

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:

Nisan	Av / Menacheem	Kislev
Iyar	Elul	Tevet
Sivan	Tishri	Shevat
Tammuz	Cheshvan	Adar

In this document, page numbers refer to the [green Tefillot](#), unless stated otherwise. In case there are two numbers, 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 Amidah ("שְׁמֹנוֹה עֲשֶׂרֶת"), before the last line (each man adds the verse which goes with his name (pages 229-233).
- When leaving the Esnoga one must say (page 82):
ה' נָתַנִי בָּצְדָקָתְךָ לְמַעַן שָׂרֵךְ הַיְשֵׁר לִפְנֵי דָּרְכֶךָ: (תהלים מ' ט)

2. Minyan

- The Chazzan may not start the [חַזְרַת הַש"צ](#) (repetition) unless nine men are ready and listening. The nine do not include the Chazzan himself ([HRP](#) private note).
- If during the [חַזְרַת הַש"צ](#) (repetition) the 10th man leaves and thus there is no minyan left, both the [קדיש תתקבל](#) and the [קדיש ליעליה](#) 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 Rabi Elazar (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 Avot (פרק 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. **Hasckavot:**
 - a. During week: on Monday and Thursday, after the Sefer is returned to the Heichal before ב'ת ע'קב, the eleven months Hashkavot are said. Personal Hashkavot are not said during the week.
 - b. On Shabbat & holidays: eleven months Hashkavot are read before the Shacharit Parashah reading. Personal Hashkavot can be said during the Shacharit reading.
 - c. It is the custom to make Hashkavah 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 Minchah on Friday, eve of Rosh Chodesh, eve of Festivals, eve of 9 Ab, eve of Chanukkah, eve of Purim and if there is a Chatan.
 - b. On Shabbat, Rosh Chodesh, Festivals, 9 Ab, Chanukkah and Purim, the month Nisan, 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 נפילה אפיק (bowing) is always on the left arm.
- 6. **The Shirah** 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, Chanukkah, Purim katan & gadol both days, Pesach sheni, 33 La'omer, 15 Av & 15 Shevat it and if there is a Chatan or Milah it is sung in the "small melody".
 - d. On Shabbat Shirah (בשלח) and the 7th day of Pesach, the שירה, including ווישע and תבאים, are sung with the **high cantillations**. The Chazzan repeats ווישע and תבאים. After תבאים ווישע he repeats the last verse on the high melody.
- 7. **Rogativa** (prayers for a very sick person) can be added in every service and end with קדיש תתקבַּל קדיש. The blessings (מי שברך) are said after the תתקבַּל.
- 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 2nd efer.
 - 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 Av. 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 Heichal 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. **Hagomeil** (page 209/115) can be said:
 - a. Before the Torah reading when the Heichal is opened,
 - b. When one is called to the Torah,
 - c. After the service, in which case a Minjan is gathered and the Heichal is opened. This way also women can open the Heichal and say Hagomeel.Hagomeil 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 Mitzwah, 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 1st of the next month (respectively Kislev and Tevet).

11. **Pregnancy:** the husband gets the Mitsvah of Abrira (opening the helical) when his wife enters the 9th month of her pregnancy [6]. There is a special Tefillah for this Abrira, which can be found in the Tefillot Mulder on page 163 and on the website. Opening at 3rd month must be a new minhag, as it not found anywhere. There is also no special Tefillah for the 3rd month Abrira.

There are special Tefillot when the wife enters the 3rd and 9th month of her pregnancy, see Tefillot Mulder on page 162 and on the website.

The special Mi Sheberach (blessing) "boa hora" is said as off the third month of pregnancy.

Workdays

1. Psalm 100 (page 36) is not said on Shabbat, Festivals, the morning before, and all eight days of Pesach and the morning before Kippur.
2. Whenever (page 76-80) בֵּית יְהָוָה is replaced by another psalm, שִׁיר שֶׁל יּוֹם followed by שִׁיר הַמְּעוֹלָות לְדוֹד לוֹי and יְהִי ה' אֱלֹקָנוּ עָמָנוּ are not read.
This happens on the following days:
 - a. Rosh Chodesh, replaced by psalm 104 (page 153) בָּרְכִי נַפְשִׁי.
 - b. Chanukkah, replaced by psalm 30 (page 25) מְזֻמָּר שִׁיר חֲנִכָת הַבַּיִת לְדוֹד לוֹי.
 - c. Purim, replaced by psalm 22 (page 181) לְמַנְצָח עַל-אִילָת הַשְׁחָר מְזֻמָּר לְדוֹד לוֹי.
 - d. The morning after Kippur, replaced by psalm 85 (page 80) לְמַנְצָח לְבָנֵי קָרְבָּה מְזֻמָּר: רָצִית ה' אֶרְצִיךְ.
 - e. Isru Chag, replaced by psalm 118 verses 26-29 (page 158) בָּרוּךְ הַבָּא.
 - f. Medianos (Chol Hamoed) Sukkot, replaced by psalms 42-43 (Moadim page 1) שִׁפְתָּנִי and מַנְצָח מַשְׁכִּיל לְבָנֵי קָרְבָּה: כָּאֵל תַּעֲרֹג.
 - g. Medianos (Chol Hamoed) Pesach, replaced by psalm 107 (Moadim page 173) הָדוּ לְה' כִּי-טוֹב כִּי לְעוֹלָם חָסְדֶוּ: יְאֹמְרוּ גָאֹלֵי ה'.
 - h. At the house of a Chatan, replaced by psalm 128 שִׁיר הַמְּעוֹלָות אֲשֶׁר-יִ.
 - i. At the house of a mourner (בֵּית הַאֲבָל), replaced by psalm 49 (page 221) לְמַנְצָח לְבָנֵי קָרְבָּה מְזֻמָּר, see more on [avelut below](#).
3. At the end of the weekdays Shacharit, the "עַז חִיּוֹם" verses (page 225) are added, followed by Kaddish for all Avelim. On certain dates "עַז חִיּוֹם" is replaced by other verses, this will be noted below when appropriate.
If there is a honra (Shivah) these verses are replaced by the צִדּוֹק הַדִּין etc. (page 214-217).
4. If pregāos (announcements) are needed during the week, these are read after קָדְשׁוֹת תְּקִבָּל or, when there is Torah reading, before הנּוֹתָן.
5. Minchah weekdays psalm 67 (page 85) is sometimes replaced by another psalm:
 - a. Minchah Friday, replaced by psalm 93 (page 115) ה' מֶלֶךְ גָּאֹת לְבָש.
 - b. Chanukkah, replaced by psalm 30 (page 25) מְזֻמָּר שִׁיר חֲנִכָת הַבַּיִת לְדוֹד לוֹי.
 - c. Purim, replaced by psalm 124 (page 32) שִׁיר הַמְּעוֹלָות לְדוֹד לוֹי.
 - d. Medianos (Chol Hamoed) Sukkot, replaced by psalms 43 (Moadim page 1) שִׁפְתָּנִי.
 - e. Medianos (Chol Hamoed) Pesach, replaced by psalm 114 (page 155) בְּצָאת יִשְׂרָאֵל.
 - f. At the house of a Chatan, replaced by psalm 128 שִׁיר הַמְּעוֹלָות אֲשֶׁר-יִ.
6. Arvit weekdays psalm 121 (page 100) is sometimes replaced by another psalm:
 - a. Chanukkah, replaced by psalm 30 (page 25) מְזֻמָּר שִׁיר חֲנִכָת הַבַּיִת לְדוֹד לוֹי.
 - b. Purim, replaced by psalm 124 (page 32) שִׁיר הַמְּעוֹלָות לְדוֹד לוֹי.

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- 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) ביצאת ישראל.
- e. During the Omer, replaced by psalm 67 (page 101) למנצח בנגינת מזמור Shir.
- f. During the Selichot, replaced by psalm 130 (page 109) Shir המעלות ממעמקים.
- g. At the house of a Chatan, replaced by psalm 128 Shir המעלות אשרי.
7. On **public fast** (תענית ציבור) we put on Tallit and Tefillin during Minchah, except for Kippur, of course.
8. **The Mishmar** (the fast of the day before Rosh Chodesh, יומ כיפור קטן) has not been kept the last decades.

Rosh Chodesh

1. On the 29th of each month **special Hashkavot** for Joseph Sarphatie and Esther Sarphatie-Foa are read after קדיש תתקבל or before Hanoten.
2. On the eve of Rosh Chodesh and Rosh Chodesh itself, Techinot are not read.
3. On the 1st day of Rosh Chodesh **special Hashkavot** are read after קדיש תתקבל or before Hanoten
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 Av and at the house of an Avel (mourner) Hallel is not sung.
5. After Hallel: קדיש תתקבל, Hashkavot for Rosh Chodesh (1st day), Hanoten (page 69).and then יה' העמנו עמנו (page 158), followed by גדל'י (page 70).
6. Tefillin are taken off before the Kaddish (after ברכי נפש ים).
7. **ב'ית יעקב** ברכי נפש ים (page 76-80) is replaced by psalm 104 (page 153). The phrases שיר של ים (page 76) followed by שיר המעלות לדוד לוי and יה' אלקנו 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: Minchah 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 Mitzwoth 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 29th of a month or the 1st day of Rosh Chodesh, then the **special Hashkavot** for these days are read before the normal **Hashkavot in the morning**, see also **Rosh Chodesh** above.
3. If Shabbat is Rosh Chodesh then the weekly Haftarah is replaced by the Haftarah "השימים" **כօא'**. 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 and last lines of these Haftarot are added after the normal Haftarah. Example: if Rosh Chodesh Elul is on Shabbat, the special Haftarah of "ענין סוערת" must be read, followed by the first and last line of "השימים בסאי". In a case where Sunday would be the 2nd day Rosh Chodesh, the first and last line of "מחר חודש" are added too.
4. On Shabbat Rosh Chodesh before Mussaf, Chazzan announces to say: "*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.

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- 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 צבאות" (page 136/116) is said.
6. **Havdalah** (pages 99-100): if a Yom Tov starts on one of the working days in the coming week, the word **שש** in the phrase **לקראתנו לשלום** is skipped. On Shabbat Medianos (חול המועד) the Chazzan skips the entire introduction and starts directly with the four Berachot.

Some notes on Shivah and Avelut:

1. The Oneen (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 Kohen he may not go to the Duchan.
2. For all prayers 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 Kohen 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 Kohen. He must leave the Snoge before Retseh (ריצה) (page 134/104).
5. On the Shabbat after the burial, Hashkavah is made before Mussaf. Family and friends can donate ("um Euro por"). **Shman למאור** (In this order).
6. If the funeral was on Sunday, the Shivah ends on Shabbat. In that case before the Parashah, 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 עץ ח"ם etc. at the end of weekdays Shacharit are replaced by ל"ד (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 pregões (announcements)

The Pregões (announcements) are still today done in the Portuguese language. The Pregões 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 Minchah for Shabbat and festivals during Shacharit, as Minchah is about an hour before "nightfall" (צאת הכוכבים) and not at 13:00, as it used to be¹. In below descriptions the Pregão of Minchah is left out because it is always done. The text is: "*Minchah se rezará esta tarde a xxx hora*": Minchah 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 manha se rezará a Tephila as xxx horas*": In the morning we will say the Tephillah at xx o'clock.

I left out some Pregões. An example of a left-out Pregão is the announcement of the Mishmarah (fast the day before Rosh Chodesh), as that hasn't been kept after the war. Of course, the Pregões left out can be found in [Seder Hazzanut Brandon](#) and if, be'ezrat haSheem needed, restored. Mind that actualising of Pregões has been done before. Brandon left out the Eleitos

¹ 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 Minchah time.

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(announcement of election of the board) of many Chevrot (institutions), as their significance declined already in the 19th century.

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

For example: the Pregão during Minchah on Wednesday afternoon preceding a Yom Tov on Friday ("*Vosses tens obrigačo de fazer ngerub*" You have an obligation to make an Eruv) is not said because there are no Minchah 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 "*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 Pregões** as said today.

Nisan

Till Pesach

1. Shabbat Hachodesh (See also Adar point 6):
 - a. If Rosh Chodesh Nisan is on a weekday then on the preceding Shabbat two Sefarim are used, the first for the weekly Parashah (seven) and the second for the Maftir of Shabbat Hachodesh with only one Kaddish between the two Sefarim.
 - b. If Rosh Chodesh Nisan is on Shabbat three Sefarim are used: the first for the Parashah (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 2nd and 3rd Sefer. The Haftarah for Shabbat Hachodesh is read, followed by the first and last line of the Haftarah for Rosh Chodesh, "השימים בסאי".
2. The whole month Techinot are not read.
3. At the end of the weekdays Shacharit, the "עֵצִים" lines (Tefillot, page 225) are replaced by three verses from **Shir Hashirim**. The Chazzan start with "יונת בחרגוי הסלע", followed by any line and ending with "ה יושבת 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) & Kedushah (Tefillot, page 133)
 - b. After the Kaddish Titkabal before the Parashah the Chazzan recites the **שלוש פעמים** (Tefillot, page 227) and adds the Mi Sheberach with offertas (כפי ערך הקצוב) for the festivals.
 - c. If new Parnassim were elected, this is announced ("eleitos") after the Hashkavot, followed by a Mi Sheberach for those who resigned and those who joined.
 - d. After **assigning the Mitzvot** (assigning the honors), Hashkavah is said for Ishac de Pinto מה רב המשכיל ונבון החסיד העוני שהשתדל בטובת הקהל הקדוש הזה ה'ה'ה'
 - e. Haftarah (always): הenna אונוכ' ערבבה לה, the last verse 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 Haftarah is done on this Shabbat Hagadol.

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6. Unless Pesach starts on Shabbat, after Arvit, “שובה” is skipped, starting with “”, and so the word ששה in the word **הבדלה** is skipped.
7. Shacharit in the morning before Pesach ל佗ה מזמור (Tefillot page 36) is not read.

Pesach

1. For prayers on Pesach, see pages on **Regalim**.
2. Shacharit Medianos Pesach (Chol Hamoed) מזמור ל佗ה (Tefillot page 36) is not read.
3. If the first days of Pesach are on Thursday & Friday,
 - a. Tuesady after Minchah the Chazzan reminds to make (“**Vosses tens obrigaçao de fazer ngerub**”), but if there is no service, it is better to announce it on the preceding Shabbat.
 - b. 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).
4. If the second day of Pesach is on Sunday, before the Amidah Shabbat conclusion the Chazzan announces “**Dirão vosses na Amidah o verso Vatodienoe y hisistes nos saber**” Your will say the verse Watdienu you let us know.
5. Announcements (pregaões) at the conclusion of the Second day Yom Tov:
 - a. In the middle of the week, before the Amidah the Chazzan reminds to say “**אתה חוננתנו, ברכנו אבינו, עליה ויבא Dirão vosses a Amidah de saliente de Sabbath com os versos de Pasqua** ¹, 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 Amidah the Chazzan reminds to say “**Dirão vosses na Amidah o verso da Pasquá**”. The pregão to say “**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 (המועד חול)
 - a. The Chazzan says all Kaddishim (mourners say no Kaddish, alike Shabbat en Yom Tob).
 - b. Shacharit workdays מזמור ל佗ה (Tefillot page 36) is not read.
 - c. During Medianos (חול המועד) the Mitzvot are assigned each day, for that specific day only.
 - d. שיר של יום (page 76-80) is replaced by psalm 107 (Moadim page 173) followed by בيت יעקב לה' כי טוב כי לעולם חסdon: אמרנו גאoli ה (page 76) are not read.
 - e. Minchah weekdays psalm 67 (page 85) is replaced by psalm 114 (page 155) בצתת ישראל.
 - f. Arvit weekdays psalm 121 (page 100) is replaced by psalm 114 (page 155) בצתת ישראל.
7. Shabbat Medianos (chol hamoed):
 - a. Friday Minchah without Hanoten and without Bameh Madlikin and instead of psalm 23 (page 120), psalm 114 (page 155).
 - b. If there are weekdays with Torah reading after the last day of Yom Tov, after assigning the Mitzvot (honors) the Chazzan announces: “**Estas Mitzwoth severem tambem para esta tarde e o fin da semana**” (the assignment is also for this afternoon and the rest of the week).

¹ Pasqua, wherever used in the pregaões, has the meaning of the three Festivals, not Pesach, see Salomon-Prins (HPS) Het Portugees in de Esnoge 2002, ISBN 90 90 14075 1 page 32 note 24

Notes per month

- c. On Shabbat Medianos (Chol Hamoed) or if there isn't one, on the 7th day of Pesach the the Hashkavah for the **Auto Da Fé** for **Abraham Athias** is recited (page 217-219).
- d. Shabbat conclusion: שובה (page 97) is skipped, starting on page 98. After Kaddish, Omer counting (page 101-102). The Chazzan does not repeat but starts Havdalah without (page 100) and instead of (page 100) ביצאת ישראל (page 155).
8. In the night of the 7th day of Pesach, a **Limud** is held
9. If the 7th day of Pesach is on Friday, the Chazzan reminds to make ("**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 fizerão ngerub se assufirão sobor o Senhor Dajan**" (see above 3.b.)
10. On the 7th day of Pesach, the **תבאיםו** and **וישע**, including **שירה**, are sung with the **high cantillations**. The Chazzan repeats **תבאיםו** and **וישע**. After **כִּי בָא** he repeats the last verse **ויאמר** on the high melody.
11. If the 7th day is on Shabbat, after **assigning the Mitzvot** (honors) the Chazzan announces: "**Estas Mitswoth severem tambem para esta tarde e o resto** ² **da semana**" (the assignment is also for this afternoon and the rest of the week)
12. If the 8th day is on Shabbat, then **Hashkavot** are said for all who died during Pesach before the Parashah on Shabbat morning.
13. On the 8th day, the last Kaddish of Minchah is sung in the **special melody**.
14. Yom Tov conclusion, before the **עמידה** the Chazzan reminds to say "**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: Tefilah as usual, but after קדיש תתקבל (page 74) (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 Heichal.

Rest of the month

1. During the Omer psalm 121 (page 100) **שיר למלאות אשא עני** is replaced by psalm 67 (page 101). **למנצח בנגינת מזמור Shir**
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 Bênção**" (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, **פרק' אבות** are read Shabbat afternoon before Minchah.

² 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, 14, 18 and 28 Iyar) Techinot are not read the whole day. Minchah the day before, Techinot are read.
2. If there is a service on 5 Iyar then **היל שלם** is recited with Berachah.
3. is celebrated on Shabbat following 5 Iyar. Hanoten (page 69) and both Mi Sheberachs (page 226-227) are read as usual, but leaving out the words **מי שברך לחיל צה"ל מדינת ישראל ויגדיל שם התורה ויאדרה וגם**
Once the Sefer Torah is brought back to the Heichal, the Parnaas opens the Heichal and returns to his place. Psalms 117 & 118 (pages 157-158) are sung without repetition. The Chazzan reads (taken from the last page of the Kippur prayer book), followed by (page 233). Finally psalm 67 (page 101) is sung. The Parnaas closes the Heichal, 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, Hanoten is not said before the Parashah. Once the Sefer Torah is brought back to the Heichal, the Parnaas opens the Heichal and returns to his place. Psalms 117 & 118 (pages 157-158) are sung without repetition. The Chazzan reads Hanoten (page 69), followed by psalm 67 (page 101), which is sung. The Parnaas closes the Heichal, returns to his place and the service is continued as usual.
5. If and Kings Day are in the same week they are celebrated on the same Shabbat. Hanoten is skipped but the Mi Sheberachs (page 226-227) are read as usual, leaving out the words **מי שברך לחיל צה"ל מדינת ישראל ויגדיל שם התורה ויאדרה וגם**
Once the Sefer Torah is brought back to the Heichal, the Parnaas opens the Heichal and returns to his place. Psalms 117 & 118 (pages 157-158) are sung without repetition. The Chazzan reads (taken from the last page of the Kippur prayer book), followed by (page 233) and after which the Hanoten (page 69) is recited. Finally psalm 67 (page 101) is sung. The Parnaas closes the Heichal, returns to his place and the service is continued as usual.
6. Starting (18 Iyar) till Shavuot, at the end of the weekdays Shacharit, the “**עַז חַיִם**” phrases (page 225) are replaced by three verses from **Ruth**. The Chazzan start with “**וְהִנֵּה בּוּעָז בָּא**”, followed by any line and ending with “**יִשְׁלָמֵה פָּעֵלָךְ**”. All Avelim (mourners) say Kaddish.
If there is a **honra** (Shiva, **אַבְלָוֹת שְׁבֻעָה** etc. (page 214-217).
7. If there is a service on 28 Iyar then **היל שלם** is recited with Berachah.

Notes per month

Sivan

1. From the 1st till and including the 12th day of the months, Techinot are not read.
2. On the Shabbat before Shavuot, after the Kaddish Titkabal before the Parashah 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 ימים is left out from the Havdalah.
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 Minchah, 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 Vatodinu 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 2th day, the last Kaddish of Minchah is sung in the special melody.
8. Shavuot conclusion the Chazzan reminds to say “*אתה חוננו לנו Dirão vosses a Amidah de saliente de Sabbath*”, and after the Tefillah to make הבדלה over a cup only “*Dirão vosses a habdala sobre ó vaso*”.
9. Isru Chag: Tefilah as usual, but after ברכות הבא (page 74) קדיש תתקבל (page 158) is sung, replacing ברכת יעקב (page 76). If there is Torah reading, this is sung by the Chazzan when returning the Sefer, in front of the Heichal.

Notes per month

Tammuz

1. On the Shabbat before the fast of 17 Tammuz, the Chazzan announces the upcoming fast (יום הרביעי) before Mussaf.
... צום הרביעי יהיה ביום ...
... "A manha he Jejum"
צום הרביעי יהיה מחר
2. For prayers on 17 Tammuz, see pages on **public fast**.
3. During the "three weeks" is not said and one may not get married (**SRP**).
4. During the "three weeks" at the end of the weekdays Shacharit, the "עַז חִימָנִים" lines (Tefillot, page 225) are replaced by five verses of **Eichah**. All Avelim (mourners) say Kaddish. If there is a honra (Shivah) these verses are replaced by the **צדוק הדין** etc (page 214-217).
5. The three Shabbatot starting after 17 Tammuz have special Haftarot:
 - I. On the first Shabbat the haphtarah (**דברי ירמיהו**) is read by the Chazzan on the special melody.
The Hashkavah for the **Auto Da Fé** for **Abraham Athias** is recited (page 217-219).
 - II. On the second Shabbat the Haftarah (**שמנו**) is read by the Chazzan on the special melody.
 - III. On the last Shabbat of Tammuz, the upcoming month is announced without the **יהי שעה נסימן רצון**, the Chazzan starts with **מי שעה נסימן רצון**.

Av / Menachem

1. From the 1st till the 9th the month is called Ab. From the 11th upwards the month is called Menachem. The 10th itself is sometimes called Av and sometimes Menacheem. As we keep the laws of Avelut the whole day of the 10th, it is logical to call the 10th Av 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 (**שמנו**) is read by the Chazzan on the special melody, followed by the first and last line of **השימים בסאי** using the normal melody.
4. On the Shabbat before 9 Av, the Haftarah **חוץ ושביתו** is read by the Chazzan on the special melody.
5. The fast 9 Av is not announced on the preceding Shabbat.
6. On the Shabbat before 9 Av, a Kohen¹ gets the Mitzvah 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 Av itself, up till and including the 10th of Av (**SRP**).
If 9 Av is on Shabbat, we keep only Sunday night. If 9 Av is on Sunday, we keep only Sunday night and Monday.
7. On 8 Av in the afternoon Techinot are not said, nor **צדקה** on Shabbat.
8. If the fast is postponed to or on Sunday, the starting time is announced Friday afternoon before Hanoten: "**Manha a tarde se deve ter tomade da a entrade 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 Av 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 Minchah, all is back to normal.

¹ Mitzvot are assigned for the whole week, thus by assigning these Mitzvot on Shabbat we assure they get these Mitzvot on 9 Av and thus are on the Tebah on 9 Av by virtue of the Mitzwa. This way they need not be called explicitly to the torah, something we try to avoid on 9 AV. Of course both must be fasting to be called on 9 AV.

Notes per month

11. 9 Av Minchah the Kohen and Levi called in the morning are called if they are fasting².
12. If 9 Av is postponed to or 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 Av: Shabbat **נחמו** - **ואתחנן**
An article in Dutch by Samaas [S. Coutino](#)
 - 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 Parashah, Hashkava מה רב is read for the four corner-stone placers of the Snoge in 1671³: **Moshe Curiel, Joseph Jisrael Nunes, Imanuel de Pinto & David de Jitschak de Pinto**.
 - d. The Kohen and Levi whom we called on Shabbat Chazon are called now too (see point 6 above).
 - e. The Chacham is called as 3rd to read the **10 commandments**.
 - f. The Haftarah **נחמו** is read.
14. On 15 Menchem, Techinot are not said the whole day.

Elul

1. If Rosh Chodesh Elul is on Shabbat, the Haftarah **ענינה סוערת** of the Parashah is read, followed by the first and last line of **השימים 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 **היל** is sung on the Rosh Hashanah melody of **יד רשים**.
3. As of the 2nd of Elul, **סליחות** are said
 - a. Selichot after **Arvit**:
In the evening, after the Amidah, **יְהִי שָׁם** is not said, but immediately started (page 106/245). Psalm 67 (page 85) is replaced by psalm 130 (page 109)
שיר המעלות ממעקים.
At Shabbat conclusion, the **קדיש תתקובל** and **אתה קדוש** are said after **סליחות**, before, **שיר המעלות ממעקים**.
 - 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) is replaced by psalm 130 (page 109).
5. On the last Shabbat of Elul, the upcoming month (ברכת החודש) is not announced.

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

³ 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 obrigaçao 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 **Hashkavot of the 29th of the month** are read after **קדיש תתקבל** or before **Hanoten**.
5. In the morning before Rosh Hashanah the **התורת 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 **perg&at;o** “*Diraç vosses a Amidah de Saliente Sabbath, com os versos de Contriçaç*” (you shall say the **Amidah** of Shabbat conclusion and the **Yeme Teshuvah**) is announced.
 - b. If this is on Friday night, the **perg&at;o** will be “*Diraç vosses na Amidah o versos de Contriçaç*” (you shall say the **Amidah** of and the **Yeme Teshuvah**).
 - 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 “*Diraç vosses a habdala sobre o vaso*”.
8. The 3rd of Tishri is **Tsom Gedaljah**, nothing special, for prayers, see pages on **public fast**.
9. During the morning **Selichot** from 3-9 Tishri **צשר&at;ת** is blown on the **Shofar** towards the end of the **sequence**, followed by **תודיענו**. In the final **תשר&at;ת** **תש&at;ת** a **קדיש** is blown before **תענו**.
10. The whole 10 days **אבינו מלכנו** is said during **Shacharit** and **Minchah** after the **Amidah** including Friday afternoon, but not on Shabbat.
11. On Shabbat Teshuvah:
 - a. The **Hashkavah** for the **Auto Da Fé** for **Rachel Dias Fernandes** 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 **Parashah** the Chazzan recites the **שלוש פעמים** (Tefillot, page 227) and adds the **Mi Sheberach** with **offertas** (כפי ערך הקצוב) for the festivals. Else this is done on the Shabbat before Sukkot.
 - 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 Teshuvah the **Chacham** or **Rabbi** is called for **Maftir** to read the **Haftarah** **שובה** **ישראל**. The lines **מ' אל כמור** 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** **עד מתי** **ששת** **הבדלה** are skipped.

Notes per month

12. The day before Erev Kippur (8 Tishri) after Minchah the time the fasting will start the next day is announced. If it is Shabbat, it will be announced before Hanoten: “**Manhá a tarde, se deve ter tomáda 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 (להודה מזמור Tefillot page 36) is not read.
 - c. Minchah before Yom Kippur is always as early as possible. The Chazzan of Kal Nidre will be the Chazzan of Minchah.
 - d. Minchah before Yom Kippur with silent Kaddish אבינו מלכנו, וידוי שיר המעלות ממעמקים (Tefillot, page 36) is replaced by thick candles on simple metal plates. Also the four big candles on the Tebah (Bima) corners are lit after Minchah 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 lit after Minchah 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, **רצית ה'** (psalm 80) is replaced by psalm 85 (Tefillot, page 80) followed by Kaddish for Avelim (mourners). If it is Thursday, this psalm is read in front of the Heichal and no Hashkavot are said.
17. If there is Shabbat between Yom Kippur and Sukkot:
 - a. After the Kaddish Titkabal before the Parashah the Chazzan recites the **שלוש פעמים** (כפי ערך הקצוב) (Tefillot, page 227) and adds the Mi Sheberach with offertas for the festivals.
 - b. At Shabbat conclusion, “**שובה**” is skipped, starting with “**אורך ימים**”, and so the word **הבדלה** ששת in the **הבדלה** is skipped.

Sukkot

1. For prayers on Sukkot, Hoshana Rabbah & Simchat Torah, see pages on **Regalim**.
2. If the first days of Sukkot are on Thursday & Friday, then
 - a. On Tuesday Minchah before the Amidah the Chazzan reminds to make **ערוב** (“**Vosses tens obrigaçao 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 Parashah in the morning Hashkavot are read for everyone who died in the previous week.
4. End 2nd day Yom Tov before the Amidah the Chazzan announces “**Dirão vosses a Amidah de saliente de Sabbat com os versos de Pasqua** 1” (You will say in the Amidah the **עליה** and **אתה חוננתנו** (I will rely on you), 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** The phrases **בבית יעקב** and **לבני קරח**: **כאל תערג שפטני** and **שיר המעלות לדוד לול** and **ויהי ה' אלקינו עמונו** (page 76) are not read.

1 Pasqua, wherever used in the pregaõs, has the meaning of the three Festivals, not Pesach, see Salomon-Prins Het Portugees in de Esnoga 2002, ISBN 90 90 14075 1 page 32 note 24

Notes per month

- d. Minchah psalm 67 (page 85) is replaced by psalm 43 (Moadim page 1).
שפטני (page 1).
- e. Arvit psalm 121 (page 100) is replaced by psalm 122 (page 31).
שיר המעלות לדוד שמחתי
- 6. Shabbat Medianos:
שיר המועד (Chol hamoed):
 - a. Friday night ה' רועי are skipped. Psalm 23 is replaced by psalm 122 במה מדליקין and הנותן
 - b. If Shabbat follows the 2nd day of Sukkot then before the Amidah the Chazzan reminds to say עליה 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. Minchah without פטום הקטורת and צדקה are replaced by Psalm 43.
 - f. Shabbat completion, after Arvit, "אורך ימים" is skipped, starting with Havdalah without זכור לטוב (page 100). The regular psalm 121 (page 100) is replaced by psalm 122 (page 31).
שיר המעלות לדוד שמחתי
- 7. The night of Hoshanah Rabbah a Limud is held.
 - a. If Hoshanah Rabbah is on Wednesday, then on Tuesday the Chazzan reminds to make ערוב ("Vosses tens obrigaçao 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 fizerão ngerub se assufirão sobor o Senhor Dajan" (Gentlemen who do not make Eruv will rely on Mr. Dayan) 2.
- 8. On Hoshana Rabbah the big candlesticks in front of the Heichal are replaced by think candles.
- 9. If Shemini Ataeret 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 fizerão 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 Minchah is sung in the special melody.
- 14. Isru Chag: Tefillah as usual, but after תתקבל (page 74) ברכות 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 Heichal.
- 15. Shabbat Bershit has not been celebrated after the war.

2 This is missing in SD, but that must be an error.

Notes per month

Cheshvan

1. On Shabbat Noach, before the הנוטן Hashkavah 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, nahalah" is on the 30th, then in a year with only 29 days, this will be on the 1st of Kislev.

Kislev

1. On 4 or 5 December, the Chazzan announces to start saying "ברך עליינו "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. **Chanukkah**
 - a. Minchah before Chanukkah we stop saying Techinot till the end of Chanukkah.
 - b. The first night, before the עמידה, the Chazzan reminds to say "עליה ויבא Diraõ Vosses na Amidah o verso de Al Hanisim, por los Milahgros" (You will say in the Amidah the verse of Al Hanisim, for the Miracles).
 - c. The Chanukiah is lit after the 2nd Chazzan (or someone else) whilst reciting **קידיש תתקבל** by the 2nd Chazzan (or someone else) whilst reciting **קידיש**, followed by **הנרות הללו**, followed by **קידיש** for the Avelim (mourners), as usual.
 - d. We use **two Chanukiyot**. Each is used 4 days.
 - e. The Chanukiah is light during Shacharit, of course without Berachah.
 - f. For prayers on Chanukkah 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. Minchah weekdays psalm 67 (page 85) is replaced by psalm 30 (page 25).
 - i. Arvit weekdays psalm 121 (page 100) is replaced by psalm 30 (page 25).
 - j. The Mitsvot are assigned each day, for that specific day only.
 - k. **מzman** **שיר חנכת הבית לדוד** (page 76-80) is replaced by psalm 30 (page 25) **שיר של יום**. The phrases followed by **בית יעקב** (page 76) are not read.
 - l. **דבר אל אהרון...** **כה תברכו** **דבר אל אהרון...** **בהעלותך את הנרות** add **הנרות הללו**.
 - m. Rosh Chodesh: two Sefarim are used, 3 men are called in the portion of **ראש חודש** and the fourth in the 2nd Sefer in the portion of the Chanukkah day. **קידיש** only after the 2nd Sefer.
 - n. On Friday, the Chanukiah is lit after **אשרי** of Minchah. On Shabbat morning the **מפטיר** is read in the daily portion of Chanukkah, **קידיש** after both Sefarim.
 - o. If there are Torah-reading days after Chanukkah then on (the second) Shabbat Chanukkah, 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 Chanukiah is lit before the **הבדלה**. At **home** the **הבדלה** is made first.
3. **Shabbat Rosh Chodesh Chanukkah:**
3 Sefarim, six are called in the weekly Parashah, the 7th (**משליים**) in the Parashah of Rosh

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

Notes per month

Chodesh, starting the 3rd Sefer in the daily portion of Chanukkah. וביום השבת מפטיר the 3rd Sefer in the daily portion of Chanukkah. קידיש Is said after the 2nd and 3rd Sefer.

The Haftarah is followed by the first and last line of “השימים כסאי” רני ושמחי. If Sunday is the 2nd day Rosh Chodesh, the first and last line of “מחר חודש” are added too.

Before Mussaf the Chazzan reminds to say Mussaf for Shabbat Rosh Chodesh “*Diraō Vosse a Mussaf de Sabbath we Ros Hodesh*”.

4. The month Kislev can have 29 or 30 days. If a “yahrzeit, nahalah” is on the 30th, then in a year with only 29 days, this will be on the 1st of Tevet.

Tevet

1. On the Shabbat before the fast of 10 Tevet, the Chazzan announces the upcoming fast (צום העשרי יהיה ביום before Mussaf)
2. For prayers on 10 Tevet, see pages on **public fast**.
3. If 10 Tevet is on Friday then Minchah is read early with Tefillin, as on any public fast (except Kippur, of course). Compared to the normal Minchah on **public fast**, ק-ל ארך and שמע קול, are skipped. After the Torah reading is **ענრ** שיר המעלות בשוב and after the Amidah are skipped. After the Torah reading is **ענר** שיר המעלות לודז לוי is **תפילה לעני**. There is no collection.

Shevat

1. The night of 15th of Shevat a **Limud** is held.
2. On the 15th of Shevat no Techinot are said morning and afternoon, if it is Shabbat, **צדקה** is not said.
3. On Shabbat Shirah (בשלח), the **שירה**, including **תבאיםו** and **וישע**, are sung with the **high cantillations**. The Chazzan repeats **כ' בא** he repeats the lat verse **ויאמר כ'** on the high melody.
4. On Shabbat Shirah (בשלח) the Chacham is called as 3rd to **read the Shira** (שירת הים).
5. On Shabbat Shirah (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 **יתחו** the Chacham is called as 7th (משלים) to read the **10 commandments** (עשרה הדברים)

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 year with two months of Adar, the remembrance date of the death of a relative ("yahrzeit", nahalah) is kept in Adar I¹. In contrast, a Bar Mitzvah 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 "עַצְיִם" lines (Tefillot, page 225) are replaced by three verses from **Megilat Esther**. The Chazzan start with "אִישׁ יְהוּדִי", followed by "וּמְרַדְּכִי יֵצֵא" and ending with "לְיְהוּדִים הִתְהַגֵּד". All Avelim (mourners) say Kaddish.
If there is a **Honrah** (Shivah) these verses are replaced by the **צִידָקָה** etc. (page 214-217).
5. For Hallel on the second day of Rosh Hashanah the **melody** of **מי בטור** 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 **נשחים** is read from the 2nd Sefer (וביום השבת) and the **קדיש** (שקלים) from the 3rd Sefer. In this case the Haftarah is followed by the first and **last line of "השימים בסאי"**.
On this Shabbat the melody of **מי בטור** is used for the **Kaddish** and **יגאל** Friday night, **הן** **מלך** during Zemirot, and **אין כלום** and **אדון עולם** after Mussaf.
After **assigning** the Mitzvot (honors) the Chazzan announces to listen carefully to the Parashah of **"Vosses! Tens Obrigação de ouvir a Parasá do Segundo Sefer"**.
 - c. **פורת** before Purim. Friday night the Kaddish is sung. In the morning, before the **נשחתת** the **זכור** is recited, the Chazzan repeats each last verse.
On this Shabbat the melody of **מי בטור** is used for the **Kaddish** and **יגאל** Friday night, **הן** **מלך** during Zemirot, and **אין כלום** and **אדון עולם** after Mussaf.
After **assigning** the Mitzvot (honors) the Chazzan announces to listen carefully to Parashat **פראת** **"Vosses! Tens Obrigação de ouvir a Parasá do Segundo Sefer"**.
 - e. **חודש פורת** before or on 1 Nisan, see also Nisan 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, **צדקה** is not said.
4. In the past, the Machatzit hashekkel was **added to the membership fee**, which was collected in this period of the year. Now that membership fee is collected in January, Machatzit hashekkel must be given. Mind this is **on top of** the 3 Tassas collection done one ach fast after Minchah.

Purim

1. Unless Purim is on Sunday, Arvit starts about 35 minutes before night and the reading of the Megillah about 20 minutes before night, so we read the words **בليلת הַחֲנִינָה** at night time (צאת הכהנים)³

¹ Cardozo opposite page 19 & DZB

² We have the opinion that hearing **פורשת פורה** is also an obligation, see 'ש"ע או"ח תרפ"ה סימן ז (הכובים)

Notes per month

2. For prayers Purim evening, see pages on **Minor Festivals**
3. In the evening before the **Amidah** the Chazzan reminds to say **"עליה ויבא עמידה" 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).
4. In the evening psalm 121 (page 100) is **שיר מעלות אשא עני** (You will say in the Amidah her verse of Al Hanisim, for the Miracles).
5. Reading of the Megilla:
 - a. We listen to the Megillah in silence⁴. 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 Megillah (parchment). Nowadays unfortunately, only few have a real Megillah.
 - c. When the Chazzan reads the words **ויאמר חרבונה** he stops and the congregants say **זכור** (chapter 7, verse 9).
 - 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: **ומרՃכִּי צִאָה**
 - iv. chapter 8 verse 16: **לי יהודים היהתָה**
 - v. chapter 10 verse 3: **כִּי מְרՃכִּי**
6. Prayers Purim morning are as usual without Techinot, adding **על הנשים**. The Torah reading is **אשרי** (only) and returning the **ספר**. Then the Megillah is read with two Berachot, followed by **ובא לציוון**, followed by **קדיש** and **מנצח על אילית השחר** and psalm 22 (page 181) **קוה אל קדיש יתום** then etc as on Shabbat followed by **איש יהודין** (page 225).
7. **Minchah:**
As usual, without Techinot. On a workday psalm 67 (page 85) is replaced by psalm 124 (page 115).
If it is Friday then **למנצח על אילית השחר** replaces psalm 93 (page 115).
ה' מלך For the **Purim melody** is used.

Shushan Purim

1. **שיר מעלות אשא עני** replaces psalm 121 (page 100) and if it is Friday night, it replaces psalm 32 (page 120). In this case, **קדיש** and **שושן פורים קדושה** are sung because of **קדושה**.
2. On the day of Shushan Purim Techinot are not recited.
3. In the morning after **קדיש תתקבָּל** (page 74) psalm 22 (page 181) is recited. If there is Torah reading, this psalm is read by the Chazzan when returning the **ספר**, in front of the **היכל**.
4. In the afternoon, psalm 67 (page 85) is replaced by psalm 124 **שיר המעלות ליל**.

³: **בית יוסף או"ח תרפ"ג** See:

"נוהג לקורותה מבועדי ים ליל ארבעה עשר כדי להקל על האנושים והמעוברות שלא להתענות יותר מדי"

⁴ We have no real melody for the Megilah based on cantillations, but a traditional melodically story-telling way.

⁵ 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 [Minchah tijden](#) en [RH & tanganit](#)
- Lijst chiyuvim (nog niet klaar)