

INTRODUCTION

The original Ezras Torah Wall and Pocket Calendars have become an extremely popular and almost indispensable tool for thousands of Rabbonim and Gabbaim, for whom the work was intended. Each entry to this now classic work was produced with painstaking care and devotion. The original Luach was intended as an on-the-spot aid, not as a replacement for a thorough familiarity with the Halachic sources.

In truth, this is a translation of a work that was never intended for the general public. However, because we are living in a time of an incredible thirst and desire for Torah knowledge on the part of thousands of people who are unable to read the original sources, the decision was made to translate the pocket calendar with the inclusion of some explanatory remarks.

Any errors in the Luach should be considered as errors in translation.

The Translators

THE ARRANGEMENT OF THE YEAR

5771 from the creation of the world. Symbol is ה"ש"ג Rosh HaShanah falls out on Thursday (the seventh day of the week; Cheshvan and Kislev are both 30 days (שלמים); Pesach falls out on Tuesday (the third day of the week). The year is a leap year consisting of 385 days and containing 55 Shabosos. It is the 14th year of the 304th minor (19 year) Lunar cycle and the 3rd year of the 207th major (28 year) Solar cycle. It is the 3rd year of the Shemitah cycle (seven years) according to the computation of the Gaonim and as is accepted as the custom in the Land of Israel.

The beginning of each of the four periods that mark the different seasonal skies are as follows:

Tekufas Tishrei: 29 Tishrei, Oct. 7 at 3:00 P.M.

Tekufas Teves: 2 Shevat, Jan. 6, at 10:30 P.M.

Tekufas Nisan: 4 Nisan, Apr. 8 at 6:00 A.M.

Tekufas Tamuz: 6 Tamuz, July 8, at 1:30 P.M.

THE TIMES OF THE NEW MOON מולדות

The Molads are announced by the Gabbai at the time of the Blessing of the New Month, which takes place on the Shabbos before Rosh Chodesh (with the exception of the month of Tishrei whose Molad is not announced). The time for the Molad of each month is traditionally expressed in the days, minutes, and Chalokim after the hour. (A Cheilek, the smallest traditional measurement of the time, is 1/1080 of an hour, or 1/18 of a minute, which amounts to a little more than three seconds.) Thus, the traditional way of announcing the Molad for MarCheshvan would be to announce: "The Molad for MarCheshvan will be Friday morning 20 minutes and 2 Chalokim after 8."

TISHREI: – Wednesday, Sep. 8, 7:36 PM and 1 Chelek.

MARCHESHVAN: – Friday, Oct. 8, 8:20 AM and 2 Chalokim .

KISLEV: – Saturday, Nov. 6, 9:04 PM and 3 Chalokim.

TEVES: – Monday, Dec. 6, 9:48 AM and 4 Chalokim.

SHEVAT: – Tuesday, Jan. 4, 10:32 PM and 5 Chalokim.

ADAR I: – Thursday, Feb. 3, 11:16 AM and 6 Chalokim.

ADAR II: – Friday night, March 4, 12:00 midnight and 7 Chalokim.

NISAN: – Sunday, April 3, 12:44 PM and 8 Chalokim.

IYAR: – Tuesday, May 3, 1:28 AM and 9 Chalokim.

SIVAN: – Wednesday, Jun 1, 2:12 PM and 10 Chalokim.

TAMUZ: – Friday, July 1, 2:56 AM and 11 Chalokim.

AV: – Saturday, July 30, 3:40 PM and 12 Chalokim.

ELUL: – Monday, Aug. 29, 4:24 AM and 13 Chalokim.

IMPORTANT NOTE:

Candle lighting listings for Shabbos and Yom Tov are 20 minutes before sunset and all time listings inside and at the end of the Luach are Standard Time. For Daylight Savings Time add 1 hour.

ערב ראש השנה
EREV ROSH HASHANAH
WEDNESDAY, Sept. 8, 29 ELUL

(Some are accustomed to fast until noon.) We begin saying the many Selichos of Erev Rosh HaShanah that include "זכור בריית", before the pre-dawn sky

begins to brighten; Tachanun during Selichos but not during morning or afternoon prayers; We say למנצח. One who arose before dawn and at that time washed his hands in the prescribed manner, three times alternately on each hand, must wash them again three times after dawn (see Mishne Brurah on Orach Chaim 4:4). We do not sound the Shofar at all during the day to make a distinction between the Shofar of Elul and the obligatory Shofar of Rosh HaShanah; התרת נדרים.

We make an Eiruv Tavshilin (in order to permit preparation on Friday (Yom Tov) for Shabbos). (One should not forget to make an Eiruv Chatzeirios — which permits carrying on Shabbos within a multiple dwelling unit — when it is needed. The Eiruv Chatzeirios should be made under the supervision of a knowledgeable Torah scholar.)

[Harav Yosef Eliahu Henkin זצ"ל noted: The Chazzan and the Baal T'kiah (the one who sounds the shofar) must be Torah observant, pious individuals who understand the meaning of what they are saying and doing. The melodies used should not distort or interfere with the words of the prayers. Willful and blatant transgressors may not be permitted to represent the congregation. During the rest of the year, too, and especially, during the Ten Days of Repentance, such people should not lead public prayer even if they are mourners or have a Yahrzeit — for their prayers are of no benefit to the deceased.]

We take haircuts and bathe in honor of the approaching holiday. Immersion in a Mikveh, preferably after midday, is appropriate so that we may enter the Day of Judgement in a state of holiness and purity.

הדלקת נרות / CANDLE-LIGHTING

We light candles at the proper time, 20 minutes before sunset.

The Brachos over candle-lighting are "להדליק נר של יום טוב" and "שהחיינו". It is a good habit to give Tzedakah before candle-lighting for Shabbos and Yom Tov (an Ezras Torah pushka may be obtained for this purpose). It is proper that at this time a woman pray for sons who will be Torah luminaries (Mishne Brurah 263:2).

א' דראש השנה

FIRST DAY

ROSH HASHANAH

WEDNESDAY EVENING, 1 TISHREI

One comes to Shul on Wednesday afternoon, the eve of Rosh HaShanah with reverence and trepidation for the approaching Divine Judgement. During the Ten Days of Repentance it is proper for everyone to pray at the proper time with a Minyan, even if one is not usually so conscientious. Also, in other areas of religious observance one should adopt pieties not ordinarily observed the rest of the year, during these ten days, beginning with Rosh HaShanah and ending with Yom Kippur, for this is a special time for repentance and Divine mercy. One should be particularly careful throughout the entire year to respond with אמן (Amen) in the correct manner. For example, one should not answer אמן in a hasty fashion before the Chazzan completes the entirety of the Bracha. (See Orach Chaim 124 for additional laws regarding the response of אמן. Note that the prohibition against speaking during the Chazzan's repetition of the Shemonah Esrei is a very serious one.)

“Rabbeinu Asher (the Rosh) wrote that during the Ten Days of Repentance, one should read the Letter of Repentance by Rabbeinu Yonah. The Ari ז"ל wrote that one is obligated to study Mussar (the study of personal behavior) works throughout the entire year. The Vilna Gaon expressed the same idea throughout his commentary to Mishlei and it is related in the work Maaseh Rav (which details the personal habits of the Vilna Gaon) that this was the custom of the Gaon. At the very least, during these days, everyone should attempt to follow the custom of the Zohar which states that each night before one goes to sleep, one should repent, lament his sins, and examine his conduct with scrutiny. See the work Yaaros Dvash (by R. Yonoson Eibshitz) volume 1, Drush I, wherein it states that the seven days between Rosh HaShanah and Yom Kippur are representative of each of the days of the week throughout the entire year. Thus, on that Sunday one does Teshuvah for every Sunday of the year, on Monday, for every Monday, etc.” (Mishne Brurah 603:2).

מערב / MAARIV

Following the Machzor we say ופרוש; תקעו; ברכו...; followed by Half-Kaddish (we say ברכתא מכל לעילא לעילא (or ולעילא) in every Kaddish until after Yom Kippur). In the Shemonah Esrei for Rosh HaShanah we add מי כמוך, זכרנו, and בספר (if any of these were omitted one does not have to repeat the Shemonah Esrei). The third Bracha is המלך הקדוש (if one says the usual האל הקדוש and did not immediately correct it, the Shemonah Esrei must be repeated over again. This holds true throughout the Ten Days until after Yom Kippur). The conclusion of the final Bracha after "בספר חיים" is the usual: "המברך את עמו ישראל בשלום" (many conclude with "עושה השלום"). (according to Nusach Sefard the congregation says לדוד מזמור after the Shemonah Esrei); Kaddish Tiskabel [תתקבל] (the conclusion of every Kaddish during these ten days is "עושה השלום" etc); Kiddush of Rosh HaShanah with לדוד אורי; אדון עולם; Mourner's Kaddish; עלינו; עלינו.

The Shulchan Aorch (Orach Chaim: 132) states: “We recite at the end of each service עלינו לשבח in a standing position. One should be careful to say this prayer with proper intent.” The Mishne Brurah (subparagraph 8) makes the following comment: “One should say עלינו with great awe and trepidation for the entire Heavenly Host is listening. The Holy One, Blessed be He, stands with his Heavenly contingent and they respond, ‘Happy is the people who are in such a case, happy is the people whose G-d is the L-rd.’”

On the first night, after services we bless each other with: "לשנה טובה תכתב ותחתם" ("May you be inscribed and sealed for a good year") (according to the Vilna Gaon we do not say "ותחתם" ('and sealed') on Rosh HaShanah).

At home, Kiddush, as above; ritual washing of hands, followed by the Brachos על נטילת ידים and המוציא. To symbolize a sweet year we dip the challah in honey before eating it. We also dip a piece of apple into honey and eat it after making the Bracha פרי העץ. בורא פרי העץ. We then say, "May it be Your will our G-D and

G-D of our fathers that You renew for us a good, sweet year." Other symbolic foods are eaten such as a bit of meat of a ram's head, or of the head of a fish or fowl, followed by statements such as, "May it be Your will that we be raised high and proud like the head and not lowly like the tail." We eat grated carrots (the Yiddish word for carrots 'Mehren' can be translated as multiplying) and say, "May it be Your will that we be fruitful and multiply" and "May it be Your will that our merits increase." (The Talmud states that it is proper to eat a variety of symbolic foods on the night of Rosh HaShanah. The Sefardim still eat many of the symbolic foods that are mentioned in the Talmud). "All of these symbolic acts are performed with the intent of exhibiting propitious signs of a good new year. It is, therefore, obvious that one should strive to refrain from anger during this time period. This is not merely in order to avoid the very serious prohibition against anger, but also in order to usher in the new year in a proper state of mind. One should maintain a cheerful disposition and have a secure trust in HaShem, while aspiring to sincere repentance and good deeds." [From the Chayei Adam quoted by the Mishne Brurah: 583: subparagraph 5].

THURSDAY MORNING, SEPT 9.

שחרית / SHACHRIS

(One should not alter the special traditional melodies associated with Rosh HaShanah and Yom Kippur). The Chazzan wears a Kittel under his Tallis (some have the custom that all the congregants wear the Kittel on Rosh HaShanah). The custom is to say the שיר היחוד (for the fifth day of the week); אנעים זמירות; the Psalm of the Day and לדוד אורי, followed by Mourner's Kaddish and אדון עולם; the regular morning Brachos, followed by the customary morning order: ישתבח; המלך; נשמת; פסוקי דזמרה; Half-Kaddish (according to Nusach Sefard ממעמקים is said between ישתבח and the Half-Kaddish); יוצר ברכו; (with the customary additions – Piyutim for Rosh HaShanah); קריאת שמע; אהבה רבה; [Rav Henkin noted that according to the Talmud, the Chazzan should say the entire text of the Brachos of the Shema, both morning and evening, in an audible voice (as is the custom of the Sefardim). The Ashkenazim are lenient in this matter and have the Chazzan say only part of the Brachos audibly; the essence being the beginning and the end of each Bracha. A Chazzan who says the ending of גאל ישראל in an inaudible voice, is violating the Talmud's ruling. Therefore it is a Mitzvah to correct this matter, and to insist that the Chazzan begin יוצר אור and conclude גאל ישראל in an audible voice the entire year]; Shemonah Esrei of Rosh HaShanah.

חזרת הש"ץ / CHAZZAN'S REPETITION

The customary Piyutim are said; אבינו מלכנו after the Shemonah Esrei; Kaddish Tiskabel; "אין כמוך" (Nusach Sefard: "אתה הראת"); open Aron; "ג' בריך שמייה; שמע ישראל; אחד; קדוש ונורא; גדלו; על הכל; followed by the special של עולם for Rosh HaShanah; we take out two Sifrei Torah;

קריאת התורה / TORAH READING

ויעזר ויגן; there are five Aliyahs in Parshas Vayeira (Genesis: 21:1-34). The second Sefer Torah is placed next to the first and Half-Kaddish is said. The Maftir reads from the second Sefer Torah in Parshas Pinchas (Numbers 29:1-6). The Haftorah is read from Samuel I: 1:1-2:10. In the Brachos after the Haftorah, we say "יום הזכרון הזה" and we conclude: "מקדש ישראל ויום הזכרון". After the reading from the Torah we blow the Shofar.

תקיעת שופר / SOUNDING THE SHOFAR

(The custom is to appoint a מקריא (prompter), who stands by the side of the Baal T'kiah and calls out the proper order of תקיעות. The prompter must be a Torah scholar who is totally familiar with the laws of the Shofar. Before sounding the Shofar, we recite "למנצה" (Psalm 47) seven times, followed by the verses whose first letters spell out "קרע שטן" "destroy Satan." The Baal T'kiah makes the Brachos: "לשמוע קול שופר" and "שהחיינו". He must bear in mind that he is making the Brachos and sounding the Shofar on behalf of all those who are listening.

The Baal T'kiah blows three sets each of תשר"ת, תש"ת, and תר"ת. The prompter must listen carefully for any possible deviation from the Halacha, which would require a repetition of any of the sounds.

One may not talk during the first thirty sounds, and even afterwards one should not talk until the conclusion of all one hundred sounds at the end of services. After these first thirty blasts the Baal T'kiah leads the congregation in: אשרי יושבי ביתך; אשרי העם יודעי תרועה...; and לדוד; we return the Sifrei Torah to the ark.) [Rav Henkin noted that one may not eat before hearing the Shofar sounded. However if one feels weak, he may make Kiddush and taste some food immediately after the first thirty blasts – the תקיעות דמיושב].

מוסף / MUSSAF

The Chazzan says הנני; Half-Kaddish; in the Shemonah Esrei of Mussaf we say "ובחדש השביעי". (Nusach Sefard calls for the blowing of תשר"ת, תש"ת, and תר"ת after זכרונות, מלכיות, and שופרות during the silent Mussaf as well as during the Chazzan's Repetition).

חזרת הש"ץ / CHAZZAN'S REPETITION

Following our custom, we blow תשר"ת, תש"ת, and תר"ת after זכרונות, מלכיות, and שופרות, and we say after each group of Shofar blasts, "היום הרת", "ארשת שפתינו" and "עולם".

נשיאת כפים / THE PRIESTLY BLESSING

The Kohanim wash their hands until the wrist before the Chazzan reaches רצה. The custom is for a Levi (if there is no Levi, then a first-born) to pour the water on the Kohen's hands.

At רצה the Kohanim begin to mount the platform and the congregation says "ותערב". after the Chazzan says "נאה להודות" he says "אלקינו ואלקי" after "עם קדושך כאמור"; after "כהנים" he says it in a loud voice to which the congregation responds: "אבותינו ברכנו".

שבת שובה
SHABBOS SHUVAH

פרשת האזינו
PARSHAS HAAZINU

3 TISHREI

[Rav Henkin noted that in preparing for Shabbos, one should be certain that all food that is to be kept warm, must be completely cooked before candle-lighting time. The possibility of permitting קידרא חייתא (food that is totally raw to be placed on a covered flame immediately before candle-lighting) that is discussed in the Talmud, should not be used nowadays. If food is not completely cooked before Shabbos, there is a strong possibility that one might, Heaven forbid, come to violate the Torah prohibition against cooking on Shabbos. If one wishes to leave hot food that has been prepared exclusively for the daytime Shabbos meal in the oven overnight on Shabbos, he must close the oven door securely, and place some type of reminder there to prevent anyone from opening the oven until the daytime meal. These precautions should be followed every Shabbos of the year.]

Hot cooked foods that are to be kept warm must be put in their proper place before candle-lighting. One must light candles in the proper time (approximately 20 minutes before sunset). The Bracha on Shabbos candles is "להדליק נר של שבת".

FRIDAY AFTERNOON, SEPT. 10

קבלת שבת וערבית

WELCOMING SHABBOS AND MAARIV

(There are many customs regarding the welcoming of a Shabbos that follows immediately after a Yom Tov. Every congregation should follow its own custom. The Minhag Ashkenaz is to say only the שבת ליום השבת, מזמור שיר ליום השבת, and ד' מלך, followed by a Mourner's Kaddish.)

זכרנו, מי כמוך, — זכרנו, מי כמוך, Half-Kaddish; Shemonah Esrei of Shabbos with the appropriate additions for the Ten Days of Repentance — זכרנו, מי כמוך, ...; ופרוש...; ושפר המלך הקדוש וכתוב, בספר "המלך הקדוש"; ויכולו"; is said in אבות; מגן אבות; Kaddish Tiskabel. Kiddush for Shabbos is made in Shul; אדון עולם; Mourner's Kaddish; לדוד אורי.

SHABBOS MORNING, SEPT. 11

שחרית / SHACHRIS

Regular Shabbos services; (according to Nusach Sefard המעלות ממעמקים is said between ישתבה and the Half-Kaddish); in the Shemonah Esrei and in its repetition by the Chazzan, we say זכרנו, מי כמוך, המלך הקדוש, וכתוב; Kaddish Tiskabel after the Chazzan's Repetition of the Shemonah Esrei; take out one Sefer Torah; seven Aliyahs in Parshas Haazinu; Half-Kaddish; Haftorah is "שובה ישראל" — Hosea: 14:2-10; then we conclude with Joel 2:11-27 (some add verses 7:18-20 from Micah). We do not honor a child under thirteen years old to read this Haftorah. (Many congregations have the custom that the Rav is given this Haftorah, as he knows how to exhort his congregation to repent); אב הרחמים; אשרי; Half-Kaddish.

מוסף / MUSSAF

We add the appropriate insertions for the Ten Days of Repentance to the Shemonah Esrei and to the Chazzan's Repetition of the Shemonah Esrei; after the Chazzan's Repetition — אדון עולם; Mourner's Kaddish; לדוד אורי; Psalm of the Day of Shabbos; אין כאלקינו; עלינו; אנעים זמירות; Kaddish Tiskabel.

מנחה / MINCHA

Half-יהללו; ויאני תפלתי; אשרי; ובא לצינו; Half-Kaddish; three Aliyahs in Parshas V'zos HaBracha; (no Half-Kaddish after Torah reading of Mincha); Kaddish Tiskabel; Shemonah Esrei for Shabbos Mincha with the appropriate additions for the Ten Days of Repentance; Chazzan's Repetition; צדקתך צדק; Kaddish Tiskabel; עלינו; Mourner's Kaddish. Pirkei Avos is not studied.

(The custom is for the Rav of the community to lecture on matters of Repentance in what is known as the Shabbos Shuvah Drasha).

מוצאי שבת

**AT THE CONCLUSION
OF SHABBOS**

(It is proper to wait 72 minutes after sunset [under extenuating circumstances, 60 minutes] before making Havdalah or doing activities prohibited on Shabbos. This is true for every Shabbos).

ערבית / MAARIV

We begin "מי כמוך"; "זכרנו"; "מי כמוך"; "המלך הקדוש"; (the additions in Shemonah Esrei apply throughout the Ten Days of Repentance. See our instructions for the first night of Rosh HaShanah concerning the omission of these additions); "אתה הוננתנו"; "המלך המשפט"; "בספר היים"; "וכתוב"; Half-Kaddish after Shemonah Esrei; ויהי נועם; Kaddish Tiskabel; ואתה קדוש; ויתן לך; Havdalah; אורי; לדוד אורי; עלינו; Mourner's Kaddish.

We do not sanctify the New Moon (קידוש לבנה) until immediately after Yom Kippur (some do sanctify the New Moon before Yom Kippur); Havdalah at home as usual after every Shabbos.

הבדלה / HAVDALAH

Havdalah at home as in Shul.

[Rav Henkin noted that the most appropriate time to begin the morning prayers is in the following fashion: The introductory Bracha to "ברוך" פסוקי דזמרה; "ברוך" should be begun twenty minutes before sunrise, so that the Shema and its final Bracha "גאל ישראל" are completed by sunrise, and the Shemonah Esrei begins exactly at sunrise, in the fashion of the "ותיקין" – the ancient pietists whose lives revolved around the performance of Mitzvos in the most exemplary fashion possible.]

The earliest time that one may unquestionably put on Tefillin and recite the Shemonah Esrei is approximately one hour before sunrise (this is the time when there is enough natural illumination to recognize a casual acquaintance from a distance of six to eight feet). In extenuating circumstances, one may put on Tefillin and recite the Shemonah Esrei 72 minutes before sunrise. However, earlier than 72 minutes before sunrise, one cannot fulfill the Mitzvos of Tefillin, the morning Shema or the morning Shemonah Esrei.]

צום גדלי' (נדחה)

FAST OF GEDALIAH (POSTPONED)

SUNDAY, SEPT. 12, 4 TISHREI

This is a Public Fast Day. Selichos are said before the regular morning service throughout the days between Rosh HaShanah and Yom Kippur, except for Shabbos (one should attempt to begin the Selichos before the pre-dawn sky begins to brighten); the regular morning service; (according to Nusach Sefard שיר זכרנו, מי כמוך, המלך, in the Shemonah Esrei: המעלות ממעמקים is said between ישתבחה and the Half-Kaddish throughout the Ten Days of Repentance); in the Shemonah Esrei: גואל עננו between אבינו מלכנו (this is said after the Chazzan's Repetition of the Shemonah Esrei at Shacharis and Mincha throughout the Ten Days of Repentance, Tachanun; Half-Kaddish; (some have the custom of saying the "ויחל" whenever we take out the Sifrei Torah throughout the Ten Days of Repentance); three Aliyahs in the usual reading for Public Fasts, "ויחל" in Parshas KiSisah (32:11-14, 34:1-10); Half-Kaddish; ובא לציון; למנצח; אשרי; יהללו; Kaddish Tiskabel; עלינו; Psalm of the Day; לדוד אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a Sefer Torah (some say מדות "י"ג); if there are at least six people present who are fasting, we have three Aliyahs in "ויחל" as in the morning; [Rav Henkin noted that there are those who read from "ויחל" even if there are only three men present who are fasting. Those three men who are fasting are called to the Torah. This leniency applies only to the four Fast Days mentioned by the Prophets (Tzom Gedaliah, the Tenth of Teves the Seventeenth of Tamuz, and Tisha B'Av). It does not extend to Taanis Esther or to Public Fasts that are decreed by a Kehillah because of a state of emergency.] the third Aliyah is the Maftir; no Half-Kaddish after the Torah is read. The Haftorah "דרשו": Isaiah: 55:6-56:8, is the usual one for the afternoons of Public Fasts (except for Yom Kippur); Brachos after the Haftorah until יהללו"; מגן דוד"; Half-Kaddish; Shemonah Esrei including עננו המשפט, המלך הקדוש, המלך המשפט, עננו in "ויחל"; and בספר; שמע קולנו"; וכתוב; שים שלום".

חזרת הש"ץ / CHAZZAN'S REPETITION

As in the morning the Chazzan adds all the special insertions of the Repentance, also saying עננו between גואל and רפאנו, and adding ברכת כהנים before רפאנו; עלינו; Mourner's Kaddish; Tachanun; שים שלום; אבינו מלכנו.

THURSDAY, SEPT. 16, 8 TISHREI

(Torah Reading.) Selichos, מדות "י"ג – the Thirteen Divine Attributes.

[Rav Henkin noted that the custom of Kapporos requires great diligence so that no error in ritual slaughter result from the great number of fowl to be slaughtered in a very limited amount of time. Nowadays, the custom should be relegated to several days before Yom Kippur. It is sufficient to have one bird slaughtered on behalf of several individuals. One is permitted to say on behalf of another, "This is the Kapporah — atonement for so and so," even if he is not present. The Kapporos should be redeemed with money that is then given to Tzedakah, or let the whole process be done with money as redemption for the soul (דמים in Hebrew refers to both soul ["הוא הנפש"] as well as 'money,' so we have דמים — 'money' in place of דמים — [the soul]).

ערב יום כפור

EREV YOM KIPPUR FRIDAY, SEPT. 17, 9 TISHREI

We say only a few Selichos in the morning; the usual morning services; no אבינו מלכנו; לתודה; אבינו מלכנו; no Tachanun; no למנצח.

We eat in a bountiful fashion the entire day. After midday we immerse ourselves in a Mikveh — this immersion is obligatory. Even a mourner who is sitting Shiva immerses himself late in the afternoon. (Some people observe the custom of giving each other symbolic lashes before Mincha.)

מנחה / MINCHA

אשרי; Half-Kaddish; weekday Shemonah Esrei; after the concluding Bracha "המברך את עמו ישראל בשלום" and the "יהיו לרצון..." that follows it, we

say Viduy — confession: "בגדנו, באשמנו..." and "ועל חטא..." just as on Yom Kippur itself. The Chazzan recites the usual repetition of the Shemonah Esrei without Viduy. No Tachanun or מלכנו; אבינו מלכנו; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

We give ample amounts of Tzedakah throughout the day (in particular to **Ezras Torah** whose benefactors will have great merit on the Day of Judgement).

We finish the סעודת המפסקת — the concluding meal well before sunset. It is advisable that one eat light, easily digested foods, and not overeat. One should avoid cheese, milk, fish, eggs, and wine at this meal. One should drink plenty of water (before any fast) so as not to be afflicted by thirst during the fast.

הדלקת נרות

CANDLE-LIGHTING

At the proper time (not later than 20 minutes before sunset); the Brachos are "להדליק נר של שבת ויום הכפורים" and "שהחיינו". Where there is a custom for everyone to light a candle in Shul, no Bracha should be made over that candle. Regarding the custom to light a "lamp symbolizing the soul" (נר נשמה), it is sufficient to light one lamp for departed parents, and one lamp for the household.

We bless our children and pray that they have long lives, and that they shall become Torah scholars, G-D fearing individuals, and ardent supporters and lovers of Torah.

שבת ויום הכפורים

SHABBOS, YOM KIPPUR

FRIDAY EVENING SEPT. 17,

10 TISHREI

All activities that are forbidden on any Shabbos are forbidden today. We are also obligated to afflict ourselves in five ways by abstaining from the following: all eating and drinking, any washing (even to dip a finger in cold water for pleasure is prohibited), the application of oils and creams to the body, wearing leather footwear, and marital relations. Hands that are soiled may be washed in cold water.

We come to Shul early enough to allow the saying of Kol Nidrei before sunset. The custom is to don the Kittel and Tallis (with the Bracha "להתעטף" before sunset. One should also allow oneself enough time to say the "תפלה זכה" that is found in many Machzorim. It is proper to seek each other's forgiveness for any possible wrongdoing.

Two respected members of the congregation, each holding a Sefer Torah, stand at the right and left sides of the Chazzan. The Chazzan says Kol Nidrei three times, with the congregation repeating along quietly. Afterwards the Chazzan leads the congregation in the recitation of the Bracha "שהחיינו". The congregation should finish the Bracha before the Chazzan does so that they can answer "אמן" to his Bracha. Women who have already made the Bracha "שהחיינו" over the candles at home should not repeat the Bracha in Shul.

במה מדליקין במה מדליקין; followed by a Mourner's Kaddish. (The psalms of welcoming the Shabbos and מזמור שיר ליום השבת and ד' מלך; followed by a Mourner's Kaddish. (The psalms of welcoming the Shabbos and מדליקין are not recited today.)

ערבית / MAARIV

As is customary: ברכו...; in Shema we say: "ברוך שם כבוד מלכותו לעולם ועד"; in a loud voice; "כי ביום הזה יכפר"; "ושמרו"; Half-Kaddish; Shemonah Esrei of Yom Kippur with Shabbos insertions; before "אלקי נצור" we say, "יהיו לרצון"; followed immediately by Viduy and "ועל חטא"; after Shemonah Esrei We say: "ויכלו" and "מגן אבות" which contains "המלך הקדוש"; and which concludes only with "מקדש השבת"; the customary poetic renditions — Piyutim, in the format of Selichos are said with the Chazzan; this leads into the saying of Viduy and "על חטא" together with the Chazzan; we omit אדון עולם; עלינו; לדוד אורי; Mourner's Kaddish; (לדוד מזמור; according to Nusach Sefard); אבינו מלכנו.

Many congregations have the custom to say all the שירי היחיד and אנעים at the conclusion of services. Many people say the first four chapters of Tehillim (Psalms) before they go to sleep. Some people recite the entirety of Tehillim on Yom Kippur. One should be particularly careful not to harbor impure thoughts this night.

Upon arising one should wash each hand, alternately, up to the end of the knuckles, three times. Washing the face is not permitted. However, while one's hands are still somewhat moist, one may wipe them over his eyes so as to clear them of sediment. We make the Bracha over the washing of hands as well as the other usual morning Brachos.

[Rav Henkin noted that the proper time for the recitation of Shema should not be delayed because of the numerous melodies that are chanted before the Shema on Yom Kippur. However, we should not begin the services extremely early in order to avoid a delayed recital of Shema, as we do not wish to cause undue distress to people for whom a long fast is difficult. It is very important that people not rush out from Shul later that evening, when it might still be Yom Kippur and come, Heaven forbid, to violate the holiday.]

SHABBOS MORNING, SEPT. 18

שחרית / SHACHRIS

The custom is to wear a Kittel underneath the Tallis. As on Rosh HaShanah, the custom is to say the שיר היחוד (for the seventh day of the week); אנעים; the Psalm of the Day and לדוד אורי; followed by Mourner's Kaddish and אדון עולם; the regular morning Brachos, followed by the usual morning order; ישתבח; המלך; ישתבח; (According to Nusach Sefard שיר המעלות ממעמקים is said between ישתבח and the Half-Kaddish); הכל יודוך; אל אדון; לא-ל ברוך; אהבה רבה; קריאת שמע; ברכת יוצר, ברכו... (with the customary additions — Piyutim for Yom Kippur);

every Yom Kippur, even though this is also the departure of Shabbos, one must make the Bracha **מאורי האש בורא** over fire that has been burning since before the commencement of Yom Kippur, to which one adds another candle that was lit from it after Yom Kippur); **עלינו; לדוד אורי**; Mourner's Kaddish.

If one has not yet sanctified the New Moon, he should do so now if it is visible.

Havdalah at home as it was done in Shul. (After one has eaten it is a good custom to begin working on the Succah.) The next morning we arise early for services in Shul.

Between Yom Kippur and Succos we do not say Tachanun nor the series of "יהי רצון..." after the reading of the Torah. We do say "א-ל ארך אפים", before taking out the Torah, and **למנצה** (the Sefardic Minhag is not to say "א-ל ארך אפים" and **למנצה** on days when Tachanun is not said). We do not recite the **א-ל מלא**.

[Rav Henkin noted that one should endeavor to build for himself a Succah that is fit for the purposes of eating, drinking and sleeping. One who would, because of his physical distress, be exempt from living in the Succah, is still not exempt from building a Succah.

If one must use someone else's Succah he should make certain that it is located in a place to which he will be able to bring his food and drink on Shabbos.

One should purchase a fine set of the Four Species (Lulav — palm branch, Esrog — citron, Hadassim — myrtle, and Arovos — willow).

Esrog — The Esrog should be free of any holes, any thin blister-like protrusions (usually a result of the decomposition of the fruit), or any discoloration. One may purchase an Esrog only from a reputable Torah observant dealer who can be trusted to guarantee that the Esrogs that he sells are not the products of grafted branches (usually, we can rely on the classical appearance of the Esrog, e.g., its shape and bumpy surface, as evidence that the Esrog is not the product of grafted branches).

Lulav — One should ascertain that the central leaf that emanates from the spine, whose end is the highest point of the Lulav, is whole (not split or clipped), straight and green. The minimum length of the Lulav's spine is four handbreadths (**ד' טפחים**).

Hadassim — We take three stems of Haddasim, the majority of each covered with groups of three leaves that emanate from the same rung of the stem. Each stem should be at least three handbreadths (**ג' טפחים**) long. Most of the leaves should be intact.

Arovos — We take two Arovos stems, each of which is reddish in color, whose leaves are long and smooth (not jagged) at the edges. Each stem should be at least three handbreadths (**ג' טפחים**) long. Most of the leaves should be intact.

We bind the Lulav, Haddasim, and Arovos together to fulfill the Mitzvah in the proper manner. The Haddasim are to the right of the Lulav and the Arovos are to the left of the Lulav when the back of the spine is facing the person holding the Lulav. We make two (some make three) additional rings out of the leaves of the Lulav and place them around the Lulav higher than the Haddasim and Arovos. If one is not familiar with the many intricate laws of the Four Species he should consult a Torah authority.]

The final time for the sanctification of the New Moon of Tishrei is the entire night following Tuesday, September 21 [14 Tishrei]. (If necessary, the new moon may be sanctified Wednesday night (15 Tishrei)

ערב סוכות

EREV SUCCOS

WEDNESDAY, SEPT. 22, 14 TISHREI

Usual Shachris and Mincha services; no Tachanun but **למנצה** is said. We conduct ourselves as we do every Erev Yom Tov: we bathe, (many immerse themselves in a Mikveh), and we make our necessary preparations in honor of the Yom Tov. We arrange the Eiruv Tavshilin. Candles are lit in the Succah and the Brachos "להדליק נר של יום טוב" and "שהחיינו" are said.

א' דסוכות

FIRST DAY SUCCOS

WEDNESDAY NIGHT, SEPT. 22,

15 TISHREI

ערבית / MAARIV

בורא; **ברכו**; **ופרוש**; **וידבר**; Half-Kaddish; Shemonah Esrei of Yom Tov; "ביום חג הסוכות הזה"; Kaddish Tiskabel after Shemonah Esrei. (During the holiday of Succos, it is customary not to make Kiddush or Havdalah in the Shul; the same holds true for Shabbos Chol HaMoed and for Shmini Atzeres. However, if there is a Succah by the Shul, then the Chazzan makes Kiddush and Havdalah there.) **עלינו; לדוד אורי**; Mourner's Kaddish; **אדון עולם**.

We say **אושפיזין** in the Succah. We may not make Kiddush on the first two nights before the appearance of three small stars. Kiddush for Yom Tov: **בורא** **שהחיינו**; **פרי הגפן, אשר בחר**, **לישב בסוכה**.

On the first two nights one is obligated to eat in the Succah. Even if one suffers distress as a consequence of being in the Succah, or if it rains, one should eat at least an olive's size (**כזית**) of bread in the Succah (however one should not make the Bracha "**לישב בסוכה**" if it is raining). On the other nights, and during the days, anyone who suffers distress from rain or from any physical condition or malady is exempt from staying in the Succah.

(The entire seven days of Succos, one should eat, drink, and spend his free time in the Succah. Snacks, such as a quantity of bread up to the size of an egg, or fruit of any quantity, need not be eaten in the Succah. One who strives, out of his dedication to the Mitzvah, to do all of his eating and drinking in the Succah will be rewarded [especially if all of his meals with family and friend, are eaten in a Succah]. In the colder climates, one is exempt from sleeping in the Succah.)

מנחה / MINCHA

Exactly as yesterday: ובא לציון; אשרי; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

א' דחול המועד

יום שבת קודש

**FIRST DAY CHOL HAMOED
THE HOLY SHABBOS**

FRIDAY AFTERNOON, SEPT. 24
17 TISHREI

Shabbos starts Friday afternoon, 20 minutes before sunset. We place hot cooked food in the oven and make all other preparations for Shabbos before candle lighting. We light candles at the proper time — 20 minutes before sunset. The Bracha is "להדליק נר של שבת".

קבלת שבת

WELCOMING THE SHABBOS

Nusach Ashkenaz begins with מזמור שיר ליום השבת and ד' מלך, followed by Mourner's Kaddish (neither לכו נרננה nor מדליקין is said). (Since there are many variant customs among those who follow Nusach Sefard, each congregation must follow its own Minhag in these matters.)

ערבית / MAARIV

עלינו; לדוד; Kaddish Tiskabel; ומגן אבות and ויכולו after Shemonah Esrei; Kaddish Tiskabel; ופרוש...; ושמרו אדון עולם; Mourner's Kaddish; אורי.

(If one had forgotten to say יעלה ויבא and suddenly remembered before he began מודים, he can say it now, before מודים. If he had already begun מודים and then he remembered that he had forgotten to say יעלה ויבא, he must return to the beginning of רצה. If he stepped backward already at the conclusion of the Shemonah Esrei [or even if he had only said the second: "יהי לרצון אמרי פי" before moving his feet], he must repeat the Shemonah Esrei. This applies throughout the nine days of the Yomim Tovim. By Birkas HaMazon (Blessings after a meal) too, if one omitted יעלה ויבא and remembered after he concluded the third Bracha, ("בונה ירושלים") but did not yet begin the fourth Bracha ("האל אבינו") he should say the compensatory Bracha: "...אשר נתן"; as is found in Siddurim. If he had already begun the fourth Bracha, on Yom Tov he must begin again because of the omission of יעלה ויבא. However, on Chol HaMoed (the Intermediate Days) one does not have to repeat Birkas HaMazon if he forgot יעלה ויבא.)

Regular Kiddush of Shabbos in the Succah; at the end of Kiddush the Bracha לישב בסוכה is made.

SHABBOS MORNING, Sept. 25

שחרית / SHACHRIS

Regular Shabbos services: נשמת, פסוקי דזמרה, נשמת; עליה ויבא; Chazzan's Repetition; complete Hallel (we do not take the Lulav on Shabbos), Kaddish Tiskabel; Sefer Koheles (Ecclesiastes); Mourner's Kaddish; we take out two Sifrei Torah; in the first, there are seven Aliyahs from Parshas Ki Sisah (Exodus 33:12-34:26) from "ראה אתה" until "בחלב אמו" Half-Kaddish; Maftir from second Torah in Parshas Pinchas, Numbers 29:17-25 - "וביום השני" and "וביום השלישי" Haftorah from . 38:18-39:16; in the Brachos after the Haftorah both Shabbos and the holiday of Succos are mentioned; the concluding Bracha is "מקדש השבת וישראל והזמנים"; (no י-ה-א-ל; אב הרחמים; יהללו; אשרי; יהללו; etc. Half-Kaddish.

מוסף / MUSSAF

Shemonah Esrei of Yom Tov Mussaf — "ומפני הטאינו"; we mention Shabbos at all the appropriate places; the additional offerings mentioned are "וביום וביום השני"; "וביום השלישי"; Chazzan's Repetition; Kedushah with אדיר אדירנו; Hoshana: "אום נצורה" (We do not take out a Sefer Torah, nor do we march around the Shul. However, the Aron HaKodesh is opened); Kaddish Tiskabel; שיר של יום; עלינו; אנעים זמירות; שיר של יום; אדון עולם; Mourner's Kaddish; לדוד אורי.

מנחה / MINCHA

Half-Kaddish; וואני תפלתני; Torah Reading: three Aliyahs in V'zos HaBracha (no Half-Kaddish after Torah Reading); יהללו; עלינו; Mourner's Kaddish; עלינו; Mourner's Kaddish; עלינו; Mourner's Kaddish.

We wait 72 minutes (under extenuating circumstances, 60 minutes will suffice) after sunset before making Havdalah or doing any of the activities that are prohibited on Shabbos.

ב' דחול המועד

SECOND DAY CHOL

HAMOED
SATURDAY NIGHT, SEPT. 25
18 TISHREI

מוצאי שבת
DEPARTURE OF SHABBOS

ערבית / MAARIV

Weekday Shemonah Esre: יבא ויעלה ויבא; אתה חוננתנו; ואתה קדוש ויהי נועם; (ואתה קדוש); we say לדוד אורי; עלינו; לידוד אורי; Mourner's Kaddish.

We make the regular Havdalah for the departure of Shabbos in the Succah (the Bracha לישב בסוכה is not made in Havdalah).

SUNDAY MORNING, SEPT. 26

שחרית / SHACHRIS

(According to Nusach Sefard and the Vilna Gaon, one does not wear Tefillin at all during Chol HaMoed [the Intermediate Days.] Those who do wear Tefillin during Chol HaMoed, do so without the Brachos (some have the custom to make the Brachos, but in an inaudible voice). Customary weekday order of prayer; מזמור לתודה is said; יעלה ויבא in Shemonah Esrei; everyone, including the Chazzan removes their Tefillin before Hallel; we take the Lulav [for the manner of taking the Lulav see Shachris of the first day of Yom Tov]; before (with no שהחיינו) and during Hallel; Kaddish Tiskabel after Hallel; we take out one Sefer Torah and read four Aliyahs from Parshas Pinchas, Numbers 29:20-28, in the section dealing with the Additional Sacrifices of Succos; the Kohen reads "וביום", the Levi reads "וביום הרביעי", the Yisroel reads from "וביום החמישי" and the fourth Aliyah reads "וביום השלישי", and "וביום הרביעי"; Half-Kaddish; ובא לציון; (למנצח); Half-Kaddish;

מוסף / MUSSAF

Shemonah Esrei of Yom Tov Mussaf: the additional offerings mentioned are of וביום הרביעי and וביום השלישי; Chazzan's Repetition; weekday Kedushah (according to Nusach Ashkenaz); Hoshana: "אערוך שועי" (as on Yom Tov, on each of the Intermediate Days of Succos, a Sefer Torah is taken out and held by a congregant on the Bimah while the other congregants march around him with their Four Species); Kaddish Tiskabel; שיר של יום; עלינו; (Psalm of the Day); לדוד אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; Shemonah Esrei with יעלה ויבא; Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

ג' דחול המועד

THIRD DAY CHOL HAMOED
SUNDAY NIGHT, SEPT. 26, 19 TISHREI

מעריב as yesterday (but no אתה חוננתנו).

MONDAY MORNING, SEPT. 27

Shachris, Lulav, Hallel and Mincha exactly as yesterday; Torah Reading: Four Aliyahs from Parshas Pinchas, Numbers 29:23-31: Kohen — וביום הרביעי; Levi — וביום החמישי; Yisroel — וביום הששי הרביעי; וביום החמישי; Half-Kaddish; ובא לציון; (למנצח); אשרי; ובא לציון; Mourner's Kaddish.

Shemonah Esrei of Yom Tov Mussaf: the additional offerings mentioned are of וביום הרביעי and וביום החמישי; Hoshana: "א-ל. למושעות"

ד' דחול המועד

FOURTH DAY CHOL HAMOED
MONDAY NIGHT, SEPT. 27,
20 TISHREI

Maariv exactly as yesterday.

TUESDAY MORNING, SEPT. 28

Shachris, Lulav, Hallel, and Mincha exactly as yesterday; Torah Reading: Four Aliyahs from Parshas Pinchas. Numbers 29:26-34: Kohen — וביום החמישי; Levi — וביום הששי; Yisroel — וביום השביעי; וביום החמישי; וביום הששי; Half-Kaddish; ובא לציון גואל; אשרי; ובא לציון גואל; Half-Kaddish.

מוסף / MUSSAF

Shemonah Esrei of Yom Tov Mussaf; the additional offerings mentioned are of וביום החמישי and וביום הששי; Hoshana: "אדון המושיע"; Kaddish Tiskabel; עלינו; שיר של יום; (Psalm of the day); לדוד אורי; Mourner's Kaddish.

הושענא רבה

HOSHANA RABBA

TUESDAY NIGHT, SEPT. 28,
21 TISHREI

ערבית / MAARIV

Same as yesterday. (Many have the practice to stay awake on the night of Hoshana Rabba steeped in the study of Torah; there is also a practice to have a public recitation of the entire Chumash Devorim and the Book of Psalms (Tehillim) after midnight of Hoshana Rabba.)

WEDNESDAY MORNING, SEPT. 29

שחרית / SHACHRIS

From the perspective of its status as a Yom Tov, Hoshana Rabba is the same as any other of the Intermediate Days. However, many extra prayers are added to the service on Hoshana Rabba. The reason for this is that throughout the Yom Tov of Succos we are judged concerning the fate of our water supply. On Hoshana Rabba, the judgement is finalized. The conclusion of any period of Judgement is our last chance to influence the Divine Judgement and, therefore, it is of great importance to us. The Chazzan wears a Kittel. The custom, as on the High Holy Days, is to begin the services with the שיר היחוד (for the fourth day); אנעים; זמירות; and the Psalm of the Day, followed by Kaddish at the beginning of services. Then we say אדון עולם, the regular morning blessings, followed by the usual morning order; מזמור לתודה; פסוקי דזמרה; פסוקי דזמרה of Shabbos and Yom Tov, except for נשמת, which is omitted; ברכו; יוצר אור...; אהבה רבה; regular weekday Shachris: שמה; י"ג מדות; אין כמוך; followed by the special אדון עולם של רבנו for Rosh HaShanah and Yom Kippur. ויגן ויעזור ויגן; על הכל; גדלו; קדוש ונורא; אחד; שמע ישראל; four Aliyahs from Parshas Pinchas, Numbers 29:26-34: Kohen — וביום החמישי; Levi — וביום הששי; Yisroel — וביום השביעי; fourth Aliyah — וביום הששי and וביום השביעי; Half-Kaddish; ובא לציון; יהללו; אשרי; Half-Kaddish.

מוסף / MUSSAF

In usual Yom Tov fashion: Shemonah Esrei of Mussaf of Yom Tov (the Additional Offerings are וביום השביעי and וביום הששי); Chazzan's Repetition; Kedushah of נעריצך (Nusach Sefard: אדיר אדירנו; אדיר אדיר etc.; at conclusion of Chazzan's Repetition, we take out all of the Sifrei Torah from the Aron HaKodesh and bring them to the Bimah where members of the congregation hold them while the rest of the congregation, led by the Chazzan, march around the Bimah seven times with their Lulavim and Esrogim; all of the Hoshanos for Hoshana Rabba are said; when we get to "תענה אמונים" we put the Four Species down and we take the special Aravos of Hoshana Rabba (the custom is to take five stems that are bound together) into our hands (anything that invalidates the Arovos of the Four Species during Succos invalidates these Arovos on Hoshana Rabba); at the end of the Hoshanos we beat the Arovos against the floor five times according to custom (some, following the custom of the Ari, wait until after the completion of the Kaddish after the Hoshanos before beating the Arovos); Kaddish Tiskabel; אדון עולם; מורנר'ס קדיש; אין כאלקינו; עלינו; לדוד אורי.

We conduct ourselves as with every Erev Yom Tov: we bathe, (many immerse themselves in a Mikveh), and we make our necessary preparations in honor of the Yom Tov. We arrange the Eiruv Tavshilin.

שמיני עצרת

SHEMINI ATZERES

WEDNESDAY EVENING, SEPT. 29,
22 TISHREI

Candles are lit (in the Succah) at the proper time, (20 minutes before sunset). with the Brachos "להדליק נר של יום טוב" and "שהחיינו".

ערבית / MAARIV

(After the appearance of stars) in the customary way: וידבר; ופרוש...; ברכו...; Half-Kaddish; Shemonah Esrei of Yom Tov — "ביום שמיני עצרת ההג" — Kaddish Tiskabel after Shemonah Esrei; אדון עולם; מורנר'ס קדיש; עלינו; לדוד אורי; (Nusach Sefard makes Hakofos on the night of Shemini Atzeres as on the night of Simchas Torah); אדון עולם.

We make the Yom Tov Kiddush, with שהחיינו, in the Succah; however, we do not make the Bracha "לישב בסוכה". We eat in the Succah both the night and day of Shemini Atzeres, again, without making the Bracha "לישב בסוכה".

THURSDAY MORNING, SEPT. 30

שחרית / SHACHRIS

In the customary Yom Tov fashion; Morning Brachos; נשמת; פסוקי דזמרה; Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; (the Four Species are not taken on Shemini Atzeres) complete Hallel; Kaddish Tiskabel; אין כמוך; י"ג מדות etc.; we take out two Sifrei Torah; five Aliyahs in first from Parshas R'ei (Deut. 14:22-16:17) from "עשר תעשר" until the end of the Parsha; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 29:35-30:1) "ביום השמיני עצרת". Haftorah in Kings I 8:54-9:1 "ויהי ככלות שלמה"; in the Brachos after the Haftorah we mention "ביום

entire first chapter of Sefer Yehoshua (the Book of Joshua) (from "וייהי אחריו" until "חזק ואמץ"). The Brachos after the Haftorah are recited; שישו ושמחו; אשרי (no יהללו; יהללו); the Sifrei Torah are returned to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Mussaf of Yom Tov (same as yesterday); Chazzan's Repetition; Kaddish Tiskabel; אין כאלקינו; עלינו; שיר של יום — Psalm of the Day (we no longer say ללוד אורי); Mourner's Kaddish; אדון עולם.

(One should endeavor to refrain from wanton foolishness and levity — rather one should engage only in celebration that is for the sake of Heaven).

מנחה / MINCHA

Half-Kaddish; Shemonah Esrei of Yom Tov — exactly as yesterday.

Hot cooked foods that are to be kept warm must be put in their proper place before candle-lighting. One must light candles in the proper time (approximately 20 minutes before sunset). The Bracha on Shabbos candles is "להדליק נר של שבת".

שבת פרשת בראשית

SHABBOS PARSHAS BREISHIS

FRIDAY EVENING, OCT. 1, 24 TISHREI

and מזמור שיר ליום השבת followed by a Mourner's Kaddish. (The psalms of welcoming the Shabbos and במה מדליקין are not recited today.) Usual Maariv for Shabbos.

SHABBOS MORNING, OCT. 2

שחרית / SHACHRIS

As is customary for Shabbos: Morning Brachos, נשמת, פסוקי דזמרה, Shema and its Brachos; Shemonah Esrei of Shabbos the Chazzan's Repetition; Kaddish Tiskabel; Reading of the Torah: seven Aliyahs in Parshas Breishis; Maftir reads Haftorah from Isaiah: 42:5-43:10.

(The remarks "Sefardim begin here" and "Sefardim conclude here" that are commonly found in the Chumash, refer to those Jews whose ancestors originally came from Spain, not to those who follow Nusach Sefard. In a similar vein we commonly find notations that say "the Italians begin" or "conclude here," where we are obviously speaking about Jews whose ancestors came from Italy. Those who follow Nusach Sefard, still follow the general customs of most Ashkenazic Jewry. [See 79:2 בהלכה המצויינים]).

We bless the month of MarCheshvan (and announce the time of the appearance of the New Moon*). We say neither א-ל מלא nor יהללו; אשרי; אב הרחמים. We return the Sefer Torah to the Aron HaKodesh.

* [Rav Henkin noted: The time of the appearance of the New Moon is that single moment when the New Moon is visible in Israel. When we announce that the time of the Molad is in the early morning, we mean that it appeared in Eretz Yisroel in the early morning, although here in America, it was not yet midnight. This discrepancy in time does not affect the yearly calendar, which always follows Eretz Yisroel. However, it does affect our Sanctification of the New Moon, which should be done before the exact moment of mid-month, which is one half of 29 days, 12 hours and 793 חלקים from the Molad. (A חלק is 1/1080 of an hour or 1/18 of a minute). It is logical to conclude that we in America must sanctify the moon before mid-month in Eretz Yisroel, (which is 7 hours before mid-month in New York.)

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Shabbos Mussaf, Chazzan's Repetition; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום (Psalm of the Day); Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

Half-Kaddish; Shemonah Esrei of Shabbos; Chazzan's Repetition; we do not say צדקתך צדק, as we do not say Tachanun until after Tishrei); Kaddish Tiskabel; יהללו; וברכי נפשי; עלינו; אדון עולם.

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, OCT. 7, 29 TISHREI

No Tachanun at Mincha. Those who observe Yom Kippur Koton on the day preceding Rosh Chodesh do not do so today.

א' דראש חודש

FIRST DAY ROSH CHODESH

THURSDAY NIGHT, OCT. 7,

30 TISHREI

מעריב / MAARIV

יעלה ויבא in Shemonah Esrei (and in Birkas HaMazon — Blessings After Meals); (If one forgot יעלה ויבא in Shemonah Esrei of Maariv or in Birkas Hamazon he does not have to return to the beginning of the Shemonah Esrei again [in Birkas Hamazon, if one remembered after the third Bracha, but before he began the fourth, he should say the compensatory Blessing: ["אשר נתן ראשי חדשים לעמו ישראל לזכרון"] [There is an opinion that in the morning, if after reciting the Mussaf of Rosh Chodesh, one realized that he had omitted יעלה ויבא in Shachris, he need not repeat Shachris.]

FRIDAY MORNING, OCT. 8

שחרית / SHACHRIS

As is customary for Rosh Chodesh, weekday Shemonah Esrei with יעלה ויבא; Half-Hallel; Kaddish Tiskabel; Torah Reading: four Aliyahs in Parshas Pinchas 28:1-15: Kohen reads the first three verses from "וידבר" until "עולת תמיד"; Levi repeats the third verse "ואמרת" and continues with two additional verses until "רביעית ההיך"; Yisroel reads from "עולת תמיד" until "ונסכה" (The opinion of the Vilna Gaon is that the first Aliyah reads the first three verses; the second Aliyah reads the next five verses; the third Aliyah repeats the sixth verse "עולת תמיד" and then continues until "ונסכה"). The fourth Aliyah reads from "ובראשי חדשיכם" until "ועשה ונסכו"; Half-Kaddish; יהללו; the Torah is returned to the Aron HaKodesh; ובא לציון; אשרי; (למנצה); Half-Kaddish; we remove our Tefillin.

מוסף / MUSSAF

Shemonah Esrei of Mussaf for Rosh Chodesh; Chazzan's Repetition; Kaddish Tiskabel; עלינו; Psalm of the Day; ברכי נפשי; Mourner's Kaddish.

ב' דראש חדש

SECOND DAY ROSH CHODESH

1 MARCHESHVAN

שבת פרשת נח

SHABBOS PARSHAS NOACH

FRIDAY AFTERNOON, OCT. 8,

קבלת שבת וערבית

WELCOMING SHABBOS

AND MAARIV

יעלה ויבא in Shemonah Esrei for Shabbos.

SHABBOS MORNING, OCT. 9

שחרית / SHACHRIS

יעלה ויבא in Shemonah Esrei; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; we take out two Sifrei Torah: in the first, we have seven Aliyahs in the weekly Parsha, Noach; Half-Kaddish; the Maftir reads from the second Torah in Parshas Pinchas — (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם"; the Haftorah for Shabbos and Rosh Chodesh (Isaiah 66:1 — 24, with verse 23 repeated at the end) is recited; Brachos after the Haftorah; אב הרחמים); אשרי; יהללו or א-ל מלא (no יקום פורקן

מוסף / MUSSAF

Half-Kaddish; in Shemonah Esrei of Mussaf for Shabbos and Rosh Chodesh we say יצרת אתה; Chazzan's Repetition; Kaddish Tiskabel; אין כאלקינו; אדון עולם; ברכי נפשי; עלינו; אנעים זמירות; שיר של יום

מנחה / MINCHA

יעלה ויבא; אשרי; ובא לציון; three Aliyahs in Parshas Lech Lecha; (We do not say צדקתך צדק.)

(Sunday, the second of MarCheshvan, is the Yahrzeit of **HaGaon Rav Naftoli Zvi Yehuda Riff**, זצ"ל, son of **HaGaon Rav Yisroel Riff**, זצ"ל, President of Ezras Torah, 5718-5737.)

שבת פרשת לך לך

SHABBOS PARSHAS

LECH LECHA

OCT. 16, 8 MARCHESHVAN

The Haftorah is read from Isaiah 40:27-41:16.

We make the special "מי שברך" for those who will undertake to fast the series of fasts know as ב"ב (the first Monday, Thursday and Monday after the beginning of MarCheshvan).

MONDAY, OCT. 18, 10 MARCHESHVAN

The first of the three fasts of ב"ב. Selichos for the First Monday (of ב"ב)

[Rav Henkin noted that since those who actually fast on ב"ב are today very few, those Shuls that say the Selichos of ב"ב should substitute the word "תענית" for "תפלה".]

THURSDAY, OCT. 21,
13 MARCHESHVAN

The second of the three fasts of ב"ב. Selichos.

The final time for the sanctification of the New Moon of MarCheshvan is the night following Thursday, Oct. 21 (14 MarCheshvan) If necessary, the New Moon may be sanctified Friday night until 2:42 AM (15 MarCheshvan).

שבת פרשת וירא

SHABBOS PARSHAS VAYEIRA
OCT. 23, 15 MARCHESHVAN

The Haftorah is read from Kings II: 4:1-37.

MONDAY, OCT. 25,
17 MARCHESHVAN

The second Monday (and third fast) of ב"ב. Selichos.

שבת פרשת חיי שרה

**SHABBOS PARSHAS
CHAYEI SARAH**
OCT. 30, 22 MARCHESHVAN

The Haftorah is read from Kings I: 1:1-31.

THURSDAY, NOV. 4,
27 MARCHESHVAN

(Those who observe Yom Kippur Koton, do so today.) We say Tachanun at Mincha.

ערב ראש חודש

EREV ROSH CHODESH

שבת פרשת תולדות

SHABBOS PARSHAS TOLDOS
NOV. 6, 29 MARCHESHVAN

The Haftorah is read from "מחר חודש", the special Haftorah for a Shabbos whose morrow is Rosh Chodesh. (Samuel I 20:18-42).

We bless the month of Kislev. We do not say א-ל מלא or אב הרחמים.

At Mincha we do not say צדקתך צדק.

א' דראש חודש

FIRST DAY ROSH CHODESH
SUNDAY, NOV. 7, 30 MARCHESHVAN

The usual service for Rosh Chodesh: יעלה ויבא in Shemonah Esrei; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf for Rosh Chodesh, etc.

ב' דראש חודש

**SECOND DAY
ROSH CHODESH**

MONDAY, NOV. 8, 1 KISLEV

We conduct services exactly as on the first day of Rosh Chodesh.

שבת פרשת ויצא

SHABBOS PARSHAS VAYEITZEI
NOV. 13, 6 KISLEV

The Haftorah is read from Hosea: 12:13-14:10. (The Mishneh Brurah Siman 428 Subparagraph 22 states in the name of the Chayei Adam that we add additional pasukim in order to conclude the Haftorah on a positive note).

The final time for the sanctification of the New Moon of Kislev is the entire night of 14 Kislev.

שבת פרשת וישלח

SHABBOS PARSHAS VAYISHLACH

NOV. 20, 13 KISLEV

The Haftorah is read from the Book of Ovadiah.

שבת פרשת וישב

SHABBOS PARSHAS VAYEISHEV

NOV. 27, 20 KISLEV

The Haftorah is read from Amos 2:6-3:8

MOTZEI SHABBOS,

NOV. 27, 21 Kislev

"We should increase our charity contributions during the days of Chanukah because they are specifically appropriate for rectifying the defects of one's soul through charity, and especially by supporting the needy among those who study Torah." (Kitzur Shulchan Aruch Laws of Chanukah).

ערב חנוכה

EREV CHANUKAH

WEDNESDAY, DEC. 1, 24 KISLEV

No Tachanun at Mincha.

א' חנוכה

FIRST DAY CHANUKAH

WEDNESDAY NIGHT, 25 KISLEV

Wednesday night, December 1, after sunset (according to some, after the appearance of three stars) we light the Chanukah lights and make the following three Brachos: **שעשה נסים**, **להדליק נר של חנוכה**, and **שהחיינו**. After lighting we recite "הנרות הללו" etc." We also light the Chanukah Menorah, with all of its Brachos, in the southern side of the Shul (where the Menorah was lit in the Holy Temple) so as to make a public declaration of the miracle. "שהחיינו" is recited only on the first night. The first candle that is lit is at the extreme right of the Menorah.

ערבית / MAARIV

The usual weekday Maariv. We say **ועל הנסים** in Shemonah Esrei. If one omitted **ועל הנסים** he does not repeat the Shemonah Esrei (the same holds true for **ועל הנסים** in the Blessing after Meals (Birkas Hamazon).

[Rav Henkin noted that the Talmud states that one can fulfill his basic obligation of lighting Chanukah lights with one candle each night for a man and his entire household. The lighting was done outside, by the door of the house, so as to publicize the miracle to passersby. In later times the custom practiced was to light inside the house, by the left side of the door. It is better, however, to light in a window that is in view of the street, or at the very least, that is in view of an alley or courtyard where people walk.

The established custom is to light the Chanukah lights in a way that the Talmud called the most beautiful of all — **למהדרין מן המהדרין**, whereby on the first day one lights one candle, and on each day an additional candle is added, that candle being lit first. By the eighth day we light eight candles.

The Talmud's basic decree was for the head of the household to light for everyone in the house. They, in turn, must observe the candles being lit and hear the Brachos. If there are visitors in the house at the time of the lighting of the Menorah, they should either contribute oil (or candles) or pay a few cents so that they become partners in the Mitzvah. The custom now is for even visitors to light their own Menorah, at the proper time, with their own Bracha, even if a member of the family is lighting the Menorah for them at home. The individual family members may, if they so wish, light their own Menorahs and make their own Brachos. If they do so, they should light each Menorah in a separate place.

One may not derive any practical benefit from the Chanukah lights. Therefore, we light an additional light, called the Shammash, so that if one needs some light, he should use the Shammash.

It is best to light at the time of the initial appearance of the stars (except for Saturday night when one, perforce, must light later). Under extenuating circumstances, one may light at midnight or even later, if members of the family are still awake to see the Chanukah lights.

There must be enough oil to last one half hour past the time when the stars appear. If one is lighting after the appearance of the stars there must still be enough oil to burn for half an hour.

If the Chanukah lights are accidentally extinguished prior to their having burned the requisite time, one is not obligated by Halacha to rekindle them; it is, however, advisable that one rekindle them without a Bracha.]

(There is a custom to give children Chanukah Gelt as part of the process of publicizing the miracle.)

THURSDAY MORNING, DEC. 2

שחרית / SHACHRIS

ועל הנסים in Shemonah Esrei; Chazzan's Repetition; complete Hallel; Half-Kaddish; Torah Reading: three Aliyahs in Parshas Naso (Numbers 7); Kohen reads (1-11) from "ויהי ביום כלות משה" until "להנכות המזבח"; Levi reads (12-14) until "מלאה קטרת"; Yisroel reads (15-17) until "נחשון בן עמינדב"; Half-Kaddish; ובא לציון; יהללו; אשרי; (למנצה); Kaddish Tiskabel; עלינו; Psalm of the Day; מזמור שיר הנוכת (is said after the Psalm of the Day throughout Chanukah); Mourner's Kaddish.

(We do not say Tachanun, א-ל ארך אפים, the series of יהי רצון after Torah Reading, and למנצה all eight days of Chanukah.)

In Shul we light the Chanukah Menorah in the morning too, (without a Bracha) so as to publicize the miracle.

On the weekdays of Chanukah we observe the following order: In Shemonah Esrei and Bircas HaMazon we add ועל הנסים. At Shacharis we recite the complete Hallel followed by a half-Kaddish (with the exception of Shabbos and Rosh Chodesh when the Hallel is followed by a Kaddish Tiskabel.).

(On each weekday of Chanukah we have three Aliyahs from a section at the end of Parshas Naso, concerning the offerings brought by the N'siim (Princes) during the dedication of the Tabernacle. The first two Aliyahs are read in the paragraph whose day corresponds to that day of Chanukah; e.g., on the third day of Chanukah the first two Aliyahs would read from "ביום השלישי"; [On other weekdays of Chanukah, the readings of the Kohen and Levi for the respective day, follow the division of Levi and Yisroel on the first day, see above]. The third Aliyah continues with the entire offering of the next day.)

שבת פרשת מקץ

SHABBOS PARSHAS MIKEITZ

דחנוכה ג'

THIRD DAY CHANUKAH

FRIDAY AFTERNOON, DEC. 3, 26 KISLEV

We light the *Chanukah Menorah* at home before lighting the *Shabbos candles*. (One should recite *Mincha* before lighting the *Chanukah* lights. However, one must be careful not to delay the welcoming of *Shabbos* because of this. One may not light neither *Chanukah* nor *Shabbos* lights, earlier than *Plag HaMincha* – one and one-quarter proportionate hours before sunset, (a proportionate hour is one-twelfth of the daylight period). One must be careful to use enough oil (or light a large enough candle) that will remain lit until thirty minutes after the appearance of three stars. We light four candles, beginning with the new addition. We make the Brachos "להדליק נר" and "שעשה נסים" (שהחיינו); etc.

ג' דחנוכה

THIRD DAY CHANUKAH

FRIDAY AFTERNOON

DEC. 3, 26 KISLEV

We light the Chanukah Menorah at home before lighting the Shabbos candles. (One should recite Mincha before lighting the Chanukah lights. However, one must be careful not to delay the welcoming of Shabbos because of this. One may not light neither Chanukah nor Shabbos lights, earlier than Plag HaMincha – one and one-quarter proportionate hours before sunset, (a proportionate hour is one-twelfth of the daylight period). One must be careful to use enough oil (or light a large enough candle) that will remain lit until thirty minutes after the appearance of three stars.

We light four candles, beginning with the new addition. We make the Brachos "להדליק נר" and "שעשה נסים" (שהחיינו); etc.

קבלת שבת/ערבית

WELCOMING THE SHABBOS

FRIDAY EVENING, 27 KISLEV

מעריב / MAARIV

etc. ועל הנסים.

SHABBOS MORNING, DEC. 4

שחרית / SHACHRIS

ועל הנסים in Shemonah Esrei for Shabbos; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first Sefer Torah we have seven Aliyahs in the weekly Sidrah (Mikeitz). We place the second Sefer Torah next to the first and a Half-Kaddish is said. We then lift and roll the first Sefer Torah. The Maftir reads in the second Sefer Torah from Parshas Naso from "השליש ביום" the Haftarah is read in Zechariah 2:14-4:7. We bless the new moon of Teves. (אב הרחמים); יהללו, אשרי; א-ל מלא.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Mussaf for Shabbos with על הנסים; Chazzan's Repetition; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר אדון עולם; Mourner's Kaddish; מזמור שיר חנוכה; (Psalm of the Day); של יום

מנחה / MINCHA

Three Aliyahs in Parshas Vayigash; ועל הנסים in Shemonah Esrei for Shabbos Mincha. (We do not say צדקתך צדק).

מוצאי שבת

DEPARTURE OF SHABBOS

MOTZIE SHABBOS, DEC. 4, 28 KISLEV

At Maariv, we begin to include "ותן טל ומטר" into the Shemonah Esrei. If one became aware, after he had completed the Bracha מברך השנים, that he had omitted "ותן טל ומטר" he should wait to insert it right before "כי אתה שומע" of שמע קולנו. If he had already completed the Bracha שומע תפלה, he may insert it before saying "רצה". If he had already begun "רצה" he must return to the Bracha "ברך עלינו", which is the proper place for "ותן טל ומטר". If he had already completed the Shemonah Esrei and stepped backward, then he must repeat the entire Shemonah Esrei. In any situation in which a person must repeat the entire Shemonah Esrei, he may fulfill his obligation by listening to every word of the Chazzan's Repetition from beginning to end, with the intention of thus fulfilling his obligation.

(It is advisable to repeat 101 times [at the very least 90 times]: "ואת כל מיני תבואתה לטובה ותן טל ומטר לברכה" so as to make the inclusion of "ותן טל ומטר" habitual and fluent, thus eliminating any future doubt as to whether one included "ותן טל ומטר" in the Shemonah Esrei or not.)

Weekday Maariv; אתה הוננתנו ועל הנסים in Shemonah Esrei; Half-Kaddish; ואתה קדוש; ויהי נועם; Kaddish Tiskabel; light Chanukah Menorah in Shul; ויתן לך; Havdalah; עלינו; Mourner's Kaddish.

(Rav Henkin noted that there are various opinions concerning the order of Havdalah and Chanukah Menorah lighting in the home. His recommendation was to make Havdalah first, and then to light the Chanukah Menorah. His reason was a practical one, intended for the benefit of someone who maintains Shabbos longer than the rest of the household. Such a person can make Havdalah with someone else lighting the Havdalah candle and holding it for him. When he is ready to light his Chanukah lights, he may then do so immediately.)

ערב ראש חודש

EREV ROSH CHODESH

ה' דחנוכה

FIFTH DAY CHANUKAH

MONDAY, DEC. 6, 29 KISLEV

Those who say the service of Yom Kippur Koton do not do so today.

א' דראש חודש

FIRST DAY ROSH CHODESH

30 KISLEV

ו' דחנוכה

SIXTH DAY CHANUKAH

MONDAY EVENING, DEC. 6

ערבית / MAARIV

ועל הנסים and יעלה ויבא.

TUESDAY MORNING, DEC. 7

שחרית / SHACHRIS

ועל הנסים and יעלה ויבא in weekday Shemonah Esrei; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first we have three Aliyahs in Parshas Pinchas in the regular Torah Reading for Rosh Chodesh (Numbers 28:1-15): Kohen reads from "וידבר" until; "רביעית ההין"; Levi reads from the following verse until; "ונסכה"; Yisroel continues until; "ונסכו" the fourth Aliyah is in the second Sefer Torah in Parshas Naso (Numbers 7:42-47); "אשרי"; ובא לציון; the Torah is returned to the Aron HaKodesh; Half-Kaddish; (למנצה); Half-Kaddish; ביום הששי"; Half-Kaddish; (Nusach Ashkenaz); יהללו; Half-Kaddish.

מוסף / MUSSAF

We remove our Tefillin; Shemonah Esrei of Mussaf for Rosh Chodesh with ועל הנסים; Chazzan's Repetition; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish; מזמור שיר חנוכה; ברכי נפשי; Mourner's Kaddish.

ב' דראש חדש
SECOND DAY ROSH CHODESH

ז' דחנוכה
SEVENTH DAY CHANUKAH
TUESDAY EVENING, DEC. 7, 1 TEVES
ערבית / MAARIV

ועל הנסים and יעלה ויבא.

WEDNESDAY MORNING, DEC. 8

שחרית / SHACHRIS

ועל הנסים and יעלה ויבא in weekday Shemonah Esrei; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first we have three Aliyahs in Parshas Pinchas in the regular Torah Reading for Rosh Chodesh (Numbers 28:1-15): Kohen reads from "וידבר" until "רביעית ההין"; Levi reads from the following verse until "ונסכה"; Yisroel continues until "ונסכו"; the fourth Aliyah is in the second Sefer Torah in Parshas Naso (Numbers 7:48-53); "יהללו"; (למנצח); Half-Kaddish; "ביום השביעי";

מוסף / MUSSAF

We remove our Tefillin; Shemonah Esrei of Mussaf for Rosh Chodesh with Chazzan's Repetition; Kaddish Tiskabel; עלינו; Psalm of the Day; מזמור שיר חנוכה; Mourner's Kaddish.

ה' דחנוכה

EIGHTH DAY CHANUKAH
THURSDAY, DEC. 9, 2 TEVES

שחרית / SHACHRIS

Shemonah Esrei with הנסים; ועל הנסים; Chazzan's Repetition; complete Hallel; Half-Kaddish; Torah Reading: three Aliyahs in Parshas Naso and concluding in Parshas B'haalosecha (Numbers 7:54-8:4): Kohen reads (54-56) from "ביום השמיני" until "מלאה קטרת"; Levi reads (57-59) until "גמליאל בן פדהצור"; Yisroel reads (7:60-8:4) from "ביום התשיעי" until "כן עשה את המנורה" in Parshas B'haalosecha; Half-Kaddish; "יהללו"; (למנצח); "אשרי"; ובא לציון; Kaddish Tiskabel; עלינו; Psalm of the Day; מזמור שיר חנוכה; Mourner's Kaddish.

שבת פרשת ויגש

SHABBOS PARSHAS VAYIGASH
DEC. 11, 4 TEVES

The Haftorah is read from Ezekeal 37:15-28.

עשרה בטבת

FAST OF TENTH OF TEVES
FRIDAY, DEC. 17, 10 TEVES

Public Fast Day.

שחרית / SHACHRIS

The Chazzan says עננו between גואל and רפאנו; Selichos; אבינו מלכנו; Tachanun; Half-Kaddish; Torah Reading for Fast Days: three Aliyahs in "ויחל" (Parshas Ki Sisah: (32:11-14, 34:1-10); Half-Kaddish; "יהללו"; "אשרי"; למנצח; ובא לציון; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a Sefer Torah and read "ויחל" as in the morning. No Half-Kaddish after the Torah is read; the third Aliyah is the Maftir. The Haftorah "דרשו" Isaiah: 55:6-56:8 (until "אקבץ עליו לנקבציו") is the usual one for the afternoons of Public Fasts; Brachos after the Haftorah until "מגן דוד"; Half-Kaddish; Shemonah Esrei including עננו in שים שלום; שמע קולנו; שים שלום; (We do not say אבינו מלכנו and Tachanun). Kaddish Tiskabel; עלינו; Mourner's Kaddish.

We continue the fast until after the completion of Maariv for Shabbos (after the appearance of the stars). It is forbidden to taste even a sip of water before making Kiddush, as is the case every Shabbos.

שבת פרשת ויחי

SHABBOS PARSHAS VAYECHI
DEC. 18, 11 TEVES

The Haftorah 18 read from Kings I 2:1-12.

The final time for the sanctification of the New Moon of Teves is the night following Monday Dec. 20 (14 Teves) until 4:10 AM.

THURSDAY, Dec. 23, 16 TEVES

(שוכבי"ם ת"ת days begin).

שבת פרשת שמות

SHABBOS PARSHAS SHEMOS

DEC. 25, 18 TEVES

The Haftorah is read from Isaiah 27:6-28:13 then skipping to 29:22-23.

שבת פרשת וארא

SHABBOS PARSHAS VAEIRA

JAN. 1, 25 TEVES

The Haftorah is read from Ezekiel 28:25-29:21. We bless the month of Shevat; we do not say אב הרחמים or א-ל מלא; we do say צדקתך צדק at Mincha.

ערב ראש חודש

EREV ROSH CHODESH

WEDNESDAY, JAN. 5, 29 TEVES

(Some observe Yom Kippur Koton.) We do not say Tachanun at Mincha.

ראש חודש שבט

ROSH CHODESH SHEVAT

THURSDAY, JAN. 6, 1 SHEVAT

The usual services for Rosh Chodesh: יעלה ויבא in Shemonah Esrei; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf for Rosh Chodesh; etc.

שבת פרשת בא

SHABBOS PARSHAS BO

JAN. 8, 3 SHEVAT

The Haftorah is read from Jeremiah 46:13-28.

שבת שירה/פרשת בשלה

SHABBOS SHIRAH

PARSHAS BESHALACH

JAN. 15, 10 SHEVAT

The Haftorah is read from Judges 4:4-5:31.

(Wednesday, 14 Shevat is the Yahrzeit of **HaGaon Rav Yisroel ben HaRav Gershon HaLevi Rosenberg**, זצ"ל, founder of **Ezras Torah**.)

The final time for the sanctification of the New Moon of Shevat is the entire night Following Tuesday Jan. 18, (14 Shevat).

חמשה עשר בשבט

TU B'SHEVAT

THURSDAY, JAN. 20, 15 SHEVAT

We omit Tachanun (we also do not say Tachanun the preceding Mincha [Monday afternoon]);

The custom is to eat fruits that grow on trees, for Tu B'Shevat is the "New Year of the Trees" (We always make the Bracha שהחיינו on any seasonal fruit that one is eating for the first time that year. The Bracha is not made on artificially preserved fruits or on fruits that are deficient in appearance or taste in comparison to those of the regular seasonal crop.)

שבת פרשת יתרו

SHABBOS PARSHAS YISRO

JAN. 22, 17 SHEVAT

The Haftorah is read from Isaiah 6:1-7:6 and 9:5-6.

שבת פרשת משפטים

SHABBOS PARSHAS MISHPATIM

JAN. 29, 24 SHEVAT

The Haftorah is read from Jeremiah 34:8-22 and 33:25-26.

We bless the month of Adar I; we do not say א-ל מלא or אב הרחמים. We do say צדקתך צדק at Mincha.

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, FEB. 3, 29 SHEVAT

(Some observe Yom Kippur Koton.) No Tachanun at Mincha.

א' דראש חודש

FIRST DAY ROSH CHODESH

FRIDAY, FEB. 4, 30 SHEVAT

The usual service for Rosh Chodesh: יעלה ויבא in Shemonah Esrei; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf for Rosh Chodesh, etc.

שבת פרשת תרומה
SHABBOS PARSHAS TERUMAH

ב' דראש חדש
SECOND DAY
ROSH CHODESH
FRIDAY NIGHT, FEB. 4, 1 ADAR I

קבלת שבת
WELCOMING THE SHABBOS

מעריב / MAARIV

יעלה ויבא in Shemonah Esrei for Shabbos.

SHABBOS MORNING, FEB. 5

שחרית / SHACHRIS

יעלה ויבא in Shemonah Esrei; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; Torah Reading; we take out two Sifrei Torah; seven Aliyahs in first Sefer Torah from the weekly Sidrah, Terumah: Half-Kaddish, followed by the lifting and closing of that Sefer Torah; Maftir reads in the second Torah from Parshas Pinchas – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם". The Maftir reads the special Haftorah for Shabbos and Rosh Chodesh "השמים כסאי" (Isaiah 66:1-24, repeating verse 23 at the end), (no א-ל מלא or יהללו; אשרי; אב הרחמים); אדון עולם.

מוסף / MUSSAF

עלינו; אין; אתה יצרת; Chazzan's Repetition; Kaddish Tiskabel; Half-Kaddish; in Shemonah Esrei of Mussaf for Shabbos and Rosh Chodesh we say; ברכי נפשי; Mourner's Kaddish; אדון עולם; זמירות שיר של יום; אנעים; כאלקינו; (Psalm of the Day); אדון עולם.

מנחה / MINCHA

Three Aliyahs in Parshas Tetzaveh; יעלה ויבא in Shemonah Esrei for Shabbos Mincha. We do not say עלינו; צדקתך צדק; Mourner's Kaddish.

שבת פרשת תצוה
SHABBOS PARSHAS TETZAVEH
FEB. 12, 8 ADAR I

The Haftorah is read from Ezekiel 43:10-27.

פורים קטן
PURIM KOTON
FRIDAY, FEB. 18, 14 ADAR I

No Tachanun and no למנצה (nor do we say Tachanun on the preceding Mincha of Thursday).

The final time for the sanctification of the New Moon of Adar I is the entire night Following Thursday, Feb. 17 (14 Adar I).

שבת פרשת כי תשא
SHABBOS PARSHAS

KI SISAH

שושן פורים
SHUSHAN PURIM KOTON
FEB. 19, 15 ADAR I

The Haftorah is read from Kings I 18:1-39.

שבת פרשת ויקהל
SHABBOS PARSHAS VAYAKHEL
FEB. 26, 22 ADAR I

The Haftorah is read from Kings I 7:40-50.

THURSDAY, MAR. 3, 27 ADAR I

(Those who observe Yom Kippur Koton, do so today. We say Tachanun at Mincha.

שבת פרשת פקודי
SHABBOS PARSHAS PEKUDEI

ערב ראש חדש
EREV ROSH CHODESH

פרשת שקלים
PARSHAS SHEKOLIM
MAR. 5, 29 ADAR I

We recite the regular Shabbos service (many say the **יצירות** [Piyutim for special occasions], for **Parshas Shekolim**). We take out two Sifrei Torah; seven Aliyahs in first Sefer Torah from the weekly Sidrah – Mishpatim; Half-Kaddish. The Maftir reads from Parshas Ki Sisah (Exodus 30:11-16). The Haftorah for **Parshas Shekolim** is read from Kings II 12:1-17. We do not permit a child to read the Haftorah for the congregation on any of the four special Shabbosos: Shekolim, Zochor, Parah, and HaChodesh. We bless the month of Adar; we do not say "א-ל מלא" or "אב הרחמים".

The foremost Rabbis of past generations instituted a wonderful practice whereby, on **Shabbos Shekolim** Shuls all over America conducted appeals for **Ezras Torah**, which was a holy bastion of relief and succor for thousands of families of Torah scholars, including Gedolim, Tzaddikim, widows, and children, whose poverty was relieved, to some degree, by the work of **Ezras Torah**. This practice must be maintained through the present, because these appeals have become a major source of income for **Ezras Torah**. Heaven forbid that this practice be changed or replaced.

מוסף / MUSSAF

Shemonah Esrei of Shabbos Mussaf; the Chazzan's Repetition; (יצירות) for those who say them); Kaddish Tiskabel; עלינו; שיר של יום אדון עולם; Mourner's Kaddish; אנעים זמירות

מנחה / MINCHA

Three Aliyahs in Parshas Vayikra. We do not say "צדקתך צדק".

א' דראש חודש

FIRST DAY ROSH CHODESH

SUNDAY, MAR. 6, 30 ADAR I

The usual service for Rosh Chodesh: יעלה ויבא in Shemonah Esrei; Half-Hallel; Torah Reading; Mussaf for Rosh Chodesh, etc.

ב' דראש חודש

SECOND DAY ROSH CHODESH

MONDAY, MAR. 7, 1 ADAR

II We conduct services exactly as on the first day of Rosh Chodesh.

SHABBOS PARSHAS VAYIKRA MAR. 12, 6

ADAR II

The Haftorah is read from Isaiah, 43:21–44:23. Customary Mincha; three Aliyahs in Parshas Tzav.

תענית אסתר (מוקדם) TAANIS ESTHER

(Observed on Thursday Prior to Purim)

THURSDAY MORNING
MAR. 17, 11 ADAR II

Public Fast Day. (It is not a Scriptural obligation as are the other four public fast days).

שחרית / SHACHRIS

The Chazzan says עננו between גואל and רפאנו; Selichos; אבינו מלכנו; Tachanun of Thursday; Half-Kaddish; א-ל ארך אפים; Torah Reading for fast days — 3 Aliyahs in "ויחל" (Parshas Ki Sisah: (32:11-14, 34:1-10); Half-Kaddish; series of לציין ובא למנצח; עלינו; Kaddish Tiskabel; יהי רצון; יהללו; אשרי; למנצח; ובא לציין; עלינו; Mourner's Kaddish; Psalm of the Day; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a Sefer Torah and read "ויחל" as in the morning. no Half-Kaddish after the Torah is read; the third Aliyah is the Maftir. The Haftorah "דרשו": Isaiah 55:6-56:8 (until "אקבץ עלי לנקבציו") is the usual one for the afternoons of public fasts; Brachos after the Haftorah until מגן דוד; יהללו; Half-Kaddish; Shemonah Esrei including עננו in שים שלום; שמע קולנו; שים שלום; אבינו מלכנו; ברכת כהנים; עלינו; Mourner's Kaddish.

Before Mincha everyone should give three half-dollar coins to Tzedakah. This money is in commemoration of the Half Shekel (מחצית השקל) that was given at this time of year to the Beis HaMikdash for the purchase of new animal offerings, beginning with the coming month of Nisan. (One should remember that the obligation of "מחצית השקל", as well as those of Matanos LaEvyonim on Purim, and Maos Chitim before Pesach can all be fulfilled through donations to Ezras Torah.)

שבת פרשת צו

SHABBOS PARSHAS TZAV

פרשת זכור

PARSHAS ZACHOR

MAR. 19, 13 ADAR II

We recite the regular Shabbos service (many say the **יצירות** for **Parshas Zachor**). We take out two Sifrei Torah; seven Aliyahs in first from the weekly Sidrah — Tzav; Half-Kaddish; The Maftir reads from Parshas Ki Seitzei (Deut. 25:17-19) from "זכור" until the end of the Parsha. It is a Mitzvah of the Torah to read **Parshas Zachor**. The Haftorah for **Parshas Zachor** is from Samuel I 15:2-34; we do not say "א-ל מלא" or "אב הרחמים".

מנחה / MINCHA

Three Aliyahs in Parshas Shemini. We do not say צדקתך צדק.

(Today, 13 Adar, is the Yahrzeit of HaGaon HaRav Moshe ben HaGaon HaRav Dovid Feinstein, זצ"ל, who served as Honorary President of Ezras Torah for many years.)

פורים
PURIM

מוצאי שבת

DEPARTURE OF SHABBOS

SATURDAY NIGHT, MAR. 19
14 ADAR II

ערביה / MAARIV

Shemonah Esrei with הוננתנו אתה ועל הנסים. If one forgot to say ועל הנסים, and first recalled his omission only after he had already completed the Bracha that follows it, he does not begin the Shemonah Esrei again (the same holds true for ועל הנסים in the Blessing after Meals [Birkas Hamazon]). After Shemonah Esrei, Kaddish Tiskabel. The person who will read the Megillah for the entire congregation folds it like a letter, being careful that he does not damage any of the letters in the Megillah. The reader recites the following three Brachos on behalf of the entire congregation: "שעשה נסים", "על מקרא מגילה", and "שהחיינו".

[Rav Henkin noted that the Reading of the Megillah, both at night as well as in the morning, is an obligation incumbent upon every man and woman. Therefore, the reader must have a powerful voice that can be heard by everyone. He must read very precisely, without swallowing any words or even letters. For if anyone misses hearing even one word, he does not fulfill his obligation and must repeat the entire Megillah from that point on. Because of the noise that is made after the mention of Haman, many people do not hear the words, and thus fail to perform a Biblical (מדברי קבלה) commandment. Those who initiated this custom of making noise at the mention of Haman's name, had the pure intentions of performing the Mitzvah in a superior fashion. But, today the interest is only in wanton levity and unruly conduct that is always prohibited. The Sefardim have a custom of making noise only at the mention of Haman during the singing of Shoshanas Yaakov, after the Reading of the Megillah is already over. This is a fitting custom that should be universally adopted. However, during the reading of the Megillah, we should tolerate no noise-making.]

After the reading and rewinding of the Megillah, the Reader makes the Bracha "הרב את ריבנו". We then say "אשר הניא" and "שושנת יעקב" followed by "ויהי נועם" and "ואתה קדוש"; Kaddish Shalem without ויתן לך; the usual Havdalah for the Departure of Shabbos; עלינו; Mourner's Kaddish.

A mourner during Shiva who does not have a Minyan in his own home should go to Shul for the Megillah Reading.

When we arrive home we make Havdalah, after which we have somewhat of a festive meal, eaten on a nicely set table with candles lit.

The final time for the sanctification of the New Moon of Adar II is the entire night following Thursday March 17. (12 Adar II). If necessary, the New Moon may be sanctified the entire night of Shabbos (13 Adar II).

SUNDAY MORNING, MAR. 20

שחרית / SHACHRIS

ועל הנסים in Shemonah Esrei; in the Chazzan's Repetition, many say special Piyutim known as the Krovetz L'Purim; no Tachanun; Half-Kaddish; we take out a Sefer Torah from the Aron HaKodesh; three Aliyahs in Parshas Beshalach ("ויבא עמלק" till the end of the Parsha) Exodus 17:8-16; Half-Kaddish; יהללו; we return the Sefer Torah to the Aron HaKodesh; we read the Megillah; before beginning the Megillah, the Reader makes the three Brachos: "על מקרא מגילה"; "שעשה נסים" and "שהחיינו" (it should be announced that as the Bracha "שהחיינו" is made we should intend that it also apply to Mishloach Manos, Matonos LaEvyonim and the Seudas Purim [all of these Mitzvos must be performed during the daytime]). One may not remove his Tefillin until after the Megillah is read, rewound, and the remainder of Shachris completed. After the Megillah is read, the Reader makes the Bracha "הרב את ריבנו". We say "שושנת יעקב" (no "אשר" "ובא לציון השקל", he should do so now.)

One should be very generous in his distribution of his "Gifts to the Poor." One should give to a minimum of two poor people presents of money or of food and drink. In fulfilling his obligation of "Sending Portions to his Friend," one should do this Mitzvah with food that may be eaten without further preparation, and with portions that reflect well on both the giver and the recipient.

One should not send "Mishloach Manos" to a mourner during his year of mourning. If the mourner is a poor man, one may send him money. A mourner is obligated to send "Mishloach Manos" to a friend. (If one lives in a town where the only other Jew is a mourner, he may send him foods that are not of a joyful nature, e.g., plain vegetables).

Fasting and eulogizing are prohibited on Purim and Shushan Purim.

"It is better for a person to emphasize giving "Gifts to the Poor" in a generous and magnanimous fashion, rather than to emphasize the "Sending of Portions" or his own lavish Seudas Purim for there is no greater or more praiseworthy form of celebration than that of celebrating in a manner that gladdens the hearts of the needy, the widowed, the orphaned, and the friendless stranger.

One who gladdens the heart of the unfortunate is compared to the Divine Presence, as it is said (Isaiah: 57:15), 'to revive the spirit of the downtrodden, and to restore the heart of the broken.'" (Rambam in Laws of the Megillah).

The Seudas Purim must be begun before sunset. We say ועל הנסים in Birkas Hamazon even if the meal is completed after dark.

We begin to inquire about and expound upon the laws of Pesach thirty days before, beginning on Purim itself.

מנחה / MINCHA

ועל הנסים in Shemonah Esrei.

שושן פורים

SHUSHAN PURIM

MONDAY, MARCH 21, 15 ADAR II

No Tachanun and we do not say א-ל ארך אפים, the series of יהי רצון (after Torah reading), and no למנצה; we should rejoice somewhat on this day, too.

שבת פרשת שמיני

SHABBOS PARSHAS SHEMINI

vwi /awi

PARSHAS PARAH

Mar. 26, 20 ADAR II

Usual Shabbos service; many say ויצרות; we take out two Sifrei Torah; in the first, we have seven Aliyahs in the weekly Sidrah, Parshas Ki Sissah; Half-Kaddish. In the second Sefer Torah the Maftir reads Parshas Parah in Chukas (Numbers 19:1-22). (Some maintain that the obligation to read Parshas Parah is mandated by the Torah.) The Haftorah of Parshas Parah is read from Ezekiel 36:16-38. We do not say "א-ל מלא" or "אב הרחמים".

מוסף / MUSSAF

Shemonah Esrei of Mussaf for Shabbos.

מנחה / MINCHA

Three Aliyahs in Parshas Tazria. We say צדקתך צדק.

שבת פרשת תזריע

SHABBOS PARSHAS TAZRIA

פרשת החודש

PARSHAS HACHODESH

APR. 2, 27 ADAR II

The usual Shabbos Shemonah Esrei; the Chazzan's Repetition (those who say יוצרות [Piyutim for special occasions], say the יוצרות for **Parshas HaChodesh**); Kaddish Tiskabel; Torah Reading: we take out two Sifrei Torah; seven Aliyahs in the first Sefer Torah from the weekly Sidrah — Tazria; Half-Kaddish; the Maftir reads in the second Sefer Torah from Parshas Bo (Exodus 12:1-20); the Haftorah of **Parshas HaChodesh** is read in Ezekiel 45:16-46:18. We bless the month of Nisan (no מלא ל-א or יהללו ; אשרי ; אב הרחמים); Half-Kaddish.

מוסף / MUSSAF

As usual; (those who say יוצרות [Piyutim for special occasions], say the יוצרות for **Parshas HaChodesh**).

מנחה / MINCHA

Three Aliyahs in Parshas Metzora. We say צדקתך צדק.

EREV ROSH CHODESH

MONDAY, APRIL 4, 29 ADAR

(Some observe Yom Kippur Koton.) No Tachanun at Mincha.

ROSH CHODESH

TUESDAY, APRIL 5, 1 NISAN

The usual service for Rosh Chodesh: יעלה ויבא in Shemonah Esrei; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf for Rosh Chodesh, etc.

(During the entire month of Nisan we do not say Tachanun and the series of יהי רצון after the Reading of the Torah on Mondays and Thursdays. However, we do say אפי' א-ל ארך אפיים and למנצה. We do not say א-ל מלא אב הרחמים (with the exception of the period of Counting of the Omer when אב הרחמים is said). Fasting and Eulogising are prohibited this month. Some have the custom that during the first twelve days of Nisan they read after Shachris each day, the section from the end of Parshas Naso that describes the offering of the corresponding Nasi (e.g., on Rosh Chodesh, the offering of the first Nasi, etc.).

SHABBOS PARSHAS METZORA

APR. 9, 5 NISAN

The Haftorah is read from Kings II, 7. (We do not say א-ל מלא אב הרחמים).

No צדקתך צדק at Mincha.

SHABBOS PARSHAS ACHAREI MOS

SHABBOS HAGADOL

APR. 16, 12 NISAN

We recite the regular Shabbos service (many say the יוצרות [Piyutim for special occasions], for **Shabbos HaGadol**). We take out one Sefer Torah and read the weekly Sidrah, Tzav. The Haftorah for **Shabbos HaGadol** is from Malachi 3:4-24 (repeating verse 23 at the end); no א-ל מלא אב הרחמים; regular Mussaf for Shabbos.

מנחה / MINCHA

Three Aliyahs in Parshas Kedoshim; (we do not say צדקתך צדק). The custom is for the Rav of the community to give a lengthy discourse about the laws and concepts associated with the holiday of Pesach. We read from the Haggada from "עבדים היינו" until "לכפר על עוונותינו" (the Vilna Gaon maintained that the Haggada should not be formally read before Pesach).

DEPARTURE OF SHABBOS

ערבית / MAARIV

For the departure of Shabbos: usual weekday Maariv: "ואתה קדוש" and "ויהי נועם"; we say "ויתן לך"; Havdalah; עלינו; Mourner's Kaddish.

[Rav Henkin noted that the Sale of Chometz to a non-Jew should be done by a Rav who is an expert in such Halachos, and even such a Rav should sell as part of a Beis Din of three.]

The final time for the sanctification of the New Moon of Nisan is the entire night following Sunday, April 17, (14 Nisan).

EREV PESACH

SUNDAY NIGHT, APR. 17
14 NISAN

Sunday night after the appearance of three stars, (the time that the Mishna in Pesachim refers to as the "Light of the Fourteenth"), we search for chometz in all places to which we bring it during the year. According to custom, we have someone who is not participating in the search place ten pieces of chometz in random locations in rooms to which we bring chometz during the year (failure to do so does not invalidate the search, however one must be very careful to find all ten pieces).

Before beginning the search we recite the Bracha "אשר קדשנו במצוותיו וצונו על ביעור חמץ" – on the removal of chometz (for the search is the beginning of the process of removal).

After the search, one says the declaration "כל חמירא" (preferably in a language that he understands) nullifying all chometz and sourdough of which he is unaware.

One should take care to place the chometz, which will be eaten in the morning until the end of the fourth hour (see below) and the crumbs from the search in a secured place. Whatever is left over from breakfast, along with the crumbs from the search, must be destroyed or removed by the end of the fifth hour. The chometz that he authorized his Rav to sell must be placed in a reserved area. The sale to the non-Jew is also considered part of the removal (ביעור) process.

MONDAY MORNING
APR. 18, 14 NISAN

שחרית / SHACHRIS

We rise early to go to Shul. Regular weekday Shachris; we omit מזמור לתודה; Shemonah Esrei; Half-Kaddish; (no ארך אפים before Torah Reading in Parshas Kedoshim); (we omit למנצח); Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

The first born have a custom to fast, or to redeem themselves with money for Tzedakah, or to participate in a Seudas Mitzvah such as the completion of a Tractate of Talmud.

One may eat chometz until the end of four proportionate hours (see Chanukah for definition of proportionate hour) after עמוד השחר – seventy-two minutes before sunrise (in extenuating circumstances one may calculate the four hours from sunrise itself). One may sell chometz, give it away to a non-Jewish acquaintance, or feed it to an animal until the end of the fifth proportionate hour after dawn. We burn the chometz before the end of the fifth hour and say the formula of "כל חמירא" now nullifying and making free for all, all chometz of which we are both unaware and aware. We do not make any Bracha at this time (one should also have the intention, that if, for some reason, the sale to the non-Jew is invalid, that all of that chometz, too, is nullified and rendered free for all).

[Rav Henkin noted that the Matzah, with which we fulfill our obligation at the Seder and over which we make the Bracha "על אכילת מצה" must be under the strict supervision of a devout Jew, from the time of the harvesting (in extenuating circumstances from the time of the grinding into flour) of the wheat of which it is made up. There are those who make the effort to bake Matzah on Erev Pesach, after noon, in commemoration of the Pesach sacrifice that was offered at this time in the Beis HaMikdash. However, those who do so must take great care to nullify all crumbs before they become chometz, since after the fifth hour ends, we have no ability to nullify chometz. The herb of which we can be most confident that it is indeed one of the five bitter herbs mentioned in the Mishna is (grated) horseradish (chrein). For there are doubts in the minds of certain of the Halachic authorities concerning the status of the various types of lettuce that are available to us today, if they are, indeed, in the category of "lettuce" mentioned in the Mishna and the various Halachic Codes. If one must soak the horseradish in water (so as to soften its pungency) before grating it, he may do so, since many authorities maintain that the problem of כבוש, (the soaking of a food that renders it as cooked) applies only to the leaves of vegetables and not to the stalks.]

It is forbidden to eat Matzah on Erev Pesach.

One washes, (some immerse themselves in a Mikveh) and makes all necessary preparations in honor of Yom Tov.

One must complete all of the preparations for the Seder while it is still daytime. The Romaine lettuce must be thoroughly cleansed and then, carefully inspected for bugs. The horseradish must be grated. The Seder table must be completely set and arranged. All this must be done before Yom Tov.

We light candles, as usual, 20 minutes before sunset. The Brachos are: "להדליק נר של יום טוב" and "שהחיינו".

FIRST DAY PESACH

MONDAY NIGHT, APR. 18,
15 NISAN

ערבית / MAARIV

ברכו...; ופרוש...; וידבר...; Half-Kaddish; Shemonah Esrei of Yom Tov (Nusach Sefard calls for the recitation of the complete Hallel with its Brachos in Shul after Shemonah Esrei); Kaddish Tiskabel; עלינו; Mourner's Kaddish; אדון עולם. (We do not make Kiddush in Shul the first two nights of Pesach.)

THE ORDER OF THE NIGHT

After the appearance of three small stars, with everything in readiness for the Seder, the head of the household dons a Kittel, and we take our places at the table; the leader of the Seder has someone else pour each of the Four Cups of wine for him (in the manner of a wealthy free man) and we begin the Seder with Kiddush of Yom Tov, including שהחיינו. We follow all the rituals of the Seder in the order presented in the Haggados; קדש; ורחץ; the dipping of the vegetable into salt water, the pouring of the Second Cup; the son asks "מה נשתנה"; the reply to the son: the "telling" of the slavery in and exodus from Egypt, etc.; the eating of one olive's size (כזית) of Matzah (20-24 grams) and an olive's size (כזית) of Maror – כורך; – the sandwich of Maror and Matzah; the meal; the eating of the Afikomen – the final olive's size of Matzah after the meal; the pouring of the Third Cup; Blessings after the meal; completion of Hallel recited over the Fourth Cup (all done following the detailed instructions found in the Haggada). All four cups must be full, containing at least a רביעית of (preferably red) wine (a רביעית is a little more than 3 ounces or 86.5 grams, there is a stricter opinion that maintains that a רביעית is 4 ounces or 113.40 grams; one ounce being equal to 28.35 grams). One should try to drink the entire cup, but at the very least the majority of a רביעית. The Four Cups, as well as the eating of the Matzah, Hillel's sandwich, and Afikomen, must be done in a position of reclining to one's left side (בהסיבת שמאל). Women and children are obligated to drink the Four Cups, although children can be given small cups from which to drink, relative to their age and size. (If one is unable to drink wine he must ask a Rav what to do).

During the Recitation of the Shema, before retiring for the night, only the Bracha המפיל and Shema are said, with all of the Psalms and prayers for protection being omitted, for tonight is a ליל שימורים – a night of special Divine Protection.

TUESDAY MORNING, APR. 19

שחרית / SHACHRIS

Service for Yom Tov: אהבה רבה; אהבה רבה; פסוקי דזמרה; נשמת; ברכת יוצר; המאיר לארץ; אהבה רבה; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; open Aron; "ג מדות" של עולם; of Yom Tov; we take out two Sifrei Torah; in the first we have five Aliyahs in Parshas Bo (Exodus 12:21-51) from "ויקרא משה משכן" until "על צבאותם"; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "ובהדש הראשון"; the Haftorah is read from Joshua 3:5-7, 5:2-15, 6:1, and 6:27; Brachos after the Haftorah of Yom Tov, (we omit יה-א-לי

יהללו; אשרי; אפרים]; etc.

מוסף / MUSSAF

For Yom Tov; (the Chazzan dons a Kittel); Half-Kaddish in the special melody for the Prayer for Dew; Shemonah Esrei of Mussaf for Yom Tov; we still say "משיב הרוח ומוריד הגשם". (Those congregations whose custom is to say "מוריד הטל" throughout the summer, should announce "מוריד הטל" before Mussaf, and then the congregation should begin to say "מוריד הטל" during this silent Mussaf.)

חזרת השי"ץ

THE CHAZZAN'S REPETITION

ל"מוריד הגשם...". The congregation no longer says "...מוריד הגשם" at Mincha). (Prayer for Dew); קדושה; ותערב; רצה; Priestly Blessing; רצון של עולם; (see above, Priestly Blessing for the First Day of Rosh HaShanah); Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום אדון עולם; Mourner's Kaddish; Psalm of the Day).

מנחה / MINCHA

Half-Kaddish; we no longer say "משיב הרוח ומוריד הגשם". (It is advisable to repeat 101 (or at least 90) times the phrase "אתה רב" or "משיב הרוח ומוריד הגשם" or not). The Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

SECOND DAY PESACH

TUESDAY NIGHT

APR. 19, 16 NISAN

We wait seventy-two minutes (under extenuating circumstances, 60 minutes will suffice) before lighting candles or before doing any preparations for the Second Day of Pesach.

ערבית / MAARIV

Among the reasons for which we delay the beginning of Maariv is to insure that Sefira will take place only after the appearance of the stars. Usual Maariv for Yom Tov. וידבר; ופרוש; ברכו; Half- Kaddish; Shemonah Esrei of Yom Tov. (Nusach Sefard calls for the recitation of complete Hallel with its Brachos after Shemonah Esrei, just as last night.) Kaddish Tiskabel; we begin to count the Omer (Sefiras HaOmer – tonight is the first night of the Omer); עלינו; Mourner's Kaddish; אדון עולם; (we do not make Kiddush in Shul).

(Each night, before counting the Omer, we first recite the Bracha "...ספירת העומר" and then we proclaim the current day of the Omer. Both the Bracha and the count itself must be done while standing. It is best to count the Omer after the appearance of the stars. If one counted before that time, it is proper for him to count again, after the appearance of the stars, without a Bracha. If one counted earlier than Plag HaMincha – one and one-quarter proportionate hours before nightfall (a proportionate hour is one-twelfth of the daytime period), he must count again with a Bracha when the stars appear. If one forgot to count at night, he must count during the day without a Bracha. He may then continue to count again on all of the successive nights with a Bracha. If one failed to count an entire day, he must continue to count the following nights through Shavuot without a Bracha. In such a case one should intend to fulfill his obligation to make a Bracha by hearing the Bracha from the person making it for the congregation. (Some have the custom that every morning the Shammash announces, as a reminder, the current count of the Omer without making any Bracha.)

(On Shabbos and Yom Tov during the Sefira period, we first make Kiddush in Shul before counting the Omer. At the departure of Shabbos or Yom Tov we count the Omer before making Havdalah.)

At home, the women light Yom Tov lights and make the Brachos טוב של יום and להדליק נר של יום טוב.

The same procedures are followed at the Seder as last night.

WEDNESDAY MORNING, APR. 20

שחרית / SHACHRIS

The usual service for Yom Tov: אהבה רבה; המאיר לארץ; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; open Aron; י"ג מדות של עולם; (with רבוננו של עולם of Yom Tov); we take out two Sifrei Torah; in the first we have five Aliyahs in Parshas Emor (Levit. 22:26-23:44) "שור או כשב" until "מורדי ה' אל בני ישראל"; Half-Kaddish; Mafir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "ובחודש הראשון" (the same as yesterday); the Haftorah is read from Kings II 23:1-9 and 23:21-25; Brachos after the Haftorah of Yom Tov; יהללו; אשרי; א-ל-י; Half-Kaddish.

מוסף / MUSSAF

For Yom Tov; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; Priestly Blessing with עולם של רבוננו and רצון של עולם; Kaddish Tiskabel; אין אדון עולם; עלינו; אנעים זמירות; שיר של יום אדון עולם; Mourner's Kaddish; Psalm of the Day).

מנחה / MINCHA

Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

א' דחול המועד

FIRST DAY CHOL HAMOED

WED. NIGHT APR. 20, 17 NISAN

2nd DAY OF THE OMER

We wait the usual 72 minutes (under extenuating circumstances, 60 minutes will suffice) before performing any activities that are prohibited on Yom Tov.

ערבית / MAARIV

The Departure of Yom Tov in the customary fashion: weekday Shemonah Esrei with חוננתנו. We no longer say "ותן טל ומטר". We now say "ותן ויתן" (המבדיל); בורא פרי הגפן; Kaddish Tiskabel; Counting of the Omer (2nd Day of the Omer); Havdalah (המבדיל); יעלה ויבא Havdalah at home as in Shul.

THURSDAY MORNING, APR. 21

שחרית / SHACHRIS

Those who wear Tefillin on Chol HaMoed do not make the Brachos over them (some have the custom to make the Brachos in an inaudible voice). The Tefillin are removed by the congregants before Hallel and by the Chazzan after Hallel (so as not to delay the service). (There is a custom on the First Day of Chol HaMoed Pesach for those who are wearing Tefillin to keep them on until after the Torah Reading, because today's Torah Reading discusses the Mitzvah of Tefillin.

Customary weekday morning service: (we omit לתודה throughout Chol HaMoed Pesach); Shemonah Esrei with ויבא; Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; we take out two Sifrei Torah; in the first we have three Aliyahs from Parshas Bo (Exodus 13:1-16); the fourth Aliyah is read in the

second Sefer Torah in Parshas Pinchas (Numbers 28:19-25) from "והקרבתם" until "לא תעשו"; Half-Kaddish is recited after the second Sefer Torah is read; ובא לציין; אשרי; יהללו; Half-Kaddish.

מוסף / MUSSAF

For Yom Tov; Shemonah Esrei of Yom Tov Mussaf (the Additional Offering mentioned is "והקרבתם") the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

מנחה / MINCHA

For weekdays: אשרי; Half-Kaddish; weekday Shemonah Esrei with יעלה ויבא; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

ב' דחול המועד

SECOND DAY

CHOL HAMOED

FRI. MORNING, APR. 22, 18 NISAN

3rd DAY OF THE OMER

שחרית / SHACHRIS

For weekday mornings: weekday Shemonah Esrei with יעלה ויבא; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; we take out two Sifrei Torah; in the first we have three Aliyahs from Parshas Mishpatim (Exodus 22:24-23:19); the fourth Aliyah is read in the second Sefer Torah in Parshas Pinchas (Numbers 28:19-25) from "והקרבתם" until "לא תעשו"; Half-Kaddish is made after the second second Sefer Torah is read; ובא לציין; אשרי; יהללו; Half-Kaddish.

מוסף / MUSSAF

The same as yesterday.

THE HOLY SHABBOS

We make all preparations for Shabbos before sunset. We light candles at their proper time 20 minutes before sunset and we make the Bracha "להדליק נר של שבת"

ג' דחול המועד

THIRD DAY CHOL HAMOED

FRIDAY NIGHT, APR. 22, 19 NISAN

4th DAY OF THE OMER

WELCOMING THE SHABBOS

ערבית / MAARIV

We say "מזמור שיר ליום השבת" and "מלך ד" followed by Mourner's Kaddish. (We do not say "לכו נרננה" or "ברכו... ופרשו..."); Half-Kaddish; אשרי; יהללו; Half-Kaddish; ובא לציין; אשרי; יהללו; Half-Kaddish; אדון עולם; Kiddush of Shabbos; Sefiras HaOmer; עלינו; Mourner's Kaddish; אדון עולם

SHABBOS MORNING, APR. 23

שחרית / SHACHRIS

Usual service for Shabbos: רבה; א-ל אדון אהבה; הכל יודוך; ברכת יוצר; Shema; Shemonah Esrei of Shabbos with יעלה ויבא; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel. We read Shir HaShirim (The Song of Songs), followed by Mourner's Kaddish. We take out two Sifrei Torah; in the first we have seven Aliyahs in Parshas Ki Sisah (Exodus 33:12-34:26); Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:19-25) "והקרבתם"; the Haftorah is from Ezekiel 37:1-14; Brachos after the Haftorah of Shabbos, concluding with only "יקום"; מקדש השבת; פורקן; (no יהללו); אשרי; יהללו; א-ל-י-ה we return the Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Mussaf for Yom Tov and Shabbos; the additional offerings are "וביום השבת" and "והקרבתם"; Chazzan's Repetition; Kaddish Tiskabel; אדון עולם; אשרי; יהללו; א-ל-י-ה; שיר של יום; אדון עולם; Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

עלינו; Mourner's Kaddish; עלינו; אדון עולם; אשרי; יהללו; א-ל-י-ה; שיר של יום; אדון עולם; Mourner's Kaddish; אדון עולם.

ד' דחול המועד

FOURTH DAY

CHOL HAMOED

SATURDAY NIGHT, APR. 23, 20 NISAN

5th DAY OF THE OMER

DEPARTURE OF SHABBOS

ערבית / MAARIV

The usual weekday Shemonah Esrei with הוננתנו and אתה קדוש ויהי נועם; (we do not say קדוש ויהי נועם); Sefiras HaOmer; ויתן לך; Havdalah; עלינו; Mourner's Kaddish. Havdalah at home as in Shul.

SUNDAY MORNING, APR. 24

Havdalah at home as above.

WEDNESDAY MORNING, APR. 27

שַׁחְרִית / SHACHRIS

As is customary for a weekday morning: Shemonah Esrei; Chazzan's Repetition; Half-Kaddish (We do not say Tachanun until after Rosh Chodesh Iyar); Kaddish Tiskabel; עֲלִינוּ; Psalm of the Day; Mourner's Kaddish.

(We do not make weddings or take haircuts during the period of Sefiras HaOmer on all days on which Tachanun is recited. Those who are very meticulous also refrain from the above on Rosh Chodesh Iyar and on the first two days of Sivan (with the exception of Lag B'Omer, when haircuts and weddings are permitted). There are those who, besides on the above-mentioned days, also refrain from making weddings and taking haircuts before Rosh Chodesh Iyar.)

SHABBOS PARSHAS KEDOSHIM

APR. 30, 26 NISAN

11TH DAY OF THE OMER

The Haftorah is read from Amos 9:7–15. We bless the month of Iyar. We do not say אֶל־לַמַּלְאָכִים, however, we do say אֲבֵר הַרְחָמִים that was composed for the martyrs of the Crusade period most of whom were slain during the period of Sefiras HaOmer;

מִנְחָה / MINCHA

Half-Kaddish; "וְאֵנִי תִפְלֵתִי"; Torah Reading: three Aliyahs in Parshas Emor (no Half-Kaddish after Mincha Torah Reading); we lift up, rewind the Sefer Torah and return it to the Aron HaKodesh (with יִהְיֶה לָּנוּ); Half-Kaddish; Shemonah Esrei of Shabbos; the Chazzan's Repetition; Kaddish Tiskabel; Mourner's Kaddish. We begin the weekly study of a chapter of Pirkei Avos – "Ethics of the Fathers" every Shabbos afternoon until Rosh HaShanah (Chapter 1).

עֶרֶב רֵאשׁ חֹדֶשׁ

EREV ROSH CHODESH

TUESDAY, MAY 3, 29 NISAN

14TH DAY OF THE OMER

The order of Yom Kippur Koton is not observed. No Tachanun at Mincha.

א' דְּרֵאשׁ חֹדֶשׁ

FIRST DAY ROSH CHODESH

WEDNESDAY, MAY 4, 30 NISAN

15th DAY OF THE OMER

The usual service for Rosh Chodesh: יַעֲלֶה וְיִבָּא; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf; etc.

ב' דְּרֵאשׁ חֹדֶשׁ

**SECOND DAY
ROSH CHODESH**

THURSDAY, MAY 5, 1 IYAR

16th DAY OF THE OMER

Same services as yesterday.

wtne /awi /ca

SHABBOS PARSHAS EMOR

MAY 7, 3 IYAR

18th DAY OF THE OMER

The Haftorah is read from Ezekiel 44:15–31. We make the special "מִי שִׁבְרֵךְ" for those who will undertake to fast the series of fasts know as בִּה"ב (the first Monday, Thursday and Monday after the beginning of Iyar). [See instructions for בִּה"ב of MarCheshvan beginning in Parshas Lech Lecha.]

At Mincha: three Aliyahs in Parshas Behar צִדְקַתְךָ צִדְקָה. Chapter 2 of Pirkei Avos.

MONDAY, MAY 9, 5 IYAR

20th DAY OF THE OMER

The first of the three fasts of ע"ה. Selichos for the First Monday (of מַלְכָנוּ). "בִּה"ב".

THURSDAY, MAY 12, 8 IYAR

23rd DAY OF THE OMER

The second of the three fasts of בִּה"ב; Selichos. "אֲבִינוּ מַלְכָנוּ"

שַׁבַּת פְּרִשַׁת בְּהַר

SHABBOS PARSHAS BEHAR

MAY 14, 10 IYAR

25th DAY OF THE OMER

The Haftorah is read from Jeremiah 32:6–27. At Mincha: three Aliyahs in Parshas Bechukosai. צִדְקַתְךָ צִדְקָה. Chapter 3 of Pirkei Avos.

MONDAY, MAY 16, 12 IYAR

27th DAY OF THE OMER

The second Monday (and third fast) of בִּה"ב. Selichos. "אֲבִינוּ מַלְכָנוּ"

The final time for the sanctification of the New Moon of Iyar is the night following Tuesday, May 17, until 7:50 PM. (בין השמשות) we do not sanctify the moon).

hba jxi **PESACH SHEINI**

WEDNESDAY, MAY 18, 14 IYAR
29th DAY OF THE OMER

Some omit Tachanun.

FRIDAY, MAY 20, 16 IYAR
31st DAY OF THE OMER

One is permitted to take a haircut today in honor of Shabbos.

h/tqjc /awi /ca **SHABBOS PARSHAS BECHUKOSAI**

MAY 21, 17 IYAR
32nd DAY OF THE OMER

The Haftorah is read from JeremuaH 16:19–21 – 17:1–14.
At Mincha: three Aliyahs in Parshas Bamidmar. No צדקתך צדק.
Chapter 4 of Pirkei Avos.

wntgc d''k **LAG B'OMER**

SUNDAY, MAY 22, 18 IYAR
33rd DAY OF THE OMER

Regular weekday services: Half- Kaddish after Shemonah Esrei. We do not say Tachanun on Lag B'Omer. ובא לציון; אשרי; למנצח; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish. We are permitted to make weddings and to take haircuts on Lag B'Omer.

wcsnc /awi /ca **SHABBOS PARSHAS BAMIDBAR**

MAY 28, 24 IYAR
39th DAY OF THE OMER

The Haftorah is read from Hosea 2:1–22. We bless the month of Sivan; we do say אב הרהמים (because of Sefira); we do not say א-ל מלא. Usual Mincha for Shabbos: Torah Reading: three Aliyahs in Naso. צדקתך צדק.
Chapter 5 of Pirkei Avos.

ערב ראש חודש **EREV ROSH CHODESH**

THURSDAY, JUNE 2, 29 IYAR
44th DAY OF THE OMER

(Some observe Yom Kippur Koton.) No Tachanun at Mincha.

ראש חודש **ROSH CHODESH**

FRIDAY, JUNE 3, 1 SIVAN
45th DAY OF THE OMER

The usual service for Rosh Chodesh: יעלה ויבא in Shemonah Esrei; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf for Rosh Chodesh, etc.
We do not say Tachanun from Rosh Chodesh Sivan until after Isru Chag (There are some who do not say Tachanun until after the 12th of Sivan). We also do not recite א-ל מלא or the series of "יהי רצון..." after Torah Reading on those days when we do not say Tachanun. למנצח and א-ל ארך אפים are said during this period (except on Rosh Chodesh).

eab /awi /ca **SHABBOS PARSHAS NASO**

יום המיוחס **YOM HAMYUCHAS**

JUNE 4, 2 SIVAN
46th DAY OF THE OMER

The Haftorah is read from Judges 13:2–25. We say אב הרהמים. א-ל מלא.

מנחה / MINCHA

ובא לציון; אשרי; Half-Kaddish; "ואני תפלתי"; Torah Reading: three Aliyahs in Parshas B'haalosecha (no Half-Kaddish after Mincha Torah Reading); we lift up, rewind the Sefer Torah and return it to the Aron HaKodesh (with יהללו); Half-Kaddish; Shemonah Esrei of Shabbos; the Chazzan's Repetition; Kaddish Tiskabel; (no עלינו); צדקתך צדק; Mourner's Kaddish.

Chapter 6 of Pirkei Avos.

מוצאי שבת קודש
DEPARTURE OF SHABBOS

As is customary for the departure of Shabbos: Shemonah Esrei with חוננתנו; Kaddish Tiskabel; (we do not say ויהי נועם and ויתן לך; ואתה קדוש); Havdalah; עלינו; Mourner's Kaddish.

SUNDAY, JUNE 5, 3 SIVAN
47th DAY OF THE OMER

Beginning of the הגבלה ימי שלשת — the three days before Shavuos, on which the Israelites purified themselves before receiving the Torah.

/tgtea cwg
EREV SHAVUOS

TUESDAY, JUNE 7, 5 SIVAN
49th DAY OF THE OMER

The customary weekday service. No Tachanun; we say למנצח. One washes (some immerse themselves in a Mikveh) and makes all necessary preparations in honor of Yom Tov. The Yom Tov lights are kindled at the proper time, with the Brachos "להדליק נר של יום טוב" and "שהחיינו".

/tgtecas 'e
FIRST DAY SHAVUOS

TUESDAY NIGHT, JUNE 7, 6 SIVAN

We delay the recitation of Maariv until 72 minutes after sunset (under extenuating circumstances, 60 minutes will suffice) because the count of seven weeks must be totally complete before we acknowledge the Holiday of Shavuos with our prayers.

מעריב / MAARIV

For a Yom Tov night; ...; ברכו וידבר...; ופרוש...; Half-Kaddish; Shemonah Esrei of Yom Tov – "את יום חג השבועות הזה זמן מתן תורתנו"; Kaddish Tiskabel; Yom Tov Kiddush: "אדון עולם, בורא פרי הגפן; אשר בחר; מקדש ישראל והזמנים"; Mourner's Kaddish.

Kiddush at home as above.

(Many are accustomed to spend the entire night of Shavuos studying Torah, saying the Tikun Shavuos, and reading listings of the 613 Commandments. Afterwards, they recite the Shachris prayers in the fashion of the "ותיקין" – the ancient pietists whose lives revolved around the performance of Mitzvos in the most exemplary fashion possible [see pages 23-24 for a fuller understanding as to the schedule with which this type of service is to progress].

WEDNESDAY MORNING, JUNE 8

שחרית / SHACHRIS

In usual Yom Tov fashion: רבה רבה; אהבה רבה; המאיר לארץ; ברכת יוצר; שמות; נשמת; פסוקי דזמרה; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; אין כמוך; open Aron; "ג מדות" (with רבנו של עולם של Yom Tov); we take out two Sifrei Torah. We say "אקדמות" — the long Aramaic poem praising G-D, before the כהן makes his Bracha on the Torah. In the first Sefer Torah we have five Aliyahs in Parshas Yisro (Exodus 19:1-20:23); Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas (Numbers 28:26-31) "וביום הבכורים". The Haftorah is read from Ezekiel 1:1-28 and 3:12 (a child should not be called up to read this Haftorah); usual Brachos for Yom Tov after the reading of the Haftorah; יה א-לי; אשרי; יהללו; Half-Kaddish.

מוסף / MUSSAF

For Yom Tov: Shemonah Esrei of Yom Tov Mussaf (the Additional Offering mentioned is "וביום הבכורים"); the Chazzan's Repetition; Priestly Blessing with עולם של עולם and רבנו של עולם; Kaddish Tiskabel; שיר של יום; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום; Mourner's Kaddish; אדון עולם.

(The custom is to partake of some dairy food on Shavuos besides the usual festive meat meals.)

מנחה / MINCHA

עלינו; Mourner's Kaddish; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; ובא לציון

We wait 72 minutes (under extenuating circumstances, 60 minutes will suffice) before lighting candles and making any of the preparations for the Second Day of Yom Tov.

ב' דשבועות
SECOND DAY SHAVUOS

WEDNESDAY NIGHT, JUNE 8,
7 SIVAN

מעריב / MAARIV

For a Yom Tov night; ...; ברכו וידבר...; ופרוש...; Half-Kaddish; Shemonah Esrei of Yom Tov with "...מתן תורתנו"; Kaddish Tiskabel after Shemonah Esrei; Yom Tov Kiddush with עלינו; שהחיינו; Mourner's Kaddish; אדון עולם.

Kiddush at home as above.

THURSDAY MORNING, JUNE 9

שחרית / SHACHRIS

As is customary for Yom Tov: רבה רבה; אהבה רבה; המאיר לארץ; ברכת יוצר; שמות; נשמת; פסוקי דזמרה; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We read Megillas Rus (the Book of Ruth) followed by Mourner's Kaddish; אין כמוך; open Aron; "ג מדות" (with רבנו של עולם of Yom Tov); we take out two Sifrei Torah; בריך שמי; in the first Sefer Torah we have five Aliyahs in Parshas Re'i (Deut. 15:19-16:17); Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas (Numbers 28:26-31) "וביום הבכורים". The Haftorah is read from Habakkuk 2:20-3:19 (after the second verse of the Haftorah — "תפלה לחבקוק הנביא על שגיונות", the Maftir recites the Piyut "יצייב פתגם"; usual Brachos for Yom Tov after the reading of the Haftorah.

יזכור / YIZKOR

We make pledges to Tzedakah as a means of elevating the souls of the departed (particularly beneficial as a source of merit for both the living and the dead are donations to Ezras Torah, which aids thousands of needy families of Bnei Torah in Israel and throughout the world). יה א-לי (שערי אפרים); אב הרחמים; אשרי; יהללו

מוסף / MUSSAF

As is customary for Yom Tov; Shemonah Esrei of Yom Tov Mussaf (the Additional Offering mentioned is "וביום הבכורים"); the Chazzan's Repetition; Priestly Blessing; Kaddish Tiskabel; שיר של יום; אנעים זמירות; עלינו; אדון עולם; Mourner's Kaddish; and בורא פרי הגפן.

מנחה / MINCHA

As is customary for Yom Tov: ובא לציין; אשרי; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

אסרו חג

ISRU CHAG

THURSDAY NIGHT, JUNE 9, 8 SIVAN

מעריב / MAARIV

For the departure of Yom Tov: אתה חוננתנו in weekday Shemonah Esrei; Kaddish Tiskabel; Havdalah (בורא פרי הגפן and עלינו); עלינו; Mourner's Kaddish.

Havdalah at home as above.

FRIDAY MORNING, JUNE 10

שחרית / SHACHRIS

For a weekday morning: Shemonah Esrei; Chazzan's Repetition; Half-Kaddish (we omit Tachanun); ובא לציין; אשרי; למנחה; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

שבת פרשת בהעלותך

SHABBOS PARSHAS B'HAALOSECHA

JUNE 11, 9 SIVAN

The Haftorah is read from Zechariah 2:14-4:7. Chapter 1 of Pirkei Avos.

(Those who do not say Tachanun through 12 Sivan omit צדקתך צדק today.)

The final time for the sanctification of the New Moon of Sivan is the entire night following Wednesday June 15 (14 Sivan).

שבת פרשת שלח

SHABBOS PARSHAS SHLACH

JUNE 18, 16 SIVAN

The Haftorah is read from Joshua 2:1-24. At Mincha צדקתך צדק. Chapter 2 of Pirkei Avos.

WEDNESDAY, JUNE 22, 20 SIVAN

Some observe this day as a Fast Day with Selichos.

שבת פרשת קרח

SHABBOS

PARSHAS KORACH

June 25, 23 SIVAN

The Haftorah is read from Samuel I 11:14-12:22. We bless the month of Tamuz. We do not say א-ל מלא or אב הרחמים.

At Mincha we say צדקתך צדק.

Chapter 3 of Pirkei Avos.

THURSDAY, JUNE 30, 28 SIVAN

(Those who observe Yom Kippur Koton do so today. We say Tachanun at Mincha.)

ערב ראש חודש

EREV ROSH CHODESH

FRIDAY, JULY 1, 29 SIVAN

א' דראש חודש

FIRST DAY ROSH CHODESH

שבת פרשת חקת

SHABBOS

PARSHAS CHUKAS

FRIDAY NIGHT, JULY 1, 30 SIVAN

/ca /kcq

WELCOMING THE SHABBOS

מעריב / MAARIV

יעלה ויבא in Shemonah Esrei for Shabbos.

SHABBOS MORNING, JULY 2

שחרית / SHACHRIS

יעלה ויבא in Shemonah Esrei; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; Torah Reading: we take out two Sifrei Torah; seven Aliyahs in first Sefer Torah from the weekly Sidrah, Korach: Half-Kaddish, followed by the lifting and closing of that Sefer Torah; Maftir reads in the second Torah from Parshas Pinchas – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם". The Maftir reads the special Haftorah for Shabbos and Rosh Chodesh "השמים כסא" (Isaiah 66:1-24, repeating verse 23 at the end), (no א-ל מלא or יהללו; אשרי; אב הרחמים).

מוסף / MUSSAF

Half-Kaddish; in Shemonah Esrei of Mussaf for Shabbos and Rosh Chodesh we say אתה יצרת; Chazzan's Repetition; Kaddish Tiskabel; ; אין ; עלינו
אדון עולם; Mourner's Kaddish; ברכי נפשי; (Psalm of the Day); כאלקינו אנעים; זמירות שיר של יום

מנחה / MINCHA

Three Aliyahs in Parshas Balak; יעלה ויבא in Shemonah Esrei for Shabbos Mincha. We do not say עלינו צדק. צדקתך צדק; Mourner's Kaddish. Chapter 4 of Pirkei Avos.

/ca hemtn DEPARTURE OF SHABBOS

מעריב / MAARIV

For the departure of Shabbos; אתה חוננתנו and יעלה ויבא in Shemonah Esrei; Half-Kaddish; ויהי נועם and ואתה קדוש followed by Kaddish Tiskabel;
לך Havdalah; עלינו; Mourner's Kaddish.
Havdalah at home.

ב' דראש חדש

SECOND DAY

ROSH CHODESH

SUNDAY MORNING, JULY 3,

1 TAMUZ

שחרית / SHACHRIS

For Rosh Chodesh: יעלה ויבא; Half-Hallel; Torah Reading; Mussaf; etc. Psalm of the Day; ברכי נפשי.

שבת פרשת בלק

SHABBOS PARSHAS BALAK

JULY 9, 7 TAMUZ

The Haftorah is read from Micah 5:6-6:8. At Mincha צדקתך צדק.
Chapter 5 of Pirkei Avos.

MONDAY, JULY 11, 9 TAMUZ

Today, 9 Tamuz, is the Yahrzeit of HaGaon HaRav Dovid Lifshitz, זצ"ל, who served as President of Ezras Torah from 5737-5753.

The final time for the sanctification of the New Moon is the entire night following Thursday July 14 (13 Tamuz), if necessary the new moon may be sanctified Friday night until 9:18 PM (14 Tamuz).

שבת פרשת פינחס

SHABBOS PARSHAS

PINCHAS

JULY 16, 14 TAMUZ

The Haftorah is read from Kings I 18:–19:21. At Mincha צדקתך צדק.
Chapter 6 of Pirkei Avos.

תענית שבעה עשר בתמו

FAST OF SEVENTEENTH

OF TAMUZ

TUESDAY, JULY 19, 17 TAMUZ

This is a Public Fast Day.

שחרית / SHACHRIS

For Fast Days: the Chazzan says עננו between גואל and רפאנו; Selichos; אבינו מלכנו; Tachanun; Half-Kaddish; Torah Reading for Fast Days in "ויחל"
(Parshas Ki Sisah: 32:11-14, 34:1-10); Half-Kaddish; ובה לציון; למנחה; ובה לציון; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

מנחה / MINCHA

אשר; Half-Kaddish; we take out a Sefer Torah and read "ויחל" as in the morning; the third Aliyah is the Maftir; no Half-Kaddish after the Torah is read. The
Haftorah: "דרשו" (Isaiah 55:6-56:8, until "אקבץ עלינו לנקבציו") is the usual one for the afternoons of public fasts; Brachos after the Haftorah until "מגן דוד";
יהללו; we return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei including עננו in שים שלום; שמע קולנו; שים שלום. During the Chazzan's
Repetition, the Chazzan says עננו, between גואל and רפאנו, and ברכת כהנים before אבינו מלכנו; אבינו מלכנו; שים שלום; Tachanun; Kaddish Tiskabel; עלינו; Mourner's
Kaddish.

(The period between the Seventeenth of Tamuz until after Tisha B'Av is called "בין המצרים" — "between the straits" (based upon the verse in Lamentations
1:3) because of the multiple tragedies that have occurred to the Jewish people throughout the ages during these three weeks. Among the worst of the tragedies are
the destruction of both Holy Temples, the end of Jewish Sovereignty for almost 2,000 years, and the exile from Eretz Yisroel. The custom is for us to manifest
some signs of mourning during this period. Therefore, we do not make weddings or take haircuts during these three weeks. Because it is a time of national
catastrophe, we do not make the Bracha שהחיינו (so as to avoid the Bracha שהחיינו we do not eat a new fruit [unless that fruit would be unobtainable afterward]
or purchase an expensive article of clothing that would require the Bracha שהחיינו, during these three weeks [the custom is to make the Bracha on Shabbos].)

שבת פרשת מטות

SHABBOS PARSHAS

MATOS

JULY 23, 21 TAMUZ

The Haftorah is read from Jeremiah 1:1-2:3 "דברי ירמיה" (the three Haftoros of these three weeks are called the שלש דפורענותא — the "Three Haftoros of
Punishment").

At Mincha צדקתך צדק.

hgxn /awi /ca
SHABBOS PARSHAS
MASEI

JULY 30, 28 TAMUZ

The Haftorah is read from Jeremiah 2:4-28 and 3:4 (שמעו). We bless the month of Av. We do not say אב הרהמים. (Some have the custom to say אב הרהמים.) At Mincha: צדקתך צדק.

Chapter 2 of Pirkei Avos.

ערב ראש חודש
EREV ROSH CHODESH

SUNDAY, JULY. 31, 29 TAMUZ

(Some observe Yom Kippur Koton.) No Tachanun at Mincha.

asj aew
ROSH CHODESH

MONDAY, AUG. 1, 1 AV

Services for Rosh Chodesh: יעלה ויבא; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf; etc.

(From Rosh Chodesh Av until after Tisha B'Av we refrain from washing ourselves with warm or hot water. Only those who are feeble, extremely sensitive, or who must do so for medical reasons may wash with warm or hot water. We do not launder clothing until after Tisha B'Av. We do not wear clothing that was laundered before Rosh Chodesh, except on Shabbos. We do not drink wine or eat meat of any kind, with the exception of the feeble, sickly, or ill, who may eat poultry. We may eat meat and drink wine on Shabbos or while attending a Seudas Mitzvah, such as a Bris or the completion of a Tractate of Talmud.)

שבת פרשת דברים
SHABBOS
PARSHAS DEVORIM

שבת חזון
(CHAZON)

FRIDAY EVENING, AUG. 5, SATURDAY, AUG. 6, 6 AV

(Some have the custom to sing לכה דודי in the melody of "אלי ציון".) The Haftorah is read (to the special melody of Eichah) from Isaiah 1:1-27. א-ל מלא and אב הרהמים; usual Mussaf; At Mincha צדקתך צדק.

Chapter 3 of Pirkei Avos.

At the Departure of Shabbos we make the usual Havdalah using wine. (If there is a child who understands the nature of a Bracha, we give him the wine to drink. If there is no child, the one who makes Havdalah may drink the wine himself.)

ערב תשעה באב
EREV TISHA B'AV

MONDAY, AUG. 8, 8 AV

No Tachanun at Mincha.

At the סעודה המפסקת – the concluding meal before the fast, aside from the bread, we may not eat two different types of cooked foods. Three people should not eat together in order to avoid making a Zimun (quorum of three for the Blessing after Meals). We sit upon the floor and eat the customary egg dipped into ashes to symbolize our state of mourning. One may not eat another cooked food with the egg, as the egg itself constitutes a cooked food. We stop eating and drinking, as well as all the other categories of activities forbidden on Tisha B'Av, before sunset.

תשעה באב
TISHA B'AV

MONDAY NIGHT, AUG. 8, 9 AV

This is a Public Fast Day. On Tisha B'Av we are prohibited to eat and drink, to wash ourselves (even in cold water), to apply oils to ourselves for pleasurable purposes, to have marital relations, and to wear leather shoes.

"Anyone who eats or drinks on Tisha B'Av will not participate in the rejoicing over the rebuilt Jerusalem. And all who mourn for Jerusalem will earn the right to take part in the rejoicing over the rebuilt Jerusalem. And concerning a person who eats meat or drinks wine at the last meal before the Fast [with the exception of Shabbos]. Scripture states (Ezekiel 32:27): 'and their iniquities shall come upon their bones.'" [Orach Chaim Siman 554:25] The Mishne Brurah, writing on the first phrase, 'Anyone who eats or drinks on Tisha B'Av...', comments: "Even women who are pregnant or nursing, or people of weak constitution, for whom fasting is very difficult, must fast on Tisha B'Av (this does not apply to someone who is truly ill), for the destruction of the Beis HaMikdash is worth suffering for, at least one day a year."

מעריב / **MAARIV**

(We remove the curtain from the Aron HaKodesh, we dim the lighting, and we sit on the floor or on a low stool. We do not sit on regular chairs or benches until after midday [1:01 PM DST]). We recite Maariv in a low and subdued voice; Shemonah Esrei; Kaddish Tiskabel. We have a public recitation of Eichah — the Book of Lamentations, followed by several Kinot for the night of Tisha B'Av; ואתה קדוש; Kaddish Tiskabel without עלינו; תתקבל; Mourner's Kaddish.

TUESDAY MORNING, AUG. 9

שחרית / SHACHRIS

We wash our fingers only until the knuckles (as one is drying his fingers, while there is still some moisture on them, he may rub them across his eyes to remove the sediment there); we make the Bracha **ידים נטילות** ימים, as well as all of the other appropriate morning Brachos. We rise early to Shul. We do not wear our Tallis or Tefillin until midday. We do wear our Tallis Koton, but without making a Bracha over it. We say the usual morning Brachos, as well as the rest of the morning order (we omit **הקטורת** (פטום). We recite the usual morning service, Shemonah Esrei; Chazzan's Repetition; the Chazzan recites **עננו** between **גואל** and **רפאנו**; (the Chazzan does not say **ברכת כהנים** before **שלים**); Half-Kaddish (we say neither Tachanun nor **אבינו מלכנו** on Tisha B'Av); we take out a Sefer Torah and have three Aliyahs in Parshas Vaeschanan (Deut. 4:25-40) "**כי תוליד בנים**"; Half-Kaddish; the third Aliyah is Maftir. The Haftorah is read in the melody of Eichah from Jeremiah 8:13-9:23: "**אסוף אסיפם**". At the conclusion of the Haftorah, the Brachos after the Haftorah are read until "**מגן דוד**"; we return the Sefer Torah to the Aron HaKodesh; we say the lengthy collection of Kinot until their completion (preferably around noon); **אשרי**; (we omit **ובא למנצח**) **לציון** (skipping the verse "**ואני זאת בריתי**" etc.); Kaddish Tiskabel without **עלינו**; **תתקבל**; Mourner's Kaddish; we do not say the Psalm for the Day during Shachris on Tisha B'Av. (It is recommended that people read Eichah individually to themselves).

After midday it is permitted to sit on chairs or benches.

מנחה / MINCHA

We don Tallis and Tefillin, making the appropriate Brachos. The Psalm of the Day is recited, followed by a Mourner's Kaddish. As is customary for Mincha of all Public Fasts, we say **אשרי**, followed by a Half-Kaddish; we take a Sefer Torah out of the Aron HaKodesh and we have three Aliyahs in "**ויחל**" as in the Mincha service of any Public Fast; no Half-Kaddish after the Torah is read; the third Aliyah is the Maftir. The Haftorah: "**דרשו**" Isaiah 55:6-56:8 (until "**אקבץ**" "**עליו לנקבציו**") is the usual one for the afternoons of Public Fasts; Brachos after the Haftorah until "**יהללו**"; **מגן דוד**; we return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei including "**נחם**" in "**בונה ירושלים**" and "**עננו**" in "**שומע תפלה**". If one forgot to say "**נחם**" in "**בונה ירושלים**" he may say it before "**ותחזינה עינינו**" omitting the ending blessing "**ברוך מנחם ציון**", concluding only with "**ותחזינה**"... [Mishneh Brurah]. See Tzom Gedaliah for the laws pertaining to an individual or Chazzan who omits "**עננו**". Chazzan repeats **עננו** between **גואל** and **רפאנו** in "**בונה ירושלים**" and says **ברכת כהנים** before **שלים**; (we do not recite **אבינו מלכנו** and Tachanun); Kaddish Tiskabel; **עלינו**; Mourner's Kaddish.

[Rav Henkin noted: Our Sages have emphasized that the essence of a Fast Day is the process of Teshuva — Repentance. This is particularly so for those sins that were responsible for the destruction of the Beis HaMikdash, and yet, which we remain guilty of today. Here is a partial listing of those transgressions: Jerusalem was destroyed because:

- 1) the Jews profaned Shabbos.
- 2) they did not provide for the Torah education of their small children.
- 3) they did not recite the Shema morning and night.
- 4) they showed contempt for Torah scholars.
- 5) they had unwarranted hatred for each other.
- 6) they hardened their hearts to any fear of Divine retribution (see Gittin 55b).

Throughout the history of the Diaspora we have always taken the matter of repentance on fast days very seriously. Even the 'sinners and scoffers' of past generations were observant in this area. In recent history, however, there has been a tragic breakdown in religious sensitivity, may G-d protect us.]

It is a great Mitzvah to study on a daily basis the Sefer Chofetz Chaim which discusses the laws of Lashon Harah and Rechilus (talebearing). The major reason for the destruction of the Holy Temples was senseless hatred and Lashon Harah. By studying these laws, a person becomes sensitized to refraining from these very serious sins. Conversely, if one does not study these laws on a regular basis, he will not be as careful in avoiding these transgressions, nor will he understand the intricate details involved in guarding one's speech. One should read the Chofetz Chaim's **זצ"ל** descriptions of the great rewards that await those who are careful to avoid these sins. The Vilna Gaon **זצ"ל** quotes a Medrash that states: "For every moment that a person refrains from forbidden speech, he earns a celestial light hidden away for the righteous, whose value cannot be comprehended by neither angel nor man."

TUESDAY NIGHT, AUG. 9, 10 AV

מעריב / MAARIV

We recite the usual weekday Maariv. After services we sanctify the New Moon of Av.
(Meat may not be eaten and wine may not be drunk until noon of Wednesday.)

שבת פרשת ואתחנן

SHABBOS PARSHAS VAESCHANAN

שבת נחמו (NACHAMU)

AUG. 13, 13 AV

The Haftorah is read from Isaiah 40:1-26 (this is the first of seven Haftoros, [the **שבע דנחמתא** — the Seven Haftoros of Consolation] that precede Rosh HaShanah). At Mincha we say **צדקתך צדק**. Chapter 4 of Pirkei Avos.

This is the Yahrzeit of the Gaon and Tzaddik Rav Yosef Eliyahu ben Reb Eliezer Kolonymus Henkin **זצ"ל**, who served with selfless dedication as Director of Ezras Torah from 5685 — 5733 (1925 — 1973).

The final time for the sanctification of the New Moon of Av is the entire night of Motzei Shabbos (14 Av).

חמשה עשר באב 15TH OF AV

MONDAY, AUG. 15, 15th OF AV

We conduct ourselves in a somewhat festive manner; we do not say Tachanun and the series of "**יהי רצון**" after Torah Reading; (we also omit Tachanun of the preceding Mincha on Sunday); we say **למנצח א-ל ארך אפים**.

שבת פרשת עקב SHABBOS PARSHAS EIKEV

AUG. 20, 20 AV

The Haftorah is read from Isaiah 49:14-51:3 (ותאמר ציון). At Mincha **צדקתך צדק**. Chapter 5 of Pirkei Avos.

שבת פרשת ראה

ערב ראש השנה
EREV ROSH HASHANAH

WEDNESDAY, SEPT. 28, 29 ELUL

(Some are accustomed to fast until noon.) We begin saying the many Selichos of Erev Rosh HaShanah that include "זכור ברית", before the pre-dawn sky begins to brighten; Tachanun during Selichos but not during morning or afternoon prayers. One who arose before dawn and at that time washed his hands in the prescribed manner, three times alternately on each hand, must wash them again three times after dawn (see Mishne Brurah on Orach Chaim 4:4). We say למנצה. We do not blow the Shofar at all during the day so as to make a distinction between the voluntary shofar blowing of Elul and the obligatory shofar blowing of Rosh HaShanah; התרת גדרים.

One takes a haircut, and bathes in honor of the approaching holiday. Immersion in a Mikvah, preferably after midday, is appropriate so that we may enter the Day of Judgement in a state of holiness and purity.

We make all preparations for Yom Tov. We make an Eirev Tavshilin. We hasten to light candles (20 minutes before sunset). We make the Brachos " להדליק " "נר של יום טוב" and "שהחיינו" over the candles.

May it be the Divine will that our prayers be accepted in mercy and grace, and may we all be written for good long lives full of tranquility and peace.

Repentance prayer and charity avert the evil decree.

MAY THE NEW YEAR OF 5772 AND ITS BLESSINGS COMMENCE!