

Minchah for Mishmarah (fast eve Rosh Chodesh)

The reason to make this page was the Corona pandemic (מגפה). The Chief Rabbinate of Israel had declared the day before Rosh Chodesh Nissan 5780 (25 march 2020) as a global half day fast. Our kehila had not adopted this as a fast, but as a תענית דיבור (see **responsa**).

As before the decision of our rabbi was communicated the page was already mostly made, I decided to publish it, even though it was not needed at that moment שלא תשכח תורה מישראל, so it will not be forgotten.

In general, we have the custom to fast on the eve Rosh Chodesh, a fast called “Mishmarah”. Other communities call this fast Yom Kipur Katan (יום כיפור קטן) .

As far we know, the Mishmarah was not kept after the war. Even if it was, there is nobody alive anymore who remembers the Mishmarah and thus we lost the tradition. Keter Shem Tob (1932, part 1, page 432, note 484) writes that this Minhag is not kept by the Sephardim, which obviously was not correct for Amsterdam. The texts themselves can be found in the back of all editions of the Ta’aniyot book (after 9 Ab) and the fast is described in **Seder Chazzanut Brandon** (1866). Nabarro (1960th) made no recordings of the Mishmarah. The melodies as presented on this page are an “educated guess”, taken from others services with similar texts. Therefore the words may sometimes differ.

Seder Chazzanut Brandon (SHB page 174 left column) writes:

“There is a fast on the 29th of each month. In the morning the hashcavot for the 29th of each month must be said after the קדיש תתקבל, followed by the pregão (announcement) “Minchah se rezará esta tarde por os senhores, que jejuão a Mizmara, ahuma hora”: Minchah will be prayed this afternoon for you, who fast the Mizmara, at one o’ clock. If Rosh Chodesh is on Friday, Shabbat or Sunday, then the fast is advanced to Thursday, except for the Mishmarah of Tishri, which can be held on Friday. The Mishmarah of Tebet will take place on the 24th of the month. There is no Mishmarah before Rosh Chodesh Iyar, as one may not fast in Nissan.” (Translations JBS)

Brandon adds that if there are enough fasting men, the chazzan must be available to read the parasa¹. This indicates that already in his days (the first manuscript was written in 1866) the mismara was kept by a small group only.

For mincha, the various Ta’aniyot books write similar texts. Below the text from Rodriguez Mendes, 1725 on page 117-1

¹ **Seder Chazzanut Cardozo** (SHC page ה) writes that the Hashcavot and pregão in the morning are read after קדיש תתקבל or before Hanoteen. This indicates that there isn’t always Tora reading on the Mishmara morning and thus that the reading is caused by the day of the week (Monday or Thursday) and not by the Mishmara. The reading Brandon refers to must thus be the Mincha reading. We thus find no evidence for any changes during the morning service, as indeed we see nowhere else for Yom Kippur Katan.

מתפללים מנחה כמו בצום גדליה.
 (בערב ראש השנה אומרים במקום שמע קולי, אלקי אל תדנני)
 ובמקום יענך ה' ביום צרה אומר שיר המעלות בשוב ה' את שיבת ציון
 (אם לא שמקדימים להתענות ביום חמישי כשחל ראש חודש בשבת או ביום ראשון)
 ואחר חזרת התפילה אומרים אבינו מלכנו
 ואחר כך אומרים...

Cardozo edition adds:

(ובערב ראש השנה ובערב חנוכה, ניסן וסיון אין אומרים לא שמע קולי ולא סליחות,
 אלא מיד אחר אבינו מלכנו אומרים קדיש, תענו וגו' התפילה)

From Brandon it seems that if there is no Minjan of fasting men, Parasa is not read. It is obvious from this that in that case ענו is not read in the repetition by the Chazzan as a separate Berachah, but as part of שמע קולנו by those who fast. Only fasting men are called to the Tora. Thus a Kohen or Levi who is not fasting will not be called, even if there is no other Kohen or Levi.

Recordings:

- Main part taken from public fast: NN, tape 12 start till minute 23; tape 16 minute 16-23, tape 20 minute 35:00-35:34
- Selichot part, taken from Selichot & RH/Kippur.

Important notice. As stated, the Mishmarah hasn't been kept for many generations, and thus this page is based printed sources, complemented with assumptions. I did my outmost best to have it verified, but there is no guarantee. In case of any doubt, always contact the rabbinate for clarification.

With **Tallit** & Tefillin.

Regarding Tefillin, there is no explicit indication, but the same reason which applies to any Ta'anit Tzibur applies here: the need to say 100 Berachot, see אור או"ח סימן מ"ו בית יוסף ד"ה דתניא

All are standing during Kaddish

Recordings: NN and AAV.

| Comments | Ta'aniot book (green, 1995) | תפילה |
|--|--------------------------------|----------------------------------|
| Chazzan sits. Sings only fist and last verse ² . Not on eve Rosh Hashanah, Chanuka, Nissan and Sivan) | 63 | שמע קולי |
| On eve of Rosh Hashanah | 155 | אלקי אל תדנני |
| | 64-65 | למנצח... וידבר |
| Weekdays melody On page 7 the chazzan reads פטום | 7-8 | אתה הוא... שהקטירו... מפני הכבוד |

² Unlike Kal Nidre, where it is sung.

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| מלה סדומית רובע till הקטורת, the congregants say הקב, and the chazzan continues מעלה עשן | | |
| At "Tehillat", chazzan rises | 65-66 | וערבה... אשרי |
| Chazzan | III | קדיש לעילא |
| Abraham Pereira, Moshe Pereira, Sarah Pereira, Ribca Pereira, Esther Pereira da Costa. | Short text | השכבה |
| Shamash opens the Heichal; Shamash takes the rimonim for <i>levantar</i> (Ashk, "Hagbahah") from the Heichal and holds on to them; the person honored with Abrir (abridor) walks to the Heichal. Chazzan reads. | Tefiloth 69 | הנותן |
| Not on Friday or if there is Chatan (no Techinot) | 55 | אל ארך אפים ... כרוב רחמיק אל |
| Chazzan walks to the Heichal At the Heichal On the way to the Tebah and undressing of the Torah | 55 | ברוך המקום גדלו רוממו, כי שם |
| The levantador opens the Sefer, the Chazzan and the parnas place the levantar Rimonim on Sefer, and while the levantador raises it aloft, the Congregation exclaims "Torat Mosheh Emet". When the <i>levantador</i> turns to the left, towards the president, those facing the script say 'Vezot ...'. Then he turns three more times counterclockwise until all have faced the script and recited these words. Finally he faces the <i>Heichal</i> and all the worshippers say "Ha'El ..." while the sefer is lowered back onto the reader's desk. Chazzan and Parnas place the levantar Rimonim on their stands at the front corners of the Tebah, while the chazzan repeats "Ha'El..". The acompanhador takes his place a few steps behind where those called to the Torah will be standing. The Parnas hands the ponteiro to the Chazzan. | 56 | תורת משה אמת וזאת התורה... האל תמים דרכו... |

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| Vayechal, only fasting men called, rabbi is called as 3 rd & reads himself the "13 midoth" in high melody ³ . | 56-57 | פרשה ויחל מי שברך |
| usually if the fast was advanced to Thursday | 66 67 | שיר המעלות בשוב, מזמור קכ"ו יענך ה' ביום צרה, מזמור כ' |
| Chazzan on the way to the Heichal, he sings "אין כמוך..." | 59 | יהללו... |
| The Torah is placed in the Hechal. On the way back to the Tebah, ending at the Tebah | 60 | שובה למעונך ... ובנחה יאמר ... כקדם |
| Chazzan at the Tebah | 67 | תכון תפלתי |
| Chazzan | III | קדיש לעילא |
| With Chazara, incl. Bircat Kohanim by Chazzan On Tsom Gedalya Kahal in שמע קולנו, Chazzan before רפאנו | 26-32 | עמידה הספות ימי תשובה עננו |
| On eve of Rosh Hashanah | 33-34 | אבינו מלכנו |
| | 149 149 | על ידי רחמיך ויעבור |
| Eve of Rosh Hashanah add רחמנא כתבינן בספרא ... ⁴ | 150 RH 5 | רחמנא אדכר לן רחמנא כתבינן בספרא . |
| | 151 | ויעבור |
| | 67-71 א"ל מלך 40 | סליחות עד אשמנו בלחש |
| | 151 151 151 | חטאנו צורנו בטרם שחקים עננו |
| Some add | RH 14-15 | עשה למען שמך ... כי תהלתנו אתה |
| Eve of Rosh Hashanah add אלקנו שבשמים כתבנו בספר... | 152 153 RH 10-11 | דעני לעני, ענינן אלקנו שבשמים אלקנו שבשמים כתבנו בספר... |

³ The high melody starts with "Vayikach biyado" and ends with "Venakeh". It is also sung like this when there is no Rabbi. The Rabbi takes over the pontairo from the Chazzan and starts with "Vaya'avor". The words "Hashem Hashem" to "Venakeh" are first sung by the congregation and then repeated by the Rabbi. This is also done if there is no Rabbi. At the words "Lo Yenakeh" the Rabbi returns the pontairo a de Chazzan that continues with the regular melody, but the Shofar Holech ("Munach") is emphasized, which otherwise never happens after a Kadma ("Pashta").

⁴ This can found in the Rodrigeus Mendes edition, 1725. Leaving it out really looks as a mistake. All three omissions can be found in Rodrigeus Mendes respectively on pages קי"ה, קי"ט, קכ'. For the convenience I refer in the table to the Rosh Hashanah book which is more commonly available.

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| | 55 71 71 | א'ל ארך אפים עזרה הסופר אל תעזבנו |
| When the fast was shifted to Thursday (bowed on left arm) | 71-73 | נפילת אפים |
| Chazzan | III 154 III | קדיש לעלא תענו תתקבל |
| usually Eve of Rosh Hashanah | 73 156 | תפילה לעני, מזמור ק"ב שיר המעלות ממעמקים, מזמור ק"ל |
| Avel or Chazzan | III | קדיש יהא שלמא |
| All | 63 | עלינו |