

בס"ד

# Experience Passover

APRIL 14 - 22, 2014 • 15 - 22 NISSAN, 5774



WITH CHABAD OF  
NORTHEAST QUEENS

הגדה של פסח  
Haggadah  
for  
Pesach



# Dear Friend, You are the next link in the chain.

**P**assover is the most ancient of all rituals in the Western world. It has been passed down in an unbroken chain of tradition for over 3300 years, that's over 100 generations! That means that every one of your ancestors, without exception, sat at a Seder and shared the meaning, the mystery and magic of Passover.

Engage all your senses in this dynamic and moving experience. The tastes, the aromas, the textures, the sounds and the sights of Jewish continuity in action all combine to achieve the meaningful events of the Seder.

Take the time this year to fully engage yourself and your family in Jewish life. Feel the passion of the exodus, taste the beauty of freedom, hear the message of personal growth all brought to life at the Seder.

Join us or try it at home, either way, make this the most meaningful Pesach ever.

May G-d bless you and your family with a Passover filled to overflowing good health and happiness!

*Sincerely,*

**Rabbi Yossi Blesofsky**

Director, Chabad of Northeast Queens



## Save the Date

### **Passover Seders at Chabad**

Monday, April 14, 2014, 8:00 PM

Cover Charge: Adults: \$45, Children under 12: \$22

For more information, please call

**Chabad of Northeast Queens at 718 279 1457**

Celebrate Freedom .....	3
In Preparation .....	4
Passover Seder .....	6
Elements of the Seder .....	7
15 Seder Steps .....	8
Passover & Beyond .....	10
Passover Schedule .....	11

The publication contains sacred writings. Please don't desecrate it. However, it is not considered *shaimos*.

© 2014 by The Shluchim Office. Design by Spotlight Design  
Cover photography by Avraham Perl



A message based on  
the teachings of the  
Lubavitcher Rebbe

# Experience Your Freedom

**T**he Talmud states, “*In every generation, a person is obligated to regard himself as if he personally left Egypt.*” We have never been trapped in Egypt, nor have we experienced actual slavery. How can the Talmud demand us to feel this?

More than a commemoration of history, a Jewish holiday is an event to be personally experienced and relived, and each one has a contemporary message for every Jew in every time and place. This is particularly true of Pesach.

Chassidic thought explains that Egypt is not only a geographical location but also a state of mind. In fact, the Hebrew name for Egypt, *Mitzrayim*, is almost identical to the word *meitzarim*, which means straits or limitations. Our personal exodus from Egypt involves self-transcendence, lifting ourselves beyond our natural limitations.

The nature of these limitations varies. One person may be limited by his selfish desires and natural drives, and another by the bounds of his intellect and reason. There may even be a state in which a person restricts his spiritual potential for advancement simply by accepting his

natural limitations as something he cannot change.

Each of us possesses a Jewish soul, which is an actual part of G-d. G-d is without limits or constraints. This means that we can each connect with the infinite simply by connecting with G-d and doing what He asks of us. Every time we do a mitzvah, we break free of our limitations and express the inner G-dly potential of our true, limitless selves.

At the Seder, as we perform the time-honored rituals and *mitzvos*, we can experience our own liberation from the limitations of self. Experiencing a personal exodus from Egypt is relevant long after Passover is over. Every dimension of Jewish conduct becomes a step out of Egypt, every day, in a real and tangible way.

May the personal redemption experienced by each of us at this year's Seder hasten the actual redemption of our entire people and lead to the fulfillment of the hope expressed at the climax of the *Haggadah*.

Next Year in Jerusalem!

# In Preparation

Passover is a holiday that mandates our complete involvement, not just during its eight days but for weeks before

**A**side 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 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 supervi-

sion. 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* (LWO, 2003), available at most Jewish bookstores. For

good links to Passover foods, check out [passover.net](http://passover.net). 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 enclosed form 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 form can also be completed online.

## The Search for Chametz

On the night before Passover begins, 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 paper bag) are used to collect any *Chametz* found. Recite the blessing and “*Kol Chamirah*” in the box below.

## 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 4/14). 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 11 for correct times.) Once the *Chametz* has burned, we recite the “*Kol Chamirah*” to disown any *Chametz* that has been overlooked (in the box below).

It’s time for the *Seder* of a lifetime. It is customary not to eat any Seder Plate foods today, especially matzah. If you’re a lover of bitter herbs or salt water, this may be a tough day.



**SUNDAY NIGHT — 4/13/14:** Before searching for the *Chametz*, recite the following blessing:

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל בִּיעוּר הַחַמֵּץ.

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 conspic-  
uous 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.

**MONDAY MORNING —  
4/14/14:** After buring  
the *chametz*, disown any  
overlooked *chametz* by  
saying:

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 re-  
moved it or not, shall be  
considered naught and  
ownerless as the dust of  
the earth.

# The Passover Seder

Join our Seder or lead one at home. Either way, let it be the most memorable and meaningful Passover ever.

**M**illennia 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. Join us or try it at home, either way, make this the most memorable and meaningful Passover ever.



## 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

## 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. *Shmurah Matzah* is made of flour that has been carefully isolated from any contact with water, from harvest through grinding and kneading, at controlled facilities, making it very kosher for Passover.

## The Four Cups of Wine

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

**1. 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.

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

**3. MAROR** (Bitter Herbs/Horseradish): The bitterness of suffering in Egypt is brought to the table with *Maror*.

**4. 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.

**5. CHAROSET** (Mixture of Fruits & Nuts): As slaves we used mortar — symbolized by *Charoset* — to make bricks that formed structures which we erected.

**6. 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.

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 paradox it is this: that on Passover eve, the night that freedom was born, we experience freedom by following a sequence of fifteen defined and ordered 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 [passover.net/haggadah](http://passover.net/haggadah) or buy one at [kehonline.com](http://kehonline.com)

# 15

## Seder Steps

A quick overview of the seder's steps

### 1. Kadesh The Benediction

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*.

### 2. Urchatz Purification

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.

### 3. Karpas The "Appetizer"

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.

**General Note:** When drinking the four cups and eating the *matzah*, we lean on our left side to accentuate the fact that we are free people. In ancient times only free people had the luxury of reclining while eating.

### 4. Yachatz The "Break"

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."

### 5. Maggid The Haggadah

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 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.





## 6. Rochtzah

*Washing Before the Meal*

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.



## 7-8. Motzi-Matzah

*We Eat the Matzah*

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.



## 9. Maror

*The Bitter Herbs*

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.



## 10. Korech

*The Sandwich*

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...*” and eat the sandwich while reclining.



## 11. Shulchan Orech

*The Feast*

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



## 12. 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 1 ½ ounces of matzah, reclining, before midnight. After eating the *afikoman*, we do not eat or drink anything except for the two remaining cups of wine.



## 13. Berach

*Blessings After the 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.



## 14. 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 Lord of the entire universe. After reciting the *Hallel*, we again recite the blessing over wine and drink the fourth cup, reclining.



## 15. 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-rusha-layim*—Next year in Jerusalem.”



# Passover and Beyond

## 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 grow ourselves and prepare for this monumental event. A person has 49 combined 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.

## The Intermediate Days



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 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 Moshiach." 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 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.

## A Second Passover



On the 14th day of the Jewish month of Iyar (this year 5/14) 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.



**LAG B'OMER** (day 33 of the *Omer* count, this year 5/18), 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.



**SHAVUOT**  
Forty-nine days after Passover, we reach Shavuot, (this year 6/3) the day when G-d gives us the Torah.

# Candle Lighting Times

For Bayside, Queens



## Sunday, April 13, 2014

Formal search for Chametz at 8:06 PM

## Monday, April 14, 2014 Fast of the First Born

Fast of the First Born begins at 4:51 AM

Finish Eating Chametz before 10:43 AM

Sell and Burn Chametz before 11:49 AM

### 1st Seder Night

Light Candles at 7:15 PM

Say Blessings 1 & 2

Evening Services: 7:15 PM

## Tuesday, April 15, 2014

### 1st Day of Passover

Morning Services: 9:45 AM

Evening Services: 7:15 PM

### 2nd Seder Night

Light Candles\* after 8:16 PM

Say Blessings 1 & 2

## Wednesday, April 16

### 2nd Day of Passover

Morning Services: 9:45 AM

Evening Services: 7:15 PM

Holiday Ends at 8:17 PM

## Friday, April 18

Light Candles at 7:19 PM

Say Blessing 3

Evening Services: 7:20 PM

## Shabbat, April 19

Morning Services: 9:45 PM

Evening Services: 7:20 PM

Shabbat Ends at 8:21 PM

## Sunday, April 20

Light Candles at 7:21 PM

Say Blessing 1

Evening Services at 7:25 PM

## Monday, April 21

### Seventh Day of Passover

Morning Services at 9:45 PM

Evening Services at 7:25 PM

Light Candles\* after 8:23 PM

Say Blessing 1

## Tuesday, April 22

### Final Day of Passover

Morning Services at 9:45 PM

Yizkor Memorial Service at 11:00 AM

Evening Services at 6:00 PM

Meal of Moshiah 6:30 PM

Passover Ends at 8:24 PM

\* Light only from a pre-existing flame.

# Blessings

## BLESSING #1

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
קִדְּשָׁנוּ אֲשֶׁר בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהַדְלִיק  
נֵר שֶׁל יוֹם טוֹב.

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

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

## BLESSING #2

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעֵנוּ  
לְיָמֵי הַזֶּה.

Baruch Atah Ado-noi Elo-hei-nu  
Melech Ha-olam She-heh-chi-yah-nu  
Ve-ki-ye-mahnu Ve-hi-gi-ahnu  
Liz-man Ha-zeh.

*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.*

## BLESSING #3

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
קִדְּשָׁנוּ אֲשֶׁר בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבַּת קוֹדֶשׁ.

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

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

Join Chabad of Northeast Queens for an enchanting

# Passover Seder



Relive the exodus, discover the eternal meaning of the Haggadah, and enjoy a community Seder complete with hand-baked Matzah, wine, and a wonderful dinner spiced with unique and traditional customs.

Explore the Kabbalistic insight of the number four: **Four** cups of wine, **four** sons, **four** questions and **four** types of freedom. Discover the Seder's relevance to today's modern Jew.

Cover Charge: Adults \$45, Children under 12 \$22

For more info and reservations **718 279 1457**  
Email: [rabbiyossi@chabadnequeens.com](mailto:rabbiyossi@chabadnequeens.com)  
[WWW.CHABADNEQUEENS.COM](http://WWW.CHABADNEQUEENS.COM)

## Model Matzah Bakery

Make your own Matzah and experience the Holiday hands on!

Sunday, March 30, 2014

Three shows 1, 2 and 3 pm

212-12 26th Avenue Bayside, NY 11360

\$5 per person

(all participants receive a handmade Matzah baked in Israel for your Passover Seder)

## Chabad of Northeast Queens

212-12 26th Avenue  
Bayside, NY 11360

Non Profit Org.  
U.S. Postage  
**PAID**  
Flushing, NY  
Permit No. 595

**First Seder Night:**  
**Monday, April 14, 8:00pm**

@  
CHABAD COMMUNITY CENTER  
212-12 26th Ave, Bayside, NY

Please RSVP by April 1st