

אב

AV

משונכנס אב ממעטין בשמחה

We Cease To Rejoice with The Advent of Av

		אב חש"פ – JULY-AUG. '20	
שבת	22	Wed.	ראש חודש אב
	23	Thu.	א
	24	Fri.	ב
	25	Sat.	ג ד
	26	Sun.	ה
	27	Mon.	ו
	28	Tue.	ז
	29	Wed.	ח
	30	Thu.	ט
	31	Fri.	י
	1	Sat.	יא
	AUGUST		פ' ואתחנן, שבת נחמו הפטרה: נחמו נחמו עמי פרק ג'
	2	Sun.	יב
	3	Mon.	יג
	4	Tue.	יד
	5	Wed.	טו
	6	Thu.	טז
	7	Fri.	יז
	8	Sat.	יח
			פ' עקב הפטרה: ותאמר ציון פרק ד'
	9	Sun.	יט
	10	Mon.	כ
	11	Tue.	כא
	12	Wed.	כב
	13	Thu.	כג
	14	Fri.	כד
	15	Sat.	כה
			פ' ראה מבה"ח הפטרה: עני' סערה פרק ה'
	16	Sun.	כו
	17	Mon.	כז
	18	Tue.	כח
	19	Wed.	כט
	20	Thu.	ל
			ערב ר"ח י"כ קטן א' דר"ח אלול

מולד אב: מאנטאג נאכמיטאג, 10 מינוט, 15 חלקים נאך 1

Molad Av: Monday, July 20, 1:10 PM. and 15 Chalokim

ראש חודש

ROSH CHODESH

WEDNESDAY, JUL. 22, 1 AV

Services for *Rosh Chodesh* יעלה ויבא: Half-Hallel; *Kaddish Tiskabel*; 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. 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 דברים

SHABBOS PARSHAS

DEVORIM

שבת חזון

(CHAZON)

FRIDAY EVENING, JUL. 24,

SHABBOS, JUL. 25, 4 AV

(Some have the custom to sing לכה דודי

in the melody of "אלי ציון".) The *Haftorah* is read (to the special melody of *Eichah*) from Isaiah 1:1-27. אב הרחמים and א-ל מלא; usual *Mussaf*; Chapter 2 of *Pirkei Avos*.

At the Departure of *Shabbos* we make the usual *Havdalah* using wine. (If there is a child who reach 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.)

ערב תשעה באב

EREV TISHA B'AV

WEDNESDAY, JUL 29, 8 AV

No *Tachanun* at *Mincha*.

At the סעודה המפסקת – the concluding meal before the fast, aside from the bread, we may not eat two different types of cooked foods. Three people should not eat together in order to avoid making a *Zimun* (quorum of three for the Blessing after Meals). We sit upon the floor and eat the customary egg dipped into ashes to symbolize our state of mourning. One may not eat another cooked food with the egg, as the egg itself constitutes a cooked food. We stop eating and drinking, as well as the other four categories of activities forbidden on *Tisha B'Av*, before sunset.

תשעה באב TISHA B'AV

WEDNESDAY NIGHT, JUL. 29, 9 AV

This is a Public Fast Day. On *Tisha B'Av* we are prohibited to eat and drink, to wash ourselves (even in cold water), to apply oils to ourselves for pleasurable purposes, to have marital relations, and to wear leather shoes.

"Anyone who eats or drinks on *Tisha B'Av* will not participate in the rejoicing over the rebuilt Jerusalem. And all who mourn for Jerusalem will earn the right to take part in the rejoicing over the rebuilt Jerusalem. And concerning a person who eats meat or drinks wine at the last meal before the Fast [with the exception of *Shabbos*]. Scripture states (Ezekiel 32:27): 'and their iniquities shall come upon their bones.'" [*Orach Chaim Siman 554:25*] The *Mishne Brurah*, writing on the first phrase, 'Anyone who eats or drinks on *Tisha B'Av*...', comments: "Even women who are pregnant or nursing, or people of weak constitution, for whom fasting is very difficult, must fast on *Tisha B'Av* (this does not apply to someone who is truly ill), for the destruction of the *Beis HaMikdash* is worth suffering for, at least one day a year."

מעריב / MAARIV

(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; *Shemonah Esrei*; *Kaddish Tiskabel*. We have a public recitation of *Eichah* — the Book of Lamentations, followed by several *Kinos* for the night of *Tisha B'Av*; ואתה קדוש; *Kaddish Tiskabel* without תתקבל; עלינו; Mourner's *Kaddish*.

THURSDAY, JUL. 30

שחרית / SHACHRIS

We wash our hands alternately up to the end of 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 ידים, 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. 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, *Shemonah Esrei*; *Chazzan's* Repetition; the *Chazzan* recites ענונו between גואל and רפאנו; (the *Chazzan* does not say ברכת כהנים before שים שלום); Half-*Kaddish* (we say neither *Tachanun*, א-ל ארך אפים or the series of יהי רצון after Torah Reading, nor אבינו מלכנו on *Tisha B'Av*);

we take out a *Sefer Torah* and have three *Aliyahs* in *Parshas Vaeschanan* (Deut. 4:25-40) "כי תוליד בניים"; Half-*Kaddish*; the third *Aliyah* is *Maftir*. The *Haftorah* is read in the melody of *Eichah* from Jeremiah 8:13-9:23: "אסוף אסיפם". At the conclusion of the *Haftorah*, the *Brachos* after the *Haftorah* are read until "מגן דוד"; we return the *Sefer Torah* to the *Aron HaKodesh*; we say the lengthy collection of *Kinos* until their completion (preferably around noon); אשרי; (we omit למנצח) ובא לציון (skipping the verse "ואני זאת בריתי" etc.); *Kaddish Sholem* 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 *Aliyahs* in "ויחל" as in the *Mincha* service of any Public Fast; no Half-*Kaddish* after the Torah is read; the third *Aliyah* is the *Maftir*. The *Haftorah* "דרשו": Isaiah 55:6-56:8 (until "אקבץ עליו לנקבציו") is the usual

one for the afternoons of Public Fasts; *Brachos* after the *Haftorah* until "מגן דוד"; יהללו; we return the *Sefer Torah* to the *Aron HaKodesh*; Half-Kaddish; *Shemonah Esrei* including "נחם" in "בונה ירושלים" and "עננו" in "שומע תפלה". If one forgot to say "נחם" in "בונה ירושלים" he may say it before "ותחזינה" omitting the ending blessing "ברוך" "מנחם ציון", concluding only with "ותחזינה"... [Mishneh Brurah]. See *Tzom Gedaliah* for the laws pertaining to an individual or *Chazzan* who omits "עננו". *Chazzan* repeats עננו between גואל and "נחם" רפאנו, in "בונה ירושלים" and says ברכת כהנים before אבינו מלכנו שים שלום and *Tachanun*); Kaddish Tiskabel; עלינו; Mourner's Kaddish.

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

- 1) the Jews profaned Shabbos.
- 2) they did not provide for the Torah education of their small children.
- 3) they did not recite the Shema morning and night.
- 4) they showed contempt for Torah scholars.
- 5) they had unwarranted hatred for each other.

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

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

It is a great *Mitzvah* to study on a daily basis the *Sefer Chofetz Chaim* which discusses the laws of *Lashon Harah* and *Rechilus* (talebearing). The major reason for the destruction of the Holy Temple was senseless hatred and *Lashon Harah*. By studying these laws, a person becomes sensitized to refraining from these very serious sins. Conversely, if one does not study these laws on a regular basis, he will not be as careful in avoiding these transgressions, nor will he understand the intricate details involved in guarding one's speech. One should read the Chofetz Chaim's זצ"ל descriptions of the great rewards that await those who are careful to avoid these sins. The Vilna Gaon זצ"ל quotes a *Medrash* that states: "For every moment that a person refrains from forbidden speech, he earns a celestial light hidden away for the righteous, whose value cannot be comprehended by neither angel nor man."

THURSDAY NIGHT,
JUL. 30, 10 AV

מעריב / MAARIV

We recite the usual weekday *Maariv*. After services we sanctify the New Moon of *Av*. (Some maintain that we should eat first). (Meat may not be eaten and wine may not be drunk until noon of Wednesday.)

שבת פרשת ואתחנן
SHABBOS PARSHAS
VAESCHANAN

שבת נחמו
(NACHAMU)

AUG. 1, 11 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*). At *Mincha* we say צדקתך צדק. Chapter 3 of *Pirkei Avos*.

MONDAY, AUG. 3, 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 Monday, Aug. 3 (14 Av).

חמשה עשר באב

15TH OF AV

WEDNESDAY, AUG. 5, 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 Tuesday); we say למנצח .

שבת פרשת עקב

SHABBOS PARSHAS EIKEV

AUG. 8, 18 AV

The *Haftorah* is read from Isaiah 49:14-51:3 (ותאמר ציון). Chapter 4 of *Pirkei Avos*.

שבת פרשת ראה

SHABBOS PARSHAS R'EI

AUG, 15, 25 AV

The *Haftorah* is ענייה סוערה (Isaiah 54:11-55:5). We bless the month of *Elul*. We do not say א-ל-ל מלא or אב הרחמים; at *Mincha* we say צדקתך צדק. Chapter 5 of *Pirkei Avos*.

ערב ראש חודש

EREV ROSH CHODESH

WEDNESDAY, AUG. 19, 29 AV

(Many observe *Yom Kippur Koton*.) No *Tachanun* at *Mincha*.