

AV

DOING TZ'DAKAH AND G'MILUT HESED

THE ULTIMATE ACT OF HESED

We read in *Eikhah*, the Book of Lamentations, of the terrible destruction wrought on Jerusalem and its inhabitants. How we react to tragedy is one mark of our value system. After a death, we face a two-fold task of seeing to the proper treatment and burial of the deceased and comforting the mourner. *Hevra Kadisha*, or holy society, is the name given to the group that is specially charged with carrying out these *mitzvot*. Establishing a *hevra kadisha*, training in these specific *mitzvot*, supporting this work — all are deserving of our attention and support.

1 AV <i>Rosh Hodesh</i> Mon <i>Begin 9 days</i>	Aug 1	16 Tue	Aug 16
2 Tue	Aug 2	17 Wed	Aug 17
3 Wed	Aug 3	18 Thu	Aug 18
4 Thu	Aug 4	19 Fri	Aug 19
5 Fri	Aug 5	20 <i>EKEV</i> Sat	Aug 20
6 <i>DEVARIM – SHABBAT HAZON</i> Sat	Aug 6	21 Sun	Aug 21
7 Sun	Aug 7	22 Mon	Aug 22
8 Mon	Aug 8	23 Tue	Aug 23
9 <i>TISHAH BE'AV – Fast Day</i> Tue	Aug 9	24 Wed	Aug 24
10 Wed	Aug 10	25 Thu	Aug 25
11 Thu	Aug 11	26 Fri	Aug 26
12 Fri	Aug 12	27 <i>RE'EH</i> Sat <i>Mevarekhim ha'Hodesh</i>	Aug 27
13 <i>VA'ET'HANAN- SHABBAT NAHAMU</i> Sat	Aug 13	28 Sun	Aug 28
14 Sun	Aug 14	29 Mon	Aug 29
15 <i>Tu Be'Av</i> Mon	Aug 15	30 <i>Rosh Hodesh</i> Tue	Aug 30

AV

“When the month of Av begins, joy is decreased.”

From *Rosh Hodesh Av*, the semi-mourning of the Three Weeks — which began with *Shivah Asar be'Tammuz* — leading up to *Tishah be'Av* is increased. Except for *Shabbat* or at a *se'udat mitzvah*, a mandated celebratory meal (e.g., *Berit Milah*), we refrain from eating meat or drinking wine or getting haircuts during the first “Nine Days” of Av.

1 Av

ROSH HODESH

Throughout *Rosh Hodesh*, in *Birkat ha'Mazon*, **ADD** *Ya'aleh ve'Yavo* (762/233/340) and the *ha'Rahaman* designated for *Rosh Hodesh* (768/235/343).

Sunday Evening
July 31

MA'ARIV. As usual; however, during the *Amidah* **ADD** *Ya'aleh ve'Yavo* (216/145).

Monday
August 1

SHAHARIT. In the *Amidah* **ADD** *Ya'aleh ve'Yavo* (114/41). After the *Amidah* **OMIT** *Tahanun* and immediately recite the abbreviated *Hallel* (380/50), **OMITTING** those sections not recited on *Rosh Hodesh*. Continue with the full *Kaddish* (392/56) and the *Torah* service (138/65). We read four *aliyyot* from *Parashat Pinehas*: Numbers 28:1-15 (1-3, 3-5, 6-10, 11-15). Recite the abbreviated *Kaddish*, return the *Torah* to the ark (150/76) and recite *Ashrei* (152/78). **OMIT** *la'Menatze'ah* (Ps. 20) and recite *U'va le'Tziyon* (156/80).

MUSAF. Recite the abbreviated *Kaddish* (428/103). **REMOVE** *Tefillin* and continue with the *Musaf Amidah* for *Rosh Hodesh* (486/104), including, in the repetition, the *Kedushah* designated for weekdays (488/105). Recite full *Kaddish* (506/82). Conclude as usual but, after *Aleinu* and *Shir Shel Yom*, **ADD** *Barekhi Nafshi* (Ps. 104, 34/90) followed by Mourner's *Kaddish*.

MINHAH. As usual; however, during the *Amidah* **ADD** *Ya'aleh ve'Yavo* (178/127).

6 Av

SHABBAT PARASHAT D'VARIM

Shabbat Hazon

Friday Evening
August 5

KABBALAT SHABBAT AND MA'ARIV. As usual, except that it is customary to recite *le'Kha Dodi* (262/21) to the tune of *Eli Tziyyon* with the exception of the last two verses.

Saturday
August 6

SHAHARIT

Torah: Annual, Deuteronomy 1:1 - 3:22

Triennial, Deuteronomy 1:1-2:1

(i) 1:1-3 (ii) 4-7 (iii) 8-10 (iv) 11-21 (v) 22-28 (vi) 29-38 (vii) 1:39-2:1

(m) 1:39-2:1

Haftarah: Isaiah 1:1 - 27. (This is the third of the three *Haftarot* of Rebuke recited before *Tishah be'Av*.)

Many read one verse in the *Torah* reading, 1:12, to the melody of *Eikhah*. The *Haftarah* is recited to the melody used for *Eikhah*, the Book of Lamentations, except verse 1, verses 18-19 and the last four verses 24-27— which contain a promise of consolation — for which the usual melody is used. Since it is the *Shabbat* before 9 Av, **ADD Av ha'Rahamim** (420/181) even in synagogues which do not do so every *Shabbat*.

MINHAH. As usual. The *Torah* reading is from the beginning of *Parashat va'Et'hanan*.

9 Av

FAST OF TISHAH BE'AV

Tishah be'Av, literally the 9th day of Av, like *Yom Kippur* and unlike the four minor fasts during the year, lasts from eighteen minutes before sunset on the prior evening (this year Monday) until the appearance of three stars. It ends on Tuesday at the same time that *Shabbat* would end. The fast of *Tishah be'Av* commemorates the destruction of both the First and the Second Temples as well as numerous other tragedies. On *Tishah be'Av* we are prohibited from eating, drinking, engaging in sexual relations, bathing (except for minimal washing of the hands after relieving oneself) and wearing leather shoes. The study of religious texts is limited to those which enhance and reflect the day's mood, e.g., Lamentations, Job, and other texts referring to the destruction of Jerusalem. The decorative covering is removed from the ark before *Ma'ariv*, assuming that there are doors or a plain curtain under it. Generally, like mourners, we sit on the ground or on low stools, particularly during the reading of *Megillat Eikhah*, Lamentations, and *kinot*, mournful poetry. It is customary that the synagogue be kept dim — with either candles, flashlights or only enough light to follow the text.

Monday Evening
August 8

MA'ARIV. It is the usual weekday service except that it is said in mournful tones. Following the Amidah, recite full *Kaddish* (222/149). It is customary to recite *Eikhah* by candlelight to the special mournful melody unique to the book. Recite *Eikhah* while sitting on the floor. No blessing is recited over the *Megillah*. At the end of the reading, the congregation repeats aloud the next to last verse, *Hashivenu* (5:21), which is again repeated by the reader. *Kinot*, the liturgical poems written specifically for *Tishah be'Av*, are recited. Continue with full *Kaddish* (688/160) but **OMIT** the verse of *Titkabbal*. Recite *Aleinu* (696/163) and Mourner's *Kaddish* (698/164).

Tuesday
August 9

SHAHARIT. *Tallit* and *tefillin* are **NOT** worn at *Shaharit*, although the *tallit katan*, if worn, is put on without reciting the blessing. **OMIT** the daily psalm, (Psalm 82 for Tuesday) during *Shaharit*. During the repetition of *Amidah*, the *Aneinu* (110/38) is recited after the blessing *Go'el Yisra'el* though it is not recited by individuals during the silent *Amidah*. **OMIT** *Birkat Kohanim* (120/43). **OMIT** *Avinu Malkeinu*. **OMIT** *Tahanun*. The Torah reading, Deuteronomy 4:25-40 (the three *aliyyot* are: 25-29; 30-35; 36-40). The abbreviated *Kaddish* (146/47) is recited. The third person is *Maftir* and reads the *Haftarah*, Jeremiah 8:13-9:23. The melody for the *Haftarah* is the same as for *Eikhah*, Lamentations, except for the last two verses. Some congregations read these verses to the melody for *Eikhah* as well. The blessings before the *Haftarah* (410/74) which are the same as for *Shabbat* may be recited to the melody of *Eikhah*. After the *Haftarah*, recite only the first three of the concluding blessings through the words *Magen David* (410/74). Return the Torah to the ark (150/76). Sitting on the floor recite *kinot*, liturgical poems written for *Tishah be'Av*. Some congregations read *Eikhah* a second time at *Shaharit*. Continue with *Ashrei* (152/78). **OMIT** *la'Menatze'ah* (Psalm 20). Recite *u'Va le'Tziyon* (156/180) but **OMIT** the second verse, "va'Ani zot beriti...". Recite the full *Kaddish* but **OMIT** *Titkabbal* (158/82). Continue with *Aleinu* (160/83) and Mourner's *Kaddish* (162/84).

MINHAH. *Tallit* and *tefillin* are worn at *Minhah* and the appropriate blessings are recited. Recite the daily psalm (Psalm 82); *Ashrei* (164/120); abbreviated *Kaddish* (166/121); and *Torah* service (138/165). There are three people called to the Torah, Exodus 32:11-14, 34:1-10. The three *aliyyot* are: 32:11-14, 34:1-3, and 34:4-10. During the reading of the *Torah* there are three occasions when the reader pauses and the congregation recites the next phrase, which is repeated by the reader — in the first *aliyyah* the phrase *Shuv me'haron... le'amekha* (32:12); and in the third *aliyyah* the phrases, "Adonai, Adonai... ve'hata'ah ve'nakeh" (34:6) and "ve'Salahta la'avoneinu... u'nehaltanu" (34:9). The person receiving the third *aliyyah* recites the *Haftarah*, Isaiah 55:6-56:8. The blessings for

before the *Haftarah* are the same as for *Shabbat*. After the *Haftarah* recite only the first three of the concluding blessings through the words *Magen David* (410/74). Return the *Torah* (150/76) and continue with the abbreviated *Kaddish* (166/121), followed by the *Amidah* (168/122). In the silent *Amidah*, individuals **ADD** *Nahem* in the prayer for Jerusalem (176/126) in place of the final blessing and those who are fasting recite *Aneinu* as part of the blessing *Shome'a Tefillah* (178/127). **SUBSTITUTE** *Sim Shalom* for *Shalom Rav* (184/131). In the repetition of the *Amidah*, the reader also **ADDS** *Aneinu* (172/124) between *Go'el Yisra'el* and *Refa'enu* and also **ADDS** *Nahem* in place of the final blessing in the prayer for Jerusalem (176/126). The reader also **ADDS** *Birkat Kohanim* (184/131) and **SUBSTITUTES** *Sim Shalom* for *Shalom Rav* (184/131). **OMIT** *Avinu Malkeinu*. **OMIT** *Tahanun*. Recite full *Kaddish*, **INCLUDING** *Titkabbal* (194/134), *Aleinu* (196/135), and *Mourner's Kaddish* (198/136).

10 Av
Tuesday Evening
August 9

MA'ARIV. As usual.

Wednesday
August 10

In commemoration of the fact that the Temple continued to burn into the next day, we continue to refrain from eating meat or drinking wine until mid-day Wednesday.

13 Av

SHABBAT PARASHAT VA'ET'HANAN
Shabbat Nahamu

SHAHARIT

Torah: Annual, Deuteronomy 3:23 - 7:11

Triennial, Deuteronomy 3:23-5:18

(i) 3:23-25 (ii) 3:26-4:4 (iii) 5-14 (iv) 15-20 (v) 21-40 (vi) 41-49 (vii) 5:1-18

(m) 5:16-18

Haftarah: Isaiah 40:1 - 26

(After *Tishah be'Av* there are seven *Haftarot* of Consolation. This is the first of those special *Haftarot*.)

The congregation stands for the reading of the *Aseret Hadibrot*, the Ten Commandments (Deuteronomy - D'varim 5:6-5:18).

MINHAH. As usual for *Shabbat*. The Torah reading is from *Parashat Ekev*.

14 Av
Sunday
July 14

MINHAH. Because this is the day before *Tu be'Av*, we **OMIT** *Tahanun*.

15 Av
Monday
August 15

Tu be'Av

In our times *Tu be'Av* has little import. Initially the day marked the beginning of the annual vintage and was deemed an appropriate day to find true love. The *Mishnah* (*Ta'anit* 4:8) relates that it was one of the two most joyous days in ancient Israel. When this day does not fall out on *Shabbat*, it is an appropriate day to send a card, flowers or candy to one's beloved.

20 Av
Saturday
August 20

SHABBAT PARASHAT EKEV

SHAḤARIT

Torah: Annual, Deuteronomy 7:12 - 11:25

Triennial, Deuteronomy 7:12-9:3

(i) 7:12-16 (ii) 17-21 (iii) 22-26 (iv) 8:1-3 (v) 4-10 (vi) 11-18 (vii) 8:19-9:3

(m) 9:1-3

Haftarah: Isaiah 49:14 - 51:3

(The second of the *Haftarot* of Consolation.)

27 Av
Saturday
August 27

SHABBAT PARASHAT RE'EH

MEVAREKHM HA'HODESH

SHAḤARIT

Torah: Annual, Deuteronomy 11:26 - 16:17

Triennial, Deuteronomy 11:26-12:28

(i) 11:26-31 (ii) 11:32-12:5 (iii) 6-10 (iv) 11-16 (v) 17-19 (vi) 20-25 (vii) 26-28

(m) 12:26-28

Haftarah: Isaiah 54:11 - 55:5

(The third of the *Haftarot* of Consolation.)

MEVAREKHM HA'HODESH. After the *Torah* reading, before returning the *Torah* to the ark, announce *Rosh Hodesh Elul* which begins *ba'yom ha'shilshi u'v'yom ha'revi'i* (Monday night, Tuesday and Wednesday). **OMIT** *Av ha'Rahamim* even in those congregations whose custom is to recite it on *Shabbat*.

30 Av

ROSH HODESH

Throughout *Rosh Hodesh*, in *Birkat ha'Mazon*, **ADD** *Ya'aleh ve'Yavo* (762/233/340) and the *ha'Rahaman* designated for *Rosh Hodesh* (768/235/343).

Monday Evening
August 29

MA'ARIV. As usual; however, during the *Amidah* **ADD** *Ya'aleh ve'Yavo* (216/145).

Tuesday
August 30

SHAḤARIT. In the *Amidah* **ADD** *Ya'aleh ve'Yavo* (114/41). After the *Amidah* **OMIT** *Taḥanun* and immediately recite the abbreviated *Hallel* (380/50), **OMITTING** those sections not recited on *Rosh Ḥodesh*. Continue with the full *Kaddish* (392/56) and the *Torah* service (138/65). We read four *aliyyot* from *Parashat Pineḥas*: Numbers 28:1-15 (1-3, 3-5, 6-10, 11-15). Recite the abbreviated *Kaddish*, return the *Torah* to the ark (150/76) and recite *Ashrei* (152/78). **OMIT** *la'Menatze'ah* (Ps. 20) and recite *U'va le'Tziyon* (156/80).

MUSAF. Recite the abbreviated *Kaddish* (428/103). **Remove** *tefillin* and and continue with the *Musaf Amidah* for *Rosh Ḥodesh* (486/104), including, in the repetition, the *Kedushah* designated for weekdays (488/105). Recite full *Kaddish* (506/82). Conclude as usual but, after *Aleinu* and *Shir Shel Yom*, **ADD** *Barekhi Nafshi* (Ps. 104, 34/90) followed by a Mourner's *Kaddish*.

MINḤAH. As usual; however, during the *Amidah* **ADD** *Ya'aleh ve'Yavo* (178/127).