

# KENESSETH ISRAEL BULLETIN

April 3, 2020



*From  
the Rabbi*

*"IF FOR THANKSGIVING HE OFFERS IT,  
THEN HE SHALL OFFER WITH THE  
SACRIFICE OF THANKSGIVING UNLEAVENED  
CAKES MINGLED WITH OIL, AND  
UNLEAVENED WAFERS SPREAD WITH OIL,  
AND FINE FLOUR SOAKED AND MADE INTO  
CAKES MINGLED WITH OIL." (Vayikra 7:12)*

When a person's life was in danger and he had a salvation he needed to bring a thanksgiving offering. The offering has with it forty loaves of bread in four different forms. One of each kind was given to the priest and the remaining thirty-six were his to eat. It had to be eaten within that day and the next night and if it was not consumed by then it could not be eaten. The reason for such a short time was to make sure he shared the bread with others and thereby publicizing the salvation he had.

This idea of publicizing an offering is only when it comes to good fortune where a person felt deep gratitude to the Almighty for what He did for him. In such a situation he shared his joy with others. A sin offering on the other hand was not publicized. When things were going wrong in someone's life it was not shared.

This should be a lesson for us when it comes to choosing topics of conversation with others. Keep the focus on the myriad amounts of kindness that I have in life. While there are definitely difficulties and a time and place to share those difficulties

ט' בניסן תש"פ - פרשת ויקרא

- While we are not davening with a minyan it is still auspicious to daven together at home at the specified times
- SIYUM BECHORIM. See below. This year is a challenge as we can't congregate for a Siyum. We will be having a zoom siyum by Dr. Joey Greenberg Wednesday at 8:45 AM. It can be accessed at
- R Mordechai Kalatsky is inviting you to a scheduled Zoom meeting.
- Topic: Siyum Bechoros
- Time: Apr 8, 2020 08:40 AM Central Time (US and Canada)
- Join Zoom Meeting <https://us04web.zoom.us/j/277667773?pwd=SG9DdOV6ejRQUXU4L2dZdURoUIBmQT09>

*"May the Source be  
with you."*

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with a caring, sensitive listener, the main focus should be to share all the good that happens to you.

For this week discuss one good thing that happened to you that day. It can be at lunch, dinner or shooting the breeze with a friend. This will allow us to appreciate all the good we have in our lives and become happier people.

Have a joyous Shabbos!

# Rabbi Kalatsky

## Dvar Halacha

By: Rabbi Dr. Avraham Klein

### Starting with the disgrace and ending with the glory

We are continuing with our discussion of the structure of the Haggadah – the storytelling part of the Seder. Last week we discussed the various changes and questions that are asked as an introduction to the story of redemption. This week we will consider the second and main section of the Haggadah – the actual recounting of redemption story.

The Mishna (Pesachim 10, 4) describes the Haggadah that follows the four questions in one terse sentence: “And he starts with the disgrace, and ends with the glory, explaining the passage of ארמי אובד אבי - a wandering Aramean was my father - till he finishes the entire passage.” The passage referred to is the one that forms the backbone of our Haggadah – a text from Deut. 26 that is taken from the recitation that accompanies bringing first-fruits to the Temple. Note, that my translation is different from the one found in e.g. Chabad’s Haggadah: ‘The Aramean wished to destroy my father.’ The reason for my translation will become clear shortly.

The straightforward interpretation of the Mishna, is that the Pesach story should begin with the disgrace of our forefathers and end with the glory of the redemption, based upon the template of the passage of first-fruits, which begins with the ‘disgrace’ that our forefathers were ‘wandering Arameans’ and ending with the glory of our redemption and settling the land of Israel. However, the Bavli (Pesachim 116a) makes an important addition: “What is the disgrace? Rav said: In the beginning our fathers served idols, and Shmuel said: We were slaves to Pharaoh in Egypt.” The Bavli’s comment includes two statements: first, that there are two different types of disgrace, and second that we must state the disgrace explicitly even before we begin the first-fruit passage itself (D. Henschke, Ma Nishtana etc.). This is presumably so that the listeners will realize what exactly the disgrace is that we were redeemed of.

The RY”F (ibid. 25b) comments on the Bavli: “and today we do as both of them.” This is why, if you look at our Haggadah, you will find two introductions to the passage of the first-fruits, and in each introduction we state what the disgrace is – either slavery or idol worshipping - and what the glory is – either redemption or being given the Torah. Also, as I noted above, in our Haggadah the “Aramean” in the beginning of the passage is understood to be Laban who tried to kill Yaakov and so forced him down to Egypt – i.e. it is recounting the disgrace of our being slaves. The disgrace of idol worshipping is discussed by bringing a set of verses from Joshua 24. In the interpretation I brought above, the ‘Aramean’ refers to either Yaakov or Avraham (Ibn Ezra Deut 26, 3, Rashbam ibid.). If we accept this alternative interpretation, we see that Rav is stressing that as wandering Arameans our forefathers were idol-worshippers, while Shmuel is stressing that they were eventually enslaved, but both stories are incorporated in the passage itself (Yad Peshutah on Rambam Chametz uMatzah 7, 2).

This dichotomy is evident in the Rambam’s description of the Haggadah, who writes (ibid.): “And he starts with the disgrace and ends with the glory. How? He begins and explains that at first our forefathers were... idol worshippers... and also he begins and states that we were slaves to Pharaoh... and this is that he explains from “A wandering Aramean” and completes the entire passage.” The this is is stressing that the disgrace and glory are part of the biblical text. However, at the end of the laws, the Rambam brings the “text of the Haggadah as it is said in גלות - the exile”, which is very similar to ours, including the interpretation of “Aramean” as Laban. Of course in terms of the essence, both interpretations and forms of the Haggadah serve the same purpose – of describing both disgraces and both glories.

Food For Thought: The Rambam writes that we explain “the entire passage”. Do we do so?

*I'd be delighted to discuss suggested FFT answers with readers!*

# Zmanim

## April 3 - 10

	Friday erev Shabbos פרשת צו	Shabbos Hagadol פרשת צו	Sunday	Monday	Tuesday	Weds erev Pesach	Thurs I פסח	Friday erev Shabbos פרשת II פסח
April	3	4	5	6	7	8	9	10
Nisan	2	3	4	5 - 8				9
Shachris	6:30 AM	8:45 AM	8:00 AM	6:30 PM	6:30 PM	Remember to make an Eruv Tavshilin Fast for 1st born begins 5:28 AM Siyum 8:45 AM Last time to Eat Chametz 10:38 AM Chametz must be burnt by 11:56 AM	8:45 AM	8:45 AM
Mincha	6:05 PM	7:10 PM	7:30 PM	7:30 PM	7:30 PM	Ghatzos 1:15 PM Mincha 7:35 PM	7:35 PM	Early Mincha 6:05 PM
Candle lighting	Early 6:23-6:30 - Reg CL 7:26 PM				Tuesday Begin Bedikas Chametz after 8:40 PM	7:32 PM	Light Candles Not Before 8:42 PM No Work or Preparation may be Done Before 8:42 PM Begin Counting Sefiras HaOmer	6:23 -6:30 PM Reg CL 7:35 PM
Havdalah		8:36 PM			Latest Kiddush Levana Tues April 7, 9:15 PM CDT	Do Not Begin Seder until 8:41 PM		

Kenesseth Israel Congregation  
4330 W. 28th Street  
St. Louis Park, MN 55416  
952-920-2183

Rabbi Mordechai Kalatsky  
Chaim Goldberger, Rabbi Emeritus  
Jerome Herzog, Rabbi Emeritus

[www.kenessethisrael.org](http://www.kenessethisrael.org)

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Bedikas chametz starts Tuesday night after 8:40 PM

BIYUR CHAMETZ. Anything that can be disposed of by the Monday garbage pickup before Pesach should be. Other small amounts of Chometz may be flushed away. Only the minimal amount should be burned in your own yard. Note: Any Chometz left in our green bins is OK as the bins belong to the city and you are mafkir it there.

Chametz may not be eaten after 10:38 A.M. The burning of the chometz must be completed on Wednesday, before 11:56 A.M.

This year, one must make an Eruv Tavshillin on Erev Yom Tov, to allow cooking on Friday (the second day of Pesach) for Shabbos. One takes a cooked item along with a matza and says the Bracha which can be found in our siddurim or pesach machzor. The custom is to eat the Eruv items on shabbos. All Shabbos cooking must be done Thursday night or Friday.

Seder night:

The Zeroah and Beytza should be roasted before Yom Tov

The minhag is not to eat roasted meat or poultry on the seder night. Other meals over Yom Tov roasted meat and poultry are fine.

KIDDUSH AND THE FOUR KOSOS. Both men and women are obligated to perform this Mitzvah. Drink the Kos reclining. Women need not recline. The Kos must be able to contain at least 3.3 oz.. For those who have difficulty, 2.9 oz. is sufficient.

MATZOH. Motzi Matzah - approximately 3/4 of machine matzah, or 2/5 of a hand matza for a matza of average thickness. Korech: approximately 1/2 of machine matza, or 1/4 of a hand matzah of average thickness. For the afikoman: same as Motzi Matza.

MARROR. If you use Romaine lettuce leaves, the amount for both maror and korech is an amount covering an area of 8x10 inches. If you use stalks, either 2 large stalks or four small stalks would be sufficient.

Davening this year:

Wednesday, April 8th. At Shacharis Mizmor L'Sodah and Laminatzayach are omitted from davening.

Wednesday night you should not start the seder before night fall which is 8:41 PM.

During maariv the first days of Pesach if your minhag is to say hallel with a beracha you can do it even though you are davening without a minyan.

We stop saying mashiv haruch u'mored hageshem starting Mincha Thursday April 9th the first day of Pesach.

Thursday night no preparations are allowed until 8:42 PM. It is better to say krias shema after nightfall, therefore if possible, start davening maariv at 8:42 PM

This year with it being a three day yom tov if a person would like he can make early Shabbos which would be early Mincha at 6:05 PM, CL 6:23. Regular times are Mincha 7:35 PM, CL 7:35 PM.

Kabbalas Shabbos is only mizmor shir le'yom ha'shabbos

Maariv Friday night after shemoneh esrei we say Vayechuloo and then Aleinu. we do not say magen avos.

Av harachamim is not said Shabbos morning

There is no chiyuv to read shir hashirim on Shabbos without a minyan. It is a nice thing to do if you would like.

There is no need to read the krias hatorah of Yom Tov or chol hamoed to yourself this year. If you would like to have a mitzvah of learning Torah it is a nice thing to read it.

During chol hamoed for those whose minhag is to wear tefillin it should be removed after shemoenh esreih before you recite hallel.

Achron Shel pesach Thursday the 16th Yizor can be recited at home just like it is recited in shul.