

**PESACH DAVENING SCHEDULE****Erev Pesach — Friday April 6**

Shacharis with Siyum:	6:30 am
Last Time to Eat Chometz:	10:25 am
Last Time to Destroy Chometz:	11:40 am
Chatzos — Mid-Day:	1:09 pm
Candles for Shabbos and Yom Tov:	7:18 pm

**Yom Tov Rishon Shel Pesach — 1st Day**

Mincha/Maariv with Hallel:	7:20 pm
Chatzos — Mid-Night:	1:09 am
Shacharis, Musaf, Tefilas Tal:	9:00 am
Eat Shalosh Seudas early	
Mincha:	7:00 pm

**Yom Tov Shani Shel Pesach — 2nd Day**

Maariv with Hallel:	8:35 pm
Candles for Yom Tov:	8:49 pm

**Begin Sefiras HaOmer**

Chatzos — Mid-Night:	1:09 am
Shacharis, Musaf:	9:00 am
Mincha:	7:20 pm
Maariv:	8:35 pm

**Chol Hamoed Pesach**

Shacharis — Monday-Thursday:	7:30 am
Mincha/Maariv — Sunday and Monday:	7:25 pm

**Shivi'i Shel Pesach — 7th Day — April 13**

Candles for Yom Tov — Thursday:	7:24 pm
Mincha/Maariv:	7:25 pm
Shiras HaYam at Cross Country and W. Strathmore:	Midnight
Shacharis:	8:30 am
Mincha:	7:25 pm

**Acharon Shel Pesach — 8th Day**

Candles for Shabbos and Yom Tov:	7:25 pm
Mincha/Kabbalas Shabbos/Maariv:	7:25 pm
Shacharis:	8:30 am
Yizkor:	10:30 am
Mincha followed by Baal Shem Tov's Seudah:	6:45 pm
Maariv:	8:45 am

**Change in Davening**

On Chol Hamoed Pesach we change from v'sein tal umatar to v'sein bracha. At Musaf on the first day of Yom Tov, we begin to say Moreed Ha'tal. Tefillas Tal is said at Musaf on the first day of Pesach.

**Shir Shel Yam**

It was on the seventh day of Pesach that we crossed the Yam Suf, and so the Shir Shel Yam takes place on the seventh night of Pesach.

Join us, along with the Rabbi and Rebbetzin, as we gather at midnight along the stream at the bridge on West Strathmore and Cross Country to recite the Shir Shel Yam.

In honor of the anniversary of the day in which the waters parted for our ancestors, the men dance and sing a beautiful niggun of Rabbi Twerski's that is in ¾ time, waltz-time.

**Maos Chittim**

Every Jewish community is obligated to help those who are in need to make Pesach. Each year we distribute funds from the Rabbi's Discretionary Fund for this purpose, and it brings joy to many people. The majority of the funds are distributed here, and some of the money is given out in Eretz Yisroel.

Please make checks out to Tiferes Yisroel Rabbi's Discretionary Fund (RDF) and give the checks, or cash, to either Rabbi Goldberger or Nathan Franco. Thank you to everyone for your participation.

**Yizkor**

We say yizkor four times a year, one of them being the eighth day of Pesach. This year it falls on April 14, and we will be saying yizkor at 10:30 am.

Part of the prayer includes pledging to charity. By giving to Tiferes Yisroel, you can take care of this pledge.

And may the souls of your loved ones be bound in the bond of life, together with the souls of Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

**Baal Shem Tov's Seudah**

The Baal Shem Tov started the custom of eating a special third meal on the last day of Pesach late in the afternoon, after Mincha, complete with matzoh and wine.

This meal is also known as Moshiach's Seudah, because on this day the radiance of Moshiach is openly revealed. The Baal Shem Tov said that on this day one can actually feel the approach of Moshiach.

This meal occurs on the eighth day of Pesach, as the number eight is connected to the Redemption (being one more than seven — symbolic of the natural order) and the Haftorah read on the eighth day of Pesach contains many Messianic prophecies.

The Baal Shem Tov's Seudah at Tiferes Yisroel is similar to a shalosh seudos. Everyone brings their leftover matzoh, nuts, wine, juice, cereal, cake and other Pesachdik leftovers to share. The Rabbi tells some Chassidic stories, and there's singing.

A perfect way to end Pesach and get rid of leftovers and the other food you don't want.

Source material from sichosinenglish.org and chabad.org

**Schlissel Challah**

There are many ways to observe schlissel challah, or hiding a key in the challah.

Some actually hide a key in the challah.

Some bake challah in the shape of a key.

Some place sesame seeds on top of the challah in the shape of a key.

The minhag at Tiferes Yisroel is to make

an imprint of the key on top of the challah dough.

This custom is to be observed the first Shabbos after Pesach.

Some of the reasons behind this custom are:

We are asking Hashem to open up the gates of sustenance and parnassah with our key.

During the counting of the omer, we progress from gate to gate and each gate has a key.

The Ohev Yisrael explains that by making such a challah we are hinting at the concept that Hashem asks the nation of Yisrael, "Open for Me an aperture, even if only as large as the eye of a needle, and I in turn will grant you access to Me as wide as the entranceway to the vestibule of the Beis Hamikdash."

This means that Hashem promises that as long as we try, even a little bit, to attach ourselves to Him, He will open for us the gates of plenty in both the spiritual and physical areas of life.

During Pesach, all the gates of Heaven are open for us even without our asking; but immediately after Pesach, we have to put forth our own effort to keep them open. The schlissel challah symbolizes our need to make these efforts at this time.

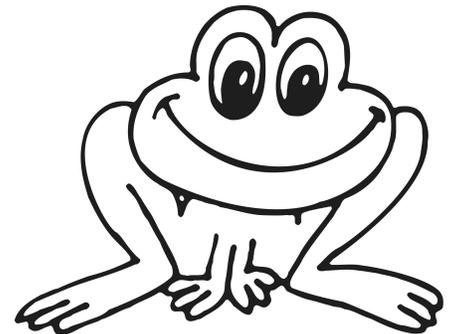
This article is provided as part of Shema Yisrael Torah Network. Permission is granted to redistribute electronically or on paper, provided that this notice is included intact.

**Lakewood Matzoh**

There might still be some available.  
Contact Devorah Taffel at 410-358-9029.

**Pesach Shailos**

In addition to the Rabbi, Rabbi Yehuda Leib Goldberger will be available for Pesach shailos, Monday through Thursday afternoons from 2 to 3:30 pm at 410-585-1318.



## Blessed Seder Preparations

by Rabbi Kalonymus Kalman (the Piaseczno Rebbe)

(from www.kabbalaonline.org)

*Translated by Binyomin Adilman for Shabbat Hagadol, the Shabbat prior to Passover, from a letter from Rebbe Kalonymus Kalman to his followers before Pesach 5699 (1939).*

My dear ones, I am calling to you and speaking to your souls. The holy days of Pesach are approaching. The holiness of these days pervades us thoroughly, inside and out. Their light fills us and encompasses us.

Nevertheless, it is stated, "Light is sown for the righteous, and there is joy for the upright of heart" (Psalms 97:11). Light is like a seedling. At the beginning it requires our nurturing and our efforts to foster its growth. Like a field needs plowing and hoeing, weeding and watering, so do we need to prepare ourselves before the festival. Without the preparation, there can be no joy, no growth and no light. With all the preparations needed for the festival, we must be careful not to divert our attention from ourselves, not to forget to draw down the holiness of the season.

The main aspect of the festival is to be joyful — to praise and glorify G-d for all the miracles and all the goodness. This is actually the purpose of the entire creation, and the essence of the relationship between the earthly creation and the heavenly family above.

When the time comes for the Pesach evening prayer, you should rejoice in your tremendous fortune, in the great privilege you have, to be engaged in the divine service of Pesach. You should say to yourself, "My joy is without bounds that I have been granted the opportunity to achieve my purpose in the world and to be elevated to the upper spheres.

"True, I have my problems, both material and spiritual. But for now I discard them; the entire world is no longer important to me. I even nullify my own self, in order to stand in the company of angels, awaiting the presence of G-d. My only thought is to praise and glorify His great name, and to draw down the holy splendor of G-d's light into the world, into my own soul and into the souls of my family."

Your joy should be so exalted that you feel that you can barely hold yourself back from breaking into an ecstatic dance, leaping from the earth to the heavens.

Afterwards, when you sit at the Seder table, you imagine yourself sitting down to a festive meal in the Garden of Eden itself, participating in the celebration of the final redemption. All of the aspects of the Seder — eating the matzah and maror, drinking the four cups of wine, and reciting the Haggadah,

Hallel and other songs of praise — comprise a holy service to G-d. The angels above are crowded around to hear our praises of G-d. Even G-d himself rejoices in delight, as is known from the esoteric literature, as He receives our praise and song.

A Jew has the ability to feel G-d's delight with each word that he utters from the Haggadah. He is imbued with such holiness that he is replete with sorrow when he finishes each word; if only he could go back and recite the Hallel another 1,000 times, he would do so. His whole being is at one with his Creator as he recites words of incredible sweetness, the Haggadah lying open in front of him. One must endeavor to provide sanctuary for the holiness of this night, so that it will abide by him for the whole year. Continue to foster your love for your fellow Jew, for that is the hinge on which all divine service revolves. I bless you with a kosher and joyous Pesach.

## Tiferes Yisroel Pesach Minhagim

### MATZA AND GEBRACHTZ

- Matza
  - It is our minhag to eat only hand shmura matza throughout Pesach.
  - Children may eat machine shmura matza.
- Gebrachtz
  - It is also a chasidic minhag not to eat Gebrachtz (matza mixed with any liquid or cooked in any liquid) until Acharon shel Pesach (the last day of Pesach). On Acharon shel Pesach, it is important to make a point of eating gebrachtz, in order to have achdus with klal Yisroel.

### PESACH NIGHT

- Hallel
  - Full Hallel is said in shul each of the first two nights of Pesach.
- Seder Plate
  - The Seder Plate is arranged according to the minhag of the Arizal, as follows, with the Maror in the center:
 

Egg	Shankbone
	Maror
Karpas	Charoses
	Chazeres

 (Romaine lettuce stalks)
  - Each family at the table should have its own seder plate
  - Maror — freshly cut chunks, or freshly grated, horseradish
  - Chazeres — Romaine lettuce stalks, as opposed to leaves. It's easier to check for bugs this way.
  - Karpas — peeled radish, celery, or peeled cucumber. Many people only use peeled vegetables due to various coatings that may be used on vegetables by producers, distributors and stores.

## AFIKOMEN

- Rabbi Goldberger often doesn't get to eat the afikomen by chatzos.

## SEDER

- The Four Questions are asked individually by all the children present. Then all the adults say it out loud together.
- Maggid — At the Rabbi's table, everyone reads a few paragraphs together, and then there is a pause for discussion.
- Ten plagues — wine is spilled from the cup, rather than using one's finger.
- Shulchan Aruch — No red meat, or dry roasted meat, is eaten at the seder.
- Counting the Omer — the Omer is counted beginning on the second night of Pesach, after the seder has completed.

## SHEVI'I SHEL PESACH

- Shiras HaYam
  - After the evening seudah, it is a minhag to go to a body of water and say Shiras HaYam (we customarily meet the Rabbi at the corner of Cross Country and Strathmore and say Shiras HaYam together with him).

## ACHARON SHEL PESACH

- Eat Gebrachtz!
  - It is important to make a point of eating gebrachtz on this day, in order to have achdus with klal Yisroel.

## BAAL SHEM SEUDAH

- It is the custom of many Chasidim to make a seudah as Pesach is ending. It is held at the shul in the simchah hall each year, one hour before Maariv. The Rabbi leads us in song and nigunim. People bring their leftover matza, wine and grape juice to the seudah.