

# The Complete Luah and Gabbai Guide

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## **Part I**

# **Perpetual Luach**

## **Chapter 1**

# **Computing Moladot and Determining Kevi'ot**

## Chapter 2

# Kevi'ot for Specific Years

The following is a list of kevi'ot for years until 6000. Years in **bold** are shemitta years. Years in *italics* are leap years. The number code works as follows:

- The first digit is the day of the week of Rosh Hashana (1=Sunday, 7=Shabbat, etc)
- The second digit is the number of days. 0 for a short year with either 353 or 383 days, 1 for a regular year with 354 or 384 days, and 2 for a long year of 355 or 385 days.
- The third digit is the day of the week of Pesah (1=Sunday, 7=Shabbat, etc)

Each year has its own luaḥ in subsequent chapters.

Decade	...0	...1	...2	...3	...4	...5	...6	...7	...8	...9
5780	225	701	<b>317</b>	225	703	521	315	725	723	<b>506</b>
5790	115	723	517	205	723	523	<b>506</b>	113	523	517
5800	225	703	517	<b>227</b>	203	521	317	225	701	317
5810	<b>225</b>	723	501	315	725	723	506	<b>115</b>	723	517
5820	205	723	523	517	<b>203</b>	523	517	225	703	517
5830	225	<b>703</b>	521	317	225	701	317	225	<b>723</b>	501
5840	315	725	723	517	205	<b>723</b>	517	205	723	517
5850	227	203	<b>523</b>	517	225	703	517	225	725	<b>701</b>
5860	317	225	723	501	315	723	<b>523</b>	506	113	523
5870	517	205	723	<b>517</b>	216	113	517	227	225	703
5880	<b>517</b>	225	703	521	315	725	723	<b>506</b>	115	723
5890	501	315	723	523	<b>506</b>	113	523	517	205	723
5900	517	<b>227</b>	203	521	317	225	701	317	<b>225</b>	703
5910	521	315	725	723	517	<b>205</b>	723	501	315	723
5920	523	517	<b>203</b>	523	517	225	703	517	227	<b>203</b>
5930	521	317	225	701	317	225	<b>725</b>	701	315	725
5940	723	517	205	<b>723</b>	517	216	113	523	517	225
5950	<b>703</b>	517	225	703	517	227	225	<b>701</b>	317	225
5960	723	501	315	723	<b>523</b>	506	115	723	517	205
5970	723	<b>517</b>	227	203	523	517	225	703	<b>517</b>	225
5980	703	521	315	725	701	<b>317</b>	225	723	501	315
5990	723	523	<b>517</b>	205	723	517	205	723	517	<b>227</b>

## Chapter 3

# Moladot for Specific Months

Below is a table of the molad for every month until 5900. To save space, months are “stacked” on each other. Nisan, Iyyar, etc are below Tishrei, Marḥeshvan, etc. The three numbers are the days, hours, and ḥalakim of the molad. In this reckoning days start at 6pm the previous night, as in the normal Jewish way of reckoning dates. Often this is expressed using the am/pm system. To convert from these numbers to a time:

1. If the hour number (second number) is less than 6, subtract 1 from the day
2. If the hour is less than 6, add 6 to the hours. The time is pm.
3. If the hour is between 6 and 18, subtract 6 from the hours. The time is am.
4. If the hour is above 18, subtract 18 from the hours. The time is pm.
5. Divide the ḥalakim by 18 and round down. This is the number of minutes
6. The remainder of ḥalakim divided by 18 is the number of ḥalakim

For example, 2 - 5 - 204 works out to Sunday (since 5 is less than 6, so it’s Sunday evening) 11pm, 11 minutes, and 6 ḥalakim. Or more concisely, Sunday, 11:11pm and 6 ḥalakim. For simplicity and to match the molad as given in traditional Jewish texts, and to avoid the impression that the molad for any given month on the standard clock time has any astronomical meaning, it may be desirable to use days - hours - ḥalakim as in the table.

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5784	6 - 11 - 882 3 - 4 - 1033	1 - 0 - 595 4 - 17 - 746	2 - 13 - 308 6 - 6 - 459	4 - 2 - 21 7 - 19 - 172	5 - 14 - 814 2 - 7 - 965	7 - 3 - 527 3 - 20 - 678	1 - 16 - 240
5785	5 - 9 - 391 7 - 13 - 829	6 - 22 - 104 2 - 2 - 542	1 - 10 - 897 3 - 15 - 255	2 - 23 - 610 5 - 3 - 1048	4 - 12 - 323 6 - 16 - 761	6 - 1 - 36 1 - 5 - 474	
5786	2 - 18 - 187 4 - 22 - 625	4 - 6 - 980 6 - 11 - 338	5 - 19 - 693 1 - 0 - 51	7 - 8 - 406 2 - 12 - 844	1 - 21 - 119 4 - 1 - 557	3 - 9 - 912 5 - 14 - 270	
5787	7 - 2 - 1063 3 - 20 - 134	1 - 15 - 776 5 - 8 - 927	3 - 4 - 489 6 - 21 - 640	4 - 17 - 202 1 - 10 - 353	6 - 5 - 995 2 - 23 - 66	7 - 18 - 708 4 - 11 - 859	2 - 7 - 421
5788	6 - 0 - 572 1 - 4 - 1010	7 - 13 - 285 2 - 17 - 723	2 - 1 - 1078 4 - 6 - 436	3 - 14 - 791 5 - 19 - 149	5 - 3 - 504 7 - 7 - 942	6 - 16 - 217 1 - 20 - 655	
5789	3 - 9 - 368 5 - 13 - 806	4 - 22 - 81 7 - 2 - 519	6 - 10 - 874 1 - 15 - 232	7 - 23 - 587 3 - 3 - 1025	2 - 12 - 300 4 - 16 - 738	4 - 1 - 13 6 - 5 - 451	
5790	7 - 18 - 164 4 - 11 - 315	2 - 6 - 957 6 - 0 - 28	3 - 19 - 670 7 - 12 - 821	5 - 8 - 383 2 - 1 - 534	6 - 21 - 96 3 - 14 - 247	1 - 9 - 889 5 - 2 - 1040	2 - 22 - 602
5791	6 - 15 - 753 1 - 20 - 111	1 - 4 - 466 3 - 8 - 904	2 - 17 - 179 4 - 21 - 617	4 - 5 - 972 6 - 10 - 330	5 - 18 - 685 7 - 23 - 43	7 - 7 - 398 2 - 11 - 836	



	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5792	4 - 0 - 549 6 - 4 - 987	5 - 13 - 262 7 - 17 - 700	7 - 1 - 1055 2 - 6 - 413	1 - 14 - 768 3 - 19 - 126	3 - 3 - 481 5 - 7 - 919	4 - 16 - 194 6 - 20 - 632	
5793	1 - 9 - 345 5 - 2 - 496	2 - 22 - 58 6 - 15 - 209	4 - 10 - 851 1 - 3 - 1002	5 - 23 - 564 2 - 16 - 715	7 - 12 - 277 4 - 5 - 428	2 - 0 - 1070 5 - 18 - 141	3 - 13 - 783
5794	7 - 6 - 934 2 - 11 - 292	1 - 19 - 647 4 - 0 - 5	3 - 8 - 360 5 - 12 - 798	4 - 21 - 73 7 - 1 - 511	6 - 9 - 866 1 - 14 - 224	7 - 22 - 579 3 - 2 - 1017	
5795	4 - 15 - 730 1 - 8 - 881	6 - 4 - 443 2 - 21 - 594	7 - 17 - 156 4 - 10 - 307	2 - 5 - 949 5 - 23 - 20	3 - 18 - 662 7 - 11 - 813	5 - 7 - 375 2 - 0 - 526	6 - 20 - 88
5796	3 - 13 - 239 5 - 17 - 677	5 - 1 - 1032 7 - 6 - 390	6 - 14 - 745 1 - 19 - 103	1 - 3 - 458 3 - 7 - 896	2 - 16 - 171 4 - 20 - 609	4 - 4 - 964 6 - 9 - 322	
5797	7 - 22 - 35 3 - 2 - 473	2 - 10 - 828 4 - 15 - 186	3 - 23 - 541 6 - 3 - 979	5 - 12 - 254 7 - 16 - 692	7 - 0 - 1047 2 - 5 - 405	1 - 13 - 760 3 - 18 - 118	
5798	5 - 6 - 911 1 - 23 - 1062	6 - 19 - 624 3 - 12 - 775	1 - 8 - 337 5 - 1 - 488	2 - 21 - 50 6 - 14 - 201	4 - 9 - 843 1 - 2 - 994	5 - 22 - 556 2 - 15 - 707	7 - 11 - 269
5799	4 - 4 - 420 6 - 8 - 858	5 - 17 - 133 7 - 21 - 571	7 - 5 - 926 2 - 10 - 284	1 - 18 - 639 3 - 22 - 1077	3 - 7 - 352 5 - 11 - 790	4 - 20 - 65 7 - 0 - 503	
5800	1 - 13 - 216 3 - 17 - 654	3 - 1 - 1009 5 - 6 - 367	4 - 14 - 722 6 - 19 - 80	6 - 3 - 435 1 - 7 - 873	7 - 16 - 148 2 - 20 - 586	2 - 4 - 941 4 - 9 - 299	
5801	5 - 22 - 12 2 - 15 - 163	7 - 10 - 805 4 - 3 - 956	1 - 23 - 518 5 - 16 - 669	3 - 12 - 231 7 - 5 - 382	5 - 0 - 1024 1 - 18 - 95	6 - 13 - 737 3 - 6 - 888	1 - 2 - 450
5802	4 - 19 - 601 6 - 23 - 1039	6 - 8 - 314 1 - 12 - 752	7 - 21 - 27 3 - 1 - 465	2 - 9 - 820 4 - 14 - 178	3 - 22 - 533 6 - 2 - 971	5 - 11 - 246 7 - 15 - 684	
5803	2 - 4 - 397 5 - 21 - 548	3 - 17 - 110 7 - 10 - 261	5 - 5 - 903 1 - 22 - 1054	6 - 18 - 616 3 - 11 - 767	1 - 7 - 329 5 - 0 - 480	2 - 20 - 42 6 - 13 - 193	4 - 8 - 835
5804	1 - 1 - 986 3 - 6 - 344	2 - 14 - 699 4 - 19 - 57	4 - 3 - 412 6 - 7 - 850	5 - 16 - 125 7 - 20 - 563	7 - 4 - 918 2 - 9 - 276	1 - 17 - 631 3 - 21 - 1069	
5805	5 - 10 - 782 7 - 15 - 140	6 - 23 - 495 2 - 3 - 933	1 - 12 - 208 3 - 16 - 646	3 - 0 - 1001 5 - 5 - 359	4 - 13 - 714 6 - 18 - 72	6 - 2 - 427 1 - 6 - 865	
5806	2 - 19 - 578 6 - 12 - 729	4 - 8 - 291 1 - 1 - 442	5 - 21 - 4 2 - 14 - 155	7 - 9 - 797 4 - 2 - 948	1 - 22 - 510 5 - 15 - 661	3 - 11 - 223 7 - 4 - 374	4 - 23 - 1016
5807	1 - 17 - 87 3 - 21 - 525	3 - 5 - 880 5 - 10 - 238	4 - 18 - 593 6 - 22 - 1031	6 - 7 - 306 1 - 11 - 744	7 - 20 - 19 3 - 0 - 457	2 - 8 - 812 4 - 13 - 170	
5808	6 - 1 - 963 1 - 6 - 321	7 - 14 - 676 2 - 19 - 34	2 - 3 - 389 4 - 7 - 827	3 - 16 - 102 5 - 20 - 540	5 - 4 - 895 7 - 9 - 253	6 - 17 - 608 1 - 21 - 1046	
5809	3 - 10 - 759 7 - 3 - 910	4 - 23 - 472 1 - 16 - 623	6 - 12 - 185 3 - 5 - 336	1 - 0 - 978 4 - 18 - 49	2 - 13 - 691 6 - 6 - 842	4 - 2 - 404 7 - 19 - 555	5 - 15 - 117
5810	2 - 8 - 268 4 - 12 - 706	3 - 20 - 1061 6 - 1 - 419	5 - 9 - 774 7 - 14 - 132	6 - 22 - 487 2 - 2 - 925	1 - 11 - 200 3 - 15 - 638	2 - 23 - 993 5 - 4 - 351	
5811	6 - 17 - 64 1 - 21 - 502	1 - 5 - 857 3 - 10 - 215	2 - 18 - 570 4 - 22 - 1008	4 - 7 - 283 6 - 11 - 721	5 - 19 - 1076 1 - 0 - 434	7 - 8 - 789 2 - 13 - 147	
5812	4 - 1 - 940 7 - 19 - 11	5 - 14 - 653 2 - 7 - 804	7 - 3 - 366 3 - 20 - 517	1 - 16 - 79 5 - 9 - 230	3 - 4 - 872 6 - 21 - 1023	4 - 17 - 585 1 - 10 - 736	6 - 6 - 298
5813	2 - 23 - 449 5 - 3 - 887	4 - 12 - 162 6 - 16 - 600	6 - 0 - 955 1 - 5 - 313	7 - 13 - 668 2 - 18 - 26	2 - 2 - 381 4 - 6 - 819	3 - 15 - 94 5 - 19 - 532	
5814	7 - 8 - 245 4 - 1 - 396	1 - 20 - 1038 5 - 14 - 109	3 - 9 - 751 7 - 2 - 902	4 - 22 - 464 1 - 15 - 615	6 - 11 - 177 3 - 4 - 328	7 - 23 - 970 4 - 17 - 41	2 - 12 - 683
5815	6 - 5 - 834 1 - 10 - 192	7 - 18 - 547 2 - 22 - 985	2 - 7 - 260 4 - 11 - 698	3 - 19 - 1053 6 - 0 - 411	5 - 8 - 766 7 - 13 - 124	6 - 21 - 479 2 - 1 - 917	
5816	3 - 14 - 630 5 - 18 - 1068	5 - 3 - 343 7 - 7 - 781	6 - 16 - 56 1 - 20 - 494	1 - 4 - 849 3 - 9 - 207	2 - 17 - 562 4 - 21 - 1000	4 - 6 - 275 6 - 10 - 713	

	Tishrei Nisan	Marheshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5817	7 - 23 - 426 4 - 16 - 577	2 - 12 - 139 6 - 5 - 290	4 - 0 - 932 7 - 18 - 3	5 - 13 - 645 2 - 6 - 796	7 - 2 - 358 3 - 19 - 509	1 - 15 - 71 5 - 8 - 222	3 - 3 - 864
5818	6 - 20 - 1015 2 - 1 - 373	1 - 9 - 728 3 - 14 - 86	2 - 22 - 441 5 - 2 - 879	4 - 11 - 154 6 - 15 - 592	5 - 23 - 947 1 - 4 - 305	7 - 12 - 660 2 - 17 - 18	
5819	4 - 5 - 811 6 - 10 - 169	5 - 18 - 524 7 - 22 - 962	7 - 7 - 237 2 - 11 - 675	1 - 19 - 1030 4 - 0 - 388	3 - 8 - 743 5 - 13 - 101	4 - 21 - 456 7 - 1 - 894	
5820	1 - 14 - 607 5 - 7 - 758	3 - 3 - 320 6 - 20 - 471	4 - 16 - 33 1 - 9 - 184	6 - 4 - 826 2 - 21 - 977	7 - 17 - 539 4 - 10 - 690	2 - 6 - 252 5 - 23 - 403	3 - 18 - 1045
5821	7 - 12 - 116 2 - 16 - 554	2 - 0 - 909 4 - 5 - 267	3 - 13 - 622 5 - 17 - 1060	5 - 2 - 335 7 - 6 - 773	6 - 15 - 48 1 - 19 - 486	1 - 3 - 841 3 - 8 - 199	
5822	4 - 20 - 992 1 - 14 - 63	6 - 9 - 705 3 - 2 - 856	7 - 22 - 418 4 - 15 - 569	2 - 11 - 131 6 - 4 - 282	3 - 23 - 924 7 - 16 - 1075	5 - 12 - 637 2 - 5 - 788	7 - 1 - 350
5823	3 - 18 - 501 5 - 22 - 939	5 - 7 - 214 7 - 11 - 652	6 - 19 - 1007 2 - 0 - 365	1 - 8 - 720 3 - 13 - 78	2 - 21 - 433 5 - 1 - 871	4 - 10 - 146 6 - 14 - 584	
5824	1 - 3 - 297 3 - 7 - 735	2 - 16 - 10 4 - 20 - 448	4 - 4 - 803 6 - 9 - 161	5 - 17 - 516 7 - 21 - 954	7 - 6 - 229 2 - 10 - 667	1 - 18 - 1022 3 - 23 - 380	
5825	5 - 12 - 93 2 - 5 - 244	7 - 0 - 886 3 - 17 - 1037	1 - 13 - 599 5 - 6 - 750	3 - 2 - 312 6 - 19 - 463	4 - 15 - 25 1 - 8 - 176	6 - 3 - 818 2 - 20 - 969	7 - 16 - 531
5826	4 - 9 - 682 6 - 14 - 40	5 - 22 - 395 1 - 2 - 833	7 - 11 - 108 2 - 15 - 546	1 - 23 - 901 4 - 4 - 259	3 - 12 - 614 5 - 16 - 1052	5 - 1 - 327 7 - 5 - 765	
5827	1 - 18 - 478 3 - 22 - 916	3 - 7 - 191 5 - 11 - 629	4 - 19 - 984 7 - 0 - 342	6 - 8 - 697 1 - 13 - 55	7 - 21 - 410 3 - 1 - 848	2 - 10 - 123 4 - 14 - 561	
5828	6 - 3 - 274 2 - 20 - 425	7 - 15 - 1067 4 - 9 - 138	2 - 4 - 780 5 - 21 - 931	3 - 17 - 493 7 - 10 - 644	5 - 6 - 206 1 - 23 - 357	6 - 18 - 999 3 - 12 - 70	1 - 7 - 712
5829	5 - 0 - 863 7 - 5 - 221	6 - 13 - 576 1 - 17 - 1014	1 - 2 - 289 3 - 6 - 727	2 - 15 - 2 4 - 19 - 440	4 - 3 - 795 6 - 8 - 153	5 - 16 - 508 7 - 20 - 946	
5830	2 - 9 - 659 4 - 14 - 17	3 - 22 - 372 6 - 2 - 810	5 - 11 - 85 7 - 15 - 523	6 - 23 - 878 2 - 4 - 236	1 - 12 - 591 3 - 16 - 1029	3 - 1 - 304 5 - 5 - 742	
5831	6 - 18 - 455 3 - 11 - 606	1 - 7 - 168 5 - 0 - 319	2 - 19 - 961 6 - 13 - 32	4 - 8 - 674 1 - 1 - 825	5 - 21 - 387 2 - 14 - 538	7 - 10 - 100 4 - 3 - 251	1 - 22 - 893
5832	5 - 15 - 1044 7 - 20 - 402	7 - 4 - 757 2 - 9 - 115	1 - 17 - 470 3 - 21 - 908	3 - 6 - 183 5 - 10 - 621	4 - 18 - 976 6 - 23 - 334	6 - 7 - 689 1 - 12 - 47	
5833	3 - 0 - 840 6 - 17 - 991	4 - 13 - 553 1 - 6 - 704	6 - 2 - 266 2 - 19 - 417	7 - 14 - 1059 4 - 8 - 130	2 - 3 - 772 5 - 20 - 923	3 - 16 - 485 7 - 9 - 636	5 - 5 - 198
5834	1 - 22 - 349 4 - 2 - 787	3 - 11 - 62 5 - 15 - 500	4 - 23 - 855 7 - 4 - 213	6 - 12 - 568 1 - 16 - 1006	1 - 1 - 281 3 - 5 - 719	2 - 13 - 1074 4 - 18 - 432	
5835	6 - 7 - 145 1 - 11 - 583	7 - 19 - 938 3 - 0 - 296	2 - 8 - 651 4 - 13 - 9	3 - 21 - 364 6 - 1 - 802	5 - 10 - 77 7 - 14 - 515	6 - 22 - 870 2 - 3 - 228	
5836	3 - 15 - 1021 7 - 9 - 92	5 - 4 - 734 1 - 21 - 885	6 - 17 - 447 3 - 10 - 598	1 - 6 - 160 4 - 23 - 311	2 - 18 - 953 6 - 12 - 24	4 - 7 - 666 1 - 0 - 817	5 - 20 - 379
5837	2 - 13 - 530 4 - 17 - 968	4 - 2 - 243 6 - 6 - 681	5 - 14 - 1036 7 - 19 - 394	7 - 3 - 749 2 - 8 - 107	1 - 16 - 462 3 - 20 - 900	3 - 5 - 175 5 - 9 - 613	
5838	6 - 22 - 326 2 - 2 - 764	1 - 11 - 39 3 - 15 - 477	2 - 23 - 832 5 - 4 - 190	4 - 12 - 545 6 - 16 - 983	6 - 1 - 258 1 - 5 - 696	7 - 13 - 1051 2 - 18 - 409	
5839	4 - 7 - 122 1 - 0 - 273	5 - 19 - 915 2 - 12 - 1066	7 - 8 - 628 4 - 1 - 779	1 - 21 - 341 5 - 14 - 492	3 - 10 - 54 7 - 3 - 205	4 - 22 - 847 1 - 15 - 998	6 - 11 - 560
5840	3 - 4 - 711 5 - 9 - 69	4 - 17 - 424 6 - 21 - 862	6 - 6 - 137 1 - 10 - 575	7 - 18 - 930 2 - 23 - 288	2 - 7 - 643 4 - 12 - 1	3 - 20 - 356 6 - 0 - 794	
5841	7 - 13 - 507 4 - 6 - 658	2 - 2 - 220 5 - 19 - 371	3 - 14 - 1013 7 - 8 - 84	5 - 3 - 726 1 - 20 - 877	6 - 16 - 439 3 - 9 - 590	1 - 5 - 152 4 - 22 - 303	2 - 17 - 945

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5842	6 - II - 16 1 - 15 - 454	7 - 23 - 809 3 - 4 - 167	2 - 12 - 522 4 - 16 - 960	4 - I - 235 6 - 5 - 673	5 - 13 - 1028 7 - 18 - 386	7 - 2 - 741 2 - 7 - 99	
5843	3 - 19 - 892 6 - 0 - 250	5 - 8 - 605 7 - 12 - 1043	6 - 21 - 318 2 - I - 756	1 - 10 - 31 3 - 14 - 469	2 - 22 - 824 5 - 3 - 182	4 - II - 537 6 - 15 - 975	
5844	1 - 4 - 688 4 - 21 - 839	2 - 17 - 401 6 - 10 - 552	4 - 6 - 114 7 - 23 - 265	5 - 18 - 907 2 - II - 1058	7 - 7 - 620 4 - 0 - 771	1 - 20 - 333 5 - 13 - 484	3 - 9 - 46
5845	7 - 2 - 197 2 - 6 - 635	1 - 14 - 990 3 - 19 - 348	3 - 3 - 703 5 - 8 - 61	4 - 16 - 416 6 - 20 - 854	6 - 5 - 129 1 - 9 - 567	7 - 17 - 922 2 - 22 - 280	
5846	4 - 10 - 1073 6 - 15 - 431	5 - 23 - 786 1 - 4 - 144	7 - 12 - 499 2 - 16 - 937	2 - I - 212 4 - 5 - 650	3 - 13 - 1005 5 - 18 - 363	5 - 2 - 718 7 - 7 - 76	
5847	1 - 19 - 869 5 - 12 - 1020	3 - 8 - 582 7 - I - 733	4 - 21 - 295 1 - 14 - 446	6 - 10 - 8 3 - 3 - 159	7 - 22 - 801 4 - 15 - 952	2 - II - 514 6 - 4 - 665	4 - 0 - 227
5848	7 - 17 - 378 2 - 21 - 816	2 - 6 - 91 4 - 10 - 529	3 - 18 - 884 5 - 23 - 242	5 - 7 - 597 7 - II - 1035	6 - 20 - 310 2 - 0 - 748	1 - 9 - 23 3 - 13 - 461	
5849	5 - 2 - 174 7 - 6 - 612	6 - 14 - 967 1 - 19 - 325	1 - 3 - 680 3 - 8 - 38	2 - 16 - 393 4 - 20 - 831	4 - 5 - 106 6 - 9 - 544	5 - 17 - 899 7 - 22 - 257	
5850	2 - 10 - 1050 6 - 4 - 121	3 - 23 - 763 7 - 16 - 914	5 - 12 - 476 2 - 5 - 627	7 - I - 189 3 - 18 - 340	1 - 13 - 982 5 - 7 - 53	3 - 2 - 695 6 - 19 - 846	4 - 15 - 408
5851	1 - 8 - 559 3 - 12 - 997	2 - 21 - 272 5 - I - 710	4 - 9 - 1065 6 - 14 - 423	5 - 22 - 778 1 - 3 - 136	7 - II - 491 2 - 15 - 929	2 - 0 - 204 4 - 4 - 642	
5852	5 - 17 - 355 2 - 10 - 506	7 - 6 - 68 3 - 23 - 219	1 - 18 - 861 5 - II - 1012	3 - 7 - 574 7 - 0 - 725	4 - 20 - 287 1 - 13 - 438	6 - 9 - 0 3 - 2 - 151	7 - 21 - 793
5853	4 - 14 - 944 6 - 19 - 302	6 - 3 - 657 1 - 8 - 15	7 - 16 - 370 2 - 20 - 808	2 - 5 - 83 4 - 9 - 521	3 - 17 - 876 5 - 22 - 234	5 - 6 - 589 7 - 10 - 1027	
5854	1 - 23 - 740 4 - 4 - 98	3 - 12 - 453 5 - 16 - 891	5 - I - 166 7 - 5 - 604	6 - 13 - 959 1 - 18 - 317	1 - 2 - 672 3 - 7 - 30	2 - 15 - 385 4 - 19 - 823	
5855	6 - 8 - 536 3 - I - 687	7 - 21 - 249 4 - 14 - 400	2 - 9 - 1042 6 - 3 - 113	3 - 22 - 755 7 - 15 - 906	5 - II - 468 2 - 4 - 619	7 - 0 - 181 3 - 17 - 332	1 - 12 - 974
5856	5 - 6 - 45 7 - 10 - 483	6 - 18 - 838 1 - 23 - 196	1 - 7 - 551 3 - II - 989	2 - 20 - 264 5 - 0 - 702	4 - 8 - 1057 6 - 13 - 415	5 - 21 - 770 1 - 2 - 128	
5857	2 - 14 - 921 4 - 19 - 279	4 - 3 - 634 6 - 7 - 1072	5 - 16 - 347 7 - 20 - 785	7 - 5 - 60 2 - 9 - 498	1 - 17 - 853 3 - 22 - 211	3 - 6 - 566 5 - 10 - 1004	
5858	6 - 23 - 717 3 - 16 - 868	1 - 12 - 430 5 - 5 - 581	3 - I - 143 6 - 18 - 294	4 - 13 - 936 1 - 7 - 7	6 - 2 - 649 2 - 19 - 800	7 - 15 - 362 4 - 8 - 513	2 - 4 - 75
5859	5 - 21 - 226 1 - I - 664	7 - 9 - 1019 2 - 14 - 377	1 - 22 - 732 4 - 3 - 90	3 - II - 445 5 - 15 - 883	5 - 0 - 158 7 - 4 - 596	6 - 12 - 951 1 - 17 - 309	
5860	3 - 6 - 22 6 - 23 - 173	4 - 18 - 815 1 - II - 966	6 - 7 - 528 3 - 0 - 679	7 - 20 - 241 4 - 13 - 392	2 - 8 - 1034 6 - 2 - 105	3 - 21 - 747 7 - 14 - 898	5 - 10 - 460
5861	2 - 3 - 611 4 - 7 - 1049	3 - 16 - 324 5 - 20 - 762	5 - 5 - 37 7 - 9 - 475	6 - 17 - 830 1 - 22 - 188	1 - 6 - 543 3 - 10 - 981	2 - 19 - 256 4 - 23 - 694	
5862	6 - 12 - 407 1 - 16 - 845	1 - I - 120 3 - 5 - 558	2 - 13 - 913 4 - 18 - 271	4 - 2 - 626 6 - 6 - 1064	5 - 15 - 339 7 - 19 - 777	7 - 4 - 52 2 - 8 - 490	
5863	3 - 21 - 203 7 - 14 - 354	5 - 9 - 996 2 - 3 - 67	6 - 22 - 709 3 - 15 - 860	1 - II - 422 5 - 4 - 573	3 - 0 - 135 6 - 17 - 286	4 - 12 - 928 1 - 5 - 1079	6 - 1 - 641
5864	2 - 18 - 792 4 - 23 - 150	4 - 7 - 505 6 - II - 943	5 - 20 - 218 1 - 0 - 656	7 - 8 - 1011 2 - 13 - 369	1 - 21 - 724 4 - 2 - 82	3 - 10 - 437 5 - 14 - 875	
5865	7 - 3 - 588 2 - 7 - 1026	1 - 16 - 301 3 - 20 - 739	3 - 5 - 14 5 - 9 - 452	4 - 17 - 807 6 - 22 - 165	6 - 6 - 520 1 - 10 - 958	7 - 19 - 233 2 - 23 - 671	
5866	4 - 12 - 384 1 - 5 - 535	6 - 1 - 97 2 - 18 - 248	7 - 13 - 890 4 - 6 - 1041	2 - 2 - 603 5 - 19 - 754	3 - 15 - 316 7 - 8 - 467	5 - 4 - 29 1 - 21 - 180	6 - 16 - 822

	Tishrei Nisan	Marheshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5867	3 - 9 - 973 5 - 14 - 331	4 - 22 - 686 7 - 3 - 44	6 - 11 - 399 1 - 15 - 837	1 - 0 - 112 3 - 4 - 550	2 - 12 - 905 4 - 17 - 263	4 - 1 - 618 6 - 5 - 1056	
5868	7 - 18 - 769 2 - 23 - 127	2 - 7 - 482 4 - 11 - 920	3 - 20 - 195 6 - 0 - 633	5 - 8 - 988 7 - 13 - 346	6 - 21 - 701 2 - 2 - 59	1 - 10 - 414 3 - 14 - 852	
5869	5 - 3 - 565 1 - 20 - 716	6 - 16 - 278 3 - 9 - 429	1 - 4 - 1071 4 - 22 - 142	2 - 17 - 784 6 - 10 - 935	4 - 6 - 497 7 - 23 - 648	5 - 19 - 210 2 - 12 - 361	7 - 7 - 1003
5870	4 - 1 - 74 6 - 5 - 512	5 - 13 - 867 7 - 18 - 225	7 - 2 - 580 2 - 6 - 1018	1 - 15 - 293 3 - 19 - 731	3 - 4 - 6 5 - 8 - 444	4 - 16 - 799 6 - 21 - 157	
5871	1 - 9 - 950 5 - 3 - 21	2 - 22 - 663 6 - 15 - 814	4 - 11 - 376 1 - 4 - 527	6 - 0 - 89 2 - 17 - 240	7 - 12 - 882 4 - 5 - 1033	2 - 1 - 595 5 - 18 - 746	3 - 14 - 308
5872	7 - 7 - 459 2 - 11 - 897	1 - 20 - 172 4 - 0 - 610	3 - 8 - 965 5 - 13 - 323	4 - 21 - 678 7 - 2 - 36	6 - 10 - 391 1 - 14 - 829	7 - 23 - 104 3 - 3 - 542	
5873	4 - 16 - 255 6 - 20 - 693	6 - 4 - 1048 1 - 9 - 406	7 - 17 - 761 2 - 22 - 119	2 - 6 - 474 4 - 10 - 912	3 - 19 - 187 5 - 23 - 625	5 - 7 - 980 7 - 12 - 338	
5874	2 - 1 - 51 5 - 18 - 202	3 - 13 - 844 7 - 6 - 995	5 - 2 - 557 1 - 19 - 708	6 - 15 - 270 3 - 8 - 421	1 - 3 - 1063 4 - 21 - 134	2 - 16 - 776 6 - 9 - 927	4 - 5 - 489
5875	7 - 22 - 640 3 - 2 - 1078	2 - 11 - 353 4 - 15 - 791	4 - 0 - 66 6 - 4 - 504	5 - 12 - 859 7 - 17 - 217	7 - 1 - 572 2 - 5 - 1010	1 - 14 - 285 3 - 18 - 723	
5876	5 - 7 - 436 7 - 11 - 874	6 - 20 - 149 2 - 0 - 587	1 - 8 - 942 3 - 13 - 300	2 - 21 - 655 5 - 2 - 13	4 - 10 - 368 6 - 14 - 806	5 - 23 - 81 1 - 3 - 519	
5877	2 - 16 - 232 6 - 9 - 383	4 - 4 - 1025 7 - 22 - 96	5 - 17 - 738 2 - 10 - 889	7 - 6 - 451 3 - 23 - 602	1 - 19 - 164 5 - 12 - 315	3 - 7 - 957 7 - 1 - 28	4 - 20 - 670
5878	1 - 13 - 821 3 - 18 - 179	3 - 2 - 534 5 - 6 - 972	4 - 15 - 247 6 - 19 - 685	6 - 3 - 1040 1 - 8 - 398	7 - 16 - 753 2 - 21 - 111	2 - 5 - 466 4 - 9 - 904	
5879	5 - 22 - 617 2 - 15 - 768	7 - 11 - 330 4 - 4 - 481	2 - 0 - 43 5 - 17 - 194	3 - 12 - 836 7 - 5 - 987	5 - 1 - 549 1 - 18 - 700	6 - 14 - 262 3 - 7 - 413	1 - 2 - 1055
5880	4 - 20 - 126 7 - 0 - 564	6 - 8 - 919 1 - 13 - 277	7 - 21 - 632 3 - 1 - 1070	2 - 10 - 345 4 - 14 - 783	3 - 23 - 58 6 - 3 - 496	5 - 11 - 851 7 - 16 - 209	
5881	2 - 4 - 1002 4 - 9 - 360	3 - 17 - 715 5 - 22 - 73	5 - 6 - 428 7 - 10 - 866	6 - 19 - 141 1 - 23 - 579	1 - 7 - 934 3 - 12 - 292	2 - 20 - 647 5 - 1 - 5	
5882	6 - 13 - 798 3 - 6 - 949	1 - 2 - 511 4 - 19 - 662	2 - 15 - 224 6 - 8 - 375	4 - 3 - 1017 7 - 21 - 88	5 - 16 - 730 2 - 9 - 881	7 - 5 - 443 3 - 22 - 594	1 - 18 - 156
5883	5 - 11 - 307 7 - 15 - 745	7 - 0 - 20 2 - 4 - 458	1 - 12 - 813 3 - 17 - 171	3 - 1 - 526 5 - 5 - 964	4 - 14 - 239 6 - 18 - 677	6 - 2 - 1032 1 - 7 - 390	
5884	2 - 20 - 103 5 - 0 - 541	4 - 8 - 896 6 - 13 - 254	5 - 21 - 609 1 - 1 - 1047	7 - 10 - 322 2 - 14 - 760	1 - 23 - 35 4 - 3 - 473	3 - 11 - 828 5 - 16 - 186	
5885	7 - 4 - 979 3 - 22 - 50	1 - 17 - 692 5 - 10 - 843	3 - 6 - 405 6 - 23 - 556	4 - 19 - 118 1 - 12 - 269	6 - 7 - 911 3 - 0 - 1062	7 - 20 - 624 4 - 13 - 775	2 - 9 - 337
5886	6 - 2 - 488 1 - 6 - 926	7 - 15 - 201 2 - 19 - 639	2 - 3 - 994 4 - 8 - 352	3 - 16 - 707 5 - 21 - 65	5 - 5 - 420 7 - 9 - 858	6 - 18 - 133 1 - 22 - 571	
5887	3 - 11 - 284 5 - 15 - 722	4 - 23 - 1077 7 - 4 - 435	6 - 12 - 790 1 - 17 - 148	1 - 1 - 503 3 - 5 - 941	2 - 14 - 216 4 - 18 - 654	4 - 2 - 1009 6 - 7 - 367	
5888	7 - 20 - 80 4 - 13 - 231	2 - 8 - 873 6 - 1 - 1024	3 - 21 - 586 7 - 14 - 737	5 - 10 - 299 2 - 3 - 450	6 - 23 - 12 3 - 16 - 163	1 - 11 - 805 5 - 4 - 956	3 - 0 - 518
5889	6 - 17 - 669 1 - 22 - 27	1 - 6 - 382 3 - 10 - 820	2 - 19 - 95 4 - 23 - 533	4 - 7 - 888 6 - 12 - 246	5 - 20 - 601 1 - 0 - 1039	7 - 9 - 314 2 - 13 - 752	
5890	4 - 2 - 465 7 - 19 - 616	5 - 15 - 178 2 - 8 - 329	7 - 3 - 971 3 - 21 - 42	1 - 16 - 684 5 - 9 - 835	3 - 5 - 397 6 - 22 - 548	4 - 18 - 110 1 - 11 - 261	6 - 6 - 903
5891	2 - 23 - 1054 5 - 4 - 412	4 - 12 - 767 6 - 17 - 125	6 - 1 - 480 1 - 5 - 918	7 - 14 - 193 2 - 18 - 631	2 - 2 - 986 4 - 7 - 344	3 - 15 - 699 5 - 20 - 57	

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5892	7 - 8 - 850 2 - 13 - 208	1 - 21 - 563 4 - 1 - 1001	3 - 10 - 276 5 - 14 - 714	4 - 22 - 1069 7 - 3 - 427	6 - 11 - 782 1 - 16 - 140	1 - 0 - 495 3 - 4 - 933	
5893	4 - 17 - 646 1 - 10 - 797	6 - 6 - 359 2 - 23 - 510	7 - 19 - 72 4 - 12 - 223	2 - 7 - 865 6 - 0 - 1016	3 - 20 - 578 7 - 13 - 729	5 - 9 - 291 2 - 2 - 442	6 - 22 - 4
5894	3 - 15 - 155 5 - 19 - 593	5 - 3 - 948 7 - 8 - 306	6 - 16 - 661 1 - 21 - 19	1 - 5 - 374 3 - 9 - 812	2 - 18 - 87 4 - 22 - 525	4 - 6 - 880 6 - 11 - 238	
5895	7 - 23 - 1031 3 - 4 - 389	2 - 12 - 744 4 - 17 - 102	4 - 1 - 457 6 - 5 - 895	5 - 14 - 170 7 - 18 - 608	7 - 2 - 963 2 - 7 - 321	1 - 15 - 676 3 - 20 - 34	
5896	5 - 8 - 827 2 - 1 - 978	6 - 21 - 540 3 - 14 - 691	1 - 10 - 253 5 - 3 - 404	2 - 22 - 1046 6 - 16 - 117	4 - 11 - 759 1 - 4 - 910	6 - 0 - 472 2 - 17 - 623	7 - 13 - 185
5897	4 - 6 - 336 6 - 10 - 774	5 - 19 - 49 7 - 23 - 487	7 - 7 - 842 2 - 12 - 200	1 - 20 - 555 4 - 0 - 993	3 - 9 - 268 5 - 13 - 706	4 - 21 - 1061 7 - 2 - 419	
5898	1 - 15 - 132 5 - 8 - 283	3 - 3 - 925 6 - 20 - 1076	4 - 16 - 638 1 - 9 - 789	6 - 5 - 351 2 - 22 - 502	7 - 18 - 64 4 - 11 - 215	2 - 6 - 857 5 - 23 - 1008	3 - 19 - 570
5899	7 - 12 - 721 2 - 17 - 79	2 - 1 - 434 4 - 5 - 872	3 - 14 - 147 5 - 18 - 585	5 - 2 - 940 7 - 7 - 298	6 - 15 - 653 1 - 20 - 11	1 - 4 - 366 3 - 8 - 804	

## Chapter 4

# Selected Holiday's Gregorian Dates

Year:	5784	5785	5786	5787	5788	5789	5790	5791	5792
Gregorian Years	2023-2024	2024-2025	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032
Kevi'a	703	521	315	725	723	506	115	723	517
Rosh Hashana	Sat 09-16	Thu 10-03	Tue 09-23	Sat 09-12	Sat 10-02	Thu 09-21	Mon 09-10	Sat 09-28	Thu 09-18
Yom Kippur	Mon 09-25	Sat 10-12	Thu 10-02	Mon 09-21	Mon 10-11	Sat 09-30	Wed 09-19	Mon 10-07	Sat 09-27
Sukkot	Sat 09-30	Thu 10-17	Tue 10-07	Sat 09-26	Sat 10-16	Thu 10-05	Mon 09-24	Sat 10-12	Thu 10-02
Chanukka	Fri 12-08	Thu 12-26	Mon 12-15	Sat 12-05	Sat 12-25	Wed 12-13	Sun 12-02	Sat 12-21	Wed 12-10
10 Tevet	Fri 12-22	Fri 01-10	Tue 12-30	Sun 12-20	Sun 01-09	Thu 12-28	Sun 12-16	Sun 01-05	Thu 12-25
Purim	Sun 03-24	Fri 03-14	Tue 03-03	Tue 03-23	Sun 03-12	Thu 03-01	Tue 03-19	Sun 03-09	Thu 02-26
Pesah	Tue 04-23	Sun 04-13	Thu 04-02	Thu 04-22	Tue 04-11	Sat 03-31	Thu 04-18	Tue 04-08	Sat 03-27
Shavu'ot	Wed 06-12	Mon 06-02	Fri 05-22	Fri 06-11	Wed 05-31	Sun 05-20	Fri 06-07	Wed 05-28	Sun 05-16
17 Tammuz	Tue 07-23	Sun 07-13	Thu 07-02	Thu 07-22	Tue 07-11	Sun 07-01	Thu 07-18	Tue 07-08	Sun 06-27
9 Av	Tue 08-13	Sun 08-03	Thu 07-23	Thu 08-12	Tue 08-01	Sun 07-22	Thu 08-08	Tue 07-29	Sun 07-18

  

Year:	5793	5794	5795	5796	5797	5798	5799	5800	5801
Gregorian Years	2032-2033	2033-2034	2034-2035	2035-2036	2036-2037	2037-2038	2038-2039	2039-2040	2040-2041
Kevi'a	205	723	523	506	113	523	517	225	703
Rosh Hashana	Mon 09-06	Sat 09-24	Thu 09-14	Thu 10-04	Mon 09-22	Thu 09-10	Thu 09-30	Mon 09-19	Sat 09-08
Yom Kippur	Wed 09-15	Mon 10-03	Sat 09-23	Sat 10-13	Wed 10-01	Sat 09-19	Sat 10-09	Wed 09-28	Mon 09-17
Sukkot	Mon 09-20	Sat 10-08	Thu 09-28	Thu 10-18	Mon 10-06	Thu 09-24	Thu 10-14	Mon 10-03	Sat 09-22
Chanukka	Sun 11-28	Sat 12-17	Thu 12-07	Wed 12-26	Sun 12-14	Thu 12-03	Wed 12-22	Mon 12-12	Fri 11-30
10 Tevet	Sun 12-12	Sun 01-01	Fri 12-22	Thu 01-10	Sun 12-28	Fri 12-18	Thu 01-06	Tue 12-27	Fri 12-14
Purim	Tue 03-15	Sun 03-05	Sun 03-25	Thu 03-13	Sun 03-01	Sun 03-21	Thu 03-10	Tue 02-28	Sun 03-17
Pesah	Thu 04-14	Tue 04-04	Tue 04-24	Sat 04-12	Tue 03-31	Tue 04-20	Sat 04-09	Thu 03-29	Tue 04-16
Shavu'ot	Fri 06-03	Wed 05-24	Wed 06-13	Sun 06-01	Wed 05-20	Wed 06-09	Sun 05-29	Fri 05-18	Wed 06-05
17 Tammuz	Thu 07-14	Tue 07-04	Tue 07-24	Sun 07-13	Tue 06-30	Tue 07-20	Sun 07-10	Thu 06-28	Tue 07-16
9 Av	Thu 08-04	Tue 07-25	Tue 08-14	Sun 08-03	Tue 07-21	Tue 08-10	Sun 07-31	Thu 07-19	Tue 08-06

  

Year:	5802	5803	5804	5805	5806	5807	5808	5809	5810
Gregorian Years	2041-2042	2042-2043	2043-2044	2044-2045	2045-2046	2046-2047	2047-2048	2048-2049	2049-2050
Kevi'a	517	227	203	521	317	225	701	317	225
Rosh Hashana	Thu 09-26	Mon 09-15	Mon 10-05	Thu 09-22	Tue 09-12	Mon 10-01	Sat 09-21	Tue 09-08	Mon 09-27
Yom Kippur	Sat 10-05	Wed 09-24	Wed 10-14	Sat 10-01	Thu 09-21	Wed 10-10	Mon 09-30	Thu 09-17	Wed 10-06
Sukkot	Thu 10-10	Mon 09-29	Mon 10-19	Thu 10-06	Tue 09-26	Mon 10-15	Sat 10-05	Tue 09-22	Mon 10-11
Chanukka	Wed 12-18	Mon 12-08	Sun 12-27	Thu 12-15	Mon 12-04	Mon 12-24	Fri 12-13	Mon 11-30	Mon 12-20
10 Tevet	Thu 01-02	Tue 12-23	Sun 01-10	Fri 12-30	Tue 12-19	Tue 01-08	Fri 12-27	Tue 12-15	Tue 01-04
Purim	Thu 03-06	Thu 03-26	Sun 03-13	Fri 03-03	Thu 03-22	Tue 03-12	Fri 02-28	Thu 03-18	Tue 03-08
Pesah	Sat 04-05	Sat 04-25	Tue 04-12	Sun 04-02	Sat 04-21	Thu 04-11	Sun 03-29	Sat 04-17	Thu 04-07
Shavu'ot	Sun 05-25	Sun 06-14	Wed 06-01	Mon 05-22	Sun 06-10	Fri 05-31	Mon 05-18	Sun 06-06	Fri 05-27
17 Tammuz	Sun 07-06	Sun 07-26	Tue 07-12	Sun 07-02	Sun 07-22	Thu 07-11	Sun 06-28	Sun 07-18	Thu 07-07
9 Av	Sun 07-27	Sun 08-16	Tue 08-02	Sun 07-23	Sun 08-12	Thu 08-01	Sun 07-19	Sun 08-08	Thu 07-28

## Chapter 5

# Luachs for Each Year

### 5.1 203 Monday-Short-Tuesday (non-leap)

#### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Hatzki Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שהחיינו**. LeDavid is recited at the end of Arvit.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Monday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Hatzki Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥianu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Hatzki Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

#### Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. LeDavid is read after Aleinu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥianu in kiddush applies to it as well as the holiday.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is

recited in shaḥarit. The Shir Shel Yom is for Tuesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *shebeḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before תתקבל in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei** The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices.

### Tzom Gedalia – 3 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are שוב מחרון אפך to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Wednesday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at מִגֵּן דָּוִד. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

### Shabbat Shuva Vayelech – 6 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים after *Yishtabeh*. LeDavid is recited.



Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Micah when Vayelech is read on Shabbat Shuva.

Shabbat Minhā begins as usual, reading from Haazinu. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is omitted.

## 5.2 225 Monday-Long-Thursday (non-leap)

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שהחיינו**. LeDavid is recited at the end of Arvit.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Monday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *shebeḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

### Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. LeDavid is read after Aleinu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of shehehiyanu in kiddush applies to it as well as the holiday.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Tuesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *shehehiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei** The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices.

### Tzom Gedalia – 3 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaharit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Wednesday and Ledavid.

Minḥa is said with the same Torah reading as shaharit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

### Shabbat Shuva Vayelech – 6 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabab*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Micah when Vayelech is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from Haazinu. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is omitted.

### 5.3 315 Tuesday-Regular-Thursday (non-leap)

#### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שהחיינו**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaḥarit. The Shir Shel Yom is for Tuesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**Rosh Hashana II – 2 Tishrei**

Arvit for Rosh Hashana is recited, beginning with Berekhu. LeDavid is read after Aleinu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥiyanu in kiddush applies to it as well as the holiday.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Wednesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei** The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices. **Tzom Gedalia – 3 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaharit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Thursday and LeDavid.

Minḥa is said with the same Torah reading as shaharit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

**Shabbat Shuva Vayelech – 5 Tishrei**

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabab*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Micah when Vayelech is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from Haazinu. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is omitted.

## 5.4 517 Thursday-Regular-Shabbat (non-leap)

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שהחיינו**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaḥarit. The Shir Shel Yom is for Thursday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**Rosh Hashana II – 2 Tishrei**

Arvit for Rosh Hashana is recited, beginning with Berekhu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥyanu in kiddush applies to it as well as the holiday. LeDavid is recited after Aleinu.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Friday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana. Avinu Malkeinu is omitted, Kaddish Shalem, etc.

Kabbalat Shabbat is abbreviated, since there is a festival on Friday. Arvit has additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaharit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

**Tzom Gedalia – 4 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting. Because the 3rd of Tishrei falls on Shabbat, the fast is pushed off to Sunday.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שׁוֹב מִחֶרֶן אֲפָךְ** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Sunday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מִגֵּן דָּוִד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

## 5.5 521 Thursday-Long-Sunday (non-leap)

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **הַמֶּלֶךְ הַקָּדוֹשׁ** and **עוֹשֵׂה הַשְּׁלוֹם**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שֶׁהַחַיִּינוּ**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאִיר** is recited in shaḥarit. The Shir Shel Yom is for Thursday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *shebeḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תִּתְקַבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

### Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥiyanu in kiddush applies to it as well as the holiday. LeDavid is recited after Aleinu.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Friday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תתקבל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana. Avinu Malkeinu is omitted, Kaddish Shalem, etc.

Kabbalat Shabbat is abbreviated, since there is a festival on Friday. Arvit has additions to the Amidah for the 10 Days of Repentance, and *hamelekh hakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaharit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

### Tzom Gedalia – 4 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the



First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting. Because the 3rd of Tishrei falls on Shabbat, the fast is pushed off to Sunday.

Selihot are recited (before shaharit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Sunday and Ledavid.

Minḥa is said with the same Torah reading as shaharit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

## 5.6 701 Shabbat-Short-Sunday (non-leap)

### Rosh Hashana I – 1 Tishrei

Kabbalat Shabbat is abbreviated, beginning with **מזמור שיר ליום השבת**. The chapter **במה מדליקין** is omitted. *Le'eila le'eila* is included in Kaddish beginning with the Kaddish following abbreviated Kabbalat Shabbat. Arvit is chanted in the appropriate tune for Rosh Hashana. Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur. **ויכולו** and the Berakha Eḥad Me'ein Shalosh is chanted in the Shabbat tune, with **המלך הקדוש**.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by **שהחיינו**. LeDavid is recited at the end of Arvit.

Shaharit is recited according to the text in the mahzor, with piyyutim according to local communal custom. **אל אדון** is recited in shaharit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:8	4 pesukim
Shelishi	Genesis 21:9–21:12	4 pesukim
Revi'i	Genesis 21:13–21:17	5 pesukim
Ḥamishi	Genesis 21:18–21:21	4 pesukim
Shishi	Genesis 21:22–21:27	6 pesukim
Shevi'i	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana with additions for Shabbat.

Shofar is not blown. Musaf includes the additions for Shabbat. **ישמחו** and **וביום השבת** should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu.

Kohen	Deuteronomy 32:1–32:3	3 pesukim
Levi	Deuteronomy 32:4–32:6	3 pesukim
Yisrael	Deuteronomy 32:7–32:12	6 pesukim

After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. צדקתך צדק is omitted.

### Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. The havdala paragraph is inserted in the Amida. LeDavid is recited after Aleinu. Kiddush is YaKeNHaz—Yayin (hagafen), Kiddush (אשר בחר בנו וכו'), Ner (נורא מאורי), Havdala (המבדיל בין קודש לקודש), Zeman (שהחיינו).. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥyanu applies to it as well as the holiday.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. המאיר is recited in shaharit. The Shir Shel Yom is for Sunday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before *titkabal* in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

### 3 Tishrei

The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices.

### Tzom Gedalia – 3 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaharit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are שוב מחרון אפך to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Monday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מִגֵּן דָּוִד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

Following Tzom Gedalia, liturgical additions continue for the 10 Days of Repentance.

### Shabbat Shuva Haazinu – 8 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha.

The Amida includes additions for the 10 Days of Repentance. **צְדָקָתְךָ** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

### Shabbat Bereshit – 29 Tishrei

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 1:1–2:3	34 pesukim
Levi	Genesis 2:4–2:19	16 pesukim
Shelishi	Genesis 2:20–3:21	27 pesukim
Revi'i	Genesis 3:22–4:18	21 pesukim
Ḥamishi	Genesis 4:19–4:22	4 pesukim
Shishi	Genesis 4:23–5:24	28 pesukim
Shevi'i	Genesis 5:25–6:8	16 pesukim
Maftir	Genesis 6:5–6:8	4 pesukim

Note that different ḥumashim have different aliya breakdowns for this parasha. Make sure to check with leiners that they learned the correct portion. The Haftara for Shabbat Maḥar Ḥodesh is I Samuel 20:18–20:42. Some read the Haftara for Bereishit even when it falls on Maḥar Ḥodesh (Isaiah 42:5–43:10)

The new month of Marḥeshvan (not “Cheshvan”) is blessed. See page 8 for the molad. Rosh Ḥodesh is Sunday and Monday.

**רֵאשׁ חֹדֶשׁ מִרְחָשׁוֹן יְהִיָּה בְיָוִם רֵאשׁוֹן וּבְיָוִם שֵׁנִי**

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Minḥa for Shabbat. *Tzidkatekha* is omitted for Erev Rosh Ḥodesh.

Arvit for Motzaei Shabbat includes *ya'ale veyavo*.

**Rosh Hodesh Marḥeshvan, First day (30 Tishrei)**

Shaharit for Rosh Hodesh. *Ya'ale veyavo* in the shaharit Amidah, Hallel, Kaddish Shalem, no *El Erekh Apayim*.

Kohen	Numbers 28:1–28:3	3 pesukim
Levi	Numbers 28:3–28:5	3 pesukim
Shelishi	Numbers 28:6–28:10	5 pesukim
Revi'i	Numbers 28:11–28:15	5 pesukim

Ḥatzi Kaddish, the Torah is returned as usual. No *Lamenatzeah*. Remove Tefillin before or after Ḥatzi Kaddish, according to community custom. Musaf for Rosh Hodesh, Shir shel Yom for Rosh Hodesh and Sunday.

Minḥa as usual for weekday, with the addition of *Ya'ale Veyavo* in the Amidah and the omission of *taḥanun*.

**Rosh Hodesh Marḥeshvan, Second Day (1 Marḥeshvan)**

Davening on Rosh Hodesh is the same as the first day of Rosh Hodesh, except that the Psalm of the Day is for Rosh Hodesh and Monday.

**Shabbat Noah – 6 Marḥeshvan**

Kabbalat Shabbat and Arvit as usual.

Kohen	Genesis 6:9–6:22	14 pesukim
Levi	Genesis 7:1–7:16	16 pesukim
Shelishi	Genesis 7:17–8:14	22 pesukim
Revi'i	Genesis 8:15–9:7	15 pesukim
Ḥamishi	Genesis 9:8–9:17	10 pesukim
Shishi	Genesis 9:18–10:32	44 pesukim
Shevi'i	Genesis 11:1–11:32	32 pesukim
Maftir	Genesis 11:29–11:32	4 pesukim

The Haftara for Noah is Isaiah 54:1–55:5. Some congregations say a special misheberakh for those fasting BeHaB.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

**Shabbat Lekh Lekha – 13 Marḥeshvan**

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaharit as usual.

Kohen	Genesis 12:1–12:13	13 pesukim
Levi	Genesis 12:14–13:4	11 pesukim
Shelishi	Genesis 13:5–13:18	14 pesukim
Revi'i	Genesis 14:1–14:20	20 pesukim
Ḥamishi	Genesis 14:21–15:6	10 pesukim
Shishi	Genesis 15:7–17:6	37 pesukim
Shevi'i	Genesis 17:7–17:27	21 pesukim
Maftir	Genesis 17:24–17:27	4 pesukim

The Haftara for Lech-Lecha is Isaiah 40:27–41:16.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

**Shabbat Vayera — 20 Marḥeshvan**

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaharit as usual.

Kohen	Genesis 18:1–18:14	14 pesukim
Levi	Genesis 18:15–18:33	19 pesukim
Shelishi	Genesis 19:1–19:20	20 pesukim (this aliya has a shalsholet)
Revi'i	Genesis 19:21–21:4	40 pesukim
Ḥamishi	Genesis 21:5–21:21	17 pesukim
Shishi	Genesis 21:22–21:34	13 pesukim
Shevi'i	Genesis 22:1–22:24	24 pesukim
Maftir	Genesis 22:20–22:24	5 pesukim

The Haftara for Vayera is II Kings 4:1–4:37.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Ḥayyei Sara — 27 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 23:1–23:16	16 pesukim
Levi	Genesis 23:17–24:9	13 pesukim
Shelishi	Genesis 24:10–24:26	17 pesukim
Revi'i	Genesis 24:27–24:52	26 pesukim
Ḥamishi	Genesis 24:53–24:67	15 pesukim
Shishi	Genesis 25:1–25:11	11 pesukim
Shevi'i	Genesis 25:12–25:18	7 pesukim
Maftir	Genesis 25:16–25:18	3 pesukim

The Haftara for Chayei Sara is I Kings 1:1–1:31.

The new month of Kislev is blessed. See page 8 for the molad. Rosh Ḥodesh is Tuesday.

ראש חודש כסלו יהיה ביום שלישי

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Rosh Ḥodesh Kislev — 1 Kislev

Shaḥarit for Rosh Ḥodesh. *Ya'ale veyavo* in the shaḥarit Amidah, Hallel, Kaddish Shalem, no *El Erekh Apayim*.

Kohen	Numbers 28:1–28:3	3 pesukim
Levi	Numbers 28:3–28:5	3 pesukim
Shelishi	Numbers 28:6–28:10	5 pesukim
Revi'i	Numbers 28:11–28:15	5 pesukim

Ḥatzi Kaddish, the Torah is returned as usual. No *Lamenatzeah*. Remove Tefillin before or after Ḥatzi Kaddish, according to community custom. Musaf for Rosh Ḥodesh, Shir shel Yom for Rosh Ḥodesh and Tuesday.

Minḥa as usual for weekday, with the addition of *Ya'ale Veyavo* in the Amidah and the omission of *tahanun*.

### Shabbat Toledot — 5 Kislev

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 25:19–26:5	21 pesukim
Levi	Genesis 26:6–26:12	7 pesukim
Shelishi	Genesis 26:13–26:22	10 pesukim
Revi'i	Genesis 26:23–26:29	7 pesukim
Ḥamishi	Genesis 26:30–27:27	33 pesukim
Shishi	Genesis 27:28–28:4	23 pesukim
Shevi'i	Genesis 28:5–28:9	5 pesukim
Maftir	Genesis 28:7–28:9	3 pesukim

The Haftara for Toldot is Malachi 1:1–2:7.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat VaYetzzei — 12 Kislev

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 28:10–28:22	13 pesukim
Levi	Genesis 29:1–29:17	17 pesukim
Shelishi	Genesis 29:18–30:13	31 pesukim
Revi'i	Genesis 30:14–30:27	14 pesukim
Ḥamishi	Genesis 30:28–31:16	32 pesukim
Shishi	Genesis 31:17–31:42	26 pesukim
Shevi'i	Genesis 31:43–32:3	15 pesukim
Maftir	Genesis 32:1–32:3	3 pesukim

The Haftara for Vayetzzei is Hosea 12:13–14:10.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Vayishlah — 19 Kislev

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 32:4–32:13	10 pesukim
Levi	Genesis 32:14–32:30	17 pesukim
Shelishi	Genesis 32:31–33:5	8 pesukim
Revi'i	Genesis 33:6–33:20	15 pesukim
Ḥamishi	Genesis 34:1–35:11	42 pesukim
Shishi	Genesis 35:12–36:19	37 pesukim
Shevi'i	Genesis 36:20–36:43	24 pesukim
Maftir	Genesis 36:40–36:43	4 pesukim

The Haftara for Vayishlach is Obadiah 1:1–1:21.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

**Erev Ḥanukka — Thursday 24 Kislev** Taḥanun is omitted at Minḥa.

### Ḥanukka — 24 Kislev (Friday night)

The Ḥanukka Menora is lit in the synagogue after sunset prior to 'arvit in the southern part of the synagogue, with all three of its blessings, beginning with the far right light. 'Arvit includes *'al hanisim*, which is included in every amida and in *birkat hamazon* throughout Ḥanukka (if forgotten, do not repeat the amida or bentshing, though it may be inserted in the paragraph *elohai netzor* in the amida or in the *haraḥaman* paragraphs of bentshing).

At home, the Hanukka Menora should be lit after sunset (some wait until dusk), beginning with the far right light, following the recitation of the three blessings on the Hanukka lighting. It may be lit throughout the night if members of the household are present to see the candles, though it is preferable to light earlier. Each night another flame is added to the left of the flames from the previous night, and the newest candle is lit first.

Hanukka candles are lit in shul, without a berachka (one candles). Shaḥarit Friday morning includes *‘al hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without *‘el ‘erekh ‘apayim*. Three aliyot are read as follows:

Kohen	Numbers 7:1–7:11	11 pesukim
Levi	Numbers 7:12–7:14	3 pesukim
Shelishi	Numbers 7:15–7:17	3 pesukim

The *yehi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Friday and most communities recite *mizmor shir hanukkat habayit*.

Minḥa includes *‘al hanisim* (no taḥanun). Hanukka candles (two candles) must be lit before Shabbat candles, and have sufficient fuel to burn until dusk.

### Shabbat Hanukka Parshat Vayeshev — 26 Kislev

Kabbalat Shabbat and ‘arvit as usual, with *‘al hanisim*.

Shabbat Shaḥarit with *‘al hanisim*. Full Hallel, Kaddish Shalem. Two Sifrei Torah are taken out of the ark, one for the parsha, one for Hanukka Maftir.

Kohen	Genesis 37:1–37:11	11 pesukim
Levi	Genesis 37:12–37:22	11 pesukim
Shelishi	Genesis 37:23–37:36	14 pesukim
Revi'i	Genesis 38:1–38:30	30 pesukim
Ḥamishi	Genesis 39:1–39:6	6 pesukim
Shishi	Genesis 39:7–39:23	17 pesukim
Shevi'i	Genesis 40:1–40:23	23 pesukim
Maftir	Numbers 7:18–7:23	6 pesukim

After the seven aliyot from the parsha are read, both Sifrei Torah are placed on the table and Ḥatzi Kaddish is recited. Maftir is read, followed by the Haftara. The Haftara for the first Shabbat of Hanukka is Zechariah 2:14–4:7. The new month of Tevet is blessed. See page 8 for the molad. Rosh Ḥodesh is Wednesday.

**ראש חודש טבת יהיה ביום רביעי**

Musaf as usual with *‘al hanisim*. Most recite Psalm 30 (*mizmor shir hanukkat habayit ledavid*) following the Psalm for Shabbat.

Minḥa as usual with *‘al hanisim*.

### Third Day of Hanukka — 27 Kislev

‘Arvit for the conclusion of Shabbat. Havdala and *‘al hanisim* in the Amidah, Ḥatzi Kaddish, *vibi no‘am*, etc. The Hanukka Menora is lit (three candles), then aleinu and havdala. At home, havdala is recited before the Hanukka candles are lit (three candles), which should be done as soon as practicable.

Hanukka candles are lit in shul, without a berachka (three candles). Shaḥarit Sunday morning includes *‘al hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without *‘el ‘erekh ‘apayim*. Three aliyot are read as follows:

Kohen	Numbers 7:24–7:26	3 pesukim
Levi	Numbers 7:27–7:29	3 pesukim
Shelishi	Numbers 7:30–7:35	6 pesukim

The *yehi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Sunday and most communities recite *mizmor shir hanukkat habayit*.

#### Fourth Day of Ḥanukka— 28 Kislev

The Ḥanukka Menora is lit before 'arvit with berakhot (four candles), as in previous days. 'Arvit includes 'al *hanisim*. The Ḥanukka Menora is lit at home (four candles).

Ḥanukka candles are lit in shul, without a berakha (four candles). Shaḥarit Monday morning includes 'al *hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without 'el 'erekh 'apayim. Three aliyot are read as follows:

Kohen	Numbers 7:30–7:32	3 pesukim
Levi	Numbers 7:33–7:35	3 pesukim
Shelishi	Numbers 7:36–7:41	6 pesukim

The *yehi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Monday and most communities recite *mizmor shir hanukkat habayit*.

#### Fifth Day of Ḥanukka— 29 Kislev

The Ḥanukka Menora is lit before 'arvit with berakhot (fifth candles), as in previous days. 'Arvit includes 'al *hanisim*. The Ḥanukka Menora is lit at home (fifth candles).

Ḥanukka candles are lit in shul, without a berakha (five candles). Shaḥarit Tuesday morning includes 'al *hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without 'el 'erekh 'apayim. Three aliyot are read as follows:

Kohen	Numbers 7:36–7:38	3 pesukim
Levi	Numbers 7:39–7:41	3 pesukim
Shelishi	Numbers 7:42–7:47	6 pesukim

The *yehi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Tuesday and most communities recite *mizmor shir hanukkat habayit*.

## 5.7 723 Shabbat-Regular-Tuesday (non-leap)

### Rosh Hashana I – 1 Tishrei

Kabbalat Shabbat is abbreviated, beginning with מזמור שיר ליום השבת. The chapter במה מדליקין is omitted. *Le'eila le'eila* is included in Kaddish beginning with the Kaddish following abbreviated Kabbalat Shabbat. Arvit is chanted in the appropriate tune for Rosh Hashana. Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with המלך הקדוש and עושה השלום. These are continued through Yom Kippur. ויכולו and the Berakha Eḥad Me'ein Shalosh is chanted in the Shabbat tune, with המלך הקדוש.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by שהחיינו. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. אל אדון is recited in shaḥarit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.



Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:8	4 pesukim
Shelishi	Genesis 21:9–21:12	4 pesukim
Revi'i	Genesis 21:13–21:17	5 pesukim
Ḥamishi	Genesis 21:18–21:21	4 pesukim
Shishi	Genesis 21:22–21:27	6 pesukim
Shevi'i	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana with additions for Shabbat.

Shofar is not blown. Musaf includes the additions for Shabbat. **ויביום השבת** and **ישמחו** should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu.

Kohen	Deuteronomy 32:1–32:3	3 pesukim
Levi	Deuteronomy 32:4–32:6	3 pesukim
Yisrael	Deuteronomy 32:7–32:12	6 pesukim

After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. **צדקתך צדק** is omitted.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. The havdala paragraph is inserted in the Amida. LeDavid is recited after Aleinu. Kiddush is YaKeNHaz—Yayin (hagafen), Kiddush ( **אשר בחר בנו וכו'** ), Ner ( **בורא מאורי** ), ( **האש** ), Havdala ( **המבדיל בין קודש לקודש** ), Zeman ( **שהחיינו** ). Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥyanu applies to it as well as the holiday.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaharit. The Shir Shel Yom is for Sunday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before *titkabal* in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei**

The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices.

**Tzom Gedalia – 3 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Selihot are recited (before shaharit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Monday and Ledavid.

Minḥa is said with the same Torah reading as shaharit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

Following Tzom Gedalia, liturgical additions continue for the 10 Days of Repentance.

**Shabbat Shuva Haazinu – 8 Tishrei**

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaharit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha.

The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vihi no'am* is said.

**Shabbat Bereshit – 29 Tishrei**

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaharit as usual.

Kohen	Genesis 1:1–2:3	34 pesukim
Levi	Genesis 2:4–2:19	16 pesukim
Shelishi	Genesis 2:20–3:21	27 pesukim
Revi'i	Genesis 3:22–4:18	21 pesukim
Ḥamishi	Genesis 4:19–4:22	4 pesukim
Shishi	Genesis 4:23–5:24	28 pesukim
Shevi'i	Genesis 5:25–6:8	16 pesukim
Maftir	Genesis 6:5–6:8	4 pesukim

Note that different ḥumashim have different aliya breakdowns for this parasha. Make sure to check with leiners that they learned the correct portion. The Haftara for Shabbat Maḥar Ḥodesh is I Samuel 20:18–20:42. Some read the Haftara for Bereishit even when it falls on Maḥar Ḥodesh (Isaiah 42:5–43:10)

The new month of Marḥeshvan (not “Cheshvan”) is blessed. See page 8 for the molad. Rosh Ḥodesh is Sunday and Monday.

**ראש חודש מרחשון יהיה ביום ראשון וביום שני**

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Minḥa for Shabbat. *Tzidkatekha* is omitted for Erev Rosh Ḥodesh.

Arvit for Motzaei Shabbat includes *ya'ale veyavo*.

### Rosh Ḥodesh Marḥeshvan, First day (30 Tishrei)

Shaḥarit for Rosh Ḥodesh. *Ya'ale veyavo* in the shaḥarit Amidah, Hallel, Kaddish Shalem, no *El Erekh Apayim*.

Kohen	Numbers 28:1–28:3	3 pesukim
Levi	Numbers 28:3–28:5	3 pesukim
Shelishi	Numbers 28:6–28:10	5 pesukim
Revi'i	Numbers 28:11–28:15	5 pesukim

Ḥatzi Kaddish, the Torah is returned as usual. No *Lamenatzeah*. Remove Tefillin before or after Ḥatzi Kaddish, according to community custom. Musaf for Rosh Ḥodesh, Shir shel Yom for Rosh Ḥodesh and Sunday.

Minḥa as usual for weekday, with the addition of *Ya'ale Veyavo* in the Amidah and the omission of *taḥanun*.

### Rosh Ḥodesh Marḥeshvan, Second Day (1 Marḥeshvan)

Davening on Rosh Ḥodesh is the same as the first day of Rosh Ḥodesh, except that the Psalm of the Day is for Rosh Ḥodesh and Monday.

### Shabbat Noah – 6 Marḥeshvan

Kabbalat Shabbat and Arvit as usual.

Kohen	Genesis 6:9–6:22	14 pesukim
Levi	Genesis 7:1–7:16	16 pesukim
Shelishi	Genesis 7:17–8:14	22 pesukim
Revi'i	Genesis 8:15–9:7	15 pesukim
Ḥamishi	Genesis 9:8–9:17	10 pesukim
Shishi	Genesis 9:18–10:32	44 pesukim
Shevi'i	Genesis 11:1–11:32	32 pesukim
Maftir	Genesis 11:29–11:32	4 pesukim

The Haftara for Noah is Isaiah 54:1–55:5. Some congregations say a special misheberakh for those fasting BeHaB.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Lekh Lekha – 13 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 12:1–12:13	13 pesukim
Levi	Genesis 12:14–13:4	11 pesukim
Shelishi	Genesis 13:5–13:18	14 pesukim
Revi'i	Genesis 14:1–14:20	20 pesukim
Ḥamishi	Genesis 14:21–15:6	10 pesukim
Shishi	Genesis 15:7–17:6	37 pesukim
Shevi'i	Genesis 17:7–17:27	21 pesukim
Maftir	Genesis 17:24–17:27	4 pesukim

The Haftara for Lech-Lecha is Isaiah 40:27–41:16.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Vayera — 20 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 18:1–18:14	14 pesukim
Levi	Genesis 18:15–18:33	19 pesukim
Shelishi	Genesis 19:1–19:20	20 pesukim (this aliya has a shalsholet)
Revi'i	Genesis 19:21–21:4	40 pesukim
Ḥamishi	Genesis 21:5–21:21	17 pesukim
Shishi	Genesis 21:22–21:34	13 pesukim
Shevi'i	Genesis 22:1–22:24	24 pesukim
Maftir	Genesis 22:20–22:24	5 pesukim

The Haftara for Vayera is II Kings 4:1–4:37.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Ḥayyei Sara — 27 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 23:1–23:16	16 pesukim
Levi	Genesis 23:17–24:9	13 pesukim
Shelishi	Genesis 24:10–24:26	17 pesukim
Revi'i	Genesis 24:27–24:52	26 pesukim
Ḥamishi	Genesis 24:53–24:67	15 pesukim
Shishi	Genesis 25:1–25:11	11 pesukim
Shevi'i	Genesis 25:12–25:18	7 pesukim
Maftir	Genesis 25:16–25:18	3 pesukim

The Haftara for Chayei Sara is I Kings 1:1–1:31.

The new month of Kislev is blessed. See page 8 for the molad. Rosh Ḥodesh is Tuesday and Wednesday.

ראש חודש כסלו יהיה ביום שלישי וביום רביעי

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Shabbat Minḥa as usual.

## 5.8 205 Tuesday-Short-Thursday (leap)

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **הַמֶּלֶךְ הַקָּדוֹשׁ** and **עוֹשֵׂה הַשְּׁלוֹם**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שְׁהֵיִינוּ**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Tuesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקַּבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. LeDavid is read after Aleinu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of *sheheḥiyanu* in kiddush applies to it as well as the holiday.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Wednesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקַּבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei** The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices. **Tzom Gedalia – 3 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Thursday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

### Shabbat Shuva Vayelech – 5 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Micah when Vayelech is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from Haazinu. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vihi no'am* is omitted.

## 5.9 227 Tuesday-Long-Shabbat (leap)

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **הַמֶּלֶךְ הַקָּדוֹשׁ** and **עוֹשֵׂה הַשְּׁלוֹם**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שְׁהֵיִינוּ**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Tuesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקַּבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. LeDavid is read after Aleinu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of *sheheḥiyanu* in kiddush applies to it as well as the holiday.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Wednesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקַּבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei** The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices. **Tzom Gedalia – 3 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Thursday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

### Shabbat Shuva Vayelech – 5 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabach*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Micah when Vayelech is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from Haazinu. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vihi no'am* is omitted.

## 5.10 317 Tuesday-Regular-Shabbat

### Rosh Hashana I – 1 Tishrei



Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **הַמֶּלֶךְ הַקָּדוֹשׁ** and **עוֹשֵׂה הַשְּׁלוֹם**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שְׁהֵיִינוּ**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Tuesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקְבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. LeDavid is read after Aleinu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of *sheheḥiyanu* in kiddush applies to it as well as the holiday.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Wednesday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקְבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei** The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices. **Tzom Gedalia – 3 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Thursday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

### Shabbat Shuva Vayelech – 5 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabach*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Micah when Vayelech is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from Haazinu. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vihi no'am* is omitted.

## 5.11 501 Thursday-Short-Sunday

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **הַמֶּלֶךְ הַקָּדוֹשׁ** and **עוֹשֵׂה הַשְּׁלוֹם**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שְׁהֵיִינוּ**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Thursday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקְבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥiyanu in kiddush applies to it as well as the holiday. LeDavid is recited after Aleinu.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמַּאֲוֵר** is recited in shaḥarit. The Shir Shel Yom is for Friday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקְבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana. Avinu Malkeinu is omitted, Kaddish Shalem, etc.

Kabbalat Shabbat is abbreviated, since there is a festival on Friday. Arvit has additions to the Amidah for the 10 Days of Repentance, and *hamelekh hakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabah*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

### Tzom Gedalia – 4 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting. Because the 3rd of Tishrei falls on Shabbat, the fast is pushed off to Sunday.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Sunday and Ledavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

## 5.12 523 Thursday-Long-Tuesday

### Rosh Hashana I – 1 Tishrei

Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. *Tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur.

Kiddush is the text for Rosh Hashana, followed by **שְׁהֵחֵיָנוּ**. LeDavid is recited at the end of Arvit.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמְאִיר** is recited in shaharit. The Shir Shel Yom is for Thursday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into five aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:12	8 pesukim
Shelishi	Genesis 21:13–21:21	9 pesukim
Revi'i	Genesis 21:22–21:27	6 pesukim
Ḥamishi	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקַּבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥiyanu in kiddush applies to it as well as the holiday. LeDavid is recited after Aleinu.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמְאִיר** is recited in shaharit. The Shir Shel Yom is for Friday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *sheheḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before **תְּתַקַּבֵּל** in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana. Avinu Malkeinu is omitted, Kaddish Shalem, etc.

Kabbalat Shabbat is abbreviated, since there is a festival on Friday. Arvit has additions to the Amidah for the 10 Days of Repentance, and *hamelekh hakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha. The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

### Tzom Gedalia – 4 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting. Because the 3rd of Tishrei falls on Shabbat, the fast is pushed off to Sunday.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שוב מחרון אפך** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Sunday and Ledavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מגן דוד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

## 5.13 703 Shabbat-Short-Tuesday (leap)

### Rosh Hashana I – 1 Tishrei

Kabbalat Shabbat is abbreviated, beginning with **מזמור שיר ליום השבת**. The chapter **במה מדליקין** is omitted. *Le'eila le'eila* is included in Kaddish beginning with the Kaddish following abbreviated Kabbalat Shabbat. Arvit is chanted in the appropriate tune for Rosh Hashana. Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with **המלך הקדוש** and **עושה השלום**. These are continued through Yom Kippur. **ויכולו** and the Berakha Eḥad Me'ein Shalosh is chanted in the Shabbat tune, with **המלך הקדוש**.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by **שהחיינו**. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **אל אדון** is recited in shaḥarit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:8	4 pesukim
Shelishi	Genesis 21:9–21:12	4 pesukim
Revi'i	Genesis 21:13–21:17	5 pesukim
Ḥamishi	Genesis 21:18–21:21	4 pesukim
Shishi	Genesis 21:22–21:27	6 pesukim
Shevi'i	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana with additions for Shabbat.

Shofar is not blown. Musaf includes the additions for Shabbat. **וביום השבת** and **ישמחו** should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu.

Kohen	Deuteronomy 32:1–32:3	3 pesukim
Levi	Deuteronomy 32:4–32:6	3 pesukim
Yisrael	Deuteronomy 32:7–32:12	6 pesukim

After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. **צדקתך צדק** is omitted.

## Rosh Hashana II – 2 Tishrei

Arvit for Rosh Hashana is recited, beginning with Berekhu. The havdala paragraph is inserted in the Amida. LeDavid is recited after Aleinu. Kiddush is YaKeNHaz—Yayin (hagafen), Kiddush (**אשר בחר בנו וכו'**), Ner (**בורא מאורי**), Havdala (**האש**), Havdala (**המבדיל בין קודש לקודש**), Zeman (**שהחיינו**). Since the two days of Rosh Hashana are considered single "long day", the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥyanu applies to it as well as the holiday.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **המאיר** is recited in shaḥarit. The Shir Shel Yom is for Sunday, along with LeDavid. Some communities recite Anim Zemirot. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *shebeḥiyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before *titkabal* in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

### 3 Tishrei

The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices.

#### Tzom Gedalia – 3 Tishrei

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Nora'im season, which formerly included days of fasting.

Seliḥot are recited (before shaḥarit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Nora'im trope. Those phrases are **שׁוּב מִחֲרוֹן אַפֶּךָ** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Monday and LeDavid.

Minḥa is said with the same Torah reading as shaḥarit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מִגֵּן דָּוִד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

Following Tzom Gedalia, liturgical additions continue for the 10 Days of Repentance.

#### Shabbat Shuva Haazinu – 8 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.



Shabbat Minhā begins as usual, reading from VeZot HaBerakha.

The Amida includes additions for the 10 Days of Repentance. צדקתך is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

### Shabbat Bereshit – 29 Tishrei

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 1:1–2:3	34 pesukim
Levi	Genesis 2:4–2:19	16 pesukim
Shelishi	Genesis 2:20–3:21	27 pesukim
Revi'i	Genesis 3:22–4:18	21 pesukim
Ḥamishi	Genesis 4:19–4:22	4 pesukim
Shishi	Genesis 4:23–5:24	28 pesukim
Shevi'i	Genesis 5:25–6:8	16 pesukim
Maftir	Genesis 6:5–6:8	4 pesukim

Note that different ḥumashim have different aliya breakdowns for this parasha. Make sure to check with leiners that they learned the correct portion. The Haftara for Shabbat Maḥar Ḥodesh is I Samuel 20:18–20:42. Some read the Haftara for Bereishit even when it falls on Maḥar Ḥodesh (Isaiah 42:5–43:10)

The new month of Marḥeshvan (not “Cheshvan”) is blessed. See page 8 for the molad. Rosh Ḥodesh is Sunday and Monday.

ראש חודש מרחשון יהיה ביום ראשון וביום שני

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Minḥa for Shabbat. *Tzidkatekha* is omitted for Erev Rosh Ḥodesh.

Arvit for Motzaei Shabbat includes *ya'ale veyavo*.

### Rosh Ḥodesh Marḥeshvan, First day (30 Tishrei)

Shaḥarit for Rosh Ḥodesh. *Ya'ale veyavo* in the shaḥarit Amidah, Hallel, Kaddish Shalem, no *El Erekh Apayim*.

Kohen	Numbers 28:1–28:3	3 pesukim
Levi	Numbers 28:3–28:5	3 pesukim
Shelishi	Numbers 28:6–28:10	5 pesukim
Revi'i	Numbers 28:11–28:15	5 pesukim

Ḥatzi Kaddish, the Torah is returned as usual. No *Lamenatzeah*. Remove Tefillin before or after Ḥatzi Kaddish, according to community custom. Musaf for Rosh Ḥodesh (including ולכפרת פשע), Shir shel Yom for Rosh Ḥodesh and Sunday.

Minḥa as usual for weekday, with the addition of *Ya'ale Veyavo* in the Amidah and the omission of *taḥanun*.

### Rosh Ḥodesh Marḥeshvan, Second Day (1 Marḥeshvan)

Davening on Rosh Ḥodesh is the same as the first day of Rosh Ḥodesh, except that the Psalm of the Day is for Rosh Ḥodesh and Monday.

### Shabbat Noah – 6 Marḥeshvan

Kabbalat Shabbat and Arvit as usual.

Kohen	Genesis 6:9–6:22	14 pesukim
Levi	Genesis 7:1–7:16	16 pesukim
Shelishi	Genesis 7:17–8:14	22 pesukim
Revi'i	Genesis 8:15–9:7	15 pesukim
Ḥamishi	Genesis 9:8–9:17	10 pesukim
Shishi	Genesis 9:18–10:32	44 pesukim
Shevi'i	Genesis 11:1–11:32	32 pesukim
Maftir	Genesis 11:29–11:32	4 pesukim

The Haftara for Noach is Isaiah 54:1–55:5. Some congregations say a special misheberakh for those fasting BeHaB.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Lekh Lekha — 13 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 12:1–12:13	13 pesukim
Levi	Genesis 12:14–13:4	11 pesukim
Shelishi	Genesis 13:5–13:18	14 pesukim
Revi'i	Genesis 14:1–14:20	20 pesukim
Ḥamishi	Genesis 14:21–15:6	10 pesukim
Shishi	Genesis 15:7–17:6	37 pesukim
Shevi'i	Genesis 17:7–17:27	21 pesukim
Maftir	Genesis 17:24–17:27	4 pesukim

The Haftara for Lech-Lecha is Isaiah 40:27–41:16.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Vayera — 20 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 18:1–18:14	14 pesukim
Levi	Genesis 18:15–18:33	19 pesukim
Shelishi	Genesis 19:1–19:20	20 pesukim (this aliya has a shalsholet)
Revi'i	Genesis 19:21–21:4	40 pesukim
Ḥamishi	Genesis 21:5–21:21	17 pesukim
Shishi	Genesis 21:22–21:34	13 pesukim
Shevi'i	Genesis 22:1–22:24	24 pesukim
Maftir	Genesis 22:20–22:24	5 pesukim

The Haftara for Vayera is II Kings 4:1–4:37.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Ḥayyei Sara — 27 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 23:1–23:16	16 pesukim
Levi	Genesis 23:17–24:9	13 pesukim
Shelishi	Genesis 24:10–24:26	17 pesukim
Revi'i	Genesis 24:27–24:52	26 pesukim
Ḥamishi	Genesis 24:53–24:67	15 pesukim
Shishi	Genesis 25:1–25:11	11 pesukim
Shevi'i	Genesis 25:12–25:18	7 pesukim
Maftir	Genesis 25:16–25:18	3 pesukim

The Haftara for Chayei Sara is I Kings 1:1–1:31.

The new month of Kislev is blessed. See page 8 for the molad. Rosh Ḥodesh is Tuesday.

**ראש חודש כסלו יהיה ביום שלישי**

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Shabbat Minhā as usual.

### Rosh Ḥodesh Kislev — 1 Kislev

Shaḥarit for Rosh Ḥodesh. *Ya'ale veyavo* in the shaḥarit Amidah, Hallel, Kaddish Shalem, no *El Erekh Apayim*.

Kohen	Numbers 28:1–28:3	3 pesukim
Levi	Numbers 28:3–28:5	3 pesukim
Shelishi	Numbers 28:6–28:10	5 pesukim
Revi'i	Numbers 28:11–28:15	5 pesukim

Ḥatzi Kaddish, the Torah is returned as usual. No *Lamenatzeah*. Remove Tefillin before or after Ḥatzi Kaddish, according to community custom. Musaf for Rosh Ḥodesh (including **ולכפרת פשע**), Shir shel Yom for Rosh Ḥodesh and Tuesday.

Minhā as usual for weekday, with the addition of *Ya'ale Veyavo* in the Amidah and the omission of *taḥanun*.

### Shabbat Toledot — 5 Kislev

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 25:19–26:5	21 pesukim
Levi	Genesis 26:6–26:12	7 pesukim
Shelishi	Genesis 26:13–26:22	10 pesukim
Revi'i	Genesis 26:23–26:29	7 pesukim
Ḥamishi	Genesis 26:30–27:27	33 pesukim
Shishi	Genesis 27:28–28:4	23 pesukim
Shevi'i	Genesis 28:5–28:9	5 pesukim
Maftir	Genesis 28:7–28:9	3 pesukim

The Haftara for Toldot is Malachi 1:1–2:7.

Shabbat Musaf as usual.

Shabbat Minhā as usual.

### Shabbat VaYei'tzei — 12 Kislev

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 28:10–28:22	13 pesukim
Levi	Genesis 29:1–29:17	17 pesukim
Shelishi	Genesis 29:18–30:13	31 pesukim
Revi'i	Genesis 30:14–30:27	14 pesukim
Ḥamishi	Genesis 30:28–31:16	32 pesukim
Shishi	Genesis 31:17–31:42	26 pesukim
Shevi'i	Genesis 31:43–32:3	15 pesukim
Maftir	Genesis 32:1–32:3	3 pesukim

The Haftara for Vayetzei is Hosea 12:13–14:10.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Vayishlah — 19 Kislev

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 32:4–32:13	10 pesukim
Levi	Genesis 32:14–32:30	17 pesukim
Shelishi	Genesis 32:31–33:5	8 pesukim
Revi'i	Genesis 33:6–33:20	15 pesukim
Ḥamishi	Genesis 34:1–35:11	42 pesukim
Shishi	Genesis 35:12–36:19	37 pesukim
Shevi'i	Genesis 36:20–36:43	24 pesukim
Maftir	Genesis 36:40–36:43	4 pesukim

The Haftara for Vayishlach is Obadiah 1:1–1:21.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Erev Ḥanukka — Thursday 24 Kislev Taḥanun is omitted at Minḥa.

### Ḥanukka — 24 Kislev (Friday night)

The Ḥanukka Menora is lit in the synagogue after sunset prior to 'arvit in the southern part of the synagogue, with all three of its blessings, beginning with the far right light. 'Arvit includes *'al hanisim*, which is included in every amida and in *birkat hamazon* throughout Ḥanukka (if forgotten, do not repeat the amida or bentshing, though it may be inserted in the paragraph *elohai netzor* in the amida or in the *haraḥaman* paragraphs of bentshing).

At home, the Ḥanukka Menora should be lit after sunset (some wait until dusk), beginning with the far right light, following the recitation of the three blessings on the Ḥanukka lighting. It may be lit throughout the night if members of the household are present to see the candles, though it is preferable to light earlier. Each night another flame is added to the left of the flames from the previous night, and the newest candle is lit first.

Ḥanukka candles are lit in shul, without a beracha (one candles). Shaḥarit Friday morning includes *'al hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without *'el erekh 'apayim*. Three aliyot are read as follows:

Kohen	Numbers 7:1–7:11	11 pesukim
Levi	Numbers 7:12–7:14	3 pesukim
Shelishi	Numbers 7:15–7:17	3 pesukim

The *yebi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Friday and most communities recite *mizmor shir ḥanukkat habayit*.

Minḥa includes *'al hanisim* (no taḥanun). Ḥanukka candles (two candles) must be lit before Shabbat candles, and have sufficient fuel to burn until dusk.

**Shabbat Hanukka Parshat Vayeshev — 26 Kislev**

Kabbalat Shabbat and 'arvit as usual, with *'al hanisim*.

Shabbat Shaḥarit with *'al hanisim*. Full Hallel, Kaddish Shalem. Two Sifrei Torah are taken out of the ark, one for the parsha, one for Hanukka Maftir.

Kohen	Genesis 37:1–37:11	11 pesukim
Levi	Genesis 37:12–37:22	11 pesukim
Shelishi	Genesis 37:23–37:36	14 pesukim
Revi'i	Genesis 38:1–38:30	30 pesukim
Ḥamishi	Genesis 39:1–39:6	6 pesukim
Shishi	Genesis 39:7–39:23	17 pesukim
Shevi'i	Genesis 40:1–40:23	23 pesukim
Maftir	Numbers 7:18–7:23	6 pesukim

After the seven aliyot from the parsha are read, both Sifrei Torah are placed on the table and Ḥatzi Kaddish is recited. Maftir is read, followed by the Haftara. The Haftara for the first Shabbat of Hanukka is Zechariah 2:14–4:7. The new month of Tevet is blessed. See page 8 for the molad. Rosh Ḥodesh is Wednesday.

**ראש חודש טבת יהיה ביום רביעי**

Musaf as usual with *'al hanisim*. Most recite Psalm 30 (*mizmor shir hanukkat habayit ledavid*) following the Psalm for Shabbat.

Minḥa as usual with *'al hanisim*.

**Third Day of Hanukka — 27 Kislev**

'Arvit for the conclusion of Shabbat. Havdala and *'al hanisim* in the Amidah, Ḥatzi Kaddish, *vibi no'am*, etc. The Hanukka Menora is lit (three candles), then aleinu and havdala. At home, havdala is recited before the Hanukka candles are lit (three candles), which should be done as soon as practicable.

Hanukka candles are lit in shul, without a berachka (three candles). Shaḥarit Sunday morning includes *'al hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without *el 'erekh 'apayim*. Three aliyot are read as follows:

Kohen	Numbers 7:24–7:26	3 pesukim
Levi	Numbers 7:27–7:29	3 pesukim
Shelishi	Numbers 7:30–7:35	6 pesukim

The *yebi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Sunday and most communities recite *mizmor shir hanukkat habayit*.

**Fourth Day of Hanukka— 28 Kislev**

The Hanukka Menora is lit before 'arvit with berakhot (four candles), as in previous days. 'Arvit includes *'al hanisim*. The Hanukka Menora is lit at home (four candles).

Hanukka candles are lit in shul, without a berachka (four candles). Shaḥarit Monday morning includes *'al hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without *el 'erekh 'apayim*. Three aliyot are read as follows:

Kohen	Numbers 7:30–7:32	3 pesukim
Levi	Numbers 7:33–7:35	3 pesukim
Shelishi	Numbers 7:36–7:41	6 pesukim

The *yebi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Monday and most communities recite *mizmor shir hanukkat habayit*.

**Fifth Day of Hanukka— 29 Kislev**

The Ḥanukka Menora is lit before ‘arvit with berakhot (fifth candles), as in previous days. ‘Arvit includes ‘*al hanisim*. The Ḥanukka Menora is lit at home (fifth candles).

Ḥanukka candles are lit in shul, without a berakha (five candles). Shaḥarit Tuesday morning includes ‘*al hanisim* in the Amidah. After the leader recites the communal amidah, full Hallel is recited (no taḥanun). Ḥatzi Kaddish is said, since there is no Musaf today. The Torah is taken out, without ‘*el ‘erekb ‘apayim*. Three aliyot are read as follows:

Kohen	Numbers 7:36–7:38	3 pesukim
Levi	Numbers 7:39–7:41	3 pesukim
Shelishi	Numbers 7:42–7:47	6 pesukim

The *yehi ratzon* paragraphs are not recited. The Torah is returned as usual, Ḥatzi Kaddish, ashrei, no *lamenatzeah*. Psalm of the Day for Tuesday and most communities recite *mizmor shir ḥanukkat habayit*.

## 5.14 725 Shabbat-Long-Thursday (leap)

### Rosh Hashana I – 1 Tishrei

Kabbalat Shabbat is abbreviated, beginning with מזמור שיר ליום השבת. The chapter במה מדליקין is omitted. *Le'eila le'eila* is included in Kaddish beginning with the Kaddish following abbreviated Kabbalat Shabbat. Arvit is chanted in the appropriate tune for Rosh Hashana. Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with המלך הקדוש and עושה השלום. These are continued through Yom Kippur. ויכולו and the Berakha Eḥad Me'ein Shalosh is chanted in the Shabbat tune, with המלך הקדוש.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by שהחיינו. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. אל אדון is recited in shaḥarit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot, from the first Sefer Torah, and the Maftir is from the holiday listing in Pinḥas.

Kohen	Genesis 21:1–21:4	4 pesukim
Levi	Genesis 21:5–21:8	4 pesukim
Shelishi	Genesis 21:9–21:12	4 pesukim
Revi'i	Genesis 21:13–21:17	5 pesukim
Ḥamishi	Genesis 21:18–21:21	4 pesukim
Shishi	Genesis 21:22–21:27	6 pesukim
Shevi'i	Genesis 21:28–21:34	7 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana I is I Samuel 1:1–2:10. The berakha after the haftara uses the text for Rosh Hashana with additions for Shabbat.

Shofar is not blown. Musaf includes the additions for Shabbat. ויביום השבת and ישמחו should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu.

Kohen	Deuteronomy 32:1–32:3	3 pesukim
Levi	Deuteronomy 32:4–32:6	3 pesukim
Yisrael	Deuteronomy 32:7–32:12	6 pesukim

After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. צדקתך צדק is omitted.

**Rosh Hashana II – 2 Tishrei**

Arvit for Rosh Hashana is recited, beginning with Berekhu. The havdala paragraph is inserted in the Amida. LeDavid is recited after Aleinu. Kiddush is YaKeNHaz—Yayin (hagafen), Kiddush ( **אֲשֶׁר בָּחַר בָּנוּ וְכָרָא** ), Ner ( **בּוֹרֵא מְאֹרֵי** ), Havdala ( **הַמְבְדִּיל בֵּין קוֹדֶשׁ לְקוֹדֶשׁ** ), Zeman ( **שְׁהַחֲיֵינוּ** ). Since the two days of Rosh Hashana are considered single “long day”, the custom is that a new fruit is eaten or a new garment is worn so that the berakha of sheheḥyanu applies to it as well as the holiday.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. **הַמְאִיר** is recited in shaharit. The Shir Shel Yom is for Sunday, along with LeDavid. Some communities recite Anim Zemiroṭ. Two Sifrei Torah are taken from the Ark. The Torah reading is the story of the binding of Isaac, which immediately follows the reading from the first day.

Kohen	Genesis 22:1–22:3	3 pesukim
Levi	Genesis 22:4–22:8	5 pesukim
Shelishi	Genesis 22:9–22:14	6 pesukim
Revi'i	Genesis 22:15–22:19	5 pesukim
Ḥamishi	Genesis 22:20–22:24	5 pesukim
Maftir	Numbers 29:1–29:6	6 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah. The Haftara for Rosh Hashana II is Jeremiah 31:1–31:19. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is blown, with *shebeḥyanu*. Three sets each of each sequence of blasts are blown. Musaf is recited according to the text in the maḥzor with piyyutim according to local custom. Some communities blow the shofar during the silent Amidah. The shofar is blown during the repetition. Most communities blow a total of 100 blasts of the shofar, which requires additional blasts after the amida. Most do this before *titkabal* in the Kaddish Shalem following the Amida.

Afternoon kiddush for Rosh Hashana.

Minḥa begins with Ashrei and Uva Letzion. Ḥatzi Kaddish and the Amida for Rosh Hashana, Avinu Malkeinu, Kaddish Shalem, etc.

**3 Tishrei**

The holiday is concluded with Arvit for weekdays. Vihi No'am is not recited. Havdala is on wine only, without introductory verses, flame or spices.

**Tzom Gedalia – 3 Tishrei**

The Third of Tishrei is a minor fast, commemorating the assassination of Gedalia, the governor of the Babylonian province of Judea. His assassination ended the last Jewish governance that had remained after the destruction of the First Temple. It also is part of the fasting of the Yamim Noraim season, which formerly included days of fasting.

Seliḥot are recited (before shaharit, as during the 10 Days of Repentance). Additions to the Amidah for both minor fasts and the 10 Days of Repentance are included. Avinu Malkeinu is read, using the text for the 10 Days of Repentance.

Kohen	Exodus 32:11–32:14	4 pesukim
Levi	Exodus 34:1–34:3	3 pesukim
Yisrael	Exodus 34:4–34:10	7 pesukim

Note the break between first and second aliyot. The first and third aliyot have phrases where the reader pauses and allows the congregation to finish the phrase, then the reader repeats the phrase using Yamim Noraim trope. Those phrases are **שׁוֹב מִחֲרֹון אַפַּי** to the end of the verse, and the 13 Attributes of Mercy in the third aliya.

Psalm of the day for Monday and Ledavid.

Minḥa is said with the same Torah reading as shaharit, except that the third aliya is called as Maftir. The Haftara is Isaiah 55:6–56:8. The concluding berakha ends at **מִגֵּן דָּוִד**. The Amidah is recited, with additions for the Ten Days of Repentance and minor fasts. Avinu Malkeinu is recited, with the text for the 10 Days of Repentance.

Following Tzom Gedalia, liturgical additions continue for the 10 Days of Repentance.

### Shabbat Shuva Haazinu – 8 Tishrei

Kabbalat Shabbat and Arvit as usual, with the additions to the Amidah for the 10 Days of Repentance, and *hamelekh bakadosh* in the Berakha Achat Me'ein Sheva, concluding with LeDavid.

Shabbat Shaḥarit, with additions for the 10 Days of Repentance in the Amidah. Most communities open the ark and recite **שיר המעלות ממעמקים** after *Yishtabeh*. LeDavid is recited.

Kohen	Deuteronomy 32:1–32:6	6 pesukim
Levi	Deuteronomy 32:7–32:12	6 pesukim
Shelishi	Deuteronomy 32:13–32:18	6 pesukim
Revi'i	Deuteronomy 32:19–32:28	10 pesukim
Ḥamishi	Deuteronomy 32:29–32:39	11 pesukim
Shishi	Deuteronomy 32:40–32:43	4 pesukim
Shevi'i	Deuteronomy 32:44–32:52	9 pesukim
Maftir	Deuteronomy 32:48–32:52	5 pesukim

Note: the aliya breaks in the song of Ha'azinu are mentioned in the Talmud and must be adhered to.

Customs vary for the Haftara. All communities begin with Hosea 14:2–10. Some add both Joel 2:11–27 and Micah 7:18–20 (note that Joel should be before Micah to avoid going backwards within the 12 Prophets), some add either Joel or Micah but not both, others add only the verses from Joel when Haazinu is read on Shabbat Shuva.

Shabbat Minḥa begins as usual, reading from VeZot HaBerakha.

The Amida includes additions for the 10 Days of Repentance. **צדקתך** is said.

Arvit for the conclusion of Shabbat as usual. *Vibi no'am* is said.

### Shabbat Bereshit – 29 Tishrei

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 1:1–2:3	34 pesukim
Levi	Genesis 2:4–2:19	16 pesukim
Shelishi	Genesis 2:20–3:21	27 pesukim
Revi'i	Genesis 3:22–4:18	21 pesukim
Ḥamishi	Genesis 4:19–4:22	4 pesukim
Shishi	Genesis 4:23–5:24	28 pesukim
Shevi'i	Genesis 5:25–6:8	16 pesukim
Maftir	Genesis 6:5–6:8	4 pesukim

Note that different ḥumashim have different aliya breakdowns for this parasha. Make sure to check with leiners that they learned the correct portion. The Haftara for Shabbat Maḥar Ḥodesh is I Samuel 20:18–20:42. Some read the Haftara for Bereishit even when it falls on Maḥar Ḥodesh (Isaiah 42:5–43:10)

The new month of Marḥeshvan (not “Cheshvan”) is blessed. See page 8 for the molad. Rosh Ḥodesh is Sunday and Monday.

**ראש חודש מרחשון יהיה ביום ראשון וביום שני**

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Minḥa for Shabbat. *Tzidkatekha* is omitted for Erev Rosh Ḥodesh.

Arvit for Motzaei Shabbat includes *ya'ale veyavo*.

### Rosh Ḥodesh Marḥeshvan, First day (30 Tishrei)

Shaḥarit for Rosh Ḥodesh. *Ya'ale veyavo* in the shaḥarit Amidah, Hallel, Kaddish Shalem, no *El Erekh Apayim*.



Kohen	Numbers 28:1–28:3	3 pesukim
Levi	Numbers 28:3–28:5	3 pesukim
Shelishi	Numbers 28:6–28:10	5 pesukim
Revi'i	Numbers 28:11–28:15	5 pesukim

Ḥatzi Kaddish, the Torah is returned as usual. No *Lamenatzeah*. Remove Tefillin before or after Ḥatzi Kaddish, according to community custom. Musaf for Rosh Ḥodesh (including ולכפרת פשע), Shir shel Yom for Rosh Ḥodesh and Sunday.

Minḥa as usual for weekday, with the addition of *Ya'ale Veyavo* in the Amidah and the omission of *taḥanun*.

### Rosh Ḥodesh Marḥeshvan, Second Day (1 Marḥeshvan)

Davening on Rosh Ḥodesh is the same as the first day of Rosh Ḥodesh, except that the Psalm of the Day is for Rosh Ḥodesh and Monday.

### Shabbat Noah – 6 Marḥeshvan

Kabbalat Shabbat and Arvit as usual.

Kohen	Genesis 6:9–6:22	14 pesukim
Levi	Genesis 7:1–7:16	16 pesukim
Shelishi	Genesis 7:17–8:14	22 pesukim
Revi'i	Genesis 8:15–9:7	15 pesukim
Ḥamishi	Genesis 9:8–9:17	10 pesukim
Shishi	Genesis 9:18–10:32	44 pesukim
Shevi'i	Genesis 11:1–11:32	32 pesukim
Maftir	Genesis 11:29–11:32	4 pesukim

The Haftara for Noach is Isaiah 54:1–55:5. Some congregations say a special misheberakh for those fasting BeHaB.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Lekh Lekha – 13 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 12:1–12:13	13 pesukim
Levi	Genesis 12:14–13:4	11 pesukim
Shelishi	Genesis 13:5–13:18	14 pesukim
Revi'i	Genesis 14:1–14:20	20 pesukim
Ḥamishi	Genesis 14:21–15:6	10 pesukim
Shishi	Genesis 15:7–17:6	37 pesukim
Shevi'i	Genesis 17:7–17:27	21 pesukim
Maftir	Genesis 17:24–17:27	4 pesukim

The Haftara for Lech-Lecha is Isaiah 40:27–41:16.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Vayera — 20 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 18:1–18:14	14 pesukim
Levi	Genesis 18:15–18:33	19 pesukim
Shelishi	Genesis 19:1–19:20	20 pesukim (this aliya has a shalsholet)
Revi'i	Genesis 19:21–21:4	40 pesukim
Ḥamishi	Genesis 21:5–21:21	17 pesukim
Shishi	Genesis 21:22–21:34	13 pesukim
Shevi'i	Genesis 22:1–22:24	24 pesukim
Maftir	Genesis 22:20–22:24	5 pesukim

The Haftara for Vayera is II Kings 4:1–4:37.

Shabbat Musaf as usual.

Shabbat Minḥa as usual.

### Shabbat Ḥayyei Sara — 27 Marḥeshvan

Kabbalat Shabbat and Arvit as usual. Pesukei DeZimra and Shaḥarit as usual.

Kohen	Genesis 23:1–23:16	16 pesukim
Levi	Genesis 23:17–24:9	13 pesukim
Shelishi	Genesis 24:10–24:26	17 pesukim
Revi'i	Genesis 24:27–24:52	26 pesukim
Ḥamishi	Genesis 24:53–24:67	15 pesukim
Shishi	Genesis 25:1–25:11	11 pesukim
Shevi'i	Genesis 25:12–25:18	7 pesukim
Maftir	Genesis 25:16–25:18	3 pesukim

The Haftara for Chayei Sara is I Kings 1:1–1:31.

The new month of Kislev is blessed. See page 8 for the molad. Rosh Ḥodesh is Tuesday and Wednesday.

**ראש חודש כסלו יהיה ביום שלישי וביום רביעי**

Av HaRaḥamim is omitted. Shabbat Musaf as usual.

Shabbat Minḥa as usual.

## Chapter 6

# Zmanim

Below is a table of zmanim for the entire year. Dawn is the very beginning of the day. Nighttime obligations, such as the shema, must be performed before this time. Misheyakir is the earliest time to wear Tallit and Tefillin. Sunrise is the beginning of the preferred timeframe for reciting shaharit, and the earliest time to perform daytime halakhic obligations. Morning shema should be recited before the time labelled "shema", and shaharit before the time designated shaharit.

If shaharit was not recited at the proper time, it may be recited until noon. Noon is also listed because it is 12 hours before halakhic midnight, the time before which nighttime obligations should be performed (but if one failed to, generally they may do so until dawn). Minḥa Gedola is one-half proportional hour after noon, the earliest time for minḥa. MK is Minḥa Ketana, which is the preferred earliest time to recite minḥa. Plag is Pelag haMinḥa, the earliest time to begin Shabbat. It is also the time at which some communities end reciting minḥa and begin reciting arvit. Most communities, however, recite minḥa before sunset, and arvit after it. Sunset is also the latest time to perform daytime halakhic obligations.

Dusk is an earlier zman for nighttime, when it begins to get dark. Opinions vary, but the time below is a good benchmark for the earliest time to recite evening shema, earliest ideal time for arvit, and earliest time for nighttime halakhic obligations. Nightfall is when the sky is dark, which is when havdala may be recited.

For dates between those listed, estimate given the adjacent dates. Do not rely on these times to the exact minute, since there is slight variation in zmanim from year to year, and rounding combined with estimating between dates can cause slight inaccuracies.

Prop Hr is the number of minutes in  $\frac{1}{12}$  of the daylight. This is useful to compute other times not listed here, such as the latest time to eat ḥametz on Erev Pesah (2 hours before noon), or earliest Minḥa (half a proportional hour after noon, as noted above).

Note that the table does not account for Daylight Saving Time, and is in the standard time of the location.

For ease of navigation, sunrise, noon, and sunset times are bolded.

## 6.1 Zmanim for Chicago

Date	Dawn	Misheyakir	Sunrise	Shema	Shaharit	Noon	MK	Plag	Sunset	Dusk	Nightfall	Prop Hr
01-01	05:48	06:17	<b>07:18</b>	09:36	10:22	<b>11:54</b>	14:35	15:32	<b>16:29</b>	17:04	17:16	46
01-04	05:48	06:17	<b>07:18</b>	09:37	10:23	<b>11:55</b>	14:37	15:34	<b>16:32</b>	17:06	17:18	46
01-07	05:49	06:17	<b>07:18</b>	09:37	10:24	<b>11:56</b>	14:39	15:37	<b>16:35</b>	17:09	17:21	46
01-10	05:48	06:17	<b>07:17</b>	09:37	10:24	<b>11:58</b>	14:41	15:40	<b>16:38</b>	17:12	17:24	47
01-13	05:48	06:17	<b>07:16</b>	09:38	10:25	<b>11:59</b>	14:44	15:43	<b>16:41</b>	17:15	17:27	47
01-16	05:47	06:16	<b>07:15</b>	09:38	10:25	<b>12:00</b>	14:46	15:46	<b>16:45</b>	17:18	17:30	47
01-19	05:46	06:14	<b>07:13</b>	09:37	10:25	<b>12:01</b>	14:49	15:49	<b>16:49</b>	17:22	17:33	48
01-22	05:44	06:13	<b>07:11</b>	09:37	10:25	<b>12:02</b>	14:51	15:52	<b>16:52</b>	17:25	17:37	48
01-25	05:43	06:11	<b>07:09</b>	09:36	10:25	<b>12:03</b>	14:54	15:55	<b>16:56</b>	17:29	17:40	49
01-28	05:41	06:09	<b>07:07</b>	09:35	10:24	<b>12:03</b>	14:56	15:58	<b>17:00</b>	17:32	17:44	49
01-31	05:38	06:06	<b>07:04</b>	09:34	10:24	<b>12:04</b>	14:59	16:01	<b>17:04</b>	17:36	17:47	50
02-03	05:36	06:04	<b>07:01</b>	09:32	10:23	<b>12:04</b>	15:01	16:04	<b>17:07</b>	17:39	17:51	51
02-06	05:33	06:01	<b>06:57</b>	09:31	10:22	<b>12:04</b>	15:03	16:07	<b>17:11</b>	17:43	17:54	51
02-09	05:30	05:57	<b>06:54</b>	09:29	10:21	<b>12:05</b>	15:06	16:11	<b>17:15</b>	17:47	17:58	52
02-12	05:26	05:54	<b>06:50</b>	09:27	10:20	<b>12:05</b>	15:08	16:14	<b>17:19</b>	17:50	18:02	52
02-15	05:23	05:50	<b>06:46</b>	09:25	10:18	<b>12:04</b>	15:10	16:17	<b>17:23</b>	17:54	18:05	53
02-18	05:19	05:46	<b>06:42</b>	09:23	10:17	<b>12:04</b>	15:12	16:19	<b>17:27</b>	17:58	18:09	54
02-21	05:15	05:42	<b>06:38</b>	09:21	10:15	<b>12:04</b>	15:14	16:22	<b>17:30</b>	18:01	18:12	54
02-24	05:11	05:38	<b>06:33</b>	09:18	10:13	<b>12:04</b>	15:16	16:25	<b>17:34</b>	18:05	18:16	55
02-27	05:06	05:34	<b>06:28</b>	09:16	10:12	<b>12:03</b>	15:18	16:28	<b>17:38</b>	18:08	18:19	56
03-02	05:01	05:29	<b>06:24</b>	09:13	10:10	<b>12:03</b>	15:20	16:31	<b>17:41</b>	18:12	18:23	56
03-05	04:57	05:24	<b>06:19</b>	09:10	10:08	<b>12:02</b>	15:22	16:33	<b>17:45</b>	18:15	18:26	57
03-08	04:52	05:19	<b>06:14</b>	09:08	10:05	<b>12:01</b>	15:24	16:36	<b>17:48</b>	18:19	18:30	58
03-11	04:47	05:14	<b>06:09</b>	09:05	10:03	<b>12:00</b>	15:25	16:39	<b>17:52</b>	18:22	18:33	59
03-14	04:41	05:09	<b>06:04</b>	09:02	10:01	<b>12:00</b>	15:27	16:41	<b>17:55</b>	18:26	18:37	59
03-17	04:36	05:04	<b>05:59</b>	08:59	09:59	<b>11:59</b>	15:29	16:44	<b>17:59</b>	18:29	18:40	60
03-20	04:31	04:59	<b>05:54</b>	08:56	09:56	<b>11:58</b>	15:30	16:46	<b>18:02</b>	18:32	18:43	61
03-23	04:25	04:53	<b>05:49</b>	08:53	09:54	<b>11:57</b>	15:32	16:49	<b>18:05</b>	18:36	18:47	61
03-26	04:20	04:48	<b>05:43</b>	08:50	09:52	<b>11:56</b>	15:34	16:51	<b>18:09</b>	18:39	18:50	62
03-29	04:14	04:43	<b>05:38</b>	08:47	09:50	<b>11:55</b>	15:35	16:54	<b>18:12</b>	18:43	18:54	63
04-01	04:08	04:37	<b>05:33</b>	08:44	09:47	<b>11:54</b>	15:37	16:56	<b>18:15</b>	18:46	18:57	64
04-04	04:03	04:32	<b>05:28</b>	08:41	09:45	<b>11:53</b>	15:38	16:59	<b>18:19</b>	18:50	19:01	64
04-07	03:57	04:26	<b>05:23</b>	08:38	09:43	<b>11:53</b>	15:40	17:01	<b>18:22</b>	18:53	19:05	65
04-10	03:51	04:21	<b>05:18</b>	08:35	09:41	<b>11:52</b>	15:41	17:03	<b>18:25</b>	18:57	19:08	66
04-13	03:45	04:16	<b>05:13</b>	08:32	09:38	<b>11:51</b>	15:43	17:06	<b>18:29</b>	19:00	19:12	66
04-16	03:40	04:10	<b>05:08</b>	08:29	09:36	<b>11:50</b>	15:45	17:08	<b>18:32</b>	19:04	19:16	67
04-19	03:34	04:05	<b>05:04</b>	08:27	09:34	<b>11:50</b>	15:46	17:11	<b>18:35</b>	19:07	19:19	68
04-22	03:28	04:00	<b>04:59</b>	08:24	09:32	<b>11:49</b>	15:48	17:13	<b>18:39</b>	19:11	19:23	68
04-25	03:23	03:55	<b>04:55</b>	08:22	09:31	<b>11:48</b>	15:50	17:16	<b>18:42</b>	19:15	19:27	69
04-28	03:17	03:50	<b>04:51</b>	08:19	09:29	<b>11:48</b>	15:51	17:18	<b>18:45</b>	19:18	19:31	70
05-01	03:12	03:45	<b>04:46</b>	08:17	09:27	<b>11:48</b>	15:53	17:21	<b>18:49</b>	19:22	19:34	70
05-04	03:06	03:41	<b>04:43</b>	08:15	09:26	<b>11:47</b>	15:55	17:23	<b>18:52</b>	19:25	19:38	71
05-07	03:01	03:36	<b>04:39</b>	08:13	09:24	<b>11:47</b>	15:57	17:26	<b>18:55</b>	19:29	19:42	71
05-10	02:56	03:32	<b>04:35</b>	08:11	09:23	<b>11:47</b>	15:59	17:28	<b>18:58</b>	19:33	19:46	72
05-13	02:52	03:28	<b>04:32</b>	08:09	09:22	<b>11:47</b>	16:00	17:31	<b>19:01</b>	19:36	19:49	72
05-16	02:47	03:24	<b>04:29</b>	08:08	09:21	<b>11:47</b>	16:02	17:33	<b>19:05</b>	19:40	19:53	73
05-19	02:43	03:20	<b>04:26</b>	08:07	09:20	<b>11:47</b>	16:04	17:36	<b>19:08</b>	19:43	19:56	73
05-22	02:39	03:17	<b>04:24</b>	08:05	09:19	<b>11:47</b>	16:06	17:38	<b>19:10</b>	19:46	20:00	74
05-25	02:35	03:14	<b>04:21</b>	08:04	09:19	<b>11:47</b>	16:07	17:40	<b>19:13</b>	19:49	20:03	74
05-28	02:32	03:12	<b>04:19</b>	08:04	09:18	<b>11:48</b>	16:09	17:42	<b>19:16</b>	19:52	20:06	75
05-31	02:29	03:09	<b>04:18</b>	08:03	09:18	<b>11:48</b>	16:11	17:44	<b>19:18</b>	19:55	20:09	75
06-03	02:26	03:07	<b>04:16</b>	08:02	09:18	<b>11:48</b>	16:12	17:46	<b>19:20</b>	19:57	20:12	75
06-06	02:24	03:06	<b>04:15</b>	08:02	09:18	<b>11:49</b>	16:13	17:48	<b>19:22</b>	20:00	20:14	76
06-09	02:22	03:05	<b>04:15</b>	08:02	09:18	<b>11:49</b>	16:15	17:50	<b>19:24</b>	20:02	20:16	76
06-12	02:21	03:04	<b>04:14</b>	08:02	09:18	<b>11:50</b>	16:16	17:51	<b>19:26</b>	20:03	20:18	76
06-15	02:21	03:03	<b>04:14</b>	08:02	09:18	<b>11:51</b>	16:17	17:52	<b>19:27</b>	20:05	20:19	76
06-18	02:20	03:03	<b>04:14</b>	08:03	09:19	<b>11:51</b>	16:18	17:53	<b>19:28</b>	20:06	20:20	76
06-21	02:21	03:04	<b>04:15</b>	08:03	09:20	<b>11:52</b>	16:19	17:54	<b>19:29</b>	20:07	20:21	76
06-24	02:22	03:05	<b>04:16</b>	08:04	09:20	<b>11:53</b>	16:19	17:54	<b>19:29</b>	20:07	20:22	76
06-27	02:23	03:06	<b>04:17</b>	08:05	09:21	<b>11:53</b>	16:19	17:54	<b>19:30</b>	20:07	20:22	76

Date	Dawn	Misheyakir	Sunrise	Shema	Shaharit	Noon	MK	Plag	Sunset	Dusk	Nightfall	Prop Hr
06-30	02:25	03:07	<b>04:18</b>	08:06	09:22	<b>11:54</b>	16:20	17:54	<b>19:29</b>	20:07	20:21	76
07-03	02:27	03:09	<b>04:19</b>	08:07	09:23	<b>11:54</b>	16:19	17:54	<b>19:29</b>	20:06	20:21	76
07-06	02:30	03:11	<b>04:21</b>	08:08	09:24	<b>11:55</b>	16:19	17:54	<b>19:28</b>	20:05	20:19	76
07-09	02:33	03:14	<b>04:23</b>	08:09	09:25	<b>11:55</b>	16:19	17:53	<b>19:27</b>	20:04	20:18	75
07-12	02:36	03:17	<b>04:25</b>	08:11	09:26	<b>11:56</b>	16:18	17:52	<b>19:26</b>	20:02	20:16	75
07-15	02:40	03:20	<b>04:28</b>	08:12	09:27	<b>11:56</b>	16:17	17:51	<b>19:24</b>	20:00	20:14	75
07-18	02:44	03:23	<b>04:30</b>	08:13	09:28	<b>11:56</b>	16:16	17:49	<b>19:22</b>	19:58	20:12	74
07-21	02:48	03:26	<b>04:33</b>	08:15	09:29	<b>11:56</b>	16:15	17:47	<b>19:20</b>	19:55	20:09	74
07-24	02:52	03:30	<b>04:36</b>	08:16	09:29	<b>11:56</b>	16:13	17:45	<b>19:17</b>	19:52	20:06	73
07-27	02:56	03:33	<b>04:39</b>	08:17	09:30	<b>11:56</b>	16:12	17:43	<b>19:14</b>	19:49	20:02	73
07-30	03:01	03:37	<b>04:42</b>	08:19	09:31	<b>11:56</b>	16:10	17:40	<b>19:11</b>	19:45	19:59	72
08-02	03:05	03:41	<b>04:45</b>	08:20	09:32	<b>11:56</b>	16:08	17:38	<b>19:08</b>	19:42	19:55	72
08-05	03:10	03:45	<b>04:48</b>	08:22	09:33	<b>11:56</b>	16:06	17:35	<b>19:04</b>	19:38	19:51	71
08-08	03:14	03:48	<b>04:51</b>	08:23	09:34	<b>11:55</b>	16:03	17:32	<b>19:00</b>	19:34	19:46	71
08-11	03:19	03:52	<b>04:54</b>	08:24	09:35	<b>11:55</b>	16:01	17:28	<b>18:56</b>	19:29	19:42	70
08-14	03:23	03:56	<b>04:57</b>	08:26	09:35	<b>11:54</b>	15:58	17:25	<b>18:52</b>	19:25	19:37	70
08-17	03:27	04:00	<b>05:00</b>	08:27	09:36	<b>11:54</b>	15:55	17:21	<b>18:48</b>	19:20	19:32	69
08-20	03:32	04:04	<b>05:03</b>	08:28	09:36	<b>11:53</b>	15:52	17:18	<b>18:43</b>	19:15	19:27	68
08-23	03:36	04:07	<b>05:06</b>	08:29	09:37	<b>11:52</b>	15:49	17:14	<b>18:38</b>	19:10	19:22	68
08-26	03:40	04:11	<b>05:09</b>	08:30	09:37	<b>11:52</b>	15:46	17:10	<b>18:34</b>	19:05	19:17	67
08-29	03:44	04:15	<b>05:12</b>	08:32	09:38	<b>11:51</b>	15:43	17:06	<b>18:29</b>	19:00	19:12	66
09-01	03:48	04:18	<b>05:16</b>	08:33	09:38	<b>11:50</b>	15:40	17:02	<b>18:24</b>	18:55	19:07	66
09-04	03:52	04:22	<b>05:19</b>	08:34	09:39	<b>11:49</b>	15:36	16:58	<b>18:19</b>	18:50	19:01	65
09-07	03:56	04:25	<b>05:22</b>	08:35	09:39	<b>11:48</b>	15:33	16:53	<b>18:14</b>	18:45	18:56	64
09-10	04:00	04:29	<b>05:25</b>	08:36	09:39	<b>11:47</b>	15:29	16:49	<b>18:09</b>	18:39	18:51	64
09-13	04:03	04:32	<b>05:28</b>	08:37	09:40	<b>11:46</b>	15:26	16:45	<b>18:03</b>	18:34	18:45	63
09-16	04:07	04:36	<b>05:31</b>	08:38	09:40	<b>11:45</b>	15:22	16:40	<b>17:58</b>	18:29	18:40	62
09-19	04:11	04:39	<b>05:34</b>	08:39	09:40	<b>11:44</b>	15:19	16:36	<b>17:53</b>	18:23	18:34	62
09-22	04:14	04:42	<b>05:37</b>	08:40	09:41	<b>11:42</b>	15:15	16:32	<b>17:48</b>	18:18	18:29	61
09-25	04:18	04:46	<b>05:40</b>	08:41	09:41	<b>11:41</b>	15:12	16:27	<b>17:42</b>	18:13	18:24	60
09-28	04:21	04:49	<b>05:44</b>	08:42	09:41	<b>11:40</b>	15:09	16:23	<b>17:37</b>	18:07	18:18	59
10-01	04:24	04:52	<b>05:47</b>	08:43	09:42	<b>11:39</b>	15:05	16:19	<b>17:32</b>	18:02	18:13	59
10-04	04:28	04:55	<b>05:50</b>	08:44	09:42	<b>11:38</b>	15:02	16:14	<b>17:27</b>	17:57	18:08	58
10-07	04:31	04:59	<b>05:53</b>	08:45	09:43	<b>11:38</b>	14:58	16:10	<b>17:22</b>	17:52	18:03	57
10-10	04:34	05:02	<b>05:57</b>	08:47	09:43	<b>11:37</b>	14:55	16:06	<b>17:17</b>	17:47	17:58	57
10-13	04:38	05:05	<b>06:00</b>	08:48	09:44	<b>11:36</b>	14:52	16:02	<b>17:12</b>	17:42	17:53	56
10-16	04:41	05:08	<b>06:03</b>	08:49	09:45	<b>11:35</b>	14:49	15:58	<b>17:07</b>	17:38	17:49	55
10-19	04:44	05:12	<b>06:07</b>	08:51	09:45	<b>11:35</b>	14:46	15:54	<b>17:03</b>	17:33	17:44	55
10-22	04:47	05:15	<b>06:10</b>	08:52	09:46	<b>11:34</b>	14:43	15:51	<b>16:58</b>	17:29	17:40	54
10-25	04:51	05:18	<b>06:14</b>	08:54	09:47	<b>11:34</b>	14:40	15:47	<b>16:54</b>	17:25	17:36	53
10-28	04:54	05:21	<b>06:18</b>	08:56	09:48	<b>11:34</b>	14:38	15:44	<b>16:50</b>	17:21	17:32	53
10-31	04:57	05:25	<b>06:21</b>	08:57	09:49	<b>11:33</b>	14:35	15:41	<b>16:46</b>	17:17	17:28	52
11-03	05:00	05:28	<b>06:25</b>	08:59	09:50	<b>11:33</b>	14:33	15:38	<b>16:42</b>	17:13	17:25	51
11-06	05:04	05:31	<b>06:29</b>	09:01	09:52	<b>11:33</b>	14:31	15:35	<b>16:38</b>	17:10	17:22	51
11-09	05:07	05:35	<b>06:32</b>	09:03	09:53	<b>11:34</b>	14:29	15:32	<b>16:35</b>	17:07	17:19	50
11-12	05:10	05:38	<b>06:36</b>	09:05	09:55	<b>11:34</b>	14:28	15:30	<b>16:32</b>	17:04	17:16	50
11-15	05:13	05:41	<b>06:40</b>	09:07	09:56	<b>11:34</b>	14:26	15:28	<b>16:29</b>	17:02	17:13	49
11-18	05:16	05:45	<b>06:43</b>	09:09	09:58	<b>11:35</b>	14:25	15:26	<b>16:27</b>	17:00	17:11	49
11-21	05:20	05:48	<b>06:47</b>	09:11	09:59	<b>11:36</b>	14:24	15:24	<b>16:25</b>	16:58	17:09	48
11-24	05:23	05:51	<b>06:50</b>	09:13	10:01	<b>11:37</b>	14:24	15:23	<b>16:23</b>	16:56	17:08	48
11-27	05:26	05:54	<b>06:54</b>	09:16	10:03	<b>11:38</b>	14:23	15:22	<b>16:21</b>	16:55	17:07	47
11-30	05:28	05:57	<b>06:57</b>	09:18	10:05	<b>11:39</b>	14:23	15:21	<b>16:20</b>	16:54	17:06	47
12-03	05:31	06:00	<b>07:00</b>	09:20	10:07	<b>11:40</b>	14:23	15:21	<b>16:19</b>	16:53	17:05	47
12-06	05:34	06:03	<b>07:03</b>	09:22	10:08	<b>11:41</b>	14:23	15:21	<b>16:19</b>	16:53	17:05	46
12-09	05:36	06:05	<b>07:06</b>	09:24	10:10	<b>11:42</b>	14:24	15:21	<b>16:19</b>	16:53	17:05	46
12-12	05:39	06:08	<b>07:08</b>	09:26	10:12	<b>11:44</b>	14:24	15:22	<b>16:19</b>	16:53	17:05	46
12-15	05:41	06:10	<b>07:11</b>	09:28	10:14	<b>11:45</b>	14:25	15:22	<b>16:20</b>	16:54	17:06	46
12-18	05:43	06:12	<b>07:13</b>	09:30	10:15	<b>11:47</b>	14:26	15:23	<b>16:21</b>	16:55	17:07	46
12-21	05:44	06:13	<b>07:14</b>	09:31	10:17	<b>11:48</b>	14:28	15:25	<b>16:22</b>	16:56	17:08	46
12-24	05:46	06:15	<b>07:16</b>	09:33	10:18	<b>11:50</b>	14:29	15:26	<b>16:23</b>	16:58	17:10	46
12-27	05:47	06:16	<b>07:17</b>	09:34	10:20	<b>11:51</b>	14:31	15:28	<b>16:25</b>	17:00	17:12	46
12-30	05:48	06:17	<b>07:18</b>	09:35	10:21	<b>11:53</b>	14:33	15:30	<b>16:28</b>	17:02	17:14	46

## 6.2 Calculation of Zmanim

		0°	1°	2°	3°	4°	5°	6°	7°	8°	9°	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°
0°	$\cos \times \cos$ $\tan \times \tan$	1000 00	1000 00	999 00	999 00	998 00	996 00	995 00	993 00	990 00	988 00	985 00	982 00	978 00	974 00	970 00	966 00	961 00	956 00	951 00	946 00	940 00
1°	$\cos \times \cos$ $\tan \times \tan$	1000 00	1000 00	999 00	998 00	997 00	996 00	994 00	992 00	990 00	988 00	985 00	981 00	978 00	974 00	970 00	966 00	961 00	956 00	951 00	945 00	940 00
2°	$\cos \times \cos$ $\tan \times \tan$	999 00	999 00	999 00	998 00	997 00	996 00	994 00	992 00	990 00	987 00	984 00	981 00	978 00	974 00	970 00	965 00	961 00	956 00	950 00	945 00	939 00
3°	$\cos \times \cos$ $\tan \times \tan$	999 00	998 00	998 00	997 00	996 00	995 00	993 00	991 00	989 00	986 00	983 00	980 00	977 00	973 00	969 00	965 00	960 00	955 00	950 00	944 00	938 00
4°	$\cos \times \cos$ $\tan \times \tan$	998 00	997 00	997 00	996 00	995 00	994 00	992 00	990 00	988 00	985 00	982 00	979 00	976 00	972 00	968 00	964 00	959 00	954 00	949 00	943 00	937 00
5°	$\cos \times \cos$ $\tan \times \tan$	996 00	996 00	996 00	995 00	994 00	992 00	991 00	989 00	986 00	984 00	981 00	978 00	974 00	971 00	967 00	962 00	958 00	953 00	947 00	942 00	936 00
6°	$\cos \times \cos$ $\tan \times \tan$	995 00	994 00	994 00	993 00	992 00	991 00	989 00	987 00	985 00	982 00	979 00	976 00	973 00	969 00	965 00	961 00	956 00	951 00	946 00	940 00	935 00
7°	$\cos \times \cos$ $\tan \times \tan$	993 00	992 00	992 00	991 00	990 00	989 00	987 00	985 00	983 00	980 00	977 00	974 00	971 00	967 00	963 00	959 00	954 00	949 00	944 00	938 00	933 00
8°	$\cos \times \cos$ $\tan \times \tan$	990 00	990 00	990 00	989 00	988 00	986 00	985 00	983 00	981 00	978 00	975 00	972 00	969 00	965 00	961 00	957 00	952 00	947 00	942 00	936 00	931 00
9°	$\cos \times \cos$ $\tan \times \tan$	988 00	988 00	987 00	986 00	985 00	984 00	982 00	980 00	978 00	976 00	973 00	970 00	966 00	962 00	958 00	954 00	949 00	945 00	939 00	934 00	928 00
10°	$\cos \times \cos$ $\tan \times \tan$	985 00	985 00	984 00	983 00	982 00	981 00	979 00	977 00	975 00	973 00	970 00	967 00	963 00	960 00	956 00	951 00	947 00	942 00	937 00	931 00	926 00
11°	$\cos \times \cos$ $\tan \times \tan$	982 00	981 00	981 00	980 00	979 00	978 00	976 00	974 00	972 00	970 00	967 00	964 00	960 00	956 00	952 00	948 00	944 00	939 00	934 00	928 00	923 00
12°	$\cos \times \cos$ $\tan \times \tan$	978 00	978 00	978 00	977 00	976 00	974 00	973 00	971 00	969 00	966 00	963 00	960 00	957 00	953 00	949 00	945 00	940 00	935 00	930 00	925 00	919 00
13°	$\cos \times \cos$ $\tan \times \tan$	974 00	974 00	974 00	973 00	972 00	971 00	969 00	967 00	965 00	962 00	960 00	956 00	953 00	949 00	945 00	941 00	937 00	932 00	927 00	921 00	916 00
14°	$\cos \times \cos$ $\tan \times \tan$	970 00	970 00	970 00	969 00	968 00	967 00	965 00	963 00	961 00	958 00	956 00	952 00	949 00	945 00	941 00	937 00	933 00	928 00	923 00	917 00	912 00
15°	$\cos \times \cos$ $\tan \times \tan$	966 00	966 00	965 00	965 00	964 00	962 00	961 00	959 00	957 00	954 00	951 00	948 00	945 00	941 00	937 00	933 00	929 00	924 00	919 00	913 00	908 00
16°	$\cos \times \cos$ $\tan \times \tan$	961 00	961 00	961 00	960 00	959 00	958 00	956 00	954 00	952 00	949 00	947 00	944 00	940 00	937 00	933 00	929 00	924 00	919 00	914 00	909 00	903 00
17°	$\cos \times \cos$ $\tan \times \tan$	956 00	956 00	956 00	955 00	954 00	953 00	951 00	949 00	947 00	945 00	942 00	939 00	935 00	932 00	928 00	924 00	919 00	915 00	909 00	904 00	898 00
18°	$\cos \times \cos$ $\tan \times \tan$	951 00	951 00	950 00	950 00	949 00	947 00	946 00	944 00	942 00	939 00	937 00	934 00	930 00	927 00	923 00	919 00	914 00	909 00	905 00	899 00	894 00
19°	$\cos \times \cos$ $\tan \times \tan$	946 00	945 00	945 00	944 00	943 00	942 00	940 00	938 00	936 00	934 00	931 00	928 00	925 00	921 00	917 00	913 00	909 00	904 00	899 00	894 00	888 00
20°	$\cos \times \cos$ $\tan \times \tan$	940 00	940 00	939 00	938 00	937 00	936 00	935 00	933 00	931 00	928 00	925 00	922 00	919 00	916 00	912 00	908 00	903 00	899 00	894 00	888 00	883 00
21°	$\cos \times \cos$ $\tan \times \tan$	934 00	933 00	933 00	932 00	931 00	930 00	928 00	927 00	924 00	922 00	919 00	916 00	913 00	910 00	906 00	902 00	897 00	893 00	888 00	883 00	877 00
22°	$\cos \times \cos$ $\tan \times \tan$	927 00	927 00	927 00	926 00	925 00	924 00	922 00	920 00	918 00	916 00	913 00	910 00	907 00	903 00	900 00	896 00	891 00	887 00	882 00	877 00	871 00
23°	$\cos \times \cos$ $\tan \times \tan$	921 00	920 00	920 00	919 00	918 00	917 00	915 00	914 00	912 00	909 00	907 00	904 00	900 00	897 00	893 00	889 00	885 00	880 00	875 00	870 00	864 00
24°	$\cos \times \cos$ $\tan \times \tan$	914 00	913 00	913 00	912 00	911 00	910 00	909 00	907 00	905 00	902 00	900 00	897 00	894 00	890 00	886 00	882 00	878 00	874 00	869 00	864 00	858 00
25°	$\cos \times \cos$ $\tan \times \tan$	906 00	906 00	906 00	905 00	904 00	903 00	901 00	900 00	897 00	895 00	893 00	890 00	887 00	883 00	879 00	875 00	871 00	867 00	862 00	857 00	851 00
26°	$\cos \times \cos$ $\tan \times \tan$	899 00	899 00	898 00	898 00	897 00	895 00	894 00	892 00	890 00	888 00	885 00	882 00	879 00	876 00	872 00	868 00	864 00	860 00	855 00	850 00	844 00
27°	$\cos \times \cos$ $\tan \times \tan$	891 00	891 00	890 00	890 00	889 00	888 00	886 00	884 00	882 00	880 00	877 00	875 00	872 00	868 00	865 00	861 00	856 00	852 00	847 00	842 00	836 00
28°	$\cos \times \cos$ $\tan \times \tan$	883 00	883 00	882 00	882 00	881 00	880 00	878 00	876 00	874 00	872 00	870 00	867 00	864 00	860 00	857 00	853 00	849 00	844 00	840 00	835 00	830 00
29°	$\cos \times \cos$ $\tan \times \tan$	875 00	874 00	874 00	873 00	872 00	871 00	870 00	868 00	866 00	864 00	861 00	859 00	856 00	852 00	849 00	845 00	841 00	836 00	832 00	827 00	822 00
30°	$\cos \times \cos$ $\tan \times \tan$	866 00	866 00	865 00	865 00	864 00	863 00	861 00	860 00	858 00	855 00	853 00	850 00	847 00	844 00	840 00	837 00	832 00	828 00	824 00	819 00	814 00
31°	$\cos \times \cos$ $\tan \times \tan$	857 00	857 00	857 00	856 00	855 00	854 00	852 00	851 00	849 00	847 00	844 00	841 00	838 00	835 00	832 00	828 00	824 00	820 00	815 00	810 00	805 00
32°	$\cos \times \cos$ $\tan \times \tan$	848 00	848 00	848 00	847 00	846 00	845 00	843 00	842 00	840 00	838 00	835 00	832 00	830 00	826 00	823 00	819 00	815 00	811 00	807 00	802 00	797 00
33°	$\cos \times \cos$ $\tan \times \tan$	839 00	839 00	838 00	838 00	837 00	835 00	834 00	832 00	831 00	828 00	826 00	823 00	820 00	817 00	814 00	810 00	806 00	802 00	798 00	793 00	788 00
34°	$\cos \times \cos$ $\tan \times \tan$	829 00	829 00	829 00	828 00	827 00	826 00	824 00	823 00	821 00	819 00	816 00	814 00	811 00	808 00	804 00	801 00	797 00	793 00	788 00	784 00	779 00

35°	$\cos \times \cos$ $\tan \times \tan$	819 00	819 012	819 024	818 037	817 049	816 061	815 074	813 086	811 098	809 111	807 123	804 136	801 149	798 162	795 175	791 188	787 201	783 214	779 228	775 241
36°	$\cos \times \cos$ $\tan \times \tan$	809 00	809 013	809 025	808 038	807 051	806 064	805 076	803 089	801 102	799 115	797 128	794 141	791 154	788 168	785 181	781 195	778 208	774 222	769 236	765 250
37°	$\cos \times \cos$ $\tan \times \tan$	799 00	799 013	798 026	798 039	797 053	796 066	794 079	793 093	791 106	789 119	787 133	784 146	781 160	778 174	775 188	771 202	768 216	764 230	760 245	755 259
38°	$\cos \times \cos$ $\tan \times \tan$	788 00	788 014	788 027	787 041	786 055	785 068	784 082	782 096	780 110	778 124	776 138	774 152	771 166	768 180	765 195	761 209	757 224	754 239	749 254	745 269
39°	$\cos \times \cos$ $\tan \times \tan$	777 00	777 014	777 028	776 042	775 057	774 071	773 085	771 099	770 114	768 128	765 143	763 157	760 172	757 187	754 202	751 217	747 232	743 248	739 263	735 279
40°	$\cos \times \cos$ $\tan \times \tan$	766 00	766 015	766 029	765 044	764 059	763 073	762 088	760 103	759 118	757 133	754 148	752 163	749 178	746 194	743 209	740 225	736 241	733 257	729 273	724 289
41°	$\cos \times \cos$ $\tan \times \tan$	755 00	755 015	754 030	754 046	753 061	752 076	751 091	749 107	747 122	745 138	743 153	741 169	738 185	735 201	732 217	729 233	725 249	722 266	718 282	714 299
42°	$\cos \times \cos$ $\tan \times \tan$	743 00	743 016	743 031	742 047	741 063	740 079	739 095	738 111	736 127	734 143	732 159	729 175	727 191	724 208	721 224	718 241	714 258	711 275	707 293	703 310
43°	$\cos \times \cos$ $\tan \times \tan$	731 00	731 016	731 033	730 049	730 065	729 082	727 098	726 114	724 131	722 148	720 164	718 181	715 198	713 215	710 233	706 250	703 267	699 285	696 303	692 321
44°	$\cos \times \cos$ $\tan \times \tan$	719 00	719 017	719 034	718 051	718 068	717 084	715 101	714 119	712 136	710 153	708 170	706 188	704 205	701 223	698 241	695 259	691 277	688 295	684 314	680 333
45°	$\cos \times \cos$ $\tan \times \tan$	707 00	707 017	707 035	706 052	705 070	704 087	703 105	702 123	700 141	698 158	696 176	694 194	692 213	689 231	686 249	683 268	680 287	676 306	672 325	669 344
46°	$\cos \times \cos$ $\tan \times \tan$	695 00	695 018	694 036	694 054	693 072	692 091	691 109	689 127	688 146	686 164	684 183	682 201	679 220	677 239	674 258	671 277	668 297	664 317	661 336	657 357
47°	$\cos \times \cos$ $\tan \times \tan$	682 00	682 019	682 037	681 056	680 075	679 094	678 113	677 132	675 151	674 170	672 189	669 208	667 228	665 248	662 267	659 287	656 307	652 328	649 348	645 369
48°	$\cos \times \cos$ $\tan \times \tan$	669 00	669 019	669 039	668 058	668 078	667 097	665 117	664 136	663 156	661 176	659 196	657 216	655 236	652 256	649 277	646 298	643 318	640 340	636 361	633 382
49°	$\cos \times \cos$ $\tan \times \tan$	656 00	656 020	656 040	655 060	654 080	654 101	652 121	651 141	650 162	648 182	646 203	644 224	642 245	639 266	637 287	634 308	631 330	627 352	624 374	620 396
50°	$\cos \times \cos$ $\tan \times \tan$	643 00	643 021	642 042	642 062	641 083	640 104	639 125	638 146	637 167	635 189	633 210	631 232	629 253	626 275	624 297	621 319	618 342	615 364	611 387	608 410
51°	$\cos \times \cos$ $\tan \times \tan$	629 00	629 022	629 043	628 065	628 086	627 108	626 130	625 152	623 174	622 196	620 218	618 240	616 262	613 285	611 308	608 331	605 354	602 378	599 401	595 425
52°	$\cos \times \cos$ $\tan \times \tan$	616 00	616 022	615 045	615 067	614 090	613 112	612 135	611 157	610 180	608 203	606 226	604 249	602 272	600 295	597 319	595 343	592 367	589 391	586 416	582 441
53°	$\cos \times \cos$ $\tan \times \tan$	602 00	602 023	601 046	601 070	600 093	600 116	599 139	597 163	596 187	594 210	593 234	591 258	589 282	586 306	584 331	581 356	579 381	576 406	572 431	569 457
54°	$\cos \times \cos$ $\tan \times \tan$	588 00	588 024	587 048	587 072	586 096	586 120	585 145	583 169	582 193	581 218	579 243	577 268	575 293	573 318	570 343	568 369	565 395	562 421	559 447	556 474
55°	$\cos \times \cos$ $\tan \times \tan$	574 00	573 025	573 050	573 075	572 100	571 125	570 150	569 175	568 201	567 226	565 252	563 278	561 304	559 330	557 356	554 383	551 410	549 437	546 464	542 492
56°	$\cos \times \cos$ $\tan \times \tan$	559 00	559 026	559 052	558 078	558 104	557 130	556 156	555 182	554 208	552 235	551 261	549 288	547 315	545 342	543 370	540 397	538 425	535 453	532 482	529 510
57°	$\cos \times \cos$ $\tan \times \tan$	545 00	545 027	544 054	544 081	543 108	543 135	542 162	541 189	539 216	538 244	536 272	535 299	533 327	531 356	528 384	526 413	524 442	521 471	518 500	515 530
58°	$\cos \times \cos$ $\tan \times \tan$	530 00	530 028	530 056	529 084	529 112	528 140	527 168	526 196	525 225	523 253	522 282	520 311	518 340	516 369	514 399	512 429	509 459	507 489	504 520	501 551
59°	$\cos \times \cos$ $\tan \times \tan$	515 00	515 029	515 058	514 087	514 116	513 146	512 175	511 204	510 234	509 264	507 293	506 324	504 354	502 384	500 415	497 446	495 477	493 509	490 541	487 573
60°	$\cos \times \cos$ $\tan \times \tan$	500 00	500 030	500 060	499 091	499 121	498 152	497 182	496 213	495 243	494 274	492 305	491 337	489 368	487 400	485 432	483 464	481 497	478 530	476 563	473 596
61°	$\cos \times \cos$ $\tan \times \tan$	485 00	485 031	485 063	484 095	484 126	483 158	482 190	481 222	480 254	479 286	477 318	476 351	474 383	472 416	470 450	468 483	466 517	464 552	461 586	458 621
62°	$\cos \times \cos$ $\tan \times \tan$	469 00	469 033	469 066	469 099	468 132	468 165	467 198	466 231	465 264	464 298	462 332	461 366	459 400	457 434	456 469	453 504	451 539	449 575	446 611	444 648
63°	$\cos \times \cos$ $\tan \times \tan$	454 00	454 034	454 069	453 103	453 137	452 172	452 206	451 241	450 276	448 311	447 346	446 381	444 417	442 453	441 489	439 526	436 563	434 600	432 638	429 676
64°	$\cos \times \cos$ $\tan \times \tan$	438 00	438 036	438 072	438 107	437 143	437 179	436 215	435 252	434 288	433 325	432 362	430 399	429 436	427 473	425 511	423 549	421 588	419 627	417 666	414 706
65°	$\cos \times \cos$ $\tan \times \tan$	423 00	423 037	422 075	422 112	422 150	421 188	420 225	419 263	419 301	417 340	416 378	415 417	413 456	412 495	410 535	408 575	406 615	404 656	402 697	400 738
66°	$\cos \times \cos$ $\tan \times \tan$	407 00	407 039	406 078	406 118	406 157	405 197	405 236	404 276	403 316	402 356	401 396	400 437	399 477	396 519	395 560	393 602	391 644	389 687	387 730	385 773
67°	$\cos \times \cos$ $\tan \times \tan$	391 00	391 041	390 082	390 123	390 165	389 206	389 248	388 289	387 331	386 373	385 415	384 458	382 501	381 544	379 587	377 631	376 676	374 720	372 765	369 811
68°	$\cos \times \cos$ $\tan \times \tan$	375 00	375 043	374 086	374 130	374 173	373 217	373 260	372 304	371 348	370 392	369 436	368 481	366 526	365 571	363 617	362 663	360 710	358 757	356 804	354 852
69°	$\cos \times \cos$ $\tan \times \tan$	358 00	358 045	358 091	358 137	357 182	357 228	356 274	356 320	355 366	354 413	353 459	352 506	351 554	349 601	348 650	346 698	344 747	343 796	341 846	339 897

## **Part II**

# **Selected Halakhot of Prayer**



## 6.3 Introduction

This guide is intended as a quick-reference for liturgical questions that come up frequently and require an immediate answer, and are more in-depth than siddur instructions typically have. It therefore omits discussion of the obligation of prayer, times for the different liturgies, attire for prayer, and other more regularly-occurring matters of ritual law. It also omits significant amounts of halakhic discussion and relevant details for the sake of conciseness.

Given that this guide is a summary of summaries, it should not be used as an authoritative halakhic guide. When possible a more comprehensive text should be consulted. This text is designed for when doing so would cause undo interruption or a burden on the congregation.

The guide is primarily based on the English translation of Peninei Halakha. When it cites major codes, the citations are referenced here. This has been supplemented by references to the *Kitzur Shulḥan Arukh* and other sources as noted. Citations to the *Shulḥan Arukh* are abbreviated to the section (“OC” or “YD”) and *Siman*.

## 6.4 Situations where Prayer is Forbidden

It is forbidden to pray near uncovered excrement, smelly garbage, or other foul smells. A person must be four cubits (approximately 2 meters or  $6\frac{1}{2}$  feet) from the source of the smell or where they cannot smell it, whichever is further, even if they themselves cannot smell it (*PH Prayer*, 3:9 citing OC 79).

The above does not apply to feces of babies who do not eat much solid food, since it does not smell as bad as that of adults or animals (*ibid.*, 4:3 citing OC 81). Diapers, catheters, and the like are considered “covered” (*ibid.*, 4:4).

One may not hold an item they are afraid will fall during prayer, unless they would be afraid the item would be stolen and that would interfere with proper attention to praying (*ibid.*, 5:7 citing OC 96).

One may not pray when they need to use the toilet (*ibid.*, 5:8 citing *Berakhot* 15a).

A person who is tipsy should not pray, but if they do so their obligation is fulfilled. A person who is inebriated may not pray (*ibid.*, 5:11 citing OC 99).

## 6.5 A Diminished Minyan

If a portion of the minyan leaves during any prayer requiring a minyan, the prayer may be completed as long as the majority of the minyan remains (*ibid.*, 2:10 citing OC 55).

The repetition of the Amidah is considered the same prayer, but *Birkat Kohanim* and the Torah service are not. In Ashkenazi practice, kaddishes after the Amidah up to and including the following Full Kaddish are considered the same prayer. The blessings of Shema and the Amidah that follows are considered different prayers (*ibid.*).

If a minyan was absent for *Pesukei DeZimra* and *Yishtabah* was recited, and then a minyan was formed, a few verses should be read before Half Kaddish is recited (*Kitzur SA*, 15:1).

## 6.6 Interruptions in Liturgy

### 6.6.1 During Pesukei DeZimra

*Pesukei DeZimra* is the portion of the service between *Barukh She’amar* and *Yishtabah*. Needless interruptions are forbidden during that period, with the following exceptions (based on *Koren Siddur*, “Table of Permitted Responses” and *PH Prayer*, 16:5):

- Answering “amen” to a blessing
- The congregational response to *kedusha* and *barekhu*
- Reciting *modim derabbanan*
- Answering *אמן יהי שמיה רבא וכו’* in kaddish

- Reciting the first verse of shema with the congregation
- Reciting the blessing after using the toilet, on thunder, or on lightening
- Respond to a respected person's greeting, or greet a person out of fear
- Between paragraphs: greet a respected person, or respond to anyone's greeting
- Receive an aliya (though such a person shouldn't be given an aliya unless they're the only Kohen or Levi)

In all these cases it is preferable to interrupt between paragraphs if possible, and the interruption should be between verses.

Between Pesukei DeZimra and Shaḥarit it is permitted to make communal announcements that cannot wait until after Full Kaddish (*PH Prayer*, 16:2). Otherwise, any interruption at this point is forbidden, besides those permitted during Pesukei DeZimra.

### 6.6.2 During the Shema and its Blessings

During the Shema and its blessings, interruptions are forbidden with the following exceptions (based on *Koren Siddur*, “Table of Permitted Responses” and *PH Prayer*, 16:5):

- The congregational response to kedusha (but only the lines beginning קדוש and ברוך) and barekhu
- Reciting only the words מודים אנחנו לך from modim derabbanan
- Answering אמן יהי שמיה רבא וכי in kaddish
- Receive an aliya (but not in the middle of the first verse of the Shema)
- Respond to a respected person's greeting, or greet a person out of fear
- Between paragraphs, greet a respected person, or respond to anyone's greeting
- Between paragraphs, recite the blessing on thunder and lighting
- Between paragraphs, answer אמן to a blessing

### 6.6.3 During the Amidah

Interruptions during the Amidah are forbidden, even congregational responses to Kaddish and Kedusha. It is considered an interruption to put on a tallit if it has fallen off (though it may be adjusted, OC 97:4). It is permitted to walk to somewhere else if there is a distraction preventing prayer in the original location (*ibid.*, 17:15).

If an interruption is long enough that one could have finished the Amidah in the length of the interruption, the Amidah must be started again (*PH Prayer* 18:1).

## 6.7 Time-Related Errors in Liturgy

In all these cases, if the shaliḥ tzibbur makes a mistake in their silent Amidah they need not repeat it even if it would normally be required if this would cause undo delay for the community (*Kitzur SA*, 19:13)

### 6.7.1 Requests for Rain

**Mashiv HaRuah** Mashiv haRuah is recited beginning at Musaf on the first day of Pesah until Musaf on Shemini Atzeret. If it is omitted in winter or recited in summer, one must begin the Amidah again (unless the berakha has not been completed, in which case resume from the point of the error). But if “Morid HaTal” was recited in summer, the Amidah may be continued as normal (*PH Prayer*, 18:4-5 citing OC 114).

If Mashiv haRuah was recited during Arvitor shaḥarit on Shemini Atzeret, or omitted on Pesah, the Amidah need not be repeated (*Kitzur SA*, 19:2, 4).

**Tal uMatar** The request for rain in the weekday Amidah is recited during the rainy season. In the Land of Israel it is begun on the 7th of Marḥeshvan at Arvit (i.e. the beginning of the 7th) (*PH Prayer*, 18:5 citing OC 117).

Elsewhere it is begun 60 days after the Autumnal Equinox, which for this purpose is reckoned according to the Julian calendar (Tekufat Shemuel). In the 21st century this works out to 'Arvit on December 4th, or December 5th in years immediately before a civil leap year. It moves one day on the Gregorian calendar later every time there is a Julian leap year that is not a Gregorian leap year, which occurs every Gregorian year that is divisible by 100 but not by 400. When such a year occurs, treat the year before as the year before a leap year. Then in the non-leap year the request for rain moves one year later. For example, in the year 2099 the request will begin December 5th, and on December 5th (or 6th, in years before a leap year) thereafter until 2198.

In both locations it is said until Passover. If it was forgotten and the blessing was concluded, it should be inserted in the blessing of שמע קולינו (before עננו if on a fast). If that blessing was concluded, return to the blessing of “mevarekh hashanim”. If the Amidah was completed, it must be recited again (ibid.).

## 6.7.2 Shabbat and Festival Liturgical Texts

On Shabbat and Festivals, the blessing of Hashkiveinu is concluded with הפורס סכת שלום וכר' instead of the weekday text, שומר עמו ישראל לעד. If the weekday text was said by mistake and the error was not caught immediately, one need not repeat the blessing.

If the weekday Amidah was mistakenly said on Shabbat or a Festival and the mistake was realized during the middle portion of the Amidah, the blessing currently being said is completed, and the middle blessing for Shabbat or Festivals should be recited and the Amidah continued as usual (*Kitzur SA*, 76:16). This does not apply to Musaf, where one should not complete the blessing currently being recited (ibid., 76:19). If the mistake was realized during the concluding three blessings, stop and return to the middle blessing for Shabbat or Festivals and continue as usual. If the Amidah was already completed, recite the Amidah from the beginning with the correct text (ibid., 76:18).

If the Shabbat Amidah was recited on a Festival or the reverse, if the central blessing was recited incorrectly one must return to the beginning of the central blessing of the Amidah. If the Amidah was completed it must be recited over again. The same applies to erroneously including or omitting reference to Shabbat in the concluding berakha, and to mentioning the wrong holiday (*PH Festivals*, 2:3:4)

If the text of the Amidah was substituted on Shabbat between Arvit, Shaḥarit, and Minḥa, and the mistake was not realized until after concluding the blessing מוקדש השבת, the Amidah need not be repeated. This does not apply to Musaf, where reciting Musaf instead of another prayer, or another prayer in place of Musaf, requires reciting the correct Amidah (*Kitzur SA*, 76:21-22).

## 6.7.3 Holiday Liturgical Additions

Havdalah in the Amidah is recited at the end of Shabbat and Festivals. If forgotten the Amidah is not repeated, since Havdalah will also be said separately (*PH Prayer*, 18:2 citing OC 422).

Ya'aleh veYavo is recited on festivals and Rosh Ḥodesh. If omitted, the Amidah must be repeated, except at Arvit on Rosh Ḥodesh. If the omission is realized before the Amidah is complete, return to Retzei and continue from there (ibid.).

Al Hanisim is recited on Ḥanukkah and Purim. If omitted the Amidah is not repeated (ibid., citing OC 682).

If Aneinu, recited on fast days, is forgotten, the Amidah is not repeated (ibid., citing OC 565). It may be inserted in שמע קולינו, or if it is forgotten there, during the paragraph following the Amidah before taking three steps backwards.

During the Ten Days of Repentance, if ה' הקדוש is forgotten and the error is not fixed within a moment, return to the beginning of the Amidah. Other additions do not require repeating the Amidah.

If a holiday addition was mistakenly recited on a weekday, return to the beginning of the berakha if the berakha has not been concluded. If the berakha has been completed, continue as usual without returning or repeating.

### 6.7.4 Cases of Doubt

If one is unsure whether they included a special insertion to the Amidah that is required, they must assume they omitted it and repeat the Amidah. The same is true for the requests for rain (or lack thereof) within 30 days of beginning / ending including the request. In such a case, one should have in mind that if they did recite the correct text, the repeated text should be considered a voluntary extra prayer (*PH Prayer*, 18:6).

## 6.8 Birkat Hamazon

### 6.8.1 When to Recite Birkat Hamazon

Birkat Hamazon is recited after a meal where an olive's size of bread is eaten. It should be recited within 72 minutes of the end of the meal. If this time already elapsed, it may be recited as long as one is not yet hungry (*Kitzur SA*, 44:8).

Birkat Hamazon should be recited at the same location as the meal. If a person forgot and went somewhere else, they may eat some bread at the new location and recite Birkat Hamazon there. If not, they must return to the location of the meal if possible. If that is impossible or the time to recite Birkat Hamazon would pass, it is recited at the new location (*ibid.*, 44:9).

### 6.8.2 Errors in Additions to Birkat Hamazon

In all below cases, if a berakha has been partially said, if only **ברוך אתה ה'** has been said, conclude the line **לְמַדְנִי** **הַקִּיף**, which forms a complete verse (Psalms 119:12), and proceed as though the berakha had not been begun. If **אֱהִינּוּ** was said, the berakha cannot be un-said, and either continue with the berakha or return to the beginning, depending on the rule for the specific case.

**Retzei and Ya'aleh veYavo** Retzei is added on Shabbat, and Ya'aleh veYavo is added on Festivals and Rosh Hodesh. If forgotten and the berakha of **בּוֹנֵה יְרוּשָׁלַיִם** has not been said, return and say Retzei or Ya'aleh veYavo and continue as usual from there. If forgotten and the next berakha has already been begun (the one that begins **ה' אֱהִינּוּ בְרוּךְ אַתָּה ה' אֱהִינּוּ** **מֶלֶךְ הָעוֹלָם הָאֱבִינּוּ וְכוּ'**):

- On Shabbat and festivals at the evening or first daytime meal, repeat Birkat Hamazon
- On Shabbat and festivals at the third meal, do not repeat Birkat Hamazon
- On Rosh Hodesh, do not repeat Birkat Hamazon
- On H'ol HaMo'ed, do not repeat Birkat Hamazon

If the berakha of **בּוֹנֵה יְרוּשָׁלַיִם** has been completed but the next berakha has not begun, add a compensatory blessing. The texts are as follows:

**בְּרוּךְ אַתָּה יי אֱהִינּוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתַּן...**

- If Retzei was forgotten on Shabbat:  
**שְׁבִתוֹת לְמַנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית: בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבִת:**
- If Ya'aleh veYavo was forgotten on Festivals. On Shabbat if Retzei was forgotten as well, add the words in parentheses.  
**(שְׁבִתוֹת לְמַנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית ו) יָמִים טוֹבִים לְשִׁשּׁוֹן וּלְשִׁמְחָה אֶת־יוֹם חַג ... הַזֶּה: בְּרוּךְ אַתָּה יי מְקַדֵּשׁ (הַשְּׁבִת ו) יִשְׂרָאֵל וְהַיּוֹמִים:**
- If Ya'aleh veYavo was forgotten on Rosh Hodesh. On Shabbat if Retzei was forgotten as well, add the words in parentheses.  
**(שְׁבִתוֹת לְמַנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית ו) רָאִשֵׁי חֲדָשִׁים לְזִכְרוֹן: (בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבִת וּיִשְׂרָאֵל וְרָאִשֵׁי חֲדָשִׁים):**

**Al haNisim** Al haNisim is recited on Hanukka and Purim. If forgotten, Birkat haMazon is not repeated. If the mistake is realized before completing Birkat Hamazon, add to the הרחמן הוא יעשה לנו נסים ונפלאות section הרחמן הוא יעשה לנו נסים ונפלאות כמו שעשה לאבותינו בימים ההם בזמן הזה followed by the text for that day, beginning with either בימי מרדכי or בימי מתתיהו (ibid., 44:16).

## 6.9 Priority List for Aliyot

A Kohen receives the first aliya, and a Levi the second. If there is no Kohen, a Levi need not be called first (or second). If there is no Levi, the same Kohen is called for the first two aliyyot. In a case of great need the Kohen may be asked to leave so a Yisrael can be called instead.

There are variations in local custom of the priority list for aliyyot. This is one such list (ibid., 78:11):

1. A person getting married that day
2. A
3. A child reaching Bar-Mitzva, either on a weekday or on the following Shabbat
4. A new parent
5. On Shabbat, a person who got married the previous week on Wednesday or later
6. Someone observing a Yortzeit
7. On Shabbat, a parent whose son will get a Brit Mila in the following week
8. Someone who needs to recite Gomel or is leaving on a journey

A person may waive their precedence to receive an aliya.

## Chapter 7

# Problems in Sifrei Torah

The following are considered errors in the Sefer Torah (Ganzfried, *Kitzur SA*, 24:1):

- A missing letter that changes the meaning of the word, including grammatical gender. A change of spelling that does not affect the meaning does not invalidate the Torah, though it should be fixed <sup>1</sup>
- An extra letter (unless the mistake is between a *haser* and *malei* spelling)
- One letter split such that it looks like two letters
- Two letters joined together to look like one letter
- One letter substituted for another
- An incorrect paragraph division, either missing or superfluous
- The majority of the seam between two sheets is torn (though if no other Torah is available it may be used if the tear is in a different book of the Torah. If it is in that book, it may be used if there is no other Torah if five seams remain)
- Wax or a similar substance obscures the words of the portion being read

In a case of doubt, a child is shown the doubtful letter. If they read it correctly, the Torah may be used, if not it is invalid.

### 7.1 When an Invalidation is Found

When a problem in a Sefer Torah is discovered between aliyot, the reading is continued with the next aliya from a kosher Sefer Torah from the point the previous aliya ended. If a problem is discovered in the middle of an aliya, a kosher Torah is taken out and the reading is resumed without interruption. If the error occurred in the middle of a sentence, the reading in the kosher Torah should resume from the beginning of that sentence. No new initial berakha on the aliya should be recited (so long as the oleh does not do any unnecessary conversation while the scrolls are swapped), and the concluding blessing should be recited as usual on the kosher Sefer Torah. If there are less than three verses remaining in the aliya, the reader should go back and repeat verses from the kosher Sefer Torah so that three verses are read from the kosher Sefer Torah (*ibid.*, 24:8).

The following are exceptions to the above:

- If the mistake is in a place where the aliya may be ended (three or more verses from a paragraph break and not in the curses), customs vary. Some end the aliya there, the oleh recites the blessing, and the next aliya begins from the kosher Sefer Torah. This is the recommendation of the Rema (*PH Prayer*, 22:2 citing OC 146).

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<sup>1</sup>Note that ׀ can be part of the root even if it does not have an independent vowel associated with it, in which case it missing the letter would invalidate the Torah. For example, if in the phrase אל תירא הגר it was spelled תרא the Torah is invalid (*Kitzur SA*, 24:1)

- If the problem is discovered in Maftir, a new Torah need not be brought out. Instead, the Maftir is completed as usual, but no concluding berakha on the aliya is recited. This applies only when the Maftir is a portion repeated from the last aliya. If the Maftir is from a second Torah, the rules as on other occasions apply (*Kitzur SA*, 78:8).
- On a Shabbat Mincha, Monday, or Thursday, if the problem is found in the final aliya and in a location where the aliya can be ended (not within 3 verses of a paragraph break and after 3 verses), the reading can be concluded at that spot. The concluding blessing is recited and the service continues as usual.

On Shabbat, if possible, Hosafot should be added to make the remaining reading into 7 aliyot (*ibid.*, 24:7).

On a day when multiple Sifrei Torah are used, the other scrolls already used or planned to be used should not be used to replace the invalid scroll. Instead a third or fourth Torah should be used, if available (*ibid.*, 78:10).

If no kosher Sefer Torah is available, the readings may proceed from an invalid one, but without the blessings on the aliyot. In such a case the berakhot on the Haftarah are not recited either (*ibid.*, 79:10)

If no other Torah is available, an invalid Sefer Torah may be used if the error is not in the book currently being read. This leniency does not apply to Shabbat afternoon (*ibid.*, 24:10).