

AV

Hamavet Ve'haḥayyim B'yad Ha'lashon – Death and Life are in the What we Say

Words are powerful, but their effect can be either positive or negative. In this month's Torah reading, Moses uses words to raise the spirits of the people. Yet many of the tragedies associated with *Tisha b'Av* were brought on by words, including edicts to kill or expel the Jews. We read *Eikhah* to recall such tragedies. The words we recite on *Shabbat Nahamu* comfort us. Let us choose our words wisely, using them to bring strength, increase love, and fuel hope.

1 <i>Rosh Hodesh Av</i> Mon <i>Begin 9 Days</i>	Jul 12	16 Tue	Jul 27
2 Tue	Jul 13	17 Wed	Jul 28
3 Wed	Jul 14	18 Thu	Jul 29
4 Thu	Jul 15	19 Fri	Jul 30
5 Fri	Jul 16	20 <i>EKEV</i> Sat	Jul 31
6 <i>D'VARIM – SHABBAT HAZON</i> Sat	Jul 17	21 Sun	Aug 1
7 Sun	Jul 18	22 Mon	Aug 2
8 Mon	Jul 19	23 Tue	Aug 3
9 <i>TISHAH BE'AV – Fast Day</i> Tue	Jul 20	24 Wed	Aug 4
10 Wed	Jul 21	25 Thu	Aug 5
11 Thu	Jul 22	26 Fri	Aug 6
12 Fri	Jul 23	27 <i>R'EIH</i> Sat <i>Mevarekhim ha'Hodesh</i>	Aug 7
13 <i>VA'ETHANNAN</i> Sat <i>SHABBAT NAHAMU</i>	Jul 24	28 Sun	Aug 8
14 Sun	Jul 25	29 Mon	Aug 9
15 <i>Tu B'Av</i> Mon	Jul 26	30 <i>Rosh Hodesh Elul</i> Tue	Aug 10

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 and drinking wine or getting haircuts during the first “Nine Days” of Av.

1 Av

ROSH HODESH

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

Sunday Evening
July 11

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

Monday
July 12

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. *Tefillin* are **REMOVED**. Recite the abbreviated *Kaddish* (428/103) 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 a Mourner's *Kaddish*.

MINHAH. As usual on weekdays; however, in the *Amidah*, **ADD** *Ya'aleh ve'Yavo* for *Rosh Hodesh* (178/127). **OMIT** *Tahanun*.

6 Av

SHABBAT PARASHAT D'VARIM
Shabbat Hazon

Friday Evening
July 16

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

Saturday
July 17

SHAHARIT

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

Triennial, Deuteronomy 2:31 - 3:22

(i) 2:31-34 (ii) 35-37 (iii) 3:1-3 (iv) 4-7 (v) 8-11 (vi) 12-14 (vii) 15-22

(m) 3:20-3:22

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'Ethannan*.

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 throughout the year, lasts from eighteen minutes before sunset on the prior evening (this year Monday) until the appearance of three stars (the same time the Sabbath would end) on Tuesday. 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 that 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
July 19

MA'ARIV. 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. Recite *Eikhah* while sitting on the floor according to the special mournful melody unique to the book. No blessing is recited over the *Megillah*. At the end of the reading, the congregation repeats aloud the next to the 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
July 20

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 the *Amidah*, *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** *Tahanun*. **OMIT** *Avinu Malkeinu*. The Torah reading is Deut. 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 *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*, reciting the appropriate blessings. Recite the daily psalm (Psalm 82); *Ashrei* (164/120); abbreviated *Kaddish* (166/121); 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), then *Amidah* (168/122). In the silent *Amidah*, individuals **ADD** *Nahem* in place of the final blessing in the prayer for Jerusalem (176/126) 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).

10 Av
Tuesday Evening
July 20-
Wednesday
July 21

MA'ARIV. As usual.
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

Saturday
July 24

SHABBAT PARASHAT VA'ETHANNAN
Shabbat Nahamu

SHAHARIT
Torah: Annual, Deuteronomy 3:23 - 7:11
Triennial, Deuteronomy 5:1 - 7:11
(i) 5:1-5:18 (ii) 19-24 (iii) 5:25-6:3 (iv) 4-9 (v) 10-19 (vi) 20-25 (vii) 7:1-7:11
(m) 7:9-7:11
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 (D'varim 5:6-5:18).

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

14 Av
Sunday
July 25

MINHAH. **OMIT** *Tahanun*.

15 Av

Tu Be'Av

In our times this day 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 of the year in ancient Israel. It is an appropriate day to send a card, flowers or candy to one's beloved (except when it falls on *Shabbat*).

Monday
July 26

SHAHARIT. OMIT *Tahanun*.

MINHAH. OMIT *Tahanun*.

20 Av

SHABBAT PARASHAT EKEV

Saturday
July 31

SHAHARIT

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

Triennial, Deuteronomy 10:12 - 11:25

(I) 10:12-10:15 (ii) 16-22 (iii) 11:1-11:9 (iv) 10-12 (v) 13-15 (vi) 16-21 (vii) 22-25
(m) 11:22-25

Haftarah: Isaiah 49:14 - 51:3

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

27 Av

SHABBAT PARASHAT R'EIH

MEVAREKHIM HA'HODESH

Saturday
August 7

SHAHARIT

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

Triennial, Deuteronomy 15:1 - 16:17

(I) 15:1-15:6 (ii) 7-11 (iii) 12-18 (iv) 19-23 (v) 16:1-16:8 (vi) 9-12 (vii) 13-17
(m) 16:13-16:17

Haftarah: Isaiah 54:11 - 55:5

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

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

MINHAH. As usual, with the *Torah* reading being from the beginning of *Parashat Shoftim*.

29 Av
Monday
August 9

MINḤAH. Omit *Tahanun*.

30 Av

ROSH ḤODESH ELUL

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

Monday Evening
August 9

MA'ARIV for weekdays. During *Amidah* **ADD** *Ya'aleh ve'Yavo* (216/145).

Tuesday
August 10

SHĀḤARIT. During the *Amidah* **ADD** *Ya'aleh ve'Yavo* (114/41). **OMIT** *Tahanun* 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. *Tefillin* are **REMOVED**. Recite the abbreviated *Kaddish* (428/103) 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 on weekdays; however, in the *Amidah*, **ADD** *Ya'aleh ve'Yavo* for *Rosh Ḥodesh* (178/127). **OMIT** *Tahanun*.