

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

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ערב ראש השנה
EREV ROSH HASHANAH

WEDNESDAY, Sept. 8, 29 ELUL

(Some are accustomed to fast until noon.) We begin saying the many Selichos of Erev Rosh HaShanah that include "זכור ברית", before the pre-dawn sky begins to brighten; Tachanun 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 4:4). We do not sound the Shofar at all during the day to make a distinction between the Shofar of Elul and the obligatory Shofar of Rosh HaShanah; התרת נדרים.

We make an Eiruv Tavshilin (in order to permit preparation on Friday (Yom Tov) for Shabbos). (One should not forget to make an Eiruv Chatzeirios — which

permits carrying on Shabbos within a multiple dwelling unit — when it is needed. The Eiruv Chatzeiros should be made under the supervision of a knowledgeable Torah scholar.)

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

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

הדלקת נרות / CANDLE-LIGHTING

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

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

א' דראש השנה

FIRST DAY ROSH HASHANAH

WEDNESDAY EVENING, 1 TISHREI

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

"Rabbeinu Asher (the Rosh) wrote that during the Ten Days of Repentance, one should read the Letter of Repentance by Rabbeinu Yonah. The Ari ז"ל wrote that

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

מַעֲרִיב / MAARIV

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

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

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

THURSDAY MORNING, SEPT 9.

שחרית / SHACHRIS

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

חזרת הש"ץ / CHAZZAN'S REPETITION

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

TORAH READING / קריאת התורה

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.

SOUNDING THE SHOFAR / תקיעת שופר

(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 "ק"רע "שטן" "destroy Satan." The Baal T'kiah makes the Brachos: "לשמוע קול שופר", "שהחיינו" and "ש"החיינו". 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 תש"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 יושבי ביתך; אשרי העם יודעי תרועה...; and לדוד; we return the Sifrei Torah to the ark.) [Rav Henkin noted that one may not eat before hearing the Shofar sounded. However if one feels weak, he may make Kiddush and taste some food immediately after the first thirty blasts – the תקיעות דמיושב].

MUSSAF / מוסף

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

CHAZZAN'S REPETITION / חזרת הש"ץ

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

נשיאת כפים / THE PRIESTLY BLESSING

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

At רצה the Kohanim begin to mount the platform and the congregation says "אלקינו ואלקי אבותינו ברכנו" after the Chazzan says "נאה להודות". 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 בקדושתו 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, ויהנך, 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 תשר"ת, תש"ת, and תר"ת which consist of ten sounds); אין כאלקינו; 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: בורא פרי הגפן followed by תקעו בחדש; 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

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 9, 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 ויהי ערב and 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 ויהי ערב applies to these as well. The fruit may not be eaten before Kiddush).

ערבית / MAARIV

ברכו; ...ופרוש; ...תקעו; 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 טוב ויהי ערב 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 טוב ויהי ערב).

FRIDAY MORNING, SEPT. 10

שחרית ומוסף / SHACHRIS and MUSSAF

As on the previous day, we commence with the שיר היחוד (for the sixth day of the week); אנעים ומירות; the Psalm of the Day and לדוד אורי; followed by Kaddish and אדון עולם; the regular morning Brachos, followed by the customary morning order ישתבח המלך; נשמת; פסוקי דזמרה; Half-Kaddish (according to Nusach Sefard is said between ישתבח and the Half-Kaddish). ברכת יוצר (with the customary additions - Piyutim for the Second Day of Rosh HaShanah); אבינו; Shema; Shemonah Esrei; repetition by the Chazzan;

מלכנו; Kaddish Tiskabel; "אין כמוך"; open Aron; "ג מדות"; followed by the special בריך שמיה;; We take out two Sifrei Torah; רבנו של עולם for Rosh HaShanah; 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 אחד הדברים" 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 (ובחדש 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

Half-Kaddish; Shemonah Esrei of Rosh HaShanah; according to Nusach Ashkenaz — אבינו מלכנו. Mourner's Kaddish. We omit עלינו; the Chazzan's Repetition; שלום רב; ואשרי; ובא לציון

שבת שובה

SHABBOS SHUVAH

פרשת האזינו

PARSHAS HAAZINU

3 TISHREI

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

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

FRIDAY AFTERNOON, SEPT. 10

קבלת שבת וערבית

WELCOMING SHABBOS AND MAARIV

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

זכרנו, מי כמוך, המלך הקדוש"; and ויכולו"; is said in מגן after the Shemonah Esrei הקדוש וכתוב, בספר Kaddish Tiskabel. Kiddush for Shabbos is made in Shul; עלינו; לדוד אורי; Mourner's Kaddish; אדון עולם; Kiddush at home.

SHABBOS MORNING, SEPT. 11

שחרית / SHACHRIS

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

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; עלינו; אנעים זמירות; Psalm of the Day of Shabbos; לדוד אורי; Mourner's Kaddish; אדון עולם .

מנחה / MINCHA

ואני תפילתי; אשרי; 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 צדק; Kaddish Tiskabel; עלינו; Mourner's Kaddish. Pirkei Avos is not studied.

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

מוצאי שבת
**AT THE CONCLUSION
OF SHABBOS**

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

ערבית / MAARIV

We begin "זכרנו"; "מי כמוך"; "והוא רחום"; weekday Shemonah Esrei; "המלך הקדוש אתה חוננתנו"; "המלך המשפט"; "וכתוב"; "בספר"; Half-Kaddish after Shemonah Esrei; Kaddish Tiskabel; "ויהי נועם"; Mourner's Kaddish; Havdalah; "ויתן לך";

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

הבדלה / HAVDALAH

Havdalah at home as in Shul.

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

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

צום גדלי' (נדחה)
**FAST OF GEDALIAH
(POSTPONED)**

SUNDAY, SEPT. 12, 4 TISHREI

This is a Public Fast Day. Selichos are said before the regular morning service throughout the days between Rosh HaShanah and Yom Kippur, except for Shabbos (one should attempt to begin the Selichos before the pre-dawn sky begins to brighten); the regular morning service; (according to Nusach Sefard שיר זכרנו, מי כמוך, המלך הקדוש, is said between ישתבח and the Half-Kaddish throughout the Ten Days of Repentance); in the Shemonah Esrei: המלך המשפט וכתוב (all these are repeated during the Chazzan's Repetition of the Shemonah Esrei); the Chazzan says רפאנו and גואל עננו between (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; ובא לציון; למנצח; אשרי; יהללו; Kaddish Tiskabel; עלינו; Psalm of the Day; לודוד אורי; Mourner's Kaddish.

מנחה / MINCHA

אשרי; Half-Kaddish; we take out a Sefer Torah (some say 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 עננו המלך המשפט, המלך הקדוש, זכרנו, מי כמוך, in שמע קולנו"; עלינו; עלינו; Mourner's Kaddish. Tachanun; שים שלום; and בספר.

חזרת הש"ץ / CHAZZAN'S REPETITION

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

THURSDAY, SEPT. 16, 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, SEPT. 17, 9 TISHREI

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

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

מנחה / MINCHA

אשרי; Half-Kaddish; weekday Shemonah Esrei; after the concluding Bracha "המברך את עמו ישראל בשלום" and the "יהיו לרצון..." that follows it, we say Viduy — confession: "אשמו, בגדנו..." and "ועל חטא..." just as on Yom Kippur itself. The Chazzan recites the usual repetition of the Shemonah Esrei without Viduy. No Tachanun or מלכנו; אבינו מלכנו; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

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

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

הדלקת נרות

CANDLE-LIGHTING

At the proper time (not later than 20 minutes before sunset); the Brachos are "להדליק נר של שבת ויום הכפורים" and "שהחיינו". Where there is a custom for

everyone to light a candle in Shul, no Bracha should be made over that candle. Regarding the custom to light a "lamp symbolizing the soul" (נר נשמה), it is sufficient to light one lamp for departed parents, and one lamp for the household.

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

שבת ויום הכפורים **SHABBOS, YOM KIPPUR**

FRIDAY EVENING SEPT. 17,
10 TISHREI

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

We come to Shul early enough to allow the saying of Kol Nidrei before sunset. The custom is to don the Kittel and Tallis (with the Bracha "להתעטף בציצית") 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; "כי ביום הזה יכפר"; "ושמרו"; Half-Kaddish; Shemonah Esrei of Yom Kippur with Shabbos insertions; before "אלקי נצור" we say, "...יהיו לרצון" followed immediately by Viduy and "על חטא"; after Shemonah Esrei We say: "ויכלו" and "מקדש" which contains "המלך הקדוש" and which concludes only with "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 מלכנו; (according to Nusach Sefard מזמור); (לדוד אורי; Kaddish Tiskabel; אדון עולם; Mourner's Kaddish; עלינו; לדוד אורי).

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

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

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

SHABBOS MORNING, SEPT. 18

שחרית / SHACHRIS

The custom is to wear a Kittel underneath the Tallis. As on Rosh HaShanah, the custom is to say the שיר היחוד (for the seventh day of the week); אנעים 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; שיר המעלות (According to Nusach Sefard); נשמת; המלך; ישתבח Half-Kaddish; (with the customary additions — Piyutim for Yom Kippur); ברכו... (with the customary additions — Piyutim for Yom Kippur); א-ל אדון; לא-ל; (with the customary additions — Piyutim for Yom Kippur); ברוך; אהבה רבה; קריאת שמע in a loud voice; Shemonah Esrei of Yom Kippur with all the appropriate additions for Shabbos; before אלקי נצור we say "יהיו לרצון", Viduy, and "על חטא" etc.

הזרת הש"ץ / CHAZZAN'S REPETITION

All appropriate additions as in the silent Shemonah Esrei; in Kedushah we say נעריצץ (in all of the services of Yom Kippur the Kedushah is נעריצץ); Piyutim; Selichos; Viduy and "על חטא" etc.; we omit מלכנו; Kaddish Tiskabel.

קריאת התורה / TORAH READING

"אין כמוך" (Nusach Sefard: "אתה הראת"); (Contrary to what is written in some of the popular Machzorim, we do recite the י"ג מדות and the special עולם של רבונו של עולם for Yom Kippur even on Shabbos); בריך שמיא; we take out two Sifrei Torah; שמע ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזר ויגן.

Seven Aliyahs are read from the first chapter of Parshas Acharei Mos, Leviticus 16:1-34; Half-Kaddish; Maftir reads from the second Sefer Torah in Parshas Pinchas, Numbers 29:7-11 ("ובעשור לחדש"); Haftorah is from Isaiah 57:14-58:14; in Brachos after the Haftorah we mention "יום השבת ויום הכפורים" in the middle and in the conclusion; 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 הרהמים; אשרי; יהללו; we return the 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 כוננת); Selichos; Viduy and "על חטא" etc.; נשיאת כפים; because it is Shabbos we skip the usual עולם של רבונו של עולם and the יהי רצון that are otherwise recited. Kaddish Tiskabel (we do not say אין עלינו כאלקינו, פטום הקטורת, עלינו).

מנחה / MINCHA

(We do not say אשרי and לציין.) We take out one Sefer Torah (no י"ג מדות); גדלו; (ועל הכל" no) בריך שמיא; 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 "יהללו; לדוד" — 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"

Kaddish; אלקינו ואלקי אבותינו ברכנו בברכה"; שים שלום; בספר חיים etc.; הטא Tiskabel; no אבינו מלכנו; no עלינו 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).

NEILAH / נעילה

Half-Kaddish; the Shemonah Esrei of Neilah with insertions for Shabbos; we say "וכתבנו" in place of "והתוהו", "והתמנו" in place of "והתתנו", and "ונחתם" instead of "ונכתב"; the same applies for the Chazzan's Repetition; Viduy; "אתה נותן יד"; in the Chazzan's Repetition: Kedushah; Piyutim; Selichos; Viduy according to custom; "שיים שלום; בספר חיים"; אלקינו ואלקי אבותינו ברכנו בברכה"; שים שלום; בספר חיים"; "שמע ישראל" is said once; "ברוך שם כבוד מלכותו לעולם ועד" is said three times; "ד' הוא 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].)

MAARIV / ערבית

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 "האל-הקדוש" — he does not have to repeat the Shemonah Esrei). אתה חוננתנו; Kaddish Tiskabel after Shemonah Esrei; Complete Havdalah for the departure of Shabbos: בורא פרי הגפן; בורא מיני הנה א-ל ישועתי; בורא פרי הגפן; בורא מיני (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 **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; לרוד אורי**; Mourner's Kaddish.

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

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

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

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

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

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

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

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

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

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

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

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

ערב סוכות **EREV SUCCOS**

WEDNESDAY, SEPT. 22, 14 TISHREI

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

א' דסוכות **FIRST DAY SUCCOS** WEDNESDAY NIGHT, SEPT. 22, 15 TISHREI

ערבית / MAARIV

ביום חג; Half-Kaddish; Shemonah Esrei of Yom Tov; "וידבר"; 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.)
אדון עולם; Mourner's Kaddish; עלינו; לדוד אורי.

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
שהחיינו Bracha; הגפן, אשר בחר...., לישב בסוכה.

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

malady is exempt from staying in the Succah.

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

(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, SEPT. 23

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.

שחרית / SHACHRIS

In the usual Yom Tov fashion; Morning Brachos; נשמת; 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 "הודו" and during the two "אנא ה' הושיעה נא". The Chazzan shakes them only at the first "הודו" at "יאמר נא" 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);

איך כבוד; open Aron; י"ג מדות followed by the special עולם של רבונו for Yom Tov; two Sifrei Torah are removed from the Aron HaKodesh. שמיך; שמע. ישראל; 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; יה-ה א-לי; אשרי; יהללו; return the Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; (יהי רצון and רבונו של עולם) the Priestly Blessing — נשיאת כפים after the Chazzan's Repetition we say the Hoshana: "הושענא למען אמינתך"; 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; עלינו; אנעים; אין כאלקינו; Mourner's Kaddish; זמירות; שיר של יום; לדוד אורי אדון עולם.

מנחה / MINCHA

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

ב' דסוכות SECOND DAY SUCCOS

THURSDAY NIGHT, SEPT. 23

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

In Yom Tov fashion; וידבר; ופרוש...; ברכו...; Half-Kaddish; Shemonah Esrei of Yom Tov; Kaddish Tiskabel; לדוד אורי; עלינו; Mourner's Kaddish; אדון עולם; Kiddush in the Succah: לישיב בסוכה and בורא פרי הגפן, אשר בחר, שהחיינו. (Some say that on the second night the Bracha "שהחיינו" should follow "לישיב בסוכה" the same as last night.)

FRIDAY MORNING, SEPT. 24

שחרית / SHACHRIS

As yesterday, in the usual Yom Tov fashion; Morning Brachos; פסוקי דזמרה; 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; י-ה א-לי; return the Sifrei Torah to the Aron HaKodesh.

מוסף / MUSSAF

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

מנחה / MINCHA

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

א' דחול המועד

יום שבת קודש

FIRST DAY CHOL HAMOED

THE HOLY SHABBOS

FRIDAY AFTERNOON, SEPT. 24

17 TISHREI

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

קבלת שבת

WELCOMING THE SHABBOS

Nusach Ashkenaz begins with מזמור שיר ליום השבת and ד' מלך, followed by Mourner's Kaddish (neither במה מדליקין nor לכו נרננה 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

ויכולו; Half-Kaddish; Shemonah Esrei of Shabbos with ופרוש...; וברכו...; ושמר

and Mourner's Kaddish; עלינו; לדוד אורי; Kaddish Tiskabel; after Shemonah Esrei; מגן אבות and אדון עולם; Kaddish.

(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, ("הא-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, Sept. 25

שחרית / SHACHRIS

Regular Shabbos services: נשמת, 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 29:17-25 – "וביום השני" and Haftarah from . 38:18-39:16; in the Brachos after the Haftarah both Shabbos and the holiday of Succos are mentioned; the concluding Bracha is אשרי; (א-ל מלא, and no אב הרחמים; י-ה א-ל, no); "מקדש השבת וישראל והזמנים"; 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" אדיר אדירנו; Kedushah with "וביום השלישי" Chazzan's Repetition; and Hoshana: "אום נצורה" (We do not take out a Sefer Torah, nor do we march around

the Shul. However, the Aron HaKodesh is opened); Kaddish Tiskabel; אין כאלקינו; Mourner's Kaddish; לדוד אורי (Psalm of the Day); עלינו; אנעים זמירות; שיר של יום אדון עולם.

מנחה / MINCHA

Half-Kaddish; "ואני תפילתי"; 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, SEPT. 25
18 TISHREI

מוצאי שבת DEPARTURE OF SHABBOS

ערבית / MAARIV

Weekday Shemonah Esre: יעלה ויבא; אתה חוננתנו; Kaddish Tiskabel; (we omit Mourner's Kaddish; ויתן לך; עלינו; לדוד אורי; ואתה קדוש and ויהי נועם).

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

SUNDAY MORNING, SEPT. 26

שחרית / SHACHRIS

(According to Nusach Sefard and the Vilna Gaon, one does not wear Tefillin at all during Chol HaMoed [the Intermediate Days.] Those who do wear Tefillin during Chol HaMoed, do so without the Brachos (some have the custom to make the Brachos, but in an inaudible voice). Customary weekday order of prayer; מזמור is said; יעלה ויבא in Shemonah Esrei; everyone, including the Chazzan removes their Tefillin before Hallel; we take the Lulav [for the manner of taking the Lulav see Shachris of the first day of Yom Tov]; before (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; (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 (Psalm of the Day); עלינו; (Mourner's Kaddish. אורי;

מנחה / MINCHA

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

ג' דחול המועד

THIRD DAY CHOL HAMOED

SUNDAY NIGHT, SEPT. 26, 19 TISHREI

מעריב as yesterday (but no חוננתנו).

MONDAY MORNING, SEPT. 27

Shachris, Lulav, Hallel and Mincha exactly as yesterday; Torah Reading: Four Aliyahs from Parshas Pinchas, Numbers 29:23-31: Kohen — וביום הרביעי; Levi — וביום החמישי; Yisroel הששי וביום; Fourth Aliyah — וביום הרביעי and וביום החמישי; Half-Kaddish; ובא לציון; יהללו; אשרי; (no (למנצח); Half-Kaddish.

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

ד' דחול המועד

FOURTH DAY CHOL HAMOED

MONDAY NIGHT, SEPT. 27,

20 TISHREI

Maariv exactly as yesterday.

TUESDAY MORNING, SEPT. 28

Shachris, Lulav, Hallel, and Mincha exactly as yesterday; Torah Reading: Four

Aliyahs from Parshas Pinchas. Numbers 29:26-34: Kohen — וביום החמישי, and וביום החמישי — Fourth Aliyah, וביום השביעי — Yisroel, וביום הששי — Levi, וביום הששי — Half-Kaddish; ובא לציון גואל; Half-Kaddish.

מוסף / MUSSAF

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

הושענא רבה

HOSHANA RABBA

TUESDAY NIGHT, SEPT. 28,
21 TISHREI

ערבית / MAARIV

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

WEDNESDAY MORNING, SEPT. 29

שחרית / SHACHRIS

From the perspective of its status as a Yom Tov, Hoshana Rabba is the same as any other of the Intermediate Days. However, many extra prayers are added to the service on Hoshana Rabba. The reason for this is that throughout the Yom Tov of Succos we are judged concerning the fate of our water supply. On Hoshana Rabba, the judgement is finalized. The conclusion of any period of Judgement is our last chance to influence the Divine Judgement and, therefore, it is of great importance to us. The Chazzan wears a Kittel. The custom, as on the High Holy Days, is to begin the services with the שיר היחוד (for the fourth day); אנעים ומירות; 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; פסוקי דזמרה; מזמור לתודה; Shabbos and Yom Tov, except for נשמת, which is omitted; ישתבח; Half-Kaddish. (Many say between שיר המעלות ממעקים and the Half-Kaddish); regular weekday Shachris: אהבה רבה; ...; יוצר אור; Shema; weekday Shemonah Esrei with יעלה; Chazzan's Repetition; taking of the Lulav; complete Hallel; Kaddish Tiskabel; followed by the special עולם של רבנו for Rosh HaShanah and Yom Kippur. שמוע ישראל; אחד; קדוש ונורא; גדלו; על הכל; ויעזור ויגן. four Aliyahs

from Parshas Pinchas, Numbers 29:26–34: Kohen — וביום ההמישי, Levi — וביום השביעי, Yisroel — וביום השביעי, fourth Aliyah — וביום הששי and וביום השביעי; Half-Kaddish; ובא לציון; יהללו; אשרי; Half-Kaddish.

מוסף / MUSSAF

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

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

שמיני עצרת

SHEMINI ATZERES

WEDNESDAY EVENING, SEPT. 29,
22 TISHREI

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

ערבית / MAARIV

(After the appearance of stars) in the customary way: וידבר; ופרוש...; וברכו...; Half-Kaddish; Shemonah Esrei of Yom Tov — "ביום שמיני עצרת החג הזה" Kaddish Tiskabel after Shemonah Esrei; אין כאלקינו; 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, SEPT. 30

שחרית / SHACHRIS

In the customary Yom Tov fashion; Morning Brachos; נשמת; פסוקי דזמרה; Shema and its Brachos; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; (the Four Species are not taken on Shemini Atzeres) complete Hallel; Kaddish Tiskabel; י"ג מדות; etc.; we take out two Sifrei Torah; five Aliyahs in first from Parshas R'ei (Deut. 14:22–16:17) from "עשר תעשר" until the end of the Parsha; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 29:35–30:1) "ביום השמיני עצרת". Haftorah in Kings I 8:54–9:1 "ביום שמיני עצרת"; in the Brachos after the Haftorah we mention "ויהי ככלות שלמה" "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 הרהמים; י-ה א-לי [שערי no]; we return the Sifrei Torah to the Aron HaKodesh. The Shammash announces "משיב הרוח ומוריד הגשם" 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

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

מנחה / MINCHA

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]: "... רב להושיע משיב

"משיב הרוח ומוריד הגשם" so as to make the inclusion of "משיב הרוח" 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, SEPT. 30

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

ביום — "Half-Kaddish; Shemonah Esrei of Yom Tov — וידבר...; ופרוש...; וברכו..."; 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 "קדוש", "אחד", "שמע", Three (some have the custom of five) Aliyahs are made in Parshas V'zos HaBracha (Deut. 36:1-17 or 1-26); Half-Kaddish; "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, are not required to make Kiddush again in the home); עלינו; Mourner's Kaddish; אדון עולם. (We no longer say אורי.)

FRIDAY MORNING, OCT. 1

שחרית / SHACHRIS

In the usual Yom Tov fashion: Morning Brachos, נשמת דומרה, פסוקי דזמרה, (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); complete Hallel; Kaddish Tiskabel; (we do not say **כמוך** (אין כבוד); we begin with **"אתה הראת"** 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; קדוש ונורא; גדלו; ויעזור ויגן**; 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 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 **"(1:1-2:3) אשר ברא אלקים 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 ואמץ"**). The Brachos after the Haftorah are recited; **יהללו; (י-ה-א-לי no) שישו ושמחו; אשרי**; 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; **שיר של יום**; **עלינו; אין כאלקינו; Psalm of the Day** (we no longer say **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

בא לציון; **אשרי**; Half-Kaddish; Shemonah Esrei of Yom Tov — exactly as yesterday.

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

שבת פרשת בראשית
SHABBOS PARSHAS BREISHIS

FRIDAY EVENING, OCT. 1, 24 TISHREI

and 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. 2

שחרית / SHACHRIS

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

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

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

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

מוסף / MUSSAF

Half-Kaddish; Shemonah Esrei of Shabbos Mussaf, Chazzan's Repetition; Kaddish Tiskabel; שיר של יום; עלינו; אנעים זמירות; אדון עולם; Mourner's Kaddish.

מנחה / MINCHA

ובא לציון; ואני תפילתי"; Half-Kaddish; Torah Reading: three Aliyahs in Parshas Noach (no Half-Kaddish after Torah Reading at Mincha); Half-Kaddish; Shemonah Esrei of Shabbos; Chazzan's Repetition; we do not say צדקתך צדק, as we do not say Tachanun until after Tishrei); Kaddish Tiskabel; עלינו; Mourner's Kaddish; ברכי נפשי.

ערב ראש חודש

EREV ROSH CHODESH

THURSDAY, OCT. 7, 29 TISHREI

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

א' דראש חודש

FIRST DAY ROSH CHODESH

THURSDAY NIGHT, OCT. 7,
30 TISHREI

מעריב / MAARIV

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: "נשתחוו לך לעמו"]; [There is an opinion that in the morning, if after reciting the Mussaf of Rosh Chodesh, one realized that he had omitted יבא in Shachris, he need not repeat Shachris.])

FRIDAY MORNING, OCT. 8

שחרית / SHACHRIS

יבא; 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; (למנצח) אשרי; ובא לציון

מוסף / MUSSAF

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