

ניסן

NISAN

		ניסן תשפ"א – MAR.-APR. '21				
דף	טלה					
הוימי	טלה					
פסחים	קיג	14 Sun.	Move Clock Ahead at 2 A.M	א	זונטאג	
	קיד	15 Mon.		ב	מאנטאג	
	קטו	16 Tue.		ג	דינסטאג	
	קטז	17 Wed.		ד	מיטוואך	
	קצו	18 Thu.		ה	דאנערש.	
	קצז	19 Fri.		ו	פרייטאג	
	קיט	20 Sat.		ז	שבת	
			פ' ויקרא הפטרה עם זו יצאתי			
שקלים	קכ	21 Sun.		ח	זונטאג	
	קכא	22 Mon.		ט	מאנטאג	
	ב	23 Tue.		י	דינסטאג	
	ג	24 Wed.		יא	מיטוואך	
	ד	25 Thu.	בדיקת חמץ, תענית בכורים	יב	דאנערש.	
	ה	26 Fri.	שריפת חמץ	יג	פרייטאג	
	ו	27 Sat.	פ' צו, שבת הגדול, ערב פסח הפטרה וערבה לה'	יד	שבת	
					ספירה	
	ז	28 Sun.		טו	זונטאג	
	ח	29 Mon.		טז	מאנטאג	א
	ט	30 Tue.		יז	דינסטאג	ב
	י	31 Wed.		יח	מיטוואך	ג
	יא	1 Thu.	APRIL	יט	דאנערש.	ד
	יב	2 Fri.		כ	פרייטאג	ה
	יג	3 Sat.		כא	שבת	ו
			שביעי של פסח שיר השירים			
	יד	4 Sun.		כב	זונטאג	ז
	טו	5 Mon.		כג	מאנטאג	ח
	טז	6 Tue.		כד	דינסטאג	ט
	יז	7 Wed.	תקופת ניסן: בשעה 6:00 אחר הצהרים	כה	מיטוואך	י
	יח	8 Thu.		כו	דאנערש.	יא
	יט	9 Fri.		כז	פרייטאג	יב
	כ	10 Sat.		כח	שבת	יג
			פ' שמיני, מבה"ח, פרק א' הפטרה ויוסף עוד דוד			
	כא	11 Sun.		כט	זונטאג	יד
	כב	12 Mon.		ל	מאנטאג	טו
			ערב ר"ח, א"א יו"כ קטן א' דר"ח אייר			

מולד ניסן: שבת ביינאכט, 3 מינוט מיט 5 חלקים נאך 7

Molad Nisan: Shabbos, Mar. 13, 7:03 PM and 5 Chalokim.

ראש חודש
ROSH CHODESH
1 NISAN

מוצאי שבת
DEPARTURE FOR SHABBOS
SATURDAY NIGHT, MARCH 13

ערבית / MAARIV

For the departure of *Shabbos*; אתה חוננתנו and יעלה ויבא in *Shemonah Esrei*; Half-*Kaddish*; ואתה קדוש ויהי נועם and followed by *Kaddish Tiskabel*; ויתן לך *Havdalah*; עלינו; Mourner's *Kaddish*.

Havdalah at home.

SUNDAY MORNING
MAR. 14, 1 NISAN
שחרית / SHACHRIS

The usual service for *Rosh Chodesh*: יעלה ויבא 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. 20, 7 NISAN

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

(Since next *Shabbos*, *Shabbos HaGadol*, is also *Erev Pesach* the custom is for the Rav of the community to deliver his *Shabbos HaGadol Drasha* on this *Shabbos*.)

The final time for the sanctification of the New Moon of *Nisan* is the entire night of Thursday, (13 *Nisan*) (If necessary, the New Moon of *Nisan* may be sanctified on Friday night, and even the entire night of Saturday night, (the first night of *Pesach*).

[*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.]

THURSDAY, MAR. 25, 12 NISAN

FRIDAY, MAR. 26, 13 NISAN

There are several differences in

procedure this year because of the fact that *Erev Pesach* falls on *Shabbos*. **The Fast of the First Born** is observed this year on 12 Nisan – Thursday, Mar. 25. According to the custom in which the First Born attend a *Siyum* (conclusion of a Tractate) or redeem their fast by giving *Tzedakah*, the *Siyum* or redemption by *Tzedakah* must also take place Thursday. The sale of *chometz* through a Rabbi to a non-Jew can take place all of Friday up until *Shabbos*.

This year **the search for chometz** takes place Thursday night, Mar. 25 (13 Nisan). Thursday night, after the appearance of the stars, we search for *chometz* in all places to which we are accustomed to 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 "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 Friday, and *Shabbos* until the end of the fourth hour, (see below) and the crumbs from the search, in a secured place. This year the burning of the *chometz* takes place Friday, March 26, 13 *Nisan*. Although *chometz* may be eaten until the end of the fourth hour on *Shabbos* morning, the custom is to do the burning by the end of the fifth hour on Friday. The *chometz* that the Rav was authorized to sell must be placed in a reserved area. The sale to the non-Jew is also considered part of the removal (ביעור) process.

We clean, wash, and *Kasher* all utensils and ovens that require such care, and finish all of our preparations for *Shabbos* and *Pesach* on Friday, *Erev Shabbos*. We also take haircuts, and bathe in honor of *Shabbos* and the approaching holiday. Many immerse themselves in a *Mikveh*. We leave out only enough *chometz* foodstuffs as will be necessary for the meals of Friday night and *Shabbos* morning as will be explained below.

ערב פסח

EREV PESACH

שבת הגדול פרשת צו
SHABBOS HAGADOL
PARSHAS TZAV
MAR. 27, 14 NISAN

שחרית / SHACHRIS

We begin *Shul* services at a much earlier time so as to be able to return home and eat *Challah* while we are still permitted to do so. We recite the regular *Shabbos* service; (those who say יוצרות [Piyutim for special occasions], say the יוצרות for *Shabbos HaGadol*). We take out one *Sefer Torah* and call seven *Aliyohs* to read the weekly *Sidrah, Tzav*. The *Haftorah* for *Shabbos HaGadol* is from Malachi 3:4-24 (repeating verse 23 at the end); No א-ל מלא or אב הרחמים; regular *Mussaf* for *Shabbos*.

We eat the *Shabbos* meal, which consists of cold food (to minimize the use of *chometzdik* pots and pans) until the end of the fourth proportionate hour after עמוד השחר – seventy-two minutes before sunrise (in extenuating circumstances one may calculate the four hours from sunrise itself, using the Vilna Gaon's computation for a proportionate hour).

The *Mishne Brurah* (*Siman* 444: subparagraph 8) states as follows: "Look at the literature of the *Achronim* who

wrote that it is a good practice to divide the (morning's) Shabbos *Challah* into two portions, as there are opinions that one can also fulfill the *Mitzvah* of *Seudah Shlishis* even at this early hour (and thus meet the requirement of those authorities who maintain that bread must be eaten at the third meal). In his commentary to the *Shulchan Aruch*, the Vilna Gaon maintains that this is the correct procedure. However, one may attempt to eat *Seudah Shlishis* this morning only if there will be sufficient time after Shul to complete the *chometzdik Seudah Shlishis* at the proper time, and also to engage in some activity after concluding *Birkas HaMazon*, at the end of the first meal, and before washing for *Seudah Shlishis*, so as to avoid the possibility of making unnecessary *Brachos*." Even if one attempted to fulfill the requirement of *Seudah Shlishis* in this fashion, one must still eat, at least one half-hour after noon, some fish, meat, or fruits, so as to fulfill the *Mitzvah* of *Seudah Shlishis* according to those authorities who maintain that one may eat *Seudah Shlishis* only after six and one half proportionate hours after dawn (and that one can fulfill the *Mitzvah* of *Seudah Shlishis* by eating מיני תרגימה – fish, meat or fruits [see *Siman* 291]).

After the meal we clean the tablecloth and its surrounding area and we throw

the remaining crumbs into the toilet. We lightly cleanse whatever *chometzdik* utensils are left over, and we hide them away until after *Pesach* (it is preferable to use paper or plastic utensils and to place them in a garbage bag after the meal). We then nullify all of our *chometz* by reciting the "כל חמירא".

After noon, we eat hot foods prepared for *Pesach* that were properly stored away Friday.

It is forbidden to eat *Matzah* on *Erev Pesach*.

We read from the *Haggada* from "עבדים" until "לכפר על עוונותינו" (the Vilna Gaon maintained that the *Haggada* should not be formally read before *Pesach*).

מנחה / MINCHA

As usual; Torah Reading for *Mincha*: three *Aliyahs* in *Parshas Shemini*. We do not say "צדקתך צדק".

We wait 72 minutes (under extenuating circumstances, 60 minutes) after sunset before lighting candles or making any preparations for the *Seder*. We make the Brachos "להדליק נר של יום טוב" and "שהחיינו".

One should advise women who have not yet said *Havdalah* in *Maariv* to say "ברוך המבדיל בין קודש לקודש" before lighting candles or doing some other type of activity that is permitted on *Yom Tov* but is forbidden on *Shabbos*.

א' דפסח
FIRST DAY PESACH
SATURDAY NIGHT, MAR. 27
15 NISAN

ערבית / MAARIV

The usual Maariv of Yom Tov ...ברכו; ...ופרוש; ...וידבר; Half-Kaddish; *Shemonah Esrei* of Yom Tov we add "ותודיענו" which acknowledges the departure of *Shabbos*; "ואת יום חג המצות הזה" etc. (*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*.)

[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.

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 truly in the category of "lettuce" mentioned in the Mishna and the

various Halachic Codes. If one must soak the horseradish in water (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.]

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); we begin the *Kiddush* of *Yom Tov* that is also the departure of *Shabbos*: בורא מאורי" – *Kiddush* for *Yom Tov*, "יקנה"ו – "האש", המבדיל, and שהחיינו. We follow all the rituals of the *Seder* in the order presented in the *Haggados*; ורוחץ; קדש; 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.

SUNDAY MORNING, MAR. 28

שחרית / SHACHRIS

Service for *Yom Tov*: נשמת ; פסוקי דזמרה ; אהבה רבה ; המאיר לארץ ; ברכת יוצר ; *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 רבונו של עולם 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 יה-יה-א-לי [שערי אפרים]); יהללו; אשרי; 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 "מוריד הטל". (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 (Prayer for Dew); תפילת טל (in his repetition, the *Chazzan* stops saying "וּמוריד הגשם..." The congregation no longer says "וּמוריד הגשם..." by *Mincha*). ותערב; רצה; Priestly Blessing; יהי רבונו של עולם and יהי רצון; (see above, Priestly Blessing for the First Day of *Rosh HaShanah*); *Kaddish*

Tiskabel; אין כאלקינו; עלינו; אנעים זמירות; שיר
של יום (Psalm of the Day); Mourner's
Kaddish; אדון עולם.

מנחה / MINCHA

ובא לציון; אשרי; *Half-Kaddish*; we no longer say "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" or not). The *Chazzan's* Repetition; *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*..

ב' דפסח

SECOND DAY PESACH

SUNDAY NIGHT, MAR. 28, 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*.

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 *Shavuot* 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 kindle *Yom Tov* lights and make the *Brachos* להדליק נר של שהחיינו and יום טוב.

The same procedures are followed at the *Seder* as last night (no *havdollah*).

MONDAY MORNING, MAR. 29

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-לי; 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*; **עלינו**; **אין כאלקינו**; **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*.

א' דחול המועד

FIRST DAY CHOL HAMOED

MONDAY NIGHT, MAR. 29, 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 **אתה חוננתנו**. We no longer say **"ותן טל ומטר"** we now say **"ותן ברכה"**; **יעלה**; **ויבא**; *Kaddish Tiskabel*; Counting of the *Omer* (2nd Day of the *Omer*); *Havdalah* (**המבדיל** and **בורא פרי הגפן**); Mourner's *Kaddish*.

(It is advisable to repeat 101 times [at the very least 90 times]: **"ואת כל מיני"** 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*.

TUESDAY MORNING, MAR. 30

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*; *אשרי*; *ובא לציון*; 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*.

ב' דחול המועד SECOND DAY CHOL HAMOED

WEDNESDAY, MAR. 31, 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 "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

The same as yesterday.

ג' דחול המועד
THIRD DAY CHOL HAMOED
THURSDAY, APR. 1, 19 NISAN
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 Ki Sisah* (Exodus 34:1-26); 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; ובא; אשרי; יהללו; *Half-Kaddish*.

מוסף / MUSSAF

The same as yesterday.

ד' דחול המועד
FOURTH DAY CHOL HAMOED
FRIDAY, APR. 2, 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 recited after the second *Sefer Torah* is read; ובא לציון; אשרי; יהללו; Half-*Kaddish*.

מוסף / MUSSAF

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

All necessary preparations are made for *Shabbos* and *Yom Tov*.

The *Candle* lights are kindled with the *Bracha* "להדליק נר של שבת ויום טוב" (No *Shehachינו* is made on the last two days of *Pesach*.)

שביעי של פסח SEVENTH DAY PESACH

שבת קודש SHABBOS

FRIDAY NIGHT, APR. 2, 21 NISAN
6TH DAY OF THE OMER

Friday afternoon we say "מזמור שיר ליום" and "השבת" and "ד' מלך" followed by Mourner's *Kaddish*. (*Nusach Ashkenaz*) omits "לכו" and "במה מדליקין" whenever a *Yom Tov* occurs on *Shabbos*.)

ערבית / MAARIV

...ברכו; ...ופרוש; ...ושמרו; ...וידבר; Half-Kaddish; in the *Shemonah Esrei* of *Yom Tov* we mention "את יום השבת הזה" and "ואת יום חג המצות הזה" etc.; after *Shemonah Esrei* we say "ויכולו", followed by מגן אבות concluding it with only "מקדש השבת"; *Kaddish Tiskabel*; *Kiddush* for *Yom Tov* with all insertions for *Shabbos* (no שהחיינו); Counting of the *Omer* (6th Day of the *Omer*); אדון עולם; Mourner's *Kaddish*; עלינו.

Kiddush at home as above.

SHABBOS MORNING, APR. 3

שחרית / SHACHRIS

The customary service for a *Shabbos* and *Yom Tov*; ברכת יוצר; נשמת; פסוקי דזמרה; *Shema*; אהבה רבה; א-ל אדון; הכל יודך; אור; *Shemonah Esrei* of *Yom Tov* with all insertions for *Shabbos*; the *Chazzan's* Repetition; Half-Hallel; *Kaddish Tiskabel*. We read *Shir HaShirim* (*The Song of Songs*), followed by Mourner's *Kaddish*. (We do not say י"ג מדות on *Shabbos*); we take out two *Sifrei Torah*; in the first we have seven *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) from "והקרבתם" until "כל מלאכת עבודה לא" "תעשו"; The *Haftorah* is read from Samuel II 22:1-51; *Brachos* after the *Haftorah*, with mention of both *Shabbos* and *Yom Tov* in the middle, and with "מקדש השבת וישראל"

as the close; יקום פורקן (We do not say (יה-א-לי); אשרי; יהללו; Half-Kaddish.

מוסף / MUSSAF

Half-Kaddish; *Shemonah Esrei* of *Mussaf* for *Yom Tov* and *Shabbos*; *Chazzan's Repetition*; *Priestly Blessing* (because it is *Shabbos* we skip the petitions רבונו של עולם and יהי רצון); *Kaddish Tiskabel*; אין כאלקינו; עלינו; אנעים זמירות (Psalm of the Day); Mourner's *Kaddish*; אדון עולם.

מנחה / MINCHA

ואניי; 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 *Yom Tov* with *Shabbos* insertions; the *Chazzan's Repetition*; *Kaddish Tiskabel*; (we omit צדקתך צדק); עלינו; Mourner's *Kaddish*.

We wait 72 minutes (under extenuating circumstances, 60 minutes will suffice) before lighting candles and making any of the preparations for the Second Day of *Yom Tov*. *Bracha* over candles "להדליק נר של יום טוב" (שהחיינו no).

One should advise women who have not yet said *Havdalah* in *Maariv* to say "ברוך המבדיל בין קודש לקודש" before lighting candles or doing some other type of activity that is permitted on *Yom Tov* but is forbidden on *Shabbos*.

אחרון של פסח LAST DAY PESACH

SAT. NIGHT, APR. 3, 22 NISAN
7TH DAY OF THE OMER

ערבית / MAARIV

Usual *Maariv* for *Yom Tov*. ;...ברכו...; *Half-Kaddish*; *Shemonah Esrei* of *Yom Tov* including ותודיענו, which acknowledges the departure of *Shabbos*; *Kaddish Tiskabel* after *Shemonah Esrei*; Counting of the *Omer* (7th Day of the *Omer*). *Yom Tov Kiddush* for the Departure of *Shabbos* יקנ"ה: Regular *Yom Tov Kiddush*. המבדיל, בורא מאורי האש, (we do not say (שהחיינו עלינו); Mourner's *Kaddish*; אדון עולם.

Kiddush at home as above.

SUNDAY MORNING, APR. 4

שחרית / SHACHRIS

The customary service for *Yom Tov*: המאייר לארץ; ברכת יוצר; נשמת; פסוקי דזמרה; *Shema*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; *Half-Hallel*; *Kaddish Tiskabel*. י"ג מדות, etc.; we take out two *Sifrei Torah*; in the first 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) from "והקרבתם" until "כל מלאכת עבודה לא תעשו"; The *Haftorah* is

read from Isaiah 10:32-12:6; *Brachos* after the *Haftorah* for *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); יהללו; 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 עולם של רבונו and יהי רצון; *Kaddish Tiskabel*; עלינו; אין כאלקינו; אנעים זמירות (Psalm of the Day); אדון עולם; Mourner's *Kaddish*;

מנחה / MINCHA

The customary *Mincha* for *Yom Tov*.

אסרו חג

ISRU CHAG

SUNDAY NIGHT, APR. 4, 23 NISAN
8TH DAY OF THE OMER

מוצאי יום טוב

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) עלינו; Mourner's *Kaddish*.

Havdalah at home as above.

MONDAY MORNING, APR. 5

שחרית / SHACHRIS

As is customary for a weekday morning: *Shemonah Esrei*; *Chazzan's* Repetition; Half-*Kaddish* As is customary for *Isru Chag*, we do not say *Tachanun* or the series of "...יהי רצון" after *Torah* Reading. We do say א-ל ארך אפים and למנצח. (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. 10, 28 NISAN
13TH 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 מלא, 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"; ובא לציון; *Half-Kaddish*; *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 *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

SUNDAY, APR. 11, 29 NISAN

14TH DAY OF THE OMER

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