

# Agudas Yisroel Anshei Kielce



## Zmanim

*Early Mincha/Kabbalas Shabbos: 6:15 pm*

*Candle Lighting: 7:38 pm*

*Mincha/Kabbalas Shabbos: 7:40 pm*

*Shacharis: 8:45 am*

***Shabbos Hagadol Derasha: 6:20 pm***

*Mincha: 7:25 pm*

**NO SEUDAS SHLISHIS**

*Maariv/Motzei Shabbos: 8:42 pm*

*Motzei Shabbos Rabbeinu Tam: 9:09 pm*

## Parshas Acharei Mos/Pesach

Adapted from Rabbi Mordechai Kamenetzky

The entire Seder ceremony is replete with symbolic gestures. We drink four cups of wine to represent four Biblical expressions of redemption. We dip and lean like kings to represent freedom, and eat bitter herbs to remind us about the bitter slavery. We also eat other symbolic foods that portray our Egyptian bondage: salt water to remember tears, and charoses, a mixture of apples, nuts and wine that looks like mortar, to remind us of the laborious years in Mitzrayim.

The seder is truly filled with symbolism - some direct, and some seemingly far-fetched - and all the symbols are meant to remind us of the bondage we endured centuries ago. But, why not take a direct approach? There are overt ways to declare our gratitude, and there are more immediate ways to mark the celebration. Why don't we just recite the four expressions of redemption as part of the liturgy instead of drinking four cups of wine to symbolize them? Why don't we actually place mortar on the table (problem of muktzeh notwithstanding) instead of making a concoction to represent it? And instead of reminding ourselves of backbreaking work by eating horseradish, why not lift heavy boxes?

A Jewish intellectual in post-war England approached

Rabbi Yechezkel Abramsky, who headed the London Beth Din, with a cynical question: "In reviewing our Hagadah service," he sniped, "I was shocked at the insertion of , 'Who Knows One', a childish nursery rhyme, at the end. Why would the sages put a silly rhyme - 'One is Hashem, two are the Tablets, three are the fathers,' and so on, at the end of the solemn, intellectual Seder night service? It is very unbecoming!"

Rabbi Abramsky was not shaken. "If you really want to understand the depth of that song, then you must travel north to the town of Gateshead. There you will find a saintly Jew, Reb Elya Lopian. I want you to discuss the meaning of every aspect of life with him. Ask him what are the meaning of the sea and fish, ask him what is the meaning of the sun and the moon. Then ask him what is the meaning of one, of six, of eleven and so on."

The philosopher was very intrigued. He traveled to Gateshead and located the Yeshiva at which Reb Elya served as the Mashgiach. He was led into the room where a saintly looking man greeted him warmly. "Rabbi, I have many questions," the skeptical philosopher began. "What is the meaning of life?" "What is the essence of the stars?"

Rabbi Lopian dealt with each question with patience, depth, and a remarkable clarity. Then the man threw out

the baited question. "What is the meaning of the number one?"

Rabbi Lopian's face brightened, his eyes widened, and a broad smile spread across his face. "The meaning of one?" he repeated. "You would like to know the meaning of one? One is Hashem in the heaven and the earth!"

The man was shocked. "What about the depth of the numeral five?"

"Five?" repeated the sage. Why five has tremendous symbolism! It represents the foundation of Judaism - the Five Books of Moses!" The rabbi then went on to explain the mystical connotations that are represented by the number five, and exactly how each Book of the Torah symbolizes a component of the sum. The man left with a new approach and attitude toward the most simple of our rituals.

At the Seder, we train ourselves to find new meaning in the simple things in life. We teach ourselves to view the seemingly mundane with historical and even spiritual significance. We should remember that when Moshe saw a burning yet non-consumed bush, he realized that his nation is similar - constantly persecuted and harassed, yet never consumed. At our Seder, we view horseradish not as a condiment for gefilte fish, but as representative of our suffering. The Matzoh is no longer a low-fat cracker, but symbolizes the hardships of exile and the speed of our redemption. In addition, we finish the Seder with a simple song that reminds everyone at the Seder, next time you ask, "who's number one?" don't accept the answer: the New York Yankees or the Chicago Bulls - think on a higher plane! One is Hashem in the heaven and the earth!

#### *Good Shabbos*

**PLEASE NOTE THAT DUE TO THE RECENT FLOODING  
THERE WILL BE NO KIDDUSH OR SEUDAS SHLISHIS THIS WEEK.  
WE APOLOGIZE FOR ANY INCONVIENANCE.**

**The bathrooms are under renovation but fully useable.  
Alternatively, JEP has graciously offered use of their bathrooms to our members.**

**There will be a kid's program this week  
located next door at Bnos Beis Yaakov beginning at 9:30 am.**

**This Rav's Shabbos Hagadol Derasha will take place this Shabbos at 6:20 pm.**

#### Cholim List Update

**The cholim list is being updated for Chodesh Nissan. If you would like to submit a name to the cholim list please email [gabbai@agudahsouth.com](mailto:gabbai@agudahsouth.com) or contact one of the gabbaim.**

#### Kimcha D'Pischa/Maos Chittim Campaign Update

**The Agudah South Maos Chittim Campaign to provide the local needy with food for Pesach is still underway.**

**Cheques can be made out to RFRO and given to either Rabbi Kaufman or Leo Grunwald.  
For more information please email [mailings@agudahsouth.com](mailto:mailings@agudahsouth.com)**

#### Mechiras Chametz

**Rabbi Kaufman will be available this Sunday after Shacharis and Mincha for the sale of chametz. The Rav will also be available by appointment at 416-787-9303.**

#### Ta'anis Bechoros Siyum

**There will be Siyumim on Monday for the Ta'anis Bechorim following the 7:00 am & 8:00 am Minyanim. A light breakfast will be served sponsored by Sol Neger in honor of the upcoming Yahrzeit of his father Moshe ben Shlomo O'BM.**

To sponsor Kiddush/Seudas Shlishis contact Leon Jakubovic ([kiddush@agudahsouth.com](mailto:kiddush@agudahsouth.com).)

Have a Simcha to announce? Email announcements to [mailings@agudahsouth.com](mailto:mailings@agudahsouth.com).

To subscribe or unsubscribe to this list please email [mailings@agudahsouth.com](mailto:mailings@agudahsouth.com).

# פסח תשע"ד



שבת חול המועד - April 19 שיר השירים		ערב פסח - Monday April 14	
8:45	Morning service (ד' לעומר) שחרית		Fast of the First Born תענית וסיום בכורים
9:52	Sh'ma should be said by סוף זמן ק"ש - גר"א	10:25	סוף זמן אכילת חמץ - מג"א
7:35	Afternoon service (שלש סעודות No) מנחה	11:03	Lastest time to eat Chametz סוף זמן אכילת חמץ - גר"א
8:51	Shabbos ends מוצאי שבת	11:51	סוף זמן הנאה ושריפת חמץ - מג"א
9:18	מוצאי שבת - ר"ת	12:10	Chametz should be burned by סוף זמן הנאה ושריפת חמץ - גר"א
<b>ערב שביעי של פסח - Sunday April 20</b>		1:18	Mid-day חצות
8:00	Morning service (ה' לעומר) שחרית		שעה עשירית (איסור אכילת קבע)
6:25	Early Mincha מנחה (מוקדמת)	7:42	Candlelighting הדלקת נרות - (שהחיינו)
6:41	Candlelighting for early Mincha, not before פלג המנחה	7:45	Afternoon service מנחה
7:49	Candlelighting הדלקת נרות	8:00	Sunset שקיעת החמה
7:50	Afternoon service מנחה	8:35	Evening service מעריב
8:07	Sunset שקיעת החמה	1:18	Chametz should be eaten by חצות לילה (ס"ז אכילת אפיקומן)
<b>שביעי של פסח - Monday April 21</b>		<b>א' דפסח - Tuesday April 15 תפלת טל</b>	
8:45	Morning service (ו' לעומר) שחרית	9:15	Morning service שחרית
9:50	Sh'ma should be said by סוף זמן ק"ש - גר"א	9:55	Sh'ma should be said by סוף זמן ק"ש - גר"א
7:55	Afternoon service מנחה	7:45	Afternoon service מנחה
8:08	Sunset שקיעת החמה	8:01	Sunset שקיעת החמה
8:45	Evening service מעריב	8:40	Evening service מעריב (ספירת העומר)
8:53	Candlelighting after הדלקת נרות - אחרי	8:46	Candlelighting after הדלקת נרות - אחרי - (שהחיינו)
9:20	הדלקת נרות - ר"ת אחרי	9:13	הדלקת נרות - ר"ת אחרי
<b>אחרון של פסח - Tuesday April 22</b>		<b>ב' דפסח - Wednesday April 16</b>	
8:45	Morning service (ז' לעומר) שחרית - יזכור	9:15	Morning service (א' לעומר) שחרית
9:49	Sh'ma should be said by סוף זמן ק"ש - גר"א	9:54	Sh'ma should be said by סוף זמן ק"ש - גר"א
7:45	Afternoon service מנחה - ונעילת החג	7:45	Afternoon service מנחה
8:09	Sunset שקיעת החמה	8:47	Yom Tov ends מוצאי יו"ט
8:54	Yom Tov ends מוצאי יו"ט	9:14	מוצאי יו"ט - ר"ת
9:21	מוצאי יו"ט - ר"ת	<b>חול המועד - יום ה' - Thursday April 17</b>	
		6:45	Morning service (ב' לעומר) שחרית - א'
		8:15	Morning service שחרית - ב'
		7:50	Evening services מנחה / מעריב
		<b>ערב שבת חול המועד - Friday April 18</b>	
		6:45	Morning service (ג' לעומר) (Holiday) שחרית - א'
		8:15	Morning service שחרית - ב'
		6:25	Early Mincha מנחה (מוקדמת)
		6:39	Candlelighting for early Mincha, not before פלג המנחה
		7:46	Candlelighting הדלקת נרות
		7:50	Afternoon service מנחה
		8:04	Sunset שקיעת החמה

דרשת שבת הגדול  
פרשת אחרי מות  
April 12  
6:20pm

חג כשר ושמח