

Chabad of Venice & North Port

Shalom Times

SPRING 2022 / PASSOVER 5782

A LITTLE NOSH FOR THE SOUL

PASSOVER HAGGADAH →



Friday night, April 15th 2022. The 14th of Nissan. Marks the Exodus of our nation from slavery to freedom. Your local Chabad will host a festive commemorative meal known as the Passover seder. Call (941) 493-2770 for details.

The miraculous redemption was quick and there was no time for the dough to rise, so our great grandparents ate matzah. Get your own hand-made Shmurah Matzah by visiting www.chabadofvenice.com.



Our people were 1) removed 2) saved 3) redeemed 4) taken out of Egypt. So drink 4 cups of wine to celebrate each term used in the Torah to describe the Exodus.

הגדה
של
פסח



DEDICATED TO THE LOVE
AND INSPIRATION OF THE
LUBAVITCHER REBBE

In loving memory of
RAV LEVI YIZTCHAK BEN
BORUCH BENDET Z"L

Shalom Times

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{SHALOM!}

Dear Friend,

The story of Passover happens every day. Think about it, aren't we all a slave to one thing or another? Doesn't it feel as if G-d alone can redeem us from our pain and suffering? Perhaps, the world needs a Passover this year more than ever before.

The Chasidic masters urge us all to relive the exodus and somehow make it manifest in our own lives. This issue of our magazine is our attempt to help our readers maximize their inner Passover freedom. The *15 Steps to Freedom* is the perfect guide for the seder, injecting each of the seder items and traditions with meaning and spirituality.

Enjoy the inspiration and how-to guides. Feel free to share a copy with a friend.

Passover is all about freedom. We retell the story of the Exodus to remind us that G-d did redeem us from our troubles long ago, and we will be redeemed from our problems now as well.

May Passover 2022 bring us freedom, health, and redemption for our families and for the world.

Wishing you a happy and healthy Passover,

Rabbi Sholom & Chaya Rivka Schmerling

Chabad of Venice and North Port



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PLANNED GIVING:

Consider a lasting legacy by including Chabad of Venice in your will.



We are fully responsibly to raise our own budget and are supported by individuals that care.

THANK YOU FOR YOUR SUPPORT!

Chabad of Venice & North Port is a tax-exempt IRS-registered 501(c)(3) non-profit organization. All donations of real estate can provide you with the maximum tax benefits allowed by law.

My Trip to the Capital



This past week (March 30th), I was honored with an invitation to attend the Living Legacy Conference in Washington DC, celebrating and paying tribute to the Lubavitcher Rebbe's life, legacy, and vision for our world.

Seeing the coming together of many of our country's leaders (from both sides of the spectrum) for such a noble purpose, made a deep impact on me. As first and foremost a shliach and emissary of the Rebbe, I'd like to share with our community, some of the most meaningful moments of the event.

As a prelude, an extraordinary effort was undertaken this year in particular to honor the Rebbe for his achievements. The marketing around the event was "Celebration 120" - marking one-hundred and twenty years (a complete life in the Jewish lexicon) since the Rebbe's birth in 1902. To commemorate the occasion, world-renowned personalities and dignitaries made their appearance, and I got to mix in, not-so-undercover, amongst them.

Meeting with Congressman Greg Steube and Senator Rick Scott from our great state, we discussed the happenings in Florida and around the world. We had a few minutes to discuss the initiatives being taken to help Jewry in Ukraine, and share our hopes for an immediate stop to the war. Rabbi Markovitch, the Chief Rabbi of Kiev, joined our conversation as well, and thanked the congressmen for America's aid to Ukraine and advocated for further support to alleviate the crisis. One could hear the pain from his imperfect English over the displacement of over 30 Jewish communities across Ukraine.

Beyond the focus of Ukraine, there was obviously much talk about the Rebbe's impact around the world, within his lifetime and after. There are two highlights that stand out in my mind in that regard: the first was seeing the excitement on the face of former Senator (and known Lubavitch supporter) Joe Lieberman - anyone could tell how thrilled he was that such an event was taking place in Washington DC; and the second was meeting the legendary Soviet 'Refusnik' and Israeli politician, Nathan Sharansky, who shared his gratitude for the Rebbe's support and council for Jews in the Soviet Union during his youth, as well his pride in the growth and impact Chabad continues to have to this very day.



With Chief Rabbi of Kiev, Rabbi Markovitch and Congressman Greg Steube



Senator Ted Cruz



Senator Chuck Schumer



With Senator Joe Lieberman



With Natan Sharansky



With Senator Rick Scott



Among the prominent speakers and guests were Senate Majority Leader Chuck Schumer (D-NY), House Majority Leader Steny Hoyer (D-MD), Senator Roy Blunt (R-MO) of the Senate Republican Leadership, and Sens. Ted Cruz (R-TX), Amy Klobuchar (DFL-MN), Cory Booker (D-NJ), Lisa Murkowski (R-AK), Dan Sullivan (R-AK), Rick Scott (R-FL), and House members Greg Steube (R-FL), Debbie Wasserman Schultz (D-FL), Lee Zeldin (R-NY), Jan Schakowsky (D-IL), Claudia Tenney (R-NY), Josh Gottheimer (D-NJ), Michelle Steel (R-CA), Dusty Johnson (R-SD) Chuck Fleischmann (D-TN), John Yarmuth (D-KY) and others.

Happenings at Chabad of Venice

Written by Linda Wolfe

A Monumental Chanuka 2021

This year our Chanukah celebration was back in full force in Centennial Park. November 30th, 2021, saw a park packed with people from all walks of life gathering to celebrate the Festival of Lights. Our gigantic menorah was lit at sunset, and we were honored to have Dr. Willard Lyons, a 90-year young member of Chabad, climb the ladder to light the first candle. Venice's new police chief, Charlie Thorpe, also had the honor of lighting a candle. We danced to the music of the Freilakh Klezmer Band that has helped us celebrate many Chanukahs in the park. We watched the children of our Hebrew School of the Arts present a variety of short plays, creatively directed by Chaya Rivka. And, what would a Jewish festival be without food? There were latkes, jelly donuts, chicken soup with matza balls, stuffed cabbage and more.



Pictures By Heidemarie Burke
heidemariephoto.com



"Jewish Learning Institute" Classes- A Huge Success!!

How fortunate we are to have access to continuing Jewish Education classes. JLI makes Jewish learning accessible and personally meaningful to every Jew regardless of background or affiliation. The most recent series offered by our Chabad were three provocative and insightful classes: "Outsmarting Antisemitism" began in October and ran for four Tuesday mornings. The second class was "The Journey of the Soul", a powerful class dealing with birth, life, and the Jewish belief of the soul and afterlife. The third class, "Meditation from Sinai", is a divine spiritual journey to help you think, feel and live mindfully. A fourth class, "Beyond Right", the values that shape Judaism's civil code begins on May 17th at noon and will be held during our Tuesday "Schmooze". All classes are led by Rabbi Schmerling and fill quickly, so sign up early. These classes offer everyone an opportunity to enrich their lives and further their commitment to Jewish learning. To Register: www.chabadofvenicer.com/JLI



Members Havdalah Cocktail

Chabad celebrated a special Havdalah after sunset on Saturday, March 5th. Although Havdalah is celebrated at the close of every Shabbat, this special Havdalah was celebrated in appreciation of our Chabad members, as a thank you for their commitment towards our continued success. Havdalah is a very special weekly ritual and celebration that marks the symbolic end to Shabbat and ushers in the coming week for a "Shavua Tov" (Good Week). A moving service was followed by a sumptuous array of cheeses, fruits, vegetables, and desserts. There was plenty of wine, plus an elegant cocktail. The room, decor, and elegance of the buffet was beautifully set by Sasha and Maria, who are both a very special part of Chabad. The candle lighting ceremony was assisted by the Schmerling children. Music was provided by Levi Schmerling, who entertained us on the keyboard. How wonderful it was to see old friends and make new ones!



OUR BROTHERS AND SISTERS IN UKRAINE

This update would not be complete without commenting on the continued heartbreak over the evil and intentional destruction of a country and its people. Both Jewish and non-Jewish Ukrainians are struggling to survive this senseless war. Ukrainian and Russian Jews make up a significant part of our Chabad community and we stand in solidarity with those in Ukraine and its surrounding areas. To further express our connection and support, two weeks ago during Shabbat service, every Aliyah was bestowed upon a Ukrainian member of our community. Additionally, Venice Chabad raised over \$20,000 for the continued Ukrainian Relief Effort. Our Chabad is working tirelessly with Chabads around the world to ensure safe passage for those Jews that want to emigrate to Israel or abroad. With only 300,00 Jews, Chabad has 190 Rabbis in 30 cities and towns across Ukraine. What a remarkable presence we have worldwide! Thank you, Hashem.

ISRAEL TRIP - NEW DATES! MARCH 13-20, 2023

Although this year's trip to Israel was postponed due to Covid, it's back on the books for March, 2023. Whether it's your first trip or your fifth, it will always feel like you are going home! Imagine spending 9 days in Israel with your Chabad family, walking the cobblestone streets of Jerusalem, enjoying a falafel or shawarma, standing on sacred grounds, experiencing amazing sights and sites, walking the paths of our ancestors and enjoying it all with fellow community members and the great talent of the JLI. (Jewish Learning Institute). For more info <https://landandspirit.org/> or call the Chabad office.

AS WE GROW...

As our community continues to grow and flourish, we welcomed many new families to Chabad this year. And with each new home comes the need for mezuzahs. Last year saw the busiest year to date with over 500 mezuzahs placed in homes of new and long-time residents. If you haven't had the opportunity for a home welcome visit, a home blessing, or the placement of Mezuzahs, please contact Rabbi Schmerling to schedule a visit.

Purim

Esther and Mordechai would have been so proud! Our Purim celebration saw more than 160 men, women and children decked out in creative costumes celebrating Haman's downfall and applauding the successful survival of Jews throughout the kingdom of Ahasuerus. The reading of the Megillah and the much-loved tradition of drowning out Haman's name while chowing down on Hamantaschen delighted all who attended. Besides chicken soup and matzo balls, what's a Jew's next favorite food? Chinese food for sure. So, for Purim, a giant kosher Chinese buffet was enjoyed by all, complete with fortune cookies. And, as a spectacular end to the evening, "The World's Fastest Juggler" from the Sarasota Circus amazed the crowd with his unique skills. This year we had our largest Purim crowd ever!



Passover 2022

Many of us had the opportunity to celebrate Passover as a child with the gathering of multiple families coming together to share the Seder meal. When we close our eyes, our memories take us back to a simpler time when beloved family and friends were there with us. We sang songs, drank wine, were grossed out by the frogs, boils and locusts, and searched for the Afikomen. We learned and taught the next generation about the exodus from Egypt, and the importance of remembering our ancient beginnings. As we find ourselves far from the times and places we remember, we miss the big, loud, joyous Seders of our youth. But fear not! Join with your Chabad family for the biggest, happiest, most fun Seder since leaving your family table years ago. Our Community Seder is Friday, April 15th at 7:30 PM at Chabad. Please make reservations early. Space is limited to about 100 people. We hope to see you there. Reserve chabadofvenice.com/seder

This year we inadvertently performed a special "Mitzvah." All of the Shmura Matzo we ordered was baked in the world-renowned Shmura Matzo Bakery in Ukraine. In fact, the matzo arrived just this week from Ukraine. With only 300,000 Jews in the country, the Shmura Matzo Bakery is the largest in the world. How appropriate that the "Bread of Freedom" comes this year from Jews hoping for their own exodus.



In that spirit, we embark on yet another ambitious project. We delivered 500 Shmura Matzo packages to Jews who would otherwise not have Shmura Matzo at their Seder this year.

We want to thank the many volunteers and sponsors who helped packed and delivered the Matzos. If you like to receive a free Shmura Matzo please email to info@chabadofvenice.com or call 941.493.2770



*Your child's
"BEST SUMMER EVER!"
is here!*

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"SMILES ON SENIORS" VOLUNTEER PROGRAM

"Smile on Seniors" continues to impact the lives of local Jewish seniors. Family cannot always visit as often as desired and that's where "Smile on Seniors" steps in. "SOS" matches volunteers with local seniors for a weekly visit, bringing joy and a sense of caring to many. If you can spare one hour a week, we need you. Please contact Rabbi Sholom to join the MITZVAH TRAIN. Share a cup of tea, have a chat, and make a new friend.

CHABAD'S PROGRAMS

We'll examine the weekly Torah reading through the study of Sanhedrin 9:30 am commentary every Shabbat morning, and you'll be amazed at how topical and relevant the Parsha (weekly Torah reading) ideas and concepts really are. Both mystical and pragmatic, these sessions will truly elevate your spirits and refine your view of the world around you.

WEEKLY SHABBAT SERVICES Friday at 6:30 pm, Saturdays at 10 am

At Chabad the services are traditional and are conducted in a joyous, casual atmosphere. Many of those who attend cannot read Hebrew, yet everyone feels at home. The prayer book is bi-lingual and various English readings are included in the service. Song and commentary add meaning and participation to the prayers. The Russian/Hebrew prayer books offer a sense of inclusion and familiarity for those who prefer the comfort of their native language. Children are included and most welcome. Shabbat morning services are followed by a delicious Kiddush sponsored by a community member in memory or honor of a loved one. If you are interested in sponsoring a Kiddush/Oneg, please contact Rabbi Schmerling with a date in mind.

THE JEWISH WOMEN'S BOOK CLUB Tuesdays 10:30 am

Join the Jewish Women's book club "Caffeine for the Soul". Get your weekly (Tuesdays) social and spiritual boost over a round-table discussion led by Rebbetzin Chaya Rivka Schmerling.

GAN ISRAEL - SUMMER CAMP

Gan Israel Summer Camp will begin June 20th and run through July 1st for children aged 2-12. They will enjoy a full schedule of Jewish learning through songs, games, contests, and fun activities. Camp is much more than a physical break from the school routine. It helps create a bridge back to "Hebrew School for the Arts" that builds on the core values of Chabad, a deep sense of pride in Jewish heritage and a love for the land of Israel. Contact Chaya-Rivka to reserve a space for your child.

LAG BEOMER BBQ on the Beach Thursday, May 18, 6:00 p.m.

8570 Manasota Key Rd, Englewood, FL
Celebrate Lag Baomer with us at the beach! Delicious Food, Exciting Klezmer Music, Great Entertainment, and a beautiful sunset view! Special program for children as well! Free of Charge, Food available for sale

For more info and to RSVP:
www.ChabadOfVenice.com

info@chabadofvenice.com
941.493.2770

NEW COURSE

"Beyond Right"

The Values that Shape Judaism's Civil Code
Talmudic analysis and mind-bending logic have long been a hallmark of Jewish scholarship. But buried beneath much of the discussion and legalese are core Jewish values that fuel so much of the debate.

This course examines a number of key legal issues that disclose fundamental ethical considerations that serve as the engine of Jewish civil law.

Beyond the "Big Ten" famously spoken at Mount Sinai, the Torah lists 613(!) commandments in total. And each one is expounded in the Talmud and the Code of Jewish Law with with myriad relevant rules.

AND THEY CALL THIS FREEDOM?

In all seriousness: Our entire heritage, not to mention the Passover seder, is based on our people being freed from Egyptian slavery. Yet the Torah is packed with rules and responsibilities.

It makes you wonder:

WHAT'S THE ACTUAL DEFINITION OF PERSONAL FREEDOM?

This is one of the questions we'll be delving into during my upcoming course, Beyond Right: The Values That Shape Judaism's Civil Code.

Join Rabbi Sholom Schmerling for an insightful new six-week course from the Rohr Jewish Learning Institute.

Register at www.chabadofvenice.com/jli

**For more information, please call 941.493.2770
or email rabbish@chabadofvenice.com**

WHEN? 6 Tuesdays, 12:15-1:45 P.M.

May 17th - Jun 21st

Lunch served. Fee: \$99 (textbook included)

Not sure if it's for you? Try the first class, free of charge!



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TO NINE (9) CLE CREDITS
FOR ATTORNEYS

**If you cannot make it or missing a class:
Every class will be recorded and emailed to registered students..**

This course is being
offered for both online
(Zoom) and in-person

**Begins
Tuesday, May 17**



THE FREEDOM OF OBLIGATION

By David Suissa

Every morning we wake up to the set taste of freedom. The freedom to be miserable, angry, depressed, inactive, and self-absorbed. The freedom to be hurtful and gossipy and petty and sad. The freedom to pick a poison, any poison.

History teaches us to revere our freedom, the one that millions have died for or emigrated to. But who teaches us how to approach this freedom, how to nurture it, respect it, honor it, and ultimately, make it work for a higher good?

Sometimes, we don't enjoy our freedom as much as we consume it. Instead of savoring it like fine wine, we inhale it like junk food. As a result, a Divine privilege has become an all-you-can-eat entitlement: I will do exactly what I want when I want, how I want, even if it makes me miserable.

It's remarkable how the instinct to dictate our terms can override life's greatest motivator: self-interest. It's one thing to trample on others as we exercise our various freedoms, but to trample on ourselves? To use our freedom in a way that can make us miserable? That's radioactive.

And also understandable. If there is no higher presence in our life, we must somehow fill the vacuum, so we play G-d. And what can be more intoxication than that? Who cares if I'm miserable as long as I'm calling the shots.

This unbridled and unholy freedom deadens the soul. As we drown in choices, we lose the ability to make the right ones. As our mind spins, our soul is silenced. It makes one wonder: If all

this freedom of choice is killing us, why don't we put it in its place?

Oddly enough, we do, when it suits us. Consider: You have an appointment at 2:30 tomorrow with someone who can offer you the job of your dreams. Is there any doubt that you will absolutely, positively be there? The freedom to miss that appointment is the freedom to be miserable. So you have rejected freedom of choice in favor of the freedom that wins: the freedom of obligation.

Why can't we handle other appointments the same way? Why should joy, for instance, be a choice rather than an appointment that can't be missed? Why do we even need to ponder the option of not doing mitzvot (good deeds)?

The highest virtues need no analyses. But all too often, we confuse issues that require scrutiny with others that require none. Deciding which car to buy, choosing where to live, picking one day camp over another, those are lovely subjects for pro and con analyses.

Kindness isn't. Neither is joy nor doing good deeds. This universal no-brainer and G-d knows there is plenty of them thrive not under freedom of choice, but under the more profound freedom of obligation. The noble force of Divine duty moves us to action, elevates the soul, and makes us feel alive. ●

>>David Suissa is Publisher & Editor-in-Chief of Tribe Media/Jewish Journal and was founder and CEO of Suissa Miller Advertising, a marketing firm named "Agency of the Year" by USA Today. He grew up in Montreal and now lives in Los Angeles with his five children.

**AS WE DROWN IN CHOICES,
WE LOSE THE ABILITY TO
MAKE THE RIGHT ONES.**

PASSOVER in NUMBERS

By Ben Sherman, CPA (Certified Passover Accountant)

We asked our CPA the numbers for our Passover issue and this is what he gave us... Enjoy!

 G-d told Abraham his children would be slaves for **400** years. / The Jews went down to Egypt **190** years after the birth of Abraham son Isaac. /  The Jews were in Egypt for **210** years. /  The Jews suffered under Pharaoh's harsh decrees for **80** years. / Moses was **80** at the time of the Exodus. /  G-d sent **10 plagues** upon Egypt. / Originally only **70** Jews came down to Egypt. / At the exodus **600,000** Jewish men between the ages of 20-60 left Egypt. /  It is estimated that over **2,000,000,00** Jews left Egypt. / Pharaoh's army caught up with the Jews **7** days after they left Egypt. /   The **7th day** of Passover commemorates the splitting of the Red Sea. / The Red Sea was split into **12** tunnels, one for each of the **12** tribes. / In the Torah's narrative of the exodus, G-d uses **4** terms of redemption. /  To celebrate the redemption we drink **4 cups** of wine at the seder. /  G-d commanded the Jews to count **7 weeks** from the Exodus till the giving of the Torah. / Jews still count the **49 days** of the omer each year in preparation of receiving the Torah. /  There are **7** basic human emotions that can and should be refined. / The 7 basic emotions contain aspects of each other thus creating **49** human emotions. / The Torah was given in the **3rd month** of Sivan. / Moses was a Levite, from the **3rd tribe** of Israel, and he was born the **3rd child**. /  The Torah includes **3 parts**: Bible, Prophets and Scripture. / There are **3** types of Jews, Israelites, Levites, and Kohanim. /  We use **3 matzot** at the Passover seder. /  The Jews have **3 patriarchs**, Abraham, Isaac and Jacob. /  The Jews have **4 matriarchs**, Sarah, Rebecca, Leah and Rachel. /  A Torah scroll has **600,000** characters corresponding to the 600,000 root souls that left Egypt. / The Jews who were unable to partake of the original Passover sacrifice were given a second chance by G-d to celebrate Passover **30** days later. / The festival of Shavuot comes **49** days after Passover. /  The Jews received **10 commandments** at Mount Sinai. /  In Genesis G-d uses **10 utterances** to create the world. / Passover has **3** other names: Festival of Matzah, Season of our Freedom, The Springtime Festival. /

How to Plate Your SEDER PLATE

MAROR

Maror or bitter herbs to remind us of the slavery. Most use fresh grated horseradish on romaine lettuce.

Prep: Buy fresh horseradish root and grate it.

Use: During the blessing over the bitter herbs hold the maror and then dip it lightly into the charoset before eating it. See Seder step 9.

BEITZAH

A hard-boiled egg to commemorate the chagiga-holiday sacrifice.

Prep: Boil one egg per Seder plate, and possibly more for use during the shulchan orech meal.

Use: The egg is dipped into saltwater and eaten right before the meal starts.

See Seder step 11.

ZROAH

Shank Bone to commemorate the Pesach sacrifice. Many use a roasted chicken neck.

Prep: Roast the neck over an open flame. Afterwards, remove most of the meat to reveal the bone.

Use: The shank bone is symbolic and not eaten. You can re-use it the following Seder night.



KARPAS

Karpas vegetable for dipping. The traditional potato or onion is dipped into saltwater at step 3 in the seder to provoke questions.

Prep: Peel an onion or boiled potato and place slice on seder plate. Also prepare a small bowl of saltwater.

Use: At karpas the vegetable is dipped into saltwater, the Borei Peri Ha'adama blessing is recited, before it is eaten. See Seder step 3.

CHAZERET

Used with the maror that reminds us of the slavery.

Prep: Wash romaine lettuce and check for bugs. Pat dry.

Use: During the korech sandwich of matzah and maror use these bitter herbs. Dip it lightly into the charoset before using it. See Seder step 10.

CHAROSET

Charoset (the apple, nut, wine puree) to remind us of the mortar and brick made by our ancestors in Egypt.

Prep: Shell walnuts and peel apples and chop finely, mix well and add red wine for color.

Use: The charoset is used as a symbolic dip. Before eating the maror, dip it lightly into the charoset. See Seder steps 9 & 10.



30 DAYS OF freedom

ORDER SHMURAH MATZAH

Traditional hand-made shmurah matzah is recommended for seder use. Include handmade shmurah matzah at your seder table and share this sacred tradition with your friends and family. Call Chabad of Venice to order your very own shmurah matzah for the seder.



Daily Passover Service

First and Last Days of Passover
10:00 a.m.

Monday-Thursday
Chol Hamoed: 9:30 a.m.


Last Days of Passover
Friday April 22:
Service: 10:00 a.m.
Saturday, April 23:
Service: 10:00 a.m.
Yizkor: 12:00 p.m.
Moshiach Meal: 7:00 p.m.

sunday	monday	tuesday
<h3>WHAT IS CHOMETZ?</h3> <p><i>Chometz</i> is "leaven" — any food that's made of grain and water that have been allowed to ferment and "rise." Bread, cereal, cake, cookies, pizza, pasta, and beer are blatant examples of <i>chometz</i>; but any food that contains grain or grain derivatives can be, and often is, <i>chometz</i>. Practically speaking, any processed food that is not certified "Kosher for Passover" may potentially include <i>chometz</i> ingredients.</p>		
<p>APRIL 10 NISSAN 9</p> <p>On the agenda this week:</p> <ul style="list-style-type: none"> ✓ Clean for Passover ✓ Shop for Passover foods ✓ Prepare Kitchen for Passover ✓ Invite guests ✓ Sell chometz 	<p>APRIL 11 NISSAN 10</p> <p><i>Miriam, the sister of Moses, passed away at the age of 126 on the 10th of Nissan of the year 2487 from creation (1274 BCE).</i></p>	<p>APRIL 12 NISSAN 11</p> <p><i>The Rebbe's Birthday</i> Celebrating 120 years 1902-2022</p>
<p>APRIL 17 NISSAN 16 <i>Second Day of Passover</i></p> <p>Havdalah after nightfall At night count the Omer: Day 2</p>	<p>APRIL 18 NISSAN 17 <i>Chol Hamoed*</i></p> <p>No tefillin Enjoy a glass of wine At night count the Omer: Day 3</p>	<p>APRIL 19 NISSAN 18 <i>Chol Hamoed*</i></p> <p>No tefillin Enjoy a glass of wine At night count the Omer: Day 4</p>
<p>APRIL 24 NISSAN 23</p> <p>Be sure to put away your Kosher for Passover dishes before you enjoy that bagel.</p> <p>At night count the Omer: Day 9</p>	<p>APRIL 25 NISSAN 24</p> <p>At night count the Omer: Day 10</p>	<p>APRIL 26 NISSAN 25</p> <p>At night count the Omer: Day 11</p>



If leavened bread symbolizes ego then this is the month when we go on a major ego diet. For the next 30 days we deploy the search and destroy team to find and get rid of our bad habits. Get ready to eat bread of faith and healing and experience true freedom.



wednesday	thursday	friday	shabbat
SELL YOUR CHOMETZ Since it is prohibited to possess <i>chometz</i> on Passover, any <i>chometz</i> left undisposed must be sold to a non-Jew. All such <i>chometz</i> , as well as all <i>chometz</i> utensils that were not thoroughly cleaned, should be stored away. The storage area should be locked or taped shut for the duration of the holiday. Since there are many legal intricacies involved in this sale, a rabbi acts as our agent both to sell the <i>chometz</i> to the non-Jew on the morning before Passover, and also to buy it back the evening after Passover ends. Sell your <i>chometz</i> online www.chabadofvenice.com/chometz		APRIL 8 NISSAN 7 Girls and women light candles 18 minutes before sunset.	APRIL 9 NISSAN 8 <i>Shabbat Hagadol</i> (The Great Shabbat) Torah Portion: Metzora Shabbat Kiddush (last Shabbat meal with Challah!) Havdalah after nightfall
APRIL 13 NISSAN 12	APRIL 14 NISSAN 13  After nightfall: Search for chometz	APRIL 15 NISSAN 14 <i>Eve of Passover</i> Stop eating chometz . Burn your chometz. Fast of the firstborn. Girls and women light candles 18 minutes before sunset. Tonight: The First Seder	APRIL 16 NISSAN 15 <i>First Day of Passover</i> On this day G-d spoke to Moses at the burning bush (a year before the Exodus) Girls and women light candles after nightfall. Tonight: The Second Seder At night count the Omer : Day 1
APRIL 20 NISSAN 19 <i>Chol Hamoed*</i> No tefillin Enjoy a glass of wine At night count the Omer : Day 5	APRIL 21 NISSAN 20 <i>Chol Hamoed*</i> No tefillin Enjoy a glass of wine At night count the Omer : Day 6	APRIL 22 NISSAN 21 <i>Seventh Day of Passover</i> On this day the Red Sea split. Girls and women light candles after nightfall. At night count the Omer : Day 7	APRIL 23 NISSAN 22 <i>Last Day of Passover</i> Yizkor service <i>Yizkor is a special memorial prayer for the departed, recited in the synagogue following the Torah reading.</i> Havdalah after nightfall. At night count the Omer : Day 8
APRIL 27 NISSAN 26	APRIL 28 NISSAN 27	*CHOL HAMOED is a Hebrew phrase meaning "weekdays [of] the festival" and it refers to the intermediate days of Passover and Sukkot. We are permitted to work, yet the holiday prayers of Hallel and Yalah v'Yavo are recited and a cup of wine is to be enjoyed (without the ceremonial Kiddush).	
At night count the Omer : Day 12	At night count the Omer : Day 13		

➔ Visit www.chabadofvenice.com for complete calendar of events and how-to guides.

15 STEPS OF A PASSOVER SEDER

1. KADESH (Sanctify)

The Seder begins with a blessing over the first cup of wine. This is when we declare that this is “The Season of Our Freedom.” To stress this point, we recline to the left when drinking, as only free people did in ancient times.



2. URCHATZ (Wash)

Wash the hands (in the ritual manner but without reciting a blessing). We will be touching a wet vegetable in the next step and rabbinic law requires washing of the hands. The Kabbalah teaches that hands represent expressions and attributes, while water epitomizes intellect and purity. Washing refines our attributes with intellect, enabling restrictions to turn into benevolence, hate into love, and personal slavery into freedom. The observance, one of many during the Seder intended to pique the interest of children, awakens the innocence within each of us.

3. KARPAS (Vegetables)

Recite the appropriate blessing for vegetables, then dip the *Karpas* vegetable in saltwater before eating it. In the saltwater, we can taste the tears of anguish and despair our ancestors shed as their spirits were crushed in Egypt. When rearranged, the letters of *Karpas* כרפס allude to the word *Perech* פרך, or “crushing labor.” Our people were forced to perform senseless tasks in Egypt, endless drudgery without meaning, purpose or goal. Why, some 3,000 years later, do mindless routines and habits, or careers driven by the need for status, still dominate our lives so often?



4. YACHATZ (Breaking)

The middle matzah (of the 3) is broken in two pieces. The larger piece, designated as the *Afikoman*, is wrapped and hidden away for the children to discover. The smaller

broken piece, the “bread of poverty,” takes center stage while retelling the story of the exodus. It personifies the spiritual and material destitution our people endured in Egypt once they no longer grasped the meaning of true freedom. By relating to their plight, we feel what is broken in our own humanity. At the same time, when the children hide the *Afikoman* we sense the larger dimension of our being, the part of our soul never touched by slavery that waits to be discovered.

5. MAGGID (Telling)

“Tell your children G-d took you out of Egypt.” Fill the second cup of wine, then retell the story of our rise from the depths of bondage to the heights of redemption. *Maggid* begins with the children asking, “Why is this night different from all other nights?” The question can put us in touch with the innocence of children as we contemplate the dynamics of liberation. Are we eating the matzah out of habit, or because we are ready to embrace its significance? Are we observing these rituals to assuage guilt, or to actualize the desire to live a more meaningful life? When we allow the events in *Maggid* to touch us to the core, we reveal the candor that children hold dear. At the conclusion of *Maggid*, we savor the second glass.

6. RACHTZA (Washing)

Wash the hands and recite the blessing, *Al Netilat Yadayim* (on the lifting of the hands). We prepare to internalize the humble nature of matzah by uplifting our extremities and expressions. In its literal sense, the word *netila* means to move something from one place to another. With this blessing, we remove the physicality and vulgarity that may dwell in and around the hands, raising them up for what is to follow.





7. MOTZI (Blessing Over Bread)

Hold the broken half-matzah and two whole ones while reciting the appropriate blessing for bread, *Hamotzie Lechem Min Ha-Aretz*.

The word *lechem* (bread) contains the same letters as *lochem* (war). Food is raw energy that holds the potential for either good or evil. Thus, a spiritual battle ensues every time it is consumed. If the purpose in eating is solely to gratify physical cravings, evil prevails.

However, when eating to gain energy with which to better serve G-d, good prevails.

8. MATZAH (Blessing Over Matzah)

Return the bottom matzah to the Seder plate. Holding the remaining one and one-half matzot, recite the blessing for eating matzah, *Al Ah-Chilat matzah*.

Our ancestors fled Egypt with inconceivable haste, leaving no time for the dough that would nourish them to rise. Once free, their first taste was the “bread of poverty,” matzah. From a mystical viewpoint, matzah exemplifies a selfless ego. It was with this trait, rather than arrogance, that they accepted G-d-given freedom. Humility allowed them to appreciate the gifts of life. After the blessing, recline to the left and eat at least one ounce of matzah.

9. MAROR (Bitter Herbs)

Take at least 3/4 ounce of bitter herbs and dip it in the *charoset*, shake off the excess, and recite the blessing *Al Ah-Chilat Maror* before eating. Having meditated on the bitterness of exile during *Maggid*, we now physically experience its force. The impact further clarifies the significance of our exile. Before we can experience true freedom we have to internalize the might of our hardship – and accept that when we make the right choices, hardship exists only to make us stronger.

10. KORECH (Sandwich)

Break off two pieces of the bottom matzah (at least one ounce). Take 3/4 ounce of *maror*, dip it in *charoset* and shake off the excess. Place the *maror* between the two pieces of matzah and say, “Thus did Hillel do in the time of the Holy Temple...” Recline while eating. *Maror* alludes to the wicked, while matzah refers to the righteous. Hillel, the great Jewish sage known for his compassion, instructed the righteous to reach out and draw the wicked closer. Likewise, now that we have felt what it means to break free of slavery on a personal level, it is our obligation to share the experience with others.



11. SHULCHAN ORECH (Festive Meal)

Traditionally, the meal begins by dipping the hard-boiled egg from the Seder plate in saltwater to symbolize our constant mourning for the destruction of the Holy Temple, and to allude to G-d's desire to redeem His people. “*Ess, mein khind!*” Across the community and throughout the world, we are together at the Seder table. The wise, the wicked, the simple and the innocent, all equal in the eyes of each other and the eyes of G-d. And we remember the fifth son – he who has not yet experienced the freedom of Passover. We are united as one in the common goal of redemption.

12. TZAFUN (Hidden)

At the conclusion of the Passover meal, children return the *Afikoman*. Eat at least one ounce of this matzah. Nothing else except the remaining two cups of wine is consumed thereafter. It was necessary to partake in every step, every ritual, every taste and every thought before the *Afikoman* is revealed; then, we can become one with its Divine potential. We eat it only when completely satiated because it fulfills a need higher than the hunger for freedom, and we eat nothing afterward so that its taste remains with us. In the Seder, as with everyday life, there are no shortcuts to the greater dimension. Yet we are always aware that it is present and yearns to reveal itself when we seek with a pure heart.

13. BEIRACH (Grace After Meals)

Recite Grace After Meals. Then say the blessing over the third cup of wine, and drink while reclining. In anticipation of our ultimate Redemption, we now fill a special goblet, the Cup of Elijah. We then open the door to the house and, holding a lit candle, recite the passage inviting the Prophet Elijah to appear. Imagine all of creation in a state of spiritual and material freedom. Think about a world free of pain and suffering, war and struggles. Imagine all of existence at this level. Imagine yourself, the light of a single candle, ushering in the era of our redemption.

14. HALLEL (Songs of Praise)

We offer praise to G-d for his mercy and compassion in redeeming our people from Egypt, and in anticipation of our own ultimate redemption. Why does G-d need us to praise Him? He doesn't; we do. As the Kabbalah explains, when we praise His kindness we reveal His compassion. When praying for our needs, we evoke His desire to give.

15. NIRTZAH (Accepted)

The Seder concludes with the wish, *Lshana Ha-ba-ah Bi-Yerushalayim*. We hope for each other that which our forefathers prayed for while enslaved in Egypt, “Next Year in Jerusalem!” Rabbi Schneur Zalman of Liadi omitted the passage, “The order of Passover is concluded,” from his Haggadah because the Seder's message remains timeless. Every day, one leaves Egypt by transcending his or her limitations, to reach higher levels of holiness. ●

Full of Life

*Celebrating the Rebbe's 120th Birthday
1902-2022*

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, was born in 1902, on the 11th day of Nissan, in Nikolaev, Russia.

The Rebbe, the seventh leader in the Chabad-Lubavitch dynasty, is considered one of the most phenomenal Jewish personalities of modern times.

To hundreds of thousands of followers and millions of sympathizers and admirers around the world, he was — and still

is, despite his passing — "the Rebbe," undoubtedly, the one individual more than any other singularly responsible for stirring the conscience and spiritual awakening of world Jewry.

When he was nine years old, the young Menachem Mendel courageously dove into the Black Sea and saved the life of a little boy who had rowed out to sea and lost control of his small craft. That sense of "other lives in danger" seems to have dominated his consciousness; of Jews drowning in assimilation, ignorance, or alienation—and no one hearing their cries for help: the youth on campus, in isolated communities, or Jews under repressive regimes.

In 1941, the Rebbe arrived in the United States and began publishing his notations to various Chassidic and kabbalistic treatises, as well as a wide range of responses on Torah subjects. With the publication of these works, The Rebbe's genius was soon recognized by scholars worldwide.

In 1950, the Rebbe reluctantly ascended to the leadership of the Chabad movement. The Rebbe was a rare blend of prophetic visionary and pragmatic leader, synthesizing deep insight into the present needs of the Jewish people with a breadth of vision for its future. Over time, what was clear to him at the outset became obvious to other leaders with

hindsight decades later.

The Rebbe championed Jewish unity, not acknowledging division or separation between Jews. The Rebbe taught that every Jew — indeed every human being — has a unique role to play in G-d's creation.

The Rebbe had an uncanny ability to meet everyone at their level — he advised Heads of State on matters of national and international importance, explored with professionals the complexities in their fields of expertise, and spoke to small children with warm words and a fatherly smile.

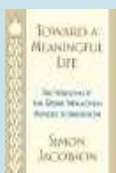
The Rebbe's teachings continue to motivate and uncover the wealth of potential found within each person. Today, his inspiration shines from his thousands of centers worldwide, and his teachings are accessible online in almost any language.

Join the celebration by doing another mitzvah and making the world a better place. ●



Art by Yehuda Lang

SELECTED BOOKS OF THE REBBE'S TEACHINGS



Toward a Meaningful Life

Simon Jacobson distills volumes of the Lubavitcher Rebbe's talks and writings into understandable essays on life's challenges and joys, such as birth, health, love, aging, and death. This book uses the

Rebbe's teachings to create a practical manual for a productive life.



Wisdom to Heal the Earth

Tzvi Freeman provides a glimpse of the Rebbe's vision of how humanity, and the choices we make, help us reach our ultimate destiny.



Positivity Bias

Rabbi Mendel Kalmenson presents an inspiring and life-enriching tapestry woven from hundreds of stories and anecdotes, highlighting how the Rebbe taught us to see ourselves, others,

and the world around us.

Books available at Kehot.com

{PROFILE}

ALEX CLARE

By Shira Gold



Not many musicians can say they turned down the opportunity to open for Adele. Most musicians are never offered the option of being on the same ticket or even sharing the same stage with Adele. But British singer-songwriter Alex Clare told his record label that he would instead observe the holiday of Passover and not go on tour with Adele. (Yes, you read that correctly. Wouldn't you choose Matzah and bitter herbs over sold-out arenas full of young people screaming your name?)

Today, it's hard to get Alex on the phone as he's jetting from Israel or performing in London to sold-out crowds. Yet, he's the first to tell you that it wasn't always like that.

A few years ago, Alex was an up-and-coming singer-songwriter living with friends in London.

Growing up, music had always been in his family and in his blood. Alex plays trumpet, guitar and drums, and had fronted for a few bands while still in his teens.

Music can be a demanding art form and it takes great dedication to see any sign of success. Like his peers, Alex played any gig he could get.

"I played every open mic in London," Alex recalls. To make ends meet, Alex worked as a chef and played nightclubs in Camden Town. Alex also began soul searching and found the beauty of Judaism. Also, scouts and record labels began to discover Alex's powerful and captivating vocals.

Reading the Haggadah may have been something new for Alex, but a B flat was definitely not a new thing, and Island Records quickly signed Alex. By the time Island Records found him, Alex had already discovered his own Judaism, and, with the help of his Chabad Rabbi, Clare was keeping kosher and wearing teffilin.

Alex would have to choose between his Torah observance and becoming a world-famous rock star. Then, after deciding to stay home and celebrate another Shabbat or a Jewish festival rather than promote his album *The Lateness of the Hour*, Island Records dropped Alex.

"Universal in Germany was like, 'we need you to come to Germany to do promo', and I said, 'that's great, but I can't afford a ticket.' They said, 'don't worry we've got this one

Alex's Rabbi reminded the young and devastated Clare that he wasn't the first Jew to hit a roadblock. The Torah tells us that Abraham encounters a famine immediately after his arrival in the Promised Land. The commentaries point out that this was one of Abraham's many tests on his path to becoming the Patriarch of our nation.

But for a while, life was a sad song for Alex Clare. He had no record label, dismal album sales, and very few gigs. So, like Abraham, his great-grandfather, Alex put his faith in Heaven, and that's when things started to rock and roll.

What do you do when your record label drops you? What do you do when you want to learn more about being Jewish? The answer is simple: you go to study in Israel.

A few months after arriving in Israel, Clare received an email from Microsoft, asking to use his song *"Too Close"* on the

now-defunct album *Lateness of the Hour* in an ad campaign.

"I thought it would be a few second clip, and I agreed happily," Alex says. It turns out that it wasn't just a few-second clip that Microsoft wanted. The song *"Too Close"* was to be featured prominently in Microsoft's ad. The global ad campaign pushed Alex's song to number 1 in Germany, number 4 in the UK, and 7 in America.

"It was amazing and very surreal. Universal in Germany was like, 'we need you to come to Germany to do promo,' and I said, 'that's great, but I can't afford a ticket.' they said, 'don't worry, we've got this one covered.'"

The song that couldn't sell any albums suddenly was topping billboard charts worldwide. You couldn't turn on a radio without hearing Alex's song. And it all happened practically overnight while Alex was very far from Camden Town exploring his Judaism in Israel.

"I went from sleeping in a tiny bedroom which I shared with a stray cat and ants in Jerusalem to being at a five-star hotel in Frankfurt."

Today, Alex is back on tour, selling out theaters worldwide, of course not on Friday nights or Jewish holidays. This Passover Alex will be home in Israel with his wife and family. They will enjoy Matzah and talk about how G-d took the Jews out of Egypt.

I'm sure Alex can explain how faith can endure through impossible odds. And how faith and Jewish observance gave the world a rock star named Alex Clare. how the faith of a people endured them through impossible odds. And how faith and the observance of Passover gave the world a rock star named Alex Clare. ●

>>Shira Gold is a long time contributor to *Farbrengen Magazine*, *Soulwise Magazine*, and other Chabad publications. She now lives with her husband and children in New York City.

LEAVING THE ENEMY BEHIND

A large, stylized graphic of waves in shades of blue and green, flowing from the left side of the page towards the right, partially obscuring the title and the author's name.

By Sara Esther Crispe

I hate injustice. I always have. And when faced with it, I will fight till the bitter end to redeem the victim.

But there are situations when fighting the negativity is not the way to go. And time and time again, I fail to remember that.

The Torah recounts how the Jews ran from Egypt, with the Egyptians following right behind. Here they had finally escaped from slavery, they were finally on their way to freedom, and then, bam... they hit the sea.

Can you imagine? You run from your enemy and then hit the stumbling block of all stumbling blocks?

The Jews disagreed on how to proceed.

There were four major opinions.

The first group had had enough. There was no way they would return to Egypt, but they saw no other way out. So figuring they had reached their end, they gave up, and instead of letting the Egyptians kill them, they would do it themselves by drowning.

I know I wouldn't have gone along with this group. For one, drowning is one of the most miserable deaths, and there would be no way I would volunteer for that. But more so, I wouldn't want to give my enemy the pleasure of fulfilling their mission for them.

The second group wanted to go back and surrender. Now, that is so not me. No

way in the world would I go back to slavery when freedom was close enough to taste. But that group felt they were better off alive and enslaved than free and dead.

The third group refused to give up. They would head straight for the enemy and battle for their freedom. If they were going to die, they would die fighting.

Now, here is the group I would have joined. I always find myself fighting. Someone did something wrong. Something happened that was unfair. And I can't rest until I have fought and fought to the right that wrong. The thing is, sometimes fighting isn't the way to change the situation. Sometimes, the right thing to do is to walk away. Not face the negative, but turn one's

THE MOST AMAZING OF MIRACLES IS WAITING TO TAKE PLACE, WAITING FOR THOSE WHO ARE WILLING TO FACE THEIR FUTURE HEAD-ON.

back on it. Disarm it, not through battle, but through refusing to engage. Usually, I figure this out a bit too late.

And then there was the fourth group. With nowhere to go and nothing to do, the only option left is to stop and pray? I mean, it sounds like the right thing to do, certainly a holy option. Yet there is a time and place for everything. And when your enemy is on your tail, stopping is not the right choice, even if it is to pray. G-d wants to hear from us, but not in place of action. Not in place of us doing what we gotta do.

Now, all of these groups had a logic to their approach. Perhaps, not the healthiest or appropriate logic, but logic nonetheless. And maybe that was part of the problem. When faced with the seemingly impossible, we need to look beyond reason, beyond nature. You have to move. You have to know where you need to get to and refuse to let anything stop that.

Moses took charge, unified the four factions, and made it clear that there was no time to waste and only one direction to go, and that was forward. Yes, the Egyptians were on their tail, and the sea was in front of them. The difference was he didn't view the sea as an obstacle. He didn't focus on the water before him but on the end goal of getting as far away as possible from Egypt.

And no, it wasn't easy. It's not like we put our toes in the water, and the sea split for us. But, then again, is the answer to any major dilemma in life simple? If it is, it wasn't a real dilemma. It took Nachshon ben Aminadav, the first brave soul leading the group, to enter the water up until his neck before those waters parted way. Up to his neck! We all know the expression "to stick your neck out there"—well, it is true. If we want something badly enough and if we believe it needs to happen, we better act on it.

If we give up hope, all is over. If we surrender, we will never have the strength to leave again. If we are busy fighting, we will turn our backs to where we need to be heading. And if we stop and pray, we will relinquish the G-d-given strength and power that He bestowed upon us to do the right thing through our actions.

And that is really why this hits home so deeply for me. I know I would have been back there fighting. And it is not a question of whether or not I believe that there is a direction I should head and that I should keep going at all costs. It is more that I sometimes am so busy fighting what is behind me that I forget to look ahead. When I am busy dealing with darkness, it is impossible to bring in more light.

Of course, there are times when the enemy must be dealt with head-on. But that's only when that enemy stands in the way of our getting where we need to go. When it is behind us, we need to leave it there when it is in the past. Even if we are sure it is chasing us, we have to keep going with our goal and destination in mind. It is tempting to turn around and see how close the enemy is getting, but every time we do so, we slow ourselves down and risk falling for the trap of engaging rather than ignoring.

Fortunately, a group of Jews just kept moving forward straight into the water, and as the water reached their necks, the sea split. The most amazing of miracles is waiting to take place, waiting for those who are willing to face their future head-on. ●



>>Sara Esther Crispe is an international speaker, author and relationships coach. She is also the co-director of Interinclusion.org, celebrating the convergence between contemporary arts and sciences and timeless Jewish wisdom, and the creator and former editor of www.TheJewishWoman.org of Chabad.org. She lives with her family in Danby, Vermont where they run Jewish educational retreats and programming.

ROLLIN

Lyrics by 8th Day

Water's on my mind
and I just can't swim
The only way to win
is to jump right in

Some say turn around
Turn around and fight 'em
Some say close your eyes and pray
Some wave a big white flag screaming
we'd surrender
Some quit calling it a day

Just keep on moving rolling on
Don't stop for the ocean
Keep on moving waters fade away
Just keep on moving rolling on
Don't stop for the ocean
Keep on moving
till you find your way

Some look away,
there's just nothing but survival
Some say, it doesn't really pay
Some hold on tight, screaming
Can't change my nature
Some say, we just can't find our way

Just keep on moving rolling on
Don't stop for the ocean
Keep on moving waters fade away
Just keep on moving rolling on
Don't stop for the ocean
Keep on moving
till you find your way

Water's on my mind
and I just can't swim
The only way to win
is to jump right in
Staring down the barrel
but I trust in Him

Waves are crashing
but I'm coming in
Got my eye on the prize
Won't stop for the lies
I'll be running down this path
Till He opens my eyes

Clouds so dark, I can't see a thing
But I wait to see the light
that my faith will bring

Hear the song at www.My8thDay.com



THE RED SEA

some parting thoughts

Now here's a deep article about uncovering the depths of your own soul adapted from the works of the Lubavitcher Rebbe.

We each inhabit two worlds — worlds that are often as far apart from each other as two worlds can be. One world is the revealed portion of our existence: our professional, social and family lives; our conscious thoughts and feelings. Simultaneously, we inhabit a hidden world — a world of subconscious drives and desires, of innately known truths and deeply-held convictions that rarely, if ever, see the light of day.

Kabbalistic and Chassidic teachings refer to these two worlds as our "land reality" and our "sea reality". On land, things are out in the open — so much so, that they often seem disconnected from their environment and source of life (looking at a throng of suited businessmen striding down a busy city sidewalk, it is hardly apparent that they derive their nourishment from the earth). In the sea, on the other hand, everything is submerged and hidden. At most, we might catch a shadowy glimpse of what transpires close to its surface; of what lurks in its depths we see nothing at all. In this

world, the creatures are imbedded within their sustaining environment, often to the point of indistinguishability.

What is the case on the individual level is also true of creation as a whole. There are the "revealed worlds", which include the material and physical realities, as well as those spiritual realities that are fathomable and accessible to us. But beyond this land lies the mysterious sea, the supra-natural and supra-rational strata of creation.

Much of the pain and frustration in our lives stems from the rift between our land and sea personalities. If only we could reconcile our revealed life with our subconscious self! If only we could recognize our true will and understand our deepest yearnings; if only the countless choices we make each day in our terrestrial existence would reflect who we truly are and what we truly desire. On the cosmic level, too, the strife and discord that grips the known universe is the result of its disconnection from its mystic dimension.

This, explain the Chassidic masters, is the spiritual significance of the Splitting of the Sea on the seventh day of Passover. The Midrash states that when G-d split the

Red Sea for the Children of Israel He also split all the waters in the world, from the physical seas on earth, to the individual sea of every soul, to the cosmic sea that suffuses the deepest secrets of creation. In the words of the Psalmist, "G-d transformed the sea into dry land; they traversed the river on foot" (Psalms 66:6). What is ordinarily submerged and inaccessible became manifest and tactual, and traversing the depths of ones soul was like walking on firm terrain.

After the children of Israel passed through "the midst of the sea on dry land," the waters reassumed their natural course. Again the sea reality was obscured; again the subconscious became a mystic and secret place. But a precedent had been established, a potential implanted in our souls.

Never again was the sea to be impregnable; never again were the revealed and hidden in man to constitute two hermetic worlds. By splitting all seas of creation, G-d empowered us to penetrate our individual seas, to blaze pathways of dry land on the ocean floors of our souls. ●

>>Based on an address by the Lubavitcher Rebbe, Passover 1958 (Likkutei Sichot, vol. III)

{recipe}

sweet & saucy brisket

by Norene Gilletz for Kosher.com

ingredients

2 large onions, sliced
1 5-lb. (2.3-kg.) brisket, well trimmed
1 tablespoon garlic, minced or 3 cubes Gefen Frozen Garlic
1 teaspoon dried basil
salt
pepper
1 can jellied cranberry sauce
3/4 cup tomato sauce
2 tablespoons Bartenura Balsamic Vinegar
2 tablespoons honey
3/4 cup Alfasi Cabernet Sauvignon or other dry red wine (or water)



directions

1. Spray a large roasting pan with cooking spray. Spread onion slices in bottom of pan and place brisket on top. Season brisket on all sides with garlic, basil, salt and pepper.

2. In a medium bowl, combine cranberry sauce, tomato sauce, balsamic vinegar and honey. Mix well. Spread sauce evenly on top and around brisket. Pour wine or water around and underneath

brisket. Cover pan tightly with aluminum foil. (Can be prepared up to this point and marinated for 24 hours in the refrigerator.)

3. Preheat oven to 325°F.

4. Cook brisket, covered, for about four hours, until fork tender. (Calculate 45 minutes per pound). During the last hour of cooking, loosen foil slightly and baste brisket occasionally.

5. When done, remove pan from oven and cool completely. Cover and refrigerate overnight.

6. Remove congealed fat from the surface. Slice brisket thinly across the grain, trimming away excess fat.

7. Place brisket slices and gravy in a covered casserole and reheat in an oven preheated to 350°F for 25–30 minutes before serving.

You Shall Tell Your Children...



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Passover Seder

AT 21560 ANGELA LANE, VENICE, FL 34293

Friday April 15 7:30 pm

Join us for a Passover Seder you will remember. Relive the exodus, discover the eternal meaning of the Haggadah, and enjoy a family-friendly community Seder complete with fun songs, hand-baked Shmurah Matzah, an international selection of Kosher wines, and an elegant dinner spiced with unique traditional customs. Experience the liberation and freedom of Passover. Discover the Seder's relevance today.

To reserve your seat please RSVP:
WEBSITE: www.chabadofvenice.com/seder
PHONE: (941) 493-2770

