



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

בס"ד

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



"וְהָיָה בְּיָמֵי זֶדְדִּי בְּזֶדְדִּי וּבְיָמֵי שָׁבַת בְּשָׁבַתוֹ"

*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 5779

**August 2 – August 31, 2019**

**The New Moon:** Thursday, before dawn (2.8.19) at 4:22 a.m. and 3 *chalamim*

**Kiddush Levana (Sanctification of the Moon):**

from Sunday night, the eve of 4 Av (4.8.19) to Thursday night, the eve of 14 Av (15.8.19) at 10:44 p.m.

**Kiddush Levana** (according to Oriental communities): from Thursday night, 7 Av (7.8.19)

(It is customary to recite this on *Motza'ei Tish'a B'Av*)

**Friday, 1 Av (2.8.19) – Rosh Chodesh Av:** Rosh Chodesh prayer service.

From the onset of Av we refrain from excess rejoicing and business transactions, from building and planting. It is forbidden to bathe one's entire body for purposes of pleasure, such as swimming in a pool or in the sea, but it is permitted to wash oneself in cool water for purposes of cleanliness. Until after *Tish'a b'Av* it is forbidden to launder clothing or to wear laundered or ironed clothing not previously worn. *Shabbat* clothing can be worn on *Shabbat*, according to the custom of the Vilna Gaon. Meat and wine are permitted only on *Shabbat* or at a *se'udat mitzva*. Some refrain from reciting *Kiddush Levana* until the 10<sup>th</sup> of Av. The Sephardim observe all of this only in the week in which *Tish'a b'Av* actually falls.

## Candle Lighting Times For Shabbat - Friday, 1 Menachem Av, August 2, 2019

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	19:00	Jerusalem	20:13	New York	19:50	Melbourne	17:04	Madrid	20:38
Tel Aviv	19:16	Tel Aviv	20:16	Los Angeles	19:24	Johannesburg	17:17	Marbella	21:07
Beer Sheba	19:16	Beer Sheba	20:14	Paris	20:59	Buenos Aires	17:44	Toronto	20:12
Haifa	19:10	Haifa	20:17	London	20:18	Moscow	20:08	Warsaw	18:19
Eilat	19:02	Eilat	20:09	Amsterdam	21:00	Rome	19:57		

**Shabbat Parashot Masei, 2 Menachem Av (3.8.19)** [abroad: *Parashat Matot-Masei*]

Chazak. The *Haftara* is read from *Yirmiyahu* (Jeremiah) 2:4: *Shim'u devar HaShem* to (verse 28) *hayu e-lokecha yehuda* and we add 3:4, from *halo me'atta* to *alluf ne'urai atta*.

**Mincha:** Three men are called up to read from *Parashat Dvarim*. *Avot*, chapter 2.

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

**Friday, 8 Menachem Av (9.8.19) – Erev Shabbat Chazon:** We wash and get ready for *Shabbat* like on any other Friday.

## Candle Lighting Times for Shabbat - Friday, 8 Menachem Av, August 9, 2019

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	19:53	Jerusalem	20:06	New York	19:42	Melbourne	17:09	Madrid	20:50
Tel Aviv	19:10	Tel Aviv	20:09	Los Angeles	19:17	Johannesburg	17:20	Marbella	21:00
Beer Sheba	19:10	Beer Sheba	20:07	Paris	20:48	Buenos Aires	17:49	Toronto	20:03
Haifa	19:04	Haifa	20:10	London	20:06	Moscow	19:53	Warsaw	18:07
Eilat	19:02	Eilat	20:03	Amsterdam	20:47	Rome	19:48		

**Shabbat Parashat Dvarim. "Shabbat Chazon", 9 Menachem Av (10.8.19)**

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. We recite *av harahamim*.

**Mincha:** Three men are called up to read from *Parashat Va'etchanan*. *Pirkei Avot* and *Tzid'katcha Tzedek* is not recited. It is permitted to eat meat and drink wine even for the third meal (*Seuda Shlishit*) of *Shabbat*, but we finish eating and drinking while it is still day.



**Tish'a B'Av, (postponed) Sunday, 10 Av (11.8.19) – "the fast of the fifth month"**

The fast begins on *Motza'ei Shabbat* from sunset (7:29 p.m. in Jerusalem). Changing shoes is done 25 minutes after sunset and the *chazzan* takes off his shoes before *Barchu* and the public after *Barchu*. *Ata chonantanu* is recited. Five afflictions as on *Yom Kippur*. 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 greeting 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 saying 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 *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-techezana, 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:** *Havdalah* is recited on a cup of wine. Some recite *kiddush levana*. We eat 27 minutes after sunset (at 7:57 p.m. in Israel). 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, and some allow these things since the fast is postponed.

#### Friday, 15 Menachem-Av (16.8.19) – Chamisha 'Asar (Tu) b'Av

We do not recite *tachanun*. We do recite *lamenatzeach*. We 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)*.

#### Candle Lighting Times for Shabbat - Friday, 15 Menachem Av, August 16, 2019

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:46	Jerusalem	19:59	New York	19:33	Melbourne	17:15	Madrid	20:41
Tel Aviv	19:03	Tel Aviv	20:01	Los Angeles	19:20	Johannesburg	17:24	Marbella	20:52
Beer Sheba	19:03	Beer Sheba	19:59	Paris	20:36	Buenos Aires	17:54	Toronto	19:52
Haifa	18:57	Haifa	20:02	London	19:52	Moscow	19:37	Warsaw	17:53
Eilat	18:50	Eilat	19:56	Amsterdam	20:33	Rome	19:39		

#### Shabbat Parashat Va'et-CHANAN, 16 Av (17.8.19)

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

**Mincha:** Three men are called up to read from *Parashat Ekev*. *Avot* chapter 3.

#### Candle Lighting Times For Shabbat - Friday, 22 Menachem Av, August 23, 2019

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:39	Jerusalem	19:50	New York	19:22	Melbourne	17:21	Madrid	20:31
Tel Aviv	18:55	Tel Aviv	19:53	Los Angeles	19:01	Johannesburg	17:27	Marbella	20:43
Beer Sheba	18:56	Beer Sheba	19:51	Paris	20:22	Buenos Aires	17:59	Toronto	19:41
Haifa	18:49	Haifa	19:53	London	19:38	Moscow	19:20	Warsa	17:38
Eilat	18:42	Eilat	19:48	Amsterdam	20:19	Rome	19:28		

#### Shabbat Parashat Ekev, 23 Av (14.8.1619) – Shabbat Mevarchim

The *haftara* is read from Isaiah (*Yeshu' yahu*) 49:14: *vatomer tzion* to 51:3: *toda v'kol zimra*. We bless the upcoming month of *Elul* which comes out on Shabbat and Sunday (August 31 - September 1). We do not recite *Av Harachamim*.

**The New Moon: Friday (30.8.19) at 5:06 p.m. and 4 Chalakim**

**Mincha:** Three men are called up to read from *Parashat Re'e*. *Avot*, Chapter 4.

**Thursday, 28 Av (29.8.19): Yom Kippur Kattan** prayers (early). We recite *Tachanun*.

## Candle Lighting Times For Shabbat - Friday, 29 Menachem Av, August 31, 2019

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:30	Jerusalem	19:41	New York	19:12	Melbourne	17:27	Madrid	20:20
Tel Aviv	18:47	Tel Aviv	19:44	Los Angeles	18:53	Johannesburg	17:30	Marbella	20:33
Beer Sheba	18:47	Beer Sheba	19:42	Paris	20:09	Buenos Aires	18:04	Toronto	19:29
Haifa	18:40	Haifa	19:44	London	19:23	Moscow	19:02	Warsa	17:22
Eilat	18:35	Eilat	19:40	Amsterdam	20:03	Rome	19:17		

### *Shabbat Parashat Re'e, 30 Av (31.8.19) – Shabbat Rosh Chodesh*

*Ya'aleh v'yavo. Chatzi Hallel, two Sifrei Torah are taken out; from the first we read the weekly portion, and call seven men to this reading. Chatzi kaddish. From the second Sefer we read the maftir from Parashat Pinchas: Uv'yom ha-shabbat, uv'rashei chodsheichem. The haftara is read from Isaiah (Yasha'yahu) 66:1: hashamayim kisei to 66:24. We recited Mussaf of Shabbat and Rosh Chodesh.*

**Mincha:** Three men are called up to read from Parashat *Shoftim*. *Tzid'katcha Tzedek* is not recited. *Avot*, Chapter 5. At *Maariv* we begin to say *Ledavid Hashem Ori v'yishi* (psalms, ch. 27).

## World Assembly for Rabbis and Community Leaders

9-11, Shevat 5780      Feb 4-6 ,2020

Ramada Hotel, Jerusalem

Participants include Rabbis from Israel and from the Diaspora

Topic: **Assimilation, Anti-Semitism and Conversion**

### Program Highlights:

Lectures by prominent experts, Round Table Discussions, Field visit to Conversion Seminar in Kfar Etzion, Operational initiatives for activism in these areas.

Please save the date!

**With best wishes for a Good Month!**

*David Ben-Naeh*

*Chairman*



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