
Ta'anis Ends	8.16pm

עשרת ימי תשובה

Selichos Thursday	6.00am / 6.30am / 7.45am
Mincha & Maariv	7.15pm
Late Maariv	10.00pm
Selichos Friday	6.00am / 6.40am / 7.45am