

ניסן

NISAN

דף היומי	טלה	ניסן תשע"ז – MAR.-APR. '17	
כא כתוב	28 Tue.	ר"ח ניסן	דינסטאג
	29 Wed.		מיטוואך
	30 Thu.		דאנערש.
	31 Fri.		פרייטאג
	1 Sat.	APRIL פ' ויקרא הפטרה עם זו יצרחי	שבת
2 Sun.		זונטאג	
3 Mon.		מאנטאג	
4 Tue.		דינסטאג	
5 Wed.		מיטוואך	
6 Thu.		דאנערש.	
7 Fri.	תקופת ניסן: בשעה 6:00 p.m.	פרייטאג	
8 Sat.	פ' צו, שבת הגדול הפטרה וערבה לד'	שבת	
9 Sun.		זונטאג	ה ו ז ח ט י יא
10 Mon.	אור ליום י"ד בו בדיקת חמץ	מאנטאג	
11 Tue.	ערב פסח	דינסטאג	
12 Wed.	א' דפסח, טל	מיטוואך	
13 Thu.	ב' דפסח	דאנערש.	
14 Fri.	א' דחוק"מ	פרייטאג	
15 Sat.	ב' דחוק"מ שבת חוק"מ שיר השירים	שבת	
16 Sun.		זונטאג	
17 Mon.	ד' דחוק"מ	מאנטאג	
18 Tue.	שביעי של פסח	דינסטאג	
19 Wed.	אחרון של פסח, יזכור	מיטוואך	
20 Thu.	אסרו חג	דאנערש.	
21 Fri.		פרייטאג	
22 Sat.	פ' שמיני מבה"ח הפטרה ויוסף עוד דוד, פרק א'	שבת	
23 Sun.		זונטאג	
24 Mon.		מאנטאג	
25 Tue.	ערב ר"ח	דינסטאג	
26 Wed.	א' דר"ח אייר	מיטוואך	

מולד ניסן: מאנטאג ביינאכט 4 מינוט מיט 10 חלקים נאך 7

ראש חודש ROSH CHODESH

TUESDAY, MARCH 28, 1 NISAN

The usual service for *Rosh Chodesh*: *in Shemonah Esrei*; Half-Hallel; *Kaddish Tiskabel*; Torah Reading; *Mussaf* for *Rosh Chodesh*, etc.

(During the entire month of *Nisan* we do not say *Tachanun* and the series of יהי רצון after the Reading of the Torah on Mondays and Thursdays. However, we do say איל ארך אפים and למנוח. We do not say אב הרחמים or איל מלא (with the exception of the period of Counting of the *Omer* when אב הרחמים is said). Fasting and Eulogizing are prohibited this month. Some have the custom that during the first twelve days of *Nisan* they read after *Shachris* each day, the section from the end of *Parshas Naso* that describes the offering of the corresponding *Nasi* (e.g., on *Rosh Chodesh*, the offering of the first *Nasi*, etc.).

שבת פרשת ויקרא SHABBOS PARSHAS VAYIKRA

APR. 1, 5 NISAN

The *Haftorah* is read from Isaiah 43:21-44:23. (We do not say אב איל מלא or אב הרחמים).

No צדקתך צדק at *Mincha*.

שבת פרשת צו
SHABBOS PARSHAS TZAV

שבת הגדול
SHABBOS HAGADOL

APR. 8, 12 NISAN

We recite the regular *Shabbos* service (many say the יוצרות [*Piyutim* for special occasions], for *Shabbos HaGadol*). We take out one *Sefer Torah* and read the weekly *Sidrah, Tzav*. The *Haftorah* for *Shabbos HaGadol* is from Malachi 3:4-24 (repeating verse 23 at the end); אל מלא no אב הרחמים or regular *Mussaf* for *Shabbos*.

מנחה / MINCHA

Three *Aliyahs* in *Parshas Shemini*; (we do not say צדקתך צדק). The custom is for the Rav of the community to give a lengthy discourse about the laws and concepts associated with the holiday of *Pesach*. We read from the *Haggada* from "עבדים היינו" until "לכפר על עוונותינו" (the Vilna Gaon maintained that the *Haggada* should not be formally read before *Pesach*).

מוצאי שבת קודש
DEPARTURE OF SHABBOS

ערביה / MAARIV

For the departure of *Shabbos*: usual

weekday *Maariv*: "אתה חוננתנו" in *Shemonah Esrei*; *Kaddish Tiskabel*; (no "ייהי נועם" and "זאתה קדוש"); we say "ויתן לך"; *Havdalah*; *Mourner's Kaddish*.

[*Rav Henkin noted that the Sale of Chometz to a non-Jew should be done by a Rav who is an expert in such Halachos, and even such a Rav should sell as part of a Beis Din of three.*]

The final time for the sanctification of the New Moon of *Nisan* is the entire night following Sunday, April 9, (14 *Nisan*) If necessary, the New Moon may be sanctified the entire first night of *Pesach* (15 *Nisan*).

ערב פסח

EREV PESACH

SUNDAY NIGHT, APR. 9, 14 NISAN

Sunday night after the appearance of three stars, (the time that the *Mishna* in *Pesachim* refers to as the "Light of the Fourteenth"), we search for *chometz* in all places to which we bring it during the year. According to custom, we have someone who is not participating in the search place ten pieces of *chometz* in random locations in rooms to which we bring *chometz* during the year (failure to do so does not invalidate the search, one must be very careful to find all ten pieces).

Before beginning the search we recite

the *Bracha* "ביעור על וצונו על ביעור" – on the removal of *chometz* (for the search is the beginning of the process of removal).

After the search, one says the declaration "כל חמירא" (preferably in a language that he understands) nullifying all *chometz* and sourdough of which he is unaware.

One should take care to place the *chometz*, which will be eaten in the morning until the end of the fourth hour (see below) and the crumbs from the search in a secured place. Whatever is left over from breakfast, along with the crumbs from the search, must be destroyed or removed by the end of the fifth hour. The *chometz* that he authorized his Rav to sell must be placed in a reserved area. The sale to the non-Jew is also considered part of the removal (ביעור) process.

MONDAY MORNING
APR. 10, 14 NISAN

שחרית / SHACHRIS

We rise early to go to *Shul*. Regular weekday *Shachris*; we omit מזמור לתורה ; *Shemonah Esrei*; Half-Kaddish; אל ארך סח) before Torah Reading in *Parshas Shemini*); (למנצח); אשרי; ובא לציון; *Kaddish Tiskabel*; עלינו; Psalm of the Day; Mourner's *Kaddish*.

The first born have a custom to fast,

or to redeem themselves with money for *Tzedakah*, or to participate in a *Seudas Mitzvah* such as the completion of a Tractate of Talmud.

One may eat *chometz* until the end of four proportionate hours (see *Chanukah* for definition of proportionate hour) after עמוד השחר – seventy-two minutes before sunrise (in extenuating circumstances one may calculate the four hours from sunrise itself). One may sell *chometz*, give it away to a non-Jewish acquaintance, or feed it to an animal until the end of the fifth proportionate hour after dawn. We burn the *chometz* before the end of the fifth hour and say the formula of "כל, כל, חמירא" now nullifying and making free for all, all *chometz* of which we are both unaware and aware. We do not make any *Bracha* at this time (one should also have the intention, that if, for some reason, the sale to the non-Jew is invalid, that all of that *chometz*, too, is nullified and rendered free for all).

[Rav Henkin noted that the Matzah, with which we fulfill our obligation at the Seder and over which we make the Bracha "על אבילת מצה" must be under the strict supervision of a devout Jew, from the time of the harvesting (in extenuating circumstances from the time of the grinding into flour) of the wheat of which it is made. There are those who make the effort to bake Matzah on Erev Pesach, after noon, in

commemoration of the Pesach sacrifice that was offered at this time in the Beis HaMikdash. However, those who do so must take great care to nullify all crumbs before they become chometz, since after the fifth hour ends, we have no ability to nullify chometz. The herb of which we can be most confident that it is indeed one of the five bitter herbs mentioned in the Mishna is (grated) horseradish (chrein). For there are doubts in the minds of certain of the Halachic authorities concerning the status of the various types of lettuce that are available to us today, if they are, indeed, in the category of "lettuce" mentioned in the Mishna and the various Halachic Codes. If one must soak the horseradish in water (so as to soften its pungency) before grating it, he may do so, since many authorities maintain that the problem of כבוש, (the soaking of a food that renders it as cooked) applies only to the leaves of vegetables and not to the stalks.]

It is forbidden to eat Matzah on Erev Pesach.

One washes, (*Mikveh*) and makes all necessary preparations in honor of *Yom Tov*.

One must complete all of the preparations for the *Seder* while it is still daytime. The Romaine lettuce must be thoroughly cleansed and then, carefully inspected for bugs. The horseradish must be grated. The *Seder* table must be

completely set and arranged. All this must be done before *Yom Tov*.

We light candles, as usual, 20 minutes before sunset. The *Brachos* are: "להדליק נר" "שהחיינו" and "של יום טוב"

א' דפסח

FIRST DAY PESACH

MONDAY NIGHT, APR. 10, 15 NISAN

ערבית / MAARIV

...ברכו; ...ופרוש; ...וידבר; Half-Kaddish; *Shemonah Esrei* of *Yom Tov* (*Nusach Sefard* calls for the recitation of the complete *Hallel* with its *Brachos* in *Shul* after *Shemonah Esrei*); *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*; אדון עולם. (We do not make *Kiddush* in *Shul* the first two nights of *Pesach*.)

סדר הלילה

THE ORDER OF THE NIGHT

After the appearance of three small stars, with everything in readiness for the *Seder*, the head of the household dons a *Kittel*, and we take our places at the table; the leader of the *Seder* has someone else pour each of the Four Cups of wine for him (in the manner of a wealthy free man) and we begin the *Seder* with *Kiddush* of *Yom Tov*, including שהחיינו. We follow all the rituals of the *Seder* in the order presented in the *Haggados*; קדש; ורחץ; the dipping of the vegetable into

salt water, the pouring of the Second Cup; the son asks "מה נשתנה" ; the reply to the son: the "telling" of the slavery in and exodus from Egypt, etc.; the eating of one olive's size (כזית) of *Matzah* (20-24 grams) and an olive's size (כזית) of *Maror*; כורך – the sandwich of *Maror* and *Matzah*; the meal; the eating of the *Afikomen* – the final olive's size of *Matzah* after the meal; the pouring of the Third Cup; Blessings after the meal; completion of *Hallel* recited over the Fourth Cup (all done following the detailed instructions found in the *Haggada*). All four cups must be full, containing at least a רביעית of (preferably red) wine (a רביעית is a little more than 3 ounces or 86.5 grams, there is a stricter opinion that maintains that רביעית is 4 ounces or 113.40 grams; one ounce being equal to 28.35 grams). One should try to drink the entire cup, but at the very least the majority of רביעית. The Four Cups, as well as the eating of the *Matzah*, Hillel's sandwich, and *Afikomen*, must be done in a position of reclining to one's left side (בהסיבת שמאל). Women and children are obligated to drink the Four Cups, although children can be given small cups from which to drink, relative to their age and size. (If one is unable to drink wine he must ask a Rav what to do).

During the Recitation of the *Shema*, before retiring for the night, only the

Bracha המפיל and *Shema* are said, with all of the Psalms and prayers for protection being omitted, for tonight is a ליל שימורים – a night of special Divine Protection.

TUESDAY MORNING, APR. 11

שחרית / SHACHRIS

Service for *Yom Tov*: נגשמת; פסוקי דזמרה; *Shema*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; complete *Hallel*; *Kaddish Tiskabel*; open *Aron*; י"ג מדות של רבונו של עולם of *Yom Tov*; we take out two *Sifrei Torah*; in the first we have five *Aliyahs* in *Parshas Bo* (Exodus 12:21-51) from "ויקרא משה משכו" until "על צבאותם"; Half-*Kaddish*; *Maftir* reads in the second *Sefer Torah* from *Parshas Pinchas*: (Numbers 28:16-25) "ובחדש הראשון"; the *Haftorah* is read from Joshua 3:5-7, 5:2-15, 6:1, and 6:27; *Brachos* after the *Haftorah* of *Yom Tov*, (we omit ייה [שערי אפרים]); etc.

מוסף / MUSSAF

For *Yom Tov*; (the *Chazzan* dons a *Kittel*); Half-*Kaddish* in the special melody for the Prayer for Dew; *Shemonah Esrei* of *Mussaf* for *Yom Tov*; we still say "משיב הרוח". (Those congregations whose custom is to say "מוריד הטל" throughout the summer, should announce "מוריד הטל" before *Mussaf*, and then the congregation should begin to say "מוריד הטל" during this silent *Mussaf*.)

חזרת הש"ץ

THE CHAZZAN'S REPETITION

טל (Prayer for Dew); קדושה; (in his Repetition the *Chazzan* stops saying"... ומוריד הגשם" The congregation no longer says "...ומוריד הגשם" at *Mincha*). ותערב; רצה; Priestly Blessing; יהי רצון and רבונו של עולם; (see above, Priestly Blessing for the First Day of *Rosh HaShanah*); *Kaddish Tiskabel*; שיר של יום; אנעים ומירות; עלינו; אין כאלקינו (Psalm of the Day); Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

Half-*Kaddish*; ובא לציון; אשרי; we no longer say "משיב הרוח ומוריד הגשם". (It is advisable to repeat 101 (or at least 90) times the phrase "אתה רב להושיע מכלכל חיים"; so that it becomes fluent and habitual, thereby avoiding any future doubt as to whether one failed to omit "ומוריד הגשם" or not). The *Chazzan's* Repetition; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

ב' דפסח

SECOND DAY PESACH

TUESDAY NIGHT

APR. 11, 16 NISAN

1st DAY OF THE OMER

We wait seventy-two minutes (under extenuating circumstances, 60 minutes will suffice) before lighting candles or

before doing any preparations for the Second Day of *Pesach*.

ערביה / MAARIV

Among the reasons for which we delay the beginning of *Maariv* is to ensure that *Sefira* will take place only after the appearance of the stars. Usual *Maariv* for *Yom Tov*. וידבר...; ופרוש...; ברכו...; Half- *Kaddish*; *Shemonah Esrei* of *Yom Tov*. (*Nusach Sefard* calls for the recitation of complete *Hallel* with its *Brachos* after *Shemonah Esrei*, just as last night.) *Kaddish Tiskabel*; we begin to count the *Omer* (*Sefiras HaOmer* – tonight is the first night of the *Omer*); עלינו; Mourner's *Kaddish*; ארון עולם (we do not make *Kiddush in Shul*).

(Each night, before counting the *Omer*, we first recite the *Bracha* "אשר... קדשנו במצוותיו וצונו על ספירת העומר" and then we proclaim the current day of the *Omer*. Both the *Bracha* and the count itself must be done while standing. It is best to count the *Omer* after the appearance of the stars. If one counted before that time, it is proper for him to count again, after the appearance of the stars, without a *Bracha*. If one counted earlier than *Plag HaMincha* – one and one-quarter proportionate hours before nightfall (a proportionate hour is one-twelfth of the daytime period), he must count again with a *Bracha* when the stars appear. If one forgot to count at night, he must count during the day without a *Bracha*.

He may then continue to count again on all of the successive nights with a *Bracha*. If one failed to count an entire day, he must continue to count the following nights until *Shavuos* without a *Bracha*. In such a case one should intend to fulfill his obligation to make a *Bracha* by hearing the *Bracha* from the person making it for the congregation. (Some have the custom that every morning the *Shammash* announces, as a reminder, the current count of the *Omer* without making any *Bracha*.)

(On *Shabbos* and *Yom Tov* during the *Sefira* period, we first make *Kiddush* in *Shul* before counting the *Omer*. At the departure of *Shabbos* or *Yom Tov* we count the *Omer* before making *Havdalah*.)

At home, the women light *Yom Tov* lights and make the *Brachos* להדליק נר של טוב שהחיינו ויום טוב.

The same procedures are followed at the *Seder* as last night.

WEDNESDAY MORNING, APR. 12

שחרית / SHACHRIS

The usual service for *Yom Tov*: פסוקי אהבה; המאיר לארץ; ברכת יוצר; נשמת; דומרה רבה; *Shema*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; complete *Hallel*; *Kaddish Tiskabel*; open *Aron*; י"ג מדות (with רבונו של עולם of *Yom Tov*); we take out two *Sifrei Torah*; in the first we have five *Aliyahs* in *Parshas Emor* (Levit. 22:26-

23:44) "שור או כשב" until "אל בני" until "ישראל"; Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "ובחדש הראשון" (the same as yesterday); the Haftorah is read from Kings II 23:1-9 and 23:21-25; Brachos after the Haftorah of Yom Tov; אשרי; יהי אילי; יהללו; Half-Kaddish.

מוסף / MUSSAF

For Yom Tov: Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; Priestly Blessing with עולם של רבונו and יהי רצון; Kaddish Tiskabel; אין באלקינו; עלינו; אנעים זמירות (Psalm of the Day); Mourner's Kaddish; אדון עולם.

מנחה / MINCHA

אשרי; ובה לציון; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

א' דחול המועד

FIRST DAY CHOL HAMOED

WED. NIGHT APR. 12, 17 NISAN

2nd DAY OF THE OMER

We wait the usual 72 minutes (under extenuating circumstances, 60 minutes will suffice) before performing any activities that are prohibited on Yom Tov.

ערבית / MAARIV

The Departure of Yom Tov in the customary fashion: weekday Shemonah Esrei with חוננתנו אתה.

We no longer say "זותן טל ומטר". We now say "זותן ברכה". (It is advisable to repeat 101 times [at the very least 90 times]: "זאת כל מיני תבואתה לטובה וזתן ברכה" so as to make the inclusion of "זותן ברכה" habitual and fluent, thus eliminating any future doubt as to whether one included "זותן ברכה" in the *Shemonah Esrei* or not, it is also advisable to remind quietly everyone to say "זותן ברכה" see *Mishna Brurah* 488:12) after יעלה ויבא; *Kaddish Tiskabel*; Counting of the *Omer* (2nd Day of the *Omer*); *Havdalah* (בורא פרי הגפן and (המבדיל) – no candle or spices; Mourner's *Kaddish*.

Havdalah at home as in *Shul*.

THURSDAY MORNING, APR. 13

שחרית / SHACHRIS

Those who wear *Tefillin* on *Chol HaMoed* do not make the *Brachos* over them (some have the custom to make the *Brachos* in an inaudible voice). The *Tefillin* are removed by the congregants before *Hallel* and by the *Chazzan* after *Hallel* (so as not to delay the service). (some have the custom on the First Day of *Chol HaMoed Pesach* for those who are wearing *Tefillin* to keep them on until after the Torah Reading, because today's Torah Reading discusses the *Mitzvah* of *Tefillin*.)

Customary weekday morning service: (we omit מזמור לתודה throughout

Chol HaMoed Pesach); *Shemonah Esrei* with יעלה ויבא; *Chazzan's Repetition*; *Half-Hallel*; *Kaddish Tiskabel*; we take out two *Sifrei Torah*; in the first we have three *Aliyahs* from *Parshas Bo* (Exodus 13:1-16); the fourth *Aliyah* is read in the second *Sefer Torah* in *Parshas Pinchas* (Numbers 28:19-25) from "וזהקרבתם" until "כל מלאכת" "עבודה לא תעשו"; *Half-Kaddish* is recited after the second *Sefer Torah* is read; יהללו; ובא לציון; אשרי; *Half-Kaddish*.

מוסף / MUSSAF

For *Yom Tov*; *Shemonah Esrei* of *Yom Tov Mussaf* (the Additional Offering mentioned is "וזהקרבתם") the *Chazzan's Repetition*; *Kaddish Tiskabel*; עלינו; Psalm of the Day; Mourner's *Kaddish*.

מנחה / MINCHA

For weekdays: אשרי; *Half-Kaddish*; weekday *Shemonah Esrei* with יעלה ויבא; the *Chazzan's Repetition*; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

ב' דחול המועד

SECOND DAY

CHOL HAMOED

FRI. MORNING, APR. 14, 18 NISAN
3RD DAY OF THE OMER

שחרית / SHACHRIS

For weekday mornings: weekday *Shemonah Esrei* with יעלה ויבא; the *Chazzan's Repetition*; *Half-Hallel*; *Kaddish*

Tiskabel; we take out two *Sifrei Torah*; in the first we have three *Aliyahs* from *Parshas Mishpatim* (Exodus 22:24-23:19); the fourth *Aliyah* is read in the second *Sefer Torah* in *Parshas Pinchas* (Numbers 28:19-25) from "וזהקרבתם" until "כל מלאכת" "עבודה לא תעשו"; Half-*Kaddish* is made after the second *Sefer Torah* is read; יהללו; אשרי; ובא לציון Half-*Kaddish*.

מוסף / MUSSAF

The same as yesterday.

שבת קודש THE HOLY SHABBOS

We make all preparations for *Shabbos* before sunset. We light candles at their proper time 20 minutes before sunset and we make the *Bracha* "להדליק נר של שבת"

ג' דחול המועד THIRD DAY CHOL HAMOED FRIDAY NIGHT, APR. 14, 19 NISAN 4TH DAY OF THE OMER

קבלת שבת WELCOMING THE SHABBOS

ערביה / MAARIV

We say "מזמור שיר ליום השבת" and "ד"מלך", followed by Mourner's *Kaddish*. (We do not say "לכו נרננה" or "מדליקין")

יעלה ויבא; ...ושמרו; ...ופרוש; ...ברכו
in the *Shemonah Esrei* of *Shabbos*; after
Shemonah Esrei we say "ויכולו"; "מגן אבות",
followed by *Kaddish Tiskabel*; *Kiddush* of
Shabbos; *Sefiras HaOmer*; עלינו; Mourner's
Kaddish; ארון עולם

SHABBOS MORNING, APR. 15

שחרית / SHACHRIS

Usual service for *Shabbos*: פסוקי דזמרה;
אהבה רבה; איל ארון; הכל יודוך; ברכת יוצר; נשמת;
Shema; *Shemonah Esrei* of *Shabbos* with
יעלה ויבא; the *Chazzan's* Repetition; *Half-*
Hallel; *Kaddish Tiskabel*. We read *Shir*
HaShirim (*The Song of Songs*), followed
by Mourner's *Kaddish*. We take out two
Sifrei Torah; in the first we have seven
Aliyahs in *Parshas Ki Sisah* (Exodus 33:12-
34:26); *Half-Kaddish*; *Maftir* reads in the
second *Sefer Torah* from *Parshas Pinchas*:
(Numbers 28:19-25) "וזהקרבתם"; the
Haftorah is from Ezekiel 37:1-14; *Brachos*
after the *Haftorah* of *Shabbos*, concluding
with only "מקדש השבת"; יקום פורקן; (יהי no)
; אשרי; אילי; we return the *Sifrei Torah*
to the *Aron HaKodesh*.

מוסף / MUSSAF

Half-Kaddish; *Shemonah Esrei* of
Mussaf for *Yom Tov* and *Shabbos*; the
additional offerings are "וביום השבת" and
"וזהקרבתם"; *Chazzan's* Repetition; *Kaddish*
Tiskabel; שיר; אנעים זמירות; עלינו; אין באלקינו
של יום (Psalm of the Day); Mourner's
Kaddish; ארון עולם.

מנחה / MINCHA

ואני" Half-Kaddish; ובא לציון אשרי
"תפלתי"; Torah Reading: three *Aliyahs* in
Parshas Shemini; (no Half-Kaddish after
Mincha Torah Reading); we lift up,
rewind the *Sefer Torah* and return it to the
Aron HaKodesh (with יהללו); Half-Kaddish;
Shemonah Esrei of *Shabbos* with יעלה ויבא
the *Chazzan's* Repetition; (we omit צדקתך
צדק); *Kaddish Tiskabel*; עלינו; Mourner's
Kaddish.

ד' דחול המועד FOURTH DAY CHOL HAMOED

SATURDAY NIGHT, APR.15,
20 NISAN, 5TH DAY OF THE OMER

מוצאי שבת DEPARTURE OF SHABBOS ערביה / MAARIV

The usual weekday *Shemonah Esrei*
with חוננתנו ואתה ויבא יעלה; *Kaddish*
Tiskabel; (we do not say ויהי נועם ואתה
(קדוש); *Sefiras HaOmer*; ויתן לך; *Havdalah*;
עלינו; Mourner's *Kaddish*.

Havdalah at home as in *Shul*.

SUNDAY MORNING, APR.16

שחרית / SHACHRIS

For weekday mornings: weekday
Shemonah Esrei with יעלה ויבא; the

Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; we take out two Sifrei Torah; in the first we have three Aliyahs from Parshas B'haalosecha (Numbers 9:1-14) regarding Pesach Sheini; the fourth Aliyah is read in the second Sefer Torah in Parshas Pinchas (Numbers 28:19-25) from "והקרבתם" until "כל מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second Sefer Torah is read; ויהללו; ובא לציון; אשרי; יהללו; Half-Kaddish.

מוסף / MUSSAF

The same as every weekday *Chol Hamoed Pesach Mussaf*.

All necessary preparations are made for *Yom Tov*.

The *Yom Tov* lights are kindled with the *Bracha* "להדליק נר של יום טוב" (No שהחיינו is made on the last two days of *Pesach*.)

שביעי של פסח SEVENTH DAY PESACH

SUNDAY NIGHT, APR. 16, 21 NISAN
6TH DAY OF THE OMER

ערבית / MAARIV

...ברכו; ...ופרוש; ...וידבר; Half-Kaddish; *Shemonah Esrei* of *Yom Tov*; *Kaddish Tiskabel; Yom Tov Kiddush* (No שהחיינו is made on the last two days of *Pesach*.); Counting of the *Omer* (6th Day of the *Omer*); עלינו; Mourner's *Kaddish*; ארון עלם.

Kiddush at home as above.

MONDAY MORNING, APR. 17

שחרית / SHACHRIS

As is customary for *Yom Tov*: פסוקי; אהבה רבה; המאיר לארץ; ברכת יוצר; נשמת; דומרה; *Shema*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; Half-Hallel; *Kaddish Tiskabel*; open Aron; י"ג מדות (with של רבונו של עולם of *Yom Tov*); we take out two *Sifrei Torah*; in the first we have five *Aliyahs* in *Parshas Beshalach* (Exodus 13:17-15:26); Half-Kaddish; *Maftir* reads in the second *Sefer Torah* from *Parshas Pinchas* (Numbers 28:19-25) "והקרבתם". The *Haftorah* is read from Samuel II 22:1-51; usual *Brachos* for *Yom Tov* are recited after the *Haftorah*; ייה; אלהי; יהללו; אשרי; אלהי; Half-Kaddish.

מוסף / MUSSAF

For *Yom Tov*: *Shemonah Esrei* of *Yom Tov Mussaf* (the Additional Offering mentioned is "והקרבתם"); the *Chazzan's* Repetition; Priestly Blessing with רבונו של עולם and יהי רצון; *Kaddish Tiskabel*; אין; שיר של יום; אנעים זמירות; עלינו; באלקינו (Psalm of the Day); Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

Half-Kaddish; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

We wait seventy-two minutes (under extenuating circumstances, 60 minutes will suffice) before lighting candles or before doing any preparations for the

Last Day of *Pesach*. The *Bracha* over the candles is: "להדליק נר של יום טוב" (שהחיינו no).

אחרון של פסח
LAST DAY PESACH
7TH DAY OF THE OMER
MONDAY NIGHT, APR. 17, 22 NISAN

ערבית / MAARIV

ברכו; ...ופרוש...; ...וידבר; Half-Kaddish; *Shemonah Esrei of Yom Tov*; *Kaddish Tiskabel*; *Kiddush for Yom Tov* (שהחיינו no); Counting of the Omer (7th Day of the Omer); עלינו; Mourner's *Kaddish*; ארון עולם.
Kiddush at home as above.

TUESDAY MORNING, APR. 18

שחרית / SHACHRIS

The customary service for *Yom Tov*:
המאיר לארץ; ברכת יוצר; נשמת; פסוקי דזמרה;
אהבה רבה; *Shema*; *Shemonah Esrei of Yom Tov*; the *Chazzan's* Repetition; Half-Hallel;
Kaddish Tiskabel. Open Aron; י"ג מדות with רבונו של עולם for *Yom Tov*. We take out two *Sifrei Torah*. In the first *Sefer Torah* we have five *Aliyahs* in *Parshas R'ei* (Deut. 15:19-16:17) from "כל הבכור" until the end of the *Parsha*; Half-Kaddish; *Maftir* reads in the second *Sefer Torah* from *Parshas Pinchas*: (Numbers 28:19-25) "וזהקרבתם"; the *Haftorah* is read from Isaiah 10:32-12:6; *Brachos* after the *Haftorah*, of *Yom Tov*.

הזכרת נשמות / YIZKOR

We make pledges to *Tzedakah* as a means of elevating the souls of the departed (particularly beneficial as a source of merit for both the living and the dead are donations to *Ezras Torah*, which aids thousands of needy families of *Bnei Torah* in Israel and throughout the world). (שערי אפרים] ידה אילי סו) אב הרחמים; יהי רצון; אשרי; we return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

Half-Kaddish; *Shemonah Esrei* of *Mussaf* for *Yom Tov*; *Chazzan's* Repetition; Priestly Blessing with של עולם and עלינו; אין באלקינו; יהי רצון; אנעים ומירות *Kaddish*; ארון עולם.

מנחה / MINCHA

Half-Kaddish; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

אסרו חג

ISRU CHAG

TUESDAY NIGHT, APR. 18, 23 NISAN
8TH DAY OF THE OMER

מוצאי יום טוב

AT THE CONCLUSION OF YOM TOV

(It is proper to wait 72 minutes after

sunset before making *Havdalah* or doing activities prohibited on *Yom Tov*.)

ערבית / MAARIV

As is customary for the departure of *Yom Tov*: אתה חוננתנו in *Shemonah Esrei*; *Kaddish Tiskabel*; Counting of the *Omer* (8th Day of the *Omer*); *Havdalah* (with the *Brachos* "בורא פרי הגפן" and "המבדיל" – no candle or spices); עלינו; Mourner's *Kaddish*.

Havdalah at home as above.

WEDNESDAY MORNING, APR. 19

שחרית / SHACHRIS

As is customary for a weekday morning: *Shemonah Esrei*; *Chazzan's* Repetition; Half-*Kaddish* (We do not say *Tachanun* until after *Rosh Chodesh Iyar*); אשרי; למנוח; ובא לציון; *Kaddish Tiskabel*; עלינו; Psalm of the Day; Mourner's *Kaddish*.

(We do not make weddings or take haircuts during the period of *Sefiras HaOmer* on all days on which *Tachanun* is recited. Those who are very meticulous also refrain from the above on *Rosh Chodesh Iyar* until the third day of *Sivan* (with the exception of *Lag B'Omer*, when haircuts and weddings are permitted). There are those who, besides on the above-mentioned days, also refrain from making weddings and taking haircuts before *Rosh Chodesh Iyar*.)

שבת פרשת שמיני
SHABBOS PARSHAS SHEMINI
APR. 22, 26 NISAN
11TH DAY OF THE OMER

The *Haftorah* is read from Samuel II 6:1-7:17. We bless the month of *Iyar*. We do not say אֵל מֵאָל, however, we do say אב הרחמים that was composed for the martyrs of the Crusade period most of whom were slain during the period of *Sefiras HaOmer*;

מנחה / MINCHA

ואני; Half-Kaddish; ובא לציון; אשרי; "תפלתי"; Torah Reading: three *Aliyahs* in *Parshas Tazria* (no Half-Kaddish after *Mincha* Torah Reading); we lift up, rewind the *Sefer Torah* and return it to the *Aron HaKodesh* (יהללו); Half-Kaddish; *Shemonah Esrei* of *Shabbos*; the *Chazzan's* Repetition; *Kaddish Tiskabel*; (צדקתך); Mourner's *Kaddish*. We begin the weekly study of a chapter of *Pirkei Avos* – "Ethics of the Fathers" every *Shabbos* afternoon until *Rosh HaShanah* (Chapter 1).

ערב ראש חודש
EREV ROSH CHODESH
TUESDAY, APR. 25, 29 NISAN
14TH DAY OF THE OMER

The order of *Yom Kippur Koton* is not observed. No *Tachanun* at *Mincha*.