



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד

שבת פרשת ויקהל-פקודי
פרשת החודש / ערב ראש חודש
כט אדר ה'תשפ"א

Shabbat Parshat Va'yak'heil-Pekudei
Parshat Hachodesh / Erev Rosh Chodesh
March 12-13, 2021 / 5781

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

6519 Baily Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

SHABBAT SHALOM • שבת שלום

Infertility Awareness Shabbat

Rosh Chodesh Nisan is on Sunday, March 14 / The time of the molad is Saturday, March 13, 7:03pm and five chalakim

Shabbat Parshat Va'yak'heil-Pekudei
Parshat Hachodesh
Erev Rosh Chodesh Nisan
Haftara: Yechezkel 45:16-46:18

All minyanim are restricted to members who have pre-registered. When davening at home, it is preferable to do so at the same time as the rest of the community.

Friday, March 12

- 4:00pm Daf Yomi on Zoom
- 4:43pm Plag Hamincha
- 5:38pm Candle Lighting
- 5:40pm Mincha & Kabbalat Shabbat - Main Sanctuary, Upper Hall and Library
- 5:56pm Sh'kiah

Shabbat, March 13 / 29 Adar 5781

- 7:45am Shacharit - Main Sanctuary
- 8:40am Shacharit - Upper Social Hall
- 9:08am Sof Zman K'riyat Shma
- 9:45am Shacharit - Main Sanctuary
- 10:45am Shacharit - Upper Social Hall
- 11:15am Shacharit and Early Mincha - Lower Social Hall
- 4:44pm Plag Hamincha
- 5:30pm Mincha - Main Sanctuary and Upper Hall
- 5:58pm Sh'kiah
- 6:41pm Havdala
- 7:15pm Musical Havdala and Kumzitz on Facebook with Rev. Bender
- 7:30pm Daf Yomi on Zoom

Daylight Saving Time starts on the morning of Sunday, March 14 - "spring" forward one hour

Mincha is at **6:40pm** (DST) this coming week.

To view all times for sh'kiah, davening, shiurim & candle lighting, go to www.tbdj.org/calendar.

To view details about our all our programming, go to www.programming.tbdj.org.

COMMUNITY NEWS

Mazal Tov to **Eva & Abe Ludvig** on the birth of a grandson in Chicago on Tuesday, March 9. Proud parents are Jess & Daniel Ludvig. Sharing in their simcha are big brother Jacob, maternal grandparents Heather & Alan Dick and many delighted aunts, uncles and cousins.w

Mazal Tov to **Bonnie & Alex Spira** on the upcoming marriage of their granddaughter Ayelet Spira to Lior Cohen on Sunday, March 14. Proud parents are Atara & Brian Spira of Riverdale, NY and Shoshi & Brian Cohen of Philadelphia. Sharing in their simcha are Ayelet's grandparents Chaya & Fred Gorsetman, her great grandmother Naomi Rosenfeld, Lior's grandmother Ann Stone and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Alex Spira** on his special birthday! Ad 120!

Condolences to **Sharon & Lorne Dubrofsky** and their family on the loss of Sharon's beloved mother Dolly Ades Sigal z"l who passed away on Saturday, March 6. Funeral took place on Monday, March 8.

Condolences to **Shari Weiser** and her family on the loss of her beloved brother Manny Weiser z"l who passed away in Seattle on Sunday, March 7. Private graveside funeral will take place on Sunday, March 14.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Phyllis & Michael David** and family in memory of Phyllis' beloved father Harry Kranc z"l (Yisrael Tzvi ben Yoel v' Miriam Tsirel- Adar 29) and in memory of her beloved grandfather Benjamin Rosenblatt z"l (Binyamin Yitzchak ben Avraham v' Nechama - Adar 22).

Rifki Freundlich's Tehilim Program on Monday, March 15 is sponsored by **Sari Newman** in memory of her beloved grandmother Annie Stern z"l (Chana Leah bat Yosef - Adar 29).

Rabbi Freundlich's Pre-Pesach Lunch and Learn Shiur on Wednesday, March 17 is sponsored by **Josie & Arthur Roskies** in memory of Arthur's beloved parents Esther & Shiya Roskies z"l (Esther Malka bat Chaim Falik v' Rochl - Nisan 13 and Yehoshua ben Dovid v' Adl - Adar 22).

Rabbi Freundlich's Pre-Pesach Gemara Shiur on Wednesday, March 17 is sponsored by **Bonnie Spira** and her children and grandchildren in honour of Alex's special birthday.

Rabbi Freundlich's Advanced Parsha Shiur on Thursday, March 18 sponsored by **Marcelle & Isaac Alt** in memory of Isaac's beloved mother Helen Buchbinder Alt z"l (Chaya bat Yitzchak - Nisan 5).

PRE-PESACH SHIURIM WITH RABBI FREUNDLICH

"Getting Ready for Pesach" Series - Mondays at 8:00pm
March 15 - Getting Your Kitchen Ready
March 22 - Getting Your Seder Table Ready

Pre Pesach Lunch & Learn Series - Wednesdays
March 17 at 12:30pm - The Korban Pesach and its Relevance Today
March 24 at 12:15pm - Why Is There a Rush for Chatzot/Midnight?

Pre-Pesach Gemara Shiur Series - Wednesdays at 8:30pm
Leaning During the Four Cups
March 17 and 24

Shabbat HaGadol Drasha
Sunday, March 21 at 8:00pm

Three Short Ideas You Need to Share at Your Seder
Wednesday, March 24 at 8:00pm

An Appropriate and Deserving Honour

This week's Torah portion describes the completion of the Mishkan, the Tabernacle which was erected in the desert. Rashi teaches that Moshe Rabeinu was chosen by the Almighty to have the honour of putting up the Mishkan as he did not have an active share in the actual work of the Mishkan. We also learn that the workers were unable to put up the Mishkan due to its massive weight. Moshe knew that the weight of the Mishkan was formidable and that there was no person who could lift the heavy planks and he questioned the Almighty: "How could anyone erect it?" In elucidating Rashi's words, the Sephardic Chief Rabbi of Israel Mordechai Eliyahu (1929-2010) asks: Why not get ten, twenty or even one hundred people together to do the heavy work? It seems from Rashi's words that there was no way that any combination of people could work together to erect the Mishkan. Hashem told Moshe to make the effort to do this heavy work and that the Mishkan would stand on its own as if Moshe had put it up. Accordingly, we read a little later in the Torah that the "Tabernacle was erected..." (Shmot 40:17) implying that Moshe made the effort to put it up but that it miraculously stood by itself.

What an appropriate and fitting honour for Moshe to be that special person, the one to officially erect the first sanctuary, to put the finishing touches, the final seal, on Hashem's initial dwelling place for the new Jewish nation. In truth, there was no one more deserving and arguably no one else other than Moshe Rabeinu deemed worthy of completing this divinely sacred architectural project. Moshe, the greatest of our prophets, the nation's leader, the one who communicated with Hashem פנים אל פנים, face to face without an intermediary, was the living connection between Hashem and Bnei Yisrael and it seems fitting that he would be the one to put the finishing touch on the place where Bnei Yisrael would not only seek Hashem's presence, but internalize Hashem's presence within them as well.

As mentioned above, Moshe did not have an active share in the physical work of the Mishkan. However, he was involved in the work of the Mishkan in different ways, not least of which was as the one who conveyed Hashem's fundraising message for this project to the nation. The contributions for the Mishkan were also initially brought to Moshe's tent. Rabbi Elie Munk notes on a Rashi comment (Bamidbar 7:1) that the Torah gave the credit for erecting the Mishkan to Moshe because he devoted himself whole heartedly to this work, making sure how each and every object should be designed in order to advise the craftsmen. We learn that when the work for the Mishkan was completed, no one knew how to set it up. Each one took his finished work to Moshe and as soon as Moshe beheld them the Divine spirit settled upon him and he set up the Mishkan. In Parashat Pekudei, where we read of the final account and the summary of the holy work of the Mishkan, the phrase *כאשר צוה ה' את משה* is read repeatedly seventeen times - attesting to the fact that all of Moshe's work was complete without the slightest error, in accordance with Hashem's instructions and specifications.

There may actually be another reason why Moshe Rabeinu was chosen by the Almighty to complete the task of the construction of the Mishkan. We read in Sefer Bamidbar about Moshe's humility: Now the man Moshe was exceedingly humble, more than any person on the face of the earth *והאיש משה ענו מאוד מכל האדם אשר על פני האדמה* - (Bamidbar 12:3). Rabbi Jonathan Sacks Zt"l wrote that "True humility is mindlessness of self. An anav is one who never thinks about himself because he has more important things to think about... Moses cared about others. Only once - when he heard he would not enter the land he had spent forty years leading his people toward - did he pray on his own behalf. Even then, he was not thinking about himself but the land. In truth, he was not even thinking about the land but rather about witnessing G-d's promise fulfilled. Humility is not self-abasement. It is not self - anything. It is the ability to stand in silent awe in the presence of otherness - the Thou of G-d, the otherness of other people, the majesty of creation, the beauty of the world, the power of great ideas, the call of great ideals. Humility is the silence of the self in the presence of that which is greater than the self."

While Moshe Rabeinu's greatness was characterized in many ways, his humility and empathy towards others and his ability to concentrate on the important aspects of his leadership mission of Bnei Yisrael elevated him to the worthy status of completing the Mishkan. The Mishkan was the place for Moshe to put physical leadership aside, to focus on spiritual leadership - the presence of otherness, the Thou of Hashem and the otherness of other people to bring his precious flock Bnei Yisrael closer to Hashem. Moshe never sought glory in the greatness of his status, his position of leadership and his elevated relationship with Hashem that no one ever has, or ever will, attain. Moshe was concerned about everyone and everything else. The Mishkan was about Hashem and Bnei Yisrael and that is why "...Moshe completed the work" (Shmot 40:33).

The Mishkan, unique in many ways, served as a blueprint for the future temples in Yerushalayim as well as countless synagogues designed and constructed around the world over the centuries. If the Mishkan were to be built in our times, I imagine there would be a request to have Moshe's name engraved on the cornerstone of its structure as the building campaign chairman next to that of the president. I also imagine that Moshe would gracefully turn down the offer of eternalizing his name on a building meant for others, and created as a place to seek Hashem's presence and for Hashem's presence to greet his precious people.

Shabbat Shalom,

Rev. Amiel

UPCOMING PROGRAMS

For more programs, shiurim and classes... please visit <http://programming.tbdj.org>



*** Rosh Chodesh Nisan Program for Women - Pre Pesach Shiur with Rifki Freundlich***
Sunday, March 14 at 8:00pm // Location: Zoom Social Hall



KTM Halacha Series - "The Halacha of the Afkoman & Why We Rush" - with Rabbi Freundlich
Sunday, March 14 at 8:30pm // Zoom Meeting ID 826 8508 9366, PW=PESACH



Shiur with Rabbi Freundlich: *Getting Your Kitchen Ready for Pesach*
Monday, March 15 at 8:00pm // Location: Zoom Social Hall



Virtual Tour of Belarus - Ninety Minute Series Finale featuring Hasidic and Litvak Nigunim
Tuesday, March 16 at 1:00pm // pre-registration required - see email



TBDJ'S WOMEN'S INITIATIVE
& YOETZET HALACHA

WOMEN'S
Rosh Chodesh
PROGRAM

Rosh Chodesh Nissan
Pre-Pesach Shiur
with Rifki Freundlich

Sunday, March 14
at 8:00pm

on Zoom in TBDJ's Zoom Social Hall



THE TBDJ KEF CLUB
INVITES ALL KIDS
TO JOIN



THE AMAZING RACE

PESACH EDITION

SUNDAY | MARCH 21 | 5:00PM



Register by Tuesday, March 16

tbdj.org/amazingrace

and a package will be dropped off at your house
with all the amazing missions needed to race
together with everyone on Zoom!



WONDER WOMEN SERIES



Lessons from Inspirational Jewish Leaders

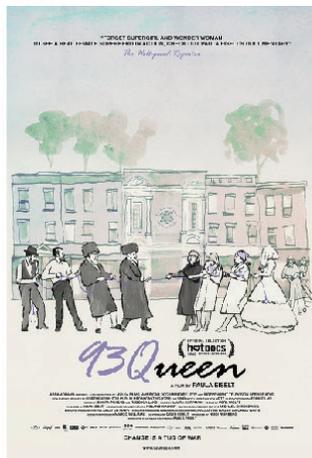


with **Paula Eiselt**
Independent Filmmaker

Wednesday, March 17 at 8pm in TBDJ's Zoom Social Hall

(No registration for event required)

Paula Eiselt is a graduate of NYU's Tisch School of the Arts with a double major in Film Production and Cinema Studies. Her award-winning documentary feature debut *93Queen* was released theatrically across the U.S. and Canada, and broadcast on television nationally and internationally. It played over 70 film festivals worldwide, won the prestigious Hot Docs First Look Pitch Prize, and was selected for the U.S. State Department's American Film Showcase. In 2019, Paula was named one of Jewish Week's "36 Under 36" for her role in amplifying women's voices and serves on the board of the Jewish Orthodox Feminist Alliance.



EXCLUSIVE FILM SCREENING!

TBDJ has the exclusive movie pass you won't want to miss! For 3 days only, watch Paula's award-winning film, **93Queen**.

From *Sunday, March 14 at 12pm*
until *Wednesday, March 17 at 11:30pm*.

REGISTER FOR LINK TO WATCH MOVIE:
tbdj.org/eiseltfilm

DAVENING AND HALACHIC INSTRUCTIONS

FOR PESACH AT HOME

A DAY-BY-DAY, STEP-BY-STEP GUIDE FOR PESACH 5781/2021
PREPARED BY RABBI YECHAZKEL FREUNDLICH

WEDNESDAY, MARCH 24

- The deadline to submit the form to authorize Amiel to sell your chometz is 5:00pm, Wednesday afternoon. Forms can be found on line.
- Contributions for Maot Chitim can be made online at www.tbdj.org under the Donate tab.

THURSDAY, MARCH 25

- Fast of the Firstborn – a siyum will take place following both the 6:50am and 8:00am shacharit minyanim and both will be broadcast on Zoom (the siyum will take place at approx. 7:40am after the first minyan and 8:50am following the second). Food will not be provided at shul. Attendees, both in person and over Zoom, should eat something immediately after the Siyum at home in celebration, and this will exempt you from fasting the rest of the day.
- **Bedikat Chametz** should begin **after 7:58pm**. Prior to the search, the bracha “*al biur chametz*” is recited:

ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו במצוותיו, וצונו על בעור חמץ

- Following the search, recite the night-time “bitul” formula. It is important to understand what is being declared, so it should be said in English as well:

כל חמירא וחמיעא דאפא ברשותי, דלא חמתה ודלא בערתה ודלא ידענא לה, לבטל ולחוי הפקר כעפרא דארעא.
Any chometz or leaven that is my possession which I have not seen, have not removed and do not know about, should be annulled and become ownerless, like dust of the earth

FRIDAY, MARCH 26

- During Shacharit, we recite *mizmor le'todah and lamenzach* as usual, as it is not yet Erev Pesach.
- However, because Erev Pesach falls on Shabbat, the burning of chometz takes place on Friday. (This obviously does not include the chometz one should carefully set aside for the Shabbat meals of Friday night and Shabbat morning.)
- **Chometz should be disposed of or burned by 11:43am**. This year there will not be a public burning. While technically chometz is permitted to be eaten until 10:26 Shabbat morning, practically speaking all remaining chometz (besides for Shabbat meals) should be put away and for all intents and purposes the home should be ready for Pesach.
- The daytime “bitul” is NOT said on Friday following the disposal of chometz – it will be recited on Shabbat morning.
- As it is ideal to begin the Seder as early as possible following Shabbat, it is preferable to complete all preparations needed for the Seder on Friday before Shabbat begins. (On Shabbat itself one is not permitted to prepare for the Seder – this includes not setting the table, grinding horseradish, making charoset, mixing salt water nor checking lettuce)
- The practice is for the kitchen to be completely ready for Pesach when Shabbat begins. All dishes, tablecloths and food should be prepared as if it is already Pesach.
- **Candlelighting is at 6:57pm**. The regular Shabbat bracha is made (no reference to Pesach)
- There is a halachic complication in regards to how to eat the three Shabbat meals when it falls on Erev Pesach. It is a mitzvah to wash and eat bread on Shabbat, both Friday night and for two meals Shabbat day. However, one may not eat matzah on erev Pesach, and eating bread is complicated, both because our kitchens are fully ready for Pesach, and the latest time to eat chometz is 10:26am Shabbat morning. For Friday night, the best thing to do is to set aside a small amount of bread (pita is recommended as it doesn't leave crumbs). Following kiddush, everyone should wash and eat the bread in a separate area from the Pesach table. Whatever bread will still be needed for Shabbat day is carefully put away; one should rinse out one's mouth, and return to the table to complete the meal.
- Alternatively, if one does not wish to have any chometz in their house, one may use egg matzah for their Shabbat meals (Please note: egg matzah must also be consumed no later than 10:26am Shabbat morning, and is not permitted to be eaten on Pesach itself except for those who are ill).

SHABBAT, MARCH 27 (EREV PESACH)

- **The latest time to recite shema is 9:51am**
- **The latest time to eat chometz is 10:26am**
- There is a mitzvah to eat two meals on Shabbat day. Since one cannot eat matzah on erev Pesach, if one wants to fulfill both meals with bread, all bread must be completed before 10:26am. This requires davening early Shabbat morning, washing on bread, eating a minimal amount (the size of an egg) and then bentching. After waiting a short period of time or taking a brief walk, one can start the second meal. Only the bread must be completed by 10:26am. The rest of the meal can be eaten at whatever pace one prefers. Similar to what was described above, the table, dishes, and food should be ready for Pesach – therefore the bread should be eaten in an area away from the table. All crumbs and leftovers should be flushed down the toilet. (It may not simply be thrown away as that is still considered in your possession.) Alternatively, if one does not wish to have any chometz in their house, one may use egg matzah for their Shabbat meals (though egg matzah must also be consumed no later than 10:26am, and is generally not eaten on Pesach itself).
- If one is unable to eat either of the meals by 10:26am, one should still eat his Shabbat meals, just without bread or matzah.
- **The day-time nullification of chometz should be recited before 11:42am.** It is important to understand what is being declared, so it should be said in English as well:

כָּל חֵמֶת וְחֵמֵעָא דְאִפְא בְרִשְׁוֵיתִי, דְחֵזְתָּהּ וְדָלָא חֵזְתָּהּ, דְחֵמְתָּהּ וְדָלָא חֵמְתָּהּ, דְבַעַרְתָּהּ וְדָלָא בַעַרְתָּהּ, לְבִטּוּל וְלְהַגְוִי הִפְקֵר כְּעַפְרָא דְאַרְעָא.

Any chometz or leaven that is my possession, whether I have recognized it or not, whether I have seen it or not, whether I have removed it or not, should be annulled and become ownerless, like dust of the earth

- One should not eat matzah at all on Erev Pesach. You can eat Egg Matzah until 10:26am. Products containing matzah meal that are baked (e.g. matzah meal cake) may not be eaten all day Erev Pesach. Products that are cooked/boiled with matzah meal (e.g. kneidlach or gefilte fish) may be eaten until 4:08pm. After 4:08pm you can still snack on meat, fish, salad, cheese, eggs, fruits, vegetables... etc. but you should not fill up on these items so as to ensure a hearty appetite at the seder. One should not eat after 7:16pm (sunset).
- Mincha should also be completed before 7:16pm.
- **Candle lighting is no earlier than 8:01pm.** One should recite “*baruch hamavdil bein kodesh l’kodesh*” before lighting candles. The bracha is *l’hadlik ner shel yom tov*. We recite *Shehechyanu*.

*** See box below for Complete Candlelighting Instructions***

- Yom Tov Maariv is recited, adding the paragraph in shmoneh esrei for havdalah. (Even if it is your custom to say Hallel with a bracha in shul on Pesach night, it is NOT recited at home when davening alone.) All three paragraphs of the evening Shema must be repeated after 8:01pm
- Kiddush at the Seder should be recited AFTER 8:01 pm. (One can begin preliminary activities earlier, i.e. blessing the children, singing songs...etc, but kiddush should be delayed until 8:01pm). Havdalah is made by holding two candles together and reciting the additional Havdalah paragraph printed in the hagaddah. The candles may NOT be manipulated until after 8:01pm when Shabbat has ended.
- Ideally, the afikomen should be eaten before 1:00am (chatzot), but it is permissible to eat it later.

YOM TOV 1 – SUNDAY, MARCH 28

- Daven Shacharit (*pesukei dezimra* of Yom Tov, *birkot kriet shma* of weekday Yom Tov, and special Amidah for Yom Tov (this will be the last recitation of *mashiv haruach*) followed by the full Hallel
- **Latest time for morning Shema: 9:50am**
- It is appropriate to read the Torah reading to yourself (Exodus 12:21-51) and maftir (Numbers 28:16-25) and haftarah (Joshua 3:5-7, 5:2-15, 6:1, and 6:27). One need not recite the sections for taking out and returning the Torah. One need not say *Ka Keli* when davening by oneself.
- Daven Yom Tov Musaf. **WE DO NOT MENTION MASHIV HARUACH during mussaf.**
- In shul we will recite *Tefilat Tal* during mussaf. Individuals do not say the traditional *Tefilat Tal*. However, in order to “announce” the switch, it is appropriate for those davening alone to add the phrase “*Morid HaTal*” just one time during this first mussaf (this is true even for those who generally do not have the tradition to use that phrase. Beginning with mincha later today, everyone reverts to their standard custom.)
- Daven Yom Tov Mincha before 7:17pm (sunset), followed by Maariv. (Even if it is your custom to say Hallel with a bracha in shul on Pesach night, it is NOT recited at all at home.)

- **COUNT SEFIRAT HAOMER** (Day 1 on Sunday night). Recite evening Shema after 8:02pm
- *Light candles (*Shehechyanu* is recited again on the second night) after 8:02pm. No preparations for the second day should be done before 8:02pm.

YOM TOV 2 – MONDAY, MARCH 29

- Daven Shacharit (*pesukei dezimra* of Yom Tov, *birkot kriet shma* of weekday Yom Tov, and special Amidah for Yom Tov, followed by full Hallel. (Latest morning shema: 9:49am)
- It is appropriate to read the Torah reading to yourself (Levit. 22:26-44) and maftir (Numbers 28:16-25) and haftarah (Kings II 23:1-9 and 23:21-25). One need not recite the sections for taking out and returning the Torah. One need not say the poem *Ka Keli* when davening by oneself.
- Daven Yom Tov Musaf (without saying *mashiv haruach*)
- Mincha should be completed before 7:19pm (sunset).
- In Maariv, we begin reciting *v'ten bracha*; add Havdalah and *ya'aleh v'yavoh*
- Havdalah (no flame, no spices) is at 8:03pm.
- **Don't forget to count Sefirat Haomer (Day 2 on Monday night).**

CHOL HAMOED TUESDAY-FRIDAY, MARCH 30-APRIL 2

- Regular Weekday Shacharit with the following changes: We omit *mizmor letodah*, we recite *v'ten bracha*, and we add *Yaaleh Veyavo* in Amidah. We recite Half Hallel. (If you have the custom to wear tefillin on chol hamoed make sure to remove them before Hallel). We omit *tachanun* and *lamenatzeach*. After *ashrei* and *uva letzion* say the Musaf Amidah for *Shalosh Regalim* and then end with Aleinu and Shir Shel Yom.
- Daven weekday Mincha (with *Yaaleh Veyavo* and *no tachanun*) before 7:20pm followed by Maariv (with *Yaaleh Veyavo*).
- **Don't forget to count Sefirat Haomer each night** (count Day 3 on Tuesday night; count Day 4 on Wednesday night, and Day 5 on Thursday night). Evening Shema must be recited after 8:06pm

****Yizkor will be recited on Zoom on Friday afternoon at 4:00pm**

FRIDAY NIGHT, APRIL 1 (BEGINNING OF 7TH DAY OF PESACH)

- Candle lighting: For those wishing to make early Shabbos, no earlier than 6:04pm.
- Regular candle lighting: 7:06pm
- The bracha on the candles is for both Shabbat and Yom Tov. *Shehechyanu* is NOT recited.
- *Shmoneh esrei* at Maariv is for Yom Tov with Shabbat insertions.
- Kiddush is the Yom Tov kiddush, with Shabbat insertions. *Shehechyanu* is NOT recited.
- Count the 6th Day of the Omer

SHABBAT, APRIL 2 (YOM TOV 7)

- Daven regular Shabbat/Yom Tov Shacharit with Shabbat insertions. *Shmoneh Esrei* is for Yom Tov, followed by *half Hallel*
- Latest morning Shema: 9:44am
- It is appropriate to read *Shir Hashirim* to yourself either now or later in the day.
- Daven the special Yom Tov Musaf of *Shalosh Regalim* making sure to add the Shabbat additions.
- Complete regular Yom Tov Mincha with Shabbat insertions and start *seudat shlishit* before 7:25pm (sunset). Ideally, *seudat shlishit* should be completed earlier in the afternoon so as not to ruin one's appetite for the upcoming meal.
- We do not say *Tzidkatecha Tzedek* following the Amida
- Candle lighting: no earlier than 8:11pm. The bracha is for Yom Tov only. *Shehechyanu* is NOT recited
- Maariv is for Yom Tov, including paragraph of *v'todeinu* in *shmoneh esrei* for Havdalah.
- Kiddush is for Yom Tov, including Havdalah with a candle (without reciting *shehechyanu*).
- Remember to count Sefirat Haomer (Day 7)

YOM TOV 8 - SUNDAY, APRIL 3 (YIZKOR)

- Shacharit (*pesukei dezimra* of Yom Tov, *birkot kariat shma* of weekday Yom Tov, and special Amidah for Yom Tov and half Hallel).
- Latest time to say Shema: 9:43am
- Recite Yizkor to yourself (if you did not already recite on Zoom before Yom Tov) followed by Av Harachimim and Ashrei. If you would like to give tzedakah in memory of your loved ones please do so before or after Yom Tov.
- Daven Yom Tov Musaf.
- complete Yom Tov Mincha before 7:26pm (sunset).
- In maariv, add *ata chonantanu*, continue to say *v'ten bracha*. Count Sefirat Haomer (Day 8)
- Recite havdallah after 8:11pm (*hagafen* over wine and *hamavdil*. We do not use a candle or spices).
- Chametz sold with Amiel will be permitted after 9:00pm.

* On Yom Tov, while we are permitted to light candles and use fire to cook, we cannot create a new fire by striking a match. Therefore, in order to light candles on Saturday night (to begin Pesach) or on Sunday night (to begin the second day of Pesach), we must utilize a fire that already exists in order to be able to light candles. There are several options: (1) You may light a 48 or 72 hour yahrtzeit candle on Friday afternoon immediately before lighting your Shabbat candles, and then use that flame the following day to light. (2) If you have an oven or stove left on, you can hold a match against the heating element to light it. Even though the oven or stove is not a "flame," in halacha it is considered fire and can be used without question for this purpose.

** Yizkor Candle: Ideally, one should light a 48 hour Yahrtzeit candle before Shabbat begins so that it does not need to be kindled on Yom Tov itself. If one forgot, one can light the Yahrtzeit candle on Saturday night after candlelighting, but should leave it in the room in which you will eat or otherwise derive some benefit from its light.

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