**Erev Pesach** 13th of Nissan (Tuesday night)

Bedikat Chametz (Checking for Chametz) should be performed after **8:22 pm**

**Wednesday Morning**

* Shacharit — on Erev Pesach, we omit מזמור לתודה and למנצח.
* **Fast of the Firstborn** — In past years those people who are traveling on Erev Pesach have participated in a siyum over the phone or internet. The same practice can be relied upon this year when we are not gathering together because of the Coronavirus.
* Fast starts at **5:35 am** and the siyum will take place via zoom at **8:00 am**
* Latest time to eat chametz: **11:06 am**
* Time of sale of chametz: **12:12 pm**
* Latest time to destroy chametz: **12:12 pm**
* **Destroying Chametz This Year** — It has been our custom that chametz should be destroyed on Erev Pesach by burning it. Many communities have made controlled public Chametz burnings for the sake of fire safety. However, during these times it is not safe to gather. On the other hand there is a real danger of people making their own fires on their property. In addition, when people make small fires the heat is not intense enough to burn the Chametz all the way to the center and sometimes people are left with edible chametz that they did not realize was still there. Finally, we must also be careful of the public perception that Jews are going about their business as usual and conducting their affairs in public while the rest of the world is confining themselves to their homes. It could appear as if the Jewish people are not sharing the burden and pain with the rest of humanity because of our religion. Perhaps the best advice would be to limit the amount of leftover Chametz we have in our possession on the morning of Erev Pesach. And the small amount of Chametz (no more than a k’zayis is needed) should be crushed into tiny particles, so as to not clog the plumbing, and flushed in the toilet. This would also fulfill the directive of Chazal. (Rav Hershel Shachter)
* On erev Pesach, there is a prohibition against eating matzah. Additionally, one should not eat a meal or drink wine after the tenth hour (**5:39 pm**). This is particularly relevant for those who are doing an erev Pesach mock seder with family over video conference.
* **Eiruv Tavshilin should be prepared.**
* **Candle lighting should take place at 7:32 pm**.

**First Day of Pesach** (Wednesday night)

**Prior to the Seder- A message for our times (by Rav Rimon)**

\*\*\* OB- please note, this is not referring to a case where a person’s life is at risk from being left alone.

We have a serious problem this year. People will be left alone on Seder Night –

especially senior citizens. At times, some will be completely isolated. It is

not possible to bring them to their families. This poses great danger for

them, and it is forbidden to take risks, despite the anguish of being alone.

On the other hand, we must address this problem of loneliness in the Seder Night.

The following is a practical suggestion (le'chatchila – from the outset) for Jews everywhere; those who have elderly grandparents, as well as younger relatives, but cannot be together for the Seder:

 Pray Mincha early in the afternoon

 An hour or two before sunset, everyone gets dressed for the Chag and the entire family meets together by Zoom – the grandparents, the children and grandchildren, wherever they live. This time is not an ordinary weekday – it is already Pesach!

At this time, the Korban Pesach was sacrificed, and the Levites sang the Hallel (Rambam,

Korban Pesach, Ch. 1, #11; )

Rav Yoel Bin-Nun is of the opinion that this time should always be treated as part of the Pesach holiday, and certainly this year

 Sing songs from the Haggadah at this family "gathering". Children will sing "Ma Nishtana". Every family member can prepare something short. Ask a question several days in advance, and each participant can propose his/her own answer. For example: Who is free in our times?

What part of the Haggadah do you like best? In the Seder Night? Or any other question that may have different responses. Then everyone can continue with other favorite songs, like Vehi she'amda, Dayenu, Echad Mi Yodeah, Chad Gadya and the like (at the Seder itself, we will sing

them again).

 Then, they will finish a few minutes before sunset, light candles, continue to sing, and daven Arvit (unfortunately, we won't be able to go to the Synagogue because of the danger), and then begin the Seder Night.

Clearly, this will be no ordinary Seder with our grandparents, but it will be a deeply moving encounter and a most meaningful start to the Seder Night. Instead of perhaps ten family members at the Seder, it is possible to include many more at this special event.

At the same time that sacrifices were brought and the Levites sang Hallel in the Beit Mikdash, we, too, will sing and tell the story of the Exodus, and be inspired together with the entire family – near and far. This suggestion is most appropriate Halachically, there are no doubts, and it is

suited for everyone le'chatchila. Families not inclined to this concept will find a way that suits them.

This proposal will greatly enhance the Seder Night. It will foster a wonderful feeling among the grandparents, children and grandchildren (and I believe it will also give a good, strong feeling to someone who is alone).

We are living in a most complex reality. A sense of sadness and depression can, G-d forbid, overwhelm some people. However, we should see the beauty and the goodness that we can reach, at this time in particular. We may lose some things, but at the same time, we gain new things that can give us special strength, a special connection, great love and an exalted feeling.

**Leil HaSeder**

* Ma’ariv for Yom Tov with the proper insertions for Pesach.
* With regard to the Hallel that many shuls have the practice of reciting on the Seder night after Ma’ariv, this practice is only for those who will be davening with a tzibur, and not at all relevant to those who will be davening alone, without a minyan. Even a large family that has a self contained minyan, but will be having the Seder together, should not recite this extra Hallel at the conclusion of Ma’ariv. The extra Hallel after Ma’ariv is only recited when there will be a larger crowd for Ma’ariv and additional pirsumei nisa (publicizing of the miracle).
* Kiddush should not begin before tzeit hakochavim which is at **8:22 pm**. It is preferable to complete the fourth cup of wine by halachic midnight which is at **1:16 am**.

**First Day- Daytime** (Thursday)

* Shacharit for Yom Tov with the proper Pesach insertions followed by complete Hallel with its berachos. (Ideally at 9:04 am 😊 )
* The Torah reading for the first day is “משכו” (Shemot 12:21-51), the maftir is ובחדש הראשון (Bamidbar 28:16-25) and the haftarah is from Yehoshua 3:5-7, 5:2-6:1, 6:27.
* The Piyut of Tal which is recited on Pesach was only instituted when davening with a tzibur and not when davening alone. One can certainly recite it if they wish, but there is no mandate based on the existing custom to do so.

Rabbi Soloveitchik maintained that in order to change the manner in which we describe Hashem from “One who brings the rain” (משיב הרוח ומוריד הגשם) to “One who brings the dew” (מוריד הטל) we require the authorization of the community and therefore an individual may not undertake to make this change himself. However, since there is no existent tzibur davening together at this point each individual should recite Morid HaTal in their private Mussaf prayer on the first day of Pesach. When all of the individuals across the Jewish world recite Morid HaTal in their private Mussaf this will create a “resolution of the community” that will be effective in changing the Nusach of our seasonal description of Hashem. However, from Mincha of that day and onward, those who daven Nusach Ashkenaz will stop saying Morid HaTal and those who daven Nusach Sefard will continue to say it, each one according to their custom.

* Mussaf Amidah for Yom Tov with the proper insertions for Pesach.
* Mincha Amidah for Yom Tov. Ashkenazim should omit משיב הרוח ומוריד הגשם and should not recite מוריד הטל.

**Second Day of Pesach** (Thursday Night)

**Leil HaSeder** (Second Night)

* Nightfall is at **8:35pm**. One should not make any preparations for the Seder or light candles before that time.
* Ma’ariv for Yom Tov with the proper insertions for Pesach. See note from first night regarding Hallel.
* Sefirat Ha’Omer begins. It is recited after the Amidah before Aleinu.

**Second Day- Daytime** (Friday Morning)

* Shacharit for Yom Tov with the proper Pesach insertions followed by complete Hallel with its berachos.
* The Torah reading for the second day is “שור או כשב” (Vayikra 22:26-23:44), the maftir is ובחדש הראשון (Bamidbar 28:16-25) and the haftarah is from Melachim II 23:1-9, 21-25.
* Mussaf Amidah for Yom Tov with the proper insertions for Pesach.
* Mincha Amidah for Yom Tov.
* If one prepared an eiruv tavshilin before Yom Tov, one may cook on Yom Tov for Shabbat. One should try to ensure that all of the food that is cooked is potentially edible by sundown (**7:51 pm**). For this reason, some communities have the practice of accepting Shabbat early whenever an eiruv tavshilin is used. This is the recommended practice. One cannot accept Shabbat before plag hamincha which is at **6:30 pm**. Friday night candle lighting should take place after this time and no later than **7:34 pm**. Once the candles are lit, all of the stringencies of Shabbat are in effect.

**Friday Night**

* An abridged קבלת שבת is recited that begins with מזמור שיר ליום השבת. We also omit במה מדליקין.
* Ma’ariv Amidah is for Shabbat. Ya’aleh V’Yavo is added with proper insertion for Pesach.
* Vayechulu is recited after the Amidah followed by Sefirat Ha’Omer and Aleinu.
* If one accepted Shabbat early, one should omit Sefirat Ha’Omer in Ma’ariv and recite it after **8:25 pm**.

**Shabb**at **Day**

* Shacharit for Shabbat. Ya’aleh V’Yavo is added with proper insertion for Pesach.
* **Half Hallel** is recited.
* Shir HaShirim is traditionally recited with the tzibur (congregation) at this point — The custom to read Shir HaShirim on Pesach was clearly instituted only for a tzibur. Nonetheless, there is nothing prohibited about reading Shir HaShirim on Pesach without a tzibur. One should be conscious of the fact that such a reading would not constitute a fulfillment of the original minhag/custom.
* The Torah reading for the second day is “ראה אתה” (Shemot 33:12-34:26), the maftir is והקרבתם (Bamidbar 28:19-25) and the haftarah is from Yechezkel 37:1-14.
* Mussaf for Yom Tov with proper insertions for Shabbat and Pesach.
* Mincha for Shabbat. Ya’aleh V’Yavo is added with proper insertion for Pesach.
* Shalosh Seudot (third meal) should be eaten after Mincha, before **7:53 pm** (Shkiya/sunset)

**Motzaei Shabb**at

* Weekday Amidah should be recited including Atah Chonantanu and Ya’aleh V’Yavo. Additionally, please note the change to ותן ברכה.
* We do not recite ויהי נועם. After the Amidah, Sefirat Ha’Omer is recited followed by Aleinu.
* Havdalah is the standard Havdalah for Motzaei Shabbat and can be recited after **8:38 pm**

**Chol HaMoed**

* Virtual yizkor on Sunday morning at **9:30 am**
* Shacharit is weekday Shacharit. מזמור לתודה is omitted. The Amidah should include Ya’aleh V’Yavo with the proper insertion for Pesach. **Half Hallel** is recited after the Amidah
* The Torah reading for the second day of Chol HaMoed is “קדש לי” (Shemot 13:1-16) and והקרבתם (Bamidbar 28:19-25).
* The Torah reading for the third day of Chol HaMoed is “אם כסף” (Shemot 22:24-23:19) and והקרבתם (Bamidbar 28:19-25).
* The Torah reading for the fourth day of Chol HaMoed is (Bamidbar 9:1-14) and והקרבתם (Bamidbar 28:19-25).
* We do not recite למנצח on Chol HaMoed.
* Mussaf for Yom Tov (Chol HaMoed) with proper insertions for Pesach.
* Weekday Mincha. The Amidah should include Ya’aleh V’Yavo with the proper insertion for Pesach.

**Seventh Day of Pesach** (begins Tuesday night)

**Tuesday Night**

* One may accept Yom Tov early provided it is after plag hamincha (**6:33pm**). Candle lighting should take place no later than **7:39 pm**.
* Shehechiyanu is not recited on the seventh or eighth of Pesach.
* Ma’ariv for Yom Tov with proper insertions for Pesach. Sefirat Ha’Omer (after **8:30 pm**)
* Kiddush for Yom Tov.

**Wednesday Day**

* Shacharit for Yom Tov with the proper Pesach insertions followed by **half Hallel** with its berachos.
* The Torah reading for the seventh day is Shemot 13:17-15:26, the maftir is והקרבתם (Bamidbar 28:19-25) and the haftarah is from Shmuel II 22:1-51.
* Mussaf Amidah for Yom Tov with the proper insertions for Pesach.
* Mincha Amidah for Yom Tov.

**Eighth Day of Pesach** (Wednesday Night)

* Nightfall is at **8:43 pm**. One should not make any preparations for the meal or light candles before that time. One should also wait until this time to recite Ma’ariv though it can be recited earlier if need be .
* Shehechiyanu is not recited on the seventh or eighth night of Pesach.
* Ma’ariv for Yom Tov with proper insertions for Pesach. Sefirat Ha’Omer.
* Kiddush for Yom Tov.

**Thursday Day**

* Shacharit for Yom Tov with the proper Pesach insertions followed by **half Hallel** with its berachos.
* The Torah reading for the eight day is Devarim 15:19-16:17, the maftir is והקרבתם (Bamidbar 28:19-25) and the haftarah is from Yeshayahu 10:32-12:6.
* **Yizkor** can be recited without a minyan. One should make sure to pledge money to tzedakah before reciting Yizkor (this in case you did not join us on Sunday morning for a virtual yizkor)
* Mussaf Amidah for Yom Tov with the proper insertions for Pesach.
* Mincha Amidah for Yom Tov.
* Yom Tov concludes at **8:45 pm**.
* Weekday Ma’ariv should include Atah Chonantanu. Sefirat Ha’Omer.
* Havdalah includes only two berachos: HaGafen and HaMavdil (no besamim/spices or eish/fire).
* All chametz sold through the shul will be repurchased at **10:00 pm**.

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