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MAGAZINE

FROM
QUARANTINE
TO FREEDOM

Homeschooling Tips
Impact on Shidduchim

MY
TUMULTUOUS
JOURNEY

Personal Story

MAKING
PESACH

Preparation Advice
The Chef's Recipes
and more!

ISSUE 4

NISSAN 5780 / APRIL 2020

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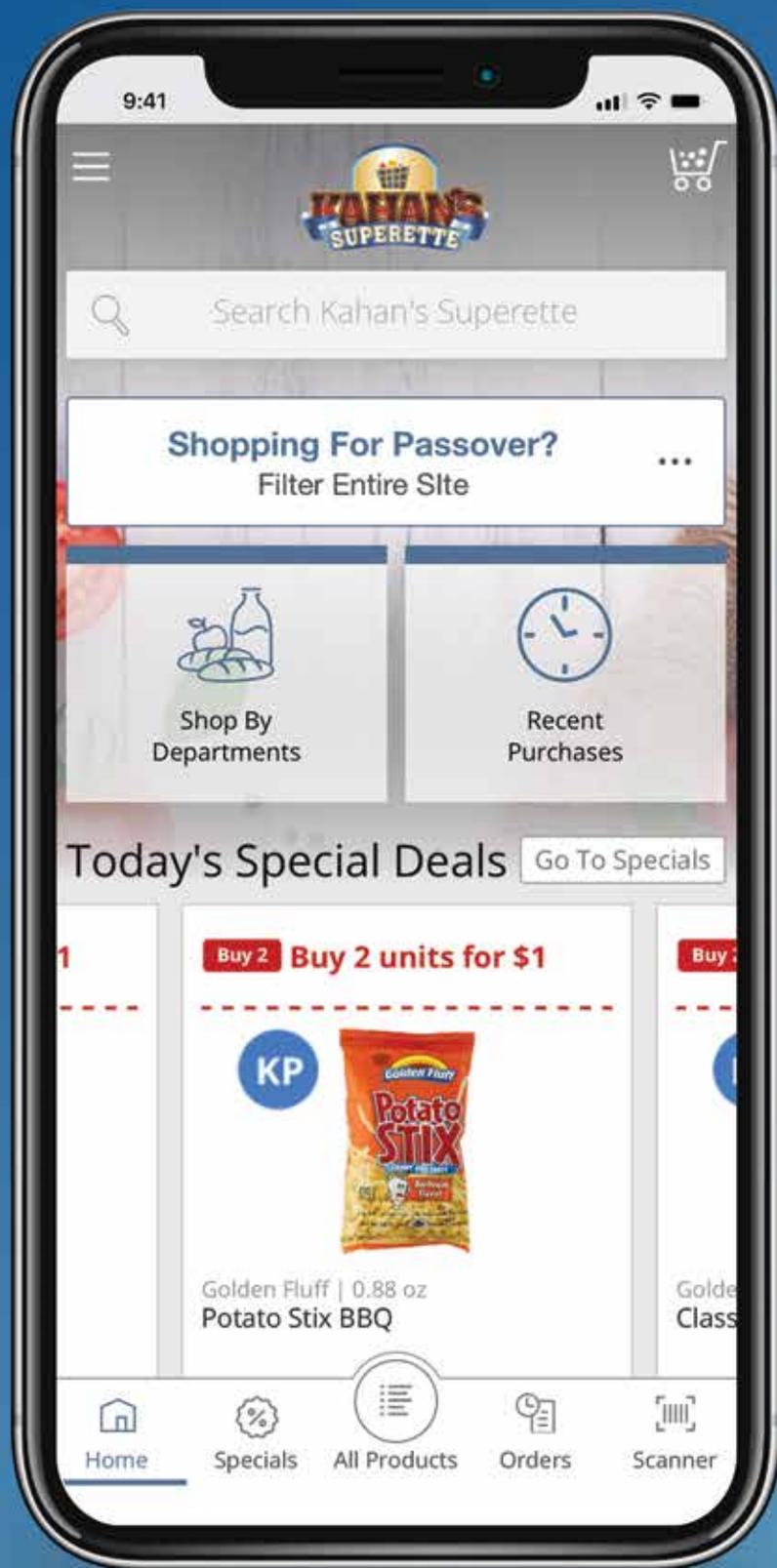
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FROM THE PUBLISHER

MICA SOFFER

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It wasn't an obvious (or simple) decision to publish this Pesach Edition of the COLLIVE Magazine. Just last month, our streets were filled with children and adults joyfully wearing Purim costumes and masks. Now, streets are mostly bare, and the masks we wear are because of the medical threat of coronavirus.

It seems like there isn't a home in the neighborhood that hasn't been hit by the infectious disease in one way or another. In the true nature of our shechuna, the dedicated volunteers of Hatzalah, community physicians, chesed organizations and good people with golden hearts are doing their best to help those who have been hit the worst.

As I was confined in my home working round-the-clock to update the community via COLLIVE.com about this pandemic, a request was shared. My neighbor's daughter, Fraida Jacobson, was getting married to JJ Deitsch in what would be a downsized wedding because of the limit on crowd sizes in New York. While the community was invited to cheer the new couple

later with a street parade, first, her neighbors wanted to do something special for the new bride. The idea was that as the kallah steps out of her house and heads towards the chuppah, we all stand outside and celebrate from a safe distance. Each neighbor had another task, and when the moment came, there was joyous music, cheers, and even a few tears as we displayed simcha amidst illness and heartbreak.

It was that episode that led me to decide to publish this edition for Pesach. Many of us who are being confined in homes can use an uplifting thought (read the letter from the Rebbe about liberation "from existing and potential harm"), positive stories (like the transformation of a couple from Ohio), sound advice (anxiety during COVID-19), useful tips (for calmer Pesach cleaning and productive homeschooling), and yes, a bit of humor (by Mordechai Schmutter).

I hope you find it an uplifting read, and with prayers that all who need a refuah shelaima be healed immediately. Wishing you a Kosher and happy Pesach,

Mica Soffer



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By the Grace of G-d
11th of Nissan, 5730
Brooklyn, N.Y.

The general letter (michtav kloli) the Rebbe sent before Pesach 5730 (1970)

To the Sons and Daughters of Our People Israel, Everywhere

G-d bless you all!

Greeting and Blessing

Our Festivals – like all matters of Torah and Mitzvot – have general aspects common to all, as well as specific features characteristic of each particular festival. The rich and inexhaustible content of the festivals makes it possible to select certain points which offer pertinent instruction special in any particular time and in any particular place.

The above is, of course, true also of Pesach; indeed, even forcefully, considering that Pesach is the “Head¹ of the Festivals,” and that the Festival of our Liberation from Egypt marks the birth² of our Jewish nation.

★ ★ ★

The special importance of Pesach can be also from the fact that it is one of (no more than) two positive commandments³ (Mitzvos-asseh), the neglect of which carries the penalty of Kores⁴ (“Cutting of” the soul), G-d forbid. These Mitzvos are: Miloh (Circumcision) and Korban-Pesach⁵. Of the two, Pesach is even stricter, for while in the case of Miloh the obligation to perform the circumcision remains also later⁶, the Korban-Pesach had to be brought only in its prescribed time, and not later.

In a certain aspect, however, the Korban-Pesach differs entirely from all other Mitzvos and sacrifices. It is the requirement that not only the father be circumcised, but that also his children⁷ likewise be circumcised, Should he have a son⁸ whom he had not circumcised and thus not entered into the “Eternal Covenant” with G-d, then he, too cannot offer⁹ the Korban Pesach!

★ ★ ★

To be sure, the offering of Korbonos, including Korban-Pesach, is limited to the Beis-Hamikdosh¹⁰, and will be renewed only when the Beis-Hamikdosh will be rebuilt by our righteous Moshiach¹¹. However, it is well known that all matters of Torah, by virtue of its eternal natural, contain clear and practical instructions in our daily life, at all times and in all places.

★ ★ ★

The festival of Pesach, so named after the Korban-Pesach¹², emphasizes the importance of Chinuch¹³ - the proper rearing of Jewish children. As a matter of fact, one of the underlying motives for whole Seder is to educate the children - each and all of the children. This can also be seen from the Hagadah¹⁴ (“Here the child ask the ques-

tion”,¹⁵ “Of four sons the Torah speaks”, “and thou shalt tell it to thy son”¹⁶, etc.). However, the Korban-Pesach emphasizes most forcefully the extent to which Jewish education affects not only the child, but also the parents: If parents fail in their duty to their child, and do not bring him into the “Eternal Covenant” with G-d, to the degree of it being engraved not merely on the child’s soul, but also in the body (as it is written, “ and my covenant shall be in your flesh for an eternal covenant”) then, not only do they, G-d forbid, deprive their child of the Eternal Covenant and of all the blessings that go with it (and with the Korban-Pesach), but, the parents too, forfeit the opportunity of offering the Korban-Pesach, together with all the things and blessings associated with it, both material and spiritual; specifically the benefit spelled out in the Torah: “ It is a Pesach unto G-d... and I will pass over you (or I will have mercy on you)... and shall not let the destroyer (plague) enter your houses to smite.” This is G-d’s assurance of mercy and protection even in a world afflicted with ills, physical or spiritual; the Jew who properly observes the “Korban Pesach” is promised that such ills will “pass over”¹⁷ him and his house .

★ ★ ★

At the time when the children of Israel were in Egypt, the Korban Pesach protected their houses against the Destroyer (Plague) raging outside. Only the firstborn were threatened then. But in our day and age, when Jews everywhere are still in Golus , in a physical as well as a spiritual Golus, some Jewish parents have unfortunately disregarded the Korban-Pesach, the first prerequisite of which, as stated in the torah, is: “withdraw and take unto yourselves,” meaning, “ withdraw from idolatry (foreign ideologies) and cleave to mitzvos.”¹⁸ Consequently, the Destroyer finds an open door to these houses, seeking victims to lead astray, G-d forbid, and not discriminating whether they be firstborn or not, boys or girls. The plague has spread to many Jewish homes, heaven protect us. This is the result of the failure of some parents to abandon the alien (and inimical to true Yiddishkeit) ideologies, while some parents who endeavor to fulfill the said directive of “withdraw and take unto yourselves.” have nevertheless abdicated their duty and responsibility of bringing up their children in the way of true Yiddishkeit, the way of Torah and Mitzvos, from their earliest age. The sad and tragic effects of such an attitude are not far to seek, sad and tragic not only for the neglected children, but also for the neglecting parents.

The festival of Pesach, and especially the Korban Pesach, remind us most emphatically that if Jews desire to secure for themselves and their children the blessing of “I shall have mercy and pass over (exclude) you” and of the “Season of our Liberation”¹⁹ in general - liberation from all existing and potential harm, both within (unrestrained natural proclivities) as well as, and especially, without (the harmful influences and pressures of the environment) - at a time when the Destroyer roams in the streets and even in the halls of learning - such liberation can be assured only if the parents themselves will reject all “idolatries” and attach themselves to authentic Yiddishkeit, at the same time giving their children a thorough Torah-true jewish education from infancy, the kind of education which is sealed in their body and soul, through the practical fulfilment of the Torah and Mitzvos in the daily life, in actual practice. Then there is hope and confidence that the parents and their children, all the children, will be together at the Seder-table and celebrate Pesach²⁰, the Festival of our Liberation - liberation in all respects.

This will also bring nearer and hasten²¹ the true Liberation - the true and complete Geuloh - through our righteous Moshiach.

With prayerful wishes for a kosher and happy
Pesach and true Liberation -
/Signed/ Menachem Schneerson

Courtesy of Kehot
Publication Society



Photos courtesy of Rebbe Dvare

WEEKLY F

MS

SHABBOS NIGHT LIVE

Rabbi Shmuel Butman

Now in its 11th year on COlive.com, Shabbos Night Live is viewed by thousands of steady viewers from all over the world. Rabbi Shmuel Butman, Executive Director of the Central Lubavitch Youth Organization (Tzach), shares a weekly story from the Rebbe followed by a sicha of the Rebbe. Some programs are filmed at the Kosel, Paris and even Kazakhstan.



MS

MOTZEI SHABBOS STORY

David Zaklikowsky

A weekly Chassidic story for the Melave Malka table is presented by David Zaklikowski, an author and writer and Director of Hasidic Archives. These cherished tales about the Baal Shem Tov, Alter Rebbe, Berditchever Rebbe and other luminaries warm the heart and inspire the soul.



SUN

MY LIFE: CHASSIDUS APPLIED

Rabbi Simon Jacobson

An hour-long dose of insights into the teachings of Chassidus dealing with practical and emotional challenges in personal lives and relationships. Presented by Rabbi Simon Jacobson, choizer of the Rebbe and bestselling author of "Towards a Meaningful Life." Every question is answered in a simple, clear language with eye-opening advice from the Rebbeim.



MON

STUMP THE RABBI

Providing a quick answer to every question, Rabbi Yossi Paltiel, Rabbi Noam Wagner, Rabbi Shlomo Goldfarb, Rabbi Mendy Wolf, and others take on hundreds of topics and questions about Jewish life and Chassidic practice. Made possible by the Chanin Fund and Reliable Fast Cash.



TUE

MOSHIACH SHMOOZE

Rabbi Dov Bialo

A practical and clear approach to the Torah's concept of Moshiach and the era of redemption.



FEATURES

ON COLLIVE.COM

THU

HERE'S MY STORY

Jem

A fascinating and uplifting encounter with the Rebbe is told in first-person as documented by the team of Jewish Educational Media (JEM).

HERE'S
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SOUL WORDS

Rabbi Shais Taub

A 30-minute class on the Parshah based on a sicha of the Rebbe and presented with a story to share at your Shabbos table. Filmed at Chabad of the Five Towns - Levi Yitzchak Library and presented by Rabbi Shais Taub, renowned author and teacher of Chassidus.



THU

HISTORIC TREASURES

Rabbi Sholom Ber Schapiro

Treasures from the archives of Rabbi Dr. Nissan Mindel OBM, the personal secretary of the 6th and 7th Chabad Rebbe, is shared by his son-in-law, Rabbi Sholom Ber Schapiro, Director of the Nissan Mindel Publications (NMP). The program uncovers fascinating stories, rare artifacts and precious documents from the Chabad-Lubavitch movement.

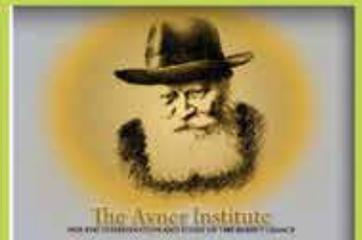


FRI

WEEKLY MOMENT WITH THE REBBE

The Avner Institute

A weekly feature showing a beautiful photo of the Rebbe along with an interesting document, Yechidus, story or letter from the Rebbe.



FRI

THE LATE PARSHA SHOW

Eli Weiss

Eli Weiss, who grew up on Shlichus in Miami Lakes in Florida and is a Yeshiva student, presents a humorous and meaningful take on the weekly Parsha - with the help of friends, special guests and even animals.



10 TIPS ON HOMESCHOOL

by danit schusterman

1. Your attitude

If you are feeling upset and resentful that you are now home with your kids, your kids will absolutely feel this. From this moment on, we need to accept and embrace that this is the situation and we are going to make the absolute best of it. You, as well as your children, will benefit.

2. Create a daily routine

We all know that children and adults thrive on routine. If your children are older and are doing schoolwork online, sit down with them and have them make a routine for themselves for a full school day with your approval. If you have younger children, create a schedule using pictures and put it up on the wall so they will know what is coming

throughout their day.

When a child knows what's happening next, they are automatically less anxious and more relaxed.

3. Have a prepared environment

Choose one area of your house where the children will be doing their activities and school work. This will limit the mess and keep all school supplies in one place. Even if your kids are learning different subjects, it keeps the momentum that school is in session. Set out their work in an organized way so they have everything they need.

4. Take breaks

Kids can get lots of work done in a very short amount of time when

homeschooled. Let them take breaks, and don't underestimate how much learning gets done through independent play.

5. Create jobs

This is a time where everyone will need to chip in around the house. Cater to each child's strength so it doesn't become a power struggle. If a child enjoys working in the kitchen, their job can be preparing lunch a few times a week. Our kids are more capable than we think. Chores should now be tied into your daily schedule: folding laundry, sweeping, keeping their bedrooms clean. Create a chores list of everything that needs to get done to keep your home running smoothly and have a family meeting deciding who is going to do what and how often. If your children are older, they can rotate making dinner for the family once a week.

WITH SCHOOLS CLOSED BECAUSE OF THE CORONAVIRUS, HERE'S HOW TO PROVIDE A PRODUCTIVE LEARNING EXPERIENCE

During 13 years homeschooling my children during our Shlichus on the Hawaiian island of Maui, you could say I learned a thing or two about what works and what doesn't.

As we face school closures around the country because of the COVID-19 pandemic, most of us are being thrown head first into homeschooling our kids for the first time.

Here are some tried and true advice and resources that helped me tremendously along my homeschool journey, ensuring successful days for me as well as for my kids.



6. Quiet time

This, in my opinion, is absolutely essential for the parent that is with their children all day. You need 1-2 hours of the day that is down time. These hours are mostly for you to take care of yourself. If you have young children, put on a Jewish video for them or have one of your older children watch them. This is your time to take a walk or exercise, go into your bedroom and take a nap, facetime a friend or family member, send out some emails, or whatever you need to do for yourself. This is not school time, but it needs to be implemented in your day in order for you to maintain your sanity as a parent.

7. Don't over do it

I remember very clearly preparing different activities for my kids that would take me over an hour only

to have them finish the activity in 5 minutes. This was not very conducive. You'd be surprised how happy kids are with simple activities.

8. Let your kids explore their creativity

This is a great time to let your kids get in touch with their creative side. Put out art supplies and paper; get them empty books and have them write stories; let them bake, make slime, or bring out the glue gun and let them create.

9. Give the kids alone time

Your kids are going to be together for longer amounts of time than usual. Depending on the size of your house (some may need to be creative) there needs to be times of the day where the kids have time to

themselves, either in their bedrooms, backyard, porch, or wherever you can help make this happen. They can read a book, listen to a story with headphones or anything that just gives them some quiet alone time.

10. You got this

When I did this on Maui for 13 years, my children loved it and gained so much from it. There will be days where you will be frustrated and yearn for time to yourself. There will be days where you witness your children doing some pretty awesome things. You will have great days and you will have really difficult days. But you will get through it, and so will the kids.

I documented all that we did over the years in a blog, so for lots of fun homeschooling ideas and worksheets for preschoolers, visit jewishhomeschool.blogspot.com

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CROWN HEIGHTS WAS UNDER COUNTED

Community leaders say low response rates to the U.S. Census leads to a disadvantage

By Chava Witkes



The Jewish community of Crown Heights, spread out over about 2 square miles and 24 city blocks is close to 5,000 families strong, plus thousands more singles. But one community leader says that these numbers were not reflected in the last United States Census, and the neighborhood lost out because of it.

The count is mandated by the Constitution and conducted by the U.S. Census Bureau, which counts the population in the United States and five U.S. territories (Puerto Rico, American Samoa, the Commonwealth of the Northern Mariana Islands, Guam, and the U.S. Virgin Islands). This year's census will mark the 24th time that

the country has counted its population since 1790.

Taken every 10 years, the census provides critical data that lawmakers, business owners, teachers, and many others use to provide daily services, products, and support for residents and communities. Every year, billions of dollars in federal funding go to hospitals, fire departments, schools, roads, and other resources based on census data.

Answering the census is important because "numbers count," explains **Rabbi Eli Cohen**, Executive Director of the Crown Heights Jewish Community Council (CHJCC). "Politicians use these numbers when dividing their attention

between all their district's pressing issues."

In the 2010 Census, the Lubavitch population of Crown Heights made up about 25,000 out of 100,000 citizens in the area. "We were undercounted," Cohen affirms. "And it's a big shame."

When a head of household fails to go online and report an accurate count of everyone living under the same roof — including anyone renting the basement, for example— then the census makes an informed guess as to how many people might be living at an address. Since Crown Heights is known for its large families, that guess can put us at a disadvantage.



"The data

"WE ARE UNDERCOUNTED, AND ITS A BIG SHAME."

"Collectors might knock on a brownstone door, not receive an answer, and estimate 4 people living there," Cohen explains. "Meanwhile, it's a family of 12."

The self-response rate from households to the 2020 Census online, by mail or by phone in New York was 16.3% as of Sunday, March 22. Congressional District 9, which includes the neighborhoods of Crown Heights, Brownsville, East Flatbush, Flatbush, Kensington, Park Slope, Prospect Heights, Midwood, Sheepshead Bay, Marine Park, reported a self-response of just 12.2%. For comparison, District 10, which includes Boro Park, has a self-response rate of 16.1%.

Low numbers in both the census and political voting plays a role when a crisis arises. "People are quick to complain when things

aren't going smoothly, but before complaining, people need to ask themselves, have I done all that I can?" Cohen says.

Rabbi Chanina Sperlin, veteran community activist and CHJCC's Executive Vice President for Governmental Affairs, is often the first to respond when a local need arises. "When I call an elected official to advocate for Crown Heights, it's important that they know that the community is active in the political process," he says.

One reason people are often hesitant to report accurately to the census is because they worry it may affect eligibility for government programs, or interfere with their taxes. Cohen reassures that "the personal information about your family is kept absolutely secret by law. Only block by block totals can be shared with the City, State, or any other office or organization."

Cohen says that taking the census is perhaps the biggest thing that anyone who cares about Crown Heights can do. It doesn't cost any money. There is no Charidy campaign needing your last-minute donation to make sure the all-or-nothing fundraising succeeds. There is just a 10 minute registration process.

To count your family in the census, visit my2020census.gov and enter your home address.





Rabbi Eli Cohen, Director of the Crown Heights Jewish Community Council, with Congressman Hakeem Jeffries



Veteran community activist Rabbi Chanina Sperlin with New York City Councilman and congressional candidate Chaim Deutsch



Rabbi Eli Cohen at the offices of the Crown Heights Jewish Community Council (CHJCC) on Kingston Avenue

Photos by: Menush Amit and Shimi Kutner

6 THINGS OUR GOVERNMENT CAN DO FOR YOU

Think your vote doesn't matter? Think again. Here are six ways that decisions made in political spheres can trickle down to your Shabbos table conversation—and beyond.

1. TUITION CREDITS: If you live in University Heights, Ohio, and send your kids to the local Hebrew Academy, you'll get close to \$5,000 towards tuition each year—for every kid. So why don't we have a program like that in Crown Heights yet? The short answer is that we need to vote for state representatives who will address that.

2. SUPPORT FOR ISRAEL: We want our government to have a positive approach to our Holy Land. When selecting members of Congress, we need to be concerned with their stance on issues like the Iran deal and Israel's giving away land.

3. HATE CRIMES: When you hear about your neighbor's uncle getting beat up in the park around the corner, you want to know that the perpetrator is behind bars,

right? But thanks to a complex legal system, the reality isn't always so simple. By voting for a politician who will take a strong stance against crime in our community, you can make sure our streets stay safe.

4. EXTRA GARBAGE? Before Pesach, ever notice all the trash that *isn't* there? Most people don't, but every year the NYC Sanitation Department sends an extra pickup to take care of excess trash before the holiday. You're welcome.

5. SPECIAL EVENTS: Eastern parkway blocked off for Lag BaOmer Parade or Gimmel Tammuz gathering? Check. "No Parking" signs for a special event? Check. The success of countless community events throughout the year depends on the cooperation of city officials who are taking orders from the

people we vote into power.

6. SAFEGUARDING JEWISH EDUCATION: Some people in government are seeking to control the education in our Yeshivas, attempting to limit Jewish education and introduce different values into our schools' curricula. We need to elect officials who will give us the freedom to uphold Torah values in our education system.

Crown Heights is a diverse community and has been recognized for its uniqueness and work toward creating a more peaceful community. Because of these and other factors, our community has a strong influence in government relative to its size. All it needs is your involvement to be able to achieve even greater things in the future.

FLASHBACK

11 NISSAN WITH THE REBBE THROUGHOUT THE YEARS

A collection of photos showing how the Rebbe celebrated his birthday with chassidim and guests over the years

Courtesy of JEM



Gifts presented to the Rebbe on his 75th birthday. 5737 - 1977

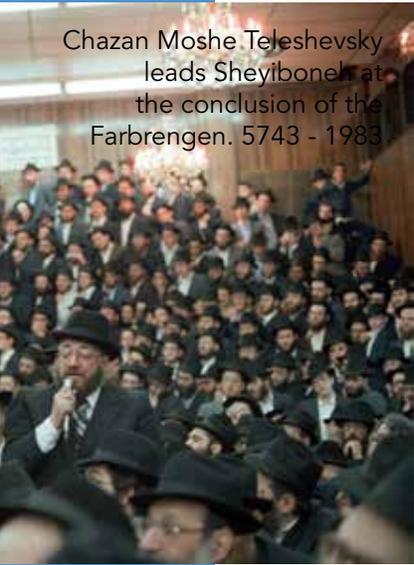


The Rebbe encourages chassidim singing as he leaves 770. 5743 - 1983



The Rebbe smiles at a Farbrengen for his 86th birthday. 5744 - 1984
10 Nissan 5745

Chazan Moshe Teleshevsky leads Sheyiboneh at the conclusion of the Farbrengen. 5743 - 1983



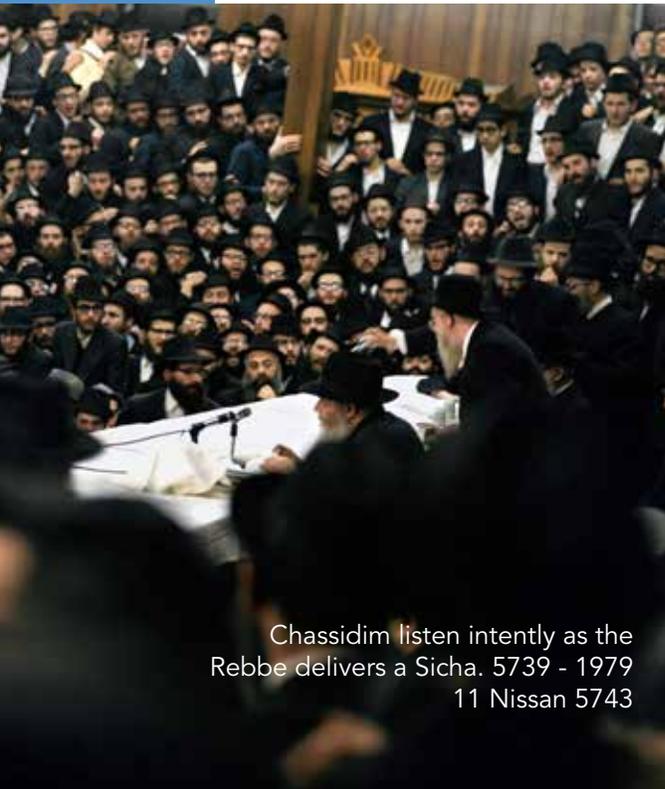
Participants listen to the Rebbe recite a Maamar. Some are listening to live English translation with headphones. 5744 - 1984



The Rebbe recites a Maamar on 11 Nissan. 5732 - 1972



Distributing dollars to Tankistim, those that went on Miv'atim. 5743 - 1983



Chassidim listen intently as the Rebbe delivers a Sicha. 5739 - 1979
11 Nissan 5743



The Rebbe speaks with David Chase between Sichos. 5745 - 1985

NEW TORAH UNITING JEWS ALL OVER IGNITES HOPE AND SPREADS HEALING

Amid COVID-19 chaos, a new initiative is spreading hope and healing: The writing of a new Sefer Torah, called the Miracle Sefer Torah. How did this idea come about?



It all began at 5:00pm on Wednesday afternoon, when Shloimy Greenwald of Crown Heights reached out to a friend.

“He sent me a letter of the Frierdiker Rebbe (The Sixth Chabad Rebbe) and told me to read it, then asked me what I think of the idea,” Beryl Junik said, referring to a letter in which the Frierdiker Rebbe tells the story of a disease-stricken in the town of Mezhibush.

It was in the times of the Baal Shem Tov when men, women and children were falling ill to a dreadful disease. Out of desperation, the community leaders turned to the Baal Shem Tov and asked him to daven on behalf of the community that the plague vanish from their midst.

The Baal Shem Tov responded that the annulment of the decree was in their hands; the solution to their growing problem was for the entire community to participate in the creation of a new Torah. The people took upon themselves to do just that, and the Baal Shem Tov instructed his sofer to begin writing this Miracle Torah. Amazingly, as the Torah was written, the community began to heal.

After reading this story, Greenwald knew that it was exactly the thing that was needed right now. Without wasting a moment, he reached out to Junik and asked for his thoughts.

“I said it’s a beautiful idea; let’s go ahead and do it. We got together with our friend Zalmy Cohen and started to make some arrangements,” Junik said. “I reached out to the sofer who said we should do it in the morning; but we said, ‘Why push off something so important?’ We decided to start that same evening.”

“The matzav is so difficult over here,” said Greenwald. “We just wanted to stop the bleeding as fast as possible. The idea came up within a few minutes and was arranged in a few hours.”

“Baruch Hashem, we’ve received an overwhelming response,” Junik said. “I’m sure it’s helped many people already, and will help many more. With the koach of the Baal Shem Tov, this is going to help stop the mageifa.”

“This Torah is for all Jews who want to participate,” said Greenwald.

All Yidden are being asked to join together to storm the heavens and eradicate this virus from our midst. Letters can be purchased through the Miracle Torah’s website, unitedforprotection.com/col.

After covering the cost of the Torah and Siyum, all extra funds will be donated to Hatzalah.

“I’m sure that from here, we are stepping straight into the geulah with Moshiach Tzidkeinu,” Junik concluded.



MAKE PESACH PREP SANE AGAIN

With years of experience and professional expertise, our panel suggests helpful and practical tips for a calmer and more enjoyable Pesach

BY DANIT SCHUSTERMAN

PANELISTS:

SHTERNIE WUENSCH is a Licensed Marriage and Family Therapist who works with individuals and couples in Miami, Florida, and via Skype with clients around the world. She runs therapy groups, workshops and retreats.

RIVKA CAROLINE is a professional time-management consultant in Miami, Florida. She holds a Bachelor's degree in psychology and will be completing her Master's in psychology in 2013.

RUS DEVORAH WALLEN, LCSW, ACSW is a social worker and psychotherapist, administrative consultant, lecturer and community leader. She and her husband Eliyohu live in Amherst, New York.

RAIZEL SCHUSTERMAN is a certified positive psychology practitioner who works with both teens and adults. She is the program director at Chabad of Peabody, Massachusetts, with almost 20 years of professional experience.

SPRING ISN'T SPRING CLEANING

RIVKAH: Pesach is about having a home and kitchen kosher for Pesach and nurturing the family. So let's be clear: it has nothing to do with spring cleaning. This can become problematic, because if we spend all our time throwing out junk, we are not spending time actually ridding our house of chametz and preparing it for Pesach. Instead, we may be left trying to catch up on what actually has to get done. Cleaning for Pesach is a sacred activity and should not be confused with anything else.

MAKE IT FUN

RAIZEL: Pesach should be joyful, not stressful. Practice Yiddishkeit and Chassidishkeit with joy, not 'oy.' Play music in the house, get the kids involved, make challenges, give out treats when tasks are completed. Make it fun and happy.

DON'T OVER DO IT

RIVKAH: Don't be frumer than the Rav. Don't assume you *need* to do things. The Rav answers YOU, not the questions. A Rav wants to save Yiddishe time and energy, so check first to make sure that you're not wasting precious time.

RAIZEL: There is no mitzvah in making 8 different kugels and 12 different salads. Nowhere does it say that we need to make fancy delectable desserts that take hours of preparation. Be practical, keep your menu simple.

DON'T COMPARE YOURSELF TO OTHERS

RAIZEL: Don't compare yourself to others - ever. This is not fun for any players. Stop judging yourself compared to someone else. Don't look at someone who is eating Pesach food three weeks early and have all their juices squeezed and frozen. Do what works for you, what brings you joy, and do what works for your family.



DONT FORGET ABOUT YOURSELF

RUS DEVORAH: Take a break from Pesach cleaning. It sounds counter-intuitive, but, believe it or not, taking short, meaningful breaks that are intended for relaxation and gaining composure can actually make the whole Passover-prepping process more pleasant and less of an ordeal. Such brief breaks can even optimize your experience and help you arrive at the Seder table with more "freedom" than you imagined.

SHTERNIE: When you are taken care of, a happier you is able to face the responsibilities and tasks ahead. Whatever helps you feel tended to, include that. Get the sleep you need, eat nourishing meals, take time for quiet, fitness or movement practice. A quiet walk around the neighborhood in the morning before everyone wakes up is a great way to get all three of those in a 20 minute block. Positive self-talk can be really helpful too, focusing on what went well each day, jotting those things down, and being mindful for what you are grateful for.

LIST IT

RAIZEL: When we are overwhelmed, it is very effective to make lists. Write everything that is on your mind down on paper. By writing things down, it helps the brain by doing something practical with these thoughts.

SHTERNIE: To-do lists, calendar planning, menus, and job charts. Write down tasks, break them down in order of priority, make a calendar grid, and plan out your weeks and days. Stay realistic. Don't overreach. Start each morning with your list and stay focused. When tackling your tasks, stay focused on them; be present, breathe. You get to be mindful and intentional in your preparation.

DELEGATE (WHATEVER IS POSSIBLE)

SHTERNIE: Be direct and clear with the help you need. Family meetings and job lists help everyone feel included and involved.

RAIZEL: Know your character strengths and the strengths of those around you. Divide and conquer. Give out jobs according to ability and interest. Make a timeline and date for each task. This will automatically calm your brain. It tells your brain, "I've got this; I'm on top of this."

MAKE IT MEANINGFUL

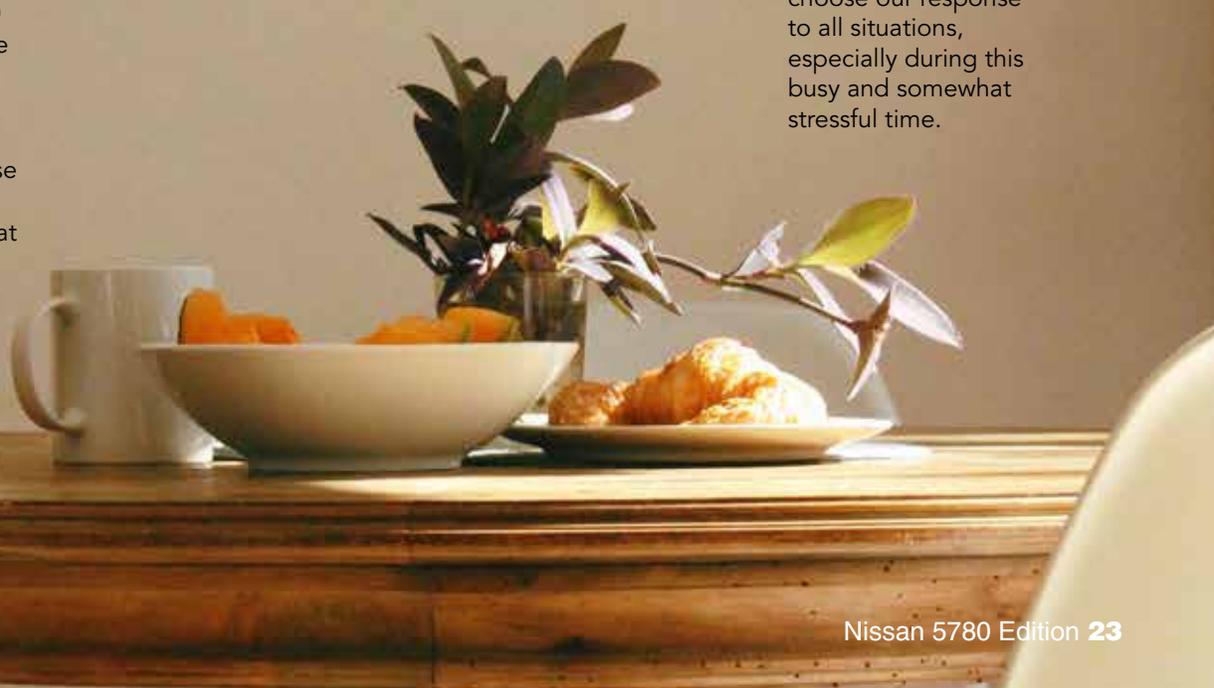
SHTERNIE: Find the magic. Think about what feeds you and fills you up most - family time, enjoying relationships, spiritual ritual and meaning. Ask yourself what you are looking forward to most. Don't miss those moments. This yom tov gets to be enjoyable too. Allow yourself those moments. Create them. Pause there. Enjoy them.

MAKE FALSE DEADLINES

RIVKA: Employ Parkinson's paradox - a task will expand to the time allotted. Give yourself early deadlines. Don't leave things to the last minute.

AND...BREATHE

RUS DEVORAH: Dr. Victor Frankl so aptly put it: "Between stimulus and response, there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom." Through meditation and relaxation techniques, we can create a longer "space," so we have the power to choose our responses. This is what I call, the ability to respond, or "ResponsAbility." It is the "responsible" thing to carefully choose our response to all situations, especially during this busy and somewhat stressful time.





My Journey to Freedom

A single Shabbos in Crown Heights led to the tumultuous transformation of a family in Ohio

By Miriam Goldstein, as told to Dovid Zaklikowski

It had been the most transformative weekend of my life. I returned home from my first Shabbaton with energy pouring through my veins. I was like a teenager jumping up and down, screaming at the top of my lungs. "Rah, rah! How wonderful Yiddishkeit is!"

I immediately set to work creating a new wardrobe: dark stockings to compliment the shoes I had purchased in New York, necklines up-to-here and hems down-to-there, and, to top it off,

"Jewish hair," (as my husband so aptly called my new wig).

When my rapid metamorphosis into an Orthodox woman was complete, my husband and children looked at me in shock. This was not the person they had driven to the airport a few days before. "I definitely want my money back!" my husband exclaimed.

Still soaring on the winds of inspiration, I was blind to my family's misgivings. The changes did not stop at my clothing. I wanted Yiddishkeit to permeate my home. I

wanted the kitchen to be kosher. I wanted to celebrate Shabbos as I had seen it in New York. I wanted my family to become a perfect, frum family. I wanted it all, and I wanted it now! But in the Goldstein home, there was conflict brewing.

It didn't take long for me to recognize that I was alone in my enthusiasm. My poor husband just didn't know what to do with me, and I didn't know what to do with him. The situation was totally unreasonable.

In Akron, Ohio, where we lived, there was not a single Orthodox Jew. The closest shul was an hour away, which made it difficult to keep in touch with someone who could guide me in this journey.

In the early 1970s (and even today), there was no manual for "How to Become Observant in 10 Easy Steps Without Leaving Your Family and Friends in the Dust." I was working with only my own intuition and resources to guide me. The situation was toxic, almost dangerous.

The Hairy Issue

It is easier to change dishes than attitudes. Our home became kosher; Shabbos was introduced. I withdrew the children from public school and began making the two-and-a-half-hour round trip to

the Jewish school in Cleveland each day.

Looking back, I'm amazed at how patient my husband was with all this. He did not believe in parochial education, yet he didn't protest when I insisted this was what was best for our four children.

Strangely, the thing that upset him the most was my sheitel.

holidays. Observing their children, my husband and I agreed that we wanted our own kids to have the same peaceful, uncomplicated aura.

My husband became very close with Rabbi Leibel Alevsky, and I became Rebbetzin Devorah's student. Her mother, Rebbetzin **Shula Kazen**, a feisty woman who had gone through hell keeping

send your kids to a Jewish school?"

I told him that he was. "Then what do you want from him?" he said. "He gave you everything you want and maybe even more. Why are you bothering him? You have everything. Just leave him alone."

I wasn't asking my husband the right questions, he said. I had to see things from his perspective, to understand his emotional needs and make sure that, in my fervor, I wasn't unintentionally hurting him. "Did you stop to listen to what he's really asking from you?" It was particularly important, he said, that my husband should never be made to feel embarrassed about the fact that he was less observant than I was.

I realized that I was being a hypocrite. I was teaching my children not to start all their sentences with "I want," yet here I was, doing it myself. I wanted my husband to become a new person. I wanted him to become

There was no manual for *"How to Become Observant in 10 Easy Steps Without Leaving Your Family and Friends in the Dust."*

It was a visual statement, constantly before his eyes, of my commitment to being frum, different from him. For my part, I clung to the sheitel. It embodied everything I was trying to accomplish for myself and my family. Had I taken it off in a weak moment, I felt, it would have been the beginning of the end.

During one heated moment, I asked my husband if he married me for my hair. He was just about ready to say yes, when I continued, "Speaking of hair, you had much more when I married you!" My bout of inspiration was clearly having a great effect on my marriage.

Things started to get better when our family began to travel to Cleveland every Shabbos and yom tov. There, at the home of Rabbi **Leibel Alevsky**, we got hands-on lessons in celebrating

Yiddishkeit in the Soviet Union and survived to tell the story, was always there for guidance and sound advice.

As the months went by, I watched my husband with a secret feeling of glee. He seemed to really be enjoying the time we spent with the Alevskys. I was sure that it was only a matter of time before he grew a beard and put on a black hat. Thinking only of myself, I failed to realize that he was far from being ready to commit.

One day, I was complaining to a rabbi about my husband's slowness to take on mitzvahs, when he interrupted me: "Are you eating kosher? Is he stopping you from keeping Shabbos? Is he letting you



Jerry and Miriam Goldstein

PERSONAL STORY

frum. I wanted him to be a Chassidic Jew. It was total, unadulterated greed.

The Alevskys helped me to see that I didn't have to choose between my own spiritual growth and my marriage. Deep down, my husband and I didn't have any "religious differences." We're both Jewish; I wasn't introducing anything foreign into his life. It was the way I introduced it that was the problem.

There was no need for compromise, but there was a need for change. I needed to change my perspective. Slowly, I learned to take the emphasis away from myself and plug in to my husband's experience. All he wanted was a place in our lives, and it was very painful for him to come home and feel alienated.

Things started to change. Shabbos in our home began at candle lighting time, but our meal began when my husband came home from work. It was a fact of our lives, and we were happy to go with it.

I made it clear that even if he never became observant, he would always have our respect and a place in our home. This was manifested physically in his seat at the table, where no one else was allowed to sit. Until today, if one of my children accidentally sits there, they

jump right up as though there were hot coals on the chair.

My husband loves his place, which, of course, is much more than a chair at the head of a table.

The Shuls

Throughout this journey, my commitment to my marriage and to Yiddishkeit was uncompromising. Seeing that I did not budge on either issue, my husband developed a greater respect for me and for Judaism.



Rabbi Leibel and Rebbetzin Devorah Alevsky, Shluchim of Cleveland, Ohio

When we were still living in Akron, I told him that I needed to live in a place where there was a shul. "I want us to live together," he said, "so let's start a shul where we live." He was instrumental in establishing the shul in Akron, which, for the first ten years, met in our living room.

Many a Shabbos morning he would come downstairs and find that he was the tenth for the minyan. He would stay until someone else came, and then he would drive to work. Later,

when we moved to California and there was no shul in the area where we wanted live, he helped to establish a Chabad presence there.

It turned out that his dislike for the sheitel was simply aesthetic. He just wanted me to look nice. I purchased a beautiful wig, and the issue was resolved.

Years later, when I felt he was ready, I asked him if he would like to take on one mitzvah. He agreed, and to my surprise, chose a mitzvah that even I had hesitated over. Something like Shabbos or kashrus would have made more sense to me. But what did I know? We both accepted on ourselves the mitzvah of Mikvah, and it changed our lives forever.

Ten years later, a diverse crowd attended our son's Bar Mitzvah celebration. Despite the separate seating, my husband was extremely proud of the event. He kept his sense of humor throughout, which seemed to help him cope with his discomfort.

At the end of the evening, he got up to speak. After years of tension, I learned that he recognized my efforts to respect him and treat him like a mensch. "I may never call my wife Miriam," he declared, "but I will always be proud and honored to call her my wife,"

My husband finally did change—without my intervention. My youngest daughter, who continued through seminary in Chabad schools, was able to reach her father's heart in a way that I couldn't. Thirty years after my first Shabbos in Crown Heights, he began observing mitzvahs on a daily basis.

For My Husband

Over the years, I had the privilege to meet several times with the Lubavitcher Rebbe. I joined "dollars," when people would line up and the Rebbe would say a few words to each person and hand them a crisp dollar bill to give to tzedakah. I was told to keep any requests to a minimum, and I had so many things to ask that I never thought of mentioning my husband. My husband probably wouldn't have wanted me to talk about him to the Rebbe, I reasoned, and the Rebbe couldn't possibly be interested in hearing about him.

Yet, without fail, the Rebbe always handed me an extra dollar for charity, saying, "This is for your husband."

The last time I went to see the Rebbe, an individual we were close to was unfortunately caught up in some wrong doing and imprisoned. I said to the Rebbe, "I would like to ask a blessing that [this individual] should become a free man soon."

The Rebbe seemed to ignore what I said. He gave

me a dollar for myself, and then, as always, another for my husband saying, "Your husband should become a free man soon."

There are those who are prisoners in a physical sense, and there are those who are prisoners to their own desires and ambitions. I realized that, though they had never met, the Rebbe understood my husband very well, perhaps better than I did.

The custom was to exchange the dollar the Rebbe had given you with one of your own, and give that to charity, saving the original. When I felt that the time was right, I gave my husband the dollars the Rebbe had sent him. I wanted him to appreciate how precious they were.

Today, we have been married for close to 50 years. My husband is fully observant and even runs some of the programs and services at our Chabad house in S. Diego, California.

In the end, what made our marriage really work was our

sense of humor: the ability to laugh at our own weaknesses, which we made good use of. Looking back, I see that my husband's observance should never have been an issue in our marriage. As I like to say, I always had the cake. His mitzvahs are just the icing.

"Your husband should become a free man soon"

Born and bred in Crown Heights, Dovid Zaklikowski is a writer, author and historian. He lives with his wife, Chana Raizel, and their five children, Motti, Meir, Shaina, Benny and Mendel in Crown Heights. His books are available in Jewish bookstores, on HasidicArchives.com and Amazon.com



Jerry and Miriam Goldstein with their grandchildren



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WHAT WILL CORONAVIRUS DO TO SHIDDUCHIM?

Leader of the Shidduch Group Network keeps her hopes up (and Tehillim handy)

BY SARA TRAPPLER SPIELMAN

This past month, kallahs were left in the dark as they prepared for the auspicious day they were meant to be all dressed in white. The lockdown announced in New York State to combat the spread of coronavirus left soon-to-be couples and their parents practically rearranging weddings plans and downsizing the invite list.

Adhering to the instruction not to change a wedding date, families held intimate chuppahs outdoors in front of 770 Eastern Parkway. In the presence of a minimal crowd keeping a safe social distance, Mazal Tov wishes were waved instead of hand shakes and hugs.

Adding to the joy at a recent wedding was a motorcade following the chuppah, celebrating the new bride and groom throughout the streets of Crown Heights. They were greeted by thousands cheering and singing on their porches, lifting up everyone's spirits.

Clearly, weddings are adapting to the new normal. What is

left to be seen is the effect the new world order will have on shidduch dates.

Elana Bergovoy, founder of the Shidduch Group Network, estimates that there won't be a drop in young men and women being matched up for marriage. It's just that the process may undergo changes in its medium. "That has already been happening for a while," she says. "And now there is a new near-total dependence on technology for human interaction and communication."

According to Bergovoy, many people were already conducting virtual dates from long distances before the current pandemic. They have been using Whatsapp video, FaceTime, Skype, Google chat and Zoom to visually date. "Now everyone can do it relaxed from home," she says. "Relationships can and do progress this way. People don't have the pressure that they met three times and need to get engaged."

If singles have been waiting until after Pesach to make

travel plans and meet in person with a potential candidate, she says, "now they have a venue to speak, ask questions and let the relationship unfold. We are finding creative ways to meet and marry despite the pandemic. The Rebbe said we would use technology for holy purposes. What holier purpose than to make shidduchim?"

"Everything is now virtual," Bergovoy says, pointing to how emails and resumes are being exchanged electronically between shadchanim, parents and singles. There are also the Chabad dating websites, such as FindYourBashert, ChabadMatch, and PartnersInShidduchim to network and search for names out there.

"Our group had a meeting over the phone to do what we always do: learn together, mention names that need shidduchim and inspire one another. We're keeping strong because we know Hashem is bringing everyone what



they need when they need it. Anyone can learn together over the phone to bring mazel. We're encouraging everyone to pick up the phone and connect the dots for singles."

Bergovoy has been helping match singles for 4 years now, but not with the hat of a shadchan. 14 years ago, she founded the Shidduch Group Network in her living room in Chicago as a support group to learn and discuss the teachings of the Rebbe on shidduchim and building a Jewish home.

It grew out of frustration when her friends repeatedly tried to get their children married and found it difficult to reach shadchanim and move the process forward. They decided to begin learning together and then share

names of singles they know or have heard of to help find matches for their children.

Within two weeks, Bergovoy's own daughter met her future husband, and so began the first of many more shidduchim. It soon morphed into 50 chapters worldwide, including South Africa and Israel, international conferences, as well as several groups in Crown Heights, where Bergovoy now lives.

"We have an efficient system in place; we have databases and shadchanim. In addition, and even more importantly, are the spiritual "tools" we encourage people to incorporate into their shidduch search, which have brought down the mazel and brochah for hundreds of singles worldwide!" attested

Bergovoy. "You join up, come to the meetings, follow the directives, and get to the goal: The Chuppah!"

Shidduch Group members follow the Torah-based teachings of the Rebbe (as found in his letters on shidduchim) in finding a match, such as giving 18 cents a day to charity organizations collecting for brides who can't afford wedding costs, increasing in learning Torah and doing good deeds, praying for others in need of matches and helping them set up their children with other potential singles. There are also other spiritual tools, including positive thinking, and increasing trust and faith in the Creator.

"My husband and I made 7 weddings in 8 years!

"THE REBBE SAID WE WOULD USE TECHNOLOGY FOR HOLY PURPOSES, WHAT HOLIER PURPOSE THAN TO MAKE SHIDDUCHIM?"

Each successful shidduch suggestion for my children fell into my lap by helping others," said Bergovoy. "There's mazel in the group. We're connected from all backgrounds, and we make a vessel for blessings. We need matchmakers, but we don't depend on them. We depend on Hashem; He is running the show."

At their first meeting in Crown Heights, the group wrote thank you cards to anyone who had given a shidduch suggestion in the past to show gratitude. At subsequent meetings, women created "vision boards" of beautiful wedding collages that envisioned their child's happy day. They also mention names of singles to help build a network. The women end the meetings by simcha dancing, to bring palpable joy to the group.

Tamar Stone, a group leader in Crown heights for 7 years,

shared her belief that if mothers take on segulahs and support each other as a group, Hashem rewards them for their achdus. Her group also helps make simchahs for each other when the time comes, like Sheva Brochos or Shabbos Kallahs.

"We're creating a sense of community and a communal sense of responsibility for each other," Stone explains. As a natural part of the process, women in the group mention names and sometimes set up members' children, which has led to successful marriages.

"We don't [officially] make shidduchim, but we make them happen. People have prejudices; many times parents have different ideals than their children, so we use the saying 'get out of the way.' You have to believe your bashert is waiting for you [or your child] and that it will happen and be open to it."

Stone adds, "It's about thinking of others, caring for each other, that's really the work. We're there to light each other up; it's a lovely feeling to know people care." About 57 engagements were celebrated in a London community after the Brooklyn chapter made a trip to the Rebbe's Ohel and said Tehillim for them.

While Shidduch group meetings now taking place over the

phone instead of in-person, Bergovoy foresees we will have back-to-back chuppahs, since people want to connect more now than ever.

"People got married in the Displaced Persons (DP) after the Second World War," Bergovoy points out. "There were documented weddings as soon as they got out of concentration camps. Nothing can get in the way of continuing Am Yisroel. We have always kept celebrating even through calamities."

She says "the biggest and best way to bring mazel and brochah and bring the Rebbe and G-d into our lives is through learning, davening for others and giving tzedakah every day. That's how we're making a keli; the biggest thing is for everyone to think of others and remain connected."

Practically speaking, Bergovoy says: "Everyone now has time to think of singles. Pick up the phone and make suggestions. There are lots of lonely singles at home and still every reason to think of them. Hopefully very soon we'll be making lots of weddings in Israel with Moshiach. As the prophecy states in one of the Sheva Brochos: 'Let there speedily be heard in the cities of Judah...the sound of joy and the sound of happiness, the sound of a bride and the sound of a groom'."

FOR MORE INFORMATION, VISIT WWW.SHIDDUCHGROUPNETWORK.COM
OR EMAIL ELANABB@SBCGLOBAL.NET

GIVING TAKING STOCK



RABBI BENJY STOCK
FOLLOWS HIS LATE FATHER
SHIMSHON IN FEEDING
CROWN HEIGHTS FAMILIES
ON PESACH AND BEYOND
(AS THE REBBE REQUESTED)

BY LIBBY HERZ

During the farbrengen of Vav Tishrei 5738 (1978), chassidim gathered around as the Rebbe spoke in the main shul of 770 Eastern Parkway. "Why do we have Ma'os Chittim for Pesach but not for Rosh Hashana?" the Rebbe wondered. The Rebbe pointed out that Tishrei is a full month of yomim tovim and expenses end up being higher than the eight days of Pesach.

Listening attentively was R' **Shimshon Stock** and his son R' **Benjy**. The two took the Rebbe's message to heart and discussed what they could do to help members of the community. After a short brainstorming session, a plan was formed. Shimshon approached R' **Herschel**

Fox OBM and R' **Herschel Moskowitz OBM** of Keren Yisroel Aryeh Leib. Together, they sought out families in need of support. That Erev Shabbos, Shimshon and Benjy gave out six food packages from the front porch of their home on Montgomery Street.

The Stocks were happy with the good they had done, but when Rabbi Fox told the Rebbe about the gemillas chesed, the Rebbe indicated that the work should not end.

That Tzom Gedalia, Shimshon sat himself down in front of 770 with an open notebook and collected money for the new undertaking.

"We didn't have a name yet," Benjy recalls. "My father just wrote down the names of everyone who gave money. People asked for receipts but an organization wasn't established at that point." That year, the Stocks gave out \$1,500 worth of food for Erev Yom Kippur and Sukkos.

The Stocks did not stop there. "From that day on," says Benjy, "We gave out packages every Shabbos and Yom Tov of Tishrei. On Pesach, we gave money for Matzah, food, and wine to 60 people. We had no overhead because we used my father's garage. We gave only top quality food. We gave what we ourselves would eat."



Shimshon Stock's famous fundraising pitch hangs outside his home on Montgomery St.



\$50 a week. The Rebbe sent a monthly check to CSSY and donated \$50 a week in the box as well.



Shimshon Stock's famous fundraising pitch hangs outside his home on Montgomery St.



Benjy follows his father's example and prepares food for distribution.

Shimshon became a regular sight at farbrengens, climbing the benches with a basket in hand to collect funds for the newly named chesed organization - Chevra Simchas Shabbos V'Yom Tov, or CSSY. Its impact was reflected when, during a farbrengen, the Rebbe referred to Shimshon as the "Gabbai Tzedaka of Crown Heights." Benjy says the Rebbe sent a check of \$50 to CSSY every month, made out in his own handwriting, and even made a point to put money in the basket itself when Shimshon came by.

As CSSY expanded, the Stocks realized that giving out coupons was more beneficial than giving out food. For one thing, it allowed underprivileged residents to retain their dignity. "Some people were embarrassed to have the truck coming to their houses every week. Also, people only want certain foods," says Benjy. "Some wanted only brown rice, some wanted only David Elliott chicken." Coupons allowed residents to choose foods that fit their specific diets and needs.

Since its inception, CSSY has done much more than feed the hungry. "We used to make a lot of weddings," Benjy says. "Once, we took care of a wedding for a young girl. The actual price for catering was \$32 a couple, but the caterer lowered his price to \$18 a couple. Soon afterward, the kallah's sister got engaged, but the family didn't ask us for help. They didn't understand

why the caterer suddenly raised his price to \$32 per couple. They could not afford the regular price, so they called my father for help. We took care of it quickly and quietly. The caterer got back to them with a deeply reduced price. The family had no idea that we had intervened for them. They thought that the

**WE NEED MONEY!
TAKE OUT YOUR WALLETS
TAKE OUT A DOLLAR
AND GIVE ME THE REST!**

caterer just made a mistake with the higher price. We felt so fortunate to be able to help this family twice."

The worldwide Lubavitch community mourned when Reb Shimshon passed away on Purim of 2007. Benjy Stock has countless memories of his father's acts of selflessness. "I

remember watching my father schlepping car seats down the stairs in the middle of a heavy snowfall. There was a young single mother whose car was stolen with the car seats still inside. My father assisted her in purchasing a new car and bought her car seats. Then, he installed the car seats himself."

Shimshon Stock worked closely with the Rebbe to help as many people in the community as possible. "Once a rebbi from a Crown Heights school passed away," says Benjy. "His family had next to nothing, so CSSY raised the funds for a condo. The Rebbe wanted to make sure that everything was done legally so that the family could receive government benefits.

It worked out seamlessly. We also helped find shidduchim for all of the children."

Since 1978, CSSY has come a long way. "We began by giving an average of \$6,000 a week to Crown Heights community members. Now we give out \$25,000 each Pesach and Rosh Hashanah for families in need," Benjy says.

Today, CSSY offers support for therapies, medicines, special schools, out-of-town yeshivas, lawyers, and funerals. They arrange for bar mitzvahs, tefillin, and simchas, and help people find jobs. Additionally, they make arrangements for rehabilitation centers and bail. "We make sure every family checks out first," says Stock.

"We visit them and they fill out forms so that all of our papers are in order. CSSY is not a government organization, and everything is funded by sponsors and members of our community."

CSSY is always expanding and finding more ways to help the community. "We are currently working on setting up a full-time staff, plus a team of therapists." Because CSSY is completely supported by the community itself, they need the support of as many members as possible. "Even small amounts add up," says Benjy. It's his way of repeating his father's famous fundraising pitch. "We need money! Take out your wallets, take out a dollar and give me the rest."

WE GAVE ONLY TOP QUALITY FOOD. WE GAVE WHAT WE OURSELVES WOULD EAT!

"We need money!" Shimshon Stock navigates the benches at 770 Eastern Parkway as he collects funds.





pesach PUPPET play

ILLUSTRATION AND DESIGN
BY BASYA SOFFER

WHAT YOU WILL NEED:

- SCISSORS
- SCOTCH TAPE
- PERMANENT MARKERS
- POPSICLE STICKS
- ANYTHING ELSE YOU WOULD LIKE TO DECORATE WITH!

INSTRUCTIONS:

1. COLOR IN EACH CHARACTER. MAKE SURE TO LET THE MARKER INK DRY SO IT WON'T SMUDGE.
2. CUT OUT EACH PUPPET.
3. TAKE A PIECE OF TAPE AND TAPE THE BACK OF THE PUPPET TO THE POPSICLE STICK.
4. CUT OUT THE BACKGROUND SCENE.
5. PERFORM!

ENJOY YOUR PESACH PUPPET PLAY!

Find more of Basya's work on instagram at [@ArtByBasya](#) and [ArtByBasya.com](#).
Contact her for custom illustrations and portraits Artbybasya@gmail.com.

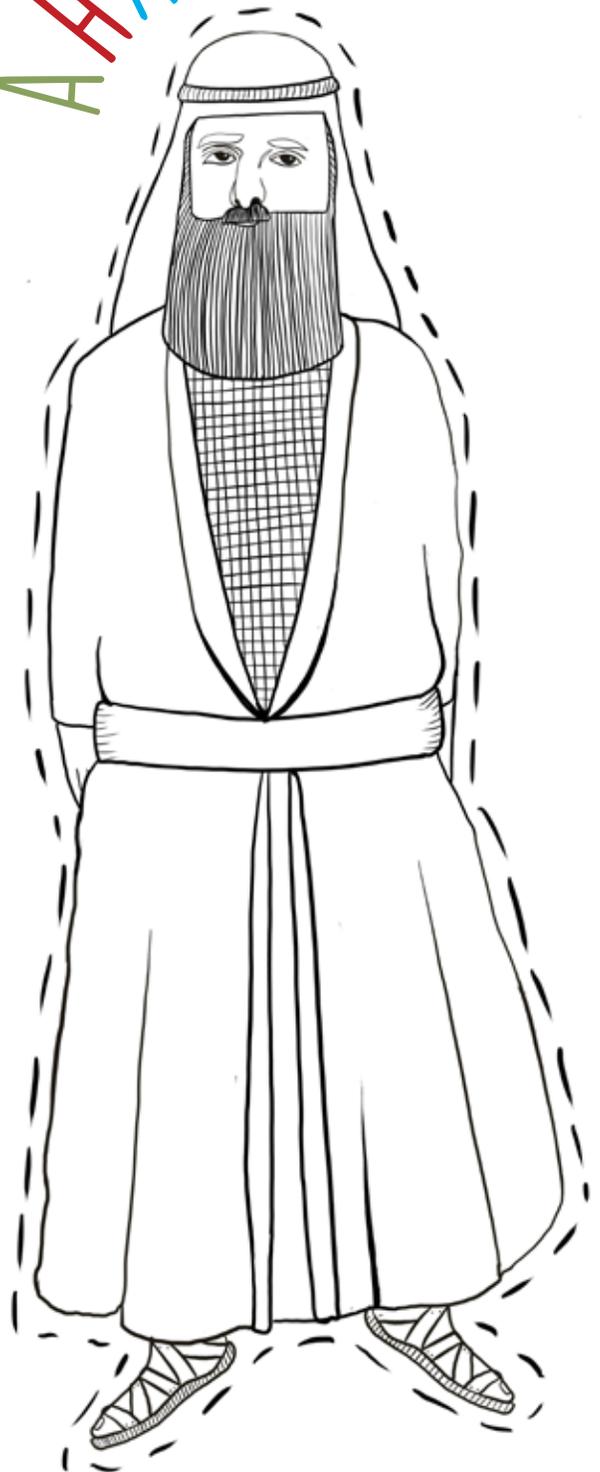


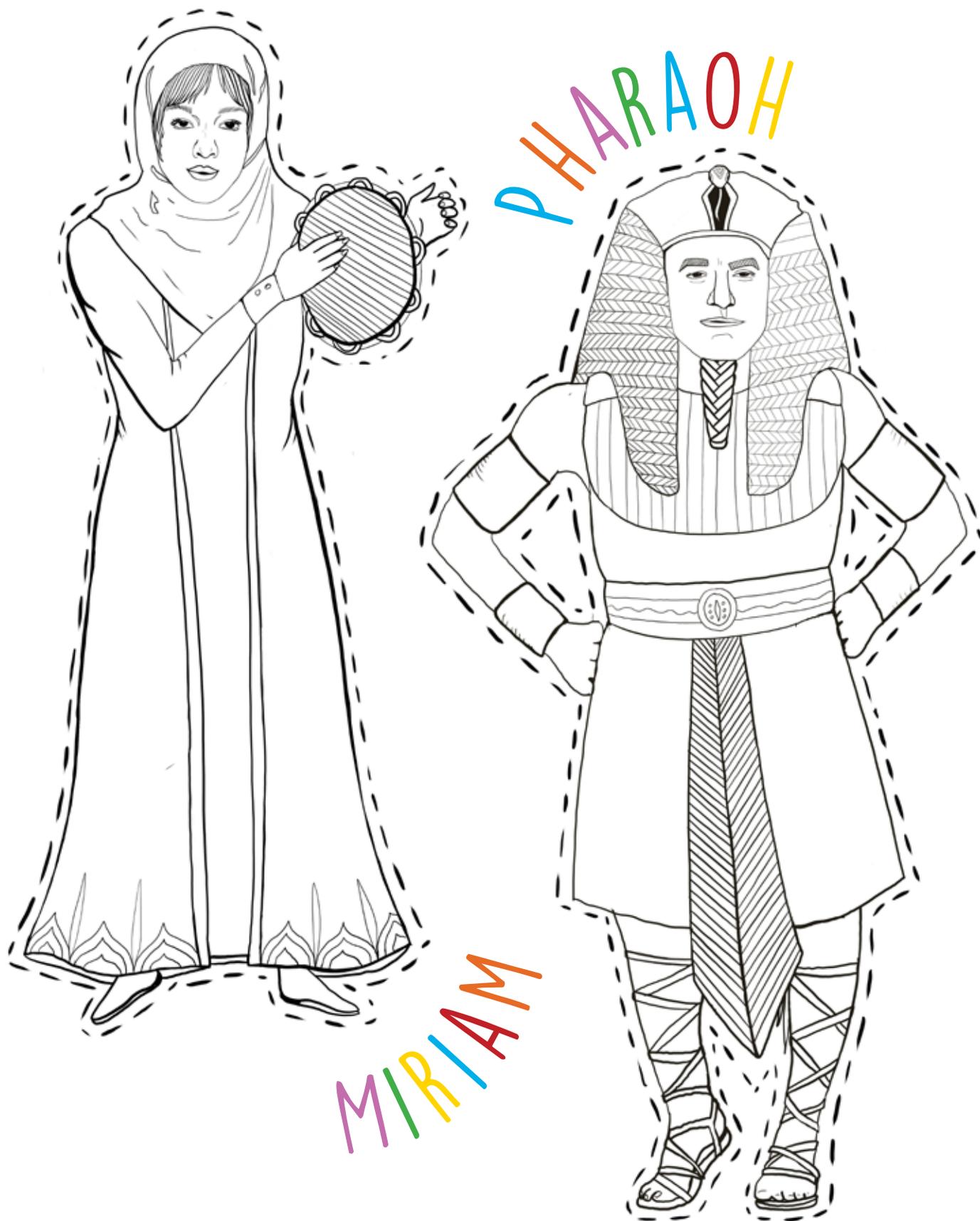




MOSHE

AHARON





7

Illuminated & Illustrated HAGGADAHS

from the Middle Ages until Now

Illuminated Haggadahs first became popular around the 13th century,¹ and printed, illustrated Haggadahs can be traced back to as early as 1515.² They provide significant historical insight into the happenings and thinking of the Jewish people in the era they were published.

While staying faithful to the liturgy, artists inserted their personal touch and artistic splendor to each Haggadah. Their personalization of these Haggadahs is perhaps another embodiment of the instruction, "In each and every generation a person is obligated to regard himself as if he had come out of Egypt."

The following are seven Haggadahs, from medieval times to modern days, that document their times and provide a precious glimpse into how artists have historically strived to represent the ideas of Pesach.

BY GOLDIE GROSS



BIRDS' HEAD HAGGADAH

This Haggadah was created around 1300 in South Germany by a scribe named Menachem, and is the earliest known Ashkenazi illuminated Haggadah.³ Different theories have been espoused as to why these figures have animal

heads. A common explanation is the Second Commandment, which has been interpreted with varying levels of strictness throughout history. Contrary to the title of this Haggadah, it has been recently theorized that the figures in this manuscript have the head of a griffin, an animal that is part eagle and part lion.⁴ It has also been argued that the "Jewish hat" (a garment used to distinguish Jews, mandated in many parts of medieval Europe) worn by these figures was not an object of shame, but only worn by pious men. We see this left, where both Moshe and the Jews receiving the *Aseres Hadibros* wear the cap, while the Jew with the golden calf (here called an ewe) is bare-headed.

THE GOLDEN HAGGADAH

Created around 1320 in Catalonia, Spain, this Haggadah features

56 illuminated panels detailing creation, the *Pesach* story, and contemporary medieval life. That the artists did not only illustrate scenes relating to *Pesach* is typical of 14th century Spanish Haggadahs.⁵ The art in this book, created by two artists well-versed in *Midrash*, was influenced by French Gothic art, Italian concepts of space and perspective, and Islamic geometric design.⁶ This is an understandable range of influences considering that Jews



Nissan 5780 Edition 43

in Spain lived “partly under Moorish, partly under Christian domination,” and their book art was influenced by both reigning parties.⁷ Here are illuminations that depict *tzefardiah*, *kinim*, *arov*, and *dever*.

THE BARCELONA HAGGADAH

3

Probably created by several scribes around the years 1325-1350,⁸ this *Haggadah* contains illustrations of various points in history, showing ancient scenes of hardship in Egypt near scenes of families at the *Seder* table. In this painting, a family of six sits at the *Seder* table, with a man holding *matzah* seated at one end of the table and a woman who looks to be hiding the *Afikomen* under the tablecloth at the

other end. Near the man appears to be a stool with an ambiguous object—is this a cushion for him to lean on (even though it’s to his right), or perhaps a basket for the *Matzah*? This scene provides an interesting look at what might have been a regular *Seder* in the 14th century.

4

THE AMSTERDAM HAGGADAH

Printed in 1695, this *Haggadah* was illustrated by Abraham bar Yaakov, an artist who converted from Christianity to Judaism. This is the first engraved *Haggadah*, which means that the illustrations were etched onto copper plates through a chemical process and then printed. (As opposed to earlier printed *Haggadahs*, the title page in this *Haggadah* were made with woodcuts, a less precise method of printing that involves carving wood.)⁹ Illustrations in this *Haggadah* were made after engravings by an artist named Mattheus Merian who illustrated a bible

some 70 years earlier.¹⁰ The title page for the book, shows Aharon, Moshe and several biblical vignettes. The scenes around the center are from stories with a lesson, including the *Mabul*, the tower of Babel, Sodom, and *Malki-Tzedek*, and the top scene shows what looks like Adam and Chava being escorted out of *Gan Eden*. However, the middle vignette has a story of promise, of Yaakov and the ladder with angels. This piece, then, may bear a message about which story here we should strive to emulate and which we should not. The back of this *Haggadah* also had one of the earliest printed maps of Israel in Hebrew, divided according to the *Shevatim* and outlining the route from the *Midbar* to *Eretz Yisroel*.



Credit: The British Library



Credit: The National Library of Israel



PINHAS HAGGADAH

This *Haggadah* was created by Judah Pinhas of Lehrberg, a *Sofer* who was the son of a *Sofer* (who, in turn, had a son and a grandson who were professional artists).¹¹ The younger Pinhas created this *Haggadah* in 1747, when he was only 20 years old. He seems to have been influenced by the *Amsterdam Haggadah*, as his title-page engravings of Aharon and Moshe are very similar to those in the earlier *Haggadah*, pictured above. Pinhas was a court painter, and seeing his fine miniature depictions of the 10 *Makos*, it's easy to understand why he was hired. He depicts finely dressed Europeans succumbing to the plagues, eschewing the exoticism of

an Egyptian scene for a story with familiar characters that would have resonated with his contemporaries.

THE SZYK HAGGADAH

Arthur Szyk, a Polish Jew from Lodz, worked on this *Haggadah* in the mid-1930s as the Nazis were rising. Early versions of this *Haggadah* contain blatant anti-Nazi imagery, with Szyk equating the Jews' oppression in Egypt to worsening circumstances in Europe. Toned down for its publication in London in 1940, his views are still apparent in his drawing of the Four Sons, where his *rasha* is a German gentleman with a mustache resembling Hitler's.

One beautiful scene, titled *The Family at the Seder*, shows the patriarch in a royal throne at the head of the table. Szyk portrays the family, likely with a bit of wealth (note the servants and the jewelry), looking concerned but stoic, likely reflecting the political climate in Poland at the time. However, Szyk imbues hope; the young boy at the far left of the table reviews his *Ma Nishtana*, symbolizing continuity of tradition even through whatever hardship



Credit: Historicana

those in this scene may soon face. Additionally, at the top of the composition is what looks to be an Old City gate in the form of a crown before the words "Semper Fidelis," or "always faithful."

THE ROSE HAGGADAH

Created over 2 years by artist Barbara Wolff and calligraphers Izzy Pludwinski and Karen Gorst, this *Haggadah* was commissioned by the Rose family, which is how it got its name. Wolff created the artwork for this *Haggadah* using techniques that date back to medieval times, mixing her own gesso and paints. The gold paint used as a background for the animals, wheat, and plants in the image below only

ART

develops its texture by being ground for five and a half to eight hours.¹² This *Haggadah*, completed in 2014, draws inspiration from the Barcelona and the Golden *Haggadah*, among others,¹³ and is a wonderful example of mixing ancient techniques and inspiration with contemporary elements.



Credit: Barbara Wolff



Goldie Gross is an artist, curator, and student of Art & Business at Baruch College where she

founded The Art Club. A member of The Met Collective at The Metropolitan Museum of Art, she has curated and co-produced exhibitions for the Jewish Art Salon and the annual Sukkahwood.

Thank you to Yona Verwer and the Jewish Art Salon for sharing information about contemporary Haggadahs.

¹ "The Rose Haggadah," The Morgan, The Morgan Library & Museum, accessed March 15, 2020, <https://www.themorgan.org/collection/rose-haggadah>.

² Abraham M. Haberman, "The Jewish Art of the Printed Book," in *Jewish Art*, ed. Cecil Roth (Jerusalem: Massada Press, 1971), 171.

³ "The Birds' Head Haggadah," The Israel Museum, The Israel Museum, Jerusalem, accessed March 15, 2020, <https://www.imj.org.il/en/collections/199815>.

⁴ Richard McBee, "Bird's Head Haggadah Revealed," Richard McBee, Artisan Web and Print, accessed March 15, 2020, <https://richardmcbree.com/writings/jewish-art-before-1800/item/birds-head-haggadah-revealed>.

⁵ Franz Landsberger, "The Illumination of Hebrew Manuscripts in the Middle Ages and Renaissance," in *Jewish Art*, ed. Cecil Roth (Jerusalem: Massada Press, 1971), 139.

⁶ "Golden Haggadah," Online Gallery; Virtual Books, The British Library, accessed March 15, 2020, <https://www.bl.uk/onlinegallery/ttp/hagadah/accessible/pages11and12.html#content>

⁷ Landsberger, "The Illumination," 138.

⁸ "Barcelona Haggadah," Collection Items, The British Library, accessed March 15, 2020, http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_14761; Dana Hart, "Haggadot Highlights," The Met, The Metropolitan Museum of Art, September 2, 2015, <https://www.metmuseum.org/blogs/in-circulation/2015/haggadah-facsimiles>.

⁹ Haberman, "The Jewish Art of the Printed Book," 173.

¹⁰ Haberman, "The Jewish Art of the Printed Book," 173.

¹¹ Cecil Roth, "Jewish Art and Artists Before Emancipation," in *Jewish Art*, ed. Cecil Roth (Jerusalem: Massada Press, 1971), 185.

¹² *An Illuminated Haggadah for the 21st Century* (New York, NY: The Morgan Library & Museum), video.

¹³ "The Joanna S. & Daniel Rose Illuminated Haggadah," Barbara Wolff, Art by Barbara Wolff, accessed March 15, 2020, <http://www.artofbarbarawolff.com/projects.php?rose>.



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Let My People... Eat

Beth Warren, MS, RDN, CDN

IF WE SIMPLY ATE THE FOODS OFF THE SEDER PLATE—AN EGG, SOME HORSERADISH, A SCOOP OF HAROSET—NOBODY WOULD WORRY ABOUT WEIGHT GAIN DURING PASSOVER. BUT OUR HOLIDAY FEASTS GO FAR BEYOND UNLEAVENED BREAD AND BITTER HERBS. NO DOUBT, IT WILL BE HARD TO RESIST ALL THE TANTALIZING TEMPTATIONS PLACED BEFORE US NEXT WEEK. BUT BY KEEPING A FEW KEY THINGS IN MIND, WE CAN PLEASE OUR PASSOVER PALATES...AND OUR WAISTLINES.

The Seder

Preparing to stay healthy on Passover starts before the actual Seder meals. First, as with any meal, do not go into the Seder hungry, especially if your Seder has a long first half, which means the meal won't be served until late. An empty stomach makes it difficult to fuel your mind to make healthy choices. It may not be easy in any case to pass up your aunt's famous kugel, but if you feel satisfied before it's placed in front of you, you can at least think clearly enough to reason against devouring a whole pan. Try eating a snack with protein and fiber, such as one-quarter of an avocado with sliced cucumber and tomato, within one hour of the start of your Seder.

Once the Seder gets started, use the first half's blessings over foods, including the greens and bitter herbs, to start arming your belly with the best fiber-filled choices. Use the matzo eaten during the Seder as the starch portion of your meal, and stick with veggies and protein once dinner is served. As for the matzo, stick to whole grain options to help you become full on less starch.

If you are overwhelmed (and starving) by the time the buffet is presented, pile on tons of veggies immediately and start crunching, giving some time for both your belly and your mind to consider good choices for the other spots left on your plate. Don't scarf the carbs first; you may be more

likely to not only overeat, but to actually consume more calories overall.

When scavenging the buffet table during the meal, think about quality over quantity. It is not a matter of what you will not eat ("No way I'm going to touch one plate of potatoes") but instead, how much you will allow yourself to eat. If you write off foods before coming into the meal and then have a taste of something on your "forbidden" list, you are more likely to lose control and overeat. It is better to have a realistic plan to consume the foods that are worth it.

If you are hosting, take advantage of this control by offering many vegetable dishes that can fill up most of your plate. If you are eating elsewhere as a guest, arm yourself with knowledge of how much you can eat: four to six ounces high-quality protein like fish or chicken, about a

half-cup of a good quality carbohydrate like potatoes, and then mostly vegetables. It is not a crime to casually

If you write off foods before coming into the meal and then have a taste of something on your "forbidden" list, you are more likely to lose control and overeat.

HEALTH

ask your friends or family what they will be serving. Knowing before you go will help you target exactly which foods will make up your meal and shrug other dishes off as not being an option.

Some of the Seder's classic dishes can be used to your health advantage. For example, matzo ball soup is a great choice—for a whole meal: the matzo ball is a starch, the chicken is a protein, and the celery, onion, and carrots are vegetables. Think about eating a large bowl of soup, slowing down and allowing yourself to feel full and satisfied; you may surprise yourself by not feeling the need to eat more food. Careful with gefilte fish, though: It typically has added sugar and starch with less real fish.

According to the well-cited Mediterranean diet, drinking a glass of red wine with a meal is a healthful option. The antioxidant resveratrol has anti-inflammatory properties, helping to prevent atherosclerosis. We are pushing the limits with the Seder's required four glasses of wine, though, so try to skip the added sugars from the dessert table.

When it comes to dessert, fresh fruit and dark chocolate are good options, but if you really must try your host's I-can't-believe-it's-not-chametz dessert, choose one item and move on. Remember, no one is holding you hostage until you eat every item at the table. You should not feel it is

mandatory to try every dish in order to be a grateful guest.

The Rest of the Holiday

No matter what you choose to eat for the eight days, if you make it from scratch, you're already making a better choice for your health.

Try to incorporate more fruits and vegetables into your daily meals and snacks; they're kosher for Passover and taste the same as they do the rest of the year. Plan ahead and crunch on precut carrots and cucumbers instead of the limited munchie options of kosher-for-Passover chips and macaroons.

During the holiday, carbohydrates and starches are the least of what you eat because so many of them aren't kosher for Passover. Because of this, Passover is an opportunity to balance your meal and snack choices the way they truly should be for overall health and weight loss; take this chance to learn how to recalibrate your food choices for the rest of the year. And drink tons of water to keep GI symptoms like bloating and constipation at bay, especially if you are not used to the high fiber content of fruits, vegetables, and whole grains.



Nationally recognized registered dietitian-nutritionist **Beth Warren** — the Kosher Girl — is the founder and chief executive officer of Beth Warren Nutrition, LLC, a New York-based private practice. She is also the author of *LIVING A REAL LIFE WITH REAL FOOD* (Skyhorse 2014) and *SECRETS OF A KOSHER GIRL* (Post Hill Press 2018).

Beth has been sharing her kosher expertise and practical approach to healthy living for years. She has been featured on national and local television and radio programs, including Fox5, NBC's *Daytime*, and Sirius/XM Doctor's radio station, along with print and online publications, including *The NY Post*, *Women's Health*, *Glamour*, *Shape*, *Prevention*, *Men's Fitness*, and *WebMD*. She created a YouTube channel, *Beth Warren Nutrition*, and currently writes a blog featuring kosher recipes, food photos, commentary on nutrition topics in the news, and other wellness topics.

ASK THE THERAPIST

WITH RABBI DANIEL SCHONBUCH, LMFT



VIRAL FEAR

6 QUESTIONS AND ANSWERS ON HOW TO DEAL WITH ANXIETY OVER THE CORONAVIRUS

There's been a lot of talk about children and teenagers experiencing excessive anxiety from the recent outbreak of the coronavirus. For all of those concerned, there is no question that we are in uncharted territory. In fact, this may be the first time in over 100 years where our entire civilization is threatened by a virus that is affecting every part of our lives.

As parents, teachers and psychologists, we need to be

able to help our children cope with the anxiety surrounding the recent outbreak and prepare them for more uncertainty in their lives. In truth, we need to deal with their fears as we deal with other fears as well. Here are some of the key principles about dealing with fear.

THERE IS A LOT WRITTEN ABOUT ANXIETY DISORDERS AND CHILDHOOD ANXIETY. HOW DO YOU WORK WITH PARENTS AND CHILDREN IN REGARDS TO THEIR FEARS?

I try to focus on the parents in a way that is not often addressed. As soon as the child gets anxious, the parent gets anxious; in therapy I help parents address their child's anxiety while also

recognizing what's happening to themselves. When parents don't know how to deal with their own anxiety, they end up becoming helicopter parents. That interferes with the child's healing process.

HOW DO PARENTS TYPICALLY REACT TO A CHILD SHOWING THE FIRST SIGNS OF AN ANXIETY DISORDER?

Parents always come in with guilt saying, "What did I do wrong?" I try to tell parents that children are not born with an instruction booklet. Parents need to take a step back and think rationally about what's going on with their child.

HOW DOES THE ANXIETY OF ONE CHILD AFFECT THE REST

OF THE FAMILY?

When you have a child with anxiety everyone is affected by it. I worked with a family that had one daughter who refused to go to school after fifth grade because of her anxiety. Her sister was three years younger and sometime during high school the parents got a call from the school asking why their younger daughter had been out for eight weeks. It seems she had been hiding at the bottom of her bedroom closet for weeks. One anxious child in the home will cause the others to act out in some way.

WHAT TYPES OF THERAPY WORK FOR ANXIOUS CHILDREN?

Cognitive behavioral therapy (CBT) is a fantastic treatment parents should be seeking

WHAT ABOUT ANXIETY IN ADOLESCENTS?

In children, anxiety usually manifests itself in separation anxiety, social phobias and generalized anxiety. Adolescent anxiety is now more like adult anxiety. I see a lot of adolescents who can't advocate for themselves; they won't apply to summer programs or work with their parents to apply to a Zol or for jobs because they're anxious about interviews.

For these common issues we practice exposure; we create mock situations and practice applying for yeshiva/seminary, asking to go out with friends, speaking up for their needs. We imagine every situation we can to show them that even the bad stuff isn't as scary as they think. The window of opportunity closes very quickly

They should read it over a few days or even spread it out over a longer period of time. The book helps individuals focus on the idea that Hashem is in charge of every part of our lives and will only do what is good for us.

There is now evidence, mentioned in my book "Think Good and It Will Be Good," which shows that even professors of psychology at Harvard maintain that deepening Emunah is actually more powerful than other types of therapy for anxiety. I have seen firsthand that strengthening Emunah is more successful in the long run, since it is integrated in the overall lifestyle and values of our children. They understand the ideas, but the book helps make the ideas real. When

"WE NEED TO BE ABLE TO HELP OUR CHILDREN COPE WITH THE ANXIETY SURROUNDING THE RECENT OUTBREAK OF THIS NEW VIRUS"

for anxious children. This treatment teaches them how to soothe themselves, how to put themselves to sleep at night, how to wait in line for something in a calm way, as well as deep breathing and relaxation strategies. Trials have shown that years after children start CBT, they continue to use the skills they learned during treatment. There is also some evidence that CBT keeps kids away from substance abuse.

when adolescence hits.

WHAT ABOUT EMUNAH FOR ANXIETY?

CBT, which I mentioned earlier, is merely a form of psychology which has its limits. I believe that the greatest way to help children and teens is through teaching Emunah. The Rebbe suggested to many people who have anxiety read Chovos Halevavos - Shaar HaBitachon (Duties of the Heart - The Gate of Trust) by Rabeinu Bachya.

they truly begin to incorporate trust in Hashem into their daily thoughts, they can easily reduce their levels of anxiety - even in the age of the coronavirus.

Rabbi Daniel Schonbuch, LMFT (Licensed Marriage and Family Therapist) is renowned for improving the emotional lives of individuals, couples and families. He is the author of 4 books. He can be reached at www.ItWillBeGood.com or 646-428-4723.



BY MENACHEM HAYES

THE CHEF WHO LOVES PESACH

GOING TO CULINARY SCHOOL, MADE MENACHEM HAYES APPRECIATE PESACH COOKING - ESPECIALLY THE LUBAVITCH CHUMROS

Growing up in Ottawa, spring was always my favorite time of year. The air smelled of summer bonfires, bulky parkas were exchanged for light windbreakers, and the snow that normally decorates our street was down to its last few pitiful inches, barely reminiscent of the glorious mountains they once were. Best of all, Pesach was right around the corner.

Pesach meant giving each piece of Lego a bubble bath, and yelling "chametz!" at anyone who left the kitchen before swallowing that last bite of their bagel. It meant staying up way past my bedtime waiting for my older siblings to return home from around the world - first themselves,

and later with their growing families (and then happily squeezing a mattress into the laundry room and setting up shop, to make room for those growing families).

I loved the erev Pesach juicing sessions. We had cases and cases of oranges and lemons disappearing into a few liters of juice. Orange juice over Pesach quickly became a commodity as hot as toilet paper during coronavirus (too soon?). Every drink pitcher was some combination of orange juice, lemon juice or grape juice.

My favorite part of Pesach was always the food. To be fair, my favorite part of anything is always the food, but Pesach

food takes the cake (that weird fluorescent rainbow colored Pesach cake).

My father's Pesach gefilte fish is still the best I've had to this day, kosher for Pesach or otherwise. The rich, sweet, meat-filled borscht he'd make every year was something we all looked forward to from the last bite we took until the next year. Everyone always had seconds. Everyone.

One reason why Pesach food is so good: chicken schmaltz. It has the power to change a dish and add so much flavor

and texture that can't be replicated with oil. I could write an entire separate article on how much I love schmaltz, but I'll just leave it at that: I love schmaltz.

While some of my friends would complain and moan about how they couldn't survive 8 days without cookies, cakes, cereals, and other glutinous delights we love so much, I was staunchly proud of how strict my family was.

I was proud of how we would peel anything that could be peeled, and that we

didn't eat any of the Pesach cookies, cakes, or soda that other people ate. It was as if we were playing Pesach on expert level, and I wouldn't have it any other way.

As I grew older, I looked forward to the meat and potatoes style of Pesach cooking, barely missing the treats and snacks we could not have. Once I began culinary school at 20 years old, I began to appreciate Pesach cooking more and more. Instead of looking at all the rules as restrictive, I realized that they serve to accentuate the simplicity

PESACH PASTA



INGREDIENTS: SERVES 4-6

- 12 **Tomatoes**
- 2 Large **onions**
- 2 Large **carrots**
- 2 **Spaghetti squash**
- 1 lb **ground beef**
- 2 Cups **White wine**
- 4-6 **Eggs** (optional)
- 1 Cup **schmaltz/oil**
- Salt/sugar** to taste
- Lemon juice** to taste



and beauty of natural food.

Over the years, when learning new recipes and techniques, I found myself thinking "can this be done for Pesach?"

Some recipes, like most cakes and cookies, were a lost cause, but others turned out to be better than I would have thought. In fact, I discovered that some Pesach versions of dishes tasted better than their chametz origins.

Cooking on Pesach is not harder; it's easier! Throughout the year there are so many options for every aspect of every dish. Next time you are

in the spice aisle just stop and look, you'll lose count really quick. For someone like me, who overthinks everything, Pesach is a welcome respite.

Tomato sauce is a great example. The recipe possibilities are endless. Garlic, countless herbs, sugars, vinegars, 20 varieties of canned tomatoes. On Pesach it's onions, carrots, fresh tomatoes, salt, and a little sugar. And just a tiny bit more patience. Time is what turns a faint watery tomato soup into a beautiful rich sauce.

PASTA IS A FAVORITE IN OUR FAMILY, SO I ALWAYS TRY TO FIND A REPLACEMENT FOR PESACH. I TRIED ZUCCHINI NOODLES, POTATO NOODLES, AND EVERYTHING IN BETWEEN. I FOUND THAT SPAGHETTI SQUASH WAS MY FAVORITE. THE KEY IS TO UNDERCOOK THE SQUASH A LITTLE BIT AND LET THE NOODLES FINISH COOKING IN THE SAUCE. THIS HELPS THEM ABSORB MORE OF THE SAUCE, AND MAKES YOU FORGET ABOUT REAL PASTA WELL. ALMOST.

METHOD:

As always, start with the sauce. Cut an X into the end of each tomato. Blanch in boiling water for 30-45 seconds until the skin begins to peel off. Place into an ice bath immediately.

Dice the onions, carrots, and tomatoes and set aside separately. Put a large, deep pan on the stove on high heat. Once the pan begins to smoke, pour in two tablespoons of schmaltz or oil. Add the ground beef. Stir the meat around, making sure all of it sears. Once the meat is seared, remove from the pan and set aside.

Add 2 more tablespoons of schmaltz/oil and the onions and carrots and season with salt. Lower the heat to medium and let cook for 5-10 minutes, until they begin to color. Pour in the wine, let that reduce for 2 minutes, and then add the beef and tomatoes. Bring to a boil and then turn the heat to a light simmer.

Now comes the most important part of the sauce: patience. At this point the sauce will be very light and thin. After a few hours it will be thick and caramelized. The longer you let it cook, the better it will be. Stir it every so often, but otherwise just let it be.

Preheat an oven to 350 degrees. As the sauce is simmering, cut the squash in half lengthwise. Scoop out the seeds and fibers with a spoon. Place on a baking sheet, and sprinkle with salt. Bake at 350 for 30-45 minutes, until just tender. Remove from the oven and let cool for 10-15 mins. Once cool, using a fork, scrape the flesh a little at a time, trying to keep the strands as long as possible. Set aside once done.

Once the sauce has turned a dark red and is nice and thick, it should be just about ready. Taste it and adjust the seasoning accordingly; it will probably need sugar, salt, and lemon juice. I never like to give an exact amount for seasoning, because every sauce is different; you just need to trust yourself and add what you think it needs.

Tell me I'm wrong, but doesn't a runny egg yolk just make everything better? If you disagree or are a little squeamish about undercooked eggs, then feel free to leave this part out. (Your loss.)

Bring a small pot of water to a boil. Once the water is boiling, lower the eggs in gently and cover. Lower to a simmer and set a timer for 6 minutes and 20 seconds. Remove from the pot and place in an ice bath, or under cold running water, immediately.



TO PLATE:

Add the spaghetti to the sauce while on low heat. Mix around until everything is coated nicely. Twirl the spaghetti onto the plate, adding some more of the meat sauce on top. To finish, crack the egg right onto the spaghetti, it should break when cut, and the yolk will run down into sauce.



DUCK AND BRAISED CABBAGE

EVER SINCE I TOOK OVER THE BULK OF THE COOKING FOR OUR CONTINUOUSLY GROWING FAMILY, I TRIED TO MAKE AT LEAST ONE NEW DISH EVERY YEAR. THE BEST OF THESE DISHES USUALLY REAPPEAR YEAR AFTER YEAR, WHILE THE FAILURES I ERASE FROM EVERYONE'S MEMORY. DUCK BREAST IS ONE OF THE STICK-AROUNDS. DUCK HAS SO MUCH OF ITS OWN FLAVOR, ALL YOU NEED TO DO IS COOK IT PROPERLY AND FIND SOMETHING THAT GOES WELL WITH IT. ORANGES AND CABBAGE PAIR EXTREMELY WELL WITH DUCK.

THE CHALLENGE IS IN THE COOKING. DUCK IS ONE OF A FEW POULTRY THAT CAN BE EATEN WITHOUT BEING COOKED ALL THE WAY THROUGH. THE IDEAL TEMPERATURE IS MEDIUM RARE TO MEDIUM, WHICH IS ABOUT 135 DEGREES TO 145 DEGREES FAHRENHEIT. DUCK BREAST COOKED BEYOND THAT WILL BE TERRIBLY CHEWY AND UNPLEASANT. COOKED RIGHT, IT WILL CHANGE YOUR LIFE.



INGREDIENTS:

- 2 Duck breast
- 8 Oranges
- ½ head Purple cabbage
- 5 Cups Chicken stock
- 5 Cups White wine
- 1 Lemon
- Sugar/salt to taste
- 1 small onion
- A few tablespoons schmaltz/oil



METHOD:

Always start with your sauce. That was something I learned the hard way.

There's nothing worse than having all the food ready, but the sauce isn't quite right, especially with an angry chef watching behind you.

Juice the oranges, strain out the seeds and pulp, and set aside. Dice one small onion. (The size is not important as it's going to be strained out later.)

Allow a small saucepan to heat up over medium low heat. Add 2 tablespoons of schmaltz or oil, then add the diced onions. Let the onions cook until they are translucent and beginning to color.

Add two cups of white wine, bring to a boil, and let that reduce by half. Then add the orange juice and let it reduce by half again. Add 4 cups of chicken stock, bring to a boil, and then bring down to a gentle simmer.

Take the duck breasts out of the fridge and set aside on a paper towel, skin side up. It is always better to cook with protein at room temperature so that it cooks evenly.

Cut the cabbage into quarters and then slice thinly. Heat a large wide pan over high heat. Once hot, add two tablespoons of schmaltz or oil and then add the cabbage. Sauté for a few minutes, then add the remaining wine and stock. Reduce heat to low and let simmer.

Season the duck breasts on both sides with salt. Place them skin side down on a cold pan, and turn the heat to medium. Press down on the duck with a spatula to stop them from curling up. After a few mins turn the heat to low and begin to baste the flesh side of the ducks with the fat that has rendered.

After 2 minutes or so, the duck should start to firm up and shrink a little bit. Turn the duck over and let it cook for 1 minute on the flesh side, then take the duck out of the pan onto a plate lined with a paper towel, skin side up. Let rest for at least 8 minutes.

At this point, it's time to finish the sauce. Taste, adding sugar and salt as needed. You want it to be thick enough to coat the back of the spoon. If it's not ready, turn the heat up and reduce some more.

When the sauce is ready, get a pan heating on high. Once hot, add some schmaltz or oil, and place the duck skin side down. Let sear for 1 minute and then remove.

TO PLATE: Twirl the cabbage on one third of the plate. Slice the duck thinly and place on the plate against the cabbage, and spoon the sauce around the duck. Eat quickly, as the duck will not stay hot very long.



ITALIAN MERINGUE AND ALMOND PRALINE



DESSERT IS ONE OF THE AREAS WHERE EVEN I'LL ADMIT THAT PESACH HAS NO CHANCE OF COMPARING TO THE REST OF THE YEAR. THIS IS TRUE ESPECIALLY IF YOU ARE STRICT WITH NOT USING PROCESSED FOODS. BUT THAT DOESN'T MEAN YOU CAN'T HAVE DELICIOUS DESSERTS WITH A LITTLE TINKERING.

A FEW YEARS AGO, I WAS WORKING AS THE PASTRY CHEF FOR A GREAT RESTAURANT IN TOWN. I'VE ALWAYS BEEN A FAN OF TART DESSERTS, SO NATURALLY I WAS DOING A DESSERT BASED AROUND LEMON CURD, ONE OF MY FAVORITE THINGS. I WAS MAKING AN ITALIAN MERINGUE ONE DAY WHEN IT HIT ME: I CAN MAKE THIS ENTIRE DESSERT KOSHER FOR PESACH, WITHOUT MUCH SUBTRACTION. ALL YOU NEED FOR A BASIC LEMON CURD ARE EGGS, LEMON JUICE AND SUGAR. A MERINGUE IS EVEN SIMPLER: EGG WHITES AND SUGAR. THE ONLY THING I COULDN'T ADD WAS A NICE CRUMBLY PASTRY SHELL, SO I SUBSTITUTED A CRUNCHY ALMOND PRALINE.

INGREDIENTS:

7 Lemons

18 Egg yolks

7 cups (split) Sugar

2 cups (split) Water

3 tbs Potato starch (optional)

8 Egg whites

2 Cups Slivered or **whole almonds**

Special equipment: candy or deep frying thermometer



METHOD:

Juice the lemons and remove the seeds and pulp. Crack the eggs, separating the yolks from the whites, being careful not to break the yolks, as they will ruin the whites. Pour the lemon juice into a small pot and bring to a boil. Meanwhile

combine the egg yolks, sugar, and potato starch (if using) in a mixing bowl. Whisk well until there are no lumps.

Before this next step, make sure you have a strainer and a bowl ready to put the curd into right when it is done cooking. (It can go from too thin to overcooked pretty quickly.)

Once the lemon juice reaches a boil, add half of it to the egg mixture to bring it up to temperature. (Otherwise the eggs could curdle when you add them to the hot liquid.) Add the warmed egg mixture to the pot of lemon juice, lower the heat to medium and whisk well. Once mixed well, use a spatula to continuously scrape the bottom of the pan. Move it in a figure eight with the tip of the spatula never leaving the bottom of the pan. This will prevent the curd from sticking to the bottom and burning.

Keep stirring until the curd thickens and will barely swirl around the pot. If you aren't using potato starch it won't get as thick, but it will still be perfectly fine. Usually once the curd starts to bubble, stir for another minute or two and it will be done. Strain into a container, cover tightly with plastic wrap, and cool.

For the meringue, it's easiest with a stand mixer, but if you don't have one, a handheld mixer will work as well.

Preheat an oven to 250 degrees.

Place 8 egg whites into the bowl of your mixer. Squeeze in about a teaspoon of lemon juice. (This will help stabilize the meringue.) Combine the 2 cups sugar with 1 cup water to a small pot and turn the heat to high.

Turn the mixer to low speed and let the egg whites froth up. Raise the speed to medium after a minute. The goal here is to have the egg whites reach soft peaks just as the sugar reaches 240 degrees. Using a candy or deep fry thermometer, check the temperature of the sugar. If the eggs are whipping too fast, slow the mixer down.

As soon as the syrup reaches 240 degrees, turn the mixer speed to medium low and begin to stream the syrup down the side of the bowl very slowly. Once all the syrup is in, turn the speed to high (around 7 on a KitchenAid), and let whip. It should take about 5-10 mins for the meringue to reach stiff peaks and cool down.

Once the meringue is ready, spoon it into a piping bag with a star tip and pipe it onto a lined baking sheet, ideally about a 2 inch diameter. Place the baking sheets in the preheated oven and set a timer for 35 mins.

I personally like the meringues to be slightly dark and caramelized, so after 5 mins I turn the heat up to 350 for 5 mins. You can skip this and leave the oven at 250 for those 5 mins and the meringues will stay pearly white. Once the total 40 mins are over, turn the oven off and leave the meringues in for about an hour. This prevents them from cracking.



FOR THE ALMOND PRALINE:

Toast the almonds for 10 mins at 325 degrees on a lined baking sheet. Meanwhile, combine 2 cups sugar with 1 cup water and bring to a boil. Let the syrup boil until it begins to darken slightly. This is the tricky part. You want to get a caramel with a nice golden color, but it will continue to cook once taken off the heat, so you want to take it off just before it looks ready. If it starts to get dark and smell smoky, it has burnt and you'll have to restart.

Once the caramel is the right color, add a tablespoon of lemon juice carefully. (It will splatter at first.) Swirl the pot around to mix, and then pour the caramel over the toasted almonds, trying to cover them evenly.

Let cool.



TO PLATE:

Once the meringues are cool and dry, cut them in half and place a spoon or two of the lemon curd inside. Break up the almond praline into little pieces and place them in and around the meringue.



ABOUT THE CHEF

Menachem Hayes, 29, is a chef in Ottawa, Canada. He graduated the Center for Kosher Culinary Arts in New York in 2011 and has been cooking professionally for the past 6 years. He loves classic French cooking and considers chefs such as Jacques Pepin and Paul Bocuse to be his greatest influences. He also thinks he's the funniest person in any room.

5 WINES FOR 4 CUPS

SEDER

By Joseph Vogel, Wine by the Case

When searching for the perfect seder wine, people are often bewildered with the wealth of options at the wine store. So when choosing a wine for the seder, there are a few things to take into consideration. Number one, You're going to drink a full glass of wine, in one shot, so it better taste good! Don't go for earthy wines; use wines that are fruity with medium-level body. This way it will be easy on your palate & won't make you tired. Barbera D'Alba is a great Italian wine that would perfectly fit the category; Multipucciano D'Ambruzio is another great choice bursting with fruit but not overpowering. For a bolder choice you can go for a Chateau La Tour as they tend to be the most fruity and easy on the palate. Another great idea is to drink rosé. Most people want to drink a red wine, but rosé offers light body while still falling within the category of seder wine.

HERE ARE SOME OF MY TOP PICKS FROM THIS YEAR'S VARIETIES:

1. Barbara D'Alba Luzzato Dry Red

Region: Italy

Alcohol: 14%

Mevushal: Yes

Why it's popular?

The Barbera is low on tannins and has a lot of fruity flavors and herb aromas. It is well balanced, smooth, and is an easy drink for the seder. It is a crowd-pleaser and has a perfect balance. This has also been our top seller all year round.

2. Chateau Maime Cotes de Provence Rosé

Region: France

Alcohol: 12.5

Mevushal: No

Why it's popular?

Chateau Maime rose has a delightful blend of grape varieties found in the South of France, Syrah, Grenache, and Cinsault. It is wonderful on the nose and has a beautiful fragrant finish. Cotes do Provence is the largest appellation of the Provence wine region that produces the best rosé wines. A rosé is off-dry and fruity with

a medium body and is great as the first cup of the seder.

3. Uva Montepulciano D'abruzzo Limited Edition 2014

Region: Italy

Alcohol: 13.5

Mevushal: No

Why it's popular?

This wine is bold and filled with light red fruit aroma such as red plum and berry jam. It is full-bodied and robust in flavor. This pairs well with steak and pototes.

4. Jerusalem 4990 Reserve Cabernet Sauvignon

Region: Israel

Alcohol: 14%

Mevushal: Yes

Why it's popular?

This wine is characterized by remarkable flavors, aromas, and scents. It was aged for 15 months in French oak barrels, which has given the wine a deep red hue, and a blackberry aroma that is delicious.

SEDER

5. Villa Chavin Reserve Red

Region: France

Alcohol: 12.5%

Mevushal: Yes

Why it is popular?

Villa Chavin is a beautiful red wine with charming charisma. This nice Cuvee offers an explosion of fruits and wilderness nature notes on the nose; this beautiful composition leaves us with a smooth and delicious taste on the pallet. A real pleasure of taste and is the perfect choice with roasted and flavorful meat dishes.

IF YOU'RE LOOKING FOR LIGHT, LOW ALCOHOL OPTIONS, THESE ARE FOR YOU:

Luzzato Vineyard Moscato D' Asti is a sweet white sparkling wine. Low-alcohol, high-viscosity, with strong flower and apple aromas. Very, very light and easy to drink.

Or Haganuz Amuka Light 2019 is a fine, light dry, and affordable Cabernet Sauvignon from Israel's Upper Galilee with only 9% alcohol by volume.

Tura Rose 2019 This rosé is floral fruity and crisp, with a delicate sweetness, and aromas of jasmine and red grapefruit.

Luzzato Malvasia Champagne 2019 is a refreshing, sweet light bubbly rosé. It is very easy to drink and offers a light, deep, delicious flavor.

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11225 will be open now through Pesach. We also offer curbside pickup and delivery. Stay Safe, and a Kosher and Freilechen Peasach!

Horseradish Crusted Roast *— with —* *Shallot Jam*



By Gitty Rappoport for Kettle and Cord Kitchen

With so few ingredients at our disposal, flavoring food on Pesach can be a real challenge. In this recipe, Gitty Rappoport makes use of an unexpected Pesach ingredient to flavor her roast: leftover grated horseradish from the Seder!

The sweet onion jam paired with the sharp horseradish flavor provides the perfect flavoring for this medium-rare roast. Serve with jalapeños spiced roast vegetables for a delightful Yom Tov dish.

RECIPES

Ingredients

Roast:

6 lb roast
1 cup shallot jam
1 cup grated horseradish
Kosher salt

Oil Shallot Jam:

Can be made ahead of time and stored in a mason jar in the fridge

10 diced shallots
¼ cup sugar
1 cup red wine
Pinch of salt

Sweet potatoes:

4-6 peeled & cubed, medium sweet potatoes
1 cubed pineapple
1 peeled jalapeño
2 shallots
Salt

Gitty Rappoport is the host of the Kettle & Cord Kitchen YouTube show and hosts kosher cooking demos in Jewish communities throughout the country. Her presentations incorporate humor, wit and plenty of cooking tips, and her recipes are at the forefront of a new era of kosher cuisine.

Directions

Jam:

- Heat oil in sauce pan, add shallots and cook until caramelized. Add in sugar and stir as shallots continue to caramelize.
- Stir in the wine and cook until it reduces and the mixture becomes sticky. Add salt to taste.

Roast:

- Bring roast to room temperature.
- Preheat oven to 400°F
- Season roast with salt liberally and smear oil all over. Coat with the shallot jam and then sprinkle horseradish on all sides of the roast.
- Place roast on a roasting rack in a large roasting pan. Insert meat thermometer in the thickest part of the roast. Roast until temperature reaches 135°F – 140°F (medium/rare).
- Let roast cool for 10-15 minutes before slicing.

Roast Vegetables:

- Preheat oven to 400°F
- Line cookie sheet with parchment paper.
- In food processor or blender, combine shallots, jalapeño, oil and salt.
- Pour the mixture over the sweet potatoes and pineapple cubes and mix until evenly coated.
- Roast for approximately 35-40 minutes, until the pieces are tender and starting to caramelize.
- Plate alongside the roast and enjoy!



Horseradish Crusted Roast with Shallot Jam

9 Inspirational Lessons Coronavirus Taught Us (So Far)

The outbreak caused devastation around the world. It's a reason to glean something positive from it.

By Rabbi Yehuda Ceitlin

The COVID-19 virus that began as a localized outbreak in central China has quickly become a global pandemic. It has brought the world to a standstill and redefined "normal" life.

Rabbi Yisroel Baal Shem Tov, the founder of Chassidism, taught that every occurrence in the universe — even a negative occurrence — can and should provide us with productive lessons.

As we continue to follow health guidelines and pray for the recovery of those infected, here are some encouraging things we've learned from this global pandemic:

1. Our shared humanity

The virus is blind to cultural and ideological differences. It has infected and affected people of all races, religions, and ages. In many ways, the world has become more united, sharing the same vulnerability. Our sages (Mishnah Rosh Hashanah 1:2) say that this actually happens once a year on Rosh Hashanah, when "all the people of the world" pass before Hashem in judgment. It reminds us that despite our differences, we are one humanity under Hashem.

2. The power of caring

While the nature of this new disease is still being examined by scientists, it is thought to

spread mainly by person-to-person contact. We must not forget that love also spreads person-to-person (even at six feet apart). Shlomo Hamelech spoke of the significance each of us can have to one another. "As in water, face answers to face, so is the heart of a man to a man." (Mishlei 27:19).

3. Finding Comfort in Prayer

Efforts to halt the spread of the disease have cast us into uncharted waters. Newly imposed restrictions, economic devastation, and the fear of being infected have left us anxious and uncertain. But, as Swiss philosopher Henri Frederic Amiel put it, "Uncertainty is the refuge of hope." In davening, we have the ability to connect to Hashem in Whom we find comfort and solace, and strengthen our hope and resolve. Davening reaffirms that the Creator is present, all-seeing and cares for each of us.

4. Valuing freedom

Being restricted and isolated presents its set of challenges, but it also reminds us of the gift of freedom. In fact, on Pesach we are instructed that, "In each and every generation, a person is obligated to see himself as if he left Egypt" (Mishnah Pesachim 10:5). Freedom as a state of mind is to be pursued regularly and in every circumstance we are in.

5. Not Being Wasteful

As fear has taken its toll, many people have flocked to stores and emptied shelves into their shopping carts. That fear is also a wonderful reminder to appreciate the food we have and constrain waste so that we — and those who live in the world around us — have resources for another day. Halacha teaches the Torah's instruction of bal tashchis - "You shall not destroy" (Devarim 20:19). This proscription applies to food as well. If there's something left over, we try to repurpose it.

6. Prioritizing Essential

Amazon announced that it will prioritize delivering "essential" household items because of high demand. Regardless of how you define essential, the outbreak has led us to reevaluate our priorities. Way before bestselling author Stephen Covey made the idea famous, Moshe Rabeinu told livestock owners (Rashi on Bamidbar 32:16:1), "Make the main thing the main thing and what is secondary - secondary."

7. Focusing Inward

With many of us stuck at home (alone or with loved ones), we have temporarily lost the identities we assume in the outside world. We

don't have the commute or the office to define the pattern of our day. The pandemic has given us space and time to connect with who we are. On Shabbos, we unplug and focus on ourselves and those we care about. During this pandemic, we do more of that during the week as well.

8. The Sanctity of Life

The doors to our shuls have been kept open against forces of antisemitism and through many challenges. Now, those doors are closed to save lives. The Torah instructs, "You shall keep My statutes and My ordinances, which a person shall do and live by them" (Vayikra 18:5). Rabbi Shimon ben Menasya interprets this mandate as follows: "In all circumstances, one must take care not to die as a result of fulfilling the mitzvos." (Gemara Yoma 85b). The sanctity of life is paramount.

9. The Preciousness of Every Moment

The heartbreaking growing death toll of the virus reminds us of our mortality. As Dovid Hamelech said (Tehillim 144:4), "Man is like a breath; his days are like a passing shadow." Just as the shadow quickly fades, so do our lives. We are reminded to cherish our moments and to experience and infuse them with meaning and purpose.



Rabbi Yehuda Ceitlin, Editor of COLlive.com and COLlive Magazine, is the outreach director of Chabad Tucson, and associate rabbi of Congregation Young Israel of Tucson, Arizona. He coordinates the annual Yarchei Kallah gathering of Chabad Rabbonim and Roshei Yeshiva.

CLEANED
BY
TATTY

OUR FAMILY'S CUSTOM "MINHAGIM"

Unless I say something, my sons are going to get married and tell their wives this is what we do, and my daughters will specifically marry people who don't do some of these things...

BY MORDECHAI SCHMUTTER

Pesach is all about minhagim. No two families have the same minhagim, and you always want to make sure that your kids carry on whichever minhagim you have. Minhagim are serious business, and are not to be treated lightly.

But you also want to make sure your kids know which things you do because they're you're minhagim and which things you do because that's just what you do. Pesach has a lot of moving parts, and you can't assume that kids know which things are which. So if you don't want to talk to your kids on Pesach, at least write it in your will.

In fact, here is a list of things that, as far as my kids know, are our Pesach minhagim. Unless I say something to my kids, my sons are going to get married and tell their wives this is what we do, and my daughters will specifically marry people who don't do some of these things. "Do you have a minhag to eat way too many eggs?" they'll ask someone on a date.

1 We have a minhag to break something while Pesach cleaning. Usually the oven, but sometimes just knick-knacks that can't stand up to a once-a-year dusting.

2 After I clean my kids' rooms, I have a minhag to turn around to take one last look, because when I come back, it won't be this neat.

3 I also have a minhag to hang little signs on each room that say, "Cleaned by Tatty" that the kids have a minhag to ignore.

4 We have a minhag to buy one less fridge liner than we need.

5 I have a minhag, when I'm selling my chometz, to coolly slip the rabbi some money in a handshake, even though there's no one else in the room.

6 We have a minhag to get haircuts before Pesach. Really short. And when we get it, we have to say, "This is for Lag Ba'Omer."

7 We have a minhag to forget to cut paper towels until ten seconds before Yom Tov, and then cut five rolls in a panic.

8 I have a minhag that every kos has to be a mixture of at least 2 or 3 kinds of wine.

9 I have a minhag to spill wine on my kittel. I'm extra makpid on this one.

10 We have a minhag to do a bad job breaking our matzah. One year I put my thumb through it.

11 Our official minhag is that for the Mah Nishtanah the youngest kid goes first, except that the youngest kid has never in the history of our family actually gone first. The actual minhag is that the youngest child stands up on a chair, gets shy, shrugs his shoulders for ten minutes, and eventually agrees to do it after his siblings, but even then he doesn't always do it. And the older siblings have a minhag to speed through it as fast as they can, like they're

embarrassed that they have questions. On Pesach.

12 My kids have a minhag every year to try to figure out which of the kids are which of the arbah banim.

13 My kids' schools have a minhag not to teach the kids a single thing about Tzey Ul'mad. Even though that's arguably the main part of Maggid.

14 We have a minhag, when a lot of family comes over, that between every paragraph of Maggid, someone goes to the bathroom (or checks on a baby or puts someone to bed or does something in the kitchen or pretends to go to the bathroom, but actually looks for the afikoman to hide it somewhere else) and we all sit around and wait. And then someone says a D'var Torah.

15 Whoever makes haggados has a minhag to use ten whole pages for the Makkos even though they take us ten seconds to get through. (Alternatively, we have a minhag to basically fly through until Makkas Bechoros, even though the artists painstakingly recreated every single Makkah on a separate page.)

16 We have a minhag to measure our matzah up against that shiurim picture, and then break it so the shards fit into the corners of the picture. My brother-in-law is Sefardi, so his minhag is to measure it by weight. So he brings his own Pesachdikke scale. (Alternatively, before yomtov, you can use a bathroom scale. First you step onto the scale holding the matzah, then you step onto the scale NOT holding the matzah, all while taking great pains not to bring the matzah into the bathroom.)

17 We have a minhag to taste the matzah the first night of Pesach and say that this matzah isn't as good as last year's. This tradition dates back thousands of years. Apparently, Matzah has been steadily getting worse. (Yeridas hadoros, I guess.) Maybe the secret is baking it on your back...

18 We all have a minhag to make faces while eating marror. I'm picturing my sons telling their wives to do this. "No, you have to make faces. And then everyone laughs. Zecher l'shibud."

19 We have a minhag to abortedly attempt to make chrein out of the horseradish for the last days.

20 My wife has a minhag to buy one single beet for the previous minhag.

21 My wife has a minhag to make way too much charoses. And then to remind me that the minhag is to dip the marror and then shake it off. How do you shake charoses off shreds of marror on a spoon without blinding everyone around you?

22 We have a minhag, at the beginning of Shulchan Orech, to eat the egg dipped in salt water and then grab the rest of the potato off the Seder plate and fight over it. One person has a minhag to then lose that potato in the salt water and use his bare hands to find it.

23 Possibly related, we have a minhag to throw out the salt water and make some fresh for the second night.

24 We have a minhag to start Shulchan Orech by saying, "I'm not hungry. I hope there's not a lot of food."

25 We have a minhag to do whatever we can not to have leftovers on Chol Hamoed. Because leftovers can ruin a Chol Hamoed. By the end of Yom Tov, we're begging our guests to take our leftovers, but they're already out the door. They're sneaking upstairs right after Maariv so they can pack. "Yeah, we'll say Havdalah at home."

26 My kids had a minhag at some point to hide the afikoman on the highest shelf they could possibly reach, which was directly in my line of vision.

27 We have a minhag not to say any of the divrei Torah about bentching during bentching.

28 Our kids have a minhag to insist that Eliyahu Hanavi drank from his kos. Then we pour the wine back so we can reuse it the next day.

29 We have a minhag to fly through Nirtzah. (One year growing up, I tried saying divrei Torah, and people were not receptive.)

30 We have a minhag for someone to announce, on the first night of Sefirah, that they didn't count Omer the previous night. On some years, someone says, "Last night was zero!" and then someone else says, "No, last night was 354!" And then someone says, "Oh no! I haven't counted since Shavuos!"

31 We have a minhag to look at the clock as we finish the Seder, like when we finish has any kind of significance. Like everyone's leaving Mitzrayim, and we don't want to miss it. Or like we're waiting for the year that we go, "Hey, it's z'man Kriyas Shema! We made it! It's a good thing we zoomed through Nirtzah!"

Mordechai Schmutter is a freelance writer and a humor columnist for Hamodia, COLlive.com and other publications. He also has six books out and does stand-up comedy. He can be contacted at mschmutter@gmail.com



Let There Be Rain

On Pesach, we recite Tefillas Tal and begin saying in Shemoneh Esrei, "v'Ten Tal u'Matar liVerachah" (grant dew and rain for a blessing). In this experiment, you can be making rain on your own.

WHAT YOU'LL NEED

- 💧 A glass canning jar
- 💧 A ceramic plate
- 💧 Hot water (with parental guidance)
- 💧 4 ice cubes

INSTRUCTIONS

- 💧 Pour two inches of hot water into the canning jar.
- 💧 Cover the jar with the ceramic plate face up.
- 💧 Wait 3 minutes.
- 💧 Place ice cubes on the plate.
- 💧 Watch as your homemade water cycle begins to form!

ZMANIM

For the **New York Area**

Erev Pesach

Wednesday, April 8

Stop eating chametz 10:42am

Burn chametz until 11:43am

Light candles 7:10pm

Pesach 1st Days

Thursday, April 9, light candles after 8:11pm

Shabbos Chol Hamoed Pesach

Friday, April 10, light candles 7:12pm

Shabbos, April 11 ends 8:14pm

Pesach 2nd Days

Tuesday, April 14, light candles 7:17pm

Wednesday, April 15, light candles after 8:18pm

Thursday, April 16 ends 8:19pm

Shabbos Parshas Shemini

Friday, April 17, light candles 7:20pm

Saturday April 18 ends 8:22pm

IMPORTANT NUMBERS & INFORMATION

HATZOLAH

(718) 230.1000

SHMIRA

(718) 221.0303

SHOMRIM

(718) 774.3333

CHAVERIM

(718) 222.1800

BIKUR CHOLIM

OF CROWN HEIGHTS

(718) 467.1661

CROWN HEIGHTS

URGENT CARE

555 Lefferts Ave.

Brooklyn, NY 11225

BEIS DIN OF

CROWN HEIGHTS

390 Kingston Ave.

(Above Kettle & Cord)

(718) 604.8000

RABBI OSDOBA ext 1

RABBI SCHWEI ext 2

RABBI BRAUN ext 3



Wine Spectator



IT'S A
CONSENSUS:

90

POINTS

