

chabadtimes

Pesach 5768 / April 2008

Holiday Highlights

Special Children's Section

LEADING LADIES:

Women & Kabbalah



message from the Rabbi

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Dear Friends,

As the Holiday of Passover approaches, we are pleased to present you with this informative Passover Guide.



Passover is celebrated as the Festival of Redemption and Freedom. It is a time when we commemorate the exodus of our forefathers from ancient Egypt and on the birth of our nation. It is also the time when we focus on exodus from slavery and bondage, which symbolizes our ability to break free of our personal restrictions and limitations. Thus when we celebrate Passover it is also a unique opportunity to move forward with our goals and aspirations in order to reach new heights and accomplishments. It is a time when we reflect on strengthening ourselves and our spirituality and also on strengthening our community and society. At the Chabad House - Lubavitch we are constantly working on increasing and strengthening our community by providing innovative Holiday Programs, Social programs, Judaism Classes and study groups, and Holiday & Shabbat Services.

One year, the day before Pesach, the Rabbi of Berdichov asked that six silken scarves and six loaves of bread be brought to him at once. People searched the whole town and returned with six scarves, but not one loaf of bread.

The Rabbi held the scarves in his hand and said; "Master of the Universe, the Czar forbids the importing of these scarves. He has soldiers and policemen to help enforce this law. But, here are the scarves, somehow smuggled across the border. "Master of the Universe, three thousand years ago You commanded Your children not to bring bread into the house on Pesach. You have no soldiers or policemen, yet there is no bread to be found in all of Berditchov. Truly, Your children ARE special." Jews are a special people, no use denying it. The Rabbi of Berditchov knew this better than most.

Is it not remarkable, how Pesach brings out the best in us: we all become more observant of the laws, we become more concerned with family and parents. We spend so much on Yom Tov foods, Matzah, Pesach dishes... and, as if that were not enough, we invite the stranger and the poor person to join us at the Seder. You are special, and this is a special time of the year. My friend, we need your special help. Please send us your special Pesach contribution today.

Please enjoy this holiday guide and join us by helping sponsor a program, which will bring the light and love of Torah to a young man or woman on the college campus.

With blessings for a happy and kosher Passover,

Rabbi Yosef Carlebach

CANDLE LIGHTING TIMES for New Jersey

DATE		TIME	BLESSING	BLESSINGS
Fri. April 18	Shabbos Hagadol	before 7:22 p.m.	1	1 BO-RUCH A-TOH ADO---NOI E-LO---HEINU ME-LECH HO- OLOM ASHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO- NU LE-HAD-LIK NER SHEL SHABBOS KODESH.
Sat. April 19	1st Night of Passover (First Seder)	after 8:24 p.m.	2 & 3	
Sun. April 20	2nd Night of Passover (Second Seder)	after 8:25 p.m.	2 & 3	2 BO-RUCH A-TOH ADO---NOI E-LO---HEINU ME-LECH HO- OLOM ASHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO- NU LE-HAD-LIK NER SHEL YOM-TOV.
Fri. April 25	7th Night of Passover	before 7:25 p.m.	4	
Sat. April 26	8th Night of Passover	after 8:32 p.m.	2	3 BO-RUCH A-TOH ADO---NOI E-LO---HEINU ME-LECH HO- OLOM SHE-HEH-CHE-YOH- NU VI-KIYE-MO-NU VE-HI-GE- YO-NU LEZ-MAN HA-ZEH.
Sun. April 27	Passover ends	8:33 p.m.		
<i>Remember Yizkor April 27th</i>				

CHOMETZ DEADLINES

Search for Chametz	Thurs., April 17	after dark
Burn Chametz	Fri., April 18	before 11:39 a.m.
Finish eating Chametz	Sat., April 19	before 10:37 a.m.
Nullify Chametz	Sat., April 19	before 11:39 a.m.

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A message from The Rebbe

Following the Song by Moses and the Children of Israel after Crossing the Red Sea, the Torah relates:

"Miriam the Prophetess, the sister of Aaron, took the tambourine in her hand, and the women followed her with tambourines and cymbals. Miriam said to them: Sing to G-d, the Exalted..." [Exodus 15:20]

Why does the Torah refer to Miriam as a prophetess?

The Talmud explains the historical background, going back to the time when Miriam was the sister of Aaron before Moses was born. Miriam had then boldly declared with prophetic vision, "My mother will give birth to a son who will redeem Israel..."

But why is Miriam mentioned by her special "prophetess" title? And why does the Torah find it necessary to single out Miriam's song from the rest of Israel?

To better appreciate Miriam's major contribution to the Exodus and the Redemption, let us review the details of Miriam's personal background.

The word 'Miriam' is derived from the Hebrew word meaning 'bitter,' relating to the bitter times when she was born and raised.

Pressured by Pharaoh's decree to kill all firstborn boys, Jewish families began to break apart, and Miriam's own parents Amram and Yocheved divorced.

Amid all this despair and hopelessness, Miriam announced a Divine prophecy: "My mother will give birth to a son who will save Israel." Inspired by their daughter's prophecy, Amram and Yocheved remarried. When the baby was born, the house was filled with light, and Amram kissed Miriam on the head,

exclaiming: "My daughter! Your prophecy has come true!"

But three months later, when little Moses had to be hidden in the river among the reeds, her father tapped her on the head, demanding; "My daughter! Where is your prophecy?!"

This is why Miriam stood among the reeds "from afar to know." Watching and looking forward to the realization of G-d's promise, she remained firm in the veracity of her prophecy..." (Midrash)

Miriam's pronouncement of the forthcoming Redemption at first excited the Jews suffering in Egyptian bondage. But this great excitement was followed by great disappointment. Moses was hidden in the river to avoid being caught by Pharaoh's soldiers who hunted down the Jewish baby boys.

Was it all over now? Miriam's prophecy apparently went down the drain, and the Redemption was now impossible. All hope seemed lost as Moses, the intended redeemer of Israel was doomed.

MIRIAM'S VISION

But Miriam refused to change her stance. She knew that she didn't fabricate this prediction. These were Divine and holy words, and she faithfully clung to her prophecy: "My mother will give birth to a son who will save Israel."

Imagine Miriam's predicament in those trying times. The young girl was surely the target of angry questions and doubts, teased and taunted, "where is your prophecy now?"

Miriam's song, years later, was a powerful vindication and triumph over many years of doom and gloom. Miriam rejoiced and was thankful that her prophecy was proven right.

TAMBOURINES

The Torah considers it noteworthy that Miriam and the women did not only sing orally, but that

their singing was accompanied by tambourines. Where did these tambourines come from? The Midrash states that the Jewish women had great vision and foresight, creating and designing tambourines as they prepared for the Exodus.

"The Jewish women of that generation were confident of Divine miracles, so they took along their tambourines from Egypt." Even during the darkest Exile, the righteous women knew that the Divine promise would be fulfilled, and they would eventually be redeemed.

Moreover, those faithful women translated the hope in their hearts into action. Rather than vague wishful thinking, their belief in the Redemption was real and tangible.

Miriam knew with certainty, that regardless of how unrealistic the prospects for Redemption may have looked at the time, the Exodus was actually "right around the corner." Miriam and the women were fully ready and prepared for this great and auspicious moment.

Having strengthened and encouraged Israel's faith during the hard depressing times, these women deserved to herald the redemption, leaving Egypt with a song in their heart and tambourines in their hands.

Miriam's song was indeed different and it therefore stands out in a class by itself! Miriam's song was not inspired after the fact, as was the singing by the rest of Israel. Rather than being a result and effect of the miracle, her song of faith was the cause and reason for the miracle!

When celebrating the holidays, we declare in our prayers: "In those days...in our time." May Miriam's song and her tambourine continue to inspire us to this very day, and may it strengthen our faith as we look forward to the coming of Moshiach, very soon.



Kabbalah Looks at

Biblical Women

By Tzvi Freeman

There is an outer Bible, a story of men and women, of wars and wonders. And there is an inner Bible, according to ancient traditions, in which each word uncovers fathomless wisdom, beauty and light.

From the outside, Biblical women appear to play only a supportive role in a drama dominated by men.

From the inside emerges a story of men manipulated by potent women and nurtured with feminine values. A story that reveals the inner quality of womanhood that transcends the minds of men.

This is the secret of the words of Solomon's wisdom, "A woman of valor is the crown of her husband." As a crown sits above the head and goes beyond it, so the inner light of womanhood is of an essence-quality, of a place the mind cannot touch.

Eve (Chava)

"ADAM CALLED HIS WIFE CHAVA, FOR SHE WAS THE MOTHER OF ALL LIFE"

(Genesis 3:20)

She was the other side of the image of G-d. In her source above, she is "the Shechina"—the Divine Presence That Dwells Within.

This is what drove the earthly Chava to eat the fruit: this yearning to be within, to experience the taste of life, to be immersed in it. With this she transgressed. And she took with herself the Shechina and imprisoned Her as well, so that havoc ensued throughout the cosmos.

Sarah

"WHATEVER SARAH TELLS YOU," G-D TOLD ABRAHAM, "LISTEN TO HER." (Genesis 21:12)

The first to heal the wound that Eve made was Sarah. She descended to the lair of the snake, to the palace of Pharaoh. She resisted his lure and rose back up. While living within, she remained bonded Above.

Abraham empowered Sarah to do so, yet Abraham himself was not capable of such a thing. This is the role of a man—to activate the power dormant in a woman. Without a woman, man has no bond with the Shechina. Without a man, the woman cannot be the Shechina. Once there is a man, the woman becomes everything.

ABOUT OUR COVER ARTIST

MIRY GOLDMINTZ

Miry, daughter of renowned artist Bracha Lavee, launched her career after attending Betzalel, Israel's foremost school for Art & Design. Her creations are enhanced by her years as a special-education art instructor.

In the past year, Mary created an innovative expression: Wall – fine art, hand painted metal sculptures. Starting with laser cut metal, and dressing them in robes of vivid paints, layer after layer convey a feeling of living tradition.

Miry: artist, wife, mother and teacher, bring to life the ancient beauty of our biblical women. Through the use of hard cold metal, feminine beauty combines ancient traditions with modern expression.

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But the desire behind her transgression was the holy yen of the Shechina to permeate all. And in the end, she will succeed, and life within will also be Divine.

As long as the drama of this universe remains incomplete, the Shechina is silent, she does not sing. We see the world She vitalizes, but we do not hear her voice within it. In all people's minds, She plays a secondary role—for her husband conquers and subdues, while she, they say, only provides life and nurture. Such is the mindset of an immature world.

There is a time-yet-to-come, when the secret of the Inner Light will be revealed. Then the Mother of Life will sing loud without bounds.

Sarah is the embodiment of the cosmic power of purification and healing of souls. What Chava confused and stirred together, Sarah sifts and refines; where Chava entered in darkness, Sarah switches on the light. Her work continues through each generation: As the soul of Abraham draws souls in and holds them close to the Infinite Light, the soul of Sarah discerns the stains that must be cleaned and the dross that must be rejected. When any soul or spark of light is healed and returned to its source, you know that Sarah's touch was there.

Rebecca

"DRINK...AND I WILL ALSO DRAW WATER FOR YOUR CAMELS TO DRINK."

(Genesis 24:17-18)

With these words, Rebecca betrothed herself to Isaac and rose to become mother of two great nations. Not for her act of giving, alone, but for her eagerness, because she pursued any opportunity to do good, seeking it with joy and delight, with all her soul and being.

And she implanted this within us as our inheritance. We only need awaken it and we will find the Rebecca within.

Few stories are as detailed in the Bible as the union of Rebecca and Isaac—it is told and retold three times. For in this tale, lies the birth of our people and our purpose. In it lies the inner secret for which the cosmos was created: the fusion of opposites, the paradox and beauty of life. For this, we are here—to unite heaven and earth. And in the union of Man and Woman is found all these.

And who is the matchmaker in this cosmic drama? It is the simple servant of Abraham, who speaks to the Master of the Universe from the sincerity of his heart, obsessed with his mission and delights in its every step. It is each and any one of us.

Rachel and Leah

"A VOICE IS HEARD ON HIGH, WAILING, BITTER CRYING. RACHEL WEEPS FOR HER CHILDREN, SHE REFUSES TO BE CONSOLED FOR THEY ARE GONE."

"Restrain your voice from weeping," G-d tells her. "Hold back your eyes from their tears, For your work has its

reward and your children shall return." (Jeremiah 31:14)

Rachel is the embodiment of the Shechinah as She descends to care for Her children, even to travel into exile with them, insuring their return.

Her sister, Leah is also our mother, the Shechina. Yet she is the transcendent, concealed world; those hidden things of the Divine Mind too deep for men to fathom. She is the Sphere of Royalty as She rises above to receive in silent meditation.

Rachel is the world of revealed words and deeds. She held beauty that Jacob could perceive and desire. But Leah was too lofty, too far beyond all things, so Jacob could not attain her in the same way.

Yet it is from Leah that almost all the Jewish nation descends.

Miriam

(Exodus 2:4)

A young girl stands amid the reeds lining the river bank, still and quiet, watching from afar. She is the guardian of the promise, of all her people have yearned for. She will not allow that promise to leave her sight.

Her name is Miriam and Miriam means bitter, for it is a bitterness that drives her, all the bitterness born of her people's harsh lot. Only her vision can assuage that burning pain, and she alone sustains its pulse. It is a powerful vision, one that will transform the bitter to sweet, the darkness of exile to the great light of freedom.

In her merit, we were redeemed from slavery. And in the merit of women of faith today, the entire world will be redeemed of its darkness.

Deborah

"THEY CEASED LIVING IN UNWALLED TOWNS IN ISRAEL, UNTIL I, DEBORAH, AROSE; I AROSE AS A MOTHER IN ISRAEL." (Judges 5:7)

In the peaceful shade of an ancient date palm in the hills of Ephraim, there you would find a wise woman, a prophetess to whom Israel streamed for counsel, for guidance and for hope.

She summoned Barak, a mighty warrior, and instructed him to wage battle against the oppressors of her people. But Barak insisted he would not go



unless Deborah went with him, and for that she scorned him.

For Deborah did not see greatness in emulating the qualities of manhood—in fighting and winning and conquering—but as a mother in Israel, as a giver of life, nurturing her people with kindness and with faith.

Esther

"SO I WILL GO TO THE KING, CONTRARY TO PROTOCOL. AND IF I PERISH, I PERISH."

(Esther 4:16)

A woman of secrets, of mystery, cloaking her true identity within many garbs, until her time arrived. A woman like the morning star, at that impossible place where the night becomes so dark it has nothing left but to reveal the dawn.

One who dared set foot in the innermost chamber of evil, raising Haman its prince to the pinnacle of glory, only that he should manufacture his demise.

When she ripped away her mask and her inner light burst forth, the façade of chance and coincidence and palace intrigue opened like a curtain to reveal wonders and miracles on their back stage. This way, Esther contains the final redemption, for she married miracle with mundane, discovering unbounded light within a cloud of darkness.

Last Word

Of the most lofty, enlightened souls, many had wives greater than themselves and daughters greater than their sons. So it was with Abraham, Isaac and Jacob. So it was with Rabbi Akiva and Rabbi Meir. So it was with many great masters of the Kabala.

These great men, in their personal lives, were already tasting of the World to Come, when the quality of womanhood will loom over man.

Will My Children Share My Beliefs?

By Aaron Moss

Question:

How can I be sure that my children will share the Jewish values and beliefs that I hold dear. The world has changed so much since I was young, and I can only imagine how much more it will change by the time my children grow up. How can I pass on my convictions to my children?

Answer:

Ideologies are too abstract to pass on. For your beliefs to be conveyed to the next generation, they need to ride on the back of concrete rituals. You can't expect your children to share all of your sentiments and feelings, but you can teach them to continue your customs.

One of the geniuses of Judaism is its emphasis on doing. Pesach is a great example. It is a festival full of demonstrative rituals that convey a deeper message.

We may not all remember exactly how many Israelites left Egypt, or the order of the ten plagues, but we all remember eating Matzah at the Seder. And by power of association we remember the core messages of the Seder - that freedom is an ideal worth celebrating, and that from humble beginnings a nation can reach greatness. These abstract ideals have seeped into the Jewish psyche from generation to generation by being linked with ritual and custom.

But it could have been otherwise. Imagine the Seder was observed as a group meditation on the virtues of liberty. Instead of eating Matzah and horseradish we would read odes to freedom from such great writers as Tolstoy and Plato, Shakespeare and Rowling. Then we would end with some quotes from Nelson Mandela, and sing a few songs of peace and love from Woodstock.

What would be the result? Nothing. There would be no result because such a commemoration would be quite forgettable. The kids would be completely unengaged and the message totally lost on them.

What makes the Seder memorable is the action: the crunch of the Matzah that reminds us of the freedom, the red faces from the horseradish that commemorates slavery, spilling the wine for each of the ten plagues, and the search for the Afikoman. By punctuating the exodus story with these hands-on experiences, we etch it into our children's memory forever.

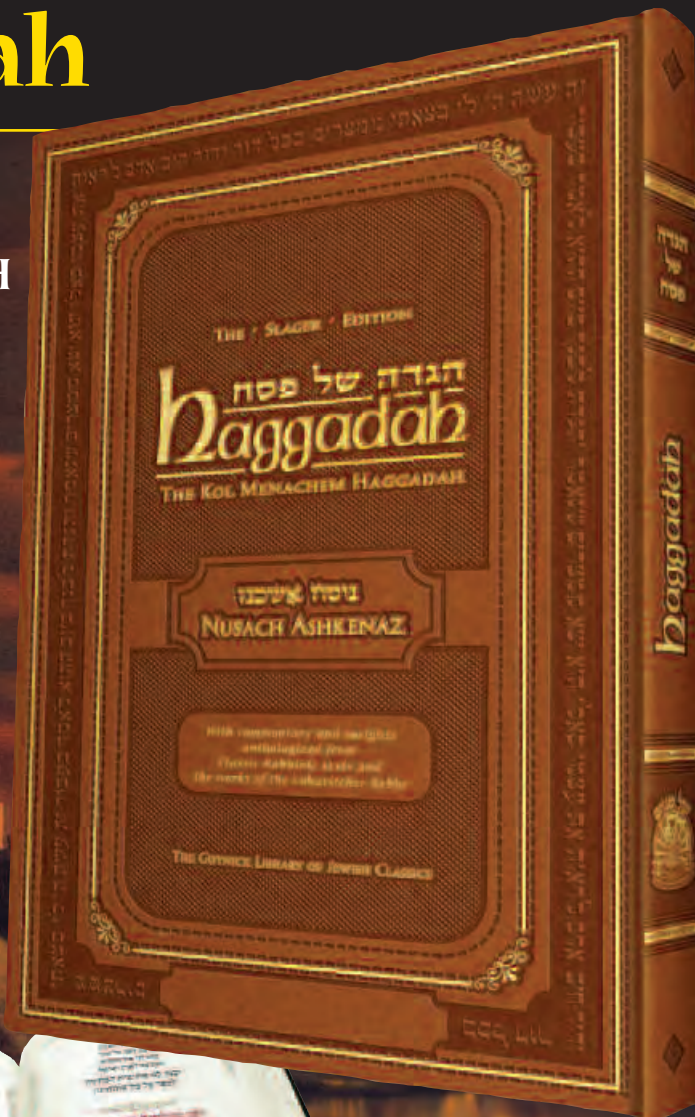
There is no guarantee that your children will follow your ways. But three thousand years of evidence suggests that living your beliefs through ritual works. The Jewish people has survived with our message in tact because we are still eating Matzah. Lofty ideals are difficult to pass on, but crunchy Matzah stays fresh for millennia.



You won't want to spill wine on this Haggadah

The KOL MENACHEM HAGGADAH adds layer upon layer of fresh insight to the age-old celebration of our journey from slavery to freedom.

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TORAH TOUCHDOWN

by Gladys Yenta

Out in the Chabad House yard a most “unorthodox” scene was unfolding. Boys sporting colorful jerseys and pads along with their kippahs were gathered in a huddle. A gentle gray bearded man towered above the youth, who hung on his every word and move. When he crouched down, the 6’5” 240 pound man made eye contact and gave advice. The kids were in seventh heaven. After all, it’s not every day you get to scrimmage with a Super Bowl champ!

Later, in the social hall, the boys tried on his massive Super Bowl ring over cokes and pizza and enjoyed some Jewish coaching as well.

Alan Veingrad is uniquely positioned to inspire Jewish pride and connection. As the world’s only Torah observant man who played and starred in the NFL, he travels widely to share his story. His memorable presentation is always enjoyed, because in addition to playing as an offensive lineman for the Green Bay Packers and Dallas Cowboys, Veingrad is warm and humorous.

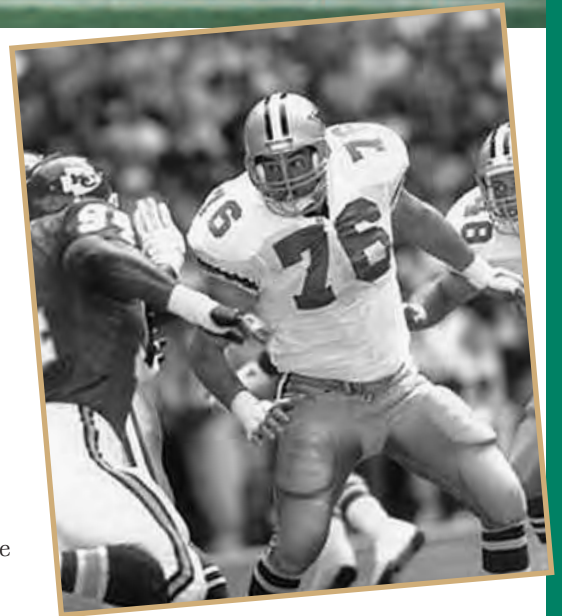
Alan readily describes himself as a mediocre high school player in Miami. He went on to play college ball at East Texas State University, now Texas A&M-Commerce. Only when a college coach told him he had the size and skills to shoot for the NFL did he begin to really focus on that goal.

Always looking for inspiration, Alan honed in on coaches like Vince Lombardi and other books and tapes on winning, positive thinking and self-improvement. His focus and hard work paid off, and in 1986 he was signed as a free agent by the Green Bay Packers.

A note in his locker became a beacon of Jewish connection for Alan. “Knowing I was the “lone Jew,” a Green Bay businessman named Lou Weinstein contacted me. He congratulated me, opened his home and invited me to spend Rosh Hashanah with his family.”

A Jew in the NFL is somewhat of an anomaly, and while Alan never experienced anti-Semitism he did feel the odd man out. With the Weinstein’s support coupled with his own core sense of identity, Alan was not vulnerable to the proselytizing or pre and post game prayer meetings. “I said my own prayer thanking G-d for not getting my neck broken, for being able to play and not harming other players.”

Born in Brooklyn, raised in New Jersey and Miami, this unusual man had a usual Jewish upbringing, attending synagogue until his Bar Mitzvah, and skipping out of irrelevant Hebrew School whenever he could. Alan recalls large family holiday gatherings that focused mostly on the food. Besides a general belief in G-d and strong foundation of Jewish pride, he did not realize



that the Torah was packed full of spirituality and the solid inspiration he had sought through motivational speakers.

After four years with the Packers, Alan went to play for the Dallas Cowboys, where he was on the Super Bowl Championship team, playing nearly every position on the line. He blocked for Emmitt Smith and protected Troy Aikman. Smith valued his help so greatly that he presented Alan with a Rolex watch after winning the NFL rushing title.

Moving on, Alan ended his NFL career after the big one, retiring in 1993. “My body was aching and maxed out,” he recalls, and he found his passion for the game waning. He also married and started a career in the business world.



On the surface Alan had it all, a growing family, vacations, a lucrative career and many recreational activities. Yet, there was a gnawing feeling of a void.

A cousin, an observant radiologist, invited Alan to a Friday night Shabbat dinner. "Truthfully, I went because I felt obligated. He had given me a lot of medical care and advice." Then the cousin suggested Alan sit in on Torah class, and Alan went, again to fill his familiar obligation.

"This class was held in a very wealthy doctor's house. During the first 59 or so minutes of the one hour class I was looking around the beautiful house, at the chandeliers, the opulence, the pool and lake in the yard, and thinking what a great party I would have in this house if it was mine. At the very end, the rabbi talked about how jealousy and materialistic desire can consume you if you let it. I was sitting with my mouth hanging open. I realized he was on to something, and I want-

ed to know more. I asked him for a Torah book I could read, and that was the beginning."

"People mistakenly think that Torah observance is rigid, but really it's inspiration, it's focus, and it's exactly what I always valued and found partially in sports. I started to realize that this way of life and values were rich in meaning. The more I met the Chabad rabbis and enjoyed Shabbos meals with them, the more I realized that I wanted to feel that way all the time, not just once a week. So, my observances grew out of that."

Alan reminds his audiences that he's been there; he has reached a level of success and fame that few enjoy. "For forty years I lived that life." No crisis made him change, just a desire for more depth. An eye opener was a 2003 interview he gave for the *Fort Worth-Star Telegram*. Alan told the reporter about his busy post NFL life, filled with martial arts, kayak fishing, scuba diving and the like.

“People mistakenly think that Torah observance is rigid, but really it’s inspiration, it’s focus, and it’s exactly what I always valued and found partially in sports. I started to realize that this way of life and values were rich in meaning.

"While I still enjoy those activities, seeing this article in print just pointed out how shallow my life was. I had already started going to Chabad for Shabbos, and I realized that there was more to life than that."

After an inspiring 2004 trip to Israel, Alan felt it was time to be called by his Hebrew moniker, Shlomo.



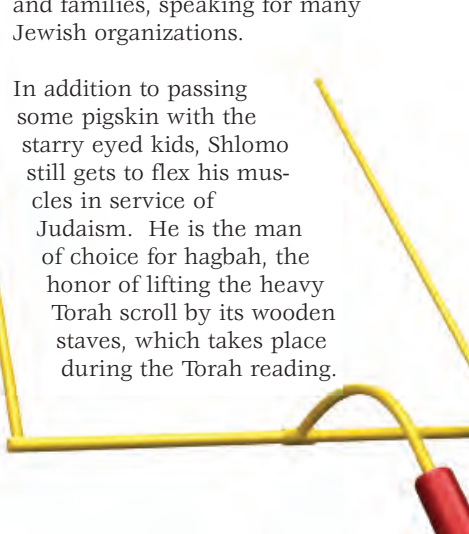
The family koshered their kitchen, and the children started attending Margate Hebrew Day School in Margate, Florida. Shlomo says he never looked back. His family treasures the weekly unplugged 25 hours of Shabbos, when they can focus on each other and escape the barrage of cell phone, pager, computer, telephone. While he enjoys recreational sports with his children, he has no desire to have them end up on the astro-turf. "My body still suffers from the impact of my football career."

Shlomo applies his developed sense of discipline, honed from years on the field, to Torah practice. "Some may laugh at me because I'm the first at shul, with my tallis and tefillin, ready for the minyan. I fondly remember coach Jimmy Johnson. When he called a meeting for 7:00 a.m. you were there, prepared!

Working in commercial real estate lending, Shlomo, now 44, also travels extensively to pursue his passion, entertaining and inspiring kids, college youth and families, speaking for many Jewish organizations.



In addition to passing some pigskin with the starry eyed kids, Shlomo still gets to flex his muscles in service of Judaism. He is the man of choice for hagbah, the honor of lifting the heavy Torah scroll by its wooden staves, which takes place during the Torah reading.



LIBERTY AT LAST

In the story of the Exodus, G-d assures Moses that despite the fact that his initial intervention with the Egyptian king Pharaoh has made things worse, liberation will indeed arrive.

Indeed, after a series of plagues that crush the country and subdue its king, Pharaoh finally surrenders. After mercilessly torturing, abusing and murdering the Hebrews for decades, they are set free. On the fifteenth of Nissan the Jewish people experience a mass exodus from a genocidal regime and a tyrannical monarchy. They have embarked on the path to freedom.

More than three millennia have passed since. Yet we their children and grandchildren still commemorate this event annually. To this day, Passover remains the most widely observed and celebrated Jewish holiday. Many Jews who deem themselves remote from tradition and religion are still compelled to participate in some sort of Passover seder.

The significance of this cannot be overstated. It is easy to celebrate the miracle of freedom when you are free. Yet for most of their history the Jewish nation found itself exiled, oppressed, dominated – physically, emotionally and religiously – by tyrants and dictators of all stripes. If Passover represents the journey from slavery to freedom, what became of it after the Babylonian destruction of the First Temple? Or after the Greek and then Roman conquest of the Jewish land and the exile of its inhabitants? What happened to the celebration of liberty following the destruction of the Second Temple, the horrific Hadrianic persecutions and the long, tragic events that led to the greatest exile in Jewish history?



WHY CHILDREN REJECT PARENTS' VALUES

By Yosef Y. Jacobson

Could Jews still sit down annually and sincerely declare, “We were slaves to Pharaoh in Egypt and G-d has liberated us?”

LIBERTY UNDER OPPRESSION?

This question was raised by one of the great Jewish thinkers of the 16th century, who was himself subjected to horrible persecutions from Christian authorities. Rabbi Yehuda Leow (1512-1607), known as the Maharal, was chief Rabbi of Prague, and one of the most influential Jewish personalities of his time, author of many major works on Jewish thought. During his day, Jews suffered terribly from the infamous blood-libels, being accused of slaughtering Christian children prior to Passover in order to use their blood for Passover matzah.

The Maharal of Prague wondered aloud how the Jews could celebrate their freedom from Egypt during times when they were plunged back into darkness and persecution. Could a 2nd century Palestine Jew truly celebrate Passover? How about an 8th century Yemenite Jew? A 14th century Spanish Jew? A 17th century Polish Jew? Or a German Jew in 1938? A Russian Jew in the 1960's?

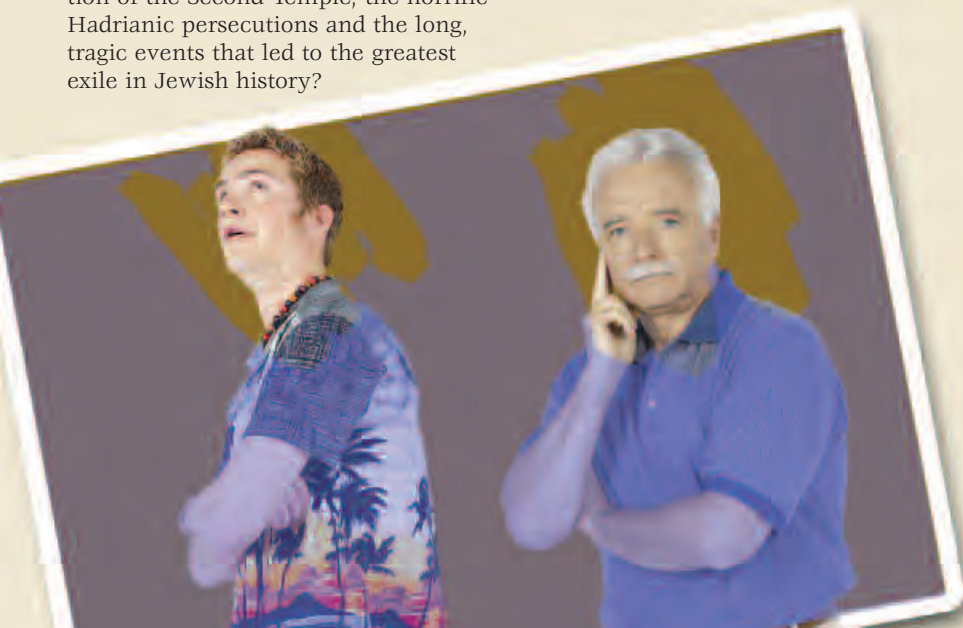
Yet celebrate they did. For 3,323 years, a stubborn nation was determined to re-experience freedom. Under the watchful eye of the Inquisition, in Stalin's Gulag Archipelago, even in the Warsaw Ghetto, you could hear the same question being asked each year: “Why is this night different than all other nights?” And the answer given: Because tonight we were set free!

How did they manage to do this? Were they irrational, oblivious to reality? Or, perhaps, the Jewish people were celebrating something very authentic they felt in their souls every Passover, despite the often unbearable conditions from without?

THE NEW MAN

The answer presented by the Maharal of Prague is both profound and moving.

The Exodus of Egypt, he suggests, was not merely a political event, in which slave laborers were allowed to leave a country and forge their own destiny. It was also an existential mutation, in which the gift of freedom was “wired”



into the very psyche of a people. With the divine liberation from Egyptian bondage, a new type of person was created – the Free Man: The individual who will never make peace with oppression and who will forever yearn for liberty. The exodus implanted within the soul a quest for liberty and an innate repulsion toward subjugation.

Hence, the entire drama that led up to the Exodus from Egypt: the dialogue with Pharaoh, the miracles performed by Moses and Aaron, the king becoming more obstinate, the ten unparalleled plagues that subdued Egypt, and finally the lavish seder ceremony performed while still in Egypt. In an era when oppression was the norm, when kings were believed to have divine and endless power, and the ordinary human being was at the mercy of whimsical leaders and gods, the Egyptian Exodus was intended to revolutionize human imagination for all eternity.

The Jews would discover – and would impart this discovery to all of humanity – that the primary responsibility of every society is to preserve the freedom and dignity of every individual human being under the sovereignty of a free G-d.

Thus, even if subsequently conquered and oppressed, targeted for abuse, hunted down like animals, the Jew would never cease to see himself inherently as a free man. He would never acquiesce to persecution, and would never come to terms with the reality of subjugation.

His very being would remain obsessed with the belief that the future must be different, that redemption is yet to come, that a society in which evil and corruption rules cannot endure.

This, the Maharal posits, is what Jews celebrated each year at their Passover seders, notwithstanding their deprived circumstances. They were not living in la-la land. They knew very well they were exiled, yet they thanked G-d for the Exodus of old, because it gave them the awareness of freedom, the yearning for freedom, and the conviction that

The exodus implanted within the soul a quest for liberty and an innate repulsion toward subjugation.

So for example, when parents and educators impose upon their children and students values and traditions by means of authority and coercion alone, many of these kids upon adulthood might reject these values.



freedom is the innate right of each and every one. If – as the Baal Shem Tov brilliantly put it – you are where your will is, this means you are essentially free. If you crave freedom, you are indeed free.

WHY DO THEY REBEL?

This idea of the Maharal contains profound ramifications in the field of contemporary education.

Being that freedom is an intrinsic property of the human soul, a manifestation of its G-dly nature, we must be extremely cautious to encourage, rather than be threatened, by its full and intense expression.

If this is true of every person, how much more so with children and teenagers, who have a particularly profound quest for freedom, for self-expression, for the liberty to make their own choices and to author their own existence. This is not sinful; it is a divine quality that can be actualized to produce the greatest blessings. If we suppress their liberty, it may compel them to express it in undesirable ways.

So for example, when parents and educators impose upon their children and students values and traditions by means of authority and coercion alone, many of these kids upon adulthood might reject these values. This is not out of disdain for the values per se as much as it is their way to prove to themselves

and their environment that they are indeed free.

Education, of course, requires authority and discipline. Children who are granted the license to do whatever they want, often end up having unhappy lives, lacking stability, direction, and security. In the long run, children are unhappy when they are given too little structure.

On the other hand, when moral and religious values are communicated to youngsters only in the name of authority rather than with the voice of compassion, when faith is about dogma rather than depth, when passion is completely replaced by obligation, the voice of the soul with the burden of tradition, the values we hold so dear can be perceived as instruments of oppression in the eyes of our children. In their desperate need for freedom, we sometimes give them no choice but to say goodbye to all we attempted to teach them.

A delicate balance between anarchy and suppression must be maintained. Youngsters must be shown why the traditional, moral and religious values of their parents and grandparents are means for self-actualization, self-discovery – and the ultimate freedom. And they must be given wise opportunities to experience the happiness of having the freedom to choose that which constitutes the path to a dignified and deep life; the freedom to choose freedom.

I've Lived Through Many Passovers

By Irene Frisch

Pedaling away on the health club's stationary bicycle, I create mental lists of tasks that lie ahead. It is the beginning of April, so I think of Passover, a big to-do in my household.

The seder is one of the few occasions when my entire family gathers at my table. There will also be friends, dressed in their finest. We will pray, sing, laugh, and eat.

To reach that stage, however, I will need to make many trips to the basement to bring down our regular dishes and bring up the Passover dishes. I need to clean the house, superclean the kitchen, dispose of all leavened foods, and buy special Passover food. I will complain about my aching back and sore hands, and be very busy.

My early youth memories come back as a little girl in Poland, excited about the coming Passover. My Passover participation then consisted of new dresses and shoes.

It was always the same ritual. I'd try the first pair of shoes and claim that they fit perfectly. I refused to try another pair. The shoes were usually too small, so by the first day of Passover I limped in my new shoes and would have to return home to change into my old shoes. The new shoes were then given to a less well-off family.

My comfortable, untroubled life came to an abrupt end when World War II began. I was eight years old. After being expelled from our town, I ended up in hiding, first alone, then joined by my mother and sister.

The kind and brave woman who offered us shelter was illiterate; we had no access to a newspaper or a calendar. We did not know what month it was, or even what time of year it was. It is inconceivable how primitive we lived.

One day my mother told us that the next day was the start of Passover. We had almost no money and lived on bread and potatoes. For the next eight days we ate potatoes three times a day, never touching bread. It was our only taste of Freedom.

After the liberation, it took time until we returned to normal life. Ten years later, my mother passed away, and I was living in Western Europe. At an international book fair I met a Prince Charming -- a young man with the bluest eyes in the world, tall and handsome, with impeccable manners. The man was of a different faith, yet I was young and in love, and didn't think of the consequences. On my birthday, he sent me beautiful roses. His calling card was imprinted with his family crest, some European nobility. Even my father was impressed.

The young man proposed, and I was ready to accept. His mother wrote me a letter, inviting me to spend the Easter holiday in the family's villa in Nice, France, to get acquainted. Young and excited, I accepted the invitation and started to pack for the holiday. I wanted to impress the mother, a very elegant lady, so I asked my best friend, Vittoria, to help me pack.

After filling the suitcase with my most precious outfits, I also packed a box of matzah. That year Easter and Passover fell at the same time. Vittoria, who was not

Jewish, asked with surprise, "What is that for?"

"I never ate bread during Passover before, and I do not intend to do so now," I answered. Vittoria was appalled. "You intend to spend your life with that fancy family, and eat matzah during Easter?"

That moment was one of clarity. I remembered my late mother and her Passover. I realized that my roots were stronger even than my romantic desires. I did not go to Nice.

Soon afterward I left for America, where I met a Jewish prince. A young man, tall and handsome, with impeccable manners. We celebrate Passover in our home and to this day, I've never eaten bread during the holiday.



I remembered my late mother and her Passover. I realized that my roots were stronger even than my romantic desires.

Chabad Rabbis in Action



Donating Blood During Chabad's RU Mitzvah Marathon Week - Rabbi Goodman with student participants Yazmin Schwartz, Mallory Goldberg, and Mike Schaier



Join the music every Tuesday Night at Chabad featuring live entertainment, hot food and crowds of great people to meet



Chabad's Student Board of Governors Planning Meeting



Rabbi Baruch Goodman celebrating with Rutgers AEPi Fraternity Brothers



Over 400 students enjoyed "Sephardic Shabbaton" with all traditional Sephardic/Syrian foods, prayers, and songs at Chabad House



Chabad and AEPi - Perfect Together. AEPi President Yonnie Dicker, Matan Shmuel, Rabbi Goodman, and Jewish Involvement Liaison Adam Tucker.



Chabad's Student Board of Governors weekly Planning Meeting



Chanukah in the Frats - Rabbi Goodman visiting with Jewish brothers at the ZBT Fraternity

Chabad Rabbis in Action



Rabbi Eliyahu Kaufman, Spiritual Leader of Cong. Ohav Emeth in Highland Park, NJ, as guest lecturer for Chabad's weekly "Wandering Jew Wednesday"



Thursday Night's "Bake to the Future" - college women busy baking Challahs for the weekly Shabbat Experience weekends at Chabad. Here, SDT Sorority Leader Geri Wurman of Manalapan finishes her whole wheat, two tone challah.



Chabad's Executive Student Leadership Team breaking for a pose at one of its weekly Jewish Social Action planning meetings (Top Row, l-r) Rachel Zeton, Erica Santiago, Elana Spector, Fallon Gross, Mollie Marko, Michael Schaier, Dan Bouskila, Adam Goldberg, (Bottom Row, l-r) Ruth W., Bonnie Rosengarten, Rachel Greiff, Etel Sverdow, Nechama Verter, Irina Bangiyeva, Merideth Hand, Mikki Friedman, Ari Kahan, and Rabbi Baruch Goodman



Chabad's Daily Morning Minyan members Rabbi Yosef Goodman, Shlomo Aronoff, and Michael Schaier at Rutgers celebrating a young man's first Aliyah to the Torah for his Bar Mitzvah. Alex Tolchinsky is a student of Chabad's Hebrew School in East Brunswick.



Ski Trip Organizer, and past student President of Chabad, Avi Feygin of Brooklyn, laying Tefillin before Skiing -- Praying for success on the Slopes



Rabbi Baruch Goodman with Chabad Student Treasurer Michael Schaier on the Ski Trip



RU's Weekly Talmud Learning Group meeting in the Rutgers Chabad Library of Judaica taught by Rabbi Baruch Goodman and Rabbi Israel Botnick.



US Air Force Major Jesse Arnstein and family visiting his "old home" at Chabad for a special Homeland Security Shabbaton with the Rutgers students



Challah Baking 101

by Erica Santiago, RU '08

The typical motherly question of “what did you learn in school today” now has a new meaning for many coeds at Rutgers University. Besides learning liberal arts and sciences, college women who attend the Chabad House at Rutgers University acquire a hands-on, age-old talent for baking Challah bread for the Shabbat.

Through a radically new approach to Jewish education, the Chabad House at Rutgers offers young men and women on the college campus unique Jewish experience workshops in Building a Jewish Home and Family, Running a Jewish Organization, Publishing a Jewish Newspaper, Marketing and Advertising in the Jewish Community, Jewish Chaplaincy in Hospitals, Nursing Homes, Juvenile Prisons, and Children's Rehabilitation Centers, as well as fun culinary activities such as Hamantaschen baking for Purim, and Matzah baking for Passover.

According to campus Rabbi Baruch Goodman, “keeping strong and committed to Judaism based solely on memories from Hebrew school just doesn't make the grade for today's college student; they need to personally rediscover their Judaism in ways that are meaningful and challenging to them now, as young adults. Chabad House is now providing them with the tools and experiences that help make Jewish living a viable option in their lives.”

The Challah Baking Workshop, led by Campus Rebbetzin Sarah Goodman, allows this 3,300 year old tradition to come alive for between 10 and 20 college women each Thursday evening. “Challah baking is more than that first attempt in Pre 1A standing in line with the rest of the class for a chance to

brush the egg yolk on top of an already made twist of dough,” remarked Sarah. “What we do with the Rutgers students is far more challenging and hopefully more rewarding.”

“We begin by describing this ancient art and mitzvah as it originated in the Torah with the first Jewish woman, Sarah (wife of Abraham).” In Jewish tradition, there are three mitzvot (commandments) that are reserved for women: challah (separating a portion of dough), niddah (family purity), and hadlakat nerot (lighting candles) – known

Today, the rabbis
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by the acronym Chanah, spelled in Hebrew chet, nun and hey. This first woman's mitzvah is challah, that is, the privilege of separating a portion of dough from bread before baking it. This commandment comes from Numbers

15:20, where Jewish women are commanded to set aside a portion of dough for the kohein.

Today, the rabbis determined that Jews throughout the world should be reminded of this mitzvah by separating a piece of dough before baking it and burning the dough. (You may have noticed that on boxes of matzah at Pesach, there is usually a notation that says “Challah Has Been Taken,” which means that this mitzvah has been fulfilled for the matzah.)

The recipe, although quite simple, calls for a few hours of waiting. So, during that time, Sarah speaks with the college women regarding their key role in setting the spiritual pace of a relationship, and ultimately of the home they will build with their future husbands one day. (Certainly not indicative of all students at Rutgers University, one student saw a flyer on campus advertising what she thought would be a workshop on challah baking “rolls,” but was in fact a lecture entitled, “The Role of the Jewish Woman.”)

Rebbetzin Sarah also gives a weekly tour of the new, state-of-the-art, 5-star spa-grade Chabad Mikvah to give students a glimpse into the beauty of the mitzvah of family purity.

“After the kneading, braiding, forming and baking, it's time for the challahs to be taken out of the oven – 50 pounds of golden loaves destined to be served at the next night at Chabad's Friday Night Shabbat Experience Dinner Celebration, added Sarah Goodman. “Soft, sweet and delicious whole wheat challahs to feed the army of 500 Shabbos guests we're blessed to have each and every weekend.”



Chabad Campus Leadership Team Sets Dates for Mitzvah Marathon

Chabad's Collegiate Leadership Team at Rutgers: (front row, l-r) Fallon Gross (Pres.), Erica Santiago (VP), Elana Spector; (middle row): Rochel Gelman, Etel Sverdlov, Dan Bouskila (Pres. RJSU), Nechama Verter, Irina Baniyeva, David Schneider (Treasurer); (top): Sarah Goodman, Rabbi Baruch Goodman, Ari Kahan, Reuven Meir, and Adam Goldberg. [Camera Shy: MB Klyman(Gabbai), Michael Schaier (Treasurer & Gabbai), Jack Shamie (Sephardic Minyan Director), Mikki Friedman and Bonnie Rosengarten]

by Blair Singer, RU '11

The old saying goes, "if you want something done right, you have to do it yourself." But when you have a whole group of students who feel the same way, you have the makings of a powerful and influential leadership team.

Led by this year's student President Fallon Gross of Flemington, NJ (RU '09), Chabad's Leadership Team is proud to announce the dates of the annual Rutgers Mitzvah Marathon – a week long marathon of goodness and kindness, on and off campus. Involving over 400 student volunteers, this effort brings hot food and joy to homebound seniors and shut-ins, toys and funds for hospitalized children, sandwiches and clothes to homeless people, blood donations for our area's blood banks, Jewish programming for special needs young adults, as well as the opportunity to do a mitzvah with fellow students on campus.

Beginning on April 6 and continuing through April 13, student leadership volunteers will be running Mitzvah Marathon Tables throughout Rutgers' 5 campuses in New Brunswick and Piscataway. Student will offer passersby a wide variety of mitzvah opportunities including a Tzedokah Box for Children Victims of Terror in Israel and Magan

Dovid Adom, free Shabbat Candles for college women, the putting on Tefillin for the college men, saying the Shema Yisrael, sponsoring a letter in the new Sefer Torah being written for Peace in Israel, packing Passover gifts and Seders-to-Go for Jewish US Army and Air Force Soldiers stationed overseas, plus many others.

'These valiant and trend-setting young people renew our faith in the future, despite what we hear in the news media.

According to Rabbi Yosef Carlebach, Executive Director of Chabad House, "these valiant and trend-setting young people renew our faith in the future, despite what we hear in the news media. To see so many students give of themselves to others is truly inspiring."

At a recent info session held at the Rutgers Student Center on College Avenue, student president Fallon Gross and Rabbi Goodman unveiled this year's impressive Mitzvah Marathon goals and schedule.

"At this crucial time in history, it is up to us to do what is right and fulfill the directives of the Rebbe who told us that Moshiach is now ready to come," Rabbi Goodman commented. "Talking about Moshiach is important, but doing something to make it happen is significant. We are very proud of each and every one of our student leaders and volunteers: they show by example, in the midst of their busy college schedules, how to express their love and care for G-d, His people and His world."

Mitzvah Marathon Director, Erica Santiago from New Winsor, NY (RU '08), added that "we are looking for people to give an hour out of their week to make the difference in someone else's life – and you can't imagine what a difference it makes. To give an hour, respond to the facebook event, or email us at chabad@rci.rutgers.edu. For more information, please call Mitzvah Marathon Headquarters at 732 296-1800.

PREPARING FOR PASSOVER



Saturday, April 19 – Sunday, April 27

The laws and customs of Passover help us prepare, spiritually and physically, for the Liberation we experience at the Seder and through the festival. Passover's unique 'diet' is crucial: we eat Matzah, the unleavened 'bread of faith', and we refrain from eating or owning products made from Chametz, fermented grain.

Saturday Night Live!

THIS YEAR, because Shabbat falls the day before Pesach, some observances are held a day earlier; we search for chometz on Thursday night, April 17th, and we burn our chometz on Friday morning, April 18th. On that Shabbat, challah is eaten separately, and the meal is otherwise eaten on Kosher-for-Pesach dishes. For more information on observing these special rules, please call Chabad or your local rabbi.

THE CHAMETZ-FREE ZONE

In the weeks prior to Passover, we clean out homes of leavened products made from five major grains (wheat, barley, rye, oats and spelt). In contrast to Matzah – the flat 'bread of affliction', the humble 'poor man's bread' – the inflated Chametz represents potential arrogance and selfishness. On

Passover, we will be 'Chametz free' for eight days. Step one is to clean any place

we might have handled Chametz in the house, car and office (desks and drawers, etc..) on our clothing and in our pockets (especially children's!); in purses, pocketbooks, attaché cases, etc.

THE PASSOVER KITCHEN

Before Pesach we clean and search all areas, appliances and utensils used in preparing, serving, and eating during the Festival.

It is necessary to have special dishes, silverware pots, pans and cutlery for Passover. Some utensils may be koshered, ask a rabbi. General instructions: The oven is cleaned and scoured; then not used for 24 hours. Heat to maximum temperature for 2-4 hours. Clean stovetop grates and top burners, then heat until grates glow red-hot. Afterward, cover oven and stovetop with foil. Microwave ovens and stainless steel sinks can be koshered, although not in the same manner, ask your rabbi. Clean refrigerators, freezers, cabinets, cupboards, closets, tables and counters to remove Chametz. Surfaces that come in contact with hot food or utensils-cover with materials that prevent heat and liquid from passing. Launder tablecloths and cloth napkins without starch.

STORING AND SELLING CHAMETZ

Chametz you wish to keep (e.g. food, cosmetics, or utensils) should be stored during Passover in designated closets, cabinets, or rooms-and locked, sealed or taped shut. They will be sold (and the place leased) to a non-Jew before Passover, completely removing it from our legal possession. A competent rabbi performs the sale: he acts as the agent to sell the chametz before the festival, and to buy it back after it ends.

SHOPPING FOR PASSOVER

We are careful to buy only Kosher-for-Passover foods which are free of Chametz. Fresh fruits and vegetables, Kosher cuts of meat and Kosher fish (prepared according to Jewish Law, and having had no contact with Chametz) are Kosher-for-Passover. Packaged foods should have reliable Rabbinical supervision valid for the Holiday. In addition to foods, many medicines, sprays and cosmetics contain Chametz; your rabbi can help determine which to use.



Shmurah Matzah

The ideal Passover Matzah is hand-made "Shmurah" (guarded) Matzah. The wheat is carefully watched and protected against contact with water from the moment of harvest to prevent any chance of fermentation. Kneaded, shaped and rolled by hand, and made the same way as our ancestors did when they left Egypt, they are baked under meticulous supervision to avoid even the slightest possibility of leaven. It is a beautiful custom to eat Shmurah Matzah on each of the Seder nights.



FOUR BOXES



OF MATZAH

By Stan Lapon

done—to give the Shmurah Matzah away. Since he didn't know many people, he gave away two of the boxes to people at work, one to a Jewish woman who had married a Christian and one to a Jewish man who was married to a non-Jewish woman. The third box he took with him to his Seder dinner and the fourth he kept for himself.

The little accountant's Seder dinner was most depressing. His father's wife was quite ill and could barely sit at the table. Her days were not to be long, it seemed to all assembled, who nodded among themselves with little knowing looks. When it came time to display and taste the first Matzah, the accountant's stepmother brightened up. "Who brought the Shmurah Matzah to the Seder?" she asked, rather strongly, everyone thought.

"Why I did," responded the little accountant.

Once upon a time in a small city in Midwestern America, there lived a very kindly and generous rabbi named Rabbi Shmotkin. Every year it was his practice, at Passover time, to mail out boxes of Shmurah Matzah in order to bring a feeling of celebration to the Passover Festival. This is the story of four boxes of this Shmurah Matzah.

The first box arrived at the home of a friendless, middle-aged accountant, who lived alone and whose sole companions were his tank of tropical fish. Since tropical fish were not known as big talkers, our accountant often sat at home at night listening to the radio and wondering.

He remembers going to the door one afternoon to pick up his mail. When he opened the door, a cardboard box fell at his feet. At first he thought it was a medium size pizza that had been wrongly delivered to his home, but when he opened it up and saw the letter inside, a smile came to his face, a rare one for that time in his life, and he said a special thanks to Rabbi Shmotkin, just for remembering him.

The next afternoon, the friendless little accountant again went to the door to collect his daily portion of "occupant mail." Again when he opened the door, another cardboard box fell at his feet. He examined it closely and again found that it was Shmurah Matzah from Lubavitch. "Strange," he thought, "one box was nice, but two seems a bit extravagant on the Rabbi's part."

The afternoon after that, our sad accountant again went to the door for his mail. This time he noticed a certain trepidation in his step and a slight hesitation as he opened the door. You guessed it, in fell another box of Shmurah Matzah.

Now you must understand that this accountant knew a thing or two about computers, so that his initial thought was that maybe he was in some sort of Chassidic computer loop, like when the government forgets that it has sent you your tax refund and decides to send you the same tax refund every week for the rest of your life. "Why," he pondered, "couldn't I get into a government refund loop, instead of a Shmurah Matzah loop? Just my mazel," he said to himself, "everyone else gets money when there is a mistake, I get Matzah."

The afternoon after that, he went as usual to get his mail, opened the door and... you guessed it, in fell a fourth box of Shmurah Matzah. "Shmotkin is trying to tell me something," our accountant thought to himself, "but what could it be?"

"Four boxes of Shmurah Matzah has to be a sign, like the four questions, only more expensive," our little friend pondered. "What shall I do? What shall I do?" Finally, after an excess of soul searching, he decided to do exactly as Rabbi Shmotkin had

"I really want to thank you," she said. "Every day to me is now very precious, and with this unexpected gift, you have done the impossible, for you have made this day somehow even more precious to me than usual."

Everyone was beaming at the table and somehow a very sad and distant night had turned into a very close knit one. "Rabbi Shmotkin is doing something right when he gives this Matzah away," the accountant thought to himself.

Three days later when he returned to the office, the man he had given the Matzah to approached the accountant almost before he had had a chance to have his morning coffee. "You know," he said, "that special Matzah you gave me for Passover, it had a rather profound effect on my wife, who not only isn't Jewish, but she's not even very religious. We don't have a Seder at my house on Passover any more, but I passed out your Matzah and she was fascinated by it. She could not believe how ancient it looked, and she said it gave her a feeling of connection with a past she barely knew existed.

"And you know what's really surprising? She made me take down our dusty unused bible and that very night, (it happened to have been Passover eve) she had me read the entire story of Exodus out loud to her and the kids. You know women never cease to amaze me."

"Well that's just astounding," the little accountant thought. "This program of Rabbi Shmotkin's certainly has had an effect in the most unexpected of fashions."

He walked slowly toward his office, when the Jewish woman who had married the gentile virtually accosted him in the hall. "I really want to thank you for that Matzah you gave us for Passover. You know every year my daughter, husband and I go to my parents' house for a semi-Seder. It's really just a meal, because my husband isn't much interested. When our daughter opened the Matzah box at the house and gave everyone a piece and then she read the rabbi's letter that came with the Matzah out loud, you know, my husband said to me, 'She really likes this service stuff,' and he agreed to let me send her to Hebrew Sunday school. Before that night he was against the whole idea, I don't know what changed his mind, but I think the rabbi's Matzah had something to do with it."

"Needless to say, I was in a state of shock from these revelations, and had no small feeling of guilt about hanging on to my own box. Look at the good I could have done for someone else, if I had given all of Rabbi Shmotkin's Shmurah Matzah away.

But then I remembered how I felt when I got my first box and was kind of glad that I had set it aside."

Just For
FUN...

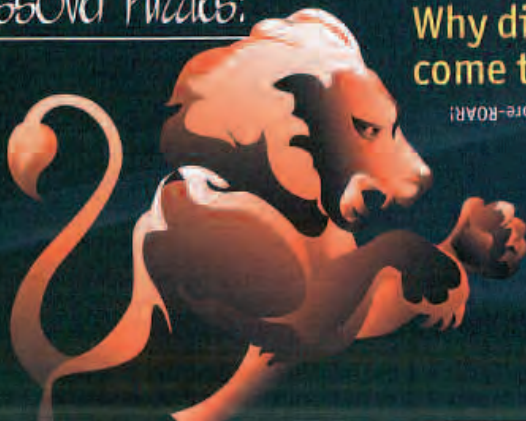
SEDERKU

- 1 - 
- 2 - 
- 3 - 
- 4 - 
- 5 - 
- 6 - 
- 7 - 
- 8 - 
- 9 - 



RULES OF SEDERKU: Each of the nine blocks has to contain all nine Pesach images within its squares. Each image can only appear once in a row, column or box. The puzzle has just one correct solution.

Passover Puzzles:



Why did the lion come to the Seder?

Because he wanted to eat More-ROARI!

Why did the Matzah quit his job?

Because he didn't get a raise!



KNOCK KNOCK.



KIDS Matzah

MATZAH



MATZAH: The most important Mitzvah of Passover. It's no wonder then, that the Torah calls Passover "Chag HaMatzot" – the Festival of Matzot! It may seem like a dry, simple cracker, but there's more to Matzah than meets the eye!

Let's visit: The Matzah Bakery!

1. The Overseer - "Mashgiach"

The Rabbi in charge is called the Mashgiach. It's his job to make sure there are no sneaky Chametz crumbs lurking anywhere in the building!

"Sand down the rolling pins!"

"Change the paper tablecloths!"

FACT: To fulfill the Mitzvah of eating Matzah on both Seder nights, we eat at least one "Kezayit" of Matzah. (Just under 1oz., about half the weight of an egg.)



2. The Flour Girl

The flour girl takes an exact measurement of pure, dry flour and dumps it into the mixing bowl.

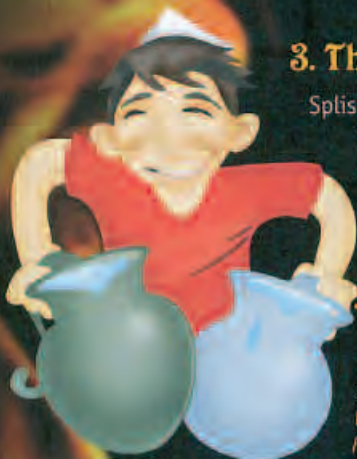
FACT: The flour used to make Shmurah Matzah is watched from the moment the wheat is cut down, until the Matzot are placed in the oven. "Shmurah" means "Guarded" and it's exactly that!



3. The Water Boy

Splish, splosh! The water boy takes an exact measurement of pure water and adds it to the flour in the mixing bowl.

FACT: The water used is called "Mayim Shelanu" – "Rested Water." This is water that has been collected, stored and guarded overnight to protect it from Chametz.



4. The Kneader

You need strong muscles for this one! The kneader pounds and kneads the dough constantly, making sure the flour and water are completely mixed together. If he stops for more than a second the dough can rise and become Chametz. Hurry, hurry!

FACT: When we eat Matzah during the Seder, we lean to the left like royalty, and eat it quickly, within 6 minutes!



10 different people are needed to make one hand-made



in the Bakery!



MANIA!

5. The Rollers

A whole line of people are needed for this job: rolling fist-sized portions of dough into the flattest circles they possibly can!

FACT: The rolling pins are sanded down every 18 minutes to make sure there are no bits of dough left clinging to them. Any dough leftover is automatically Chametz!



6. The Hole Maker

This is one "holy" guy! Ever wondered how Matzah gets those yummy brown holes? Here's how! The hole maker rolls a thick, spiky wheel called a Dough Docker over the flat pieces of dough.

FACT: Matzah needs holes to prevent the dough from rising.



7. The Transferrer

This guy needs to slide all the unbaked Matzot onto a long, wooden pole and transfer it over to the baker standing in front of the blazing hot oven.

FACT: The whole Matzah-baking process takes 18 minutes, from making the dough until it's put in the oven.



9. The Packer

Stack, cover, stack. Stack, cover, stack. The packer carefully places the Matzot into boxes, making sure not to break any. We need at least three whole Matzot for the Passover Seders!

FACT: Shmurah Matzah ranges from \$3.29 US to a whopping \$80.00 US a pound!



8. The Baker

The baker gingerly slides the long, wooden pole into the oven, lays the Matzot down flat, waits no longer than 25 seconds, then flips the Matzot over and gently draws them out with a long-handled, metal spade.

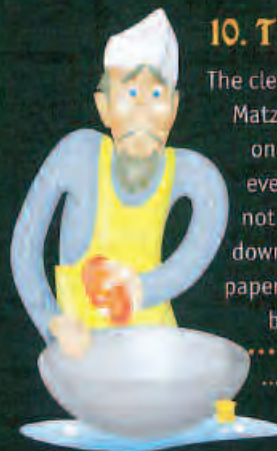
FACT: The Matzah Bakery oven can be heated up to a scorching 2000 degrees Fahrenheit (900 Celsius)! That's hot enough to melt lead!



10. The Cleaners

The cleaners are an integral part of the Matzah baking process. They're the ones who make sure to keep everything spick-and-span so there's not even a hint of Chametz. They sand down the rolling sticks, change the papers on the table, clean the mixing bowl and dry all the utensils. Phew!

...and then the process starts all over again! Hurry, only 18 minutes to go!



Shmurah Matzah! Do you know all the steps involved?



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