

אב

AV

משנכנס אב ממעטין בשמחה

We Cease To Rejoice with The Advent of Av

דף דיימי	אריה	אב תשפ"א – JULY-AUG. '21	
ג	10 Sat.	פ' מטות-מסעי, ר"ח אב, פרק ב' הפטרה שמעו דבר ה'	א שבת
ד	11 Sun.	פ' דברים, שבת חזון הפטרה חזון ישעי'	ב זונטאג
ה	12 Mon.		ג מאנטאג
ו	13 Tue.		ד דינסטאג
ז	14 Wed.		ה מיטוואך
ח	15 Thu.		ו דאנערש.
ט	16 Fri.		ז פרייטאג
י	17 Sat.		ח שבת
יא	18 Sun.	ט תשעה באב Fast Day	ט זונטאג
יב	19 Mon.	פ' ואתחנן, שבת נחמו, חמשה עשר באב, פרק ג' הפטרה נחמו נחמו עמי	י מאנטאג
יג	20 Tue.		יא דינסטאג
יד	21 Wed.		יב מיטוואך
טו	22 Thu.		יג דאנערש.
טז	23 Fri.		יד פרייטאג
יז	24 Sat.		טו שבת
יח	25 Sun.		פ' עקב, פרק ד' הפטרה ותאמר ציון
יט	26 Mon.	יז מאנטאג	
כ	27 Tue.	יח דינסטאג	
כא	28 Wed.	יט מיטוואך	
כב	29 Thu.	כ דאנערש.	
כג	30 Fri.	כא פרייטאג	
כד	31 Sat.	כב שבת	
כה	1 Sun.	AUGUST	כג זונטאג
כו	2 Mon.	י"ב קטן מוקדם	כד מאנטאג
כז	3 Tue.		כה דינסטאג
כח	4 Wed.		כו מיטוואך
כט	5 Thu.		כז דאנערש.
ל	6 Fri.		כח פרייטאג
לא	7 Sat.		כט שבת
לב	8 Sun.		א' דר"ח אלול

מולד אב: פרייטאג צונאכט 59 מינוט מיט 9 חלקים נאך 9

Molad Av: Friday night, July 9, 9:59 PM and 9 Chalokim.

ראש חודש
ROSH CHODESH

שבת פרשת מטות-מסעי
SHABBOS PARSHAS
MATOS-MASEI
FRIDAY EVENING, JULY 9, 1 AV

קבלת שבת
WELCOMING THE SHABBOS

ערבית / MAARIV

Usual service; יעלה ויבא in *Shemonah Esrei*.

SHABBOS MORNING, JULY 10

שחרית / SHACHRIS

יעלה ויבא in *Shemonah Esrei* for *Shabbos*; *Chazzan's Repetition*; *Half-Hallel*; *Kaddish Tiskabel*. We take out two *Sifrei Torah*: in the first we have seven *Aliyahs* in the weekly *Sidrah*, *Matos-Masei*, followed by the lifting and closing of that *Sefer*. *Maftir* reads from the second Torah in *Parshas Pinchas* – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי" "חדשיכם". The *Haftorah* is read from Jeremiah 2:4-28 and 3:4 (שמעו). (Those whose custom is to read on *Shabbos*, *Rosh Chodesh Av* the usual *Haftorah* of *Shabbos* and *Rosh Chodesh*, "השמים כסאי" (Isaiah 66:1-24 with *Pasuk* 23 repeated) should

follow their custom). We do not say א-ל מלא or אב הרחמים.

מוסף / MUSSAF

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

מנחה / MINCHA

Three *Aliyahs* in *Parshas Devorim*; יעלה ויבא in *Shemonah Esrei* for *Shabbos Mincha*. (We do not say צדקתך צדק.) Chapter 2 of *Pirkei Avos*.

At the Departure of *Shabbos* we make the usual *Havdalah* using wine. (If there is a child who understands the nature of a *Bracha*, we give him the wine to drink. If there is no child, the one who makes *Havdalah* may drink the wine himself.)

(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 frail, 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, JULY 16,
SATURDAY, JULY 17, 8 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*. After midday one should learn only those topics that are permitted on *Tisha B'Av* itself. (There are authorities who permit all learning on *Shabbos, Erev Tisha B'Av*.)

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

תשעה באב
TISHA B'AV

SATURDAY NIGHT, JULY 17, 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."

מוצאי שבת

DEPARTURE OF SHABBOS

מעריב / MAARIV

The *Chazzan* says: "ברוך המבדיל בין" קודש לחול

Divine Names. He removes his shoes before beginning ברכו. The congregation removes their shoes after ברכו. 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* with אתה חוננתנו; *Kaddish Tiskabel* after *Shemonah Esrei*; when we see candle-light (before the reading of Lamentations) we make the full *Bracha* בורא מאורי האש. The rest of *Havdalah* is not made until Sunday night after the Fast. We have a public recitation of *Eichah* – the Book of Lamentations, followed by several *Kinos* for the night of *Tisha B'Av*; ותתקבל ואתה קדוש; *Kaddish Tiskabel* without עלינו; (we do not say ויהי נועם and ויתן לך); Mourner's *Kaddish*.

SUNDAY MORNING, JULY 18

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 rest of the morning order (we omit הקטורת פטום). We recite the usual morning service, *Shemonah Esrei*; *Chazzan's* Repetition; the *Chazzan* recites עננו between גואל and רפאנו; (the *Chazzan* does not say ברכת כהנים before שים שלום); Half-Kaddish (we say neither *Tachanun* 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 בנים"; Half-Kaddish; the third *Aliyah* is *Maftir*. The *Haftorah* is read in the melody of *Eichah* from Jeremiah 8:13-9:23: "אסוף אסיפם". At the conclusion of the *Haftorah*, the *Brachos* after the *Haftorah* are read until "מגן דוד"; we return the *Sefer Torah* to the *Aron HaKodesh*; we say the lengthy collection of *Kinos* until their completion (preferably around noon); אשרי; (we omit 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 עינינו" [*Mishneh Brurah*]. See *Tzom Gedaliah* for the laws pertaining to an individual or *Chazzan* who omits "עננו". *Chazzan* says עננו between, רפאנו, גואל, and ברכת כהנים "נחם" in "בונה ירושלים" and says אבינו שלום; (we do not recite מלכנו and *Tachanun*); *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

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

- 1) the Jews profaned Shabbos.
- 2) they did not provide for the Torah

education of their small children.

3) they did not recite the Shema morning and night.

4) they showed contempt for Torah scholars.

5) they had unwarranted hatred for each other.

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

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

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

these sins. The Vilna Gaon זצ"ל quotes a *Medrash* that states: "For every *moment* that a person refrains from forbidden speech, he earns a celestial light hidden away for the righteous, whose value cannot be comprehended by neither angel nor man."

SUNDAY NIGHT

מעריב / MAARIV

We recite the usual weekday *Maariv*. After services we sanctify the New Moon of *Av*. (Some maintain that we should eat first, but before *havdalah* only drinking water is allowed). (Meat may not be eaten and wine may not be drunk until noon of Monday.)

Havdalah בורא פרי הגפן and המבדיל.

THURSDAY, JULY 22, 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 of Thursday, (14 *Av*). (If necessary, one may sanctify the New Moon of *Av* on *Shabbos* – Friday night.) (15 *Av*).

שבת פרשת ואתחנן
SHABBOS PARSHAS
VAESCHANAN

חמשה עשר באב
15th OF AV

שבת נחמו
(NACHAMU)
JULY 24, 15 AV

The *Haftorah* is read from Isaiah 40:1-26 (this is the first of seven *Haftoros*, [the שבע דנחמתא – the Seven *Haftoros* of Consolation] that precede *Rosh HaShanah*). We do not say אב הרחמים or א-ל מלא.

At *Mincha* we do not say צדקתך צדק. Chapter 3 of *Pirkei Avos*.

שבת פרשת עקב
SHABBOS PARSHAS EIKEV

JULY 31, 22 AV

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

THURSDAY, AUG. 5, 27 AV

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

שבת פרשת ראה
SHABBOS PARSHAS R'EI

ערב ראש חודש
EREV ROSH CHODESH

AUG. 7, 29 AV

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