

KISLAV

מולד כסלו: זונטאג נאכמיטאג 14 מינוט מיט 4 חלקים נאך 12

א' דראש חדש

FIRST DAY ROSH CHODESH

SUNDAY, NOV. 3, 30 MARCHESHVAN

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

ב' דראש חדש

SECOND DAY

ROSH CHODESH

MONDAY, NOV. 4, 1 KISLEV

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

שבת פרשת ויצא

SHABBOS PARSHAS

VAYEITZEI

NOV. 9, 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).

שבת פרשת וישלח

SHABBOS PARSHAS

VAYISHLACH

NOV. 16, 13 KISLEV

The Haftorah is read from the Book

of Ovadiah. The final time for the sanctification of the New Moon of Kislev is the entire night following Sunday Nov. 17 (15 Kislev).

שבת פרשת וישב
SHABBOS PARSHAS
VAYEISHEV

NOV. 23, 20 KISLEV

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

ערב חנוכה
EREV CHANUKAH

WEDNESDAY, NOV. 27, 24 KISLEV

No Tachanun at Mincha.

"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).

א' דחנוכה
FIRST DAY CHANUKAH
WEDNESDAY NIGHT, 25 KISLEV

Wednesday night, November 27, after sunset (according to some, after the appearance of three stars) we light the *Chanukah* lights and make the following

three *Brachos*: להדליק נר של חנוכה, שעשה, נסים, 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 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, NOV. 28

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 "לחנוכת"; *Levi* reads (12-14) until "מלאה"; *Yisroel* reads (15-17) until "נחשון בן"; "קטרת"; Half-Kaddish; *יהללו*; *אשרי*; (למנצח); *Kaddish Tiskabel*; *עלינו*; Psalm of the Day; מזמור שיר חנוכה (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 למנצח 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

ג' דחנוכה
THIRD DAY CHANUKAH
FRIDAY AFTERNOON
NOV. 29, 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 three candles, beginning with the new addition. We make the *Brachos* "להדליק נר" and "שעשה נסים" (no שהחיינו); הנרות הללו, etc.

קבלת שבת/ערבית
WELCOMING THE SHABBOS

FRIDAY EVENING, 27 KISLEV

מעריב / MAARIV

etc. ועל הנסים,

SHABBOS MORNING, NOV. 30

שחרית / SHACHRIS

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 "ביום השלישי"; the *Haftorah* is read in Zechariah 2:14-4:7. We bless the new moon of *Teves*. (א-ל מלא no) or יהללו, אשרי; (אב הרחמים or

מוסף / MUSSAF

Half-*Kaddish*; *Shemonah Esrei* of *Mussaf* for *Shabbos* with על הנסים; *Chazzan's* Repetition; *Kaddish Tiskabel*; אין באלקינו; (Psalm of the Day); מזמור שיר חנוכה; Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

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

מוצאי שבת

DEPARTURE OF SHABBOS

MOTZIE SHABBOS, NOV. 30,
28 KISLEV

Weekday *Maariv*; וועל אַתה חוננתנו and הנסים in *Shemonah Esrei*; Half-Kaddish; *Kaddish Tiskabel*; ויהי נועם ; ואתה קדוש ; ויתן לך ; *Chanukah Menorah* in *Shul*; *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. 2, 29 KISLEV

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