

ניסן

NISAN

ד' הוימי	טלה	ניסן תש"פ – MARCH-APR. '20	
שבת	כ 26 Thu.	ראש חודש ניסן	א דאנערש.
	כא 27 Fri.		ב פרייטאג
	כב 28 Sat.		ג שבת
כג 29 Sun.	APRIL	פ' ויקרא הפטרה עם זו יצרת	ד זונטאג
כד 30 Mon.			ה מאנטאג
כה 31 Tue.			ו דינסטאג
כו 1 Wed.			ז מיטוואך
כז 2 Thu.			ח דאנערש.
כח 3 Fri.			ט פרייטאג
כט 4 Sat.	י פ' צו, שבת הגדול הפטרה וערבה	יא זונטאג	
ל 5 Sun.	חקופת ניסן – י"ג בו 12:00 בעהרים	אור ליום ד' י"ד בו בדיקת חמץ ערב פסח תענית בכורים, עירוב תבשילין א' דפסח, טל, ב' דפסח שבת חוה"מ שיר השירים	יא זונטאג
לא 6 Mon.			יב מאנטאג
לב 7 Tue.			יג דינסטאג
לג 8 Wed.			יד מיטוואך
לד 9 Thu.			טו דאנערש.
לה 10 Fri.	טז פרייטאג	ס פ ח א ב	
לו 11 Sat.	יז שבת		
לז 12 Sun.	ב' דחווה"מ ג' דחווה"מ ד' דחווה"מ שביעי של פסח אחרון של פסח, יזכור אסרו חג פ' שמיני מבה"ח הפטרה ויוסף עזר דוד פרק א'	יח זונטאג	ג זונטאג
לח 13 Mon.			יט מאנטאג
לט 14 Tue.			כ דינסטאג
מ 15 Wed.			כא מיטוואך
מא 16 Thu.			כב דאנערש.
מב 17 Fri.			כג פרייטאג
מג 18 Sat.	כד שבת	ט	
מד 19 Sun.	ערב ר"ח א"א יום כיפור קטן א' דר"ח אייר	כה זונטאג	י זונטאג
מה 20 Mon.			כא מאנטאג
מו 21 Tue.			כב דינסטאג
מז 22 Wed.			כג מיטוואך
מח 23 Thu.			כד דאנערש.
מט 24 Fri.			כה פרייטאג

מולד ניסן: דינסטאג פרי, 14 מינוט, 11 חלקים נאך 10

Molad Nisan: Tuesday, March 24, 10:14 AM and 11 Chalokim

ראש חודש

ROSH CHODESH

THURSDAY, MAR. 26, 1 NISAN

The usual service for *Rosh Chodesh*: יבא ועלה 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. On Shabbos we don't say צדקתך צדק. However, *Ashkenazim* do say א-ל ארך אפים and למנצח; צדוק הדין is not recited at a burial. We do not say א-ל מלא or אב הרחמים (with the exception of the period of Counting of the *Omer* when אב הרחמים is said). Fasting and Eulogising 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

MAR. 28, 3 NISAN

The *Haftorah* is read from Isaiah 43:21-44:23. No אב הרחמים or א-ל מלא

We do not say צדקתך צדק at *Mincha*.

שבת פרשת צו SHABBOS PARSHAS TZAV

שבת הגדול SHABBOS HAGADOL

APR. 4, 10 NISAN

We recite the regular *Shabbos* service (many say the *יצרות* [*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); א-ל מלא or אב הרחמים; 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

ערבית / MAARIV

For the departure of *Shabbos*; usual weekday *Maariv*: "אתה חוננתנו" in *Shemonah*

Esrei; Kaddish Tiskabel; (no "ויהי נועם" and "ואתה קדוש"); we say "ויתן לך"; Havdalah; עלינו; 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 Tuesday, Apr. 7 (14 *Nisan*).

ערב פסח

EREV PESACH

TUES. NIGHT, APR. 7, 14 NISAN

Tuesday night after the appearance of the 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, 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" – 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.

WEDNESDAY MORNING
APR. 8, 14 NISAN

שחרית / SHACHRIS

We rise early to go to *Shul*. Regular weekday *Shachris*; we omit מזמור לתודה; *Shemonah Esrei*; Half-*Kaddish*; ובא; אשרי; לציון; (we omit למנצח); *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. We burn the *chometz* before the end of the fifth hour and say the formula of "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 אכילת 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 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 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, (some immerse themselves in a Mikveh) and makes all necessary preparations in honor of Shabbos and Yom Tov. We make an Eruv Tavshilin.

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" and "של יום טוב שהחיינו".

א' דפסח

FIRST DAY PESACH

WED. NIGHT, APR. 8, 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 the stars, with everything in readiness for the *Seder*, the head of the household dons a *Kittel*, and we take our places at the table; we have others pour each of the Four Cups of wine (in the manner of a wealthy man) and we begin the *Kiddush* of *Yom Tov*, with שהחיינו. We follow all the rituals of the *Seder* in the order presented in the *Haggados*; קדש; ורוחץ; 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 a 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 a רביעית. The Four Cups, as well as the eating of the *Matzah*, Hillel's sandwich, and *Afikomen*, (women are not obligated to recline) 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.

THURSDAY MORNING, APR. 9,
15 NISAN

שחרית / SHACHRIS

Service for *Yom Tov*: נשמת; פסוקי דזמרה; Shema; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; complete *Hallel*; *Kaddish Tiskabel*; open *Aron*; we take out two *Sifrei Torah*; י"ג מדות of *Yom Tov*; in the first we have five *Aliyahs* in *Parshas Bo* (Exodus 12:21-51) from "ויקרא" 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 י-ה [שערי אפרים]); א-לי; 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, someone 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

קדושה; (in תפילת טל (Prayer for Dew);

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

מנחה / MINCHA

Half-*Kaddish*; אשרי; ובא לציון "משיב הרוח ומוריד הגשם". (It is advisable to repeat 101 (or at least 90) times the phrase "מכלכל חיים רב להושיע"; so that it becomes fluent and habitual, thereby avoiding any future doubt as to whether one failed to omit "משיב הרוח ומוריד הגשם" or not). The *Chazzan's* Repetition; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

ב' דפסח

SECOND DAY PESACH

THURSDAY NIGHT, APR. 9,
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*.

ערבית / MAARIV

Among the reasons for which we delay the beginning of *Maariv* is to

insure that *Sefira* will take place only after the appearance of the stars. Usual *Maariv* for *Yom Tov*. ברכו...; ופרוש...; וידבר...; 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*; אדון 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 sundown (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 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* להדליק נר של שהחיינו and יום טוב טוב.

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

FRIDAY MORNING, APR. 10

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*; we take out two *Sifrei Torah*; י"ג מדות (with רבנו של עולם of *Yom Tov*); in the first we have five *Aliyahs* in *Parshas Emor* (Levit. 22:26-23:44) "שור או כשב" until "אל בני" מועדי ה' 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*; ; י-ה א-ל-י; אשרי 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 כאלקינו; עלינו; אנעים זמירות (Psalm of the Day); Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

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

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"

א' חול המועד

FIRST DAY CHOL HAMOED

FRIDAY NIGHT, APR. 10, 17 NISAN

2nd DAY OF THE OMER

קבלת שבת

WELCOMING THE SHABBOS

ערבית / MAARIV

We say "מזמור שיר ליום השבת" and ד"מלך," followed by Mourner's *Kaddish*. (We do not say "לכו נרננה" and "במה מדליקין"). יעלה; ופרוש...; ושמרו...; *Half-Kaddish*; *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*; אדון עולם

SHABBOS MORNING, APR. 11,
17 NISAN

שחרית / SHACHRIS

Usual service for *Shabbos*: פסוקי דזמרה; אהבה; רבה; א-ל אדון; 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) "והקרבתם" the *Haftorah* is from Ezekiel 37:1-14; *Brachos* after the *Haftorah* of *Shabbos*, concluding with only "מקדש השבת"; י-ה (no י-ה-ו-ה); אשרי; יהללו; we return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

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

מנחה / MINCHA

ואני"; *Half-Kaddish*; ובא לציון; אשרי"; *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*.

ב' דחול המועד

SECOND DAY CHOL HAMOED

MOTZEI SHABBOS, APR. 11, 18 NISAN
3rd DAY OF THE OMER

(We wait 72 minutes (under extenuating circumstances, 60 minutes will suffice) after sunset before making *Havdalah* or doing any of the activities that are prohibited on *Shabbos*.)

מוצאי שבת DEPARTURE OF SHABBOS

ערבית / MAARIV

The usual weekday *Shemonah Esrei* with אתה חוננתנו. We no longer say "ותן" "טל ומטר" we now say "ותן ברכה"; יעלה ויבא; *Kaddish Tiskabel*; (we do not say ויהי נועם and ואתה קדוש); *Sefiras HaOmer*; ויתן לך; *Havdalah* עלינו; Mourner's *Kaddish*.

(It is advisable to repeat 101 times [at the very least 90 times]: "ואת כל מיני" "תבואתה לטובה ותן ברכה" so as to make the inclusion of "ותן ברכה" habitual and fluent, thus eliminating any future doubt as to whether one included "ותן ברכה" in the *Shemonah Esrei* or not.)

Havdalah at home as in *Shul*.

SUNDAY MORNING, APR. 12,
18 NISAN

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). (There is a 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 "והקרבתם" 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 "והקרבתם"); 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*.

ג' דחול המועד

THIRD DAY CHOL HAMOED

MONDAY MORNING, 19 NISAN,

APR. 13, 4th 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 "והקרבתם" 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.

ד' דחול המועד FOURTH DAY CHOL HAMOED

TUES. MORNING, APR. 14, 20 NISAN
5th 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 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; יהללו; אשרי; ובא לציון; 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

TUES. NIGHT, APR. 14, 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*); אדון עולם; Mourner's *Kaddish*; עלינו; *Kiddush* at home as above.

WEDNESDAY MORNING, APR. 15

21 NISAN

שחרית / SHACHRIS

As is customary for *Yom Tov*: פסוקי אהבה; המאיר לארץ; ברכת יוצר; נשמת; דזמרה רבה; *Shema*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; Half-Hallel; *Kaddish Tiskabel*; open Aron; we take out two *Sifrei Torah*; י"ג מדות (with רבונו של עולם of *Yom Tov*); 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*; יהללו; אשרי; י-ה א-לי; *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; כאלקינו (Psalm of the Day); Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

יהללו; אשרי; *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).

אחרון של פסח

LAST DAY PESACH

7TH DAY OF THE OMER

WED. NIGHT, APR. 15, 22 NISAN

ערבית / MAARIV

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

THURSDAY MORNING, APR. 16

שחרית / SHACHRIS

The customary service for *Yom Tov*: המאיר לארץ; ברכת יוצר; נשמת; פסוקי דזמרה: *Shema*; *Shemonah Esrei of Yom Tov*; the *Chazzan's* Repetition; Half-Hallel; *Kaddish Tiskabel*. Open Aron; We take out two *Sifrei Torah*.; רבונו של עולם with י"ג מדות; 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) "והקרבתם"; 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] י-ה א-לי no) אב הרחמים
אשרי; יהללו; 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 עולם של רבונו and
יהי רצון; *Kaddish Tiskabel*; אין כאלקינו; עלינו;
Psalm of the Day; אנעים זמירות
Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

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

אסרו חג

ISRU CHAG

THURSDAY NIGHT APR. 16,
23 NISAN 8TH DAY OF THE OMER

מוצאי יום טוב

AT THE CONCLUSION OF YOM TOV

(It is proper to wait 72 minutes (under
extenuating circumstances, 60 minutes
will suffice) 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); Mourner's *Kaddish*.

Havdalah at home as above.

FRIDAY MORNING, APR. 17,
23 NISAN

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*; *למנצח*; *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* and on the first two days 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. 18, 24 NISAN
9TH 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 א-ל מלאים, 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" וברי לציון; אשרי"; 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* (with יהללו); Half-Kaddish; *Shemonah Esrei* of *Shabbos*; the *Chazzan's* Repetition; *Kaddish Tiskabel*; (we omit צדקתך צדק); עלינו; 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

THURSDAY, APR. 23, 29 NISAN

14TH DAY OF THE OMER

The order of *Yom Kippur Koton* is not observed.