



MESSAGE FROM THE RAV

Dear Chevra

We hope you had a good week and that פסח cleaning hasn't worn you out. We wish you a relaxing שבת. We find ourselves on the footsteps of פסח as we re-experience שבת הגדול – the שבת when the Jews in מצרים took the Egyptian god, the sheep, and tied it to their bedposts pre-empting their slaughtering of it. This was the first קרבן that עם ישראל, as a nation, brought and thus connects well with פרשת צו and ספר ויקרא's lengthy detailing of the קרבנות and their laws.

A suitable analysis for this week would be the קרבן תודה – the thanksgiving offering. It is the only קרבן in which חמץ and מצה are offered together. A person would bring this קרבן after being saved from some type of crisis. Rav Shimshon Raphael Hirsch explains that חמץ and מצה symbolize human initiative and passivity, respectively. חמץ is the product of human manipulation of the natural elements, his ability to create new products from raw, natural material. מצה, by contrast, is nature without human involvement, the most basic, elemental food product without mankind's intervention in its processing. The individual bringing

the קרבן תודה expresses both these themes – because his response to his salvation must incorporate both. On the one hand, and most obviously, he must acknowledge the "מצה" – that it was ה' who delivered him from crisis and granted him assistance during his time of need. But thereafter, the person must proceed to the "חמץ" – to human initiative and involvement. We cannot remain entirely passive and leave all our problems to ה'; we are expected to invest our own effort and actively exert ourselves, albeit with the unwavering conviction that our success depends on ה'. After acknowledging the "מצה", our dependence on ה', we must remind ourselves as well of the "חמץ," that ה' expects us to take an active role in our own well-being, as well.

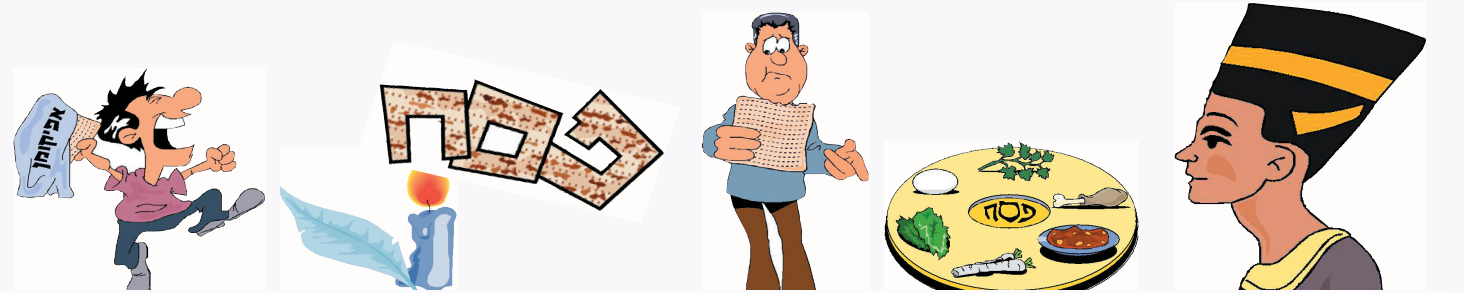
Rav Kook takes this idea further. The Torah concludes its description of the קרבן עולה service by stating that the fire on the מזבח never extinguishes. Why mention this now? We need to be aware of the constant fire on the מזבח precisely at this juncture, after the כהן or נביא has left the nucleus of holiness, to deal with the temporal aspects of life. Despite involvement with inconsequential, down-to-earth issues, the holy fire continues to kindle in the heart. This is the unique nature of the altar fire, which warms from afar and uplifts every soul of ה's people. והאש על המזבח תוקד בו לא

תכבה - The fire will kindle on the altar, never extinguishing. For מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה - Powerful waters cannot quench the love; neither can the floods drown it." [שיר השירים 8:7]

But it is not enough for the holy fire to burn only in the inner depths of the heart. How can we ensure that its flames reach all aspects of life, and survive the flooding waters of materialism? The pasuk says: "ובערך עליוה הכהן עצים בבקר ובערך" – The priest will kindle wood on it each morning." What is this daily arrangement of kindling wood? Rav Kook quotes Yishayahu (50:4) "בבקר בבקר יעיר ל" – He awakens my ear to hear teachings each morning." Renewal of the altar's hearth each day rejuvenates each Jewish soul, to contemplate the wonders of ה and to take pleasure in the beauty of His תורה, renewed each day. New logs of wood nourish the altar's holy flames. They energize all souls, give strength for new positive actions, and awaken a new spirit of life from the holy fire within the inner soul. [Olat Re'iyah I: 122-124]

May we merit experiencing a constant, true and holy service of ה' at all times through an unvarying focus on קדושה.

פסח כשר ושמח ובת שלום רב שמואל וטליה



TEAM LATE MINYAN wishes everyone פסח כשר ושמח



COMMUNITY MEETING

MOTZEI SHABBAT 14TH APRIL, 8:30PM

IT HAD BEEN ALMOST SIX MONTHS AND ACCORDING TO OUR DECISION FROM THE FIRST MEETING HERE COMES THE TIME FOR ELECTIONS FOR A CHAIRPERSON. IF YOU WOULD LIKE TO STAND FOR THE ROLE OF THE CHAIRPERSON (UNTIL THE NEXT AGM), PLEASE INFORM THE ACTING CHAIRPERSON: **TAMMY WILSON** 054-429-2365 CHAIR@LATEMINYAN.COM (OR TO THE RABBI). YOU WILL NEED TO BE NOMINATED BY A MEMBER OF THE MINYAN, AND SHOULD YOURSELF ALSO BE A MEMBER. NOMINATIONS MUST BE IN BY MOTZEI SHABBAT 7TH APRIL.

VOTING ON THE COMMUNITY MEETING WILL BE FOR PAYING MEMBERS ONLY. IF YOU WOULD LIKE TO INFLUENCE, PLEASE MAKE SURE YOU ARE REGISTERED BY MOTZEI SHABBAT 7TH APRIL

REGISTRATION AND PAYMENTS AT:
DANIEL GREENSPAN 02-563-9499 050-598-5588
FINANCE@LATEMINYAN.COM

VOLUNTEERS FOR SUB-COMMITTEES ARE MORE THAN WELCOME TO APPROACH THE ACTING CHAIRPERSON AS WELL.

COMMUNITY ANNOUNCEMENTS

*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER **RAV SHMUEL** OR **TALY** AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR **RAV BLOOM** PLEASE E-MAIL: RABBI@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT **TAMMY WILSON** AT: CHAIR@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR A KIDDUSH IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT **GALI DORN** AT: EVENTS@LATEMINYAN.COM

SHABBAT SHALOM
FROM THE LATE MINYAN

QUESTION: At many Seders the recital of the Hagadah takes a long time. Is it permitted to drink during that time?

DISCUSSION: It is permitted to drink water or soda between the first and second cups. A shehakol is recited over the water, unless the water was on the table during Kiddush, or if one intended during Kiddush to drink water or soda during the recital of the Hagadah.

Coffee, tea, milk, or fruit juices may also be drunk between the first and second cups, but only if they will not require their own berachah. In order for them to be covered by the hagafen recited over the first cup, they would have to have been on the table during Kiddush or one would have had to intend to drink them while reciting Kiddush. Since these beverages are considered chamar medinah, reciting a separate bracha, and drinking them would make it appear as if one is adding an additional cup to the four prescribed ones.

Wine and other intoxicating beverages should be completely avoided between the drinking of the first two cups. It is permitted, however to drink wine and all other beverages after the second cup is drunk and throughout Shulchan Orech when the meal is served.

WE INVITE YOU TO ADD YOURSELF TO THE SHUL MAILING LIST. VISIT WWW.LATEMINYAN.COM.