

Shabbos Times

Friday, March 27

Candle Lighting: 7:01

Mincha/Maariv: 7:05

Shabbos, March 28

Parsha Shiur: 8:30

Shacharis: 9:00

Krias Shema: 9:58

Gevuros Hashem Shiur: 6:25

Mincha/ Shalosh Seudos: 6:55

Shekiah: 7:13

Nightfall/Maariv: 8:01

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Kollel Boker: 6:20

Monday: 6:40

Tuesday: 6:45

**Please see Pesach Schedule
for additional times.*

Mincha

Sunday- Tuesday 7:05

Wednesday- Friday

**Please see Pesach Schedule
for additional times.*

Candle Lighting next

Shabbos: 7:09

Kiddush & Shalosh Seudos

Kiddush sponsorship is still available.

Shalosh Seudos is sponsored by Rebecca Danzig in memory of Stuart Danzig, Shimon Yaakov ben Layish a"h, whose Yahrtzeit was this past week.

Arthur and Ann Bromberg in memory of Arthur's sister Tziona Esther Bas Yisroel Noach.

Mazel Tov

Mazel Tov to Rabbi Ari and Rachel Steinig upon the bris of Mordechai Nissan Dov!

Mazel Tov to Meir and Lauren Marcus upon the birth of a baby boy!

Mazel Tov to Emunah Beniflah upon her engagement to Dovid Tzvi Daska! Mazel tov to parents, Raphael and Zivia Beniflah, and to the entire family!

Upcoming Programs

March 28: Shabbos Hagadol Drasha

March 29:
Hagalas Keilim

April 26: L'Chaim Initiative:
Andrea Strongwater

KIDS KORNER

KIDS' KABOLOS SHABBOS

All kids old enough to sit with their parents are invited to join us for kabolos shabbos and will receive a prize!

YOUTH GROUPS

Back on! Beginning @ 9:30 with Shevi Burr.

We encourage our boys to participate and lead the end of davening!

BI POINTS

Given out all Shabbos to all participating kids. Accumulate and earn great prizes!

Thank you to Sue Carre and Jeff Lonstein for arranging and catering the shabbos meals.

BNAI ISRAEL OHEV ZEDEK

SHABBOS HAGADOL DRASHA 5786

עשאו הכתוב כאילו הוא ברשותו
Your Circle of Responsibility

Rabbi Aryeh Federgrun

SHORT KIDDUSH UPSTAIRS AFTER DAVENING FOLLOWED BY THE DRASHA

SEUDAH BEGINS AT 12:00

SPECIAL CHILDREN'S PROGRAM DURING THE DRASHA: ESCAPE MITZRAYIM ROOM

Sponsored by Haviv and Sandy David lilui nishmas Sandy's mother, Golda bas Yisroel Yaakov a"h

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

For some, the night of the Seder is filled with anticipation and excitement, a night of freedom that can uplift us long after it has passed. We are charged not only with recalling redemption, but with feeling it, experiencing the sense of geulah. For those who have recently tasted a personal yeshuah or emerged from challenge, this comes more naturally. The story of Yetziat Mitzrayim feels lived, not just remembered.

For others, the experience is very different. The words of the Haggadah are recited, but the heart struggles to keep pace. For those facing ongoing illness, financial strain, personal disappointment or perceived failure, or emotional hardship, the language of slavery feels far more immediate than that of redemption. The night can pass with a quiet dissonance, going through the motions while geulah feels distant.

Most of us, however, live somewhere in between, holding both gratitude and worry. The Haggadah reflects this tension, moving between gnai and shevach, between difficulty and praise, mirroring the complexity of our lives.

Perhaps part of our avodah is to imagine what could be. Even for a moment, while eating the matzah or singing Hallel, we step beyond our present reality, allowing ourselves to dream of redemption and to feel the quiet comfort of being held in Hashem's hands, trusting that geulah will come.

Thank you to Sue Carre for sponsoring this week's Shabbos Reader in honor of the upcoming marriage of her granddaughter, Tzipora Merkin to Meir Komarow.

Between the Lines

"In the opening words of Maggid, a subtle variation raises a meaningful question. Some Haggadahs read "Ha lachma anya," this is the bread of affliction, while others read "Ke'ha lachma anya," this is like the bread of affliction.

One explanation is that both are true, reflecting different realities. "Ha lachma anya" speaks to times when suffering is immediate and felt directly, whether through persecution or personal hardship, and the matzah becomes a present experience of affliction. In other moments, when suffering is more distant, "Ke'ha lachma anya" is more fitting. The matzah is not experienced directly but serves as a symbol that recalls and represents past affliction.

**"We Jews felt the bitterness. We knew that this was not the life that we were destined for. We knew that we came from holy and are the princes of G-d."
Rav Kook on Marror**

At Dayeinu, we list each stage of redemption and say it would have been "enough," which raises an obvious question: how could any single step have been sufficient?

The Malbim explains that Dayeinu teaches us to value and thank Hashem for each stage of kindness on its own, not only for the final outcome. We are meant to internalize this by recognizing and appreciating every blessing in our own lives, step by step.



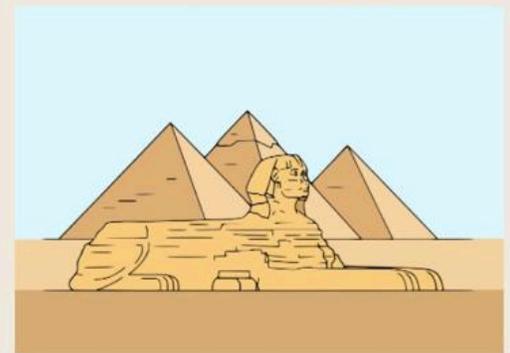
To sponsor or for comments/suggestions, email Rabbifedergrun@gmail.com.

Pages of the Past

The Dubna Maggid explains "Ha Lachma Anya" through a story. A man who once lived in poverty worked in the rag trade until he became wealthy. Each year, to remind his family of their origins, he would bring them to the streets and call out "shmatas," reenacting his former life. Afterward, he would give each child a gift.

Years later, he lost his wealth and returned to selling rags. When he once again called out "shmatas for sale," his children ran toward him expecting gifts, until he explained that what had once been symbolic had now become real.

So too with matzah. Sometimes "ke'ha lachma anya," it is only a symbol of affliction we recall. At other times, "ha lachma anya," it is experienced directly. Both our history and our present, holds both realities, and we pray for a future filled only with blessing.



For the Table

- We are given the circumstances of our lives, but how we view them is our choice. Each person decides whether to see life as half full or half empty. How do you choose to live?
- Do you pause, from time to time, to reflect on the blessings in your life?