



Thursday 25 – Friday 26 March 2021 | 12 – 13 Nisan 5781

Thursday Fast of the Firstborn	Thursday Bedikat Chametz	Friday Burn Chametz By	Friday Mincha /Kabbalat Shabbat	Friday שבת Starts	Additional Notes
 Siyum (TBC)	 7.13PM	 < 11.04AM	 6.05AM	 6.09AM (*)	(*) Remember to light a three day candle for Yom Tov. (**) Candles are light from this time onwards. No preparation for seder to begin beforehand.

Shabbat 27 March 2021 | 14 Nisan 5781 (Shabbat Hagadol)

Parashat Tzav 5781 / פרשת צו

שבת Shacharit	Sof Zman Kriat Shema	שבת Eat Chametz by	Say Kol Chamira	שבת Mincha/Shiur	שבת Motzei /Yom Tov begins	שבת Motzei Chatzot	BST Begins
 7.30AM	 8.57AM	 10.00AM	 < 11.04AM	 6.13PM (***)	 7.13PM (**)	 12.05AM	 1.00AM

Sunday 28 March 2021 | 15 Nisan 5781 (Pesach I)

Pesach 2021 / פסח 5781

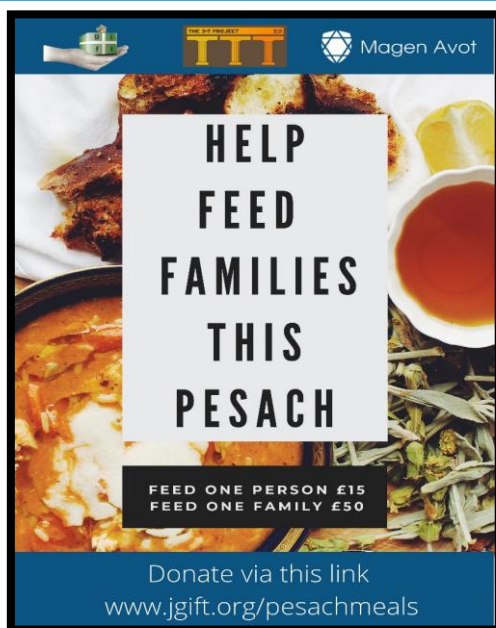
Sunday Shacharit	Sof Zman Kriat Shema	Sunday Min/Ma'ariv	Sunday/Yom Tov begins	Sunday Chatzot	GMT to BST
 BST: 9.30 GMT: 8.30	 BST: 9.56 GMT: 8.56	 BST: 7.14 GMT: 6.14	 BST: 8.14 (**) GMT: 7.14 (**)	 BST: 1.05 GMT: 12.05	Clocks cannot be manually changed during Yom Tov so we show both times:- <ul style="list-style-type: none"> BST refers to clocks automatically updated GMT refers to clocks that remain unchanged

Monday 29 March 2021 | 16 Nisan 5781 (Pesach II – First Day of the Omer)

Pesach 2021 / פסח 5781

Monday Shacharit	Sof Zman Kriat Shema	Monday Mincha/Shiur	Ma'ariv - start saying "vetein bracha" /Yom Tov Ends	Speakers
 BST: 9.30 GMT: 8.30	 BST: 9.54 GMT: 8.54	 BST: 7.16 (****) GMT: 6.16 (****)	 BST: 8.16 GMT: 7.16	(***) Shiur to be given by Rabbi Kenigsberg on: "Ideas on the Haggadah". (****) Shiur to be given by Daniel Greenberg. The drasha on Sunday will be given by Rabbi Kenigsberg and on Monday by Rabbi Moshe Levy.

3T Project: Pesach Appeal



Please also support our Kimcha dePischa collection. For further information on how to donate please email rabbim@magenavot.com.

3T Project: Talmud Course

Recently the women of the community completed an excellent Talmud course as part of our 3T 2.0 Project. Thanks to Sara Spizzichino for organising together with Jo Greenaway and LSJS taught by Karen Miller-Jackson. Participants from MA included: Sara Spizzichino, Tammy Beider, Vivienne Kesztenbaum, Shelly Berke, Golda Bialoguski and Chaya Langerman.



Thanks

We would like to thank Daniel Greenberg for organising the season of Zoom Havdalah. We would also like to thank all those who participated and attended each week.

HaMagen

We welcome contributions from members for the next edition of our Shul magazine HaMagen (Shavuot Edition). In particular we are seeking the thoughts of working parents (and their children!) on the challenges of home-schooling during lockdown - but all articles will be carefully considered. Please submit to: hamagen@magenavot.com.





Guidelines for Pesach 5781

Dear All,

The Halachot of Pesach can be complicated at the best of times but this year brings with it the added complexities of Covid restrictions and erev Pesach falling on Shabbat (not to mention the change from GMT to BST on 1st night Pesach!). Below is a concise guide to help navigate this unusual situation. For any further questions please feel free to join the zoom Q&A this evening (Wednesday 17th March) at 8:30pm or contact me directly via whatsapp, phone or email. (07891 988 201 or rabbi@magenavot.com)

Mechirat Chametz and Fast of the Firstborn

I will be performing Mechirat Chametz on **Friday morning 26th March 2021**. For those who wish to appoint me in person as a shaliach to sell your chametz I will be available at Magen Avot on Sunday 21st March after Shacharit until 10am in order to do so in a socially distanced manner.

Alternatively, the relevant forms can be completed here: <https://forms.gle/RZsji5NhRd6UTM5y6> (Please ensure that this form is completed by 5pm on Thursday 25th March 2021.)

The fast of the Firstborn, which normally takes place on erev Pesach, is observed 2 days earlier this year, on Thursday morning 25th March. A communal siyum (part of the 3T project) will be broadcast via zoom.

Bedikat and Bi'ur Chametz

The search for and removal of chametz are similarly brought forward this year because of Shabbat.

Bedikat Chametz should take place after **7:13pm on Thursday 25th March**. A bracha is recited as usual and the Kol Chamira declaration, nullifying any chametz which was not found, is recited.

Bi'ur Chametz (burning of chametz) should take place on Friday morning before **11:04am**. Kol Chamira is not recited at this time.

(Although chametz may still be retained after this time as it is not yet erev Pesach, the burning is done in the morning as in a regular year, so as not to cause confusion.)

Chametz may still be retained and consumed until 10am on Shabbat morning.

Before Shabbat

All cleaning of surfaces, kashering and other preparations for Pesach must be completed before Shabbat comes in. Additionally, preparations for the Seder cannot be done on Shabbat and some of the activities necessary to prepare the Seder plate cannot be performed on Yom Tov either (roasting the egg and shankbone, washing lettuce for maror etc.) It is therefore recommended to make **all** preparations for the Seder on Friday in order to avoid complications and to be able to start the Seder as quickly as possible after Shabbat.

Before lighting Shabbat candles a **3-day candle** should be light in order to light Yom Tov candles from a pre-existing flame.

Shabbat Meals

Hamotzi needs to be made over two loaves at the Shabbat meals. Ordinarily this poses no problem, however is complicated this Shabbat by the fact that the home is already fully "kosher for Pesach". It is recommended to use pitot or small rolls which will be easily and fully consumed. These should be eaten **away** from the Pesach table, foods and utensils (ideally outside where possible). Once the bread has been eaten, crumbs should be shaken off and hands washed before returning to the table. The rest of the meal can be eaten from Pesach utensils or disposables.

Alternatively, egg matzah can be used for Hamotzi at both the Friday night and Shabbat morning meals until 10am. (According to Ashkenazi custom, egg matzah may not be consumed after this time on erev Pesach or on Pesach itself, barring extenuating circumstances.) Ordinary matzah may not be eaten on Shabbat, so as to leave anticipation for the taste at the Seder night.

Any chametz needs to be eaten before **10am** on Shabbat morning. Shacharit will therefore begin at **7:30am** to leave enough time to return home, make Kiddush and Hamotzi before this time.

The Kol Chamira declaration, whereby any remaining chametz is nullified, should be said on Shabbat morning before 11:04am, beyond which time one is no longer permitted to own chametz.

Regarding Seudah Shlishit, since reciting Hamotzi is no longer possible after 10am, one may fulfill their obligation through a meal of other cooked food or fruit etc. Cooked foods containing matzah meal may be eaten (before 3pm), however cakes and other baked goods containing matzah meal should not be eaten at all on erev Pesach.

It is recommended to eat a light snack or meal in the afternoon so that one is not too hungry and able to enjoy the Seder. At the same time one should make sure to leave a sufficient appetite for matzah and the Seder meal.

Motzei Shabbat

No preparations for Yom Tov may begin before **7:13pm**, at which time "Baruch hamavdil bein kodesh lekodesh" should be recited and Yom Tov candles lit from a pre-existing flame.

The brachot of Havdalah and "Borei Meorei Haesh" (over the Yom Tov candles) are recited as part of Kiddush, as shown in the Haggadah.

British Summer Time (BST) commences at 1am on Sunday 29th March. Most clocks cannot be adjusted on Yom Tov (and will therefore remain on GMT), whilst others will update themselves automatically. In order to avoid confusion, the shul newsletter will therefore include the timings of services according to both GMT and BST, and people can follow along according to whichever clock they are using. (Remember to update your clocks after the conclusion of second-day Yom Tov.)

Second Day Yom Tov

No preparation may be made for the second day of Yom Tov and the second Seder before **8:14pm BST** (7:14pm GMT) on Sunday 28th March. Yom Tov candles are once again lit from a pre-existing flame.

Yom Tov concludes at **8:16pm BST** on Monday 29th March.

Last year the prospect of 3 days alone was the source of anxiety for many people. Thankfully this year we find ourselves in a different situation, although many restrictions remain with us. If you find yourself alone and are at all anxious about the upcoming Yom Tov, please be in contact with me beforehand to discuss the options available and/or to arrange for a socially distanced visit over Chag.

Additionally, if you require assistance of **any** kind regarding provisions for Chag please do not hesitate to contact me.

Wishing the entire Kehilla Pesach Kasher veSameach!

Rabbi Kenigsberg

Office of The CHIEF RABBI

'You will see, you will see, how good it will be next year'

The Chief Rabbi's Pesach Message 5781

Why, at every Seder, do we enthusiastically sing, "Ieshana haba'ah biyrushalayim" – next year in Jerusalem? Although we have made the same declaration every year, it has never come true – at least not in the messianic sense in which it is intended – so why not simply say "In the future, we will be in Jerusalem"?

Any study of Jewish history is a study of hope, often despite apparently impossible odds. It is therefore fitting that the epic story of the inception of the Israelites as a nation, the Exodus from Egypt, stands among the greatest illustrations of optimism and forbearance of all time.

It was a truly extraordinary miracle. The chasm in status between the Egyptian overlords and the Hebrew slaves could hardly have been greater. The most sophisticated and powerful civilisation on the planet controlled and persecuted a tiny nation of slaves, who were denied every basic human dignity and any capacity for resistance.

What hope was there for salvation? On what basis could the people summon the strength to go on despite everything? The answer is that they knew of the promise that Hashem had made to their ancestor, Abraham, that they would be strangers in a land where they would be oppressed and enslaved, but He would ultimately redeem them and they would return home to the Promised Land. Despite everything, they chose hope over despair. They chose to believe that salvation would eventually come.

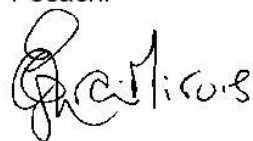
This places Pesach 5781 into valuable context for us. This time last year, we were coming to terms with the fact that we could not celebrate Pesach with extended friends and family as we usually do. It was agonising for so many, particularly those who were vulnerable or lonely. We took comfort in our belief that this was a 'one-off' and next year would be different. How then should we respond in the face of yet another Pesach when so many are separated from their loved ones, having not yet banished Coronavirus from our midst?

Let us approach this Pesach with the same degree of hope and optimism as ever. Real progress is being made and we are blessed by the extraordinary miracle that is the vaccine. Britain and Israel have led the world in administering its roll out and, Be'ezrat Hashem, we will soon return to a more regular rhythm of life.

I am inspired by the beautiful words of Ehud Manor, the Israeli songwriter, who wrote his famous song 'Bashana Haba'a', at a time when the State of Israel seemed to be surviving from one war to the next:

'Od tireh, od tireh, kama tov yihye, bashana, bashana haba'a' – 'You will see, you will see, how good it will be next year!'

Valerie and I extend to you all our warmest and best wishes for a healthy, fulfilling and kosher Pesach.



Chief Rabbi Ephraim Mirvis
March 2021 • Nisan 5781



March 2021
Nissan 5781



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Message from the President of the United Synagogue

At my Seder table I like to read this stirring passage from Rabbi Sacks' *Haggadah* (pp 2-3). His recent passing makes it even more poignant:

"On the 28th November 1947, member countries voted on the United Nations Partition Plan for Palestine. The plan proposed creating two states, a Jewish and Arab state side by side. If the

plan gained two-thirds of the votes, it would herald the creation of the first Jewish State since biblical times and with it, the realisation of the Zionist dream. But this was by no means a sure verdict. It took much lobbying and convincing on the part of the Zionist movement to persuade other nations to vote for the plan.

In his speech to the United Nations, David Ben-Gurion argued the case for the creation of the State of Israel by referring to Pesach and the story told in the Haggadah:

"Three hundred years ago a ship called the Mayflower set sail to the New World. This was a great event in the history of England. Yet I wonder if there is one Englishman who knows at what time the ship set sail? Do the English know how many people embarked on this voyage? What quality of bread did they eat? Yet more than three thousand three hundred years ago, before the Mayflower set sail, the Jews left Egypt.

Every Jew in the world, even in America or Soviet Russia, knows on exactly what date they left – the fifteenth of the month of Nissan. Everyone knows what kind of bread they ate. Even today the Jews worldwide eat matzah on the fifteenth of Nissan. They retell the story of the Exodus and all the troubles Jews have endured since being exiled. They conclude this evening with two statements: This year, slaves. Next year, free people. This year here. Next year in Jerusalem, in Zion, in Eretz Yisrael. That is the nature of the Jews."

Why is seder night the most observed of all Jewish traditions? Ordinarily, it ticks many of the boxes we Jews want from a good evening: time with our family and friends, great food and drink and wonderful songs and stories. But this isn't the secret of seder night's success.

The answer is this. On seder night we don't just tell a story from long ago: we act it out as though it's happening right now. On seder night we don't just enjoy hors d'oeuvres: we eat foods which remind us of the bitterness of slavery and the sweetness of freedom. On seder night we don't just sing songs: we chant the same words that our ancestors have said for centuries.

Seder night is, in modern parlance, an immersive theatrical experience. The Exodus from Egypt and the yearning for Israel, for a country we could call our own, was and must remain a lived experience. But unlike a regular trip to the theatre, our dining room stages take on cosmic significance: every seder night we participate in establishes another indelible link in the long unbroken chain of Jewish tradition.

Seder night forges collective memory. Seder night creates history.

That is what we will be doing this year, even if the pandemic means once again that we are facing another highly disrupted Pesach. We may not be able to spend it with our loved ones. We may not be able to enjoy it as we are used to. But by having our two seder nights, even in these difficult circumstances, we can still create history. *Chag kasher v'sameach*.

Michael Goldstein
President, United Synagogue

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