



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 בְּיָמֵי זֶדְדָּהּ בְּזֶדְדָּהּ, וּבְיָמֵי שֶׁבַת בְּשֶׁבַתוֹ"

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
Based on the Luach published by **The World Organization of Orthodox Synagogues** and **Hechal Shlomo**

Menachem Av 5783

July 19 – August 17, 2023

The New Moon: Tuesday, 29 Tammuz (17.7.2023), at 4:20 a.m. and 16 *chalakim*

Kiddush Levana (Sanctification of the Moon): From Saturday night, the eve of 5 *Menachem Av* (22.7.2023) to Tuesday night, the eve of 15 *Av* (1.8.2023) at 10:42 p.m.

It is customary not to do *Kiddush Levana* until after the fast.

Kiddush Levana (according to Oriental communities): from Tuesday night, the eve of 8 *Av* (25.7.2023).

Rosh Chodesh Menachem Av, Wednesday, 1 Menachem Av (19.7.2023). *Rosh Chodesh* prayer service.

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*),. 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).

Friday, 3 Menachem-Av (21.7.2023) – the eve of Shabbat Kodesh Chazon

We wash ourselves and immerse ourselves in a *mikve* in honor of *Shabbat*, as on every Friday.

Shabbat Parashat D'varim, Shabbat Chazon, 4 Menachem Av (22.7.2023)

The verse *Eicha essa levaddi* is read with the melody used for *Megillat Eicha*. For the portion of a *Levi*, we begin with the previous verse, *Yosef...* For the Haftara we read in the first chapter of Isaiah, from *Chazon Yeshayau* to verse 27 "...*veshaveha bitsdaka*", again using the melody of *Eicha* – except for the verses of consolation. It is permitted to recite *hazkarat neshamot* and *av harahamim* is read.

Mincha: three men are called to read from Parashat **Va'etchanan**. Avot, chapter 3.

On *Motza'ei Shabbat* we recite *havdala* over wine. If a child is present, he drinks the wine; if not, he who has recited the *havdala* drinks it.

Wednesday, 8 Menachem-Av (26.7.2023) – the eve of Tish'a B'Av

At *Mincha tachanun* is not recited. At the *se'uda mafseket* – the last meal before the fast – we do not eat two cooked dishes, nor do three men sit down together to eat. We sit on the ground without taking off our shoes, and cease eating while it is still daytime. During the afternoon we may study only topics concerning mourning or the destruction of the Temple.

Tish'a B'Av, Thursday, 9 Menachem-Av (27.7.2023) – "the fast of the fifth month"

Five afflictions as on *Yom Kippur*. The fast begins at 7:40 p.m. (in Jerusalem). Before the *arvit* service, the *parochet* (the curtain covering the Holy Ark) is removed, and we recite *Shemoneh 'Esreh* in a low tone, followed by *Kaddish Titkabbal*. Candles are lit only insofar as necessary for reading. We sit on the ground and read *Eicha* (Lamentations) in a low voice and a sad tune, as is customary (according to the Vilna Gaon, if it is read from a kosher scroll, we recite the blessing '*al mikra megilla*). *Kinot, v'ata kadosh. Kaddish shalem* without *titkabbal*, '*Aleinu*. Mourners' *kaddish*. Then we go home without greetings to anyone.

Shacharit: Hands are washed up until the knuckles (similarly after attending to calls of nature), and after drying hands and only a little moisture is left on them, one wipes one's eyes (if this is insufficient to clean them, one is allowed to rinse them). Many refrain from reciting the *she'asa li kol tsorki* benediction (according to the Vilna Gaon, one recites this *beracha* after the fast and after putting on one's shoes). We do not put on *tallit* or *tefillin*, and we put on a *tallit katan* without pronouncing the *beracha*, but according to the Vilna Gaon one should recite the *beracha* (the solution is to sleep in one's *tallit katan*, thus obviating the necessity of reciting a *beracha* over it). We do not recite *pittum haketoret* or the *korbanot*, but we do recite *mizmor letoda*. We do not recite *nachem* in *shacharit*; the *sheliach tsibbur* recites '*aneinu* between *go'el yisrael* and *refa'einu*. *Kohanim* do not go up to *duchan*, nor do we recite *barecheinu*, *avinu malkeinu* or *tachanun*. After the repetition of the *shemoneh 'esreh* by the *sheliach tsibbur* – *chatzi kaddish*, and we read from the Torah, from *Parashat Va'et-CHANAN*:

ki tolid banim and three men are called up to this reading. The third is the *maftir*, *chatzi kaddish*, and we read the *haftara* in the melody of *Eicha: asof asifeim* (Jeremiah 8:13) to *ne'um Hashem* (9:23). We end the *birchot hahaftara* with *magen David*. This is followed by *yehallelu*; the *sefer Torah* is returned to the *aron ha-kodesh*, and *kinot* are recited. It is proper to add *kinot* relating to the Holocaust. After *kinot* – *ashrei, uva letzion go'el*. *Lamenatzeach* is not recited. We omit the verse *va'ani zot beriti*. *Kaddish shalem* without *titkabbal*, *'aleinu, kaddish yatom*. The psalm of the day (*Yom Shelishi*) is not recited. It is customary to read *Eicha* once again, this time without any *beracha*.

Mincha: We put on *tallit* and *tefillin* and say the relevant *berachot*. We read the four Torah sections, the psalm of the day and the other sections omitted in *shacharit* (according to the *Mishna Berura*, we should not read the four sections, for this is like reading from the Torah and Torah study is prohibited the entire day). *Ashrei, chatzi kaddish*. We then take out a *sefer Torah* and call up three men for the reading of *Vayechal*; the *haftara* is *dirshu Hashem*, as on any other public fast. *Chatzi kaddish* before *Shemoneh 'esreh*. We add *nachem* in *boneh yerushalayim*, and end the *beracha* with the words *menachem tzion uvoneh yerushalayim*. We also add *'aneinu* in *shomea' tefilla*. The *sheliach tsibbur* recites *'aneinu* between *birkat go'el* and *refa'einu* as a separate *beracha*, and *nachem* in *boneh yerushalayim*. If he forgets to add *nachem* in its proper place, he adds it in *shomea' tefilla* without its usual ending after *'aneinu* or before *ve-techezena, ve'al kullam* or *elokai netzor*, and if he completes the *tefilla* without having recited *nachem*, he does not repeat the *shemoneh 'esreh*. This is followed by *birkat kohanim* (when *mincha* is davened after *plag hamincha*). We do not recite *avinu malkeinu*. After midday it is permitted to sit on chairs.

Arvit: Some recite *kiddush levana*. We eat 20 minutes after sunset (at 8:08 p.m. in Jerusalem). In the evening it is still forbidden to eat meat, to drink wine or to do laundry, because of the mourning effect of the day. Some refrain from doing these things until midday of the following day. On Friday haircuts, laundry and washing are permitted in honor of the upcoming Shabbat.

Shabbat Parashat Va'etchanan, 11 Menachem Av, Shabbat Nachamu (29.7.2023)

We read the *'aseret ha-dibberot* in the *ta'am tachton*; the *haftara* is from Isaiah (*Yesha'yahu*) 40: *nachamu nachamu ami* – to verse 26: *lo ne'edar*.

Mincha: three men are called up to read from Parashat **Ekev**. Avot, chapter 4.

Wednesday, 15 Menachem-Av (2.8.2023) – Chamisha 'Asar (Tu) b'Av: We do not recite *tachanun* (nor at *mincha* of the previous day). We do recite *lamenatzeach*. We do not fast on this day, even a *chatan* (bridegroom) on his wedding day, and act somewhat joyfully, as *Chazal* say at the end of *Massekhet Ta'anit: lo hayu yamim tovim le-Yisrael ka-chamisha 'asar b'Av*. During the Second Temple Period, *Tu b'Av* was a festive day: *benot Yisrael yotze'ot lachul bakeramim v'omerot: bachur, sa 'einecha... (Ta'anit 26b)*. *'Od yishama be'arei Yehuda uv'cutzot Yerushalayim kol sason v'kol simcha, kol chatan v'kol kalla*.

Shabbat Parashat Ekev, 18 Menachem Av (5.8.2023)

The *haftara* is read from Isaiah (*Yesha'yahu*) 49:14: *vatomer tzion* to 51:3: *toda v'kol zimra*.

Mincha: three men are called up to read from Parashat **Re'eh**. Avot chapter 5.

Shabbat Parashat Re'eh, 25 Menachem Av (12.8.2023)

The *haftara* is read from Isaiah (*Yesha'yahu*) 54:11: *'aniya so'ara* to 55:5: *ki fe'arach*. We bless the month of *Elul, Rosh Chodesh Elul* falling on Thursday and Friday (17-18 of August). We do not recite *av harachamim*.

The Molad: Wednesday 29 Av (16.8.2023) at 5:04 p.m. and 17 Chalakim.

Mincha: three men are called up to read from Parashat **Shoftim**. Avot, Chapter 6.

Monday, 29 Menachem-Av (16.8.2023) – 'Erev Rosh Chodesh Elul At *Mincha*, we recite *Seder Yom Kippur Katan* but not *Tachanun*.

Tuesday, Alef d'Rosh Chodesh Elul, 30 Menachem-Av (17.8.2023): *Rosh Chodesh* prayers.

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

Candle Lighting Times for Shabbat - Friday, 3 Av, July 21, 2023

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	19:08	Jerusalem	20:23	New York	:2002	Melbourne	16:54	Madrid	21:10
Tel Aviv	19:25	Tel Aviv	20:25	Los Angeles	19:43	Johannesburg	17:12	Marbella	21:16
Beer Sheba	19:24	Beer Sheba	20:23	Paris	21:15	Buenos Aires	17:36	Toronto	20:25
Haifa	19:19	Haifa	20:27	London	20:36	Moscow	20:30	Warsaw	20:13
Eilat	19:09	Eilat	20:18	Amsterdam	21:19	Rome	20:09	Belmonte	20:36
								Lisbon	20:39

Candle Lighting Times for Shabbat - Friday, 10 Av, July 28, 2023

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	19:04	Jerusalem	20:18	New York	19:56	Melbourne	17:00	Madrid	21:04
Tel Aviv	19:20	Tel Aviv	20:20	Los Angeles	19:38	Johannesburg	17:15	Marbella	21:11
Beer Sheba	19:20	Beer Sheba	20:18	Paris	21:07	Buenos Aires	17:41	Toronto	20:18
Haifa	19:15	Haifa	20:21	London	20:27	Moscow	20:18	Warsaw	20:03
Eilat	19:05	Eilat	20:13	Amsterdam	21:09	Rome	20:03	Belmonte	20:30
								Lisbon	20:34

Candle Lighting Times for Shabbat - Friday, 17 Av, August 4, 2023

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:58	Jerusalem	20:12	New York	19:48	Melbourne	17:06	Madrid	20:56
Tel Aviv	19:18	Tel Aviv	20:14	Los Angeles	19:33	Johannesburg	17:18	Marbella	21:05
Beer Sheba	19:15	Beer Sheba	20:12	Paris	20:56	Buenos Aires	17:46	Toronto	20:10
Haifa	19:09	Haifa	20:09	London	20:15	Moscow	20:04	Warsaw	19:51
Eilat	19:00	Eilat	20:08	Amsterdam	20:57	Rome	19:55	Belmonte	20:23
								Lisbon	20:27

Candle Lighting Times for Shabbat - Friday, 24 Av, August 11, 2023

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:52	Jerusalem	20:04	New York	19:40	Melbourne	17:11	Madrid	20:48
Tel Aviv	19:09	Tel Aviv	20:07	Los Angeles	19:26	Johannesburg	17:22	Marbella	20:57
Beer Sheba	19:09	Beer Sheba	20:05	Paris	20:45	Buenos Aires	17:51	Toronto	20:00
Haifa	19:02	Haifa	20:07	London	20:03	Moscow	19:49	Warsaw	19:38
Eilat	18:55	Eilat	20:01	Amsterdam	20:44	Rome	19:46	Belmonte	20:15
								Lisbon	20:19