

TEVES

The *Molad*: Thursday morning,
4:52 and 7 portions.

The moon may be sanctified until
Thursday night, the 15th, 11:14 p.m.

The winter solstice:

Friday morning, the 8th, 10:30 a.m.

Rosh Chodesh is on Friday, 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 to the Grace After Meals as well).

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 *Asbrei, U'va l'Tziyon goel, Y'hall'lu*, a half-*Kaddish*, *Mussaf*, etc.

We recite the Six Remembrances.

Teves 2, Shabbos Parshas Mikeitz, the seventh day of Chanukah.

On **Erev Shabbos**, the **Afternoon Service** is recited early. We then kindle the Chanukah lights. Afterwards, the Shabbos candles are kindled.

Enough oil must be used – or a large enough candle – so that the Chanukah lights will continue burning at least 50 minutes after sunset.

In the **Evening Service**, we include the passage *V'al hanissim*.

In the **Morning Service**, we recite the full *Hallel*, then a full *Kaddish*, the Song of the Day, and then the Mourner's *Kaddish*.

Two Torah scrolls are taken out. Seven men are given *aliyos* for the weekly reading from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, the reading for the seventh day of Chanukah (*Bamidbar* 7:48-53), is read from the second scroll.

For the *Haftorah*, we read the Chanukah *Haftorah*,

Rani v'simchi (Zechariah 2:14-4:7).

(If a person read another *Haftorah* instead of *Rani v'simchi*, and remembered before reciting the concluding blessings, he should recite this *Haftorah* before reciting those blessings. If he remembered after reciting the blessings, he should recite *Rani v'simchi* without reciting the blessings.)

We do not recite *Av harachamim*.

Tzidkas'cha is not recited in the **Afternoon Service**.

Teves 3, Sunday, 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, Tuesday. 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 to be an auspicious day for all generations to come. The Rebbe also called on us to add to, and expand the library of *Agudas Chassidei Chabad-Lubavitch*.

Teves 9, Shabbos Parshas Vayigash.

Teves 10, Sunday, 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*.

After the *Sh'moneh Esreh*, in the midst of the *Tachanun* supplications, *S'lichos* is 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 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.¹ A person who is not fasting should not be called up to the Torah for an *aliyah* (see Tishrei 3).

In the **Afternoon Service**, the passage *Vay'chal* is

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

read again. The person receiving the third *aliyah* recites the *Haftorah*.

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.

Charity should be given on this day.

Teves 16, 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.²

Teves 23, Shabbos Parshas Sh'mos, Shabbos M'varchim.

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

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

We do not recite *Av harachamim*.

Teves 24, Sunday.

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



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