



April 19-27, 2008
Nissan 14-22, 5768

your
Seder
supplement

Courtesy of
**Chabad of
Anytown**

Are you Hungry?



Based on the Lubavitcher Rebbe's Teachings

At the beginning of the Seder we invite ourselves to experience freedom.

"Whoever is hungry, come and eat. Whoever is needy, come celebrate."

If you hunger for inspiration, open up and absorb the Haggadah's message of liberty.

Don't just sit there - enter the Pesach experience with your very being. Read the Exodus, taste the Matzah, Food of Faith, and drink in the wine of freedom.

The Seder does not just commemorate miracles of the past; it is a personal experience, the exodus of the soul.

The same spiritual energies that brought about the miracles long ago are reawakened. Freedom is in the air. On Pesach long ago we left Egypt; this Pesach we can free ourselves from our own slavery.

Rather than rush through the Haggadah to get to the main course, let's take our time, allowing the eternal story of freedom sink in to become part of us. Let yourself go and free your soul.

Dear Friends,

The Seder observances help us recall the Exodus. So the question arises: why go through all the motions? Why not just close our eyes and meditate on "freedom?"

The Seder teaches us that we learn best by doing. Judaism blends the spiritual with the physical, reaching lofty ideals in physical ways.

The Seder is rich in symbols that see, taste, touch, and feel the concepts. The horse-radish chokes us with bitterness, the Charoses looks and feels like mortar. Matzah allows us to digest, internalize freedom and absorb it into our system.

Rather than just express freedom in flowery phrases, we drink four cups of wine. And we don't just reenact the past, for Elijah's centerpiece cup represents our Redemption in the future.

Good intentions are vague and abstract; they become real and concrete in a physical mitzvah involving not only the mind, but also our body.

Our Mitzvos combine thought and action, complementing each other like body and soul.

Wishing you a kosher and Happy Pesach!

Rabbi of Anytown

www.chabadanytown.com

How to Passover LAWS & CUSTOMS

Saturday, April 19 through Sunday, April 27

**Sharing the memories and tasting the freedom,
Passover links us to Jewish history and tradition by
disposing the Chametz and bringing in the Matzah!**

What is Chametz?

"Chametz" includes bread, cookies, pastries, macaroni, whiskey or liquor; any wheat, barley, rye, oats or spelt flour that had 18 minute liquid contact before baking.

All processed food must be reliably certified Kosher for Passover.

It is forbidden to own or derive any benefit from chametz. We do not buy, sell, give a chametz gift, or use chametz pet food. (If there is no Kosher for Passover alternative, the pet is transferred to non-Jewish ownership).

Kitniyos

Grains similar to wheat, e.g. rice, kasha, peas, lentils, beans, and corn, including corn starch, corn oil, peanuts, soy, etc. are not eaten. (Sephardic Jews may eat kitniyos.)

Cleaning House

We clean every room, closet, drawer, etc. at the home or office to remove any chametz. The car, seats and trunk are thoroughly cleaned and vacuumed.

A clean room is dedicated to store Passover supplies. No Passover food is placed in the kitchen until it is kosherized for Passover. Dishes and cutlery are reserved exclusively for Passover. (Consult a rabbi on how to kosherize metal utensils for Passover).





Kitchen Koshering

Kitchen surfaces and counters used year round are scrubbed and covered with aluminum foil or cardboard.

The stove is thoroughly cleaned. Grates and parts touching the pot should preferably be new for Passover. Cover the stovetop with heavy aluminum foil. To bake on Passover, consult a Rabbi on how to kosherize the oven.

The sink is lined with a plastic or tin insert. Stainless steel sinks (not ceramic) may be kosherized. The refrigerator is cleaned and lined with paper or foil, perforated to allow air circulation.

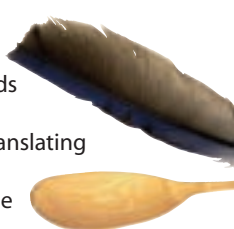
Closets, tables and chairs (as well as the highchair, crib, stroller and car seat) are scrubbed, and cabinet shelves are lined with paper or plastic.

Searching for Chametz

We do a 'Bedikas chametz' search Thursday night April 17 through the house (office & car) in all rooms, closets, shelves, behind furniture, etc.

Ten wrapped pieces of bread are placed to be "found" during the search. (Tip: Keep a chametz hiding list, in case you forget their location!) A blessing is recited before searching by candle (use flashlight under beds etc.) with a feather, wooden spoon and bag to collect all chametz found.

After the search, we disown all overlooked chametz by saying and translating "Kol Chamira: All leaven in my domain which I did not see or did not remove, or have no knowledge of, shall be null and void as the dust of the earth."



Burning the Chametz

All chametz found in the search is burned Thursday, April 18 late morning, along with this chametz annulment: "All type of leaven in my possession which I have seen or not seen, which I have removed or not removed, shall be null and void as the dust of the earth."

Saturday Night Special!

Important Notice:

This year, Pesach begins on Saturday night, which necessitates changes in our Passover preparations. In respect of the sanctity of Shabbat, the search for chametz and the burning are observed a day earlier, on Thursday night and Friday morning. A minimum of challah is set aside to be eaten for the Shabbat meals, which are otherwise prepared in Passover utensils. The Shabbat morning meal is eaten earlier than usual, with all chametz consumed by the chametz deadline indicated. Remaining bread crumbs are disposed and flushed away.



Chametz Deadline

Chametz found during Passover must be burned immediately. If found on Yom Tov (1st, 2nd, 7th, or 8th day) it is covered, and burned after Yom Tov.

Sale of Chametz

All remaining chametz is sold through the rabbi to a gentile, who gives a deposit in a legally binding sale, and the balance is a guaranteed loan. The buyer can later resell it to the seller by mutual agreement.

Place all chametz utensils in the designated room or closet(s) to be sold, and lock or seal it until after Passover.

Unsold Chametz

The prohibition against chametz applies to all chametz owned by any Jew during Passover. We patronize only bakeries/groceries owned by Jews who sold their chametz, or non-Jewish owned stores. Consult a rabbi which supermarket chains we may buy chametz from after Passover.

First-Born Fast

The Jewish first-born were spared when the tenth plague struck the Egyptian first-born. In gratitude, our first-born sons fast on Passover eve, Thursday, April 17, but are exempt by hearing a Talmudic Siyum conclusion, usually held in the synagogue.

Laws of the Day Before Passover

After the chametz deadline, only kosher for Passover foods may be used. But we don't eat matzah, wine, romaine lettuce, horseradish and endive which are reserved to be eaten the first time at the Seder. Some also abstain from eating the charoses ingredients: apples, pears, and nuts before the Seder.

Celebrating the Seder - April 19th and 20th

Matzah

Once the house is clean of all chametz, we are ready to usher in Passover. Matzah is a simple mixture of flour and water that did not rise, reminding us how



Israel left Egypt in great hurry with no time for their dough to rise. Matzah relives our flight from slavery to freedom.

Note: Not all Matzah is kosher for Passover. Read labels carefully. Consult a Rabbi regarding egg Matzah, permitted only in case of illness.

Shmurah Matza

All Kosher for Passover Matzah is carefully watched during baking. Shmurah Matzah is a specially made Matzah, preferably hand baked, whose grains were supervised from the harvesting of the wheat.

The special Shmura Matzah is used at least for the first ounce of Matzah eaten at the Seder. A little over half of a round hand baked Shmurah Matzah equals 1 ounce.

Some refrain from eating "Gebroks"- Matzah or Matzah meal mixed with liquid, to avoid any possibility of leavened dough. But everyone eats Gebroks on 'Achron Shel Pesach,' the last day of Passover (Sunday April 27). This day's Haftarah is about Moshiach; and a Seudat Moshiach meal raises our Redemption awareness.

Maror: Bitter Herbs

Romaine lettuce, endive, fresh horseradish, or a combination of these are eaten for the mitzvah of Bitter Herbs, recalling the Egyptian slavery.

(Minimum amount is 1 ounce; Romaine lettuce covering a 12x10 inch area).

Charoses

The Maror is dipped into the Charoses mixture of crushed nuts, wine, pears and apples symbolizing the mortar the Jews used to make bricks in Egyptian bondage.

Reclining

We recline (to the left) in relaxed feeling of freedom and royalty when drinking the Four Cups of Wine, eating the Matzah, the Korech, and the Afikoman.

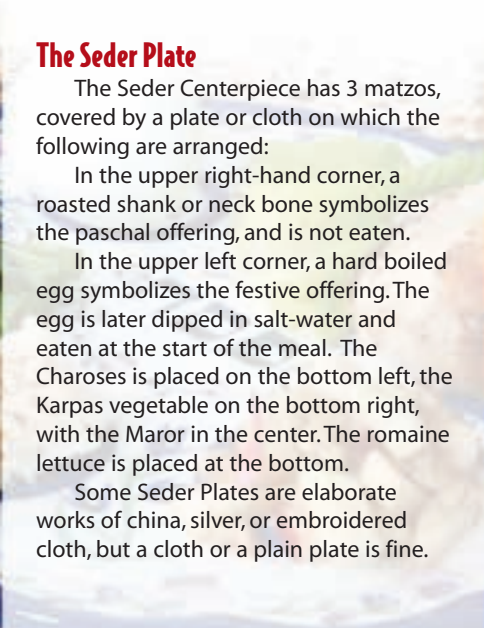
The Seder Plate

The Seder Centerpiece has 3 matzos, covered by a plate or cloth on which the following are arranged:

In the upper right-hand corner, a roasted shank or neck bone symbolizes the paschal offering, and is not eaten.

In the upper left corner, a hard boiled egg symbolizes the festive offering. The egg is later dipped in salt-water and eaten at the start of the meal. The Charoses is placed on the bottom left, the Karpas vegetable on the bottom right, with the Maror in the center. The romaine lettuce is placed at the bottom.

Some Seder Plates are elaborate works of china, silver, or embroidered cloth, but a cloth or a plain plate is fine.



Four Cups

Each person drinks 4 cups of wine: First at Kiddush, the Second after reading the Haggadah, Third after Grace after meals, and the Fourth Cup concludes the Seder.

The cup should contain at least 3.5 ounces. Use grape juice if wine is difficult.

Korech: Matzah & Maror Sandwich

We eat a Matzah and maror combination, as Hillel ate Matzah, maror and Paschal lamb together in the holy Temple. This sandwich consists of 1 ounce of bitter herbs placed within two pieces of matzah (1 ounce).

Afikoman

The Afikoman, the last Matzah before saying Grace at meal's end, is eaten by midnight of the first Seder. At the second Seder, it may be eaten past midnight.

Cup of Elijah / Opening the Door

Toward the Seder's end, we open the door for Elijah. Recalling our Redemption from Egypt in the past, we also look forward to the future Redemption, exclaiming "Next Year In Jerusalem!"

Moshiach isn't just wishful thinking, but a Divine promise that a Redeemer will inspire all Jews and usher in universal peace to change the world for good.



Expanding the Haggadah

The original Haggadah is in Hebrew, but the story should be understood in plain English (or other language).

Don't read the Haggadah merely by rote, but elaborate on it, for "it is praiseworthy to explain the story of the Exodus." Enhance your Seder with commentary, personal experience, thoughts and insight.

Food For Thought: Personal Chametz & Matzah

Chametz and Matzah represent the opposites of good and evil. Historically, the Matzah reminds us how the Jews left Egypt in a rush so that their dough had no time to rise. There is also a moral dimension: Chametz and Matzah represent human characteristics. Arrogant and egotistic, Chametz puffs up, swelling bigger, while Matzah's low profile suggests humility with no pretensions of appearing greater than it really is.



First Fast-Food

Chametz and Matzah, the Passover opposites, are both made from flour and water. Timing makes all the difference: bread is left to rise, while Matzah is made in a rush.

A Matzah bakery hums with the constant rush and movement of hands, rolling pins, perforators, shovels and dough, into the oven and out. Nothing stands still from the moment flour touches the water until the finished Matzah comes out of the oven.

Time is but fleeting moments, here today and gone tomorrow. Intangible and abstract, time makes all the difference. Not only on Passover, but all the time.

Matzah and Mitzvah

This quick Matzah baking movement recalls the rush out of Egypt. The similar Hebrew spelling of Matzah and mitzvah relates the rush of baking Matzah to the mitzvah observance.

Just as we are quick with Matzah, let us be prompt and energetic with all mitzvos. Abraham, our Patriarch, is praised for "rising early in the morning" to serve G-d. If we don't seize the moment, it may be lost when we finally get around to it. "Do not say when I will have time I will study, for you may not have the time." (Ethics of our Fathers, Chap. 2)

Good timing enhances a mitzvah. Even if it finally gets done later, "a mitzvah is best at the right time" (Talmud). Procrastination shows lack of interest and appreciation. Although better late than never, the Mitzvah loses its taste, like a cup of hot tea standing around, soda that lost its fizz and gone flat, or Chametz dough after the 18-minute deadline.

Sometimes, it's best not to rush into things, but with a mitzvah let's strike while the iron is hot. Why wait till next year, or for retirement, to learn Torah, go Kosher, or try Tefillin? The time is ...NOW.

Let's be Practical

The Seder observances help us recall the Exodus. So the question arises: why go through all the motions? Why not just close our eyes and meditate on 'freedom?'

The Seder teaches us that we learn best by doing. Judaism blends the spiritual with the physical, expressing lofty ideals in physical ways.

The Seder is rich in symbols that see, taste, touch, and feel the concepts. The horseradish chokes us with bitterness, the Charoses looks and feels like mortar.

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The Grand Finale

The Seder hums with talk and activity, but "Elijah's Cup" stands silent, its contents untouched. We say a blessing over each of the Four Cups, but not a word for this one.

Yes, when "opening the door for Elijah," the kids watch its quivering ripple to detect a sampling by the visiting prophet, but there's more to this than childish imagination. It's nice to offer Elijah a drink, but thank you, he doesn't need sips to keep him going.

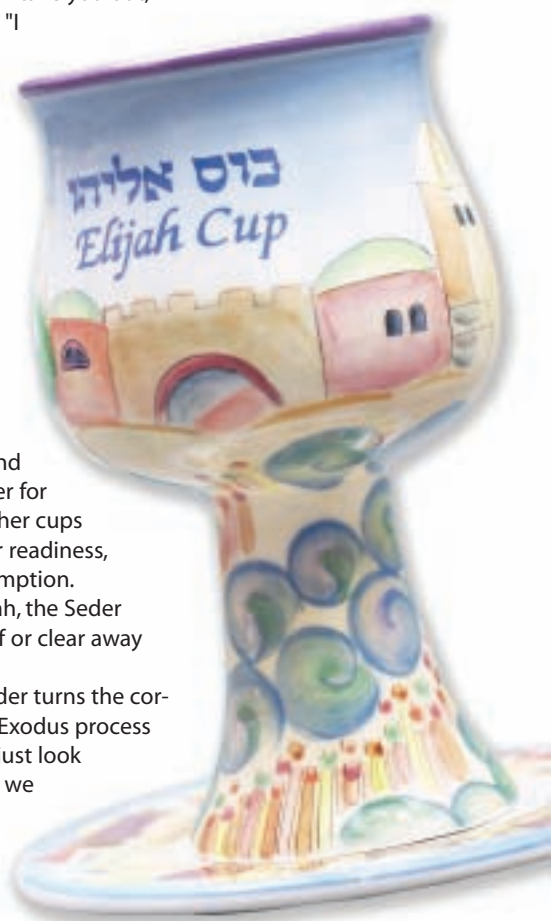
More than just an honorary toast, Elijah's Cup gives our Seder focus and direction. The other Four Cups represent the "Four Expressions of Redemption" in G-d's promise to Moses (Exodus 6:2-8): "I will take you out," "I will deliver you," "I will redeem you," and "I will acquire you."

But Elijah's Cup represents the Torah's fifth expression: "I will bring you into the land." Even with Israel being a haven and a blessing for over 50 years, it has yet to achieve true peace. It is not time yet to drink the fifth cup, but it represents our prayers and hopes for the ideal world.

"Redemption" is not a wishful fantasy. Jewish belief in the Redemption is real and relevant, of Maimonides' Thirteen Principles of Faith. Elijah's Cup takes the mystical Redemption concept out of the closet, and places the issue on the table, in the center for all to see and contemplate. Unlike the other cups that come and go, this one expresses our readiness, standing by for Elijah to herald the Redemption.

Once they've closed the door on Elijah, the Seder winds down, and people tend to doze off or clear away the table.

On the contrary! At this point our Seder turns the corner from the past toward the future, the Exodus process to be completed by Moshiach. We don't just look back to the past Pharaohs and pyramids; we also look forward to the ultimate Redemption, may it be speedily in our days.





Use creative (dollar store) “visual aids.” Add Animation! At the appropriate part of the Haggadah throw out toy frogs... cows and animals... snakes and spiders (beware)... ping pong balls (hail)... wear dark sunglasses to simulate darkness...

Prominently introduce (with a vocal drum roll), honor or reward the child asking the Four Questions, good readers or singers, or any good question raised during the Seder.

We read the Haggadah in a language we understand, but it’s interesting to also hear a paragraph in a foreign language.

Share the wealth! Go around the table and take turns reading the Haggadah.

Assign topics of discussion, such as the “The Four Sons” and ask a guest to prepare and present each son.

There’s no dumb question. Encourage all ages to ask, and invite everyone to think of possible answers. Prepare questions such as: “The Haggadah states that this year we are still slaves and not free. What is the Jewish definition of freedom?”

“Next year in Jerusalem?”

‘How many really want to live in Israel? What does “Jerusalem” mean to you?’

“What’s wise about the wise son? What defines wisdom?”

The Seder is not a dinner party. Advise your guests to eat a little before, so they won’t be starved to rush through the Haggadah.

Use the same Haggadahs so everyone can follow along. There are also kid’s versions. On the other hand, a unique, exotic Haggadah makes a good conversation piece.



Candle Lighting Times

for _____

DATE	TIME		BLESSING
Fri. April 18	Shabbos Hagadol	before _____ p.m.	1
Sat. April 19	1st Night of Passover (First Seder)	after _____ p.m.	2 & 3
Sun. April 20*	2nd Night of Passover (Second Seder)	after _____ p.m.	2 & 3
Fri. April 25	7th Night of Passover	before _____ p.m.	4
Sat. April 26*	8th Night of Passover	after _____ p.m.	2
Sun. April 27 (Yizkor)	Passover ends	_____ p.m.	

* On holidays it is forbidden to create a new fire by striking a match, lighter, etc., but it is permissible to light from an existing flame burning since before the holiday, such as a gas pilot or candle.

Blessings

- 1** BO-RUCH A-TOH ADO----- E-LO----- ME-LECH HO-OLOM ASHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHAB-BOS KODESH.
- 2** BO-RUCH A-TOH ADO----- E-LO----- ME-LECH HO-OLOM ASHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL YOM-TOV.
- 3** BO-RUCH A-TOH ADO----- E-LO----- ME-LECH HO-OLOM SHE-HEH-CHE-YOH-NU VI-KIYE-MO-NU VE-HI-GE-YO-NU LEZ-MAN HA-ZEH.
- 4** BO-RUCH A-TOH ADO----- E-LO----- ME-LECH HO-OLOM ASHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHAB-BOS V'SHEL YOM TOV.

IMPORTANT TIMES

Search for Chametz	Thurs., April 17	after nightfall
Burn Chametz	Fri., April 18	before _____ a.m.
Dispose of Chametz	Sat., April 19	before _____ a.m.

Join Chabad of Anytown for a

Feder's Experience

Saturday Evening,

April 23, 2007

8:00pm

At Chabad Center
120 Main Street

Adults: \$36, Children: \$18

RSVP: 123-0770



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