



ערב שבת קודש פרשת ויקהל פקודי, כ"ד אדר תש"פ

Dear Friends,

It is difficult to imagine that we are heading into a Shabbos without minyanim, without guests, cooped up at home with our children who have already been cooped up all week. The only way to survive this situation is to realize that Hashem put us in this situation to grow and thrive and not merely to survive. There are treasures that lie on this unusual journey that we may never have been able to collect if we had remained on the “normal” path of our usual regular lives. Let’s take a few minutes to go through Shabbos together and to plan an approach that will make it a special moment in our lives and not a miserable memory.

EREV SHABBOS:

1. We do not prepare for Shabbos in order to impress our friends and neighbors. We prepare out of respect for the Shabbos Queen. Therefore, this week is no different. We will clean our homes, set the table and make the house “Shabbosdik” as always.
2. The same thing applies to preparing ourselves for Shabbos. We will bathe ourselves and our children, cut our nails, (shave if applicable) and make ourselves fully presentable for Shabbos. In light of the danger of the virus, men should not go to the Mikvah even if that is their usual Minhag.
3. We should wear Shabbos clothing. The fact that we are staying home, does not mean that we should skimp on שבת בגדי. We should wear suits, ties, hats, and whatever we usually wear when we go out to Shul. The same thing applies to the women, the נשי חיל who bring Shabbos into our homes.

KABBOLAS SABBOS & MAARIV

1. Announce to your family when you will be accepting Shabbos as a family. The family should gather for davening even though we do not have a minyan. It is advisable that someone should be the “Chazzan” and lead the family in davening. (This can be a wonderful chinuch moment for a child who is not yet Bar Mitzvah or a bachur who is usually too shy to daven for the amud.)
2. Be careful to be מקבל שבת at least a few minutes before שקיעה. If you did not yet recite קבלת שבת then just say “I am now accepting Shabbos upon myself.” Thus applies to women as well as men.
3. In Shul, we say ויכולו right after we finish עשרה שמונה. This is said as a testimony – together with the ציבור – that Hashem created the world in six days and rested on

Shabbos. There is a *שאלה* if it should be said when davening *ביחידות*. The Mishna Berura (סי' רס"ח סקי"ט) paskens that it should be recited, but one should have in mind that it is not an *עדות*, just a reading of the *פסוקים*.

4. *מגן אבות* is not said when davening *ביחידות*. Rather, immediately after *ויכולו* we will say *עלינו* and with that davening will end.

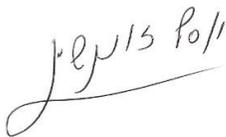
THE SEUDAH

1. Thankfully, *malachim* can't catch the Coronavirus and they will be joining us after davening as always. We can therefore recite *שלום עליכם* as always.
2. According to the doctor, children can receive *berachos*, and *kiddush* wine can be handed out as always. If, however, someone is in quarantine or there is someone to whom there is a specific risk, then the *bracha* should be given from afar and wine should not be passed around.

SHACHRIS, KRIAS HATORAH, & MUSSAF

1. It is praiseworthy to set a time for davening *shachris* and to gather the family for this as well. The more of a set time and place that we make for davening, the more *כבוד* we are giving to our *תפילות*.
2. We will be missing out on *קריאת התורה* this week. When we return to Shul we will "catch up" as a *ציבור* on the *פרשיות* that we missed (ע' סי' קל"ה סעי' ב'). Although reading the *Parsha* to ourselves from a *Chumash* does not take the place of *קריאת התורה*, it is certainly a good idea to use the time that we would ordinarily read from the *תורה* to read the *פרשיות* of *ויקהל* and *פקודי* from a *Chumash*.
3. Unfortunately we will miss hearing the *קריאה* of *החודש*.
4. According to the (סי' ק"א סקי"ט) *משנה ברורה*, one should not say *יקום פורקן* when davening *ביחידות*.
5. *ברכת החודש* can be recited *ביחידות*. It is not necessary to know the *molad*. *Rosh Chodesh* is on *חמישי* on *ניסן*.
6. *אב הרחמים* is not said this week.
7. *Mussaf* should be recited before *קידוש* as always.

באהבה ובכל הכבוד



Rabbi Yosef Sonnenschein