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THE REBBE'S BIRTHDAY

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A REBBE?

PURIM GUIDE

HOW TO?
AND WHY?

PESACH GUIDE

HOW TO?
AND WHY?



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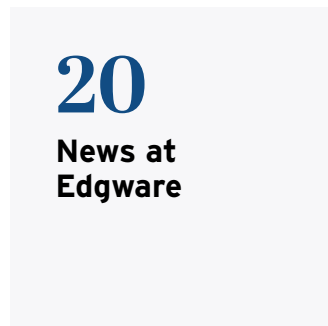
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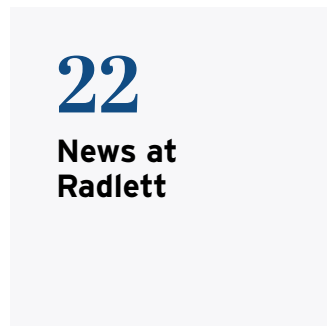
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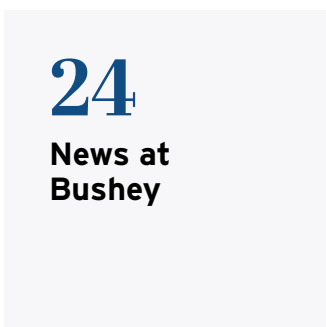
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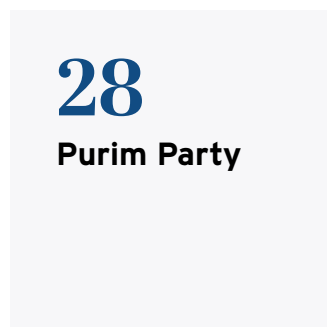
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In loving memory of
Rabbi Binyomin Klein

The Virus & Me



Viruses are very small. They range between 1/20,000 of a millimetre to 1/5,000 of a millimetre. Yet, this single tiny organism is powerful enough to threaten our very existence. It is so small, it can pass through almost anything, other than an absolute solid or a liquid. And once it is through, past its barrier, it can replicate itself and quickly build up a large quantity

of Viruses. These viruses can then attack, and they can attack something much bigger than themselves. Their attack can be so severe that they manage to bring down the one whom they have attacked, in an extremely debilitating manner.

Then, the virus becomes feared by the masses, in two ways. They can afflict new individuals, and because they are now so many, they can afflict a multitude of people. Additionally, the virus generates hysteria, which generates worry, concern, and fear. A cool, calm, and collected thinker may wonder 'a virus is so very tiny and small, I am so much bigger than it, how could it ever attack me and cause me harm? After all, it is only microscopic. Should I really be concerned?' The wise person will answer: 'Yes, you should be concerned, precisely because it is so small.'

However, not all viruses are bad. Some are part of 'G-d's Amazing Sanitation Department'! Just like other organisms such as bacteria and yeasts, they too clean up the waste in this world. More recently, viruses are being used to aid the cure of difficult diseases, including some types of cancer.

Spiritually, we also have 'viruses'. Arrogance, Conceitedness, Pride, and Selfishness, are some of our viruses. Whilst we do require a tiny measure of these habits, too much is dangerous. It leads to harm, and often our downfall.

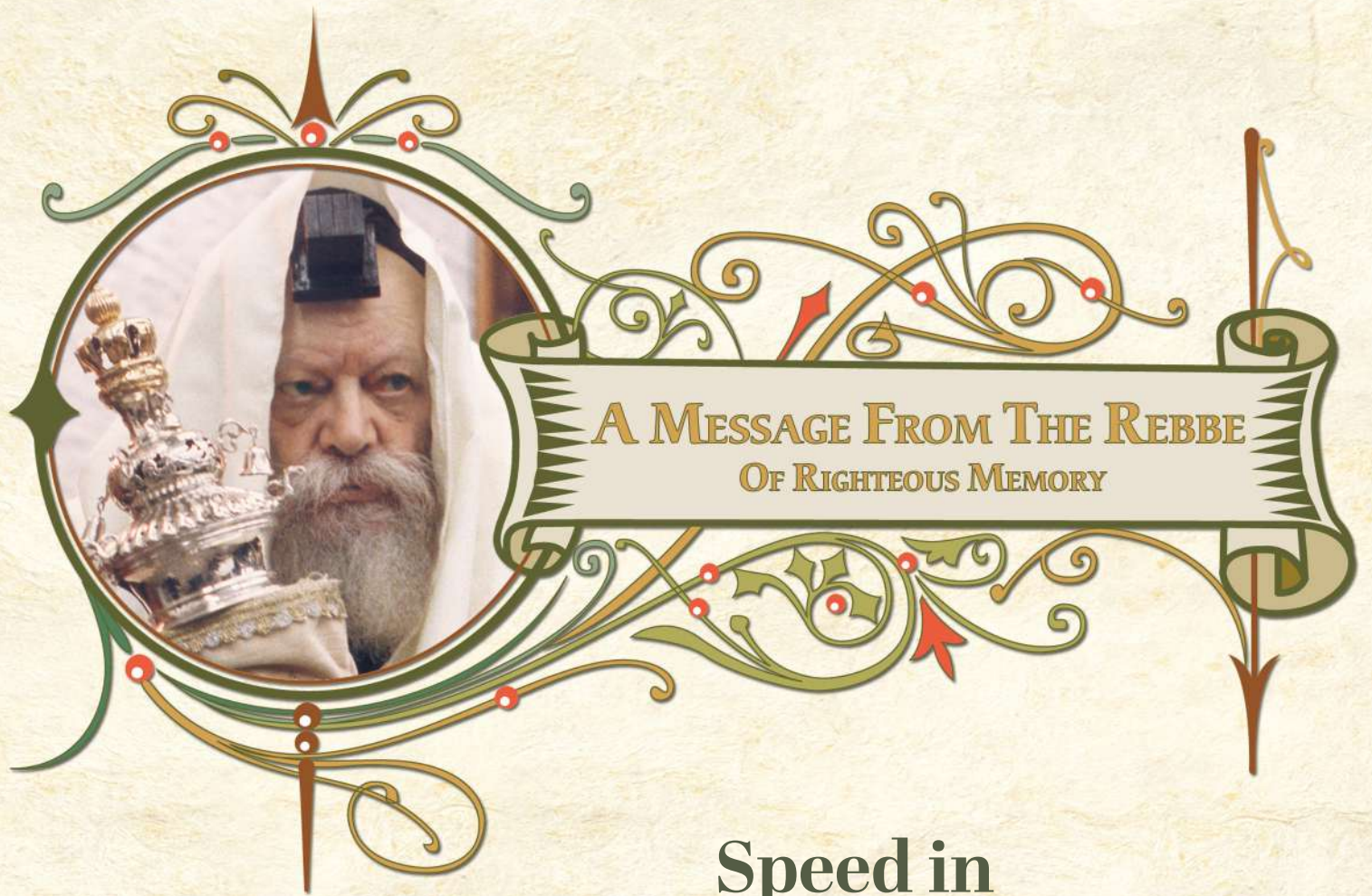
Once a year, we have a period when we live 'virus free'. This period is the Festival of Pesach. For eight days (seven in Israel), we live without leavened foods or yeasts. We eat Matzah instead of bread, we rid our homes of anything that is Chometz (literally Hebrew for leavened foods). Even the tiniest microscopic speck is forbidden, so in anticipation of Pesach we thoroughly cleanse every part of our homes and even change our year round dishes for ones that have not ever been used for Chometz. Chometz is a 'Spiritual Virus', and by correctly keeping Pesach, we become 'VIRUS FREE'.

Wishing you a Happy and Kosher Pesach, and a truly Healthy Future.

Rabbi Leivi Sudak, Director

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A MESSAGE FROM THE REBBE OF RIGHTEOUS MEMORY

Speed in Three Dimensions

Our life's endeavours can be divided into three general categories. First there is the quest for self-improvement and the optimum development of our own potentials. Then there is our involvement with our personal "world" - our family, profession, social circle, the natural resources we consume or develop. Finally, there is our effect upon the macro-universe - world events, the progress of history, creation as a whole.

While many of us might consider this last realm beyond our sphere of influence, the truth is that our every deed deeply impacts the world in which we live, whether we are aware of it or not. "A sneeze in New Jersey can cause a hurricane in China," is how one scientist illustrated integrity of the physical universe. In the words of Maimonides, "Man should always view himself as equally balanced: half good and half evil. Likewise, he should see the entire world as half good and half evil... so that with a single good deed he will tip the scales for himself, and for the entire world, to the side of good."

The exodus marks of birth as a nation - the time when G-d extracted "a people out of the bowels of a people," granted them the gift of freedom, and empowered them to realise His goodness and

perfection in their own lives and in the world He created. Thus a key theme in the story of the exodus is “haste”: the children of Israel are described as having “fled” Egypt; matzah is the bread that didn’t leaven because we were “driven from Egypt and could not tarry”; and the Passover offering, the key to the Redemption and the axis around which the entire festival of Passover revolves, was eating in “haste.” The alacrity of the Exodus emphasizes that life, for the Jew, is never again to be the passive and

static experience it was for the clan of Hebrew slaves under Egyptian bondage. Life is to be a vigorous, vibrant movement forward, an unceasing quest to advance and achieve.

Extension Rod

The state of haste in which the first Seder was held was expressed in three ways: “your hips girdled, your shoes on your feet, and your staffs in your hands.” These correspond to the three dimensions of the forward movement of our lives outlined above: our self-development, our effect upon immediate surroundings, and our universal impact.

The hips, which are “the base that holds up the entire body,” represent the human being as an individual.

“Your hips girdled” thus refers to the endeavour to develop our potentials.

The feet, are the person’s means of locomotion. Equip the feet with shoes, and you enable them to transfer hostile terrain that would otherwise impede their movement from place to place. Shod feet thus represent

our ability to journey from the enclave of self to points beyond the range of a “barefoot” homebound personality.

But man is more than a foot traveller in life. Man is unique among his fellow creatures in that he makes extensive use of “tools” - implements he fashions that enable him to manipulate his environment in ways

he could not with his own body and faculties alone. If he can scarcely lift the equivalent of its own weight with his own two hands, he has learnt to literally move mountains with the machine he devises. If its own two feet, bare or shod, can carry him only so far so fast, he has explored the depths of the sea and the astronomical heights with vehicles of his invention.

Therein lies the significance of the third marker of the alacrity of the Exodus - “your staffs in your hands.” The “staff” represents the uniquely human conviction that nothing is impossible, that we can always find a way to extend our reach beyond the distance dictated by our natural arm span. That we each possess the capacity to positively influence all people, elements and events of our world, no matter how distant and unrelated to our lives they seem.

“...we each possess the capacity to positively influence all people, elements and events of our world...”



The Kosher for Passover Tombstone

What is behind the inscription of “Kosher L’Pesach” on the tombstone of Walter Galler, found in a cemetery in Namibia?

When you look at the tombstone of Walter Galler, you notice something striking: The Hebrew words “Kosher L’Pesach” (Kosher for Passover), inscribed, upside down, on the top of the stone.

The photo of this unique headstone and the story behind it was shared with me by Rav Moshe Silberhaft of South Africa. Rav Moshe serves remote Jewish communities and restores neglected Jewish cemeteries throughout southern Africa. I got to know him and his remarkable work while I was a Chabad intern in Johannesburg in 1998-1999.

Walter Galler, a Jewish man, died in August 1939 in Swakopmund, a coastal city in Namibia. His family did not know Hebrew, but knew that some sort of Hebrew inscription had to be placed on the stone. The only Hebrew they could find was the words “Kosher L’Pesach” on a box of matzah. The family ordered the stone cutter to inscribe the words, along with a Jewish star. The stone cutter, who also did not know Hebrew, nor whether the letters were right side up, ended up inscribing the words upside down. Walter’s story captures the essence of Passover as well as Judaism.

FINDING THE “KOSHER FOR PASSOVER” WITHIN

Passover is not just the exodus of the geographical Egypt in the past. Passover celebrates our ability to break free of our own, personal Egypt, today. Mitzrayim, the Hebrew word for Egypt, also means limitations. Passover represents our freedom to break free of the obstacles

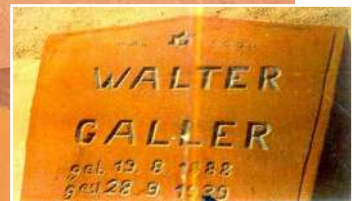
and limitations that inhibit us. This holiday empowers us to “redeem” our souls to true freedom and divine expression. Each person’s “Egypt” is different. Some don’t know Hebrew. Some don’t even know if the words are right side up or upside down. Some don’t care. But whether it is ignorance, apathy or indifference, Passover also teaches us that, deep down, we all have a connection to our souls and our heritage.

This is, in fact, how the Chassidic Masters view “The Four Sons” mentioned in the Haggadah. When the Haggadah mentions that the Torah speaks of four children, it lists, “One is wise, one is wicked, one is simple and one does not know how to ask.” The Chassidic Masters point out a fascinating perspective: The Haggadah is teaching us that each son has something in common: Each is connected to “one.” I.e. despite the vast differences of each child – one may be to the far ‘right’ and the other to the far ‘left’ – we each share the connection to the one G-d, one Torah and one nation. Passover empowers us to look beyond the qualities that divide us, and focus on the commonalities that unite us. Regardless of our level of observance or knowledge of Hebrew and Torah, we all share a soul that is pure and always connected.

Passover teaches us not just to eat kosher-for-Passover, but how to live Kosher L’Pesach. When we do, we don’t only see things from our perspective, but from G-d’s.

The Hebrew words “Kosher L’Pesach” on Walter’s tombstone is only upside down when we look at it from our perspective. But when we look at it from Heaven’s perspective, it is right side up!

By Rabbi Pesach Burston, NY





Purim Guide

Monday night, 9th March, and Tuesday day, 10th March

Time for Some Fun!

Purim, celebrated on the 14th of Adar, is the most fun-filled, action-packed day of the Jewish year. It commemorates our nation's miraculous salvation more than two millennia ago. Purim 2020 begins Monday night, 9th March and continues through Tuesday, 10th March.

On Purim, children - and some adventurous adults too - traditionally dress in costumes, an allusion to G-d's hand in the Purim miracle, which was disguised by natural events. Make sure your children masquerade as good, cheerful characters, such as Mordechai and Esther. Dress up your kids before taking them to the synagogue for the Megillah reading.

THE PURIM STORY

The Persian empire of the 4th century BCE extended over 127 lands, and all the Jews were its subjects. When King Achashverosh had his wife, Queen Vashti, executed for failing to follow his orders, he orchestrated a beauty pageant to find a new queen. A Jewish girl, Esther, found favour in his eyes and became the new queen—though she refused to divulge the identity of her nationality.

Meanwhile, the anti-Semitic Haman was appointed prime minister of the empire. Mordechai, the leader of the Jews (and Esther's cousin), defied the king's orders and refused to bow to Haman. Haman was incensed and convinced the king to issue a decree ordering the extermination of all the Jews on the 13th of Adar—a date chosen by a lottery Haman made (hence the name Purim, "lots").

Mordechai galvanized all the Jews, convincing them to repent, fast and pray to G-d. Meanwhile, Esther asked the king and Haman to join her for a feast. At the feast, Esther revealed to the king her Jewish identity. Haman was hanged, Mordechai was appointed prime minister in his stead, and a

new decree was issued granting the Jews the right to defend themselves against their enemies.

On the 13th of Adar, the Jews mobilized and killed many of their enemies. On the 14th of Adar, they rested and celebrated.

Before Purim: Torah Reading of Zachor

On the Shabbat before Purim (this year, 7th March), a special reading is held in the synagogue. We read the Torah section called Zachor ("Remember"),

in which we are enjoined to remember the battle Joshua waged against Amalek—Haman's ancestral nation, who sought to destroy the Jewish people, almost one thousand years before the Purim events unfolded.

Before Purim: The Fast of Esther
To commemorate the prayer and fasting that the Jewish people held during the Purim story, we fast on the day before Purim. This year we fast on Monday, 9th March. The fast begins approximately an hour

before sunrise, and lasts until nightfall.

Before Purim: The "Half Coins" (Machatzis HaShekel)

It is a tradition to give three coins in "half" denominations - to charity, to commemorate the half-shekel that each Jew contributed as his share in the communal offerings in the time of the Holy Temple. This custom, usually performed in the synagogue, is done on the afternoon of the "Fast of Esther," or before the reading of the Megillah.

HOW WE CELEBRATE

Though we dress up in holiday finery, Purim doesn't feature festival work restrictions. Nonetheless, all the better if you can take the day off from work and focus on the festival and its four special mitzvahs:

1. Hear the Megillah

The megillah, a.k.a. "The Book of Esther," is the scroll that tells the Purim story. Listen to the public reading twice: once on Purim night, and again on Purim day. This year, that's Monday night, 9th March, and Tuesday day, 10th March. Pay attention—it is crucial to hear every word.

When Haman's name is mentioned (following Chabad custom, only when accompanied with an honorific title), you can twirl graggers (noisemakers) or stamp your feet to eradicate his evil name. Tell your kids that Purim is the only time when it's a mitzvah to make noise!

The megillah is read from a handwritten parchment scroll, using an age-old tune.

2. Give to the Needy (Matonos L'Evyonim)

One of Purim's primary themes is Jewish unity. Haman tried to kill us all, we were all in danger together, so we celebrate together, too. Hence, on Purim day, we place special emphasis on caring for the less fortunate.

Give money or food to at least two needy people during the daylight hours of Purim, 10th March. In case you can't find any needy people, your synagogue will likely be collecting money for this purpose. At least, place two coins in a charity box earmarked for the poor.

On Purim, we give a donation to whoever asks; we don't verify his or her bank balance first.

As with the other mitzvahs of Purim, even small children should fulfill this mitzvah.

3. Send Food Gifts to Friends (Mishloach Manos)

On Purim, we emphasize the importance of friendship and community by sending gifts of food to

friends.

On Purim day, 10th March, send a package containing at least two different ready-to-eat food items and/or beverages (e.g. pastry, fruit, beverage) to at least one Jewish acquaintance during the daylight hours of Purim. Men send to men and women to women.

It is preferable that the gifts be delivered via a third party. Children, in addition to sending their own gifts of food to their friends, make enthusiastic messengers.

4. Feast!

During the course of Purim day, 10th March, gather your family, maybe invite a guest or two, and celebrate with a festive Purim meal. Traditionally, this meal begins before sundown and lasts well into the evening.

The table should be festively bedecked with a nice tablecloth and candles. Wash for bread or challah, and enjoy a meal featuring meat, wine and plenty of Jewish songs, words of Torah and joyous Purim spirit. Sing, drink, laugh, have fun together.

On Purim, we include the brief V'al Hanissim section in all the day's prayers, as well as in the day's Grace after Meals. This prayer describes the Purim story and thanks G-d for the "miracles, redemptions, mighty deeds, saving acts and wonders" that He wrought for our ancestors on this day many years ago.

Shushan Purim

In certain ancient walled cities - Jerusalem is the primary example - Purim is observed not on the 14th of Adar (the date of its observance everywhere else), but on the 15th of Adar. This is to commemorate the fact that in the ancient walled city of Shushan, where the battles between the Jews and their enemies extended for an additional day, the original Purim celebration was held on the 15th of Adar.

The 15th of Adar is thus called "Shushan Purim," and is a day of joy and celebration also in those places where it is not observed as the actual Purim.

YUDD ALLEE NISMAN

Chabad-Lubavitch is a movement that derives its impulse and inspiration from a passion for Judaism and a love for Jewish people. Our call has always been the same. Governments fall, the map is rearranged, and Chabad-Lubavitch never stops responding to the call of the Jewish soul. Indeed, Jewish continuity is not an item on our agenda. It is our agenda. Yesterday, today and tomorrow.



Physically spearheading all of these activities was our beloved Rebbe. After his passing in 1994, many wondered how Chabad-Lubavitch would carry on. But wild speculation soon gave way to respectful recognition and renewed confidence: Chabad-Lubavitch continues to grow. Toward the fulfilment of the Rebbe's vision, the movement proves itself to be strong and enduring, with several thousands of Shluchim, men and women, passionately committed to the mission of Chabad-Lubavitch.

Jewish life has achieved a level of visibility and viability unlike any it has known in recent history. Our international network of Chabad-Lubavitch centres has put a living Jewish community within the reach of any Jew, nearly anywhere on the globe, ensuring universal Jewish awareness with the promise of Jewish continuity.

11th of Nissan (5th April, 2020) marks the Birthday of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. For thousands of Jews, it is a day of intensified outreach activity, Torah study and rededication to the teachings and legacy of the Rebbe.

But, What is a Rebbe?

ON BEING A REBBE

"What is a Rebbe?" is a question that has been asked a thousand times. But who better to ask than a Rebbe himself?

That was precisely the thinking of one fellow who found himself seated across the Lubavitcher Rebbe at a private audience.

"Rebbe, what exactly do you do? And why are you admired by so many?"

"I try to be a good friend," the Rebbe replied.

Incredulous, the man blurted out, "A friend? That's all you do?!"

Unfazed, the Rebbe responded with a question of his own: "How many friends do you have?"

"I have many."

"Let me define a friend for you, and then tell me how many friends you have.

"A friend is someone in whose presence you can think aloud without worrying about being taken advantage of. A friend is someone who suffers with you when you are in pain and rejoices in your joy. A friend is someone who looks out for you, and always has your best interests in mind. In fact, a true friend is like an extension of yourself."

The Rebbe then asked with a smile, "Now, how many friends like that do you have?"

Simple yet profound.

And how strikingly reminiscent of the Midrash that

tells us that upon Moses' birth his father chose to name him – of all names – *Chaver*, which means friend.

How fitting a name for Moses, our nation's first Rebbe.
Mendel Kalmenson

THE ONLY PERSON WHO RESPONDED TO THE AD

Brownsville buzzed with Jewish life in mid-20th century. A modest neighbourhood deep in Brooklyn, its denizens were Jewish immigrants who had lifted themselves up from the poverty-stricken tenements of Manhattan's Lower East Side.

Of course, there were synagogues. Homey Chassidic shtiebels, larger "Jewish centre" types for "alrightniks," and even Sephardic congregations for the Jews from exotic places like Turkey and Syria.

One particular synagogue was led by a Rabbi whose name we no longer know. What we do know is that he didn't like the Chassidim. We aren't sure why. It may have been a remnant of the age-old feud between Chassidim and Mitnagdim or personal animus. Whatever it was, the Rabbi often mocked his Chassidic coreligionists. Most notably, the Rabbi derided the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn. (1920 – 1950)

But one day, the Rabbi stood up to address his congregants, declaring a complete change of heart.

"I have something to say," he announced from the pulpit. "I was wrong about the Lubavitcher Rebbe and I want to apologize publicly for the way I've portrayed him in the past."

"Why? What happened?" asked the shul members in surprise.

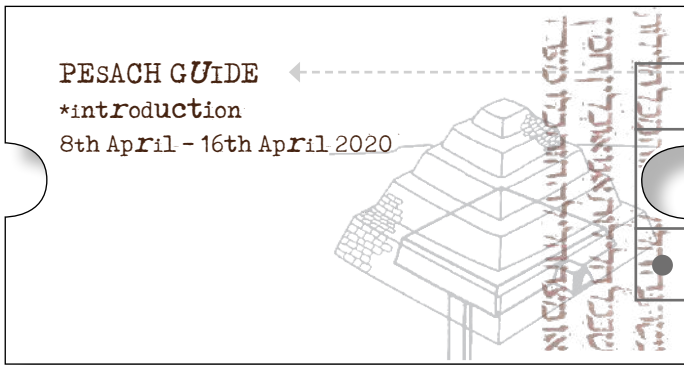
The Rabbi answered with a personal story. "As you know, I have a brother. Recently, he's been diagnosed with a serious illness. He needed money, a lot of it, and he reached out to me for help." The Rabbi mopped the sweat that began to bead on his forehead.

"I thought about asking you, my congregants, but the sum was too large and I knew you needed the money for your families. So I did what seemed to be the only viable option: I placed a classified ad in the 'Morgen Journal' with four words and my phone number. 'Ah Yid darf hilf (a Jew needs help),' I wrote, hoping for the best. I was desperate.

"Do you know who was the only one to answer my classified? The Lubavitcher Rebbe. He called me and offered to donate the full amount.

"This is why I am apologizing. Rabbi Yosef Yitzchak is a true leader of the Jewish people. He didn't know who I was or whether I belonged to his movement, he simply saw that a Jew needed help and that was enough for him."

Leibel Gniwisch



WE KNOW THAT **EVERY ACTION PRODUCES A REACTION** AND EVERY EVENT BECOMES A CAUSE FOR NUMEROUS SUBSEQUENT EVENTS.

THINK OF IT:

Gazillions of occurrences and actions, all conspiring to dictate to this one single point of now. Any change in any past event would alter this equation and produce a different result. Simply stated, the present—what I'm going to do and what's going to happen to me at this very moment—is the sum and product of all that I did and all that happened to me up to now.

Philosophers are bothered by this because thinking man tends to think of himself as a creature endowed with choice. Physicists have a problem with this, because their microscopes and particle accelerators reveal a random universe. As for the rest of us, we wake each morning to a new day, but soon feel the familiar weight of our yesterdays pressing us into the grooves of habit and necessity. Nevertheless, we continue to believe that we are “in control,” that with a sufficient amount of determined effort we can, and will, break free.

The Jewish calendar reserves eight days each year to celebrate that faith. The eight days of Passover, “our season of freedom,” embody the conviction that, in any given moment, we have the power to step out—in the words of the Hagaddah— “from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, from bondage to redemption.” Thus, our sages decreed that the Exodus from Egypt is an event that should recur in each generation of our history, and in every day of our lives. For what else is an “Exodus” if not the power of a people to step out of their past, to wrench free of their circumstances, to give birth to a

new self that is independent of the womb from which it emerged?

Therein lays the deeper meaning of the name of the festival. While commonly translated “Passover,” the Hebrew word Pesach literally means to “jump over.” “Walking” or “running” implies a change of place, yet this is a change that derives from, and is predicated upon, the previous position. One foot leaves the ground, but the other remains planted there to provide the forward impetus. The movement may be small or great, slow or swift; but in all cases, each step derives from the one before it.

A “jump,” in which both feet leave the ground, implies a break from the past—a quantum leap rather than an incremental step, a rebirth rather than a maturing. Yet the purpose of the jump is not to leap to heaven and stay there. If you do that, you missed the whole point. The idea is to return to the ground, not only one or two or many strides ahead, but also as a different person from the one who crouched down to leap. To return to your past not as prisoner bound by its laws, but as a master descending upon it from above to use it and mold it to higher ends as you advance in your journey. Until the next jump.





THE FOUR CUPS OF WINE

During the course of the Seder we will be treated to four cups of wine. The four cups represent the four expressions of "deliverance" or "freedom" mentioned in the Torah in connection with our liberation from Egypt: They express four stages of freedom experienced at the redemption.

The First Cup - physical remove from the land of Egypt - "I will release you";

The Second Cup - liberation from intellectual and spiritual slavery - "I will save you";

The Third Cup - creation of a people forever immune to permanent slavery - "I will liberate you";

The 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".

The four cups are reminiscent of the four great merits the children of Israel had even while in Egyptian exile: they kept their Hebrew names, they kept their Hebrew language, they remained highly moral, and they remained loyal to one another. The four cups of wine represent our matriarchs, Sarah, Rebecca, Leah and Rachel. Wine is used as a symbol of joy when welcoming the Festival, the Season of our Freedom.

After the conclusion of the seder's Grace after Meals, there is a universally accepted custom to pour a cup of wine, the "Cup of Elijah," open the front door of the home, and recite several verses from the Psalms wherein we beseech G-d to pour His wrath upon our persecutors and oppressors. According to tradition, at this moment our homes are graced by the presence of Elijah the Prophet. There are multiple reasons and meanings behind this age-old tradition. Here are some of them:

OPENING THE DOOR FOR ELIJAH

1) The Torah describes the night of Passover as "leil shimurim," a "guarded night." It is the night when long ago G-d protected the Jews from the plague which slew all the Egyptian firstborn, and the night when G-d's protection over His chosen nation is most apparent. Opening the door expresses our trust in G-d's protection.

2) When opening the door, we take the opportunity to invite in the

Prophet Elijah. Elijah is the one who visits the circumcision ceremony of every Jewish child, and testifies that the Jewish people are scrupulous regarding the mitzvah of circumcision. Males were only permitted to partake of the Paschal Offering if they were circumcised. Thus Elijah's comes to the seder to "testify" that all present are indeed circumcised.

Additionally, according to the Midrash, on the night prior to the Exodus, the seder night, the entire Jewish male population circumcised themselves -- in order to be eligible to eat from the Paschal Lamb. Thus the clear connection between circumcision, and Elijah, and Passover Eve.

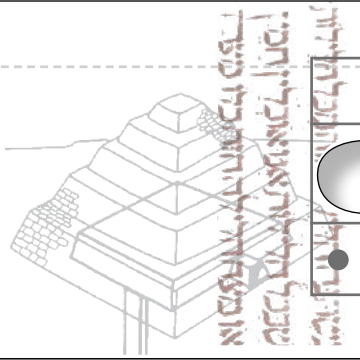
CUP OF ELIJAH

1) There is an open question in the Talmud whether we are obligated to have four or five cups on the night of Passover. Since the issue was never resolved, we pour a fifth cup, but do not drink it. After heralding the coming of the Messiah, one of Elijah's tasks will be to resolve all hitherto unanswered halachic questions. Thus this fifth cup whose status is in doubt is dubbed "Elijah's Cup," in anticipation of the insight he will shed on the matter.

2) The four cups correspond to the four "expressions of redemption" promised by G-d: "I will take you out from the suffering of Egypt, and I will deliver you from their bondage; I will redeem you with an outstretched arm and with great judgments. I will take you to Myself as a nation..." The fifth cup corresponds to the fifth expression of redemption which comes in the following verse: "I will bring you to the Land..." This expression, however, is an allusion to the future messianic redemption which will be announced by Elijah. This is also why we do not drink, "enjoy," the fifth cup -- as we have not yet experienced this redemption. The timing of the pouring of the "Cup of Elijah" is also apropos, right before we start reading the Hallel, whose focus is on the future redemption. After commemorating the very first redemption of the Jewish people from Egypt we express our hope and firm belief in the coming of the Moshiach who will usher in the new and final redemption very very soon.

PESACH GUIDE

*15 steps of the seder



Yachatz - BREAKING

The middle matza (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.

Urchatz

Wash the hands (in the ritual manner but without reciting a blessing). As the first step on the journey to freedom, we sublimate spiritual distractions by purifying our hands, the most active part of our body, with water. 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.

Rachtzah - WASHING

Wash the hands and recite the blessing, Ahl Netilat Yadayim (on the lifting of the hands). We prepare to internalize the humble nature of matza 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.



Kadesh - SANCTIFY

Bless the first cup of wine. Kadesh, which means "set aside," begins the Seder by affirming our desire to elevate this night above all that is mundane. With it we declare to ourselves and all that are present that this is "The Season of Our Freedom." To stress this point, we recline to the left when drinking, as only free people did in ancient times. The blessing is a spiritual wakeup call placed with the hope that we will open ourselves to the divine possibilities that await us.

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 word Karpas alludes to the word Perech, 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?

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 the 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.

Matza - MATZA BLESSING

Return the bottom matza to the Seder plate. Holding the remaining one and one-half matzot, recite the blessing for eating matza, ahl achliat matza. 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," matza. From a mystical viewpoint, matza 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 matza.

Korech - SANDWICH

Break off two pieces of the bottom matza (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 matza and say, "Thus did Hillel do in the time of the Holy Temple..." Recline while eating. Maror alludes to the wicked, while matza 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.

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.

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.

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15

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 ahl 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.

Shulchan Orech - FESTIVE MEAL

In many traditions 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.

Beirach - GRACE AFTER MEAL

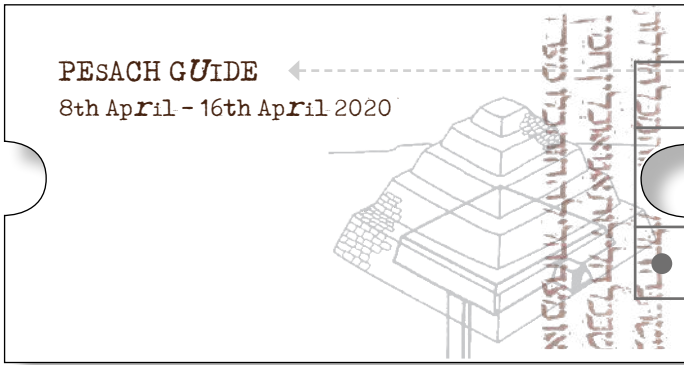
Recite the blessing over the third cup of wine, then drink while reclining. In anticipation of our Ultimate Redemption, we now fill a special goblet, the Cup of Elijah. We then open the door to the house and, holding a lit candle, recite the passage inviting the Prophet Elijah to appear. Imagine all 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

Nirtzah - ACCEPTED

The Seder concludes with the wish, L'shana Haba-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 limitations, to reach higher levels of holiness.

Motzi - BLESSING OVER BREAD

Hold the broken half-matza and two whole ones while reciting the appropriate blessing for bread, Hamotzie leh-chem 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.



SEARCH FOR CHAMETZ

The process of creating a chametz-free environment comes to its climax the night before Passover. We conduct a veritable “search and destroy” mission to find any remaining chametz in our home and eradicate it. The search is traditionally conducted with a beeswax candle, using a feather, wooden spoon, and a paper bag for collecting any chametz found. It is customary to place ten pieces of bread throughout the house to be “found” during the search. These should be wrapped in paper or some other flammable wrapping (but not silver foil, as it does not burn), and perhaps then in plastic bags to prevent crumbs. It’s a good idea to write down the locations of the hiding places, in case some of the pieces aren’t found.

On the evening before Passover, as soon as the sun is down, gather the household together, light

The candle, and recite the following blessing:

‘Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sha-nu Be-mitz-vo-sov Ve-tzi-vo-nu Al Bee-ur Cho-metz.’

Or, in translation:

‘Blessed are You, L-rd our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us concerning the removal of chametz.’

Next, hold the lit candle and search for chametz in every room, as well as any other area of the home that may have chametz, such as the basement, attic, garage, or car. Even once a house is thoroughly cleaned, there is often still a bagel crust or a Cheerio hiding in some overlooked cranny.

When you’re done, take all the chametz that was found in the search, wrap and seal it securely, and place it in a conspicuous spot. This chametz will

be joined with all remaining chametz in your home, and burned the next morning. Food intended to be sold or eaten later should similarly be carefully put aside.

When you’ve completed the search, and done your best to get rid of any possible chametz, gather the family back together and recite the “Kol Chamira” declaration, translated below, nullifying all unknown chametz and relinquishing it from your ownership.

‘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 nullified and ownerless as the dust of the earth.’

ABOUT THE SALE OF CHAMETZ

Since it is prohibited to possess chametz on Passover, any chametz left undisposed must be sold to a non-Jew. All such chametz, as well as all chametz 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 chametz to the non-Jew on the morning before Passover and also to buy it back the evening after Passover ends.

The form enclosed can be copied, filled out, printed and submitted to your local rabbi by 5th April. If you are unable to submit your form to a rabbi in person, you may submit your form online at www.LubavitchofEdgware.com

Before You Passover

Chametz – all leavened foods that contain wheat, barley, oats, rye or spelt– are forbidden by Torah law on Passover. So collect products containing Chametz and isolate them in a designated “Chametz Closet.”

Then clear the house of any possible remaining Chametz: empty clothes pockets, vacuum cleaner bags, even the pet food goes into the Closet. Since you’ll use a separate set of dishes for Passover, the Chametz dishes get locked up too. Now stock up on Kosher-for-Passover items.

7/4 SEARCH FOR THE CHAMETZ

At nightfall begin the “formal search” of the house for Chametz. Traditionally, we use a candle to light the way, a spoon (as a shovel), feather (as a broom) and a paper bag to collect any Chametz found. After the search, place everything you found in a conspicuous place to be burned in the morning.

8/4 FAST OF THE FIRSTBORN

When G-d slew the firstborn of Egypt, he spared the firstborn sons of Israel. Out of gratitude all firstborn sons fast on this day. Your Synagogue will usually make a Siyum in the morning which firstborns can join.



PREPARE TO CELEBRATE

Stock up on Seder foods well before Passover begins. But wait. To build an appetite for the Seder abstain from eating Seder plate foods today, especially Matza.

BURNING OF THE CHAMETZ

In the morning burn all the Chametz found during the previous night's formal search.

After cleaning the house, and selling and burning the Chametz, the head of the household says the appropriate prayers, verbally disowning any Chametz that might have been overlooked.

1/4 EIRUV TAVSHILIN

Ordinarily, we are permitted on Yom Tov to prepare only the foods necessary for that same day. This year, however, the first days of Pesach run into Shabbos, and Shabbos meals must, as always, be prepared before Shabbos. Therefore, special action is required so that we may prepare the Shabbos meals on Friday.

The Eruv Tavshilin ceremony, performed on Wednesday, 8 April 2020 before sundown, renders this permissible.

One should take Matzoh prepared for Shabbos, as well as a highly regarded cooked food, such as meat or fish, and hand it over to another person through whom he grants a share of this Eruv to the entire community.

The one who makes the Eruv says: "I hereby grant a share in this Eruv to

anyone who wishes to participate in it and to depend upon it."

The one who received the foods raises them a tefach (handbreadth) and returns them to the one making the Eruv, who recites the following:

"Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the Mitzvah of Eruv. Through this it shall be permissible for us to bake, to cook, to put away (a dish to preserve its heat), to kindle a light, and to prepare and do on the Festival all that is necessary for the Shabbos - for us and for all Israelites who dwell in this city."

The eruv is put away until Shabbos, when it is eaten. In many communities, it is customary to use the matzah as one of the two 'breads' used at the Shabbos meal.

TIME TO SEDER

At sundown candles are lit. At nightfall the Seder begins. Be sure to eat Matza and Maror and drink the four cups of wine.

9/4 SEDER ROUND 2

Before the second Seder begins candles are lit after nightfall from a pre-existing flame. Tonight we begin to count the Omer, which lasts for 49 days. What's the Omer? In the Holy Temple the Omer was an offering of barley taken from the first grain of the new crop. We count seven weeks, from the bringing of the first Omer offering (Passover) until the day we received the Torah (the Festival of

Shavuot). The 49 days between Passover and Shavuot represent the 49 steps of mystical self purification and preparation our people went through between leaving Egypt (Passover) and receiving the Torah (Shavuot).

FOUR INTERMEDIATES ONLY

In between the first two and last two days of Passover, go ahead and function relatively normally. The only exception is, you shouldn't work (if possible). Eat only Passover food. It is a custom to drink a glass of wine (10cl) every day of Passover as a sign of festivity.

14/4 AND ON THE SEVENTH DAY

At sundown light candles. This day marks the Miracle of the Splitting of the Sea and our total liberation from Egypt. In commemoration, we stay up all night studying Torah.

15/4 THE FINALS

After nightfall light candles from a pre-existing flame. This day, the final day of Passover, emphasizes an even higher level of freedom. It is dedicated to our imminent and Final Redemption.

16/4 LAST BUT NOT LEAST

Yizkor memorial prayers are recited during services.

Moshiach Seuda begins before Sunset.

Nightfall marks the official conclusion of Passover. Wait an hour to give the Rabbi enough time to buy back your Chametz and then, eat Chametz to your heart's content.

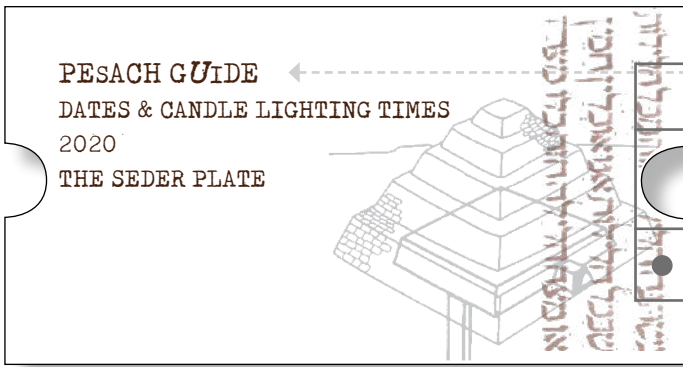


Following the custom of the
BA'AL SHEM TOV,
PASSOVER CONCLUDES WITH A
"FEAST OF MOSHIACH"
A FESTIVE MEAL COMPLETE WITH MATZA
AND, YES, FOUR CUPS OF WINE.

It begins before sunset and is designed to greet Moshiach, offering us

A GLIMPSE OF THE MESSIANIC AGE.





(Greater London Area)

TUESDAY, 7 APRIL

Search for Chametz

WEDNESDAY, 8 APRIL - PASSOVER EVE

Finish Eating Chametz: before 10:47 am
 Burn Chametz: before 11:55 am
 Make an Eiruv Tavshillin (see page 17)
 Light Candles 7:29 pm - Blessings 2 & 3
 1st Seder

THURSDAY, 9 APRIL - 1ST DAY OF PASSOVER

Light Candles after 8:41 pm - Blessings 2 & 3

FRIDAY, 10 APRIL - 2ND DAY OF PASSOVER

Shabbat Candle Lighting: 7:32 pm - Blessing 1

TUESDAY, 14 APRIL - EVE OF 7TH DAY OF PASSOVER

Light Candles: 7:39pm - Blessing 2

WEDNESDAY, 15 APRIL - 7TH DAY OF PASSOVER

Light Candles after 8:52 pm - Blessing 2

THURSDAY, 16 APRIL - FINAL DAY OF PASSOVER

Yizkor Memorial in Morning Prayers
 Moshiach's Meal
 Holiday Ends: 8:54 pm

1 ברוך אתה ה' אלו-הינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת קודש

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Shel Shabbos Kodesh.

2 ברוך אתה ה' אלו-הינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת קודש יום טוב

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Shel Yom Tov.

3 ברוך אתה ה' אלו-הינו מלך העולם הזה שהחיינו וקימנו והגיענו לזמן הזה

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heche-yonu Ve-kijy-monu Ve-higi-o-nu Liz-man Ha-zeh.

*On the second day of Yom Tov, light only from a pre-existing flame. This means a flame burning continuously since the onset of the festival, such as a pilot light, gas or candle flame. On the last two days of Pesach we do not say the blessing of Shehecheyonu.

2. BEITZAH (EGG)

A hard-boiled egg represents the pre-holiday offering (chagigah) that was brought in the days of the Holy Temple. The meat of this animal constituted the main part of the Passover meal. The Aramaic word for "egg" is bei'ah, which is similar to the Aramaic word for "desire," expressing that this was the night when G-d desired to redeem us.

PREPARATION:

Boil one egg per Seder plate, and more for the rest of the family or guests to use during the meal.

ROLE IN THE SEDER:

Place one egg on the plate. As soon as the actual meal is about to begin, remove the egg from the Seder plate and use during the meal. A popular custom is to eat these eggs together with the saltwater which was set on the table.



5. KARPAS (VEGETABLE)

Many have the custom to use parsley, called karpas in Hebrew. This vegetable alludes to the backbreaking work of the Jews as slaves, as the Hebrew letters of karpas can be arranged to spell the word perech plus the letter samech. Perech means backbreaking work, and samech is numerically equivalent to 60, referring to 60 myriads, equaling 600,000, which was the number of Jewish males over 20 years of age who were enslaved in Egypt.

PREPARATION:

Prepare your vegetable, an onion or (boiled) potato in many Eastern European traditions, or a sprig of parsley. Cut off a slice and place on Seder plate. On the table, next to the Seder plate, place a small bowl of saltwater.

ROLE IN THE SEDER:

After recital of kiddush, the family goes to the sink and ritually washes their hands, but without saying the usual blessing. Everyone then takes a very small piece of the vegetable and dips it in saltwater. After the appropriate blessing is said, the karpas is eaten.

1. THE ZEROA (SHANKBONE)

A piece of roasted meat represents the lamb that was the special paschal sacrifice on the eve of the exodus from Egypt, and annually on the afternoon before Passover in the Holy Temple. Some use a forearm of a lamb. Called the zeroa, it alludes to the verse which states, "I will redeem you with an outstretched arm (zeroa)." Since we don't want to appear to offer the paschal sacrifice in the absence of the Holy Temple, others take care to use something that is relatively dissimilar to the actual offering. Accordingly, many communities have the custom to use a roasted chicken neck or the like.

PREPARATION:

Roast the neck on all sides over an open fire on the stove. Afterwards, some have the custom to remove the majority of the meat of the neck (but not all of it).

ROLE IN THE SEDER:

The zeroa is not eaten at the Seder. After the meal it can be refrigerated, and used again on the Seder plate the following night.



4. CHAROSET (PASTE)

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

PREPARATION:

Shell nuts and peel apples and pears, and chop finely. Mix together and add a small amount of wine.

ROLE IN THE SEDER:

This is used as a type of relish, into which the maror is dipped (and then shaken off) before eating.

3 & 6: MAROR AND CHAZERET (BITTER HERBS)

Bitter herbs (maror) remind us of the bitterness of the slavery of our forefathers in Egypt. Fresh grated horseradish, and romaine lettuce (or endives), are the most common choices. The leaves of romaine lettuce are not bitter; but the stem, when left to grow in the ground, turns hard and bitter. So it was with our enslavement in Egypt. At first the deceitful approach of Pharaoh was soft and sensible, and the work was done voluntarily and even for pay. Gradually it evolved into forced and cruel labor.

PREPARATION:

Peel the raw horseradish roots, rinse and dry well. Next, grate the horseradish with a hand grater or food processor. (This must be done before the holiday begins.) Whoever will be grating the horseradish may begin to shed copious tears or cough a lot. Shielding the mouth and nose with a cloth may help. No beets or other condiments should be added to the horseradish. Romaine lettuce is often very sandy. Wash each of the leaves separately, checking very carefully for insects. Take care that they do not soak for 24 hours. (Those who are particular not to eat matzah that becomes moist should pat the lettuce gently with a towel and let it sit until completely dry, so that there will be no moisture to come in contact with the matzah.) Prepare enough leaves for both nights, and store in the refrigerator. Romaine is preferred over horseradish, and many have the custom to use both kinds together. Place a few cleaned, dried leaves of romaine lettuce on the Seder plate, topped with the horseradish. Since this will be used twice, it actually takes two spots on the Seder plate. The top pile (in the center of the plate) is called maror (bitter herbs), while the pile that sits beneath it is referred to as chazeret (lettuce).

ROLE IN THE SEDER:

After the recital of most of the Haggadah comes the ritual handwashing. Then matzah is eaten, followed by some maror (taken from the maror pile), followed in turn by a sandwich of matzah and maror (this time taken from the chazeret pile).

News @ Lubavitch of Edgware

www.lubavitchofedgware.com - 020 8905 4141



KINDERGARTEN

Thanks to the exceptional care and warmth of Auntie Soorale & all the staff, our kindergarten is once again full to capacity.

The children are taught the EYFS areas of learning through games and play, indoors and also outdoors under our covered area. Shabbos parties, davening, blessings & story books involve the children in their tradition and instill Jewish Pride from a very young age.

Our 'Before and After Care' sessions, starting at 8:30 am and going until 4:00 pm have proven to be very popular for children who need a happy, friendly place outside of the normal Kindergarten hours.

For more information or to arrange a visit, please call Mrs Soorale Rabin 020 8905 4141



EARLY YEARS UNIT

After creating beautiful works of art, the NESS Lubavitch Girls' School held a spectacular Art Exhibition event in aid of Chai.

The exhibition proved to be extremely popular, with many parents and friends attending to view the adorned walls and purchase the creative art. All proceeds raised went to Chai.

Art is only one of the creative ways that the children are learning. Gardening, baking and ballet are just a few more creative ways that the children learn both Jewish & Secular studies. For more information or to see us in action, please call Mrs Shterna Sudak 07980 300 052



CHANUKAH AT THE BROADWALK

On the first day of Chanukah, thanks to the assistance of the Broadwalk Centre & our volunteers, we set up a display table of Chanuka Lights, candles and brochures for the shoppers that were interested in taking home a Menorah or knowing more about the Festival.

Our annual Menorah lighting at the Broadwalk Shopping Centre on the 2nd night of Chanukah was well attended by both adults and children.

A lively, enjoyable 'I Spy' Game was played using many Chanukah pictures. William, a member of Langdon, proudly lit the Menorah accompanied by a musical rendition of the Chanukah blessings thanks to Eli Tamir,

with music by Asaf Flumendorf.

Everyone enjoyed delicious doughnuts, coins for Chanukah Gelt and a lovely Chanukah gift which was distributed to all the children, thanks to the generosity of Mookie Toys.

Our thanks to the staff at The Broadwalk Centre for making this possible.



AT EDGWARE STATION

Once again our Menorah at Edgware Station shone brightly every night. But this year, as the station was closed for 25th December and it was Chanukah, we were able to have a live lighting on the 4th night of Chanukah. Rabbi Zalman Sudak lit the Menorah, Mendel Moses sang the Brochos and Eliyohu Gorman

played music. There was a lovely atmosphere and the crowd joined in dancing.

Fresh doughnuts and a hot apple drink warmed the people who came out to show their Jewish Pride.

Thank you to The London Underground for helping us make this happen.

The forecourt of our Centre was also lit up with a large Menorah and a Chanukah Laser Light display.



AT BARNET A&E

As in past years, Rabbi Leivi Sudak brought a smile to the faces of the children at Barnet Hospital A&E by distributing to each child a lovely toy which had been donated by Mookie Toys.



ADULT EDUCATION

MEN

There is learning for men taking place every

day of the week. Some are 1 – 1 learning with a partner, others are a class given on a specific evening each week. Join us on a day that works for you.

Sunday – Rabbi Leivi Sudak

Monday – Rabbi Zalman Sudak

Tuesday – Chavrusa Learning

Wednesday – Rabbi Yisroel Sandman

Friday night – Rabbi Leivi Sudak

Shabbos afternoon – Rabbi Dovid Abecasis & Rabbi Zalman Sudak

Call us for Topics & Times.

LUBAVITCH WOMEN'S ORGANISATION

Our weekly Tanya and Parsha class given by Rabbi M Gordon on Sunday mornings is still a firm favourite.

The winter term started with a series of very interesting Halacha Classes about keeping Kosher. Rabbi Ephraim Levine spoke about 'Kosher Certification,' 'Putting it right if things go wrong' and many more interesting kosher issues. Rabbi Leivi Sudak gave a fascinating talk on 'Ahavat Yisroel,' How it's really possible to love every Jew.

Thank You to all the women who hosted our evenings as their house warming, or in memory, in honour, for a refuah shleima of a family member.



SUPPER QUIZ

Our annual Supper Quiz, this year with a Jamaican theme was once again a great evening. The ladies enjoyed a delicious Jamaican meal in a warm, social atmosphere. The Quiz was a success, with lots of laughter & friendship for the winners and losers. Thanks to the many local shops that kindly donated the raffle prizes for the event.

To receive messages or emails about our events, please contact soraline@gmail.com or 07989 609264.

BAGEL BREAKFAST SHIUR

For the past 30 years, the 9:00 am Shacharis, is followed by a delicious bagel breakfast at 10:00 am. and a fascinating Shiur with Rabbi Leivi Sudak on the most interesting parts of Aggaddah. Join us.

GUEST SPEAKERS

Rabbi Mendel Gordon of the Lubavitch Yeshiva on Kingsley Way, N2 joined us for the Shabbos of Lubavitch of Edgware's 34th Birthday. After the Friday night

meal, the community came for delicious desserts and listened to an inspiring talk of memories from the past years.

As the law about harvesting organ donations is about to change, Rabbi Yehuda Pink came to speak on 'Organ Transplants in Jewish Law.' Rabbi Pink is the Jewish Chaplain to the Heart of England NHS Foundation Trust, the founder of the West Midlands Jewish Medical Ethics Forum. He has been awarded an MSc in Health Care Ethics & Law from the University of Birmingham. He also is a Chabad Shliach in Solihull.

FRIDAY NIGHT DINNER

In our eighth successful year, we once again held our Communal Friday night dinners. We commemorated Yud Tes Kislev - the birthday of Chassidus, through the release of the Alter Rebbe in 1798, and Yud Shevat - the *yahrtzeit* of the 6th Rebbe, Rabbi YY Schneersohn & the day when the Rebbe, formally accepted the leadership as Rebbe. The crowd enjoyed the warm atmosphere, Shabbos zemiros, stimulating discussions, delicious food, and inspiring talks from Rabbis Leivi Sudak & Yitzchok Schochet.

News @ Lubavitch of Radlett

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SHABBAT - A TIME TO CELEBRATE

First Fridays - Friday night dinners with all of the atmosphere and none of the formality, on the first week every other month, saw a special guest with a full house. Rabbi Leivi Sudak, the Real Rabbi from the hit musical *Come From Away*, held the crowd's attention as he gave the extra details to his time in Gander over 9/11, and the lessons he drew from it, while delicious American style dinner was enjoyed. Dinners have taken a break with the arrival of a new baby Dubrawsky, but look out for details as we resume soon.

Cholent Club and Ladies' Shabbat morning discussions continue to provide a welcoming Shabbat

atmosphere in the Dubrawsky's home, with good food, community feeling and food for thought.



JUDA

JUDA had full enrolment this year, as children come after school to learn and love Judaism. Lessons are fast paced and relevant, with real learning happening through hands on activities, and fun and friendship fills Bayit. For boys and girls in years 2-6, with a waiting list already for next year. Want your



child to love learning and living Judaism? Contact Rochel for more details or to see a class in action.

TEENS

Another round of Bat Mitzva Scrapbooking Club has started, with girls debating and discussing real life issues as they grow up. Girls learn to make the Bat Mitzva process meaningful, and take lessons for the rest of their lives. Private lessons also happen regularly.

JLI teens continues, with the new Year 9 group starting in May/June with the always popular Life on the Line course. Year 10 has enjoyed the SuperJew course about Jewish Pride and Identity, so crucial in these times, and is looking forward to the OMG course – the Battle between Faith and Logic.

Older teens are not forgotten, with Year 13 enjoying a Friday Night Dinner in the Dubrawsky Sukkah. Look out for details of the next cTeen Dinner.

ADULT EDUCATION

Monday evenings are for discovering and debating Jewish learning. Based on the international JLI courses, those who attended the 3 part Medical Ethics series were treated to fascinating insights to grappling with real life ethical questions, presented by world expert Rabbi Yehuda Pink, Rabbi Sendy Dubrawsky and Rabbi Leivi Sudak.

Next up, *The Course of Why* – your top Jewish question, answered. 3 Mondays in March, contact us for details.

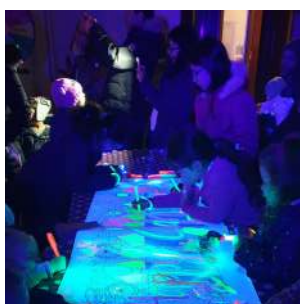
Wednesdays are also for learning, either at the newly formed men's learning group every 3 weeks, delving into Talmudic Wisdom and grappling with legal dilemmas, or enjoying a hot lunch at the monthly lunch and learn, most recently about Life cycles, from birth to end of life.

Ladies' Bookclub continues with new perspectives shared and true friendships formed. Recent books

include *If All The Seas Were Ink*, discussing, amongst so much else, women in Torah Study, and *A Gentleman In Moscow*.

CHANUKAH

Although Radlett was emptier over Chanukah this year, the lights of the Menorah still burned bright. Young Jewish Professionals



came together for their second event (see below), families enjoyed a Glow in The Dark Havdala and Menorah lighting and activities, and of course, the communal Menorah at the Radlett Centre was lit, with doughnuts, chocolate coins, dreidels and hot drinks being enjoyed.

TEFILLIN & BAGELS

As Israel was under fire, men and boys came to say a prayer and wrap tefillin, praying for the safety of the residents



and the IDF, followed by a bagel breakfast spread. Now a monthly thing, start your week off right and join us once a month on Sunday mornings, 9:45am before you jump into your week.

YOUNG JEWISH PROFESSIONALS

Radlett's own YJPs (and friends, and those from surrounding areas) now have a space to come together.



Enjoying a wide variety of events, great food and the opportunity to meet new friends, this has fast become a happening series. Our launch event was Shwarma and Shmooze, with the ever-entertaining Rabbi Yossi Fachler and a mouth-watering shwarma buffet.

YJP's celebrated the first night of Chanukah with a dreidel game with a twist, martinis,

and making super cool granite menorahs.

Next was movie night, watching the thought-provoking *Above and Beyond* – a story of heroism and high-flying chutzpa in establishing the Israeli Air Force, with pizza and gourmet popcorn.

Look out for details of the upcoming YJP Pre-Purim Bash, and let us know if any other YJPs would like to be added to our list. Huge thank you to our committee members Tash Grossman and Charlie Taylor for getting us going – contact us to get involved.

GOLDEN GIRLS

Golden Girls comes to Radlett! Based on the successful Golden Girls Group run by Chabad of Whitefield, Manchester, Radlett now has its very own group, and growing fast with women from the surrounding areas. On alternate Tuesday mornings, ladies aged 60+ come together for Coffee, Cake and Chat, with homemade treats and friendly faces. Future meetings will include mindfulness sessions, Ask the Rebbetzin, cooking and preparing



*continued from
News in Edgware*

FOOD DISTRIBUTION

Unfortunately many in the community are struggling to feed themselves and their families.

But thanks to the kindhearted food stores in Edgware that give us food at the end of the day or week, we are able to distribute a variety of food: challah, bread, fish, chicken, side dishes, etc. to help people manage.

COME FROM AWAY

Rabbi Leivi Sudak, who was among thousands stranded when their flights were grounded on 9/11, has been telling his fascinating story at Shuls, gatherings and clubs.

At the time, Rabbi Sudak had no idea that his experience would be used to create a key character in the musical *Come From Away*, which is about the planes diverted to Gander and the people who landed there.

"It is important this story is told."

If you would like to book Rabbi Sudak to speak at your event, call him on 0208 905 4141.

News @ Lubavitch of Bushey

WWW.BUSHEYCHABAD.ORG - 07501 294 873



WE GOT BUSHEY TOOTING (THE SHOFAR)

Did you see us outside the Kelman Deli? In the lead up to Rosh Hashana we were busy getting people into the festival spirit. Our Rosh Hashana booth outside the Kelman Deli was a local hit, we gave out honey cake and gave street goers the opportunity to compete in the “Bushey High Street Shofar challenge” which (literally) saw the Bushey High Street tooting away (Watch the video on our website!) On Rosh Hashana we visited local homes, care homes, and made the hour and half trek to Watford General with honey cake and shofar in hand, sharing the message and spirit of the Jewish New Year with all.



THE REAL RABBI FROM “COME FROM AWAY” COMES TO BUSHEY

It’s playing on Broadway, in London, and Australia with rave reviews. The Musical “Come From Away” has become an international hit touching the hearts of people worldwide. On Sukkot, Bushey Chabad hosted the Rabbi featured in the hit musical. To a packed crowd of over 80 people gathered at the Bushey Country Club, Rabbi Leivi Sudak of Lubavitch of Edgware shared his fascinating first-hand account and behind the scenes encounters that inspired the Musical. There were laughs and tears as he took us on his journey of purpose and meaning in a world shattered by the

greatest evil of 9/11. Truly inspiring!



THE GREAT BUSHEY (LATKE) FRY OFF

Leading up to Chanukah, friends and family got together to compete in a grand Latke fry off! We were delighted to have Ashley Kelman from Bushey’s Kelman Deli as our in-house Latke judge tasked with crowning the winning Latke team. Was great fun!

CHABAD BRINGS CHANUKAH TO THE BUSHEY HIGH STREET!

For the first time ever Chanukah was celebrated on the Bushey High Street, and what a celebration it was! Hundreds of locals packed the Kanteen Restaurant for

a grand Glow in the Dark Chanukah Experience with glow Chanukah Kits, glow crafts, and glow games. It was then followed by Bushey’s first High Street Menorah Lighting led by Rabbi Yosef Sharfstein. The atmosphere was truly electric, and everyone had a fantastic time. As Michael said “It was so beautiful to see so many children and families coming together to celebrate and truly enjoying themselves, it was so heart-warming to see such a beautiful expression of Jewish pride in Bushey”. And beautiful it was!



THE TRAVELING CHANUKAH PARTY

The chilly nights of Chanukah didn’t stop the Sharfstein family. Each night the Sharfstein’s

(with kids!) could be found out and about on another street visiting Bushey residents and families with freshly fried homemade doughnuts (yum!) and lots of Chanukah spirit, sharing the joy and warmth of Chanukah with all! Sorry if you weren't visited, a shame Chanukah is only 8 days...



Sharing the joy with those that need it most, the Sharfstein's visited Watford General with homemade doughnuts, chocolate gelt, and lots of Dreidels sharing the spirit and joy of Chanukah with the patients and staff. After visiting with patients, they set up a special Chanukah booth in the main lobby inviting all to take part in the celebrations. A special thanks to Rabbi Chaplain Alan Garber for making this possible.

JEWISH WOMEN'S CIRCLE

The ever-popular Bushey Jewish Woman's Circle is in full swing with monthly get togethers on Rosh Chodesh. Once a month women get together for a relaxed craft or activity, yummy refreshments and great



company. Recently we made infused oils, succulent terrariums, and painted silk challah covers! Coming up make your own hand-cream & lip-balm, wood burn your own challah board and much more. For the full 2020 schedule of events and to sign up visit BusheyChabad.org/jwc or message Goldie at Goldie@BusheyChabad.org.



BUSHEY JEWISH LEARNING

Jewish learning done right. At Bushey Chabad, we value an authentic and engaging learning experience, join us as we explore the Jewish view on contemporary and timely issues, as well as tackle timeless questions in the Jewish tradition and faith. Our discussion-based learning sessions have been greeted with great enthusiasm "It's superb - very interesting

subject matter, very knowledgeable teacher who created great discussions" said Garry a BJJ regular. Some of the recent courses included; "The Jewish Course of WHY" where we explored 50 of the top Jewish questions in faith tradition and practice and "Judaism Decoded" where we explored the origins and evolution of Judaism and how we got from the original Torah given at Sinai to Judaism and we know it today. Make sure to keep checking our website for more fascinating Jewish Learning opportunities. Looking to learn one-on-one or host a learning session? Just contact Yosef or Goldie.



YJP BUSHEY LAUNCHES TO HUGE SUCCESS

This past Sukkot Bushey Chabad officially launched Bushey's Young Jewish Professional's with a grand "Pizza in the Sukkah Hut" event attracting over 30 young Jews from the Bushey area who enjoyed an assortment of fresh Pizzas, great drinks, and Smores

in the Sukkah! There was great food, great people, and a fantastic atmosphere. Next up Bushey YJP launched a "Shabbat Around the World" experience for local young Jews, hosting Friday night dinners on the first Friday of each month, each one themed with another country. First was Israeli Shabbat then Italian Shabbat then Mexican Shabbat (yum!) ...and more to come! Whatever your background or connection to things Jewish, Bushey YJP has become the place to connect with other young Jews in the area, all in a warm, inclusive, and relaxed setting. Spread the word and check us out on Facebook (Bushey YJP) and Instagram (@YJPBushey) to see what's coming up next.

STAY INFORMED!

Join our ever growing email list to stay updated of upcoming exciting programmes and events at Bushey Chabad. Just email Events@BusheyChabad.org or contact Rabbi Yosef at 07501 294 873 or Yosef@BusheyChabad.org



dearLubavitch

Letters to the editor



Hi Nechamie,

We had the most super time at your Supper Quiz. We really appreciate all the hard work that went into it and we can't wait for next year. The atmosphere is always so friendly and warm, the Dvar Torah very interesting the food delicious and the quiz such fun. So a big thank you to you all. All my friends feel just the same as me. So a big thank you.

Goldie,

Thank you so much for a lovely evening last night such a wonderful idea and the women's circle is brilliant and just what I've been waiting for.

Hi Rochel,

L presented her work at dinner and read her book to everyone. You can't imagine how much she had remembered from all of your lessons. We were so impressed with her. You have created something really wonderful xx

Dear Leivi,

Gut voch. I just want to thank you for everything this morning. The whole experience was beautiful and meaningful. There was so much amazing feedback from family and friends who came. They were amazed at the family feel to the shul, how you personally addressed The Bar Mitzvah Boy, and presented him with a beautiful siddur, the sweet throwing including from the ladies, the children's involvement, and the general sense of being made to feel welcome. It was all very special and L really felt that you made his involvement very

*Dear Auntie Soorale,
Thank you so much
for making Lubavitch
Kindergarten such a
warm, fun, nurturing
environment for our
little ones. They've been
amazingly cared for.
We have seen your
devotion and true love
for Yiddishkeit that
you have put into all
our children. It's been
our privilege to have
our children under
your wings.*

personal. Thank you once again and we should be zoche to celebrate only simchas together and share besuros tovos. Amen

Sora,

It was so nice to have the shiur at me this Shabbat, please can I host again. If Rabbi Sudak can come again that would be amazing, I love the way he gives a shiur.

Rochel,

Thanks again for yesterday. I so enjoyed the lesson. It got me excited about the bat mitzvah and reconnected with why I'm having to organise the party.

See you soon.

I hope that you are well. I just wanted to let you know that my parents were extremely moved by your speech last night at Edgware United about Come From Away.

I also thank you so much for making me feel welcome at your own shul when I came two Shabbosim ago. I really enjoyed the experience and aura of the service and it was a pleasure to witness the warmth that Chabad provide. May you merit bringing people closer to Yiddishkeit in a meaningful way, until the coming of Moshiach!

Kol Tuv!

Zalman,

Thank you very much for the use of the marquee. It was a great success and very easy for me to use as Mr N and his wife were so helpful and kind. We really appreciate it. Thank you very very much. Tizku lemitzvos.