1. Is there a *Shavua SheChal Bo* this year?
	1. Machloket rishonim
	2. Shulchan Aruch- no because fast is observed on Sunday (though some poskim are more machmir)
	3. Practically this affects Sefardim the most, since they keep the halachot (washing clothes, meat, etc.) only from Shavua SheChal bo, while Ashkenazim usually start from Rosh Chodesh Av regardless
	4. A few differences for Ashkenazim as well but most are not very common (Except for cutting nails, which many say can be done for Ashkenazim this year, at least until Friday)
2. Friday night are marital relations permitted?
	1. Shulchan Aruch (Sefardim)- yes
	2. Rema (Ashkenazim)- no, though if it is *Leil Tevilah* it is permitted (Mishna Berura)
	3. Harchakot (hugging, kissing, touching, etc.)- some acharonim say that for Ashkenazim these too should be kept on Friday night (see Piskei Teshuvot 554:#17) and possibly on Shabbat day (though passing babies perhaps one can be lenient, since some say this is always permitted).
3. May one learn Torah after Chatzot (non Tisha B'av topics)?
	1. Regular year: Rema- no, Vilna Gaon- yes
	2. Shabbat:
		1. Rema & chazon ish- no (& not even saying Pirkei Avot)
		2. Other acharonim- yes
		3. Mishnah Berurah- yes
		4. Public shiur- if it is regular shiur, poskim permit it, if not, Rav Eliashiv says better not
		5. Might be a good idea to have shiur on Tisha B'av related topics if possible, though don’t cancel learning Torah due to this issue
4. May one take a pleasure walk/stroll?
	1. Regular year- Rema says no
	2. Shabbat- seems that for Ashkenazim it is better to avoid (since even for learning Torah there is a major debate) though it is based on minhag, not halachically forbidden (see Shaarei Teshuvah, siman 553)
5. Seudah Shlishit
	1. Food- Although some rishonim held otherwise, halacha is that any food is permitted, including meat or wine (Shulchan Aruch)
	2. Time- Must stop by Shekiah (Shulchan Aruch), and the same applies to the other restrictions of Tisha B'av (annointing, washing, etc., though leather shoes and sitting on low surfaces is not until Shabbat is over)
	3. Inviting friends- Machloket if it is permitted if you don’t usually do so for Seudah Shlishit, but if you invite a family for all of Shabbat, it should be permitted.
	4. Singing Zemirot-
		1. Permitted to sing normally (Igrot Moshe 4:112), though some suggest not addin any songs that you don’t usually sing (Rav Shlomo Zalman Auerbach in Halichos Shlomo)
		2. It would seem that after Shekiah is a good time to sing slow songs that are relevant to Churban, our longing for the Temple, etc. plus divrei Torah relevant to the occasion
6. End of Shabbat
	1. End Shabbat at regular time
	2. In Yad Binyamin Maariv will start late, so do the following:
	3. The Order: Say *Baruch HaMavdil Bein Kodesh L'chol* immediately (in place of Havdala), then remove leather shoes (though some hold you can leave on until maariv, but this is not our practice), then recite *Borei Meorei Ha'Eish* (see below for more on this), change clothes (order of *Borei Meorei Haeish* and changing clothes can be switched), and then go to shul with Kinot/siddur
7. Davening
	1. Same Maariv as usual (with Atah Chonantanu)
	2. Eicha after Kadish Shalem, then V'ata Kadosh (no Vihi Noam), then Kadish without titkabel, Aleinu
8. Havdalah
	1. No regular Havdala on Mtz"S because cant drink wine (instead do it Sunday night- see below)
	2. No Besamim (because we don’t want to make our neshama feel better)
	3. Full Beracha of *Borei Meorei HaEish* on fire is recited, since it is based on fire being created on Motzai Shabbat, and not directly related to Havdala. Some say to use only one or two wicks/candles, but it would seem that using the regular Havdalah candle is permitted.
	4. Preferable for a male to recite Borei Meorei HaEish because some say women might not be chayav (safek of Beur Halacha in hilchot havdala), this is solved in YB where we do this at home before going to shul. In places where men are already in shul, it’s a machloket whether women at home should recite it themselves or have the men not be *yotzei* in shul and recite at home later
	5. Havdalah for sick and others who are eating on Tisha B'av
		1. They should make Havdalah immediately before they eat (Borei Pri HaGafen and HaMavdil).
		2. Some say they can be *motzee* everyone else in the family who listens in, and then no one would need to repeat Havdalah after the fast Sunday night (Shaarei Teshuva). If it is a woman, it is permitted for a man to recite the Havdala for her, and then have the woman drink a *reviit* (*Shemirat Shabbat K'hilchata*).
		3. Some say preferable to make Havala on *chamar medinah*, which includes beer, whiskey, as well as soda, coffee, fruit juices, tea (though each of the last 4 is subject to machloket). Another option is to use grape juice or wine and give to a child between age 6-9 to drink it.
		4. Do children eating need to hear Havdala? No (Shemirat Shabbat K'hilchata)
9. Fasting
	1. Some are more lenient this year, and this can be followed *lemaaseh* (Beur Halacha 559, citing R.Akiva Eiger and Shvut Yaakov). Therefore, even one who feels slightly ill (even a headache) may break their fast if they wish (this means if they are ill not related to the fast; if it is only due to the fast, but will get better shortly after it’s over, many hold this does not apply (see Rav Melamed in Peninei Halacha on fasting).
	2. Pregnant and nursing women may follow the same rules as above (for Ashkenazim), and some say they are not required to fast at all (Rav Ovadia Yosef, Yechaveh Daat 3:40), which may be followed by Sefardim who follow his psak. [Some do not require these women to fast in other years either, ask your personal rav for a definite psak on all this]
10. End of the fast/ Motzai Tisha B'av
	1. Make Havdala—Beracha of HaGafen and HaMavdil, nothing else. Most poskim allow using wine or grape juice here.
	2. If the men are still out davening maariv and women are having difficulty waiting for Havdala, she can drink water. If that’s not enough, some say (see Piskei Teshuvot, siman 556) better to eat before Havdala, others say she should make Havdala herself and then eat (second option is my preference).
	3. No eating meat or drinking wine (other than havdala) due to the mourning of the day, some say music is also preferably avoided at night (see Luach Eretz Yisrael, Piskei Teshuvot siman 558), though most permit it.
	4. All other restrictions of the nine days are permitted immediately (unlike a regular year), since it is already the night of 11 Av.