

Calendars for the Jewish Year 5771 Sept. 9, 2010 – Sept. 28, 2011

Please select your month below:

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[Cheshvon 5771](#)

Oct. 9 - Nov. 7

[Kislev 5771](#)

Nov. 8 - Dec. 7

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Jan. 6 - Feb. 4

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Mar. 7 - Apr. 4

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May 5 - June 2

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Aug. 31 - Sept. 28

כסלו תשע"א – NOV.-DEC. '10

חוריות
זכרים

דף היומי	קשת			
יא	8 Mon.	ב' דר"ח כסלו	א	מאנטאג
יב	9 Tue.		ב	דינסטאג
יג	10 Wed.		ג	מיטוואך
יד	11 Thu.		ד	דאנערש.
יב	12 Fri.		ה	פרייטאג
יג	13 Sat.		ו	שבת
		פ' ויצא הפטרה ויברח יעקב		
ד	14 Sun.	פ' וישלח הפטרה חזון עובדי'	ז	זונטאג
ה	15 Mon.		ח	מאנטאג
ו	16 Tue.		ט	דינסטאג
ז	17 Wed.		י	מיטוואך
ח	18 Thu.		יא	דאנערש.
ט	19 Fri.		יב	פרייטאג
י	20 Sat.	יג	שבת	
יא	21 Sun.	פ' וישב הפטרה כה אמר ה'	יד	זונטאג
יב	22 Mon.		טו	מאנטאג
יג	23 Tue.		טז	דינסטאג
יד	24 Wed.		יז	מיטוואך
טו	25 Thu.		יח	דאנערש.
טז	26 Fri.		יט	פרייטאג
יז	27 Sat.	כ	שבת	
יח	28 Sun.	DECEMBER ערב חנוכה א' חנוכה ב' חנוכה פ' מקץ, מבה"ח, ג' חנוכה הפטרה רני ושמחי זמן השאלה מוצאי שבת כ"ח כסלו מתחילין לומר טל ומטר	כא	זונטאג
יט	29 Mon.		כב	מאנטאג
כ	30 Tue.		כג	דינסטאג
כא	1 Wed.		כד	מיטוואך
כב	2 Thu.		כה	דאנערש.
כג	3 Fri.		כו	פרייטאג
כד	4 Sat.	כז	שבת	
כה	5 Sun.	ד' חנוכה ערב ר"ח, ה' חנוכה א' דר"ח שבת, ו' חנוכה	כח	זונטאג
כו	6 Mon.		כט	מאנטאג
כז	7 Tue.		ל	דינסטאג

מולד כסלו: מוצאי שבת 4 מינוט מיט 3 חלקים נאך 9

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

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

ב' דראש חדש
SECOND DAY
ROSH CHODESH
MONDAY, NOV. 8, 1 KISLEV

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

שבת פרשת ויצא
SHABBOS PARSHAS VAYEITZEI
NOV. 13, 6 KISLEV

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

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

שבת פרשת וישלח
SHABBOS PARSHAS VAYISHLACH
NOV. 20, 13 KISLEV

The Haftorah is read from the Book of Ovadiah.

שבת פרשת וישב
SHABBOS PARSHAS VAYEISHEV
NOV. 27, 20 KISLEV

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

MOTZEI SHABBOS,
NOV. 27, 21 Kislev

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

ערב חנוכה
EREV CHANUKAH
WEDNESDAY, DEC. 1, 24 KISLEV

No Tachanun at Mincha.

א' דחנוכה
FIRST DAY CHANUKAH
WEDNESDAY NIGHT, 25 KISLEV

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

ערבית / **MAARIV**

The usual weekday Maariv. We say ועל הנסים in Shemonah Esrei. If one omitted ועל הנסים he does

not repeat the Shemonah Esrei (the same holds true for ועל הנסים in the Blessing after Meals (Birkas Hamazon).

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

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

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

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

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

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

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

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

THURSDAY MORNING, DEC. 2

שחרית / SHACHRIS

ועל הנסים in Shemonah Esrei; Chazzan's Repetition; complete Hallel; Half Kaddish; Torah Reading: three Aliyahs in Parshas Naso (Numbers 7); Kohan reads (1 11) from "ויהי ביום כלות משה" until "להנכות המזבח"; Levi reads (12 14) until "מלאה קטרות"; Yisroel reads (15 17) until "נחשון בן עמינדב"; Half Kaddish; ובא לציון; Psalm of the Day; Kaddish Tiskabel; עלינו; 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 Birkas HaMazon we add ועל הנסים. At Shacharis we recite the complete Hallel followed by a half Kaddish (with the exception of Shabbos and Rosh Chodesh when the Hallel is followed by a Kaddish Tiskabel).

(On each weekday of Chanukah we have three Aliyahs from a section at the end of Parshas Naso, concerning the offerings brought by the N'siim (Princes) during the dedication of the Tabernacle. The first two Aliyahs are read in the paragraph whose day corresponds to that day of Chanukah; e.g., on the third day of Chanukah the first two Aliyahs would read from "ביום השלישי"; [On other

weekdays of Chanukah, the readings of the Kohen and Levi for the respective day, follow the division of Levi and Yisroel on the first day, see above]. The third Aliyah continues with the entire offering of the next day.)

שבת פרשת מקץ

SHABBOS PARSHAS MIKEITZ

דהנוכה ג'

THIRD DAY CHANUKAH

FRIDAY AFTERNOON, DEC. 3, 26 KISLEV

We light the *Chanukah Menorah* at home before lighting the *Shabbos candles*. (One should recite *Mincha* before lighting the *Chanukah* lights. However, one must be careful not to delay the welcoming of *Shabbos* because of this. One may not light neither *Chanukah* nor *Shabbos* lights, earlier than *Plag HaMincha* one and one quarter proportionate hours before sunset, (a proportionate hour is one twelfth of the daylight period). One must be careful to use enough oil (or light a large enough candle) that will remain lit until thirty minutes after the appearance of three stars. We light four candles, beginning with the new addition. We make the Brachos "להדליק נר" and "שעשה נסים" (no שהחיינו); הנרות הלל; etc.

ג' דהנוכה

THIRD DAY CHANUKAH

FRIDAY AFTERNOON

DEC. 3, 26 KISLEV

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

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

קבלת שבת / ערבית

WELCOMING THE SHABBOS

FRIDAY EVENING, 27 KISLEV

מעריב / MAARIV

etc. ועל הנסים,

SHABBOS MORNING, DEC. 4

שהרית / SHACHRIS

in Shemonah Esrei for Shabbos; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first Sefer Torah we have seven Aliyahs in the weekly Sidrah (Mikeitz). We place the second Sefer Torah next to the first and a Half Kaddish is said. We then lift and roll the first Sefer Torah. The Maftir reads in the second Sefer Torah from Parshas Naso from "ביום השלישי" the Haftorah is read in Zechariah 2:14 4:7.

We bless the new moon of Teves. (no אשרי א ל מלא; יהללו, אשרי א ל מלא; etc.)

מוסף / MUSSAF

על הנסים; Chazzan's Repetition; Half Kaddish; Shemonah Esrei of Mussaf for Shabbos with

Kaddish Tiskabel; מְזוּמָר שִׁיר הַנוֹכַח; (Psalm of the Day); אֵין כְּאַלְקֵינוּ; עֲלֵינוּ; אֲנַעִים זְמִירוֹת; שִׁיר שֶׁל יוֹם; Mourner's Kaddish; אָדוֹן עוֹלָם.

מִנְחָה / MINCHA

Three Aliyahs in Parshas Vayigash; וְעַל הַנְּסִים in Shemonah Esrei for Shabbos Mincha. (We do not say צְדָקָתְךָ צְדָק).

מוֹצָאֵי שַׁבָּת

DEPARTURE OF SHABBOS

MOTZIE SHABBOS, DEC. 4, 28 KISLEV

At Maariv, we begin to include "ותן טל ומטר" into the Shemonah Esrei. If one became aware, after he had completed the Bracha הַשְּׁנַיִם, that he had omitted "ותן טל ומטר" he should wait to insert it right before "שמע קולנו" of "כי אתה שומע". If he had already completed the Bracha תַּפְלָה, he may insert it before saying "רצה". If he had already begun "רצה" he must return to the Bracha "ברך", 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" so as to make the inclusion of "ותן טל ומטר" habitual and fluent, thus eliminating any future doubt as to whether one included "ותן טל ומטר" in the Shemonah Esrei or not.)

Weekday Maariv; וְעַל הַנְּסִים and אֵתְּהָ חוֹנְנָתְנוּ; וְיֵהִי נוֹעֵם; וְאֵתְּהָ; Mourner's Kaddish; עֲלֵינוּ; Havdalah; וְיִתֵּן לְךָ; Kaddish Tiskabel; light Chanukah Menorah in Shul; קְדוּשָׁה; 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.)

עֶרֶב רֵאשׁ חֹדֶשׁ

EREV ROSH CHODESH

ה' דְּחִנּוּכָה

FIFTH DAY CHANUKAH

MONDAY, DEC. 6, 29 KISLEV

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