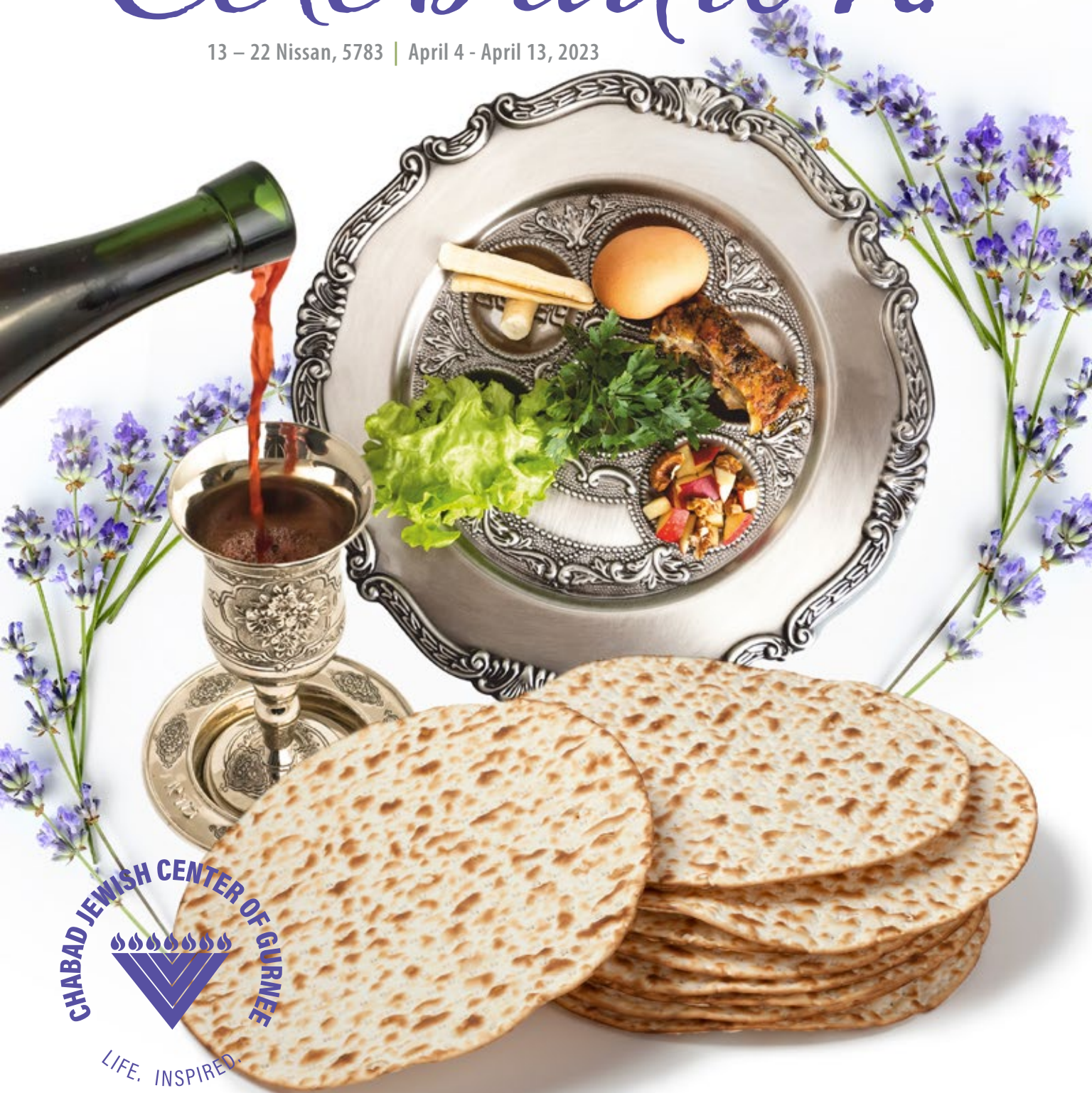


Celebration!

13 – 22 Nissan, 5783 | April 4 - April 13, 2023



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LIFE. INSPIRED.

PASSOVER, JUMP OVER

We know that every action produces a reaction and every event becomes a cause for numerous subsequent events. Think of it: there are gazillions of occurrences and actions, all conspiring to dictate to this one single point of now. Any change in any past event would alter this equation and produce a different result. Simply stated, the present—what I'm going to do and what's going to happen to me at this very moment—is the sum and product of all that I did and all that happened to me up to now.

Philosophers are bothered by this because thinking man tends to think of himself as a creature endowed with choice. Physicists have a problem with this, because their microscopes and particle accelerators reveal a random universe. As for the rest of us, we wake each morning to a new day, but soon feel the familiar weight of our yesterdays pressing us into the grooves of habit and necessity. Nevertheless, we continue to believe that we are “in control,” that with a sufficient amount of determined effort we can, and will, break free.

The Jewish calendar reserves eight days each year to celebrate that faith. The eight days of Passover, “our season of freedom,” embody the conviction that, in any given moment, we have the power to step out—in the words of the Hagaddah—“from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, from bondage to redemption.”

Thus, our sages decreed that the Exodus from Egypt is an event that should recur in each generation of our

history, and in every day of our lives. For what else is an “Exodus” if not the power of a people to step out of their past, to wrench free of their circumstances, to give birth to a new self that is independent of the womb from which it emerged?

Therein lays the deeper meaning of the name of the festival. While commonly translated “Passover,” the Hebrew word Pesach literally means to “jump over.”



“Walking” or “running” implies a change of place, yet this is a change that derives from, and is predicated upon, the previous position. One foot leaves the ground, but the other remains planted there to provide the forward impetus. The movement may be small or great, slow or swift; but in all cases, each step derives from the one before it.

A “jump,” in which both feet leave the ground, implies a break from the past—a quantum leap rather than an incremental step, a rebirth rather than a maturing.

Yet the purpose of the jump is not to leap to heaven and stay there. If you do that, you missed the whole point. The idea is to return to the ground, not only one or two or many strides ahead, but also as a different person from the one who crouched down to leap. To return to your past not as prisoner bound by its laws, but as a master descending upon it from above to use it and mold it to higher ends as you advance in your journey. Until the next jump

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

Celebration!

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Celebration! Vol 22, Issue 4 | presented to you by **Chabad Jewish Center**

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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.*

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.

WHAT KIND OF Freedom IS THIS ANYWAY?

QUESTION:

Passover is supposedly the festival of freedom from slavery. But it seems ridiculous to celebrate freedom by not eating bread! Aren't restrictions the exact opposite of freedom?

ANSWER:

It depends on how you define freedom. If being free means doing whatever you want, with no rules or limits whatsoever, then you are right. If I am only free as long as no one tells me what to do and I can follow my every whim and fancy, then being forbidden to eat bread is indeed an infringement of my "freedom."

But is that really freedom? Am I not then just a slave to my whims and fancies? What if my fancies are not really coming from me? Maybe I have desires that were placed in my head by others. Am I truly free if I follow those desires? What if I have instinctive drives that are harmful to myself? Can you call me free if I am bound by those drives? What about compulsive or addictive behavior? Bad habits? **Can't you also be a slave to what you want?**

Judaism defines freedom very differently. True freedom is the ability to express who you really are. If there are levels to your personality that have not been explored, if your soul has not had the opportunity to be expressed, then you are not yet free.

The Torah is the instruction manual to our souls. Even its seemingly restrictive laws are only there to allow us to tap in to our inner self. **Because sometimes it is only through restrictions that our true self can come out.**

An example of restrictions being freeing can be found in the game of soccer. Compared to other sports, soccer is very limiting, because you can't use your hands. So is soccer a frustrating game to play? For a beginner, perhaps it would be. If you constantly focus on the fact that you can't use your hands, then it would seem pretty annoying. But once you got the hang of it you would realize that precisely because in soccer you are restricted from using your hands, you are "free" to develop other skills—like kicking, cheating and hindering—that otherwise you would never have known that you had.

Similarly, the underlying purpose of Jewish customs is not to tie us down. On the contrary, they serve to quieten the noise of our mundane, everyday existence and help us tune in to the deeper messages of

life.

On Passover, we are indeed limited in what we eat. But by changing our usual habits, we are liberated to see beyond the everyday. Our souls get a chance to be heard, and nothing can be more freeing than that.

By Aron Moss

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THINGS TO DO:

before you Passover

GETTING STARTED

Regarding Passover we are commanded- In addition to the regular holiday observances- that we should not eat, see or own any leaven for the duration of the holiday.

We accomplish this by cleaning our homes well in the weeks preceding 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.

Due date: *Preferably, all cleaning for Chametz should be completed before the search for Chametz on the night of April 4.*

What is Chametz?

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, if a food contains even a trace of chometz, we don't eat it, buy it, or 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 to re-experience it, G-d commanded us to purge our homes and diets of any leavened grains every year.



Can the purging be painless?

Before you drive yourself nuts on an endless spring cleaning expedition, here are some tips to lighten the load:

1. Out of reach, out of existence: if you can't reach the chometz with your hand, the stuff might as well not exist.
2. Stick to the Chometz Domain: You only need to search those places where people sometimes take chometz. Your first floor, for sure. Do you, your grandchildren or your guests take food up to your upper floors? Most probably. How about your office desk and drawers?
3. You can always quarantine the Chametz: Any room or closet can be sealed off for eight days – as long as you remember the vital "Sale of Chometz" mentioned next, then you are okay.



Hide and Go 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, which is to simply ensure that no chometz belongs to you for the duration of the holiday.

This can be done as follows:

Take all the chometz you can find – food, drinks and 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.

You then 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 and 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 4, 2023, 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).

The Search

April 4, 2023

At nightfall on the eve of the day before Passover, we conduct a "formal search" for all chometz throughout the house.

Setting the Scene

Wrap ten pieces of Chometz tightly in paper wrappings and place them around the house (Make sure you keep a list of the hiding spots). 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.

1-2-3 Go!

One half hour after sunset, gather the family, especially the kids, they love it, and say the 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.

Afterwards

After the search, verbally nullify any chometz that was not found (statement #5 on page 22). Place the bag with the Chometz in a conspicuous spot to be burned the next morning.

(Note: 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.)

The Next Morning

April 5, 2023

You can still eat chometz in the early hours of the morning. (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.

Burning the Chametz

Make a small 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)

Declaration!

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.

Celebration!

Now you have a whole day to look forward to the Seder. Be sure to prepare at once the seder items for both days.

One more thing: 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, raw onions, apples, nuts or wine, stay out of the kitchen. Utilize the day to prepare the Seder table. Get ready for the big party tonight!



Matzah

AFTER MIDNIGHT

When you were a child, you were blessed with faith. The world was good, people were good, and being good yourself was simply a matter of following the the dos and don'ts of life which G-d had told your Mom and Dad.

Then you grew up, met some of the “bad guys,” and found that following the rules doesn't always pan out the way you imagined it would. Morality muddled into an amalgam of maybes, ifs and usuallys. Faith alone wasn't enough anymore: you also needed intellect, sensitivity, feeling, will and desire to navigate this thing called life.

When you first married, you were blessed with faith. Your husband/ wife was the most good-hearted, intelligent, beautiful, talented, caring and loving person in the universe. Your love for each other would get you through anything. Then your marriage aged, acquiring wrinkles, an irregular heartbeat and bouts of dementia. Love alone just wasn't enough anymore: you also needed intellect, sensitivity, feeling, will and desire to maintain the relationship.

You begin in faith, and move on to experience.

But there is also a third stage: a stage in which the faith reemerges. A stage in which you discover that your spouse really is the greatest, most wonderful person in the universe. A stage in which you discover that the world is good, that people are good, that the G-d-given dos and don'ts are the formula for a meaningful life. No, it's not as simple and straightforward as your youthful faith saw it. But this mature, complex, thoughtful, willed and inspired faith has something that youthful faith didn't have: it has a density, a texture, a taste. A richness.

You've returned to that original faith, that same faith which shone so bright and hard because it wasn't saddled with knowledge and experience. Now, however, your faith co-exists with — indeed feeds upon — your knowledge and experience. The roots of your faith reach deeper than them, its crown towers higher than them, but it also leans against them and is fortified by them.

Matzah is the most basic icon of the festival of Passover. The biblical name for Passover is “The Festival of Matzahs.” For eight days, this flat, “unleavened

bread” displaces all leavened forms of the staff of life. And on Passover eve, the three seder matzahs, enthroned on their special plate at the head of the table, take center stage in the seder rituals.

But there's no small amount of confusion surrounding the significance of the matzah.

The sages of the Talmud and the Kabbalah give it different — even conflicting — names: “The Bread of Affliction,” “The Bread of Poverty,” “The Bread of Humility,” “The Bread of Instruction,” “The Bread of Faith,” “The Bread of Healing.”

For matzah, the bread of faith, has two faces. It is the faith of “poverty” which thrives in pristine souls free of the tangles of intellect and the burdens of experience. And then, when it emerges from the other side of the night, it is a faith enriched by the very elements that stifled it in its years of exile.

By Yanki Tauber

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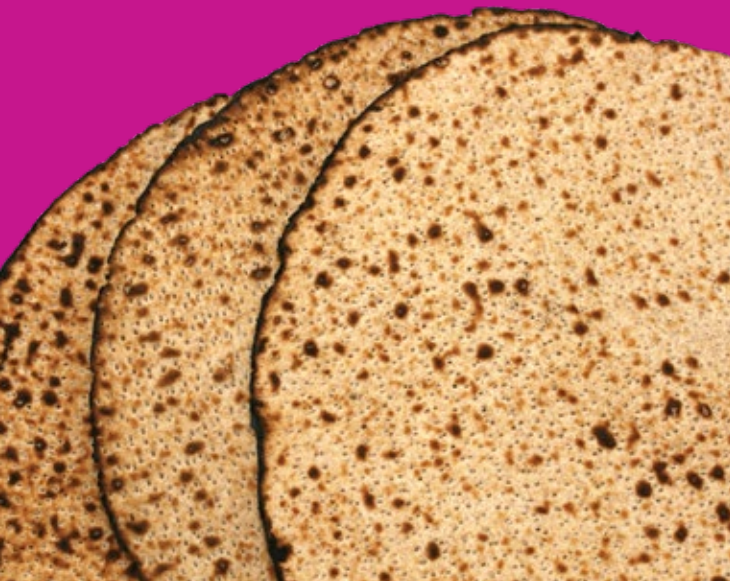
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The Seder

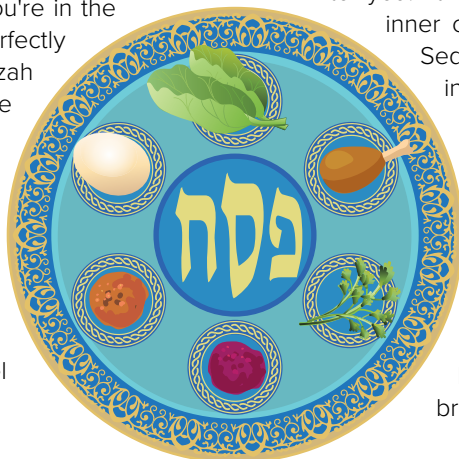
Setting the Stage - Right in your Dining Room

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 in the experience. You are there, eating the perfectly replicated and historically accurate matzah our great-grandparents ate. You are 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.

Doing It - 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, 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.



WEDNESDAY
April 5
7:30pm

*At Chabad
of Gurnee*

RSVP REQUIRED:
ChabadofGurnee.com/Seder

IS THE Afikoman HUNT OVERRATED?

QUESTION:

My kids get very excited about the Seder, but I find that the thing they are most excited about is the Afikoman. As soon as I break the middle matzah, they start begging me to hide the larger part so they can find it. I always do, but sometimes it seems to distract from the rest of the Seder. Is the Afikoman supposed to be such a focus? What are we teaching our kids?

ANSWER:

The Seder night is not just a festive meal. It is the ultimate hands-on educational workshop. Every move we make at the Seder, every sentence and every tradition, contains volumes of pedagogic wisdom and practical advice, as we pass over to our children the story of who we are and what we believe. The Afikoman is a prime example of this.

At the beginning of the Seder we take a matzah and break it in two. The smaller part is left exposed on the table, while the larger part we call the Afikoman and hide away for the kids to find later on. This is not a distraction from the Seder, but its very essence.

The Hebrew word matzah is connected to the word mitzvah. Matzah represents our good deeds. So the two parts of the matzah, the smaller part on the table and the bigger part hidden away, symbolize two types of good deeds, our public mitzvahs and our private mitzvahs.

There is the good you do that everyone knows about, and then there are the good deeds you do away from the public eye. Whenever possible, it is better to do a mitzvah quietly. Our good deeds need not be flaunted. We should



do good without seeking attention, without needing to be recognized and without asking for anything in return. The greatest acts of charity are anonymous, and the most altruistic kindness is one that no one will ever know about.

There is nothing wrong with doing good in public. But the mitzvahs that you do in the open should be only a fraction of what you do when no one sees. That is a secret between you and G-d.

But there are some people who need to know your secret: your own children. They need to learn from you, so they need to be made aware of what you do when no one is looking. It is not showing off to tell your children about your private good deeds. It is educating them. If we hide our mitzvahs from our children, they will not learn to be discreet about their mitzvahs.

So indeed the big piece of matzah is hidden away, but the kids need to find it. It's great to be modest, but we can't expect children to learn if we don't show them who we really are. Be explicit and open with them, so one day they too will do good when no one is looking.

By Aron Moss

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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



1. 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.

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

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

4. 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.”

5. 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.



eating the afikoman, we do not eat or drink anything except for the two remaining cups of wine.

13. 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.

14. 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.



15. NIRTZAH | *Acceptance* In conclusion we proclaim, "*Leshanah haba'ah b'yerushalayim*—Next year in Jerusalem."



6. ROCHTZA | *Washing Before the Meal* Readyng ourselves for the meal, we wash our hands again; this time with the customary blessings, as is usually done before eating bread.

7 & 8 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.

9. 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.

10. 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.

11. SHULCHAN ORECH | *The Feast* The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into salt water.

12. 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



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HOW UNBEARABLE IS Darkness?

THE NINTH PLAGUE that struck the Egyptians was darkness. But that hardly seemed like a plague at all. Every evening we experience the dark and we make it through to the next morning. Did G-d run out of creative ideas for plagues?

When a room is dark, everything is still there, only you can't see it. Emotionally, being in a dark place means that you aren't able to see the blessings and opportunities that are around you. It can be the darkness of loneliness - when you don't sense anyone in your life that cares - or depression - when you can't see things in your life that seem meaningful.

Perhaps there was more than a physical darkness that engulfed the Egyptians. The way the darkness is described in the parsha is: "They did not see each other, and no one rose from his place for three days." The plague turned the tables and uncovered the Egyptians as true slaves - stuck in the dark - and the Jews as having inner freedom - seeing the light. It exposed the Egyptians as bereft of a sense of brotherhood and higher purpose.

The first thing we are told about the Egyptian condition in this plague is that "they did not see each other." They were only concerned with themselves. They didn't feel responsible for each other.

In his Holocaust memoir, *If This is a Man*, Primo Levi describes the days after the camps were liberated from the Nazis. He writes that at one point, some of the

inmates offered to share their bread with one another, and to him that signaled that they were free men. As prisoners each of them were concerned only for their own survival. But as free men they could see each other's pain and share their resources.

The first thing we do at the Seder - even before we tell the story of the Exodus - is to invite all those that are hungry to join our Seder table.

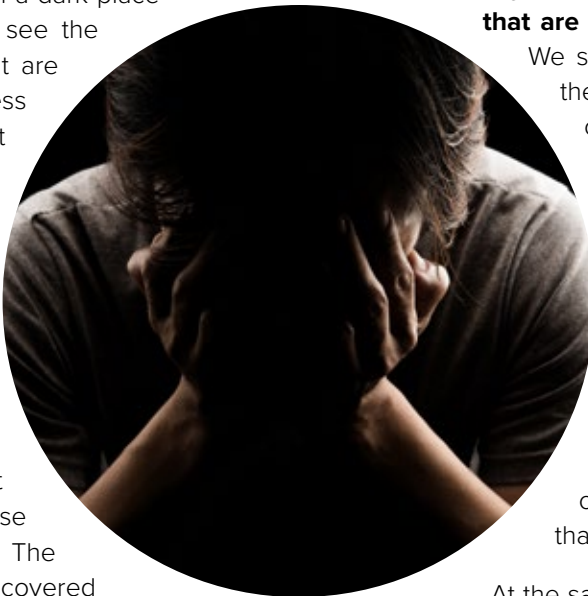
We say this sitting in our homes and the invitation isn't heard beyond our walls. But this is the first commemoration of our freedom: we express care and concern for one another and look out for those that need help.

The second thing we're told is that they didn't get up from their places. Their lack of purpose and meaning paralyzed them. They were overwhelmed by the darkness that engulfed their existence.

At the same time we are told that "but for all the children of Israel there was light in their dwellings." The hallmark of Jewish life is community and purpose. We care for each other and look out for the needs of the oppressed.

When we are there for each other and care for those that need our help, our lives are filled with meaning and purpose and there is light in our lives and homes.

As ambassadors of light, our role is to brighten a dark world. To spread kindness and purpose and bring the values that we have received from our heritage to light up the lives of others.



AN Easy Life

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.

By Bella Schapiro

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THE Extra Matzah

A Heartwarming Passover Story

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."

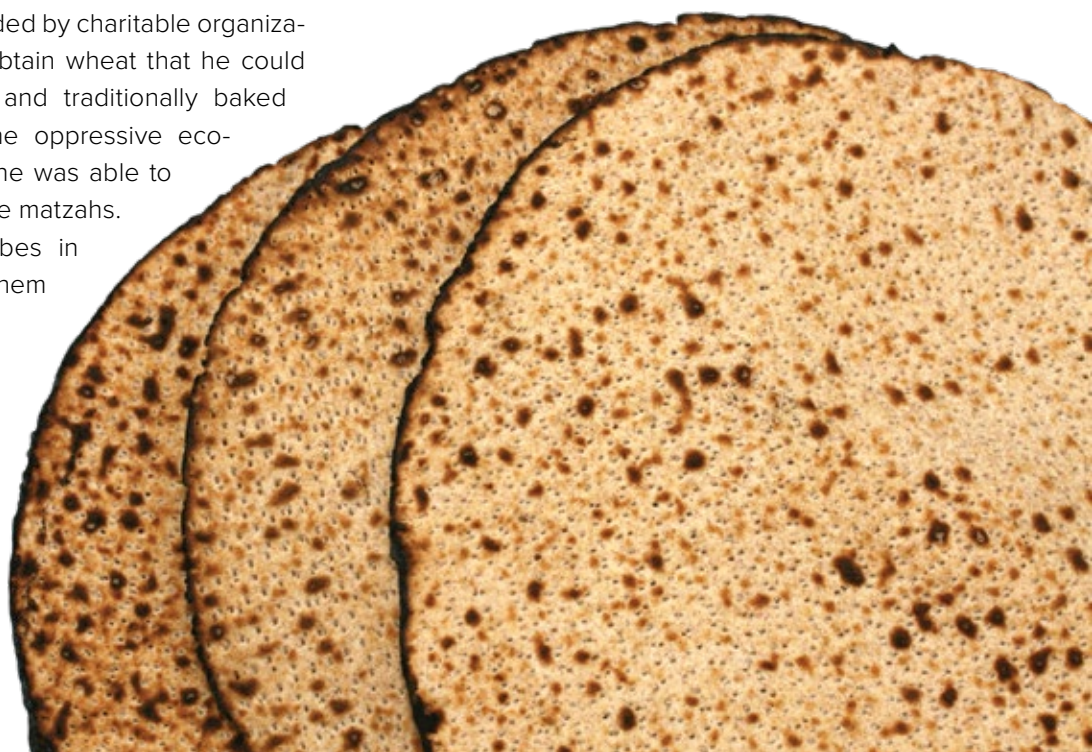
"My father said to ask whether you had saved any of the Shmurah Matzah for yourself?"

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!"

Yisroel Susskind

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IN TRIBUTE

MRS. HENYA FEDERMAN, younger sister of Mrs. Feigel Tenenbaum - may she live and be well - and beloved to so many, passed away at the age of 40 on Wednesday, February 8, after battling for her life for more than two months, in the aftermath of a water accident that claimed the life of her 4-month-old daughter, Shterna. During the time that she lay hovering between life and death, countless people around the world increased in prayers, good deeds and Torah study in her merit.

Henya was born in Milwaukee in 1982, the eighth child of Rabbi Yisroel and B. Devorah Shmotkin, who had been sent to the city by the Rebbe to direct Lubavitch of Wisconsin. Growing up in a family fully devoted to carrying out the Rebbe's mission of sharing Jewish awareness, observance and celebration everywhere, it was her lifelong desire to follow suit.

In 2005, Henya and her husband, Rabbi Asher Federman, moved to St. Thomas, where they founded and directed Chabad Lubavitch of the Virgin Islands. Over 18 years, the couple built a thriving community and a center of Jewish warmth where locals and tourists alike can connect to their Jewish heritage, celebrate joyous occasions and mark life-cycle events. The Federmans have always been there for their community, working as a team to create a Jewish lighthouse on the islands while raising a growing family.

As news of the accident first spread, Virgin Islands' locals and tourists formed social-media groups to share inspiration and anecdotes they had gleaned from Henya over the years, posting ques-

tions like "What's your favorite Henya insight?" and "What's your best parenting tip from Henya?" As each one viewed him or herself as Henya's "best friend," it soon became apparent that they all were, as she nurtured and cherished a unique bond with each individual she encountered.

As the "Henya memories" continued to flow, they concluded, as did others across the globe, that the best gift they could give her was to increase in mitzvah observance and acts of kindness, and to encourage others to do the same.

"It might be hard for someone living on the mainland to understand," Henya shared at the 2014 International Conference of Chabad-Lubavitch Women Emissaries "But when you live on an island, the sight of a departing plane, even though it may be full of total strangers, can make you choke up. A cruise ship slowly drifting away can leave you with a heaviness inside.

Even more than from the activities and programs she organized and planned, islanders say they learned just from watching how she educated her children, giving each one individualized attention and lovingly guiding and nurturing them through childhood.

Henya lives on through her beloved family and friends who carry on her legacy, and through those who do an extra Mitzvah in her merit.

May we be reunited with Henya very soon with the coming of Moshiach speedily in our days.



ב"ה

LET THEIR LIGHT BE YOUR LEGACY

*Leave an eternal legacy to the Jewish community.
Remember Chabad Jewish Center of Gurnee in your will.*

HERE'S *my* STORY

CHIVALRY ON THE UPPER EAST SIDE

MR. JULES LASSNER

Jules Lassner was an influential businessman and community leader in Bogotá, Colombia and New York City, serving for many years as president of Cong. Orach Chaim on Manhattan's Upper East Side. A Marine Corps veteran who fought in World War II, he was interviewed in his home in Manhattan in January of 1999.

During the war years, my father-in-law, Boris Gorlin, worked with the Rebbe – when the Rebbe was not yet the Rebbe but the son-in-law of the Rebbe, employed at the Brooklyn Navy Yard as an electrical engineer. It was in this capacity that he had frequent contact with my father-in-law who was also involved in the war effort.

After the war, their association ended, and it was not until 1977 that my father-in-law saw the Rebbe again. I was present at their meeting, and this is the story I would like to relate here.

At that time, our Upper East Side synagogue needed a rabbi, and my father-in-law decided to ask the Rebbe for a recommendation. So, we made an appointment for an audience, prior to which we were briefed by the Rebbe's secretary how to behave. We were to walk in and stand in front of the Rebbe, who would be sitting at his desk; we were to state our business, listen to what the Rebbe had to say and then excuse ourselves. The secretary would signal us to leave by opening the door; when the door opened we were to back out of the room.

But nothing went according to plan. When our turn came, the Rebbe came to the door, escorted us in and refused to sit down until we were both seated. He also offered us a drink, and then signaled to the secretary that he didn't want to be disturbed. He seemed genuinely delighted to see my father-in-law after all these years, and it appeared he expected it to be more than just a brief visit.

He opened the conversation by saying, "Boris, you and I can speak in Russian, or French or Yiddish, but your son-in-law doesn't understand those languages, so let's speak in English." Thus the rest of the conversation proceeded in English.

The Rebbe first inquired about our family. "How is your daughter doing, Boris?" he asked, referring to my wife. And then he asked specific questions about her work in Jewish education – though how he knew she worked in Jewish education, I have no idea.



He went on to ask us about what goes on in the Jewish community of the Upper East Side, and the first thing he wanted to know was: "What are you people doing for the Jewish women over there?"

Back then, unlike today, there weren't any Torah classes for women, so we didn't have an answer.

He persisted, "Don't you have women's programs at your synagogue?" When he heard we didn't, he asked, "What about a mikvah? How many do you have?"

He also asked about how we conducted our Shabbat services, and which schools we sent our children to. But his emphasis was clearly on women's issues, which impressed us to no end. Later I learned that he was the one responsible for establishing that wonderful mikvah in Crown Heights – and not only establishing it, but personally making sure that it was fully equipped. When I heard that, I was just amazed.

Our meeting lasted about forty-five minutes, and it was a very special experience for both my father-in-law and me. In fact, I would say it was one of the greatest experiences of my life. I've met with several heads of state, including the president of the United States, but nothing compared to meeting with the

Rebbe. Nothing.

Some ten years later, I had the privilege of meeting him again.

Prior to that second audience, my father-in-law and mother-law – along with my wife and me – were invited to tea by the Rebbetzin. There had clearly been a very special relationship between my father-in-law and the Rebbe and Rebbetzin, because when she saw him, she just lit up. This meeting took place a few months before she passed away, and she was seemed very frail at the time, yet there was an uncommon strength emanating from her, which I cannot find the words to describe. She was clearly a great woman. But what astonished me more than anything was that she knew everything about the audience we'd had with the Rebbe ten years earlier. Apparently, he had shared with her every detail, and she remembered it all!

Shortly after this meeting with the Rebbetzin, my father-in-law became sick and he wanted to see the Rebbe again to get a blessing for a speedy recovery. But private audiences with the Rebbe were no longer possible. However, my mother-in-law called the Rebbetzin and explained the situation. The Rebbetzin said she would see what she could do, and five minutes later she called back with an appointment time.

We went as a family on a Sunday, the day the Rebbe handed out dollars for charity; we were the first in line, and we got to speak to him one by one. When my father-in-law was talking

**WHEN MY TURN CAME TO
SPEAK WITH THE REBBE,
I HAD THE CHUTZPAH TO
SAY: "HAVING MET YOUR
WIFE, I UNDERSTAND THE
EXPRESSION 'BEHIND EVERY
GREAT MAN, THERE IS A
GREAT WOMAN.' I MET THAT
GREAT WOMAN."**

with the Rebbe, I overheard the Rebbe reminding him of an upcoming yahrtzeit of an aunt or an uncle, and I was just astonished how this man remembered these little details with everything that was on his head on a daily basis.

When my turn came to speak with the Rebbe, I had the chutzpah to say: "Having met your wife, I understand the expression 'Behind every great man, there is a great woman.' I met that great woman."

When the Rebbe heard that, he broke out into a broad smile. I'd say he was very pleased to hear his wife's greatness recognized.

He was a man who cared deeply about women's issues – as he made clear to us in our first meeting – and the woman whom he obviously cared most about was his Rebbetzin. The saddest image I have in my mind is seeing the Rebbe walking behind her coffin – ram-rod straight as a soldier, doing his most painful duty to escort his wife to her final resting place.

I'm sure people that a lot of people said Kaddish for the Rebbetzin, as they would for a mother. Just as I am sure that, later on, a lot of people said Kaddish for the Rebbe. They were a mother and a father for so many – in fact, for everybody.

MY ENCOUNTER
with the **REBBE**

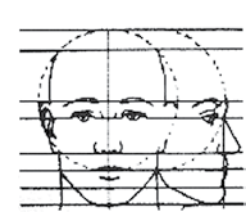
An oral history project dedicated to documenting the life of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. The story is one of thousands recorded in the 900 videotaped interviews conducted to date. Please share your comments and suggestions. mystory@jmedia.org

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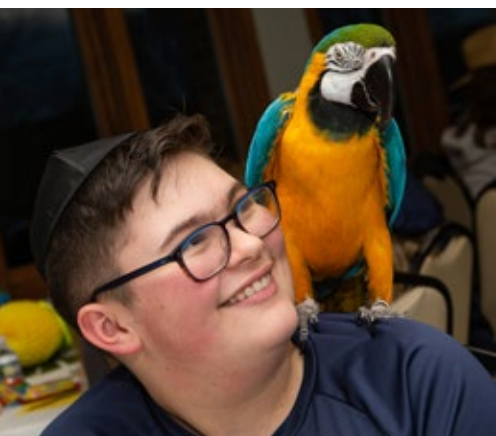
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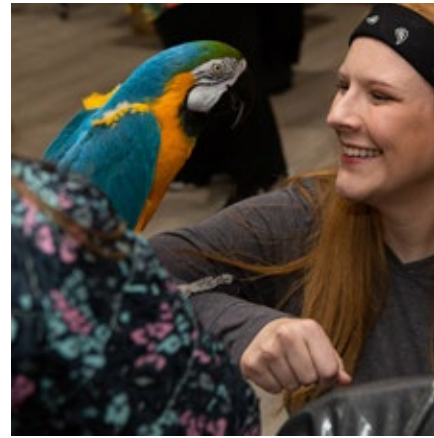
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PASSOVER

Blessings & Schedules

CANDLE LIGHTING TIMES

		Blessing	
April 5	Eve of Passover/ First Seder	2&3***	7:02
April 6	Eve of Passover/ Second Seder	2&3**	8:06
April 7	Shabbat	1*	7:04
April 11	Eve of 7th day of Passover	2***	7:09
April 12	Eve of 8th day of Passover	2**	8:13

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

** 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.

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 SHABBOS KODESH. *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 holy Shabbat.*

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.*

TUESDAY, APRIL 4, 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 **Tuesday, April 4 by Midnight** (www.chabadofgurnee.com/chometz)

WEDNESDAY, APRIL 5 – EATING, SELLING AND BURNING CHOMETZ

Finish eating and selling chometz before: 10:44 am
Burn chometz by: 11:49 am

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.

WEDNESDAY, APRIL 5

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

WEDNESDAY EVE, THURSDAY & FRIDAY APRIL 5, 6 & 7 – YOM TOV

(See Candle Lighting Times and Blessings above)

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

SATURDAY, APRIL 8, AFTER NIGHTFALL – THE FIRST DAYS OF YOM TOV/SHABBAT ENDS

Intermediate days begin. 8:08 pm

TUES. EVE., WED. & THURS., APRIL 11, 12 & 13 – LAST DAYS OF YOM TOV

(See Candle Lighting Times and Blessings above)

THURSDAY, APRIL 13 – YIZKOR

Yizkor is recited during morning service.

Consult your local synagogue before the holiday for times.

THURSDAY, APRIL 13

PASSOVER ENDS AT NIGHTFALL 8:14pm

All indicated times are for the Gurnee/ Grayslake area.



Eiruv Tavshilin

Preparing for Shabbat

Wed., April 5, 2023

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

WWW.CHABADOFGURNEE.COM/SELL

Submit your form no later than **Tuesday, April 4th by Midnight.**

If you're unable to send online, please call us at 847-782-1800.



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TUESDAY

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This publication is in loving memory of Mrs. Henya Federman and her daughter Shterna Sara Federman.