

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

5772 from the creation of the world. Symbol is ה"ז: Rosh HaShanah falls out on Thursday (the fifth day of the week; Cheshvan is 29 days and Kislev is 30 days (כסדרן); Pesach falls out on Shabbos (the seventh day of the week). The year is a regular year consisting of 354 days and containing 51 Shabosos. It is the 15th year of the 304th minor (19 year) Lunar cycle and the 4th year of the 207th major (28 year) Solar cycle. It is the 4th 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: 10 Tishrei, Oct. 7 at 9:00 P.M.

Tekufas Teves: 12 Teves, Jan. 7, at 4:30 A.M.

Tekufas Nisan: 15 Nisan, Apr. 7 at 12:00 noon.

Tekufas Tamuz: 17 Tamuz, July 7, at 7:30 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 Thursday, Oct. 27, 5:52 AM and 15 Chalokim."

TISHREI: – Tuesday, Sep. 27, 5:08 PM and 14 Chalokim.

MARCHESHVAN: – Thursday, Oct. 27, 5:52 AM and 15 Chalokim .

KISLEV: – Friday, Nov. 25, 6:36 PM and 16 Chalokim.

TEVES: – Sunday, Dec. 25, 7:20 AM
and 17 Chalokim.

SHEVAT: – Monday, Jan. 23, 8:05 PM.

ADAR: – Wednesday, Feb. 22, 8:49 AM
and 1 Chelek.

NISAN: – Thursday, March 22, 9:33 PM
and 2 Chalokim.

IYAR: – Saturday, April 21, 10:17 AM
and 3 Chalokim.

SIVAN: – Sunday, May 20, 11:01 PM
and 4 Chalokim.

TAMUZ: – Tuesday, June 19, 11:45 AM
and 5 Chalokim.

AV: – Thursday, July 19, 12:29 AM and
6 Chalokim.

ELUL: – Friday, Aug. 17, 1:13 PM and
7 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. 28, 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; Nefilas Apayim during Selichos but not during morning or afternoon prayers; We say למנצה. 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 4:14). 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, not before an hour before 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 $\eta\aleph$ in a hasty fashion before the Chazzan completes the entirety of the Bracha. (See Orach Chaim 124 for additional laws regarding the response of $\eta\aleph$. 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 $\beth"י$ 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).

עֶרְבִית / MAARIV

ברכו...; Following the Machzor we say ;...; followed by Half-Kaddish (we say לעילא לעילא מכל ברכתא (or ולעילא) in every Kaddish until after Yom Kippur). In the Shemonah Esrei for Rosh HaShanah we add בספר and זכרנו, מי כמוך, וכתוב (during the week המלך המשפט is recited) (if any of these were omitted one does not have to repeat the Shemonah Esrei). The third Bracha is המלך (if one says the usual הא-ל 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 " is the usual: " המברך את עמו ישראל " ("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; עלינו; Mourner's Kaddish; אדון עולם; שהחיינו

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 are the people who are in such a case, happy are the people whose G-d is the L-rd.'"

On the first night, after services we bless each other with: " לשנה טובה תכתב " ("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 המוציא על נטילת ידים. 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 בּוֹרֵא פְּרִי הָעֵץ. 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 29.

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: פסוקי דזמרה; נשמת; המלך; ישתבח; Half-Kaddish (שיר המעלות ממעמקים) is said between ישתבח and the Half-Kaddish); ...ברכו; ברכת יוצר (with the customary additions – Piyutim for Rosh HaShanah); אהבה רבה; קריאת שמע [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 after the Shemonah Esrei; Kaddish מלכנו after the Shemonah Esrei; Tiskabel; "אין כמוך" (Nusach Sefard: "אתה הראת"); open Aron; י"ג מדות followed by the special רבונו של עולם של עולם for Rosh HaShanah; we take out two Sifrei Torah; בריך שמיה; שמע; ישראל; אחד; קדוש ונורא; גדלו; על הכל.

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 תר"ת, תשר"ת, and תש"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 העם יודעי תרועה...; אשרי יושבי ביתך; 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 הַנְּנִי; 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, מלכיות, זכרונות, תש"ת, and תר"ת after שופרות, and we say after each group of Shofar blasts, "היום הרת עולם" and "ארשת "

"שפתינו".

נְשִׂיאת כַּפִּים / 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 אבותינו ברכנו" in a whisper. When he reaches the word "כהנים" he says it in a loud voice to which the congregation responds: "עם קדושך כאמור"; after which the Kohanim pronounce the Bracha: "אשר קדשנו אהרן...בבקדושתו של אהרן". The Chazzan prompts the Kohanim with the Priestly Blessing, word by word, and they repeat each word after him. The congregation says the prayers found in the Machzor. [Rav Henkin noted that in some congregations the Kohanim repeat the final word of each of the verses that compose the Bracha (וישמרך, ויחנך, שלוי), immediately after the Chazzan, who then pauses to allow the congregation to recite the above -mentioned prayers. This is done so as to avoid the possible problem of an

undue interruption within the Blessing. The prayers that are found in the Machzor are then recited by the congregation after the conclusion of the entire Priestly Blessing.] Kaddish Tiskabel; (before the Chazzan says the word "תתקבל" the Baal T'kiah sounds the word "תשר"ת, תש"ת, and תר"ת which consist of ten sounds); אין כאלקינו; עלינו; Mourner's Kaddish; then we blow an additional thirty sounds to make a total of one hundred sounds. (Those who followed Nusach Sefard and blew thirty sounds during the silent Mussaf blow only ten additional sounds at the end of the service). If the Daily Psalm or לדוד אורי were omitted before services, they should be recited now; אדון עולם.

At home, Kiddush over wine: תקעו בחדש followed by בורא פרי הגפן. We eat a typical Yom Tov meal, followed by Birkas HaMazon, which includes יעלה ויבא.

We should attempt to remain awake the entire day of Rosh HaShanah, spending the day in the study of Torah and in the recitation of Tehillim.

מנחה / MINCHA

ובא לציון; אשרי; Half-Kaddish; Shemonah Esrei of Rosh HaShanah (with all of the

appropriate additions: זכרנו, etc.); according to Nusach Ashkenaz, שלום רב; the Chazzan's Repetition; אבינו מלכנו; Kaddish Tiskabel; עלינו; Mourner's Kaddish. The prevailing custom is to go to a river (or other body of water) to say Tashlich; some add the additional prayers and requests that are found in the Machzor. If one did not say Tashlich on Rosh Hashanah, he may do so throughout the Ten Days of Repentance.

ב' דראש השנה
SECOND DAY
ROSH HASHANAH
THURSDAY NIGHT
SEPT 29, 2 TISHREI

(We wait seventy-two minutes after sunset before lighting candles. The same length of time applies for all preparations for the second day. In extenuating circumstances, an hour's wait is sufficient.) The Brachos over the candle-lighting are טוב שהחיינו להדליק נר של יום טוב (it is proper for women, to wear a new garment or display a new fruit at candle-lighting so that the טוב שהחיינו applies to these as well. The fruit may not be eaten before Kiddush).

ערבית / MAARIV

ברכו; ופרוש...; ותקעו...; followed by Half-Kaddish; the Shemonah Esrei of Rosh HaShanah (with all of the appropriate additions: זכרנו, etc.); (according to Nusach Sefard the congregation says לדוד מזמור after the Shemonah Esrei); Kaddish Tiskabel; Kiddush; עלינו; לדוד אורי; Kaddish; אדון עולם (all as on the previous day). Kiddush at home.

קידוש / KIDDUSH

On the second night we bring to the table a new fruit or we wear a new garment so that the Bracha שהחיינו that we recite at the end of Kiddush applies to these as well. (If one forgot to prepare a new fruit or garment he may still make the שהחיינו).

FRIDAY MORNING, SEPT. 30

שחרית ומוסף / SHACHRIS and MUSSAF

As on the previous day, we commence with the שיר היחוד (for the sixth day of the week); אנעים זמירות; the Psalm of the Day and לדוד אורי; followed by Kaddish and אדון עולם; the regular morning Brachos, followed by the customary morning order; פסוקי דזמרה; שיר המעלות (Half-Kaddish); נשמת; המלך; ישתבח

ממעמקים is said between ישתבה and the Half-Kaddish). ברכו; ברכת יוצר...; (with the customary additions – Piyutim for the Second Day of Rosh HaShanah); אהבה רבה; Shema; Shemonah Esrei; repetition by the Chazzan; אבינו מלכנו; Kaddish Tiskabel; " אין " ; open Aron; י"ג מדות; followed by the special רבנו של עולם for Rosh HaShanah; We take out two Sifrei Torah; בריך שמייה; שמע ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזר ויגן. There are five Aliyahs in the first Sefer Torah. We read again from Parshas Vayeira continuing from Genesis 22:1-24 (from " ויהי " until the end of the Parsha); Half-Kaddish; in the second Sefer Torah we read the same Maftir as yesterday: Numbers 29:1-6 (Parshas Pinchas השביעי); Haftorah from Jeremiah 31:1-19; Brachos after the Haftorah; Shofar blowing; Mussaf; all as was done yesterday. It is advisable that on the second day of Rosh HaShanah the Baal T'kiah wear a new garment that requires a שהחיינו in the manner of last night's Kiddush.

מנחה / MINCHA

אשרי; ובא לציון Esrei of Rosh HaShanah; according to

Nusach Ashkenaz — שלום רב; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish. We omit מלכנו.

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. 30

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 מזמור שיר ליום השבת, and ד' מלך, followed by a Mourner's Kaddish.)

זכרנו, מי כמוך, המלך הקדוש, ; ופרוש... ; ושמר
Shemonah Esrei of Shabbos with the appropriate additions for the Ten Days of Repentance — ; וכתוב, בספר
מגן אבות ; ויכולו"; המלך הקדוש"
Kaddish Tiskabel. Kiddush for Shabbos is

made in Shul; עלינו; לדוד אורי; Mourner's Kaddish; אדון עולם; Kiddush at home.

SHABBOS MORNING, OCT. 1

שחרית / SHACHRIS

Regular Shabbos services; (שיר המעלות) is said between ישתבח and the Half-Kaddish); in the Shemonah Esrei and in its repetition by the Chazzan, we say זכרנו, מי בספר and כמוך, המלך הקדוש, וכתוב Kaddish Tiskabel after the Chazzan's Repetition of the Shemonah Esrei; take out one Sefer Torah; seven Aliyahs only in Parshas Haazinu; Half-Kaddish; Haftorah is "שובה" — 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); יקום פורקן; א-ל מלא; 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 — Kaddish Tiskabel; אין כאלקינו; אנעים זמירות; עלינו; Psalm of the Day of Shabbos; לדוד אורי; Mourner's Kaddish; אדון עולם .

מנחה / MINCHA

ואני תפילתי; ואשרי; ובא לציון; three Aliyahs in Parshas V'zos HaBracha; (no Half-Kaddish after Torah reading of Mincha); יהללו; Half-Kaddish; Shemonah Esrei for Shabbos Mincha with the appropriate additions for the Ten Days of Repentance; Chazzan's Repetition; צדקתך; 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).

עֲרֵבִית / MAARIV

We begin "והוא רחום"; ברכו" ; weekday Shemonah Esrei; "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 חוננתנו"; "המלך המשפט"; "וכתוב"; "בספר היים"; Half-Kaddish after Shemonah Esrei; ויהי נועם and ויתן לך; Kaddish Tiskabel; ואתה קדוש; Havdalah; עלינו; לודד אורי; 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.

הַבְּדֵלָה / 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, OCT. 2, 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; in the Shemonah Esrei: זכרנו, מי כמוך, המלך הקדוש, and בספר (all these are repeated during the Chazzan's Repetition of the Shemonah Esrei); the Chazzan says עננו between גואל and רפאנו; (If the Chazzan forgot to say עננו here; he should add it during שומע תפילה as an individual does at Mincha.); 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 י"ג מדות 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; יהללו; אשרי; למנצח; ובא לציון Tiskabel; עלינו; Psalm of the Day; לדוד אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a Sefer Torah (some say י"ג מדות); 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 זכרנו, מי כמוך, שמע קולנו"; " in המלך הקדוש, המלך המשפט, עננו בספר and; 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 שים שלום; אבינו before ברכת כהנים

מלכנו; Tachanun; Kaddish Tiskabel; עלינו;
Mourner's Kaddish.

THURSDAY, OCT. 6, 8 TISHREI
(Torah Reading.) Selichos, י"ג מדות - 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 ["כי הדם הוא הנפש"] as well as 'money,' so we have דמים — 'money' in place of דמים — ['the soul']).

ערב יום כפור
EREV YOM KIPPUR
FRIDAY, OCT. 7, 9 TISHREI

We say only a few Selichos in the morning; the usual morning services; no *אבינו מלכנו לתודה*; *מזמור לתודה*; *אבינו מלכנו* is recited; no Tachanun; no *למנצה*.

We eat in a bountiful fashion the entire day. After midday we immerse ourselves in a Mikveh not before an hour before midday — 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" and the "עמו ישראל בשלום" and the "...יהיו לרצון" that follows it, we say Viduy — confession: "...אשמנו, בגדנו" and "...ועל הטא" just as on Yom Kippur itself. The Chazzan recites the usual repetition of the Shemonah Esrei without Viduy. No Tachanun or *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 ושל יום 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 OCT. 7,
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 בציצת" 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.

ד' מלך and מזמור שיר ליום השבת followed by a Mourner's Kaddish. (The psalms of welcoming the Shabbos and במה 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; "...ושמרו"; "כי ביום הזה יכפר"; Half-Kaddish; Shemonah Esrei of Yom Kippur with Shabbos insertions; before "אלקי נצור" we say, "...יהיו לרצון" followed immediately by Viduy and "על 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 אבינו מלכנו; (according to Nusach Sefard לדוד

עלינו; לדוד אורי; Kaddish Tiskabel; (מזמור
Mourner's Kaddish; אדון עולם.

Many congregations have the custom to say all the אנעים זמירות and שירי היחיד 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, OCT. 8

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; זמירות; 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; פסוקי דזמרה; נשמת; המלך; ישתבה (שיר); Half-Kaddish; is said between ישתבה and the Half-Kaddish); ברכו... (with the customary additions — Piyutim for Yom Kippur); הכל יודוך; א-ל אדון; לא-ל ברוך; אהבה; הכולל; קריאת שמע; רבה; in which we say: "ברוך שם" in a loud voice; Shemonah Esrei of Yom Kippur with all the appropriate additions for Shabbos; before we say "אלקי נצור על" etc.

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).

אב הרחמים; אשרי; יהללו Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

The Chazzan says הנוני; Half-Kaddish; Shemonah Esrei of Mussaf of Yom Kippur and Shabbos; Viduy and "על חטא", in same place as in Shachris; in the Chazzan's Repetition all appropriate additions for Shabbos and Yom Kippur are made; Kedushah; Piyutim; אמיץ כח (Nusach Sefard (אתה כוננת); Selichos; Viduy and "על חטא" etc.; נשיאת כפים; because it is Shabbos we skip the usual יהי רצון של עולם and the רבוננו של עולם that are otherwise recited. Kaddish Tiskabel (we do not say אין כאלקינו, פטום הקטורת, עלינו or Mourner's Kaddish).

מנחה / MINCHA

(We do not say אשרי and ובא לציון.) We take out one Sefer Torah (no י"ג מדות); בריך (no "ועל הכל"); three Aliyahs in Parshas Acharei Mos (Levit. 18:1-30) — the Parsha of עריות (forbidden relationships); no

Half-Kaddish after the Torah Reading; The third Aliyah is Maftir who reads the Haftorah, consisting of the entire Book of Jonah (some add at the end verses from the Prophet Micah, 7:18-20 — "מי א-ל כמוך" Brachos after the Haftorah until "מגן דוד"; return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei of Yom Kippur with insertions for Shabbos; Viduy and "על חטא" in same place in Shemonah Esrei as in Shachris; the Chazzan's Repetition with all appropriate additions for Shabbos; Kedushah; Piyutim; Selichos; Viduy and "על אלקינו ואלקי אבותינו ברכנו בברכה"; "etc.;" ; "שם שלום"; Kaddish Tiskabel; no אבינו מלכנו or Mourner's Kaddish.

(Neilah, the closing service of Yom Kippur, should be begun shortly before sunset. Those who start Neilah too early (thereby ending it too early) only allow for the strong possibility of the violation of Yom Kippur, Heaven forbid, with eating and drinking, or the performance of prohibited activities during a time that might still be Yom Kippur, or sometimes is definitely Yom Kippur. May the Merciful One protect

us from such errors.)

“The Divine Judgement that was written on Rosh HaShanah concerning the fate of all beings, whether for good or for bad, is sealed by the end of Neilah. A person must actively prepare himself for the prayers of Neilah. For the culmination of the Ten Days of Repentance is Yom Kippur, and the culmination of Yom Kippur is Neilah; everything hinges upon these final few moments. If not now, when? Therefore, even if one is physically weakened by the fast, he still must gird himself, like a warrior preparing for battle, in order to pray with a pure and clear concentration and to accept upon himself all of the many facets of genuine repentance. One who comes to purify himself is helped from Above and will be sealed in the Book of Good Life" (Mishne Brurah: 623:3).

נעילה / NEILAH

ובא לציון; אשרי; Half-Kaddish; the Shemonah Esrei of Neilah with insertions for Shabbos; we say "וחתמנו" in place of "וחתום", "וכתבנו" in place of "וכתוב", and "ונחתם" instead of "ונכתב"; the same applies

for the Chazzan's Repetition; Viduy; "אתה יד
 "נותן יד"; in the Chazzan's Repetition:
 Kedushah; Piyutim; Selichos; Viduy
 according to custom; "אלקינו ואלקי אבותינו
 ברכנו בברכה"; שים שלום; בספר חיים; אבינו מלכנו;
 "שמע ישראל" is said once; "ברוך שם כבוד
 ד' הוא" is said three times; "מלכותו לעולם ועד
 האלקים" is said seven times; Kaddish
 Tiskabel — we blow one long תקיעה before
 [תשר"ת some blow תתקבל] and we say: "לשנה
 הבאה בירושלים" If it is already the proper
 time, we recite Maariv slowly and with great
 concentration.

(One should be extremely careful not to
 make Havdalah, eat or do any prohibited
 activity until 72 minutes have elapsed since
 sunset [in extenuating circumstances, 60
 minutes will suffice].)

עֶרְבִית / MAARIV

As on all weekday nights we begin "והוא רחום". In Shemonah Esrei we no longer recite any of the additions for the Ten Days of Repentance (if one forgot and said "המלך הקדוש" instead of "הא-ל הקדוש" — he does not have to repeat the Shemonah Esrei). אתה חוננתנו; Kaddish

Tiskabel after Shemonah Esrei; (we do not say ואתה קדוש); ויתן לך and ויהי נועם
Complete Havdalah for the departure of Shabbos: הנה א-ל ישועתי; בורא פרי הגפן; בורא
הנה א-ל ישועתי; מיני בשמים; המבדיל; בורא מאורי האש (As is the rule for the departure of every Yom Kippur, even though this is also the departure of Shabbos, one must make the Bracha בורא מאורי האש 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; לזוד אורי Mourner's Kaddish.

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 ירידה..." after the reading of the Torah. We do say "א-ל ארך אפים", before taking out the Torah, and למנצה (Some have the Minhag 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 protrudes 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).

Haddasim — We take three stems of Haddasim, the majority of each covered with groups of three leaves that protrudes 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, October 11 [14 Tishrei].

ערב סוכות

EREV SUCCOS

WEDNESDAY, OCT. 12, 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 " ויום טוב " and " שהחיינו " are said.

א' דסוכות

FIRST DAY SUCCOS

WEDNESDAY NIGHT, OCT. 12,

15 TISHREI

ערבית / MAARIV

Half-Kaddish; ...ברכו...; ופרוש...; וידבר

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 פרי הגפן, אשר... לישב בסוכה; before making the Bracha בחר...; ששהיינו.

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.)

(When one does not make Kiddush he should make the Bracha "לישב בסוכה" after "המוציא", and he should intend that this Bracha apply to all of his activities in the Succah until the next meal.)

THURSDAY MORNING, OCT. 13

In the morning, we can make the Bracha over the Four Species from sunrise on (in extenuating circumstances, from when the sky begins to brighten). The Bracha over the Four Species is: "וצונו על נטילת לולב..." and on the first day, שהחיינו. The Brachos are made with the Esrog held upside down (the pitum facing down) so that the Mitzvah is first performed in its proper manner after the Bracha, when the Esrog is held the right way

(with the pitum facing up). One holds the Esrog in the left hand, and the Lulav, with the other species, in the right hand, with the back of the Lulav's spine facing the person holding it. (Some have the custom to take only the Lulav and its species in the right hand before the Bracha, and then to take the Esrog in the left hand after the Bracha, and then to bring both hands together to perform the Mitzvah.) When the Four Species are held together properly, they are [according to Nusach Ashkenaz], shaken three times back and forth in front of the person [who is facing East], three times to his right, three times behind him, three times to his left, three times above, and three times downward.

שַׁחְרִית / SHACHRIS

In the usual Yom Tov fashion; Morning Brachos; נְשַׁמַּת; פְּסוּקֵי דְזִמְרָה; Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel (we hold the Four Species during the recitation of Hallel and shake them, in the manner prescribed above, [according to Nusach Ashkenaz] during every "הַדּוּדוּ" and during the two "ה' הוֹשִׁיעָה נָא". The Chazzan

shakes them only at the first "הודו" at "יאמר" and at both "אנא ה' הושיעה נא" After Hallel, Kaddish Tiskabel (some have the custom to say the Hoshanos immediately after Hallel and before the Kaddish Tiskabel); אין כמוד; open Aron; י"ג מדות; followed by the special של עולם רבנו for Yom Tov; two Sifrei Torah are removed from the Aron HaKodesh. שמע; בריך שמייה; ישראל; אחד; גדלו; על הכל; ויעזר ויגן There are five Aliyahs in the first Torah from Parshas Emor — שור או כשב Levit. 22:26-23:44; we place the second Torah next to the first and say a Half-Kaddish over both Torahs; Maftir reads in second Torah Parshas Pinchas, Numbers 29:12-16; the Haftorah is read from Zechariah 14:1-21; Brachos after the Haftorah for Yom Tov; יהללו; אשרי; יהללו; return the Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; נשיאת רבנו של עולם) — the Priestly Blessing (יהי רצון and כפים); after the Chazzan's Repetition we say the Hoshana: "הושענא למען אמיתך"; a member of the congregation holds a Sefer

Torah on the central Bimah, while the Chazzan and the congregation march in procession around the Bimah with their Lulavim and Esrogim while saying the Hoshanos; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום; לדוד אורי Mourners' Kaddish; אדון עולם.

מנחה / MINCHA

אשרי; ובא לציין Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourners' Kaddish.

ב' דסוכות

SECOND DAY SUCCOS

THURSDAY NIGHT, OCT. 13

16 TISHREI

(We delay lighting candles and doing any preparations for the second day of Yom Tov until 72 minutes after sunset (under extenuating circumstances, 60 minutes will suffice). At candle-lighting we make the same Brachos as yesterday — "להדליק נר של " "יום טוב" and "שהחיינו".

ערבית / MAARIV

ברכו...; ופרוש...; In Yom Tov fashion; ...; Half-Kaddish; Shemonah Esrei of

Yom Tov; Kaddish Tiskabel; עלינו; לדוד אורי;
Mourner's Kaddish; אדון עולם; Kiddush in the
Succah: בורא פרי הגפן, אשר בחר, שהחיינו and
לישב בסוכה. (Some say that on the second
night the Bracha "שהחיינו" should follow
"לישב בסוכה" the same as last night.)

FRIDAY MORNING, OCT. 14

שחרית / SHACHRIS

As yesterday, in the usual Yom Tov
fashion; Morning Brachos; פסוקי דזמרה;
ושמת; Shema and its Brachos; Shemonah
Esrei of Yom Tov; the Chazzan's Repetition;
Lulav (we do not make the Bracha "שהחיינו"
on the Lulav on the second day); complete
Hallel; Kaddish Tiskabel; (י"ג מדות) we take
out two Sifrei Torah; We have five Aliyahs
in the same Parsha as yesterday, (Levit.
22:26-23:44); we place the second Torah
next to the first and say a Half-Kaddish over
both Torahs; Maftir in second Torah, same
as yesterday, Parshas Pinchas — Numbers
29:12-16; the Haftorah is read from Kings I
8:2-21. Brachos for Yom Tov after the
Haftorah; יהללו; אשרי; יהא א-לי; return the
Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; נשיאת (יהי רצון and כפים) (רבנו של עולם); after the Chazzan's Repetition we say the Hoshana; "אבן שתי"; Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר של יום; לדוד אורי Mourner's Kaddish; אדון עולם.

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, OCT. 14
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 ד' מלך and ליום השבת 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

...ברכו...; ופרוש...; ושמו
Shemonah Esrei of Shabbos יעלה ויבא with
and מגן אבות ויכול
Kaddish Tiskabel; עלינו; לדוד אורי;
Mourner's Kaddish; אדון עולם.

(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 ("הא-ה ל 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, OCT. 15

שחרית / SHACHRIS

Regular Shabbos services: פסוקי דזמרה; ; Shemonah Esrei of Shabbos with יעלה 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 29:17-22 - "וביום השני" and "וביום השלישי" Haftorah from Ezekiel 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-לי, no אב הרחמים, and no א-ל מלא); אשרי; יהללו; etc. Half-Kaddish.

מוסף / MUSSAF

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

מנחה / MINCHA

ואני " ; אשרי; ובא לציון

"תפלתי"; Torah Reading: three Aliyahs in V'zos HaBracha (no Half-Kaddish after Torah Reading); יהללו; Half-Kaddish; Shemonah Esrei of Shabbos with יעלה ויבא; Chazzan's Repetition; (we do not say צדקתך (צדק); Kaddish Tiskabel; 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, OCT. 15
18 TISHREI

מוצאי שבת
DEPARTURE OF SHABBOS

ערביה / MAARIV

Weekday Shemonah Esre: אתה חוננתנו; יהי יעלה ויבא; Kaddish Tiskabel; (we omit ויתן לך; עלינו; (ואתה קדוש and נועם); 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, OCT. 16

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 weekday 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 השלישי", 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; יהללו; אשרי; ובא לציון; Half-Kaddish; (no 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; weekday Shemonah Esrei with ויבא; יעלה; Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

ג' דחול המועד

THIRD DAY CHOL HAMOED

SUNDAY NIGHT, OCT. 16, 19 TISHREI

אתה חוננתנו as yesterday (but no מעריב).

MONDAY MORNING, OCT. 17

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 הששי וביום; Fourth Aliyah — וביום הרביעי and וביום החמישי; Half-Kaddish; (למנצח no); ובא לציון אשרי; Half-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, OCT. 17,
20 TISHREI

Maariv exactly as yesterday.

TUESDAY MORNING, OCT. 18

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, Fourth Aliyah — וביום החמישי and וביום הששי; Half-Kaddish; ובא לציון גואל, אשרי. Half-Kaddish.

מוסף / MUSSAF

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

הושענא רבה
HOSHANA RABBA
TUESDAY NIGHT, OCT. 18,
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, OCT. 19

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; ישתבח; Half-Kaddish. (Many say שיר המעלות between ישתבח and the Half-Kaddish); regular weekday Shachris: ברכו; Shema; weekday Shemonah Esrei with יעלה ויבא; Chazzan's Repetition; taking of the Lulav; complete Hallel; Kaddish Tiskabel; י"ג מדות; אין כמוך; followed by the special של עולם של רבנו for Rosh HaShanah and Yom Kippur. שמע; ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזור ויגן;

four Aliyahs from Parshas Pinchas, Numbers 29:26-34: Kohen — וביום החמישי, Levi — וביום הששי, Yisroel — וביום השביעי, and וביום הששי; Half-Kaddish; יהללו; אשרי; ובא לציון; 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; 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; אין כאלקינו; עלינו; לדוד אורי; Mourner's Kaddish; אדון עולם.

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, OCT. 19,

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: ופרוש...; וידבר...; Half-Kaddish; Shemonah Esrei of Yom Tov — "ביום שמיני עצרת החג הזה" Kaddish

Tiskabel after Shemonah Esrei; עלינו; לדוד; אורי; Mourner's Kaddish; (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, OCT. 20

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 כמוד; 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" ויהי "עצרת". Haftorah in Kings I 8:54-9:1

"ככלות שלמה"; in the Brachos after the Haftorah we mention " ביום שמיני עצרת החג " הזה".

הזכרת נשמות / 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). אב (י-ה א-לי [שערי אפרים]) אשרי; יהללו no); הרחמים; we return the Sifrei Torah to the Aron HaKodesh. The Shammash announces " משיב " before the congregation begins the silent Shemonah Esrei of Mussaf, so that the congregation will add it in their silent Shemonah Esrei.

מוסף / MUSSAF

The Chazzan wears a Kittel; Half-Kaddish; Shemonah Esrei of Mussaf of Yom Tov; we say " משיב הרוח " and "וביום השמיני" etc."

חזרת הש"ץ / CHAZZAN'S REPETITION

משיב הרוח", נשיאת " (Geshem); תפילת גשם

כפים (the Priestly Blessing); Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר; Psalm of the Day; של יום; לדוד אורי; Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

אשרי; ובא לציון; Half-Kaddish; Shemonah Esrei of Yom Tov with "משיב הרוח" (if one forgot to say "משיב הרוח" but remembered before he began "אתה קדוש" then he may say "משיב הרוח" there; if not he must begin the Shemonah Esrei again): the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish. (It is advisable to repeat 101 times [at the very least 90 times]: "רַב רַב לַהוֹשִׁיעַ מִשִּׁיב הַרוּחַ וּמִוֹרִיד הַגֶּשֶׁם" so as to make the inclusion of "משיב הרוח ומוריד הגשם" habitual and fluent, thus eliminating any future doubt as to whether one included "משיב הרוח" in the Shemonah Esrei or not.)

שמחת תורה

SIMCHAS TORAH

THURSDAY EVENING, OCT. 20

23 TISHREI

We wait 72 minutes (under extenuating circumstances, 60 minutes) after sunset before lighting candles or making any

preparations for the second day of Yom Tov. One should be careful on Simchas Torah to refrain from any wild and unbecoming types of behavior. One should behave in a joyous, but proper, fashion that reflects reverence and love for the Most High and His Torah — שמחה של מצוה.

ערבית / MAARIV

ברכו...; ופרוש...; וידבר
Shemonah Esrei of Yom Tov — "ביום שמיני"
הזה "עצרת החג הזה"; after Shemonah Esrei
Kaddish Tiskabel;" "אתה הראת" (It is
customary to auction "אתה הראת" and the
other honors of Simchas Torah such as
Chasan Torah, Chasan Breishis, and "כל
הנערים", with the monies collected going to
Tzedakah. The purchaser of "אתה הראת"
distributes its verses, one by one, to other
members of the congregation.) All of the
Sifrei Torah are removed from the Aron
HaKodesh. The members of the
congregation, in a joyous and animated
manner, carry the Torahs around the Bimah
(Hakofos) seven times. At the conclusion of
the Hakofos, the Torahs are returned to the
Aron HaKodesh, except for one. The
congregation recites with the Chazzan

"גדלו", "שמע", "אחד", "גדלו". Three (some have the custom of five) Aliyahs are made in Parshas V'zos HaBracha (Deut. 36:1-17 or 1-26); Half-Kaddish; שישו ושמחו; יהללו"; Kiddush for Yom Tov exactly as last night (but not in the Succah). (People who attend a Shul where a public Kiddush is made before Hakofos, and everyone [including the women] partakes of at least an olive's size [כזית] of cake or crackers, doesn't make Kiddush again at home); עלינו; Mourner's Kaddish; אדון עולם. (We no longer say לדוד אורי.)

FRIDAY MORNING, OCT. 21

שחרית / SHACHRIS

In the usual Yom Tov fashion: Morning Brachos נשמת דומרה, פסוקי דומרה; (Piyut for Simchas Torah); Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; we perform נשיאת כפים at Shachris (we do not say ותערב at Shachris, we skip the usual רבנו של עולם and the יהי רצון); complete Hallel; Kaddish Tiskabel; (we do not say אין כמוך); we begin with "אתה" as we did last night); we remove all the Sifrei Torah from the Aron HaKodesh

and again joyously celebrate with seven Hakofos; after the Hakofos, three Sifrei Torah remain out, while the rest are returned to the Aron HaKodesh; שמע ישראל; אחד; גדלו; the first five Aliyahs are made in V'zos HaBracha (Deut. 33:1-26). The custom is that every man in the Shul receives an Aliyah on Simchas Torah. The first five Aliyahs are repeated again and again, or the congregation divides itself into several rooms, each of which has a reading, until everyone has had his Aliyah. The last man is called up for the Aliyah of " כל הנערים". All of the children in Shul come up with him and a huge Tallis is placed over all of them. The man makes the Brachos on the Torah with all of the children. Before the Bracha after the reading is made, the congregation recites the passage " המלאך ...הגואל". The Aliyah of Chasan Torah extends from "מעונה" to the end of the Torah (Devorim 33:27-34-12). After the Torah is concluded, the congregation calls out " חזק ונתחזק". The second Sefer Torah is placed on the table. The first Sefer Torah is lifted off the table, rolled up, and covered. The second Sefer Torah is read, with the

Aliyah of Chasan Breishis, from the beginning of Breishis until " אשר ברא אלקים " (1:1-2:3) (לעשות"). We place the third Sefer Torah next to the second, and a Half-Kaddish is recited over both of them. The Maftir reads in the third Sefer Torah from Parshas Pinchas the same verses as yesterday. The Haftorah that is read is the entire first chapter of Sefer Yehoshua (the Book of Joshua) (from " ויהי אחרי " until " חזק וואמץ "). The Brachos after the Haftorah are recited; אשרי (no יהללו); (י-ה-א-לי); 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 שיר של יום — Psalm of the Day (לדוד 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

אשרי; ובא לציין 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. 21,
24 TISHREI

ד' מלך; 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. 22

שהרי"ת / SHACHRIS

As is customary for Shabbos: Morning Brachos, נשמח, 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 שערים המצויינים 79:2 (בהלכה)].

We bless the month of MarCheshvan (and announce the time of the appearance of the New Moon*). We say neither א-ל מלא nor אב הרהמים; אשרי; יהללו 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; שיר של יום זמירות; (Psalm of the Day); Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

ואני " ואשרי; ובא לציון תפלתי"; Torah Reading: three Aliyahs in Parshas Noach (no Half-Kaddish after Torah Reading at Mincha); יהללו; Half-Kaddish; Shemonah Esrei of Shabbos; Chazzan's Repetition; we do not say צדקתך צדק because its אסרו חג; (some do not say Tachanun until after Rosh Chodesh Cheshvon); Kaddish Tiskabel; עלינו; Mourner's Kaddish; ברכי

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, OCT. 27, 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. 27,

30 TISHREI

מעריב / MAARIV

יבא in Shemonah Esrei (and in Birkas HaMazon — Blessings After Meals); (If one forgot יבא 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"] [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. 28

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 ההין"; 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 "יעשה ונסכו"; Half-Kaddish; יהללו; the Torah is returned to the Aron HaKodesh; (למנצה) אשרי; ובא לציון 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. 28,

קבלת שבת וערבית

**WELCOMING SHABBOS
AND MAARIV**

ויבא יעלה in Shemonah Esrei for Shabbos.

SHABBOS MORNING, OCT. 29

שהרי"ת / SHACHRIS

ויבא יעלה 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; יקום פורקן; (no א-ל מלא or אב-הרהמים); אשרי; יהללו.

מוסף / MUSSAF

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

מנחה / MINCHA

three Aliyahs in Parshas Lech Lecha; יעלה ויבא in Shemonah Esrei for Shabbos Mincha. (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
NOV. 5, 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 known as בה"ב (the first Monday, Thursday and Monday after the beginning of MarCheshvan).

MONDAY, NOV. 7,
10 MARCHESHVAN

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

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

THURSDAY, NOV. 10,
13 MARCHESHVAN

The second of the three fasts of ב"ה. Selichos. "אבינו מלכנו"

The final time for the sanctification of the New Moon of MarCheshvan is the night following Thursday, Nov. 10 (14 MarCheshvan) until 12:14 AM (14 MarCheshvan).

שבת פרשת וירא

SHABBOS PARSHAS VAYEIRA
NOV. 12, 15 MARCHESHVAN

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

MONDAY, NOV. 14,
17 MARCHESHVAN

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

שבת פרשת חיי שרה

SHABBOS PARSHAS
CHAYEI SARAH
NOV. 19, 22 MARCHESHVAN

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

THURSDAY, NOV. 24,
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. 26, 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 אב הרחמים. or א-ל מלא

At Mincha we do not say צדקתך צדק.

ראש חודש

ROSH CHODESH

NOV. 26, 1 KISLEV

מוצאי שבת 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; ויתן לך; Havdalah; עלינו; Mourner's Kaddish.

Havdalah at home.

SUNDAY MORNING, NOV. 27

שהרי"ת / SHACHRIS

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

שבת פרשת ויצא SHABBOS PARSHAS VAYEITZEI

DEC. 3, 7 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).

MONDAY NIGHT, DEC. 5, 10 KISLEV

At Maariv, we begin to include "ותן טל" into the Shemonah Esrei. If one became aware, after he had completed the Bracha מבריך השנים, that he had omitted "ותן טל" he should wait to insert it right before "כי אתה שומע" of שמע קולנו. If he had already completed the Bracha 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.)

The final time for the sanctification of

the New Moon of Kislev is the entire night following Thurs., Dec. 8. If necessary the new moon may be sanctified the entire night following Friday Dec. 9 (14 Kislev.)

שבת פרשת וישלח
SHABBOS PARSHAS
VAYISHLACH
DEC. 10, 14 KISLEV

The Haftorah is read from the Book of Ovadiah.

שבת פרשת וישב
SHABBOS PARSHAS
VAYEISHEV
DEC. 17, 21 KISLEV

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

MOTZEI SHABBOS,
DEC. 17, 22 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

TUESDAY, DEC. 20, 24 KISLEV

No Tachanun at Mincha.

א' דחנוכה

FIRST DAY CHANUKAH

TUESDAY NIGHT, 25 KISLEV

Tuesday night, December 20, (it is best to light at the time of the initial appearance of three stars) we light the Chanukah lights and make the following three Brachos: שהחיינו, להדליק נר של חנוכה, שעשה נסים. 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 — כְּמַהְדָּרִין מִן הַמַּהְדָּרִין, 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.)

WEDNESDAY MORNING, DEC. 21

שַׁחֲרִית / 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 המזבח"; Levi reads (12-14) until "מלאה קטרת"; Yisroel reads (15-17) until "נחשון בן עמינדב"; Half-Kaddish; (למנצה no); ויהללו; אשרי; ובא לציון; 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 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, except for Rosh Chodesh see entry for those days. 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.)

ב' דחנוכה
SECOND DAY CHANUKAH

WEDNESDAY NIGHT

26 KISLEV, DEC. 21

Wednesday night we light two candles beginning with the new addition. We make the Brachos "להדליק נר" and "שעשה נסים" (no שהחיינו); הנרות הללו etc.

מעריב / MAARIV

ועל הנסים, etc.

THURSDAY, 26 KISLEV, DEC. 22

שחרית /

ועל הנסים in Shemonah Esrei; Chazzan's Repetition; complete Hallel; Half-Kaddish; Torah Reading: three Aliyahs in Parshas Naso: Kohen reads from (7:18-20) "ביום השני" until "מלאה קטרות"; Levi reads (21-23) until "נתנאל בן צוער"; Yisroel reads (24-29) from "אליאב בן חלן" until "ביום השלישי"; Half-Kaddish; יהללו; אשרי; ובא לציון Kaddish Tiskabel; עלינו; Psalm of the Day; מזמור שיר; חנוכה; Mourner's Kaddish.

שבת פרשת מקץ
SHABBOS PARSHAS MIKEITZ

ד' דחנוכה
FOURTH DAY CHANUKAH

FRIDAY AFTERNOON

DEC. 23, 27 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" (no שהחיינו); הנרות הללו, etc.

קבלת שבת/ערבית

WELCOMING THE SHABBOS FRIDAY EVENING, 28 KISLEV

מערב / MAARIV

ועל הנסים, etc.

SHABBOS MORNING, DEC. 24

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 (7:30-7:35) from " ביום " הרביעי "אליצור בן שדיאור" until "הרביעי"; the Haftorah is read in Zechariah 2:14-4:7. We bless the new moon of Teves. (no א-ל מלא or אב א-ל מלא); יהללו, אשרי.

מוסף / MUSSAF

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

מנחה / MINCHA

ועל 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. 24,

29 KISLEV

Weekday Maariv; וועל אתה חוננתנו and הנסים in Shemonah Esrei; Half-Kaddish; ויהי קדוש; ואתה קדוש; 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

SUNDAY, DEC. 25, 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

SUNDAY EVENING, DEC. 25

ערבית / MAARIV

ועל הנסים and יעלה ויבא

MONDAY MORNING, DEC. 26

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) "ביום הששי"; Half - Kaddish; (Nusach Ashkenaz:) יהללו; the Torah is returned to the Aron HaKodesh; ובא לציון (למנצה) אשרי; 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; ברכי נפשי; Mourner's Kaddish. מזמור שיר הנוכת

ב' דראש חדש SECOND DAY ROSH CHODESH

ז' דחנוכה
SEVENTH DAY CHANUKAH
MONDAY EVENING, DEC. 26, 1 TEVES

ערבית / MAARIV

ועל הנסים and יעלה ויבא

TUESDAY MORNING, DEC. 27

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); Half - Kaddish; the Torah is returned to the Aron HaKodesh; ואשרי ובא לציון (no למנצה); Half-Kaddish.

/ MUSSAF

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

ח' דחנוכה

EIGHTH DAY CHANUKAH

WEDNESDAY, DEC. 28, 2 TEVES

שחרית / SHACHRIS

Shemonah Esrei with 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"

גמליאל בן "קטרות"; Levi reads (57-59) until "ביום
פדהצור"; Yisroel reads (7:60-8:4) from "כתשע
יהללו; אשרי; ובא; Kaddish Tiskabel; עלינו;
Psalm of the Day; מזמור שיר חנוכה; Mourner's
Kaddish.

שבת פרשת ויגש
SHABBOS PARSHAS
VAYIGASH

DEC. 31, 5 TEVES

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

עשרה בטבת
FAST OF TENTH OF TEVES
THURSDAY, JAN. 5, 10 TEVES

Public Fast Day.

שחרית / SHACHRIS

The Chazzan says גואל and ענו between
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 יהללו; יהי רצון;
יהללו; אשרי; למנצח; ובא לציון

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 " יהללו "; מגן דוד; Half-Kaddish; Shemonah Esrei including שמע קולנו; עננו in שים שלום. During the Chazzan's Repetition, the Chazzan says גואל and עננו between אבינו מלכנו; רפאנו; ברכת כהנים and Tachanun. Kaddish Tiskabel; עלינו; Mourner's Kaddish.

שבת פרשת ויחי

SHABBOS PARSHAS VAYECHI

JAN. 7, 12 TEVES

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

The final time for the sanctification of the New Moon of Teves is the night following Sunday Jan. 8 until 1:42 AM (14 Teves).

THURSDAY, JAN 12, 17 TEVES
(Some begin the days of שובבי"ם).

שבת פרשת שמות

SHABBOS PARSHAS SHEMOS

JAN 14, 19 TEVES

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

שבת פרשת וארא

SHABBOS PARSHAS VAEIRA

JAN. 21, 26 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

TUESDAY, JAN. 24, 29 TEVES

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

ראש חודש שבט

ROSH CHODESH SHEVAT

WEDNESDAY, JAN. 25, 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. 28, 4 SHEVAT

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

שבת שירה/פרשת בשלה

SHABBOS SHIRAH

PARSHAS BESHALACH

FEB. 4, 11 SHEVAT

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

(Tuesday, 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 Monday Feb. 6, (14 Shevat).

חמשה עשר בשבט

TU B'SHEVAT

WEDNESDAY, FEB. 8, 15 SHEVAT

We omit Tachanun (we also do not say
Tachanun the preceding Mincha [Tuesday

afternoon]); למנצה is said.

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
FEB 11, 18 SHEVAT

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

שבת פרשת משפטים
SHABBOS PARSHAS
MISHPATIM

פרשת שקלים
PARSHAS SHEKOLIM
FEB. 18 , 25 SHEVAT

שחרית / **SHACHRIS**

We recite the regular Shabbos service (many say the יוצרות [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). We read the Haftorah for **Parshas Shekolim** 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 conduct appeals for Ezras Torah, which is a holy bastion of relief and succor for thousands of families of Torah scholars, including Gedolim, Tzaddikim, widows, and children, whose poverty is relieved, by the work of Ezras Torah. This practice must be maintained, because these appeals are a major source of income for Ezras Torah. Heaven forbid that this practice be changed or replaced.

/ MUSSAF

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

מנחה / MINCHA

Three Aliyahs in Parshas Terumah. We say צדקתך צדק.

ערב ראש חודש

EREV ROSH CHODESH

WEDNESDAY, FEB. 22, 29 SHEVAT

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

א' דראש חודש

FIRST DAY ROSH CHODESH

THURSDAY, FEB. 23,30 SHEVAT

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

ב' דראש חודש

**SECOND DAY ROSH
CHODESH**

FRIDAY, FEB. 24, 1 ADAR

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

שבת פרשת תרומה

SHABBOS

PARSHAS TERUMAH

FEB. 25, 2 ADAR

The Haftorah is read from Kings I, 5:26–
6:13. Customary Mincha; three Aliyahs in
Parshas Tetzaveh.

שבת פרשת תצוה

SHABBOS PARSHAS TETZAVEH

פרשת זכור PARSHAS ZACHOR

MAR. 3, 9 ADAR

We recite the regular Shabbos service (many say the יוצרות for **Parshas Zachor**). We take out two Sifrei Torah; seven Aliyahs in first from the weekly Sidrah — Tetzaveh; 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 Ki Sisah. We say צדקתך צדק.

תענית אסתר TAANIS ESTHER WEDNESDAY MORNING

MAR. 7, 13 ADAR

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

שחרית / SHACHRIS

The Chazzan says ענונו between גואל and רפאנו; Selichos; אבינו מלכנו; Tachanun; Half-

Kaddish; Torah Reading for fast days — 3 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

Half-Kaddish; אשרי; 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 " יהללו" ; מגן דוד"; Half-Kaddish; Shemonah Esrei including עננו in " שמע שים שלום קולנו". During the Chazzan's Repetition, the Chazzan says עננו between שים שלום and רפאנו; ברכת כהנים and גואל מלכנו (No Tachanun), Kaddish Tiskabel; 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.**)

(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.)

פּוּרִים

PURIM

WEDNESDAY NIGHT, MAR. 7,

14 ADAR

מעריב / MAARIV

Shemonah Esrei with 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", "על מקרא מגילה", "שהחיינו" and "נסים".

[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 שושנת" את ריבנו". We then say "אשר הניא" and "ועקב" followed by "ואתה קדוש" and Kaddish Tiskabel without 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.

The final time for the sanctification of the New Moon of Adar is the night following Wednesday, March 7, until 3:11 a.m. (14 Adar).

THURSDAY MORNING, MAR. 8

שחרית / SHACHRIS

in Shemonah Esrei; ועל הנסים in the Chazzan's Repetition, many say special Piyutim known as the Krovetz L'Purim; no Tachanun; no א-ל ארך אפים and יהי רצון after Torah Reading, 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" "שעשה נסים", "מקרא מגילה", 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 Mitzvohs 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 "אשר הניא"; "אשרי" "ובא" (no "שושנת יעקב" (no "למנצה"); עלינו; Psalm of the Day; Mourner's Kaddish. (If

one did not yet give his "מחצית 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 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

FRIDAY, MAR. 9, 15 ADAR

No Tachanun and no למנצה; we should rejoice somewhat on this day, too.

שבת פרשת כי תשא

SHABBOS PARSHAS

KI SISAH

MAR. 10, 16 ADAR

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

מנחה / MINCHA

Three Aliyahs in Parshas Vayakhel. We say צדקתך צדק.

שבת פרשת ויקהל-פקודי

**SHABBOS PARSHAS
VAYAKHEL-PEKUDAI**

**פרשת פרה
PARSHAS PARAH**

MAR. 17, 23 ADAR

שחרית / SHACHRIS

Usual Shabbos service; many say ויוצרות; we take out two Sifrei Torah; in the first, we have seven Aliyahs in the weekly Sidrah, Parshas Vayakhel-Pekudei; 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 bless the month of Nisan. We do not say "אב הרחמים" or "א-ל" מלא.

מוסף / MUSSAF

Shemonah Esrei of Mussaf for Shabbos.

מנחה / MINCHA

Three Aliyahs in Parshas Vayikra. We say צדקתך צדק.

THURSDAY, MAR. 22, 28 ADAR

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

שבת פרשת ויקרא
SHABBOS PARSHAS VAYIKRA

ראש חודש
ROSH CHODESH

פרשת החודש
PARSHAS HACHODESH

קבלת שבת
WELCOMING THE SHABBOS
FRIDAY EVENING, MAR 23, 1 NISAN

מעריב / MAARIV

יעלה ויבא in Shemonah Esrei for
Shabbos.

MAR 24, 1 NISAN

שחרית / SHACHRIS

יעלה ויבא in Shemonah Esrei; the Chazzan's Repetition (those who say יוצרות [Piyutim for special occasions], say the יוצרות for Parshas HaChodesh); Half Hallel; Kaddish Tiskabel; Torah Reading: we take out three Sifrei Torah; six Aliyahs in first Sefer Torah from the weekly Sidrah – Vayikra, followed by the lifting and closing of that Sefer Torah; in the second Torah we have one Aliyah in Parshas Pinchas – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם"; the third Sefer Torah is placed next to the second, and a Half-Kaddish is said over both of them; the second Sefer Torah is lifted and closed; the

Maftir reads in the third Sefer Torah from Parshas Bo (Exodus 12:1-20); the Haftorah of Parshas HaChodesh is read in Ezekiel 45:16-46:18 אב הרחמים; אשרי; no א-ל מלא; no יהללו.

מוסף / MUSSAF

Half-Kaddish; in Shemonah Esrei of Mussaf for Shabbos and Rosh Chodesh we say אתה יצרת; Chazzan's Repetition (those who say יוצרות [Piyutim for special occasions], say the יוצרות for Parshas HaChodesh) Kaddish Tiskabel; אין כאלקינו; (Psalm of the Day); עלינו; אנעים זמירות; שיר של יום אדון; Mourner's Kaddish; ברכי נפשי; עולם.

מנחה / MINCHA

Three Aliyahs in Parshas Tzav; יעלה ויבא in Shemonah Esrei for Shabbos Mincha. (We do not say צדקתך צדק.)

(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 א-ל ארך (Some have the Minhag not to say אפים and למנצה). We do not say א-ל מלא or 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.).

שבת פרשת צו
SHABBOS PARSHAS
TZAV

שבת הגדול
SHABBOS HAGADOL
MAR 31, 8 NISAN

We recite the regular Shabbos service (those who say יוצרות [Piyutim for special occasions], say the יוצרות 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; no הרחמים אב regular Mussaf for Shabbos.

מנחה /MINCHA

Three Aliyahs in Parshas Shemini; (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).

מעריב / MAARIV

ויתן לך; ואתה קדש and ויהי נועם.

[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 Thursday, April 5 (14 Nisan).

ערב פסח

EREV PESACH

THURS. NIGHT, APR. 5, 14 NISAN

Thursday 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 may 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 sour dough 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 secure 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.

FRIDAY MORNING, APR. 6,
14 NISAN

שחרית / SHACHRIS

We rise early to go to Shul. Regular weekday Shachris; we omit לתודה מזמור; Shemonah Esrei; Half-Kaddish; ואשרי; ובא; לציון; (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 "כל המירא," now nullifying and making free for all, all chometz of which we are both aware and unaware. 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 מצה" "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. 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 Shabbos and 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 Shabbos.

We light candles as usual 20 minutes before Shabbos.

The Brachos are: "להדליק נר של שבת ושל" "שהחיינו" and "יום טוב".

א' דפסח

FIRST DAY PESACH

שבת קודש

SHABBOS

FRIDAY NIGHT, APR. 6, 15 NISAN

מעריב / MAARIV

We say "מזמור שיר ליום השבת" and "ד' " followed by Mourner's Kaddish. Nusach Ashkenaz omits "לכו נרננה" and "במה" "מדליקין" whenever a Yom Tov occurs on Shabbos. ...ברכו; (we do not say מערבית); (we do not say ...; וידבר...; ופרוש...; Half-Kaddish; in the Shemonah Esrei of Yom Tov we mention "ואת יום חג" and "את יום השבת הזה" "ומצות הזה" etc.; after Shemonah Esrei we say "ויכולו" but we do not say the Bracha "מגן אבות" on the First Night of Pesach.

(Nusach Sefard calls for the recitation of the complete Hallel with its Brachos in Shul after Shemonah Esrei and "ויכולו". Kaddish Tiskabel; עלינו; Mourner's Kaddish; אדון עולם. (We do not make Kiddush in Shul the first two nights of Pesach.)

סדר הלילה

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 (in the manner of a free

wealthy man) and we begin the Seder with Kiddush of Yom Tov, adding all the insertions for Shabbos ("יום הששי...", "שבתות", "למנוחה ו..."). 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 שמורים – a night of special Divine Protection.

SHABBOS MORNING, APR. 7

שחרית / SHACHRIS

Service for Shabbos and Yom Tov; פסוקי דזמרה ; נשמת; ברכת יוצר; הכל יודוך; א-ל אדון; אהבה רבה; Shema; Shemonah Esrei of Yom Tov with all the insertions for Shabbos; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; (we do not say י"ג מדות on Shabbos); we take out two Sifrei Torah; in the first we have seven Aliyahs in Parshas Bo (Exodus 12:21-51) from ויקרא משה "על צבאותם" until משכו"; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "ובחדש הראשון"; the Haftorah is read from Joshua 3:5-7, 5:2-15, 6:1, and 6:27; Brachos after the Haftorah, with mention of both Shabbos and Yom Tov in the middle, and with: "מקדש השבת וישראל והזמנים" as the close; י-ה א-לי [שערי]; (we omit יקום פורקן); אפרים); אשרי; יהללו

מוסף / MUSSAF

For Shabbos and 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 and Shabbos; 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 הש"ץ / THE CHAZZAN'S

REPETITION

תפילת טל (Prayer for Dew); (in his Repetition the Chazzan stops saying "משיב הרוח ומוריד הגשם". The congregation no longer says "משיב הרוח ומוריד הגשם" at Mincha). ותערב; רצה; קדושה; Priestly Blessing; (because it is Shabbos we skip the petitions רבנו של עולם and יהי רצון); Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר (Psalm of the Day); Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

"ואני אשרי; ובא לציון"; Half-Kaddish; תפילתי; Torah Reading: three Aliyahs in Parshas Shemini; (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 Yom Tov with Shabbos insertions; we no longer say "משיב הרוח ומוריד הגשם". (It is advisable to repeat 101 (or at least 90) times the phrase "רב להושיע"; so that it becomes fluent and

habitual, thereby avoiding any future doubt as to whether one failed to omit "משיב הרוח" or not). The Chazzan's Repetition; Kaddish Tiskabel; (no צדקתך צדק ; עלינו Mourner's Kaddish).

ב' דפסח

SECOND DAY PESACH

SATURDAY NIGHT, APR 7,

16 NISAN

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

מעריב / 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 including ותודיענו because of the departure of Shabbos. (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 "... אשר קדשנו על ספירת העומר במצוותיו וצונו על 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 Shavuos 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 (after 72 minutes see page 115) and

make the Brachos להדליק נר של יום טוב and שהחיינו. (If a woman has not recited Maariv with the prayer she must say "ברוך המבדיל בין קודש לקודש" before lighting candles or cooking.)

The same procedures are followed at the Seder as last night, however, in Kiddush, after we recite "בורא פרי הגפן" and "אשר בחר בורא מאורי האש" "בנו, we make the Brachos: "שהחיינו", followed by "המבדיל".

SUNDAY MORNING, APR 8

שחרית / SHACHRIS

The usual service for Yom Tov: 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; י"ג מדות (with 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 "אל בני"; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "ובחדש הראשון" (the); the Haftorah is read from Kings II 23:1-9 and 23:21-25; Brachos after the Haftorah of Yom Tov; י-ה א-ל-י; אשרי; יהללו; Half-Kaddish.

מוסף / MUSSAF

For Yom Tov; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; Priestly Blessing (see above, Priestly

Blessing for the First Day of Rosh HaShanah); Kaddish Tiskabel; אין כאלקינו; (Psalm of the Day); Mourner's Kaddish; אדון עולם;

מנחה / MINCHA

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

א' חול המועד

FIRST DAY CHOL HAMOED

SUNDAY NIGHT, APR 8,

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.

מעריב / MAARIV

The Departure of Yom Tov in the customary fashion; weekday Shemonah Esrei with אתה חוננתנו.

We no longer say "ותן טל ומטר". We now say "ותן ברכה". (It is advisable to repeat 101 times [at the very least 90 times]: "ואת כל מיני " so as to make the inclusion of "ותן ברכה" habitual and fluent,

thus eliminating any future doubt as to whether one included "ותן ברכה" in the Shemonah Esrei or not, it is also advisable to remind quietly everyone to say "ותן ברכה" see Mishna Brurah 488:12) ... יעלה ויבא after רצה; Kaddish Tiskabel; Counting of the Omer (2nd Day of the Omer); Havdalah (המבדיל and בורי פרי הגפן); Mourner's Kaddish.

Havdalah at home as in Shul.

MONDAY MORNING, APR 9

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 מזמור לתודה throughout Chol HaMoed Pesach); Shemonah Esrei with יעלה 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 "כל מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second Sefer Torah is read; יהללו; אשרי; ובא; לציון; 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

TUES. MORNING, APR 10, 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 "כל מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second Sefer Torah is read; יהללו; אשרי; ובא לציון; Half-Kaddish.

מוסף / MUSSAF

The same as yesterday.

ג' דחול המועד

THIRD DAY CHOL HAMOED

WEDNESDAY MORNING, APR 11,

19 NISAN, 4th 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 Ki Sisah (Exodus 34:1-26); the fourth Aliyah is read in the second Sefer Torah in Parshas Pinchas (Numbers 28:19-25) from "והקרבתם" until "כל מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second Sefer Torah is read; יהללו; אשרי; ובא לציון; Half-Kaddish.

מוסף / MUSSAF

The same as yesterday.

ד' דחול המועד

FOURTH DAY CHOL HAMOED

THUR. MORNING, APR 12, 20 NISAN
5th 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 B'haalosecha (Numbers 9:1-14) regarding Pesach Sheini; the fourth Aliyah is read in the second Sefer Torah in Parshas Pinchas (Numbers 28:19-25) from "והקרבתם" until "כל מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second Sefer Torah is read; יהללו; אשרי; ובא לציון; Half-Kaddish.

מוסף / MUSSAF

The same as every weekday Chol Hamoed Pesach Mussaf.

All necessary preparations are made for Yom Tov. We make an Eruv Tavshilin.

The Yom Tov lights are kindled with the Bracha "להדליק נר של יום טוב" (No שהחיינו is made on the last two days of Pesach.)

שביעי של פסח

SEVENTH DAY PESACH
THURS. NIGHT, APR 12, 21 NISAN
6TH DAY OF THE OMER

מעריב / MAARIV

... וידבר...; ופרוש...; ברכו...; Half-Kaddish; Shemonah Esrei of Yom Tov; Kaddish Tiskabel; Yom Tov Kiddush (No שהחיינו is made on the last two days of Pesach.) Counting of the Omer (6th Day of the Omer); עלינו; Mourner's Kaddish; אדון עולם.

Kiddush at home as above.

FRIDAY MORNING, APR 13

שחרית / SHACHRIS

As is customary for Yom Tov: פסוקי דזמרה; נשמת; ברכת יוצר; המאיר לארץ; אהבה רבה; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; open Aron; י"ג מדות של רבונו של עולם (with של of Yom Tov); we take out two Sifrei Torah; in the first we have five Aliyahs in Parshas Beshalach (Exodus 13:17-15:26); Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas (Numbers 28:19-25) "והקרבתם". The Haftorah is read from Samuel II 22:1-51; usual Brachos for Yom Tov are recited after the Haftorah; י-ה-י-ה; אשרי; א-ל-י; Half-Kaddish.

מוסף / MUSSAF

For Yom Tov: Shemonah Esrei of Yom Tov Mussaf (the Additional Offering mentioned is "והקרבתם"); the Chazzan's Repetition; Priestly Blessing with רבונו של עולם; יהי רצון and עלינו; Kaddish Tiskabel; אין (Psalm of the Day); עלינו; אנעים זמירות; שיר של יום; Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

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

We make all preparations for Shabbos
and Yom Tov; candle-lighting 20 minutes
before sunset. The Bracha over the candles
is: "להדליק נר של שבת ושל יום טוב" (no. שהחיינו).

אחרון של פסח LAST DAY PESACH

יום שבת קודש
SHABBOS, 22 NISAN
7TH DAY OF THE OMER
FRIDAY NIGHT, APR 13, 22 NISAN

ערביה / MAARIV

We say "מזמור שיר ליום השבת" and "ד' "מלך" followed by Mourner's Kaddish. Nusach Ashkenaz omits "לכו נרננה" and "במה" "מדליקין" whenever a Yom Tov occurs on Shabbos (each congregation must follow its own custom). ; ופרוש...; ; ושמרו...; ; וידבר... Half-Kaddish; in the Shemonah Esrei of Yom Tov we mention "את יום השבת" "ואת יום חג המצות הזה" and "הזה" etc.; after Shemonah Esrei we say "ויכולו", followed by "מקדש השבת" concluding it with only אבות ; Kaddish Tiskabel; Kiddush for Yom Tov with all insertions for Shabbos (no שהחיינו); Counting of the Omer (7th Day of the Omer); עלינו; Mourner's Kaddish; אדון עולם.

Kiddush at home as above.

SHABBOS MORNING, APR 14

שחרית / SHACHRIS

The customary service for a Shabbos and Yom Tov; ; נשמת; ברכת יוצר; פסוקי דזמרה; Shema; ; א-ל אדון; אהבה רבה; Shemonah Esrei of Yom Tov with all the insertions for Shabbos; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel. We read Shir HaShirim (The Song of Songs), followed by Mourner's Kaddish. (We do not say י"ג מדות on Shabbos); we take out two Sifrei Torah; in the first we have seven Aliyahs in 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 28:19-25) "והקרבתם"; the Haftorah is read from Isaiah 10:32-12:6; Brachos after the Haftorah, with mention of both Shabbos and Yom Tov in the middle, and with: "מקדש השבת וישראל והזמנים" as the close; יקום פורקן.

הזכרת נשמות / 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). אב י-ה א-לי [שערי [אפרים]; אשרי; (no); הרחמים יהללו, we return the Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish Shemonah Esrei of Mussaf Yom Tov with insertions for Shabbos; Chazzan's Repetition; Priestly Blessing (because it is Shabbos we skip the petitions יהי רצון של עולם and יהי רצון של עולם); Kaddish Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר (Psalm of the Day); Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

"ואני וברך לציין; אשרי; Half-Kaddish; תפילתי"; Torah Reading: three Aliyahs in Parshas Shemini; (no Half-Kaddish after Mincha Torah Reading); we lift up, rewind the Sefer Torah and return it to the Aron HaKodesh (יהללו); Half-Kaddish; Shemonah Esrei of Yom Tov with Shabbos insertions; the Chazzan's Repetition; Kaddish Tiskabel; (we omit צדקתך צדק); עלינו; Mourner's Kaddish.

אסרו חג

ISRU CHAG

SATURDAY NIGHT, APR 14,
23 NISAN, 8TH DAY OF THE OMER

מוצאי שבת יום טוב

AT THE CONCLUSION OF SHABBOS AND YOM TOV

(It is proper to wait 72 minutes after sunset [under extenuating circumstances, 60 minutes] before making Havdalah or doing

activities prohibited on Shabbos.)

מעריב / MAARIV

As is customary for the departure of Shabbos; אתה חוננתנו in Shemonah Esrei; Half-Kaddish; ואתה קדוש ויהי נועם and followed by Kaddish Tiskabel; Counting of the Omer (8th Day of the Omer); ויתן לך; Havdalah (as it is done at the departure of every regular Shabbos); עלינו; Mourner's Kaddish.

Havdalah at home as above.

SUNDAY MORNING, APR 15

שחרית / 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); אשרי; למנצח; ; ובא לציון Kaddish Tiskabel; עלינו; 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.)

שבת פרשת שמיני

SHABBOS PARSHAS SHEMINI

APR 21, 29 NISAN

14TH DAY OF THE OMER

The Haftorah is read from "מחר חדש"; the special Haftorah for a Shabbos whose morrow is Rosh Chodesh, (Samuel I 20:18-42). We bless the month of Iyar. We do not say א-ל מלא, however, we do say אב הרחמים that was composed for the martyrs of the Crusade period most of whom were slain during the period of Sefiras HaOmer;

מנחה /MINCHA

"ואני אשרי; ובא לציון
"תפלת; Torah Reading: three Aliyahs in Parshas Tazria (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; (we omit עלינו; צדקתך צדק); 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).

א' דראש חודש

FIRST DAY ROSH CHODESH

SATURDAY NIGHT, APR 21

30 NISAN,

15TH DAY OF THE OMER

מוצאי שבת

DEPARTURE OF SHABBOS

מעריב / MAARIV

Shemonah Esrei with אתה חוננתנו and ואתה ויהי נועם; Half-Kaddish; יעלה ויבא קדוש followed by Kaddish Tiskabel; Counting of the Omer (15th Day of the Omer); ויתן לך; Havdalah (as it is done at the departure of every regular Shabbos); עלינו Mourner's Kaddish.

Havdalah at home as above.

SUNDAY, APR 22

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

ב' זראש חדש

SECOND DAY ROSH CHODESH

MONDAY, APR 23, 1 IYAR

16th DAY OF THE OMER

We observe the same procedure as for the First Day of Rosh Chodesh.

שבת פרשת תזריע-מצורע

SHABBOS PARSHAS TAZRIA-METZORA

APR 28, 6 IYAR

21ST DAY OF THE OMER

The Haftorah is read from Kings II 7:3-20. We make the special "מי שברך" for those who will undertake to fast the series of fasts know as בה"ב (the first Monday, Thursday and Monday after the beginning of Iyar). [See instructions for בה"ב of MarCheshvan beginning in Parshas Noach.]

מנחה /MINCHA

Three Aliyahs in Parshas Acharei. Chapter 2 of Pirkei Avos.

MONDAY, APR 30, 8 IYAR

23rd DAY OF THE OMER

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

THURSDAY, MAY 3, 11 IYAR

26th DAY OF THE OMER

The second of the three fasts of בה"ב; Selichos. "אבינו מלכנו"

The final time for the sanctification of the New Moon of Iyar is the entire night following Saturday, May 5 (14 Iyar).

שבת פרשת אחרי-קדושים

SHABBOS PARSHAS

ACHAREI-KEDOSHIM

MAY 5, 13 IYAR

28th DAY OF THE OMER

The Haftorah is read from Amos 9:7-15.

מנחה /MINCHA

Three Aliyahs in Parshas Emor. (See tomorrow's instructions regarding the saying of צדקתך צדק at Mincha.)

Chapter 3 of Pirkei Avos.

פסח שני

PESACH SHEINI

SUNDAY, MAY 6, 14 IYAR

29th DAY OF THE OMER

Some omit Tachanun. [Those who omit Tachanun today, should have omitted צדקתך צדק at the end of yesterday's Mincha.]

MONDAY, MAY 7, 15 IYAR

30th DAY OF THE OMER

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

ל"ג בעומר

LAG B'OMER

THURSDAY, MAY 10, 18 IYAR

33rd DAY OF THE OMER

Regular weekday services; Half-Kaddish after Shemonah Esrei. We do not say Tachanun on Lag B'Omer, nor during the Mincha of the preceding day. We say א-ל

אפים; Torah Reading for Thursday: three Aliyahs in Parshas Emor; יהללו; אשרי; ; למנצח; ובה לציון; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish. We are permitted to make weddings and to take

haircuts on Lag B'Omer.

שבת פרשת אמור
SHABBOS PARSHAS EMOR

MAY 12, 20 IYAR
35th DAY OF THE OMER

The Haftorah is read from Ezekial
44:15-31.

Torah Reading at Mincha: three Aliyahs
in Parshas Behar.

Chapter 4 of Pirkei Avos.

שבת פרשת בהר-בחוקותי
SHABBOS PARSHAS BEHAR-
BECHUKOSAI

MAY 19, 27 IYAR
42nd DAY OF THE OMER

The Haftorah is read from Jeremiah
16:19-17:14.

We bless the month of Sivan; we do say
אב הרחמים (because of Sefira); we do not say
א-ל מלא.

Usual Mincha for Shabbos; Torah
Reading: three Aliyahs in Parshas Bamidbar.
We say צדקתך צדק.

Chapter 5 of Pirkei Avos.

ערב ראש חודש
EREV ROSH CHODESH

MONDAY, MAY 21, 29 IYAR
44th DAY OF THE OMER

(Some observe Yom Kippur Koton.) No

Tachanun at Mincha.

ראש חודש

ROSH CHODESH

TUESDAY, MAY 22, 1 SIVAN

45th DAY OF THE OMER

The usual service for Rosh Chodesh: יבא 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 on those days when we do not say Tachanun. א-ל ארך אפים and למנצה are said during this period (except on Rosh Chodesh).

יום המיוחס

YOM HAMYUCHAS

WEDNESDAY, MAY 23, 2 SIVAN

46th DAY OF THE OMER

THURSDAY, MAY 24, 3 SIVAN

47th DAY OF THE OMER

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

שבת פרשת במדבר
**SHABBOS PARSHAS
BAMIDBAR**

ערב שבועות
EREV SHAVUOS

MAY 26, 5 SIVAN
49th DAY OF THE OMER

The Haftorah is read from Hosea 2:1-22.
We say אב הרחמים (some have the custom
not to say א-ל מלא אב הרחמים).

מנחה /MINCHA

"ואני וברי; אשרי; ובא לציון
Torah Reading: three Aliyahs in
Parshas Naso (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 צדקתך
עלינו); Mourner's Kaddish. Chapter 6 of
Pirkei Avos.

א' שבועות

FIRST DAY SHAVUOS
SATURDAY NIGHT, MAY 26, 6 SIVAN

מוצאי שבת קודש

DEPARTURE OF SHABBOS

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. We must also wait the same amount of time before lighting the Yom Tov candles or performing any other preparations for Yom Tov. (If a woman has not recited Maariv with the prayer ותודיענו, she must say ברוך המבדיל בין קודש לקודש before lighting candles or cooking.)

The Brachos over candle-lighting for both days of Shavuos are להדליק נר של יום טוב and שהחיינו.

ערבית / MAARIV

ברכו...; ופרוש...; For a Yom Tov night ;...; Half-Kaddish; in the Shemonah Esrei of Yom Tov with ותודיענו (to acknowledge the departure of Shabbos), את"א; Kaddish ;יום חג השבועות הזה זמן מתן תורתנו" Tiskabel after ShemonahEsrei; Yom Tov Kiddush; (יין, קידוש, נר, הבדלה, זמן.) ; המבדיל בורא פרי הגפן; אשר בחר; בורא מאורי האש; קודש לקודש and עלינו; שהחיינו; Kaddish; אדון עולם.

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 instructions for the Ten Days of Repentance for a fuller understanding as to the schedule with which this type of service is to progress].

SUNDAY MORNING, MAY 27

שחרית / SHACHRIS

In usual Yom Tov fashion: פסוקי דזמרה; נשמת; ברכת יוצר; המאיר לארץ; אהבה רבה; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; אין כמוך; open Aron: י"ג (with רבנו של עולם of 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; י-ה א-לי; אשרי; 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 רבנו של י-ה א-לי; אשרי; Kaddish Tiskabel; אין

(Psalm of the Day); כאלקינו; עלינו; אנעים זמירות; שיר של יום אדון עולם; Mourner's Kaddish;

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

מנחה / MINCHA

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

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

SUNDAY NIGHT, MAY 27, 7 SIVAN

מעריב / MAARIV

ופרוש; ...ברכו; ...; וידבר; ...; Half-Kaddish; Shemonah Esrei of Yom Tov with "... חג השבועות הזה זמן ..."; Kaddish Tiskabel after Shemonah Esrei; Yom Tov Kiddush with עלינו; שהחיינו; Mourner's Kaddish; אדון עולם.

Kiddush at home as above.

MONDAY MORNING, MAY 28

שחרית / SHACHRIS

פסוקי; דזמרה; נשמת; ברכת יוצר; המאיר לארץ; אהבה רבה; 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; ; י"ג מדות open Aron; אין כמוך; (with של עולם of Yom Tov); we take out two Sifrei Torah; בריך שמייה; in the first Sefer Torah we have five Aliyahs in Parshas R'ei (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 יציב"; usual Brachos for Yom Tov after the reading of the Haftorah.

הזכרת נשמות / 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). אב (י-ה-א-לי [שערי אפרים]); אשרי; יהללו (no הרחמים); we return the Sifrei Torah to the Aron HaKodesh; Half-Kaddish.

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 like first day; Kaddish Tiskabel; אין

The final time for the sanctification of the New Moon of Sivan is the entire night following Sunday, June 3, (14 Sivan).

שבת פרשת בהעלותך

SHABBOS PARSHAS

B'HAALOSECHA

JUNE 9, 19 SIVAN

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

SUNDAY, JUNE 10, 20 SIVAN

Some observe this day as a Fast Day with Selichos.

שבת פרשת שלח

SHABBOS PARSHAS SHLACH

JUNE 16, 26 SIVAN

The Haftorah is read from Joshua 2:1-24. We bless the month of Tamuz. We do not say אב הרחמים or א-ל מלא.

At Mincha we say צדקתך צדק. Chapter 3 of Pirkei Avos.

ערב ראש חודש

EREV ROSH CHODESH

TUESDAY, JUNE 19, 29 SIVAN

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

א' דראש חודש

FIRST DAY ROSH CHODESH

WEDNESDAY, JUNE 20, 30 SIVAN

Usual services for Rosh Chodesh, יעלה ויבא; Half-Hallel; Kaddish Tiskabel; Torah Reading; Mussaf; etc.

ב' זראש חדש

SECOND DAY

ROSH CHODESH

THURSDAY, JUNE 21, 1 TAMUZ

Same as yesterday.

שבת פרשת קרח

SHABBOS PARSHAS KORACH

JUNE 23, 3 TAMUZ

The Haftorah is read from Samuel I 11:14-12:22. Chapter 4 of Pirkei Avos.

FRIDAY, JUNE 29, 9 TAMUZ

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

שבת פרשת חקת

SHABBOS PARSHAS CHUKAS

JUNE 30, 10 TAMUZ

The Haftorah is read from Judges 11:1-33. Chapter 5 of Pirkei Avos.

The final time for the sanctification of the New Moon of Tamuz is the entire night following Tuesday, July 3 (14 Tamuz).

שבת פרשת בלק
SHABBOS PARSHAS BALAK
JULY 7, 17 TAMUZ

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

תענית שבעה עשר בתמוז
(נדחה)
**FAST OF SEVENTEENTH OF
TAMUZ (Postponed)**

SUNDAY, JULY 8, 18 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; יהללו; אשרי; עלינו; ובא לציון Kaddish Tiskabel; Mourner's Kaddish.

מנחה / MINCHA

אשרי; 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 "לנקבציו") is the usual one for the afternoons of public fasts; Brachos after the Haftorah until "מגן יהללו"; דוד; we return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah

The Haftorah is read from Jeremiah 1:1-2:3 "דברי ירמי" (the three Haftoros of these three weeks are called the שלש דפורענותא — the "Three Haftoros of Punishment"). We bless the month of Av. We do not say ל-א or מלא or אב הרחמים. (Some have the custom to say אב הרחמים.)

At mincha we say צדקתך צדק. Chapter 1 of Pirkei Avos.

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, JULY 19, 29 TAMUZ

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

ראש חודש

ROSH CHODESH

FRIDAY, JULY 20, 1 AV

Services for Rosh Chodesh יעלה ויבא; Half-Hallel; 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. Since Rosh Chodesh this year is Erev Shabbos washing is allowed, Mishna Brurah Siman 551 '89. 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 מטות ומסעי

SHABBOS PARSHAS

MATOS-MASEI

JULY 21, 2 AV

The Haftorah is read from Jeremiah 2:4-28 and 3:4 (שמעו). Chapter 2 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.)

שבת פרשת דברים

SHABBOS PARSHAS

DEVORIM

שבת חזון

(CHAZON)

FRIDAY EVENING, JULY 27,

SATURDAY, JULY 28, 9 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. אב הרחמים; usual Mussaf; After midday one should learn only those topics that are permitted on Tisha B'Av itself. (There are authorities who permit all learning on Shabbos, Erev Tisha B'Av. Mishne Berurah 553:10)

At Mincha we do not say צדקתך צדק. We do not study Pirkei Avos. One may drink wine and eat meat even at Seudah Shlishis. However, we must stop eating before sunset. Although it is still Shabbos, we may not eat at dusk.

תשעה באב (נדחה)

TISHA B'AV (Postponed)

SATURDAY NIGHT, JULY 28, 10 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."

מוצאי שבת

DEPARTURE OF SHABBOS

מעריב / MAARIV

"ברוך המבדיל בין קודש לחול" without mentioning the Divine Names. He removes his shoes before beginning ברכו. The congregation removes their shoes after ברכו. Anyone who didn't daven Maariv and didn't say אתה חוננתנו must say "ברוך המבדיל בין קודש לחול" before doing any work. (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 with אתה חוננתנו; Kaddish Tiskabel after Shemonah Esrei; when we see candle-light (before the reading of Lamentations) we make the full Bracha בורא מאורי האש. The rest of Havdalah is not made until Sunday night after the Fast. We only use the wine on Sunday night, no spices. 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 without תתקבל; (we skip ויהי נועם and start with ואתה קדוש; we do not say עלינו (לך) ויתן לך; Mourner's Kaddish.

SUNDAY MORNING, JULY 29

שחרית / SHACHRIS

We wash our fingers only until above 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 על ידיים, 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. If the Tallis Koton was removed by night then some hold a bracha should be made when putting on in the morning. (Mishna Brurah 555:2). We say the usual morning Brachos, as well as the rest of the morning order (we omit הקטורת). We recite the usual morning service, Shemonah Esrei; Chazzan's Repetition; the Chazzan recites ענו between גואל and רפאנו; (the Chazzan does not say ברכת כהנים before שלום); Half-Kaddish (we say neither Tachanun nor מלכנו אבינו 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 Kinos until their completion (preferably around noon); אשרי; (we omit ואני זאת " (skipping the verse " ובא לציון 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, and "נחם" in "בונה ירושלים" and says ברכת כהנים before שים שלום; (we do not recite אבינו מלכנו and Tachanun); Kaddish Tiskabel; עלינו; Mourner's Kaddish.

[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."

SUNDAY NIGHT

מעריב / MAARIV

We recite the usual weekday Maariv.

After services we sanctify the New Moon of Av.

We make Havdalah (בורא פרי הגפן and המבדיל). The adult making Havdalah may drink the wine himself, without having to give it to a child to drink.

WEDNESDAY, AUG. 1, 13 AV

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 following Wednesday, August 1 (14 Av).

חמשה עשר באב

15TH OF AV

FRIDAY, AUG. 3, 15th of AV

We conduct ourselves in a somewhat festive manner; we do not say Tachanun (we also omit Tachanun of the preceding Mincha on Thursday); we say למנצה.

שבת פרשת ואתחנן

SHABBOS PARSHAS

VAESCHANAN

שבת נחמו

(NACHAMU)

AUG. 4, 16 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). We say א-ל מלא and אב הרחמים.

At Mincha we say צדקתך צדק. Chapter 3 of Pirkei Avos.

שבת פרשת עקב

SHABBOS PARSHAS EIKEV

AUG. 11, 23 AV

The Haftorah is read from Isaiah 49:14-51:3 (ותאמר ציון). We bless the month of Elul. Chapter 4 of Pirkei Avos.

THURSDAY, AUG. 16, 28 AV

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

שבת פרשת ראה

SHABBOS PARSHAS R'EI

א' דראש חודש

FIRST DAY ROSH CHODESH

FRIDAY NIGHT, AUG. 17, 30 AV

קבלת שבת

WELCOMING THE SHABBOS

מעריב / MAARIV

יעלה ויבא in Shemonah Esrei for Shabbos.

SHABBOS MORNING, AUG. 18

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, R'ei, 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), (not עניה אב הרחמים); (אשרי; א-ל מלא); (סוערה); יהללו.

מוסף / MUSSAF

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

מנחה / MINCHA

יעלה ויבא in Shemonah Esrei for Shabbos Three Aliyahs in Parshas Shoftim; Mincha. We do not say עלינו . צדקתך צדק; Mourner's Kaddish. Chapter 5 of Pirkei Avos.

ב' דראש חודש

SECOND DAY ROSH CHODESH

SATURDAY NIGHT, AUG. 18,

מוצאי שבת 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; ויתן לך; Havdalah; ועלינו; we begin to recite אורי after Maariv (Nusach Sefard after Mincha) and Shachris through Shemini Atzeres. Mourner's Kaddish.

Havdalah at home.

SUNDAY MORNING, AUG. 19, 1 ELUL

שחרית / SHACHRIS

For Rosh Chodesh, יעלה ויבא; Half-Hallel; Torah Reading; Mussaf; etc. Psalm of the Day; ברכי נפשי, לדוד אורי. We begin to blow תשר"ת every day at the conclusion of the morning service through the day before Erev Rosh HaShanah.

(The essential purpose of Shofar Blowing is to arouse and even startle people into a heightened awareness of the need to repent. It is the nature of a horn's blast to produce a level of concern, as the Prophet Amos stated (Amos 3:6): "Shall a Shofar be

blown in a city and the people not tremble?" Therefore, it is imperative that a person begin to prepare himself with genuine repentance, prayer, and Tzedakah at least thirty days before the Day of Judgement, Rosh HaShanah. "And our Sages, of blessed memory, provide us with the following insight: The first letters of each of the following words – אני לדודי ודודי לי – I am my beloved's and my beloved is mine (Song of Songs: 6:3), spell out the word אלול. Therefore, in the month of Elul one must intensify one's efforts at repentance, prayer, and charitable acts. Our Sages, of blessed memory, provided us with an additional insight: The first letters of each word of the phrase איש לרעהו ומתנות לאביונים – "...each man to his friend (shall send portions) as well as gifts to the needy (Esther: 9:22)," again spell out אלול. This serves as an allusion to the fact that in the month of Elul we must increase our gifts to the poor [Chayei Adam, Siman 138]."

שבת פרשת שופטים

SHABBOS PARSHAS SHOFTIM

AUG. 25, 7 ELUL

The Haftorah is read from Isaiah 51:12-52:12 (אנכי אנכי). Chapter 6 of Pirkei Avos.

שבת פרשת כי תצא

SHABBOS PARSHAS KI

SEITZEI

SEPT. 1, 14 ELUL

The Haftorah is read from רני עקרה — Isaiah 54:1-10). We add the Haftorah of Parshas Re'eh עניה סוערה (Isaiah 54:11-55:5) Mishneh Brurah 425:7.

The final time for the sanctification of the New Moon of Elul is the entire night following Thursday Aug. 30 (13 Elul). If necessary the New Moon may be sanctified the entire night following Friday, Aug. 31 (Shabbos night, 14 Elul).

שבת פרשת כי תבא

SHABBOS PARSHAS KI SAVO

SEPT. 8, 21 ELUL

The Haftorah is read from Isaiah 60:1-22 ("קומי אורי"). Chapters 3 and 4 of Pirkei Avos.

מוצאי שבת

DEPARTURE OF SHABBOS

מעריב / MAARIV

As is customary for the departure of Shabbos, Shemonah Esrei with אתה חוננתנו; Half-Kaddish; ואתה קדוש ויהי נועם; Kaddish Tiskabel; ויתן לך; Havdalah; עלינו; לדוד אורי; Mourner's Kaddish.

Saturday night, after midnight, or in the early hours of the morning, we begin the recitation of Selichos. The Chazzan dons his Tallis without making a Bracha until later, when it becomes light outside (it is preferable that the Chazzan borrow a Tallis

from an individual [not one belonging to the congregation], with the intention that he is not acquiring it even temporarily, thus avoiding any question as to the need for a Bracha). We begin with אשרי; Half-Kaddish, intoned in the special melodies of Rosh HaShanah and Yom Kippur; the usual Selichos for the first day; at the end of Selichos we recline, in the usual fashion, as we say Tachanun; Selichos are followed by a Kaddish Tiskabel. We continue the recitation of Selichos on every subsequent weekday morning through Erev Yom Kippur.

שבת פרשת נצבים
SHABBOS PARSHAS
NITZAVIM

SEPT. 15, 28 ELUL

The Haftorah is read from Isaiah 61:10-63:9 (שוש אשיש). (We do not bless the month of Tishrei.) Chapters 5 and 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 עלינו; לדוד; ואתה קדוש); ויתן לך; אורי; Mourner's Kaddish.

ערב ראש השנה

EREV ROSH HASHANAH

SUNDAY, SEPT. 16, 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. 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 נדרים.

One takes a haircut, and bathes in honor of the approaching holiday. Immersion in a Mikvah, not before an hour before midday, is appropriate so that we may enter the Day of Judgement in a state of holiness and purity.

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.

**MAY THE NEW YEAR
OF 5773 AND ITS
BLESSINGS COMMENCE!**