



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת ויקרא
ז ניסן ה'תשפ"א

Shabbat Parshat Va'yikra
March 19-20, 2021 / 5781

Please print this bulletin before Shabbat.

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

Ta'anit Bechorot is on Thursday, March 25 / Bedikat Chametz begins at 7:58pm on Thursday, March 25

Zac Levy, Bar Mitzvah

Shabbat Parshat Va'yikra

Haftara: Yeshayahu 43:21 - 44:23

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 19

- 5:00pm Daf Yomi on Zoom
- 5:30pm Mincha & Kabbalat Shabbat - Main Sanctuary and Upper Hall
- 5:50pm Plag Hamincha
- 6:45pm Mincha & Kabbalat Shabbat - Main Sanctuary and Upper Hall
- 6:47pm Candle Lighting
- 7:06pm Sh'kiah

Shabbat, March 20 / 7 Nisan 5781

- 7:45am Shacharit - Main Sanctuary
- 8:45am Shacharit - Upper Social Hall
- 9:45am Shacharit - Main Sanctuary
- 10:00am Sof Zman Kriyat Shma
- 10:45am Shacharit - Upper Social Hall
- 11:15am Shacharit - Lower Social Hall
- 5:51pm Plag Hamincha
- 6:35pm Mincha & Maariv - Main Sanctuary, Upper Hall and Library
- 7:07pm Sh'kiah
- 7:51pm Havdala
- 9:00pm Daf Yomi on Zoom

COMMUNITY NEWS

Mazal Tov to **Zac Levy** on becoming a Bar Mitzvah. Proud parents are **Jordana & Morrie Levy**. Sharing in their simcha are Zac's grandparents **Judy & Gary Pekofsky**, his siblings Maayan, Eitan and Tal and many delighted aunts, uncles and cousins. Lovingly remembered at this time are Zac's grandparents Sara & Yitzchak Levy z"l

Mazal Tov to **Howie Silbiger** and his family on his engagement to Nechama Rubenstein of Toronto. Sharing in their simcha are Howie's mother **Gerti Silbiger**, his brother and sister-in-law **Michael & Jacqui Silbiger**, his sister and brother-in-law Peri & Jason Swirsky, Nechama's parents Miriam & Frank Rubenstein, and many delighted siblings, nieces, nephews, aunts, uncles and cousins in both families. Lovingly remembered at this time is Howie's beloved father Juda Silbiger z"l.

Mazal Tov to **Eva & Alan Katznelson** on the occasion of their granddaughter Abigail Schipper becoming a Bat Mitzvah. Proud parents are Jaclyn & David Schipper. Sharing in their simcha are Jaclyn's younger brother Stephen, her paternal grandmother Flo Schipper and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Jaclyn's beloved grandfather Ziggy Schipper z"l.

Mazal Tov to **Bonnie & Alex Spira** on the marriage of their granddaughter Ayelet Spira to Lior Cohen on Sunday, March 14. Proud parents are Atara Gorsetman & 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.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Jack Felder** in memory of his beloved wife Eva Surek Felder z"l (Rochl Leah bat Meir - Adar 18).

Rabbi Freundlich's Pre-Pesach Gemara Shiur on Wednesday, March 24 is sponsored by **Alex & Bonnie Spira** and family in honour of the recent marriage of their granddaughter Ayelet Spira to Lior Cohen, and in memory of Bonnie's beloved father Moe Rudner z"l (Moshe ben Yehuda Dov - Nisan 16).

Rabbi Freundlich's Siyum B'chorim after both minyanim on Thursday, March 25 are sponsored by the **Schachters - Hershie, Allan, Mark, Jack, Steven** and their families - in honour of the annual tradition of Nathan Schachter z"l and David Schachter z"l.

PRE-PESACH SHIURIM WITH RABBI FREUNDLICH

Shabbat HaGadol Drasha

Sunday, March 21 at 8:00pm

"Getting Ready for Pesach" Series

Monday, March 22 at 8:00pm - *Getting Your Seder Table Ready*

Pre Pesach Lunch & Learn Series

Wed., March 24 at 12:15pm - *Why Is There a Rush for Chatzot/Midnight?*

Three Short Ideas You Need to Share at Your Seder

Wednesday, March 24 at 8:00pm

Pre-Pesach Gemara Shiur Series

Leaning During the Four Cups

Wednesday, March 24 at 8:30pm

Mincha is at **6:45pm** (DST) this coming week.

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

For Rabbi Freundlich's Step-by-Step Guide to Pesach, please see page three of this bulletin.

Closeness, Communication, Connections, Comfort Zones in Davening

In last week's Torah reading of Vayakhel - Pekudei, we read of the completion of the Mishkan, the Tabernacle in the desert. This was the place for the people to seek Hashem's presence, the early and first designated place for personal and communal connections to the Almighty. In this week's Torah portion of Vayikra, Hashem teaches Moshe about another source of communication and closeness for Bnei Yisrael. In addition to prayer, the people could enhance their relationship and be close to Hashem through קרבות, through sacrifices - offerings. The biblical word for sacrifice - קרבן relates to the Hebrew word קרוב - to come close. By offering sacrifices our ancestors were able to be close to Hashem.

The Talmud in the tractate of Brachot teaches us that the practice of praying three times daily is ancient, albeit not in its present form; the morning, afternoon and evening prayers were instituted by our patriarchs, Avraham, Yitzchak and Yaakov respectively. Before the destruction of our Holy Temples in Yerushalayim the people beseeched Hashem through prayer and sacrifices. Following the destruction of our Holy Temples, sacrifices were replaced by prayer, which is our prime source of communication with our Father in heaven. Rabbi Yehoshua ben Levi teaches that prayers were instituted based on the daily offerings sacrificed in the Holy Temple, and that the prayers parallel the offerings, in terms of both time and characteristics.

Concerning the service of Hashem, the place of gathering for the people was the Beit Hamikdash as that was the place where sacrifices were offered. Following the destruction of the first Beit Hamikdash the men of the Great Assembly arranged the protocol for prayers and blessings. There are sources which speak of the early existence of synagogues in the time of the second Beit Hamikdash. Following the destruction of the second Beit Hamikdash the obligation of prayer in the synagogue was established and the synagogue became known as a מקדש מעט, a lesser temple. Even as the designation of the synagogue is the preferred option as a place of prayer, it is important to note that there is no prohibition of praying outside of the synagogue. The following verse in Psalm 145 – among other sources - speaks of Hashem's closeness and availability to those who seek him - יְקַרְאֵהוּ בְּאֵמֶת - Hashem is near to all who call Him, to all who call Him with sincerity. Rabbi Saadia Gaon (882-942) - whose Siddur is assumed to be the earliest surviving attempt to transcribe the weekly ritual of Jewish prayers for weekdays, Shabbos and festivals – interprets these words to teach us that Hashem is always close to us and that from any place that we call out to Him, He hears us. The Ibn Ezra (1089-1167) teaches that a king who is distant cannot be a savior for those who seek him. Hashem's relationship with us is different in that Hashem is always close to those who call out to Him.

This past pandemic year has served as an ongoing workshop with regard to praying outside the shul. We were initially forced to call out to Hashem in prayer from outside TBDJ. Our prayers outside the synagogue commenced at home where we prayed without a physical synagogue connection. A short while later, with the synagogue's Zoom link for Mincha and Maariv, we joined together for virtual services, eventually moving from prayer in our homes to the synagogue's parking lot. A few months later, our parking lot prayer venue was enhanced by the availability of the rented tent which served us for some five and half months. At the present time, with restrictions on the amount of people allowed to join together for a minyan, and for those who prefer not to enter the building due to health concerns, many of us still find ourselves davening outside of TBJ. It should be noted that if one is cannot make it to shul for davening, it is correct to daven outside the shul prayer venue at the same time that the minyan is taking place at the synagogue. I always found this idea uplifting as the people davening at home or away from shul are assured that they are part of the community and Klal Yisrael even as they are physically absent from shul. This is a message that has been of utmost importance during the past year with the various restrictions and lockdowns – even though we were physically apart we were bound together spiritually!

While we missed davening in our sanctuary, davening outside the shul presented a wondrous experience for many in its different setting and charm. I found that getting up in the morning and turning on the lights in the tent, arranging the stand for the Ba'al Tefillah and the desk for the Torah reading while hearing the birds sing, dogs bark, seeing people pass by on their early morning stroll and even hearing the noise of the trains passing by was testament to the beginning of another day in Hashem's world, one that I, alone in the tent at that hour, could appreciate first hand. Call it summer camp nostalgia, but davening in the tent had a way of enhancing the prayer experience. I personally love davening outside. For myself there is magic in offering prayers to the Almighty while davening directly within the wonders of the universe that He created.

Davening outside the synagogue certainly had its moments. When we returned from our winter vacation this past January and found Montreal under another lockdown which coincided with our family's imposed quarantine, I and others among us took to davening our daily prayers with various Zoom minyanim that were available in North America. On the phone I would jokingly tell my Dad that I davened Shacharis in Del-Ray Beach, Florida and Mincha/Maariv in Brookline, Massachusetts. A set routine in prayer is important and in a strange and quite real way there was comfort in going back to even the same Zoom location for prayers! In the morning I would put on my tallis and tefillin in the dining room with my laptop on the table and wait for my new virtual prayer mates - Tzion, Tom and others from West Hartford Connecticut - to join my screen. There was a gentleman leading services in Del Ray Beach whom I believe was in my graduating class in Ramaz High School. He looked like I imagined he would look all these years later. There was a shul where a gentleman in mourning led services each night and I looked forward to his sweetly intoned davening. It's interesting that part of Zoom-davening is the opportunity to see the shuls of other communities, to take in the beauty and uniqueness of their respective sanctuaries. I was disappointed with one shul where I Zoom-davened one morning and the camera was focused on the ceiling for forty minutes. I couldn't see the actual shul or the other daveners. I also found that davening with other shuls on Zoom showed me how regimented I was with our TBJ way of prayer. Little things stood out that reminded me that there is nothing like davening in and at the venue that you are used to and comfortable with!

I know that I am not unique in that I have prayed in a rich variety of settings. We pray in all kinds of venues and we all have stories to relate of our prayer experiences. My personal list includes airports, parks, highways, crowded galleys on airplanes, trains, stores, border crossings, the Bell Centre, the Big O and Tzahal-related davening in a wide variety of circumstances. It is always interesting to hear stories from people saying Kaddish about their respective desperate minyan searches and escapades in order not to lose a precious Kaddish in memory of their loved one. Following the Shiva for my late mother z"l in Israel, before boarding the plane to Montreal at Ben-Gurion Airport, I got a minyan together, coaxing eight men to join my son Uri and myself so we could daven comfortably in a minyan while still on the ground. The attendants were rather unhappy – was it because we were all supposed to be boarding the plane?

There is even terminology which relates to our davening: "Chap a Mincha" - "Grab a Mincha" - refers to davening the relatively short Mincha prayer on the run. There is the concept of the matzah minyanim, the unbelievable and inconceivable speedy eighteen-minute Shacharis prayer – an asthmatic exercise in davening – which can be found in multiple venues especially in and around New York city where early morning rising city commuters daven in turbo mode in order to beat the traffic and make it to work on time.

When it comes to davening in different venues, there is a treasury of stories, anecdotes and even jokes. There is a heartwarming story which happened a few years ago in Yerushalayim about a man who, upon returning from an event, fell exhaustedly into bed in the early morning realizing that he didn't daven Maariv thereby missing his Kaddish for his beloved parent. He ran to one of the places in the city where there are minyanim around the clock but to his dismay found no one present. He then had a brilliant idea! He ordered nine taxis and when they showed up he asked the drivers to turn on their meters. He then explained that he needed them for a minyan to say Kaddish and that he would pay them for their time. Following prayers the drivers returned to their taxis and found that the meters were showing an average price of ninety shekel! The Kaddish sayer happily took out 810 shekel to divide among the drivers only to be told by each and every one that they could not and would not take money for a mitzvah. One driver even said: "Do you know how long it is since I have prayed...?"

The joke goes that George W. Bush was stranded at an airport while he was out on the campaign trail. In the lounge, he spotted an old man praying with his tallis over his head. Intrigued by the intensity of the old man's prayer, Mr. Bush greeted the old man: "Do you know that you look like Moses?" he asked. The old man looked at him, got up, and walked away. Mr. Bush approached the old man again and the man was unresponsive. Upon the third rejection of his pleasantries Mr. Bush chided the senior citizen: "I know that you are praying to your G-d but you still look like Moses and furthermore, do you not realize that I am the president of the United States of America?" The man answered him: "I know very well who you are but the last time I spoke to a bush, our people were sent into the wilderness for forty years. So please leave me alone!"

The major aspect of davening is connecting to the Creator. It doesn't matter where you are as long as your spiritual compass guides and leads your prayers in the right direction, a valuable lesson that we have learned from our davening during this pandemic.

Shabbat Shalom,

Rev. Amiel

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 ולהוי 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 lamenatzeach* 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:

כל חמירא וחמיטא דאפא ברשותי, דחזיתא ודלא חזיתא, דבערתא ודלא בערתא, לבטל ולחגי הפקר כעפרא דארעא.

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 *Shehechiyanu*.

*** 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 kariat 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.

TORAH תורה
מציון MITZION
KTM MONTREAL



**A SPECIAL SECOND COMMEMORATION
YAHRTZEIT SHIUR WILL BE HELD
IN LOVING MEMORY OF**

**YVETTE SUISSA,
CHAVA BAT SHLOMO Z'L**



**BELOVED WIFE OF JACOB SUISSA/ BELOVED MOTHER OF
CORINNE OHANA, SANDRA BACKMAN AND ALVIN SUISSA.**

**TUESDAY, MARCH 23, 2021
AT 8:00 PM ON ZOOM**

MEETING ID: 879 9751 2435 | PASSCODE: MEMORY

**THIS PRE-PESACH SHIUR WILL BE GIVEN BY RABBI REUBEN POUPKO,
RABBI YEchezkel FREUNDLICH & RAV ELIYAHU GATENO**

FOLLOWED BY HAZKARA PRAYERS

Questions:
info@ktmmtl.org

Stay up to date - Join our Mailing List:
<http://www.ktmmtl.org/subscribe>

514-486-5718
www.ktmmtl.org/



TBDJ - Minyane Sepharade

Quand Pessah tombe a Motsae Shabbat

(Quelques rappels en matière de halacha)

1 Le jeune des premiers nés

Chaque premier né aura l'obligation de jeûner la veille de Pessah ce 12 Nissan, jeudi 25 mars 2021, en l'occurrence on pourra en être dispensé en assistant à un Siyoum de l'étude d'un traité du Talmud, en ce jour, à la synagogue après la prière du matin, Shahrit ou à une Brith Mila.

2 La bedikat Hamets

Elle se fera le 12 Nissan cette année le jeudi 25 mars 2021 après 19h45 (à la tombée de la nuit).

Avant la Bédika, réciter la bénédiction d'usage

«Baroukh atta Adonaï Élokénou Mélékh haôlam ashèr kidéshanou béMitsvotav vétsivanou âl bioûr hamèts». "Baroukh attack Adonai Elokenu Melech halam ashesh kideshanou bevitsvotav vetsivanou al biour hamets".

Aussitôt après la recherche du Hamets, faire la déclaration du bitoul, annulation du Hamets

«Kal Hamira déïka birshouti déla hazitèh oudela biàrtèh livtil vélèhvè kéâfra déarâ».
"Kal Hamira déïka birshouti déla hazitèh oudela biàrtèh livtil vélèhvè kéâfra déarâ".

Il est recommandé de répéter 3 fois cette déclaration. À la troisième reprise, faire cette déclaration dans sa traduction afin d'être bien imprégné de toute sa signification:

Que tout pain levé et tout levain que je n'ai point vu et que je n'ai point fait disparaître soient nuls et considérés comme le sable de la terre.

Les repas hamets du soir après la Bédika et du lendemain matin demeurent en réserve.

Le 13 Nissan qui tombe le vendredi 26 mars cette année, il faudra brûler le Hamets à 11h43 Am.

Le 14 Nissan, qui tombe le Shabbat 27 mars, on consommera du Hamets jusqu'à 10h26 et aussitôt on fera la déclaration du Bitoul avant 11h42.

Enfin on procédera à l'annulation du Hamets.

«Kal Hamira déïka birshouti dahazitèh oudela hazitèh débiàrtèh oudela biàrtèh livtil vélèhvè kéâfra déarâ». "Kal Hamira déïka birshouti dahazitèh oudela hazitèh débiàrtèh oudela biàrtèh livtil vélèhvè kéâfra déarâ".

Il est recommandé de répéter 3 fois cette déclaration. À la troisième reprise, faire cette déclaration dans sa traduction afin d'être bien imprégné de toute sa signification:

Que tout pain levé et tout levain que j'ai vu ou n'ai point vu et que j'ai fait disparaître ou n'ai point fait disparaître soient nuls et considérés comme le sable de la terre.



3 Quelques suggestions pratiques pour la tenue du Shabbat

Toute la nourriture de Shabbat devra être cuisinée dans la kashrout de pessah et sera servi dans des ustensiles en plastique.

Il est préférable d'utiliser du pain pita pour le Motsi car il ne produit pas de miettes.

La Seouda du vendredi soir comme à l'accoutumé (Shalom Aleichem et Kidiuch régulier).

L'heure limite pour la consommation du Hamets pendant la journée du Samedi est à 10h26 Am, par conséquent les offices de Shabbat matin se tiendront plus tôt et notre deuxième Seouda du shabbat également. La seouda sera régulière avec kidouch et Motsi/pita elle devra se conclure au maximum à 10h26 pm.

ATTENTION le pain pita devra être posé sur la table une fois la nourriture servi dans la vaisselle en plastique afin d'éviter tout mélange avec les ustensiles Kasher le pessah.

Nous disposerons du Hamets restant dans nos salles de bains ou dans nos poubelles avant 11h42 am tout en recitant le dernier Bitoul du Hamets (voir fin de section 2 plus haut). Il est suggéré d'asperger le hamets restant avec un détergent chimique quelconque afin de le rendre inapte à la consommation.

La Seouda chelichit (troisième repas de shabbat) se tiendra dans l'après-midi avec des fruits exclusivement 30g de dattes ou de raisins. On ne consommera pas de Matsa Achira (aux œufs ou au jus d'orange) afin de garder notre appétit pour la Matsa du seder.

**POUR TOUTES QUESTIONS EN MATIERE DE HALACHA N'HESITER PAS A
CONTACTER LE RAV M.S. EDERY AU TEL/TEXTO OU WATSAPP AU 514 898 3104**