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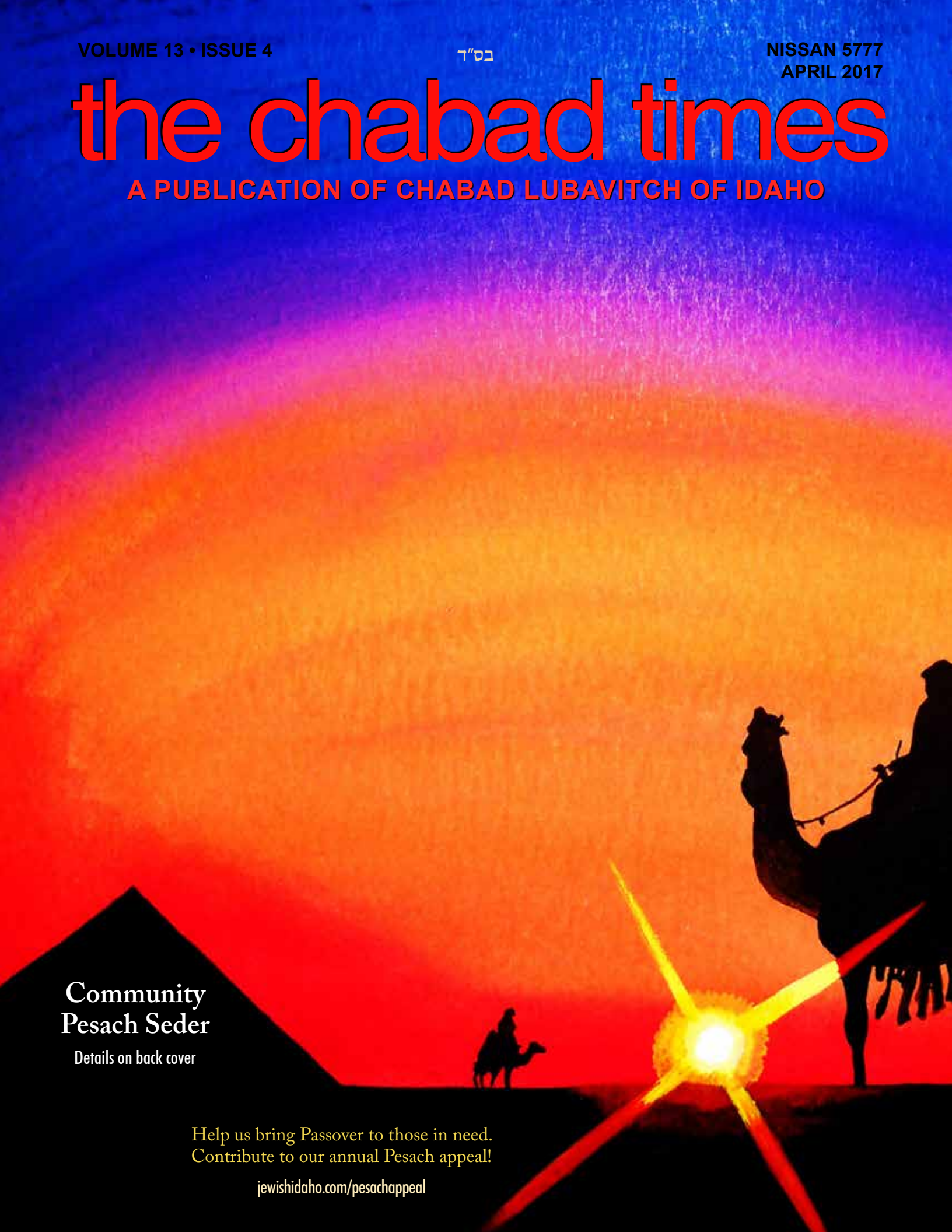
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Community Pesach Seder

Details on back cover

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On the cover:
Egypt Passover Illustration

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A WORD FROM THE DIRECTORS



Dear Friend,

If you have ever been present at the moment a child is born you know how special the cry of the baby is. That first call of human life. It's the first thing a baby does and it's such a welcome yelp. A reassuring sign of life and good health.

It's also the first thing we did as a people.

After the Jews were finally rid of Egypt and their Egyptian oppressors had drowned at sea, the Jewish people united in song. They sang together 187 words of praise and thanksgiving. They recognized that it was the Almighty that had led them all along; that they were never truly abandoned. They looked forward to a life ahead – although they really didn't know what the future held in stock for them.

Our Sages teach that the Jewish people came out of Egypt like a newborn baby. This was the birth of the Jewish nation.

Like a newborn, our first activity was calling out. We called out in song to our Father in Heaven.

Like a newborn, we did not know what lay ahead. But we knew we were in good hands. In the best hands.

At Passover we sing and celebrate our freedom.

Yet, it isn't only a celebration of the past.

For many of us, we face uncertainty. Uncertainty in our careers. Uncertainty in our families. Uncertainty in our health. Uncertainty in our society.

Like our ancestors, let us recall that our future is in the hands of the best Parent of all. If we put our trust in G-d, we can rest assured that our future is bright.

And that is great cause for celebration.

This Pesach, gather family and friends as we revel in the miracles of antiquity – and rejoice in the miracles that G-d performs in our own lives each and every day.

With blessings for a kosher and joyous Passover,

Rabbi Mendel & Esther Lifshitz

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FROM OUR MAILBOX & INBOX



Dear Rabbi Lifshitz

Thank you again for delivering the invocation at last week's Idaho Association of Counties mid-winter conference. I very much enjoyed and appreciated your message, and am grateful to you for your time and effort in both preparing and delivering such a beautiful invocation.

Again, thank you. It was a pleasure to meet you and receive your invocation.

Sincerely,

William W. Thompson, Jr.

President, Idaho Association of Counties

Rabbi Lifshitz,

When we read about the work that is being done in large states, such as yours, with such small Jewish population, we are so thrilled to know that there are persons such as you and your Rebbetzin who have undertaken the enormous task of bringing Yiddishkeit to these forgotten communities.

Continue your good work with much success in Idaho!

Jerrold & Sheila Wolfset

Hi Rabbi Mendel,

Jonas and I had a wonderful evening with you and your family on Shabbat last Friday night. We have discussed it several times and have not seemed to be able to work it out in the schedule. I am glad that we were able to make it! You have a beautiful family. Ellen would have loved to join us, however she was having dinner with someone who needed her support and sends her

warmest regards. Jonas speaks very highly of you and we can't thank you enough for the warmth you have extended to Jonas and to all the boys at CG. We had a long day and were sorry to leave. I wish we could have stayed even longer.

Thank you so much for including us on Shabbat and we hope to see you again.

Warmest Regards,

Steven & Ellen Fishman

Rabbi Mendel,

Shavua Tov!

I just heard about your successful efforts with Governor Otter signing the anti BDS resolution, and just want to say - kol hakanod!!

As someone who dealt/fought against BDS in the UK for 4 years (up till December 2015!), I can say it takes lots of courage for public figures to issue such a statement (no matter what the reason is!), but more than this, it requires tremendous efforts behind the scenes to make him/her do so! You, in your position and contacts, accomplished something easily where other cases in other places it took them ages to do so!

Again, thank you, and look forward to see you in Israel.

By the way, I am in Ghana, Africa, and Friday night I met with Rabbi Noach Majeski from Chabad in Accra.

Ishmael Khaldi

Former Deputy Consul General of Israel

Advisor, Government of Israel

Thank you...

You are a treasure!

Warm regards,

Paulette Espesito

Dear Rabbi & Esther,

Thank you so much for having us over for Shabbat dinner. We really enjoyed spending time with all of you.

Love,

The Miller Family

Dear Esther,

Thank you so much for organizing such a beautiful Chanukah at the Capitol event. It was a great honor for us to take part in it!

The boys were super excited and they really tried to do their best.

Thanks again,

Roni Milgrom

Rabbi,

It was very nice to meet you and your wife this evening.

Thank you for helping the Jewish boys at CG feel more at home in Idaho.

I hope we'll be able to see you tomorrow.

Best,

Jeff Gold

Rabbi Lifshitz,

Keep up the good work. We are so thankful and overjoyed that you are helping our grandson at Cherry Gulch. We are so proud of how much he has grown in his Judaism under your guidance.

He truly looks up to you.

We study with Rabbi Ephraim Simon of Chabad in Teaneck, NJ...

Trudi & Frank Gunsberg

Rabbi Mendel,

If this was Tanya for "dummies" it sure hit the spot!

Thank you ever so much, Rabbi Mendel, for your engaging style!

Chag Sameach,

Jan Olof

Hello Rabbi,

The course was fantastic. I really find a lot of value in what JLI provides, and even more value in how you teach.

It is a very

growing environment, making us all think beyond the norms of how we were raised to think. It makes me wonder what took me so long to get back into another class... and I look forward to the next series early next year.

Thank you for sharing!

Have a wonderful Chanukah!

Jim Escobar

Hello Rabbi Mendel!

I'm sorry to say that I'll be missing the last class.

I want to listen in on the class, I tried reading the book a bit but I need an answer to the first exercise! Why did he kill the snake?!

An audio link would be great so I can listen in when I get home... Sorry again for missing out! I'm sure I'll be signing up for another course very soon. Your teachings are phenomenal.

Thank you for your time,

Brendan S.

Good Morning Rabbi,

Marina and I would like to thank you and Esther again for the wonderful Shabbat dinner. It was a marvelous experience to be surrounded by so many well-behaved children.

The food was exquisite and delicious.

We enjoyed the children reading their parts of the Torah and very informative especially for Marina who did not grow up in such an environment. I loved the Kiddush recited by every boy in the family after you were done doing it. I would have loved to do it also with the Sephardic melody. May be next time.

We do wish you and your family good health and a long life. Amen.

Our Best and Warmest Shalom to all of you,

Gabriel and Marina Dery

Letters to the Editor

We'd love to hear from you. Please submit your comments, articles, suggestions and letters to chabad@jewishidaho.com or send them via postal mail. All submissions are subject to editorial review.

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Hi Rabbi,

I am so enjoying the class and studying with you... You really know how to bring the truly "brain twisting" material to life!

Would you be willing to put my name and e-mail address on your mailing list. I would love to learn about other classes you will be offering.

And I am so enjoying the Siddur. It is a joy to hold it my hands and read the prayers before going to sleep and first thing in the morning when I wake up.



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1967

50
YEARS

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A SEDER WITHOUT WINE a pesach story

by Nisan Mindel

A Seder without wine? How can it be? you ask. Everybody knows we have to drink four cups of wine at the Seder, in remembrance of the four stages of liberation from Egyptian bondage.

Indeed, so important are these four cups of wine that we make a blessing on each of them, while on the first cup of wine we make the kiddush.

A Seder without wine is almost unthinkable! Yet, it happened once upon a time when a whole Jewish community had to make the Seder without wine. This is what our story is about.

It happened many years ago, in a land ruled by a king who was not unfriendly to the Jews. Indeed, one of his best friends was the rabbi of the community, whom the king admired for his wisdom and learning, kindness and humility, a combination of virtues he did not find among his courtiers. The king just loved to spend time with the rabbi, discussing matters of importance. And when the king had any problem, he asked the rabbi's advice, and he never had any cause for regret.

Everything would have been well, except that the king had a prime minister who was no friend of the Jews, and who was especially jealous of the friendship the king showed to the rabbi.

One day the prime minister asked the king why he was showing such friendship to the rabbi. "Why not?" replied the king. "I admire his wisdom and learning; there is nothing but kindness and fear of G-d in his heart, and he is most loyal to



me and wishes me well. He certainly deserves my friendship!"

"What if I proved to Your Majesty that the rabbi is not all that he pretends to be, and that behind Your Majesty's back he will not hesitate to break your laws, and speak unkindly of Your Majesty?"

"I doubt very much if you can prove any such thing," replied the king confidently. "But if you do, I will know how to deal with him. On the other hand, if you fail to prove your reckless accusation, I will know how to deal with you. And so, my dear Prime Minister, how do you propose to prove your accusation?"

"The day after tomorrow, the Jews will begin celebrating their Passover festival. On the first two nights of the festival they have a special feast, a 'Seder,' they call it, when they drink four cups of

wine. So important is wine for their Seder that a Jew will gladly sell his last shirt to be able to have wine for the Seder.

"Now, I suggest, Your Majesty, that you command the rabbi to tell the Jews that no one, not even the rabbi himself, shall drink any wine at the Seder. Then you will see if the rabbi and the other Jews carry out your order, and what they say about Your Majesty."

"And how are we going to find this out?" asked the king.

"I know that before the rabbi sits down to his own Seder table, he visits the Jewish guest house, where a public Seder is arranged for the poor and homeless wandering Jews who happen to be in town. If we disguise ourselves, it will be easy for us to join the crowd and witness the Seder."

"So be it," the king agreed. "But I warn you: you are playing with your head!"

"It's my head against the rabbi's head," the prime minister challenged.

The following day the king sent for the rabbi, and when he appeared, the king said to him: "I command you to tell the Jews that no one, not even you, my friend, shall drink any wine at the Seder on penalty of death!"

The rabbi was surprised and saddened, but he answered dutifully: "Your Majesty's command shall be obeyed."

True to his word, the rabbi sent out word to all the Jews in the city: "By order of the king, Jews are forbidden to drink wine at the Seder. But except for that, the Seder should be celebrated in the usual way, and with the usual joy and inspiration. And each time, when the Haggadah calls for the drinking of a cup of wine, an empty cup should be lifted, and the following prayer recited:

"Master of the World! It is revealed and known to you that we sincerely desire to do Your Will, but His Majesty the King forbade us to drink wine tonight on penalty of death. Since, according to Your holy Torah, the saving of life puts aside the mitzvah of the four cups, we pray for Your forgiveness for not drinking wine tonight."

In the guest house, the table was set for the Seder. For each place setting there was a Seder plate, with matzah, bitter herbs and the other required items; there were spotless wine glasses and cups, and bottles filled with red wine.

Soon the room was filled with celebrants, who seated themselves around the table. Among them were two strangers, dressed as poorly as the rest; but since all were strangers, no one paid any particular attention to them. Certainly it did not occur to anyone that those two were none other than the king and his prime minister.

Presently the rabbi came, and all rose respectfully in his honor. He seated himself at the head of the table and greeted everyone with a hearty "Good Yom Tov."

The first item of the Seder was, of course, Kaddesh:

to make kiddush on the first of the four cups of wine. The rabbi reminded all the guests of the king's decree. He bade them to rise and lift up empty wine glasses and recite after him the prayer he had composed for this occasion: "Master of the World," etc.

Everyone faithfully followed the rabbi's instructions, and the wine bottles were left untouched. Otherwise, the Seder proceeded as joyously and inspiringly as ever.

The king and his prime minister sat through the entire Seder and heard the same prayer repeated four times. Everyone, including the king, enjoyed the Seder meal; only one person sat there like a bereaved man among bridegrooms—the unhappy prime minister.

When the Seder was over, the king and his prime minister left the guest house together. Before parting at the gate of the palace, the king told his prime minister to be sure to appear before him the following day in mid-afternoon.

The following morning, the king sent a messenger to the rabbi to summon him to appear before the king in mid-afternoon. At the appointed time the rabbi and the prime minister met at the gate of the palace, and both were ushered in before the king.

Turning to the rabbi, the king said: "Unknown to you, worthy Rabbi, I and my prime minister were your guests at the Seder last night. We were disguised, of course, and we came to see with our own eyes if you would obey my order. The foolish prime minister had staked his head, assuring me that you would not.

"I am happy that you did faithfully carry out my order, though I sincerely regret having caused you and all the Jews unnecessary heartache by interfering with your sacred Seder celebration. But the prime minister shall pay for his folly. I place him in your hands: choose any kind of death for him, and it shall be done!"

"Your Majesty," the rabbi replied, "ever since we lost our Sanctuary in Jerusalem, no rabbinic court is authorized to pronounce a death sentence on anyone."

"In that case," said the king, "I shall pronounce his death sentence: he shall be hanged publicly forthwith!"

Then the king told the rabbi that the decree prohibiting wine drinking was lifted, and the rabbi could now make it known to all Jews that they could again drink all the wine they wanted.

The happy news quickly spread among the Jews and was received with great jubilation. The second Seder was celebrated with extraordinary joy and deep gratitude to the Almighty, in celebration not only of the miracles and wonders of the liberation from Egypt, but also of the miracle that happened to them in getting rid of a cruel enemy.

It was the happiest Passover that they had ever celebrated.

More Passover stories at jewishidaho.com/1667

Ask the Rabbi

Can I Use Grandma's Parking Permit?

My grandmother no longer drives, so I use her car. It has a disability parking permit, which allows me to park anywhere I want without paying. I feel a little guilty about it and thought maybe I should give it up. On the other hand, am I doing anything wrong by just leaving it there?

by Aaron Moss

I can come up with several arguments in favor of keeping the permit, and only one argument in favor of giving it up.

Let's look at the arguments in favor of keeping the permit:

- You already pay taxes, so why pay for parking?
- You never claimed to be disabled. If the parking cops get the wrong idea, that's their problem.
- Parking costs are highway robbery. It's a way for municipalities to get rich.
- You often do errands for your grandmother with her car, so she is the one benefiting.
- People use disability parking permits that don't belong to them all the time. The city knows this and allows for it in their budgeting.
- The car still belongs to your grandmother, who rightfully had the disability permit. So why get rid of it? Do you need to purge the car of any trace of her? What if her music is still in the CD player, must you throw that away too?

But after all those arguments for keeping it, I can think of a single argument in favor of giving it up:

It is dishonest and probably illegal.

The human mind has an amazing talent. We take something that is clearly wrong, and come up with creative explanations as to why it is right. We call this talent "justification." Almost everyone has a dishonest side, an inner voice that attempts to whitewash wrongdoing and justify immorality.

But we have another side to us that is honest and upright, the voice of integrity that wants to do what's right. After all the justifications, we know the truth.

The Torah (Deut. 6:18) tells us, "And you shall do what is proper and good..." You know what you need to do. Give up the permit. And thank G-d that you don't need it.

More Ask the Rabbi at www.jewishidaho.com/asktherabbi



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PASSOVER GUIDE

WHAT IS PASSOVER?

The eight-day festival of Passover is celebrated in the early spring, from the 15th through the 22nd of the Hebrew month of Nissan. This year, Pesach begins at sunset on April 10 and ends at nightfall on April 18. It commemorates the emancipation of the Israelites from slavery in ancient Egypt. And, by following the rituals of Passover, we have the ability to relive and experience the true freedom that our ancestors gained.

The Story in a Nutshell

After many decades of slavery to the Egyptian pharaohs, during which time the Israelites were subjected to backbreaking labor and unbearable horrors, G-d saw the people's distress and sent Moses to Pharaoh with a message: "Send forth My people, so that they may serve Me." But despite numerous warnings, Pharaoh refused to heed G-d's command. G-d then sent upon Egypt ten devastating plagues, afflicting them and destroying everything from their livestock to their crops.

At the stroke of midnight of 15 Nissan in the year 2448 from creation (1313 BCE), G-d visited the last of the ten plagues on the Egyptians, killing all their firstborn. While doing so, G-d spared the Children of Israel, "passing over" their homes—hence the name of the holiday. Pharaoh's resistance was broken, and he virtually chased his former slaves out of the land. The Israelites left in such a hurry, in fact, that the bread they baked as provisions for the way did not have time to rise. Six hundred thousand adult males, plus many more women and children, left Egypt on that day, and began the trek to Mount Sinai and their birth as G-d's chosen people.

See page 11 for the full Passover story.

Passover Observances

Passover is divided into two parts: The first two days and last two days (the latter commemorating the splitting of the Red Sea) are full-fledged holidays. Holiday candles are lit at night, and kiddush and sumptuous holiday meals are enjoyed on both nights and days. We don't go to work, drive, write or switch on or off electric devices. We are permitted to cook and to carry outdoors.

The middle four days are called chol hamoed, semi-festive "intermediate days," when most forms of work are permitted.



NO CHAMETZ

To commemorate the unleavened bread that the Israelites ate when they left Egypt, we don't eat—or even retain in our possession—any chametz from midday of the day before Passover until the conclusion of the holiday. Chametz means leavened grain—any food or drink that contains even a trace of wheat, barley, rye, oats, spelt or their derivatives, and which wasn't guarded from leavening or fermentation. This includes bread, cake, cookies, cereal, pasta and most alcoholic beverages. Moreover, almost any processed food or drink can be assumed to be chametz unless certified otherwise.

Ridding our homes of chametz is an intensive process. It involves a full-out spring-cleaning search-and-destroy mission during the weeks before Passover, and culminates with a ceremonial search for chametz on the night before Passover, and then a burning of the chametz ceremony on the morning before the holiday. Chametz that cannot be disposed of can be sold to a non-Jew for the duration of the holiday.

Visit www.jewishidaho.com/1753 to learn more about Chametz.

MATZAH

Instead of chametz, we eat matzah—flat unleavened bread. It is a mitzvah to partake of matzah on the two Seder nights, and during the rest of the holiday it is optional.

Visit www.jewishidaho.com/1747 to learn more about matzah.

THE SEDERS

The highlight of Passover is the Seder, observed on each of the first two nights of the holiday. The Seder is a fifteen-step family-oriented tradition and ritual-packed feast.

The focal points of the Seder are:

- Eating matzah.
- Eating bitter herbs—to commemorate the bitter slavery endured by the Israelites.
- Drinking four cups of wine or grape juice—a royal drink to celebrate our newfound freedom.
- The recitation of the Haggadah, a liturgy that describes in detail the story of the Exodus from Egypt. The Haggadah is the fulfillment of the biblical obligation to recount to our children the story of the Exodus on the night of Passover.



To learn more about Passover - including videos, recipes, classes, crafts and more - visit www.jewishidaho.com/passover.

PASSOVER GUIDE

THE PASSOVER SEDER

The easiest way to enjoy a great Passover Seder is to come to one. You can join us, join a friend or host your own.

Millennia before the Wii, an ancient desert tribe of mystics enacted the first multimedia educational experience. Beyond anything we have today, it reached deep into the human psyche in every way possible and all at once: Rich audio, dynamic visuals, spoken language and written text, even the visceral senses of taste, smell and touch.

It was intergenerational — involving all the family with something special for each one. It was customizable, adjustable to a spectrum of personalities. It was interactive, with role-playing and creative manipulation of materials. It was a whole-person experience, developing a sense of inner freedom within all who participated.

But its most fascinating aspect was that every detail was firmly grounded in the mystical teachings of an esoteric tradition. Each step had not just a body, but a soul as well — a simple meaning as well as a deep lesson towards higher consciousness.

Its success has been awe-inspiring. No ritual has survived so long and so true to its original form. No lesson has affected humankind with such impact, propagating the values of human dignity, liberty and the search for higher meaning to every society it has reached.

To this day, in every corner of the world, Jewish families come together to reconstruct that original Passover Seder, again and again, year after year. And every year, there is more to learn.

Whether with us or at home, make this the most memorable and meaningful Pesach ever.

ELEMENTS OF THE SEDER

The Haggadah
- Your Friendly
Guide



The Seder is a time to retell the story of the Exodus and the history of our nation's birth, but also much more. The observances at the Seder-table allow one to actually re-experience a modern-day Exodus; facilitating one's own spiritual rebirth and empowering each man, woman and child with a renewed sense of inner freedom and spiritual resolve.

The Passover Haggadah, which records the Seder's narrative, says that in each generation man must see himself as if he had personally gone out of Egypt. Judaism teaches that Egypt and the nefarious Pharaoh symbolize the negative forces that constrict man. The slavery in Egypt represents the emotional and psychological shackles that confine and enslave the human spirit, constraining one's ability to live up to his or her fullest spiritual potential. If there was ever a

15 Steps of the Seder

קִדְּשׁ . וְרַחֵץ . בְּרַפֵּס . יַחֵץ . מַגִּיד . רַחֲצָה . מוֹצֵיא . מִצָּה .
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KADESH—THE BENEDICTION

1 The Seder service begins with the recitation of kiddush, proclaiming the holiness of the holiday. This is done over a cup of wine, the first of the four cups we will drink at the Seder.

URCHATZ—PURIFICATION

2 We wash our hands in the usual, ritually prescribed manner as is done before a meal, but without the customary blessing. The next step in the Seder, Karpas, requires dipping food into water, which in turn mandates, according to Jewish law, that either the food be eaten with a utensil or that one's hands be purified by washing. On the Seder eve we choose the less common observance to arouse the child's curiosity.

KARPAS—THE "APPETIZER"

3 A small piece of onion or boiled potato is dipped into saltwater and eaten (after reciting the blessing over vegetables). Dipping the karpas in saltwater is an act of pleasure and freedom, which further arouses the child's curiosity.

YACHATZ—BREAKING MATZAH

4 The middle matzah on the Seder

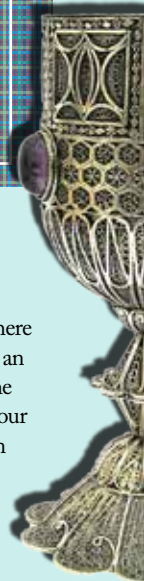
plate is broken in two. The larger part is put aside for later use as the afikoman. This unusual action not only attracts the child's attention once again, but also recalls G-d's splitting of the Sea of Reeds to allow the Children of Israel to cross on dry land. The smaller part of the middle matzah is returned to the Seder plate. This broken middle matzah symbolizes humility, and will be eaten later as the "bread of poverty."

MAGGID—THE HAGGADAH

5 At this point, the poor are invited to join the Seder. The Seder tray is moved aside, a second cup of wine is poured, and the child, who by now is bursting with curiosity, asks the time-honored question: "Mah nishtanah ha-lailah hazeh mikol ha-leilot? Why is this night different from all other nights?" Why the dipping? Why only matzah? Why the bitter herbs? Why are we relaxing and leaning on cushions as if we were kings? The child's questioning triggers one of the most significant mitzvot of Passover, which is the highlight of the Seder ceremony: the haggadah, telling the story of the Exodus from Egypt. The answer includes a brief

paradox it is this: that on Passover eve, the night that freedom was born, we experience freedom by following a sequence of fifteen defined steps. We call it the Seder or "Order."

As you relive slavery and liberation, the Haggadah will tell you exactly where you are, when, and why. Whether you're a true believer, a diehard skeptic, an innocent bystander or the guy who doesn't even notice anything out of the ordinary, the Haggadah speaks to you. It even speaks to kids (especially your inner child), filled with customs that make the Seder stimulating. You can download a copy at www.jewishidaho.com/haggadah or buy one at store. jewishidaho.com.



review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited on the Egyptians, and an enumeration of the miracles performed by the Almighty for the redemption of His people.

ROCHTZAH—WASHING

6 After concluding the first part of the haggadah by drinking the second cup of wine, the hands are washed again, this time with the customary blessings, as is usually done before eating bread.

MOTZI MATZAH—EAT MATZAH

7-8 Taking hold of the three matzot (with the broken one between the two whole ones), recite the customary blessing before bread. Then, letting the bottom matzah drop back onto the plate, and holding the top whole matzah with the broken middle one, recite the special blessing “al achilat matzah.” Then break at least one ounce from each matzah and eat the two pieces together, while reclining.

MAROR—THE BITTER HERBS

9 Take at least one ounce of the bitter herbs. Dip it in the charoset, then shake the latter off and make the blessing “al achilat maror.” Eat without reclining.

KORECH—THE SANDWICH

10 In keeping with the custom instituted by Hillel, the great Talmudic sage, a sandwich of matzah and maror is eaten. Break off two pieces of the bottom matzah, which together should be at least one ounce. Again, take at least one ounce of bitter herbs and dip them in the charoset. Place this between the two pieces of matzah, say “kein

asah Hillel ...” Eat while reclining.

SHULCHAN ORECH—THE FEAST

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into saltwater.

TZAFUN—OUT OF HIDING

After the meal, the half-matzah which had been “hidden,” set aside for the afikoman (“dessert”), is taken out and eaten. It symbolizes the Paschal lamb, which was eaten at the end of the meal. Everyone should eat at least 1½ ounces of matzah, reclining, before midnight. After eating the afikoman, we do not eat or drink anything except for the last two cups of wine.

BERACH—BLESSINGS ON MEAL

A third cup of wine is filled and Grace is recited. After the Grace we recite the blessing over wine and drink the third cup.

We now fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which is an invitation to the Prophet Elijah, the harbinger of the coming of Moshiach, our righteous Messiah.

HALLEL—SONGS OF PRAISE

At this point, having recognized the Almighty and His unique guidance of the Jewish people, we go still further and sing His praises as L-rd of the entire universe. After reciting the Hallel, we again recite the blessing over wine and drink the fourth cup, reclining.

NIRTZAH—ACCEPTANCE

Having carried out the Seder service properly, we are sure that it has been well received by the Almighty. We then say “Leshanah haba’ah bee-rushalayim—Next year in Jerusalem.”

The cups represent four stages toward freedom: “I will release you... I will save you... I will liberate you... I will take you unto me as a nation” (Exodus 6:6-7).

First Cup—physical removal from the land of Egypt (“I will release you”);

Second Cup—liberation from intellectual and spiritual slavery (“I will save you”);

Third Cup—creation of a people forever immune to permanent slavery (“I will liberate you”);

Fourth Cup—G-d’s acceptance of Israel as His chosen people and the granting of the Torah at Sinai (“I will take you unto me as a nation”).

Also, the Children of Israel had four great merits even while in exile: (1) They did not change their Hebrew names; (2) they continued to speak their own language, Hebrew; (3) they remained highly moral; (4) they remained loyal to one another.

A fifth cup of wine, a special Cup of Elijah, is filled after the Seder’s blessing Grace After Meal. The soul of the spiritually immortal Elijah the Prophet visits every Jewish home on Seder night, and this one’s symbolically for him.

The Seder Plate

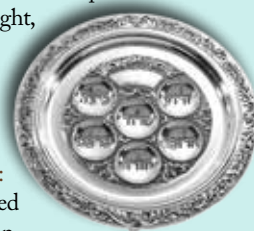
ZEROAH (SHANKBONE):

The Paschal Lamb is represented by the zeroah. Mystical tradition replaces the shank bone with a roasted chicken neck that is not eaten, as a reminder that although we approach freedom during the Seder, our ultimate freedom is soon to come with the Final Redemption.

BEITZAH (EGG): The egg symbolizes the Festival Offering made on Passover in the ancient Holy Temple.

MAROR (BITTER HERBS/ HORSERADISH): The bitterness of suffering in Egypt is brought to the table with maror.

KARPAS (VEGETABLE): Egypt crushed our ancestors’ spirits with senseless, back-breaking drudgery. A vegetable, usually an onion, potato or parsley is dipped in saltwater and eaten so we may taste their tears of anguish.



The Three Matzot: The Bread of Faith

Our ancestors displayed the deepest levels of faith when they followed G-d into the desert with such haste that there wasn’t even time for the bread they had baked to rise. The three matzot represent the entire Jewish people — the priests, the tribe of Levi, and the rest of Israel. In keeping with the mystical tradition, “Shmurah Matzah” is used. This is made of flour that has been carefully isolated from any contact with water, from harvest through grinding and kneading, making it very kosher for Passover.

The Four Cups of Wine

CHAROSET (MIXTURE OF FRUITS AND NUTS): As slaves we used mortar—symbolized by charoset—to make bricks that formed structures which we erected.

CHAZERET (ROMAINE LETTUCE): The initial stages of exile were pleasant, yet soon the injustices of slavery became overwhelming.

So too, the first taste of chazeret is mild, but soon the taste of its bitter root becomes dominant.

PASSOVER GUIDE

PASSOVER PREPARATIONS

Passover is a holiday that mandates our complete involvement, not just during its eight days but for weeks before. Aside from the regular holiday obligations, we are also commanded:

No leaven shall be eaten... For seven days you shall eat unleavened bread...and no leaven shall be seen of yours [in your possession] (Exodus 13:3-7).

We accomplish this by cleaning our homes well and inspecting them before Passover, and gradually eliminating chametz from every room and crevice. This intensive cleaning takes place in Jewish homes throughout the world. The following will help you tackle the process in your own home.

What is Chametz?

Any leavened product containing wheat, barley, oats, rye or spelt is considered chametz and is forbidden on Passover. Clear your home of all chametz. Empty pockets and vacuum cleaner bags, and even replace pet food if necessary. You'll use separate sets of dishes for Passover, so gather all your chametz dishes and store them in a closet which will be sealed off for Passover.

Passover Shopping

Any processed food you eat on Passover (and year-round) needs kosher supervision. Today, that's no big deal—the supermarkets are filled with “Kosher for Passover” products. Fruits, vegetables and most things raw and unprocessed are kosher for Passover. (Ask your rabbi about beans and legumes).

One way to do this is to go healthy for eight days and cook everything from scratch. For a complete guide to making your house kosher for Passover, along with a storehouse of knockout recipes, get your hands on *The Spice and Spirit of Kosher for Passover Cooking* (2003), available at www.jewishidaho.com/1803. For good links to Passover foods, check out www.jewishidaho.com/32593. You can also contact us with any questions you may have.

Selling your Chametz

Since it is prohibited to eat or even own chametz during the eight days of Passover, we sell our chametz to a non-Jew. This is a legally binding sale in both Jewish and civil law, and we let the experts handle it. Fill out the form on the enclosed envelope, also online at www.jewishidaho.com/sellchametz, called “Mechirat Chametz (Sale of Chametz),” a legal document that authorizes your rabbi to transfer the ownership of your chametz for the duration of Passover. He will buy it back for you after the holiday is over.

The Search for Chametz

On the night before Passover begins (April 9), we perform a formal search of the house for chametz. We tightly roll ten pieces of chametz into paper wrappings and hide them around the house (make sure you keep a list). Traditionally, a candle is used to light the way, and a spoon (as a shovel), a feather (as a broom) and a paper bag (as a receptacle) are used to collect any chametz found.

Say the blessing:

Baruch Atah Ado-nai Elo-hei-nu Melech Ha-Olam, Asher Kid'shanu B'mitzvotav V'tzivanu Al Biur Chametz.

Blessed are You, G-d, our Lord, King of the Universe, Who has sanctified us with His mitzvahs and commanded us concerning the elimination of chametz.

After the search,

place all found Chametz in a conspicuous spot until morning and say:

All leaven or anything leavened which is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered naught and ownerless as the dust of the earth.

Fast of the Firstborn

When G-d slew the firstborn sons of Egypt, he spared the Jewish firstborns. In commemoration and thanks, firstborn sons fast on the day Passover begins (this year 4/10). It is said that “joy breaks all boundaries.” Since the joy of a mitzvah—such as the completion of studying a Talmudic tractate—transcends the obligation to fast, many firstborn sons break their fast early with a seudat mitzvah (mitzvah meal of joy), by completing the

study of a tractate on this day.

The Burning of Chametz

All chametz found during the formal search is burned in the morning. Chametz consumption should be concluded as well, bringing your interaction with chametz down to nil. The sale of chametz also goes into effect at this time. (Check page 19 for local times.) Once the chametz has burned, we recite the “Kol Chamirah” to disown any chametz that has been overlooked:

To disown any overlooked Chametz, say the following:

All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered naught and ownerless as the dust of the earth.



THE REST OF PASSOVER

THE COUNTING OF THE OMER

On the second night of Passover we begin the counting of the Omer, named for the Omer offering of new crops, brought in the Temple on the second day of Passover. We count 49 days in anticipation from Passover until Shavuot, when we received the Torah at Mount Sinai. During the Omer count, we work to spiritually prepare ourselves for this monumental event. A person has 49 emotional and spiritual traits, and each day of the Omer is a propitious time to work on a particular aspect, until our soul is fully primed to receive G-dliness on the 50th day, Shavuot.

For more, including Omer calendar and reminders, visit www.jewishidaho.com/130631.

THE INTERMEDIATE DAYS OF PASSOVER

In between the first two and last two holy days of Passover, except for Shabbat, go ahead and function relatively normally. The only exception is, like your mother keeps telling you, you shouldn't work so hard. Keep your spirits up: it's a custom to drink a glass of wine every day of Passover.

THE FINAL DAYS OF PASSOVER

The seventh day of Passover is the day when over 3,300 years ago, the sea split, and the Jewish people were officially free. Experience your own spiritual wakeup call tonight, by staying up until dawn, studying works of Divine wisdom—the Torah. Without our forebears, we not only wouldn't have Passover, we wouldn't be here.

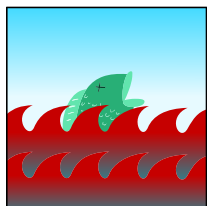
That's why we remember our departed parents on the eighth and final day of Passover, with the special Yizkor memorial service during the morning services.

The eighth day of Passover emphasizes an even higher freedom, and is dedicated to our imminent and final Redemption. As the day draws to a close, the world experiences an outpouring of Divine consciousness. Following the custom of the Baal Shem Tov, founder of Chassidism, Passover concludes with a “Feast of Moshiah.” This festive meal, complete with matzah and, yes, four cups of wine, begins before sunset. It is the perfect way to spiritually take leave of Passover and open our consciousness to the coming redemption.

Nightfall on April 18 marks the end of Passover. Wait about an hour to give the rabbi time to buy back your chametz, and then you can eat chametz to your heart's content.



THE PASSOVER STORY



Arrival in Egypt

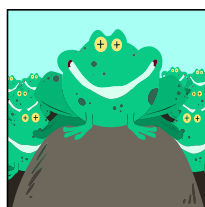
Jacob and his children had arrived in Egypt to be close to Joseph; he was second in command to King Pharaoh, and with his ingenuity had saved the people of Egypt, and by extension those from neighboring countries, from

death by famine. Jacob and his children were settled in the city of Goshen and prospered wonderfully--their numbers grew and grew.

As long as Jacob's sons are alive, the Children of Israel are accorded honor and respect, but after the passing of Joseph, "There arose a new king in Egypt who knew not Joseph"--some commentaries say, chose not to know Joseph--"And he said to his people. 'Behold the Children of Israel are more and mightier than we. Come, let us deal wisely with them; lest they multiply...'" (Exodus 1:8-10).

Enslavement

The Egyptians' way of dealing with their "Jewish Problem" is to enslave the Jews. They are all forced into backbreaking labor, compelled to build cities of treasure houses for Pharaoh. But still, the Jews continue to multiply, to Pharaoh's eyes, at an ever frightening pace. To put a stop to this, Pharaoh summons the Jewish midwives, Shifra and Puah, and commands them to kill all Jewish newborn males. This, he is certain, will put an end to the propagation of this race. When the midwives defy his order, he commands that they cast all the newborn males into the Nile--his stargazers had predicted that the savior of the Jews would die through water--and Pharaoh hopes his plan will ensure an early death for any potential Jewish leader.



Moses' Birth

Jocheved, the wife of the Levite Amram, gives birth to a son. Because he is born three months early, she is able to conceal him for that amount of time. When she can no longer hide him, she builds a small water-proof cradle and puts her child on the brink of the Nile. The boy's sister, Miriam, hides nearby to watch him.



Pharaoh's daughter comes to bathe in the river when she sees the floating cradle. When she opens it and sees the weeping baby, she realizes that this is a Jewish child, but her compassion is aroused and she resolves to take the baby home. She names him Moses,

meaning "he who was drawn from the water."

Miriam approaches the princess and offers to find a wet-nurse for the baby. When Pharaoh's daughter accepts, Miriam brings her Jocheved, whom Pharaoh's daughter hires to nurse and care for the child. When Moses grows older, he is returned to the palace, where Pharaoh's daughter raises him like a son.

Moses is Appointed Leader

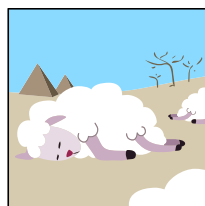
As a young man, Moses leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew and kills the Egyptian. The next day he sees

two Jews fighting; when he admonishes them, they reveal his deed of the previous day, and Moses is forced to flee to Midian. There he rescues Jethro's daughters, marries one of them - Zipporah - and becomes a shepherd of his father-in-law's flocks.



In the meantime, the plight of the Jews in Egypt worsens, "and their cry rose up to G-d."

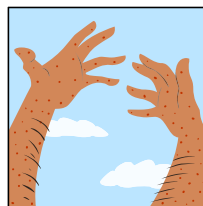
As Moses is shepherding his flock, he comes upon a burning bush, in which G-d appears to him and instructs him to go to Pharaoh and demand: "Let My people go, so that they may serve Me." Moses objects, citing a speech defect he acquired while in the palace, and so Moses' brother, Aaron, is appointed to serve as his spokesman. In Egypt, Moses and



Aaron assemble the elders of Israel to tell them that the time of their redemption has come. The people believe; but Pharaoh refuses to let them go and even intensifies the suffering of Israel. He increases the burden of labor on his Hebrew slaves, commanding their taskmasters to cease

bringing the Israelites straw to make the bricks. Now, they must go to the fields to collect the straw themselves, but maintain the same quota of brick production.

Moses can no longer bear the pain of his people; he turns to G-d saying, "Why have You done evil to this people?" G-d promises the redemption is close at hand, "Now you shall see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."



G-d then reveals Himself to Moses. Employing the "four expressions of redemption," He promises to take out the Children of Israel from Egypt, deliver them from their enslavement, redeem them and acquire them as His own chosen people at Mount Sinai; He will then bring them to the Land He promised to the Patriarchs as their eternal heritage.

The Ten Plagues

Moses and Aaron repeatedly come before Pharaoh to demand in G-d's name, "Let My people go, so that they may serve Me in the wilderness." Pharaoh repeatedly refuses. Aaron's staff turns into a snake and swallows the magic sticks of the Egyptian sorcerers.



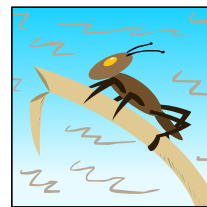
Pharaoh still refuses to let the Jews go. Moses warns him that G-d will smite Egypt. Pharaoh remains impervious. G-d begins to send a series of plagues upon the Egyptians. In the throes of each plague, Pharaoh promises to let the Children of Israel go; but he reneges the moment the affliction is removed.

1) Aaron strikes the Nile, the waters turn to blood; 2) Swarms of frogs overrun the land;

3) Lice infest all men and beasts. Still, Pharaoh remains stubborn; 4) Hordes of wild animals invade the cities, 5) a pestilence kills the domestic animals, 6) painful boils afflict the Egyptians.

7) Fire and ice combine to descend from the skies as a devastating hail. Still, "the heart of Pharaoh was hardened and he would not let the children of Israel go; as G-d had said to Moses."

The people of Egypt have suffered too much. They beg Pharaoh to let the Jews go. When Moses comes to warn Pharaoh of the eighth plague, Pharaoh says: You say that you want to go serve your G-d? I'll let the men go, as long as the women and children stay behind. No, says Moses, we must all go, men women and children, cattle and herds. Pharaoh once again refuses.



The next plagues descend upon Egypt.

8) A swarm of locusts devours all the crops and greenery; 9) a thick, palpable darkness envelops the land.

The Israelites are instructed to bring a "Passover offering" to G-d: a lamb or kid is to be slaughtered and its blood



sprinkled on the doorposts and lintel of every Israelite home, so that G-d should pass over these homes when He comes to kill the Egyptian firstborn. The roasted meat of the offering is to be eaten that night together with matzah (unleavened bread) and bitter herbs.

Then G-d brings the tenth plague upon Egypt,

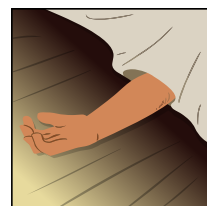
10) all the firstborn of Egypt are killed at the stroke of midnight of the 15th of the month of Nisan.

Exodus

The death of the firstborn finally breaks Pharaoh's resistance and he literally begs the Children of Israel to leave his land. Following G-d's command, they hastily depart; so hastily there is no time for their dough to rise, and the only provisions they take along are unleavened. They receive from the Egyptians gold, silver and garments, emerging from Egypt a wealthy nation.

The Children of Israel are commanded to observe the anniversary of the Exodus each year by removing all leaven from their possession for seven days, eating matzah, and telling the story of their redemption to their children.

Soon after allowing the Children of Israel to depart from Egypt, Pharaoh chases after them to force their return, and the Israelites find themselves trapped between Pharaoh's armies and the sea. G-d tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through, and then closes over the pursuing Egyptians. Moses and the Children of Israel sing a song of praise and gratitude to G-d.

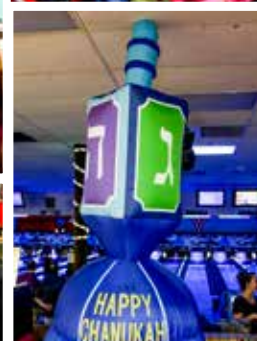
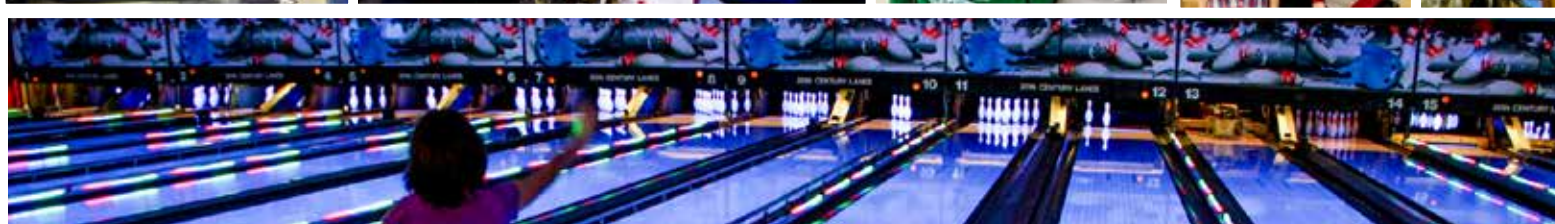
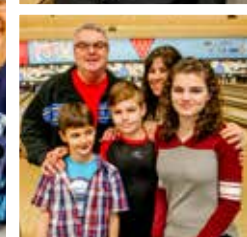
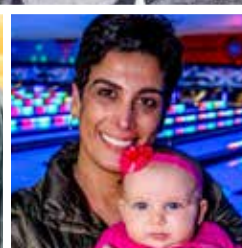


For the complete story of Passover visit www.jewishidaho.com/1845.

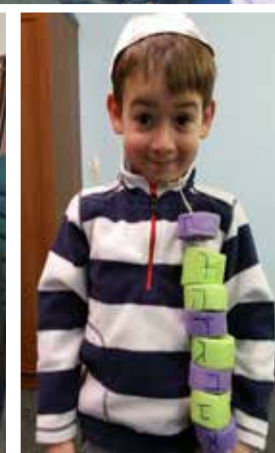
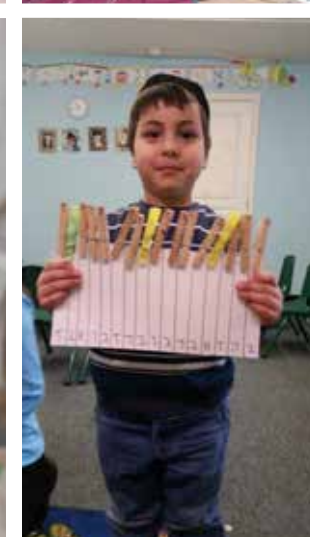


Chanukah Bowl

Chanukah Bowl











MESSAGE FROM THE REBBE

EDUCATIONAL FOOD

FROM A 1977 LETTER OF THE LUBAVITCHER REBBE, RABBI MENACHEM M. SCHNEERSOHN OF RIGHTEOUS MEMORY

Greeting and Blessing:

Pursuing the theme of the letter of Rosh Chodesh Nissan on the significance of the month of Nissan and Yetzias Mitzraim (the Liberation from Egypt), in connection with it being the time when Jews were born as a nation, and what we have to learn from it—in general terms—about the birth and education of Jewish children, as well as adults (inasmuch as in respect of things that have yet to be learned and achieved in spiritual development—everyone, regardless of age, is in the category of “children”)—

It is fitting to consider some details encompassed within the general principles that had been deduced in the previous letter; details which are, nonetheless, basic elements that should permeate the education of children (and adults), and which are indicated in the details attending Yetzias Mitzraim and Pesach.

At the birth of our Jewish people, prior to settling on land, the first requirement was, of course, the provision of food—“food” in a wider sense, embracing all human needs (food, clothing, and shelter), down to food in the ordinary sense.

In connection with Yetzias Mitzraim the Torah specified three kinds of food: Korban Pesach (the Passover sacrifice), Matza, and moror (bitter herbs), (mentioned also in the previous letter). The co-relation between these three items is underscored in the Torah by the commandment, “Together with Matza and Moror they shall eat it (the Korban Pesach).”

It should be noted that these three items are essential elements of Yetzias Mitzraim, as well as of the Hagadah, that is, the Mitzva of

relating the story of Yetzias Mitzraim (also for its instructive, edifying purpose). Thus it is emphasized in the Mishnah, Hagadah, and in the actual celebration of the Seder: “He who has not declared (explained) these three things on Pesach has not fulfilled his duty, and these are they: Pesach, Matza, and Moror.”



Similarly, in the case of the birth of a child, the first requirement is to provide the child with food—both in the broad sense and in the plain sense, as mentioned above.

Food comprises three general categories: food that is required for normal development, or moreover, is vitally needed to sustain life; food that is harmful, and must be excluded or even destroyed; and food that while not indispensable, provides additional strength and delight.

These three categories of food are alluded to respectively in the three special Pesach foods—Matza, Moror and (Korban) Pesach:

Matza is, of course, (unleavened) bread, as we hold it up and declare at the beginning of the Seder: “This is the bread . . .”; and “bread sustains a man’s life.” In a broader sense, the term “bread” is used for a whole repast, and the entire daily food.

Moror—in our context—signifies undesirable things which should, and must, be considered and felt as truly bitter, and,

hence, must be rejected and eliminated.

The (Korban) Pesach had to be eaten ‘al ha-sova’—“on fullness,” when one is already fully sated; it came as a “dessert” for an extra measure of strength and delight. For this reason the Korban Pesach had to be eaten sumptuously “in a manner of royal festivity.”

The above-mentioned qualities are further underscored by the distinctive instructions relating to Matza, Moror and Korban Pesach:

The obligation to eat Matza is always of the same force, as a Torah obligation, at all times and in all places, outside of Eretz Yisroel and in the items of the Golus (exile), exactly as in Jerusalem in the time of the Beis Hamikdash.

The obligation to eat Moror is also valid in all times and places, but not with the same force as in the time when the Korban Pesach was offered.

The obligation of the Korban Pesach is valid only in the time, and in the place, of the Beis Hamikdash, in the time and place when Jews enjoyed ‘sova,’ the fullness of G-d’s blessings.

Applying the aforementioned aspects in connection with the education of a Jewish child—in the inner sense of “food,” namely, spiritual food of the soul—the first vital need of the child is to receive its daily ration of staple nourishment, that is, Torah and Mitzvos, which are termed “bread,” in accordance with the exhortation, “Come and eat bread of My bread” (alluding to two “breads”—the Written Torah and the Oral Torah; the “revealed”—nigleh—and “inner”—pnimius—of Torah; of both Torah and Mitzvos).

In conjunction with this, one should be ever watchful that the learning of Torah and the observance of the Mitzvos should be of the quality of “Matza”—with complete submission (kabbolas-ol) and self-effacement (bitul), without an admixture of

chometz (leaven) that causes (the dough) to rise, expand, and swell.

At the same time, it is necessary to protect the child against undesirable influences from outside—through admonition, and the like—but only in a moderate form of “repelling with the (weaker) left hand,” as alluded to in Moror, and not with the same force and measure of “drawing near with the (stronger) right hand,” that provides the daily nourishment of “bread and repast” of Torah and Mitzvos.

And as one follows the said guidelines in the education of the child (and of the self) step by step and from stage to stage—one becomes satiated with Torah and Mitzvos; and in the “fullness” thereof, at every moment, the indwelling G-dliness in the heart of every Jew (as it is written, “And I will dwell within them”) comes to the fore, revealing the inner “Sanctuary and Altar” (total commitment) to G-d. Whereupon he proceeds to learn Torah with even greater dedication and to observe the Mitzvos with even greater Hiddur (in the most “beautiful” manner), doing it all with true joy, as reflected in the Korban Pesach.

May G-d grant that every Jew and Jewess should act in all above with “wonderful alacrity”—in the manner attending Pesach, Matza, and Moror at Yetzias Mitzraim, as it is written, “And you shall eat it in haste.”

And this will hasten the fulfillment of the promise, “And in Shalem (Jerusalem) will be His Beis Hamikdash, and His dwelling in Zion,” and the Korban Pesach will again be offered there, as prescribed, and we will eat there of the Passover and Festive offerings—at the true and complete Geulo and liberation of our soul through our righteous Moshiach.

With esteem and blessing for Hatzlocho in all above, and with blessing for a Kosher and Joyous Pesach,

More on the Rebbe at www.jewishidaho.com/rebbe

A SECOND PASSOVER



On the 14th day of the Jewish month of Iyar (this year 5/10) a “Second Passover” is observed simply by eating a piece of matzah. When the Jews fled Egypt, some of them were unable to participate in the Paschal offering because they were ritually impure. So they prayed to G-d for a second chance to bring the offering. G-d agreed, allowing them to enjoy a “Second Passover” on this date, one month later.

PARTY OF THIRTY-THREE

Lag Ba’Omer (day 33 of the Omer count, this year 5/14), is known for barbecues, bonfires and public gatherings of unity. We celebrate the passing of Rabbi Shimon bar Yochai, the author of the Zohar,

one of the fundamental books of Jewish mysticism. He requested that his death be a celebration of life and we comply with zest. This is also the day when Rabbi Akiva’s students pledged to banish pride and value each other. 24,000 of his students had died in a plague before they understood that they could only survive by respecting each other.

STILL COUNTING?

Forty-nine days after Passover, we reach Shavuot, (this year 5/30-6/1) the day when G-d gives us the Torah.

More about Shavuot at www.jewishidaho.com/shavuot



PASSOVER SCHEDULE

Sunday, April 9

FORMAL SEARCH FOR CHAMETZ
AFTER NIGHTFALL - 8:52 PM

Monday, April 10

FAST OF THE FIRST BORN
FINISH EATING CHAMETZ BEFORE 11:32 AM
BURN CHAMETZ BEFORE 12:39 PM
LIGHT CANDLES AT 8:05 PM
SAY BLESSINGS 1 & 3
COMMUNITY SEDER: 7:15 PM
FIRST SEDER

Tuesday, April 11

FIRST DAY OF PASSOVER
MORNING SERVICES: 10:00 AM
LIGHT CANDLES* AFTER 9:08 PM
SAY BLESSINGS 1 & 3
SECOND SEDER

Wednesday, April 12

SECOND DAY OF PASSOVER
MORNING SERVICES: 10:00 AM
HOLIDAY ENDS AT 9:10 PM

Friday, April 14

LIGHT CANDLES AT 8:09 PM
SAY BLESSING 2

Shabbat, April 15

MORNING SERVICES: 10:00 AM
SHABBAT ENDS AT 9:14 PM

Sunday, April 16

LIGHT CANDLES AT 8:12 PM
SAY BLESSING 1

Monday, April 17

SEVENTH DAY OF PASSOVER
MORNING SERVICES: 10:00 AM
LIGHT CANDLES* AFTER 9:16 PM
SAY BLESSING 1

Tuesday, April 18

FINAL DAY OF PASSOVER
MORNING SERVICES AT 10:00 AM
YIZKOR MEMORIAL SERVICE AT 11:15 AM
MEAL OF MOSHIACH 7:30 PM
PASSOVER ENDS AT 9:18 PM**

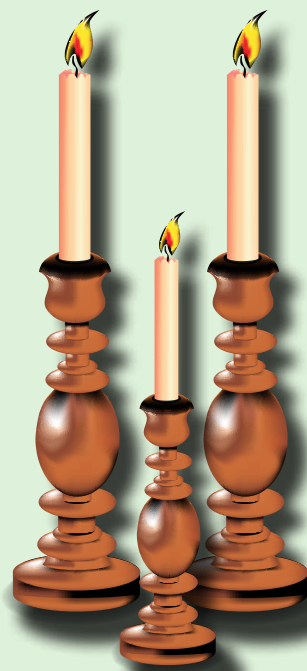
* Light only from a pre-existing flame.

** Wait about an hour to give the rabbi time to buy back your chametz, and then you can eat chametz to your heart's content.

CANDLE LIGHTING instructions & blessings

The Basics of Candle Lighting

- Prepare the candles and matches, and a fireproof surface upon which to place the match after lighting the candles, such as a metal or ceramic plate.
- The candles should be set in close proximity to where you will eat the Shabbat/holiday meal.
- The candles should be sufficiently large so that the flame will burn for the duration of the meal.
- Many have the custom, when applicable, that the man of the household sets up and prepares the candles for lighting.
- Until marriage, women and girls light one candle. Post-marriage, women light (at least) two candles. Some add an additional candle for each child; e.g., a woman with three children lights five candles.
- While dressed in your Shabbat or holiday finery, place several coins in a charity box.
- Light the candles. Place the lit match on the designated surface.
- Extend your hands over the candles, draw them inwards three times in a circular motion, and then cover your eyes.
- Say the blessing(s):



BLESSING 1

Baruch Atah Ado-nai,
Elo-hei-nu Melech Ha-olam,
Asher Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu, Le-had-lik Ner Shel Yom Tov.

ברוך אתה ה' אלקינו מלך העולם,
אשר קדשנו במצותיו וצונו
להדליק נר של יום טוב.

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the festival.

BLESSING 2

Baruch Atah Ado-nai, Elo-hei-nu
Melech Ha-olam, Asher Ki-de-sha-nu
Be-mitz-vo-tav, Ve-tzi-vanu
Le-had-lik Ner Shel Shabbat Kodesh.

ברוך אתה ה' אלקינו מלך העולם,
אשר קדשנו במצותיו וצונו
להדליק נר של שבת קודש.

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the holy Shabbat.

BLESSING 3

Baruch Atah Ado-nai,
Elo-hei-nu Melech Ha-olam,
She-heh-che-yah-nu, Ve-ki-ye-ma-nu,
Ve-hi-gi-ah-nu, Liz-man Ha-zeh.

ברוך אתה ה' אלקינו מלך העולם,
שהחיינו וקיימנו והגיענו לזמן הזה.

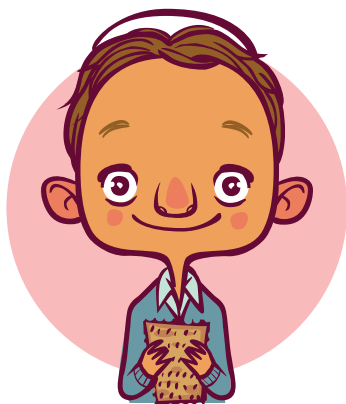
Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

All times shown are for Boise, Idaho.
For more information on Shabbat and festival candle-lighting
and for candle-lighting times for cities around the world,
visit www.jewishidaho.com/shabbatcandles.



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At Chabad everyone is welcome! Celebrate the holiday of freedom with family and friends at an inspirational Passover Seder, complete with stories, insights and humor. Enjoy hand-baked Shmurah Matzah, Four Cups of fine kosher wine, and a gourmet festive dinner.

Passover Seder

Monday, April 10 - 7:15 PM

at the Chabad Jewish Center

\$25 per adult / \$20 per child / Sponsor \$180/\$360

Register online at www.jewishidaho.com/pesach2017 or call 208.853.9200
Registration deadline: April 3, 2017

No one will be turned away for lack of funds.



For more information about Passover look inside this issue or visit
www.jewishidaho.com/passover