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NEWSLETTER • PESACH • 5774 All Who Suffer Hunger . . . All Who Are In Need כל דכפין . . . כל דצריך

Poverty inflicts many forms of suffering. Hunger is one of its cruelest and one of the most difficult to endure. That is why, at the Seder table, we first invite the hungry to dine with us and then we go on to invite all others in need to join us in the celebration of the Pesach holiday. Pesach is unique among Jewish holidays in having such a preface to its celebration. In all likelihood, it is prompted by the dramatic holding aloft of the matzah, at the beginning of the Seder and the Haggadah, when we proclaim: "This is the bread of affliction which our forefathers ate in the land of Egypt. Let all who suffer hunger come and dine with us. Let all who are in need come and join us in celebrating the Pesach holiday." The RAMO (Rav Moshe Isserles) implicitly alludes to the importance of prefacing our concern for the needs of the poor to the preparations for the Passover holiday, by recording the age-old custom of Maos Chitim as the first halacha in the Laws of Passover.

EZRAS TORAH's voice calling out to "all who suffer hunger" and to "all who are in need", never ceases. It is heard all year round, but especially during the month when preparations for the Pesach holiday are made. Moreover, among the Talmidei Chachamim and needy who are helped by EZRAS TORAH, there are those of such delicate and humble souls, who, by their very nature are unable to put out their hand to seek assistance. They suffer, even huger, in silence, out of humility. EZRAS TORAH must then seek them out and provide them and the members of their families with all their needs. Particularly at this time, before Pesach, we turn to all our good friends, supporters of **EZRAS TORAH**, with our plea: Join us in wise and discerning sensitivity to the needs of the poor. Even before you sit down to the Seder table, during the "thirty days of pre-Pesach preparation", make your first preparation for the holiday a significant contribution to the "Holy of Holies" of institutions of Zedakah, to EZRAS TORAH, to its beneficiaries numbering tens of thousands of souls who live in poverty. By virtue of your making their hearts happy in bringing them holiday joy, THE ONE ABOVE will gladden your heart with the blessings of a happy and kosher Pesach.

הונגער איז פון די גרעסטע עינויים וואס א מענטש קען ליידען (זאל דער אייבערשטער אפהיטען). דערפאר, ווען מען זעצט זיך צום סדר פסח ביינאכט און מען לאדעט איין ארימעלייט צום סדר־טיש, רופט מען פריהער אויס: ״כל דכפין ייתי וייכול״, ״ווער עס ליידט פון הונגער זאל קומען און עסען״, און דערנאך רופט מען אויס: ״כל דצריך ייתי ויפסח״, און דערמיט לאדעט מען איין אורחים ארימעלייט צו דערפרייען זייערע הערצער מיט שמחת יום טוב. אזא זאך טוט זיך נישט ביי קיין אנדערע יום טוב, נאר ביי פסח ווען מען דערמאנט די ליידען פון כלל ישראל אין מצרים און מיר הייבען אויף הויד די מצה פון דער קערה און זאגען אויפין הויכען קול: ״הא לחמא עניא די אכלו אבהתנא בארעא דמצרים כל דכפין ייתי וייכול כל דצריך ייתי ויפסח״. און אט די דאזיקע וויכטיקייט פון זארגען פאר עניים פאראויס ווערט אויד אין שלחן ערוד אונטערגעשטראכען פון דעם רמ״א מיט דעם וואס די ערשטע הלכה וואס ער דערמאנט אין הלכות פסח איז דער אוראלטער מנהג פון טיילען מעות חטים צו ארימעלייט פאר פסח.

....ז אין עזרת תורה איז דער קול וואס רופט אויס: ״כל דכפין כל דצריד״ א שטענדיקער, א גאנץ יאהר, באזונדערס איבערהויבט אין די טעג פאר פסח. נאכמעהר – צווישען די תלמידי חכמים און עניים וועלכע עזרת תורה שטיצט, זענען פארהאן אזעלכע וואס זענען א נפש היפה, און צוליב זייער איידעלקייט שטרעקען זיי נישט אויס קיין האנט און אפילו א קול הערט מען נישט פון זיי. אזעלכא איידעלע מענטשען קענען אפילו ליידען הונגער שטילערהייט און מען וועט פון זיי גארנישט הערען. **עזרת תורה** מוז דאן זיין דער ימשכיל אל דליי און מיט פערשטאנד אויסזוכען דעם ארעמאן און העלפען עם און זיין משפחה מיט אללע זייערע נויטען. און יעצט, אין דער צייט, ווענדען מיר צו אללע אונזערע גוטע פריינט און שטיצער פון **עזרת תורה**: זייט איהר דער ״משכיל אל דל״! נאך איידער איהר זעצט זיך צום סדר, אין די שלשים יום קודם הפסח, זייט שואל ודורש בשלום דעם ״קודש הקדשים״ פון מוסדות צדקה, עזרת תורה, און איהרע צענדליקער טויזענטער עניים וועלכע זענען אין נויט. אין דעם זכות פון ברענגען זיי שמחת יום טוב און דערפרייען זייערע הערצער וועט אייד דער אייבערשטער דערפרייען אייערע הערצער און אייד געבען א חג כשר ושמח.

Rabbi Emanuel Gettinger	הרב מנחם געטינגער
President	נשיא
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5774

ערב פסח **EREV PESACH**

SUNDAY NIGHT, APR. 13,14 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 Light of the Fourteenth *)*, we search for *chometz* in an 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, however one must be very careful to find all ten pieces).

Before beginning the search we recite the *Bracha* אשר קדשנו במצוותיו וצונו על ביעור חמץ" – on the removal of *chometz* (for the search is the beginning of the process of removal).

After the search, one says the declaration "המירא" (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. 14, 14 NISAN

עשחרית SHACHRIS שחרית We rise early to go to Shul. Regular weekday Shachris; we omit התורה לתורה; Shemonah Esrei; Half-kaddish; (no ארך אפים ארן אפים ארק אפים ארץ אפים (we omit nisk Kedoshim); גרא לצין אשרי (we omit Tiskabel; עלינו: 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 minutes before sunnise (in extentiating 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 הכל המירא. To wn nullifying and making free for all, all *chometz* of which we are both unaware and aware. We do not make any Brecha at this time 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 מצח" must be under the strict make the Bracha "ray nbyn byn 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 up. 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 first bitter 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 Mishma and the various Halachic Codes. If one must soak Misma and the various Haldon's Codes. If one must soak the horseradish in variet (so as to soften its pungency) before grating it, he may do so, since many authorities maintain that the problem of ψ -z- χ , (the soaking of a food that renders it as cooked) applies only to the leaves of vegetables and not to the stalks.]

PESACH

Laws and Customs for Pesach, excerpted from the Ezras Torah Luach, 5774, The English Version.

It is forbidden to eat Matzah on Erev Pesach. One washes, (some immerse themselves in a *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 *Yon Top*.

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

א' דפסח

FIRST DAY PESACH MONDAY NIGHT, APR. 14, 15 NISAN ערבית / MAARIV

Esrei); Kaddish Tiskabel; עלינו (Mourner's Kaddish; אדון), 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 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 אירדיעי . We follow all the rituals of the *Seder* in the order presented in the *Haggados*, the pouring of the Second Cup; the son asks¬upu¬mv¬; the dipping of the vegetable into salt water, the pouring of the Second Cup; the son asks¬upu¬mv¬; the reply to the son: the "telling" of the slavery in and exodus from Egypt, etc.; the eating of one olive's size (crvt) of *Matzah* (20-24 grams) and an olive's size (crvt) of *Matzah* (20-24 grams) and an olive's size of *Matzah* 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 recurv a range with the entire cup, but at the very least the majority of a myuar. 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 (crvcur a war). 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 *Bracher* barnare said. each of the Four Cups of wine for him (in the manner

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. 15

אחרית / SHACHRIS Service for Yom Tov: ברכת יוצר נשמת (פטוקי דזמרה;

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אהבה רבה, המאיר לארץ; Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; open Aron; ייג מדור; דיג מדור; Tov; we take out two Sifrei Torah; in the first we have יהללו ;אשרי etc.

2014

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 בשיב"

חזרת הש״ץ

THE CHAZZAN'S REPETITION

congregation no longer says "גמשיב הרוח ומוריד הגשם..." at Mincha). רבונו של עולם; Priestly Blessing יארי דעו (see above, Priestly Blessing for the First Day of Rosh HaShanah); Kaddish Tiskabel; אין באלקינו אין באלקיני איר של יום ;אנעים ומירות (Psalm of the Day); Mourner's Kaddish .

אנרחה / MINCHA אנרח אוד (בא לציון; אשרי; Half-Kaddish; we no longer say; Half-Kaddish; we no longer say; לשייב הרוח ומוריד הגשם; (It is advisable to repeat 101 (or at least 90) times the phrase לכל חימי ביז לייט that it becomes fluent and habitual, thereby avoiding and for a daubt act but whather and failed to omit form any future doubt as to whether one failed to omit "משני" משני" or not). The *Chazzan's* Repetition; *Kaddish Tiskabel;* עלינו: Wourner's *Kaddish.*

ב' דפסח

SECOND DAY PESACH

TUESDAY NIGHT, APR. 15, 16 NISAN 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.

MAARIV / V

ארבית / MAARIV Among the reasons for which we delay the beginning of Maario is to insure that Sefira will take place only after the appearance of the stars. Usual Maario for 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/Sefira Shall). (Each night, before counting the Omer, we first recite the Bracha "העומ" און ארון עים יהעמי" 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 de 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 If one counted earlier than *Plag HaMmcha* – 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 the must continue to count at entire the side to count an entire day, he must continue to count the following nights through *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 אהרליק בר של יום טוב. The same procedures are followed at the Seder as last night

last night.

WEDNESDAY MORNING, APR. 16 SHACHRIS / שחרית

of Yom Iov); we take out two Sitrei Iorah; in the first we have five Aliyahs in Parshas Emor (Levit. 22:26-22:44) "אשרי או כשנ" (Lett. 22:26-22:44) אישרי, "Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "אורדש 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; יה א-לי ;vedti ; אשרי ;'-ה א-לי ;vedti

אוסף / MUSSAF For Yom Tov: Shemonah Esrei of Yom Tov Mussaf; the Chazzan's Repetition; Priestly Blessing with רבונו עליני, זאין באלקיני (Falm of the Day); Mourner's Kaddish איר של יום אניים א Kaddish; ארון עולם.

מנחה / MINCHA אנרין ;אשרי / Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; עלינו Mourner's Kaddish.

א׳ רחול המוער

אד דוור דובו עבוד אד **FIRST DAY CHOL HAMOED** WED. NIGHT APR. 16, 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.

Tov. אתה ארצי / MAARIV The Departure of Yom Tov in the customary fashion: weekday Shemonah Esrei with אתה חוננתרו אתה חוננתרו ברבה" אם לימטר איזרן של המטר איזרן (It is advisable to repeat 101 times [at the very least 90 times]: איזרן ברבה" אם לימטר איזר איזר איזר איזר שהאר לימור איזרן ברבה" אם לימטר איזר איזר איזרן ברבה יום איזר איזר איזר איזר איזרן ברבה יום איזרן אונגער איזר איזר איזרן איזר איזר איזר איזר איזרן איזר איזר איזר איזר איזרן איזר איזר איזר איזרן איזר איזר איזר איזרן איזרן איזר איזרן איזר איזרן איזרן איזר איזרן איזרן איזר איזרן איזרן איזרן איזר איזרן איזרן איזרן איזר איזרן איזרן איזרן איזר איזרן איזרא איזרן איזרן איזרן איזרן איזרן איזרא איזרן איז Kaddish.

Havdalah at home as in Shul.

THURSDAY MORNING, APR. 17

THURSDAY MORNING, APR. 17 ארירת SHACHRIS Those who wear Tefilin on Chol HaMoed do not make the Brachos over them (some have the custom to make the Brachos in an inaudible voice). The Tefilin are removed by the congregants before Hallel and by the Chazzan after Hallel (so as not to delay the service). (There is a custom on the First Day of Chol HaMoed Pesach for those who are wearing Tefilin to keep them on until after the Torah Reading, because today's Torah Reading discusses the Mitzvah of Tefilin. Customary weekday morning service: (we omit

Customary weekday morning service: (we omit throughout Chol HaMoed Pesach); Shemonah Half-Kaddish.

אוסך / MUSSAF For Yom Tov; Shemonah Esrei of Yom Tov Mussaf (the Additional Offering mentioned is "דוקרבתם") the Chazzan's Repetition; Kaddish Tiskabel; יוקרבת'; Psalm of the Day; Mourner's Kaddish.

אנחה / MINCHA For weekdays: אשרי Half-Kaddish; weekday Shemonah Esrei with איל הירא וירא (Ho Chazzan's Repetition; Kaddish Tiskabel; יליג וינא

ב׳ דחול המועד

SECOND DAY CHOL HAMOED FRI. MORNING, APR. 18, 18 NISAN 3rd DAY OF THE OMER

SHACHRIS / שחרית

For weekday mornings: weekday Shemonah Esrei with אילה וואלי, 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

"יהקרבתם" until יוהקרבת עבודה לא תעשו" Half-*Kaddish* is made after the second second *Sefer Torah* is read; ובא לציון ;אשרי ;יהללו,

MUSSAF / מוסף 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* "رأيت الم ״נר של שבת

ג׳ דחול המועד THIRD DAY CHOL HAMOED

FRIDAY NIGHT, APR. 18, 19 NISAN 4th DAY OF THE OMER

קבלת שבת

SHABBOS MORNING, APR. 19

אחרית / SHACHRIS נברכת ;פסוקי דזמרה ;נשמת :Usual service for *Shabbos* Usual service for Shabbos: השים: היבה: ארל אדון הכל ידוך ידער לארם ארם היעלה ידר היעלה ארם ארם ארם ארם היעלה ידרי היעלה of Shabbos with ייעלה ייעלה ידי (*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) ידרקרבת: Hafforah is from Ezekiel 37:1-14; Brachos after the Hafforah of Shabhos concluding with only artapart Torah to the Aron HaKodesh.

אוסף / MUSSAF Half-Kaddish; Shemonah Esrei of Mussaf for Yom Tov and Shabbos; the additional offerings are "דביים אין (Fazan's Repetition; Kaddish Tiskabel; אין אין (Psalm of the Day); Mourner's Kaddish; אדון עולם.

אנחה / MINCHA אנרחה / MINCHA; ובא לציון אשרי; Torah Reading: three Aliyahs in Parshas Kedoshim; (no Half-Kaddish after Mincha Torah Reading); we lift up, rewind the Sefer Torah and return it to the Aron HaKodesh (with the Sefer Torah and return it to the Aron HaKodesh (with yer verth Alf-Kaddish; Shemonah Esrei of Shabbos with איר yeth Chazan's Repetition; (we omit איר צי איר איר איר איר); Addish Tickahel איר איני Mourson's Keddish; Kaddish Tiskabel; עלינו; Mourner's Kaddish.

ד׳ דחול המועד

FOURTH DAY CHOL HAMOED SATURDAY NIGHT, APR. 19, 20 NISAN 5th DAY OF THE OMER

מוצאי שבת

DEPARTURE OF SHABBOS

ערבית / MAARIV אתה The usual weekday Shemonah Esrei with אתה ויהי Kaddish Tiskabel; (we do not say יעלה ויבא and אונענו אתה קרוש און (); Sephiras HaOmer, אונעכן אונענו עלינו: Mourner's Kaddish.

Havdalah at home as in Shul.

SUNDAY MORNING, APR. 20

ל שחרית SHACHRIS שרות For weekday mornings: weekday Shemonah Esrei with איזיד, 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 Persach Sheini; the fourth Aliyah is read in the second Sefer Torah in Parshas Pinchas (Numbers 28:19-25) from the transmitter the two cct "bar" (Numbers 28:19-25) from the second Sefer Torah is read; ארשניו second Sefer Torah is read; ארשניו אשרי, Half-Kaddish is made after the 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 "בוס שהחיינו אלהדליק גר של יום שלי (No להדליק גר של יום wis made on the last two days of Pesach.)

שביעי של פסח SEVENTH DAY PESACH SUNDAY NIGHT, APR. 20, 21 NISAN 6TH DAY OF THE OMER

ערבית / MAARIV / ערבית / MAARIV הרידבר ;...וידבר: Half-Kaddish; Shemonah Esrei of Yom Tov; Kaddish Tiskabel; Yom Tov Kiddush (No יוד is made on the last two days of Pesach.); Counting of the Omer (6th Day of the Omer); עלינו Mourner's Kaddish; אדון עולם, Kiddush at home as above.

MONDAY MORNING, APR. 21 אחרית / SHACHRIS As is customary for Yom Tov: הסוקי קופטקי ברמרה יוצר ברכת יוצר ברמיה: Shema, Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; open Aron; "ג מורות (with Tiskabel; open Aron; "ג of Yom Tov); we take out two Sifrei Torah; in the first we have first Alwake in Derektor Bechalach (Evodus we have five Ailyahs in Parshas Beshalach (Exodus 13:17-15:26); Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas (Numbers 28:19-25) usual Brachos for Yom Tov are recited after the Haftorah; יהללו ;אשרי ;י-ה א-לי ; Half-Kaddish.

ל אוסף / MUSSAF For Yom Tov: Shemonah Esrei of Yom Tov Mussaf (the Additional Offering mentioned is "הקרבתם" , (", the Chazzan's Repetition; Priestly Blessing with רבוע יעלינו אין כאלקינו (Kaddish Tiskabel) שיר של יום אניים ואניים ושירות (Psalm of the Day); Mourner's . ארון עולם;Kaddish

אנחה / MINCHA ובא לציון ;אשרי; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel;עלינר; : 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:"שהרליק נר שליום טנג להרליק נר

אחרון של פסח LAST DAY PESACH

7TH DAY OF THE OMER MONDAY NIGHT, APR. 21, 22 NISAN

ערבית / MAARIV

יברכו אורעיש, אור

TUESDAY MORNING, APR. 22

TUESDAY MORNING, APR. 22 אחריר (SHACHRIS) The customary service for Yom Tov: דומרה (Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel. Open Aron; ייג מיות אין vith Half-Hallel; Kaddish Tiskabel. Open Aron; ייג מיות Tor. 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 "בכל הבכור" Torah we have five Aliyahs in Parshas R'ei Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:19-25) "הקרבתם", the Haftorah is read from Isaiah 10:32-12:6; Brachos after the Haftorah of Yom Ton the Haftorah, of Yom Tov.

אזכרת נשמות / YIZKOR

We make pleges 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

אוסף / MUSSAF Half-Kaddish; Shemonah Esrei of Mussaf for Yom Tov; Chazzan's Repetition; Priestly Blessing with רבונו אנינו אין באלקינו (kaddish Tiskabel; אניים ומירות); אניניו אין באלקינו (Salm of the Day; Mourner's Kaddish; אניים ומירות)

אנחה / MINCHA ובא לציון ;אשרי; Half-Kaddish; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; Kaddish Tiskabel; Wourner's Kaddish.

אסרו חג ISRU CHAG

TUESDAY NIGHT, APR. 22, 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

ערבית / MAARIV

As is customary for the departure of Yom Tov: אתה האנתני in Shemonah Esrei; Kaddish Tiskabel; Counting of the Omer (8th Day of the Omer); Havdalah (with the Brachos בורא פרי הנפן" and "המבריל" – no candle or spices); Yourner's Kaddish. Havdalah at home as above.