

# אב

## AV

### משנכנס אב ממעטין בשמחה

We Cease To Rejoice with The Advent of Av

ח' הוועם הוועם	אריה	אב תשפ"ב – 22 '22 JULY-AUG.		שבט
		כג כד	כג כד	
כח	31	Sun.	AUGUST	זונטאג ג
כוי	1	Mon.		מאנטאג ד
כוי	2	Tue.		דינסטאג ה
כח	3	Wed.		מייטוואך ו
כט	4	Thu.		דאנערש. ז
ל	5	Fri.		פריטיאג ח
לא	6	Sat.	פ' דברים, שבת חזון הפטורה חזון ישע', בערב מגילה איכה	שבט ט
לב	7	Sun.	תשעה באב נרוחה	זונטאג י
לגי	8	Mon.		מאנטאג יא
לדי	9	Tue.		דינסטאג יב
להה	10	Wed.		מייטוואך יג
לו	11	Thu.		דאנערש. יד
לו	12	Fri.	המשה עשר באב פ' ואתחנן, שבת נהמו הפטורה נהמו בחומר עמי, פרק ג'	פריטיאג טו
לה	13	Sat.		שבט טו
לט	14	Sun.		זונטאג יז
ם	15	Mon.		מאנטאג יח
מא	16	Tue.		דינסטאג יט
מכב	17	Wed.		מייטוואך כ
מג	18	Thu.		דאנערש. כא
מד	19	Fri.		פריטיאג כב
מה	20	Sat.	פ' עקב, מבה"ה הפטורה ותאמור ציון, פרק ד'	שבט כא
מו	21	Sun.		זונטאג כד
מוד	22	Mon.		מאנטאג כה
מח	23	Tue.		דינסטאג כו
מט	24	Wed.		מייטוואך כז
נ	25	Thu.		דאנערש. כט
נא	26	Fri.	ערב ראש חודש פ' ראה, א' דראש חדש אלול הפטורה השמים כסאי, פרק ה'	פריטיאג כט
נכ	27	Sat.		שבט ל

مولד אב: דאנערשטייג ביענקט 32 מינוט מיט 4 חלקיים נאך 7

Molad Av: Thursday, July 28, 7:32 PM and 4 Chalokim

## **ראש חודש** **ROSH CHODESH**

FRIDAY, JULY 29, 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 30, 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 reached the age of *chinuch*, 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, AUG. 5,  
SATURDAY, AUG. 6, 9 AV

לכה דודי (Some have the custom to sing 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 *Erev Tisha B'Av*. *Mishne Berurah* 553:10)

At *Mincha* we do not say *zman tzidkati*. 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 after sunset.

### תשעה באב (נדחה) TISHA B'AV (Postponed)

SATURDAY NIGHT, AUG. 6, 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*].

## **מווצאי שבת**

### **DEPARTURE OF SHABBOS / מעריב / MAARIV**

"ברוך המבדיל בין קדש לחול" The *Chazzan* says: 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 "ברוך המבדיל בין קדש לחול" must say *אתה חוננתנו* 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. We recite *Maariv* in a low and subdued voice; *Shemoneh Esrei* with *אתה חוננתנו*; *Kaddish*

*Tiskabel* after *Shemoneh 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 *Kinos* for the night of *Tisha B'Av*; *Kaddish* without תתקבל (we skip ויהי נעם and start with עליינו ויתן לך; we do not say ואותה קדוש Mourner's *Kaddish*.

## SUNDAY MORNING, AUG. 7 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 נטילת 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 פטום הקטורת). We recite the usual morning service, *Shemoneh Esrei*; *Chazzan's* Repetition; the *Chazzan* recites

between גואל (the *Chazzan* does not say before ברכת כהנים); *Shim Shalom* before *Tachanun*; Half-*Kaddish* (we say neither *Tachanun* nor אבינו מלכנו on *Tisha B'Av*); we take out a *Sefer Torah* and have three *Aliyot* in *Parshas Vaeschanan* (Deut. 4:25-40) "כִּי תוליד בְּנֵים"; the third *Aliyah* is *Maftir*. Half-*Kaddish*; The *Haftorah* is read in the melody of *Eichah* from Jeremiah 8:13-9:23: ".אַסּוֹף אֲסִיפָּם". At the conclusion of the *Haftorah*, the *Brachos* after the *Haftorah* are read until "מִגְן דָּוד"; 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 למנצח (skipping the verse "זאת בריתاي" etc.); *Kaddish Tiskabel* without תתקבל; *עלינו*; 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 *Aliyot* in "ז'יחל" as in the *Mincha* service of any Public Fast; the *Torah* is read; the

third *Aliyah* is the *Mafteir*. no Half-*Kaddish* after the Torah is read. The *Haftorah* "אקבץ עליו לנ-": Isaiah 55:6–56:8 (until "דרכו": קבציו) is the usual one for the afternoons of Public Fasts; *Brachos* after the *Haftorah* until "מגן דוד" (יהללו); we return the *Sefer Torah* to the *Aron HaKodesh*; Half-*Kaddish*; *Shemoneh Esrei* including "נחם" in בונה" and "ירושלים" in שומע תפלה" עננו". If one forgot to say "בונה ירושלים" he may say it before "ותחזינה עינינו" omitting the ending blessing "ברוך מנהם ציון", concluding only with "ותחזינה" ... [Mishneh Brurah]. See *Tzom Gedaliah* for the laws pertaining to an individual or *Chazzan* who omits "עננו". *Chazzan* repeats between גואל עננו and says "בונה ירושלים" in "נחם רפינו", and says שים שלום ברכת כהנים before recite אבינו מלכנו and *Tachanun*); *Kaddish Tiskabel*; Mourner's *Kaddish*.

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

- 1) the Jews profaned Shabbos.
- 2) they did not provide for the Torah education of their small children.
- 3) they did not recite the *Shema* morning and night.

4) they showed contempt for Torah scholars.

5) they had unwarranted hatred for each other.

6) they hardened their hearts to any fear of Divine retribution (see Gittin 55b).

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

It is a great *Mitzvah* to study on a daily basis the *Sefer Chofetz Chaim* which discusses the laws of *Lashon Harah* and *Rechilus* (talebearing). The major reason for the destruction of the Holy Temples was senseless hatred and *Lashon Harah*. By studying these laws, a person becomes sensitized to refraining from these very serious sins. Conversely, if one does not study these laws on a regular basis, he will not be as careful in avoiding these transgressions, nor will he understand the intricate details involved in guarding one's speech. One should read the Chofetz Chaim's ל"ז descriptions of the great rewards that await those who are careful to avoid these sins. The Vilna Gaon ל"ז quotes a *Medrash* that states: "For every moment that a person refrains from forbidden speech, he earns a cele-

tial 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 הغان and המבדיל). The adult making *Havdalah* may drink the wine himself, without having to give it to a child to drink. No eating meat, and drinking wine at night.

### WEDNESDAY, AUG. 10, 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 Thursday, August 11 (15 *Av*).

## **חמשה עשר באב** **15TH OF AV**

### FRIDAY, AUG. 12, 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 *למנצח*.

# **שבת פרשת ואותchanan**

## **SHABBOS PARSHAS VAESCHANAN**

### **שבת נחמו**

#### **(NACHAMU)**

AUG. 13, 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 אָל מְלָא אֵב הַרְחִמִּים and אָל מְלָא אֵב הַרְחִמִּים.

At *Mincha* we say צדקה צדק. Chapter 3 of *Pirkei Avos*.

### **שבת פרשת עקב**

## **SHABBOS PARSHAS EIKEV**

AUG. 20, 23 AV

The *Haftorah* is read from Isaiah 49:14-51:3 (וთאמר ציון). We bless the month of *Elul*. We do not say אָל מְלָא אֵב הַרְחִמִּים and אָל מְלָא. Chapter 4 of *Pirkei Avos*.

THURSDAY, AUG. 25, 28 AV

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