



HIGH HOLIDAY NEWSLETTER AND GUIDE 5787 ☆ 2026

Rabbi Rubin's Message

Dear Friends,

One of the most basic principles that underlies the process of repentance that we engage in during this period, is that idea that we have free will. As the Rambam (Hilchot Teshuvah 5:1) puts it: *“Free will is granted to all people. If one desires to turn themselves to the path of good and be righteous, the choice is theirs. Should one desire to turn to the path of evil and be wicked, the choice is theirs.”* In other words, we each have the ability to decide our own destiny, and we are not just slaves to our own nature, upbringing, and past.

The Yamim Noraim provide us with the opportunity to reflect on who we are, to envision the type of person we would like to be, and to actively make steps towards becoming that person. These times also inspire us to think collectively about how we can grow and better ourselves as a community. Positive change and growth begins with the belief that we are capable of making it happen. As I look back over the last year, I am extremely grateful to be able to serve as the Rabbi of the NHBZ community. May we each have a wonderful year ahead of health, happiness, accomplishment, and growth in Torah and our service of Hashem!



Leia, Eitan, Yedidya, Atara, and I wish you all a *Shanah Tovah U'Metukah* – a pleasant and sweet new year!

Rabbi Rubin

President's Message

Dear Members and Friends,

As we welcome the Yamim Noraim, Faith & I wish our entire shul family a meaningful and uplifting Rosh Hashanah and Yom Kippur. May these special days be filled with tefillah, reflection, and renewed inspiration, surrounded by family, friends, and our wonderful community.

May Hashem bless each of us and our families with good health, happiness, and much nachas. May we continue to grow together in Torah, tefillah, and acts of kindness, and may the year ahead bring blessings, peace, and many simchas to celebrate together. Shanah Tovah U'Metukah and G'mar Chasima Tovah!

Bruce Waxman, president



Guide to the High Holidays

Elul

Selichot

At midnight on the Saturday night (or Sunday morning) preceding Rosh Hashanah, we begin to recite additional prayers requesting forgiveness for our sins, known as 'Selichot'. If Rosh Hashanah begins on a Monday or Tuesday, we begin reciting Selichot on the Saturday night (or Sunday morning) a week earlier (Rema OC 581:1). They are generally said each day before Shacharit. This year, we will begin Selichot on **Sunday, September 6th**, at **7:45am**. On the other weekdays (except Erev Rosh Hashanah), it will be at **6:30am**.

Men who are reciting Selichot in the morning after it is light (such as in our minyan), may put on Tallit and Tefillin before reciting Selichot. One who is reciting Selichot without a minyan omits the paragraphs of the 13 attributes of mercy (ה' ה' א-ל רחום and א-ל מלך יושב), as well as the Aramaic paragraphs towards the end (מרן די בשמיא and מחי ומסי).

Prayers directed towards angels and other intermediaries, such as מכניסי רחמים (towards the end) and other such liturgical poems, are the subject of great controversy. While some authorities defend their recitation, it is preferable to skip them (Nefesh Harav p.215; See Halakhic Man p.43-44).

Friday, September 11th: Erev Rosh Hashanah

Selichot and Hatarat Nedarim

Due to Selichot on the day before Rosh Hashanah being longer, they will commence a little earlier at **6:15am**.

After Shacharit on Erev Rosh Hashanah, there is a practice to annul any vows that we made, known as ‘Hatarat Nedarim’ (Chayei Adam 138:8). We do this by assembling three men to form a ‘Beit Din’ (Rabbinic court), and by reciting a statement in front of them that we regret the vows that we made and wish for them to be annulled. The three men then recite a statement that the vows have been annulled. It is important for one performing Hatarat Nedarim to understand what they are saying. Thus, one who does not understand the Hebrew should recite it in a language they understand (Ibid.).

A woman may designate her husband to have her vows annulled on her behalf (Shulchan Aruch YD 234:56); however, in any other circumstance, one may not appoint an agent to do so for them (Ibid. 228:16; Shach YD 234:70).

Rosh Hashanah Night and Symbolic Foods

Candle Lighting on the first night of Rosh Hashanah is at **6:57pm**. A 24-hour candle should also be lit so that an existing flame will be present for candle lighting and Havdalah, the following night.

Mincha will be at **6:55pm**, and will consist of an abbreviated Kabbalat Shabbat, followed by Maariv. When lighting candles and upon reciting Kiddush at night, the blessing of *Shehechiyahu* is added. When making *Hamotzi*, many have the practice of dipping the challah in honey (Mishnah Berurah 583:3).

It is a widespread practice on Rosh Hashanah night to eat particular symbolic foods, known as ‘Simanim’ that serve as a positive sign for the year to come (Keritot 6a; Horayot 12a). The Talmud mentions: **gourd**, **fenugreek** (nowadays, many use carrot instead), **leeks**, **beets**, and **dates**. The most well-known food today is **apple dipped in honey**. Some also eat **pomegranates** (Ibid.), **fish** (Mishnah Berurah 583:5), and the **head of an animal or fish** (Shulchan Aruch OC 583:2; Mishnah Berurah 583:7). One may also add any other food that reminds one of something positive for the year to come (Magen Avraham 583:1).

When consuming each food, a special prayer called a ‘Yehi Ratson’ is recited related to that food. When eating the apple and honey (which is usually eaten first), the blessing of *Boreh Pri Ha’Etz* is **first** recited, a bite is taken, and **only then** is the ‘Yehi Ratson’ recited, so as to not serve as an interruption between the blessing and the consumption (Mishnah Berurah 583:4). With the other foods, the ‘Yehi Ratson’ is generally recited **before** they are consumed.

When eating the foods and reciting the prayers, one should not consider them to be magical rituals that influence the future; rather that they be instruments to inspire us towards bettering ourselves in prayer and good deeds (Meiri Horayot 12a). Here is a list of the standard foods with the corresponding ‘Yehi Ratson’:

Food	Symbolism	Yehi Ratzon Prayer
Apple in Honey	A sweet new year	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁתַּחַדְדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וְיִתְחַקֶּה. May it be Your will, our God and the God of our forefathers, that we should have a good and sweet new year.
Fenugreek or Carrot	The word in Aramaic (or Yiddish for carrots) means 'to increase'	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁיִּרְבוּ זְכוּתֵנוּ. May it be Your will, our God the God of our forefathers, that our merits increase.
Leeks	The word in Aramaic means 'to be cut down'	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁיִּכְרְתוּ שׂוֹנְאֵינוּ. May it be Your will, our God the God of our forefathers, that our enemies be cut down.
Beets	The word in Aramaic means 'to be removed'	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁיִּסְתַּלְקוּ אוֹיְבֵינוּ. May it be Your will, our God the God of our forefathers, that our adversaries be removed.
Dates	The word in Aramaic means 'to be finished'	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁיִּתְמּוּ שׂוֹנְאֵינוּ. May it be Your will, our God the God of our forefathers, that our enemies be finished.
Gourd	The word in Aramaic means 'to proclaim'	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁיִּקְרַע גְּזֵר דִּינֵנוּ וְיִקְרָא לְפָנֶיךָ זְכוּתֵנוּ. May it be Your will, our God the God of our forefathers, that the decree of our sentence be torn up, and our merits be proclaimed before You.
Pomegranate	Numerous seeds corresponding to merits	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁנִּרְבֶּה זְכוּת כְּרִמּוֹן. May it be Your will, our God the God of our forefathers, that we increase our merits like [the seeds of] a pomegranate.
Fish	Fish multiply quickly	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁנִּפְרֹה וְנִרְבֶּה כְּדָגִים. May it be Your will, our God the God of our forefathers, that we be fruitful and multiply like fish.
Fish or Animal Head	Being like a head and not like a tail	יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ שֶׁנִּהְיֶה לְרֹאשׁ וְלֹא לְזָנָב. May it be Your will, our God the God of our forefathers, that we should be as a head and not as a tail.

Other Symbolic Practices

Just we eat foods that inspire us towards a positive new year, some people also have the practice to abstain from foods that contain negative symbolism. Hence, some have the practice to abstain from bitter and sour foods on Rosh Hashanah (Mishnah Berurah 583:5). Some also have the practice to avoid eating nuts on Rosh Hashanah, either because the numerical value of the word is the same as 'sin', or because it causes the production of mucus that becomes an impediment to prayer. Some even avoid sleeping during Rosh Hashanah day as it can be a sign of a lack of productivity for the coming year (Rema OC 583:2).

Whatever one's practice may be, these matters are of secondary importance and should not become a distraction from the primary element of the day, namely, striving to better ourselves in Teshuvah, Tefillah, and good deeds.

Shabbat, September 12th: Rosh Hashanah Day I

Tefillah on Shabbat-Rosh Hashanah

Shacharit will begin at **8am**, and consists of the standard Shacharit for Rosh Hashanah, but with the special insertions for Shabbat. Some men have the practice to wear a Kittel for Rosh Hashanah morning. At NHBZ, everyone follows their respective practice in this regard; however, the Chazzanim and Baal Tokea always wear a Kittel.

We will have a children's program beginning at **10am**. There will also be a learners' service downstairs, provided by Aish HaTorah, that will begin at the **same time**.

Since the first day of Rosh Hashanah is on Shabbat, we **do not** blow the Shofar. Additionally, the Shofar is considered 'Muktzeh' that day and we do not handle it in any way (Shulchan Aruch and Rema OC 588:5).

Musaf

In the Musaf of Rosh Hashanah, in addition to the three standard blessings at the beginning and at the end of the Amidah, we include three special thematic blessings:

1. *Malchuyot* – Acknowledging Hashem as King.
2. *Zichronot* – Hashem recalls our merits.
3. *Shofarot* – Asking Hashem to accept our Shofar blasts.

The special insertions for Shabbat are also included.

During the Aleinu prayer of the Chazzan's repetition, we bow with our knees on the floor, to demonstrate our acceptance of Hashem as our King.

Mincha/Seudah Shlishit

Mincha will be at **6:35pm**. Since the first day of Rosh Hashanah is Shabbat, the standard practice is to **not perform** Tashlich, and it is said on the second day, instead. This is because, historically, the rivers used to be located outside of the Eiruv, and people were unable to carry their siddurim to recite the prayer. Hence, the practice became to wait until the second day to perform Tashlich (Mishnah Berurah 583:8).

Although, it is Rosh Hashanah, one is still supposed to eat Seudah Shlishit (the third meal) as they would on any other Shabbat. We will have Seudah Shlishit **downstairs** after Mincha (we will somehow make it happen even if we have to eat on the floor – we can do it!).

Second Night

Candle Lighting for the second night is **after** the conclusion of Shabbat, at **7:54pm**. Maariv will also be after that time. We will add the paragraph of "VaTodieinu" in the Maariv Amidah, due to the conclusion of Shabbat.

Since the second night of Rosh Hashanah is also the conclusion of Shabbat, we recite a longer Kiddush that also includes Havdalah for Shabbat, known as ‘Yaknehaz - יקנהז’. The word is an acronym for the order of the blessings: יין – Blessing on wine (*Borei pri hagafen*), קידוש – Kiddush (*Mekadesh Yisrael...*), נר – Candle (*Boreh me’orei Ha’Esh*), המבדיל – *HaMavdil*, זמן – *Shehechyanu*. For the blessing on the flame, it is preferable to hold two candles together (lit from a pre-existing flames) to create a larger flame (Shulchan Aruch and Rema OC 298:2).

Since there is a debate as to whether *Shehechyanu* is recited on the second night of Rosh Hashanah, the practice is to have a new fruit at the table or wear a new article of clothing, to remove any doubt as to whether the blessing can be recited. Nevertheless, if one forgot to obtain a new fruit or article, one may recite the blessing regardless (Shulchan Aruch and Rema OC 600:2).

Symbolic Foods on the Second Night

Regarding symbolic foods (Simanim), such as apply and honey, etc., some authorities recommend eating them on the second night of Rosh Hashanah as well (Shaarei Teshuvah 583:1); however, some have the practice not to. One is encouraged to follow their family custom in this regard.

Sunday, September 13th: Rosh Hashanah Day II

Tefillah

Shacharit will begin at **8am** and consists of the standard Shacharit for Rosh Hashanah. We will once again have a children’s program beginning at **10am**. There will also be a special class downstairs provided by Aish HaTorah, beginning at **11am**, and followed by a Shofar blowing.

Shofar and Musaf

After the Drasha (sermon), we will commence the blowing of the Shofar. Before blowing, the blessings of ‘Lishmoa Kol Shofar’ and ‘Shehechyanu’ are recited by the Baal Tokea (the person blowing). Although one fulfils the basic requirement of Shofar by hearing the initial 30 blasts (Shulchan Aruch OC 590:2), the practice (when praying with a minyan) is to blow a total of 100 blasts (Aruch quoted in Tosafot Rosh Hashanah 33b). At NHBZ, in addition to blowing during the Chazzan’s repetition of Musaf, we also have the practice to blow during the silent Amidah. Hence, we divide up the blasts as follows:

Before Musaf	30 blasts
During the Silent Amidah	30 blasts (10 after each of the 3 special blessings)
During the Chazzan’s Repetition	30 blasts (10 after each of the 3 special blessings)
During Kaddish after the Repetition	10 blasts
Total	100 blasts

One should ideally avoid conversations from the beginning of the Shofar blowing, until the very end of the Kaddish following the Chazzan’s repetition of Musaf; unless the speech is necessary for the

facilitation of the prayers or Shofar blowing (Shulchan Aruch and Rema OC 592:3).

The practice of blowing 100 blasts is only when praying Musaf in a minyan. One who will not be in Shul for Musaf **need only hear 30 Shofar blasts** (Rema OC 592:2).

One who uses a hearing aid **does not** need to remove it (to try and hear the sound entirely with their natural ear) when listening to the Shofar (Shu"t Badei HaAron p.257, quoting several authorities).

Mincha and Tashlich

Mincha will be at **6:45pm**, after which we will perform Tashlich. Tashlich is a widespread practice, which involves attending a stream or body of water, and reciting verses and prayers asking for our sins to be 'cast into the sea'. One of the main reasons for the practice, is that it is a reminder of the Akeidah (binding of Isaac). According to the Midrash, when Avraham was on his way to sacrifice Yitzchak, he was confronted by a stream of water. He entered it up to his neck, and upon calling out in prayer, he was saved (Maharil Hilchot Rosh Hashanah 9; Rema OC 583:2).

Throwing bread into the water is a **mistaken practice**, and in fact, one is not supposed to feed fish (or animals) on Yom Tov that are not in one's possession (Machatzit HaShekel 583:5).

One should keep in mind that Tashlich is only symbolic, and a reminder for us to better ourselves; It does not substitute for actual repentance and good deeds. In fact, many great Rabbis and communities had the practice to not perform Tashlich altogether (Maaseh Rav 209; Aruch HaShulchan OC 583:4).

Conclusion of Yom Tov

Yom Tov concludes at **7:53pm**. Havdalah is recited over wine or grape juice, and consists only of "*Boreh Pri HaGafen*" and "*HaMavdil*". No spices or candle.

Monday, September 14th: The Fast of Gedaliah

Background

After the destruction of the first Temple and exile of most of the Jewish population, the Babylonians appointed a Jew named Gedaliah to rule over the Jews that remained in the land of Israel. On the 3rd of Tishrei, Gedaliah was assassinated (by a fellow Jew), leading to the exile and destruction of the remaining Jewish settlement. Hence the exile was complete. For this reason, it is a fast day. This year, the fast begins at **5:22am**, and ends at **7:40pm**.

Restrictions

- Since it is a minor fast, restrictions consist only of not eating or drinking.
- One may still bathe, anoint, wear leather shoes, and engage in marital relations. Additionally, one may eat and drink the preceding night (Shulchan Aruch OC 550:2).
- One who will be bothered by not brushing their teeth, may do so on a minor fast day, but should be careful to not swallow any water (Mishnah Berurah 567:11, Minchat Yitzchak 4:109).

Who is Exempt from Fasting?

- Pregnant and nursing women need not fast (Rema OC 550:1).
- One who suffers from an illness that prevents from functioning as normal to the extent that they need to lie down, need not fast (Aruch HaShulchan OC 554:7).
- One who feels unusually weak need not fast, even if it doesn't cause them to lie down (ibid.).
- It is common to feel side-effects while fasting, including slight weakness and headaches. One who feels such side effects still needs to fast. Only one who feels excessively weak may break their fast (ibid.). One who is unsure as to whether or not they should fast, should consult with Rabbi Rubin.
- One who is not fasting, including children, should still avoid eating delicacies and fancy foods, in order that they participate in mourning with the community (Mishnah Berurah 550:5).

Mon, Sept 14th – Sun, Sept 20th: Days of Repentance

Tefillah

Several changes and insertions are made in the Amidah over the course of these days. Most notably, the blessing “*HaKel HaKadosh*” is changed to “*HaMelech HaKadosh*”. One who unintentionally concludes with “*HaKel HaKadosh*”, and does not correct themselves within 3-4 seconds, is supposed to repeat the Amidah (Shulchan Aruch OC 582:1).

The blessing “*Melech Ohev Tzedakah U'Mishpat*” is also changed to “*HaMelech HaMishpat*”. According to Ashkenazi practice, one who unintentionally concludes with “*Melech Ohev Tzedakah U'Mishpat*”, need not repeat their Amidah (Rema OC 118:1).

The prayer of “*Avinu Malkeinu*” is also recited at Shacharit and Mincha during each of these days, except on Shabbat and the day before Yom Kippur.

Shabbat, September 19th: Shabbat Shuva

Shabbat Shuva is essentially a regular Shabbat, only that a special Haftarah is read about the theme of repentance, beginning with the words “*Shuva Yisrael*” (hence, the name given to the Shabbat). The Rabbi also gives a long Drasha (sermon) in the afternoon, about the theme of repentance.

Sunday, September 20th: Erev Yom Kippur

Preparations for the Fast

There is a Mitzvah to eat on the day before Yom Kippur, in order to sufficiently prepare oneself for the fast (Shulchan Aruch OC 601:1).

Kaparot and Mikvah

It is a widespread practice to perform Kaparot on the day before Yom Kippur. Traditionally, this was

done with a live chicken, by revolving it around one's head three times, after it was then slaughtered and given to the poor. Nowadays, many have the practice to perform it with money instead (Mishnah Berurah 605:2). As stated regarding Tashlich, this practice is symbolic only, and exists merely to inspire us to better ourselves. In fact, some authorities were opposed to Kaparot altogether, out to concern of it resembling ancient forbidden superstitious practices (Beit Yosef OC 605:1).

It is also a widespread practice for men to immerse themselves in a Mikvah (ritual bath), either for ritual purity or as a symbolic preparation for Teshuvah (Rema OC 606:3; Mishnah Berurah 606:21). One who is unable to go to Mikveh can fulfil this by pouring approximately 4.75 gallons of water on themselves, which can be accomplished by taking a shower (Rema OC 606:3; Mishnah Berurah 606:22).

Vidui and Seudat Mafseket

Mincha is recited early, in order to allow for the Seudat Mafseket (final meal) to be eaten afterwards. The Vidui (confession prayer) of Yom Kippur is also recited at Mincha, before the meal (Shulchan Aruch OC 607:1).

Afterwards, the Seudat Mafseket is eaten. Unlike the final meal before Tisha b'Av, there are no particular restrictions on what one may eat. Nevertheless, one is encouraged to eat foods that will enable them to fast properly.

Candle Lighting and Attire

This year, candle lighting and the beginning of the fast will be at **6:43pm**. Women (or men lighting candles) who plan to drive to Shul for Kol Nidrei should avoid saying "*Shehechianu*" at candle lighting, as one who recites it automatically accepts Yom Tov (Mishnah Berurah 619:4; Nefesh Harav p.210). Instead, it is recited later, at the end of Kol Nidrei.

A 24-hour candle should also be lit so that an existing flame will be present for candle lighting and Havdalah, the following night. There is also a practice for one whose parents are deceased to light a candle for them. There are differing practices as to whether a candle is lit for each parent, or if one candle suffices for both parents. Some also light a candle for each child in the household (Eliyahu Rabbah 610:4; Mishnah Berurah 610:12). It is also customary for parents to bless their children before going to Shul at night, just as they do on Friday night (Chayei Adam 144:19).

It is customary to wear white clothes on Yom Kippur, and to avoid wearing excessive jewellery. It is widespread for married men to wear a Kittel, as a symbol of purity, and because it resembles burial shrouds, the thought of which causes one to humble oneself (Rema OC 610:4). Married men also wear a Tallit during all the prayers of Yom Kippur, even at night, in order to imitate the angels that we are likened to on this day (Ibid. 18:1; Mishnah Berurah 18:6).

Kol Nidrei and Maariv

Before the commencement of Yom Kippur, we recite a communal declaration, known as "Kol Nidrei", where we annul any vows that we accepted upon ourselves (some understand that it serves to annul future vows that we will make). This year, Kol Nidrei will begin at **6:45pm**.

After Kol Nidrei, and the Drasha (sermon), we will daven Maariv. We recite the long Vidui (confession) during the silent Amidah, and again in the Selichot prayers that we recite afterwards. During Shacharit, Musaf, Mincha, and Neilah, we will recite it during the silent Amidah, and again during the Chazzan's repetition. Hence, we will recite a total of ten times over the course of the day. The five prayers and ten Viduim correspond to the five times that the High Priest would immerse himself and the ten times he would wash his hands and feet on Yom Kippur, in the times of the Temple.

Monday, September 21st: Yom Kippur

Restrictions of Yom Kippur

Eating and Drinking - We do not eat or drink.

- One may swallow a non-chewable, unflavoured pill **without water**, to alleviate or prevent a slight illness (Igrot Moshe OC 3:91). One who cannot swallow it without water, should add a bitter substance, like vinegar or soap, to the water to give it a very unpleasant taste (Or L'Tzion IV 15:8).
- Pregnant and nursing women who are healthy are required to fast (Shulchan Aruch OC 617:1).
- Children who are not fasting do not need to avoid sweet foods and delicacies as they would on Tisha B'Av, as Yom Kippur is not a day of mourning.
- One who is ill to the extent that, without food and drink, their illness could persist and become life threatening, may eat. They should begin by eating less than the volume of 1 fl oz of food, every 9 minutes, and drinking less than a single cheekful of liquid, every 9 minutes (Shulchan Aruch OC 218:7-8).
- If eating under such restrictions will not be sufficient to alleviate the illness, one may eat and drink as much as necessary until the illness subsides (Ibid.).
- One who has a question about fasting on Yom Kippur should consult with Rabbi Rubin.

Wearing Leather Shoes - We do not wear leather shoes.

Bathing and Anointing - We do not bathe or anoint ourselves, including putting on perfumes or deodorant.

- When washing one's hands in the morning or after using the restroom, one should only wash up to the knuckles (Shulchan Aruch and Rema OC 613:3).
- These restrictions apply to washing and anointing for pleasure. One who becomes dirty may wash the dirt of themselves (Ibid. 613:1).

Marital Relations - We do not engage in marital relations.

Melachah – On Yom Kippur, we refrain from all the activities that we refrain from on Shabbat, including cooking and lighting a fire.

Tefillah and Yizkor

Shacharit will begin at **8:30am**. We will have a children's program beginning at **10am**. There will also be a learners' service downstairs, provided by Aish HaTorah, that will begin at the **same time**. **After Torah reading, Yizkor** is also recited for departed relatives and community members.

In the Chazzan's repetition of Musaf, we bow on our knees during the Aleinu prayer, as we do on Rosh Hashanah. We also read a detailed account of the Temple service (Avodah) that the High Priest used to perform on Yom Kippur. Each time that we mention the people bowing in times of old, we also bow on our knees to relive the experience.

Mincha, Neilah, and Maariv

Mincha will begin at **5:05pm**. After the Torah reading, we will read a special Haftarah from the book of Yonah, which has a strong thematic connection to the day.

After Mincha, we offer the final prayer of the day, known as "Neilah". This prayer is recited with intensity, as it is our last opportunity to appeal to Hashem before our verdict is sealed. After the conclusion of Neilah, we will daven Maariv. The practice is for men to not remove their Kittel and Tallit until the conclusion of Maariv (Mishnah Berurah 18:6).

Shofar and Conclusion of Yom Kippur

After Maariv, we recite Kiddush Levanah (the blessing on the new moon) (Rema OC 602:1), followed by Havdalah. One is not supposed to break their fast before hearing Havdalah. Havdalah consists of wine or grape juice and a candle. "*Boreh Pri HaGafen*", "*Boreh Meorei Ha'Eish*", and "*HaMavdil*" are recited. No spices.

In contrast to the conclusion of Shabbat, where we recite Havdalah on a flame lit from scratch, at the conclusion of Yom Kippur, we only use a flame that has been burning over the course of the day (Ner Sheshavat) (Shulchan Aruch OC 624:4). At NHBZ, we will perform Havdalah in Shul after Maariv.

The Shofar is sounded at the end of Yom Kippur, to signal the departure of the Divine presence and the conclusion of the day (Rema OC 623:6). While in most congregations, it is sounded at the end of Neilah; at NHBZ, we sound it after Havdalah to prevent people from breaking their fast early.

If you have any questions, please feel free to contact me: rabbirubin@nhbz.org

Leia and I would like to wish you all a *Shanah Tovah U'Metukah* – a pleasant and sweet new year ahead!

Rabbi Rubin

HIGH HOLIDAY SCHEDULE 5787 AT NHBZ

SELICHOT PRIOR TO ROSH HASHANAH

Sun-Mon, Sept 6-7	7:45 am
Tues-Thurs, Sept 8-10	6:30 am

EREV ROSH HASHANAH – Friday, Sept 11

Selichot	6:15 am
Mincha/Maariv	6:55 pm
Candle Lighting	6:57 pm

ROSH HASHANAH I – Shabbat, Sept 12

Shacharit	8:00 am
Learners' Service	10:00 am
Children's Program	10 am – 12:30 pm
Drasha (Sermon)	10:15 am
Mincha/Seudah Shlishit	6:35 pm
Candle Lighting	After 7:54 pm

ROSH HASHANAH II – Sunday, Sept 13

Shacharit	8:00 am
Children's Program	10 am – 12:30 pm
Drasha (Sermon)	10:15 am
Shofar	After Drasha
Educational Program	11:00 am
Mincha	6:45 pm
Tashlich	After Mincha
Yom Tov Concludes	7:53 pm

FAST OF GEDALIAH – Monday, Sept 14

Fast Begins	5:22 am
Selichot	6:30 am
Mincha/Maariv	6:40 pm
Fast Concludes	7:40 pm

SHABBAT SHUVA

Friday, Sept 18

Candle Lighting	6:46 pm
Mincha/Kabbalat Shabbat	6:45 pm

Shabbat, Sept 19

Shacharit	9:00 am
Childcare	10:00 – 11:30 am
Soul Building	10:00 am
Shabbat Shuva Drasha	5:20 pm
Mincha/Seudah Shlishit	6:25 pm
Shabbat Concludes	7:43 pm

EREV YOM KIPPUR – Sunday, Sept 20

Shacharit	8:00 am
Mincha	1:30 pm
Fast Begins	6:43 pm
Candle Lighting	6:43 pm
Kol Nidrei/Maariv	6:45 pm
(Childcare Provided)	

YOM KIPPUR – Monday, Sept 21

Shacharit	8:30 am
Learners' Service	10:00 am
Children's Program	10 am – 12:30 pm
Drasha (Sermon)	11:00 am
Yizkor	Approx. 11:15 am
Mincha	5:05 pm
Neilah	6:20 pm
Maariv	7:40 pm
Havdalah/Shofar	7:55 pm
Fast Concludes	After Shofar is Sounded



SUKKOT SCHEDULE 5787 AT NHBZ

EREV SUKKOT – Friday, Sept 25

Mincha/Maariv	6:35 pm
Candle Lighting	6:35 pm
Nightfall	7:33 pm

SUKKOT I – Shabbat, Sept 26

Shacharit	9:00 am
Childcare	10:00 – 11:30 am
Soul Building	10:00 am
Mincha/Seudah Shlishit	6:15 pm
Candle Lighting	After 7:32 pm

SUKKOT II – Sunday, Sept 27

Shacharit	9:00 am
Childcare	10:00 – 11:30 am
Mincha/Maariv	6:35 pm
Yom Tov Concludes	7:30 pm

CHOL HAMOED SUKKOT

Monday, Sept 28 – Thursday, Oct 1

Shacharit	6:45 am
Mincha/Maariv	6:30 pm

HOSHANAH RABBAH, Friday, Oct 2

Shacharit	6:30 am
Mincha/Maariv	6:25 pm
Candle Lighting	6:24 pm

SHEMINI ATZERET – Shabbat, Oct 3

Shacharit	9:00 am
Childcare	10:00 – 11:30 am
Yizkor	Approx. 10:30 am
Mincha/Seudah Shlishit	6:00 pm
Maariv	7:21 pm
Hakafot & Parade of Torahs	7:35 pm
Candle Lighting	After 7:21 pm

SIMCHAT TORAH – Sunday, Oct 4

Shacharit	9:00 am
Childcare	10:00 – 11:30 am
Women's Class	11:00 am
Kol HaNe'arim (Call all kids to Torah)	11:30 am
Mincha/Maariv	6:25 pm
Yom Tov Concludes	7:19 pm





New Year Greetings

5787  2026/27

The NHBZ Sisterhood thanks the following for participating in this year's New Year Greeting campaign to wish everyone in our NHBZ family Good Health, Happiness, and Prosperity in the New Year!

Shana Tova U'metuka

Caryn Alper

Joanna Alper

Lenny & Fran Alper

Debbie & Jessie Barash

Craig & Jackie Berkin

Shirley Bluestein and Family

Alan & Marcie Brook

and Nathan & Eliana

Teree Farbstein

Amy & Denny Feit and Family

Rhonnie & Stanley Goldfader

Sandy Greenberg

Joni & Bob Kaiser and Family

Charlene & Dr. Michael Kass

Sally & Eliot Katz

Faye & Brian McCary

Morgensztern Family

Sally Needle

Leslie & Sari Neudorf

Rachael Pevnick and Family

Andrea & Stan Goldenberg

Larry & Robin Pevnick & Family

Debbie & Brian Sher & Family

Myra & Steve Radinsky

Gail & Jerry Tullman

Stella & Leonid Vladimirov

Faith & Bruce Waxman

Vivian & Alan Zarkowsky

There is still time to add your name to the list. Please be generous.

Help us meet our New Year Greeting fundraising goal for this year.

Proceeds support NHBZ's Passport to Israel Program and other future projects.

Join NHBZ for
**High Holiday
Youth
Programming**



Rosh Hashanah

September 12-13

10:00am - 12:30pm

Yom Kippur

September 21

10:00am - 12:30pm

**Exciting
Children's Programming**
Songs, Games, Stories,
Davening & Playtime

Snacks Provided!

For Children Ages 0-10



Pre-teens and teens are invited to
enjoy the youth lounge with space
to hang out, play foosball, ping
pong and other games, and learn
together.

