



INSIDE ASBEE

**ANSHEI SPHARD
BETH EL EMETH
CONGREGATION**

120 East Yates Rd. N.
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www.asbee.net

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AFFILIATED WITH THE ORTHODOX UNION

PASSOVER 5769 APRIL 2009

Passover Schedule

Tuesday, April 7th

Search for Chametz **After 8:08 pm**

Wednesday, April 8th

Fast of the First Born (Fast Begins 5:42 am)

Shacharit..... 6:45 am

**FOLLOWED BY A ONCE IN 28 YEAR OPPORTUNITY
TO RECITE BIRCHAT HACHAMA
FOLLOWED BY SIYUM/BREAKFAST
FOR THE FIRST BORN**

Latest Time to Eat Chametz 10:29 am

Latest Time to Own Chometz 11:45 am

Candle Lighting..... 7:08 pm

Mincha..... 7:10 pm

Home Seder begins **AFTER 8:09 pm**

First Day Pesach Thursday, April 9th

Shacharit..... 9:00 am

Hallel 9:30 am

Prayer for Dew..... 11:00 am

Mincha 7:10 pm

Candle Lighting..... 8:09 pm

Home Seder Begins AFTER..... 8:09 pm

Second Day Pesach Friday, April 10th

Shacharit..... 9:00 am

Hallel 9:30 am

Candle Lighting..... **BEFORE 7:10 PM**

Mincha..... 7:10 pm

Shabbat Chol Hamoed Shabbat, April 11th

Shacharit..... 8:30 am

SHIR HASHIRIM..... 9:55 am

Dovid M. Brown Talmud Shiur..... 6:00 pm

Mincha..... 7:00 pm

Havdallah..... 8:11 pm

Chol Hamoed Sunday April 12th

Shacharit..... 8:00 am

Mincha..... 7:15 pm

Chol Hamoed Monday, April 13th

Shacharit..... 6:30 am

Mincha..... 7:15 pm

Chol Hamoed/Erev Yom Tov Tuesday, April 14th

Shacharit..... 6:30 am

Candle Lighting..... 7:13 pm

Mincha..... 7:15 pm

Seventh Day of Pesach Wednesday, April 15th

Shacharit..... 8:30 am

Mincha..... 7:15 pm

Candle Lighting AFTER..... 8:14 pm

Last Day of Pesach Thursday, April 16th

Shacharit..... 8:30 am

YIZKOR 10:15 am

Mincha..... 7:15 pm

Havdallah..... 8:15 pm

EARLIEST TIME TO EAT CHAMETZ..... 9:15 pm

Pesach is over at 8:15 pm. At that time you could purchase chametz from a gentile. Before eating the chametz which you had possessed, but was sold to a gentile, please allow one hour for the rabbi to re-purchase it.



The Bread of Poverty

Rabbi Joel M. Finkelstein

The dream of "If I were a rich man," does not seem like a very lofty goal. And yet, on Pesach, isn't that part of what the Seder is all about? The Rabbis teach that we need to recline like kings, we need to drink like kings and we need to dip like kings. In fact, failure to drink the 4 cups in the official order and way can be a failure in what the Talmud calls, "Cherut-Freedom." Wealth is part of the freedom we celebrate each year. And yet, we also admit, "Hashata avadei-This year we are but slaves," that we have not yet reached our goal.

Part of the seder is about how we, the have's invite those who have not to our Seders. Part of Pesach is to recognize that we are not yet in Jerusalem ourselves. Part of the story of the Hagadah is to say that we went out with great wealth, and yet, to some degree, particularly this year, many of us find ourselves a lot less well off this year than last. The call to the "ditzrich-the needy" seems to ring louder and truer this year.

It is scary to think of all the changes taking place around us. One day the market drops precipitously, only followed by a greater drop the next day. One month the country loses over half a million jobs and the next month there is more of the same if not worse. If in the past, "Next year in Jerusalem" was said with a silent snicker, as we thought to ourselves, "Frankly, I am doing just fine right here. Thank you very much." This year we say, "Maybe Jerusalem is not looking so shabby after all."

So in a sense, the Seder doesn't work for everyone this year. The story doesn't flow like it used to. We used to be slaves, and today we still struggle; this is the story of Pesach this year. And yet, the Seder is actually set up to acknowledge that. We say at the outset of the Seder that the conditions this



year are not ideal.

We are "here" ie. not in Jerusalem. We are slaves, ie. not completely masters over our own destiny be it personally or nationally.

Pesach is about figuring out where we are on the spectrum from slavery to freedom. Pesach is about being thankful we have come as far as we have from slavery to Jerusalem. And Pesach is also about realizing how far we have to go until we can declare total freedom, total redemption. If this year we are tinged with some sadness or pinched by Pesach

prices, we need to find a place of gratitude in our hearts for what we do have, and we can think of Pesach as a time to pray and look forward to better times and to complete redemption, which, we always pray, will be speedily and in our times.

Bluma, Asher, Natan, Akiva and Rakhel wish you all a Happy and a Healthy Pesach. Chag Kasher V'Sameach.

Pesach is about being thankful we have come as far as we have from slavery to Jerusalem.

Spring Shabbat Lecture Series

Shabbat Afternoons

One Hour Before Mincha

Three Lectures on Appreciating Davening

May 2nd 6:20 pm

*Praying for G-d, Praying for Ourselves;
A New Way to Look at the Amidah*

May 9th 6:25 pm

*Communal Prayer; The Dynamic Relationship Between the
Congregation and the Chazan*

May 16th 6:30 pm

The Importance of Being at Minyan

Shabbos Hagadol Drasha Shabbat, April 4th, 5:55 pm

The Wicked Son: Ways of Dealing with the Wicked

There is an ancient tradition for the entire community to hear the Rabbi's once a year Shabbat Hagadol Discourse on the Shabbat before Pesach.

**Yom Haatzmaut
Israel Independence Day
Israel's 61st Birthday
Tuesday Evening, April 28th at ASBEE**

7:00 pm Mincha Followed by

Special Service

Joint Program with Baron Hirsch Congregation

At Anshei Shpard Beth El Emeth

Guest Speaker:

Rabbi Shai Finkelstein

- A memorial for fallen soldiers and terror victims
- Children's choir and choreography
- Prayers for Israel
- Inspirational talks on Israel
- Music and dancing to celebrate Israel's 61st birthday!

This program is being coordinated by the Kollel Torah Mitzion, the Bat Ami girls, and the rabbis of Baron Hirsch and ASBEE. Don't miss it. Last year was a wonderful program and it should be beautiful and meaningful this year as well.

Come and show your support. Invite a friend to join us.

**Shavuot Dinner & Torah Study
Thursday Night, May 28th**

Mincha 7:50 pm

Dinner 8:45 pm

Topic:

Torah for the Gentiles?

A Universalistic Look at a Particularistic Holiday

**Siyum for the Fast of First Born
Wednesday Morning, April 8th**

Shacharit at 6:45 AM

Followed by the Once in 28 Year Opportunity to
Recite the Birchat Hachama

Followed by the Siyum & breakfast at
7:15 am

Rabbi Finkelstein & Asher will complete the Tractate Sotah

Sponsored by Audrey and Jack Joffre
in loving memory of Mr. and Mrs. Harry Joffre and
Mr. Emmanuel Glass.

**3rd Annual
Lag Ba'Omer Bonfire
Monday, May 11th
9:00 pm
At the Shul**

**Come Celebrate Lag Ba'Omer
The Way It's Done in Israel**

Singing

Dancing

Ruach

Stories

Great Food

A True Community Effort

Bonfire Built by the Temple Israel Boy Scout Troop

Stories by the Community Rabbis

Save the Date

**Jerusalem Day
Picnic**

**Thursday, May 21st
5:00 pm**

Daily Dose of Torah

*You give us one half hour a day and we'll give you the
Jerusalem talmud*

**The Daily Dose of Torah is held each day
30 minutes before Daily Mincha Services in the
Melvin Silberstein Chapel.**

Don't Miss the Women's Rosh Chodesh Group
Led by Bluma Zuckerbrot -Finkelstein
Each Month on the Sunday Before Rosh Chodesh

Laws of Pesach

Bedikat Chametz Search for Chametz

An integral part of the Pesach obligations is to search one's home the night before Pesach.

This year the search begins on Tuesday night, April 14th, after 8:08 pm. All rooms of the house should be thoroughly checked (this is in addition to the preliminary cleaning). If there is a room that one literally never goes into, then it is exempt from being searched. Immediately prior to the search, one recites, "Baruch Ata Hashem E-lokeinu melech ha-olam, asher kidishanu be-mitzvotav, ve-tzivanu al biur chametz."

Following the search one says "All chametz or chametz products which I have in my possession, which I have seen and which I have not seen, which I have removed and which I have not removed, should be null and considered like the dust of the earth." In the morning, after burning the chametz or after removing it all from one's possession, one should say, before 11:45 am, "All chametz or chametz products which I have in my possession, which I have seen and which I have not seen, which I have removed, and which I have not removed, should be null and considered like the dust of the earth."

What If I'm Going On A Trip? When Do I Check For Chametz?

One who goes on a trip within 30 days before Pesach must search for chametz the night before leaving, with a candle and all. However, no

blessing is recited. You should also sell your chametz before leaving. One should then remember, on your vacation to annul the chametz the morning of erev Pesach before 11:45 am.

What Do We Eat On Erev Pesach?

One cannot eat Matzah because before Pesach one refrains from matzah for at least 2 weeks, if not a month, depending upon your custom. Bread cannot be consumed after 10:29 am. After 11:45 am one cannot possess any Chametz at all. After 1 pm one should not eat a big meal. Some even restrict the eating of matzah meal products on the eve of Pesach. In a case of necessity, one may eat matzah meal products before Pesach. What's left to eat is fish, salad, fruit, and potato starch products. The idea is to maintain a healthy appetite for the seder.

What is Considered a Legume and is Hence Forbidden?

Rice, corn, peas, mustard seed, beans (kidney, lima, garbanzo, bean sprouts, etc.), green beans, sesame seeds, peanuts, soybeans, millet, sunflower seeds, alfalfa sprouts, tofu. All these may be used as pet food or medicine.

What Can One Do On The Intermediate Days Of Pesach (In Between The First Two Days And The Last Two Days)?

This period is called Chol Hamoed. Well, of course the prohibition of chametz still applies, and some say that the more shemurah matzah you eat, the more mitzvot you get. Beyond that, it is

permissible to go to work only if absolutely necessary and all work may be done which is for the holiday, for the community, for a mitzvah, and any work which requires no skill, such as flicking a switch, and the like. In the end, just about any work can be justified on Chol Hamoed, but the idea is to focus on holy matters during this time and to make it a part of the holiday.

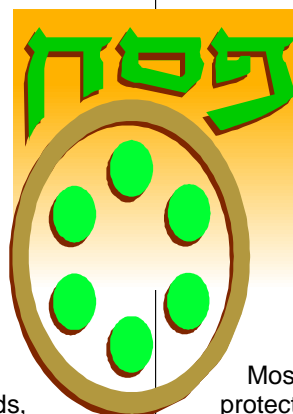
What's The Recipe For Charoset?

Charoset, the dip for the maror, was viewed by Maimonides and others as the quintessential Pesach dip, fit for

dipping matzah, celery, and almost anything at the Seder. It consists of cinnamon, apples, wine, and nuts, all chopped together. Some Sephardic Jews use fried dates, raisins, vinegar, and cinnamon. (Try it. It's tasty.)

What is Shemura Matzah?

Most Matzah is watched and protected from chametz since the time of grinding the grains. Many authorities say that the matzo for the first two nights must be watched from the time of harvesting. This is what is called Shemura Matzah. Take note that not all matzah in the store is marked as Kosher for Passover altogether. Egg matzah on Pesach should only be used by children and the infirmed.



BIRCHAT HACHAMA: A RARE PASSOVER EVENT FOR 2009

On April 8, erev (the day preceding) Passover, there will be the opportunity to perform a mitzvah that last presented itself in 1981 and will not occur again until 2037. That mitzvah is to recite Birkat HaChama, the blessing said when one sees the sun return to its original position, as it was during the week of Creation. According to the Talmud in tractate Brachot (59b), this blessing is recited every 28 years, on the fourth day (Wednesday), when the vernal equinox falls in Saturn. (Chama means "sun.")

Really, the Talmud discusses tekufat Nisan, the beginning of the spring sea-

son in halacha (Jewish law), which is several days after the astronomical vernal equinox. The astronomical vernal equinox typically occurs on or about March 20; the "halachic equinox" falls on March 25 of the Julian calendar, which is April 7 of this year, adjusting for the Gregorian calendar.

According to the Creation account in the first chapter of Genesis, the sun was created on Wednesday. The vernal equinox is considered the starting point of the sun's creation. Since a solar year contains an extra quarter of a day, each year the equinox occurs six hour later. It

therefore takes four years for the sun to return to its position at the proper time. As there are seven days in a week, it takes 28 years (4x7) for it to return to the proper position on the appropriate day of the week. The sun actually assumes its "starting position" on Tuesday evening, but one must wait for Wednesday morning when the sun becomes visible to be able to recite the blessing. (After each day in the Creation account, the Torah states, "It was evening and it was morning." From this it is derived that Jewish

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Items Which Don't Require Specific Supervision For Passover

Alcohol- Rubbing Isopropyl - other alcohol could be a problem

Aluminum foil or pans (pans should be washed first), wax paper, Styrofoam, paper plates (except the cheapest white ones), plastic wrap (see "wraps" below), Chinet paper goods

Baby oil, wipes (without alcohol)

Baby powder- Johnsons's

Bicarbonate of Soda (not baking powder)

Carrots- baby carrots in plastic bags, raw, no additives

Cleanders- Fantastik, Glass Plus, bleach, furniture polish

Cocoa- Hershey or any 100% pure

Coffee- call the rabbi for list

Cottonseed Oil- with proper Passover supervision is acceptable according to all authorities

Dental Floss- any unflavored, including waxed

Deodorants- any powdered or stick

Detergents- liquid- Proctor and Gamble's Joy, Ivory, Dawn; Ajax, Palmolive

Fruit- frozen, unsweetened and without syrup

Ice- bags from plain water

Infant Formula- Isolac, Similac, Enfamil (using separate dishes as they contain kitniyot)

Juice- frozen orange or grapefruit juice with no vitamin c added, should be USDA frozen, (Liquid Tropicana- OKP only)

Lens solution- without alcohol

Lipstick- call the rabbi for list.

Meat and poultry- raw, fresh or frozen- as long as it is kosher, all Empire poultry is acceptable except turkey burgers, or other seasoned products, all Vaad Hakehilot of Memphis meats at Kroger's are acceptable.

Medicines- see rabbi for details, those for medicinal purposes do not require hashgacha

Milk- should be purchased before Pesach

Mineral oil

Mouthwash- Listerine and Scope

Nuts- any brand, unroasted, whole or shelled, except peanuts, without BHA or BHT added

Olive oil- extra virgin (this is also acceptable year 'round)

Oven cleaner- any brand

Paper towels

Perfumes- call for Rabbi for list.

Raisins- see Shul list

Salt- any brand, without iodine, maltodextrin, dextrose

Scouring pads- see the Shul list

Seltzer Any unflavored seltzer may be used.

Silver polish

Shampoos- call for more info.

Spices- whole, not ground, not blends, not mustard

Soap- any bar except those with grain

Sugar- any brand white granulated cane sugar (not powdered), Domino brand brown or brownulated with "p" next to kosher symbol

Sweeteners- see list

Tea, Instant
The following tea may be used without any additional

Passover symbol:
Nestea – Reg Unflav, Decaf Unflav
Teabags America's Choice – Reg Unflav
Lipton – Reg Unflav, Decaf Unflav
Nestea – Reg Unflav
Tissues except ones with vitamin C
Toiletries- see list
Toothpaste- see list
Vegetables- any fresh (other than legumes) precut salads must have kosher symbol and should be washed
Vitamins- see list, if doctor recommended, OK
Water- any fresh, bottled, unflavored
Wax Paper- any
Wraps- Reynolds, Glad, Saran Wrap, Ziploc
Inedibles and Medicines *According Rabbi Gedaliah Schwartz of the CRC, one of Rabbi Finkelstein's mentors, body creams, face and body powder, and polishes do not require Pesach certification. Medicinal non-chewable tablets pills and capsules do not require Pesach certification.*

For up to date information visit www.crweb.org.

Kitniyot

Kitniyot are products which although containing no grain may not be used on Pesach due to their similarity to grain.

- Anise,
- Cumin,
- Nutra Sweet,
- Ascorbic Acid,
- Dextrose,
- Peanuts,
- Aspartame,
- Emulsifiers,
- Peas,
- Beans,
- Fennel,
- Poppy Seeds,
- Bean Sprouts,
- Fenugreek,
- Rice,
- BHA (in corn oil),
- Flavors (may be chometz)
- Sesame Seeds,
- Glucose,
- Sodium Erythorbate1,
- Buckwheat,
- Green Beans,
- Sorbitan,
- Calcium Ascorbate,
- Guar Gum,
- Sorbitol,
- Canola Oil (Rapeseed),
- H.V.P. (possibly chometz)
- Soy Beans
- Caraway Seeds,
- Isolated Soy Protein,
- Stabilizers,
- Chickpeas,
- Isomerized Syrup,
- Starch (possibly chometz)
- Citric Acid (according to some authorities)
- Kasha (Buckwheat),
- Sunflower Seeds,
- Confectioners Sugar (possibly chometz),
- Lecithin,
- Tofu,
- Malto-Dextrin,
- Vitamin C (according to some authorities. In case of need, it may be swallowed as a pill),
- Millet,
- Coriander,
- MSG,
- Corn,
- Mustard Flour

Your Handy Guide to a Meaningful Seder

Juicy Questions for the Seder

by Rabbi Joel M. Finkelstein

Questions for the Seder

What are some questions that are not asked in the the mah nishtana questions?

There are three models for a successful seder; A. questions and answers; This seder thrives on pure discussion. B. Story telling; This seder is energized by the power of the story tellers. and C. Acting out. This seder model is based on group involvement in the telling process. Parts can be given out and people can be asked to act in character. One can be the wise son, one Rabbi Akiva, etc. I have a few plays on hand for those who wish to use them. Below are some questions to get discussion going.

1. Are we free today? What does it mean to be free?
2. G-d did most of the action during the exodus, while the Jews did very little. Is it possible to save yourself? Why is it hard?
3. What makes people be a rasha, the wicked son?
4. What sort of answer is the wise son looking for?
5. Is the bentching part of the hagadah? How is that?
6. What is the point of recounting the woes of the Jews in Egypt and through the ages?
7. Why did G-d send us to Egypt only to come out 210 years later?

Kiddush; How is the Kiddush part of the Haggadah? Or isn't it?

Ha lachma anya; Why is this invitation to all to join, the only one paragraph in Aramaic?

How is matza a "bread of affliction"?

Where is the beracha over the Haggadah? Where is the Shehechyanu for the Matza and the Haggadah? Where is the She-asa nissim that we make on Hanukah and Purim?

Before the meal, we say "asher ge-alanu, who redeemed Israel.. and helped us reach this day (ve-higiyanu) to eat matza and maror..." This may be seen as all of the above, the beracha of the Hagadah, the shehechyanu, and the blessing of miracles.

The kiddush is the bracha of the Hagadah.

The phrase: Baruch Hamakom,

blessed is the Omnipresent, before the 4 sons- is the beracha.

We don't make berachot on things that have no limit or which depend on another person such as charity and Hagadah telling.

We don't make berachos on things which are themselves words of thanksgiving and praise.

Find 5 places in the Haggadah that Israel or the Land (referring just to Israel) is mentioned.

1. In the section known as "at the beginning, our ancestors were idol worshippers- Metechilah.
2. In the dayenu several times.
3. Toward the end of the Magid, after "in every generation.." before Hallel.
4. In benching, several times.
5. It is not overemphasized since the entry to Israel was not on the night of Pesach.

How many times is the story of the Exodus told in some form in the Haggadah? (find 3)

1. Avadim hayinu, we were slaves
2. Metichilah, at first we were idol worshippers and now we are close to You...
3. In Baruch shomer havtachato... Blessed is the One who keeps his promises to Israel..
4. In the Aramean section Tze Ulmad... Arami oved avi...
5. In the Rabban Gamliel section re. Pesach, matza, and maror.
- (6. It is alluded to in the story of the rabbis who told the story all night. see A2.)

It is repeated so many times because the more you tell, the better.

When is Moshe mentioned in the Haggadah?

1. Generally, we don't wish to emphasize Moshe in the Hagadah since it takes away from the central theme of G-d's exodus, but Maimonides does mention Moses. Rabbi Soloveitchik says that Moses comes into the Hagadah as the master teacher, not the redeemer.
2. He is mentioned in some optional parts of the Hagadah, after the ten plagues, in the section known as Rabbi Yossi Hagelili.

I. The Four Stories

Story A. Avadim Hayinu, We Were

Slaves & Then We Were Redeemed

1. If He had not taken us out we would still be slaves

Is this really true? Can't we take ourselves out of Egypt? Can't we cure ourselves?

Without a miracle, can the meshiach come in our time?

Can't we take ourselves out of Egypt? Can't we cure ourselves?

a) R. Yisrael Tchorchtotov: Only we can save ourselves but the Exodus opened the door for us to help ourselves. On the one hand we say, everything is in Heaven's hands except for the fear of Heaven, meaning that moral decisions are made by us. However, in our morning prayers we ask that G-d save us from the evil inclination, as if He were in charge of that aspect of life. The Talmud in Shabbat 53b states that Reuben prayed to avoid sinning and was heard. Joseph conjured up images of his father and avoided sin. He was able to master sin on his own.

Similar issues have been raised vis a vis the redemption of the Jewish people. Can we redeem ourselves or must G-d do so for us? There is a dispute as to whether the Temple of the future will be built by Messiah (Rambam) or by G-d who will send a fiery image of the Temple from heaven (Rashi).

2. We Need To Tell the Story Even if We are Wise

What is the point of telling the story if you know it already?

What is the role of the wise man? Is he to find new meanings or to repeat what others say?

One of the Ponovich Yeshiva Rabbis writes that there is an obligation to tell the story even if there is nothing new. Is that the message? One school of Yeshivahs emphasizes the attainment of new ideas. Others support the study of what is. What did the rabbis discuss all night, old stuff or new? The fact that each of the stories of the Hagadah must be accompanied by either a way of personalizing it or by interpretation could be seen to mean that new ideas and views must be expressed.

3. The More We Tell the Better

4. A Story of Rabbi Akiva and Friends

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Why is this so significant?

a) It is an allusion to an out of body experience by these mystics. That's why they didn't know what time it was.

b) Just as we read passages of Mishna on a daily basis in order to be as if we had brought all the actual sacrifices, so do we hope that by telling the story of those great scholars who had lengthy discussions of the Seder that it would be as if we did as well.

c) Sefas Emes: It is possible they actually did nothing else, forgot to eat the matzo and maror. Nowadays the most important thing is the story. The words were in place of the actions.

d) Symbolically, says Reb Yehoshua of Belz, it means that the time has come for the Torah of these hidden Rabbis to come forth like the morning to allow all to hear of the Torah and of redemption.

5. Rabbi Elazar ben Azaryah is prematurely gray

Why is this mentioned? Isn't the question of how old he looks not pertinent?

6. The four sons

In what way do we all have a little of each in us?

What is it better to be, wise and questioning or simple and accepting?

The reader of the Haggadah first reacts by saying, "I'm too smart to reread the same old stories." The Haggadah informed him that no one is too smart to engage in Haggadah. The evil inclination then says, "fine, if I'm not too smart for the Haggadah then I must be too simple. I can't keep up with Rabbi Akiva and friends all night. Besides, I don't have any learned questions. My questions are more along the lines of, "What? Are you kidding?" I am not worthy of being part of the Haggadah process." To answer these concerns, the Haggadah tells of the four sons.

What do they represent?

a) They represent four levels of Exodus. Exodus means to be removed from the physicality of Egypt. One son is totally immersed in spirituality. One son makes the Torah the center of his life with some engagement with the world as most should. One makes work the center, but thinks about G-d occasionally. One is still in Egypt.

b) They represent four questions (Sefas Emes). The righteous wants to know what the response to evil is (mitzvot). The wicked wants to know what he gets out of it. He is locked in physicality, so he cannot get out. The

simple son wants to know what benefit anyone gets from it. The simple son thinks evil can be eradicated but it cannot in this exile, so he has nothing to say.

Knock Out

The Haggadah's response to the wicked son seems very harsh and futile. It tells us to "weaken his teeth," or perhaps to "blunt his teeth," or to set his teeth on edge" or rebuke him. Isn't that a little harsh? How can we explain this?

Story B.

We Used to Be Idol Worshipers & Now We Worship G-d

"Then G-d brought us close to His worship." Who makes us close to G-d? Can I thank G-d for making me close with him?

We start the story from slavery, from Terach, father of Abraham, and from Laban, oppressor of Jacob. Which start makes more sense and why?

1) This is the Haggadah of the wicked, but the Rasha, the wicked can also spell Shaar, a gate to repentance, to go from idolatry to G-d as our ancestors did.

2) "Then G-d brought us close to His worship." Again, is it G-d who changes our spiritual state, or is that solely in our hands? Shmuel, who advocated telling the story only of slavery, says that we can only thank G-d for the physical exodus. Our spiritual strides were of our own making. Rav says that we can thank G-d even for our spiritual exploits. The Talmud says that G-d forced us to accept the Torah at Sinai. Accepting the Torah is just accepting the responsibility. The actual performance is up to us. We call G-d the Giver of the Torah. We are the ones who choose to perform it or not. Perhaps that's why Rav says, G-d brought us close to His worship. He brought us close. It is our job to do something about our closeness.

Story C. 400 years of Slavery and Then The Great Spoils

Why was it all worth it? To remove the souls who were locked into captivity (the converts).

1. Vehee She-amdah, in every generation they try to destroy us

It has stood for us all these years, for not one has stood up against us rather in every generation they try to destroy us. What has stood for us? What has sustained us for so many centuries?

Sefas Emes: It has stood for us all these years. What has? The exile and the redemption. The trials of Egypt prepared us for later exiles, and the redemption gave us hope for a future redemption.

D. Laban and the Wandering Aramean

Part of the Haggadah is the midrash on a

passage from the book of Devarim, Deuteronomy. "My father was a wandering Aramean.." Why can't we just read the passage? Why do we have to interpret it? Why must we interpret every word of this passage as the Mishnah mandates?

Sefas Emes: we need to look beneath the surface in all of our sufferings to interpret it for the good, to find G-d in times of sorrow. We must find the anti-Semite beneath the calm exterior, as with Laban, and we must find in the "hand of G-d" not one miracle or ten but 250 or more.

You Shouldn't Know From Such Things

Rabbi Akiva said, how do we know that every single plague that the Egyptians had was really five plagues?... Why did Rabbi Akiva attempt to find extra plagues? Weren't the 10 plagues enough?

II. Another way to tell the story

A. Rabban Gamliel: One Needs to Explain These Three Things, Pesach, Matzah, and Maror

Rabban Gamliel says you have to tell the story through the Pesach, Matzo and maror. Why?

1) Exodus means to remove words from exile, from obscurity and hidden-ness. At the Seder, by answering questions, we redeem ideas from latency and murkiness.

2) Why is Pesach the name of this holiday and why does that aspect of the holiday overshadow other miracles? (Sefas Emes) Because Pesach means to skip over, meaning that redemption may not be linear. It can take leaps and make skips. We can elevate ourselves at a break neck speed.

Hallel is the praise of G-d after we tell the story. Is this part of the story? Explain.

The Last cup; Shefoch Hamoscha: Pour out Your wrath on the gentiles who know you not Isn't this a little harsh?

Chad Gadya

R. Nasan Adler, Frankfurt: The cat is wrong, so the dog is right, so the stick is wrong G-d turns out to be wrong?! What is going on? People have argued that Israel is engaged in a cycle of violence. What is our response to that?

Acting out

How would it feel to be an old person going out? A young person? An Egyptian convert to Judaism? What would the bones of Joseph, which Moses carried out, say if they could talk?

(Continued from page 4)

Birchat Hachama; Rare Opportunity

dates start at sunset, with the result that Wednesday in Jewish law starts Tuesday evening.)

The blessing recited on this occasion is "Oseh maaseh bereishit," that God created the works of creation. This is the same blessing recited when one sees lightning and other works of nature. However, because of the rarity of Birkat HaChama, additional prayers are recited to mark the momentous occasion. These typically include Psalms 19, 121, 148 and others. Also recited is a portion of the Talmudic passage from Brachot, which relates the source of the practice. Various relevant Biblical verses are also said, though there is no set text.

The blessing is recited after the morning-g prayer service, optimally at sunrise. However, the prayer may be recited until the third hour of the day. (In Jewish law, the daylight hours are divided into twelve equal portions called shaot z'maniot, which may be longer or shorter, depending on the time of year.) There are those who permit the blessing to be recited until midday, though it would be preferable not to rely on this unless circumstances do not permit Birkat HaChama to be recited earlier.

And if the Sun Doesn't Shine:

If April 8 is cloudy, Birkat HaChama may still be recited so long as the form of the sun is visible through the clouds. If the sun is completely obscured, one should recite the prayers to mark the occasion, but not recite the blessing using the Name of God. (A minority opinion permits the blessing to be recited even if the sun cannot be seen; in such an event one should consult the rabbi for guidance.)

Birkat HaChama should be recited outdoors, facing Jerusalem, east. Someone who is unable to leave the house, or who may be confined, may recite it from a window. This is true even on an airplane. The mitzvah is optimally performed in a large group of people because of the principle that doing so is greater praise to God.

This year, there is an additional wrinkle: Birkat HaChama falls on erev Pesach, Passover eve. This is an uncommon, but not unprecedented occurrence. It last occurred erev Passover in 1925 and before that in 1309. Because of this, the practice is for the congregation to not recite the entire text verse by verse as they normally would. Instead, only those verses that appear in the text prior to the blessing are recited verse by verse; those appearing after the blessing are recited individually. Additionally, on erev Pesach, a ceremony called a siyum, which marks the completion of a volume of Jewish learning, is typically held on behalf of the first-born males. This siyum, which is typically held after the morning service, should be made after Birkat HaChama.

There are other laws relevant for the optimum fulfillment of this rare mitzvah, though they would be beyond the scope of an article such as this.

Birkat HaChama is an opportunity that might not present itself more than two or three times in a person's life and it behooves us to do our utmost to fulfill this mitzvah to the fullest. Readers are encouraged to obtain one of several works available on this subject or to consult the rabbi for proper guidance.

This article was provided courtesy of the Orthodox Union.

Eruv Tavshilin Alert This Year an Eruv Tavshilin Must Be Prepared on Erev Pesach, April 8th

An *eruv tavshilin* consists of a cooked food that is set aside before a Yom Tov which falls on a Friday.

Even though we are allowed to cook on Yom Tov, according to rabbinical law we are not permitted to make any kind of preparations on Yom Tov for the next day. But... the exception to that exception is that, in theory, we can prepare food on Yom Tov for the next day if the next day is Shabbat!

Nonetheless, the sages instituted that in order to prepare food on Friday for Shabbat when it is the day right after Yom Tov, or when Shabbat corresponds to the second day of Yom Tov, one must prepare before the onset of the holiday an *eruv tavshilin*: a piece of bread (traditionally a loaf of challah) and a cooked food (such as a piece of fish or meat, or a hard boiled egg).

The process of *eruv tavshilin* works in the following manner. On *Erev Yom Tov*, the head of the household, or his designee, should set aside a baked item such as bread or *matzoh*, and a cooked item such as meat, fish, or eggs (i.e. a food that is eaten along with bread). Each item should be at least the size of one *kezayis*, preferably the size of one *beitzah*. He or she should then recite the blessing of "*Baruch...Al Mitzvas Eruv*" and the proclamation, both found in the *Siddur*. This proclamation states that the cooked and baked items should permit us to continue baking, cooking, lighting a flame from an existing fire and do all the necessary preparations from *Yom Tov* proper to *Shabbos*. It is now viewed as though meal preparations for *Shabbos* have already begun before *Yom Tov* and *Shabbos* meal preparations may continue on Friday *Yom Tov*, *Erev Shabbos*.

Once done, the *eruv* covers all household members and guests.

The foods set aside for the *eruv* should be saved and may be eaten on *Shabbos*.

If one forgot to make an *eruv tavshilin* one should consult a competent Rabbinical authority for further instructions.

The *eruv tavshilin* reminds us that all of the things our Sages instituted – whether positive acts, such as making a blessing before we eat, or negative, such as not preparing on Yom Tov for a weekday – were instituted only in order to increase our consciousness and respect for G-d's Torah. With this in mind, we will make our *eruv tavshilin* in a spirit of joyfulness!

Your ASBEE Planner

Put All These Exciting Family Friendly Events in Your Calendar

- ☆ **Friday, March 27th** "Twenty-Somethings" Shabbat Dinner
- ☆ **Wednesday, April 8th** Breakfast for First Born, BIRCHAT HACHAMA
- ☆ **Friday Night, April 24th** "Empty Nesters" Shabbat Dinner
- ☆ **Shabbat, April 25th** Lena S. Mirvis Scholar in Residence, Rabbi Sharon Shalom, Modern Ethiopian Rabbi
- ☆ **Sunday, April 26th** YASBEE goes to the Lit Farm
- ☆ **Tuesday, April 28th** Yom Ha'atzmaut Program with Baron Hirsch Here at ASBEE
- ☆ **Friday, May 8th**, Shabbat Dinner for Families with Kids
- ☆ **Shabbat, May 9th**, Boutique Shabbat
- ☆ **Monday, May 11th** Lag Ba'Omer Bonfire & Kumsitz
- ☆ **Friday Night, May 15th** "Golden ASBEEs" Shabbat Dinner
- ☆ **Thursday, May 21st** Jerusalem Day Picnic
- ☆ **Thursday, May 28th**, Shavuot Dinner

Pictures

The Sale of Chametz 5769

No Jew should own any chametz after, April 8th, 2009 11:45 a.m.

Rabbi Finkelstein is authorized to sell to a gentile, the chametz belonging to all those who fill out the enclosed form. It would be preferable to appoint Rabbi Finkelstein in person as your agent. After services in the morning and evening is a good time to do so. The Rabbi is available at any other time in the office as well. If you cannot come in person, please mail this form to Rabbi Finkelstein by March 28th, appointing him as your agent "with complete faith." If it does not arrive in his hands by the correct time, he cannot sell the chametz for you.

Detach and Mail

Delegation of Power of Attorney For Sale of Chometz

Know ye, that I, the undersigned, fully empower and permit Rabbi Finkelstein to act in my place and stead, and in my behalf to sell all CHOMETZ possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic Law (eg. Chometz, doubt of Chometz, and all kinds of chometz mixtures). Also Chometz that tends to harden and adhere to a surface of pans, pots, or cooking and usable utensils, and all kinds of live animals that have been eating Chometz or mixtures thereof. And to lease all places wherein the Chometz owned by me may be found, especially in the premises located at the location indicated below and elsewhere, including

Rabbi Finkelstein has the full right to sell and to lease by transactions, as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract.

This general authorization is made a part of this agreement. Also do I hereby give the said Rabbi Finkelstein full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws and also in accordance with the laws of the State of Tennessee and of the United States. And to this I hereby affix my signature on this ____ day of the month of _____ in the Jewish year of 5769, corresponding to the year 2009 CE.

Signature _____

Address _____ City _____

Other locations (if applicable) _____

ASBEE Sisterhood

ASBEE Sisterhood Lena R. Katz Study Circle

The new & improved ASBEE Sisterhood Lena R. Katz Study Circle has been a huge success.

The next Lena R. Katz Study Circle will be:

Thursday, May 7th

A delicious lunch will be served and an interesting topic will be presented by Rabbi Finkelstein.

And imagine all this for just \$3.00. Please remember to RSVP to the Shul office a week before each event.

*Today Rabbah
to all the Sisterhood volunteers
who baked 7,700 Hamantaschen
for our Purim Carnival,
our Purim Soiree,
and to pack in our 700
Shalach Manot baskets!!!*

*We sold & delivered a record
amount of Shalach Manot
baskets.*

It's never too late to join the ASBEE Sisterhood. Dues are \$20 a year and you can become a life member of Sisterhood with a one-time payment of \$250. If you haven't paid your 2009 dues please consider paying them now.

Thank You
To All the Shalach Manot
Shoppers, Packers, Drivers,
Deliverers and
Purim Carnival volunteers!

2009 ASBEE SWEEPSTAKES IS HERE

ASBEE has officially kicked off our annual Sweepstakes campaign, featuring an Early Bird Prize of \$500 and a Grand Prize of \$5,000.

The sweepstakes is one of our two major fund-raising programs of the year, and, along with revenue raised from the barbecue, it allows us to moderate dues increases and avoid assessments altogether.

Our chairman is Marc Reisman. Rather than the team sales approach used in recent years, we'll be asking congregants and Board members to directly sell (and buy!) tickets this year. As in the past, suggested donation is \$100 to \$500 per ticket.

This year's Early Bird drawing will take place at the Jerusalem Day picnic on May 21, 2009 and the Grand Prize drawing at the June 30th Board meeting.

Thank you very much to all the workers who made all the Purim events and festivities such a huge success, despite the blizzard we had.

A special thank you goes out to the NCSYers whose games were spectacular and really outdid themselves this year.

We couldn't continue our Purim Carnival and numerous other events without your support.

Yasher Koach!!!

The sisterhood ladies are busy planning

Their election of officers for 2009-2010 and their installation of officers for June.

Wishing you and your families a good Pesach .

**Save the Date
For Our Next Boutique Shabbat
Shabbat, May 9th**

ASBEE Youth

ASBEE Youth YASBEE GOES TO THE FARM

Sunday, April 26th
10:00 am

At the Lit Farm

*Join our young families at
the farm of Jerome and Judy Lit*

- ☺ *Feed, pet, ride & talk to the animals*
- ☺ *Hay rides and more*

**Kinder Congregation
Meets Upstairs in the
Playrooms**

**Each Shabbat Morning
9:15 am Until the End of
Services**

- ☺ Weekly Davening
- ☺ Parsha Plays
- ☺ Story Time
- ☺ Age Appropriate Play
- ☺ Games

***Mishna &
Mishagas With
Cantor Samberg
Every Shabbat
Afternoon.
Great Prizes!***

- ☺ Snack
- ☺ Staffed by Experienced, Loving Counselors

Our Youth Activities Are Made Possible by the Oscar Dumont Youth Endowment Fund

Need Hospitality for the Seder?

Call Rabbi Finkelstein, Cantor Samberg, let them know.

We will try to make arrangements for hospitality.

If you would like to open your seder to guests, please let the Rabbi or Cantor know.

Maos Chittim Campaign

Maos Chittim, literally "money for wheat," or money to help the needy purchase matzah and wine for Pesach. These funds help provide for those who are needy at the time of Passover.

Our Shul's campaign makes an annual contribution to the Maos Chittim of the Vaad Hakehilot.

Please be a part of this campaign and let us know if you or someone you know is in need of special assistance.

One great Rabbi used to say, "At Pesach time, everyone is going around saying, 'chametz, chametz' because they are so worried about ridding the house of chametz, but I go around saying 'Matzah, Matzah' because I am concerned to know if everyone has Matzah enough for Pesach."

Omer Alert

**We Begin to Count the Omer on
Thursday Night, April 9th**

Due to the passing away of the many students of Rabbi Akiva during this counting of the Omer period, it is customary to refrain from haircuts, festivities, and weddings from the onset of Pesach until May 12th, Lag Ba'Omer. The Rabbis say that his students died because they did not honor each other. This then becomes a time to work on our interpersonal relationships. Others get a later start on the mourning period, start on Rosh Hodesh, May 5th, take haircuts on Lag B'omer, and then refrain again from festivities and haircuts until 3 days before Shavuot, June 6th. Our shul's custom under the guidance of Rabbi Finkelstein is to refrain until Lag Ba'Omer.

And don't forget to count. If you lose count, don't give up, you still get a mitzvah just by counting, even though no blessing is recited.

SIMCHOT AND MEMORIALS

WE GRATEFULLY ACKNOWLEDGE THE FOLLOWING CONTRIBUTIONS MADE DURING
FEBRUARY 2009 & MARCH 2009

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40th WEDDING ANNIVERSARY OF
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Mrs. Henrietta Friener
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AND DAVID KAPLAN
Kevin, Sheila, Katherine and
Sophia Cranman

HAPPY PURIM TO EVA FLEISCHER
AND ROBIN FLEISCHER

HAPPY PURIM TO AMY & EDDIE
LAVENE
Mr. Larry Brown
Julie Roll & Family
Hindel & and Boys

ESTHER LUBIN DOING SUCH A GOOD
JOB AS CHAIRMAN OF THE
LANSKY RETREAT
Mr. & Mrs. Howard Wagerman

DOTTY & HOSH KATZ ON THEIR
64th WEDDING ANNIVERSARY

HOSH KATZ SPECIAL BIRTHDAY
The Lucas'

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Mr. Larry Brown

DOVID MENACHEM BROWN ON HIS
YAHARZEIT
Ilene, Rich and the Boys
Yisroel & Julie Roll & Family

DOVID MENACHEM BROWN ON HIS
YAHARZEIT
Mr. Larry Brown

IN HONOR OF

UNCLE MELVIN KATZ ON HIS SPECIAL BIRTHDAY

Ilene, Rich & the Boys

MEL KATZ (THE OLD MAN) ON HIS

SPECIAL BIRTHDAY

Mr. Larry Brown

LARRY BROWN'S SPECIAL BIRTHDAY

Ilene, Rich and the Boys

Yisroel & Julie Roll & Family

LINDA JOFFRE FOR HER ENDLESS SUPPORT

Ilene and Julie

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JULIE ROLL, THE BEST SIS IN

THE WORLD

Ilene

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RECOVERY OF

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IN HONOR OF

LARRY BROWN SPECIAL BIRTHDAY

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BIRTH OF MIA MOLLY TO TED & SUSAN FRIEDMAN

JACOB MUSICANTE ON HIS BIG 5TH BIRTHDAY

ROBIN MUSICANTE ON HER SPECIAL BIRTHDAY

TED M. WINESTONE ON HIS SPECIAL BIRTHDAY

DR. PAUL M. FRIEDMAN ON HIS BIRTHDAY

BAR MITZVAH OF JACOB BAUM

MARRIAGE OF JESSICA BAUM

BAT MITZVAH OF CLAIRE CALDWELL

Mr. & Mrs. Irving Friedman

ENDOWMENT FUND**IN MEMORY OF**

RUBEN KAPLAN

Mr. & Mrs. Lester Lit

OSCAR DUMONT YOUTH FUND**IN MEMORY OF**

MURIEL ZUCKERMAN

IN HONOR OF

RABBI FINKELSTEIN READING THE MEGILLAH AT

TOWN VILLAGE

Mrs. Mary Dumont

ANNA SARAH & SAMUEL L. LANSKY SCHOLAR-IN-RESIDENCE FUND**IN MEMORY OF**

SAMUEL LEWIS LANSKY

Frank & Bella Lansky

Gregg & Sheilah Lansky

Hannah & Elliott

Daryl & Leslie Lansky

JON DARRELL COHEN MHA SCHOLARSHIP FUND**IN MEMORY OF**

BERNY MESSINGER

Mr. & Mrs. Maury Evensky

MESSINGER-FINKELSTEIN GIFT SHOP**IN MEMORY OF**

BERNY MESSINGER

Mr. & Mrs. Jake Evensky

Jewish War Veterans

Mr. & Mrs. Louis Siegel

Mr. & Mrs. Marlin Graber

Mr. & Mrs. Leigh Hendry

Mr. & Mrs. Joe Kirsch

Mr. & Mrs. Steve Shankman

Mrs. Francine Brown

Ms. Jennifer Roberge

Mr. Carl Nearly

Ms. Katherine Irwin

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Mrs. Sylvia Beck

Robyn & Doyle Newmyer

Mr. & Mrs. Jerry Herman

Mr. & Mrs. Ron Sklar

Ms. Betty Hendon

Belmont Village Management Team

Dr. & Mrs. Charles Plesofsky

PERSONALIA**MAZAL TOV TO:**

DR. HOWARD & CHERYL KATZ ON THE BAR MITZVAH OF THEIR SON, KOVI

ALSO TO GRANDPARENTS ESTALINE & MEL KATZ MARCIA & BOB WOLFF ON THE BIRTH OF A GRAND-DAUGHTER, LEAH

ELLEN & HERBERT LEBOVITS ON THE BAT MITZVAH OF THEIR GRANDDAUGHTER, ALI

MIRIAM & HARRY LOTERSTEIN ON THEIR 60TH WEDDING ANNIVERSARY

LARRY BROWN ON THE BIRTH OF A GREAT-GRANDSON IN JERUSALEM

RABBI YOCHANAN & CAROL SAMUELS ON THEIR 40TH WEDDING ANNIVERSARY

RABBI EFRAIM GREENBLATT ON THE MARRIAGE OF A GRANDDAUGHTER.

AUDREY JOFFRE ON HER SPECIAL BIRTHDAY.

KLAUDIA SAVCHENKO ON THE BIRTH OF A GRAND-SON BORN TO DR. & MRS. RAPHAEL SILVER

KLAUDIA SAVCHENKO ON THE BIRTH OF A GRAND-CHILD BORN TO DR. & MRS. ELIYAHU SILVER

ROSE SILVERMAN ON THE BIRTH OF A GREAT-GRANDDAUGHTER

ALVIN & EMILY STEINBERG ON THE BIRTH OF A GRANDSON TO RENE & MICHAEL BLITZ

ALVIN & EMILY STEINBERG ON THE MARRIAGE OF THEIR DAUGHTER, JENNY TO MATI SVED

REFUAH SHLEMA

SID BAER

RABBI EFRAIM GREENBLATT

JACOB KILSTEIN

ROSALIE KAPLAN

DR. JULES COHEN

IRVING WILENZICK

CONDOLENCES

TO THE FAMILY OF BETTY STRASSFELD

TO THE FAMILY OF BERNARD MESSINGER

JACK DLUGACH ON THE PASSING OF HIS

SISTER, ESTELLE SCHATZ

TO THE COOPERMAN BROTHERS ON THE PASSING OF THEIR UNCLE, IRVIN COOPERMAN

TO THE FAMILY OF IDA UFFER

DR. PHIL LIEBERMAN ON THE PASSING OF

HIS MOTHER, DORA LIEBERMAN

ALSO TO VERA LANSKY ON THE PASSING

OF HER SISTER

TO MARCIA NOTOWICH ON THE PASSING OF HER MOTHER MADELEINE BLUESTEIN

ANSHEI SPHARD - BETH EL EMETH CONGREGATION

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Lena S. Mirvis Scholar in Residence

Rav Sharon Shalom

One of the First Ethiopian Modern Rabbis of Our Time

Shabbat, April 25th

Rav Sharon Shalom, is one of the first Ethiopian modern Rabbis of our time.

Educated at the prestigious Yeshivat Har Etzion, Rav Shalom joining us as part of a pre-Yom Haatzmaut Shabbat in honor of Israel by Tzohar. Tzohar is an organization of Rabbis in Israel trying to create a new model of the Rabbinat in Israel.

Friday Evening, April 24th

6:30 pmLively & Spiritual Kabbalat Shabbat

7:30 pm.....Shabbat Dinner for “Empty Nesters”

9:00 pm.....Rav Sharon, *In What state is “The State”? A spiritual perspective at the challenges facing Israel after 61 years of independence*

Shabbat Morning Sermon: *The Religious Establishment in Israel-Crises, Challenges and Opportunities*

Shabbat Afternoon, 6:10 pm: *Tzohar , A Window Between Worlds – A Search for Shared Elements of Identity Above the Widening Lines of Israeli Society”*

Sunday, April 26th 2PM at the MJCC *Co-Sponsored with the William P. & Marie R. Lowenstein Foundation
The Ethiopian Jewish Community in Israel Today*