

TEVES

The *Molad*: Monday afternoon,
1:41 and 1 portion.

The moon may be sanctified until
Tuesday, the 15th, 8:03 a.m.¹

The winter solstice:
Shabbos, the 19th, 4:30 p.m.

The first day of Rosh Chodesh is on Monday, the sixth day of Chanukah.

In the **Evening Service**, both the passages *Yaaleb v'yavo* and *V'al hanissim* are added to the *Sh'moneh Esreh* (and also to the Grace After Meals).

In the **Morning Service**, we recite the full *Hallel*, then a full *Kaddish*, the Song of the Day, *Barchi nafshi* (Psalm 104), and then the Mourner's *Kaddish*.

Two Torah scrolls are taken out. Three men are given *aliyos* from the Rosh Chodesh reading from the first scroll: the *kohen* until *Bamidbar* 28:5; the *levi* until 28:10; and the third person until 28:15. From the second scroll, we read the reading for the sixth day of Chanukah (*Bamidbar* 7:42-47). Afterwards, a half-*Kaddish* is recited, then *Ashrei*, *U'va l'Tziyon goel*, *Y'hall'lu*, a half-*Kaddish*, and *Mussaf*, etc.

The second day of Rosh Chodesh is on Tuesday, the seventh day of Chanukah.

We follow the same pattern as the previous day, except that the fourth reading is the one for the seventh day of Chanukah (*Bamidbar* 7:48-53).

Teves 2, Wednesday, the eighth day of Chanukah, Zos Chanukah.

In the **Morning Service**, for the *kohen*, we read *Bamidbar* 7:54-56; for the *levi*, 7:57-59; and for the person given the third *aliyah*, 7:60-8:4.

Teves 5, Shabbos Parshas Vayigash.

The date of *Didan Notzach*.

(In 5747 (1987), the Federal Court vindicated the claim lodged by *Agudas Chassidei Chabad* with regard to the Previous Rebbe's library.)

The Rebbe declared this date an auspicious day for all generations to come, to be marked particularly by

1. **The times for sanctifying the moon are based on Jerusalem Standard Time.** One should therefore calculate the time for sanctifying the moon according to his location.

an increase in the study of Torah works. The Rebbe also called on us to expand collections of *sefarim* – for both children and adults – at home and in institutional libraries, and to do the same for the library of *Agudas Chassidei Chabad-Lubavitch*, the patrimony of all Jews collectively.²

Teves 10, Thursday, a commemorative communal fast, beginning in the morning.

In the *chazan's* repetition of the *Sh'moneh Esreh*, he recites the blessing *Aneinu* after the blessing *Goel Yisrael*. See the section for the Fast of Gedaliah (Tishrei 4), where more details are mentioned.

After the *Sh'moneh Esreh*, towards the end of the *Tachanun* supplications, before *Shomer Yisrael*, *S'lichos* are recited. Accordingly, the first reading of the Thirteen Attributes of Mercy and the confessional prayers (*Ashamnu*) are not recited as part of *S'lichos*, for they were already recited within the prayer service.

After *S'lichos*, we recite *Shomer Yisrael* and the long *Avinu Malkeinu*, substituting *bareich* (“bless”) for *chadeish* (“renew”) in the appropriate phrase.

Afterwards, the Torah is taken out and the passage *Vay'chal* (*Sh'mos* 32:11-14, 34:1-10) is read, provided there are at least three people in the congregation fasting.³ If not, the weekly portion is read. If a person who is not fasting was called up to the Torah for an *aliyah*, he should accept it.

In the **Afternoon Service**, the passage *Vay'chal* is read again. See the section for the Fast of Gedaliah (Tishrei 4), where more details are mentioned.

The person receiving the third *aliyah* recites the *Haftorah* (*Y'shayahu* 55:6-56:8).

In the Afternoon Service, the passage *Aneinu* is included in the *Sh'moneh Esreh* by the congregation (within the blessing *Sh'ma koleinu*) and by the *chazan* (as a separate blessing, as explained above). In his repetition of the *Sh'moneh Esreh*, the *chazan* also says the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. Afterwards, we recite *Tachanun* and the long *Avinu Malkeinu*, etc.

2. Based on The Rebbe's talks of 5 Teves 5748 and 5749, and of 7 Teves 5750. In 5749, he distributed dollars specifically for the purpose of purchasing new *sefarim* or repairing used ones.

3. This is The Rebbe's directive in his notes to this calendar, 5716.

Charity should be given on this day.

Teves 12, Shabbos Parshas Vay'chi.

The Shabbos on which we conclude reading the Book of *B'reishis*. The person receiving the final *aliyah* also recites "*Chazak, chazak, v'nis'chazeik*" at the conclusion of the reading.

It is customary in several Jewish communities that the *gabbaim* of the synagogue prepare a *Kiddush* on Shabbos Chazak. This custom should be strengthened and renewed in all places. At the *farbrengens* held at this time, there should be an increase in sharing words of Torah and the acceptance of good resolutions to enhance the study of the Torah and the observance of its *mitzvos* in a fastidious manner, and they should add to the rejoicing of the conclusion of a Torah text.⁴

Teves 19, Shabbos Parshas Sh'mos.

We read the *Haftorah* beginning *Haba'im yashbreish Yaakov* (*Y'shayahu* 27:6-28:13, 29:22-23).

Teves 24, Thursday.

This day marks the *yahrzeit* of the Alter Rebbe, **Rabbi Schneur Zalman** of Liadi. He passed away in 5573 (1812), and is interred in the city of Haditch.

Teves 26, Shabbos Parshas Va'eira, Shabbos M'varchim.

We bless the month of Sh'vat, announcing Rosh Chodesh, which falls on the coming Wednesday.

We do not recite *Av harachamim*.

Teves 28, Monday.

This day marks the birthday of **Rebbetzin Chana**, mother of The Rebbe and wife of Rabbi Levi Yitzchak, in 5640 (1880).

Teves 29, Tuesday.

Erev Rosh Chodesh. We do not recite *Tachanun* in the **Afternoon Service**.



4. See *Sefer HaSichos 5750*, Vol. I, p. 233.