

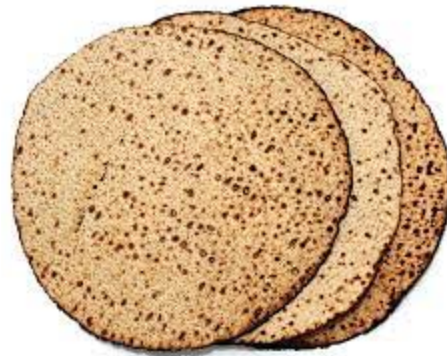
## Pesach Shofar

ניסן תשפ"ד - Nissan 5784 - April 2024

ומרור

מצה

פסח



Rabban Gamliel says: “Anyone who has not explained these three things on Pesach (at the Seder) has not fulfilled his obligation:

**Pesach (Offering), Matzah & Maror (Bitter Herbs)”**

(Passover Haggadah)

## A Kosher & Happy Pesach!

גוט יום טוב!

חג כשר ושמח!

Congregation B'nai Torah  
6510 Hoover Road  
Indianapolis, IN 46260

## **Children and The Seder**

The Seder service more than any other Jewish ritual, greatly emphasizes the role of children. Halacha dictates a preference for a child to ask the Four Questions at the Seder & we perform certain unusual acts such as the dipping of the Karpas simply to arouse the curiosity of the children. The Torah too, has the explanations for the Pesach Mitzvos given in the form of answers to children's questions. Why the unusual emphasis placed upon children with regard to Pesach?

There is a popular belief that it is important to study the past purely for the sake of history. Judaism however, does not consecrate past events or sites merely because of their historical significance. Mount Sinai, for example, has absolutely no sanctity for us today, despite the fact that in that location the Jewish people en masse experienced the most important divine revelation. Similarly, Shiloh, the site where the Tabernacle stood for more than three & a half centuries, has no unique significance for us today despite its historical importance. By contrast, Jerusalem & Mount Moriah have a uniqueness about them, not as a result of their past history, but rather due to the grand future which awaits these holiest of sites. The spot where both temples stood is still consecrated today because with the coming of the Messiah, the Temple will be rebuilt on the very same site.

This very perspective should be adopted toward our holiday cycle, particularly the holiday of Pesach, which serves both as the point of origin and the prototype for the entire Jewish calendar. We are not merely recounting tales of old & remembering stories of 3300 years ago. Rather, we dramatize the Exodus from Egypt in an effort to actually & concretely recreate the freedom experience. The Talmud instructs, "A person must see himself as if he has left Egypt" — underscoring the emphasis on the present & not the past.

Hence, we can appreciate the major role that children must play in the Seder drama. The lesson that we need to impart is the relevance of the freedom experience to this day & age. We yearn for the children — our hope for the future — to be curious enough about our ritual that they question it. It is only through their desire to find meaning in the performance of the Mitzvos that these commandments will be perpetuated. By the same token, the experiences of the Seder ritual must forever be vibrant & alive in the minds & souls of adults as well, for without this enthusiastic tie to our own lives in the present, how do we dream of transmitting these values to our children for the future?

## **Recreating the Freedom Experience**

"In every generation a person must see himself as if he was liberated from Egypt." (Haggadah)

Jewish holidays are not mere memorials of ancient events. There are distinct & particular forms of holiness which continuously emanate from each festival — forgiveness on Yom Kippur, freedom on Pesach & Torah on Shavuot. The celebration of these festive days must be experienced not as a collective commemoration but rather as a personalized reenactment of these special experiences. This is perhaps most clearly seen on Pesach wherein the experience of freedom is dramatically recreated through the Seder.

What, however, is the unique & special meaning of this freedom experience for Jews today, living more than 3,300 years after the Exodus event?

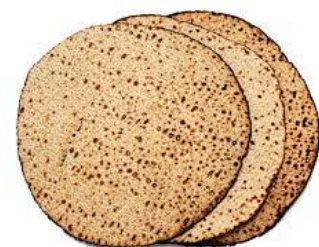
Our Rabbis teach us that, "there is no free man other than he that is involved in Torah". This statement however, appears quite paradoxical, as to the contrary, the Jew disciplined by the regimented Torah life seems to be far from liberated & independent. Yet, freedom in the Torah sense signifies the ability to free ourselves from an enslavement to material masters both within us & without. Torah alone provides us with the necessary restraint of our physical passion as well as the temptations of secular society to enable us to achieve true spiritual elevation. Torah discipline & priorities keep the Jewish nation uniquely independent as they prevent assimilation. The Medrash tells us that the Jews merited redemption at the time of their exodus from Egypt because to a certain degree, they had retained their freedom & independence from the moral abyss of Egyptian society. They had preserved their identity by not changing their Jewish names, language, or mode of dress. Seen from this perspective, recreating the freedom experience is extremely meaningful to our Pesach Seder celebration to this very day.

It is our fervent hope & prayer that we not only taste freedom during the Seder, but that we will soon be privileged to share in the ultimate redemption.

## Maos Chittim

At this time of the year we conduct our annual Maos Chittim appeal. This appeal allows us to help people who cannot afford the Pesach expenses. Please contribute generously. Make your checks payable to B'nai Torah Charity Fund & mark the memo – Maos Chittim. Your Seder & Pesach celebration will be all the more meaningful knowing that you have helped others enjoy the Yom Tov. Thank you to the following members who have already contributed: Hart and Simona Hasten, Bob and Barbara Green, May Deutsch, Rabbi and Rebbetzin Gettinger, Bob Miller, Anonymous, Helen Goldstein, Darrel and Joanne Mandel, Michael and Gena Zelikovich, Jonathan Goldfarb, Gad and Fran Flaumenhaft, Roy and Shoshi Yaari, Yaakov and Tzirel Rutstein, Allon and Judith Friedman, Marvin Hershenson, Larry Greenbaum and A. Cassia Margolis

We wish everyone a Kosher & happy Pesach!



## Selling of Chametz

Not only is one prohibited from eating chametz during the holiday of Pesach, one is also prohibited from owning or having chametz in his or her possession. Should it be too difficult to consume all of your chametz prior to the holiday, you may approach Rabbi Gettinger & authorize him to act as your agent in the sale of chametz on behalf of yourself, your family & your business. Since the sale will take place this year on Monday morning, April 22, 2024, please use the authorization form below, making sure it reaches the Rabbi no later than Sunday morning, April 21. We wish everyone a Kosher, happy & inspiring Pesach!

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### POWER OF ATTORNEY FOR SALE OF CHAMETZ

*(Please print except for the signature)*

I, \_\_\_\_\_ fully empower & permit Rabbi Yisrael Gettinger to act in my stead & in my behalf, to sell all "chametz" possessed by me, as defined by the Torah & Rabbinic law (including possible chametz, chametz mixtures & chametz adherent to the surfaces of pots, pans, and other cooking utensils). I furthermore empower him to lease all places wherein chametz owned by me may be found.

Home Address: \_\_\_\_\_ Apt. \_\_\_\_\_  
 City \_\_\_\_\_ Zip code \_\_\_\_\_

And/or my place of business:

Business Name: \_\_\_\_\_

Business Address: \_\_\_\_\_ Suite \_\_\_\_\_  
 or in any place, without reservation and limitation.

Also I hereby give the said Rabbi Gettinger full authority to appoint a substitute in his stead with the full power to sell and to lease as provided herein.

**Signature** \_\_\_\_\_ **Date** \_\_\_\_\_

Return to:  
 Congregation B'nai Torah  
 6510 Hoover Road  
 Indianapolis, IN 46260  
 Email: [rabbi@btorah.org](mailto:rabbi@btorah.org)  
 Fax: 317-253-5459

## Nullifying the Chametz

Renunciation and rejection of chametz are to be recited on Sunday night, April 21, immediately after Bedikas Chametz (Search for Chametz) & again with slight variation on Monday, April 22, Erev Pesach, after disposing of chametz before 12:20 PM.

The Aramaic transliteration for Bitul Chametz recited after Bedikas Chametz, Sunday night, April 21, and its English translation is given here:

**Kol chamira vachamiah d'ika bir'shoosi, d'la chamitay, ud'la vi'artay, u-d'la ya-dana lay — libatil v'lehevay Hefker k'afra d'ar'ah.**

**I hereby declare that any chametz or leaven that is in my possession, which I have not seen or have not removed & which I am unaware of — to be naught and ownerless like dust of the earth.**

After disposing of all chametz on Monday, April 22, recite the following:

**Kol chamira vachamiah d'ika bir'shoosi, dachazitay u-d'la chazitay, dachamitay u-d'la chamitay, d'vi'artay ud'la vi'artay — libatil v'lehevay Hefker k'afra d'ar'ah.**

**I hereby declare that any chametz or leaven that is in my possession, whether I have recognized it or not, whether I have seen it or not, whether I have removed it or not — to be naught and ownerless like dust of the earth.**



## The Seder

The table should be adorned as much as possible, with no effort spared to beautify it. The Seder should be started immediately after nightfall. The principle Mitzvos of the Seder are:

- Drinking the four cups of wine



- Retelling the Exodus from Egypt



- Eating a Kezayis of Matzah (the volume of an olive, approximately 30 grams or 1 ounce or about 2/3 of a standard size machine matzah). When using hand matzah, about 1/2 of a matzah is sufficient



- Eating a Kezayis of bitter herbs (a smaller amount than matzah, about 19 grams or 2/3 of an ounce)



- Eating Koreich (Sandwich of Matzah & Maror)



- Eating the Afikoman



- Reciting Hallel



Each one of the four cups of wine should contain a little more than three fluid ounces. It is customary that the Matzos used for the Seder Mitzvos are of the Shmurah variety; that is, Matzah baked from grain that was supervised from the time of harvesting.



## Pesach 5784 - 2024 Service Times for Indianapolis

Monday, April 22 <b>Erev Pesach</b>	Shacharis / Siyum for Firstborn Latest time to eat Chametz Latest time to burn Chametz Candle Lighting Mincha Chatzos	6:50 am 11:00 am 12:20 pm 8:10 pm 8:15 pm 1:43 am
Tuesday, April 23 <b>First Day of Yom Tov</b>	Shacharis Mincha / Yom Tov Service Candle Lighting (from pre-existing flame) <b>Begin Counting Omer after nightfall</b>	9:15 am 8:20 pm After 9:24 pm
Wednesday, April 24 <b>Second Day of Yom Tov</b>	Shacharis Mincha Yom Tov Ends <b>Omer 2 at night</b>	9:15 am 8:20 pm After 9:33 pm
Thursday, April 25 <b>Chol Hamoed</b>	Shacharis Mincha <b>Omer 3 at night</b>	7:15 am 8:20 pm
Friday, April 26 <b>Chol Hamoed</b>	Shacharis Candle Lighting Mincha <b>Omer 4 at night</b>	7:15 am 8:14 pm 8:20 pm
Shabbat, April 27 <b>Chol Hamoed</b>	Shacharis Mincha Shabbat ends <b>Omer 5 at night</b>	7:15 am 8:10 pm After 9:36 pm
Sunday, April 28 <b>Chol Hamoed</b> <b>Erev Yom Tov</b>	Shacharis Candle Lighting Mincha <b>Omer 6 at night</b>	8:30 am 8:16 pm 8:20 pm
Monday, April 29 <b>Seventh Day of Yom Tov</b>	Shacharis Candle Lighting (from pre-existing flame) Mincha / Yom Tov Service <b>Omer 7 at night</b>	9:15 am 9:38 pm 8:25 pm
Tuesday, April 30 <b>Eighth Day of Yom Tov</b> <i>Yizkor</i>	Shacharis Mincha, followed by Ne'ilas HaChag Yom Tov Ends <b>Omer 8 at night</b>	9:15 am 8:25 pm After 9:39 pm