

## Notes per month

These pages focus on items by calendar month. Individual days like working days and festivals, have dedicated pages elsewhere on this site. The hyperlinks will forward you there. The basis for these pages are Seder Hazanut Brandon (1892) and the many annotations to it. Much has been added, little has been removed, see below [note on pregãos](#).

### General notes:

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### Notes per month:

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In this document, page numbers refer to the **green Tefillot**, unless stated otherwise. In case there are two numbers, the second refers to the second number refers to the **Koren Chumash** for KKTT Amsterdam. Other books referred to are the **Moadim** and the **Rosh Hashanah book**.

## General notes

### Always

#### 1. General

- At the end of each Amida ("שמונה עשרה"), before the last line (עושה שלום) each man adds the verse which goes with his name (pages 229-233).
- When leaving the Esnoga one must say (page 82):  
ה' נחני בצדקתך למען שוררי הישר לפני דרךך: (תהלים מזמור ה ט)

#### 2. Minyan

- The chazzan may not start the חזרת הש"צ (repetition) unless nine men are ready and listening. The nine do not include the chazzan himself (**HRP** private note).
- If during the חזרת הש"צ (repetition) the 10th man leaves and thus there is no minyan left, both the קדיש לעילא and the קדיש תתקבל may be said. The rest of the קדישים cannot be said (**HRP** private note).

#### 3. Kaddish:

- Avelim (mourners) say Kaddish only on working days, thus not on the following days: Shabbat, Rosh Chodesh, Festivals (Chagim) and Medianos (Chol Hamoed). On these days the chazzan says all Kaddishim, except the Kaddish deRabbanan (קדיש דרבנן) after Ribi Elazar (אמר רבי אלעזר) on Friday night and before Hodu (הודו) which are said by a single, pre appointed Avel, if there is one. Otherwise, these are said by the chazzan. The Kaddish deRabbanan after Pirkei Abot (פרקי אבות) from Pesach till Shavuot is said by all Avelim together.

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- b. Kaddish deRabbanan (קדיש דרבנן) is said by a single, assigned, Avel or the chazzan. Only exception is the Kaddish after separate learning which is sometimes added after the service, to facilitate mourners to say Kaddish deRabbanan.
- c. Kaddish Yatom (קדיש יהא שלמא) at the end of each service is said by all Avelim, except the Kaddish followed by ברכו, which is said by a single, assigned, Avel.
- 4. **Haschavot:**
  - a. During week: on Monday and Thursday, after the Sefer is returned to the helical before בית יעקב, the **eleven months Hashcavot** are said. Personal Hashcavot are not said during the week.
  - b. On Shabbat & holidays: **eleven months Hashcavot** are read before the Shacharit Parasa reading. Personal Hashcavot can be said during the Shacharit reading.
  - c. It is the custom to make Hashcava the Shabbat after the "yahrzeit", although some families do it the week before.
- 5. **Techinot** (תחינות, supplications, page 60-69) are not said:
  - a. During Mincha on Friday, eve of Rosh Chodesh, eve of Festivals, eve of 9 Ab, eve of Chanuka, eve of Purim and if there is a Chatan.
  - b. On Shabbat, Rosh Chodesh, Festivals, 9 Ab, Chanuka and Purim, the month Nissan, 5 Iyar, 14 Iyar, 18 Iyar, 28 Iyar, 1-12 Sivan, 15 Ab, 10 Tishri till end of the month, 15 Shevat, 14 & 15 Adar I & Adar II, when there is a Berit milah, a Chatan or in the house of an Avel (mourner).
  - c. The נפילת אפים (bowing) is always on the left arm.
- 6. **The Shira** has three "melodies":
  - a. On working days it is silently **read**.
  - b. On Shabbat and Yom Tov it is **sung**.
  - c. On Rosh Chodesh, Medianos (chol Hamoed), the morning before and after Yom Tov, Chanuka, Purim katan & gadol both days, Pesach sheni, 33 La'omer, 15 Ab & 15 Shevat it and if there is a Chatan or Milah it is sung in the "**small melody**".
  - d. On Shabbat Shira (בשלח) and the 7<sup>th</sup> day of Pesach, the שירה, including ויושע and תבאמו, are sung with the **high cantillations**. The chazzan repeats ויושע and תבאמו. After בא כי he repeats the lat verse ויאמר on the high melody.
- 7. **Rogativa** (prayers for a very sick person) can be added in every service and end with קדיש תתקבל. The blessings (מי שברך) are said after the קדיש תתקבל.
- 8. **Haftarah:**
  - a. The person called as Maftir, being it an adult or a boy, is called without name but as "Maftir".
  - b. Boys under Bar Mitzvah may be called to the Torah as Maftir and read Haftarah, even if there is a 2<sup>nd</sup> sefer.
  - c. On Shabbat Rosh Chodesh and the Festivals a boy may read Haftarah, but an adult is called as Maftir, by his name.
  - d. A boy will not read Haftarah on the High Holidays, Shabbat Teshuvah, during the three weeks (בין המצרים) and on 9 Ab. On these days the Maftir is called by his name.
  - e. The Maftir doesn't get a Mi Sheberach after the reading. This can be done in front of the Hechal when returning the Sefer. The Mi Sheberach is said after the reading only if the Maftir was called by name (c and **Error! Reference source not found.** above).
- 9. **Hagomeel** (page 209/115) can be said:
  - a. Before the Torah reading when the Hechal is opened,
  - b. When one is called to the Torah,
  - c. After the service, in which case a Minjan is gathered and the Hechal is opened. This way also women can open de the Hechal and say Hagomeel.Hagomeel will always be followed by a Mi Sheberach (מי שברך) by the Chazzan
- 10. **Leap year & months**

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- a. In a leap year, Avelut is in the first month of Adar and lehavdil, happy occasions like Bar Mitswa, are in the second Adar.
- b. The months Cheshvan and Kislev can have 29 or 30 days. "yahrzeit, nahala" of the 30th will be kept on the 1<sup>st</sup> of the next month (respectively Cheshvan and Kislev).

### Workdays

1. Psalm 100 (page 36) מזמור לתודה is not said on Shabbat, Festivals, the morning before, and all eight days of Pesach and the morning before Kippur.
2. Whenever שיר של יום (page 76-80) is replaced by another psalm, בית יעקב (page 76) followed by אלקנו עמנו and יהי ה' אלקנו עמנו are not read.  
This happens on the following days:
  - a. Rosh Chodesh, replaced by psalm 104 (page 153) ברכי נפש.
  - b. Chanuka, replaced by psalm 30 (page 25) מזמור שיר חנכת הבית לדוד.
  - c. Purim, replaced by psalm 22 (page 181) למנצח על-אילת השחר מזמור לדוד.
  - d. The morning after Kippur, replaced by psalm 85 (page 80) למנצח לבני-קרח מזמור: רצית ה' ארצך.
  - e. Isru Chag, replaced by psalm 118 verses 26-29 (page 158) ברוך הבא.
  - f. Medianos (Chol Hamoed) Sukkot, replaced by psalms 42-43 (Moadim page 1) שפטני and מנצח משכיל לבני-קרח: כאיל תערג.
  - g. Medianos (Chol Hamoed) Pesach, replaced by psalm 107 (Moadim page 173) הודו לה' כי-טוב כי לעולם חסדו: יאמרו גאולי ה'.
  - h. At the house of a Chatan, replaced by psalm 128 שיר המעלות אשרי.
  - i. At the house of a mourner (בית האבל), replaced by psalm 49 (page 221) שיר המעלות אשרי קורח לבני קורח מזמור, see more on [avelut below](#).
3. At the end of the weekdays Shacharit, the "עץ חיים" verses (page 225) are added, followed by Kaddish for all Avelim. On certain dates "עץ חיים" is replaced by other verses, this will be noted below when appropriate.  
If there is a **honra** (Shivah) these verses are replaced by the צידוק הדין etc. (page 214-217).
4. If pregãos (announcements) are needed during the week, these are read after קדיש תתקבל or, when there is Tora reading, before הנותן.
5. Mincha weekdays psalm 67 (page 85) מזמור שיר is sometimes replaced by another psalm:
  - a. Mincha Friday, replaced by psalm 93 (page 115) ה' מלך גאות לבש.
  - b. Chanuka, replaced by psalm 30 (page 25) מזמור שיר חנכת הבית לדוד.
  - c. Purim, replaced by psalm 124 (page 32) שיר המעלות לדוד לולי.
  - d. Medianos (Chol Hamoed) Sukkot, replaced by psalms 43 (Moadim page 1) שפטני.
  - e. Medianos (Chol Hamoed) Pesach, replaced by psalm 114 (page 155) בצאת ישראל.
  - f. At the house of a Chatan, replaced by psalm 128 שיר המעלות אשרי.
6. Arvit weekdays psalm 121 (page 100) שיר למעלות אשא עיני is sometimes replaced by another psalm:
  - a. Chanuka, replaced by psalm 30 (page 25) מזמור שיר חנכת הבית לדוד.
  - b. Purim, replaced by psalm 124 (page 32) שיר המעלות לדוד לולי.
  - c. Medianos (Chol Hamoed) Sukkot, replaced by psalms 122 (page 31) שיר המעלות לדוד שמחתי.
  - d. Medianos (Chol Hamoed) Pesach, replaced by psalm 114 (page 155) בצאת ישראל.
  - e. During the Omer, replaced by psalm 67 (page 101) מזמור שיר.
  - f. During the Selichot, replaced by psalm 130 (page 109) שיר המעלות ממעמקים.
  - g. At the house of a Chatan, replaced by psalm 128 שיר המעלות אשרי.
7. On **public fast** (תענית ציבור) we put on Tallit and Tefillin during Mincha., except for Kippur, of course.
8. The **Mishmara** (the fast of the day before Rosh Chodesh, יום כיפור קטן) has not been kept the last decades.

## Notes per month

### Rosh Chodesh

1. On the 29th of each month **special Hashcavot** for Joseph Sarphatie and Esther Sarphatie-Foa are read after קדיש תתקבל or before Hanoteen.
2. On the eve of Rosh Chodesh and Rosh Chodesh itself, Techinot are not read.
3. On the 1st day of Rosh Chodesh **special Hashcavot** are read after קדיש תתקבל or before Hanoteen
4. The first and last Berachah of Hallel are only said by the Chazzan. Hallel is sung with a simple melody. Only on Rosh Chodesh Ab and at the house of an Avel (mourner) Hallel is not sung.
5. After Hallel: קדיש תתקבל, Hashcavot for Rosh Chodesh (1st day), Hanoteen (page 69).and then יהי ה' עמנו (page 158), followed by גדלו (page 70).
6. Tefillin are taken off before the Kaddish (after שובה למעון).
7. בית יעקב נפש ברכי (page 76-80) is replaced by psalm 104 (page 153). The phrases בית יעקב נפש ברכי (page 76) followed by יהי ה' אלקינו עמנו and יהי ה' אלקינו עמנו are not read.

### Shabbat

1. The Mitzvot (honours) are **assigned** each Shabbat before the Torah reading. These assignments apply to all Torah readings in the week: Mincha Shabbat, Monday and Thursday morning, Rosh Chodesh etc. However, on some days, like Yom Tov, new assignments are made in the middle of the week. These new assignments are valid only for that specific day. The other days of the week belong to the preceding Shabbat assignees. To avoid confusion in case there are days with Torah reading after the special day, a special Pregão (announcement) is made on the Shabbat: *"Estas Mitswoth severem tambem para esta tarde e o fin da semana"* (the assignment is also for this afternoon and the rest of the week).
2. If Shabbat is the 29<sup>th</sup> of a month or the 1<sup>st</sup> day of Rosh Chodesh, then the **special Hashcavot** for these days are read before the normal **Hashcavot in the morning**, see also **Rosh Chodesh** above.
3. If Shabbat is Rosh Chodesh then the weekly Haftarah is replaced by the Haftarah **"השמים כסאי"**. If Sunday is Rosh Chodesh then the weekly Haftarah is replaced by the Haftarah **"מחר חודש"**.  
If for some reason the weekly Haftarah cannot be replaced by the above, the first last lines of these Haftarah are added after the normal Haftarah. Example: if Rosh Chodesh Elul is on Shabbat, the special Haftarah of **"עניה סוערה"** must be read, followed by the first and **last line of "השמים כסאי"**. In a case where Sunday would be the 2<sup>nd</sup> day Rosh Chodesh, the **first and last line of "מחר חודש"** are added too.
4. On Shabbat Rosh Chodesh before Musaf, Chazzan announces to say אתה יצרת: *"diraõ Vosses a Musaoh sabbat WeRosh Hodes"*.
5. Multiple sifrei Torah:
  - a. On a Shabbat when two sifrei Torah are used, seven people are read from the first sefer followed by Kaddish. The Maftir is read from the second sefer, followed by a second Kaddish.
  - b. On a Shabbat when three sifrei Torah are used, six people are read from the first sefer. For the samuch (6th person) the combination of the 6th and 7th portion are read. In this case there is no Kaddish after the first sefer. The mashlim (7th) is read from the second sefer, followed by Kaddish. The Maftir is read from the third sefer, followed by a second Kaddish.
  - c. Every time the sefer is replaced, the verse **"אלקים צבקות"** (page 136/116) is said.
6. **Havdala** (pages 99-100): if a Yom Tov starts on one of the working days in the coming week, the word ששת in the phrase החל עלינו את ששת ימי המעשה הבאים לקראתנו לשלום is skipped. On Shabbat Medianos (חול המועד) the Chazzan skips the entire introduction and starts directly with the four Berachot.

## Notes per month

### Some notes on Shivah and Avelut:

1. The Oneen (אונן) mourner before the funeral) may go to Snoge on Shabbat and say kaddish, but he may not be called to the Torah. If he is a Cohen he may not go to the Duchan.
2. For all tefillot during Shivah see **Lifecycle**.
3. Avelim (mourners) are not called to the Torah, not during Shivah, nor during Sheloshim.
4. If the Avel is the only Cohen or Levi he may not be called during Shivah, but he may be called during Sheloshim. He may not go to the Duchan even if he is the only Cohen. He must leave the Snoge before Retse (רצה) page 134/104).
5. On the Shabbat after the burial, Hashcava is made before Musaf. Family and friends can donate ("שמן למאור **um Euro por**"). **In this order**.
6. If the funeral was on Sunday, the Shivah ends on Shabbat. In that case before the Paraa, the Avelim are called to the front and are blessed (מי שברך).
7. If Avelim go to Snoge during the Shivah, the normal service is held. They will sit on the special bench at the back of the Snoge. The Avelim will not say the Techinot. The versus נץ חיים etc. at the end of weekdays Shacharit are replaced by צידוק הדין (page 215-217).
8. Regarding Kaddish: see above (**always**, point 2).
9. Avelim will sit at a different place in Snoge during their whole mourning period (Sheloshim, and 12 months, if applicable). After the mourning period they will return to their own places.
10. **Is there more?**

### A note on the pregãos (announcements)

The Pregãos (announcements) are still today done in the Portuguese language. The pregãos of the starting time of services are nowadays also announced in Dutch, Hebrew and English translation. Starting times of services were only announced if they deviated from the "normal" time. Nowadays we always announce the time of Mincha for Shabbat and festivals during Shacharit, as Mincha is about an hour before "nightfall" (צאת הכוכבים) and not at 13:00, as it used to be<sup>1</sup>. In below descriptions the Pregão of Mincha is left out because it is always done.

**The text** is: "*Mincha se rezará esta tarde a xxx hora*": Mincha will be prayed this afternoon at xx o'clock.

Another Pregão always done (except for normal working days) is the time Shacharit starts the next morning: "*A pela manhã se rezará a Tephila as xxx horas*": In the morning we will say the Tephila at xx o'clock.

I left out some Pregãos. An example of a left-out Pregão is the announcement of the Mishmara (fast the day before Rosh Chodesh), as that hasn't been kept after the war. Of course, the pregãos left out can be found in **Seder Hazzanut Brandon** and if, be'ezrat haSheem needed, restored. Mind that actualising of Pregãos has been done before. Brandon left out the eleitos (announcement of election of the board) of many chevrot (institutions), as their significance declined already in the 19<sup>th</sup> century.

A special case of a pregãos which I should have left out is the pregãos of Eruv Tavshilim (ערוב תבשילים). This pregão should be made during Mincha on a weekday. But as there are no services during the week, this should be left out.

For example: the Pregão during Mincha on Wednesday afternoon preceding a Yom Tov on Friday ("*Vosses tens obrigação de fazer ngerub*" You have an obligation to make an Eruv) is not said because there are no Mincha services during the week. But because there is no service, it is better to announce it on the preceding Shabbat. That Pregão, not found in old books, will be added below. In any case, on the Thursday night (which is Yom Tov) the Chazzan announces that

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<sup>1</sup> Today, 13:00 wouldn't be possible in the summer due to daylight saving time adding one hour plus 20 minutes added during WW2 to match Berlin time. Today in the summer around 14:15 is the earliest Mincha time.

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“Os senhores que não fizerão *ngerub se assufirão sobor o Senhor Dajan*” (Gentlemen who do not make Eruv will rely on the Dayan).

See [list f all Pregãos](#) as said today.

### Nissan

#### Till Pesach

1. Shabbat Hachodesh (See also Adar point 6):
  - a. If Rosh Chodesh Nissan is on a weekday then on the preceding Shabbat two sefarim are used, the first for the weekly parasha (seven) and the second for the Maftir of Shabbat Hachodesh with only one Kaddish between the two sefarim.
  - b. If Rosh Chodesh Nissan is on Shabbat three sefarim are used: the first for the parasha (six) and the second (7th or mashlim) for Rosh Chodesh. For the Maftir the third sefer is used reading “החודש הזה”. Kaddish is said after the 2<sup>nd</sup> and 3<sup>rd</sup> sefer. The Haftarah for Shabbat Hachodesh is read, followed by the first and last line of the Haftarah for Rosh Chodesh, “השמים כסאי”.
2. The whole month Techinot are not read.
3. At the end of the weekdays Shacharit, the “עץ חיים” lines (tefillot, page 225) are replaced by three verses from [Shir Hashirim](#). The chazzan start with “יונתי בחגוי הסלע”, followed by any line and ending with “היושבת בגנים”. All Avelim (mourners) say Kaddish.  
If there is a [honra](#) (Shivah) these verses are replaced by the צידוק הדין etc. (page 214-217).
4. Shabbat Hagadol evening: the chazzan sings the Kaddish before Barechu (tefillot, page 86). The Kaddish before עלינו (tefillot, page 121) is a communal song using the [melody](#) of Shabbat Nachamu, where the middle lines (יהא שלמא) and the ברכו are recited by the chazzan.
5. Shabbat Hagadol Shacharit:
  - a. The chazzan sings the Kaddish (tefillot, page 125) & Kedusha (tefillot, page 133)
  - b. After the Kaddish Titkabal before the parasha the Chazzan recites the שלוש פעמים (tefillot, page 227) and adds the Mi Shebeirach with offertas (כפי ערך הקצוב) for the festivals.
  - c. If new Parnassim were elected, this is announced (“eleitos”) after the Hashcavot, followed by a Mi Shebeirach for those who resigned and those who joined.
  - d. After [assigning the Mitzvot](#) (assigning the honors), Hashcava is said for Ishac de Pinto מה רב .... המשכיל ונבון החסיד העניו שהשתדל בטובת הקהל הקדוש הזה ה'ה'ה'ה'.
  - e. Haphtarah (always): [וערבה לה](#), the last verse אנוכי is repeated.
  - f. If Pesach starts on Sunday, the Shabbat Hagadol specials a till d above are brought forward to the Shabbat before Shabbat Hagadol. Only the haphtarah is done on this Shabbat Hagadol.
6. Unless Pesach starts on Shabbat, after Arvit, “שובה” is skipped, starting with “אורך ימים”, and so the word ששת in the הבדלה is skipped.
7. Shacharit in the morning before Pesach מזמור לתודה (tefillot page 36) is not read.

### Pesach

1. For prayers on Pesach, see pages on [Regalim](#).
2. Shacharit Medianos Pesach (Chol Hamoed) מזמור לתודה (tefillot page 36) is not read.
3. If the first days of Pesach are on Thursday & Friday,
  - a. Tuesday after Mincha the Chazzan reminds to make ערוב (“*Vosses tens obrigação de fazer ngerub*”), but if there is no service, it is better to announce it on the preceding Shabbat.



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- b. Thursday night before the Amidah, the Chazzan announces that “*Os senhores que não fizeram ngerub se assufirão sobor o Senhor Dajan*” (Gentlemen who do not make Eruv will rely on Mr. Dayan).
4. If the second day of Pesach is on Sunday, before the Amidah Shabbat conclusion the Chazzan announces “*Dirão vosses na Amidah o verso Watodienoe y hisistes nos saber*” Your will say the verse Watdienoe you let us know.
5. Announcements (pregãos) at the conclusion of the Second day Yom Tov:
  - a. In the middle of the week, before the Amidah the Chazzan reminds to say יעלה ויבא “*Dirão vosses a Amidah de saliente de Sabbat com os versos de Pasqua*”<sup>[1]</sup>, e d’aqui por deante dirão vosses na Amidah o verso de Barechenu Abinu, Benzide nos Nuestro Parde”
  - b. If it is Friday night, before the עמידה the Chazzan reminds to say יעלה ויבא “*Dirão vosses na Amidah o verso da Pasquá*”. The pregão to say ברכנו אבינו “*Dirão vosses a Amidah o verso de Barechenu Abinu, Benzide nos Nuestro Parde*” is then said at Shabbat conclusion.
  - c. In the middle of the week, after the prayers the Chazzan reminds to make הבדלה over a cup only “*Dirão vosses a habdala sobre ó vaso*”.
6. During Medianos (חול המועד)
  - a. The chazzan says all Kaddishim (mourners say no Kaddish, alike Shabbat en Yom Tob).
  - b. Shacharit workdays מזמור לתודה (tefillot page 36) is not read.
  - c. During Medianos (חול המועד) the mitsvot are assigned each day, for that specific day only.
  - d. שיר של יום (page 76-80) is replaced by psalm 107 (Moadim page 173) הודו לה' כי טוב כי לעולם חסדו: יאמרו גאולי ה. The phrases בית יעקב followed by שיר המעלות לדוד לולי יהי ה' אלקנו עמנו (page 76) are not read.
  - e. Mincha weekdays psalm 67 (page 85) למנצח בנגינת מזמור שיר is replaced by psalm 114 (page 155) בצאת ישראל.
  - f. Arvit weekdays psalm 121 (page 100) שיר למעלות אשא עיני is replaced by psalm 114 (page 155) בצאת ישראל.
7. Shabbat Medianos (chol hamoed):
  - a. Friday Mincha without Hanoteen and without Bame Madlikin and instead of psalm 23 מזמור לדוד.. לא אחר (page 120), psalm 114 בצאת ישראל (page 155).
  - b. If there are weekdays with Torah reading after the last day of Yom Tob, after assigning the Mitzvot (honors) the chazzan announces: “*Estas Mitswoth severem tambem para esta tarde e o fin da semana*” (the assignment is also for this afternoon and the rest of the week).
  - c. On Shabbat Medianos (chol hamoed) or if there isn't one, on the 7<sup>th</sup> day of Pesach the the Haschava for the Auto Da Fé for Abraham Athias is recited (page 217-219).
  - d. Shabbat conclusion: שובה (page 97) is skipped, starting קדוש on page 98. After Kaddish, Omer counting (page 101-102). The chazzan does not repeat ארץ אפיס but starts Havdala without זכור לטוב (page 100) and instead of שיר למעלות (page 100) בצאת ישראל (page 155).
8. In the night of the 7<sup>th</sup> day of Peach, a Limud is held
9. If the 7<sup>th</sup> say of Peach is on Friday, the Chazzan reminds to make ערוב (“*Vosses tens obrigação de fazer ngerub*”). This should be done on Wednesday before Arvit, but if there is no service, it is better to announce it on the Shabbat. On Thursday evening he should announce “*Os senhores que não fizeram ngerub se assufirão sobor o Senhor Dajan*” (see above 3.b).

<sup>[1]</sup> Pasqua, wherever used in the pregaões, has the meaning of the three Festivals רגלים, not Pesach, see Salomon-Prins Het Portugees in de Esnoge 2002, ISBN 90 90 14075 1 page 32 note 24

## Notes per month

10. On the 7<sup>th</sup> day of Pesach, the שירה, including ויושע and תביאמו, are sung with the **high cantillations**. The chazzan repeats ויושע and תביאמו. After כי בא he repeats the lat verse ויאמר on the high melody.
11. If the 7<sup>th</sup> day is on Shabbat, after **assigning the Mitzvot** (honors) the chazzan announces: *"Estas Mitswoth severem tambem para esta tarde e o reste<sup>2</sup> da semana"* (the assignment is also for this afternoon and the rest of the week)
12. If the 8<sup>th</sup> day is on Shabbat, then **Hashcavot** are said for all who died during Pesach before the Parasha on Shabbat morning.
13. On the 8<sup>th</sup> day, the last Kaddish of Mincha is sung in the **special melody**.
14. Yom Tov conclusion, before the עמידה the Chazzan reminds to say חוננתנו *"Dirão vosses na Amidah de saliente de Sabbat"*, and after prayers he reminds to make הבדלה over a cup only *"Dirão vosses a habdala sobre ó vaso"*.
15. Isru Chag: Tefila as usual, but after קדיש תתקבל (page 74) ברוך הבא (page 158) is sung, replacing בית יעקב (page 76). If there is Torah reading, this is sung by the chazzan when returning the Sefer, in front of the Hechal.

### Rest of the month

1. During the Omer psalm 121 (page 100) שיר למעלות אשא עיני is replaced by psalm 67 (page 101) למנצח בנגינת מזמור שיר.
2. If Arvit was read early and counting of the Omer was not possible, the chazzan reminds this in the morning after the Amidah: *"Os Senhores, que não contarão o Ngomer, o contarão sem Benção"* (those who didn't count Omer should count without Berachah).  
Now a days, it is advisable to remind *every morning* because there are no regular minjanim during the week. This should be done after קדיש תתקבל or, if there is Torah reading, before הנותן.
3. From Pesach till Shavuot, פרקי אבות are read Shabbat afternoon before Mincha.

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<sup>2</sup> Here is says "reste", all other instances are "fin". There is no significance to this change. This may be an error. Manuscript Cardozo (page 24) has "fin".



## Notes per month

### Iyar

1. On 5 Iyar (5, 14, 18 and 28 Iyar) Techinot are not read the whole day. Mincha the day before, Techinot are read.
2. If there is a service on 5 Iyar then הלל שלם is recited with beracha.
3. 5 Iyar is celebrated on Shabbat following 5 Iyar. Hanoteen (page 69) and both mi sheberachs (page 226-227) are read as usual, but leaving out the words  
מי שברך לחיילי צה"ל מדינת ישראל ויגדיל שם התורה ויאדירה וגם  
Once the Sefer Torah is brought back to the Hechal, the Parnaas opens the hechal and returns to his place. Psalms 117 & 118 (pages 157-158) are sung without repetition. The Chazzan reads אבינו שבשמים (taken from the last page of the Kippur prayer book), followed by מי שברך לחיילי צה"ל (page 233). Finally psalm 67 (page 101) is sung. The Parnaas closes the hechal, returns to his place and the service is continued as usual.
4. Kings/Queens Day has, of course, no fixed date on the Jewish calendar. The Current king celebrates Kings Day is on 27 April, which is usually in Iyar. This is celebrated on the Kings/Queens Day itself if that is on Shabbat, else on the following Shabbat. In contrast to any Shabbat, Hanoteen is not said before the Parasha. Once the Sefer Torah is brought back to the Hechal, the Parnaas opens the hechal and returns to his place. Psalms 117 & 118 (pages 157-158) are sung without repetition. The Chazzan reads Hanoteen (page 69), followed by psalm 67 (page 101), which is sung. The Parnaas closes the hechal, returns to his place and the service is continued as usual.
5. If 5 Iyar and Kings Day are in the same week they are celebrated on the same Shabbat. Hanoteen is skipped but the mi sheberachs (page 226-227) are read as usual, leaving out the words  
מי שברך לחיילי צה"ל מדינת ישראל ויגדיל שם התורה ויאדירה וגם  
Once the Sefer Torah is brought back to the Hechal, the Parnaas opens the hechal and returns to his place. Psalms 117 & 118 (pages 157-158) are sung without repetition. The Chazzan reads אבינו שבשמים (taken from the last page of the Kippur prayer book), followed by מי שברך לחיילי צה"ל (page 233) and after which the Hanoteen (page 69) is recited. Finally psalm 67 (page 101) is sung. The Parnaas closes the hechal, returns to his place and the service is continued as usual.
6. Starting 18 Iyar (18 Iyar) till Shavuot, at the end of the weekdays Shacharit, the "עץ חיים" phrases (page 225) are replaced by three verses from Ruth. The chazzan start with "והנה" followed by any line and ending with "ישלם ה' פעלך". All Avelim (mourners) say Kaddish.  
If there is a honra (Shiva, אבלות שבעה) these verses are replaced by the צידוק הדין etc. (page 214-217).
7. If there is a service on 28 Iyar then הלל שלם is recited with beracha.

## Notes per month

### Sivan

1. From the 1<sup>st</sup> till and including the 12<sup>th</sup> day of the months, Techinot are not read.
2. On the Shabbat before Shavuot, after the Kaddish Titkabal before the parasha the Chazzan recites the שלוש פעמים (tefillot, page 227) and adds the Mi Shebeirach with offertas (כפי ערך) (הקצוב) for the festivals.  
After Arvit Shabbat conclusion, "שובה" is skipped, starting with "אורך ימים". The word ששת is left out from the Havdala.
3. If Shavuot is Monday or Tuesday then on Shabbat before the festival, after assigning the Mitzvot (honors) the chazzan announces "*Estas Mitswoth severem tambem para esta tarde e o fin da semana*" (the assignment is also for this afternoon and the rest of the week). For Shavuot itself, other assignments are made.
4. If Shavuot is on Friday & Shabbat:
  - a. The Chazzan reminds on Wednesday to make ערוב ("*Vosses tens obrigação de fazer ngerub*"). This should be done after Mincha, but if there is no service, it is better to announce it on the preceding Shabbat.
  - b. On Thursday night before the Amidah the Chazzan announces that "*Os senhores que não fizerão ngerub se assufirão sobor o Senhor Dajan*" (Gentlemen who do not make Eruv will rely on Mr. Dayan).
  - c. As the second day of Shavuot is on Sunday, before the Amidah Shabbat conclusion the Chazzan announces "*Dirão vosses na Amidah o verso Watodienoe y hisistes nos saber*" Your will say the verse Watodienoe you let us know.
5. For prayers on Shavuot, see pages on Regalim.
6. In the first night of Shavuot, a Limud is held.
7. On the 2<sup>th</sup> day, the last Kaddish of Mincha is sung in the special melody.
8. Shavuot conclusion the Chazzan reminds to say חוננתנו אתה "*Dirão vosses a Amidah de saliente de Sabbat*", and after the tefillah to make הבדלה over a cup only "*Dirão vosses a habdala sobre ó vaso*".
9. Isru Chag: Tefila as usual, but after קדיש תתקבל (page 74) ברוך הבא (page 158) is sung, replacing בית יעקב (page 76). If there is Torah reading, this is sung by the chazzan when returning the Sefer, in front of the Hechal.

## Notes per month

### Tammuz

1. On the Shabbat before the fast of 17 Tammuz, the chazzan announces the upcoming fast (צום הרביעי) before Musaf.  
... צום הרביעי יהיה ביום... "he Jejum"  
צום הרביעי יהיה מחר "A manha he Jejum"
2. For prayers on 17 Tammuz, see pages on **public fast**.
3. During the "three weeks" שהחינו is not said and one may not get married (SRP).
4. During the "three weeks" at the end of the weekdays Shacharit, the "עץ חיים" lines (tefillot, page 225) are replaced by five verses of **Eicha**. All Avelim (mourners) say Kaddish. If there is a honra (Shivah) these verses are replaced by the צידוק הדין etc (page 214-217).
5. The three Shabbatot starting after 17 Tammuz have special haftarot.
6. On the first Shabbat the haphtarah (דברי ירמיהו) is read by the chazzan on the special melody. The Haschava for the **Auto Da Fé** for **Abraham Athias** is recited (page 217-219).
7. On the second Shabbat the haphtarah (שמעו) is read by the chazzan on the special melody.
8. On the last Shabbat of Tammuz, the upcoming month is announced without the יהי רצון, the chazzan starts with מי שעשה נסים.

### Ab / Menacheem

1. From the 1<sup>st</sup> till the 9<sup>th</sup> the month is called Ab. From the 11<sup>th</sup> upwards the month is called Menacheem. The 10<sup>th</sup> itself is sometimes called Ab and sometimes Menacheem. As we keep the laws of avelut the whole day of the 10<sup>th</sup>, it is logical to call the 10<sup>th</sup> Ab too.
2. On Rosh Chodesh Hallel is not sung, unless it is Shabbat.
3. Even if Rosh Chodesh is on Shabbat, the second Haphtarah for the 3 weeks (שמעו) is read by the chazzan on the special melody, followed by the first and last line of השמים בסאי using the normal melody.
4. On the Shabbat before 9 Ab, the Haphtarah חזון ישעיהו is read by the chazzan on the special melody.
5. The fast 9 Ab is not announced on the preceding Shabbat.
6. On the Shabbat before 9 Ab, a Cohen<sup>1</sup> gets the mitsva of Levara (bringing out the sefer Torah) and a Levi gets Acompanhar (accompanying the Sefer).  
We do not shave, eat meat and drink wine only in the week of 9 Ab itself, up till and including the 10<sup>th</sup> of Ab (SRP).  
If 9 Ab is on Shabbat, we keep only Sunday night. If 9 Ab is on Sunday, we keep only Sunday night and Monday.
7. On 8 Ab in the afternoon Techinot are not said, nor צדקתך on Shabbat.
8. If the fast is postponed to/ on Sunday, the starting time is announced Friday afternoon before Hanoteen: "Manha a tarde se deve ter tomade da a entrada de Jejum as .... horas ao mais tardar" (Tomorrow afternoon the fast must have been started at ... hours the latest).
9. For prayers on 9 Ab, see pages on **public fast**.
10. 9 Ab all ornaments in the Snoge are black and we sit on another place in Snoge. We do not sit on the floor. Only the Chazzanim sit on a low bench on the Tebah. During Mincha, all is back to normal.
11. 9 Ab Mincha the Cohen and Levi called<sup>2</sup> in the morning are called if they are fasting<sup>2</sup>.

<sup>1</sup> Mistvot are assigned for the whole week, thus by assigning these mitsvot on Shabbat we assure they get these mitsvot on 9 Ab and thus are on the teba on 9 Ab by virtue of the mitsva. This way they need not be called to the torah, something we try to avoid on 9 Ab. Of course both must be fasting to be called on 9 Ab.

<sup>2</sup> Now they can get a Mi Sheberach, which was not given in the morning.

## Notes per month

12. If 9 Ab is postponed to / on Sunday then after Arvit on Sunday the chazzan announces to make הבדלה over a cup only "*Dirão vosses a habdala sobre ó vaso*".
13. The Shabbat after 9 Ab: Shabbat נחמו - ואתחנן<sup>3</sup>
  - a. On this Shabbat the Snoge was inaugurated in 1675. The special celebrations are almost not done anymore. Just festive melodies are used.
  - b. The Duchan is sung in the **Festive melody**.
  - c. Before the parasha, hashcava מה רב is read for the four corner-stone placers of the Snoge in 1671<sup>3</sup>: **Moshe Curiel, Joseph Jisrael Nunes, Imanuel de Pinto & David de Jitschak de Pinto**.
  - d. The Cohen and Levi whom we called on Shabbat Chazon are called now too (see point 6 above).
  - e. The Chacham is called as 3<sup>rd</sup> to read the **10 commandments**.
  - f. The haftara **נחמו** is read.
14. On 15 Mencheem, Techinot are not said the whole day.

## Elul

1. If Rosh Chodesh Elul is on Shabbat, the Haftarah **ענייה סוערה** of the parasha of ראה is read, followed by the first and last line of **השמים בסאי**. If Sunday is Rosh Chodesh (too) then the first and last line of **"מחר חודש"** are added (too).
2. On the second day Rosh Chodesh, the **הלל is sung** on the Rosh Hashanah melody of ידי רשים.
3. As of the 2<sup>nd</sup> of Elul, סליחות are said
  - a. Selichot after **Arvit**:

In the evening, after the Amidah, יהי שם is not said, but immediately started לבו ונשובה (page 106/245). Psalm 67 (page 85) is replaced by psalm 130 (page 109) שיר המעלות ממעמקים.

At Shabbat conclusion, the סליחות are said after קדוש ואתה קדוש, before קדיש תתקבל.
  - b. Selichot before **Shacharit**:

These are said before the Zemirot and can be found the Rosh Hashanah book (pages 1-22)

If there is a Chatan or Berit, the Techinot parts are skipped.
4. Arvit during the Selichot, psalm 121 (page 100) **שיר למעלות אשא עיני** is replaced by psalm 130 (page 109) **שיר המעלות ממעמקים**.
5. On the last Shabbat of Elul, the upcoming month (ברכת החודש) is not announced.

<sup>3</sup> De Castro: de Synagoge te Amsterdam, reprint 1950 page 33

# Notes per month

## Tishri

### General for the month

1. Shabbat before Rosh Hashanah
  - a. If Rosh Hashanah starts on Monday or Tuesday, then the chazzan announces "*Estas Mitswoth severem tambem para esta tarde e o fin da semana*" (the assignment is also for this afternoon the rest of the week). For Rosh Hashanah itself, other assignments are made.
  - b. During Arvit Shabbat completion, שובה is skipped and the word ששת in the הבדלה are not said, unless Rosh Hashanah is on the next Shabbat.
  - c. See also point below on ערוב
2. If Rosh Hashanah is on Thursday & Friday, the Chazzan reminds to make ערוב ("*Vosses tens obrigação de fazer ngerub*"). This should be done on Tuesday before Arvit, but if there is no service, it is better to announce it on the Shabbat before.
3. The morning before Rosh Hashanah Techinot are not read, not even during Selichot.
4. In the morning before Rosh Hashanah the Hashcavot of the 29<sup>th</sup> of the month are read after קדיש תתקבל or before Hanoteen.
5. In the morning before Rosh Hashanah the התרת נדרים is said.
6. For prayers on Rosh Hashanah, see pages on High Festivals.
7. Second day Ros Hashanah conclusion:
  - a. Before the Amidah, the pergão "*Diraõ vosses a Amidah de Saliente Sabbath, com os versos de Contrição*" (you shall say the Amidah of Shabbat conclusion and the Yeme Tesuba) is announced.
  - b. If this is on Friday night, the, the pergão will be "*Diraõ vosses na Amidah o versos de Contrição*" (you shall say the Amidah of and the Yeme Tesuba).
  - c. Unless it is Shabbat, the Selichot are said after the Amidah with the extensions for the Yeme Teshuvah and after עלינו the chazzan announces to make הבדלה over a cup only "*Dirão vosses a habdala sobre ó vaso*".
8. The 3<sup>rd</sup> of Tishri is Tsom Gedalja, nothing special, for prayers, see pages on public fast.
9. During the morning Selichot from 3-9 Tishri צמר"ת is blown on the shofar towards the end of the תענו, followed by תודיענו. In the final קדיש, a תר"ת, תש"ת sequence is blown before תענו.
10. The whole 10 days מלכנו אבינו is said during Shacharit and Mincha after the Amidah including Friday afternoon, but not on Shabbat.
11. On Shabbat Teshuvah:
  - a. The Haschava for the Auto Da Fé for Rachel Dias Fernades is recited (page 217-219).
  - b. If there is no Shabbat between Yom Kippur and Sukkot, the on Shabbat Teshuvah after the Kaddish Titkabal before the parasha the Chazzan recites the שלוש פעמים (tefillot, page 227) and adds the Mi Shebeirach with offertas (כפי ערך הקצוב) for the festivals. Else this is done on the Shabbat before Sukkoth.
  - c. If Yom Kippur is Monday or Wednesday then on Shabbat Teshuvah, after assigning the Mitzvot (honors) the chazzan announces "*Estas Mitswoth severem tambem para esta tarde e o fin da semana*" (the assignment is also for this afternoon the rest of the week). For Yom Kippur itself, other assignments are made.
  - d. On Shabbat Teshuva the Chacham or Rabbi is called for Maftir to read the Haftarah שובה ישראל. The lines מי א-ל כמוך onwards are read by the congregants and repeated by the Chacham.
  - e. If Yom Kippur will be on Shabbat, then at Shabbat Teshuvah conclusion שובה ה' עד מתי and the word ששת in the הבדלה are skipped.

## Notes per month

12. The day before Erev Kippur (8 Tishri) after Mincha the time the fasting will start the next day is announced. If it is Shabbat, it will be announced before Hanoteen: "*Manhá a tarde, se deve ter tomada a Entrada de jejum as (sabbat time) aõ mais tardar*" (Tomorrow In the afternoon, you must have taken the fast entry at (Shabbat time) at the latest).
13. The day before Kippur (9 Tishri):
  - a. Techinot are not read, not even during Selichot.
  - b. Shacharit מזמור לתודה (tefillot page 36) is not read.
  - c. Mincha before Yom Kippur is always as early as possible. The Chazzan of Kal Nidre will be the Chazzan of Mincha.
  - d. Mincha before Yom Kippur with silent וידוי מלכנו Kaddish שיר המעלות ממעמקים אבינו מלכנו.
  - e. Before Mincha preceding Kippur, the big copper candlesticks in front of the hechal are replaced by thick candles on simple metal plates. Also the four big candles on the Tebah (Bima) corners are lit after Mincha and stay on. The candles on the Tebah are lit by the chazzanim, the rest by the rabbinate, and nowadays, by whoever is available. All these are let after Mincha and stay on, until the end of Kippur.
14. For prayers on Yom Kippur, see pages on **High Festivals**.
15. As of Yom Kippur, Techinot are not said till after Rosh Chodesh Cheshvan.
16. The morning after Yom Kippur, בית יעקב is replaced by psalm 85 (tefillot, page 80) רצית ה' followed by Kaddish for Avelim (mourners). If it is Thursday, this psalm is read in front of the Hechal and no Haschavot are said.
17. If there is Shabbat between Yom Kippur and Sukkot:
  - a. After the Kaddish Titkabal before the parasha the Chazzan recites the שלוש פעמים (tefillot, page 227) and adds the Mi Shebeirach with offertas (כפי ערך הקצוב) for the festivals.
  - b. At Shabbat conclusion, "שובה" is skipped, starting with "אורך ימים", and so the word הבדלה ששת in the הבדלה.

## Sukkot

1. For prayers on Sukkot, Hoshangana Rabba & Simchat Torah, see pages on **Regalim** (to be made)
2. If the first days of Sukkot are on Thursday & Friday, then
  - a. On Tuesday Mincha before the Amidah the Chazzan reminds to make ערוב ("*Vosses tens obrigação de fazer ngerub*"), but if there is no service, it is better to announce it on the preceding Shabbat.
  - b. On Thursday night before the Amidah, the Chazzan announces that "*Os senhores que não fizerão ngerub se assufirão sobor o Senhor Dajan*" (Gentlemen who did not make Eruv will rely on Mr. Dayan).
3. If the Yom Tov is on Shabbat, then before the Parasha in the morning Hashcavot are read for everyone who died in the previous week.
4. End 2<sup>nd</sup> day Yom Tov before the Amidah the Chazzan announces "*Dirão vosses a Amidah de saliente de Sabbat com os versos de Pasqua*"<sup>[1]</sup> (You will say in the Amidah אתה חוננתנו and יעלה ויבא, and after the tefillah to make הבדלה over a cup only "*Dirão vosses a habdala sobre ó vaso*").
5. During Medianos (חול המועד)
  - a. The mistvot are assigned each day, for that specific day only.
  - b. The chazzan says all Kaddishim (mourners say no Kaddish, alike Shabbat en Yom Tob).
  - c. מנצח משכיל (page 76-80) is replaced by psalms 42-43 (Moadim page 1) שיר של יום and לבני-קרח: כאיל תערג שפטני. The phrases בית יעקב followed by שיר המעלות לדוד לולי יהי ה' אלקנו עמנו (page 76) are not read.

<sup>[1]</sup> Pasqua, wherever used in the pregaões, has the meaning of the three Festivals רגלים, not Pesach, see Salomon-Prins Het Portugees in de Esnoge 2002, ISBN 90 90 14075 1 page 32 note 24



## Notes per month

- d. Mincha psalm 67 (page 85) שיר למנצח בנגינת מזמור שיר is replaced by psalm 43 (Moadim page 1) שפטי.
- e. Arvit psalm 121 (page 100) שיר למעלות אשא עיני is replaced by psalm 122 (page 31) שיר המעלות לדוד שמחתי
- 6. Shabbat Medianos (חול המועד):
  - a. Friday night הנותן and במה מדליקין are skipped. Psalm 23 רועי ה' is replaced by psalm 122 שיר המעלות שמחתי.
  - b. If shabbat follows the 2<sup>nd</sup> day of Sukkot then before the עמידה the Chazzan reminds to say יעלה ויבא “*Dirão vosses na Amidah o verso da Pasquá*” (see footnote 1)
  - c. If there are working days after the last Yom Tob, after assigning the Mitzvot (honors) in the morning, the chazzan announces “*Estas Mitswoth severem tambem para esta tarde e o fin da semana*” (the assignment is also for this afternoon the rest of the week). For Sukkot itself, other assignments are made.
  - d. Two Sifre Torah are used, קדיש after each sefer.
  - e. Mincha without פטום הקטורת and צדקתך and the regular Psalm (111) is replaced by Psalm 43.
  - f. Shabbat completion, after Arrbit, “שובה” is skipped, starting with “אורך ימים”, Havdala without זכור לטוב (page 100). The regular psalm 121 (page 100) שיר למעלות אשא עיני is replaced by psalm 122 (page 31) שיר המעלות לדוד שמחתי.
- 7. The night of Hoshangana Rabba a Limud is held.
  - a. If Hoshangana Rabba is on Wednesday, then on Tuesday the Chazzan reminds to make ערוב (“*Vosses tens obrigação de fazer ngerub*”), but if there is no service, it is better to announce it on the preceding Shabbat.
  - b. Thursday night (eve of Simchat Torah) before the Amidah, the Chazzan announces that “*Os senhores que não fizeram ngerub se assufirão sobor o Senhor Dajan*” (Gentlemen who do not make Eruv will rely on Mr. Dayan)<sup>2</sup>.
- 8. On Hoshangana Rabba the big candlesticks in front of the hechal are replaced by think candles.
- 9. If Shemini Atseret is on Shabbat, after assigning the Mitzvot (honors) the chazzan announces: “*Estas Mitswoth severem tambem para esta tarde e o fin da semana*” (the assignment is also for this afternoon and the rest of the week).
- 10. If Simchat Torah is on Friday then on Thursday night the Chazzan announces that “*Os senhores que não fizeram ngerub se assufirão sobor o Senhor Dajan*” (Gentlemen who do not make Eruv will rely on Mr. Dayan).
- 11. If Simchat Torah is on Sunday, before the Amidah Shabbat conclusion the Chazzan announces “*Dirão vosses na Amidah o verso Watodienoe y hisistes nos saber*” Your will say the verse Watdienoe you let us know.
- 12. Simchat Torah conclusion the Chazzan reminds to say אתה חוננתנו “*Dirão vosses a Amidah de saliente de Sabbat*”, and after the tefillah to make הבדלה over a cup only “*Dirão vosses a habdala sobre ó vaso*”.
- 13. On the Simchat Torah day, the last Kaddish of Mincha is sung in the special melody.
- 14. Isru Chag: Tefila as usual, but after קדיש תתקבל (page 74) ברוך הבא (page 158) is sung, replacing בית יעקב (page 76). If there is Torah reading, this is sung by the chazzan when returning the Sefer, in front of the Hechal.
- 15. Shabbat Bershit has not been celebrated after the war.

<sup>2</sup> This is missing in SD, but that must be an error.

## Notes per month

### Cheshvan

1. On Shabbat Noach, before the הנותן, Hashcava is made for **Abraham de Isac Orobio de Castro** (see also list **Meldaduras**).
2. The month Cheshvan can have 29 or 30 days. If a "yahrzeit, nahala" is on the 30<sup>th</sup>, then in a year with only 29 days, this will be on the 1<sup>st</sup> of Kislev.

### Kislev

1. On 4 or 5 December, the Chazzan announces to start saying ברכך עלינו *"D'aqui por deante diraõ Vosses na Amidah o verso de Bareech Ngalenu Bendize sobre Nos"* (Hereafter you will say in the Amidah the verse of Bareech Alenu Bless us).
2. **Chanuka**
  - a. Mincha before Chanuka we stop saying Techinot till the end of Chanuka.
  - b. The first night, before the עמידה, the chazzan reminds to say יעלה ויבא *"Diraõ Vosses na Amidah o verso de Al Hanisim, por los Milahgros"* (You will say in the Amidah her verse of Al Hanisim, for the Miracles).
  - c. The Chanukia is lit after the קדיש תתקבל by the 2<sup>nd</sup> chazzan (or someone else) whilst reciting הללו [1], followed by מזמור שיר חנכת הבית followed by קדיש for the Avelim (mourners), as usual.
  - d. We use **two Chanukiyot**. Each is used 4 days.
  - e. The Chanukia is light during Shacharit, of course without Berachah.
  - f. For prayers on Chanuka mornings, see **page**
  - g. All days in the morning, the first line of psalm 30 (page 25) is read, which is skipped the rest of the year.
  - h. Mincha weekdays psalm 67 (page 85) שיר למנצח בנגינת מזמור is replaced by psalm 30 (page 25) מזמור שיר חנכת הבית לדוד.
  - i. Arvit weekdays psalm 121 (page 100) שיר למעלות אשא עיני is replaced by psalm 30 (page 25) מזמור שיר חנכת הבית לדוד.
  - j. The mitzvot are assigned each day, for that specific day only.
  - k. מזמור שיר חנכת הבית לדוד (page 76-80) is replaced by psalm 30 (page 25) שיר של יום. The phrases בית יעקב followed by עמנו יהי ה' אלקנו and לולי שיר המעלות לדוד (page 76) are not read.
  - l. On the first day of Chanuka we start the Torah reading from דבר אל אהרן... כה תברכו. On the last day we add בהעלותך את הנרות.
  - m. Rosh Chodesh: two sefarim are used, 3 men are called in the portion of ראש חודש and the fourth in the 2<sup>nd</sup> sefer in the portion of the Chanuka day. קדיש only after the 2<sup>nd</sup> sefer.
  - n. On Friday, the Chanukia is lit after אשרי of Mincha. On Shabbat morning the מפטיר is read in the daily portion of Chanuka, קדיש after both sefarim.
  - o. If there are Torah-reading days after Chanuka then on (the second) Shabbat Chanuka, after **assigning** the Mitzvot (honors) the chazzan announces: *"Estas Mitswoth severem tambem para esta tarde e o fin da semana"* (the assignment is also for this afternoon and the rest of the week).
  - p. On shabbat conclusion, in Snoge the Chanukia is lit before the הבדלה. At home הבדלה is made first.
3. **Shabbat Rosh Chodesh Chanuka:**

3 sefarim, six are called in the weekly parasha, the 7<sup>th</sup> (משלים) in the parasha of Rosh

[1] To finish the lighting together with the הנרות הללו he has to light slowly the first days, and sing slowly the last days.

## Notes per month

Chodesh, starting השבת הבת, the מפתיר in the 3<sup>rd</sup> Sefer in the daily portion of Chanuka. קדיש is said after the 2<sup>nd</sup> and 3<sup>rd</sup> sefer.

The Haftarah ושמחי רני is followed by the first and last line of "השמים בסאי". If Sunday is the 2<sup>nd</sup> day Rosh Chodesh, the first and last line of "מחר חודש" are added too.

Before musaph the Chazzan reminds to say Musaf for Shabbat Rosh Chodesh "*Diraõ Vosses a Musaf de Sabbat we Ros Hodes*".

4. The month Kislev can have 29 or 30 days. If a "yahrzeit, nahala" is on the 30<sup>th</sup>, then in a year with only 29 days, this will be on the 1<sup>st</sup> of Tevet.

### Tevet

1. On the Shabbat before the fast of 10 Tevet, the chazzan announces the upcoming fast (צום) (העשירי יהיה ביום) before Musaf.
2. For prayers on 10 Tevet, see pages on public fast.
3. If 10 Tevet is on Friday then Mincha is read early with tefillin, as on any public fast (except Kippur, of course). Compared to the normal Mincha on public fast, שמע קולי and קל-ל ארך are skipped. After the Torah reading יענך is replaced by שיר המעלות בשוב.

### Shevat

1. The night of 15<sup>th</sup> of Shevat a Limud is held.
2. On the 15<sup>th</sup> of Shevat no Techinot are said morning and afternoon, if it is Shabbat, צדקתך is not said.
3. On Shabbat Shira (בשלח), the שירה, including ויושע and תביאמו, are sung with the high cantillations. The chazzan repeats ויושע and תביאמו. After כי בא he repeats the last verse ויאמר on the high melody.
4. On Shabbat Shira (בשלח) the Chacham is called as 3<sup>rd</sup> to read the Shira (שירת הים).
5. On Shabbat Shira (בשלח), in Amstelveen the Duchan is sung in the Festive melody, as this is the Shabbat this synagogue was inaugurated in 1995, see Shabbat Nachamu.
6. On Shabbat יתרו the Chacham is called as 7<sup>th</sup> (משלים) to read the 10 commandments (עשרת הדברות).

# Notes per month

## Adar

### General for the month

1. In years that there is only one Adar, all dates of Adar II move to the single Adar. In a leap with two months of Adar, the remembrance date of the death of a relative ("yahrzeit", nahala) is kept in Adar I<sup>[1]</sup>. In contrast, a bar mitzva will be celebrated in Adar II (DZB)
2. In a leap year, when announcing the first Adar, the word ראשון is not added, but the second Adar is announced as אדר שני.
3. In a leap year on 14 & 15 Adar I no Techinot are said in the morning and in the afternoon.
4. In a leap year starting 14 Adar I and in a regular year starting 1 Adar, at the end of the weekdays Shacharit, the "עץ חיים" lines (tefillot, page 225) are replaced by three verses from Megilat Esther. The chazzan start with "איש יהודי", followed by "ומרדכי יצא" and ending with "ליהודים היתה". All Avelim (mourners) say Kaddish.  
If there is a honra (Shivah) these verses are replaced by the צידוק הדין etc. (page 214-217).
5. For Hallel on the second day of Rosh Hashanah the melody of מי כמוך is used.
6. The "four parashiot" – ארבע פרשיות
  - a. Two sefarim are used, with קדיש after both.
  - b. שקלים before or on 1 Adar. If this Shabbat is also Rosh Chodesh, 3 sefarim are used, six are read from the first sefer, the משלים is read from the 2<sup>nd</sup> sefer (וביום השבת) and the מפטיר from the 3<sup>rd</sup> (שקלים). קדיש is said after the 2<sup>nd</sup> and the 3<sup>rd</sup> sefer. In this case the Haftarah is followed by the first and last line of "השמים בסאי".
  - c. זכור before Purim. Friday night the Kaddish is sung. In the morning, before נשמת the מי כמוך is recited, the chazzan repeats each last verse.  
On this Shabbat the melody of מי כמוך is used for the Kaddish and גדל Friday night, ה' מלך during Zemiroth, and אין באלקנו and אדון עולם after Musaf.  
After assigning the Mitzvot (honors) the chazzan announces to listen carefully to the parasha זכור "Vosses! Tens Obrigação de ouvir a Parásá do Segundo Sefer".
  - d. פרה before Shabbat החודש. After assigning the Mitzvot (honors) the chazzan announces to listen carefully to parashat פרה<sup>[2]</sup> "Vosses! Tens Obrigação de ouvir a Parásá do Segundo Sefer".
  - e. החודש before or on 1 Nissan, see also Nissan Till Pesach 1.

### Fast of Esther

1. This fast is not announced on the previous Shabbat.
2. For prayers on the Fast of Esther, see pages on Public Fasts.
3. If Purim is on Sunday, the fast is on Thursday and the service is as any other Public Fast. On this Shabbat, צדקתך is not said
4. In the past, the Machatzit hashekel was added to the membership fee, which was collected in this period of the year. Now that membership fee is collected in January, Machatzit hashekel must be given. Mind this is **on top** of the 3 Tassas collection done one ach fast after mincha.

### Purim

1. Unless Purim is on Sunday, Arvit starts about 35minutes before night and the reading of the Megila about 20 minute before night, so we read the words בלילה ההוא at night time (צאת).<sup>[3]</sup> (הכובבים)

<sup>[1]</sup> Cardozo opposite page 19 & DZB

<sup>[2]</sup> We have the opinion that hearing פרשת פרה is also an obligation.

## Notes per month

2. For prayers Purim evening, see pages on **Minor Festivals**
3. In the evening before the עמידה the chazzan reminds to say יעלה ויבא "Draõ Vosses na Amidah o verso de Al Hanisim, por los Milahgros" (You will say in the Amidah her verse of Al Hanisim, for the Miracles).
4. In the evening psalm 121 (page 100) שיר למעלות אשא עיני is replaced by psalm 124 (page 32) שיר המעלות לדוד לולי.
5. Reading of the Megila:
  - a. We listen to the Megila in silence<sup>[4]</sup>. We do not make noises e.g. when the name "Haman" is read.
  - b. We have the minhag (custom) that each congregant has a real megila (parchment). Nowadays unfortunately, only few have a real megila.
  - c. When the Chazzan reads the words ויאמר חרבונה he stops and the congregants say זכור אחד מן הסריסים (chapter 7, verse 9), after which the chazzan continues לטוב.
  - d. The following lines are read by the congregants and repeated by the Chazzan:
    - i. chapter 2 verse 5: איש יהודי
    - ii. chapter 6 verse 1: בלילה ההוא
    - iii. chapter 8 verse 15: ומרדכי יצא
    - iv. chapter 8 verse 16: ליהודים היתה
    - v. chapter 10 verse 3: כי מרדכי
6. Prayers Purim morning are as usual without Techinot, adding על הנסים. The Torah reading is where the last line is repeated<sup>[5]</sup>. After the reading אשרי (only) and returning the Sefer. Then the Megila is read with two berachot, followed by ובא לציון, followed by קדיש etc as on Shabbat (אדון עולם) followed by איש יהודי (page 225). For קדיש, קדושה etc the **Purim melody** is used.
7. Mincha:

As usual, without Techinot. On a workday psalm 67 (page 85) שיר למנצח בנגינות מזמור שיר is replaced by psalm 124 שיר המעלות לולי.

If it is Friday then למנצח על אילת השחר. Replaces psalm 93 (page 115) ה' מלך.

### Shushan Purim

1. In the evening, שיר למעלות אשא עיני replaces psalm 121 (page 100) על אילת השחר and if it is Friday night, it replaces psalm 32 (page 120) מזמור לדוד ה' רועי. In this case, קדיש and שושן פורים are sung because of קדושה.
2. On the day of Shushan Purim Techinot are not recited.
3. In the morning after שחר (page 74) psalm 22 (page 181) קדיש תתקבל is recited. If there is Torah reading, this psalm is read by the chazzan when returning the Sefer, in front of the Hechal.
4. In the afternoon, psalm 67 (page 85) שיר למנצח בנגינות מזמור שיר is replaced by psalm 124 שיר המעלות לולי.

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<sup>[3]</sup> See: בית יוסף או"ח תרפ"ז:

"נהגו לקרותה מבעוד יום ליל ארבעה עשר כדי להקל על האנושים והמעוברים שלא להתענות יותר מדאי..."

<sup>[4]</sup> We have no real melody for the Megila based on cantillations, but a traditional melodically story-telling way.

<sup>[5]</sup> Like most Sephardim we don't read less than 9 verses, even if it is a complete topic. Therefore we repeat the last verse, getting from 9 to 10 verses.

## Notes per month

### Annexes to printed version:

De gemarkeerde **woorden** worden hyperlinks naar webpagina's. Voor een geprinte versie (op de teba) wil ik toevoegen:

- [Verdelen mitsvot](#) & [subintes](#)
- [Lijst van de extra ashcabot \(RH etc\)](#)
- Teksten ashcabot: [kort](#) en [lang](#) (tijdelijk)
- [Lijst mi sheberach](#)
- Pregaos [mincha tijden](#) en [RH & tanganit](#)
- Lijst chiyuvim (nog niet klaar)