



הארגון העולמי של בתי הכנסת
והקהילות האורתודוקסיות
World Organization of Orthodox
Communities and Synagogues

איחוד בתי הכנסת
והקהילות בישראל
Union of Synagogues and
Communities in Israel



"וְהָיָה מִיָּדֵי זֶדֶד בְּזֶדֶד שׁוֹ, וּמִיָּדֵי שַׁבָּת בְּשַׁבָּתוֹ"

And it shall come to pass that from one New Moon to another, and from one Sabbath to another
(ישעיהו פרק סו פסוק כג)

Table of Laws and Customs for Jewish Communities, edited by Prof. Yehuda Eisenberg
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Menachem 5782

July 29 – August 26, 2022

The New Moon: Thursday night (28.7.2022) at 7:32 p.m. (and 4 *chalakim*).

Kiddush Levana (Sanctification of the Moon): From Sunday night 4 Av (31.7.2022) until Thursday night the 15th (11.8.2022) the entire night.

Kiddush Levana (according to Oriental communities): from Thursday night, the eve of 8 Av (4.8.2022).
The custom is not to say *kiddush levana* before the fast.

Rosh Chodesh Av, Friday, 1 Av (29.7.2022). Davening for Rosh Chodesh.

From the beginning of Av one reduces the amount of simcha and business and building and planting out of happiness. One should not buy new clothes, even without saying *shehecheyanu*. One should not bathe for pleasure, such as swimming in a pool or the sea, though bathing for cleanliness is permitted in cold water. Until after 9 Av it is prohibited to launder, and to wear laundered or ironed clothes which were not previously worn. Shabbat clothes are worn on Shabbat according to the minhag of the Vilna Gaon. Meat and wine are permitted only on Shabbat or at a *seudat mitzvah*. Sephardim are stringent in all of these guidelines only during the week in which 9 Av falls (*shavua shechal bo*), this year the fast is on Sunday, so there is no such week.

In the past there was no running water in houses, and bathing was an act of pleasure. Today, we are accustomed to bathe every day with soap and not bathing causes suffering. One who is pained by not bathing, or whose body odor bothers himself or others, is permitted to bath in lukewarm water, and to use soap or shampoo to clean and remove the odor. (According to *Pninei Halacha* by HaRav Eliezer Melamed).

Candle Lighting Times for Shabbat - Friday, 1 Av, July 29, 2022

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	19:03	Jerusalem	20:17	New York	19:55	Melbourne	17:01	Madrid	21:02
Tel Aviv	19:20	Tel Aviv	20:19	Los Angeles	19:28	Johannesburg	17:16	Marbella	21:10
Beer Sheba	19:19	Beer Sheba	20:17	Paris	21:05	Buenos Aires	17:41	Toronto	20:17
Haifa	19:14	Haifa	20:20	London	20:25	Moscow	20:15	Warsaw	20:01
Eilat	19:05	Eilat	20:12	Amsterdam	21:07	Rome	20:02		

Shabbat, parashat Masei, 2 Av (30.7.2022) (In the diaspora: Matot-Masei) - Second Shabbat of Poranut

Chazak. Haftorah is read from Yirmiyahu perek 2 pasuk 4 Shim'u dvar Hashem until pasuk 28 hayu Elokecha Yehuda and add perek 3 pasuk 4 Halo me'ata... aluf ne'uri ata. Sephardim add Yirmiyahu perek 4 psukim, 1-2 Im tashuv Yisrael...yithallalu.

Mincha. Three aliyot from parashat Dvarim. Avot perek 2.

Motzei Shabbat *havdala* is said over wine. The wine should be drunk by a child who does not know to mourn for Jerusalem and it able to drink *m'lo lugmav* and to have *kavana* on a *bracha*. If there is no child – the one that makes *havdala* drinks.

Friday, 8 Av (5.8.2022). *Erev Shabbat Chazon.* Shower and dip in the *mikvah* in honor of *Shabbat*.

Candle Lighting Times for Shabbat - Friday, 8 Av, August 5, 2022

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:57	Jerusalem	20:10	New York	19:47	Melbourne	17:07	Madrid	20:55
Tel Aviv	19:14	Tel Aviv	20:13	Los Angeles	19:21	Johannesburg	17:19	Marbella	21:04
Beer Sheba	19:14	Beer Sheba	20:11	Paris	20:54	Buenos Aires	17:47	Toronto	20:08
Haifa	19:08	Haifa	20:14	London	20:13	Moscow	20:01	Warsaw	19:49
Eilat	18:59	Eilat	20:07	Amsterdam	20:55	Rome	19:54		

Shabbat Parashat Dvarim, Shabbat Chazon, 9 Av (6.8.2022) - Third Shabbat of Poranut.

In Torah reading, the *pasuk Eicha esah levadi* is read in the melody of *Eicha*. For *Levi*, the previous *pasuk yosef* etc. is repeated. The widespread *minhag* in *Ashkenaz* is to end the first *aliya* with *V'hinchem hayom k'kochvei hashamai'im larov* and to begin the *Levi aliya* with *Hashem Elokeichem yosef aleichem kachem elef p'amim v'yivarech etchem*. At *mincha* on *Shabbat*, and Monday

and Thursday this *pasuk* is added so that there will be an appropriate number of *psukim* for each *aliya*. (According to Tanach Koren and Breuer).

Haftorah is read from *Yishayahu 1 Chazon Yishaya* until *27 v'shaveha b'tzdaka* in the melody of *Eicha*, with the exception of the *psukim* of consolation. *Av harachamim* is said.

Mincha. Three *aliyot* from *parashat Va'etchanan*. *Tzidkatcha tzedek* is not said, and no *pirkei avot*.

It is permitted to eat meat and drink wine even at *seudah shlishit*, and one should stop eating and drinking while it is still daylight.

Fast of Tisha B'Av ("The fifth fast", delayed), Sunday, 10 Av (7.8.2022).

The fast begins upon the end of *Shabbat*, at *shkiya* (7:29 p.m. in Jerusalem). 5 *inui'im* as on *Yom Kippur*.

On *Motzei Shabbat* one waits for *tzeit hakochavim*, says *baruch hamavdil bein kodesh l'chol* and thus concludes *Shabbat*. It is customary to delay *maariv* to 15 minutes after the end of *Shabbat*, to allow people to go home, take off their shoes and change into weekday clothes, and to return to *shul* for *maariv* and *Eicha*.

The *parochet* is removed from the ark, and *davening* is performed quietly. After *kaddish titkabel*, a candle is lit and *Borei me'orei ha'eish* is said. Ambient light is reduced. Congregants sit on the floor and read *Eicha* in a quiet voice in the accepted melody. (According to the Vilna Gaon one says the *bracha* on a *kosher megillah Al mikra megillah*.) *Kinot*, *v'ata kadosh*, full *kaddish* without *titkabel*, *Aleinu*, *kaddish yatom*. People return to their homes without greeting each other.

Shachrit. *Netilat yadai'im* up to the knuckles. After wiping one's hands and they remain only damp, one wipes their eyes. It is permitted to wash eyes which are dirty. Many have the custom not to say the *bracha she'asa li kol tzorchi* (According to the Vilna Gaon one should say this *bracha* at night, after the end of the fast, when one puts on his shoes). No *tallit* and *tefillin* in *shachrit*. *Tzitzit* is put on without a *bracha*, the Vilna Gaon holds that one should say the *bracha*.

Some do not say *Pitom haketoret* and *parashat hakorbanot* in *davening*, but they say *Mizmor l'todah*. In the *amida* of *shachrit Nachem* is not said, and the *chazzan* said *Aneinu* between *Go'el Yisrael* and *Refa'einu*. No *birkat kohanim*, and *Borcheinu* is not said, *Avinu malkeinu*, *tachanun*. After the *chazzan's* repetition half *kaddish*, and *Torah* reading includes three *aliyot* from *parashat Va'etchanan*: *Ki tolid banim*, and the third is *maftir*. Half *kaddish*, *haftorah* is read in the melody of *Eicha*, with the exception of the last 2 *psukim*: *Yirmiyahu perek 8 pasuk 12 Asof asifam* until *perek 9 pasuk 23 ne'um Hashem*. The *brachot* of the *haftorah* conclude *magen David*. *Yehallelu*, return the *sefer Torah* to the ark, and *kinot* are said. Some *kinot* about the holocaust are added, see the end of the *luach*.

Following kinot: *Ashrei U'va l'tzion*. *Lamenatzeach* is not said. Skip the *pasuk V'ani zot briti*, full *kaddish* without *titkabel*, *Aleinu*, *kaddish yatom*, *shir shel yom* is not said, not *Ein K'Elokeinu*, and it is customary to read *Eicha* again without a *bracha*.

If there is a *bris*, it is performed after *kinot*. The *mohel*, the *sandak*, the father and mother, wear nice fresh clothing until after the *bris*, and are permitted to eat after *mincha*. They should make *havdala* before eating. The cup is given to a child to drink.

One should conduct himself as though chastened, and not greet neighbors. If one was wished well by another, he should respond half-heartedly.

One does not learn *Torah*, as the *pasuk* says *Pekudei Hashem m'samchei lev*, with the exception of topics of mourning.

Until *chatzot* no *melacha* is done, and one should not sit on a chair. The removal of shoes extends throughout the day.

Mincha. *Tallit* and *tefillin* with a *bracha*. *Ashrei*, half *kaddish*. Take out the *sefer Torah*, three *aliyot* from *parashat Vayichal*, *haftorah* is read from *Dirshu Hashem* as on a communal fast. Half *Kaddish*.

In the *amidah* one says *Nachem* in *Bone Yerushalayim*, and concludes *Menachem tzion u'bine yerushalayim*, and *Aneinu* in *shome'a tefila*. One who forgot does not go back.

The *chazzan* says *Aneinu* between *hagoel* and *refa'einu* in a separate *bracha*, and *Nachem* in *bone yerushalayim*. One who forgot to say *Nachem* in the proper place, says it without the concluding *bracha* in *shome'a tefila* after *Aneinu*, or before *v'techezna* or *v'al kulam* or *Elokai netzor*, and if he didn't say it at all, he does not go back. *Birkat kohanim* (when *davening* after *plag mincha*). *Avinu malkeinu* and *tachanun* are not said.

Maariv. After *maariv havdala* is said on a cup of wine and the *brachot* are *hagefen* and *hamavdil* only. Some say *kiddush levana*, and one may eat 27 minutes after *shkiya* (8:03 p.m. in Jerusalem). The custom is not to eat meat, to drink wine, or to do laundry until *chatzot* the next day. In a year when the fast is delayed, it is forbidden to eat meat and drink wine until the morning of 11 Av, but one may get a haircut right away (*Mishna Brura* 558:4).

Friday, 15 Av (12.8.2022).

It is customary to express some joy on 15 Av, according to *chazal* in *massechet ta'anit*: "There were no days as good for Israel as the 15th of Av" and *tachanun* is not said on the 15th, and not at *mincha* the day before. *Lamenatzeach* is said. In the days of the second temple, 15 Av was a *Yom Tov*: The women of Israel would go out to dance in the vineyards and say, "Young man, lift your eyes" (*Ta'anit* 26b). *Od yishama...* Attempts to replicate this custom in modern times should be condemned.

Candle Lighting Times for Shabbat - Friday, 15 Av, August 12, 2022

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:50	Jerusalem	20:03	New York	19:38	Melbourne	17:12	Madrid	20:46
Tel Aviv	19:07	Tel Aviv	20:05	Los Angeles	19:14	Johannesburg	17:22	Marbella	20:56
Beer Sheba	19:07	Beer Sheba	20:04	Paris	20:43	Buenos Aires	17:52	Toronto	19:58
Haifa	19:01	Haifa	20:06	London	20:00	Moscow	19:46	Warsaw	19:36
Eilat	18:53	Eilat	20:00	Amsterdam	20:41	Rome	19:44		

Shabbat Parashat Va'etchanan, 16 Av, Shabbat Nachamu - The first of shiva d'nechemta.

The ten commandments are read. The reading of the ten commandments: On *Shavuot* they are read in the upper *trop*. During *Torah* reading for *parashat Yitro* and *parashat Va'etchanan* they are read in the lower *trop*. Some have the custom to read in

upper *trop* at every public reading, and only an individual reading to himself reads in the lower *trop* [Be'ur halacha 494].
Sephardim read with upper *trop*.

Haftorah is read from *Yishayahu perek 40 pasuk 1: Nachamu nachamu* until (*pasuk 26*) *lo ne'edar*.

Mincha. Three *aliyot* from *parashat Ekev. Avot perek 3*.

Candle Lighting Times for Shabbat - Friday, 22 Av, August 19, 2022

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:43	Jerusalem	19:55	New York	19:28	Melbourne	17:18	Madrid	20:36
Tel Aviv	19:00	Tel Aviv	19:57	Los Angeles	19:06	Johannesburg	17:25	Marbella	20:47
Beer Sheba	19:00	Beer Sheba	19:56	Paris	20:30	Buenos Aires	17:57	Toronto	19:47
Haifa	18:53	Haifa	19:58	London	19:46	Moscow	19:29	Warsaw	19:21
Eilat	18:47	Eilat	19:52	Amsterdam	20:27	Rome	19:34		

Shabbat Parashat Ekev, 23 Av (20.8.2022) - Second of the shiva d'nechemta.

Haftorah is read from *Yishayahu perek 49 pasuk 14 Vatomer tzion* until *perek 51 pasuk 3 todah v'kol zimra*.

Bless the new month of *Elul* which falls on *Shabbat* and *Sunday* (27-28.8.2022). *Av harachamim* is not said.

The Molad: Shabbat morning (27.8.2022) at 8:16 a.m. (+5 *chalakim*)

Mincha. Three *aliyot* from *parashat Re'eh. Avot perek 4*.

Thursday, 28 Av (25.8.2022). *Yom Kippur katan. Tachanun* is said.

Candle Lighting Times for Shabbat - Friday, 29 Av, August 26, 2022

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:35	Jerusalem	19:46	New York	19:18	Melbourne	17:24	Madrid	20:26
Tel Aviv	18:52	Tel Aviv	19:48	Los Angeles	18:58	Johannesburg	17:28	Marbella	20:38
Beer Sheba	18:52	Beer Sheba	19:47	Paris	20:16	Buenos Aires	18:02	Toronto	19:36
Haifa	18:45	Haifa	19:49	London	19:31	Moscow	19:12	Warsaw	19:06
Eilat	18:39	Eilat	19:44	Amsterdam	20:12	Rome	19:23		

Shabbat Parashat Re'eh, 30 Av (27.8.2022). Shabbat Rosh Chodesh - Third of shiva d'nechemta.

In *shachrit* half *hallel*. Torah reading: two *sifrei Torah* are taken out, *parashat hashavua* is read from the first, the second *sefer* is laid down, half *kaddish*, *hagbah* and *gelilah* of the first *sefer*. *Maftir* is read from the second *sefer* from *parashat Pinchas Uv'yom hashabbat* until *v'nisko* (*Bamidbar perek 28 psukim 9-15*).

The Ashkenazi custom according to the Rama (*Orach Chayim 425*) the *haftorah* for this *Shabbat* is the *haftorah* for *Rosh Chodesh* that falls on *Shabbat Hashamayim kis'i* (*Yishayahu perek 66 psukim, 1-24*), and on *Shabbat Ki Teitze*, the seven *haftarot* of *nechama* are completed and *Oniah so'ara* (which was supposed to have been read for *parashat Re'eh*) is read in addition to *Roni akara*, as it is the continuation. Sephardim hold according to Rav Yosef Karo (*ibid*) and the *haftorah Oniah so'ara* is read this *Shabbat*, and the first and last *pasuk* of the *haftorah* for *machar chodesh* is added.

Av harachamim is not said. *Mussaf* for *Shabbat* and *Rosh Chodesh: Ata yatzarta*. Some add in *mussaf*, before *Baruch...mekadeish hashabbat v'Yisrael – kodsheinu b'mitzvotecha* – as on every *Shabbat*, and end with *mekadeish hashabbat v'yisrael v'roshei chodashim. Shir shel yom, barchi nafshi*.

Mincha. Three *aliyot* from *parashat Shoftim. Tzidkatcha tzedek* is not said. *Avot perek 5*.

At *maariv* the addition of *L'David Hashem ori* begins.

*With best wishes for a good month,
David Ben-Naeh, Chairman*