

ניסן

NISAN

ניסן תשע"ח – MAR.-APR. '18		טלה	דף היומי
עבודה זרה	שבת	א	פ' ויקרא, ר"ח ניסן, פרשת החודש הפטרה כל העם הארץ
	זונטאג	ב	
	מאנטאג	ג	
	דינסטאג	ד	
	מיטוואך	ה	
	דאנערש.	ו	
	פרייטאג	ז	
	שבת	ח	פ' צו, שבת הגדול הפטרה וערבה לך
חול המועד	זונטאג	ט	
	מאנטאג	י	
	דינסטאג	יא	
	מיטוואך	יב	
	דאנערש.	יג	אור ליום י"ד בו בדיקת חמץ
	פרייטאג	יד	ערב פסח
	שבת	טו	א' דפסח, טל
חול המועד	זונטאג	טז	ב' דפסח
	מאנטאג	יז	א' דחזה"מ
	דינסטאג	יח	ב' דחזה"מ
	מיטוואך	יט	ג' דחזה"מ
	דאנערש.	כ	ד' דחזה"מ עירוב תבשילין
	פרייטאג	כא	שביעי של פסח
	שבת	כב	אחרון של פסח, יזכור, שיר השירים תקופת ניסן: מוצאי שו"ט בשעה 12:00 a.m.
זמנים	זונטאג	כג	אסרו חג
	מאנטאג	כד	
	דינסטאג	כה	
	מיטוואך	כו	
	דאנערש.	כז	
	פרייטאג	כח	
	שבת	כט	פ' שמיני, ערב ר"ח, מבה"ח הפטרה מחר חודש, פרק א'
	זונטאג	ל	א' דר"ח אייר

מולד ניסן: שבת קודש פארטאגס 53 מינוט מיט 4 חלקים נאך 3

שבת פרשת ויקרא
SHABBOS PARSHAS
VAYIKRA

ראש חודש
ROSH CHODESH

פרשת החדש
PARSHAS HACHODESH

קבלת שבת
WELCOMING THE SHABBOS
FRIDAY EVENING, MAR 16, 1 NISAN

מעריב / MAARIV
יעלה ויבא in *Shemonah Esrei* for *Shabbos*.

MAR 17, 1 NISAN

שחרית / SHACHRIS

יעלה ויבא in *Shemonah Esrei*; the *Chazzan's* Repetition יוצרות [Piyutim for special occasions]; Half *Hallel*; *Kaddish Tiskabel*; Torah Reading: we take out three *Sifrei Torah*; six *Aliyahs* in first *Sefer Torah* from the weekly *Sidrah – Vayikra*, followed by putting the second *Sefer Torah* on the *bima*, then lifting and closing of the first *Sefer Torah*; in the second *Sefer Torah* we have one *Aliyah* in *Parshas Pinchas – (Numbers 28:9-15)* the two paragraphs "וביום השבת" and "ובראשי" חדשיכם; the third *Sefer Torah* is placed next to the second, and a Half-*Kaddish* is

said over both of them; the second *Sefer Torah* is lifted and closed; the *Maftir* reads in the third *Sefer Torah* from *Parshas Bo* (Exodus 12:1-20); the *Haftorah* of *Parshas HaChodesh* is read in *Ezekiel* 45:16-46:18
 יהללו; אשרי; אב הרחמים סו; א-ל מלא סו

מוסף / MUSSAF

Half-Kaddish; in *Shemonah Esrei* of *Mussaf* for *Shabbos* and *Rosh Chodesh* we say יצרות; אתה יצרת; *Chazzan's* Repetition, יצירות [Piyutim for special occasions], *Kaddish Tiskabel*; אנעים זמירות; אין כאלקינו; עלינו; ברכי נפשי (Psalm of the Day); אדון עולם; Mourner's *Kaddish*;

מנחה / MINCHA

Three *Aliyahs* in *Parshas Tzav*; יעלה ויבא; in *Shemonah Esrei* for *Shabbos Mincha*. (We do not say צדקתך צדק.)

(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 א-ל ארך אפים and למנצח. We are not מזכיר נשמות or say 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 צו
SHABBOS PARSHAS
TZAV

שבת הגדול
SHABBOS HAGADOL

MAR. 24, 8 NISAN

We recite the regular *Shabbos* service (many say the *יצירות* [*Piyutim* for special occasions], for *Shabbos HaGadol*). We take out one *Sefer Torah* and read the weekly *Sidrah*, *Acharie Mos*. 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*.

מנחה / MINCHA

Three *Aliyachs* 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*).

מעריב / MAARIV

We say *ויתן לך* and *ויהי נועם*.

[*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 Thursday, March 29 (14 Nisan). If necessary the New Moon may be sanctified the first night of Pesach, March 30 (15 Nisan) and second night of Pesach, March 31 (16 Nisan) until 10:15 A.M.

ערב פסח

EREV PESACH

THURS. NIGHT, MAR. 29, 14 NISAN

Thursday 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 may 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 sour dough 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 secure 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.

FRIDAY MORNING, MAR. 30,
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 after dawn. We burn the *chometz* before the end of the fifth hour and say the "כל חמירא," now nullifying and making free for all, all *chometz* of which we are both aware and unaware. 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. 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 some 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.

We conduct ourselves as we do every Erev Yom Tov: we bathe and we make our necessary preparations in honor of Shabbos and Yom Tov (Mikveh).

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 Shabbos.

We light candles as usual 20 minutes before Shabbos.

The Brachos are: להדליק נר של שבת ושל "שהחיינו" and "יום טוב".

א' דפסח FIRST DAY PESACH

שבת קודש SHABBOS

FRIDAY NIGHT, MAR. 30, 15 NISAN

מעריב / MAARIV

We say "מזמור שיר ליום השבת" and "ד" followed by Mourner's *Kaddish*. *Nusach Ashkenaz* omits "לכו נרננה" and "במה" whenever a *Yom Tov* occurs on *Shabbos*. ...ברכו; (we do not say (מערבית); ...ופרוש; ...; *Half-Kaddish*; in the *Shemonah Esrei* of *Yom Tov* we mention "ואת יום חג המצות הזה" and "את יום השבת הזה" etc.; after *Shemonah Esrei* we say "ויכולו" but we do not say the *Bracha* "מגן אבות" on the First Night of *Pesach*.

(*Nusach Sefard* calls for the recitation of the complete *Hallel* with its *Brachos* in *Shul* after *Shemonah Esrei* after "ויכולו". *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 (in the manner of a free wealthy man) and we begin the *Seder* with *Kiddush* of *Yom Tov*, adding all the insertions for *Shabbos* ("יום הששי...", "שבתות למנוחה...", with *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 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*, 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 שמורים – a night of special Divine Protection.

SHABBOS MORNING, MAR. 31

שחרית / SHACHRIS

Service for *Shabbos* and *Yom Tov*; פסוקי א-ל אדון; הכל יודוך; ברכת יוצר; נשמת; דומרה; אהבה רבה; *Shema*; *Shemonah Esrei* of *Yom Tov* with all the insertions for *Shabbos*; the *Chazzan's* Repetition; complete *Hallel*; *Kaddish Tiskabel*; (we do not say י"ג מדות on *Shabbos*); we take out two *Sifrei Torah*; in the first we have seven *Aliyahs* in *Parshas Bo* (Exodus 12:21-51) from ויקרא "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*, with mention of both *Shabbos* and *Yom Tov* in the middle, and with: "מקדש השבת וישראל והזמנים" as the close; יקום פורקן; (we omit י-ה א-לי שער[ים]); יהללו; אשרי; etc.

מוסף / MUSSAF

For *Shabbos* and *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* and *Shabbos*; we still say משיב הרוח ומוריד הטל. (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

תפילת טל (Prayer for Dew); (in his Repetition the *Chazzan* stops saying "משיב הרוח ומוריד הטל". The congregation no longer says "משיב הרוח ומוריד הטל" at *Mincha*). קדושה; רצה; ותערב; Priestly Blessing; (because it is *Shabbos* we skip the petitions יהי רצון and רבונו של עולם); *Kaddish Tiskabel*; עלינו; אין כאלקינו; אנעים; (Psalm of the Day); ומירות; אדון עולם; Mourner's *Kaddish*;

מנחה / MINCHA

ואני; Half-Kaddish; ובא לציון; אשרי; תפילתי; 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; we no longer say "משיב הרוח" "ומוריד הגשם". (It is advisable to repeat 101 (or at least 90) times the phrase "רב להושיע" "מכלכל חיים"; 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*; (no צדקתך צדק; עלינו; Mourner's *Kaddish*).

ב' דפסח SECOND DAY PESACH SATURDAY NIGHT, MAR 31, 16 NISAN

We wait seventy-two minutes after sundown (under extenuating circumstances, 60 minutes will suffice) before lighting candles or before doing any preparations for the Second Day of *Pesach*.

מעריב / 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* including ותודיענו because of the departure of *Shabbos*. (*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 וצוונו 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 *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 light *Yom Tov* lights (after 72 minutes see page 115) and make the *Brachos* להדליק נר של יום טוב שהחיינו. (If a woman has not recited *Maariv* with the prayer ותודיענו, she must say "ברוך המבדיל בין קודש לקודש" before lighting candles or cooking.)

The same procedures are followed at the *Seder* as last night, however, in *Kiddush*, after we recite "בורא פרי הגפן" and "אשר בחר בנו", we make the *Brachos*: "בורא מאורי האש" and "המבדיל", followed by "שהחיינו".

SUNDAY MORNING, APR 1

שחרית / SHACHRIS

The usual service for *Yom Tov*: פסוקי אהבה; המאיר לארץ; ברכת יוצר; נשמת; דזמרה; *Shema*; *Shemonah Esrei* of *Yom Tov*; the *Chazzan's* Repetition; complete *Hallel*; *Kaddish Tiskabel*; open *Aron*; י"ג מדות (with מועדי ה' אל בני" until "שור או כשב" 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 "שור או כשב"; 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; אשרי; Half-Kaddish.

מוסף / MUSSAF

For *Yom Tov*; *Shemonah Esrei* of *Yom Tov Mussaf*; the *Chazzan's* Repetition; Priestly Blessing (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

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

א' חול המועד

FIRST DAY CHOL HAMOED

SUNDAY NIGHT, APR 1,

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*.

מעריב / MAARIV

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

We no longer say "ותן טל ומטר". We now say "ותן ברכה". (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, it is also advisable to remind quietly everyone to say "ותן ברכה" see *Mishna Brurah* 488:12) יעלה ויבא after רצה; *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*.

MONDAY MORNING, APR 2

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 made after the second *Sefer Torah* is read; אשרי; יהללו; 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

TUES. MORNING, APR 3, 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 מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second *Sefer Torah* is read; אשרי; יהללו; ובא לציון; Half-Kaddish.

מוסף / MUSSAF

The same as yesterday.

ג' דחול המועד

THIRD DAY CHOL HAMOED

WEDNESDAY MORNING, APR 4,
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 מלאכת עבודה לא תעשו"; Half-Kaddish is made after the second *Sefer Torah* is read; אשרי; יהללו; ובא לציון; Half-Kaddish.

מוסף / MUSSAF

The same as yesterday.

ד' דחול המועד

FOURTH DAY CHOL HAMOED

THUR. MORNING, APR 5, 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; ובא לציון; אשרי; Half-*Kaddish*.

מוסף / MUSSAF

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

All necessary preparations are made for *Yom Tov*. We make an *Eruv Tavshilin*.

The *Yom Tov* lights are kindled with the *Bracha* "להדליק נר של יום טוב" (שהחיינו is made on the last two days of *Pesach*.)

שביעי של פסח

SEVENTH DAY PESACH

THURS. NIGHT, APR 5, 21 NISAN

6TH DAY OF THE OMER

מעריב / MAARIV

...ברכו; ...ופרוש; ...וידבר; Half-*Kaddish*; *Shemonah Esrei* of *Yom Tov*; *Kaddish Tiskabel*; *Yom Tov Kiddush* (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; Omer);
Kiddush at home as above.

FRIDAY MORNING, APR 6

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; 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 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*; י-ה-יהללו; אשרי; א-ל-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

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

We make all preparations for *Shabbos* and *Yom Tov*; candle-lighting 20 minutes before sunset. The *Bracha* over the

candles is: "להדליק נר של שבת ושל יום טוב" (no שהחיינו).

אחרון של פסח LAST DAY PESACH

יום שבת קודש
SHABBOS, 22 NISAN
7TH DAY OF THE OMER
FRIDAY NIGHT, APR 6, 22 NISAN

ערבית / MAARIV

We say "מזמור שיר ליום השבת" and "ד" followed by Mourner's *Kaddish*. *Nusach Ashkenaz* omits "לכו נרננה" and "במה" whenever a *Yom Tov* occurs on *Shabbos* (each congregation must follow its own custom). ...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 "מקדש" concluding it with only "אבות" (no "השבת"; *Kaddish Tiskabel*; *Kiddush* for *Yom Tov* with all insertions for *Shabbos* (no שהחיינו); Counting of the *Omer* (7th Day of the *Omer*); עלינו; Mourner's *Kaddish*; אדון עולם.

Kiddush at home as above.

SHABBOS MORNING, APR 7

שחרית / SHACHRIS

The customary service for a *Shabbos* and *Yom Tov*; פסוקי דזמרה; נשמת; ברכת; *Shema*; אהבה רבה; א-ל אדון; הכל יודוך; יוצר

Shemonah Esrei of *Yom Tov* with all the 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 R'ei* (Deut. 14:22-16:17) from "עשר תעשר" 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*, with mention of both *Shabbos* and *Yom Tov* in the middle, and with: "מקדש השבת וישראל"; יקום פורקן as the close; והזמנים

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 י-ה א-לי no]; אב הרחמים; אפרים]; אשרי; יהללו, we return the *Sifrei Torah* to the *Aron HaKodesh*.

מוסף / MUSSAF

Half-*Kaddish Shemonah Esrei* of *Mussaf Yom Tov* with insertions for *Shabbos*; *Chazzan's* Repetition; Priestly Blessing (because it is *Shabbos* we skip the

petitions (יהי רצון and רבונו של עולם); *Kaddish Tiskabel*; שיר של; אנעים זמירות; עלינו; אין כאלקינו; *Mourner's Kaddish*; יום (Psalm of the Day); אדון עולם.

מנחה / MINCHA

"ואני; Half-Kaddish; ובא לציון; אשרי
Torah Reading: three *Aliyachs 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*; (עלינו; (צדקתך צדק); Mourner's *Kaddish*).

אסרו חג

ISRU CHAG

SATURDAY NIGHT, APR 7,
23 NISAN, 8TH DAY OF THE OMER

מוצאי שבת ויום טוב

AT THE CONCLUSION OF SHABBOS AND YOM TOV

(It is proper to wait 72 minutes after sunset [under extenuating circumstances, 60 minutes] before making *Havdalah* or doing activities prohibited on *Shabbos*.)

מעריב / MAARIV

As is customary for the departure of *Shabbos*; אתה חוננתנו in *Shemonah Esrei*; Half-Kaddish; ואתה קדוש and ויהי נועם

followed by *Kaddish Tiskabel*; Counting of the Omer (8th Day of the Omer); ויתן לך; *Havdalah* (as it is done at the departure of every regular *Shabbos*); עלינו; Mourner's *Kaddish*.

Havdalah at home as above.

SUNDAY MORNING, APR 8

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*); ואשרי; 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 14, 29 NISAN

14TH DAY OF THE OMER

The *Haftorah* is read from "מחר חדש";

the special *Haftorah* for a *Shabbos* whose morrow is *Rosh Chodesh*, (Samuel I 20:18-42). We bless the month of *Iyar*. We do not say א-ל-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; Half-Kaddish; ובא לציון; אשרי
"תפילתי"; 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).