

Passover Readings in a Nutshell

On the FIRST DAY OF PASSOVER we read from the book of Exodus (12:21-51) of the bringing of the Passover Offering in Egypt, the Plague of the Firstborn at the stroke of midnight, and how "On this very day, G-d took the Children of Israel out of Egypt."

The reading for the SECOND DAY OF PASSOVER, Leviticus 22:26-23:44, includes: a list of the moadim — the "appointed times" on the Jewish calendar for festive celebration of our bond with G-d; the mitzvah to Count the Omer (the 49-day "countdown" to the festival of Shavuot which begins on the 2nd night of Passover); and the obligation to journey to the Holy Temple to "to see and be seen before the face of G-d" on the three annual pilgrimage festivals — Passover, Shavuot and Sukkot.

The readings for the four INTERMEDIATE DAYS OF PASSOVER include:

1) Instructions to commemorate the Exodus by sanctifying the firstborn, avoiding leaven and eating matzah on Passover, telling one's children the story of the Exodus, and donning tefillin (Exodus 13:1-16).

2) A portion from the Parshah of Mishpatim which includes the laws of the festivals (Exodus 22:24-23:19).

3) A section describing Moses' receiving of the Second Tablets and G-d's revelation to him of His Thirteen Attributes of Mercy, which likewise concludes with the laws of the festivals (Exodus 34:1-26); when one of the "intermediate days" of Passover is Shabbat, this is the reading read on that day, and it begins 12 verses earlier, with 33:12).

4) The story and laws of the "Second Passover" (Numbers 9:1-14). ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

First Shabbos Pesach

Erev Shabbos – Apr. 19 – Nissan 14

Candle Lighting 7:22 pm

Mincha 7:20 pm

Shabbos – Apr. 20 – Nissan 15

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Gemara (2-31 Summit) Postponed

Mincha 7:25 pm

Rabbi's Drasha 7:45 pm

Yom Tov Candle-Lighting

..... After 8:24 pm

**Latest morning Shema is 9:30 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Chol-HaMoed Schedule

Minyan

Shacharis 6:15 am

Mincha 1:45 pm

Maari 9:15 pm

Halacha Classs 9:27 pm

Classes (Postponed this week)

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

**Thank You to our
Torah Readers
for reading the Torah**

Eruv website:
www.fairlawneruv.com

**The Anshei Security Committee
is asking for volunteers for
Shabbat & Yom Tov morning.**

**Shifts are only 30 minutes.
We can use any help you're
willing to offer.**

**Please contact
Jordan Rockowitz
at rockowitzj@gmail.com
with questions or
to volunteer your time.**

Halachic Zmanim

Shabbos, April 20

Daylight Savings Time

Earliest Tallis 5:10 AM

Latest Morning Shema 9:30 AM

Earliest Mincha (Gedola) .. 1:30 PM

Plag Hamincha 6:21 PM

Earliest Evening Shema 8:11 PM

Passover 2019 (Pesach)

- Passover 2019 will be celebrated from April 19 - April 27.
- The first Seder will be on April 19 after nightfall, and the second Seder will be on April 20 after nightfall.
- Passover is celebrated by eating matzah (unleaven bread) and maror (bitter herbs).
- For the duration of the 8 (or 7 days in Israel) of Passover, chametz (leaven) is strictly avoided.

What Is Passover?

The eight-day festival of Passover is celebrated in the early spring, from the 15th through the 22nd of the Hebrew month of Nissan, April 19 - April 27, 2019. Passover (Pesach) commemorates the emancipation of the Israelites from slavery in ancient Egypt. Pesach is observed by avoiding leaven, and highlighted by the Seder meals that include four cups of wine, eating matzah and bitter herbs, and retelling the story of the Exodus.

In Hebrew it is known as Pesach (which means “to pass over”), because G-d passed over the Jewish homes when killing the Egyptian firstborn on the very first Passover eve.

The Passover Story in a Nutshell

After many decades of slavery to the Egyptian pharaohs, during which time the Israelites were subjected to backbreaking labor and unbearable horrors, G-d saw the people’s distress and sent Moses to Pharaoh with a message: “Send forth My people, so that they may serve Me.” But despite numerous warnings, Pharaoh refused to heed G-d’s command. G-d then sent upon Egypt ten devastating plagues, afflicting them and destroying everything from their livestock to their crops.

At the stroke of midnight of 15 Nissan in the year 2448 from creation (1313 BCE), G-d visited the last of the ten plagues on the Egyptians, killing all their firstborn. While doing so, G-d spared the children of Israel, “passing over” their homes—hence the name of the holiday. Pharaoh’s resistance was broken, and he virtually chased his former slaves out of the land. The Israelites left in such a hurry, in

fact, that the bread they baked as provisions for the way did not have time to rise. Six hundred thousand adult males, plus many more women and children, left Egypt on that day and began the trek to Mount Sinai and their birth as G-d's chosen people.

In ancient times the Passover observance included the sacrifice of the paschal lamb, which was roasted and eaten at the Seder on the first night of the holiday. This was the case until the Temple in Jerusalem was destroyed in the 1st century.

Passover Observances

Passover is divided into two parts:

The first two days and last two days (the latter commemorating the splitting of the Red Sea) are full-fledged holidays. Holiday candles are lit at night, and *kiddush* and sumptuous holiday meals are enjoyed on both nights and days. We don't go to work, drive, write, or switch on or off electric devices. We are permitted to cook and to carry outdoors.

The middle four days are called Chol Hamoed, semi-festive "intermediate days," when most forms of work are permitted.

No Chametz

To commemorate the unleavened bread that the Israelites ate when they left Egypt, we don't eat—or even retain in our possession—any *chametz* from midday of the day before Passover until the conclusion of the holiday. *Chametz* means leavened grain—any food or drink that contains even a trace of wheat, barley, rye, oats, spelt or their derivatives, and which wasn't guarded from leavening or fermentation. This includes bread, cake, cookies, cereal, pasta, and most alcoholic beverages. Moreover, almost any processed food or drink can be assumed to be *chametz* unless certified otherwise.

Ridding our homes of *chametz* is an intensive process. It involves a full-out spring-cleaning search-and-destroy mission during the weeks before Passover, and culminates with a ceremonial search for *chametz* on the night before Passover, and then a burning of the *chametz* ceremony on the

morning before the holiday. *Chametz* that cannot be disposed of can be sold to a non-Jew (and bought back after the holiday).

Matzah

Instead of *chametz*, we eat matzah—flat unleavened bread. It is a mitzvah to partake of matzah on the two Seder nights (see below for more on this), and during the rest of the holiday it is optional.

It is ideal to use handmade *shmurah* matzah, which has been zealously guarded against moisture from the moment of the harvest.

The Seders

The highlight of Passover is the Seder, observed on each of the first two nights of the holiday. The Seder is a fifteen-step family-oriented tradition and ritual-packed feast.

The focal points of the Seder are:

- Eating matzah.
- Eating bitter herbs—to commemorate the bitter slavery endured by the Israelites.
- Drinking four cups of wine or grape juice—a royal drink to celebrate our newfound freedom.
- The recitation of the Haggadah, a liturgy that describes in detail the story of the Exodus from Egypt. The Haggadah is the fulfillment of the biblical obligation to recount to our children the story of the Exodus on the night of Passover. It begins with a child asking the traditional “Four Questions.”

A Passover Message

Passover, celebrating the greatest series of miracles ever experienced in history, is a time to reach above nature to the miraculous. But how are miracles achieved? Let’s take our cue from the matzah. Flat and unflavored, it embodies humility. Through ridding ourselves of inflated egos, we are able to tap into the miraculous well of divine energy we all have within our souls. ❖

Haftorah in a Nutshell – Passover – 1st Day

Joshua 3:5-7; 5:2:15; 6:1; 6:27

This haftarah mentions the Paschal sacrifice, echoing the Torah portion which describes the preparations and the sacrifice done in Egypt under Moses' leadership.

After thirty days of mourning Moses' passing, Joshua tells the people to prepare themselves for the crossing of the river Jordan, he tells the priests to carry the Ark of the Covenant in front of the people. G-d tells Joshua that He will show his greatness to the people of Israel "that they may know that as I was with Moses, so will I be with you".

G-d tells Joshua to circumcise the Jewish men who had not yet been circumcised due to the desert weather, he does so, reminding them of the previous generation of men, who had gone out of Egypt, who had all been circumcised before partaking of the Passover offering. Joshua reminds the people of past events, how they had to wait for that generation to die in the desert as they would not be able to enter the land of Israel. Once everyone was circumcised they waited for all the men to recover.

G-d tells Joshua "this day have I rolled away the reproach of Egypt from you", referring to a vision of the star of blood which the Egyptians had said was over the Jewish people at the time of the Exodus, not knowing that it was the blood of the circumcision. Joshua calls the place Gilgal. There the people of Israel make camp and offer the Passover sacrifice, two days later G-d stop sending the manna and the people eat the produce of the land.

Joshua sees a sword-holding man on the outskirts of Jericho and asks him on whose side he is on. "And he said, No, but I am the the captain of the host of the L-rd; I have now come. And Joshua fell on his face to the earth and prostrated himself, and said to him, What does my lord say to his servant? And the captain of the Lord's host said to Joshua, Remove your shoe from your foot; for the place upon which you stand is holy. And Joshua did so."

The haftarah ends with a message that the city of Jericho was under siege and that G-d was with Joshua.



Haftorah in a Nutshell – Passover – 2nd Day

II Kings 23:1-9, 21-25

The haftarah for the second day of Passover begins after King Josiah learns of a historic Torah scroll that had been discovered in the Holy Temple. It chronicles the public reading of the scroll and the national movement toward return to G-d that ensued.

Full of newfound inspiration, King Josiah had the idolatrous artifacts and priests removed from the Temple, and destroyed the other shrines that had been erected in Judea.

The king then encouraged the people to celebrate Passover as commanded in the Torah, something that had been neglected for generations.

The haftarah concludes by telling us that "there never was a king before [Josiah] who returned to G-d with all his heart and all his soul and all his might, [to follow what was] written in the Torah of Moses, and there never afterwards arose another one like him." ❖

Community Events

- May 8 - Yom Ha'atzmaut Program in Memory of Ari Fuld and other Terror Victims, including dinner and a memorial dedication. Shomrei Torah, Wednesday night, at 7:00 PM. Find more info at: www.shomrei-torah.org/event/Israel71

Help Build the Paterson Minyan!

Here is the upcoming schedule for our 9:00 a.m. minyanim. They are held in the basement of Federation Apartments:: 510 East 27th Street/corner of 12th Ave (a 10-story brick apartment complex, easy to identify).

Sunday, April 21 Pesach Day 2 (rare, Eruv-not-an-issue day)

Saturday, April 27 Last Day of Pesach

Saturday, May 18 Parshat Emor (We will also honor "V" Day)

For more information visit: www.PatersonShul.org or like us on Facebook: Paterson Shul

Your participation helps benefit Jewish senior citizens from all backgrounds.

Insights on the Haggadah

Why no blessing for the mitzvah of retelling the story of the Exodus?

Before we do most mitzvahs, such as *tefillin* and lighting candles, we make a blessing, so why don't we make a blessing before the mitzvah of retelling the Exodus story?

Some explain that we don't make a separate blessing since there is no minimum requirement of retelling the story, and/or we may have already technically fulfilled our minimum requirement by mentioning the Exodus during the evening services or Kiddush.

Rabbi Schneur Zalman of Liadi questions these explanations. After all, on all other nights (and days), a mere mention of the Exodus suffices to fulfill the mitzvah. But on this night, there is a special mitzvah to discuss the Exodus at length, so why don't we make a blessing? He explains that just as we don't make a blessing on the mitzvah of reciting Grace After Meals, since it itself is a blessing, so too the Haggadah itself is filled with blessings, and we don't make a blessing on a blessing. ❖

Good Shabbos and Happy Pesach !!!