



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

ב אב התשפ"ב
שבת פרשת מטות ומסעי
Shabbat Parshat Matot-Masei
July 29 - 30, 2022 / 5782
Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazan Sheini
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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Av is on Friday, July 29 / Tisha B'Av is on Sunday, August 7th

Shabbat Parshat Matot-Masei

Haftara: Yirmiyahu 2:4 - 2:28, 3:4

Friday, July 29

- 6:40pm Mincha and Kabbalat Shabbat - Main Sanctuary
- 6:54pm Plag Hamincha
- 7:00pm Minha et Kabbalat Chabbat - Minyane Sépharade - Chapel
- 8:08pm Candle Lighting
- 8:27pm Sh'kiah

Shabbat, July 30 / 2 Av

- 8:00am Shacharit - Hashkama Minyan
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shacharit - Minyane Sépharade - Chapel
- 9:18am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms
- 6:53pm Plag Hamincha
- 7:55pm Minha et Seoudah Shleesheet - Minyane Sépharade
- 8:00pm Mincha, Seoudah Shleesheet and Maariv - Main Sanctuary
- 8:25pm Sh'kiah
- 9:17pm Havdala

SCHEDULE FOR NEXT WEEK

Mincha/Maariv:

8:05pm Sunday to Thursday

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

On Friday, August 5

Candle Lighting is at 7:59pm

Mincha is at 7:00pm

M. Sépharade Minha is at 7:00pm

For our full schedule, go to tbdj.org/calendar.

COMMUNITY NEWS

Mazal Tov to **Laura & Avi Guttman, Reesa & Ephriam Kandelshein** and **Rivka & Alex Guttman** and their families on the birth of a daughter and granddaughter on Wednesday, July 27. Sharing in their simcha are the baby's siblings Ella, Noam and Eitan, her great grandmother Shoshana Friedman and many delighted aunts, uncles and cousins. Lovingly remembered at this time are, zichronam livracha, great grandparents Sheila & Hyman Busgang, Muriel & Morris Kandelshein, Aron Friedman and Etel & Lajos Guttman.

Mazal Tov to **Eva & Alan Katznelson** and their family on the birth of great granddaughter Elisheva Mermelstein on Shabbat, July 23 in New York City. Proud parents are Adina & Menachem Mermelstein. Sharing in their simcha are Elisheva's big sister Chava, her grandparents Rivi & Moti Schiffer of Woodmere, NY and many delighted aunts, uncles and cousins.

Mazal Tov to **Mina & Minel Kupferberg** and their family on the birth of great grandson Calev Yisrael Meyerowitz on Shabbat, July 2 in Yerushalayim. Proud parents are Shifra & Akiva Meyerowitz. Sharing in their simcha are Calev's grandparents Loni & Jeff Kupferberg of Yad Binyamin in Israel, Rabbi Gavriel Meyerowitz of Chicago, Heidi Volk of North Carolina and many delighted aunts, uncles and cousins.

Mazal Tov to **Pascale & Jack Hasen** and Andrew Schwartz and their families on the engagement of their children Daniella Hasen and Evan Schwartz. Sharing in their simcha are grandparents Berouria & Michel Abeserra, Stanley Schwartz, William Alexander and many delighted siblings, aunts, uncles and cousins in both families. Lovingly remembered at this time are, zichronam livracha, Evan's mother Robin Schwartz, Daniella's grandparents Dora & Moritz Hasen, and Evan's grandmothers Eleanor Schwartz and Evelyn Alexander.

Condolences to **Jenny Hoppenheim & Matthew Pekofsky** and their family on the loss of Jenny's beloved father Melvin Hoppenheim z"l who passed away on Wednesday, July 27. Funeral scheduled for Friday, July 29 at 12:00pm at Paperman & Sons. Shiva at her father's home from Friday, July 29 to Thursday, August 4; Shacharit at 9:00am Sunday through Thursday, Mincha/Ma'ariv at 8:00pm daily through Wednesday evening.

Refua Sh'leima to **Yosef Yehoshua ben Rivka** יוסף יהושע בן רבקה.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush is sponsored by **Laura & Avi Guttman** in honour of the birth of their new daughter.

Seoudah Shleesheet is co-sponsored by **Edie & Phil Friedman** in memory of Edie's beloved father Charles Nussbaum z"l (Yeshayahu ben Shimon - 2 Av).

Seoudah Shleesheet is co-sponsored by **Pnina & Abe Brodt** in memory of Abe's beloved father Joseph Brodt-Nussbaum z"l (Yosef Yekuti'el Zishe ben Avraham Abba - 5 Av).

This Shabbat Bulletin is sponsored by **Reesa & Ephriam Kandelshein** in memory of Ephriam's beloved grandparents Hinda & Simcha Kandelshein z"l (Hinda bat Avraham - 1 Av and Simcha ben Yosef - 1 Av) who perished in the Holocaust on Rosh Chodesh Av.

5783 YIZKOR BOOKLET

We are currently in the process of preparing our next TBDJ Yizkor Booklet. If you would like to submit a list of names of loved ones who have passed away, please go to www.tbdj.org/yizkor5783 to fill in our online form. \$36 for the first line, \$18 for each subsequent line. Thank you to all those who have already submitted a list of names - your support is greatly appreciated.

HaMakom - The Place:**Divine Comfort in Personal and National Mourning**

Mourning the loss of a loved one is a process. Our sages recognized this when they fashioned the Jewish process of mourning, based on observances practiced by our ancestors as recorded in our holy Torah. We learn the idea of the eulogy from Avraham Avinu who eulogized his wife Sarah. The mourning observance held for our Patriarch Yaakov Avinu lasted for seven days and Jewish law mandates sitting shiva for that period of time. Aaron and Moshe Rabeinu were mourned for a thirty-day period, and because of that we also observe *shloshim*.

As Jews, we not only mourn the loss of our loved ones. We are in the middle of our annual mourning period for the loss of a city - our city, Yerushalayim. Referring to his city of birth, decimated in the horrific Holocaust of European Jewry, Elie Wiesel once wrote: *How does one mourn a city?* Our sages taught us how to properly mourn the destruction of Yerushalayim and our two Batei Mikdash. We observe an annual three-week period of mourning which begins in a less severe manner and intensifies for the last nine days from the beginning of the month of Av until after the fast of Tisha B'Av, the *yahrzeit* date of these calamities. On Tisha B'Av we sit on low chairs or on the ground in the synagogue and at home, beginning from the evening of the fast until the afternoon of the following day as we observe stricter mourning rituals. It is a shiva of national Jewish observance.

There is a link between mourning our personal losses and mourning the national loss of our holy city Yerushalayim. This is conveyed through the traditional Jewish words of comfort offered to those mourning the death of a loved one:

הַמָּקוֹם יִנְחֵם אֶתְכֶם בְּתוֹךְ שָׂאֵר אֲבְלֵי צִיּוֹן וִירוּשָׁלַיִם
May the Omnipresent comfort you among the
rest of the mourners of Zion and Yerushalayim.

Why do we compare mourning the personal loss of a loved one to mourning the national loss of Yerushalayim?

The classic explanation is that the difficult individual loss of our beloved affects the very centre of our physical existence. Our lives are never the same following such a loss. In the same

way, the heavy collective loss of our nation, the destruction of the city of Yerushalayim with its holy Temples, symbolizes the heartfelt loss of an importance place of holiness and connection to Hashem. We are not the same without our holy city in its splendour.

There are several other parallels between the fall of Yerushalayim and the passing of a soul. By contemplating these ideas, the mourners may find a profound message of hope.

The mourner is not alone. The destruction of Yerushalayim was a national tragedy. While all Jews, including those who lived far from Yerushalayim, were deeply traumatized by the loss of their holy city, it gave strength and courage to the residents of Yerushalayim to know that the entire nation was feeling their pain. So too when a family loses a loved one, the entire Jewish people share in their sorrow. There is comfort in knowing that your grief is being felt by the wider Jewish community and by extension, the nation as a whole.

After two millennia we still mourn for the loss of Yerushalayim, but the Jewish people have never lost hope that Yerushalayim will one day be rebuilt. In a similar way, we mourn the loss of our loved ones, but we have faith that we will one day be reunited with them, since our prophets have promised that the deceased will come back to life in the messianic era. There is comfort in knowing that the imposed physical separation, as painful as it is, is only temporary.

While the buildings of Yerushalayim were destroyed by the enemy, the city's spirit and inner holiness was beyond their reach. No enemy can destroy the soul of Yerushalayim, and even after the physical destruction of the Batei Hamikdash, Yerushalayim still remains the Jewish Nation's holy city.

Similarly, death can take away only the physical persona of the deceased, but their soul lives on. Even after their passing, our loved ones are with us in spirit. They strengthen us when we face challenges, and they smile with us when we celebrate. Even as we can no longer see them, we still sense their presence. There is comfort in knowing that we are never really apart.

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Easier said than done? Absolutely. None of this denies the pain and sorrow of death. But it may take the edge off that pain to know that, like Yerushalayim, the soul has eternal powers that even death can't conquer. While we face painful physical goodbyes, we gain comfort from the idea that our relationship with the deceased continues, albeit in very different way, as the soul lives on.

HaMakom is Hebrew for *The Place*. Yerushalayim is a holy makom and the centre of our Jewish world. One of the many names our nation has used to refer to Hashem is also *HaMakom*, because it reflects the onnipresence of our G-d everywhere.

Why do we use the word *HaMakom* - the Omnipresent - in these words of comfort? Yisrael Rutman suggests that maybe using the word *HaRachaman, the Merciful One*, would be more appropriate? He writes that while Hashem is everywhere, when people suffer the loss of their loved ones they feel abandoned by Hashem, that Hashem is not where they are. We therefore offer our traditional Jewish words of condolence which expresses the wish that HaMakom should comfort the mourners wherever they are. We pray that he be blessed by a renewed awareness of Hashem's presence, even in the grief-stricken place in which he now finds himself - for that place, too, is *HaMakom*, the place of Hashem.

Rutman offers another idea for the use of the word *HaMakom*. At the end of life, every soul returns to its "place" in the world. He writes about the afterlife as an essential Jewish belief and that: *Traditionally a great consolation for the mourner has been the thought that their loved one has been taken from this world of darkness to a world of eternal light, to the reward hidden away for the righteous in Gan Eden*. Our souls continue to exist eternally and at the end of life, every soul returns to its Makom, to its place in the world. He writes that: *We tell the mourner: If you could see The Place where the deceased now dwells, you'd be comforted*.

Rashi offers commentary from the *Tanchuma* on the significance of *HaMakom* in our Torah portion of Masei, which records the forty-two journeys of Bnei Yisrael through the desert. *The idea of citing the places of Bnei Yisrael's numerous journeys: This is compared to a king whose son was ill, and he brought him to a distant place for treatment. When*

they returned, the father began enumerating all the journeys. He said to him, "Here, we slept; here, we were chilled; here, your head ached, etc.

My wife Cheryl heard a beautiful idea from a rabbi in our Montreal community concerning these words of comfort, which she invariably shares with mourners on her shiva calls: During our journey through life with the person who has passed on, we have been at, and have shared experiences in, a variety of places. Arriving at, or being at, these places affords us special memories of our experiences and interactions with the deceased which in turn will comfort us.

As we mourn Yerushalayim, we recognize and realize that it is important for the soul to mourn. One can't reach a state of closure without mourning and research over the years has empirically proven that the Jewish way in mourning is helpful and has a positive effect on our mental and social recovery following the death of a loved one. Hashem helps us move on in life, whether we mourn a beloved relative, a friend or our nation's holy city.

I was in Yerushalayim this past week and I visited the resting places of my Bubbe and Zaida as well as that of TBDJ's former rabbi, Joshua Shmidman, who is interred in the same cemetery. Following my visit to the cemetery, I went into a Jewish bookstore and purchased a book about Yerushalayim which describes the history of the city before, during and after the destruction of the first Beit Hamikdash.

Walking the streets with my new book in hand, taking in the beauty of the city at the present time, reminded me of the Talmud in the Tractate of Kiddushin (49b) which teaches that ten measures of beauty - יופי - were given to the world; Yerushalayim received nine measures while the rest of the world received one. It got me thinking: If Yerushalayim is beautiful today, how much more so was the beauty of the city in its time of real splendour! The ultimate redemption - which will feature the building of the third Beit Hamikdash - is something to look forward to and experience. Let us pray that both happen soon.

Shabbat Shalom from Israel,

Rev. Amiel

Laws of the Three Weeks and Nine Days

by Rabbi Yechezkel Freundlich

The "Three Weeks" between the 17th of Tammuz (delayed this year to Sunday, July 17th) and Tisha B'Av (delayed this year to Sunday August 7th) have historically been days of misfortune and calamity for the Jewish people. During this time, both the First and Second Temples were destroyed, amongst other terrible tragedies.

These days are referred to as the period "within the straits" (*bein hametzarim*), in accordance with the verse: "all her oppressors have overtaken her within the straits" ([Lamentations 1:3](#)). On Shabbat during each of the Three Weeks, the Haftorahs are taken from chapters in Isaiah and Jeremiah dealing with the Temple's destruction and the exile of the Jewish people. During this time, various aspects of mourning are observed by the entire nation. We minimize joy and celebration. And, since the attribute of Divine judgement ("din") is acutely felt, we avoid potentially dangerous or risky endeavors.

ASPECTS OF MOURNING DURING THE THREE WEEKS

1. No weddings are held. However, engagement ceremonies are permitted.
2. We do not listen to music.
3. We avoid all public celebrations -- especially those which involve dancing and musical accompaniment.
4. We avoid exciting and entertaining trips and activities.
5. No haircuts or shaving. Fingernails may be clipped up until the week in which Tisha B'Av falls.
6. We do not say the blessing *She-hechianu* on new food or clothes, except on Shabbat.

ASPECTS OF MOURNING DURING THE NINE DAYS (starts on Friday, July 29)

The period commencing with Rosh Chodesh Av is called the "Nine Days." During this time, a stricter level of mourning is observed, in accordance with the Talmudic dictum ([Ta'anit 26](#)): "When the month of Av begins, we reduce our joy."

1. We avoid purchasing any items that bring great joy.
2. We suspend home improvements, or the planting of trees and flowers.
3. We avoid litigation with non-Jews, since fortune is inauspicious at this time.
4. We abstain from the consumption of meat (including poultry) and wine. These foods are symbolic of the Temple service, and are generally expressions of celebration and joy.
 - a. On Shabbat, meat and wine are permitted. This applies also to any other *seudat mitzva* -- for example, at a Brit Milah or at the completion of a tractate of Talmud.
 - b. Wine from Havdallah should be given to a child to drink.
5. We refrain from wearing newly laundered garments, or laundering any clothes.
 - a. If the "freshness" has been taken out of a garment prior to the Nine Days, it may be worn.
 - b. Fresh clothes may be worn for Shabbat.
 - c. The clothing of small children, which gets soiled frequently, may be laundered during the Nine Days.
 - d. Clothes may not be laundered even if done in preparation for after Tisha B'Av, or even if done by a non-Jew.
6. We do not bathe for pleasure.
 - a. It is permitted to bathe in order to remove dirt or perspiration, or for medical reasons. This may be done only in cool water.
 - b. Furthermore, the body should be washed in parts, rather than all at one time.
 - c. Bathing in warm water is permitted on Friday in honour of Shabbat.



**TBDJ's Kef Club
invites all kids in Grades 1 to 6
to join us for a
special Tisha B'Av Program
on Sunday, August 7th
from 10:00am until 2:00pm!!!**

**10:00 until 12:00pm
KidzN'Motion
activities with
Head Instructor
Andrew Farmer!**

**12:00pm until
2:00pm
pizza lunch, snacks
and movie screening!**

**\$35 per child - preregistration required!
go to www.tbdj.org/tishakids5782
Deadline to register is end of day on
Wednesday, August 3rd!!!!**

Tisha B'Av

2022 / 5782



תשעה באב
תשפ"ב

Congregation TBDJ invites you to join the community in commemorating Tisha B'Av.
All minyanim, kinnot, shiurim and programs will take place in our shul,
and will also be accessible on ZOOM using the TBDJ Zoom links provided in the Shabbat email on Friday.

SHABBAT, AUGUST 6

- 6:00pm Mincha - Main Sanctuary - eat regular Seudah Shleesheet at home
- 8:16pm Shkiah - fast begins
- 9:00pm Introduction to Tisha Bav with Rabbi Freundlich
- 9:07pm Shabbat ends - change into Tisha B'Av non-leather shoes after Shabbat
- 9:30pm Maariv, Megillat Eicha and Kinot - Main Sanctuary

SUNDAY, AUGUST 7

- 8:00am Shacharit - Lower Social Hall - with Kinot recitation (no introductions)
- 9:00am Shacharit - Main Sanctuary - with Kinot recitation and brief introductions
- 10:00am Kef Club Tisha B'Av Programs for Kids - Lower Social Hall - activities led by "KidzN'Motion", followed by pizza lunch and film screening. Ends at 2:00pm. \$35 per child. Go to tbdj.org/tishakids5782 to pre-register.
- 11:00am Shiur with Rabbi Freundlich: *A Brief Reading of Kamtza and Bar Kamtza, and the Destructive Powers of Misplaced Humility*
- 1:00pm Chatzot / Midday
- 1:40pm Early Mincha - Main Sanctuary - talit and tefillin are worn

SPECIAL VIDEO PRESENTATIONS - UPPER SOCIAL HALL

2:15pm "Sarah's Key"

This powerful Holocaust drama follows Julia Jarmond, an American journalist living in Paris with her French husband and teenage daughter, who is commissioned to write an article about the notorious 1942 Vel d'Hiv Roundup. As the film shifts back and forth from a modern setting to Paris 1942, Julia stumbles upon a secret which will change her life, and that of her family, forever. Julia's research draws a connection between the family apartment that she and her husband are renovating, and its former residents, the Jewish Starzynski family. Resolving to discover what became of them, she finds herself focusing on the fate of their daughter, Sarah, and the unspeakable atrocities she experienced.

4:00pm "After Auschwitz"

This "Post-Holocaust" documentary follows six extraordinary women, capturing what it means to move from tragedy and trauma towards life. These women all moved to Los Angeles, married, raised children and became "Americans" but they never truly found a place to call home. What makes the story so much more fascinating is how these women saw, interpreted and interacted with the changing face of America in the second half of the 20th century. They serve as our guides on an unbelievable journey, sometimes celebratory, sometimes heart breaking but always inspiring.

5:45pm "The Wait" and

6:45pm "The Other Half of the Story"

Tisha B'Av is a time when people are seeking meaning and inspiration, looking to do something to spend their time in a fulfilling way. These two one-hour long films produced by Yoel Gold provide uplifting and inspiring messages to help us relate to Tisha B'Av better and elevate our experience as we yearn for closeness and connection to Hashem. After the Beit Hamikdash was destroyed, we lost the sentiment of seeing and recognizing how Hashem is involved in our everyday lives. With all new riveting stories of faith and Divine Intervention, these films inspire us to hold on tight, and embrace the final wait for our long awaited dreams.

- 7:45pm Mincha - Main Sanctuary - talit and tefillin are worn
- 8:15pm Shkiah
- 8:30pm Maariv - Main Sanctuary
- 9:00pm Havdala - fast ends

כִּי־נָגַם ה' צִיּוֹן נֶחֱם כָּל־תְּרֻבֹּתֶיהָ וַיִּשֶׁם מִדְּבָרָהּ כְּעָזָן וַעֲרֻבֹתֶיהָ כְּגֹוֶה' שְׂשׂוֹן וְשִׁמְחָה יִמְצָא בָּהּ תִּזְדָּה וְקוֹל זִמְרָה:

Selected Laws of Tisha B'Av

Compiled by Rabbi Yechezkel Freundlich – Tisha B'Av 5782

The fast of Tisha B'av commemorates five tragedies which befell the Jewish nation:

- The Jews of the desert were told that they would not enter Eretz Yisrael following the sin of the spies.
- The first Bet HaMikdash was destroyed.
- The second Bet HaMikdash was destroyed.
- Beitar, a city filled with over 10,000 Jews, was captured and destroyed by the Romans during the Bar Kochva rebellion.
- Turnus Rufus plowed the area of the heichal – the inner chamber of the Temple.

Fasting

The fast begins at sunset on Shabbos afternoon (8:16pm). Because it is Shabbos, there is no Seuda Hamafseket (bread and eggs dipped in ash) and up until 8:16pm there are no restrictions; one may even eat meat or drink wine.

Although many authorities rule that a pregnant or nursing woman is obligated to fast, there are many authorities who rule leniently and permit them to eat. This year, when the fast is observed on Sunday, one may be lenient.

Washing and Bathing

It is forbidden to wash or bathe oneself in cold or hot water. However, if one's hands are soiled they may be cleaned.

Wearing Leather

Wearing leather shoes is prohibited all day on Tisha B'av. This year, as the prohibition begins right after Shabbos ends, one removes leather shoes right at nightfall on Saturday night (9:07pm). One can either bring Tisha B'av shoes to shul before Shabbos on Friday or one may wait until the fast starts Saturday night to put them on. Those planning on attending Rabbi Freundlich's 9:00pm introductory lecture should bring their shoes before Shabbos. It is best NOT to bring shoes in a bag on Shabbos as that is considered "preparing" for after Shabbos.

Learning Restrictions on Tisha B'Av

One should not learn Torah on Tisha B'Av, whether it's Tanach, Midrash, Mishna, Gemara, Halacha, or Aggadeta, because Torah brings happiness to a person. This applies to women as well. Nevertheless, the obligation to set some time in the day for learning Torah still exists. It is permissible to read Iyov, the sad parts of Yirmiyahu, Eicha and its explanation, the third perek of Moed Katan which deals with the laws of mourning, and Gittin and Sanhedrin in the Gemara which deal with the destruction of the Bet HaMikdash. The recitation of normal prayers is permitted even though they contain Torah, such as Az Yashir, Eizehu Mikoman, the korbanot, and Kriat Shema al HaMita, etc.

Eicha

On Tisha B'Av, the custom is to read the Megilla of Eicha (Lamentations) without a bracha. It is read at night, but not during the day - though one is certainly permitted to recite it during the day. Even one who cannot attend shul should read Eicha and the kinot alone.

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Selected Laws of Tisha B'Av continued

Mincha

Though tefillin are not worn during Shacharis on Tisha B'Av, they are worn during Mincha. At Mincha, we add a prayer for the rebuilding of Jerusalem in the Shemoneh Esreh, which begins with the word "nachem." If one forgot to recite "Nachem" during the Amida and only remembered after finishing, he should not go back and recite the Amida again.

Sitting on the Floor

During the evening of Tisha B'Av and in the morning until chatzot (midday, 1:00pm) the custom is to sit on a low bench or chair as a mourner would. Those who have a difficult time sitting on the ground may sit on a regular chair. When Tisha B'Av begins on Motzaei Shabbat, the prohibition of sitting on chairs begins when Shabbat ends (9:07pm this year), not at sunset.

Greeting Others

As part of the mourning of Tisha B'av, one should refrain from greeting others during its observance. If someone else says hello to you, you may respond, but should do so with a lower voice and your head bent downward.

Mourning Practices on the Tenth of Av

Some of the mourning for the Beit Hamikdash extends beyond Tisha B'av until the tenth of Av. This is because the fires that started burning on Tisha B'av actually consumed the Beit Hakikdash on the tenth. According to Ashkenazim one may not eat meat, launder clothing, bathe, take haircuts until midday of the tenth of Av. However, if Tisha B'av falls on Shabbat and is pushed to Sunday, everything is permitted right after the fast (laundry, bathing, haircuts) except for eating meat and drinking wine which is only permitted Monday morning.

When Tisha B'Av falls on Shabbat or Sunday

- In Shmoneh Esrei on Motzaei Shabbat, we add "Ata chonantanu".
- One who did not recite Maariv or did not add "Ata chonantanu" should recite the following phrase before performing weekday activities: "Baruch HaMavdil bein kodesh lichol."
- If Tisha B'Av falls on Shabbat and is pushed off to Sunday, the bracha of Boreh Meorei HaEsh upon a fire is made on Motzaei Shabbat before the reading of Eicha, or anytime at night at home. The bracha on spices is omitted, as is the bracha of havdalah over a cup of wine.
- On Sunday night, the bracha of havdalah is made over a cup of wine, but the bracha on spices is omitted, as is the bracha on fire in the case where one forgot to make it Saturday night.
- An adult who is exempt from fasting should recite Havdalah on Motzei Shabbat before eating.