

Wishing you a Happy  
and Kosher Passover!

LUBAVITCH  
7 CAMELOT PLACE  
MANCHESTER, NH 03104

Non-Profit  
Organization  
U.S. Postage  
PAID  
LUBAVITCH

B"H



# the Jewish Journal

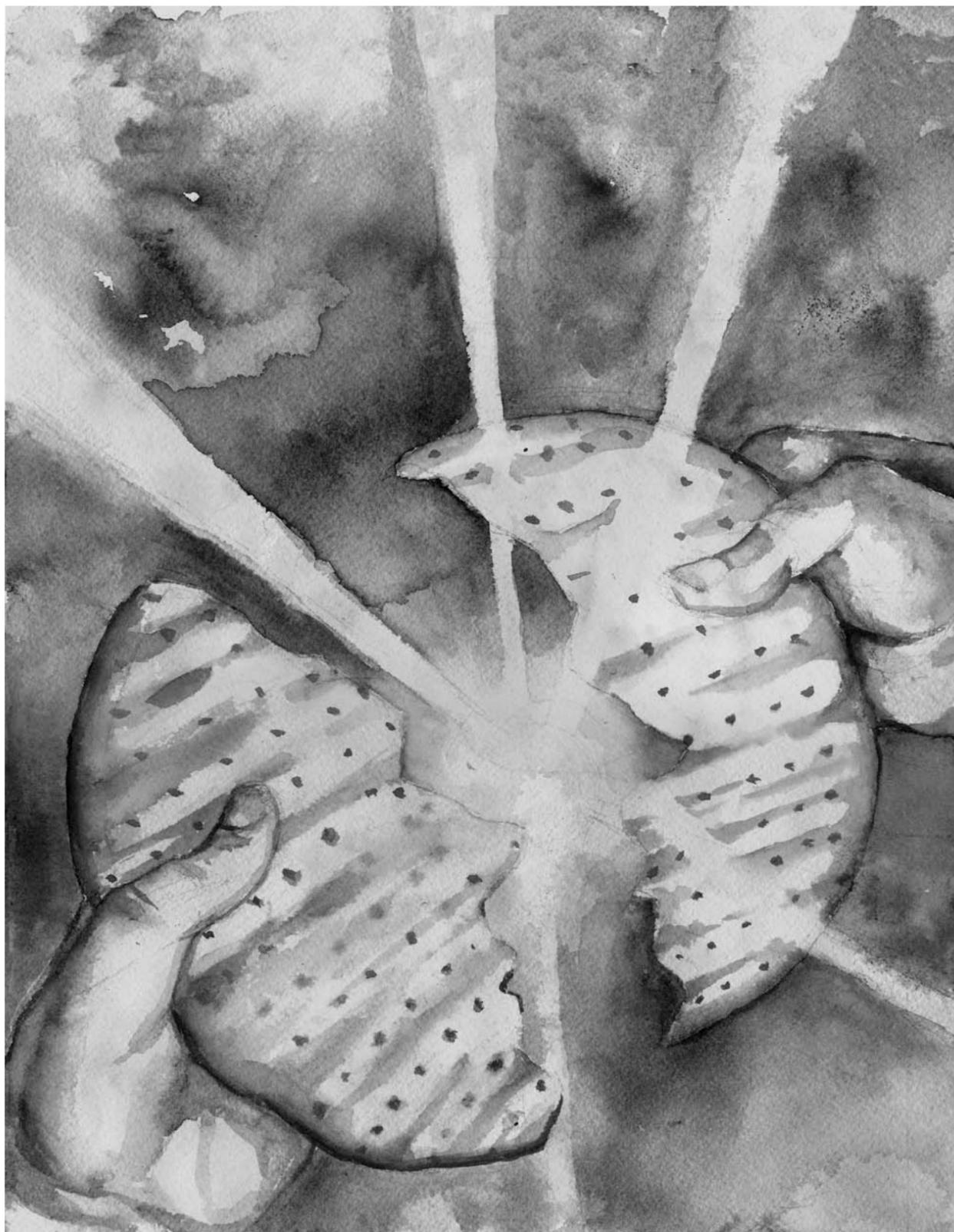
PUBLISHED BY CHABAD LUBAVITCH OF NORTHERN NEW ENGLAND • REACHING OUT TO THE NORTH, SOUTH, EAST AND WEST

YEAR OF HAKHEL • YEAR OF ASSEMBLY

VOLUME 18 NUMBER 1

PESACH 5769

APRIL 2009



The Radiance of Passover

Art concept: menachemkrinsky.com

## upcoming

**BIRCHAT HACHAMA**  
APRIL 8TH, 8:30AM

**WE'RE SAVING YOU A SEAT  
AT THE PASSOVER SEDER**  
CALLY TODAY TO RESERVE

**LAG B'OMER BBQ**  
SAVE THE DATE!  
MAY 12

**CAMP GAN ISRAEL**  
JUNE- JULY 2009  
REGISTER TODAY!

## passover

APRIL 8 - APRIL 16

## inside:

TORAH THOUGHT PAGE 3

LOCAL NEWS PAGE 4-5

WHY? PAGE 6

15 STEP SEDER GUIDE PAGES 8-10

THE REAL HAGADDAH PAGE 13

LUBAVITCH IN ACTION PAGE 15

**THANK G-D FOR THE SUN**  
"the once-in-28-years mitzvah"

  
more info page six

## From the Rabbi's Desk

On the morning before the first Passover Seder (Wednesday, April 8) millions of Jews in communities around the world will take to the streets to participate in a very rare prayer service.

Every 28 years the sun returns to the same position and at the same time of the week that it occupied at creation. A special blessing – called Birkat Hachamah, “the sun blessing” – is recited to mark this event. The entire service consists of selections of Psalms and biblical texts and centers around a blessing thanking G-d for “renewing the works of creation.” Although the service is relatively short, the rarity and novelty of the event is expected to draw crowds of men, women, and children.

I remember exactly where I was the last time the blessing of the sun took place in 1981. I was a young Yeshiva student in Brooklyn, NY and was participating in a very special and moving Birkat Hachama ceremony that was being held with the participation of the Rebbe and thousands of Chasidim just outside of Lubavitch World Headquarters. Three days later, the Rebbe elaborated on the significance of the solar cycle and the sun’s unending source of energy. The Rebbe encouraged the United States to develop solar technology so that it could eventually be self-sufficient in its energy production.

This year the Birkat Hachama ceremony will be held on the same morning that we make the final preparations for Passover and burn the chometz. Undoubtedly, it does not seem to be the most opportune time for an additional responsibility. But think of this Mitzvah as a guest that you had not seen in twenty-eight years; or better yet, think of it as an acquaintance that you meet often, but for the longest of times you have neglected to share with them how much you appreciate all that they do.

No doubt that there will be many opportunities to learn more about this rarest of Mitzvot. Chabad centers will be featuring in depth classes on this subject and there is a very educational and informative section on our website, [www.lubavitchnh.com/sun](http://www.lubavitchnh.com/sun) or [www.chabadmaine.com/sun](http://www.chabadmaine.com/sun), that deals with “the blessing of the sun.”

On this unique “Sun Day,” let us take pause to give thanks with enthusiasm and joy. Let us use this momentous occasion to publicly declare our unwavering appreciation for the A-Imighty’s constant renewal of the works of His creation. And may this lead us to a very meaningful and illuminated Passover.

In addition this year, 5769 is a year of Hakhel, a year of Assembly. In this spirit lets join together, men, women and children in an ever increasing manner as we celebrate the Holiday of Pesach. May we merit to celebrate the festival of our Freedom in Jerusalem.

Rabbi L. Krinsky  
Rabbi M. Wilansky  
Rabbi M.L. Gray

### PUBLISHED BY:

Lubavitch of Maine - Rabbi Moshe Wilansky  
101 Craigie St. Portland, ME 04102  
207•871•8947 fax 207•871-0347  
[lchaim@maine.rr.com](mailto:lchaim@maine.rr.com)

Lubavitch of New Hampshire - Rabbi Levi Y. Krinsky  
7 Camelot Place Manchester, NH 03104  
603•647•0204 fax 603•623-1961  
[Rabbi@LubavitchNH.com](mailto:Rabbi@LubavitchNH.com)

Chabad House - Dartmouth - Rabbi Moshe L. Gray  
22A School St. Hanover, NH 03755  
603•643•9821 [Chabad@dartmouth.edu](mailto:Chabad@dartmouth.edu)

Editor: Mrs. Shternie Krinsky

We cannot take responsibility for the Kashrut of items advertised in this publication.

## From our Mailbox

### WE WOULD LOVE TO HEAR FROM YOU! Comments, Ideas, Suggestions.

Send to: The Jewish Journal  
7 Camelot Place  
Manchester, NH 03104

Dear Rabbi Krinsky,  
Enclosed please find a gift from our family foundation. This was originally intended to support Chanukah at the Palace but please now consider it a Chanukah gift to your organization. My apologies for the lateness!

All we ask in return is a receipt of gift letter to the address below. If you have any questions please do not hesitate to contact me at the number below.

Best wishes and good luck,  
E.P. Rye NH

Hello Rabbi Krinsky,  
Thank you so much for your help when we got stranded over Shabbos so far from home. It is lovely to know Chabad was and is there for us, whether in Manchester, NH or Mumbai, India.

Be Well,  
D.W.C. NY

Dear Rabbi & Shternie,  
I am having a very hard time trying to find the right words to express my gratitude for all that you have done for us and our families. Speaking with you and Shternie helped us focus on what was most important throughout the process. Our wedding itself was more meaningful, spiritual and beautiful than I could have dreamed, and it is all because of the time and effort you took to teach us and guide us. Because of your kindness and generosity we have started on the path of our marriage in happiness and joy. We are so happy and proud to be in your congregation and continually strive to keep growing and doing mitzvot. We could not have hoped to have better role models than you.

With much love,  
JK

Dear Mr. Stephen Singer,  
My mom and 9 year old son, J. and I had a wonderful time at the Palace Theatre last night. Originally, I was going to submit a donation of either \$25 or \$35 and there was a good chance of me sending \$50. Please let the folks at Courville Communities know



that because they are matching donations dollar for dollar, that I decided to increase my donation to \$100! I would also like to make this donation with the memory of my beloved father and his sister. Aunt T. passed away last year during the holiday season.

Sincerely,  
C.R. Goffstown, NH

Dear Rabbi,  
Thanks for the good works that you contribute in the community. I hope the small amount enclosed will be helpful.

B. L. Maine

Dear Rabbi & Mrs. Wilansky,  
Thank you so much for having me as a guest in your home for Shabbat dinner. The evening spent with you and your wonderful beautiful children was one of the most charming meaningful evenings I have spent since coming to Maine. Of course the food was delicious. (The Matzah balls being the best I have ever eaten) Thank you again for including me. May you all be well and happy.

All the best.  
Z.G. Maine

Dear Rabbi Moshe & Chana Wilansky,  
Thank you for your kind and sincere efforts to make our Shabbat most pleasurable. We are most grateful to you both. It was a pleasure meeting your “Family” congregation.

Sincerely,  
S. & I. D. Maine

Rabbi,  
Thank you for maintaining this website. This site and the Chabad newsletter have helped me begin to reconnect with Judaism in a profound way.

G.W. Maine

Dear Wilansky Family,  
Thank you very much for hosting us so warmly in your house for Rosh Hashana. We had a wonderful Chag and hope that you had an enjoyable set of chagim as well. Shana Tova ve metukah to your whole beautiful family!

Warm wishes,  
I & D. S.

## CHABAD LUBAVITCH {FAQ}

### What is the Mission of Chabad Lubavitch?

To create an environment where every Jew feels welcome and accepted for who they are, and encouraged to explore their Jewishness from a positive, exciting and spiritual perspective. The doors are open to everyone to explore and experience their heritage in a non-judgmental and welcoming atmosphere.

### What kind of synagogue is Lubavitch?

Lubavitch is not a synagogue per say, it is an education and Jewish outreach center dedicated to creating and strengthening Jewish experiences for all Jews in Northern New England regardless if they consider themselves reform, conservative, orthodox, reconstructionist or unaffiliated. Lubavitch reaches to the soul of the Jew, a level where we are all one family and loved by G-d regardless of our philosophical and ideological differences. A Jew Is a Jew Is a Jew. Period.

### How much money does the local Chabad Lubavitch Center receive from the Lubavitch Headquarters in NY?

None. Each Lubavitch Center is independently financed through the generosity of the local community where they function, as well as friends who appreciate the

vital work they offer to the strengthening and continuity of Judaism and its valued traditions.

Our affiliation with the Lubavitch movement is not financial. It is ideological. What unites all the organizations is the leadership of the Rebbe’s guiding principle of ahavas yisrael, unconditional acceptance and appreciation for every Jew.

### How much money contributed and collected by the Local Lubavitch Center goes back to the Lubavitch Headquarters in NY?

Zero. There are no affiliation dues or membership fees that are paid to Central Headquarters. Every penny raised and contributed to the local chapter stays right here in the community. Every penny YOU donate is 100% invested in the administration, programming and assistance offered by the local Lubavitch Center in their Jewish Community.

Now that you understand a bit better “how it works”, I would like you to think of one particular program you enjoy as a result of the efforts of Chabad Lubavitch and realize that it is your generous support that will keep it going.

# A TORAH THOUGHT

Adapted from the works of the Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson

The Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson

## A Yeshivah in Egypt

The Torah tells us that when Jacob moved his family to Egypt, where the Jewish people were to reside for more than two centuries, "he sent Judah ahead... to show the way." The Hebrew word lehorot ("to show the way") literally means "to teach" and "to instruct," prompting the Midrash to say that the purpose of Judah's mission was "to establish a house of learning from which would be disseminated the teachings of Torah."

But Joseph was already in Egypt, and Jacob had already received word that Joseph's twenty-two years away from home had not diminished his knowledge of and commitment to Torah. And Joseph certainly had the authority and the means to establish the most magnificent yeshivah in the empire. Why did Jacob desire that Judah--a penniless immigrant who barely knows the language--be the one to establish the house of learning that was to serve the Jewish people in Egypt?

## Judah and Joseph

The children of Jacob were divided into two factions: on one side were ten of the twelve brothers, led by Judah; on the other, Joseph, whose differences with his brothers were the cause of much pain and strife in Jacob's family.

The conflict between Joseph and his brothers ran deeper than a multicolored coat or a favorite son's share of his father's affections. It was a conflict between two world-views, between two approaches to life as a Jew in a pagan world.

Abraham, Isaac and Jacob were shepherds, as were Joseph's brothers. They chose this vocation because they found the life of the shepherd--a life of seclusion, communion with nature, and distance from the tumult and vanities of society--most conducive to their spiritual pursuits. Tending their sheep in the valleys and on the hills of Canaan, they could turn their backs on the mundane affairs of man, contemplate the majesty of the Creator, and serve Him with a clear mind and tranquil heart.

Joseph was the exception. He was a man of the world, a "fortuitous achiever" in business and politics. Sold into slavery, he was soon chief man-

ager of his master's affairs. Thrown into jail, he was soon a high-ranking member of the prison administration. He went on to become viceroy of Egypt, second only to Pharaoh in the most powerful nation on earth.

Yet none of this touched him. Slave, prisoner, ruler of millions, controller of an empire's wealth--it made no difference: the same Joseph who had studied Torah at the feet of his father traversed the palaces and government halls of Egypt. His spiritual and moral self derived from within and was totally unaffected by his society, environment, or the occupation that claimed his involvement twenty-four hours a day.

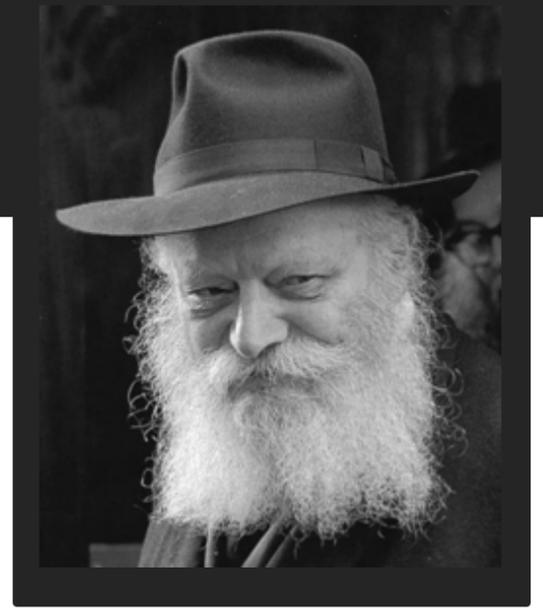
The conflict between Joseph and his brothers was the conflict between a spiritual tradition and a new worldliness, between a community of shepherds and an entrepreneur. The brothers could not accept that a person can lead a worldly existence without becoming worldly, that a person can remain one with G-d while immersed in the affairs of the most depraved society on earth.

In this conflict, Joseph was to emerge the victor. The spiritual seclusion that characterized the first three generations of Jewish history was destined to end; Jacob and his family moved to Egypt, where the "smelting pit" of exile was to forge their descendants into the nation of Israel. As Joseph had foreseen in his dreams, his brother and his father bowed to him, prostrating their approach to his. Jacob had understood the significance of these dreams all along, and had awaited their fulfillment; Joseph's brothers, who found it more difficult to accept that the era of the shepherd was drawing to a close, fought him for twenty-two bitter years, until they, too, came to accept that the historical challenge of Israel was to be the challenge of living a spiritual life in a material environment.

## Founding Fathers

Nevertheless, it was Judah, not Joseph, who was chosen by Jacob to establish the house of learning that was to serve as the source of Torah knowledge for the Israelites in Egypt.

The first three generations of Jewish life were not a "false start": they were the foundation of all that was to follow. It was this foundation from which Joseph drew the strength to persevere in his faith and righteousness in an alien environment; it was



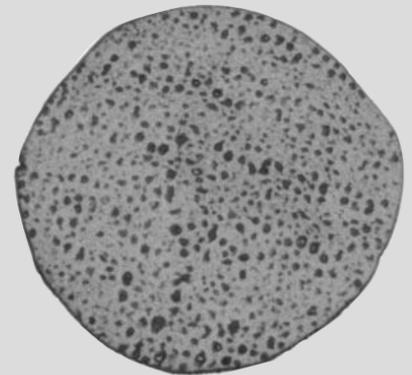
this foundation upon which the entire edifice of Jewish history was to be constructed.

The Jew lives in a material world, but his roots are planted in the soil of unadulterated spirituality. In his daily life he must be a Joseph, but his education must be provided by a Judah.

Handmade Shmurah Matzah  
to grace your Seder Table  
Available at your local  
Chabad Center

Call today to purchase your own  
set of three handmade Matzah,  
like our ancestors made  
when they left Egypt

603.647-0204  
207.871.8947



## Chag Pesach Sameach!



©2008 Oakhurst Dairy



Happy Passover  
from Oakhurst Dairy.

We are pleased  
to offer specially prepared  
1 1/2% Light Milk quarts  
for Passover.

**Oakhurst**  
The Natural Goodness of Maine®

Naturally Healthy, Naturally Good™



**Rosh Chodesh Women's Group**

Tuesday, April 28, 2009 for the month of Iyar  
 Tuesday, May 26, for the month of Sivan  
 At 7:30 pm, 101 Craigie St. Portland, ME

**Ongoing @ Chabad of Maine**

Shabbat Services- Saturday, 10:00 AM  
 Followed by a Delicious Kiddush & the Rabbi's  
 Cholent.

**Adult Education**

Monday- 8:00 pm- Talmud Class for men  
 Tuesday- 7:30 pm- Jewish Women's Study Circle  
 All events take place at 101 Craigie St. Portland,  
 ME. For information call 207-871-8947

**Jewish Kids Club- Around the World**

**Upcoming dates:**

April 27- Venice  
 May 18- Hawaii  
 June 8- Mexico

**Rosh Chodesh Women's Group**  
 By Lisa Arens

On Tuesday, February 24, Chana Wilansky hosted a wonderful Rosh Chodesh program, featuring make your own sushi rolls with the help of Phyl Rubinstein. There were about 8 women who attended this fun

event!

Chana spoke to us regarding the special "Mazal" of every Hebrew month. For the month of Adar, the Mazal is fish, hence....Sushi!! We all had a blast dipping our hands in the water, then spreading the sushi rice onto the maki (seaweed). There were many fillings for the rolls...carrots, cucumbers, salmon, peppers, avocado and wasabi! To add to the delight of our palates was edamame, or soy beans in the pod. It was delish!! We were all able to make our own sushi rolls to take home, if they weren't eaten at the Wilansky's.

The evening was not only informative, it was fun and yummy. A great time was had by all who attended!

**From Shushan to Hawaii**

By Dr. Steven Steinbock

Despite the cold weather outside in southern Maine, Chabad House celebrated a special Hawaiian Purim this year. Guests were greeted with floral leis, and were treated to drinks at a tropical smoothie bar set up at Portland's Deering High School. A reading of Megillas Esther was led by Mendel Wilansky, while a festive Luau was being set up. The menu included Hawaiian pulled chicken, tropical meatballs, turkey, rice, and a variety of salads. Kosher hotdogs were also available for the less adventurous. For dessert participants enjoyed sweet potato pie, sweet banana bread, and of course, hamen-tashen. Entertainment was provided throughout by Paul Aronson and the Boston Boychiks, giving celebrants a chance to dance and sing along with the many melodies. A medley of various versions of Adon Olam which even included a surf-rock version, were performed. In addition, Beryl the Bubble Wizard entertained the children with his skillful ability to make soap bubbles, which he was able to bounce, catch, and sculpt. In all, this South Pacific event was a Purim to remember.

**Birchat Hachama**  
**April 8, 2009**

Every 28 years the sun returns to the exact position, at the same time of the week that it occupied at the time of its creation—at the beginning of the fourth day of creation. A special blessing – called Birkat Hachamah, "the sun blessing" – is recited to mark this event. Due to the rarity of this event, this blessing is customarily recited amid large public gatherings of men, women and children.

This year, 5769, we will perform this special mitzvah on the morning of April 8 (the morning before Passover)

Chabad & Portland Chevrah Kadisha invites the Portland Community to participate in the blessing of the Sun 8:30 AM at the Gazebo at Fort Allen Park on the Eastern Promenade.

**Camp Gan Israel is Back for a Full Force Summer!**

**Camp Gan Israel 2009**  
**June 22nd - July 17th**

Get ready for another summer of fun at Camp Gan Israel for children ages 4 through 9 years old. Camp will run Monday through Friday from 9:00am -3:30pm

Camp will run for four weeks, with lots of fun activities and field trip adventures planned. Some of the activities include York's Wild Kingdom, swimming, the trolley museum, horseback riding, Shabbos parties and challah baking, arts and crafts, beach visits, and much more.

Kids can expect to sing lots of songs in

**Passover Schedule**

**Tuesday, April 7-** Arvit Minyan at 7:30 PM

**Wednesday, April 8-**

7:00 AM- Shacharit followed by a Siyum (completion of a tractate)  
 8:30 AM- **Birchat Hachama at the Jewish Funeral Home**  
 11:00 AM Burning the Chametz  
 7:00 PM- Mincha at 101 Craigie St, followed by a Communal Seder

**Thursday, April 9-**

10:00 AM Shacharit  
 7:00 PM- Mincha & Arvit followed by a Communal Seder

**Friday, April 10**

10:00 AM Shacharit  
 7:00 PM- Mincha & Arvit

**Saturday, April 11**

10:00 AM Shacharit  
 7:00 PM- Mincha & Arvit

**Sunday, April 12**

9:00 AM Shacharit

**Tuesday, April 14**

7:00 PM- Mincha & Arvit

**Wednesday, April 15**

10:00 AM Shacharit  
 7:00 PM- Mincha & Arvit

**Thursday, April 16**

10:00 AM -Shacharit  
 11:30 AM- Yizkor  
 6:30 PM- Mincha  
 6:45 PM – Seudas Moshiach



**Searching for a New Home or Condo?**

**We Can Help You Find the Perfect Solution.**

**For Retirement ...**  
 We offer the Village at Cider Hill—single story condos & homes in Old Orchard Beach's premier adult community.

**For a Summer Home ...**  
 We offer several park homes in the area's best RV parks offering many amenities & just minutes to Maine's most desirable beaches.

**For a New Home ...**  
 We have for sale an impressive inventory of beautiful homes—such as Millbrook Estates in Old Orchard Beach—a gated community just minutes to the beach.

**For a Second Home ...**  
 We offer several beautiful condos & single family properties—such as Sunset Terrace offering incredible ocean views and first class interior finishes throughout.

**From King Real Estate ...**  
**We Wish You A Happy & Healthy Holiday**

**KRE** KING REAL ESTATE T. 207.934.7622  
 198 SACO AVENUE  
 OLD ORCHARD BEACH, ME 04064  
 WWW.KINGREALESTATE.COM  
 For All Your Real Estate Needs

**Lag B'Omer Outing and Celebration!**

bonfire • food  
 dancing • singing  
 music • laughter

Tuesday, May 12th  
 Breakwater School  
 856 Brighton Avenue  
 5:30PM



Hebrew and English and make many Kosher crafts. Camp Gan Israel offers a full day of fun with experienced counselors and the fun spirit of Judaism. Camp Gan Israel helps ensure that each boy and girl spends a summer to remember enjoying a wide range of activities in a Jewish atmosphere.

For more information, call Rabbi Moshe or Chana Wilansky at 871-8947 or e-mail at lchaim@maine.rr.com.



# new hampshire



Friday, March 6, 2009  
Chabad Presents Documentary

On Tuesday, March 3, Chabad hosted a screening of Refusenik, a new documentary by director Laura Bialis. Told entirely through primary sources and the testimonies of interview subjects, the film poignantly documents the struggle, beginning in the 1960's, of the many Soviet Jews who were refused permission to emigrate. For asking to leave a country which suppressed their religion, their history, and their culture, these "refuseniks" often lost their jobs. It became common for professors and scientists to be reduced to working as elevator operators. Other, even less fortunate, refuseniks found themselves in prisons, labor camps, or mental institutions.

Fortunately, American citizens were not blind to their plight. In addition to holding protest rallies in America, supporters of the refuseniks would visit the USSR, slip away from their official tours, and secretly meet with Jewish families. One subject recalls writing the names of such families in code in his checkbook--Soviet customs would not allow tourists to carry such information openly. The pressure mounted on the U.S. government, which in turn began to press the USSR on the issue. Eventually, Mikhail Gorbachev's government eased the emigration policy, allowing most refuseniks to leave.

Director Laura Bialis was present at the screening. She explained that she hopes that the film will rekindle awareness of an almost forgotten part of history. She also noted that it might give post-Cold War generations an idea of how frightening the Soviet Union was. Finally, Bialis described her next project, a documentary on the music scene in the rocket-ravaged Israeli town of Sderot.

## Pesach 2009

Chabad will be hosting warm interactive Seders BOTH nights of Passover at our home, 22A School Street.  
Join us Wednesday night, April 8th at 7:30pm and Thursday, April 9th and 8:30 pm.

and cultural opportunities through which one can enrich one's Jewish experience, and works to inspire and motivate Jews to come closer to their Jewish heritage one mitzvah at a time. It teaches the rich traditions of Judaism and helps transform Jewish teachings into Jewish living, Lubavitch welcomes Jews of all backgrounds and levels of observance and endeavors to promote and enhance Jewish awareness throughout the State of New Hampshire from North to South, from East to West, wherever Jews are found. There will be a grand winner, of a trip for two to Australia or four to Paradise Island - winners choice. Drawing to be held on Sunday, June 14, 2009. A limited amount of 300 raffles will be sold at \$100 a raffle. You just might be the lucky winner this year. To purchase a raffle or to contact one of the Committee members, please call us at 647-0204 Sunday through Friday, or purchase online at [www.LubavitchNH.com/raffle](http://www.LubavitchNH.com/raffle).

## Mommy and Me with a Jewish Twist

Chabad announces the formation of a brand new Mommy & Me. Our six week session of Mommy and Me will provide a weekly opportunity for toddlers with their mothers to learn and share new experiences together. Jewish mothers in New Hampshire will have the opportunity to come meet other parents and help their children master new skills while they and their children have a great time.

The Mommy and Me will include Jewish Themed Arts 'n' Crafts, songs, and playtime. Children and adults are sure to have a fantastic time.

The Mommy and me will take place at Chabad 7 Camelot Place. For more information and registration please call Shternie Krinsky at 647-0204.

## Unity Lecture

The book of Deuteronomy describes an event that took place every seven years when the entire Jewish nation convened in Jerusalem as one. Assembled at the Holy Temple, they listened as the king read the Torah and they felt the awe of G d. Those that gathered there were inspired to regenerate their sense of purpose as a people with a task to transform themselves and the world.

In this year of Hakhel - gathering the people - we are reminded that although there is infinite value to each individual life, Judaism is not meant to be lived in isolation. Adults and children alike thrive on the dynamic excitement of being part of something greater than themselves. We all have a need to be a part of events that create lasting memories.

The Unity Lecture Series will connect hundreds of communities and thousands of individuals on every continent who will participate in a simultaneous web-cast of Torah study. Produced by the Rohr Jewish Learning Institute, the lectures will be presented by leading Jewish scholars. The next Unity Lecture will be taking place on Sunday, 8 Sivan 5769 May 31, 2009. Stay tuned for further information on location, speaker and topic.

Chabad of New Hampshire celebrating twenty years of Jewish Outreach

## Project Friends

Funding Religious Initiatives & Education Needs your Devoted Support



Win a trip for 2 to Australia or a trip for 4 to Paradise Island

\$300 donation - 4 entries in drawing  
\$500 donation - 7 entries in drawing

Drawing limited to 300 entries  
\$100 donation enters you in the drawing

Drawing Date:  
Sunday, June 14th 2009

Be a Partner In Preserving our Rich Jewish Heritage

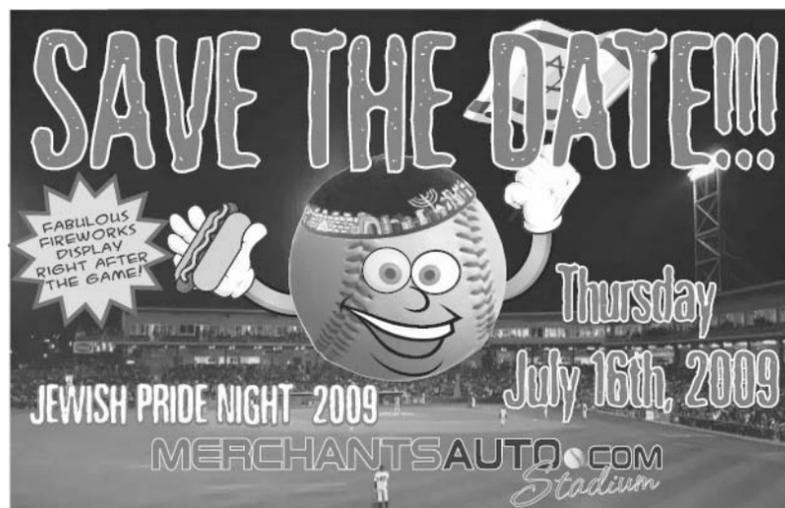
## Project Friends

Lubavitch of New Hampshire has launched its Annual Raffle Drive. Proceeds from the raffle help provide funding for the various educational programs Lubavitch conducts throughout the year.

This years theme is entitled PROJECT FRIENDS an acronym for Funding Religious Initiatives and Education Needs your Devoted Support.

Lubavitch is committed to providing the educational

- Ongoing @ Chabad
- Shabbat Services
  - Saturday - 9:30 am
  - Followed by a Delicious Kiddush, Gefilte Fish, Salad, Cholent
- Weekday Services
  - Sunday - 9:00 am
  - Followed by Bagels & Lox
  - Torah Class on the Weekly Portion
- Adult Education
  - Tuesday - 7:30 pm Tanya - Chassidus
  - Wednesday - 7:30 pm - Torah Studies



SAVE THE DATE!!!

FABULOUS FIREWORKS DISPLAY RIGHT AFTER THE GAME!

Thursday July 16th, 2009

JEWISH PRIDE NIGHT 2009

MERCHANTSAUTO.COM Stadium



# CAMP GAN ISRAEL

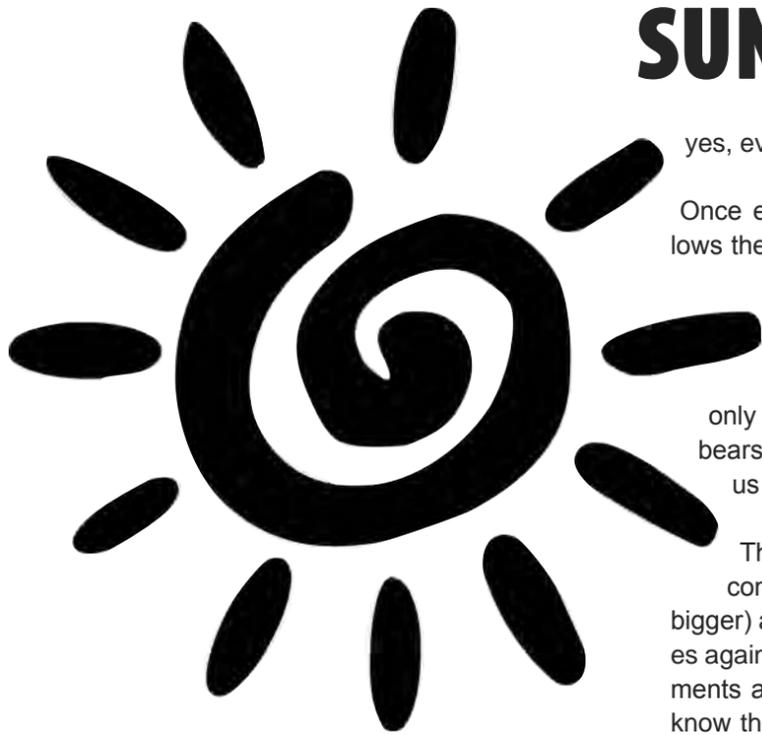
June 29, 2009 - July 31, 2009 • Boys and Girls 3.5 to 10 years

Dedicated Staff | Innovative Activities | Arts n' Crafts | Sports | Ceramics  
Baking | Gymnastics | Tennis Lessons | Field Trips | Indoor Swimming Pool

Camp is held at the Southern New Hampshire University, Manchester, NH  
For more info and to register: [CGI@lubavitchnh.com](mailto:CGI@lubavitchnh.com) | 647.0204



# SUN DAY, IT'S TIME TO SAY THANKS



yes, even over the moon - once each month.

Once every 28 years, on the Wednesday that follows the Spring Equinox (Julian calendar), we make a blessing over the Sun. The Sun has its own cycle, and returns to its place as it was at the moment of its creation once every 28 years! This is a service that most people only experience three times in their lifetime, and bears its own significance in so many ways, but let us focus on just one of them.

The Torah declares that the Jewish People are compared to the moon. Just as it waxes (gets bigger) and then wanes (gets smaller) and then waxes again, so too, with us, we may have our 'high' moments and then experience a 'low moment', but we know that we will have a 'high moment' once again. Our calendar, too, is set according to the pattern of the moon, which as far as our way of life is concerned, is not firm and stable. This generates for us an understanding that allows us to sense the 'holiness' in time. It lifts us from the plane of day-to-day grind.

There is another calendar; one that is much simpler, works with logic and according to the seasons, and one that our bodies respond to as well. This is the solar calendar, and is the calendar up which our agri-

culture (and holidays!) is based. The Talmud explains that the nations of the world base themselves upon the solar calendar while the Jewish People base themselves upon the lunar calendar.

However, once in a while, we are to celebrate the solar calendar and pronounce a blessing as well. This is because every now and then we are to reach out to the world, and bring it blessing and make it holy. This year, on Erev Pesach, we will all pronounce the 'blessing of the sun'. Wherever you are, please join any one of the organized events for this rare and unique opportunity. At the same time, take the opportunity to promote any of the many regular activities in your life, to become one bit holier.

Each morning, as we open our eyes, we thank Hashem for the life that He has given to us - fully recharged with strength and vigor. As the day progresses, we thank Him again, for all the wonderful things that He has created and provided for our well being. Of course, everything within Nature is included in those sentiments that we offer. From time to time, however, we have the additional opportunity to offer extra praise; when we go to the sea, when we see great mountains, when we observe a rainbow; and

**1**  
*Blessed are You, L-rd our G-d, King of the universe, who re-enacts the work of Creation.*

**2**  
*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.*

## why...?

Adapted from a public talk by the Lubavitcher Rebbe

It's probably the oldest question in the history of human thought. It's surely the most disturbing, the most frequently asked and the least satisfactorily answered: Why, oh why, do bad things happen to good people?

Everyone asks the question: philosophers, theologians, butchers, bakers and candlestick-makers. No one really answers it. The Bible devotes the 41 chapters of the Book of Job to the subject, offering several interesting explanations only to refute them all, the conclusion being that finite man cannot fathom the ways of G-d.

For most, the protest against evil is something that rises out of one's own encounters with the rough spots of life. To a true leader who feels the pain of his people as his own, it is a bottomless cry issuing from the seemingly bottomless well of human suffering.

It didn't take long for Moses to issue that cry. Shortly after G-d appeared to him in a burning bush to appoint him liberator of Israel, Moses was back.

And Moses returned to G-d and said: "My G-d, why have You done evil to this people?! Why have You sent me?! For since I came to Pharaoh to speak in Your name, he has done worse to this nation; and You have not saved Your people!" (Exodus 5:22-23).

And what does G-d say? Hold on just a little longer and you'll see that it all turns out right at the end. Encouraging words, especially when coming from G-d Himself; but still no answer for the ultimate

Question.

Was it a failing on the part of Moses that he protested G-d's way of doing things? A cursory reading of the Talmudic and Midrashic expositions on Moses' dialogue with G-d would suggest that it was.

Moses is criticized for not measuring up to the unquestioning faith of the Patriarchs; by some accounts, he is even punished for his outburst.

But a fundamental rule of Torah scholarship is that "the Torah does not speak negatively even of an impure animal" unless there is a positive, constructive lesson to be derived. To what end does the Torah tell us about Moses' "failing"?

Some would say that this is to teach us that even great men such as Moses can experience doubt and despair. The Lubavitcher Rebbe, however, takes a different approach. Moses' protest to G-d, says the Rebbe, was not a breach of faith, but an act of faith of the highest order.

Indeed, the question/protest/outcry, "Why have You done evil to Your people?!" can issue only from the mouth of a true believer. The non-believer, too, may be outraged by the cruelty and suffering our world abounds with, but just who is he outraged at? The blind workings of fate? The oblivious and apersonal god of physical law and evolutionary process? The random arrangement of quarks that make up the universe?

Even people who believe in G-d are not necessarily driven to confront Him as Moses did. They may not believe that He is truly responsible for all that transpires in the world. They may not be convinced of His ultimate goodness. They may think that it's pointless to protest to Him, since He doesn't really care how they feel about it. Or maybe everything's just fine in their lives, and what's happening to the rest of the world just doesn't concern them.

The true believer, on the other hand, knows that ev-



everything that happens happens only because it is ordained from Above. He knows that G-d is the essence of good and that only good flows from Him. And he also knows that man can talk to G-d and expect a response to his entreaties. So he cannot but cry out: "My G-d, why have You done evil to Your people?!"

This is what we must learn from Moses. We must speak to G-d, confront Him, ask Him: Why is there evil and suffering in Your world? We do not know enough to comprehend the answer; we must, however, believe and care enough to ask the question.

# Passover A to Z

A quick overview of the  
Passover process

A month before Passover:

**A.** Begin learning about Passover and studying its laws.

**B.** Begin the house cleaning process. Methodically inspect and rid every part of your home of any traces of chametz. Be on the lookout for crumbs of all sorts, hidden stashes of crunchy chocolate, fermented drinks (nearly all are made with grain), etc. Make a list of all the rooms in your house, and cross off each one as you complete it.

Enforce the pre-Passover house rules: No food may leave the kitchen. After eating, clothes must be brushed off and hands thoroughly washed.

**C.** Set aside a special space or spaces to stash the chametz you will be selling for the duration of Passover (see next item). This can be a closet, a cabinet in the kitchen, or a room in the basement, as long as it can be locked and inaccessible to you for all of Passover.

**D.** Arrange for the selling of your chametz. Fill out a form and bring it to your Rabbi, delegating to him the task of selling your chametz before Passover. (You can also sell your chametz online.)

**E.** Buy the Passover essentials: purchase your Matzah and wine in advance, and store it in a place where it is absolutely safe from any contact with any chametz.

If you're not making a Seder at home, your local Chabad-Lubavitch center has reserved a place for you!

**A few days before Passover:**

**F.** Begin work on making your kitchen "Kosher for Passover." Put away all utensils that have been used year-round, and lock or seal those cabinets. Put away all non-kosher-for-Passover food, and seal those cabinets. Once your kitchen is completely clean, do the special procedure to kosher your kitchen and appliances for Passover.

(Now that your kitchen is clean and all your non-kosher-for-Passover food put away, you will only be able to prepare and eat kosher-for-Passover foods there. If you're not ready to start eating only kosher-for-Passover food yet, you can buy ready-prepared food and eat it outside of the house, or in a place that will be "sold" for the duration of Passover.)

**G.** Take stock of your Passover inventory. Take out any special-for-Passover dishes or silver from where they are stored. Polish the silver. Make sure you have Haggadahs for the seder.

**H.** Do your Passover shopping. Buy the seder ingredients, plus general food for Passover. Store these in your newly cleaned refrigerator and cabinets -- empty, of course, of any non-Passover food. You can now begin cooking for the holiday in your Kosher-for-Passover kitchen.

**I.** Make sure that your holiday clothes and shoes are ready, ironed, and polished. Treat yourself to something new -- an outfit, shoes, or even just a tie.

**J. Tuesday night (24 hours before Passover):**  
Do the ritual search for Chametz. Take a candle, a spoon, and a feather, and search the house for any remaining or forgotten chametz.

**K. Wednesday morning:**  
If you are a first-born son, or the father of a first-born son under the age of Bar Mitzvah, participate in a Siyyum or

other mitzvah feast, in order to be absolved of the "fast of the firstborn."

**L. This morning we do the Birkat Hachamah ("Blessing on the Sun")--a once in 28 years mitzvah!**

**M.** The deadline for eating chametz is approximately two hours before midday. Past this point, no chametz is eaten until after the festival.

The deadline for getting rid of chametz is approximately one hour before midday. (By this time, all cabinets and areas containing chametz that will be sold should be sealed.) Burn any leftover Chametz that is not being sold, including anything that was found Sunday night at the Search for the Chametz. Recite the "nullification statement," renouncing all ownership of any chametz that may still remain in your possession.

**N. Wednesday afternoon:** Prepare for the Seder. Ready the items for the Seder plate, set the table, and do last minute things for the Seder meal.

Since Shabbat occurs immediately following the festival, an "eruv tavshilin" is prepared prior to the festival, so that it should be permitted to prepare food for Shabbat during the festival.

**O.** Recite the "Order of the Passover Offering," recalling and reliving the Korban Pesach which was offered in the Holy Temple at this time.

**P.** Light the festival candles to usher in the holiday. (If lighting after sunset, do so from a pre-existing flame.)

**Q. Wednesday night:** Go to the synagogue for the evening holiday services, which include the special addition of the Hallel prayer.

**R.** Hold the first Passover Seder. Follow the 15 steps, recite the Haggadah, tell and relive the story of the Exodus, and enjoy the matzah, wine, and bitter herbs. Make sure to eat the Afikoman by midnight.

**S. Thursday morning:** Go to the synagogue for the Passover prayer services (which include a special prayer for dew) and Torah reading.

**T. Thursday night:** The Omer Count begins tonight. Outside the Holy Land, tonight begins a second day of Yom Tov (hallowed festival day) which is basically a repeat of the first. Light the festival candles from a pre-existing flame (as it is forbidden to create a new flame on Yom Tov) after nightfall. The entire Seder is repeated tonight. (This time, however, there's no midnight deadline; you can go on until morning.) The next day, Friday, is the second festival day; go to the synagogue for the special Passover prayers and Torah reading. (For details, see P through S above.)

**U. Friday night:** We've now entered the four "intermediate days" of Passover. Before sunset, light the Shabbat candles, and enjoy a relaxing Shabbat with Passover food (that means no Challah of course -- use two matzahs instead).

**V. Shabbat evening:** Perform the Havdalah ritual marking the close of Shabbat. Celebrate the remainder of the intermediate days with matzah, kosher-for-Passover cooking, family trips (in the newly cleaned car), and more retelling of the Exodus story. It's still Passover, so we don't eat, own, or derive enjoyment from Chametz, but most activities prohibited the first and last two days are permitted. We also add special passages to our prayers: Hallel, Yaaleh Veyavo, and Musaf.

**W. Tuesday night:** Tonight begin the final two festival days of Passover. Light candles at the specified time, and enjoy festive meals Tuesday night, Wednesday afternoon and night, and Thursday afternoon.

There is a custom to stay awake Tuesday night (the night of the Splitting of the Sea) and study Torah through the night.

**X. Thursday morning:** Yizkor, the memorial prayer for departed parents, is recited following the reading of the Torah during the morning prayer service.

**Y. Thursday afternoon:** As the day wanes, spend the final hours of Passover with "Moshiach's Meal" -- a special feast in honor of the Redemption.

We've spent eight days celebrating the exodus from Egypt. Now, as we leave Passover, we pray for the exodus from our present exile and a brighter tomorrow.

**Z. Thursday night:** At nightfall, the Passover holiday comes to an end. Make Havdalah over your last cup of kosher-for-Passover wine. Put away the Passover dishes, Haggadahs, and all other Passover items, locking them away until next year. Then, ... you can once again enjoy chametz food and drinks, and feast on pizza, bread, beer -- anything kosher. (Just make sure it's not chametz that was in the possession of a Jew during Passover.) But as you do, don't forget the eight days of freedom you've just experienced, and remember that throughout the year, as you enjoy all your leavened food, you still carry a bit of the Matzah spirit with you!

## blessings

### Blessing 1

Bo-ruch A-toh A-do-noi E-lo-hei-nu  
Me-lech Ho-o-lom A-sher Ki-di-sha-nu Be-  
mitz-vo-sov Ve-tzi-va-nu Le-had-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.

### Blessing 2

Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-  
lech Ho-o-lom She-he-chi-ya-nu Ve-ki-ye-ma-  
nu Ve-hi-gi-ya-nu 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.

### Blessing 3

Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-  
o-lom A-sher Ki-di-sha-nu Be-mitz-vo-sov Ve-tzi-va-nu  
Le-had-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 com-  
manded us to kindle the holy Shabbos light.

### Blessing 4

Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-  
o-lom A-sher Ki-di-sha-nu Be-mitz-vo-sov Ve-tzi-va-nu  
Le-had-lik Ner Shel Shabbos Ve-she'l Yom Tov.

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

# Soulful Seder

## the 15 Steps

### of the Body & Soul Partnership Seder



The Hebrew word for Egypt, "Mitzrayim," is rooted in the word "meitzar," meaning boundaries, limits, restrictions. Egypt represents constraints and confinements: psychological, emotional and spiritual. Anything, from within or from without that inhibits our free expression is a form of mitzrayim. Exodus is the most important element in life: The ability to free ourselves from our confines and get out of the rut. What better time to reaffirm G-d's promise to Abraham that we will be freed from Mitzrayim? This promise was true for the first Exodus from Egypt and is true today, for in "Each generation one must envision himself as if he just left Mitzrayim." The Seder provides us with the keys to open the doors of freedom. "Passover Seder" is an oxymoron: The word Pesach (Passover) means to leap, to bypass the normal order; whereas, Seder means order and organization! The Seder is an order that allows us to transcend order. Like music: By playing the defined musical scale, we can create infinite musical combinations and songs. The fifteen Seder steps represent fifteen keys to open doors freeing us from our confinements.

The Seder begins by welcoming the festival with "a toast" to the Al-mighty.

## 1. Kadesh

**Separate/Sanctify; Make this night different**  
**Body**

It's been a busy week, or a busy year. The first step tonight is to forget the noise and leave it behind. Tonight we enter a timeless space, where we experience the Seder together with our great-grandparents, and Moses. We begin by welcoming the festival with a "toast" to the Al-mighty with a full cup of red wine. A cup filled with generations of rejoicing and tears and celebration and wisdom.

We affirm our desire to elevate this night above all that is mundane. With it we declare to ourselves and all that are present that this is "the season of our freedom".

1. Fill a cup with wine (or grape juice). That's cup #1. You can have someone else fill your cup. Then return the favor. This way, we are all like nobility, whose cups are filled by someone else. Make sure your cup holds at least 86 mil. (a little more than three ounces).

2. Everyone stands and says Kiddush or listens to the seder leader. The rest of the year, one person says Kiddush and everyone takes a sip. Tonight, each man, woman and child drinks their own full cup. Please note: when a Festival occurs on a Saturday night the "Vatodinu" – Havdalah blessing is added to the Kiddush. You will find it in the Haggadah.

3. Get ready for some serious relaxing.

Recline on a cushion to your left side, and drink. Remember the ancient times, when we used to recline on our couches while sampling grapes? That's what we are dramatizing by reclining now. We are not just free; we are our own masters.

**Soul**

Every journey begins with a separation. You've got to leave somewhere to get somewhere else. In this way, separation is the first step towards freedom. By ignoring the negative voice of Pharaoh's mockery that says, "Who are you to begin such a journey?" we're ready to leave Egypt behind. Separation is the first meaning of the word "kadesh"—to transcend the mundane world. Once you've set yourself free from those things that hold you down, you can achieve the second meaning of "kadesh"—to return and sanctify it. Spiritual freedom is achieved through sanctifying the material world, using its elements as physical expressions of a higher purpose.

The first two steps of the Seder, Kadesh (separate/sanctify) and Urchatz (purify), describe what we set out to accomplish through this night: to rise above the restraints of our world in order to elevate it.

Personal Application:

**Bondage Mentality**

Look, I'm a down-to-earth kind of person. I'm trying to manage real life. I can't get into this spirituality stuff. Let's just get to the matzo.

**Freedom Mentality**

I can master my world by staying above it. I come to the Seder to get that strength.

## 2. Urchatz

**Wash your hands; Purify**

**Body**

1. Fill a cup with water. Many Jewish homes have a special twohanded cup designed for this. You could leave the table to go to the kitchen or you could bring a basin

and towel to the table. (What? We just sat down and now we have to get up and leave already? Well, that's a fairly standard Jewish migration pattern.)

2. Pour the water over your right hand three times, then over your left hand three times. Tonight we do like the Kohanim (Temple staff/priests) who washed before eating the trumah tithing especially designated for them.

3. Dry your hands.

The rest of the year we say a blessing after washing our hands, but not now. When we wash the second time before eating the matzo, we'll say it then.

**Soul**

Hands are instruments that allow the mind to interact with their environment. Our hands reflect our mental state and act according to our emotions: love, fear, compassion, the urge to win, to be appreciated, to express ourselves, to dominate. But too often the aspects of our psyche sit compartmentalized, detached from one another. The mind sees one way, the heart feels another, and our interface with the world is disoriented. Water symbolizes wisdom. Flowing downward from on-high, everything in its stream is affected by its pure and simple essence. We pour water over our hands so that our heart and emotions may be touched by wisdom, and from there shape our interaction with the world.

A wise rabbi asked, "Wouldn't it make more sense to wash first and then say Kiddush? To first purify, so you can then sanctify yourself?" Then he answered, "You need first to get out of the pit, and then clean up your act. That's why G-d first took us out of Egypt and only then had us purify ourselves for 49 days in the wilderness to prepare us for the revelations at Mount Sinai."

Personal Application:

**Bondage Mentality**

Just react. Let your instinct be your guide.

**Freedom Mentality**

Count to ten. Let your mind and heart talk things over with one another.

## 3. Karpas

**Eat the vegetable; A taste of humility**

**Body**

1. Take a small piece of some vegetable (potato, onion, parsley). The rest of the year, we would be getting to the meal now. But we're doing things differently tonight, principally to spark questions from the small children. If they ask, "Hey mom and dad! Aren't we supposed to eat real food now? Why the funny green stuff?"—you know you're doing things right.

How do you answer them? "We are doing this so that you will ask questions." And if they say, "Well, so what's the answer?" "You can't learn if you don't ask. And the first thing to learn is that not all questions have immediate answers." This is one of the most distinctive elements of Jewish education: more than teaching our children how to answer, we teach them how to ask—and how to be patient in their search for answers.

2. Dip it into saltwater. These are our tears, and the tears of all our people beginning with the tears of our labor in Egypt. If you know some Hebrew, look at the word Karpas and read it backwards. Samach PeReKh. That refers to the backbreaking labor (PeReKh) of the 600,000 Jewish slaves (Samach=60 x 10,000).

3. Say the blessing that is said over the vegetable, and munch it down. Munch good. You're not going to get much more for a while.



**Soul**

In order to liberate ourselves from Egypt, we need to taste its harshness again, because this harshness prepares us for freedom. This labor gives us the humble spirit to accept wisdom.

Personal Application:

**Bondage Mentality**

I owe, I owe, so off to work I go.

**Freedom Mentality**

Through my work I appreciate the higher things of life.

*On the night that we left Egypt, we were like a newly hatched chick, breaking out of our shell to discover life and the light of day. It is with those fresh eyes that we were able to experience wonder, to travel forth with faith and innocence and trust. So tonight, again, we enter the mind and heart of a child.*

*The child is the most important participant at the Seder. In fact, the entire Seder with all its customs revolves around the child. The mitzvah of the Haggadah, V'higaddeta, is "tell the story to your child." The child asks, we respond. But more than the child learns from us, we learn from the child. We awaken the mystical child within us, the place that is still innocent and fresh and able to grow, to be amazed, to sense awe.*

## 4. Yachatz

**Break the Matzo; The poor man's bread**

**Body**

1. Remove the middle matzo. We need the top matzo to remain whole because we'll make a blessing on it later on. (Blessings are said on whole things.)

2. Break it in two different sized pieces. Put the smaller piece back between the two complete matzos. The piece you put back is the "poor man's bread" over which the tale of our slavery is recounted. Poor people's bread is, intrinsically, never whole.

3. Break the remaining (larger) piece into five pieces and wrap them in a cloth. Hide the package until the end of the Seder when it will be eaten as the Afikoman, or dessert.

In many houses, the children hide the Afikoman and the adults have to find it at the end of the meal. In others, the adults hide it and the children find it. Either way, it keeps the kids awake and in suspense until the end of the Seder.

Many Sephardic Jews follow the tradition of tying the Afikoman under the arms of the children, who carry it like that all night, just like when we left Egypt.

**Soul**

Why is so much broken in this world? Why did the Creator make a world where hearts break, lives shatter, beauty crumbles?

Because a whole vessel can only contain its measure, while a broken one can hold the Infinite. Matzo is called the poor man's bread. He is low and broken. And it is this brokenness that allows him to open his soul and escape his Egypt. As long as we feel whole, there is no room left for us to grow. When we realize that we are just a fragment—that we need the others around us, that so much of ourselves is missing—then miracles can begin.

Personal Application:

**Bondage Mentality**

I know who I am. Look what I have achieved.

## Freedom Mentality

There is much that I am lacking. I have only started to grow.

## 5. Maggid

### Tell the Story; Experience Exodus

This is it, folks. This is why it's called a Haggadah. Now we get to the meat and potatoes your soul is longing for. (As for the other meat and potatoes, you can probably smell them simmering in the kitchen. Hold on, we'll get there soon.)

### Body

1. Fill your cup with wine (or grape juice). That's cup #2. There are "four sons" at the Seder table, as described in the Haggadah. The second cup corresponds to the second child—the "wicked" child. This is the cup the story is told over. The "wicked" child is one who needs this story the most, and one who can really appreciate it.

2. Children ask the Four Questions. Of course, they can always ask more. No children at your Seder? Let an adult ask. There's just you? You be the child, and G-d will be the Father. While you're at it, ask Him a few other difficult questions for us all.

3. Continue recounting the Passover story, as written in your Haggadah. Hey, you're not limited to the Haggadah! That was written so that everybody would have something to say. But now is the chance to get creative. Tell every story you know about the Exodus. Examine every word of the Haggadah and get into its deeper meaning. Keep it real—make it profound.

### Basic rules of telling the story:

- Get the children involved.
- Start with Abraham and Sara and work your way through the Egyptian scene until we receive the Torah at Mount Sinai.
- Tell it in the first person, in the now. Instead of, "Long ago, the ancient Hebrews..." say, "When we were slaves in Egypt, the perverse system crushed our sense of self."

Everything that happened in Egypt parallels something in each of our lives. We are truly living it now. We are simply examining our own lives in the dress of ancient Egypt.

• It's all about miracles. Moses and his signs and wonders. The Ten Plagues. The Splitting of the Sea. These miracles happened so that we would look at the events of our lives and recognize that they, too, are miracles.

• Tell it like it is. We are a people born of miracles, who endured this long by abrogating natural law. The very fact that we are here now telling this same story to our children in an unbroken chain of 3,314 years is beyond human comprehension.

• Offer a few words of praise to G-d. After telling the story of the Exodus say the formal blessings (see Haggadah) before drinking the second cup.

We drink the second cup of wine at the end of this step.

### Soul

The Exodus is not simply an event that happened to us. It is an event that we became. It is who we are. It is the life of each one of us, occurring again and again, in our wrestling match with the world, in our struggle with our own selves.

We embody freedom in a constant mode of escape. Perhaps that is why Jews have always been the rebels of society. The experience of leaving Egypt left such an indelible mark on our souls that we never stop doing it. A Jew who stops leaving

Egypt ceases to allow his soul to breathe. To tell the story is to bring our essential self into the open, and to come face to face with who we really are.

Personal Application:

### Bondage Mentality

I'm free already. I live in a land of freedom. Who needs more freedom than that?

### Freedom Mentality

My body is free because my soul is free.

## 6. Rochtzo

### Wash your hands; Purify again

### Body

1. Fill a cup with water. Again? Yes, again. It's been a long time since the last washing. (Who knows what those hands may have touched? Anyway, it's good to get up and stretch a little.)

2. Pour the water over your right hand three times, then over your left hand three times. Say the blessing: "Blessed...concerning the washing of the hands."

3. Dry your hands.

### Soul

As long as we live in this world, freedom remains elu-

sive. While moving forward, we are free. Stop, and we are bound and fettered again. That is why freedom is something that you cannot buy or steal. Never can you put freedom in your purse and say, "Freedom is mine forever!" Spiritual freedom is like a marriage between our finite selves and the Infinite, providing the power to transcend the material world while working inside of it. It is a marriage of heaven and earth, spirit and matter, soul and body. And like any marriage, it is kept alive through constant renewal. Our release from slavery was only the first step of our Exodus. We were granted eternal freedom—the power to perpetually transcend Egypt.

That's the order of the Seder tonight: Kadesh, Urchatz, Transcend and Purify. Over and over. Rise higher, then draw that into deeds. Rise higher again, draw even more. Never stop rising. Never stop applying.

Personal Application:

### Bondage Mentality

Passover? Been there, done that.

### Freedom Mentality

Each year at the Seder, I discover new things that I just never saw before.

## 7. Motzi

### Thank G-d for bread; Remember your roots

### *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?

### Body

Get ready Seder Leader, techie matzah instructions to follow:

1. Grab all three matzahs—the top one, the broken middle one and the bottom one—and pick them up.

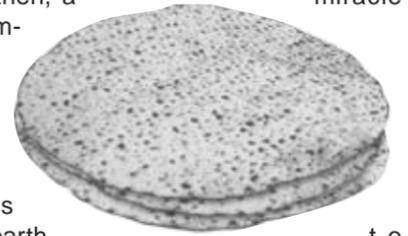
2. Say the blessing: "Blessed...Who brings bread out of the earth."

This blessing, "He makes bread come out of the earth," may seem ordinary, even odd. But think about it: the earth upon which we tread germinates all the nutrients a human being needs to survive—it is the substance that powers our thoughts, creativity, music, art, philosophy, meditation, prayer.

### Soul

We feel an affinity with the food we eat: we, too, are a miracle out of the earth. We share a common journey with bread. The bread begins as a seed buried beneath

the ground. And then, a miracle occurs: as it decomposes and loses its original form, it comes alive, begins to sprout and grow. As Spring arrives, it pushes its way above the earth to find the sun, and then bears its fruit for the world.



We, too, begin buried in Egypt, our identity all but lost. But that furnace of oppression becomes for us a firing kiln, a baker's oven, and the womb from whence we are born as a nation in the Spring. In our liberation, we bring our fruits of freedom to the world.

Personal Application:

### Bondage Mentality

I'm stuck here under ground. Life is rotten.

### Freedom Mentality

My challenges in life help me discover the strength of my soul.

## 8. Matzah

### Say a blessing for the matzah; Eat to your soul's content

(Hold it! Didn't we just say a blessing on the matzah bread? That was a blessing for giving us what to eat. Now we go on to bless and praise Him for connecting us to Him through the mitzvah of eating matzah.)

### Body

1. Techie instructions continued: carefully release the bottom matzah. (Continue orbiting while it makes its descent to the table.)

2. Recite the blessing on the top whole matzah and the broken middle matzah: "Blessed...and commanded us concerning eating matzah."

3. Break off a piece from each of these two matzahs for yourself and for each of those sitting at your table. Pass them around.

4. Everybody eats at least two thirds of a matzah. (To do this, they will need to help themselves to an auxiliary reserve of matzah.) Hey, it's a mitzvah after all! Don't forget to lean to the left while you munch—just like with the wine.

### Soul

Since the destruction of the Holy Temple in Jerusalem, matzah is the only opportunity we have to actually eat a mitzvah. That's right, the matzah you are eating is pure G-dliness.

The Zohar calls matzah Bread of Faith and Bread of Healing. "Faith?" Well, actually, that's a rather feeble translation. "Emunah" is the word in Hebrew, and it means a lot more than "I believe." Faith can often be something people claim when they don't care to think too much. Emunah is when you go beyond thinking to a place your mind could have never brought you. Emunah means touching the place where your soul and the essence of the Infinite Light are One. It's a place that nothing can describe. Where there are no words. No doubts, no uncertainty, no confusion, nothing but a magnificent Oneness before which nothing else exists, and the challenges of life withdraw.

Eating matzah is a way of tapping into that reservoir. Your physical body digests the Emunah of your soul, everything is integrated back into One, and your body and spirit are whole and harmonious.

How on earth can a mixture of water and wheat baked in an oven contain such a spiritual cure? Welcome to Judaism, where there is no dichotomy of spirit and matter, soul and body. Where the spiritual transforms into the physical, and material objects become spiritual in a perpetual chemistry of exchange. Where the body is healed through empowering the soul, and the soul is nourished with the rituals of the body.

(After all, we live in the world of One G-d.)

Personal Application:

### Bondage Mentality

Sure, I'll eat a little matzo because that's the tradition.

### Freedom Mentality

I can't get enough of this stuff! Feed me matzo! Feed my soul!

## 9. Maror

### Eat a bitter herb; It's okay to experience bitterness

### Body

1. Grab some of that bitter herb (such as horseradish.) Take enough to make the size of an olive if you were to crunch it into a ball.

2. Dip the bitter herb in the Charoset. Shake off any excess. It's a careful balance: you want bitter herbs, but

you want to sweeten the bitterness. Yet it still has to be bitter herbs—not a sumptuous Charoset hors d'oeuvre.

3. Say the blessing: "Blessed...and commanded us concerning eating bitter herbs."

4. Eat the bitter herb. (Don't worry if it doesn't taste that great—it's not supposed to.)

**Soul**

We can never get used to Egypt. We never belonged there. We can never say, "They are the masters and we are the slaves, and that's the way it is." It must remain something we feel bitter about, something that is unjust and needs to change.

If we get used to Egypt, it's very hard to leave. In fact, many Jews said, "Egypt is our land. How can we leave it?" And they stayed and died there.

As for the rest of us, when Moses came and told us we were going to leave, we believed him. It was our bitterness that had preserved our faith.

This is the sweetness we apply to the bitter herb: bitterness alone, without any direction, is self-destructive. Add some life and optimism to it, and it becomes the springboard to freedom.

Personal Application:

**Bondage Mentality**

Look, this is what I'm used to. I can't change.

**Freedom Mentality**

I don't belong to my habits.

*10. Korech*

Have the Hillel sandwich; Bring it all together

**Body**

1. Break the bottom matzah into two pieces. If you've followed the instructions until now, the bottom matzah should still be whole.

2. Take an olive-sized amount of the bitter herb, put it in some romaine lettuce and dip it into the Charoset. Shake off any excess. Now you know what the romaine lettuce on the Seder plate is for.

3. Place the bitter herb and lettuce in-between your two pieces of matzah.

4. Say the words: "This is what Hillel did, at the time that the Holy Temple stood. He wrapped up some Pesach lamb, some matzah and some bitter herb and ate them together." (And you thought it was because they packed fast-food sandwiches to leave Egypt in a hurry.) Hillel understood the words of the Torah about the Pesach lamb, "On matzah and bitter herbs you shall eat it," in its literal sense. And so, he invented the sandwich. (Or should we call it a Hillel?)

5. Lean to the left while you eat.

**Soul**

The world, when viewed from within Egypt, looks to be a mess of fragments. It's a "Passoverly- Challenged" perspective. Plain materialism. Mitzvahs appear to be a mishmash of do's and don'ts; the Jewish people are a collection of irreconcilable individuals; daily life is a cacophony of hassles and just, well, stuff. Once we escape materialism's gravitational pull, we can look back and see a whole new perspective.

Mitzvahs are multiple expressions of a single spiritual path; Jews are multiple faces to a single soul; the elements of today's journey harmonize together as a symphony playing a delicate melody.

After we make ourselves into a temple for the Divine, then the bitter, the sweet, and the tasteless responsibilities of life wrap together in a single package.

Personal Application:

**Bondage Mentality**

I have to take care of career, family, health, hobbies, handball, friendships, parents, taxes, studies, the house, the car, the cat.

**Freedom Mentality**

I am a conductor and the world is my orchestra to play a symphony for its Creator.



*11. Shulchan Orech*

Let's Feast!

**Body**

Time to really eat. You know how to do this, right? Oh, don't forget the tradition of eating the hard-boiled egg on your Seder plate, dipped in some salt water. Most do this at the very beginning of the meal. A hard-boiled egg is a sign of mourning. However, on every festive occasion, we remember to mourn for the destruction of the Temple and Jerusalem.

**Soul**

This step, along with Korech before it, marks the re-entry we mentioned at the beginning (in Kadash). We've escaped Egypt and reached a higher vision.

But freedom consists of more than escape. Complete freedom is when you can turn around and liberate all the elements of your world from their pure material state, and make them transcendent as well.

That's what we do when we eat every day—we take foods grown from the earth, say a blessing over them, and bring them into our journey as human beings. And when it's a Jewish holiday or Shabbos, we elevate them further, into the realm of pure spirituality. As for tonight, this meal is going to be truly Divine.

So don't imagine we're just feasting. We're reaching a higher state. And it's a great way to do it.

Personal Application:

**Bondage Mentality** I am a slave to food. I live to eat.

**Freedom Mentality** I am a food liberator. I eat to live.

*12. Tzofun*

Eat the Hidden Matzah; Lost and found

**Body**

1. Grab that last bite. Be sure you've eaten enough, because the only thing to pass our lips after this step of the Seder tonight is another two cups of wine.(Oy.)

2. Retrieve that hidden matzah. If you can't find it, you may have to enter into negotiations with your kids to get it back. (Well, if they fell asleep, you will be "forced" to just eat some other matzah.)

3. Eat another two-thirds of a matzah. Lean to your left. With the first matzah, we fulfilled the Mitzvah to eat matzah. This one is also in place of the Pesach offering, which is meant to be eaten on a full stomach.

**Soul**

There is the body, there is the soul, and then there is the essence. If the soul is light, then that essence is its source of light. If the soul is energy, then the essence is its generator.

The Kabbalah teaches that this essence remains elusive. It is called "tzofun," meaning hidden, concealed, locked away and out of reach. It is unlikely to experience it. We dance around that essence-core, like a spacecraft in orbit, unable to land. We can be inspired, we can meditate, we can pray, but to touch this inner core—the essence of our soul—takes a power from beyond.

On Passover night, we have that power. But only after we have taken all the proper steps: destroying our internal Chometz, preparing our homes for liberation - the previous eleven steps of the Seder. Then, when we are satiated with all we can handle, connecting every facet of ourselves to the Divine, that's when that power comes to us. Whether we sense it or not, tasteless as it may seem, the matzah we eat now—the matzah of Tzofun—reaches deep into our essence and transforms our very being.

Those things you find inspiring and nice may take you a step forward. But to effect a real change, you need to do something totally beyond your personal bounds.

Personal Application:

**Bondage Mentality** Seeing is believing.

**Freedom Mentality** Believing is seeing.

*13. Berach*

Grace after the Meal; Thanks for having us

**Body**

If you're still awake r know it's getting late Adults are falling asleep. Kids are having a great time taking advantage of that. But it's not over. There are songs and wine, and Elijah the Prophet is on his way....

1. Fill your cup with wine grape juice. That's cu

2. Say the Grace After

your Haggadah. Say a blessing on the wine and drink it all down.

3. Lean to your left.

**Soul**

The theme of the Grace After Meals is confidence. Confidence in a Higher Force that is with us in our daily lives. Why did miracles happen in Egypt? Because we believed they would.

Those who didn't believe in miracles saw only plagues. To see a miracle, you need an open heart and mind, open enough to receive the Infinite. That is the opening we make when we thank G-d for the miracle of our food.



Personal Application:

**Bondage Mentality**

I thank G-d for giving me what I need.

**Freedom Mentality**

I thank G-d for letting me know what He needs.

*14. Hallel*

Praise the L-ord; Sing along

**Body**

1. Pour a special cup of wine and set it in the middle of the table. You won't drink this one—it's for Elijah the Prophet. Elijah comes to announce the imminent and final Redemption, with the arrival of Moshiach.

2. Now fill your cup with wine or grape juice. That's cup #4. Yes, you can handle it.

3. The kids open the front door to welcome Elijah the Prophet. Recite the prayer, "Pour out Your wrath..." from the Haggadah. Watch Elijah enter. (Can't see him? Maybe you've had too much wine.)

Tonight is a called "Leil Shimurim"—a night of protection —when we are secured by G-d's Gentle Hand. We open our front door in the middle of the night with confidence and trust that no harm will befall us. On that very first Passover in Egypt, we were redeemed on the merit of our trust that He would redeem us. Tonight we are liberated again, and again we demonstrate our trust.

4. It's all there in your Haggadah. Sing whatever Psalms you know a song for.

5. At the end, say a blessing and drink the fourth and final cup of wine.

**Soul**

The ancient rabbis clued us in on a key principle in cosmic functions: whatever G-d tells us to do, He does Himself. Of course, there's a difference. We do it in our little human world, while He does it on a grand cosmic plain. He told us to open our door on the night of Passover. So, tonight, He opens every door and every gateway of the spiritual cosmos to all of the Jewish People. To each one of us, regardless of what we have been doing the rest of the year, tonight is our chance to reach the highest of spiritual levels.

Personal Application:

**Bondage Mentality**

Since it's Passover, I'll make a little change.

**Freedom Mentality**

Since Passover, I totally changed.

*15. Nirtzo*

The acceptance; Next year in Jerusalem!

**Body**

This last step of the Seder is easy: expect a miracle.

This is His job now. Look up from your wine. The table's a delicious mess. Uncle Irving is snoring in his Haggadah, serenaded by the first chirping of dawn. As you carry the little ones to their beds to the sound of matzah crunching beneath your feet, you wonder, "Who will carry me to bed?" Was it the best Seder that could have been? Look, it had its highlights. A few times, the kids got a little over-excited. And the horseradish and chicken soup didn't mix too well. Grandpa told some great stories, but we heard them last year. We all had fun with the songs. We told the tale again with new embellishments, just like we have for 3,300-plus years. We did what we are supposed to, in our own human way.

And now, let the Creator do what He has promised to do: a re-run. Starring us, in the Ultimate Redemption. With lots of miracles. But this time, forever.

**Soul**

If G-d wanted us to be perfect, why did He create such imperfect beings? Because what He wants of us is our very humanness. Sometimes we do good. Sometimes we fall. But we keep on struggling, and eventually make some real change in order to create a perfect world. And then, once we have done all we can, like a kind parent helping with the homework, He makes sure to touch up our work and make it shine.

For 3,300 years we have been leaving Egypt. For 3,300 years we have been doing our human job of transforming the darkness of His world into light. And now it is His turn to banish darkness forever, to make our work shine

Personal Application:

**Bondage Mentality**

Yaaaaawwwwwwn! Well, there goes another Passover night under the belt.

**Freedom Mentality**

I'm done with Pharaoh; I'm through with Egypt. Take me to Jerusalem!

## SHMURAH MATZAH

Shmurah means protected. Shmurah matzah is protected from water. What's so terrible about water? Plenty, if you're a kernel of wheat or a bag of flour and want to be a matzah for Passover. One drop of water could start the fermentation process and—zap!—you're chometz before you've even started!

When we left Egypt, we kneaded unleavened dough into round matzah by hand. Today Shmurah matzahs are made just the same way. They are baked under fine-tooth supervision to avoid the slightest possibility of leavening during the baking process. That's why Shmurah matzah should be used on each of the two Seder nights for the three matzahs of the Seder plate.

### Matzah, The "Food Of Faith"

We left Egypt in such haste that there was no time to wait for the dough to rise. So we ate matzah, unleavened bread. With only this unleavened food our ancestors departed into the barren desert, relying on the Almighty to provide sustenance for our entire nation of men, women and children. Each year to relive this event, we eat matzah on Passover and fulfill the commandment of "Matzahs shall you eat..."

## THE SEDER PLATE

### Zeroah, Shankbone

#### Why:

A roasted chicken bone represents the lamb that was the official sacrifice on the eve of the exodus from Egypt.

#### How:

Roast a chicken neck on all sides over an open fire on the stove. This must be done before Yom Tov. Roasted foods may not be eaten at the seder due to their similarity to the Pesach Sacrifice. The Zeroah is not eaten. After the meal it is refrigerated and used on the Seder plate the following night.

### Betza, Egg

#### Why:

A hard-boiled egg represents the Holiday Offering in the days of the Holy Temple.

#### How:

Boil one egg per Seder plate. Place one egg on each plate.

### Maror, Bitter Herbs

#### Why:

Bitter herbs remind us of the bitterness of the slavery of our forefathers in Egypt.

#### How:

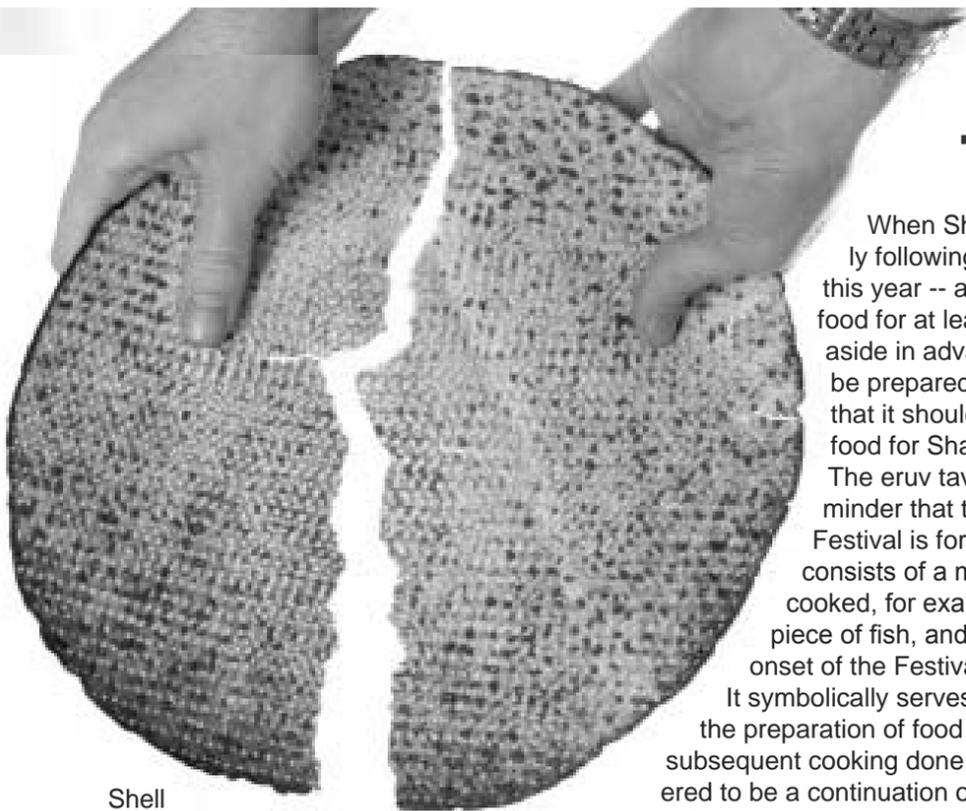
Fresh horseradish, romaine lettuce and endive are the most common choices. The greens must be washed extremely well before Yom Tov begins and care must be taken to check for insects. Afterwards, they are dried very well. Peel the raw horseradish roots and rinse them off well. (Dry them very carefully, since they will be eaten with the Matzoh later on for the "matzo and maror sandwich" and no water should be left on the horseradish.) Next, grate the horseradish. The maror is placed on the Seder plate on top of a few clean, dried leaves of romaine lettuce (which is also maror).

### Charoses

#### Why:

A mixture of apples, nuts and wine resembles the mortar made by the Jews when they toiled for Pharaoh.

#### How:



Shell walnuts and peel apples and chop finely. Mix together and add a small amount of wine.

### Karpas, non bitter root vegetable

#### Why:

The Karpas i.e. onion or potato, alludes to the back-breaking work of the Jews as slaves.

#### How:

Cook potatoes and cut into small pieces.

### Chazeres, more Bitter Herbs

(Usually romaine lettuce)

#### Why:

The leaves of romaine lettuce are not bitter, but the stem, when left to grow in the ground, turns hard and bitter. So it was with our enslavement in Egypt. First, the deceitful approach of Pharaoh was soft and sensible and the work done voluntarily and even for pay. Gradually, it evolved into forced and cruel labour.

#### How:

Romaine lettuce is often sandy. Wash each leaf separately, checking carefully for insects. (Pat gently with a towel and let sit until completely dry, so that there will be no moisture to come in contact with the Matzoh.) Prepare enough leaves for both nights, and store in the refrigerator. Soaking of the romaine lettuce may not be done on Yom Tov.

## ERUV TAVSHILIN

When Shabbat occurs immediately following a festival -- as it does this year -- an "eruv tavshilin" (i.e., food for at least one "meal" that is set aside in advance for Shabbat) must be prepared prior to the festival, so that it should be permitted to prepare food for Shabbat during the festival. The eruv tavshilin serves as a reminder that the cooking done on the Festival is for Shabbat only. This eruv consists of a matzah and something cooked, for example, a boiled egg or a piece of fish, and is prepared before the onset of the Festival.

It symbolically serves as the beginning of the preparation of food for Shabbat. Thus, any subsequent cooking done on the Festival is considered to be a continuation of the preparation begun before the Festival.

In the Diaspora, if the first two days of Passover fall on a Thursday and Friday, one must prepare an eruv tavshilin on the afternoon before Passover so that one can cook on the Festival for Shabbat the first of the intermediate days.

### Eruv Tavshilin Instructions

Take a plate with one whole matzah and either a piece of cooked fish, cooked meat or a hard-boiled egg on it, (it is a good idea to wrap the matzah and fish, meat or egg in aluminum foil to easily keep them apart from the rest of the foods in your home). Recite the following blessing:

BA-RUCH A-TAH ADO-NAI E-LO-HE-NU ME-LECH HA-OLAM ASHER KID-E-SHA-NU BE-MITZ-VOTAV VETZI-VA-NU AL MITZVAT ERUV.

Then recite: "By virtue of this Eruv, we (the members of this household), shall be permitted to cook, bake, keep food warm, carry, light candles and do all preparations on Yom Tov for Shabbat."

Put the foods you used for the Eruv away, and eat them on Shabbat. NOTE: The Eruv Tavshilin allows you to cook on Friday only for Shabbat, it does not allow you to cook from one day of the holiday to the next (ie: Thursday for Friday). It is permissible to cook only from a pre-existent flame, one that was lit before the onset of the Holiday on Wednesday before sunset.

### CERTIFICATE AUTHORIZING THE SALE OF CHOMETZ FOR 5769

Please complete, sign and return by April 5th. We are not responsible for forms arriving after April 5th. Forms can be filled online at [www.lubavitchnh.com](http://www.lubavitchnh.com) or [www.chabadofmaine.com](http://www.chabadofmaine.com)

Please print neatly, as illegible forms cannot be processed

I (we) \_\_\_\_\_ hereby authorize Rabbi \_\_\_\_\_ to deal with all chometz that may be in my (our) possession, wherever it may be - at home, at my (our) place of business, or elsewhere by selling, renting, or leasing for such time as he deems necessary. Also to delegate another to perform these transactions with same said powers, in accordance with the requirements of Jewish Law and National Law as incorporated in the special contract for the sale of chometz.

Residence Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Business Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Signature(s) \_\_\_\_\_

Husband and wife specify names:

Wishing you & your family a joyous

# Passover

Enjoy a favorite recipe from Hannaford, and find everything you need for your special Seder.

## Homestyle Potato Kugel

5-6 large potatoes  
1 large onion  
1/2 cup vegetable oil + 1 Tbsp.  
2 eggs  
1 tsp. salt  
Dash of pepper

Grate potatoes and onions in a bowl. Add 1/2 cup of oil, 2 eggs, 1 teaspoon salt and dash of pepper. Mix together. Coat a square casserole pan with 1 Tbsp. oil, add mixture and spread evenly. Bake at 500 degrees for 1 hour, until golden brown and crisp.



# 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 slavery in Egypt? Can't we have more pressing and contemporary issues to discuss?

## Answer:

My friend, you are reading the wrong Haggadah. The Seder is not just a memorial to the past - it is a dynamic process of dealing with the challenges of the present.

We are slaves. Slaves to our own habits, cynicism and prejudices. The great 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.



at the luxurious Hyatt Regency in Old Greenwich, CT  
**August 11-16, 2009**

### Prepare to be inspired.

Enjoy five days packed with the best in Jewish learning and living surrounded by deluxe amenities and exciting activities. Relax with family, meet new friends, and encounter teachers of international renown at this unforgettable event.



For more information or to register, please call  
**1-877-JRetreat (573-8732) or visit [www.JRetreat.com](http://www.JRetreat.com)**

## Mazel Tov's

*Jon & Jodi Freedman upon the Bar Mitzvah of their son Sam. Maine*

*Richard and Shana Senzel of Pittsfield MA upon the birth of their son Eitan Shmaryahu. A special Mazel Tov to grandparents, Mark and Lynda Levine of Nashua NH.*

*Paula Silver and Paul Noyovitz of Merrimack, NH upon the Bar Mitzvah of their son Jacob.*

*Jason Bedrick of Windham NH and Chaya Wilner of Scottsdale, AZ upon their marriage.*

*Rabbi and Mrs. Levi Krinsky, Directors of Chabad Lubavitch of New Hampshire upon the Bas Mitzvah of their daughter Etti.*

**Mazal Tov to Rabbi Moshe and Mrs. Chana Wilansky and family, Directors of Chabad of Maine upon the engagement of their daughter and sister, Chaya Mushka to Yossi Freedman of Bahia Blanca, Argentina.**

## Condolences

*Milstein Family upon the passing of Mr. Max Milstein.*

*The Goodman family upon the passing of Mrs. Shirley Goodman*

*Mr. Steven Gladstone, Hannah and Pauline Gladstone of Port. St Lucie Florida and Mrs. Janice Silver of Nashua NH upon the loss of their wife, mother and sister, Marilyn Gladstone.*

# WORLD HARBORS

## Sauce & Marinade

All of our sauces are Kof-K certified Parve, so enjoy the good taste and unique variety that only comes from **World Harbors®**.

Manufacturer Coupon

# SAVE 40 ¢

On the purchase of one bottle any flavor

## World Harbors®

Ready to Serve Sauces & Marinades

Retailer: C.V. Finer Foods will reimburse you \$.40 plus \$.08 handling if you have complied with this offer. Good only on World Harbors Cooking Sauce & Marinades. Any other use constitutes fraud. Invoices proving purchases of sufficient stock to cover coupons presented for redemption must be shown upon request. Cash value 1/100th of \$.01. Send coupons to: CVFI/Universal, P.O. Box 222510, Hollywood, FL 33022-2510 Offer limited to one coupon per item purchased. This coupon may not be used in conjunction with any other discount offer.



5 15364 10040 7

Visit our web site for more products and recipes at [www.worldharbors.com](http://www.worldharbors.com)





# Stop&Shop®

# Save on fine foods for Passover

We sell both Kosher and Non-Kosher Food

**Kedem Apple Juice**  
64 Oz Bottle.  
610984



**3 for \$5**

**Yehuda Matzos**  
5 lb Pkg. 610987  
**\$4.99**



**Aviv Matzos**  
5 lb Pkg. 610985  
**\$5.99**

**Streit's Matzos**  
5 lb Pkg. 610991  
**\$7.99**

**Manischewitz Matzos**  
5 lb Pkg. 611090  
**\$8.99**

**Kedem Grape Juice**  
All Varieties.  
64 Oz Bottle.  
620940



**\$2.99**

**Manischewitz or Streit's Egg Matzos**  
12 Oz Pkg.  
610194



**\$2.99**

**Sweet-Touch-Nee Tea**  
Regular.  
Pkg. of 100  
Bags.  
610068



**\$2.99**

**Joyva Ring Jells**  
Or Marshmallow Twists.  
All Varieties. 9 Oz-12 Oz Pkg.  
610093



**\$2.99**

**Manischewitz Matzo Meal or Farfel**  
16 Oz Pkg.  
610200



**\$2.99**

**Gefen Pineapple**  
Chunk, Sliced,  
Crushed or  
Tidbits.  
20 Oz Can.  
610148



**2 for \$3**

**Lieber's Macaroons**  
All Varieties.  
10 Oz Pkg.  
610163



**2 for \$5**

**Holiday Fruit Slices**  
8 Oz Pkg.  
610100



**\$1.99**

**Streit's Matzos**  
16 Oz Pkg.  
610743



**2 for \$5**

**Fox's U-bet Syrup**  
All Varieties.  
20 Oz-22 Oz Bottle.  
610127



**\$2.99**

**Lieber's Marshmallows**  
White,  
Mini White,  
Toasted or  
Colored.  
7 Oz Pkg.  
610095



**\$1.99**

**Mrs. Adler's Gefilte Fish**  
All Varieties.  
24 Oz Jar.  
610982



**2 for \$5**

**Dr. Brown's Soda 1 Liter**  
All Flavors.  
33.8 Oz Bottle.  
Plus Deposit  
Where Applicable.  
610075



**10 for \$10**

**Gefen Mandarin Oranges**  
All Varieties.  
11 Oz Can.  
610147



**5 for \$5**

**Gold's Borscht**  
All Varieties.  
24 Oz Jar.  
610122



**4 for \$5**

**Promised Land Glass Candle**  
Pkg. of 1.  
610092



**2 for \$1**

**Stop & Shop Honey**  
12 Oz Cylinder  
or Squeeze  
Bear Bottle.  
611174



**2 for \$3**

**Manischewitz, Mother's or Rokeach Gefilte Fish**  
Or White Fish.  
All Varieties.  
24 Oz Jar.  
610160



**\$5.99**

**Gefen Apple Sauce**  
Regular or  
Natural.  
50 Oz Jar.  
611173



**2 for \$5**

**Stop & Shop Zazz Mixers or Seltzers 1 Liter**  
All Flavors.  
33.8 Oz Bottle.  
Plus Deposit  
Where Applicable.  
659711



**5 for \$2**

**Manischewitz Cereal**  
Sunny O's,  
Cocoa Magic  
Crunch or  
Fruity Magic.  
5.5 Oz Pkg.  
610084



**2 for \$7**

Prices effective through April 9, 2009

Use your card and save on items on this page

Some items not available in some stores.



Rosh Chodesh Adar. Sushi making at the Chabad House, Portland, ME



Joe Blatt making a gragger at Jewish Kids Club, Portland, ME



Phyl Rubinstein demonstrating how to make Sushi rolls. Portland, ME

# Lubavitch in action



Models depicting Jewish Women Through the Ages, Manchester NH



Children are mesmerized by the story of Purim by Puppeteer Peter, Manchester NH



Ethan Nemeroff encircled in a bubble at the Hawaiian Purim Party, Portland, ME



Dancing at Hawaiian Purim, Portland, ME



Crowd at the Megillah reading on Purim at Deering High School, Portland ME



Climbing Mount Massada with Rabbi Gray



Women take part in a Challah Baking Workshop, Manchester NH



Etti Krinsky delivering a Dvar Torah at her Bat Mitzvah, Manchester NH



Dartmouth students at the Kotel with the Mayor.



Sinai Scholars group photo, Dartmouth NH



shaw's Osco\* Pharmacy



**2/\$5**

Kedem Grape Juice  
64 oz.



Gefen Macaroons  
10 oz.



**2/\$5**



Yehuda Passover Matzos  
5 lb.

**5.99**

warm wishes for a joyous

# Passover



Yehuda Gefilte Fish  
24 oz.

**2/\$5**



Streit's Matzo Ball & Soup Mix  
4.5 oz.

**10/\$10**



Kedem Apple Juice  
64 oz.

**2/\$3**

Save an additional \$1.50 each after mail-in rebate found on specially marked bottles



Kedem Sparkling Grape Juice  
25.4 oz., Selected Varieties

**2/\$6**



Osem Passover Matzah Meal  
16 oz.

**2/\$5**



Manischewitz Passover Tams  
8 oz.

**2/\$5**



Crispy-O's Passover Cereal  
5.5 oz.

**2.99**



1 Liter Dr. Brown's Soda  
33.8 oz., Selected Varieties

**10/\$10**

+ Deposit Where Applicable



Gold's Borscht  
24-32 oz.

**2/\$3**



Manhattan Chocolates Jelly Rings  
9 oz.

**1.99**



Glicks finest Potato chips  
6 oz.

**10/\$10**



Ungar's Passover Gefilte Fish  
22 oz.

**4.99**



Tabatchnick Passover Soup  
15 oz.

**2/\$3**



Ratner's Passover Blintzes  
13 oz.

**4.99**



Dr. Praeger's potato pancakes  
13.5 oz.

**3.99**



Macabee Kasher Passover Pizza  
13 oz.

**6.99**



Lieber's Passover Cake Mixes  
9-14 oz.

**2.99**

Celebrate with Fine Foods from Israel!



**1.59**

elite Chocolate Bars  
3 oz., Selected Varieties



**2/\$7**

Osem Economy Size Soup Mix  
14.1 oz., Selected Varieties



**2/\$5**

Osem Passover Cake  
8.8 oz.



**2/\$5**

Osem Bissli Multipack  
6-pack, 6 oz.

PRICES EFFECTIVE: FRIDAY, MARCH 20 THROUGH THURSDAY, APRIL 16, 2009

All Prices effective with the Card.