The Molad: Tuesday morning, 4:51 and 2 portions.
The moon may be sanctified until Tuesday night, the 15th, 11:13 p.m.\(^1\)
The winter solstice: Wednesday, the 22nd, 10:30 a.m.

**Rosh Chodesh is on Wednesday, the sixth day of Chanukah.**

In the **Evening Service**, both the passages *Yaaleh v’yavo* and *V’al banissim* are recited.

In the **Morning Service**, we recite the full *Hallel*, then a full *Kaddish*, the Song of the Day, *Barchi nafshi*, 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. For the *kohen*, we read *Bamidbar* 28:1-5; for the *levi*, verses 6-10; and for the third *aliyah*, verses 11-15. From the second scroll, we read the reading for the sixth day of Chanukah (*Bamidbar* 7:42-47). Afterwards, a half-*Kaddish* is recited, and then we continue as described in the section for Rosh Chodesh Cheshvan.

We recite the Six Remembrances.

**Teves 3, Friday, 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 4, Shabbos Parshas Mikeitz.**

**Teves 5, Sunday.**

**The date of Didan Notzach.**

(In 5747 (1987), the Federal Court vindicated the claims of *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 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

\(^1\) The times for sanctifying the moon are based on Jerusalem Standard Time.
institutional libraries, and to do the same for the library of *Agudas Chassidei Chabad-Lubavitch*, the patrimony of all Jews collectively.\(^2\)

**Teves 10, Friday**, one of the five commemorative communal fasts.

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 3) for further details.

*Sl’choses* are recited in the midst of the *Tchabunun* supplications, after *L’David eilecha* ("[A psalm] by David. To You..."). Accordingly, the first reading of the Thirteen Attributes of Mercy and the confessional prayer *Ashamnu* ("We have transgressed...") are not recited as part of *Sl’choses*, for they were already recited within the prayer service.

After *Sl’choses*, we recite the long *Avimu Malkeinu*, substituting *bareich* ("bless") for *chadeish* ("renew") in the appropriate phrase. The *Tchabunun* prayers are then concluded.

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.\(^3\) A person who is not fasting should not be called up to the Torah for an *aliyah*.

In the *Afternoon Service*, the passage *Vay’chal* is read again. See the section for the Fast of Gedaliah (Tishrei 3) for further details.

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’m’a 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. In honor of the approaching Shabbos, we do not recite *Tchabunun* or *Avimu Malkeinu*.

Since this fast was ordained because of the destruction of *Eretz Yisrael*, it is appropriate to give

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\(^2\) 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.
Tzedakah on this day to support the Jewish community of Eretz Yisrael.

The fast continues until nightfall or until the Friday night Kiddush is recited, whichever is later.

**Teves 11, Shabbos Parshas Vayigash.**

**Teves 18, 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 24, Friday.**

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

**Teves 25, Shabbos Parshas Sh’mos, Shabbos M’varchim.**

We read the Haftorah beginning Haba’im yashreish 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 Thursday.

We do not recite Av harachamim.

**Teves 28, Tuesday.**

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

**Teves 29, Wednesday.**

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

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