



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד
ערב פסח
שבת הגדול / פרשת צו
יד ניסן ה'תשפ"א

Erev Pesach
Shabbat HaGadol / Parshat Tzav
March 26 - 27, 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

Pesach 5781 is from Sunday, March 28 to Sunday, April 4

Shireen Cale, Bat Mitzvah

Erev Pesach

Shabbat HaGadol / Parshat Tzav

Haftara: Malachi 3:4 - 3:24

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 26

- 4:00pm Daf Yomi on Zoom
- 5:45pm Mincha & KS & Maariv - Main Sanctuary and Upper Hall
- 5:50pm Plag Hamincha
- 6:45pm Mincha & KS & Maariv - Main Sanctuary and Upper Hall
- 6:56pm Candle Lighting
- 7:15pm Sh'kiah

Shabbat, March 27 / 14 Nisan 5781

Erev Pesach / Shabbat HaGadol

- 7:15am Shacharit - Main Sanctuary
- 8:45am Shacharit - Upper Social Hall
- 9:53am Sof Zman Kriyat Shma
- 10:00am Shacharit - Main Sanctuary
- 11:00am Shacharit - Upper Social Hall
- 5:51pm Plag Hamincha
- 6:50pm Mincha & Maariv - Main Sanctuary & Upper Hall
- 7:16pm Sh'kiah
- 8:00pm Candle Lighting / First Seder

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.



COMMUNITY NEWS

Mazal Tov to **Shireen Cale** on becoming a Bat Mitzvah. Proud parents are **Michele & Brian Cale**. Sharing in their simcha are Shireen's sisters Friderika, Tina and Ruby, her grandmother Vicky Shemie and many delighted aunts, uncles and cousins. Lovingly remembered at this time are Shireen's grandparents Rouben Shemie z"l and Erika & Leon Cale z"l.

Mazal Tov to **Rosie Goldstein & Mark Hardy** on the wedding of their son James (Jamie) Hardy and Joi (Aliza) Su on Sunday, March 21 in Calgary. Sharing in their simcha are aunt and uncle **Adele & Ruby Friedman** and many delighted siblings, nieces, nephews, aunts, uncles and cousins. Lovingly remembered at this time are Jamie's grandparents Hala & Majer Goldstein z"l and his aunt Rachel Goldstein z"l.

Condolences to **Elaine Mandelcorn** on the loss of her beloved husband Lionel Packer z"l who passed away on Sunday, March 21. Funeral took place on Wednesday, March 24.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Dorothy, Steve and Sean Howard** in memory of their beloved father, father-in-law, and grandfather Mier Zalcmann z"l (Yitzchak Meir ben Shmuel v'Gittel - Nisan 13).

SCHEDULE FOR PESACH 5781 - DAYS 1 & 2 AND CHOL HAMOED

All minyanim on Pesach are restricted to members who have pre-registered. No pre-registration required for minyanim on Chol Hamoed Pesach - March 30 to April 1. When davening at home, it is preferable to do so at the same time as the rest of the community.

Sunday, March 28 / Nisan 15

Day One of Pesach

- 7:45am Shacharit - Main Sanctuary
- 8:45am Shacharit - Upper Social Hall
- 9:52am Sof Zman Kriyat Shma
- 10:00am Shacharit - Main Sanctuary
- 11:00am Shacharit - Upper Social Hall
- 7:00pm Mincha/Maariv - Main Sanctuary & Upper Hall
- 7:17pm Shkiah
- 8:02pm Candle Lighting

Second Seder - begin counting of Omer.

Chol Hamoed Pesach / Tuesday March 30, Wednesday March 31, Thursday April 1

- 6:45am - Shacharit in the Main Sanctuary - overflow will be in the Upper Social Hall
- 8:00am - Shacharit in the Main Sanctuary - overflow will be in the Upper Social Hall
- Sof Zman Kriyat Shma - 9:49am on Tues., 9:48am on Wed., 9:47am on Thurs.
- 7:05pm - Mincha/Maariv in the Main Sanctuary - overflow will be in the Upper Hall
- 8:00pm - Daf Yomi on Zoom

Monday, March 29 / Nisan 15

Day Two of Pesach / Omer Day One

- 7:45am Shacharit - Main Sanctuary
- 8:45am Shacharit - Upper Social Hall
- 9:51am Sof Zman Kriyat Shma
- 10:00am Shacharit - Main Sanctuary
- 11:00am Shacharit - Upper Social Hall
- 7:00pm Mincha/Maariv - Main Sanctuary & Upper Hall
- 7:19pm Shkiah
- 8:03pm Havdala

Begin saying "v'ten bracha" in the weekday Amidah from Pesach until December 5.

Dayenu In Our Lives

As we go through the Magid section of the Haggadah, recounting the story of the early history of our forefathers and our sojourn and exodus from Egypt, we break into the upbeat and joyous song of *Dayenu*, in which we acknowledge fifteen major biblical events associated with our exodus from Egypt leading up to entering the Land of Israel and the building of the Beit Hamikdash. We proclaim after each event: *Dayenu! It would have been enough!* These wondrous events are divided into three sets of five stanzas each: five stanzas of leaving slavery - *if He had brought us out of Egypt, if He had executed justice upon the Egyptians, if He had executed justice upon their g-ds, if He had slain their first-born, if He had given to us their health and wealth*; five stanzas of miracles - *if He had split the sea for us, if He had led us through on dry land, if He had drowned our oppressors, if He had provided for our needs in the wilderness for 40 years, if He had fed us manna*; five stanzas of being with Hashem - *if He had given us Shabbat, if He had led us to Mount Sinai, if He had given us the Torah, if He had brought us into the Land of Israel, if He built the Temple for us*. Our enthusiastically-sung chorus, *dayenu – it would have been enough*, signifies that if each stage of this continuous process was but the total of Hashem’s miraculous intervention into the lives of our ancestors it would have been sufficient and arguably would have succeeded any expectations. Imagine a person who is facing existential challenges and unfortunately is on a road to nowhere. One day he is approached by a potential benefactor who picks him up off the street and rents him a small apartment. As if that is not enough, the benefactor furnishes the apartment. He then stocks the refrigerator - amazing! He fills the pantry, buys the gentleman clothes. He gives the gentleman a job. The goodness keeps coming! This is what our forefathers experienced upon their redemption from Egypt – continued chesed and kindness from the Almighty. At any stage it could and would have been enough, but the good things kept happening. *Dayenu* is more than a song, it is a proclamation of gratitude, of thanksgiving.

Dayenu – it would have enough. Let us stop for a moment and apply *dayenu* to our lives. In a world that is running “twenty-four/seven”, with recurring challenges at home, the workplace, our finances and more, the idea of *dayenu* is intriguing. When are things sufficient? When are we satisfied with having enough? Saying *dayenu* for our ancestor’s collective and cumulative experiences is easy enough in an upbeat song. The truth is that, in retrospect, it is always easy to look back at the big picture. It is obvious, though, that the transition from stage to stage in our ancestors’ *dayenu* process - spanning some 500 years - was often difficult and unsettling with trials and tribulations, pain and suffering. Still, we concentrate on the good things and that is what *Dayenu* is all about.

Dayenu is an ongoing challenge because we live our lives full of expectations. Rabbi Yigal Cohen teaches that expectations breed disappointments which cause us to be dissatisfied with the reality of our lives. It is easy for us to sing *Dayenu* for all of the good that Hashem does for others yet we do not always realize and take in all of the good that is done for us. When we are in “a good place” for ourselves, we tend to not realize it, taking it for granted, generally wanting more. In Pirkei Avot, the Ethics of the Fathers (4:1) we learn Ben Zoma’s words of wisdom:

אִיזוֹ עֲשִׂירַי הַשְּׁמַח בַּחֲלוֹק - Who is rich? The one who is content with what one has

There are some fortunate people out there who live this axiom to the max. For others, this is easier said than done. If you are one of those lucky ones whose expectations do not exceed your standing in life, indeed you are slated to be blessed with that contentment. In the ongoing balance of the good and not so good in our lives it is important to be positive and recognize the good. In fact, Harav Yaakov Kuli, the author of *מַעַם לֹוֶע* who lived in the eighteenth century, teaches in his commentary to *Dayenu* that it is a foundation of Judaism that a person realize the good that Hashem has done for him or her and not be ungrateful. It is incumbent upon us to realize good! We begin *Dayenu* with the words *מַעֲלוֹת*. The word *מַעֲלוֹת* can be translated as ascents. Each stanza reflects a spiritual ascent with the growth of our nation following our exodus from Egypt. The *חיד"א* (Rav Chaim Yosef David Azulai 1724-1806) writes that the letters of the word *מַעֲלוֹת* can be rearranged to spell *עֲלֻמוֹת* – hidden things – meaning that though we list all of the good things that that we recognize happen to us, how many hidden things happen for us all the time we don’t even know about? The refrain after each stanza, the *dayenu* that we sing is, in a sense, a pause, a chance for us to reflect on the significance of each and every favor that Hashem did for our ancestors and while we are singing the song it doesn’t hurt to reflect on our lives as well and the favors that are constantly done for us: Those that we know about and otherwise. We pause and we reflect. We delay our singing of the next stanza as we sing the refrain, a symbolic pause of reflection and appreciation.

We learn about a different kind of delay in this week’s Torah portion Parashat Tzav, which is related to Moshe Rabeinu in the form of a cantillation note. Among the many cantillation notes which regularly and musically enhance our Torah reading, we encounter and intonate a rare and unique note called the *shalsholet*. The word *shalsholet* is from the word *shalosh* – three. The sound of this note curves upward and then down three successive times. *Shalsholet* in Hebrew also means “a chain.” This chained “up and down” musical progression is made up of 27 notes. The cantillation notes for reading the Torah - *trop* - are more than just a musical ‘extra’ - they are, in essence, a level of commentary on the story or text for which they are being read. There are only four *shalsholet* notes in the whole Torah and this *shalsholet* note – as the other three - presents a scenario in which a certain amount of delay and reticence is being hinted at. This is musically represented by the sound of the note, indicating slowness and hesitation. In Vayikra, Chapter 8:23, the verse describes the inauguration of the Mishkan, the Tabernacle in the desert:

וַיִּשְׁחַט וַיִּקַּח מִשֶּׁה מַדְמוּ וַיִּתֵּן עַל תְּנוּךְ אָזְנוֹ אֶהָרֵן הַיָּמִינִית וְעַל בֶּהֱן יָדוֹ

And when it was slain, Moses took of the blood thereof, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand

We find the *shalsholet* intonating the word *וַיִּשְׁחַט* - *and it was slaughtered*. What is the sense of delay or reticence which this note seems to convey? Rabbi Ian Shaffer (2017) cites a very interesting midrashic comment found describing the events that took place at the ‘Burning Bush’, the scene of Moshe’s first encounter with the Almighty. Moshe argues with Hashem for seven days as to why he feels he is not suitable to take the Jews out of Egypt. On the eighth day he finally agrees to the task. The suggestion can be made that Moshe was punished for this reticence by being allowed to be the Kohen Gadol for only seven days. However, on the eighth day the proceedings were given over to Aharon. If this is the background to the story, it makes perfect sense that Moshe was beginning to delay the end of the ‘miluim’, the inauguration preparations. He realizes that he will be handing over to his brother the holiest task for a Jew to perform. He has lost the chance to be a Kohen and has to settle for the position of Levi. His hesitation shows his reluctance to hand over this over to Aharon. He understands what a holy task he is being denied to perform, and he knows (according to the Midrash) why he is being denied this task. His reluctance to give up shows how devoted he really is to the highest levels of holy activity. This is his delay and the *shalsholet* note reveals a depth of character of Moshe which we cannot even fathom. His holiness is truly inspiring.

In an extension of Rabbi Shaffer’s commentary I suggest that the ups and downs of this uniquely intonated *shalsholet* show us the *dayenu* in Moshe Rabeinu’s life. Even with the downward notes suggesting Moshe’s disappointment and hesitation, there is the upside where Moshe realizes Hashem’s chesed, the abundance of kindness for the goodness that he received in his life as the leader of the nation and his privilege to partake of the holiness of the position of the Kohen Gadol, albeit if only for the seven days leading up to the day when he would turn it over to his brother.

We pray that the personal and collective *dayenus* in our lives be more than a refrain in a Pesach song. Let us appreciate and celebrate the divine favours in our lives as individuals and a community!

Shabbat Shalom and Chag Sameach,

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 כפפרא 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:

כָּל חֲמִיצָה וְחֲמִיעָה דְּאֵפָא בְּרִשְׁוֵיתִי, דְּחֻזְתָּהּ וְדָלָא חֻזְתָּהּ, דְּבַעֲרָתָהּ וְדָלָא בַעֲרָתָהּ, לְבִטֵּל וְלִהְיוּ חֶפְזָא דְּאַרְעָא.

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 krias 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.



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 vélihvé kéâfra déarâ».

"Kal Hamira déïka birshouti déla hazitèh oudela biàrtèh livtil vélihvé 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 vélihvé kéâfra déarâ». "Kal Hamira déïka birshouti dahazitèh oudela hazitèh débiàrtèh oudela biàrtèh livtil vélihvé 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**