The Molad: Shabbos morning, 3:23.

The moon may be sanctified until Shabbos night, the 14th, 9:45 p.m.¹

**The first day of Rosh Chodesh is on Sunday.**

On Rosh Chodesh (and similarly, on any day when the Mussaf Service is recited), a mourner (in the eleven months during which he recites Kaddish) should not lead the services.² This applies to the Evening and Afternoon Services as well.

In the **Evening Service**, the passage *Yaaleh v'yavo* is added to the *Sh'moneh Esreh*. Any announcement to remind the congregation about this addition must be made before the Evening Service.

If a person forgot *Yaaleh v'yavo* in the Evening Service, he should proceed without reciting it, and he is not required to repeat the *Sh'moneh Esreh*. In the Morning or Afternoon Services, by contrast, if he makes such an omission, he must return and recite the passage, or repeat the entire *Sh'moneh Esreh*, as described in the section for Chol HaMoed Sukkos. If he did not remember until the time of the next prayer service, he should recite the *Sh'moneh Esreh* twice at that time.

In the **Morning Service**, we recite half-*Hallel*. The chazan recites the blessings before and after *Hallel* with the intent that the entire congregation thereby fulfill their obligation. The congregation, in turn, should respond *Amen* with the same intention. When a person prays without a minyan, he should recite these blessings. (These laws apply on the last six days of Pesach as well.)

After *Hallel*, the chazan recites a full Kaddish, which is followed by the Song of the Day, *Barchi nafshi* ("My soul, bless the L-rd...")'), and a Mourner's Kaddish.

Afterwards, we take out the Torah and read the

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1. The times for sanctifying the moon are based on Jerusalem Standard Time.
2. A person commemorating a yahrzeit may lead the services on such days, and indeed on Shabbosim and festivals as well.
passages concerning the daily offering and the Mussaf offerings brought on Shabbos and Rosh Chodesh (Bamidbar 28:1-15). For the kohen, we read Bamidbar 28:1-3. For the levi, we repeat verse 3 and continue with verses 4-5. For the third aliya, we read verses 6-10, and for the fourth aliya, verses 11-15.

After the Torah reading, a half-Kaddish is recited, followed by Ashrei, U’va l’Tziyon goel, and Y’hall’lu. After the Torah scroll is returned to the ark, we remove the t’fillin whose passages are ordered according to the opinion of Rashi and put on those ordered according to the opinion of Rabbeinu Tam, recite the readings associated with them, and remove them.

A psalm should be recited in an undertone. The chazan then recites a half-Kaddish, and then the Mussaf Service is recited.

It is forbidden to fast on Rosh Chodesh.

It is a time-honored custom, on every Rosh Chodesh, to study one verse from the chapter of Psalms that corresponds to one’s age, together with Rashi’s commentary (see Sefer HaMinhagim, p. 69).

The second day of Rosh Chodesh is on Monday.

The passage E-l erech apayim (“G-d who is slow to anger...”) is not recited.

If one forgot to add Yaaleh v’yavo in the Afternoon Service, and first remembered in the evening, he should recite the Sh’moneh Eshreh twice during the Evening Service. The second Sh’moneh Eshreh should be considered as a freewill offering.

Cheshvan 6, Shabbos Parshas Noach.

For the Haftorah, we read Rani akarah (Y’shayahu 54:1-10).

In the Afternoon Service, and similarly on Monday and Thursday of this week, for the kohen, we read B’reisheis 12:1-3; for the levi, verses 4-6; and for the third aliya, verses 7-13.

We should sanctify the moon after seven full days.

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3. E.g., a person who is 13 years old should recite Psalm 14. (Some also have the custom to recite the psalms appropriate to the years of their spouse and children.)

4. Even though he does not recite Yaaleh v’yavo in that Sh’moneh Eshreh.
have passed since the time of the conjunction of the sun and the moon. In the winter, however, in places where the moon is frequently covered by clouds at night, we may sanctify the moon after three full days have passed.

(We recite the blessing Zocher Hab’ris (“...who remembers the Covenant...”) if we see a rainbow; we do not follow those (authorities) who are hesitant in this matter.)

Cheshvan 8, Monday, the first of the B’HaB fasts.
Cheshvan 11, Thursday, the second of the B’HaB fasts.
Cheshvan 13, Shabbos Parshas Lech L’cha.
Cheshvan 15, Monday, the third of the B’HaB fasts.
Cheshvan 20, Shabbos Parshas Vayeira.
We read the Haftorah from V’ishah achas until vatisa es b’nah vateitzei (II M’lachim 4:1-37).
This day marks the birthday of the Rebbe Rashab, Rabbi Shalom DovBer, in 5621 (1860).
Cheshvan 27, Shabbos Parshas Chayei Sarah, Shabbos M’varchim.
We bless the month of Kislev, announcing Rosh Chodesh, which falls on the coming Tuesday.
We do not recite Av harachamim, and we do not recall souls who have passed away by reciting the passage E-l malei rachamim (“O G-d, full of compassion...”) unless they were interred that week.
Shabbos M’varchim is a day of farbrengen.
Cheshvan 29, Monday, Erev Rosh Chodesh.
We do not recite Tachanun in the Afternoon Service.