

Celebration!

MAGAZINE

13 – 22 Nissan, 5782 | April 14 - April 23, 2022



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SPRINGTIME FOR THE SOUL

Passover, the Festival of Freedom, is when we commemorate our ancestors' redemption from Egyptian slavery. Also known as Chag Ha'Aviv, the Festival that occurs in the Spring, the connection between season and festival is not merely an "accident" of the calendar, but must surely contain a vital and relevant message for us, today.

Spring brings to the surface the forces which were hidden during winter. New shoots and crops sprout from seeds that have rotted away. This change is not a gradual transition, but an extraordinary change, bearing no relation to the previous stage. From decay into growth, we observe a change that creates a new entity. This change is inevitable, as the cycle of seasons were set into motion by G-d, and have been so since the time of creation.

At Passover, the season of liberation, we are tasked with this: In every aspect of life, whether physical or spiritual, we aim to transform and take all things out of their limitations and "elevate" them to spirituality, to reveal something alive and growing.

To be sure, there can be a "winter" of apparent unproductivity in a person's life, when a long time of fruitlessness has elapsed. There may be very real obstacles and limitations, whether physical handicap or social

circumstance that we cannot change. And yet, we know that the state of spiritual winter can easily and suddenly be changed into a season of growth. This was true for the Jews in Egypt. For hundreds of years they suffered through the harshest of slaveries, and then in almost an instant, they were freed. Within 49 days they were at the foot of Mt. Sinai, receiving the Torah.

It is precisely in the season that nature asserts itself as an unchangeable force, that we celebrate Passover, when we were liberated in a most supernatural way. Even something as immutable as the calendar's march of time can be elevated to a higher purpose: we use it to observe Passover in the spring months. It can come in a moment. We can reveal the blossoms of spring, which lay dormant through the tough winter months. We can bring to light our inner strengths and talents, and liberate ourselves from our personal slaveries.

May G-d help every Jew to make full use of the powers which He has given them to overcome all difficulties and hindrances—to achieve a personal exodus and attain true freedom, by connecting to G-d through Torah and mitzvot.

Adapted from the teachings of the Rebbe, Rabbi Menachem M. Schneerson, OBM.



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*Dedicated to the Rebbe,
Rabbi Menachem M. Schneerson, OBM,
whose boundless love and teachings are an
endless source of inspiration and guidance.*

As this publication contains holy content, please do not discard inappropriately

THE REAL Haggadah

By Aron Moss

QUESTION:

So it's Pesach again. Another Seder night where we meet up with distant relatives we almost forgot about, to tell a story that we aren't allowed to forget about. **Is it really necessary more than 3000 years on to still commemorate our ancestors' freedom from slavery in Egypt?** Can't we move on to more pressing and contemporary issues?

ANSWER:

My friend, you are reading the wrong Haggada. The Seder is not just a memorial to events of the distant past - it is a dynamic process of freedom from the challenges of the present.

We are slaves. Slaves to our own inhibitions, fears, habits, cynicism and prejudices. These self-appointed pharaohs are layers of ego that prevent us from expressing our true inner self, from reaching our spiritual potential. Our souls are incarcerated in selfishness, laziness and indifference.

Pesach means "Passover." It is the season of liberation, when we pass over all these obstacles to inner freedom. On Pesach, we give our souls a chance to be expressed.

Reread the Haggada. Every time it says "Egypt" read "limitations." Replace the word "Pharaoh" with "Ego." And read it in the present tense:

"We were slaves to Pharaoh in Egypt" =

"We are slaves to our egos, stuck in our limitations."

How do we free ourselves? By eating Matza. After eating Matza, the Israelites were able to run out of Egypt and follow G-d into the desert. Because Matza represents the suspension of ego. Unlike bread, which has body and taste, Matza is flat and tasteless - the bread of surrender.

Usually, we are scared to suspend our egos, because we think that we will lose ourselves. On Pesach we eat the Matza, we suspend our egos and find ourselves - our true selves.

This night is different from all other nights, because on this night we let ourselves go, we liberate our souls to follow G-d unashamed. We say, "I may not understand what this means, but I have a Jewish soul, and somehow that is the deepest layer of my identity."

That soul is the innocent child within us is waiting to be free. This Pesach, let's allow that child to sing:

Ma Nishtana Halayla Hazeh...

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a Brief HISTORY

of the birth of the Jewish people and the redemption from Egypt

Who are we? We have been around for a long time, but how did it all start? We were slaves. Were we born into it? How were we freed? How did we maintain our identity and nationhood?

I T WAS OVER 3,800 YEARS AGO in Assyria (now Iraq), in a world infested with idol worship, where Abraham was born.

A son of an idol merchant, from early childhood he questioned his society's beliefs, and on his own, he came to realize the existence of one Creator, a Master of the universe.

A profound scholar with an extraordinary spirit, he not only practiced his beliefs even while facing persecution, but reached out and taught monotheism to his fellow countrymen. So did his wife Sarah.

Because of his absolute self-sacrifice in his service of G-d, he was promised that an eternal nation would blossom from his descendants.

His son Isaac and his wife Rebecca followed in Abraham's footsteps; so did Isaac's son, Jacob and his wives Rachel and Leah, maintaining their beliefs and practices in a hostile and barbaric society.

Jacob, who is also called Israel, fathered twelve sons and a daughter. From them the Jewish people have descended. Hence, the names "Children of Israel" or "Israelites".

Jacob and his family endured great trials and tribulations, which eventually brought them to Egypt. Keeping their distinct identity, they were eventually enslaved and forced into hard labor of bricks and mortar.

For eighty-six years, without a single day of rest, they were engaged in building Egyptian pyramids, monuments and cities while being subjected to constant beatings and all kinds of harsh treatment.

They became conditioned into a life of slavery. The concept of freedom simply did not exist.

It was at their darkest moment that Moses, a descendant of Jacob's third son, Levy, who himself grew up in Pharaoh's home miraculously came to the rescue.

A great soul, an individual of immense intellect and noble character, G-d revealed Himself to Moses, charging him with the task of attaining the Jewish people's freedom.

As Pharaoh refused to listen to Moses to free the Jewish people - and even tightened his harsh rule - Moses, on G-d's behalf, warned him of grave punishments. And so it was. For a full year, one after another, G-d inflicted upon the Egyptian people ten catastrophic plagues until they were forced to free their workforce, their slaves of generations.

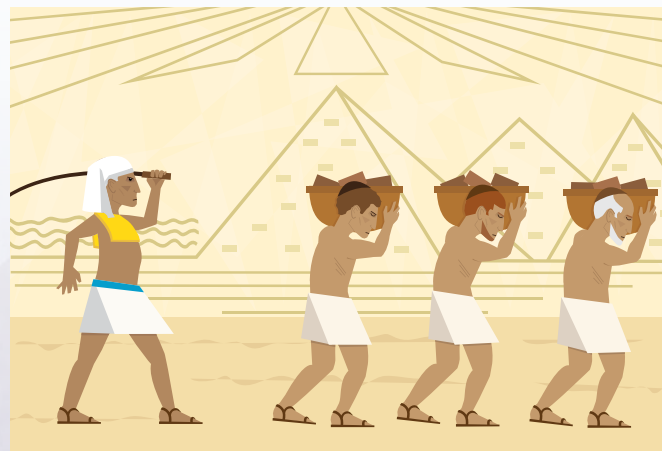
In a country where not an individual could escape, a few million people left in great triumph, as their powerless oppressors were forced to watch them leave their country for good.

It was the first time in the history of mankind, that an entire nation became free – a breakthrough that endowed the world the ideal of freedom.

At that moment the Jewish nation was born.

It is our nationhood and freedom that we celebrate in Passover.

The story goes on. Seven weeks after leaving Egypt, G-d Gave us the Torah, and the Jewish people began their journey until today.



For more on the above very brief history, the story of the Jewish people since, how we arrived in Israel, being exiled and surviving until today as the same people, visit www.chabadofgurnee.com or call (847) 782-1800 for a class in Jewish history, practice and philosophy.

AHA, I FOUND THE Cheerio!

lessons from a wayward piece of cereal

by Nechemia Schusterman

This past Sunday wasn't the usual "funday." You see, we decided that we'd clean for Passover as a family. So we pulled out all the drawers, clothes and toys. We shook them out, vacuumed them and wiped them down, all in search of the elusive piece of chametz (leavened foods, including bread, cookies and cereal) that might have accidentally been dropped in the toy room (or was brought downstairs illegally by one of the kids).

After about 30 minutes our enthusiasm started to wane, and as we hit the one-hour marker we were in full-on regret mode. But we tried to stay positive and encouraging, at least until the two-hour ice-cream-break marker.

And then it happened. You got it—at roughly 2 PM in the toy room, under a shelf, I saw it. It stood there in its full, arrogant pomposity, glaring at me for daring to upset it from its comfortable perch. It looked at me and I looked at it, wondering who'd blink first. It was a wayward Cheerio. Honey Nut, I believe. The sheen of its nutty belly gave away its identity.

This was no joking matter. This whole exercise was exactly for this moment. For me to eradicate and destroy, eviscerate and obliterate any vestige of chametz. And here was this pretentious little leavened food brazenly resting at the foot of the toy cabinet. How dare it. The sheerchutzpah! I grabbed my trusty Sears Kenmore vacuum and aimed the wand at the Cheerio. First it wiggled, then it tried to stay in place, but eventually the force of suction and my determination were no match for it, and

it was dislodged and sucked into the wand, where it will ultimately meet its maker in General Mills heaven once I throw out the vacuum bag.

And then it hit me. Really? Seriously? Does G-d really care if a Cheerio lives in my house over Passover?

I mean, yes, you gotta spring clean. It's good for the house, it's good for the kids to learn some domestic ethics, like the fact that clothing and toys don't pick themselves up. But really, does G-d care if there is a wayward piece of cake, cookie, challah, cereal, or any other chametz hidden off in some corner, deep in the recesses of the house?

To paraphrase Tevye, would it spoil some vast eternal plan if a piece of chametz were found, oh goodness gracious, in a corner, in a drawer, in a closet or in any other place?

There are many important answers to this question, but one of the mystical answers resonates deeply with me.

The exodus from Egypt was a journey from physical slavery to physical freedom. The modern Exodus is the journey from personal slavery—be it mental, emotional or spiritual—to personal freedom. The freedom to reach our full potential, to "be all that we can be."

There are many factors that inhibit us from reaching our fullest self. Fear, anxiety, worry, too much sense of self, too little sense of self, and so on. **What is most often at the core of any of these inhibitors is ego. To quote recovery expert Shais Taub, E.G.O. is an acronym for Edging G-d Out.**



Ego, in its most literal sense, gets us in trouble so often. Why do we get upset at other people? Because they called us a name, made fun of us, didn't invite us to their party. What is the root of all that upset? Ego. If we didn't have an inflated sense of self, we wouldn't be bothered by any of the above.

Why are we so afraid of taking new leaps and striving higher? What is at the core of our fear of failure? Again, ego. If we had an appropriate, accurate sense of ourselves, we wouldn't think of ourselves as "all that and then some." If we succeed, great; if not, well, it wasn't meant to be.



Now, in the real world, we don't have the luxury to wax poetic and think deep thoughts and theorize and philosophize about profound hypotheticals, because the burdens of life consume us.

Until Passover.

Come Passover, and the weeks that lead up to it, we need to slow it down a bit, however painful that may be. We need to stop to find the Honey Nut Cheerios that may be lurking in the deepest recesses of our soul and psyche. For just as chametz is leavened food, a food that rises, ego points to a puffed-up sense of self.

For one week a year, we must banish any form of chametz from our lives. We need to open all cabinets (our relationship with food), empty all drawers (our sense of self-importance because of our many projects, real or imagined), dump out the toy box (our inner child that may

be too immature to make the next move), move the couch from the wall (the part of us that couches laziness in relaxation—pun intended), take books off the bookshelves (our pseudo-philosophical side that hides behind fancy words and philosophies that absolve us, in our minds, from the hard work that must be done), because it is not certain where some inflated sense of self may be hidden.

It is not easy to confront the chametz devil, but we have a rich history of righteous people who have shown us how to do it.

Now we just have to pick up the vacuum cleaner and start. One drawer at a time. One shelf at a time. Because the tendency to edge G-d out is so harmful that even one petrified Cheerio can be the reason for our lack of progress.

And that, my friends, is my answer. Yes, G-d does care. Not because of a particular dislike for Cheerios, but for all that they represent.

A parent who loves his child hates anything that can hurt his child. In the case of Passover, chametz (read: ego) hurts G-d's children, and He says, "I don't want it seen, I don't even want it found on your property, for the seven to eight days of Passover!"

Happy hunting.

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What Was the Point of THE PLAGUES?

BY ARON MOSS

QUESTION:

When it comes to the Passover Seder, I always get stuck on the ten plagues. The Nile River turns to blood, the land is covered in frogs, the people riddled with lice. It all sounds a bit weird. Why would the Almighty G-d afflict a people with these particular plagues? He could have just zapped them, and yet He sends them....frogs?!

ANSWER:

I too have been baffled by the plagues, especially the frogs. It is a bit incongruous, like calling a football team "The Roosters." It just doesn't sound menacing.

You can only understand the plagues if you listen to the way G-d Himself described them. He told Moses, "I will smite the Egyptians and bring justice to their gods." G-d was not only punishing the Egyptian people for enslaving the Israelites, He was also smashing the Egyptian value system.

Each plague was an attack on the core beliefs of Egypt, the beliefs that led them to become the most immoral society of that time. Let's look at the three examples you mentioned: the river turning to blood, the frogs and the lice.

The Egyptians worshipped the Nile as a god. It was their source of irrigation, and thus their source of wealth. The Nile represents materialism in the extreme. That's why it was afflicted first. When money is god, blood will flow.

The frog was another Egyptian deity, the god of fertility. Having children is a noble pursuit, but for the Egyptians, children were no more than a power base. Being fruitful like a frog meant expanding your clan and extending

your influence. When children are seen as frogs, humans have lost their humanity.

But it was the third plague, the plague of lice, that forced the Egyptians to recognize that the finger of G-d was at play. The Egyptian sorcerers were able to replicate the first two plagues through black magic, and so they weren't convinced that they were being divinely punished. But when lice

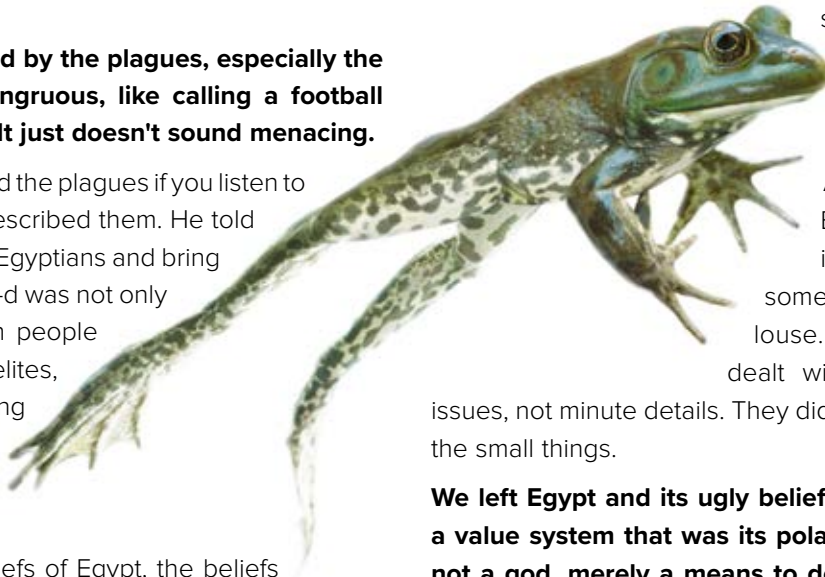
swarmed over every Egyptian, they lifted their hands up in defeat.

As powerful as Egyptian sorcery was, it could not manipulate something as small as a louse. Egyptian spirituality dealt with big things, major issues, not minute details. They didn't give importance to the small things.

We left Egypt and its ugly beliefs behind to embrace a value system that was its polar opposite. Money is not a god, merely a means to do good. Our children are not trophies, but precious souls entrusted to us by G-d. And little things do matter. Most of our lives are made up, not of dramatic choices and big events, but of small details and subtle choices, and they all make a difference.

At the Seder we enumerate the ten plagues and reflect on the values that made the Egyptians into oppressors—the values we left behind, and the values that have kept us coming to the Seder for three thousand years.

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APPROACHING Freedom

In Preparation

Aside from all the regular holiday observances, we are also commanded: **No leaven shall be eaten... For seven days you shall eat unleavened bread... and no leaven shall be seen of your [in your possession] – Exodus 13:3-7.**

We accomplish this by cleaning our homes well and inspecting them before Passover and gradually eliminating Chametz from every room and crevice. This intensive cleaning takes place in Jewish homes throughout the world. The following will help you tackle the process in your own home.

Begin well in advance

Deadline: April 14, 2022

CREATE A CHOMETZ FREE ZONE. HOW?

Who Is This Chometz Guy And What Is So Terrible About Him? Chometz means “leavened grain.” Any food or drink made from wheat, barley, rye, oats, spelt or their derivatives that wasn’t guarded from leavening or fermentation is considered chometz on Passover.

On Passover, if a food contains even a trace of chometz, we don’t eat it, we don’t buy it, we don’t sell it, and we make sure not to have any of it in our possession.

If that sounds rather strange, you need to look at the historical context: The night we were liberated from Egyptian slavery, we had to get out of there fast. So fast, there was no time for the bread we were baking to rise. All we could pack for the way was flat, unleavened bread. To remember the occasion and re-experience it, G-d commanded us to purge our homes and diets of any leavened grains every year.

PAINLESS PURGING: Problem is, our homes are infested with the stuff. So before Passover we make a full spring-cleaning-search-and-destroy mission. But before you drive yourself nuts on an endless witch-hunt, here are some tips to lighten the load:

Out of reach, out of existence: if you can’t reach the chometz with your hand, the stuff might as well not exist.



Stick to the Chometz Domain:

You only need to search those places where people sometimes take chometz. Oh yes, your first floor for sure. Do you or your grandchildren or guests take up food to your upper floors? Most probably. How about your office desk and drawers?

You can always quarantine: Any room or closet can be sealed off for eight days – **as long as you remember that vital “Sale of Chometz” mentioned next, then you are okay.**

HIDE AND SELL: Now you’re thinking, “What about my Ballantine’s 30 Year single malt whiskey, my assortment of organic, home-brewed vinegars and my kid’s ‘Cheerio-Man’ masterpiece?” The good news is, there’s an alternative to the search and destroy approach to Passover: Simply ensure that no chometz **belongs** to you for the duration of the holiday, as follows.

Take all the chometz you can find – the food, the drinks and the utensils used throughout the year (and not koshered for Passover) – and store them away in a closet or room that you will lock or tape shut. We’re going to temporarily rent out that space and sell everything in it to a non-Jew.



Since this has to be a legally binding sale according to both Jewish and civil law, we authorize a competent rabbi to act as our agent to take care of it. He sells all our chometz to a non-Jew just before Passover. He buys it back as soon as the holiday is over. The night Passover ends, you can already break out that single malt for a l’chaim.

Make sure you complete the online form (www.chabadofgurnee.com/sell) **before midnight April 14, 2022**, and we will take care of the rest. Do not leave it for the last minute. (For the very latest time for sale of chometz, see schedule page 22).

Thursday, April 14th, 2022

SEARCH WARRANT: You are getting closer. At nightfall on the eve of the day before Passover, we conduct a "formal search" for all chometz throughout the house. Roll ten pieces of Chometz tightly into paper wrappings and place them around the house (don't hide them so they are hard to find. Make sure you keep a list). Get a paper bag, a candle (or flashlight), a wooden spoon (as a shovel) and, if you can, a feather (as a broom) to collect any chometz found.

One half hour after sunset, gather the family, especially the kids, they love it. and say blessing #4 on page 22). Armed with those searching tools, the family now fans out to scour every nook and cranny of the house for those nefarious crumbs, crusts and cheerios, as well as the ten pieces you placed. All incriminating evidence is swept into the paper bags with one of those feathers.

When everyone is done, all the bags, the feathers and wooden spoons join the chometz in a single paper bag. After the search, verbally nullify any chometz that was not found (statement #5 on page 22). Place that bag in a conspicuous spot to be burned the next morning. (Before the search, put aside the chometz you plan to use the next morning for breakfast).

(Away from home for the holiday? Ask your rabbi when and how to do the search.)



Friday, April 15, 2022

THE MORNING AFTER: You can still eat chometz in the early hours of the morning, whatever you have put aside for your final farewell party to the chometz on the day before Passover. (For the latest time, see schedule on page 22). Once that time is up, be careful to eat only foods which are kosher for Passover for the full eight days of the holiday.

NOW, YOU ARE FIRED: Make a bonfire and burn the entire paper bag along with any leftover chometz from breakfast or any chometz not stored with the chometz which was sold before Passover. (For latest time, see schedule on page 22)

MAKING NOTHING INTO A BIG DEAL: Now you are ready to formally declare your home a chometz-free zone. As the chometz is burning, recite the Chometz Nullification statement (#6 on page 22,) verbally disowning any chometz that might have been overlooked.

PREPARE AGAIN TO CELEBRATE: Now you have a whole day to look forward to the Seder. Be sure to prepare at once the seder items for both days. But wait, to develop your spiritual and nutritional appetite for the Seder, we abstain from eating any food found on the Seder plate today, especially Matzah. If you're a fan of bitter herbs and raw onions, apples, nuts and wine, stay out of the kitchen. Utilize your day to prepare the Seder table. Get ready for the big party.

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Mah nishtanah halailah hazeh...

"Why is this night different from all other nights?" our children ask us at the Passover Seder. Because, we answer, we were slaves to Pharaoh in Egypt and G-d set us free.

Free? Are you free? Can a person with a mortgage be free? Can a person with a job be free? Can a person without a job be free?

Freedom! Is there anything more desired yet more elusive? Is there a need more basic to our souls, yet so beyond our reach? How, indeed, do we achieve freedom from the demands, cares and burdens of daily living?

But look at your child. Observe her at play, immersed in a book, asleep and smiling at her dreams. Assured that father and mother will feed him, protect him and worry about all that needs worrying about, the child is free. Free to revel in her inner self, free to grow and develop, open to the joys and possibilities of life.

This is why Passover, the festival of freedom, is so much the festival of the child. For it is the child who evokes in us the realization that we, too, are children of G-d, and are thus inherently and eternally free. It is the child who opens our eyes to the ultimate significance of Passover: that in taking us out of Egypt to make us His chosen people, G-d has liberated us of all enslavement and subjugation for all time.

The child is the most important participant at the Passover Seder. The entire Seder is constructed around the goal to mystify the child, to stimulate his curiosity, to compel him to ask: Why is this night different from all other nights?

The child asks, and we answer. But there is another dialogue taking place—a dialogue in which we ask, and the child explains.

Take a good look at your child this Passover. Pay her close attention – enter her mind, view reality from her perspective. For how else might we taste freedom?

From Chabad.org



How to Make a Great Passover Seder

Passover is the most ancient of all rituals in the Western world. It has been passed down in an unbroken chain of tradition for over 3,300 years, that's over 100 generations! That means that every one of your ancestors, without exception, sat at a Seder and shared the meaning, the mystery and magic of Passover.

SETTING THE STAGE...RIGHT IN YOUR DINING ROOM

What's the next best thing to a time machine? A Seder. Because at an authentic Passover Seder meal, you're not just reenacting it, you're living it! You're the experience. You are there, eating the perfectly replicated and historically accurate matzah our great-grandparents ate. Telling the same stories. Feeling the same anticipation. And having the same experience.

WE DON'T JUST TELL THE STORY—WE TASTE IT

Each food we eat or drink makes us feel a part of the experience of Exodus. Bitter herbs = Slavery. Matzah = Liberation. Wine = Freedom.

DO PASSOVER YOUR WAY

Whether you are a true believer, a diehard skeptic, an innocent bystander or the guy who doesn't even notice anything out of the ordinary, any one of the four boys, the Passover Seder speaks to you. It even speaks to kids (especially your inner child), filled with customs that make the Seder stimulating.

Engage all of your senses in this dynamic and moving experience. The tastes, the aromas, the textures, the sounds, and the sights of Jewish continuity in action all combine to achieve the meaningful events of the Seder.

Take the time this year to fully engage yourself and your family in Jewish life. Feel the passion of the Exodus, taste the beauty of freedom, hear the message of personal growth all brought to life at the Seder.

WHAT'S THE Rush?

BY ARON MOSS

QUESTION:

The way they tell it in Sunday school, the Jews left Egypt in such a rush, the dough didn't have time enough to rise. "Honey, we gotta go in ten minutes," the men would have been saying to their wives. "Just grab some food and let's go!"

So, they happened to eat matzah. Who cares? It doesn't seem at all significant. **Why is matzah elevated to be main focus of the whole Passover experience? I thought that Passover is about freedom, not food!**

ANSWER:

Think about what you just wrote. The Israelites had to rush out of Egypt so fast, they didn't have time for their bread to rise. Why? Does that make sense? What was the rush, exactly? The Egyptians had just been blasted with ten plagues as divine punishment for holding the Israelites captive; they were more than ready to let them go. **So, why rush things? Couldn't they have spent the few extra minutes it takes to let the bread rise and make proper sandwiches for the trip?**

The answer is: they weren't running from the Egyptians, they were running from themselves. Two centuries of slavery had taken their toll on the Jewish people's spirit. They had forgotten their illustrious past as children of Abraham, Isaac and Jacob, pioneers of a path of ethics and higher morals. The corruption and depravity of Egyptian society had slowly crept into the Israelite mentality, and they assimilated many of its pagan ideals into their own. They were slaves to Egypt, not just in body, but in mind as well.

It came to a point where their unique identity was all but lost. Suddenly they realized that the legacy of Abraham could be lost forever, and the message of hope that the Israelites were to bring the world would not be delivered. Only then did they cry out for help. On the brink of point of no return, they called out to G-d.

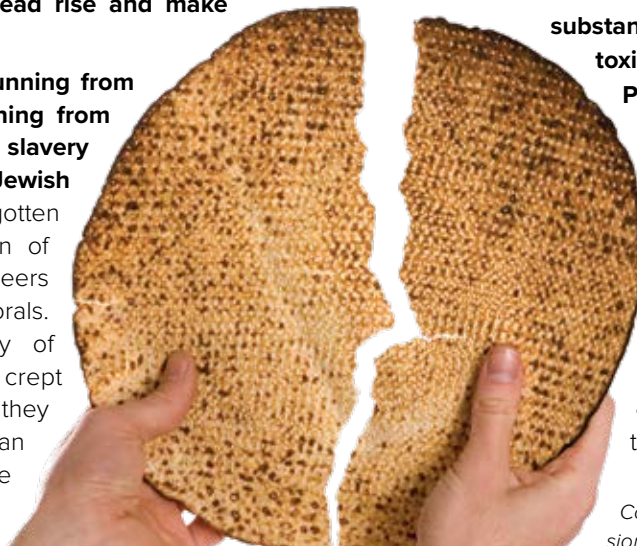
Think of an alcoholic. For a while, the alcoholic fools himself into thinking that things are in control, he is just drinking socially, it relaxes him, there's nothing wrong. Gradually, the habit overtakes him, and one by one he loses everything he has: his family, his job, his money, his dignity. But it's only when he hits rock bottom, when he has been stripped of everything, that it suddenly dawns on him that he has a real problem.

Now he has to act fast. Once he has recognized the problem, he has to deal with it immediately, before that moment of clarity passes by and he slips back into self-justification. He can't do it alone. He's too drunk to help himself. He has to call for help. Someone from the outside, someone sober, will have to reach out to drag him out of his addiction. But they can help him only if he is willing to go cold turkey, not to touch alcohol until he is cured. He has to run away from the addict that he has been until now. Otherwise, he cannot begin to heal.

That's why matzah is the crux of what the Exodus is all about. The children of Israel had to make a hasty retreat from Egypt. Egypt and its lowliness had a hold on them as powerful as an addiction. They had to first get out of Egypt in order to get Egypt out of themselves. To delay would be deadly. Once they had realized the problem, if they would then have hesitated, it could have spelled the end for them—they might have sunk to the point of no return.

We all have our addictions, whether to harmful substances, poisonous relationships, toxic habits or negative ideologies.

Pesach is a detox retreat, where the spirit of liberty calls upon us to free ourselves from our personal Egypt. The matzah reminds us that the first step towards freedom is to go cold turkey. No hesitations: make a sudden and complete exodus from the you that was, and march through the desert towards the you that you can be.



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The Seder

AT-A-GLANCE

We prepare for the Seder by setting the table fit for royalty: our best china, silverware and crystal, the finest Kosher wine.

SETTING THE SEDER PLATE



MATZAH Three whole matzos are placed on a tray or large plate, with a cloth (or napkin) partly separating between each of the matzos. Place the first matzah in the lowest “compartment,” another matzah above it and another matzah above these.



ZE'ROAH Place a roasted meatless chicken shank or neck bone on the upper right side on top of the cloth covering the matzos. The Ze'roah is symbolic and not eaten. You can re-use it for the following Seder night.



BEITZAH Place a hard-boiled egg on the upper left side. Use: The egg is dipped into saltwater and eaten right before the meal starts.



MAROR Place an ounce of bitter herbs in the center. It is customary to use romaine lettuce and horseradish for maror. Use: The maror is eaten right after the matzah before the meal.



CHAROSES The charoses, made of a mixture of crushed walnuts and apple, is placed on the lower right side, under the ze'roa. Use: Before eating the maror, it is dipped in charoses.



KARPAS Place a raw onion (or a boiled potato) on the lower left side, under the egg. Use: A small slice of the vegetable is eaten at the very beginning of the Seder.



CHAZERES Place an ounce of bitter herbs in the center, under the maror. It is customary to use romaine lettuce and horseradish for chazerer, just like the maror. Use: It will make up the inside part of the Korech sandwich of matzah and maror.

CONDUCTING THE SEDER

KADESH | The Benediction & First Cup The Seder begins with the recitation of Kiddush, proclaiming the holiness of the holiday, over a cup of wine—the first of the four cups we will drink at the Seder, reclining.



URCHATZ | Purification We wash our hands in the usual, ritually prescribed manner as is done before a meal, but without the customary blessing.

KARPAS | Appetizer A small piece of onion or boiled potato is dipped into salt water and eaten (after reciting the blessing over vegetables).

YACHATZ | Breaking of the Matzah The middle matzah on the Seder plate is broken in two. The larger part is put aside for later use as the Afikoman, while the smaller part is returned to the Seder plate and will be eaten later as the “bread of poverty.”

MAGGID | *The Haggadah and the Second Cup*

After a short introduction, at the beginning of the Haggadah, the Seder tray is moved aside. A second cup of wine is filled. The child who wonders "What's Going On" asks the time-honored four questions: "Mah nishtanah...?" The child's questioning triggers one of the most significant Mitzvot of the Passover eve. In response to the child's questions, the Haggadah includes a brief review of the suffering imposed upon the Israelites and the miracles performed by the Al-mighty for the redemption of His people. We drink the second of cup of wine, reclining.



ROCHTZA | *Washing Before the Meal*

Readying ourselves for the meal, we wash our hands again; this time with the customary blessings, as is usually done before eating bread.



MOTZI-MATZAH | *Blessing of the Matzah*

Before eating the matzah, we say the "Hamotzi," the usual blessing for bread followed by the special blessing for the mitzvah of eating the matzah. We then eat the matzah while reclining.

MAROR | *The Bitter Herbs*

We take one ounce of the bitter herbs, dip it in the charoses; we then shake the latter off and make the blessing "al achilat maror." We eat the maror without reclining.

KORECH | *The Sandwich*

We now do the matzah and maror together. We break off two pieces of the bottom matzah, which together should be at least one ounce. We then take at least one ounce of bitter herbs and dip it in charoses. It is placed between the two pieces of matzah, (say "kein asah Hillel...") and eat the sandwich while reclining.

SHULCHAN ORECH | *The Feast*

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into salt water.

TZAFUN | *Out of Hiding*

After the meal, the half-matzah that was "hidden," set aside for the afikoman (dessert), is taken out and eaten. Everyone eats at least 1.5 ounces of matzah, reclining, before midnight. After eating the afikoman, we do not eat or drink anything except for the two remaining cups of wine.

BERACH | *Reciting Grace and the Third Cup*

A third cup of wine is filled before Grace is recited. We also fill the "cup of Elijah" (and place it at the center of the table). After Grace we recite the blessing over the wine and drink the third cup, reclining. We now fill another cup of wine and open the door and recite the passage that is an invitation to the Prophet Elijah, the harbinger of the coming of Moshiach.

HALLEL | *Songs of Praise and the Fourth Cup*

At this point, having recognized the Al-mighty and His unique guidance of the Jewish people, we go still further and sing His praises as L-rd of the entire universe. After reciting the Hallel, we again recite the blessing over the wine and drink the fourth cup, reclining.

NIRTZAH | *Acceptance*

In conclusion we proclaim, "Leshanah haba'ah b'yerushalayim—Next year in Jerusalem."



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AN Easy Life

By Bella Schapiro

It wasn't the first time that I was struck by the brilliance of my creator. I just didn't expect that epiphany to come while in the throes of pre-Passover pressure.

There are forty minutes to the deadline to get rid of all remaining chametz. I commandeer the kids, assigning rooms, brooms and vacuums. I run about frantically. The chametz from breakfast to be stashed away. The table and chairs to be scrubbed down. The bread pieces found last night at the official "search for the chametz" to be readied for burning. Weeks of intense labor have brought us to this moment. There is so much to do, so little time, and failure to finish not an option.

And this is when the thought first occurs to me. What an incredibly easy religion. I don't say it aloud; to do so would elicit hostile stares from all the exhausted people in the room. They're all thinking, "I can't do this anymore, this is insane, remind me next year to move to Antarctica." My body feels close to collapse as well, but my mind is thinking, Man, He is one smart G-d.

The forty minutes are drawing to a close and we gather around the fire to see the final stage in the banishment of chametz from our homes, and to recite the prayer banishing the chametz from our hearts. The brief lull brings the realization of this as the apex of our labors, and there is a light in the eyes of my family that isn't just a reflection of the dying flames.



Through the ages of human existence, the common theme has been the endeavor for self-improvement. The true path to this was debated first by the ancient philosophers, and now by the authors of the self-help books that populate the best-seller list. Do we better ourselves through abnegation, sublimation, or surrender? Should we work to reject, accept, or transform? Every theory, philosophy and theosophy comes with the path to align yourself with its truth, an x-step program, always an internal process, an inner journey that will bring you to your optimum self.

And then there's Judaism, unchanged and unchanging for over three millennia, that teaches theory and philosophy and inner journeys, but demands action. Passover represents the freeing of the soul from the things which clog it up and obstruct its brightness. How do we do that? By meditating about it? Sure, that too. But mostly with back-breaking, hand-chaffing labor. The physical kind.

How does this replace the spiritual journey? It doesn't. It takes the spiritual journey out of heaven, and makes it real by bringing it down to this world. I can sit and contemplate for hours, but when all is said and done (or rather, thought) I know I remain, essentially, unchanged. But then I take a physical broom and chase the chametz from my room, use my physical hands to clean, my physical body to do. And day by day, I feel the chametz being chased from my heart.

On the morning before Passover, the fire I see in the eyes of those around me is the light of the liberated soul.

When we watch the flames devouring our chametz, we see the devouring of the chametz in our souls. When we recite the kol chamira, the prayer in which we disavow all chametz, it isn't an empty prayer. It has been earned by weeks of sweat, has been made part of us. And it's real.

And that's why this religion is so easy. Because it's possible.

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THE Extra Matzah

Yisroel Susskind

Our sages tell us that a propensity for acts of loving-kindness is one of the three basic characteristics of the Jewish soul. I would like to share with you a story that moved me deeply, which relates to this characteristic of loving kindness and mutual responsibility.

Rabbi Eliezer Zusha Portugal (1896-1982), the Skulener [pronounced skoo-LEH-ner] Rebbe, was the chassidic rebbe from a small town, Sculeni, in what was then northeastern Romania (now Ukraine). Toward the end of World War II, in March of 1945, he found himself, along with other holocaust survivors and displaced persons, in the Russian-governed town of Czernovitz, Bukovina. Although Germany would not officially surrender until May 7, much of Eastern Europe had already been liberated by the Russian army.

Passover was only weeks away. Although some Passover foodstuffs might well be provided by charitable organizations, the Rebbe sought to obtain wheat that he could bake into properly-guarded and traditionally baked Shmurah Matzah. Despite the oppressive economic situation of the Jews, he was able to bake a limited number of these matzahs. He sent word to other rebbes in the region, offering each of them three matzahs.

One week before Pesach, Rabbi Moshe Hager, the son of the Seret-Vizhnitzer Rebbe, came for the matzahs that had been offered to his father, Rabbi Boruch Hager. After being handed the allotted three matzahs, he said to the Skulener Rebbe: **"I know that you sent word that you could give only three matzahs, but nonetheless my father, the Seret-Vizhnitzer Rebbe, told me to tell you that he must have six matzahs." The Skulener Rebbe felt that he had no choice but to honor the request, albeit reluctantly.**

On the day before Pesach, Rabbi Moshe returned to the Skulener Rebbe, saying "I want to return three of the matzahs to you."

"But I don't understand. I thought your father absolutely had to have six matzahs."

"My father said to ask whether you had saved any of the Shmurah Matzah for yourself?"

Embarrassed, the Skulener Rebbe replied, "How could I, when so many others needed?"

"My father assumed that is what you would do," explained Rabbi Moshe. "These three matzahs are for you!"

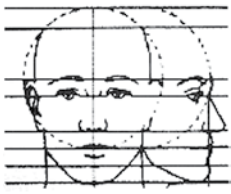
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7:00pm

SATURDAY
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7:00pm

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CHABAD-LUBAVITCH AT THE EPICENTER OF HUMANITARIAN RELIEF IN

Ukraine

By Menachem Posner and Mendel Super



They outlasted Stalin’s terror and famine in the 1930s and the Nazi Holocaust of the Jews in the 1940s. And they remained even after the waves of mass immigration of the 1990s. But today, tens of thousands of Ukraine’s weary Jews are leaving their homes, forced by a war not of their making to flee towards neighboring Poland, Moldova, and Romania, where they are seeking refuge in Europe or boarding chartered flights to Israel. Others have fled their hometowns and are taking refuge in cities in western Ukraine. And some have chosen to remain in the cities under attack.

The humanitarian effort to help the Jews of Ukraine wherever they may be did not begin when Russian tanks crossed the border. Ever since word of impending war began months ago, the Chabad-Lubavitch-affiliated Federation of the Jewish Communities of the CIS (FJC)—which serves all Jewish communities in the entire former Soviet Union—has been at the epicenter of an ever-growing humanitarian effort that crosses ethnic divisions, socio-economic strata and international borders.

And since the war began, Chabad-Lubavitch has been virtually the only conduit for Jews in Ukraine to receive material assistance and support of any kind.

Chabad.org’s Ukraine Relief Fund goes directly to the life-saving efforts of the FJC and Chabad emissaries in Ukraine, who have also marshaled the support of local and international donors. Funds donated through this page translates nearly instantly into much-needed cash on the ground.

“Literally every dollar that is donated right now is money sorely needed for work taking place as we speak,” says a source close to Chabad of Odessa’s relief work. “We are talking about food, clean water and medicine, we are talking about helping people leave. It’s saving lives.”

Largely situated within the historic Pale of Jewish Settlement, the area in which the Czars forced the Jews of the Russian Empire to reside, Ukraine is home to an estimated 350,000 Jews spread throughout the country.. Chabad has a permanent presence in 35 Ukrainian cities and towns, communities

that are served by 200 Chabad emissary families. More often than not, they are the entire Jewish infrastructure of their home community, and Chabad rabbis and their wives run the local synagogue, as well as the Jewish school, youth groups, soup kitchens and other social services organization.

For weeks now, Chabad emissaries have been purchasing rice, kasha, and other non-perishables, which are being distributed to those in need. Even in cities which emissaries have been forced to leave, the aid distribution continues between bombings.

As the realities of war set in, most rabbis and their families chose to hunker down and remain in their adopted hometowns. A week into what has turned into an unthinkable brutal war to bombard Ukraine into submission, many of these emissaries have been forced to leave their cities, and chosen to instead shepherd their community members to safety, leading armored convoys and renting rail cars to help as many people escape as the Russian war on Ukraine intensifies and avenues to safety disappear.

In Russian-controlled Kherson, only 100 miles west of the Crimean Peninsula, Rabbi Yosef Yitzchak Wolff and his fellow Chabad emissaries spent days stockpiling essentials and distributing them to the city’s 1,500 Jewish families, until it became unsafe to leave the shelters. “We have been buying many tons of rice, flour, sugar, eggs, shvartze kasha (“buckwheat”) and bread, and distributing them to local families.” Wolff says his only concern is for his community. “Please G-d, we’re doing everything we can to make sure they stay safe and unharmed.”

In Odessa, his brother Rabbi Avraham Wolff of Chabad-Lubavitch of Odessa also worked tirelessly to arrange safe passage for the children’s house of the Mishpacha Orphanage, one of three run by Chabad in Ukraine, all of which have been evacuated.

In the border city of Lvov (Lviv), as sirens blared, and residents feared to leave home, volunteers went from house to house, dropping off care packages with basic foodstuffs.

At the same time, as refugees stream through the city, the volunteers provide them with hot kosher meals and help them find places to sleep.

In Zaporozhye, where the area has seen heavy fighting and passage from the city is now impossible, Chabad has been distributing food to hundreds. “We asked them to come in small groups, to prevent anyone from getting hurt,” said a source on the ground.

In addition to food and shelter, people need spiritual and emotional support. Whenever possible, synagogues have remained open—in many instances becoming bomb shelters—and psychological treatment is being provided via secure web conferencing for those in need.

“People turn to me and ask if they can leave,” said Wolff of Odessa. “If they have the means, I tell them to go, why should they remain in danger.

But for those who cannot leave, for whatever reason, we are staying put, providing them with spiritual and material aid.”

On Wednesday morning, with tears in his eyes, Rabbi Shlomo Wilhelm, rabbi of the Jewish Community of Zhitomir stood aboard a bus packed with mostly women and children. “This is the tenth bus we are sending,” he said above the din, his voice cracking with emotion. “They are leaving this community, leaving their homes. Why must we see small children crying, and mothers weeping? We’ve had enough!”

“We thought this only happened in the stories we were told as children,” said Wilhelm. “Now we are living it, watching people decide what to take with them and what to leave behind.

“The phone keeps ringing. Jews and non-Jews are calling, begging us to take them out. The bombs continue to fall non-stop. People’s homes are being destroyed. This is a simple city, what do they want from us? We must not give up!”

The effort is costing hundreds of thousands of dollars and is only expected to balloon in the coming weeks and months. Concerned people around the world have been streaming to Chabad.org’s Ukraine Relief Fund page to help their brothers and sisters in the besieged nation.

HOTEL ROOMS AND CHARTER FLIGHTS

Upon arriving in Romania, Poland, and other neighboring countries, groups of refugees, including the Chabad-run orphanages, are welcomed by the local Chabad emissaries and aid workers.

As in Ukraine, they are given kosher meals, a place to sleep, and the wheels are set in motion to arrange for passage to Israel or other countries.

And all across Europe Chabad centers are preparing to host the refugees and care for their needs. In Germany, the Chabad-Lubavitch of Berlin is hosting the children of the Odessa orphanage, who are currently en route to their destination via Hungary.

As soon as community members heard about their soon-to-arrive guests, donations of toothpaste, clothing, toys, and hygiene supplies rolled in, to the point that the organizers turned to social media to stem the tide, instead requesting orange juice, kosher cereal, and candy.

Other refugees have already boarded flights, and Chabad centers have scrambled to prepare to meet their needs.

In Ayia Napa, Cyprus, Chabad has been preparing to host hundreds of refugees for an unspecified length of time.

Many Ukrainian Chabad emissaries and their families are citizens of Israel or other Western countries and need little more than a plane ticket once they cross the border. But for their community members, most of whom have never lived outside of Ukraine, the path to resettlement will be arduous.

Devorah Levenharts, who co-directs the community in Eastern Kiev with her husband, Rabbi Mordechai Levenharts, just spent

more than 14 hours in an armored convoy of 140 Jewish people leaving the city.

The Levenhartses have family anxiously awaiting them in Israel, with whom they have been in constant contact via WhatsApp. For many others in the group they led, however, the future in Israel is a lot more uncertain.

“Some have nothing more than a Ukrainian birth certificate. We will help them immigrate, learn the language, and find work,” says Devorah Levenharts. “They are our family, and we will continue to support them whatever comes our way.”

For more information about Chabad activities in Ukraine visit: chabad.org/ukraine

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The Glitsenstein children from Chernovitz were each allowed to take one doll with them.





CANDLE LIGHTING TIMES

		Blessing	
April 15	Eve of Passover/1st Seder	1&3*	7:14
April 16	Eve of 2nd Day/2nd Seder	2&3**	8:19
April 21	Eve of 7th Day of Passover	2***	7:20
April 22	Eve of 8th Day of Passover	1****	7:21

*Do not light after sunset.

** Do not light before the times indicated. Light only from a pre-existing flame.

***If lighting after sunset, light only from a pre-existing flame.

****Do not light after sunset. Light only from a pre-existing flame.

A pre-existing flame is a flame that has been burning continuously since the onset of the festival, such as a pilot light, gas or candle flame.

CANDLE LIGHTING BLESSINGS

1. BA-RUCH A-TOH A-DO-NOI E-LO-HEI-NU ME-LECH HA-O-LAM AHSHER KID-E-SHO-NU BE-MITZ-VO-SOV VETZI-VONU LE-AD-LIK NER SHEL SHA-BOSS VE-SHEL YOM TOV.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Shabbat and Yom Tov.

2. BA-RUCH A-TOH A-DO-NOI E-LO-HEI-NU ME-LECH HA-O-LAM ASHER KID-E-SHO-NU BE-MITZ-VO-SOV VETZI-VONU LE-AD-LIK NER SHEL YOM TOV.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Yom Tov light.

3. BA-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HA-OLAM SHE-HECHI-YO-NU VE-KI-YE-MO-NU VE-HI-GI-ONU LIZ-MAN HA-ZEH.

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

PASSOVER Blessings & Schedules

THURSDAY, APRIL 14, AFTER NIGHT FALL — SEARCH FOR CHOMETZ

Before beginning the search, the following blessing is recited:

4. BA-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HA-OLAM ASHER KID-ESHO-NU BE-MITZVO-SOV VETZI-VONU AL BE-UR CHO-METZ

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the removal of chometz.

After concluding the search the following declaration is stated:

5. ALL LEAVEN AND ANYTHING LEAVENED THAT IS IN MY POSSESSION, WHICH I HAVE NEITHER SEEN NOR REMOVED, AND ABOUT WHICH I AM UNAWARE, SHALL BE CONSIDERED NULLIFIED AND OWNERLESS AS THE DUST OF THE EARTH.

Sell chometz in advance Fill out the online sale of chometz form no later than **Thursday, April 14 by Midnight** (www.chabadofgurnee.com/chometz)

FRIDAY, APRIL 15 — EATING, SELLING AND BURNING CHOMETZ

Finish eating
and selling chometz before: 10:36am

Burn chometz by: 11:44am

As the Chometz is burning, the following declaration is stated:

6. ALL LEAVEN AND ANYTHING LEAVENED THAT IS IN MY POSSESSION, WHETHER I HAVE SEEN IT OR NOT, SHALL BE CONSIDERED NULLIFIED AND OWNERLESS AS THE DUST OF THE EARTH.

FRIDAY EVE., SATURDAY & SUNDAY, APRIL 15, 16 & 17 — YOM TOV

(See Candle Lighting Times and Blessings – Above, Left Column)

On Saturday Eve we begin the “Counting of the Omer”

SUN., APRIL 17, AFTER NIGHTFALL — THE FIRST DAYS OF YOM TOV END

Intermediate days begin. 8:20pm

THURSDAY, APRIL 21

Before lighting candles, do Eiruv Tavshilin (see page 23 for text and instructions).

THURS. EVE., FRI. & SAT., APRIL 21, 22 & 23 — LAST DAYS OF YOM TOV

(See candle lighting times and blessings - above, left column.)

SATURDAY, APRIL 23 — YIZKOR

Yizkor is recited during morning service. Consult your synagogue for times.

SATURDAY, APRIL 23

**PASSOVER ENDS
AT NIGHTFALL**

8:27pm



Eiruv Tavshilin

Preparing for Shabbat

Thurs., April 21 , 2022

This year, the 7th day of Passover, occurs on Friday. Generally, on the Festivals we are permitted to prepare (cook, bake, etc.) foods necessary only for that day. Can we prepare food necessary for Shabbat on this Friday, being a holiday, with all the

restrictions of Yom Tov – Festival?

An Eiruv Tavshilin allows us to “join” Friday’s Shabbat food preparations to those begun on the eve of the Festival (Thursday). On Thursday, the eve of the holiday, before sundown, we set aside a matzah and one cooked item to accompany it (such as meat, fish or eggs) as designated for Shabbat.

Now, any further food we prepare for Shabbat on Friday is regarded as a continuation of this initial preparation. The food however, must be fully cooked before sunset – the end of the day – on Friday.

We recite the following blessing:

Bo-ruch A-toh Ado-noi E-lo-hei-nu Melech Ho-olom A-she-er Ki-de-sha-nu Bemitz- vo-

sov Ve-tzi-vanu Al Mitz-vat Ei-ruv.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us by His commandments, and commanded us concerning the mitzvah of Eiruv.

Then declare:

By means of this Eruv it shall be permissible for us to bake, cook, put away a dish to preserve its heat, kindle a light (from a pre-existing flame), and prepare on Yom Tov everything we need for Shabbos.

The food from the Eruv should be put aside to be eaten on Shabbos. The best time to eat it is on Shabbos afternoon.

FILL OUT THE CERTIFICATE AUTHORIZING THE SALE OF CHOMETZ ONLINE AT

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Submit your form no later than **Thursday, April 14th by Midnight.**

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